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# DEBATE

ON

## CHRISTIAN BAPTISM,

BETWEEN

MR. JOHN WALKER, A MINISTER OF THE SECESSION,

AND

ALEXANDER CAMPBELL,

HELD AT MOUNT-PLEASANT, ON THE 19TH AND 20TH JUNE,  
1820, IN THE PRESENCE OF A VERY NUMEROUS AND  
RESPECTABLE CONGREGATION.

TO WHICH IS ADDED A LARGE

## APPENDIX.

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BY ALEXANDER CAMPBELL.

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“You make void the law of God by your traditions.” “Teaching for doctrines the  
commandments of men.” *Jesus Christ.*

“But when divers were hardened and believed not, but spake evil of *that way*, before  
the multitude, he (Paul) departed from among them, and separated the disciples, *disputing*  
daily in the school of one Tyrannus, and this continued for the space of two years.”  
*Acts of Apostles, xix, 9, 10.*

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SECOND EDITION ENLARGED,

With STRICTURES on THREE LETTERS respecting said Debate,  
Published by MR. SAMUEL RALSTON, a Presbyterian Minister.

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PITTSBURGH:

PUBLISHED BY EICHBAUM AND JOHNSTON—MARKET STREET.

.....  
1822.

*District of Virginia, west of the Allegheny Mountains, to wit:*

BE IT REMEMBERED, that on the ninth day of August, in the 45th year of the Independence of the United States of America, A. CAMPBELL, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:

*“A Debate on Christian Baptism, between Mr. John Walker, a minister of the Secession, and Alexander Campbell; held at Mount-Pleasant, on the 19th and 20th June, 1820, in the presence of a very numerous and respectable congregation. To which is added, a large Appendix. By A. Campbell. Second edition enlarged, with Strictures on three letters respecting said Debate, published by Mr. Samuel Ralston, a Presbyterian minister.*

*‘You make void the law of God by your traditions.’ ‘Teaching for doctrines the commandments of men.’—Jesus Christ. But when divers were hardened and believed not, but spake evil of that way, before the multitude, he (Paul) departed from them and separated the disciples, disputing daily in the school of one Tyrannus, and this continued by the space of two years.’ Acts of Apostles, xix. 9, 10.”*

In conformity to the Act of Congress of the United States, entitled, ‘An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,’ and also of the act, entitled, ‘An Act supplementary to an act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefit thereof to the arts of designing, engraving and etching historical and other prints.’

E. B. JACKSON,

[SEAL]

*Clerk of the District of Virginia west of the Allegheny Mountains.*

- TO THE

CITIZENS OF MOUNT-PLEASANT,

DISTINGUISHED FOR THE URBANITY OF THEIR MANNERS,  
THEIR CIVIC VIRTUES, AND THEIR ATTACHMENT  
TO THE PRINCIPLES OF CIVIL AND  
RELIGIOUS LIBERTY,

THE FOLLOWING NARRATIVE

OF THE DEBATE RECENTLY HELD IN THEIR FLOURISHING  
VILLAGE, IS HUMBLY DEDICATED

BY THE WRITER,

AS A SMALL EVIDENCE OF HIS GRATEFUL SENSE  
OF THEIR KIND ATTENTION AND HOSPITALITY TOWARDS HIM,  
WHILE ATTENDING THE ABOVE DEBATE.

THAT THEY MAY ALWAYS ENJOY THE BLESSINGS OF  
CIVIL AND RELIGIOUS LIBERTY,  
AND THE PRESENT AND FUTURE FELICITIES,  
RESULTING FROM AN INTELLIGENT MIND, A WELL REGULATED AND  
SANCTIFIED LIFE,

IS THE ARDENT WISH OF,

THEIR HUMBLE SERVANT,

ALEXANDER CAMPBELL.

JULY 1, 1820.

An application being made to Mr. FINDLEY, without effect, to obtain a copy of the Rules to be observed during the debate. I am obliged to publish the substance of them from recollection.

### *RULES.*

1. Each speaker shall have the privilege of speaking 40 minutes without interruption, if he think proper to use them all, if not, he is not bound to speak so long.

2. Mr. Walker shall open the debate and Mr. Campbell shall close it.

3. The moderators are merely to keep order, not to pronounce judgment on the merits of the debate.

4. The proper subject of the ordinance of baptism, is first to be discussed—then the mode of baptism.

5. This debate must be conducted with decorum, and all improper allusions or passionate language guarded against.

6. The debate shall be continued from day to day, until the people are satisfied, or until the moderators think that enough has been said on each topic of debate.

## PREFACE.

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IT is usual, and in many instances necessary, that he who writes for public inspection and edification, first introduces his subject, and sometimes himself, to the consideration of his readers, by a few preliminary observations. With this custom, I feel it my duty, on the present occasion, to comply. And in the first place, I would make my readers acquainted with the causes, that led to the discussion which is committed to the following pages.

A Mr. John Birch, a Baptist minister, and the elder of a Baptist church which meets on Flat run, a few miles from Mount-Pleasant, during last fall, baptized a more than usual number of professed believers. Mr. John Walker found it his duty to preach up infant Baptism, as an effectual mean to prevent the prevalence of Baptist principles. On one of those occasions, Mr. Birch accidentally heard Mr. Walker preach on this topic; and, hearing some quotations made by Mr. Walker, from Dr. Baldwin's Works, which Mr. Birch thought unfair, he took the liberty, after sermon, of asking Mr. Walker, to what part of Mr. Baldwin's works he had referred. This gave rise to a short dispute, on the meaning of the quotation, and, after some further interviews or correspondence upon the subject, it finally issued in Mr. Walker's challenging Mr. Birch, or any regular Baptist minister, of good moral character and of good standing, whom Mr. Birch might choose, to come forward to a public debate upon that topic. Mr. Birch accepted the challenge, and immediately solicited my attendance. I hesitated for a little; but my devotion to the cause of truth, and my being unwilling even to appear, much more to feel, afraid or ashamed to defend the cause of truth, overcame my natural aversion to controversy, and finally determined me to agree to meet Mr. Walker, at the time and place above specified.

It is not to be expected that I could give, in detail, every word that was spoken during the debate: nor would this be profitable to the reader. If this could be done, it would exhibit much vain repetition, and many *little* things unconnected with the main subject of debate. The documents which I possess, will however, authorise me to say, that a fair and full exhibition of all the arguments used on both sides, will be faithfully given; and, in many instances, the precise words. I have been favored with the notes taken by Salathiel Curtis, Esq. and with those taken by Mr. Thomas Campbell. I have also the minutes of Mr. Walker's arguments, which I noted down for reply whilst he was speaking. From all which documents, together with my own recollection, I hope and promise, to present to the public a correct and satisfactory detail of the whole proceeding.

It may be naturally supposed, that as there were so many witnesses, and from regions considerably remote, a regard to my own character, (were I actuated by no higher motive) would induce me to give as accurate and as full a detail as possible. If any person on the opposite side of the question, should say that I have omitted some things, or given some unfair colorings, let him remember that the press is open—let him come forward and shew the public any unfairness of which he may suppose me guilty. I pledge myself that,

when I am convinced, I will confess my error. If he cannot, if he do not do this, let him be silent, let him admit my statement and abide by the consequences resulting therefrom.

There are partizans, on all sides, who will ever have their own way of representing matters. There are some, however, that are not enlisted under the banners of any party. From these, alas! too generally, the most correct testimony on subjects of dispute is to be obtained. I am happy to say, that there was a considerable number of this class present at the late debate.

If any readers of the following sheets should complain that there is more recorded of what I have spoken upon the subject, than of the words of my opponent, I would inform him, that there are sundry reasons why more of what I have said should be recorded, than of the things spoken by him. These will appear more obvious in the sequel. One, however, I shall mention at present: I spoke longer, and rather faster than my opponent—neither of us usually occupied the 40 minutes assigned us—but I, for certain reasons which will be obvious in the detail, occupied, excepting in one or two instances, a greater portion of them than Mr. Walker. Besides the person who supports the negative of any question, has generally occasion to speak more than he who supports the affirmative. To illustrate this, I would suppose that A. undertakes to prove that the moon is made of green cheese; B. undertakes to shew that it is not. A. is called upon by B. to prove it. A. then proceeds to prove it; and adduces, in support of the affirmative, that as the moon is obviously of the same size, the same shape, and the same color—ergo, it is a green cheese. Now B. who supports the negative, will require much longer time to open and expose the fallacy and sophistry of A's argument, than A. required to state it.

On my side, or rather the Baptist side, of the question, there is nothing to be proved. The Pedo-baptists themselves, admit that the Baptism which we practice, is Christian Baptism; they also maintain, that infant sprinkling is Christian Baptism; this we deny. A Baptist can present, in five minutes, a Divine warrant, an express command, authorising his faith and practice; but, a Pedo-baptist requires days to prove his practice, and finally fails in the attempt. When we argue, or reason with a Pedo-baptist, we have to wade through thick and thin after him, to pull him out of the mire of his own arguments. In every interview with him, we are engaged, when Baptism becomes the theme of discussion, in exposing to him the sophistry of his own reasoning; not in proving our own principles and practice. We only attempt to unloose the snares in which he has entangled himself; and it is, usually, more easy to entangle, than to disentangle any subject.

As there was a frequent recurrence to arguments, that seemed to have been obviously refuted; so the same arguments, sometimes in the same, and sometimes in a new dress, were brought forward. Sometimes, at intervals of hours, the same argument was resumed: which would render this record very confused and topsy-turvey, to take it up in this way: sometimes five or six things would come together, in almost as many sentences. To instance this, I would mention, that the Covenant of Circumcision, and the arguments drawn therefrom, occupied three fourths of the whole time of the debate. Mr. Walker introduced this on Monday, in his very commencement, and continued at it, now and then, until Tuesday at about 2 o'clock, P. M. 'Tis true, there was sundry other things mentioned during this time; but the sweet theme and rallying point was the Covenant of Circumcision. Perspicuity and precision, as well as time and edification, require that I should bring together all that was said upon each topic, and let it all make its appearance together, in one place.

I was considerably disappointed in the temper and deportment of Mr. Walker—He conducted himself in a much more gentlemanly manner than I had anticipated; indeed, I had no sooner arrived in Mount-Pleasant, than hints and insinuations were given, that an undue advantage was to be taken by Mr. Walker. By letters, some of which were anonymous, by cautions from persons unknown, on all hands, I was informed, that I might expect a complete brow-beating—All statements from strangers and acquaintances, concurred in this: that Mr. Walker had represented me as very

irascible, and intended to throw me into a rage on the first onset, and thus triumph over me. In view of this, I understood the Seceders were elated, in the hopes of a speedy victory. But I can exhibit the plan proposed, and the feelings of the Seceders, much better, by transcribing one of those anonymous epistles which I received, by the hands of Judge Martin, from some unknown person:

“*Mt. Pleasant, June 16, 1820.*”

“SIR—Although you are an entire stranger to the writer of this note, yet he feels willing to apprise you of the advantage Mr. Walker designs to take, in the proposed debate on the subject of Baptism. We are told, by the friends of Mr. W. that he will have a decided advantage of Mr. Campbell. They say that Mr. C. is very irritable and easily thrown off his guard, and that Mr. W. is cool and dispassionate, and will, at the onset, endeavor to irritate, by using such language as is peculiarly calculated to produce that effect. By these and similar means, I presume that he and his friends anticipate certain victory.

“And further—Mr. W. has, in a late public discourse, in which he particularly alluded to this subject, endeavoured to prepare the minds of the people, by laying down certain rules as evidence of defeat, among which he lays down this as an infallible criterion, viz. That whenever a man begins to shew signs of irritation, they may take it for granted, that that man feels himself outdone, and vents his spleen and chagrin by boisterous declamatory language. Whether this kind of reasoning be correct or not, I shall not pretend to decide; but hope, if you should be assailed in this way, you will be extremely on your guard, and not suffer yourself to shew any signs of irritation, even if you should be called sciolist, sophist, dogmatist, liar, or any other opprobrious epithet whatever. I am this moment informed, by a person in whom the greatest confidence can be placed, that in a late conversation with Mr. W. he informed him, that he understood that his opponent was very irascible, which would be all the better for him (to use his own words,) and for his part he was determined, let what would come, to keep cool—and that he engaged he (his opponent) should not want for provocation, if that was his disposition, &c. &c. I feel no kind of hostility to Mr. W. nor any other partiality to you, than to wish you may not have any undue advantage taken of you.

“Therefore, am yours,

“PHILO-JUSTITIE.”

I would now recall to mind the advice of an ancient patriarch: “Let not him that putteth on his armour, boast as he that taketh it off.”

What diverted Mr. Walker from this plan, I know not, unless that he found, from an interview with me, of more than an hour, previous to the commencement, that I was not so irritable as he had anticipated. Be this as it may, he behaved well, and the debate closed with as much coolness and moderation, as had distinguished every period of its progress.

The debate was closed by myself: but, after I sat down, Mr. Samuel Findley, by an injudicious and unbecoming address, contrary to the rules by which he, as one of the moderators, should have been governed, produced an unpleasant excitement in the congregation. But as the public obviously and emphatically expressed their disapprobation of it, I feel no desire, by a minute statement, to perpetuate the remembrance of it.

I would repeat it, again, that Mr. Walker conducted his part of the debate, in a manner honorable to himself as a man: he failed in the support of his cause, only, because it was not tenable, or, in other words, because it was a bad one.

As I knew my Pedit-baptist friends were sometimes accustomed to appeal to ancient languages and different versions of the Scriptures, as well as to Ecclesiastical History, I went forward duly prepared to meet them on those grounds. I wish, however, to observe, that the common version of the

Scriptures, is sufficient to establish the truth of the Baptist views, independent of any other authorities. They receive, however, additional evidence in their favor, from every fair appeal to ancient languages and Ecclesiastical History. I took the following books, not to establish our cause, but to shew the nakedness of my opponent's: they are authorities of the most unexceptionable character, as they were written by authors, who either lived before the controversy on Baptism, or, with the exception of one, they were written by those who practised Infant Baptism.

In the department of Ecclesiastical History, I took with me the following:

"The Genuine Epistles of the Apostolical Fathers, S. Barnabas, Paul's companion in travel, S. Ignatius, S. Clement, S. Polycarp, and the Shepherd of Hermas; being a complete collection of the most primitive antiquity, for about 150 years after Christ: translated from the original Greek, by William Lord, bishop of Lincoln, (a Pædo-baptist.) London printed, 1710."

Eusebius' Ecclesiastical History, in one volume folio. This is the most ancient ecclesiastical history in the world. The title of it is as follows: "The history of the Church, from our Lord's incarnation to the 12th year of the emperor Mauricius Tiberius, or the year of Christ 594—as it was written in the Greek by Eusebius Pamphilus, bishop of Cæsarea, in Palestine; Socrates Scholasticus, native of Constantinople; and Evagrius Scholasticus, born at Epipliania, in Syria Secunda; translated and published at Paris, in the years 1652, 1668, and 1673. London printed, 1709."

Also, a History of Ecclesiastical Writers, containing an account of the lives and writings of the primitive Fathers, an abridgment of other works, their various editions, and censures, determining the genuine and spurious. Also, a Compendious Account of the Councils, written in French, by Lewis Ellies Du Pin, Doctor of the Sorbon, and Regius Professor of Divinity at Paris. Dublin printed, 1723. (In 3 vols. folio.)

From these authorities, modern historians, such as Mosheim and Miller, have extracted such parts as they deemed expedient. In connection with the above, to meet any thing written by a partizan on the opposite side, I took Robinson's History of Baptism.

As authorities in the Greek language, I took with me, Stokii Clavis, Scapula the father of all the modern Greek Lexicons, and Parkhurst. The above three Lexicons are, with Screevelius, which I also used, the best, most approved, and most authoritative in the world. Along with these, I had with me a Greek, a Latin, and a French version of the New Testament—Dr. George Campbell's Translation of the Four Gospels; his Dissertations and Critical Notes; with sundry other books of minor importance. From these, and several others too ponderous to carry, I found myself able, satisfactorily to demonstrate the fallacy of all arguments deduced from Greek, Latin, Ecclesiastical History, and Tradition.

But, as frequent references shall be made to them in the debate, I forbear to insist any further, at present, on the merits of these authorities. There is no man versant in Ecclesiastical Antiquity, and ancient languages, that dare, or that will, call in question the authority of these writers, on those subjects on which I appeal to them.

With regard to the style in which this debate meets the public eye—being a narrative of extemporaneous effusions, it cannot be expected to possess either the elegance of diction, or the neatness of method, that should characterize a calm and deliberate composition. Besides, my time being engrossed in the arduous and constant duties of an extensive Seminary, I have not leisure to transcribe it even once. It must meet the public eye, in the plain garb in which it first flows from my pen; hoping, however, that it may be sufficiently intelligible, I humbly submit it without further apology.

# DEBATE

ON

## CHRISTIAN BAPTISM.

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AS Mr. Walker gave the challenge, it became his duty to open the debate. This gave him the liberty of beginning at what part of the subject he pleased: and of following any method he might have previously adopted. It also imposed upon me the necessity of following his method, and confined me to make replies to such arguments as he thought proper to introduce.

Mr. Walker commenced as follows:—My friends—I don't intend to speak long at one time, perhaps not more than five or ten minutes, and will therefore come to the point at once: I maintain that Baptism came in the room of Circumcision—That the covenant on which the Jewish Church was built, and to which Circumcision is the seal, is the same with the covenant on which the Christian Church is built, and to which Baptism is the seal—That the Jews and the Christians are the same body politic, under the same lawgiver and husband; hence the Jews were called the congregation of the Lord—and the bridegroom of the Church says, "My love, my undefiled is one"—consequently the infants of believers have a right to Baptism.

To which I replied as follows:—Friends and fellow citizens—I arise to address you on this occasion, with some degree of diffidence, but with much satisfaction: I

am diffident when I consider how inexperienced I am in this mode of defending truth; but pleased, very much pleased, with the opportunity I now have of opposing error, and of vindicating truth, in the presence of so many and so respectable auditors. I am aware of the peculiar difficulties which attend every attempt to exhibit unpopular truths, in the face of popular errors. We are all the subjects of passions and of prejudices. It is hard to obtain a momentary triumph over either of them, but much more difficult to gain a complete victory over both. The only request I have to make, as, indeed, it is all I could reasonably expect of you, is, that you would exercise your patience and your impartiality. The subjects which are this day to be discussed, are interesting to us all. They are not the transient and fleeting concerns of this mortal state. They have an important bearing on an endless futurity. They affect our present peace of mind, and our future felicity.

When I first heard that Mr. Walker had challenged the Baptist denomination, to prove to any minister of that denomination, that the sprinkling of an infant was a Divine Ordinance; although I admired his temerity, I was much gratified with the proposition. The man who comes forward publicly, to avow his sentiments, and to give his antagonist an opportunity of disputing them, face to face, in the presence of the public; in so far he merits my approbation. I never wish to adopt an opinion, or embrace an article of faith, that I would fear or blush to avow and maintain, in the presence of the world. "He that doeth truth," said the Messiah, "cometh to the light that his deeds may be made manifest that they are wrought in God. But *he* that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The doctrine of Baptism is a topic, which very much agitates the religious public of this generation. The vast additions made to the Baptist denomination, both in Europe and America, have greatly alarmed the Pede-baptists on both sides of the Atlantic. Even some of themselves have affirmed, that unless some effectual check be put to the prevalence of these sentiments, they will, in less than half a century, universally prevail.

Although there is no doctrine more plainly taught in the New Testament, than the doctrine of Baptism, yet there are many professors of Christianity, at this day, and no doubt some in this assembly, labouring under conscientious

ous embarrassments on this subject. To such, it is presumed, and fondly hoped, this debate may be of considerable advantage. And if there be any doctrine or practice of Christianity that may be lawfully the subject of such a discussion, I know of none more deserving the attention of the religious community than a debate on Christian Baptism. But why should I hesitate on the lawfulness of thus vindicating truth and opposing error? Did not the great apostle Paul, thus publicly dispute with the Jews and Greeks—with the leaders in philosophy and religion of his time? Yes; he publicly disputed with the Epicureans, the Stoics, the Jewish priests, the Roman orators, and openly refuted them. Nay, he disputed publicly in the school of one Tyrannus, two entire years, with all that came unto him. The Messiah himself, publicly disputed with the Pharisees and the Sadducees—the priests and rulers of the people. And by public disputation did Martin Luther, the celebrated reformer, wage war with the whole learning and see of Rome. By these means he begun and carried on the reformation—thus the poet sings:

—Go, bid Alcides know,  
His club, as Luther's tongue, gave no such blow.

Heaven has stamped its probatum est, upon this method of maintaining truth.

I stand upon quite a different footing from my opponent. I once thought as he thinks now. I was brought up in the strictest sect of Presbyterian religion, and had an implicit confidence in infant baptism, received by tradition from my forefathers. My change of principles has not been conducive to my worldly fame nor worldly interest. If I err, my error is both unprofitable and dishonorable in the region of my operations. If my opponent errs, his error is profitable and honorable. On this ground, then, I conceive myself much more open to conviction than he can be. I know his temptations, for I have felt the same. I would in one point of view, be very glad to see as he sees, could conscience acquiesce. I judge him not; I speak from my own experience. "If, (says the Redeemer,) thine eye be single, thy whole body shall be full of light"—a single eye is of essential importance to a clear and full perception of Divine truth. These things premised, I proceed to consider the argument my opponent has submitted.

He has commenced with the trite, worn out argument, that has been many thousand times presented in support

of his cause, and as many thousand times refuted. I cannot persuade myself to believe, that they who affirm that Baptism came in the room of circumcision, really think so: for, if they thought so, they would certainly act more consistently than they do; that is, they would baptize none but males, the Jews circumcised none but males; they would baptize precisely upon the eighth day; for the Jews circumcised on the eighth day. They would baptize all the slaves or servants that the master of a household possessed, upon his faith, for the Jews circumcised all their slaves, all born in their house or bought with their money, on the footing of their covenant relation to Abraham. They would not confine the administration of Baptism to the clerical order, for men and women circumcised their own children. They would not confine Baptism to the infants of professed believers only, for the most wicked of the Jews had the same privileges with regard to circumcision, that the most faithful of their nation had. I have now specified five things in their practice, which differ from the practice of circumcision amongst the Jews. Why then does my opponent say that circumcision was done away, and that Baptism came in the room of it? Does he put Baptism in the room of it? Most assuredly he does not. Why then contend for any thing in principle and give it up in practice? I cannot, then, think that he and many others who practise the same way, really believe their own doctrine.

I will now sum up, in a few words, seven respects in which Baptism differs from circumcision, and thus give my opponent an opportunity of replying to them all together. Baptism differs from circumcision: first, in the sex of its subjects—men and women were baptized—males, only were circumcised. Secondly: it differs from circumcision in the age of its subjects—Baptism has no age specified for any of its subjects. In the third place: Baptism differs from circumcision in the prerequisites required to a participation in the ordinance: circumcision required only carnal descent from Abraham, or covenant relation to Abraham—but baptism requires no carnal relation to Abraham, it requires simply faith in Christ as its sole prerequisite—“If thou believest with all thine heart thou mayest”—no faith was required as a sine qua non to circumcision—but the New Testament presents faith, as a sine qua non to Baptism; Acts viii. 37. In the fourth place: Baptism differs from circumcision in the character of its adminis-

erator; parents, relatives, or civil officers, performed the rite of circumcision—thus Zipporah circumcised the son of Moses, Ex. iv. 25. Joshua circumcised the Jews, Jos. v. 3. Baptism is an ordinance connected with the ministry of Jesus Christ, and in the commission given to the Apostles, Math. xxviii. at the close, it is connected with teaching and preaching. In the fifth place: Baptism differs from circumcision in its emblematical import—Baptism is emblematical of our death unto sin, our burial with Christ, and our resurrection with him unto newness of life—Rom. vi. 3, 4; Col. ii. 12. Circumcision was a sign of the separation of the Jews from all the human family, and it was a type of the death or circumcision of Christ—Col. ii. 11. Baptism, in the sixth place, differs from circumcision, in the part of the system that was the subject of the operation; Pedo-baptists apply water to the face; surely they do not suppose that the Jews circumcised in the face—Baptists apply water to the whole person—neither Baptists nor Pedo-baptists apply Baptism to the precise part affected in the rite of circumcision. In the seventh place: Baptism differs from circumcision in the blessings it conveys—circumcision conveyed no spiritual blessings—Baptism conveys no temporal, but spiritual blessings—Baptism is connected with the promise of the remission of sins, and the gift of the holy spirit—circumcision had the promise of Canaan's land, and a numerous family, as its peculiar blessings. When Mr. Walker shall have shewn how these things can differ in so many respects, and yet be the same seals of the same covenant, or the latter a substitute for the former, I will then propose other differences between Baptism and circumcision—until then, these will suffice.

With regard to what he has asserted, concerning the covenants being the same, I am authorised from the Old Testament and New, to affirm that they are not; often have I seen Pedo-baptist writers assume this as a fundamental axiom of all their reasoning; as if it had been granted by the Baptists. Peter Edwards is distinguished amongst sophists, for such assertions; I am sorry that my opponent seems to follow him too closely. On what grounds does my opponent affirm that these covenants are the same, that is, what he calls the covenant of grace, or I, the new covenant, and the covenant of circumcision. Do we not read that there were different covenants made with Abraham? One called by Stephen, the proto-martyr, the covenant of

circumcision; and one called by Paul, in his epistles to the Galatians, "the covenant confirmed before of God in Christ, which was 430 years before the giving of the law"—Why then call these two the same—the one revealed to Abraham when 75 years old, departing from Haran, Gen. xii. 3, 430 years before the giving of the law; the other made with Abraham when 99 or a 100 years old, Gen. xvii. called the covenant of circumcision? Why, I say, call these two, the Abrahamic covenant? And why say that these two are the same with that covenant on which the church of Christ is built? Allowing my opponent to reply to what I have already said, particularly to the seven peculiarities in which Baptism and circumcision differ—also to state more fully his views on these covenants, I sit down.

Mr. W. then proceeded as follows:—My opponent has made you a long speech—I don't intend to make long speeches, I keep to the point. He has mentioned certain respects in which circumcision differs from Baptism. These I consider of little consequence. With regard to what he has said concerning the difference of sex, I would observe that Christ has a right to alter or add as he pleases; we are not to suggest to him who is, or who is not, to be added to his church; he has rather enlarged than diminished our privileges under the New Testament dispensation. Besides, I consider that the covenants under which the Jewish and Christian churches exist, may be assimilated to a bond, which, the addition of a few names does not invalidate. The addition of a rite does not destroy the nature of that rite. If there are thousands of names added to a bond, it does not destroy the nature of the bond. Again, as to the age at which Baptism is to be administered, I would say to parents, baptize your children as soon as you can. The reason why the Jews were not to circumcise till the eighth day, was that, according to the law, the Jewish mother was unclean seven days after the child was born, and could not accompany it to the sanctuary, until she was considered clean according to the law. There is none of that uncleanness now, therefore I would say, baptize the child as soon as you can. Again, we read that the Jews were not confined to the eighth day, for they did not circumcise their children always at that age. We read in Joshua, that all that were born in the wilderness were not circumcised until Joshua did it. So that for for-

ty years circumcision was not practised on the eighth day—I grant that Zipporah circumcised her own son, but ministers of the gospel are to baptize. Ministers, only, are to administer sealing ordinances. I affirm that circumcision and Baptism confer the same, or are seals of the same blessings. It is obvious that circumcision sealed spiritual blessings to Abraham, for, saith Paul, Rom. iv. 11, and he received the sign of circumcision, a seal of the righteousness of that faith, which he had yet being uncircumcised—circumcision was then to Abraham a seal of saving faith—circumcision confirmed temporal and spiritual blessings, and Baptism confirms both temporal and spiritual blessings—all our temporal as well as our spiritual blessings come through the righteousness of Jesus Christ—as the substance of Abraham’s faith was the same as ours, and as circumcision was a sign and seal of it, so Baptism is a sign of the same blessings.

Now, that the Jews and the Christians are the same body politic, and that the covenants are the same, appears from Rom. xi. 17, “And if some of the branches be broken off, and thou being a wild olive tree, were grafted in among them, and, with them, partakest of the root and fatness of the olive tree;” from this text it appears obvious, that the Christians were grafted in among the Jews, into the same stock and root—now grafting does not alter the nature of the tree into which the branches are ingrafted; consequently the Jews and Christians are the same body politic. The covenants are the same, and Baptism came in the room of circumcision—see Gen. xvii. and Gal. iii.—“My love, my undefiled is one.” As to the covenants that we have heard of, I consider that the covenant of grace was that covenant to which circumcision was a seal. That the Abrahamic covenant was the covenant of grace, cannot, I think, be denied, seeing it sealed spiritual blessings; therefore I consider these objections of my opponent of no consequence, nor do they invalidate what I have already said, that infant membership was instituted in the church—that infants had once a right to it, and this right has never been taken away, but by the Baptists.

To which I then rejoined:—My antagonist has attempted to remove some of those objections which I have made to his assumption “that Baptism came in the room of circumcision.” Some of those differences he has not touched, and with what success he has attempted others you will

immediately see. In the first place, with regard to the extending Baptism to females contrary to the use of circumcision. This embarrassment to his system, he would remove by asserting, without evidence or proof, that our privileges are greater now than formerly, and consequently Baptism should be extended to females. We Baptists affirm that females have a right to Baptism, because we are positively informed in the New Testament, that men and women were baptized—but upon the hypothesis of its coming in the room of circumcision, there is no right for female Baptism. To tell us that our privileges are now enlarged, is poor logic to prove any proposition—it proves too much. If there be no specification of those items in which our privileges are enlarged, upon this principle we might innovate without end; and if any person asked us why, we might tell them, Our privileges are now enlarged. What my opponent means by this bond, I do not rightly understand—who are the contracting parties, and what are its specifications, and what is the meaning of adding names to it?

With regard to the embarrassment arising from the age of the subjects of circumcision, my opponent comes off by saying, that the uncleanness of the mother postponed it to the eighth day—that upon the eighth day she might approach the sanctuary. To shew you the fallacy of this come off, I shall read you the verse to which he alludes: Leviticus xii. 2-4, “If a woman have borne a man child, she shall be unclean seven days, according to the days of the separation of her infirmity, and on the eighth day, the flesh of his fore-kim shall be cut off, and she shall then continue in the blood of her purifying thirty-three days, she shall touch no hallowed thing, *nor come into the sanctuary*, until the days of her purifying be ended.” This is a flat contradiction of my opponent’s views—but I would add that circumcision was fixed upon the eighth day, 400 years before legal uncleanness was instituted. And with regard to their not circumcising on the eighth day, for forty years, while travelling to Canaan, it is nothing to the purpose, for this plain reason, that circumcision, during this period, was entirely given up. It was performed at no age—Josh. v. 5, “All the people that were born in the wilderness, by the way, as they came forth out of Egypt, them they had not circumcised.” During their peregrinations, they could not, in consequence of the pain attending this rite, at-

tend to it. But this does not prove that they might, with impunity, have at any time postponed it to the sixteenth, twentieth, or sixtieth day. We find that, in the most corrupt state of the Jews, they kept this ordinance pure. In the days of John the Baptist and the Messiah, it was punctually performed upon the eighth day.

There are four of the embarrassments I proposed, Mr. Walker has not attempted to remove; the difference of the administrators—the difference of the prerequisites to these ordinances—the difference in the part of the body affected by the rite, and the difference in their emblematical import. In relation to the blessings sealed or conveyed in these ordinances, he asserts that they are the same—alike temporal and spiritual; this I confidently deny.

Circumcision conveyed only temporal blessings to the Jews. It guaranteed that they should be a numerous and powerful people, that God would be their king, and that they would individually have an inheritance in the land of Canaan: but Baptism promises the remission of sins, and the gift of the Holy Spirit; this did not circumcision. Mr. W. refers to Rom. iv. to shew that it was a sign and seal of spiritual blessings; but the apostle's object in that chapter was entirely different—his object was to shew that men are justified by faith without works. It is always unfair reasoning to use arguments for another purpose, or for any purpose, contrary to the design of the writer, and the scope of his reasoning. Paul was shewing, that even Abraham, the father of the faithful, received the promise of all spiritual blessings previous to his circumcision; yea, twenty-five years before he was circumcised—and that "Circumcision was a sign and seal of that righteousness, which *he* had yet being uncircumcised." Now, I know of no passage more obviously against my opponent, for it goes to shew, that circumcision was to Abraham what it never was, nor could be, to any of his posterity. Will my opponent say that circumcision was to Ishmael, to Isaac, or to any of the infant offspring of Abraham, what it was to him? Was it a sign and seal to Isaac, or to Ishmael, of a righteousness which they previously possessed? The only fair and unexceptionable interpretation of this passage is, that Abraham believed God, and it was accounted to him righteousness: this happened, Gen. xii. 3, when he was 75 years old. His being marked out by circumcision as the father of the promised seed, was to him a sign or to-

ken; and a seal or confirmation, that his faith was approved of God; and it is to this day a sign or token to all the world that his faith was approved, and that he was justified by it, insomuch as he was thereby made the father of the promised seed, and the father of all them that ever after inherit the same faith. But to say that it was to all the circumcised the same, or to one of them the same, he only excepted, is destitute of all proof, and contradictory to fact—It is a sophism of the first magnitude—It is drawing a general conclusion from a particular premise. Suppose I should say that because this 19th of June is a clear day, and the wind north-west, that every 19th of June till the world shall end, shall be a clear day, and the wind shall be north-west—who would not discover the sophistry of my reasoning? As sophistical is the reasoning of my opponent. Again, it is entirely contrary to fact. Was circumcision a seal of spiritual blessings to Ishmael, to Korah, Dathan, and Abiram? Was it to Nadab and Abihu? Was it to Saul? Was it to the Jews that crucified the Messiah?—Yet they were all the apparent and the proper subjects of it. What circumcision was to one of Abraham's seed, it was to all his seed—according to the covenant made with him, Gen. xvii. it secured temporal blessings to them all. There is also another difference betwixt the import of circumcision to Abraham and his seed. To Abraham it secured that his seed should positively inherit that land, and that according to the tenor of that covenant, "God would be their God." But it did not positively secure to all the circumcised even this; but only provisionally, for many of them might die the day after they were circumcised and never inherit any of its temporal blessings; besides many of them might live and break that covenant, and therefore forfeit the enjoyment of its blessings, and many of them did so. So that it was only provisionally a seal to any of the seed of Abraham, when they received it; but to Abraham it was a positive confirmation that his seed would inherit those temporal blessings. But Baptism secures to all its proper subjects, the promise of all spiritual blessings from the moment they receive it. This is another difference, and I now call it the eighth difference betwixt circumcision and Baptism.

It appears to me a gross departure from analogy, from the meaning of Jewish rites, and from matter of fact, to say "that Baptism came in the room of circumcision."

The sacred scriptures do not, as far as I can understand them, ever lead us to think that one rite came in the room of another; but they teach us that Christ came in the room of all Jewish rites—he is our passover, our circumcision and our sacrifice. “In whom we are circumcised with the circumcision made without hands—by the circumcision of Christ,” Col. ii. Christ is the substance of all rites and emblems: he is the great antitype of all Jewish types.

I would also ask my opponent—If Baptism came in the room of circumcision, why were so many thousands of the Jews baptized who had previously been circumcised? This, on the principles of my opponent, was a mere tautology. If Baptism and circumcision are alike, the same seals of the same covenant, why administer both to the same subjects? Three thousand, on the day of Pentecost, were baptized, or, in the language of my opponent, they were sealed into the covenant of grace, into which they had been sealed when eight days old. Upon the same principle, if all the Jews had lived to that time, and believed, they would all have been baptized. What would have come of their circumcision then?

With regard to the “covenant of circumcision,” and the “covenant confirmed of God in Christ,” the latter being revealed to Abraham 25 years before the former was made with him, and the latter being 430 years before the giving of the law—my opponent appears not to understand this difference; it appears it has never entered into his views, upon this topic; and so far as I can judge from appearance, it is a strange and a new thing to him: I will therefore be at a little pains to state it more fully.

Gen. xii. 5—“In thy seed shall all the families of the earth be blessed,” is what Paul, Gal. iii. 8, calls the gospel; and, in the seventeenth verse, he calls it the covenant confirmed before of God in Christ, 430 years before the giving of the law. The eighth verse reads thus: “And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed.”—Now, this is what my opponent calls the covenant of grace; but as I prefer scripture names where they can be obtained, I choose rather, with the apostle, to call it ‘the covenant confirmed of God in Christ,’ or ‘the new covenant,’ or ‘the Gospel.’ This, then, is as distinct from that covenant to which circumcision was attached, as any two things in the

Bible. The covenant of circumcision was not made until 25 years after, until Abraham was 99 or 100 years old—Gen. xvii. How then my opponent, and Peter Edwards and his followers, can call these two one, and argue from them as one and the same, is a blunder that is too glaring in this enlightened age. Paul calls them “the covenants of promise,” he uses the plural; they call them the covenant of grace, making them singular. Whatever the apostle calls them, he preserves the same number—“To whom,” says he, “pertain the *covenants* of promise”—again, “To Abraham and his seed were the *promises* made.” On these two covenants, which are of such ancient date, are the two dispensations founded; the Jewish and the Christian.

On the covenant of circumcision was predicated the national or Sinai covenant, which erected the seed of Abraham into a typically holy nation, by which they were said to be married to the Lord. This Sinai covenant, was made 405 years after the covenant of circumcision—see Exodus xix. compared with Heb. viii.

On the covenant confirmed before of God in Christ, 430 years before the giving of the law, was predicated the New Testament, which presents a new and full exhibition of divine mercy, extending to the Gentiles also; by means of which the spiritual seed of Abraham are associated into a new and spiritual relation called the church of Christ. [On these two covenants I intend to enlarge more fully in the appendix.]

If my opponent rightly appreciated the difference betwixt these two covenants, and understood the important place they hold through the whole Bible, he would forever abandon all arguments drawn from the covenant of circumcision to prove Infant Baptism.

When I hear any Pedo-baptist pleading for the Baptism of infants upon the footing of the faith of the parents, that is on the footing of carnal generation; it brings to my recollection the reply that John the Baptist made to the Jews who solicited Baptism, upon the footing of the faith of their great, great, great, many times great, grandfather, Abraham. They were as confident of the validity of their claims, as any modern Pedo-baptist; they came forward with an ostentatious parade of hereditary excellence—“We have Abraham to our father,” was their cogent argument; how did John receive it? “O generation of vipers! Who hath warned you to flee from the wrath to come?—

Bring forth fruits meet for repentance—think not to say within yourselves, ‘we have Abraham to our father’—I say unto you, God is able of these stones to raise up children unto Abraham.” In this transaction, methinks I see the arguments of my opponent drawn from covenant relation to Abraham, or from circumcision, fully exposed, and perfectly refuted.

Before I sit down, I would express my fears that too large a portion of our time will be spent on the Abrahamic covenants, and that other important matters will be pushed out of view. In the mean time, I would remind Mr. Walker, that the seven points submitted to his consideration, yet remain unanswered. I would entreat him to try them a second time—they yet remain with rather additional force against him.

Mr. Walker then arose, and spoke to the following effect:—This bond, which I used as an illustration of my views, Mr. C. seems not to comprehend. I will endeavor to make it more plain to him. A bond is a contract betwixt two parties; so is a covenant. Now, as I have already said, the covenant which had circumcision as its seal, is the same as the new covenant or covenant of grace. And, as infants were once entitled to church membership under this covenant, so they are yet. The adding of many names to a covenant or bond, does not alter the nature of the transaction; it merely interests them in the things promised or specified in the bond, the bond remains the same.

He has said we live under a new dispensation, and on this he lays great stress. He should know, that this new dispensation is only a new form of the old one, or a new exhibition of its substance. The difference betwixt the old and the new, is far from so important and so great, as my opponent seems to think. All things are substantially the same under both. Do we not see from the apostle’s reasoning, in the 11th to the Romans, that he considered the Jews and Christians as the same body politic? My opponent has not attended to what I have said on this chapter. He seems afraid to meddle with this chapter—it is so decidedly against his views. In it, the apostle shews that the Jewish church was not dissolved, that the Gentiles were merely received into it. The Gentiles were incorporated with the Jews, and became one body with them;

they were, in one word, brought into the Jewish church. Into this church circumcision was once the door, by it infants once entered in. Baptism is now the door, and by it infants now enter in. If, then, I can make this appear—if I can shew that the apostle considered them the same church, and that infant membership was never taken away—I say, if these things can be established, the Divine right of infants to Baptism is established, notwithstanding all that my opponent has said concerning the differences between circumcision and Baptism. Let us now hear the apostle, Rom. xi. 17, “And if some of the branches be broken off, and thou being a wild olive tree were grafted in among them, and with them partakest of the root and fatness of the olive tree,” verse 24—“For if thou wert cut out of the olive tree, which is wild by nature, and were grafted contrary to nature, into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?” Is it not obvious, then, from the apostle’s reasoning, that the olive tree denotes the visible church state of the Jews—and that the Jews, themselves, were the natural branches? The Gentiles, who are represented as the wild olive, were contrary to nature grafted in among the Jews, that is, they were brought into the Jewish church, or were brought into the same church state as the Jews. And the Jews, if they continue not in unbelief, shall be grafted into their own olive tree or church state again. We see, from the above, that the Jewish church still continued, and as the Gentiles were converted they were incorporated with them. I wish, then, that my opponent would advert to this, and no longer tell us, that the Christian church is radically different from the Jewish; which we have now proved to be one and the same.

Mr. C. has asked again, what spiritual blessings did circumcision seal to the Jewish nation. To answer his question again, I must refer to Rom. iv. 2-12. Let him consider this chapter, and he will see that not only to Abraham, but to David also, circumcision sealed spiritual blessings. It was a seal to David, of the forgiveness of his sins, as well as to Abraham of the righteousness of his faith. It is no objection to my system, that circumcision did not seal spiritual blessings to all the subjects of it; for Baptism did not seal spiritual blessings to all *its* subjects. What spiritual blessings did Baptism seal to Simon Magus, who was a member of the visible church, and a proper subject of Baptism according to my opponent?

Again; the infants of the Jews, though they might receive no immediate advantage from circumcision, yet they were bound thereby to keep the whole law; and if they did so, they would receive spiritual blessings in so doing. It laid them under an obligation of obedience, as long as they lived; so does Baptism oblige all children to observe the laws of God, which, if they do, they shall doubtless receive the blessedness of which David partook, and the righteousness which Abraham possessed. By this covenant of circumcision I will stick, it is a main pillar of my argument, I will not be coaxed from it by my opponent—I must still maintain that circumcision was a seal of the covenant of grace, and conveyed spiritual blessings to those who partook of it.

[The above is the substance of what Mr. Walker spoke in two of those periods which he employed. In reply to which, I subjoin the substance of my remarks in two succeeding periods.]

I cannot but admire the ingenuity of my opponent, in evading the consideration of those insuperable difficulties which I have thrown in the way of his system. He reiterates the same things under scarcely a new garb, which are plainly refuted in the arguments against his views, which I have already submitted. While agreeing upon the preliminaries of this debate, previous to commencement this morning, I foresaw, I anticipated, that this day would be spent, and the attention of this congregation wearied, in just such a controversy as you have heard. Is it possible that my opponent has no better support for his system! Is he obliged to prove a New Testament positive institution, from the 17th chapter of Genesis! from portions of scripture in which Baptism is never mentioned! In all the scriptures he has yet adduced, Baptism is not so much as once mentioned! What is the meaning of this? Either, he wishes to keep us from attending to the plain portions of scripture pertaining to the subject, by an abstruse disquisition on portions of scripture inapplicable to the main subject of debate; to perplex and weary your attention; or, he has no better support for his views. I am determined that the day shall not be spent, in such foreign and unedifying discussions. The forty minutes which are assigned me to speak, are my own; I shall occupy them as I please. I will spend a certain portion of them in refuting his assertions, the remainder of them I

will appropriate to other topics illustrative of the subject in dispute. I will attend to every thing he advances, worthy of notice; but I will do more: I will endeavour to elucidate the subject by other arguments and considerations, than those which he may please to introduce.

With the advantage of all that Mr. W. has said, on his favourite illustration, the Bond, I am at a loss to understand him. He seems to assert, that the adding of names to the bond, interests those names in the privileges of the bond—that the rite of circumcision, or the rite of Baptism, is the seal of this bond. This similitude appears to me to obscure, rather than to elucidate, his side of the question; for according to him, the bond is a perfect blank at the time of signing and sealing. The infant that receives the seal, or, according to him, who seals the bond, (for the person that seals a bond is always active, never passive) has nothing guaranteed or secured to him at the time of sealing; his name is affixed to it, before the items are specified; and after fifteen or twenty years the items are written; for he admits, that Baptism does secure nothing to an infant at the time of administration. It depends entirely upon the subsequent conduct of the baptized, whether he ever receives any benefit from it. This is a novelty, to me at least, in bond transactions; first seal the bond and afterwards specify the items.\*

The sealing of a bond is an expression of the consent of the parties as well as a ratification of the articles. How, then, an uninformed infant mind can be supposed to express its consent to the stipulations of a transaction, of which it never had an idea, in receiving the seal of Baptism, as it is called, is what, I confess, I cannot comprehend. I must, then, refer this similitude to those who are endowed with a degree of penetration of which I was never possessed.

\* A respectable gentleman of the bar, to whom I had the pleasure of being introduced during an interval of the debate, made the following criticism on this similitude of the bond. He observed, that Mr. Walker's argument from a bond, was predicated upon a gross mistake of the true nature of a bond. It is very bad logic, said he, to say that the adding of names to a bond does not alter the nature of a bond, but merely interests the names added in the privileges or obligations of the bond, for if there were a thousand names or only one, added to a bond, it would avail those names nothing, unless there were some specifications in the bond concerning them. It is the specifications in the bond, and not the mere circumstance of subscription, that is entitling. I observe, continued he, that some of you gentlemen of the pulpit, do not reason with as much precision as we gentlemen of the bar.

I must next endeavor to consider the arguments which Mr. W. has used to shew us, that the Jews and Christians are one and the same church. It is a misfortune, which, I discover, very much attends the system of my opponent—that he is obliged to quote such scriptures, as never clearly mention the subject which he designs to prove from them. Perhaps this may be to display his ingenuity, in exhibiting mysteries not evident to people of common understanding. To prove Infant Baptism is a hard task, seeing there is not a word of it in the Bible; it is, however, a pleasant theme to a man of ingenuity; it requires him to prove sundry things that are not mentioned in the Bible. One of these he has lately attempted, viz: To prove that the Jewish nation and Christian church are one and the same church. Of course he must lead us to some metaphorical passage of scripture, in which the thing is not so much as mentioned—This is the 11th chapter to the Romans. This chapter, he would lead you to suppose, was very much in his favor, and very formidable to my views. I did not attend to it when first suggested, because it required too much time, and because his remarks upon it appeared no way conclusive.

The apostle Paul, in his 11th chapter to the Romans, had one design, and my opponent, in citing it, has another. The apostle's design, as is unquestionably evident from his remarks in the beginning of the chapter, was, to shew that God had not cast away and finally rejected his Jewish people; although a great majority of them were cast away. The apostle proves that there was a remnant, according to the election of grace, that God had not cast away. My opponent's design in summoning the evidence of the apostle, is to prove that the Jewish nation, the whole of it as such, was the same as the Christian church. To say nothing of the unfairness of the attempt, which must strike the attention of every reflecting mind, I would observe, that, in my humble opinion, this chapter is decidedly against my opponent's system. In the first place, it must be confessed by all Christendom, and this chapter asserts it, that the whole Jewish nation was rejected from that peculiar relation in which they once stood to God; with the exception of a small remnant, according neither to birth, blood, nor merit, but according to the election of grace. This is a fact which, I presume, no man professing Christianity will deny. Another fact, equally obvious from the New

Testament, is, that this remnant, according to the election of grace, *did not continue in the same visible state*, in which they formerly existed. This remnant was the root or beginning of the Christian church. This remnant had no priest, no prophet, no king, no temple, no altar, no sacrifice, but the crucified Jesus. They *continued not* in their ancient Jewish state and customs, but, Acts ii. 42, they *continued steadfastly* in the apostle's doctrine, in breaking of bread, in fellowship, and in prayers. To this society of Jews, this remnant, according to the election of grace, the Lord added the saved daily. This was called the first Christian church—Acts ii. 47. A third fact I will mention, obviously stated in this 11th to the Romans, and uniformly acted upon, in the ministry of John the Baptist, the ministry of Jesus Christ, and the ministry of the apostles, in planting churches—it is this: 32d verse, “The Lord hath concluded them all in unbelief, that he might have mercy upon them all.” In relation to the Gospel Dispensation, the whole Jewish nation, as well as the whole Gentile world, were concluded in unbelief, that the same mercy might be shewn to all. Even the remnant of the Jewish nation that became Christian, was concluded under unbelief for a time, that the same mercy might be manifest in forming them Christian, that shone conspicuous in christianizing the Gentiles. Hence, the “Doctrine of repentance towards God, and faith in Jesus Christ,” was uniformly preached to Jew and Gentile without one shade of difference, excepting in the order of these words, “to the Jew first, and also to the Greek.” Not one solitary Jew, of the whole nation, was admitted into the kingdom of the Messiah, or Christian church, until he possessed a faith and underwent a change of heart he never before experienced. Even Nathaniel, an Israelite indeed, in whom there was no guile, was enlarged in his mind, exercised a new faith, and had other discoveries, which he never before possessed, previous to his becoming a Christian. Hence, John the Baptist “prepared a people for the Lord” by teaching them that a new state of things was to be instituted. Jesus Christ himself, and his apostles, preached the same doctrine, saying, “repent ye, for the kingdom of heaven is at hand.”

In the sense of these observations, the least Christian, or “the least in the kingdom of heaven, was a greater prophet than John the Baptist.” The whole Jewish nation, in what

Mr. W. calls "their visible church state," was concluded in unbelief; and the necessity of faith and repentance preached to them individually, in order to admission into the kingdom of Jesus Christ, or Christian church. The 120 disciples converted previous to the day of Pentecost, and the three thousand converted on that day, forming the first Christian church that existed on earth, were concluded in unbelief for a time, and not without repentance and faith were they christianized. From these facts, on which I may hereafter enlarge, the radical distinctness of the Christian church state, is plainly proved, and shewn to be essentially dissimilar to the "visible church state of the Jews."—I do seriously entreat all Pedito-baptists to consider these three facts. They are plain and decisive. The whole New Testament is predicated upon them. The first of them, viz. that the Jews, as a nation, were cast away and rejected, as being the people of God, on these peculiar accounts, which designated them "his people," made way for the reconciling of the world, became "the riches of the Gentiles," and introduced a new era in the world; the constitution of a new state of things. The second of them, viz. that the "remnant according to the election of grace," *continued not* in the former state of the Jewish nation, but became the people of God in a spiritual and everlasting relation, essentially distinct from their former state, is the accomplishment of many promises and prophecies in the Old Testament, and fitly characterizes the Christian church, "the kingdom of heaven;" in comparison of the "worldly sanctuary," the "carnal commandments," and the "beggarly elements" of the Jewish state. The third and last of these three, viz. that Jews and Gentiles were, to a man, concluded in unbelief in relation to Christianity, presents the whole world on the same footing. It presents Judaism and Gentilism as both distinct from, and essentially opposite to, Christianity. In the language of John the Baptist, "it levels mountains, exalts vallies, makes rough paths smooth, and crooked ways straight"—"It puts no difference between the Jew and the Greek, for the same Lord over all is rich in mercy *unto all that call upon him*." Whether, then, shall we interpret those figurative representations of things, pertaining to these facts mentioned in the 11th to the Romans, according to any system which we may embrace; or according to these facts, which are not the views of any party; but which are admitted by Bap-

tists and Pede-baptists? Most assuredly, our interpretation of metaphors, must bow to facts, and not facts bow, for they are too stubborn to bow, to our private interpretations.\* I now proceed to exhibit my views of those parts of this chapter cited by Mr. W. and I hope, in no instance will they be found either to contradict fact or to deviate from the obvious meaning of words and scope of sacred truth.

The interpretation which accords with the facts I have stated, and also to the whole scope of the chapter, taken in connection with the whole of the sacred metaphors employed by the penmen of holy writ, is, I presume, the following: The good olive tree was the Jewish nation—the wild olive tree denoted the Gentile world—the root and fatness of the good olive tree was Jesus Christ; and in a still more enlarged and exalted sense, the Christian church is the good olive tree. The natural branches denote the Jews, and grafting expresses union by faith to Jesus Christ, the life giving root—partaking of the root and fatness, denotes their full enjoyment of all the special blessings that result from union with Christ. This interpretation of the metaphors that have been quoted by my opponent from this chapter, I have given, not merely with a view of refuting him, for I am acquainted with other representations of them that I have seen in controversies upon this subject, which would be, on first appearance, more plainly against his views. But these interpretations I consider forced and not according to the scope of scripture. I consider it a sad misfortune when sectaries will compel the scriptures to speak their views. I venture to say that very few Baptists have approached so nigh to the interpretations of the Pede-baptists on this subject, as I have now done; and yet I am convinced, that it will appear that this interpretation of them, is both scriptural and decisive against the arguments of my opponent.

\* Distinguished commentators have found it extremely difficult to comprehend every thing the Apostle says in this 11th chapter. Therefore we find the ablest of them differing among themselves. One cause of this difficulty, I presume, is the Apostle's so frequently referring from one part of the subject to another—so often stating and applying his remarks in sudden transitions from Jews to Gentiles. Another difficulty in expounding the metaphors is, that the engrafting spoken of, appears to be predicated upon a mistaken view of grafting. A wild olive into a good olive, does not improve the wild olive; the fruit being similar to the cion engrafted, and not similar to the stalk. But the Apostle's design was to shew that the Gentiles partook *equally* with the Jew, as the engrafted cion equally partakes with the natural branch, in the sap and vigor of the root.

Some may object to my applying the same metaphor, "a good olive tree," both to the Jewish state and the Christian church. This is in no respect more incongruous, than that the Jews should be called "the people of God," and that the Christians should be called "the people of God." This only shews, that either in a different sense, or in a higher sense, the same words may be used. For instance, a man's children, his lands, and his live stock, are called his property. Now it is obvious they are not all his property in the same sense: his children are his property by birth, his lands by inheritance, or by purchase, and his live stock by bequest or by purchase. But it is not from analogy, but from scripture authority, that I say the Jews and the Christians are in a different sense called the good olive tree. My authority for so interpreting this passage, is Jeremiah xi. 16, 'The Lord called thy name (the Jews) "a green olive tree, fair and of goodly fruit"—and the apostle reasons with a reference to this passage, when he speaks of the branches being broken off; for in the same verse the prophet saith, "with the noise of a great tumult he hath kindled fire upon it (the olive tree) and the branches of it are broken." The olive tree, an emblem of beauty, of excellence, and of profit, was a fit emblem of the Jewish state in its glorious days. It was their relation to the Messiah, natural and federal, that obtained for them all the beauty and excellence that rendered them worthy of so beautiful an emblem. Jesus Christ was their relative according to the flesh—was "made of the seed of David according to the flesh"—he was federally, or by covenant, connected with them—"In thy seed shall all the families of the earth be blessed," was the covenant confirmed before of God in Christ, 430 years previous to the law, and promised to Abraham. John tells us, "he came unto *his own*, (by nation) and *his own* received him not."

The natural and covenant relation that subsisted betwixt Christ and the Jews, was the source of all their beauty, of all their honor and glory. When they denied their own relative, kinsman, redeemer, their promised king and deliverer, *ichabod* was written upon them, "the glory is departed." Such of them, the remnant according to the election of grace, as received him, to them he gave power to *become the sons of God*. Whether Jews or Gentiles, they became "the sons and daughters of the Lord God Almighty." The connection now formed betwixt them and Christ was *not nat-*

ural but spiritual; not according to a *temporary*, but an *everlasting* covenant; so that they became the "good olive tree," in consequence of their spiritual and eternal relation to Christ, the life-giving root, from whom springs all beauty and excellence. Now, branches from the wild olive were grafted into this root; the natural branches, the Jews, were broken off, and such of them as were not rejected, received something, of which they were before destitute, viz. a spiritual and inseparable connection with the root and fatness of the good olive: and in the same manner, as the engrafted Gentiles received nourishment therefrom, and *with them* partaking of the root and fatness.

"*Thou standest by faith,*" is the sole cause of union to the good olive, and the only means of participation in its root and fatness, assigned by the apostle; and at one stroke cuts off the whole system which my opponent endeavors to prove from this chapter. Infants are excluded from any visible participation in this good olive, seeing that faith is required to any enjoyment of its root and fatness, and the only means of engrafting into it. In the Jewish state, they were naturally and in covenant connected with the Messiah, and derived their share of natural privilege from him—but their growth was natural, not engrafted. Now, that engrafting is necessary, and faith the sole means of it, they are necessarily excluded from any visible connection with the church of Christ, or good olive tree; consequently all attempts to prove the New Testament similar to the Old, or the church of Christ similar to the Jewish state, must fail of any support from this portion of scripture, to which Mr. W. appealed with so much confidence of success.

[In addition to the above, which fully expresses the substance of all that I said on this passage during the debate, I will now add a testimony from Ezekiel the prophet, further corroborative of the views which I have now presented. It is from chap. xvi. 60 and 61. These two verses I will transcribe—"Nevertheless I will remember my covenant with thee in the days of thine youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, and thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, *but not by thy covenant.*" This prophecy foreshews the bringing in of the Gentiles, and the establishment of the everlasting covenant, with a

remnant of the Jews and of the Gentiles. But what is peculiarly striking in relation to this subject, is, that these Gentiles were to become daughters or members of the church, *not by the covenant of the Jews*—contrary to my opponent, for he maintains by *the same covenant*. The Lord saith, “*not by thy covenant.*” This testimony speaks a volume against the Pedo-baptists.]

But to return: Mr. W. in order to maintain his ground, and to shew that circumcision conferred spiritual blessings, again cites Rom. iv. 2-12. Here again I must take the liberty of stating that the apostle's design in this chapter, and that of Mr. W. are very dissimilar. The apostle's design was to shew, that a man is justified by faith, and that Abraham was justified by faith without circumcision, and partook of all that blessedness which David described, independent of, and previous to, his circumcision. Mr. Walker's design is to shew that circumcision conveyed spiritual blessings. His design then, as I have before shewn, is not only dissimilar to the apostle, but if Mr. W. can maintain his ground, he has completely confuted the apostle. The apostle reasoned to shew, that even Abraham received all spiritual blessings previous to circumcision; even that blessedness which David described as the lot of the righteous and happy. Mr. Walker reasons to shew that this was not the fact, but that Abraham did receive spiritual blessings in circumcision, which of course he did not previously possess. This conclusion must unavoidably follow every attempt to prove from the 4th to the Romans, that circumcision conveyed spiritual blessings. I wish that Mr. W. would for once choose such a portion of scripture, as will allow him to have the same design with the penman, or with the spirit that endited it. This he has not yet done, as far as I can recollect.

To balance accounts with the Baptists, he has asked what spiritual blessings did Baptism seal or convey to Simon Magus? I answer—none. But was Simon Magus a believer? No. Was not this the cause why he received no benefit from Baptism? Yes. Therefore infants can receive no benefit from Baptism, because they cannot “believe in him whom they never heard.” Simon Magus professed to believe, and therefore as far as man could see, was a proper subject of Baptism; at least Philip was justified in baptizing him. The most that can be said of him as a candidate for Baptism, is, that he was *professedly* but

not *really* a proper subject of Baptism. The case of Simon Magus is a very convincing proof that none but proper subjects can receive the blessings resulting from obedience to any ordinance or commandment. But what would Mr. W. prove from this? Would he prove that Baptism is an empty ordinance to all believers, or to any? Surely not. Would he prove that we may be mistaken in the administration of it to some candidates? This needs no proof—we admit we cannot judge the heart—but on the same grounds that we would admit a candidate to the communion table, and on no other, would we baptize him. Or would he prove, that because we Baptists are *sometimes* mistaken in the receiving of candidates, that he may be *always* mistaken in the character of the subjects to whom he administers it? I confess that his manner of proposing the question, though I hope contrary to his design, suggests that such is the meaning thereof.

In the last place, Mr. Walker tells us that infants may if they are obedient to the divine law after they grow up, receive benefit from Baptism. This is an honest, though I presume, an unintentional confession, that they receive no benefit from it, either at the time of receiving it or immediately after: but if they be good sons and daughters, and keep the commandments, they may receive some benefit from their infant sprinkling. This, however, the best thing that could be said as to benefits communicated in infant sprinkling, is a novelty in ordinances and commandments. I never recollect to have heard of any thing ordained for the benefit of man, or any thing enjoined upon him, by divine authority, that had not some immediate advantage resulting to the subject who obeyed according to truth. So my opponent has placed all the advantages of infant sprinkling upon a slippery *perhaps*—upon a wonder working *if*. I confess in this he has shewn great ingenuity, for it is better that they should rest upon an *if*, than upon nothing at all.

But he has said that infants, in the act of Baptism, are laid under an obligation to obedience—that the vows of God are upon them thenceforth. Let me ask, how many years old are they when they recognise this obligation? Shall I say at 10 or 15 years after sprinkling—I presume not sooner; and I think they must have a curious mind, if ever they can persuade themselves, that they are under obligations, in consequence of any thing their parents did.

for them in sprinkling. I have only to ask, what sort of an obligation is that, under which a subject lives ten or fifteen years totally unconscious of it, and which like virility, makes its appearance at a certain age?

Having now replied to every thing worthy of consideration, in the topics presented by Mr. W. I shall occupy the remaining minutes of my period in suggesting a few considerations, different from those hitherto introduced.

It has often been remarked, that all artificers have their own rules, by which they are regulated in their respective arts and callings. It is equally plain, that teachers of religion, who embrace different systems, have each their own rules, in going to work to support their peculiar tenets. This is strikingly manifest in the Baptist and Pedito-baptist mode of supporting their different views on the doctrine of Baptism. When an advocate for Infant Baptism begins to support his tenets, he leads you back to the days of Abraham, Isaac, and Jacob, 2000 years before the institution of Baptism. He tells you of the covenant of works and of the covenant of grace, and persuades you to consider that the old musty covenant of circumcision, is just the same as the new covenant of grace. He labors hard to explain the items of this old covenant, and to make you believe that they are just the same with those of the new. After having led you by the hand through a dark and intricate labyrinth, explaining allegories, types, and metaphors; sometimes unfolding mysteries, at other times creating mysteries, which never before existed, he arrives at the borders of the New Testament times. As soon as he enters the New Testament, he has to go back to the Old Testament to explain it; thereby shewing you that the Old is plainer than the New! Telling you occasionally of Christ's blessing infants—of the promises given to them, and of the many households baptized. When he comes to any thing too hard for him to allegorize, mysticise or explain, he tells you it was a mistake of the translators, and should be rendered so and so. Sometimes he tells you of the poor, illiterate, misguided Baptists, who will not believe that *in* signifies *at*—that *much water* signifies a *few drops*—that *coming up out of the water* signifies just coming from the edge of it, and that *going down into the water*, means no more than going to the shore.

In the greatness of their erudition, these and many other things unintelligible to an *illiterate* Baptist, appear

plain and easy. Thus they explain washing by sprinkling, and can, by profound learning, convince you that it is a matter of indifference whether you sprinkle or immerse, and that believers are the proper subjects, and that infants are also equally proper subjects; yet, if their system prevailed, there would not be a believer to baptize in the world; all the human family would be baptized, before one of them knew the right hand from the left. How often does the poor old grey-headed hearer, after 40 or 50 years reading the BIBLE, exclaim, after hearing one of these deep and learned divines expounding some text, What a fine thing learning is? I should have read the BIBLE all my days, before I could have thought that so much was comprehended in a few plain words! I should never have found that out, had not my pastor told me so! How little good would the Bible have done, had it not been for this best of gifts—the clergy !!!\*

When a Baptist calls the attention of his hearers to this subject, he begins 2000 years nearer the commencement of Christian Baptism: he begins, in his most remote introduction, with the ministry and Baptism of John the Baptist, the harbinger of Christianity. You will sometimes hear him telling of all Judea and Jerusalem turning out to Jordan, to John, to be baptized of him. Perhaps he may ask such questions as the following: Did John require any thing of the candidates that appeared on the banks of the Jordan, but connection with Abraham? Did he look no farther than carnal descent? To these questions he will answer, *yes*. He will read you two or three passages of scripture, in which John calls upon them to repent, and to bring forth fruits meet for repentance, in order to Baptism. He will detain you a little while at Enon, and at your departure he will ask you one easy question, viz. Why did John baptize at Enon? And you must answer saying, “Because there was much water there.” He will probably take you next to the Mount where the Redeemer gave to his apostles that commission to preach the Gospel, to make disciples, and to plant and water churches, under which they always acted. He will, in order to illustrate the apostolic views of this commission, read you a considerable part of the ac-

\* It is far from my design to pronounce one sentence to undervalue true learning, or to underrate the truly learned teacher of Christianity; it is those pedants and quacks in theology, (which, alas, have crowded into the pulpit) that I have in view.

tions and ministerial deeds of the apostles. From all which he will exhibit their constant practice, viz. First, preaching the Gospel—secondly, baptizing the converts or the believers only—next, adding them to a church, or forming one, if so many could be found in one place—and, finally, exhorting them to continue constantly in the apostle's doctrine, in breaking bread, in fellowship and in prayers. After he has expatiated more largely upon these topics, he will request you to attend to the doctrinal import of Baptism, as expounded by those great and excellent men, and infallible expositors of the will of heaven, viz. the venerable apostles Paul and Peter. Perhaps he may, in the end, entertain you with a statement of the advantages enjoyed by those who walk in the plain path of the Divine commandments; and conclude by exhibiting the unhappy end of those who wander after their own imaginations, and walk in the light of those sparks which they have kindled. So labors the Pedo-baptist, and so labors the Anti-pedo-baptist, or the Baptist, in their respective vineyards. As I presume I have, for this time, nearly occupied the time allotted me, I will give place to my opponent.

Mr. Walker then proceeded:—You see Mr. C. wants to be off to the dipping work, but I'll keep to the subject; he has broken through the rules; he was to keep to the *subject*, but he has got to his favorite topic, the *mode*. Well, he'll not draw me after him—nor will I give up with my arguments. He may use his forty minutes as he pleases; he wants to draw me from the covenants—I see his design—but that everlasting covenant which Jeremiah speaks of, and Paul in his epistle to the Hebrews, is of too much importance to be given up with so easily. Why is it called an everlasting covenant, if it was to be done away? No, it is confirmed by an oath—by the oath of Him that cannot lie—by two immutable things, the promise and oath of the eternal God. Under this covenant the Jews lived; hence they were said to be married to the Lord; I am married unto you, saith the Lord. Heb. vi. 13, “For when God made promise unto Abraham, because he could swear by no greater he swore by himself, saying, surely, blessing, I will bless thee, and multiplying, I will multiply thee, and so, after he had patiently endured, he obtained the promise.” For men verily swear by the greater, and an oath for confirmation is to them an end of all strife; wherein God, willing more

abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us.

This covenant was confirmed in the above manner to the heirs of promise, which are believers, and their children, "For the promise is unto you and your children." Now the new covenant is, as I have before said, the same in substance with the old one; there may be a few new things, and yet the covenants be the same. [Here there was a repetition of the bond, and the 4th to the Romans was again brought forward, with the 11th, without the addition of one new idea, so that, unless I should transcribe the whole of what I have already recorded on these topics, I have nothing more to bring forward spoken at this time on these subjects.] That the Jewish nation, said Mr. Walker, was the church of Christ, appears obvious from what Stephen says in the 7th of the Acts, 38, "This is he that was in the church in the wilderness, with the angel that spoke to him in Mount Sinai, and with our fathers who received the lively oracles to give unto us." Here, then, the Jewish nation are called the church, and as they are so often called the *congregation of the Lord* in the Old Testament, there is no reason why we should refuse to call them the church of Christ, equally with any in the New Testament times—Besides, in the Song of Solomon, the Jews and their offspring are figuratively represented as the bride or church of Christ. Song i. 8, "if thou knowest not, O thou fairest amongst women, go thy way forth by the footsteps of the flock, and feed thy kids, beside the shepherd's tents"—here the church is called the fairest among women; and the shepherd's tents, may denote the congregations of the church in which we see the little kids or infants are to be fed; the Bridegroom says of his church, "My love my undefiled is one," thereby shewing that the church of Christ was ever one and the same. I suppose, according to my opponent, there was no church in the world until the days of the apostles. So that according to him the church of Christ never existed until about 1800 years ago. The Lord had no people in the world since the beginning till the apostolic age, on his hypothesis. What then shall we make of the apostle's account of the church, in the 11th chapter of his epistle to the Hebrews, where he summonses a cloud of witnesses

to show that from Abel to the present day, the faithful have ever been the same church, and possessed of the same faith? According to Mr. C. Moses, Enoch, Abraham, Isaac, and Jacob, were not members of the church; they had not any part in the church of Christ—neither had David, Samuel or the prophets, any place amongst Christians. Strange views! Strange doctrine! That the world should pass on 4000 years without a church in it! You see, my friends, rather than admit Infant Baptism, Mr. C. would destroy the church of Christ, or banish it from the Bible, till the time that he thought best suited his scheme. So far were the prophets from countenancing these views, that when Jeremiah speaks of Gospel times, he intimates that all these extensive blessings would be confirmed and secured to the house of Judah and to the house of Israel—“Behold the day is come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.” Taking into view what I have said on the 11th to the Romans, with these additional remarks, I am of opinion that no unprejudiced person can doubt but that the Christian church is the same as the Jewish.

Mr. C. has called this everlasting covenant “an old musty covenant;” this is a handsome way of speaking of the Divine covenant—of that precious covenant of grace, which the saints in all ages have venerated—to such extremes must they be driven who would deny Infant Baptism. I see my opponent wants to proceed, “I’ll let him loose again.”

I replied as follows:—To assert a proposition and to declaim upon it is easy; but to prove a proposition that is not intuitively evident, requires close reasoning, and not pompous, loose declamation. I am sorry that Mr. W. should abound so much in assertion and declamation. To prove that the old covenant and the new are the same, he has quoted an epistle which he should never have mentioned for this purpose, that is, the epistle to the Hebrews. The apostle, in the eighth chapter of this epistle, gives us what he calls “the sum” of all he had written in it. He begins by saying, “Now of the things which we have spoken this is the sum.” [Here I read the whole chapter and commented on it. I shall not now transcribe the whole chapter nor the whole comment upon it, but such parts of it as are inseparably connected with the contro-

versy. I would request the reader to refer to the whole chapter.] The “*sum*” of the apostle’s arguments was to prove, that the Aaronic priesthood was an example or type of the priesthood of Christ, and that Christ is the mediator of a *better covenant*, established upon *better promises* than that which Moses mediated, than that given to the Jews—verses 6th and 7th, he says, “But now he hath obtained a more excellent ministry, by how much also he is the mediator of a *better covenant* which was established upon *better promises*; for if that first covenant had been *faultless*, then should no place have been sought for the second.” On these words observe, the apostle declares that the reason why a new and better covenant was given, was, because of some imperfection in the old one—If that first covenant had been *faultless*. Yet Mr. W. will tell you the new is just the same—if so, then it is *faulty*. Paul saith, the new covenant is *better* than the old—Mr. W. says it is just the same; Paul says the new is established upon *better promises* than the old—Mr. W. says they are the same. When Mr. W. and the apostle Paul, in their respective systems, are thus at variance, each of you may judge which of the two is the safest guide. Rather than give up with his infant sprinkling, Mr. W. will run into these awful extremes!!!

Let us hear the apostle further—verses 8th and 9th, “For finding fault with them, he saith, Behold the day is come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord.” Here the apostle affirms that the Jews broke his covenant, and therefore the Lord proposed in future, that is in Gospel times, to make another—Mr. W. says, to make the same—the Lord saith, “*Not* according to the covenant that I made with their fathers”—Mr. W. says, just according to the covenant he made with their fathers. Mr. W. some time ago said, the Lord regarded them as his people according to the covenant—The Lord saith, “I regarded them not.”

Now let us attend to the items of the new covenant—verses 10th, 11th and 12th, “For this is the covenant that I will make with the house of Israel, after those days,

(after the Jewish state passed away) saith the Lord. I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

This covenant differs from the old, in each of its four items: In the first, The laws were written on tables of stone, and as Moses brake the stones, so the people broke the laws. In the second or new, they are written on the hearts of all the subjects; consequently cannot be broken. This is one of those *better promises* on which the *better covenant* is established. Item 2d, "I will be to them a God, and they shall be to me a people. In the first, he was their God in a national and temporal sense—In the second he is their God in a spiritual and eternal sense. In the first, their being his people depended upon an *if*—In the second, they *shall* be, positively and without an *if*, his people. Item 3d, "They shall not need to teach every man, his neighbour, saying, know the Lord, for they shall all know me from the least to the greatest." The subjects of the old covenant required to be taught to know the Lord; many of them were infants and minors and at best a carnal people; but the subjects of the new, are all taught of God—they know him from the least to the greatest; consequently *no infants are subjects of the new*. Item 4th, "I will be merciful to their unrighteousness, and their iniquities I will remember no more." No remission of sins, promised to the subjects of the old covenant, as such; but to the subjects of the new, as such, forgiveness is promised. Who will not say this is a *better covenant* established upon *better promises*? The last verse of this chapter confirms all that I have said on the abrogation and total disannulment of the old covenant. Oh! that every Pede-baptist would remember it; it should for ever silence my opponent on these topics. It reads thus, "In that he saith a *new* covenant, he hath made the first *old*—Now THAT which decayeth and waxeth old is ready to vanish away."

As this chapter gives us the *sum* of the apostle's reasoning in this epistle, the last verse of it presents to us the *end* or intention of his reasoning. It was to demonstrate

that the old musty covenant was now "ready to vanish away." The word *now* is the most emphatic word in this verse: *formerly*, it was valid, substantial, obligatory upon its subjects; but *now*, in the commencement of the Gospel age, it was *ready*, quite ready, fully ripe, completely fulfilled, necessarily tending to vanish away—"Vanish away"—how strong the expression! How figurative and how striking! No word could more fully express its entire, its total, its perpetual abolition. Mr. W. quarrelled with my epithet *musty*; but here the apostle amply justifies it—Yes, it was moth-eaten, 'decayed,' 'waxen old,' ready, as the shades of night, to vanish before the radiant sun of the morning. Let me ask, if, when any thing is decayed, waxen old, and ready to vanish away, is it everlasting in its nature—is it perpetually binding—does it yet flourish? My opponent must answer, *yes*, or give up his system. I tell you, my friends, this 8th chapter to the Hebrews cuts up the Pede-baptist system, and leaves it neither root nor branch. [In the Appendix, under the article "*the covenants*," this subject will be still further illustrated.]

Mr. W. has again attempted to identify the Jewish state and the Christian church. He actually concedes, that, if this cannot be proven, his cause is lost. In this he closely follows the Goliath of Pede-baptists, the great Peter Edwards. Since Peter Edwards wrote, all the champions on his side take this ground; first prove, or attempt to prove, that the nation of Israel was the church of Christ—that infants were members of it—and then easily infer their right to Baptism. In addition to his comment on the 11th chapter of Romans, he cites Stephen's testimony to sanction his views—Stephen uses the phrase, "the church in the wilderness"—Here the whole stress of his proof rests upon the word "*church*," without any epithet to qualify or explain its acceptation. Now I will cheerfully admit the testimony of Stephen, in all its force; and I will call the congregation of Israel in the wilderness, a church: but will this prove that this congregation was a *church of Christ*? Mr. Walker, I presume, understands the word *church*, without an epithet, to mean neither more nor less than "an assembly"—I presume he will also confess, that a *mob* is once called a church in the New Testament. If he does not, I am ready to prove it—Acts 19th, we read of Demetrius, the silver-smith, and the mob which

he raised against the apostle and his companions: The whole town was in an uproar—the town clerk appeased this mob by an oration he delivered them, telling them that in a lawful ‘*church*,’ (*ekklesia*, the same word used Acts vii. 38, the “*ekklesia*” in the wilderness) their cause would be tried—and verse 41, when he had thus spoken, (*apeluse ten ekklesian*) he dismissed the assembly or church. In this chapter, the word is applied to a mob, or an unlawful assembly, and it is also applied to a court, or lawful assembly, met to hear and judge causes. Thus the word *ekklesia*, or church, was used by the holy penmen of the New Testament, to denote any sort of an assembly. Like the word *synagogue*, the epithet made it either an assembly of Jews or a “*synagogue of Satan*”—this criticism, I am confident, neither my opponent nor any man acquainted with Greek, will deny. Hence it follows, that this quotation from the 7th of the Acts, proves nothing favourable to his views, inasmuch as it means no more than an assembly or congregation in the wilderness, without any respect to the character of it. It was an assembly or church of Jews, and not an assembly of Christians or a church of Jesus Christ.

Seeing I am on the word “*ekklesia*,” I may further observe, that as this word is composed of two Greek words, *ek*, out of, and *kaleo*, to call, the word *ekklesia* signifies “the called out.” The Jews in the Wilderness were “called out” by Moses the messenger of God—the mob of Ephesus was “called out” by Demetrius; and the lawful assembly of which the town clerk spoke, was an assembly “called out” by those in authority—the church of Jesus Christ is an assembly “called out” of the world by his grace, or separated from the world by his word and spirit—hence, says Christ, “ye are not of the world, I have chosen you *out of the world*.” Consequently no nation, as such, ever was the church of Jesus Christ

That the Jewish nation was never considered the church of Christ by the apostles, is evident from many portions of scripture, particularly from Acts ii. 47, “And the Lord added to the church daily such as should be saved:” Query, was it to the Jewish nation, or the first church of Christ converted in Jerusalem, to which the Lord added such as should be saved? The answer to this question is inevitably against the Jewish nation, and incontestably plain, that the writer considered *not* the Jewish nation, but the believers in Christ, of that nation, the Church.

Let us now attend to the definitions and descriptions we have in the New Testament of the church of Christ, and then we shall see how they will apply to the Jewish nation. Acts xx. and xxviii. we have an interesting description of it, in these words: "Feed the church of God, which he has purchased with his own blood." Here, in this description of the Christian church, we have every thing against my opponent's views. In the first place, the church of God is said to be purchased with his own blood—Could this be said of the Jewish nation, as such? Their redemption from Egyptian bondage, by blood, was a beautiful emblem of the redemption of the true Israel or church by the blood of Christ. Again, the members of the church are represented, in this description of it, as being capable of nourishment from the word by the labors of their pastors—"Feed the church of God"—"Feed my sheep"—"Feed my lambs"—How? "With the sincere milk of the word." Are infants capable of this? No: they cannot understand it. Amongst all the advices, exhortations, and commandments, given to the elders, bishops, or pastors of the churches of Christ, over which they presided, there is not one word which would insinuate, that they had any charge or care over the infants, or unbelieving children, of the members of the church; these are private property; the property of the parents, and not the property of the church: hence parents, in their own capacity as such, have orders how to bring them up.

Open any of the Epistles, read any of the descriptions we have in the New Testament, of the church of Christ, and we cannot find one hint that would suppose them to be assimilated to the Jewish commonwealth. [Here I read the introductions of several Epistles, which all, in substance, agree with this mentioned below.] 1st Cor. i. 2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." All the Epistles written by the apostles to particular churches, described those churches as composed of believers, sanctified persons, active members, fruit bearing branches, in the true and living vine. They were commanded to keep separate from all contaminating intercourse with the world; and in their communion and church intercourse to have no fellowship with unbelievers, with immoral or ungodly persons, such as the majority of the Jewish nation ever was.

What absurd conclusions will result from the hypothesis, that the Jewish nation was the church of Christ! The church of Christ put their own Saviour to death! Those Jews that were members of this hypothetical church, put the Messiah to death. Those Jews that made havoc of the church, were members of it!! Nay, those that repented, and were, in consequence, "added to it," were members of it before they were added to it! These are a specimen of the consequences naturally and necessarily resulting from my opponent's system.

He has expressed considerable surprise, that I should think there was no church of Christ in the world for so long a time; nay, that I will not admit that Samuel the prophet, David the king, Isaac and Jacob, were members of the church of Christ. Now, I may express my surprise at this strange objection. That these saints, and thousands not mentioned, belonged to the society registered in heaven, that they were saints approved of God, I hesitate not to affirm; but does the acknowledgement of their saintship, require me to make them members of the church of Christ *formally* existing in the world? I had thought, all along, that we were deliberating on the visible or formal exhibition of the church on earth, or the Christian church, and not the "church invisible" in the language of my opponent. The least member of the Christian church, is greater, in consequence of his membership there, than the greatest saint or prophet from Adam to John the Baptist. When Paul sums up a long list of renowned saints, of faithful worthies, in the 11th of his Ep. to the Heb. he proves their faith to be one and the same with that which Christians possessed; only that the great object of the faith of the patriarchs, was future to them, and that of Christians, past. In the conclusion, he declares, that these saints had not received the promise, "God having provided some better thing for us, that they without us should not be made perfect." I would wish to know to what church *formally* existing in the world, the patriarchs for 2500 years belonged? The world was 2500 years old before this Jewish church got into operation, of which Mr. W. so often speaks. Whatever be the name of that church, there is not one word said of the membership of its infants; and it was of the longest continuance of any church that ever yet appeared—it continued from Adam to Moses, or at least from Adam to Abraham. No infant

membership for this long space. The Jewish state only lasted from its erection into a nation, 1500 years; and had it not been necessary to the accomplishment of prophecy, and to identify the person of the Messiah, that the Jews should receive a mark in their flesh as soon as born, to keep them distinct from all the world; we should never have heard a word of infant membership. From a mistaken view of the intention of that mark in the flesh, and from a desire to return to "the weak and beggarly elements," has this confusion and untenable system of infant membership in the church of Christ, originated.

Mr. W. has cited the Song of Solomon, and from a figurative description of Christ's love to his saints in general, and their love to him in particular, he would infer that the Jews were in the same spiritual connection with Christ as Christians. Since he has merely quoted these verses, and not shewn how they apply to his views of the Jewish nation being a church of Christ, I will reserve my strictures on them till he makes his meaning plain.

He argues from the phrase, "I am married unto you," to shew the impossibility of their being ever disregarded as the people of God. But granting them, in the highest sense of the word, married to the Lord, it will not follow that they never could, in a figurative sense, be divorced—yea, they were accused of committing spiritual whoredom on many occasions, and, consequently, according to the analogy of the figures, liable to be divorced. Indeed they were said to be divorced, because of their spiritual adultery—see Jer. iii. 8: "And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a *bill of divorce*, yet her treacherous sister Judah feared not, but went and played the harlot also." In process of time, both Judah and Israel, having broken the covenant, on account of which they were said to be married, were divorced, "they continued *not* in my covenant, and I regarded them not, saith the Lord"—Heb. viii. 7, 8. So that here, also, Mr. W. fails of proof for his identifying the Jews and Christians as one and the same church.

Having now replied to all that Mr. W. has advanced in support of his views—having found all his arguments destitute of scripture evidence; a few minutes yet remaining, I purpose to employ them on a topic that should have long ere now, come forward.

We have often heard that Divine Commandments or Ordinances have been correctly divided into two classes; by some called moral natural, and moral positive; by others, merely moral and positive. When these distinctions are explained in the following sense, (which we believe to be the true meaning of the distinction) we consider them scripturally correct. By moral positive, or positive, we understand those that depend entirely for their moral obligation, upon some express precept of the Deity; the propriety of which, nature, in its most perfect state, could not discover. The prohibition of the fruit of the tree of knowledge of good and evil; the appointment of sacrifice; of resting on the Sabbath or seventh day, were of this nature. Amongst the patriarchs and Jews, there were many institutions of this character. The whole construction, furniture and service, of the tabernacle, and afterwards of the temple, were of this nature. That is, nature in her most improved state, could not discover the propriety of these institutions. For instance, Adam in Eden, could not, by the exercise of any faculty he possessed, see any thing in the nature of the forbidden fruit, prohibiting him from the use of it, and rendering it sinful for him to touch it. The positive precept of the Almighty alone, rendered it a sin for him to eat it, and a duty for him to abstain from it. So of all other positive institutions, both in the Old Testament and the New. Moral precepts are such as respect our duty to our fellow creatures, and are, in some degree, more or less discernible by mankind even now, and were perfectly so previous to the fall, merely by the light of nature. Thus, for instance, Adam in paradise, without a law, knew that it was right to love his wife, to cherish and protect her as himself. And now, though fallen, men perceive such virtues as truth, honesty, and common justice, to be, in the nature of things, necessary and right. Though they may differ much in the extent and accuracy of their views on these topics, yet they must perceive, in some degree at least, that they are in themselves right. Of the heathen, the apostle saith, "Their conscience bearing them witness, and their thoughts the mean while accusing or else excusing one another," Rom. ii. 15. Now, in positive institutions, the obligation is altogether in the command, but in moral duties the obligation is not only in the command, but also in the nature of things. Hence it has been correctly said, the former are

right because they are commanded, and the latter are commanded because they are right. In positive institutions, the Divine authority commanding, is that which the subject views in his obedience; in moral precepts he views, also, the rational and moral use and beauty of the duty commanded. In positive institutions, we are not authorised to reason what we should do, but implicitly to obey. "See, (said God to Moses,) that thou make all things according to the pattern shewed thee in the Mount." Not whether it be rational or proper to do so, but, go, do it. In moral requirements, we are clearly shewn and commanded to perform certain duties, but left at liberty to reason, to ascertain in what these duties consist. A man is not to reason whether or not he should be honest or just, but to reason to know in what honesty and justice consist. Hence, the apostle Paul gives us general rules, which by our own reason, we are to apply to particular occasions, such as Philip. iv. 8, "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if any praise, think on these things." Here we have very general rules, left to be filled up by our own reflection and reason.

Having now distinguished positive and moral institutions, I proceed to shew, that on no account whatsoever in positive requirements, are we to attempt to reason upon the expediency of the things enjoined, but implicitly to obey on all occasions. When Eve, the mother of us all, began to reason on the expediency of eating the forbidden fruit, she began to sin. She reasoned, that as the fruit of that tree was pleasant to the sight, and to be desired to make one wise, there could be no harm in eating of it; consequently she concluded to taste it. Of the incorrectness of her reasoning, and of her incapacity, even when in Eden, to draw a correct inference, when reasoning on a positive institution, we have, alas! a melancholy proof.

The ark of the covenant was given in charge to the Kohathites, with all its appurtenances—see Num. iii. 30 and 31. Uzzah, 450 years afterwards, when conveying this ark in a cart, either heedless or forgetful of the Divine command, though of another family, presumed to touch it. He reasoned thus: "The Ark of the Lord is shaken in the cart; it may be broken; it is expedient that I take hold of it to preserve it." What Pedit-baptist

ever, on the subject of Baptism, reasoned better? But mark the consequence of Uzzah's sophistry, and of Uzzah's misguided zeal—2d Samuel vi. 7, "And the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of the Lord." Hence, learn the danger of attempting to depart from positive institutions, through our reasoning on expediencies.

It was a positive commandment, that no strange fire or incense should be offered (Ex. xxx. 9) upon the altar of incense. Nadab and Abihu (Levit. x. 1) contrary to this commandment, from some reasoning on expediencies, offered strange fire thereon. The consequence was, fire from Heaven fell upon them and consumed them. These instances, from many that might be adduced, demonstrate the glaring impropriety of attempting to set aside, to alter or amend positive institutions by our own reason, and pronounce a loud caveat to all Pede-baptists.

Now, as it is confessed by all Pede-baptists as well as Baptists, that Baptism is a positive institution; I ask, does not the Baptism or the sprinkling of an infant require a positive command; and I call upon my opponent to shew, if there was ever a positive institution founded solely upon reason or inference; and if not, to shew a positive precept authorising the sprinkling of an infant. This should have been attended to sooner, for what avails all reasoning, if the subject is of such a nature as not to be established by reason. My opponent may proceed.

Of Mr. Walker's reply, this is the sum:—Mr. C. has preached you a long sermon this time; I shall call your attention to what he has last said. He has given you a lecture on moral and positive institutions, to prevent you from reasoning on positive institutions. But how has he left moral duties? To be gathered by the exercise of reason! This is a very lax system; you may conclude from it, that whatever you cannot reason yourselves into the belief of, is not a duty. But I maintain that moral duties are as positively enjoined as any other, and as plainly manifest as any thing can be—Thou shalt not steal, is a positive command; as much so, as "be baptized every one of you." This is Antinomianism he has been teaching you. This will go down with many. If we have no other standard of morality than just what we think, we

might as well have no Bible; a man may think it right to sell children from their parents, or wives from their husbands, and it's all right. Well, I hope my opponent will not make many proselytes to his system of morality.

He has given you a long comment on Hebrews 8th. Now I would be glad to know how a covenant that was everlasting could be abolished, as he has affirmed. Was not the covenant of circumcision an everlasting covenant, and being the same as the covenant of Grace, is it not everlasting? The Lord says, Gen. xvii. 13, "And my covenant shall be in your flesh for an everlasting covenant." Now, as the scope of his reasoning, on this chapter, is to shew that this covenant was done away, it must be inconclusive, seeing it is contrary to the express word which entitles it to an everlasting covenant.

Mr. C. says the Jews were divorced; thereby making light of the marriage relation that subsisted betwixt the Lord and his ancient people, the Jews. I think his observations make too little of the marriage relation. If men are not allowed to put away their wives on every trifling account, would the Lord thus lightly, agreeably to the figure, divorce and for ever cast away his people? Has not Christ been always represented as the same husband of the church? Has it ever had another husband? Has not the church ever been represented as one and the same bride? If, then, the husband has ever been the same, and the bride always the same, how can they be said to be divorced, in his sense of the term?

He has said that Moses' throwing down the stones on which the law was written, and their being broken, was an emblem or type of the breaking of that covenant; but I say this was a type or emblem that the covenant of works was broken, and not of the covenant to which he refers. And the law being written again, on new tables, denoted the writing of the law anew on the hearts of the people of God.

This covenant to Abraham was confirmed by an oath; its spiritual blessings were secured to his seed, and, in consequence of this, it never could be so broken as to authorise the Lord to utterly reject his people. My opponent has not paid much attention to the oath that confirmed this covenant to the seed of Abraham. Upon this was predicated the sermon which Peter preached to the Jews on the day of Pentecost; and that infants have a right;

with their believing parents, to Baptism and church membership, is obvious from the conclusion of this sermon: "Repent, and be baptized every one of you, for the promise is unto you and to *your children*, and to all that are afar off, even to as many as the Lord our God shall call." I must now ask my opponent, Are not children included in this promise? And if he should ask me what children, I must refer him to Gen. xvii. 17, "I will be a God to thee and thy seed after thee." Now as seed and children are the same, this promise is one and the same and secures Baptism to the infants of believers. By the same rule, and to the same extent as the Jews circumcised, are we to baptize. If, then, we will allow the scriptures to interpret themselves, they make it manifest that infants are proper subjects of Baptism, inasmuch as they are included in this promise, when Christian Baptism was appointed.

That infants are members of the church, appears further obvious from these words of Christ, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." By the kingdom of heaven, we must understand either the church of Christ on earth, or the kingdom of heaven above: if we understand it of the church on earth, then doubtless infants are said to be members of it; and if we should suppose that the kingdom of heaven, or the visible church above, is meant, then they must be born of the spirit, and consequently fit subjects of Baptism. View this text then as we may, it secures and authorises the Baptism of infants.

How, then, the Baptists can oppose a practice so ancient and so well founded on scripture, is to me strange and unreasonable. We have nothing to say against their baptizing, or their dipping of believers; we only contend that infants should not be excluded from this seal of the covenant, nor debarred from their place in the church, which their birth-right requires, and which we have shewn belongs to them, by the promise of him who cannot lie.

Mr. C. has asked me for a positive command, authorising the Baptism of infants. I ask him for a positive command for the institution of a church, which is as positive as the institution of Baptism.

That you may hear how my opponent will reply to these things, I sit down.

My reply was then to the following effect:—Mr. Walker,

instead of answering the very pertinent question which I proposed him, relative to positive institutions, has occupied your attention with an impertinent declamation on moral duties, in which he has endeavored grossly to misrepresent my views of morality. This is rather an ungenerous way of retreating from a question, which must, if answered correctly, have overthrown all his reasoning to-day. He has labored industriously to convince you of the dangerous tendency of my remarks on moral institutions. He has asserted, that I have attempted to prove "that moral duties are to be gathered only by the exercise of reason." Nothing can be more unjust; no remark can be more contradictory to plain declaration, than this perversion of Mr. W. My words on this part of the subject, were, "that a man is not to reason whether he is to be just or honest; but he may reason to know in what justice and honesty consist. In moral requirement we are clearly commanded to be just and honest, but allowed to reflect and reason, to ascertain in what these virtues consist." The words of the apostle, which I cited from Phil. iv. 8, comprehend every thing I meant by these remarks: "Finally, brethren, whatsoever things are just &c. think on these things." To illustrate, still further, this distinction, I would observe, that a man conscious of, and influenced by, the Divine commandments, relative to moral duties—such, for example, as justice, honesty and truth, will, in order to practice these duties, have constantly to exercise his reason upon a thousand occurrences in the common transactions of human life. In his common conversation, in buying, selling, and, indeed, in all his business of this world, he must constantly bring his thoughts, words and deeds to some standard, by which his conscience must approve or disapprove his conduct. If there had been a certain sum of money commanded to be paid on all occasions, as the value of a pound, yard, or any other quantity of the articles of commerce, then indeed, we should have no occasion to reason on the subject of honesty or justice in our transactions with the world. But seeing this is not the case, we can neither be honest, just, &c. without daily employing our reason on *general principles*.

In positive institutions, all that we have to inquire after, is the meaning of the words of one *particular precept*, which, to an iota, we are bound to perform, in the man-

ner in which it is commanded. I again propose the above question to Mr. W. which, if he dare not answer, let him be honest and confess it—let him not raise a false alarm that he may escape detection. The question is this—Was there ever a positive institution founded solely upon reasoning? In the conclusion of his address, he answered this question by asking another, viz: he asked me for a positive institution for a church. I will cheerfully answer his question, hoping he may thereby be induced to answer mine: In the commission given, Matt. 28, at the close, to the apostles, they were commanded to make disciples out of all nations, to baptize them, and then teach them to observe all things Christ had commanded them. In teaching them these observances, they gathered them into societies called churches, which the apostles planted every where they labored. Thus, for example, Acts ii. “They made disciples out of the Jewish nation, they baptized them, and that same day added them to the 120 already made, which they called the church at Jerusalem.” Here, then, is a positive institution of a church, with the authority for it.

After having expatiated on morality, he next replies to my reasoning on Heb. 8th, by asking, How could a covenant that is called everlasting, be done away? This is mere play upon the word *everlasting*. The term *everlasting* is often used as a relative term in the scriptures, and in the very chapter in which the covenant of circumcision is called an everlasting covenant in their flesh, we have this term so used: verse 8, And I will give thee the land of Canaan for an *everlasting possession*. Now it is obvious that the Jews have not ever since that time lived in the land of Canaan, nor do we expect that they were to have lived there to eternity; but so long as they continued in that covenant, were they to enjoy that land; nor could they have a covenant in their flesh, which would last longer than their flesh; so that in the strict sense of the word, could that covenant be everlasting? It was, however, to last for ever, so long as the Jewish nation was kept a separate and distinct people. The word *everlasting* is most frequently used in this sense, when applied to any thing belonging to this world, or man's condition in it. Hence we read of the everlasting priesthood of Aaron, of the everlasting hills, &c.; this being all that my opponent has to object to my interpretation of that chapter, it plainly a-

mounts to nothing at all. Hence I conclude that my reasoning on it is unanswerable.

He next returns to Heb. 6, and to the promise made to Abraham, confirmed to his seed by an oath. He should know that the apostle, in reasoning on the seed of Abraham, both in his epistle to the Gallatians and to the Hebrews, interprets this seed as not the carnal or fleshly seed of Abraham, the Jewish nation, but as his spiritual seed connected with the Messiah. "He saith not to *seeds*, as of many, but as of one, and *thy seed*, which is Christ."—"The children of the promise," or true Christians, "*are accounted for the seed.*" "So we brethren, (Christians) as Isaac was, are *the children of promise*"—For "he is the father of all them that believe;" and, "*if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*" There is no spiritual connection with Abraham, there is no new covenant relation to him, but through Christ. Our participation in, or enjoyment of, any spiritual blessedness promised to Abraham, as the father of the promised seed, depends upon an *if*—if ye be Christ's not otherwise, can ye partake of the spiritual blessings promised to Abraham in that covenant, confirmed before of God in Christ, 430 years before the giving of the law. If there be, or if there can be, any proposition intuitively evident, which respects the Christian religion, it is this, viz: That no connection, no relationship of a fleshly nature, no birth, blood or descent, no temporal privilege, in a word, that nothing but faith in Christ, communicates or secures spiritual blessings to mankind. Grace is not hereditary. Nor can any one in Christendom, where the Bible circulates, be born nearer the kingdom of Heaven than another. If Mr. W. and other Pedo-baptists would consider the apostle's reasoning in the 3d and 4th chapters of the letter to the Gallatians, they would discover that Abraham had, and still has, a two-fold seed, "the children of the flesh," and the children of the promise—That Ishmael was a type of the one, and Isaac of the other—That to the fleshly seed, every blessing they enjoyed came by the flesh; and every blessing of a spiritual nature, to the children of promise, came by the spirit of grace: "To Abraham and his seed were the promises made; he saith not to his seeds, (that is the natural and the spiritual) but to thy seed, which is Christ." Faith in Christ is the great medium of connection, and the only means of any spiritual blessedness or true felicity.

My opponent seems reluctant to admit that the Jews were divorced agreeable to his figure of marriage. He fears it is making light of the marriage relation. But this is of a piece with his fears for morality, when positive institutions were submitted to his consideration. As a nation, I have already shewn the Jews were married to the Lord, and, as a nation, he divorced them. He then formed a relation more close, and altogether spiritual, with a remnant of the Jews and a remnant of the Gentiles; which, as Christians, he espoused to himself. It is not true, that the bride is the same now that she ever was, any more than that it is not true that the Christian Church is similar to the Jewish. I must refer him to the consideration of Jer. iii. 8.

I am glad that I have got my opponent brought on to the New Testament at last, to quote some of those favorite texts of his brethren. I was afraid that the sun would have set, before we should have heard of any thing but circumcision and the Abrahamic covenants. He has gravely told us, that Baptism was preached on the day of Pentecost, on the footing of the promise made to Abraham; this is going a little farther than some of his senior brethren have gone. In this view of Peter's preaching, on that memorable day, he comes to the point with great ease, and apparent triumph. But, alas! "every man's way seems right in his own eyes, until his neighbour cometh and searcheth him out." The argument deduced from this chapter is the following: The infants of believers are to be baptized, because they are equally included in the promise that authorises the Baptism of the parent. Mr. W. quotes the verse and views the context in a summary way; he cites it thus—"Be baptized, for the promise is unto you and your children." As there is so much use made of this verse, in establishing infant sprinkling, I intend being the more explicit in exhibiting the true meaning of it.

The Pede-baptists, in quoting and commenting on this text, commit some very gross mistakes, as dishonorable to their talents as men, as to their divinity as Christians. In Indian file, they follow one another, very similar to their first leader: In the first instance, they uniformly, as far as I have had access to know, (and I, myself, when fighting under their banners, was similar to them) misinterpret this *promise*, of which the apostle speaks.

To place this promise in the clearest light, we must

view the context. Acts i. 4, the Saviour of the world; Luke tells us, shewed himself alive after his passion, by many infallible proofs, and spoke with his apostles forty days, of the things pertaining to the kingdom of God. In his last interview with them, Acts i. 4, "he commanded them that they should not depart from Jerusalem, but wait for *the promise* of the father, which, saith he, ye have heard of me," referring to John xv. 26. But when the comforter is come, whom I will send unto you, from *the Father*, even the spirit of truth which proceedeth from the father, he will testify of me. Among his last words, he promised that they would soon be endued with power from on high. The next chapter informs us of the immediate accomplishment of these *promises*. The day of Pentecost was fully come—a mighty noise heard—the city in an uproar—thousands assembling—visible appearances of the Spirit, in cloven tongues of fire, sitting on the heads of the apostles—some inquiring the meaning of these things—others mocking. Peter explains it all, by citing the prophet Joel—and what did Joel say? He predicted this day, and this wondrous event. The word of the Lord by Joel, was, v. 17, "I will pour out of my spirit upon all flesh, your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens, I will pour out, in *those days, of my spirit*, and they shall prophecy." It is enough, to observe, that the apostle Peter explains and applies this *promise* of the spirit, to that very day and occasion. This testimony he confirms, from sundry quotations from the ancient prophets, and in verse 23, approaching the immediate context of the contested verse, Peter says—therefore being by the right hand of God exalted, and having received of the Father *the promise of the Holy Ghost*, he hath shed forth this, which ye now see and hear. Immediately while he yet spake, this same spirit working in their minds compelled them forthwith to inquire what they should do to be saved? Peter's answer is, "Repent and be baptized every one of you, in the name of Jesus, for the remission of sins, and ye shall receive *the Gift of the Holy Ghost*. For *the promise* (of this gift) is unto you and your children, and to *all* that are afar off, even *as many* as the Lord our God shall call." From the beginning of the book to this verse, I have shewn that *the promise* spoken of, is *the gift*,

*of the Holy Spirit.* The particle *for*, which connects the 38th and 39th verses, being illative, and equivalent to *because*, shews, most plainly, that the words immediately preceding, depend for support or establishment, on those subsequent to the *for*. Now the words immediately preceding, are: "Ye shall receive the gift of the Holy Ghost"—"For the promise of it," &c. Again, the 38th comprehends just two things—a command and a promise. The command is—repent and be baptized for the remission of sins. The promise is—and ye shall receive the gift, &c. Now the 39th verse is to establish the promise, to shew the grounds on which it was given. So that no man acquainted with language, no man who understands even the first principles of grammar, whose mind is not infatuated with a system repugnant to reason as well as scripture, could hesitate for a moment, in suspense, as to the meaning of *the promise*.

But again, when we, with the apostle, turn over to *the promise* to Joel, from whom he quotes it; we discover that the 39th verse is merely a repetition of Joel's words, Joel ii. 28 to 32, "I will pour out my spirit upon all flesh, your sons and your daughters shall prophecy"—For, saith Peter, "the promise is unto you, and your children"—"*all flesh*"—"your sons and your daughters"—or, "your children." Says Joel, 32d verse, and "in the remnant whom the Lord shall call"—says Peter, "to them afar off"—"even as many as the Lord shall call." No portion of Old Testament scripture, ever was more clearly identified with its corresponding portion in the New, or with its New Testament citation, than these verses of Joel are with those mentioned, Acts 2d. And he that saith he cannot see it, is blind indeed.

I have now unanswerably shewn the fallacy, that Mr. W. has been endeavoring to impose on you, in attempting to persuade you that *this promise* was the promise to Abraham, Gen. 17—or "the promise of Baptism." More easily and more rationally could the doctrine of Purgatory be proven, than his assumption. It is without foundation and without precedent, save in the system of Pedobaptists.

But, moreover, Mr. W. has imposed a very convenient glass on the words, "to your children." If you will hearken to him, these were their little infants—new born babes. But as Joel and Peter both explain these words,

as many of you who would prefer the prophet Joel and the apostle Peter, as expositors of the will of Heaven, may know, that these children were their sons and daughters, gifted with the spirit of prophecy. Joel's words are: "your sons and your daughters shall prophecy, your old men shall dream dreams, *your young men* shall see visions." Young men and young women were, in those days, esteemed children, as much as new born babes; but, now-a-days, it seems that young men and young women are no longer children than until they are weaned. Peter makes it even more plain than Joel; "to your children—to them also that are afar off—even to *as many* as the Lord our God *shall call*." The promise, then, is to *the called* only—whether far off or near—whether parents or children—whether young or old—whether infants or adults. *The called*, cannot mean those whom every preacher invites to Baptism, but those whom the Lord calls by his grace or spirit. In this sense it is used, when *calling* is esteemed a blessing—"whom he called, them he also justified."

Now when the whole passage is viewed from the first to the last, its interpretation is easy and obvious to all, and every way hostile to Mr. Walker's cause. It is every way contradictory to that gloss, which exhibits the promise as the old promise, Gen. 17, or as Baptism, and children as infants. I flatter myself, that my opponent will never again presume to accommodate this passage to his system: it is blindfolding the ignorant, and leading them by the hand far from the will of heaven, in the mazes and labyrinths of purblind human invention.

The next passage from the New Testament, which Mr. W. brings in support of the cause he espouses, is the words of the Saviour spoken to the apostles, concerning their interference with some persons, who were bringing their children or infants to him to be *blessed*. This verse has been often pressed into the service of their cause: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Unfortunately, this was spoken before Christian Baptism was instituted. This difficulty is by the advocates of Infant Baptism, easily surmounted. Some of them view it as spoken in the spirit of prophecy; and consequently easily apply it: others pay no attention to this circumstance, but explain it as if written after the institution of Christian Baptism.

There is another misfortune attending it, as respects their cause; that it was not Baptism but a *blessing* these parents solicited for their children; but as these words both begin with a *b*, it makes but little difference with them; either Baptism or a blessing will suit their system. A third, and still greater misfortune attends it; it proves too much for their system, at least for Protestant Pedo-baptists: the Catholic Pedo-baptist can very logically prove infant communion from it. The Catholic syllogism runs thus:

All members of the church, or such as are of the kingdom of God, have a right to communion or the sacrament of the supper.

But infants, saith Christ, are members of the church or of the kingdom of God:

Ergo—Infants have a right to partake of the sacrament of the supper.

The Protestant Pedo-baptist syllogism is precisely the same, only supply the word *Baptism*—it runs thus:

All members of the church, or such as are of the kingdom of God, have a right to Baptism—

But infants are said by Christ to be of the kingdom of Heaven; or members of the church:

Ergo—Infants have a right to Baptism.

I say, the misfortune is, that this text proves too much on their way of reasoning. Logicians say, what proves too much, proves nothing. The Catholics not only reason according to the above syllogism, but like their Pedo-baptist brethren, they practice what they can so ingeniously prove. Hence they tell their infants, as soon as they can understand them, (and before they can understand them, they do it for them) to open their mouths and put out their tongues to receive the wafer, their Saviour's body, and then to swallow it whole, for *it is his body*. They prove this by circumcision too; for as Baptism came in room of circumcision, and the supper in room of the passover, and as every circumcised person was to eat the passover, so every baptized person must eat the supper. Mr. W. follows their mode of reasoning precisely, in some respects, but they are more consistent than he. They follow their own reasoning to its proper extent, but Mr. W. stops in the midst and turns round and quarrels with the man who follows his system farther than himself. There remains yet another embarrassment

on Mr. W's views of this text. He has said that the kingdom of God here spoken of, is either the church on earth or that in Heaven; and from either hypothesis he infers infant membership and Baptism. But before these children came into the arms of Christ, he pronounced them, according to my opponent's view of the text, as members of either the church below, or that above; consequently they had no need of Baptism: for, according to him, Baptism is the door of admission into the church. They were in it already. The legs of the lame are not equal.

As we have seen that this occurrence took place before the institution of Baptism, that these children were brought for Christ's blessing, by imposition of hands, and not for Baptism; that infant communion can be as fairly supported from it as Infant Baptism, it does not, it cannot, make any thing for the cause of Infant Baptism.

What then, shall we make of it? I answer just what it plainly says, viz: That some persons, having confidence in the Messiah, either as a prophet equal or superior to the ancients, according to the old custom, brought children to him to receive his benediction, and to receive the imposition of his hands. The apostles, supposing that they were too intrusive, forbade them. Christ invited them to be brought to himself (not into his church) and rebuked the disciples with this argument, "*of such is the Kingdom of Heaven.*" The "*of such*" is the phrase on which the stress rests, and it simply expresses *similarity*; or, as the French read it, "*Car le Royaume des cieux est pour ceux qui leur ressemblent*"—"For the Kingdom of Heaven is *of such as resemble them.*" The humility, meekness, docility, and comparative innocence of children, are such as the Christian must ever imitate, for, except a man be converted, and become as a little child, he shall not enter the Kingdom of Heaven. This is the doctrinal use that our Lord makes of it; and as often as children, little children, are spoken of by him, in the New Testament, it is for some similar purpose.

The antiquity of Infant Baptism, is far from the weakest argument by which it has been supported. My opponent lays peculiar stress on the antiquity of the practice for which he contends, and seems fond of referring to Ecclesiastical History, as furnishing strong evidence in his favor. To it we have no objection to appeal; we find ourselves able no shew from the best sources of Ecclesias-

tical antiquity, that the practice of Infant Spinkling, or even of Infant Baptism, was commenced many years after the apostolic age.

[Here I read some fragments of Ecclesiastical History; but as the argument, from that source, was fully discussed on the second day of the debate, I postpone the insertion of them until I come to that time in which this subject was fully investigated.]

Mr. W. in his last reply, observed, that the breaking of the two tables by Moses, was not a type or emblem of the breaking of that covenant or laws, but an emblem of the breaking of the Covenant of Works. This appears a novel idea on the subject of the Jewish emblems. I have always understood, that every thing in the Jewish state, that was emblematical, was emblematical of the future, not of the past time. Commemorative institutions had a retrospective view to past events, such as the passover; yet they were emblematical of future events—but the breaking of the two tables, was not commemorative of the past, but emblematical of the future. These two tables were never, in scripture, called the Covenant of Works, but are expressly called the two tables of that covenant made with Israel, according to the flesh, Heb. ix. 4, Paul, speaking of the first covenant, or the covenant made with all Israel, and the tabernacle with its furniture, says, that in the “holiest of all,” in the ark of *the covenant* of the Jews, were deposited “*the two tables of the covenant.*” No language could more precisely identify the two tables of the law with the covenant made with Israel, than these words; yet the apostle Paul, in this, only follows the language of Moses, Deut. ix. 9, “When I was gone up into the Mount, to receive the tables of stone, even *the tables of the covenant which the Lord made with you.*” Is it not strange that Mr. W. is so biassed and warped by an irrational and unscriptural system, as to make assertions as opposite to the plain and express word of God, as the east is opposite to the west. In discussing the subject thus far, he has failed to support any one thesis which he assumed, by any testimony from the oracles of Heaven—But that he may have another trial, I give place to him.

[Here the first day drawing to a close, we spoke once or twice each, in a great measure repeating over the substance of what had been said. I shall, therefore, now bring forward any things new, or not fully discussed before,

which Mr. W. delivered in the two last times he spoke, and afterwards collect any thing new in my replies to them, and present it all together; and so conclude the first day's work.]

Mr. W. after having gone back to the 11th to the Romans, and having again repeated his comment on that chapter, proceeded to shew that in the first 2500 years of the world, the period before the erection of the Jewish nation, upon their covenant, into a peculiar nation; that infants were accounted members of the church; that Seth the Son of Eve, was born in the place of Abel, whom Cain slew; consequently was a member of the church in lieu of Abel. Mr. W. then proceeded to shew that infants were holy; He cited 1st Cor. vii. 14, "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by her husband, else were your children unclean, but now are they holy." It is obvious, said he, that the children of believers are in some sense *holy* by virtue of their parent's faith. Now what is this holiness which results from the parent's faith? It is not *real* but *federal* holiness; it is a holiness resulting from their covenant relation, or from the covenant relation of their parents. It is such a holiness as the Jewish nation possessed, an holiness proceeding from their covenant relation to God, on the footing of the Abrahamic Covenant. This verse, continued he, may be rendered so as to justify this interpretation of it. It may be rendered in, or to, the believing party as correctly as to say *by* them. If, then, infants of a believing parent are federally holy, or by covenant holy as the Jews were, they should be baptized, for it was on account of federal holiness the Jewish infants were circumcised.

The above is the substance of any thing new that was advanced in addition to the repetitions already mentioned.

To these items I briefly replied:—Mr. W. has, by his ingenuity, found an infant in the first 2500 years of the world, which he can easily bring into the church. This is Seth, who was born after the martyrdom of Abel. What a pity that Mr. W. could not find some few more infants, or even another to put along with Seth into the church, that existed in the days of Cain and Abel!!! How extremely fond is Mr. W. to find infant membership in the Bible, and in what a sad plight was he when in 2500 years of the world he could not find a companion for Seth. His witty come off on this occasion, deserves rather a laugh than a reply.

He next adduces federal holiness as a ground or reason for the administration of Baptism to infants. What a labor would it have saved, had he brought forward one express command or precedent for the administration of sprinkling an infant. He argues, from 1st Cor. vii. 14, that as infants are called holy in some sense, they should be baptized. This syllogism stands thus:

All holy persons have a right to Baptism—

But infants are holy persons—

Therefore infants have a right to Baptism.

Now hear the Catholic Pedito-baptist:

All holy persons have a right to eat the Lord's supper,

But infants are holy persons—

Therefore infants have a right to eat the Lord's supper.

Can you, my friends, discover any difference betwixt Mr. Walker's and the priest's argument? I can assure you, that I am too dull to discover the thousandth part of a difference between them. But they are both sophistical: to expose their sophistry, I must give you another syllogism.

All persons *really* holy have a right to Baptism:

But infants are *federally* holy—

Therefore infants have a right to Baptism.

In this syllogism, the *middle term* is taken twice particularly, consequently there are four terms in the syllogism, which converts it into a sophism of the first magnitude. It is the same in effect as if I should say:

All persons *really* holy have a right to Baptism—

But infants are *not* really holy,

Therefore infants have a right to Baptism.

This is a contradiction in terms.

But should Mr. W. contend that all persons that are *federally* holy have a right to Baptism, then the argument stands thus—

All persons *federally* holy have a right to Baptism:

But the whole Jewish nation was *federally* holy—

Therefore the whole Jewish nation had a right to Baptism.

This proves too much for his system—consequently no argument can be drawn, in favor of Infant Baptism, from this passage.

But to expose the fallacy of his reasoning still further, let it be observed, that Infant Baptism was not the subject of inquiry on which the apostle reasons: but, may those Christians who have unbelieving partners, retain

them in the married relation? This was Paul's subject of investigation. Mr. W's is, may infants be baptized? He quotes the apostle contrary to his design: the apostle told them that they might retain them, provided they were willing to stay with them. This he proves by shewing that the unbelieving party was sanctified to, in, or by, the believing party, and that the children born in this connection were lawful or holy—whereas, should they separate, the children would, according to the marriage covenant, be unclean or unlawful. Paul elsewhere, in one of his epistles to Timothy, uses the word *sanctify*, which is synonymous with make holy, in this sense—“Every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is *sanctified* (*i. e.* made lawful) by the word of God (authorising the use of it) and by prayer. Marriage is spoken of, in the scriptures, as a covenant relation between the parties—Mal. ii. 14, “She is thy companion and the wife of *thy covenant*.” There is, then, an holiness or a legitimacy in this relation—there is also an uncleanness or unlawfulness in any departure from it. “Marriage is honorable in all,” consequently lawful, “and the bed *undefiled*.” The character of the parties in this relation affects, and has ever affected, their progeny. Children are either clean or unclean, defiled or undefiled, holy or unholy, lawful or unlawful, according to the conduct or character of their parents with regard to this relation.

The most consistent solution of this passage is, that the Corinthians had a scrupulosity, in retaining their unbelieving companions, on account of the manifest disapprobation shewn by the Almighty in the Old and New Testaments, against them who had intermarried with those of no religion, or of a false religion. Particularly in the time of Ezra, it was ordered that those who had married strange wives should put them away with their children as being unholy or unlawful. If we should suppose, with the Pedo-baptists, that this holiness or sanctity entitled children to church membership, and consequently to Baptism, then the unbelieving husbands or wives are members also, for they are said to be sanctified or made holy in the same manner as their children; nay, their holiness is the *root* from which springs that of the children. The holiness of the children depends upon the sanctification of the parties, their parents; so that, if infants should be

baptized on this account, so ought their unbelieving fathers and mothers—as is the root, so is the fruit. This text, then, viewed in whatever light it can consistently be placed, either proves too much or too little for Mr. W. To evade the force of this conclusion some have said, the unbelieving wife is only sanctified to the husband, but the little infants are sanctified to the Lord. They might, with as much evidence, have said, the little children may be baptized, and eat the Lord's supper, and the unbelieving mother sanctified to her husband, may be baptized, but must not commune with the church.

[After these things, there was a repetition of former replies to such things as Mr. W. had repeated, from Rom. 11—moral and positive institutions—the covenants—the Promises. But as there was nothing new on either side, I consider it unnecessary to transcribe them again. So stood the controversy at the end of the first day. An adjournment was agreed on till Tuesday at nine o'clock, A. M.]

On *Tuesday morning*, at the hour appointed, after prayer, Mr. Walker thus began:

My friends—I just proceed as if we had never moved from this ground since my opponent last spoke. I proceed as if I had not since slept, and will prosecute the subject just as we left it. My opponent has endeavored to lead, to coax, and to drive me from the Abrahamic covenant, but I will not give it up. It is the main pillar on which I stand, and I will not relinquish it. My opponent feels the force of it against his system, and would gladly shrink from it. But from day to day, we shall, according to agreement, prorogue, rather than the subject should be left undecided. I hope my opponent will keep more closely to the subject this day than yesterday, and not roam at such random. Towards the close of yesterday, Mr. C. insisted on positive institutions, and solicited an express warrant for Infant Baptism. Now, if I prove that the church of Christ received its origin in the Abrahamic covenant, and that its institutions are the same with those instituted in that covenant, then this express warrant will be easily given. But I might ask him for an express warrant for female communion, and for praying in those places where he preaches. I believe that no express warrant, or no warrant more express, can be given for these things,

than for Infant Baptism. And if my opponent can advocate female communion, can pray where he preaches, he might also baptize infants; for the authority is, in my opinion, the same. But that there is a positive institution for Infant Baptism in the Abrahamic covenant, I am convinced must appear to the unprejudiced.

If the ordinance of infant membership was instituted under the Abrahamic covenant, as it doubtless was, and if the church of Christ is founded upon the same covenant, as it certainly is, then the membership of infants in it is a positive institution. And the command to circumcise infants, which was published under that covenant, is tantamount to the command of Baptism, and includes the Baptism of infants as well as adults. Paul, in his epistle to the Romans, 4th chap. shews us, that the greatest blessings of the Gospel were sealed to the Patriarchs by circumcision, and, consequently, it is equivalent to Baptism, which seals spiritual blessings. Mr. C. has objected to my system, on the ground that circumcision did not seal spiritual blessings to all the circumcised. He has gone on to shew that what circumcision was to one of Abraham's seed, it was to all of them. Now, he declares that circumcision sealed only temporal blessings, and that among these temporal blessings an inheritance in the land of Canaan was one. I would ask, then, did circumcision secure to Ishmael an inheritance in the land of Canaan? If it did not, then he must admit that circumcision was not the same to all Abraham's seed, and consequently it might, on my principles, seal spiritual blessings to some, and not to all. Concerning Esau, and his descendants the Edomites, I might also inquire what interest circumcision secured to them in the land of Canaan? Did not the Lord say that he had given Mount Seir for a possession to the Edomites? Now it is certain that Esau, as well as Jacob, was circumcised, and according to him, had a right guaranteed to an inheritance in Canaan.

That the kingdom of God is the same now as formerly, and that the Jews were that kingdom in as high a sense as the Christians are, appears very obvious from the words of the prophet Isaiah, lxxv. 23: "They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." From these words, it appears, that their offspring was, equally with themselves, the blessed of the Lord, and en-

titled to all the privileges of their parents. This is further obvious from the 127th Psalm, in which children are called "the *heritage* of the Lord, and the *womb's fruit* his reward." If, then, infants are called by the spirit, "the heritage of the Lord," is it not evident that they belong to his kingdom, and are entitled to the privileges of it? Something more than temporal privileges is, doubtless, implied in this phraseology. Could there be any thing more flattering said of parents than to call them "the heritage of the Lord—the blessed of the Lord?" Now how are children said to be his heritage, without a seal identifying them as such? Indeed, many things are said in the Old Testament that suggest the peculiar relation in which children stand to the Lord, particularly the offspring of the faithful. To deprive them, then, of the seal of the covenant, is, no doubt, an act of great injustice, which the Baptists must answer for; in this respect they withstand God. He who is their king, who is the Lord of Hosts, hath conferred upon infants this privilege, and they, from mistaken zeal and a self-righteous principle, debar them from the enjoyment of their privilege. Christ says, "whosoever receiveth one such little child, receiveth me;" and if he has received them, why should not we? If to receive them be to receive him, to reject them is to reject him. If the Lord has distinguished infants, and marked them out as worthy of our notice, and if he reprov'd his disciples for refusing infants when brought to him, assuredly we have good right to receive and baptize them.

Again—how many households do we read of in the Acts of the Apostles, that were baptized on the faith and conversion of the head of the house? There was the house of Lydia, the jailor's house: the house of Cornelius, and the household of Stephanas—Can we suppose that there were no infants in any of these households? All the individuals that composed them, were baptized when the father or head of the house professed faith, consequently they were baptized on the faith of the parents. If any person will carefully read the accounts of the Baptism of these households, he must be convinced that the members of them were baptized *on the faith* of the parents, or in consequence of the conversion of the parents.

This is quite analagous to circumcision, and plainly shews that, as the infants were circumcised on the faith of the parent, or rather the federal holiness of the parent, so,

in Baptism, respect is had to the character of the parent; and we find that on the faith of the jailor, all his household was baptized; on the faith of Cornelius, Lydia, and Stephanas, were their respective households baptized.

When we consider the respect shewn to infants by our Saviour; when we consider the promises given them; when we consider the covenant made with Abraham, the nature of the Jewish church, the households baptized, and above all, the similarity between the dispensations of the covenant of grace under the Old and New Testaments, we cannot, we dare not, refuse infants the seal of that covenant to which they have been so long entitled, and from which none but the Baptists debar them. I will now give place to Mr. C. hoping that he will not wander off from the subject; that he will keep to these covenants and no more attempt to draw me after him until they are fully discussed.

I then proceeded:—I am a little astonished why Mr. W. should again bring forward those topics that were so obviously discussed, and, in as far as his arguments were considered, evidently refuted yesterday. This method tends only to protract time, to weary out the patience of those who are anxiously waiting for something interesting, and not for dull, stale repetitions, that neither convince nor edify. It appears that Mr. Walker is resolved to hold fast his views of the covenants whether or not, and to rest his cause solely upon them. But what is still more surprising, he continues to insinuate that I fear that ground—that I wish to get off from the discussion of it, as if he had yet adduced one argument that is not, in what I have already said, clearly refuted. But if he has any thing new to offer, I would wish to hear it, as I am quite tired of refuting unmeaning repetitions. I am, however, resolved to keep him as closely to these covenants as he can wish, and shall now attend to them until he is satisfied to give them up or to abandon this part of the subject.

As it is more than probable I may one day publish this debate, and as there were sundry things suggested yesterday, that, upon reviewing my notes, I am apprehensive, will not, when in print, be admitted by some Pedo-baptists; and least I might be impeached with misrepresentation by some here present this day, I wish, in order to apprise Mr. Walker of my intention, and to prevent any misun-

derstanding, to read over, in writing, some of those theses which Mr. Walker yesterday assumed. I only wish to have Mr. W's assent to them as correct, and if they are incorrectly stated, I beg leave now to have them corrected. I request the gentlemen here taking notes, to enter, verbatim, the following propositions and questions which I am now about to propose to Mr. Walker, with such answers as may be given to them. I would also inform Mr. Walker, that I demand no privilege from him that I am not willing to grant to himself; he may propose to me any thesis or any questions he thinks necessary to ascertain my views, and I will give such answers to them, as I will not hereafter retract; I will abide by all the consequences resulting from the answers I shall give, and I entreat Mr. W. to do the same. These things premised, I proceed to read two propositions, which I conceive to be the substance of much of what Mr. W. said yesterday, and which are here written in nearly the same words which Mr. Walker himself used:—

Proposition 1st—"That the Covenant of Circumcision is the same with the New Covenant or Covenant of Grace."—Does Mr. W. admit and maintain this proposition? Mr. W. answers "Yes."

Prop. 2d—"That the Old and New Testament Church, are the same, with only some accidental or circumstantial differences."—Does Mr. W. admit and maintain this proposition? Mr. W. answers "Yes."

In order, then, still further to obtain Mr. W's views on these and some other topics, I proceed to ask Mr. W. a few questions, which I request him to answer, when he next speaks. I presume we shall be most likely, in this way, to get through the subject to-day; and if this method be not adopted, it may continue for weeks.

The questions which I shall propose at this time are three.\* On the first proposition, viz. that the Covenant

\* The intelligent reader will no doubt perceive, that my intention in proposing the above propositions and questions, was, to bring the controversy on the Covenants to a speedy and satisfactory close; and with a reference to publication, to obtain from Mr. W. a record of his views and arguments, that would establish the truth of my statements, and prevent the impeachment, which is too common in such controversies, of misrepresenting the views or arguments of my opponent. It very fortunately had the desired effect; for no longer did Mr. Walker insinuate that I wished to avoid the controversy on the Covenants; and when the discussion of them ceased, it ceased at the request of Mr. W. or of his abettor and second, Mr. Findlay, to which Mr. W. heartily consented. Moreover, it places my feet upon a

of Circumcision and the Covenant of Grace or New Covenant are the same, I ask :

1st. Are they the same in respect of the nature and extent of the privileges secured to the respective subjects, under each of those covenants ?

2d. Are they the same in respect of the interesting or entitling condition ; that is, is the ground of interest and of claim the same in both ?

3d. Is the condition of the continued enjoyment of the covenant blessings the same in both covenants ?

Having proposed these questions to Mr. W. I would next observe, that I do not intend to digress from the covenants, even so far as to repeat my answers already given to those stale repetitions which he has just now pronounced. There are but two or three things mentioned in this morning's address, that I shall at all notice. The first of these is his answer to the question I proposed to him, at least four times yesterday, without receiving a reply. It was this, " was there ever a positive ordinance or institution founded solely upon inference or reason." Or can there be a positive institution without a positive precept or precedent authorising it? This question he has, after the deliberations of last night, answered by proposing another which he presumes equally operates against my views. The questions he proposes are, Where is my positive authority for praying where I preach, and where is my express authority for admitting women to the Lord's table? Now the intention of these queries is to shew that I am wrong, upon these principles, for doing so ; consequently he may be wrong too. Or he may establish his practice upon the strength of inferential reasoning, if I admit that I practice those things upon the footing of mere inference. But I deny that either of these cases is parallel to Infant Baptism, or that either of them depend upon mere reasoning or scripture premises for their establishment. As to this difficulty with respect to prayer, I have

rock, inasmuch as it establishes the truth of the narrative of the first days' debate, and fully confirms the whole representation I have given of the means employed by Mr. W. to maintain his cause.

It was my design to have in the course of the debate, brought into one view the answers which Mr. W. gave to those questions, and to have exposed the tendency and discrepancy of them in relation to one another, and to the scriptures ; but a proposition from Mr. Findlay to dismiss this part of the subject rather sooner than I had anticipated, prevented me from reviewing them in this way.

only to quote one express precept of the apostle, and his objection vanishes as a vision of the night—"I will, therefore, that men pray *every where*, lifting up holy hands without wrath or doubting," 1st Tim. ii. 8. Now, if Mr. W. will shew us that where a man preaches is *no where*, then we have no scriptural authority for accompanying preaching with prayer; but, until then, we suppose the command to pray *every where*, express authority for praying any where. As to his second query, concerning female communion, I have to observe that although sundry Pedo-baptists have made a salvo to soothe their minds, of this apparent difficulty, it is a poor and a pitiful come off; it is the most puerile and childish retort that I ever heard used by adults that had any knowledge of words and things.

Was the Lord's supper instituted to men or women as such? Was it not appointed to the disciples of Christ? "He gave it to his disciples, saying, partake ye *all* of it." Here, then, is an express warrant for all disciples to participate of the Lord's supper. Now it puts Mr. Walker and all Pedo-baptists that humble themselves to such means to support their cause, to prove or to shew, that a woman is not a disciple of Christ. But, should they attempt this, I have express authority to shew that they oppose the oracles of Heaven, for a woman is expressly called a disciple, Acts ix. 36, "For there was a certain *disciple* there named *Tabitha*;" so that these obstacles, thrown in my way, are but means to afford a clearer and fuller illustration and confirmation of the truth of my reasoning on positive institutions. But, in fact, my opponent admits what I have said on the impropriety of attempting to establish positive institutions by inferential reasoning; for he wishes to make it appear, that he can produce an express warrant for Infant Baptism, from the covenant made with Abraham 2000 years before the institution of Christian Baptism. But alas for his plan! He begins to exhibit his express authority by telling us, if he can do this, and if he can do that, then he can do a third thing; that is, afford a positive command for Infant Baptism. I do not know what he could not prove, if we should grant him all that he could claim with two or three *ifs*. I have, then, furnished two express commands, the one for praying every where, and the other for all disciples to partake of the Lord's supper. Now let him produce an express com-

mand for all infants to be baptized, and I shall not ask him to prove that they are of the masculine or feminine gender; or, if he cannot do this, let him furnish one precedent from the Bible for Infant Baptism, and then I give up the cause, and will act accordingly.

He entertained us for some time on the households that are mentioned in the New Testament, as baptized; and would thence infer, that infants must have been baptized. This has often been the dernier resort of Pedo-baptists. But, after all that has been said upon this topic, they are not able, from it, even to obtain what is called presumptive evidence, for this practice. Had there been a thousand households mentioned in the New Testament as baptized, and a supposition founded upon each one of them, these thousand suppositions would not constitute one solitary proof or conclusive evidence. If we should arraign a man upon an indictment for murder, and adduce a thousand suppositions before a human tribunal that he was guilty of it, could we convict him of the crime? Most assuredly we could not. Should we then admit of evidence in matters of a conscientious nature in religious worship, that we would not, that we could not admit betwixt man and man in temporal concerns.

There are but four households mentioned, but four suppositions adduced in support of the Pedo-baptist cause. Let us now examine them. We shall begin with the household of Cornelius, Acts 10. Who was Cornelius, and what was his house or family previous to his hearing Peter preach? Cornelius, a proselyte of the Jews' religion, was a Roman Centurion—"a devout man, and one that feared God *with all his house.*" This looks like infants in the first place!! Peter was sent to preach to him, and convince him that Jesus of Nazareth was the Christ or Messiah of the Jews. "Cornelius called together his kinsmen and near friends."—Peter preached to them *all*—"The Holy Ghost fell upon *them all* which heard the word," v. 44. Then Peter commanded them *all* to be baptized. What now comes of the supposed infants of Cornelius' household? They all feared God, they all heard the word of the Lord, "the holy spirit fell on them all," "they spoke with tongues," "they magnified God" "and they were all baptized." The imaginary infants of the household of Cornelius when the 10th chap. of the Acts is read, come out distinguished believers and notable saints.

The next household recorded, Acts 16, is that of Lydia. Who this Lydia was, we know not; whether she had ever been married, no man living can tell; whether she ever was a mother, no man knows: she was a travelling merchant, and had come from the city of Thyatira to Philippi, to dispose of her wares; she had a retinue of attendants, had a house at Philippi, and went to hear Paul preach. The Lord opened her heart, she believed, and was baptized with her household. In the brief statement which we have recorded, but few items are specified; and had it not been for a note we have in the 40th verse of this chapter, we would have been left altogether to conjecture what kind of domestics composed her household. The 40th verse prohibits the supposition of infants; for we are told that Paul, at her request, after he was discharged from prison, visited her family, and that "when they had entered the house of Lydia and had seen the *brethren* and *comforted* them, they departed." So that these supposed infants were *brethren* in the faith, capable of receiving *comfort* from the words of the apostle.

The next household mentioned is the jailor's. "He and all his was baptized." Of this household we learn the following particulars, Acts xvi. 31-34. 1st. "Paul preached salvation to him and *his house*." 2d. Paul "spake the word of the Lord to *him* and to *all* that were in his house," (infants and adults!) 3d. "He and all his was baptized." And 4th. "He rejoiced, *believing in God with all his house*." So that the supposed infants of this house were capable of having a sermon preached to them, of believing, of rejoicing in God, and of being baptized.

The last household is that of Stephanas. Paul baptized this household himself; and the supposed infants of this household, from a hint in the 15th verse, 16 chap. 1st Ep. to Cor. were saints of the first magnitude. "Ye know the house of Stephanas, that *it* is the first fruits of Achaia, and that *they* have addicted *themselves* to the ministry of the saints." So that all Mr. W's supposed infants in all these households, when their character is examined, come out distinguished characters, believers, saints, worshippers of God, joyful christians, active disciples of Christ. It is by such suppositions and conjectures, that my opponent maintains his system; but, when patiently examined, they resemble the baseless fabric of a vision, that leaves not a wreck behind.

I shall now review the interpretation of the 127th Psalm, which Mr. W. has given you. This Psalm begins with these words: "Except the Lord do build the house the builders lose their pain"—"Except the Lord watch the city the watchmen watch in vain"—"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows—for so he giveth his beloved sleep." The intention of these sayings, is plainly to shew us that the efforts of man, even in the common concerns of this life, without the divine blessing, are in vain. The Psalmist proceeds to shew, with a particle of surprise, "Lo," even children themselves, which are born by ordinary generation, "are an *heritage* or gift of the Lord to parents, and the fruit of the womb is his reward to them." It is not by their own efforts alone, that they obtain these so common blessings. Now what a perversion of a plain portion of scripture, to attempt to shew, from these words, that infants are in a spiritual sense, the inheritance of the Lord, or a reward or gift presented to him by their parents. This is just the reverse of the meaning of the Psalm. If, my friends, such be the interpretation of scripture you are accustomed to receive from Mr. W. you must be blind indeed, and must fall into the ditch together. Hoping that Mr. W. will, by this time, be prepared to answer those questions I have proposed, and that he will keep close to the covenants, I will give place to him.

Mr. Walker then rejoined:—I think we will do some good now; we are going to work in a more methodical way. I think Mr. C. is going to keep to the subject now—I will proceed to answer his questions, and then I shall propose him a few.

His first question was, "Are these covenants the same in respect of the nature and extent of the privileges secured to the respective subjects of each?" I answer, yes, and appeal to Deut. xxx. 6, as proof of the truth of my answer, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart and with all thy soul, that thou mayest live." This promise, under the old covenant, or covenant of circumcision, includes all spiritual blessings that are promised under the new covenant, and therefore demonstrates that the blessings are the same under both. The circumcision of the heart is a metaphorical phrase that

denotes the agency of the spirit of God, as much as any promise under the new covenant, and declares a renovation of mind, as spiritual as any change described under the gospel dispensation. The promise connected with it, assures the subject under it, that the object of this promise is spiritual life—"that thou mayest live." It also has a respect unto the seed of those that are thus circumcised in heart; for the same blessing is extended to their seed, "and the heart of thy seed;" so that not only the heart of the parents, but the hearts of their seed, are the objects of the Divine grace promised in it.

The second question here proposed was, "Are they the same in respect of the interesting or entitling condition, that is, is the ground of interest or claim the same in both?" To this I answer, with the greatest confidence, that the righteousness of Christ is the condition of the enjoyment of any blessing; consequently the condition or ground of claim under both covenants is the same. I maintain that temporal blessings as well as spiritual, are enjoyed through Christ, or were a part of Christ's purchase, and therefore, with the greatest propriety, can it be affirmed, that all the blessings mankind ever enjoyed, even the very least, are enjoyed through his righteousness. And with regard to his third question, "Is the condition of the continued enjoyment of the covenanted blessings the same in both covenants?" I answer, that they are enjoyed upon the same footing. I cannot perceive any great difference betwixt this query and the preceding. Whatever blessedness we enjoy, and in what manner we enjoy it, equally flow from the satisfaction of Christ, or in consequence of his purchase. The righteous have temporal as well as spiritual blessings promised them—"their bread shall be given them, and their water shall be sure;" and on what footing are these blessings promised them, if not through Christ, by whom we enjoy all blessings and all grace?

I am now going to propose Mr. C. a few questions, such as I presume he will have no objections to answer, and which are as intimately connected with his principles, as those he has proposed are with mine.

The first I propose to him is—Was the blessedness of Abraham a spiritual blessedness; that blessedness of which Paul speaks, Rom. 4, was it a temporal or a spiritual blessedness?

Query 2d. When did Abraham get that blessedness; in circumcision, or in uncircumcision?

Query 3d. Was earthly Canaan sealed or secured to Ishmael in circumcision; and if not, how could circumcision seal to all its specified subjects an inheritance in Canaan?

When these questions are answered, I have a few others to propose, to which I hope Mr. C. will give plain and pertinent answers—in the mean time he may proceed.

I then replied:—Mr. W. has answered those questions I proposed to him very explicitly, and desires that I should do the same. To his answers and queries I will attend in due time; in the mean time, that he may have time for reflection, I will propose him three more, which he will doubtless be prepared to answer when he next speaks.

Query 4th. If both covenants are the same, in what respect is the new said to be “*better*” than the old?

Query 5th. Are the duties enjoined upon the covenantees the same in both?

Query 6th. Are the penalties threatened the same in both?

[Here I was interrupted by Mr. Findley, who objected to this mode of proceeding; he said, that as the object of this meeting was the edification of the public, he could not conceive how the asking and answering of questions, could promote their edification—he desired that we should proceed in some way more conducive to their edification: To which I replied—Mr. Findley, you are doubtless an advocate for the Westminster creed and catechism, and I presume, as such, must agree with your brethren, that the catechetical mode of instruction is the best. As we are now proceeding as the Westminster Divines direct, I think you cannot, without a dereliction of principle, object. Mr. Findley then was mute. I proceeded:]

Having submitted three additional questions, I proceed to review the answers Mr. W. gave to mine.

To the first he replied, that the covenants were the same in the nature and extent of their privileges—Then Mr. W. must affirm, that the covenant of circumcision promised a new heart, pardon of sins, the gift of the Holy Ghost, and eternal life, to the specified subjects of it!! For the new covenant absolutely promises these blessings to the subjects of it. Thus the *new* is better than the *old*.

In my comment on the new covenant, Heb. 8, which I presented yesterday, I fully proved, and Mr. W. did not attempt to refute it, that the new covenant absolutely and unconditionally secured to every subject of it all spiritual blessings. To substantiate this answer Mr. W. quoted Deut. xxx. 6, from which verse he attempted to prove, that the promise to circumcise their heart, implied all spiritual blessings. I deny that the phrase "*to circumcise the heart*" can, in its utmost latitude of interpretation, imply all the blessings promised in the new covenant. But this is not necessary to prove in the mean time, for this promise, whatever it may signify, belonged not to all the specified subjects of the old covenant, nor to any of them, as such, unconditionally; nor was it a part of that covenant as given to Abraham. In the days of Moses it was a promise relating to events then future. The proof of this last declaration is to be found in the first five verses of this same chapter, "And it shall come to pass, when all these things are come upon thee, the blessing and the curse (temporal) which I have set before thee, and shalt call them to mind among all the nations, whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command this day, thou and thy children"—then, at that time, "I will circumcise thy heart, and the heart of thy children," &c. When these verses are read, Mr. W's scheme vanishes into thin air, and his quotation is altogether irrelevant to his purpose.

I presume Mr. W. will not deny that circumcision was the same in import to the children of Israel at all times, and in all places—I think he will not say that circumcision implied any more 600 or 1000 years after its institution, than at first—if so, then any promise published in the days of Moses, respecting future things, can have no bearing upon the covenant of circumcision established four or five hundred years before. Moreover, in the days of Moses, in those very times, to which Mr. W. has appealed, for a promise importing spiritual blessings—yes, in the chapter immediately preceding the one he has cited, although they had had the benefit of circumcision for so many hundred years—Moses declares, xxix. 4, "The Lord hath *not* given you an heart to perceive, and eyes to see, and ears to hear, *unto this day.*" Where, now, are the spiritual blessings promised to the subjects of circumcision as such!

What spiritual blessings had it secured for so long a time!! Is this the respect in which the two covenants are the same!!! O human tradition, how hast thou biassed the judgment and blinded the eyes of them that should know—under thy influence we can strain at a gnat and swallow a camel!

With regard to his answer to the second question, I must observe, that he is obliged to give up his own system, or the system of the Seceders, as well as to oppose the plainest statement in the Bible, to support his cause. He affirms that the righteousness of Christ is the entitling condition under both covenants, therefore they are the same in this respect. To illustrate this, he asserts that all temporal blessings, as well as spiritual, are enjoyed through his righteousness. The Covenanters of Europe maintained this thesis, and the Seceders opposed it. The Seceders in Scotland, maintained that it was derogatory to the redemption of Christ, to suppose that he died “to purchase food and raiment for mankind, which the Almighty has given to the brutes that perish.” Moreover, the Seceders affirmed, that it was an error of a very pernicious tendency, to say, that wicked men dying impenitent, had enjoyed any part of the purchase of Christ, which, upon the Covenanter’s hypothesis, they must, if their food and raiment, houses, lands, and tenements, were a part of his purchase. Mr. W. then abandons the “Mother kirk” of Scotland, and joins the Covenanters of Europe, in order to maintain, that the covenant of circumcision is the same as the covenant of grace. This, however, is with me a small matter if he did not also oppose Moses and Paul. His brethren and he, may settle these differences among themselves, but, with respect to the ground of claim being the same under both covenants, I have to observe, that it is most manifestly an error; the ground of claim under the covenant of circumcision, was carnal descent from Abraham alone. On that footing, and on no other, were all the privileges of the covenant of circumcision claimed. “We have Abraham to our father,” was all the reason the Jews submitted, as their claim of privilege. And on this footing they presumed so far, as to claim the privileges of the dispensation of John the Baptist. Yea, on this same footing, they continued to claim, even when converted to Christianity, a continuation of Jewish peculiarities. The apostle Paul taught them, that no privileges were any



longer to be claimed on the footing of carnal descent—even that all the spiritual privileges, promised to the spiritual seed of Abraham, were to be claimed and enjoyed on a footing quite different from the obsolete claim. It runs in these words, “*If ye be Christ’s, then are ye Abraham’s seed, and heirs according to promise.*” Of the temporal privileges promised to the natural seed of Abraham in the covenant of circumcision, this was the claim, “*If ye be Abraham’s seed through Sarah, then are ye heirs according to promise.*” Of the spiritual privileges promised to the spiritual seed of Abraham, in the covenant confirmed before of God in Christ, 25 years before the covenant of circumcision, this was the claim, “*If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.*” This distinction is abundantly evident, and should for ever terminate the controversy betwixt the Baptists and Pedobaptists, on the subject of Baptism.

Mr. W’s answer to my third query, is as contradictory to fact and plain scripture, as either of the preceding, and shews to what an awful extremity he is driven to maintain the cause he has unscripturally espoused. I am convinced that when his answers to these queries appear in print, he will be ashamed of them. However, as he has promised to abide by the consequences resulting from these answers, I shall comment on them in his own words.

The continued enjoyment of the privileges of these two covenants, he says, was on the same footing. Now the enjoyment of them was at first of grace, or mere favor; or, in other words, the institution of both of them was an act of grace. But the *continued* enjoyment of them was upon different principles. The first depended upon an *if*—it was conditional, they were to enjoy it so long as they were “willing and obedient”—consequently by their disobedience they were excluded, and the nation stands to this day excluded from the enjoyment of the privileges of that covenant. This is a fact indisputable. Now the new covenant is better than the old, because it is established upon better promises; and, being unconditional, it cannot be broken. The language of both covenants fully expresses their difference—The old abounds with conditions—if ye do so, and if ye do so—The new speaks absolutely—“they *shall* know me—they shall be my people.” These things being so, the privileges of these two covenants are not enjoyed on the same footing. The first was enjoyed

in such a way as it might be forfeited, the second is enjoyed by Grace, and not one of its subjects has ever been excluded from the enjoyment of it.

Having now reviewed Mr. W's answers, and having shown that in them "there remain errors," I proceed to answer his queries. His first query is, "was the blessedness of Abraham a spiritual blessedness?" And his second query is like unto this, viz. "When did Abraham get this blessedness that was sealed to him?" There is, I answer, no peculiar blessedness spoken of in scripture, as belonging so remarkably to Abraham, as to be emphatically called his blessedness—perhaps Mr. W. means the righteousness of Abraham, of which the apostle speaks. When he informs me what he means by this blessedness, I will answer his questions.

His third query is so distinctly stated, that I cannot mistake his meaning; it is this—Was the earthly Canaan sealed to Ishmael in circumcision? I answer No. And the reason was, he was not a specified subject of that covenant. The proof of this is Gen. xvii. 18, 19—Abraham prayed that Ishmael might live before God, with a reference to the covenant that God had revealed to him—The Lord, verse 19th, informed him that his covenant would be with Isaac, saying, "Sarah shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant *with him* to be an everlasting covenant, and with *his seed* after him." The reason why circumcision did not seal all the same things to Ishmael as to Isaac, was, because he was not a specified subject of the covenant of circumcision.

Having now attended to every thing necessary at this time, Mr. W. may proceed.

Mr. W. then proceeded:—Mr. C's fourth question is intended to clash with the answer I gave to the first he proposed. If the covenant of circumcision be the same as the new covenant, as I have said, he asks how could the new be better than the old? This does not interfere with the answer I have given; for two things may be essentially the same and yet some little difference. The chief, and indeed the sole difference, betwixt the old and the new is, that there were many carnal ordinances connected with the first, that are now taken away, and not connected with the new. But this being only an external circumstance does not affect the substantial part of the old covenant—the

covenant of circumcision remains, in all its grand features and properties, the same. One thing may be said to be better than another, although there is not much difference, or no essential difference between them.

The fifth query he has proposed, has respect unto the duties enjoined upon the respective subjects of both covenants; he asks me, are they the same? I will answer this question very briefly—"they are substantially the same." Duties have ever been very similar, moral duties are always the same. It is the duty of men to pray and praise, to be just and honest, to be virtuous and upright, and these duties were equally enjoined upon Jews and Christians under the covenant of circumcision, and under the new covenant—So that I hesitate not to say, that the duties incumbent upon the subjects of both covenants are the same.

His sixth query, respecting the penalties under both covenants, was, Are the penalties threatened, the same in both? This question I will answer by saying that there are no penalties under either, consequently there can be no difference in this respect betwixt the old and the new.

I have now to propose again to Mr. C. those questions he declined answering from some alledged ambiguity in the word "*blessedness*." David, as quoted by Paul, Rom. 4, describeth the blessedness of the man to whom the Lord imputeth righteousness without works. As Abraham was said to be a partaker of that righteousness, he was doubtless a partaker of that blessedness too. I again ask the same question.

Was that blessedness a spiritual or a temporal blessedness? And secondly, when did Abraham get that blessedness?

A fourth question I will now propose, predicated on his answer to the query respecting Ishmael, viz: What did circumcision seal to Ishmael? He affirms that he was not a specified subject of the covenant of circumcision, and could not have an interest in Canaan: why then was he circumcised? I think Mr. C. has got into a close place now; I wish to see how he will get out.

I have to object to Mr. C's comment on my answer to his first question; he says that the mere promise to circumcise the heart, could not, in the utmost latitude of interpretation, mean or import so much, as all the blessings promised under the new covenant. Now, certainly, to

circumcise the heart, is the work of the spirit of God. The holy spirit is the agent or operator of all those spiritual changes that take place on the understanding, will and affections of the human soul. Now it is almost universally admitted, that, as the spirit is the agent of all gracious changes, so the changes which it produces are spiritual and permanent, and must imply a radical change of heart. If the human heart is then thus changed by the spiritual circumcision, it must be a meet subject for the enjoyment of spiritual blessedness, consequently prepared for Heaven. Now, as the end of all gracious operations, is to fit us for Heaven, and as the circumcision of the heart is a gracious operation, eternal life must be implied in the promise of circumcising the heart. From these considerations it must follow, that as this gracious change was promised to the Jews under the old covenant, and as many of them doubtless enjoyed it, their privileges were as great as ours. When the promises under the old covenant were so great, and so spiritual, as to make men fit for Heaven, I do not see any just cause we have to glory so much over them. We can only get to Heaven with all our privileges. I must then under these considerations, still maintain, that the two covenants, in respect of the extent and nature of their privileges, are the same.

Again—with respect to his comments on the answers I gave to the second and third queries. If they are to be taken as he expresses himself, they would lead us to suppose that he is an Old Testament Armenian and a New Testament Calvinist. He talks of so many conditions under the old covenant, that he appears to suppose that men were saved conditionally under it. And under the new, he argues an unconditional salvation; so that according to him, the way of salvation is diverse under the two testaments. I must, then, think, that he runs into greater extremes, than those of which he accuses me. Allowing him an opportunity of correcting himself, I sit down.

I then observed.—That as Mr. Walker has explained his acceptation of the word "*blessedness*" to mean that blessedness which all the righteous enjoy in consequence of justifying righteousness, and of which Abraham was eminently possessed, I proceed to answer his questions: And first—Was that blessedness which Abraham enjoyed

as a consequence of his righteousness, a temporal or a spiritual blessedness? This being the way in which the question now stands, I answer, it was a spiritual blessedness. And the second question—When did Abraham get this blessedness; in circumcision or in uncircumcision? I answer, he obtained this blessedness through that righteousness of which he was possessed when he believed God, Gen. xii. 3, and which was accounted unto him for righteousness—Abraham then, obtained this righteousness and blessedness, twenty five years before the institution of circumcision, and therefore circumcision was to him, what it never was to any other circumcised person, “a sign and seal of that righteousness,” which he had twenty-five years before he was circumcised. Neither these two questions, nor the answers I have given them, affect the subject as it now stands. If Mr. W. could shew that Abraham or his seed received, in, or by the covenant of circumcision, either righteousness or spiritual blessedness, it might be in some measure, pertinent to the subject; but this is what neither he nor any other man can do.

His fourth question, What did circumcision seal to Ishmael? I now proceed to answer: Circumcision to all the seed of Abraham, specified in the covenant of circumcision, secured the same blessings; but Ishmael was not contemplated as interested in the covenant of circumcision, seeing the promise was, “in Isaac shall *thy seed* be called.”—Yet circumcision was a token and seal to him, that God would make of him a great nation, because he was a son of Abraham. On this account, and for the same reason that Abraham’s slaves were circumcised, was Ishmael circumcised. The promise to Ishmael was fulfilled, and in process of time that warlike and strong nation called the Hagarenes, arose from him. Esau, and his posterity, the Edomites, were rejected from the privileges of this covenant, in consequence of Esau’s selling his birth-right; and as all the privileges of the old covenant were conditional, it does not interfere with the view I have taken of it, although the Jews should have been banished from Canaan, for their tenure of it depended on their good behaviour.—These circumstances, when clearly investigated, confirm more fully the grand difference betwixt the old covenant and the new. The grand difference betwixt them may be comprehended in a few words, viz: The blessings of the covenant of circumcision were all temporal, and had a

typical reference to the person and kingdom of the Messiah; the blessings of the new covenant are all spiritual and real—the former were enjoyed conditionally; the latter unconditionally—the former might be, and they were, forfeited; the latter could not be, and were never forfeited—the subjects of the former were, as such, a carnal people; the subjects of the latter, as such, are a spiritual people—the subjects of the former were such by natural birth; the subjects of the latter are such by regeneration or supernatural birth. Having now answered all Mr. Walker's queries, I proceed to remark on the brief comment he submitted on my observations on his answers to the three first questions I proposed. He has attempted to persuade you that the phrase "to circumcise the heart," imported all the spiritual blessings of the new covenant; but why make this effort until he had proved, or attempted to prove, that this promise was a *part* of the covenant of circumcision. This he has prudently declined. It is no matter, for his scheme, what that promise implied, seeing I have proved that that promise was *no part* of the covenant of circumcision, and no man can invalidate the reasoning I have adduced on that subject. What an absurdity would it involve, if he should affirm that every promise published from the days of Moses till the Messiah's advent, was a part of the covenant of circumcision! And yet this would be as reasonable as to say that that promise, Deut. xxx. 6, was a *part* of that covenant. It is, then, of no importance to me to disprove his comment on that promise, seeing it is altogether foreign to the subject. Yet it is no small evidence of his want of documents, and fondness to prove what is inadmissible, to hear him alledging that these words, "to circumcise the heart," mean, to forgive sins, to pour out the Holy Spirit, in a new covenant sense, to bestow eternal life, and every other spiritual and eternal blessing contained in the New Testament! But as I said before, it is no matter what these words import; they are no part of the covenant of circumcision, but were spoken 4 or 500 years after its completion, and *then* had respect unto a time future.

On my remarks on his answers to the 2d and 3d questions, he supposes that I am an Old Testament Arminian, and a New Testament Calvinist. This may serve to obviate the difficulty of attempting to disprove my remarks on his answers, but cannot carry conviction to any

mind. I have often had sufficient evidence to say, that my opponent argued like an Old and a New Testament Arminian; but what is Calvin and who is Arminus?—the names of Walker and Campbell require as much breath to pronounce them, weigh as heavy, and are composed of as many vowels and consonants as Calvin or Arminus.

If to say, that all the blessings of the covenant of circumcision, were conditional, be Arminianism, I am an Arminian; and if to say, that all the blessings of the new covenant are unconditional, and enjoyed by grace, is Calvinism, I am a Calvinist. But as Mr. Walker admits that the privileges of both covenants are the same in nature and extent, and as those of the Jews were conditional, doubtless he, on his own assertion, is an Old and a New Testament Arminian.

Previous to my reviewing his answers to the last three questions, I must, to afford him time for deliberation, now propose him other three.

Query 7th—Was not Abraham by covenant the father of a two-fold seed, a natural and a spiritual? Gen. xii. 2 and 3, and Rom. iv. 11 and 12.

Query 8th—Did not Abraham's spiritual seed consist, first of Christ, and all that in him inherit the faith of the father of the faithful, whether Jews or Gentiles, and of them only? Rom. iv. 11 and 12.

Query 9th—Did not the covenant of circumcision exclusively belong to the natural seed of Abraham, as such, and to them only, as specified Gen. 17?

I shall conclude my discourse, at this time, with a few remarks on his answers to the 4th, 5th and 6th questions, which I proposed to him.

The 4th was, Wherein was the new a better than the old covenant, if they are the same in the nature and extent of their privileges? To this he replied, that the carnal ordinances being taken away, rendered it better; but the apostle leads us to consider it better on quite different grounds, viz. because "established upon better promises." Mr. W. says the superiority consists in ordinances—Paul says in promises: better promises with Paul makes a better covenant—with Mr. W. an abrogation of carnal ordinances makes it a better covenant. A "better priesthood," a "better mediator," and "better promises," characterize a better covenant in Paul's view; and it is doubtless better for us to adhere to the apostle Paul than to Mr. Walker.

Mr. W. answers the 5th question as has done all the preceding, with an eye to keep up the tottering fabric which will fall, and is now falling upon him: He says, the duties are constantly the same under both covenants—that is “an eye for an eye, and a tooth for a tooth,” is the same as “resist not evil”—“hate your enemy,” is the same as “love your enemies!!” The new commandment “love one another” for Christ’s sake, is the same as “love your neighbour” as a fellow creature—the duty of being baptized, of commemorating Christ’s death, &c. are just the same in substance as being circumcised, and eating the passover, &c.!! The paying of tythes to the Levites, the buying and selling slaves of the heathen, the laws concerning ploughing, gathering the vintage, wearing apparel, &c. are all the same in substance with paying stipends to the clergy, buying and selling slaves in the United States, &c. What a compound of inconsistencies is necessary to constitute a Pede-baptist!!!

Mr. Walker’s answer to the 6th question finishes the grand climax to which we have been for some time approximating. I stand on the first ground, on which I have ever heard that there are penalties attached to either covenant. I am very much mistaken, if the Seceders do not call Mr. W. to an account for the answers he has this day given to these questions. If they do not, they are far apostatized from the zeal and doctrine of their brethren on the other side of the Atlantic. But, perhaps, they find it necessary to give up with other tenets, in order to maintain Infant Baptism. I will now read you some portions of scripture, which will point out the nature and difference of the penalties threatened under both covenants.

The penalties annexed to the old covenant, were numerous and severe. They are specified by Moses, in the book of Deuteronomy, at great length, chap. xxviii. 15-22: “If thou wilt not hearken unto the voice of the Lord thy God to observe to do all his commandments, that all these curses shall come upon thee and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body and the fruit of thy land, the increase of thy kine and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thine

hand unto for to do, until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doings whereby thou hast forsaken me. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish," &c. These, and many more of a similar kind, were the curses or penalties annexed to the old covenant, to the violation of the statutes and precepts inculcated under it. There are about forty verses of this chapter employed in exhibiting the curses to be poured out on the violators of that covenant, and which ultimately fell upon the subjects of that covenant, for their departure from the precepts under it. The sum of all these curses or penalties is comprehended in one verse, Gen. xvii. 14, and is there incorporated with the covenant as first proposed to Abraham. It runs in these words: "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul *shall be cut off* from his people, *he hath broken my covenant.*" The *cutting off* from his people was the penalty first proposed, and it is comprehensive of all the curses fully exhibited in the chapter to which I have referred. Hence, in after times, the Jews were rejected, cut off, and thousands of them destroyed by the most awful calamities, in consequence of having incurred the penalties annexed to their covenant.

The penalties attached to the New are essentially dissimilar. In the 89th Psalm, when the promised seed is spoken of, his advent subjects and covenant, the penalties also are declared, and in prophetic language fully exhibited, verse 28-34. It reads thus—"My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of Heaven. If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. *Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.* My covenant will I not break, nor alter the thing that is gone out of my lips." And from these words we would conclude, that the penalties annexed to the New were only fatherly chastisements, which would not utterly cut off or destroy the subjects or seed of this covenant. **But to have this more**

clearly and fully confirmed, I must request your attention to two portions of New Testament scripture, 1st. Cor. xi. 29-32. In this chapter the new covenant is exhibited in the Lord's supper, and the unworthy reception of this ordinance is marked out as a subject of the severest penalty under the New Testament. The verses alluded to thus read—"He that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. But if we would judge ourselves we should not be judged. But when we are judged *we are chastened of the Lord that we should not be condemned with the world.*" Here the judgment, damnation or condemnation spoken of, is expressly affirmed to be a chastisement, to prevent a final condemnation or damnation with the world. Some of the Corinthians, for their unworthy participation of this ordinance, had been chastized even unto temporal death, to prevent eternal condemnation—"For this cause many are *weak and sickly* among you, and many *sleep*—die or are dead." Why? "That they might *not be condemned with the world.*" This corresponds admirably with the 89th Psalm—"my loving kindness will I not utterly take from him." The last portion to which I shall call your attention at this time is Heb. xii. 6-11: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons—for what son is he whom the Father chasteneth not? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness," &c. From all which it appears that each covenant hath its sanctions or penalties, and that the penalties of the latter are essentially distinct from those of the former. The ultimate of all the penalties of the old covenant was, the final and eternal rejection of refractory subjects, from being the people of God in any sense. But the ultimate of all the penalties of the new covenant is, to make the subjects of it "partakers of his holiness," and to exempt them "from the condemnation of the world."

Mr. W. may proceed to refute these things of he can.

Mr. C. has continued to propose queries; to these I shall first attend. His seventh query is, Was not Abra-

ham by covenant constituted the father of a two-fold seed? a natural and a spiritual seed? To this I answer, No. He is the father of the faithful alone. Abraham, by covenant, was constituted the father of the faithful, and, as such, were all the promises given to him. The blessing of Abraham comes upon the faithful alone, consequently none else were included in that relation to Abraham. My opponent, no doubt, wishes to make it appear that he was the father of a two-fold seed; it may be necessary for his system, that he should be such, but it is not necessary for mine. I pass on to his next query, viz. Did not Abraham's spiritual seed consist first of Christ, and all that in him inherit the faith of the father of the faithful, whether Jews or Gentiles, and of them only? I answer, Yes. Christ undoubtedly is the promised seed of Abraham, and those connected with him by faith are viewed through Christ as his spiritual seed. It makes no difference whether they are Jews or Gentiles by natural birth, when they believe in Christ they become the spiritual seed of Abraham. "For," saith the apostle, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The promise mentioned here is, no doubt, that recorded Gen. xii. 3: "In thy seed shall all the families of the earth be blessed." Of this inheritance, of which they are called heirs, Canaan was a type, a striking type, and consequently the ground or reason which interested the Jews in it, was emblematical of the ground or reason which interests Christians in the spiritual inheritance of the heavenly Canaan.

The ninth question proposed by my opponent was—Did not the covenant of circumcision exclusively belong to the natural seed of Abraham, and to them only, as specified, Gen. 17? To this question, I decidedly answer, No. It belonged equally to all saints, ancient and modern, in consequence of faith in Christ.

I must now observe that the remarks made on the penalties of the two covenants by Mr. C. appear to me very strange indeed. I must still maintain that neither of the two covenants had a single penalty annexed to them. The hanging of a man for murder, because forbidden by the law of Christ, may as well be called a penalty of the covenant of grace, as any penalty of the covenant of circumcision. Corrective punishments are not penalties. Nothing is worthy of the name of penalty, but eternal damnation. And this has been the unhappy fate of many un-

der the legal and the evangelical dispensation. Mr. C's comment on penalties, would lead us to view all the punishments inflicted on the subjects of any state professing Christianity, as penalties of the covenant of grace.

[ Here there was a mere repetition of his remarks made during the two periods he had last spoken, and a renewal of his assertions on the spiritual import of circumcision, which led me briefly to propose the following queries. ]

Mr. Walker will please answer the following queries, viz.

What did circumcision seal to Ishmael?

Did circumcision naturally and primarily refer to a change of heart?

Did circumcision signify any thing 600 years after its institution, that it did not signify at its first appointment?

With regard to Mr. Walker's observations on penalties, I merely observed, that his views must be peculiar to himself—that no man acquainted with the meaning of the word penalty could say that nothing short of eternal damnation could be called a penalty of a divine law. According to him there can be no degrees of comparison of penalties—no great, no small penalties. Now the term penalty, or its corresponding word punishment, is, in laws civil and divine, proportioned to the real or supposed degrees of demerit contained in crimes. Hence the penalties of the infraction of certain laws, are fines, imprisonment, confiscation of goods, penitentiary, exile and death. What an absurdity would it be, if I should affirm, that neither fines, imprisonments, confiscation of goods, or exile, were any penalty or punishment inflicted on transgressions, that unless a man was killed he was not punished. Such is the import of Mr. W's objection to the views I have given of the penalties of the two covenants. But to settle the matter at once, I would ask, is there any thing less than eternal death in the sacred scripture called penalty, or punishment? I answer Yes—and quote the words of an afflicted man—Lam. iii. 59: "Why should a living man complain, a man for the punishment of his sins!"—I presume that no man will deny that this is a temporal affliction that is here called "poena," penalty, or punishment. Excommunication from the church is called, penalty or punishment, by the apostle, 2d Cor. ii. 6—"Sufficient to such a man, (the excommunicated fornicator) is the *penalty* or *punishment* inflicted of many." It may not be amiss

here to observe, that in Hebrew, Greek, Latin, French, and English, the same word denotes both penalty and punishment. The word penalty, is obviously derived from "*poena*," and the first meaning of "*poena*," is punishment. (See Schrevelius' Greek, *Stokii Clavis linguæ Sanctæ Veteris Testamenti*, and Lyttleton's Latin Dictionary, on this word.)

To Mr. W's answers to my last queries, I shall briefly reply. He denies that Abraham, by covenant, was constituted the father of a two-fold seed, a natural and a spiritual seed—He expressly declares "that he was the father of the faithful alone." That is the most flat contradiction of plain scripture testimony, I have heard from the lips of a professed teacher of religion. "I have made thee (by covenant) the father of many nations," saith God to him, Romans iv. 17; and in the same chapter, saith the spirit, verses 11, 12—"And he received the sign of circumcision—that he might be the father of all them that believe though they be not circumcised;" "and the father of the circumcision"—not only as their natural father—to such of them "as walk in the steps of that faith of *our father Abraham*."

I presume there is no man who ever read the Bible once through, that has not discovered that Abraham is both a natural and a spiritual father, according to the covenant that God made with him. That he was the natural father of the whole Jewish nation, and the spiritual father of all true believers, whether Jews or Gentiles, Mr. Walker himself, I am convinced, has often observed it; and it is now owing to the confusion of his mind, and the pernicious tendency of a corrupt system, that he does not confess it.

His answer to my eighth question is the first correct and scriptural answer that he has given—I admit it without any exception. And it is nearly as strange to me that he should *now* answer one question correctly, as that he should have answered seven erroneously!!

His answer to my ninth query is as unscriptural as any of his first seven answers. He says, that the covenant of circumcision belonged equally to the natural seed and the spiritual seed of Abraham, i. e. to believing Jews and Gentiles, as well as to the whole nation of Israel. I should wish to hear him explain, how we Gentiles, who profess to be among Abraham's spiritual seed, are interested in the promises of Canaan, and in a numerous offspring, &c. If

this be so, we should set on foot another holy crusade, and attempt to rebuild the holy city and the temple!!!—But I forbear to comment further on his answers.

Mr. Walker then proceeded—Observing, that he was ready to say that circumcision sealed every thing to Ishmael that it had sealed to Isaac, or to any of the circumcised nation. That circumcision had a reference, primarily, to the renovation of the mind; and that it had the same import 600 years after its institution that it had at, or upon its first appointment. My opponent has laboured much to destroy Infant Baptism, a rite of sacred import, and of great antiquity. Yesterday he insinuated that the rite was borrowed from the Church of Rome, and that the arguments I have used to support it, are chiefly borrowed from the same source. In reply to these insinuations, which should not pass unnoticed, I have to say that I am able to shew, that Infant Baptism existed before the Antichristian system of which he speaks, and that it was practised from the earliest antiquity.—In order to accomplish this I will read some extracts from the primitive fathers, the successors of the apostles.\*

Justin Martyr, as early as the year 140, alludes to the fact of Infant Baptism, in these words, which are taken from his Apology: “Several persons among us, of 60 and 70 years old, and of both sexes, who were discipled or made disciples to Christ in their childhood, do continue uncorrupted.” In his dialogue, Trypho, the application of Baptism to persons of every age, is very clearly implied, thus: “We also who by him have had access to God, have not received this carnal circumcision, which Enoch, and those like him, observed. And we have received it *by Baptism*, by the mercy of God, because we were sinners: and it is enjoined to all persons to receive it in the same way,” namely, by Baptism. And in another work we meet with this question: “Why, if circumcision be a good thing, we do not use it as well as the Jews did?” This question

\* The book from which Mr. W. read these extracts, was a treatise lately published by John P. Campbell, of Kentucky, in support of Infant Baptism. The extracts read by Mr. Walker from this writer, were such as are usually argued by the Pedo-baptists, in support of the antiquity of their cause. I do not recollect, nor do I find it in any of the notes taken on the occasion, in what order or to what extent, the citations in John P. Campbell's book were read. But in the course of this work they shall all be attended to. In the mean time, I take up such as are most in favor of the Pedo-baptists.

he answers: "We are circumcised by Baptism with Christ's circumcision."

About the year 176, and probably about 167, Ireneus, who had been bred in Asia, under the instruction of Polycarp the disciple of St. John, but was then bishop of Lyons in France, delivers a very convincing testimony to the practice of baptizing infants. Ireneus against Hereses, lib. 2, c. 39: "He (Christ) came to save all persons by himself; all, I say, who are regenerated unto God, (baptized) infants and little ones, and children and youths." The phrase *regenerated unto God*, was, in the language of this Father, and all other writers of that age, descriptive of the fact of having been baptized. Justin Martyr more than once uses the word *regenerate* for *baptize*: thus—"Then they are brought by us to some place where there is water, and they are *regenerated* according to the *rite of regeneration*, by which we ourselves *were regenerated*; for then they are washed with water in the name of the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit."

Tertullian, who flourished from the year 194 till 216, thus speaks of Infant Baptism: "Therefore the delay of Baptism is the more expedient, as it respects the condition and disposition as well as the age of every person to be baptized; and this, moreover, holds especially in reference to little ones; for what occasion is there, except in cases of urgent necessity, that the sponsors be brought into danger, who are alike liable, through death, to fail in accomplishing their promises, and to be deceived by the evolution of some evil disposition? Our Lord indeed says, *Do not hinder them from coming to me*; but then let them come when they grow up—let them come when they are informed and understand, i. e. the nature and design of the ordinance; when they are instructed, for what end they should come: *let them be made Christians when they shall have become able to know Christ*. Why does this innocent age hasten to the remission of sins, i. e. to Baptism? Men act with more caution in secular concerns, than that Divine interests should be confided to any one to whom it is considered improper to allow the disposal of earthly property. *Let them know how to seek this salvation*, that you may appear to have given it to one that asketh. For a reason no less weighty, unmarried persons should also have their **Baptism** delayed on account of their being exposed to temp-

tations; as well virgins by reason of their maturity, as widows by their wandering mode of life, until they either marry, or arrive at a confirmed continence. They who understand the great weight of Baptism, will dread rather the too hasty reception, than the delay of it; and a genuine faith is secured of salvation."

"Tertullian believed, or it was the decided judgment of this Father, that, in the article of Baptism, the soul was *regenerated* unto God"—his words are, "Why dost thou, O Soul, (speaking of the resurrection) contemn the body? None is so near to thee whom thou shouldst love next to thy God; none more thy fellow than that which, along with thee, *was regenerated* unto God." To make his meaning still more plain, as respects Infant Baptism, we shall cite his words in 1st Cor. vii. 14, "So there is no child born *clean*, that is among the heathens." And hence, indeed, the apostle says, that when either party *in the married state is sanctified, the offspring are born holy*, as well by the prerogative of birth, as by the *discipline of religious institution*. "Else, said he, *they should be born unclean*; intending that the children of believers should be considered as if *designated to holiness*, and by this also to salvation"—consequently deciding that by the pledges of this hope, those marriages might be defended, which he himself conceived ought to remain undissolved. Indeed, deciding differently, he had been admonished by the definitive sentence of our Lord, "except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." "Thus every soul is accounted, as in Adam, until it is *enrolled in Jesus Christ*, and is still unclean until it is so *enrolled*, and sinful because unclean." Thus far Tertullian.

Origen thus speaks, Homilia 8, in Levit. c. 12—"Here, David speaking, "I was," said he, "conceived in *iniquity, and in sin did my mother bring me forth*;" shewing, that every soul that is born in the flesh is polluted with the filth of sin and iniquity; and that therefore that was said which he mentioned before, that none is clean from pollution, though his life be but the length of one day. Besides all this, let it be considered, what is the reason that, whereas the Baptism of the church is given for the remission of sins, *infants also are by the usage of the church, baptized*; when, if there were nothing in infants that wanted forgiveness and mercy, the grace of Baptism would be needless to them."

Again: his Homilia in Lucam 14—"Having occasion given by this place, I will mention a matter which excites frequent inquiries among the brethren. Infants are baptized for the remission of sins, of what sins—or when have they sinned? Or how can any reason of Baptism be alledged in their case, unless it be in conformity to the sense just now expressed, namely, *that none is free from pollution, though his life be but the length of one day upon earth?* And it is for that reason, because, by the sacrament of Baptism, the pollutions of our birth are taken away, that infants are baptized.

Again: his comment on Romans, lib. 5—"And also in the law it is commanded, that a sacrifice be offered for every child that is born; a pair of turtle doves, or two young pigeons, of which one is for a sin offering, the other for a burnt offering. For what sin is this one pigeon offered? Can the child that is new born have committed any sin? It has even then sin, for which the sacrifice is commanded to be offered, from which even he whose life is but of one day, is denied to be free. Of this sin, David is to be supposed to have said that which we mentioned before, "In sin did my mother conceive me"—for there is, in the history, no account of any particular sin that his mother had committed. For this, also, it was, that the *church received a document or order from the apostles to give Baptism to infants:* for they to whom the divine mysteries were committed, knew that there is, in all persons, that native pollution of sin, which must be cleansed by the spirit and by water; by reason of which the body itself is called *the body of sin.*" Thus far Origen, who flourished from 210 till 235.

Next comes St. Cyprian, who flourished from the year 248 till 254. Jerome speaks thus of St. Cyprian—"Blessed Cyprian, declared not that *no* body, but that *no soul was to be lost*; and, with a number of his fellow bishops, decreed that an infant might, with propriety, be baptized immediately after the birth; not thereby forming some new canon, but observing the most firmly established faith of the church. This was alledged to correct some who wished to defer till the eighth day.

Augustine refers to Cyprian's letter, in his epistle 28th, ad Hieronym; thus—"Blessed Cyprian not making any new decree, but expressing the firm faith of the church, in refuting those who thought a child must not be baptized before the eighth day, said, not that *no flesh*, but that *no*

*soul must be lost.*" St. Jerome and St. Augustine both flourished at the close of the 4th century. The testimony of St. Jerome and St. Augustine is here cited, to establish the character of St. Cyprian against Danverse and Robinson. But I will now present you with an extract of this far-famed letter of St. Cyprian—Cyprian and the associate bishops present at the council, 66 in number—

“ To Fidus, our brother, Greeting:

“ We read your letter, very dear brother, in which you write of one Victor, a Presbyter, &c. But with respect to the case of infants, which, as you have stated, should not be baptized within the second and third day after their birth, and as to what you would also suggest, that the rule of the ancient circumcision is to be observed, requiring that none is to be baptized and sanctified before the eighth day after nativity; it has appeared far otherwise to us all in our council; for as to what you had conceived should be done in this affair, not a single person thought with you; but we all gave it as our opinion, that the mercy and grace of God should be denied to none of human kind. For since our Lord in his Gospel says, “ *The son of man came not to destroy men’s souls, but to save them*”—as much as possible, then, should we exert our best endeavors, that *no soul should be lost*. For what deficiency can there be in the human creature that has been formed in the womb by the hands of the Almighty? Such existences appear to us to attain increase in the course of the days of the world. But whatsoever things are the product of the Deity, derive their perfection from the majesty and work of God the maker. The authority of inspiration informs us of the single equality of the Divine gift to all persons, whether infants or adults. On which account, we conceive that no person is to be prevented from obtaining grace by the law which is now established; and that the spiritual circumcision is not to be restricted by the circumcision which is of the flesh; but that persons of every age and condition are to be admitted to the grace of Christ; since Peter, speaking in the Acts of the Apostles, declares, and our Lord hath said, that *no person is to be called common or unclean*. But if any thing can prevent men from receiving this grace, it should seem rather that highly aggravated sins ought to shut out the adult and aged from obtaining it. And yet more, if to the vilest offenders, and to those who have once

greatly sinned against God, the remission of sin is given when they shall have believed, and *if from Baptism and grace no person is to be excluded*, by how much more should the infant be exempt from prohibition, who being but just born, has never sinned, otherwise than as sprung by a carnal birth from Adam, he has contracted, in the earliest moments of nativity, the contagion of death originally threatened? And who for this reason more easily obtains the remission of sins, because they are not his own, but other sins which are remitted to him. Therefore, very dear brother, this has been our decision in council, that *from Baptism and the grace of God, who is merciful and benign and affectionate unto all, no person is to be prohibited by us*. Which rule, seeing it ought to be regarded and attended to with respect to men in general, should, as we apprehend, be more especially observed in reference to *mere infants, and to those too who are but just born.*" So speaks St. Cyprian, who clearly shews us that the sense of the 66 bishops was, that infants even under eight days old should be baptized.

The testimony of Augustine, who flourished at the close of the 4th century, is in the following words: "And as the thief, who, by necessity, went without Baptism, was saved, because by his piety he had it spiritually; so where Baptism is had, though the party by necessity go without *that* (faith) which the thief had, yet he is saved. Which *the whole body of the church holds as delivered to them in the case of little infants baptized*, who certainly cannot yet believe with the heart unto righteousness, or confess with the mouth unto salvation, as the thief could; nay, by their crying and noise, while the sacrament is administering, they disturb the holy mysteries; and yet *on christian man will say they are baptized to no purpose*. And if any one do ask for divine authority in this matter, though that which the whole church practises, and which *has not been instituted by councils, but was ever in use*, is very reasonably believed to be no other than a thing *delivered (or ordered) by the authority of the apostles*; yet we may, besides, take a true estimate how much the sacrament of Baptism does avail infants, by the circumcision which God's former people received."

Jerome and Augustine asserted the Baptism of infants for the remission of sins against Celestius and Pelagius, who denied original sin, as an evidence of original guilt,

derived by infants from Adam. Pelagius and Celestius admit the fact of Infant Baptism as a general practice of the church, yet they alledge that their Baptism was necessary, not for the remission of sins, but because our Lord said "except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Celestius said, that, "As for infants, I always said that they stand in need of Baptism, and that they ought to be baptized." Pelagius, in his creed, has these words—"We hold *one Baptism*, which we say ought to be administered with the same sacramental words to infants as it is to elder persons." Again, says Celestius—"We own that *infants* ought, according to the *Rule of the Universal Church*, and according to the sentence of the Gospel, to be baptized for the forgiveness of sins, because our Lord has determined that the kingdom of Heaven cannot be conferred upon any but baptized persons; which, because it is a thing that nature cannot give, it is needful to give it by the liberty of grace. But when we say that infants are to be baptized for forgiveness of sins, we do not say it with such intent as that we would seem to confirm the opinion of sin being by derivation, which is a thing far from the Catholic sense." Pelagius and Celestius lived in the 5th century—Chrysostom also, a cotemporary of Augustine and Jerome, united with them in opposing the Pelagians, and in vindicating Infant Baptism.

I have now submitted such evidence in favour of the antiquity and universality of Infant Baptism, as is sufficient to convince any unprejudiced person, that it was handed down from the apostles to their immediate successors, and so became the common practice of ancient Christians; and that, instead of our arguments being derived from the Church of Rome, in support of Infant Baptism, they are derived from a source of information existing many centuries before the Church of Rome. Mr. C. may proceed.

[Here Mr. Findley said, that he and his associate moderator thought that enough had been said on the covenants, and that after I had spoken in reply to the things last urged by Mr. Walker, we should proceed to the mode of Baptism.]

I then proceeded:—I am glad that Mr. Walker is now willing to dismiss the arguments derived from the cove-

enants, and that he has no more to say of my fondness to get off from this part of the controversy.\* I should willingly, however, have continued a little longer upon this part of the subject, as I have yet a few questions to propose to him. As it is, however, determined, that enough has been said on this part of the subject, and as he has now gone into a lengthy citation of testimonies from Ecclesiastical History, I shall decline, in the mean time, proposing him any more questions, and proceed forthwith to reply to his argument from history.

With regard to the answers he gave to the three last questions I proposed him, they are of a piece with his other answers. Two of them, viz. What did circumcision seal to Ishmael? and, Had circumcision primarily and necessarily a respect to a change of heart? have been answered contradictory to fact. Of all the questions I proposed him, two only have received answers from him agreeable to scripture, reason and fact. But as the fallacy and incongruity of his replies are sufficiently obvious from what I have already said, I proceed to investigate the evidence in his favor from church history.

That Infant Baptism and Infant Sprinkling are practices of great antiquity, no man conversant with Ecclesiastical History will deny; but neither Infant Baptism nor Sprinkling were taught or practised in the Christian church, for many years after the apostolic age. This assertion I shall abundantly prove. The antiquity of any practice, or of any doctrine, not expressly revealed in sacred scripture, is, to a Christian, a matter of no considera-

\* As I have already hinted, I have given a larger quantity of citations from John P. Campbell's book on Baptism, than Mr. Walker read from it. This I did on two accounts; because I do not recollect precisely the quotations that he read from it; and because, in the second place, I intend my reply to extend equally to Mr. Walker and his authority, John P. Campbell. This I conceive necessary, as Mr. Walker selected this work as being the best author on his side of the question, and as containing the best authority from Ecclesiastical History, hitherto exhibited in any one work. As I have always considered the argument derived from circumcision, and that derived from Ecclesiastical History, the two legs which support the system of Pedit-baptists, and on which they, themselves, lay the greatest stress, and by which they gain the greatest ascendancy over the minds of the unthinking mass of their adherents, I design that this work shall contain a full, a fair, and an unanswerable refutation of them. Whatsoever, therefore, necessary for this purpose, not suggested in the debate, shall appear in the Appendix. In the mean time, I desire that the most apparently cogent and convincing testimonies in favor of Infant Baptism, from history, may be reviewed; and, in consideration of this, I am glad that John P. Campbell's book contains the best of them, and that Mr. W. has quoted the strongest of them.

tion. There were many things taught and practised in the first and second centuries of Christianity, that all Protestants, that all professed Christians except the Church of Rome, reject as unscriptural, as unapostolical. If we then admit that any thing taught or practised in the first, second or third centuries, should be believed and practised now, *because of its antiquity*, we should admit and practice all things of equal antiquity. Again: if we quote some of those venerable Fathers, as they are called, as authorities, who lived in those ancient times, we should take the *whole* of their testimony, and receive and practice all that they taught. Consistency, which is another name for reason, requires this at least. The 89 Apostolical canons, said to have been taught in the first century, and by many ascribed to the apostles themselves, should be held by us, on these principles, as sacred as they are held by the Church of Rome. Ecclesiastical History furnishes us with debates on certain doctrines and practices, in the first and second centuries, which some Christians still maintain, but which all Presbyterians of every grade reject; and the very arguments which the Presbyterians use against Romanists and Episcopalians, will equally apply to themselves, when arguing in support of Infant Baptism. Some of those very authors, and others of still greater antiquity, which Mr. Walker has cited, are cited by Romanists and Episcopalians to establish the divine right of Episcopacy, the observance of Easter, the celibacy of the clergy, the doctrine of Purgatory, and other peculiarities of these religious communities. Let my opponent consider how he would refute the arguments of the supporters of either Roman, German, or English Episcopacy, and he will soon discover how easily I will refute his.

There is a certain degree of veneration attached to things ancient. Even religious customs and ceremonies, that have no other authority than their antiquity, become venerable in the estimation of many. But the reverse should be the fate of unauthorised tradition, or unscriptural religious customs, how ancient soever. Truth is more ancient than error, and will finally triumph. These general principles stated, I proceed to ascertain the antiquity of Infant Baptism, and to examine what credit is due the testimonies that have been presented from antiquity. I proceed to affirm that there is not any record extant in the world, that mentions Infant Baptism existing for 150 years

after the Christian era. This declaration I make, not upon the authority of any retailer of historical scraps, as John P. Campbell, or even the great Mr. Robinson, so formidable to the Pedit-baptists, and the aforesaid Mr. Campbell, but upon a patient investigation of the only true sources of primitive antiquity; the writings of the immediate successors of the apostles—the Ecclesiastical History of Eusebius, the oldest and most authoritative on earth, and that of Du Pin, Doctor of the Sorbon, approved of by the holy mother church, the greatest advocate in the world for tradition and ancient religious customs. It is easy for any man of ingenuity to flourish away in detailing scraps, which appear in whatever light he is pleased to place them; and which, when torn from their context, become so passive in his hand, as to assume whatever features he pleases to impress on them. I beg your attention, while I read you every thing that is said on the doctrine of Baptism, in the genuine epistles of the apostolical fathers, St. Barnabas, St. Ignatius, St. Clement, St. Polycarp, and the Shepherd of Hermas; translated from the original Greek, by William, Lord Bishop of Lincoln's—from the second edition, London printed, 1710. I presume neither my opponent, nor many in this western country, ever saw these epistles, as they are now very rare, even in Europe, and cannot but with great difficulty be obtained. "They contain a complete collection of the most primitive antiquity for 150 years after Christ." The first extract I shall make from these epistles will be from that of Barnabas, Paul's companion in travel, chap. 11. I will transcribe the whole chapter, which is the only one in his epistle on the subject.

"Let us now," says he, "inquire whether the Lord took care to manifest any thing before hand, concerning water and the cross. Now for the former of these, it is written to the people of Israel, how they shall not receive that Baptism which brings to forgiveness of sins, but shall institute another to themselves that cannot—for thus saith the prophet, "Be astonished, O Heavens! and let the earth tremble at it, because this people have done two great and wicked things; they have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain Zion, a desolate wilderness? For she shall be as a young bird when its nest is taken away." And again, the prophet saith, "I will go before thee and will make plain the

mountains, and will break the gates of brass, and will snap in sunder the bars of iron: and will give thee dark, and hidden, and invisible treasures, that they may know that I am the Lord God." And again, "he shall dwell in the high den of the strong rock." And then, what follows in the same prophet? "His water is faithful: ye shall see the king with glory, and your soul shall learn the fear of the Lord." And again, he saith, in another prophet: "He that does these things, shall be like a tree planted by the currents of water, which shall give its fruit in its season, its leaf also shall not wither, and whatsoever he doth it shall prosper. As for the wicked it is not so with them, but they are as the dust which the wind scattereth away from the face of the earth. Therefore the ungodly shall not stand in the judgment, neither the sinners in the council of the righteous. For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish." Consider how he hath joined both the *cross* and the *water* together. For this he saith; "Blessed are they *who putting their trust in the cross descend into the water*; for they shall have their reward in due time: then, saith he, will I give it them." But as concerning the present time, he saith "their leaves shall not fail." Meaning thereby, that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another prophet speak: "And the land of Jacob was the praise of all the earth;" magnifying thereby the vessels of his spirit; and what follows? "And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live for ever." The signification of which is this;—*that we go down into the water full of sins and pollutions, but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus by the spirit.* "And whosoever shall eat of them shall live for ever." That is, whosoever shall hearken to those that call them and shall believe, shall live for ever."

Such is the whole testimony of St. Barnabas on the doctrine of Baptism. I have read the whole chapter in which it occurs, and every hearer must perceive, that the only Baptism taught and enjoined in this epistle of Barnabas, is the *immersion of believers*. He interprets Old Testament scriptures with a reference to it, and predicts from them, that a spurious Baptism would be substituted in its

stead. His prediction, alas, has proved too true! I have here to observe, that there is nothing in this testimony of Barnabas, that does not perfectly coincide with the scripture doctrine of Baptism; so that it is no *new revelation* of the spirit, but a confirmation of the revelation already made. I am sorry to say, that this last observation cannot be applied to many of those extracts made by my opponent.

The next extract which I make from this volume of primitive fathers, is from the Shepherd of Hermas. This Hermas is commonly supposed to be that Hermas of whom Paul speaks, Rom. xvi. 14: "Salute Asyncritus, Pelegon, Hermas, Patrobas, Hermas, and the brethren that are with them." In the book of Similitudes, chap. 16th, he compares the church to a tower, and particular members to stones. In relation to these stones the question is proposed—"Why did these stones come up out of the deep, and were placed into the building of this tower, seeing that they long ago carried those holy spirits? It was necessary, said he, for them to *ascend by water*, that they might be at rest. For they could not otherwise, enter into the kingdom of God, but by laying aside the mortality of their former life: they, therefore, being dead, were *nevertheless* sealed with the seal of the son of God, and so entered into the kingdom of God. For before a man receives the name of the son of God, he is ordained unto death; but when he receives that seal, he is freed from death and assigned unto life. Now that seal is the water of *Baptism, into which men go down* under the obligation unto death, but *come up* appointed unto life. Wherefore, to those also was this seal preached, and they made use of it, that they might enter into the kingdom of God." He then asks the question, why those apostles and teachers, who are spiritually alive, went down with them into the waters of Baptism; to which he answers, "Because these apostles and teachers who preached the name of the son of God, dying after they had received his faith and power, preached to them who were dead before, and they gave this seal to them. They went down, therefore, into the water with them, and again came up. But these went down whilst they were *alive*, and came up again alive; whereas, those who were before dead, went down *dead*, but came up alive. Through these, therefore, they received life, and knew the son of God: for which cause they

came up with them, and were fit to come into the building of the tower; and were not cut, but put in entire. Because they died in righteousness and in great purity only, this seal was wanting to them—thus you have the explanation of these things.”

Thus far speaks Hermas, in the 16th chapter of his Similitudes, from which we learn that the *immersion of believers* was the only Baptism taught and practised by St. Hermas. There is but one other reference to Baptism in all this work, which is in a book called “the commands of St. Hermas.” Command 4th, chap. 3, at the beginning, “And I said unto him, I have even now heard from certain teachers, that there is no other repentance besides that of Baptism, when *we go down into the water*, and receive the forgiveness of sins, and that after that we should sin no more, but live in purity. And he said unto me, Thou hast been rightly informed.”

Having now closely and repeatedly examined the two epistles of Clement to the Corinthians, the epistle of Polycarp to the Phillippians, the epistle of Ignatius to the Ephesians, the epistle of Ignatius to the Magnesians, his epistles to the Traillians, the Romans, the Philadelphians, the Smyrneans, and his epistle to Polycarp, together with the Catholic epistle of Barnabas, and the genuine works of St. Hermas, I can declare, that the above three extracts are the only passages in the above mentioned epistles, in which Baptism is mentioned, and that these are, agreeably to the decisions of the most learned Pedo-baptists as well as Baptists, the only genuine works of those fathers whose names they bear.\* The testimonies of these epistles, say the Pedo-baptists themselves, are, together with the holy scriptures of the New Testament, a complete collection of the most primitive antiquity for 150 years after Christ. But in the mean time, while I attend to other ecclesiastical authorities, Mr. W. may peruse this precious fragment of antiquity.

I now proceed to consider the testimony of Justin Martyr. John P. Campbell, Mr. W's authority, has these words of Justin Martyr—“Several persons among us, of 60 and 70 years old, and of both sexes, who were disci-

\* Mr. Walker, though he had never seen the book before that day, was pleased, after reading a few sentences here and there, modestly to pronounce it spurious, though of great antiquity. I asked him on what grounds did he so insinuate against the testimony of the most honorable and learned vouchers for its authenticity—he could only say, that *he thought so himself!!!*

pled or made disciples to Christ in their childhood, do continue uncorrupted." Now what fondness must possess the mind of a man to support Infant Baptism, who can attempt to deduce from the above words, a testimony in its favor! The suppositions on which such an attempt is predicated, are both false. It is taken for granted that childhood and infancy, in the common sense of the word, are expressive of the same idea—and it is also supposed, that to become a disciple is equivalent to be baptized. An infant disciple is a contradiction in terms. Many persons amongst ancient and modern Baptists, have, at the age of 10 or 12 years, been baptized, upon a profession of their faith; and if any persons had spoken of them, they would have said such persons were made disciples, and baptized in their childhood. A disciple is a learner, a scholar, a student, a follower. To be made a disciple of Christ, implies faith in him as a prophet or teacher sent from God, which persuades the subject to put himself under his tuition. To think, or to say, that an infant is capable of this, shocks all common sense!

Justin, in his other works, says that "we are circumcised by Baptism with Christ's circumcision"—"And we have received it by Baptism, and it is enjoined to all persons to receive it in the same way." From these words, too, Mr. W. can discover a testimony in favor of Infant Baptism. How eagle-eyed is a Pedo-baptist, intent on maintaining his ground! Because Justin Martyr says "that it is enjoined upon all persons to receive the import of circumcision in Baptism, (which, by the bye, is an opinion of his own) *infants are enjoined to receive it too*"—and they are capable of hearkening to and obeying the injunction! There is not, then, I affirm, the slightest ground to quote Justin Martyr, as a testimony in favor of Infant Baptism; for such an idea is not to be found in all his works. It was such violent efforts of Pedo-baptists, as these, to maintain their cause, not only above, but contrary to, all reason, that first led me to suspect that it was a human invention. For strange as it may appear, the defences of Infant Baptism, and the defenders of it to which I had access, when investigating the subject, increased and deepened my convictions that it was a mere tradition of men.

Ireneus is next summoned as evidence in favor of Infant Baptism; he is said to have flourished about the year 176. His "convincing" testimony in favor of Infant Bap-

tism runs in these words—"Christ came to save all persons by himself; all, I say, who are regenerated unto God, infants, and little ones, and children, and youths, and elder persons." Does this prove that Ireneus speaks of Infant Baptism in his time? Where is it in his testimony? O! say the Pedo-baptists, John P. Campbell and Mr. Walker, "*regenerated unto God*" meant baptized, and as infants are said to have been regenerated, it means that they were baptized. Ireneus never used the word baptized at all! He substituted regeneration for Baptism. Let us then do, as my opponent, by his quotation, says we should do, viz. substitute *Baptism* instead of *regeneration*, and then the testimony of Ireneus thus reads—"Christ came to save all persons by himself; all, I say, who are baptized, infants, little ones, children, youths, and elder persons." The testimony of Ireneus then, as his commentators make it, is no way honorable to his sentiments as a Christian. Will my opponent say that all baptized persons are saved—infants, &c. &c. then is Infant Baptism worth contending for! So it appears that, according to Ireneus, Christ saves all baptized persons—and that the act of Baptism was the act of regeneration! Perhaps some may think that I am offering violence to my opponent's quotation; to prevent this I shall quote Mr. Campbell's comment: "The phrase '*regenerated unto God*,' was, in the language of this father, and all other writers of that age, descriptive of the fact of *having been baptized*." "In no other sense did they ever use it." Then the testimony of Ireneus stands as I have stated it, namely, "Christ came to save all baptized persons, infants, little ones, children, and elder persons." Two conclusions from this are inevitable: first—no Baptism, no salvation. And second, salvation to all the baptized. This, then, was the opinion, this the faith, of not only Ireneus, but "of all other writers of that age." Certainly, then, it was a suitable age to institute Infant Baptism! In shunning Scylla, Mr. W. you are wrecked on Charybdis.

Ireneus suffered martyrdom in the year 202 or 203.—So that now, having travelled down the page of Sacred and Ecclesiastical History, for nearly 200 years, we never meet once with a word on Infant Baptism, nor a solitary example of one infant baptized. But we are now arriving at a proper time to expect its appearance. Whimsies and reveries are now becoming quite familiar; and Tertullian, the

first writer that even mentions Infant Baptism, is about to make his appearance on the stage. Yes, Tertullian, the first of the Latin Fathers, is the *first writer* that mentions Infant Baptism—though many Pedo-baptists, have endeavored to squeeze it out of Justin Martyr's and Ireneus' words, they have utterly failed, and not one word can they find, until Tertullian appears, that they can bring to the test of criticism. This I am prepared to prove at much greater length than this opportunity will permit; but I am confident that what I have already suggested, is quite sufficient for the present purpose.

Before I dismiss Justin Martyr and his friend Ireneus, I must introduce a few of the whimsies of these two renowned Fathers, to prepare your minds for what we are about to read from Tertullian. Justin Martyr, like many of the Grecian converts, incorporated many of their Pagan notions with their Christian tenets. It is owing to this, that the Church of Rome, and some Protestant Churches to this day, retain so much of Judaism and Pagan philosophy. The following are a few of the reveries of Justin Martyr, that are found in his works—"That the just, after the resurrection, shall remain for 1000 years in the city of Jerusalem, where they shall enjoy all lawful pleasures—that the souls of the wicked shall become capable of dying, though at some times he thought their punishment would be eternal. He thought that the souls of the righteous, before the coming of Christ, were under the power of the Devil—that the Devils were ignorant of their damnation until the coming of Christ. He despaired not of the salvation of those who lived virtuously among the Gentiles, who had not the knowledge of Jesus Christ." Such were some of the notions of this eminent Father, in the most of which Ireneus concurred with him. Ireneus had, however, a few more eccentric opinions, as he was a few years later. In addition to those mentioned, "he imagined that Christ lived 50 years on earth, and that after death he went down to hell, and preached *the faith* there unto the patriarchs and to the ancient just men, as well Jews as Gentiles; and that they that believed at his preaching, should be reckoned in the number of his saints. He imagined also, that the angels were corporeal and that God sent Enoch to them.\*

\* See the following works of Justin—his Dialogue, pages 223, 306. See his Apology, page 71; 2d Apology, page 83. Ireneus' works, lib. 2, c. 51, 59, 61, 64—lib. 3, c. 18, 20; lib. 4, c. 78; lib. 1, c. 40; lib. 4, c. 30. See, also, Eusebius and Du Pin on the lives of Justin and Ireneus.

That souls are immortal, only, through grace, and that the souls of men will assume the form of their bodies."

These are the men who are so often called the successors of the apostles, or of their immediate successors. I have to ask but one question on these data—I shall leave you to think of it, viz. Suppose these very men, themselves, had taught and practised Infant Baptism, (which, however, with all their errors they did not) would it have been further from the doctrine taught in the New Testament, than the notions they entertained; and how much is their testimony worth, upon any doctrinal subject, not clearly revealed in the New Testament?

I come now to hearken to Tertullian, and I will frankly own he mentions Infant Baptism. Whether boys or babes, is, however, controverted; but with this dispute I shall not intermeddle—Tertullian flourished from the year 194 till 216; he is ranked among the writers of the third century. From the quotation read out of Mr. J. P. Campbell, it is obvious he was no friend of Infant Baptism, though he has the honor of first mentioning it in history, sacred or ecclesiastical—he appears like one opposing an innovation of recent date, not an established custom. As soon as we hear of Infant Baptism, so soon do we hear of God-fathers—they seem to be coetaneous. As soon as men depart from the scripture in one respect, they must depart from it in others, to make out their system. His words are—"what necessity is there, to expose God-fathers to answering for those at *the fonts*—(not *at the bason* as our modern Pedo-baptists would say)—since they may be prevented by death from being able to perform the promises which they have made for the children." Again, he says, "that they should come to Baptism, as soon as they are advanced in years, as soon as they *have learnt their religion*, when they may be taught whither they are going, when *they are become Christians*, when they began to be able to know Jesus Christ. What is there that should compel this innocent age to receive Baptism?" Who will not perceive, from these words of Tertullian, without any comment, that he was inimical to Infant Baptism, at its first appearance. Mr. Campbell, in commenting on this testimony, endeavours to shew that it was orphan children Tertullian had in view, but this will not stand the test, seeing he speaks of infants as such, and not a particular class of infants. Infant Baptism, when it first made its appearance, had an epithet

attached to it which Presbyterians have, by some strange revolution lost; it was *sponsor Infant Baptism* Tertullian spoke of; he knew of no other; nay, it is obvious, from the above quotation, that he could not conceive of any other—for his first remonstrance against Infant Baptism, was the *risk* to which it exposed the sponsor or God-father. As it was *sponsor Infant Baptism* Tertullian wrote of, I cannot see with what consistency, any body of Presbyterians can quote him in defence of their *sponsorless* Infant Baptism. The Romanists and Episcopalians might, with more propriety, quote Tertullian, had it not been that Tertullian spoke of *fonts* for immersion; and now all that a Roman chapel or an Episcopalian church can afford, in this dry and parched land, is a bason, and that often not deep enough to baptize one's fingers. Sponsors and Infant Baptism have the same divine authority to sanction them, that is, not any; they have the same antiquity, that is, Tertullian's age; and the same ecclesiastical authority, that is, the testimony of Tertullian and his successors. They are united in their origin, in their youth, they were married in the prime of life, and it is cruel to divorce and separate them in their old days.

The philosophical cause of sponsors appears to have been this. It was plain to all, that faith was required in order to Baptism, as instituted in the New Testament. As soon as men first thought of extending it to infants, the absence of faith in the infants was a difficulty, which they set about surmounting in the best possible manner—some ingenious person suggested the scheme of having faith by proxy, that is some person profess faith, answer questions and vow resolutions for the infant—the idea struck—the plan was approved, and God-fathers multiplied, not merely in the same ratio of the infants, for some of them had a hundred God-fathers. The rich had many, and the poor, who are ever on the back ground, had but few. The meaning and use of these proxies or securities, will be better understood by the following questions and answers. What is your name? *Ans.* John Zealous. Who gave you this name? *Ans.* My God-fathers and God-mothers in my Baptism, wherein I was made a member of Christ, a child of God and an inheritor of the kingdom of Heaven. What did your God-fathers and God-mothers then for you? *Ans.* They did promise and vow three things in my name; first, that I should renounce the Devil and all his works, the

pomps and vanities of this wicked world, and all the sinful lusts of the flesh: second, that I should believe all the articles of the Christian faith: third, that I should keep God's holy will and commandments, and walk in the same to my life's end." If Infant Baptism and God-mothers, can secure all this, they are worth contending for! Such is the practice of the Church of England, which professes to stand upon the holy scriptures, and the first four general councils; leaving all the other holy and learned councils of antiquity to whosoever pleases to adopt them.

But I have another testimony of Tertullian to read, which I hope will be heard with all the impartiality you can command. It accounts for more than the origin of Infant Baptism; it is doubtless one of the best authenticated testimonies of antiquity—It is in the following words—De Corona Militis as quoted by Du Pin, page 92, vol. 1st: "To begin, says he, with Baptism, when we are ready to enter into the water, and even before we make our protestations before the bishop, and in the church; that we renounce the Devil, and all his pomps and ministers; afterwards we are plunged in the water three times, and they make us answer to some things which are not precisely set down in the Gospel; after that they make us taste milk and honey and we bathe ourselves every day during the week. We receive the sacrament of the Eucharist instituted by Jesus Christ, when we eat, and in the morning assemblies, and we do not receive it but from the hands of those that preside there. We offer yearly oblations for the dead in honor of their martyrs. We believe, that it is not lawful to fast on Sundays, and to pray to God kneeling. From Easter to Whitsuntide we enjoy the same privilege. We take great care not to suffer any part of the wine and consecrated bread to fall to the ground. We often sign ourselves with the sign of the cross. If you demand a law for these practices, taken from the scriptures, *we cannot find one there*, but we must answer—that 'tis tradition that has established them, custom that has authorised them, and faith (superstition) that has made them to be observed."

So testifies Tertullian, an advocate for tradition. So speaks this great hero of Pedito-baptists, who has the honor of first recording the practice—such was the profile of Christianity in the year 216—such was the soil, such the climate that produced the luxuriant tradition of Infant Baptism. Not an ordinance of Christ remained pure and

uncorrupted in the days of Tertullian—innovations had corrupted Baptism, the Eucharist, prayer, fasting and the Lord's day. The above testimony establishes and confirms this declaration. But this was not all; new institutes or traditions were incorporated with the remains of primitive Christianity, and the Christian church exhibited an unnatural, irrational, and unscriptural appearance. I need not repeat the testimony I have just now quoted, I need not again tell you of the superstition and wild eccentricities of the close of the second, and beginning of the third century. But what is most to be deplored in the history of the era of Infant Baptism, is, that tradition itself, as a proper source of instruction, and as a rule of faith and practice, was defended and supported by such men as this famous Latin Father. I consider it of no consequence who acknowledged and maintained Infant Baptism after this time. Were it not for reasons unconnected with the merits of this debate, I should never dispute with my opponent, nor with any other man, respecting the decrees of St. Cyprian and his 65 bishops, or the testimony of Origen, Augustine, Pelagius, &c.; when in the days of Tertullian, traditions, the most palpably absurd and extravagant, were viewed as tantamount to scripture authority; what may we expect to find one or two hundred years after! Yes, my friends, I may say in relation to you, as the Queen of Sheba once said in relation to herself: "The one half has not been told you." Before I dismiss this part of the subject, I will lead you back to take a second view of the 1st and 2d centuries. In the mean time, when you hear of the antiquity of Infant Baptism, or any other religious practice, not taught in the Bible, remember the declaration of the venerable Tertullian: "If you demand a law for these practices, taken from the scriptures, *we cannot find one there*, but we must answer, that 'tis *tradition* that has established them, *custom* that has authorised them, and *faith* that has made them to be observed." With regard to Infant Baptism, the above is as true, in my opinion, as that Adam and Eve were the parents of us all.

When we hear a Pedo-baptist referring to church history to prove his practice, when we hear him talking of the successors of the apostles; of the purity, the doctrinal precision of those men, and their extraordinary attainments and advantages, we would be almost persuaded to

consider them little apostles, and their writings almost canonical.

The most orthodox of the Fathers were full of wild notions and extravagant fancies that would dishonor the lowest grade of Christians amongst us. Many of them were no doubt good men and faithful witnesses of facts; but they held many puerile opinions. Tertullian himself, a great writer, and distinguished amongst the Latin Fathers, as one of the most renowned champions of Christianity, held many foolish and absurd opinions, such as, that the soul is corporeal, that it takes a certain form of the body, that it is generated thus: the body of the parents generates a body, and the soul of the parent generates a soul; that the souls of all after death are disposed of in a certain subterraneous place, where they receive refreshment and torment, according to the *good* or *evil* they have done; that the soul and breath are the same in many respects; that every soul has its *dæmon*.\* of Baptism he said, "that the external application of water to the body, in a miraculous manner took away all the stains of sin from the soul; and that when that stain is taken away the punishment is remitted unto us." "That the body should be anointed with oil after Baptism, and hands imposed to induce the Holy Spirit to descend. That as John prepared the way of the Lord, so the angel that presided over the Baptism of men, prepares the way of the Holy Ghost;" with many other things of a similar nature.

From his "book on penance," I will transcribe a few words and dismiss this worthy Father. "I confess, says he, that God grants remission of sins to those who receive Baptism, but they must take pains to be made worthy of it, for who would be so bold as to confer this sacrament on a person, of whose repentance he has any reason to make a doubt. You may impose upon the minister, and so procure Baptism by false pretences; but God, who knows the heart, keeps his own treasures to himself, and does not grant his grace, but only to those that are worthy of it; so that none can amagine that he may sin more freely, because being yet but a Catechumen, he shall receive the remission of his sins in Baptism; for this sacrament is *the seal of faith*, and repentance is the beginning and stamp of faith. Lastly, we are not washed from our pollutions

\* See his book on the Soul, written against the Platonists, Pythagorians and Heretics, as also Du Pin, page 90, vol. 1.

by Baptism, only that we might sin no more, but because we have our heart already purified.”—*Quia jam corde loti sumus.* To those who sinned after Baptism, he allowed there was but one repentance—that he called “the second repentance, which is the last hope that remains to those who have committed any crimes, that is enormous sins, after Baptism. God, however, foreseeing man’s infirmities and the Devil’s temptations, was willing that though the gate of remission was shut and the grace of Baptism refused for ever to those who had forfeited their baptismal innocence, they should have yet one remedy left, which is a second repentance; but that it is granted unto them but once.” He then proceeds to describe this public penance called *Exomologesis*—“’Tis an exercise to abase the sinner, it makes him lie in sackcloth and upon ashes, entirely to neglect his body; it overwhelms his mind with grief and sorrow; it reduces him to drink nothing but *water*, and to eat nothing but *bread*, and to take no more than what is necessary for his sustenance; it obliges him to prolong his prayers, and to feed them by fastings; it causes him to break out in sighs, and groans and tears, to cry day and night to the Lord, and to cast himself at the priest’s feet, and to prostrate himself before God’s favorites; to conjure all his brethren to pray for him, and to appease the wrath of God by their prayers.” So much for Tertullian and his *Exomologesis*. You that look up to antiquity, you that venerate the Fathers; study and practice this venerable prescription, and remember that this *Exomologesis* is as apostolical, and as venerable, more ancient, and more approved by Tertullian, than Infant Baptism. Hitherto we have discoursed of the lights of the first and second centuries, and excepting those whose testimonies are bound up in the New Testament, we have seen that there are too many dark spots in the brightest of them to constitute them truly luminous bodies. But besides these, there was a host of deluded creatures that had no light in them. They emitted a false glare, only to bewilder and deceive the ignorant and unwary. Their followers resembled the benighted traveller lured from the path of safety, by the illusive glimmerings of an ignis-fatuus.

In the two first centuries, errors, heresies, and heretics, increased in an alarming ratio. The Christian church seemed to be almost deluged with error, and book after

book was written on both sides of each question, which rather augmented than diminished the errors of the day. I shall simply mention the names of some of the different sects, that warred against what we would call the most orthodox party, from the days of the Apostle John till Tertullian's time, but little more than an interval of 100 years. These were the Nicolaitans, the Ebionites, the Cerinthians, the Nazarenes (not those first called the Nazarenes,) the Marcionites, the Gnostics, the Valentinians, the Marcellians, the Montanists, the Bardesanites, the Basilidians, the Simonians, and the Carpocratians, &c. &c. These all flourished either previous to, or in the time of Tertullian. You will, no doubt, agree with me, that the Devil was as busy in those days as in any subsequent period—and that it is no way surprising that in such a flood of error, Infant Baptism might begin to appear in the beginning of the third century.

Infant Baptism very naturally grew out of the doctrines which obtained even amongst the most orthodox. To support and illustrate this, I have but to attend to the testimonies that have been adduced from the Fathers, quoted in favor of Infant Baptism. The proposition which is necessary to establish this, is the following, viz. *'That it was the belief of the orthodox, that Baptism washed away all the guilt of the subject, whether imputed, or contracted by actual transgression.'* This opinion constrained Tertullian to admit the Baptism of infants, to use his own words, "in cases of urgent necessity," though he opposed the common and universal Baptism of infants. These cases of urgent necessity were those which threatened the immediate death of the minor or infant; and, in order to wash away its guilt previous to death, Tertullian and others, his immediate successors, admitted them to Baptism. If, then, I can shew that this notion prevailed in those times, and in the times immediately succeeding, I have gained all that is necessary to account for the origination of Infant Baptism. The counterpart of the above proposition is—*'that sins committed after Baptism were almost, if not altogether unpardonable.'* This opinion operated very much against the practice of Infant Baptism, except in "the cases of urgent necessity," and it even operated against the immediate Baptism of believers. "Hence virgins," "young men," and "young widows," were dissuaded, by Tertullian, from this ordinance, until they had

arrived at a state of confirmed continency." Hence we read of Constantine and many others deferring Baptism until they came to their death-bed, lest they should sin after it. I mention these two opinions as prevailing in those days, and as having a powerful bearing on the doctrine and practice of Baptism. Tertullian has confessed the one and the other of these opinions.

Origen, the most famous of the Fathers for the multiplicity and variety of his works, flourished from the year 215 till 252. His views of Infant Baptism, and of the use of Baptism, have been given in the extracts made by Mr. W. from Mr. Campbell, from which I will quote one sentence declarative of his views of the import of Baptism—"None is free from pollution, though his life be but the length of one day upon the earth, and it is for that reason *because, by the sacrament of Baptism, the pollutions of our birth are taken away*, that infants are baptized." Origen's testimony to Infant Baptism, as quoted by my opponent, equally proves that he viewed Baptism as purgative of all previous guilt. Why, then, does not Mr. W. teach and hold Infant Baptism in the same light, as the authorities he quotes in support of it?

Cyprian's testimony exhibits the same views of Baptism; his words are, or rather the decision of the 66 bishops is, "that, if from Baptism and grace no person is to be excluded, by how much the more should the infant be exempt from prohibition, who being but just born, has never sinned, otherwise than as sprung by a carnal birth from Adam, he has contracted, in the earliest moments of his nativity, the contagion of death originally threatened; *and who, for this very reason, attains more easily the remission of sins, because they are not his own, but others' sins that are remitted unto him.*" He adds, in the conclusion of his letter to Fidus—"Therefore, very dear brother, this has been our decision in council, that from Baptism and the grace of God, who is merciful and benign and affectionate to all, no person is to be prohibited by us." What need have we of further witness? If Tertullian, Origen, St. Cyprian, and the 66 bishops, the council of Carthage, have all believed and determined that Baptism washes away all sins, and renders infants pure and innocent as Adam before he sinned, is it to be marvelled at, that they first thought of applying it to infants? Nay, verily, for who would be so cruel as to prohibit a dying infant, or even

one that might die, from the remission of all its sins, from a little scrupulosity of conscience!

Although enough has been said to establish the proposition already stated, I will, to gratify the curiosity of some, present Augustine's explanation of this mystery. It is in these words: "And as the thief, who by necessity went without Baptism, was saved, because by his piety he had it spiritually: so where Baptism is had, though the party, by necessity go without *that faith* which the thief had, *yet he is saved.*" This, says he, "the whole body of the church holds as delivered to them (from the council of Carthage) in the case of little infants baptized." So, then, the faith of *all* the first advocates of Infant Baptism is briefly expressed in these words—"As the thief *by faith*, without Baptism, was saved, so all infants, *by Baptism*, without faith, are saved." Such are the testimonies quoted by the Pedo-baptists themselves, in support of their practice!!!

I am now authorised to say that Infant Baptism originated in the above mistakes of the true nature and use of Baptism—that Infant Baptism is, and was, the natural and obvious consequence of the aforementioned perversion of a sacred ordinance—I challenge all Christendom to disprove it.

That which for some time retarded the prevalence of Infant Baptism, and in thousands of instances altogether prevented it, was the counterpart of the aforesaid proposition, viz. that sins committed after Baptism were almost unpardonable. This opinion operated against the practice of the former, as action and re-action in mechanics destroy each other. But, as the opinion of the difficulty of obtaining remission of sins after Baptism declined, the practice became the more general.

This idea also led to the introduction of sprinkling instead of immersion; for as many who had postponed Baptism until a sick-bed, could not then endure the difficulties of transportation to some suitable place, or even the action of immersion itself; they were obliged to substitute pouring or sprinkling in lieu of Baptism. This I will prove from Eusebius, when we come to discuss the action or mode of Baptism.

I come now to read some extracts from a certain historian, on the character and writings of some of those fathers, whose testimonies you have heard. Hitherto, I have exhibited my own sentiments on the testimonies adduced,

and I have admitted more than many eminent men have admitted from church history, in favour of the antiquity of Infant Baptism. For this author which I now hold in my hand, an eminent historian, will not admit that Infant Baptism was spoken of by Tertullian and Origen, in our sense of the word *infant*. He dates the origin of Infant Baptism half a century later than I have done—and argues that the Infants of Tertullian were *boys* or infants in law. This he ably supports by many plain and convincing reasons. In the present debate I suppose it most expedient to admit the quotations, as read by my opponent, and answer them as genuine, in their own meaning of the words, feeling the greatest assurance that those very testimonies carried their own refutation in them, as far as the establishment of the question at issue is concerned—and indeed the difference of a few years in fixing the era of Infant Baptism, or of a few years in the age of the infant subject, destitute of faith; appears to me unworthy of any elaborate discussion. This author makes the practice of Infant Baptism to commence with St. Cyprian and his associate bishops.

[Here I was asked the name of the author I held in my hand, by Mr. Findley: I replied that his name was Robert Robinson. Mr. Findley objected to my reading any thing from Robinson, a man that had spoken disrespectfully of the St. Cyprian. I replied that I considered Mr. Findley's interference, *partial*: that I had not objected to Mr. Walker's reading any thing he pleased to bring forward, knowing that I could easily refute it; and, that I had not even asked the name of the author he had just now read. Mr. F. still insisted that it should not be read, because Mr. Robinson had traduced characters that he deemed sacred: I replied that I knew of no characters *so sacred* since the apostles died, but that might be scrutinized, when necessary; that I considered my own character as *sacred* as that of *St. Cyprian*, and that I would submit to investigation when it became necessary for any important purpose—that from a supposed sanctity of character, we should not fear to investigate the character of any man, whose testimony we were about to receive in relation to an ancient religious custom: but, continued I, I feel no necessity for the testimony of Mr. Robinson or any other man, in aid of the cause which I espouse, it was merely to edify the congregation I wished to bring him forward as an off-

set to balance John P. Campbell's book, which Mr. W. has just now read. Here there was a cry through the congregation, "*read—read.*" I moved that it should be left to the congregation to decide whether the book should or should not be read. Mr. Findley then harangued the congregation for several minutes, and wound up his observations by saying, "all that are determined to have the character of the Saints, now dead, traduced, vote for having Robinson read." I immediately replied, that was *not* the question. The question is, shall I read? or shall I not read? The question first proposed was, *shall I read?* then when the vote was taken by uplifted hands—the question *shall I not read?* was proposed; an overwhelming majority being in favour of hearing Mr. Robinson, I proceeded to read.]

[I cannot now transcribe all that I read from Mr. Rob-  
inson, on the following accounts; First, because I have, under this article of the debate, already advanced more than I spoke on this part of the subject. The reason of my so doing I will now submit to the good sense and candor of the reader. I had not read much from Mr. Robinson until my forty minutes were expired; I plead to have the twenty minutes of my time that was occupied in debating whether or not Robinson should be read, then allowed me, to go on with the subject. Mr. Findley utterly refused to grant this. I then thought it was unjust, as he had prevented me from applying them as I thought proper. I think so still, and therefore I have taken them *now*, in recording what I ought *then* to have said. In the next place, Rob-  
inson is so common an author, and so generally possessed by the citizens of this country, that the reader anxious to peruse his whole work for himself, may easily obtain an opportunity of so doing. In the last place, I had intended to have an article on the argument from Ecclesiastical History in the appendix, but having gone so far into the merits of it now, I shall attempt to close this part of the subject with a short quotation from Robinson and a few general observations. The reader will pardon this long digression.]

I shall not now transcribe the censures that Robinson has pronounced on any of Mr. Findley's saints, I shall merely transcribe a part of his account of the council of Carthage, called by St. Cyprain, A. D. 257. Mr. Rob-  
inson's words are, page 188, Benedict's edition: "The council of 60 or 70 met. The solemn affairs came on. One

was this. There was a bishop named Rogatian, who had in his church a contumelious deacon, against whom Rogatian complained that he treated him, his bishop, with contumacy, that is, disobedience. Nothing else was laid to his charge except that he was a younger man than his bishop. St. Cyprian took the opinions of his colleagues as learned in the law as himself, and wrote for answer to Rogatian: 'That the council was extremely shocked at the contents of his letter, which informed them that his deacon had treated him with contumacy: that he himself had power to vindicate the dignity of his office, by excommunicating such a refractory man; though in his great humility he had applied to his brother bishops in his council. God himself had decided the case in the 17th chap. of Deuteronomy, by saying, the man that will do presumptuously, and will not hearken to the priest, that man shall die. And all the people shall hear and fear, and do no more presumptuously. This was the sin of Corah, Dathan, and Abiram. It was for this, God said to Samuel, 'they have not rejected thee, but they have rejected me.' If Paul said, 'let no man despise thy youth,' how much more may we say, let no man despise thine old age. This is the spring of all heresies and schisms. Deacons ought to recollect that the Lord Jesus himself elected apostles, that is, bishops; but as for deacons, they were instituted after the death of Jesus only by his apostles. This deacon ought, therefore, to repent, and give the bishop full satisfaction; and if not, he ought to be excommunicated. If others encourage and imitate him, they should be treated in the same manner. Farewell, brother." The second cause tried before the court was this: "A Christian man, it should seem a bishop, named Geminus Victor, had departed this life, and by will, duly executed, had appointed his brother Geminus Faustinus, a preaching elder, executor of his will, and guardian of his children. This was an heinous crime in the eyes of the Fathers. For a man to presume to employ the clergy in secular affairs, when God had appointed them as the tribe of Levi, to exercise themselves in divine things, and had commanded all men to cultivate the earth and follow businesses, and to support the Lord's priests with the tenth of their labors, was a great crime and a dangerous precedent. It was ordered that the dead man's name should be struck out of the diptychs: and that such as in future should imitate his example, and employ the clergy to do any secular business, should be excommunicated."

Lastly comes the question about Infant Baptism. The letter written by Fidus was read, but as it is lost, a judgment of it can only be formed by what Cyprian has said of it. It is not known who Fidus was. The precise question before the association was, At what age may infants be baptized? Fidus thought at eight days, because the law of circumcision prescribed this time. "No," replied the council, "God denies his grace to none; Jesus Christ came not to destroy men's lives but to save them—and we ought to do all we can to save our fellow creatures;" "besides," added they, "God would be a respecter of persons, if he denied to infants what he grants to adults. Did not the prophet Elisha lay upon a child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands? Now the spiritual sense of this is, that infants are equal to men; but if you refuse to baptize them, you destroy this equality, and are partial."

Fidus had a second difficulty stronger than the first. It was the custom to kiss the person newly baptized; but he informed the council in his letter, that children were reputed unclean the first seven days, and therefore people did not choose to kiss them. This was an article of great consequence. The Fathers answered—"You are mistaken, Fidus, children in this case are not unclean, for the apostles saith, 'to the pure all things are pure.' No man ought to be shocked at kissing what God condescends to create. Circumcision was a carnal rite, this is spiritual circumcision, and Peter saith we ought not to call any man common or unclean."

Such was the council of Carthage, that decreed the baptizing of new born infants. To comment on the wisdom or folly of this council, exhibited in the three articles on which they decided, would be as needless as to begin to describe darkness to a man confined in the darkest cells. This council of Carthage, in its grand characteristics, may be compared to the first councils held under bishop Victor, to adjust the celebrated controversy about keeping Easter. The bishops of Asia, according to their ancient custom, always celebrated Easter on the 14th of the moon of March, on whatever day it happened: whereas, the western churches waited for the Lord's day before they observed it. This controversy had well nigh rent the Catholic church; and was finally decided in the councils under Victor, A. D. 192, that they should forbear with one another. Thus

have we explored the merits of Infant Baptism as to its claims on early apostolical institutions. And now we may say, as an eminent Presbyterian minister said in Scotland, in respect of his brethren, the clergy—"If," said he, "you would see the *nakedness* of the clergy, you must frequent their presbyteries and synods"—so we say, 'If you would see the nakedness of Infant Baptism, you must read the history of the second and third centuries of the church.'

Some have considered it very strange and unprecedented, that men could so soon depart from the genuine institutes of Christianity, as that in one hundred and fifty, or two hundred years, to have admitted of Infant Baptism. This is by no means so surprising as at first sight it may appear. When we consider how soon even political institutions, to which men are much more alive, are infringed, metamorphosed, and set aside, in the lapse of even fifty years. Do we not, in the public prints of every day, read complaints of the departure of our fellow citizens from the spirit and letter of our great Magna Charta? Whence has arisen the schismatic discriminations of Washingtonians, Federal and Democratic Republicans, Old School and New School, in the lapse of forty years; even while the blood yet circulates through the heads, and hearts, of some of those men, who framed the political institutes of our country? When we consider the multiplicity of public prints, the endless variety of articles every day exhibited on these topics, and reflect, that in the first centuries there was only a few manuscript copies of any works then published, and these in the hands of a very few, we will not consider it at all a marvellous thing that Pelagius and others in the fourth century, should say they never heard that Baptism was denied to infants.

The Infant Baptism of the first centuries that practised it, was essentially different from the Infant Baptism of modern times. The Infant Baptism of those who introduced and first taught it, was a Baptism that washed away all previous guilt: it was in fact a purgatorial rite. This every one of the authors quoted from antiquity by the Pedo-baptists abundantly proves, as I have already shewn. The care of those who instructed the Catechumens to prevent them from licentiousness, was predicated on this presumption. They feared that Catechumens, under the impression of receiving absolution in Baptism, would indulge

in sins to an excess that otherwise they would not have done, had they not expected pardon in Baptism. Even the Baptism of believers they had so far perverted, as to make it purgative of all sins before committed. It is a sophism in reasoning, of the most dangerous tendency, to change the terms, or to use them in different senses, so as to quote them in one sense, and apply them in another. For instance, suppose a man should tell a fellow citizen whom he had employed to work in his vineyard, that he would pay him the same amount per day, that was paid to those labourers, in the vineyard of the parable, in the New Testament, viz. *a penny*. Suppose, then, in the evening of the day, he should pay him a penny, and that the receiver should object, saying, you promised me the same amount as the Jewish labourers, in the parable, obtained—I have done it, says the employer, I gave you *a penny*, and they got no more—Aye, replies the labourer, but a penny in England is only the seventh part of a Roman penny, and a penny in America is but the tenth part of a Roman penny. I have paid you a penny, replies the employer—Nay but, replies the labourer, I have received but the tenth part of what you promised. So might any baptized infant, after Baptism, say to the priest, (if it could talk) you have not given me the tenth part of what you promised me, according to the meaning of those who first taught and practised Infant Baptism, and whom you profess to follow. The views of those who now practice this rite are, we trust, essentially distinct from the views of the ancient Pedobaptists. It is, then, doing their own cause an irreparable injury, to quote any authority from the first fifteen centuries in support of their practice. Such quotations are either irrelevant, or their views of Baptism are the same. They should know that the church of Rome declares, No Baptism, no salvation; and refuses burial, in consecrated grave yards, to unbaptized persons. Hence they commissioned midwives to baptize or sprinkle such infants as they supposed would die immediately after birth. Now the Roman church quotes Tertullian, Origen, Augustine, &c. &c. in support of their practice; and as the protestant part of Christendom quotes the same authorities, they must either act the most inconsistent part, or they must agree with the church of Rome, in their views of Infant Baptism.

The church of Scotland refuses to admit tradition as a

ground of faith and practice; how any of her members, then, can plead for a rite altogether founded on tradition, never once mentioned in the Bible, appears to me at least a gross dereliction of principle. *My conviction is, that nothing is to be admitted into the faith, doctrine, or discipline, of the Christian Church, that is not as old as the New Testament; nay, that is not expressly revealed in the Bible: I shall ever be grateful to the man that points out any dangerous tendency in this principle.*

So stood the debate at 2 o'clock on Tuesday. We adjourned for half an hour; and on commencement, the *action* of Baptism, commonly called the *mode*, became the theme of discussion. Mr. Findley, at the instance of Mr. Walker, wished to limit us to once speaking on each side. At this motion I felt surprized, coming from those who, in the morning of that day, proposed adjourning from day to day until every thing should be fully discussed. I consented to speaking twice on each side, on the ground that if it was sufficient for them it was quite sufficient for me.

Mr. W. then began:—I contend that pouring or sprinkling are scriptural modes of Baptism; as much so as immersion or dipping. But the Baptists maintain that nothing is Baptism but dipping, and that if a person is not completely plunged in water, he is not baptized; nay, if one hair of his head is out of the water, he is not baptized. We have, at least, more charity than they, for we admit that their Baptism by immersion is right, but it is not the only mode; but they have no charity for us, for they declare that sprinkling or pouring is no Baptism. Mr. C. has brought a whole “bundle of Greek” with him; I suppose he intends to use it to prove immersion to be the only mode. He may require all this Greek to prove his point; but I will stick to my Bible—I find in it that evidence which is sufficient to justify my conduct. The scriptures teach me that Baptism has a respect to the blood of sprinkling that justifies us, and it is very suitable to administer Baptism in such a way as that this reference may be seen. Again, were not almost all the uses of blood under the law by means of sprinkling? Moses sprinkled all the people with blood, the book of the law, and almost all the vessels of the sanctuary. In view of this, the ancient prophet said, “so shall he sprinkle many nations.” thereby intimating, that the Gentiles, converted by the Gospel, would be sprinkled,

not dipped. Again, we profess to believe that a few drops of Christ's blood, nay, that one drop of it, is sufficient to justify us. Why, then, should we act in any way contrary to our faith, in baptizing, so as to indicate that it was the quantity, not the quality, that relieved our souls, or affected our state? It must also be admitted, that a few drops of water sprinkled upon the face, are a clearer emblem of the atoning blood of Christ, than the total immersion of the body in water. Besides, there is as much virtue in a few drops of water, as there is in the largest quantity. And if we suppose Baptism to have a reference to the conferring of the spirit of God, immersion is not a suitable emblem of it, but pouring is very expressive of it. So that all the things signified by Baptism, are better illustrated and exhibited by sprinkling than by dipping.

The phrase "*en udati*," so often quoted by the Baptists, to shew that Baptism was performed *in* water, is capable of being rendered *with* water. Thus *en* is translated, Luke xiv. 31, "He that cometh (*en*) with ten thousand"—indeed, *en* is often translated by sundry words besides *in*, such as *by*, *with*, *through*, *towards*, &c. And even where it is translated *in*, it does not always signify immersed or enveloped with that, in relation to which it is used. Thus in John, first chapter, we read, John was *in* the wilderness—these things were done *in* Bethabara—the light shineth *in* the darkness: now we are not to suppose that John was immersed in the wilderness, or that those miracles were enveloped in Bethabara.

Again: the word "*baptizo*," which is commonly translated baptize, does not necessarily signify to dip, but to sprinkle or pour. This I will prove from the usage of the word in the New Testament—it is said, Luke xi. 37, "A certain Pharisee asked Jesus to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first *washed* before dinner." Now certainly it was not his whole body, but his hands, that is intended here; and we know, that a man's hands is washed by sprinkling water or pouring water upon them. Thus Elisha poured water upon the hands of Elijah. Again, the Jewish sprinklings, and there were not a few of them, were called *Baptisms*. The apostle in the ninth chapter of his Epistle to the Hebrews, 10th verse, says, "It stood only in meats and drinks, and diverse washings," (*baptisms*.) Even "*bapto*" itself, which is the root of *baptizo*, some-

times signifies to sprinkle—thus Nebuchadnezzar's body was wet with the dew of Heaven, Daniel, iv. 33, and v. 21; here the term *bapto* is applied, when only sprinkling could be intended, for, certainly, Nebuchadnezzar's body was not immersed in the dew. Now as it is agreed that the words *bapto* and *baptizo* signify to wash, the only thing to contend for is, how is the water to be applied in washing, whether by sprinkling or pouring, or by dipping, the thing washed in water. The above texts shew that it was by sprinkling, and not by dipping. Again, the meaning of the ordinance of Baptism, as explained in many passages, fully shews that this is the true meaning of the word—thus, “be baptized for the remission of sins, be baptized and wash away your sins, the blood of Christ cleanseth us from all sin, but ye are washed, but ye are justified;” now how is this washing performed, “by the blood of sprinkling”—“your hearts are sprinkled from a guilty conscience.” So that the meaning of the word, and the meaning of the ordinance, concur in establishing the point, that sprinkling is the true mode of Baptism. I know Mr. C. is anxious to get at this huge pile of Greek—you will no doubt be much entertained with it—he may now proceed.

I then rejoined:—Mr. W. has inveighed no little against these Greek authorities which lie before us. Though I am not surprised at this, when I consider what they contain; yet I cannot but remark, that his complaints are very unreasonable. Who has rendered an appeal to the original languages necessary? Most assuredly not the Baptists: they are content with the present version, in so far as the merits of this question is concerned; at least they are willing to abide by it alone. They can see their practice clearly sanctioned by it, and not a word can they see in it, concerning the sprinkling of infants or adults. If, then, the *Pedo-baptists* will abide by it, and admit it as evidence in this and every such investigation, we shall have no occasion for this “pile of Greek.” But this they have not hitherto done, and it is to be feared that they will not consent to it. How often when a plain unlettered Baptist reasons with some “learned divine,” or “wise layman,” is he told of his incapacity to argue on Baptism, because of his want of erudition. Oft, when the unassuming English reader of the New Testament tells the “profound linguist,” of their being baptized *in rivers*, of their going

down *into* the water, and of their coming *up out of* the water, he is modestly told, that if he understood Greek he would know better, for the Greek Testament made it plain that they were only baptized *at, or near to,* rivers; and that *going down into,* only meant going down "*towards*" the water; and that coming *up out of,* only meant, "in Greek," coming *from* the edge of the water. It is the Pede-baptists that render this appeal necessary; and therefore it is, that it comes with so bad a grace from Mr. W. to speak against an appeal, which his own cause and party have rendered necessary. But I repeat it again, that the English New Testament sufficiently shews us that a believer is the only proper subject, and that the only Baptism of divine authority is *immersion*. An appeal to the original, however, very much strengthens our cause, for in fact our faith and practice on this subject, is much more plainly sanctioned from the Greek New Testament than from the English version of it. I am always led to suspect that a man's acquaintance with Greek, is very superficial, or his prejudices very strong, when he attempts to justify the custom of sprinkling infants by Greek criticism.

As my opponent has broken the way into Greek criticism, I shall attempt to follow him; I shall only premise one thing concerning the authorities which I am about to quote, which is, that they were the most eminent scholars and confessedly the greatest masters of the Greek language, which modern Europe has produced; and, what is not a little remarkable, they were Pede-baptists; consequently, their testimony cannot be suspected of any partiality to the cause I advocate. I shall begin with Dr. George Campbell, Professor of Greek in the college of Aberdeen, who is the boast of the Athens of Europe, and the most distinguished luminary in the Greek tongue, in the Presbyterian church of Scotland. He was a Pede-baptist, because he considered the sprinkling of infants a matter of indifference as a religious custom that had obtained in the Presbyterian church without scripture authority, which he found himself, from some causes of expediency, inclined to support; at the same time, he is so candid as to tell them the plain truth, with regard to the true meaning of those terms and phrases, which are so often quoted by them, in support of their practice. With regard to the scripture form of church government, as far as that was to be as-

certained, either from a knowledge of the ancient languages, or from Ecclesiastical History, he argued that it was *independent*, and not Presbyterial, in the common sense of that word. I mention this as an evidence of his candor and impartiality even in those things, on which, as a true son of the church, he might have been expected to have been either silent, or more flattering in his remarks. It is a fact well known in Scotland, and in some regions of America, that his books contributed no little to making many independents and Baptists.

The first quotation that I shall make from him, is from his notes, critical and explanatory, on the most difficult and doubtful phrases in the New Testament, particularly the 4 Gospels. What I quote from him here, is intended as an answer to Mr. W's criticism upon Greek prepositions; and also bearing upon the word, *baptizo*. His words are the following, Boston Edition, vol. 4, pp. 23 & 24 —“In water—in the Holy Ghost, *en udati en agio pneumatati*.” English Testament, *with water—with the holy ghost*—Vulgate—*in aqua, in Spiritu Sancto*. Thus, also, the Syriac and other ancient versions. All the modern translations from the Greek, which I have seen, render the words as our common version does, except Le Clerk, who says, *dans l'eau, dans le Saint Esprit*. I am sorry to say that the Popish translators from the Vulgate, have shewn greater veneration for the style of that version, than the generality of Protestant translators have shewn from that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render “*en to Jordane*,” in the sixth verse, *in the Jordan*, though nothing can be plainer, that if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *en* 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 *baptizein*, both in sacred authors and in classical, signifies, to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin Fathers, *tingere*, the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning—thus it is, *en udati, en to Jordane*. But I should not lay much stress on the preposition *en*, which answering to the Hebrew *beth*,

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 *anabain-ein*, to arise, emerge or ascend, verse 16, *apo tou udatos*—and Acts viii. 39, *ek tou udatos*, *from, or out of the water*. Let it be observed farther, that the verbs *raino* and *rantizo* used in scripture for sprinkling, are never construed in this manner. I will sprinkle you with clean water, saith God, Ezek. xxxvi. 25, or as it runs in the English Bible literally from the Hebrew, I will sprinkle clean water upon you, in the Septuagint—*Raino eph'umas katharon udon*, and not as *baptizo* is always construed, *Rano umas en katharo udati*. See, also, Exodus xxix. 21: Lev. vi. 27 and xvi. 14. Had *baptizo* been here employed in the sense of *raino*, I sprinkle, (which as far as I know, *it never is*, in any use, sacred or classical,) the expression would, doubtless, have been, *Ego men baptizo eph umas udon*, or *apo tou udatos*, agreeably to the examples referred to. When, therefore, the Greek word *baptizo*, is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved, so 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 judgment 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.*” Thus far Mr. G. Campbell. I have thus brought a Pedo-baptist to confront a Pedo-baptist, a Pedo-baptist to condemn a Pedo-baptist; and it is done rationally, candidly and effectually, by a critic that has no superior in the sphere of his criticism. I could adduce many critical remarks, corroborative of Mr. C's criticism, but I deem it as unnecessary as to paint the diamond or perfume the rose. I would much rather silence Mr. W's critical remarks by learned men from his own ranks, than by my own observations or those of the Baptists. With regard to the English of the word *bapto*, and *baptizo*, we shall further hear my namesake. Campbell's Critical Notes on Math. xx. 22, page 128, vol. 4—“*Undergo an immersion like that which I must undergo—To baptisma o ego baptizomai baptisthenai.*” Eng. Testament, “*To be baptized with the baptism which I must be baptized with.*” The primitive signification of *baptisma* is *immersion*, of *baptizein* is, to *immerse, plunge, or over-*

*whelm*. The noun ought never to be rendered *baptism*, nor the verb to *baptize*, but when employed to a religious ceremony. The verb *baptizein* sometimes, and *baptein*, which are synonymous, often occur in the Septuagint and Apocryphal writings, and is always rendered by one or other of these words, *to dip*, *to wash*, or *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." This testimony is still more explicitly given in his "Dissertations," page 22, vol. 2d. He censures translators for translating certain names of rites and festivals, and for merely adopting the original names of others: his words are—Thus the word *peritome* they have translated *circumcisio*, (circumcision) but the word *baptisma* 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*, *inctio*, (immersion or dipping) answers 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 ecclesiastical authors, are all that can be pleaded.

Now the use with respect to the 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."

Mr. W. then, is sufficiently refuted by one of the ablest critics of the Presbyterian church, and therefore I am exempted from the trouble of doing it. That the whole task may not devolve on the labors of Mr. G. Campbell to refute the Pedo-baptists, I choose rather to state some facts, and to adduce some other evidences, that may confirm

what I have already quoted, from the learned "Dissertations" and "Critical Notes."

It is a fact well known in some parts of Europe, and also to some persons in the United States, that king James, by whose authority the present common version of the scriptures was made, prohibited the translators from translating into English *baptisma* and *baptizo* where these words respected the rite; but ordered them to adopt these words, as they were adopted in the Vulgate.\* These were not the only words concerning which the king gave instructions. His object was to prevent any of the contending parties in the church, from having any superior advantage from the new version, choosing rather to adopt than translate such words as were a subject of dispute amongst controversialists, leaving each party to affix what meanings it chose to these words. Had the translators been at liberty to have rendered these terms by appropriate words, the controversy would have been at an end long ere now. Instead of the command, "Be baptized every one of you," it would have read, be dipped every one of you, or be immersed every one of you. Instead of "baptize all nations," it would have read, *immerse* all nations. Instead of "he baptized him," it would have read, he immersed him—and instead of "he baptized at Enon because there was much water there," it would have been, he immersed at Enon because there was much water there. No controversy concerning the "*mode*" of Baptism would have now existed. Every person would have read in plain English, that *immersion* was performed by *immersing*.

Another fact worthy to be remarked in this place is, that the Westminster Divines were much perplexed and divided on the "*action*" of Baptism. Although they were convoked and authorised by the parliament, and their moderator appointed by the parliament, when forming the creed of millions of Protestants, yet they retained so much regard for the meaning of the terms *baptisma* and *baptizo*, that they could not at once consent to establishing sprinkling as Baptism. After long debating, the question was put to vote. There was an equal number on both sides. The moderator, yes, the parliamentary moderator, had the casting vote. I need scarcely tell you that, as he was the

\* See Lewis' copy of the instructions given by king James, to the translators of the authorised translation of the Bible.

creature of the parliament, he would and did vote for the easiest and "most polite" mode, in the cold climate of England. There were but fifty-one members present, besides the Lords that were appointed to watch them, that they might not transgress their commission. These fifty-one stood when the votes were taken thus, 26 for sprinkling, and 25 for immersion—the practice of all Episcopalians, Independents, and Presbyterians, rests upon the casting vote of this august moderator. As the poor Baptists neither had the disposition nor the privilege to be present, they were allowed to continue their practice upon the unanimous vote of all the apostles who acted not under the commission of the parliament of England, but under the commission of the King of Kings and Lord of Lords.

Never was there an assembly of Divines so completely trammelled, as the Westminster Assembly. They were the humble servants of the parliament. "They were confined in their debates to such things as the parliament proposed. Many Lords and Commons were joined with them, to see that they did not go beyond their commission." They met in Henry the 7th's Chapel, and when they had served the purposes of the parliament they dismissed them. Such was the assembly that framed the Confession of Faith, so popular and so canonical amongst so many devout people of the United States and North Britain. The same parliament were of so devout a cast that they attempted to have a parliamentary Bible, and actually summoned a number of the same Divines, with some others, to write a commentary on the whole Bible, such as they would approve. They succeeded in this also, and when the work was finished they entitled it, emphatically, "*The Annotations on the Bible.*"

A third fact that I shall mention, on this part of the subject, is, that the Greek church, which must be supposed to understand their own language best; always *immerse* all subjects of the ordinance of Baptism—cold as their climate is, and numerous as their defects may be, they never,

\* The reader will pardon me for calling the moderator of the Westminster assembly the *creature* of the parliament, when he considers that he was created moderator by the parliament, and that, when the first moderator died, the parliament would not allow them to elect one from among themselves, but appointed a successor according to their own will. See the minutes of the assembly, met at Westminster, A. D. 1643. See also the life of Dr. Lightfoot, in his folio works.

as the Roman church, departed from the true action of Baptism, but at all times practised immersion.

A fourth fact, corroborative of the above, is, that the ancient Latin Fathers considered sprinkling, even when applied to those whose debility and impending dissolution prohibited immersion, not worthy to be called Baptism.—Eusebius has these words recorded, page 113, spoken in the reign of Decius, against a certain person aspiring to the office of a bishop, viz. “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 we lay; (*if that can be called Baptism.*)” Valesius hath the following note on this occurrence. “People that were sick could not be dipped in water by the priest, but *were sprinkled* with water by him. This Baptism was thought imperfect, and not solemn (lawful) for several reasons. Also they who were thus baptized, were called ever afterwards *Clinici*, and by the 12th canon of the council of Neocæsarea, these Clinici were prohibited priesthood.”

I come now to add, to the authority of Campbell's Notes and Dissertations, the testimony of eminent lexicographers. I begin first with the renowned Scapula, the father of modern lexicons: *Bapto*, he defines *mergo, immergo*, item *tingo*, (quod sit immer gendo)—in English, *to plunge, immerse or dye, because coloring is done by immersing*. He quotes Luke xvi. 24, ina “bapse to akron tou daktulou autou tou udatos”—“that he may dip the tip of his finger in water.” *Baptizo*, which, some Pedo-baptists say, differs in signification, he defines, *mergo, seu immergo, vel submergo*, to plunge, immerse, *overwhelm*, or *plunge under*; also, *abluo*, to wash, to tinge, to color, being both the effects of dipping—he quotes Mark 7th as an instance of its being rendered to wash. How this washing was performed we shall shortly see.

We shall next cite the venerable Stockius: “*Baptizo* generatim abvi vocis *intinctionis* ac *immersionis* notionem obtinet—Speciatim proprie est *immergere ac intingere in aquam*. Tropice, per metalepsin est lavare abluere, quia aliquid intingi ac immergi solet in aquam ut lavatur vel abluatur”—The English of which is, “Generally, it obtains by the natural import of the word, the idea of *dipping in*, or *immersing*. Specially, and properly, it signifies to *immerse* or to *dip*—figuratively, it signifies to wash,

because any thing that is washed is usually dipped or immersed in water." Such is the meaning given by Stockius. He says, moreover, with a view to the Pedo-baptist system, on Mark 7th, that washing may be performed by sprinkling water on the thing to be washed; but, this is not given as a meaning of the word, but as an accommodation of the term washing, to the views of his practice as a Pedo-baptist. Under the term *baptisma*, which he explains immersion, or dipping in water, he observes, "this word is used to designate the first sacrament, which they call the sacrament of initiation, namely Baptism, in which the baptized were, in former times, immersed in water." "Even as now they are sprinkled with water." Under the word *baptismos*, he uses these words: "Hinc transfertur ad *baptismum sacramentalem* ubi baptizandus olim in aqua immergebatur, ut a peccati sordibus ablueretur, ac in fœdus gratiæ reciperetur."—Hence this word is applied to the sacrament of Baptism, because, in ancient times, the baptized was immersed in water, that the filth of sin might be washed away, and that he might be received into the Covenant of Grace.

After these authorities, it will be of no great consequence to cite Parkhurst, who is but a follower of them and Dr. Campbell. Under the word *baptizo*, from *bapto*, to dip, he, however, accords with them in the six meanings he gives to it—1. To dip, immerse, or plunge in water—2. "Mid and pass, to wash oneself, be washed, wash, i. e. the hands, by immersion or dipping in water—3. "To baptize, to immerse in, or wash with, water, in token of purification from sin." Under the first meaning he adds, that the meaning there placed under it, does not strictly occur in the New Testament, but only so far as it is included in the second and third meanings above quoted. His 4th, 5th and 6th meanings are the figurative uses of the term in scripture, and are analogical to what he says is the 6th acceptation of it, in the New Testament—"To be immersed or plunged in a flood or sea, as it were of grievous afflictions and sufferings." *Baptisma*, he explains "an immersion or washing with water," immersing in grievous and overwhelmed afflictions. He manifests a degree of reluctance in thus explaining it, knowing it to be condemnatory of his system; but he is constrained, with those authorities I have before quoted full in his view, to admit the meanings given by Scapula, Stockius and Campbell.

From all these authorities we cannot acquire one idea favorable to sprinkling. Dipping or immersion is the uniform meaning of the term. Nor can there be one solitary instance found in all the Dictionaries of the Greek language, nor in classical use, that *bapto* or *baptizo* signifies to sprinkle or pour. The Greek language, the most philosophic in its construction of all languages, does not use words in a manner so lax and incongruous. *Raino* signifies to sprinkle, and *bapto* to dip. *Rantizo* signifies to besprinkle or scatter all over, and *baptizo* to plunge or immerse all over. With as much propriety we might say, that to sprinkle and to immerse are one and the same thing, as that *baptizo* and *rantizo* were of one and the same import. The ideas attached to each term are as distinct as the words themselves.

That Mr. W. may rebut the Pede-baptist authorities which I have empaneled against him, I give place to him.

Mr. W. then proceeded:—I was telling you, my friends, that Mr. C. was going to give you “a bundle” of Greek, and you see I was not mistaken. He has read you a “bundle” of Campbell, but this Campbell did not care much how Baptism was administered, he is so much the more suitable to be quoted by my opponent. With regard to all these dictionary authorities I only observe, that it may be so and so, and yet so long as they admit that “*to wash*” is one meaning of the term, it is easy for us to shew that washing may be performed by sprinkling. I shall read you a passage from Mark 7th, and make some observations on it, which will serve to shew that the term was used to denote *sprinkling*: Mark vii. 2-4, “And when they saw some of his disciples eat bread with defiled (that is to say with unwashed) hands, they found fault; for the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, and of brazen vessels and tables.” In the fourth verse we have parts of the verb *baptizo*—it would read, according to Campbell, “And when they come from the market, except they are immersed, they eat not.” Again, in the last clause of the verse the same word occurs, “*baptismous*,” the baptisms or immersions of cups, pots and tables. Are we then

To suppose that the Jews, every time they came home from market, dipped themselves in water, or that they dipped their cups and tables in water every time they washed them? Now we must either admit that the Jews washed by sprinkling or pouring, or baptized by sprinkling, or that they dipped themselves all over in water every time they came from market. I insist, then, that the term baptizo signifies to wash, and that this washing must have been done by sprinkling, and not by dipping; and if, in one place, or in some places, it signifies to wash by sprinkling, it may do so in many others. I then continue to hold fast my integrity, and to maintain that Baptism may be administered by sprinkling.

Mr. C. has been so much engaged in reading Greek, that he forgot to reply to what I advanced concerning the analogy, that sprinkling bears to the application of the blood of Christ, as represented in this ordinance. Perhaps he wishes to wave the discussion of that part of the subject—he was also entertaining us with the Westminster Divines, and the parliamentary moderator, the creature of the court of parliament. I consider it no disparagement to a good man to be appointed by the parliament, nor does it, in my opinion, weaken the influence of his decision, on the various subjects discussed in that assembly. I would wish to know how my opponent views the word *embapto*, it occupies no distinct place in the Greek language, if *bapto* is to be translated *dip*. The truth is, that *embapto* is the only word translated *dip* in the New Testament, and must be somewhat different from *bapto*, else there is a prefixed syllable, which has no meaning.

My friends—this is the last time that I am to address you on this occasion. According to the arrangement made, my opponent will finish the debate. It is my place, then, to draw my remarks to a close; and I would briefly observe, that I never argued with any person, that appeared more to feel the force of my arguments, than my present opponent. You will, no doubt, many of you at least, have observed, with what difficulty he replied to many things I advanced. I have no doubt, he will strive to persuade you, that he has had the best of the argument; but I have no doubt, that many of you are so well informed, that you will not be led by him. It is not the man who has the most to say, that is always right. Nay, the truth is plain, and does not require so much to defend it as error requires

to maintain its precarious ground. I hope you, who have been baptized in your infancy, will realize the obligations you are under; and you, who have dedicated your children to the Lord in Baptism, will see that you bring them up in the nurture and admonition of the Lord, and make them acquainted with the vows which you have vowed for them; and thus both you and they will receive the benefits arising from the ordinance of Infant Baptism; and the difference betwixt your children, and those of others, who deny them the seal of the covenant, will be the more conspicuous. I must, then, entreat you to judge impartially for yourselves, on the merits of all that has been said, on both sides, and ever follow that which is good.

My last reply was to the following effect:—I shall now bring forward another extract from Mr. Campbell, which will place, in true light, those verses quoted by Mr. Walker, from Mark vii. 2-4. I expected Mr. W. would bring forth this passage, so much hackneyed by the Pedobaptists—I presume it was with a view to correct the false glosses of his brethern that Mr. G. Campbell wrote the following article. If he stood in my place this day, he could not use words better calculated to silence my opponent and to expose the fallacy and insignificance of his remarks. I shall therefore, satisfy myself with merely reading them—I shall first read his translation of the passage, and then his critical notes upon it.

Campbell's Gospels, Sect. 4, page 71—Mark vii. 2—“When these observed some of his disciples eat, with impure (that is unwashen) hands, they found fault. For the Pharisees, and all the Jews, who observe the traditions 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*; and many other usages there are which they have adopted, as baptisms of cups and pots, and brazen vessels, and *beds*.” His critical notes on this passage, are, page 205, vol. 4: “A small degree of attention will suffice to convince a judicious reader, that there must be a mistake in the common version of this passage. For if, by what we are told, v. 3d, we are to understand, as it is allowed by every body, that they did not eat on any occasion, till they had washed their hands; to what purpose was this added, v. 4: ‘And when they come from the market, except they wash, they eat not’. Could

any person suppose that, if washing before meals was a duty, their having been at market, where they were more exposed to defilement, would release them from the obligation? Besides, there is, in the first clause an indistinctness and obscurity which leaves the reader much at a loss for the meaning. 'Except they wash oft, they eat not.' Does this imply that they must wash often before every meal? Or that their washing frequently before one meal, will compensate for their not washing at all before another? It is well known, and indeed the circumstances of the story, as related here, and in Math. may satisfy us, that neither of these was the case. For illustrating this passage, let it be observed, 1st—That the two verbs rendered *wash* in the common Testament are different in the original. The first is, *nipsontai*, properly translated *wash*; the second is "*baptisontai*" which limits us to a particular mode of washing, for *baptizo* denotes *to plunge, to dip.*" Here follows a criticism on *pugme* which is foreign to our purpose—he resumes the subject, p. 206: "*Baptisesthai*, says the excellent critic Wetstein, with which I concur (as also Bishop Pearce) 'est manus aquæ immergere, *niptesthai* manibus affundere.' The former signifies to *dip* the hands in water, the latter to sprinkle them with water. This is more especially the import when the words are, as here, opposed to each other, otherwise *neptein*, like the general word *to wash* in English, may be used for *baptizein* to *dip*, because the genus comprehends the species; but not conversely *baptizein* for *niptein*, the species for the genus. By this interpretation, the words, which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Greek is preserved in the translation. The Vulgate does not confound the two verbs as the English Testament does: at the same time it fails in marking the precise meaning of each. Pharisei enim—nisi crebro laverint manus, non manducant: et a foro, nisi baptizentur, non comedunt. For the Pharisees unless they frequently wash, do not eat: and when they come from the market unless they are dipped, or (dip themselves) they eat not."

Maimonides says of this custom amongst the Jews, and who could know better than a Jewish Rabbín of those times? "they washed in a laver which holds 40 seahs of water, which are not drawn; every defiled man *dips* himself, except a profluvius man, and in it they dip all unclean vessels, as cups, pots, and brazen vessels."

A Pedito-baptist, then, refutes Mr. W's view of Mark 7 so completely as not to require a word from a Baptist on the subject.

His remark on "*embapto*" is in no wise better than his comment on Mark vii. 4. It is not a fact, that *embapto* is the only word rendered *dip*, in the common version. See Luke xvi. 24, "ina bapsee to akron"—That he may dip the tip of his finger in water; here it is *bapto*, and not *embapto* that is used. Again, John xiii. 26, "bapsas," a part of *bapto*, is rendered dipped—"when I have dipped it." "Again, in Revel. xix. 13, *bebamenor*, the participle of *bapto*, is translated *dip*—"his garment *dipped* in blood." On these three phrases Parkhurst observes, that *bapteinudatos* is a good Greek phrase for *dipping* in water. Where now is Mr. W's criticism and his fact concerning *embapto*. *Embapto* occurs in John xiii. 26, and is there translated as *bapsas*, "and when he had dipped the sop;" so that it is synonymous with *bapto*, only expressive of the same idea with a greater emphasis—Stokius and Scapula explain it by *mergo*, *immergo*, just as they do *bapto*, and Parkhurst renders it in English, to dip in—*bapto* and *embapto*, occur, each, three times in the New Testament, and are alike translated *to dip*, or *to dip in*, in every place they occur. Mr. W's criticisms in this, as in all former instances, will not bear the test. When weighed in the balance they are found wanting.

I come now to the last branch of the argument to be submitted at this time. My opponent has told you of my neglect in not replying to his remarks on the "blood of sprinkling," and the analogy of sprinkling water to the sprinkling of blood. My reason for so doing was, that I might, when illustrating the meaning of Baptism, review them to more advantage.

I deny that Baptism has a respect to the blood of sprinkling, but that it denotes "the washing of regeneration, and renewing of the holy ghost, and is emblematical of the burial and resurrection of Christ, and of our death and burial with him unto sin, and of our resurrection with him to a new life." Thus saith the apostle, Rom. vi. 4-6, "*Buried* with him by Baptism into death, that like as Christ was raised from the dead, by the glory of the father, even so we also should walk in newness of life. For if we have been *planted* together, in the likeness of his death, we shall be also in the likeness of his resurrection." To the

same effect speaks the apostle in his Epistle to the Colossians, ii. 12, and Peter in his 1st Epistle iii. 21. The like figure whereunto (viz. Noah's being saved in the Ark) even Baptism doth also now save us (not the putting off of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. In all the apostolic expositions we have of the doctrinal import of Baptism, there is not one, that in the least favors Mr. W's representation of it. But on the contrary its meaning is, that we are dead and buried with Christ, and must rise with him, which is figuratively called "the renewing of the Holy Ghost." Not one reference to the blood of sprinkling—that is another subject, and had and still has, a memorial and representation of it, namely, in the Lord's supper. I am again confirmed in the belief that one error always leads to another, and Mr. W. in maintaining his human tradition, is compelled to abandon the scripture import of Baptism, and to substitute a conjecture of his own, to make his system hang together—this is what I most of all deplore in the error of infant sprinkling; that it misleads and bewilders those who receive it, in respect of the true meaning of the sacred institutions. Each of the Christian positive institutes, has a primary respect to some leading part of the Christian faith. Thus, the Lord's day is commemorative of the day of Christ's resurrection—the Lord's Supper, of the breaking of his body, and the pouring out of his blood, to make atonement for the sins of many, and to bring in a justifying righteousness, in behalf of the guilty. The ordinance of Baptism, has respect to events subsequent to his death, namely, his burial and resurrection. So that the whole outlines of the Christian faith, are exhibited, illustrated, and enforced, in the positive institutes of Christianity. But take Mr. W's view of it and what does it represent? That which other positive rites inculcate—It is a repetition without a meaning of that already exhibited in the Lord's supper.

I do not mean to say that the Lord's supper, in due form, exhibits the sprinkling of blood, but it exhibits *that* more fully, which the sprinkling of blood denoted, viz. the pardon of our sins, and the acceptance of our persons through the righteousness of Christ, "brought in" by the shedding of his blood—and our joint participation of it denotes our joint interest in that blood, as much, yea, and more fully, than the sprinkling of the blood of animals on

the congregation of Israel denoted their joint interest in that typical blood.

When Baptism is spoken of, in relation to the influence of the Holy Spirit, it denotes the overwhelming influence of that Almighty agent, in consequence of which, all the faculties of the human mind are imbued with it. Such always was the effect produced on the minds of those who had, in the primitive age of Christianity, received the Baptism of the Holy Ghost. Hence "*the renewing of the Holy Spirit,*" is a phrase that denotes the influence of the Holy Spirit, exerted on the whole soul of man; and implied a death unto sin, and a new life unto righteousness. But the apostle illustrates this subject in the most clear and convincing manner, in those passages I have read from him. He shews it to be a spiritual discovery of the import of the death and resurrection of Christ, that produces this change upon the mind; and which leads the subject of his gracious work to submit to "be buried with Christ in Baptism"—"to be planted in the likeness of his death, that he may be in the likeness of his resurrection." The outward rite, then, must bear an analogy to the doctrine exhibited in and by it. Hence immersion in water, is a beautiful and striking representation of our faith in the death and burial of Christ; and our emerging out of it, a suitable emblem of his resurrection from the grave, and of our obligations to a new life: so that the sprinkling of a few drops of water has no analogy to the thing signified in Baptism.

The meaning of the word *baptize*, as fully ascertained in the preceding disquisition—the places where this rite was administered—in rivers, and where there was much water—the circumstances connected with the administering and receiving of it, such as *their going down into*, and *their coming up out of*, the water; together with the doctrinal import of it, as respecting the burial and resurrection of Christ, all concur in demonstrating that *immersion*, and *immersion only*, is the Baptism taught in the scriptures. So that the result of our whole investigation issues in this, that the immersion of believers, or of professed disciples, is the only Baptism of divine appointment.

Thus, my friends, I have followed Mr. W. through all his meanderings, and at last I am safely moored, in a secure haven. It would be culpable in me, if, from a false

modesty, I should hesitate to avow my feelings on the close of this debate. The triumph of truth and argument over error and sophistry, is, to every upright mind, a source of present joy, and a pleasing prelude of that complete and universal victory, which truth shall ultimately achieve over all error and deceit: I have very little to ascribe to myself on this occasion. I ascribe the victory, this day obtained, to the goodness of my cause, and neither to my ingenuity nor dexterity. My opponent manifested considerable ingenuity on certain occasions, and his complete failure is to be ascribed to the badness of his cause, not to his want of genius or expression.

I am sorry that I cannot compliment Mr. Findley, Mr. Walker's moderator, for his impartiality on this occasion. His partiality has been so manifest to you all, as to require no comment from me; I merely wish to let you know that I am conscious of it, and that my not speaking of it sooner, was not from the want of perception, but to preserve that decorum in the course of the debate, which I considered comely, and from which I was determined not to be forced, even by treatment still more flagrant. I would rather have suffered still more unbecoming treatment, than to have transgressed the bounds of propriety, which I hope ever to prescribe to myself. I freely forgive him; attributing it to a misguided zeal, and hope *you* will also forgive him.

Mr. W. in his concluding remarks observed, that he never argued with any person, who seemed more to feel the force of his remarks, than I did. What success he may have had heretofore, I know not, but I must confess the "*force*" of his remarks at this time was easily felt, and as easily repelled. The force which they may have in his own mind, I conceive is altogether *factitious*, and therefore it is confined to the regions of fancy, and cannot surmount the *real* obstacles, which reason must present to its progress. I came here under high assurances of the *force* that was to be exerted to convince and silence me; and if I had been very credulous, I might have hoped to be convinced of my errors, which are so unprofitable to me, in a pecuniary point of view; and to be so far converted from them, as to open the way to my union with the *respectable Pedo-baptists*; but alas! I must return to the "*poor Baptists*," and take up my abode with them a while longer—and this too, not for the want of a desire to be

convinced of my errors, but for the want of the *force* of evidence, to even produce a suspicion that I was wrong; nay, verily, such has been the force of my opponent's reasoning, that I am more confirmed in the correctness of my views on this subject, and of the fallacy and deceptive tendency of all reasoning in support of the cause my opponent endeavors to maintain.

But my friends, let me address a few remarks to you on the whole matter. You have heard, and patiently attended to this tedious debate. What are you now to do? I will answer this question for you; go home and read your Bibles—examine the testimonies of these holy oracles—judge for yourselves, and be not implicit followers of the clergy—amongst the clergy of different denominations I charitably think there are a few good men: but as a body of men—“they have taken away the key of knowledge from the people.” And *how*, do you say? By teaching you to look up to them for instruction, as children to a father—by preventing you from judging for yourselves; through an impression that you are not competent to judge for yourselves. This is a prevailing opinion with many. Of what use, then, is the Bible to the bulk of mankind, if you are not to presume to examine it for yourselves or to think yourselves capable of judging of it? This is to make you the dupes of haughty leaders who will cause you to err. To attempt directly or indirectly to dissuade you from thinking and examining for yourselves, by putting creeds already framed into your hands, or the works of men instead of the pure word, is, in my opinion, so far depriving you of the key of knowledge. I do not say that all the clergy are doing so, but I am sure that a vast majority of them are doing so.

Because I have taken this course which I recommend to you, I have been stigmatized with many opprobrious epithets. Sometimes as being very changeable. Although, I have to this day undeviatingly pursued the same course, which I commenced nearly as soon as I was of age, and have now prosecuted it for almost ten years, viz. to teach, to believe, to practice nothing in religion, for which I cannot produce positive precept, or approved precedent, from the word of God. Assuming this principle, and pursuing it, made me a Baptist, and I continue to practice it unto this day. Because I say that all Christianity is contained in the New Testament, as the Patriarchal and Jewish re-

ligion is contained in the Old, with many predictions of New Testament times; I say, because I maintain that the New Testament scriptures are a perfect, complete and perspicuous rule of faith and practice, as far as respects Christianity: I am called an Antinomian, and am impeached with utterly throwing away the Old Testament scriptures. These, and many other insinuations as malicious and unfounded as these, have been suggested against me; which are as far from my sentiments and practice, as the east is distant from the west. These vile slanders may serve the cause of a party for a little while, but will ultimately fall upon the heads of the fabricators of them. If you then should think of judging for yourselves, and of following the dictates of the Divine word and your own consciences, enlightened by it, you must not think that any strange thing has happened unto you, if you should become the objects of reproach. But remember "the triumph of the wicked is short." "And if ye be reproached for the name of Christ, happy are ye."

I have now accepted the invitation or challenge of the Seceders, and having now fully satisfied their most eager desires for an interview of this kind, I conceive it is *my* time to give an invitation or challenge to *any Pedo-baptist minister*; and to return the compliment with the utmost ceremoniousness, I this day publish to all present, that I feel disposed to meet *any Pedo-baptist minister of any denomination, of good standing in his party, and I engage to prove in a debate with him, either viva voce, or with the pen, that Infant-Sprinkling is a human tradition and injurious to the well being of society, religious and political.* I have to add, that I must have an equal vote in determining the time and place. This is the only restriction I attach to the challenge I now publish.\*

To conclude—I presume, my friends, you have evidence sufficient before your minds to enable you to decide on which side of this argument truth lies. You have seen that Mr. W. has not been able to maintain any one position that he assumed in this debate. If what you have al-

\* Since the debate at Mt. Pleasant, I was invited to attend to a debate at Mount Vernon, state of Ohio. The invitation came to me two days before the day appointed for the debate, with the space of one hundred and sixty miles between. Messrs. Scott and Cunningham, Presbyterian Ministers, gave the challenge to a Mr. Rigden of those parts. I have never heard the result of their debate, but would humbly inform Messrs. Scott and Cunningham, that if they think they have done any thing clever, they may have an opportunity of doing it again with their humble servant, at a proper time and place.

ready heard, does not open your eyes, and convince your judgment, you are under the tyrannical dominion of prejudices, the most obstinate and irrational. Human power is too weak, with all its persuasive energies, to subdue the prejudiced mind, that is obstinately bent on maintaining its present views. But will you ask yourselves what is the gain you acquire by a bigotted attachment to principles and practices which depend upon the will of man, and not upon any revelation of the will of Heaven. Will you ask yourselves in relation to your practices, this question, which was once proposed from Heaven, to a rebellious and stiff-necked people—"Who hath required this at your hands?" "*Will worship*" has ever been obnoxious to the wrath of Heaven. And what is will worship? Harken to the voice of him who speaketh from Heaven—"In vain do they worship me, teaching for doctrines the commandments of men." And every thing is a commandment of men, which is not commanded in the Bible.

You, who are convinced that the practice of infant sprinkling is unfounded in scripture, and have never obeyed the Divine commandment, and yet profess to be Christians; let me ask you for a reason of your conduct. Does the fear of man, or the shame of being pointed at, prevent you from obedience to the Divine will? If so, I have only to remind you of the words of him who will soon judge you—"If any man be ashamed of me, or of my words, in the midst of a perverse generation, of him shall the son of man be ashamed, when he shall come in the glory of his father, with all the holy angels."

You who have believed and have been baptized, see that you walk worthy of your profession, and that the good cause be not dishonored by your impropriety of deportment—"Be zealous to maintain good works—do justly, love mercy, and walk humbly—live soberly, righteously, and godly—and add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ—but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

# APPENDIX.

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## PREFACE.

AS the intention of this publication is to form a treatise on Baptism, I consider it necessary to add some things, further illustrative of this much disputed subject, which did not obviously present themselves in the course of the preceding debate. Being obliged to follow the course which Mr. Walker prescribed, I could not deviate so far as to introduce new topics of illustrations, nor even to prosecute some things introduced, to such a length as I deemed expedient, to place them in the most advantageous light; I therefore design this Appendix to do something to supply those deficiencies. Being now disentangled from those trammels in which I have been so long fettered, I hope to enjoy the liberty of choosing my own course, and of pursuing it so far as may appear agreeable and entertaining. I shall, however, endeavor not to abuse this liberty, but to use it in subordination to the edification and satisfaction of my readers. I was desirous that Mr. Walker should occupy a part of this Appendix, to atone for some deficiencies in his part of the debate, and therefore, I posted to him the following epistle, to which I obtained no reply.

MR. WALKER:

*Sir*—I desire to acquaint you with my plan and progress in publishing our debate. I have just got it in the press—24 pages of it are printed this week. I expect to be able to have 24 pages per week printed until finished. I give the arguments on both sides with all the fairness and impartiality possible. I design publishing a large Appendix on such topics as were not fully discussed. I conceive it to be necessary, on the footing of common justice, that you should have the liberty of publishing in the Appendix, any additional light you may be able to throw on the subject. If you will, then, send any article, not exceeding 24 pages in print, duodecimo size, it shall be published, *literatim et punctuatim*, as you forward it to me. I think this will be necessary on your part; for in transcribing the debate from all the notes I have, I discover that there is much repetition, and a considerable

scarcity of matter and of argument, on some topics which you advanced. This, I presume, you may remedy by the article I have mentioned; and as it is my design, sir, to do you and the subject all the justice in my power, I can assure you, I will with pleasure attend to any thing you may advance, if forwarded within three weeks. As it will require more paper than I have ordered, should you furnish the article requested, it will be necessary for me to know your intentions by return of mail, that I may make arrangements in that department for the admission of your article. You will please, then, write immediately, and inform me of your intentions.

I am,

Respectfully,

Yours,

A. CAMPBELL.

July, 1820.

It is now about eight weeks since the above letter was addressed to the care of Mr. Miller, teacher, Cadiz, for Mr. Walker, and yet no reply.

This Appendix shall contain a few separate articles in a detached form, yet all having an immediate bearing on the main subject of dispute. From the small experience I have already had, I discover that it is not generally prudent to promise much in the preface; and as each article in the subsequent sheets shall speak for itself, the judicious reader, who patiently examines the work to the end, will be able to form a more correct idea of the whole, than I can now present to his mind. Besides, I have often considered it unfair in the author of any work, to attempt to prepossess the minds of his readers by prefatory remarks which may, in the least degree, prevent the reader from an impartial investigation of the subject. In hopes that the reader may exercise the utmost impartiality in perusing the following pages, I proceed: requesting him to consider that there is but one true standard, by which all religious tenets must be tried, to bring all things to that test, and to hold fast that which is good.

September 29, 1820.

## PEDO-BAPTIST TEXTS.

THERE is no religious sect in Christendom, that has not a few texts of scripture, that, apparently, and in the estimation of the party, really, support the distinguishing tenets of the sect. These, alas! too often constitute the rigid sectary's Bible. These few texts circumscribe, in many instances, the whole of his biblical knowledge. If he can recite but one text of the sacred scriptures, that text is the hobby-horse of his party, and which, to him, is all in all. Perhaps there may be some, who consider this one of the advantages resulting from the existence of religious sects; because, that were it not necessary to have a few texts, at all times ready, to support the Shibboleth of the party, the rigid sectarian would not commit a verse of the Bible to memory. This, however, in my opinion, is meagre commendation; for if party zeal produces this particular acquaintance with certain texts, and no higher motives leads to the acquisition of them, they cannot be a gain to the possessor. There are some who may excuse themselves thus; "They never hear their preachers insist, with any energy, on any texts, but such as particularly express the peculiar sentiments of the sect." This extenuation of culpable ignorance, is a plain acknowledgement, that the Bible is not studied, farther than the preacher pleases to explain it; and that the hearers are determined that the priest's lips shall keep knowledge, and circumscribe that of the people.

The Pedo-baptist texts which are usually resorted to, to support the practice implied in the word "*pedo-baptist*," are somewhat remarkable, and distinguished from that class of texts which is usually employed in supporting the discriminating lines and boundaries of the sects they are supposed to favor. For, generally, there is some mention made of the tenet, or some remote hint of the doctrine, or practice, to be supported, in the verses cited for that purpose. But in the texts cited, in support of infant sprinkling, there is not one, that mentions the thing, or makes the slightest allusion to the practice. Nor is there one word in the Bible, that explains the meaning or import of such a rite. Hence it is, that the different sects that agree in the practice, have each their own views of the meaning of it—thus the Church of Rome places it the first of the seven Sacraments, and believes that it absolves all previous guilt, and leaves the in-

fant innocent as Adam in Paradise. The Church of England says, that, "it makes the subject of it, a child of God, and an inheritor of the kingdom of Glory." The Church of Scotland, or Presbyterian Church, says, "that it doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords." Different sects of dissenters have different views of it, and express them in their respective formulas, which, in part, correspond with the substance of the above. The Seceders say, that in Baptism "we do (i. e. the infant) *swear*, to be *only* and *wholly* the Lords." The Baptists differ from them all, and think with scripture and reason on their side, that it seals nothing to the infant, that it signifies or imports nothing to it, but that its father was a member of a Pedo-baptist church, and at the time of its Baptism, under the influence of the doctrines and commandments of men; and that it secures nothing to the infant but the name its parents pleased to impose on it.

There is another peculiarity in those texts which are usually cited to prove infant sprinkling, that I do not recollect to have seen noticed, it is this, that there is not one text cited to prove the whole of the custom or rite. One class of texts is brought forward to prove one part of the practice; and another class, to prove another part of it. Just as if I should attempt to prove that the sprinkling of bells, was a divine appointment, as the Romanists believe; I should begin to prove that bells were once appointed to be used under the law, which I can soon do, and then proceed to shew, that sprinkling blood was the usual way of consecrating any thing not before dedicated to the Lord; and that water now was the antitype or emblem answering thereunto. The covenants being still the same, the holiness of times and things yet remaining as of old—I join together both ends of my argument, and thus usher in the baptism of bells, with as good a grace as Infant Baptism makes its appearance. My design under this article is to examine one or two texts, often quoted by the Pedo-baptists; but which Mr. Walker either forgot, or was ashamed to bring forward in the preceding debate. The first of these is Math. xxviii. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," "teaching them to observe all things whatsoever I have commanded you." The argument on these words is, that as all nations are commanded to

be baptized, and infants are a part of all nations; therefore infants are commanded to be baptized. This is the most plausible syllogism that a Pedo-baptist can adduce; and yet when it is examined, it not only makes nothing *for*, but a strong argument *against*, the practice of infant sprinkling. The verse reads—"teach all nations, baptizing them." *Teaching* precedes *baptizing* in the order of this commission, and is, in the original, different from the word rendered teaching in the next verse—*Matheleusale* in the 19th verse, and *didaskontes* in the 20th. The first signifies *disciple*, or *make disciples* in all nations—the latter signifies instructing those when made disciples. The former denotes teaching the first principles, to make disciples; and the latter, teaching those disciples the sublimer doctrines, principles, and practices, of Christianity. But, that this criticism may not rest upon my authority, I will quote some Pedo-baptist critics—Parkhurst and Wakefield render it "*make disciples.*" Pyle and Campbell "*convert.*" Guise and Scott "*disciple all nations.*" Wynne, "*make disciples in all nations.*" That the latter meaning, which is the same in substance with the preceding, fully expresses the meaning intended to be conveyed in the words of the commission, is incontrovertibly evident from the following criticism. The object of "*discipling*" is expressed "*panta ta ethne*"—all nations; but the subject of baptizing is another gender than *ta ethne*; it is *autous, them*. The word "*autous,*" *them*, in the original is masculine, and does not agree with "*panta ta ethne,*" *all nations*, which is neuter; but refers to "*mathetas,*" *disciples*, which is included in the verb *matheleusale*, "*make disciples*"—the verse then reads—teach or make disciples out of all nations, baptizing them that are taught, or made disciples; and this is clear from the parallel passage in Mark—"Go ye into all the world, and preach the gospel to every creature; *he that believeth and is baptized* shall be saved." None then are commanded to be baptized, but such as are first *taught*, or made disciples. To accommodate this verse to the Pedo-baptists, it should read thus—Go baptize all nations, and then teach them. For this is their practice first to sprinkle, and then instruct—but the commission of Christ says, first, teach, and then baptize—so that this passage authorises Baptists in their practice, and condemns the practice of the Pedo-baptists

Certain writers on Infant Baptism have admitted the substance of the preceding criticism on Math. xxviii. 19, 20, and endeavor to come off in this way—"That infants are disciples and consequently should be baptized." Yea, and they quote scripture to prove it too! The following extract is from Dr. Lathrop, a very popular writer amongst Pedo-baptists; than whom a greater sophist on this subject has not appeared, for the twenty-five years last past—"Now," says he, "if we can show that infants are ever considered as *disciples*, as belonging to Christ, then it will appear that they come within the commission, Disciple all nations." To prove this he quotes Math. xviii. 5, "Whosoever shall receive one such little child in my name, receiveth me." Then he attempts to prove that receiving them in Christ's name, is to receive them *as his disciples*. To prove this he quotes Mark ix. 41, and then Math. x. 42—but unfortunately for the doctor, the little child with which he set out, was not an infant in the modern sense, but an infant believer: see the following verse, "One of these little ones *that believe* in me." This, then, overthrows the fabric the doctor was building; for in quoting the 6th verse of Math. 18, we pull the foundation from his superstructure, and down it comes. The doctor next ingeniously attempts to prove that infants are called disciples, from Acts xv. 10, "Why tempt ye God to put a yoke on the neck of the disciples, which neither we nor our fathers were able to bear. '*Infants*' were to be circumcised after the manner of Moses, and therefore are comprehended among the disciples on whom the yoke would be laid." Now had not a doctor said so, I would have considered it out of all character to reply to a figment so puerile, so diminutive—but as doctors are great men, we must bear with them—Pray, doctor, did you read the first verse of this fifteenth chapter, before you quoted the tenth? I presume not—it reads thus: "And certain men which came down from Judea taught the brethren, and said, 'except ye be circumcised after the manner of Moses, ye cannot be saved.'" These were the Gentile brethren that had believed the Gospel, whom those ancient Judaizers wished to have conformed to Judaism—yea, in the 5th verse, "Some of the Pharisees told them, that it was needful to circumcise (those of the Gentiles that had believed) and to command them to keep the law of Moses." These were Dr. Lathrop's infant disciples, on whom they

were about to put the yoke of observing the whole law of Moses. Shall I further expose the doctor? No: the verses need but to be read, and the doctor's scheme is no where to be found.

To talk of an infant disciple, or to say that an infant of eight or ten days old can be a disciple or scholar of Christ, not only contradicts all scripture, but shocks all common sense. The doctor's work on Christian Baptism, exhibits many rare specimens of logic, of a piece with the above.

Mr. John P. Campbell, of Kentucky, who has gone to his long home, and who has passed the scrutiny of that judgment seat, from which there is no appeal, was a writer of much superior talent to the doctor, though he was never dubbed doctor: for there are great men that are not dubbed doctors, and there are doctors that are not great men. Mr. Campbell's work is still with us, and is the most dignified performance on the subject of infant sprinkling that I have seen. A considerable part of his book has been already reviewed, under the argument from Ecclesiastical History, and while discussing the import of *bapto* and *baptizo*, with some prepositions. Whatever diversity of talents may distinguish Pedo-baptist writers on this subject, there must always be so much similarity amongst them, that when one of them is refuted, they are all refuted. The arguments of Mr. Campbell of Kentucky, are just the same as those of Peter Edwards, or Dr. Lathrop, or even Mr. Walker, with an exception of some of the excentricities of the latter on the covenants; only with this difference that they are exhibited in a better style—Farmer John is the same man, whether dressed in his plain homespun, or whether he has got on his Sunday broad cloth, that was ferried over the vast Atlantic.

I shall briefly exhibit a species of sophistry which runs through this work of Mr. Campbell's. It is very conspicuous in his disquisition on prepositions—It is called in the schools, "*A dicto secundum quid, ad dictum simpliciter.*" Or in English, when we argue from that which is true in particular circumstances, to prove the same thing true simply, abstract from all circumstances. Under this species of sophistry, and another which is called "*Fallacia accidentis*"—or when we say, a thing *must* be, because it *may* be, which together are the same with drawing a general conclusion from particular premises, are the greater part of all his arguments to be ranked in support of this tradition.

To exemplify this, I will briefly notice his disquisition on the prepositions *eis*, *en*, *ex* and *apo*; pages 50-53—Mr. C. has found some passage where the preposition *eis* may be translated *at*, and therefore in all places where Baptism is spoken of, it *must* be translated *at*—thus he translates Mark i. 9, “And was baptized of John *at* Jordan.” Now I affirm, without fear of refutation, that the preposition *eis* is, in all books where it occurs, translated, to say the least, one hundred times by *into*, for once it is translated *at*; and that *into* is acknowledged by all lexicographers and Greek critics, yea, by Mr. C. himself, to be the common meaning of *eis*: yet, notwithstanding, when placed before a river, or any water used for Baptism, there it *must never* signify *into*, but always, *at*, or *towards!!!* Bring the subjects of Baptism *towards*, *near to*, or even place them *at* the edge of the river, but never *into it*. Ah! that is the killing word. But these critics, in their zeal, should remember that while they are thus striving to keep people from going down into the water, they are shutting the gates of heaven and hell against all mankind—for if the preposition *eis*, will not take us *into* the water, it will not take one of Adam’s race “*eis ouranon*” into heaven nor “*eis geennan*” into hell; for there is no other word ever used before these place, when admission into them is spoken of, but the preposition *eis*.

We shall next attend to his criticism on *en*. This preposition is rendered *in* one hundred times for once by any other word. It occurs nearly two hundred times in the evangelist Matthew. Mr. C. finds a few places where it *may* be translated *at*, and therefore *must* always be translated *at* where baptismal waters are spoken of. Thus Edwards and he render the phrase, “*en to Jordane*,” *at* Jordan, and “*en to Jordane potamo*,” *at* the river Jordan. Excellent critics! Thus they have got two prepositions, the one signifying *motion*, and the other *rest*, the one signifying *into*, and the other *in*, to signify *at*, *always* when Baptism is spoken of. Why then, have we two prepositions *eis* and *en*, applied to water, when the idea was neither *into* nor *in*, but only *at*. According to these learned critics: when a person is *in* the grave, he is only *at* it; when he is *in* the house, he is only *at* the door; when he is *in* bed, he is only *at* the side of it; when a ship is *in* the sea, it is only *at* the shore, and when a man is drowned *in* a river, he is drowned *at* the edge of it. O bigotry!

Ô prejudice! Not Egyptian darkness, was half so fatal to Egyptian eyes, as thy sable sceptre to the eyes of the mind. The preposition *ek*, out of, shares the same fate from the hand of the Pedo-baptist critics. If they had diligently inquired, they might have found it also once translated *at*, in the New Testament—Math. xx. 22. Then we would have *at* instead of all prepositions. Thus, instead of, “he came up *out of* the water,” we would have, “he came up *at* the water.” But these wise men prefer *from* as the English of *ex*, and thus make *is* synonymous with *apo*, from. The Greeks were very philosophical in the use of words, and paid more attention to the use of particles than any other people.

I will transcribe from the most celebrated Greek grammar in Scotland, a few remarks on these prepositions *eis*, *en*, *ex* and *apo*. “*Eis* denotes motion to a certain place; for the most part so that what is advancing may be *within* that place.” “*En* denotes that something is contained within a certain and limited place.” “*Ex* or *ek* denotes that a person departs *out of* a place; or that any thing is taken *out of* any other thing.” “*Apo* denotes the departure, or the distance of one person or thing, from the place of another.” Such are the interpretations of these four prepositions with regard to their classical import, given by the very learned James Moor, LL. D. professor of Greek in the university of Glasgow, and a member of the Kirk of Scotland. Moor’s Greek grammar, Appendix, pages 55, 56, 57, 62, ninth edition. All translators and commentators agree in the following remark, viz. To depart from the natural and obvious meaning of any word, where there is not an absolute necessity to make sense with some other word, is contrary to all sound interpretation, and is an inlet to sophistry of the most pernicious tendency. From this species of sophistry, there is not one Pedo-baptist writer on this subject, that can be exempted. They are guilty, every one guilty of it; and most of them to an alarming degree.

We are informed in the Acts of the Apostles, that when the jailor and his house-hold were baptized, “he rejoiced believing in God with all his house.” To elude the force of this testimony in favor of the members of the jailor’s house having believed, some Pedo-baptist writers have said that the phrase “*with all his house*,” might have been more correctly rendered “*in all his house*,” i. e. that

he walked or ran through all his house rejoicing. This is designed to exclude his family from any participation in his faith or joy; so that it might appear that they were all infants. On this phrase, or rather word, I will subjoin a criticism from an eminent critic: "The adverb *panoiki* (of *pas all*, and *oikos house*) is rightly rendered *with all his house*; for in this sense the LXX. use that word in Exodus i. 1. "Now these are the names of the children of Israel, which came into Egypt, every man (*panoiki*) and his house, or *with all his house*." Josephus also speaking of the law respecting the offerings allotted for the priest's maintenance, says it was appointed, "that they (*panoiki*) *with their whole families*, might eat them in the holy city." Antig. C. 4, ch. 4, § 4.

In addition to what I have already said on the households baptized, I beg leave to finish this article with a brief, but comprehensive reply to the argument of the Pedo-baptists drawn from these households. It is extracted from a treatise, published by Archibald McClean, Edinburgh, the founder of a large and eminent Baptism Church in that city, and whose works were instrumental in bringing some of the most distinguished Pedo-baptists in Scotland, to cast their infant sprinkling to the moles and the bats, and to follow the examples recorded in the New Testament—it is as follows:

"We read that Lydia was baptized, and "her household;" that the jailor was baptized, "he and all his, straightway;" and that "Paul baptized also the household of Stephanas." These passages are urged as exhibiting examples of baptizing infants, taking it for granted that these houses contained infants, who were baptized upon the faith of their parents.

"But this is only begging the question in debate. It must first be proved that there were infants in the houses mentioned, for there are many houses without them: and though this were done, which it never can, it still remains to be proved that they were baptized; for the universal expression *all the house* sometimes signifies only the *adult part* of it. Judges ix. 6, "And all the men of Shechem gathered together, and *all the house* of Millo, and went and made Abimelech king." But the scripture account of these baptized households demonstrates that they are not infants. *All the house* of Cornelius *feared God*, and received the Holy Ghost—Lydia's household were "*com-*

*forted as brethren*—the word of the Lord *was spoken to all* in the jailor's house, and they *all rejoiced believing in God*, as well as himself—*all the house of Crispus believed on the Lord*, and the house of Stephanas *addicted themselves to the ministry of the saints*. Now if these things, which are affirmed of *all* the baptized, will not apply to infants, then it is plain there were no infants baptized in these houses.”

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#### THE COVENANTS:

BERITH in the Hebrew language, Diatheke in the Greek, Foedus in the Latin, and Covenant in the English, represent the same idea. These words, though used to express the same idea in those languages, are in some respects different in meaning from one another. Berith primarily signifies a purification sacrifice, a choosing, or friendly parting; and is the word uniformly used in the Old Testament for covenant. Diatheke signifies a disposition, appointment, testament, covenant or dispensation; and is translated into Latin by foedus, testamentum, dispositio. Covenant signifies, from its etymology, to come together, to agree; or a coming together, an agreement. Because sacrifice and a friendly parting were the circumstances of covenant transactions, berith became metaphorically a suitable name for such transactions. And because there was something appointed, dispensed, guaranteed or established in such interviews, diatheke became a proper expression of the transaction. And because the parties agreed and parted in a friendly manner, the term covenant became a suitable name for it. The word testament is often used for it, because of its being the usual name for the will, disposition, or arrangement of the testator's effects, which is rendered valid by his death—the term dispensation, so much in use, is also a very suitable term says Parkhurst, and with him I perfectly agree, for a constitution or dispensation is as expressive of the received sense of the term diatheke, as any word in our language.

I would here observe that Mr. Brown's definition of a covenant, in his catechism, is not correctly true as applied to the divine covenants. It may apply to human covenants. “A covenant,” saith he, “is an agreement be-

tween different parties on certain terms." This is that erroneous opinion which Mr. Parkhurst in his Dictionary mentions, under the word *diatheke*, that has been built upon rendering this word *covenant* so generally, viz. "As if polluted, guilty man could *covenant* or contract with God, for his salvation; or had any thing else to do in this matter, but humbly to *submit* and accept of God's dispensation of purification and salvation through the all-atoning sacrifice of the real berith or purifier, Christ Jesus." The divine covenants are, sometimes, called *commands* in the sacred scriptures, to denote the authority which institutes them, and the duties they obligate to perform—they are sometimes called *promises*, because of the grace and goodness promised or guaranteed to the subjects of them; but a general acquaintance with the various transactions called covenants or testaments in the sacred scriptures, will render these distinctions obvious and striking.

### 1. *The Covenant with Adam.*

The transaction which took place in Eden betwixt God and Adam, has been long called a covenant; it has not, however, plainly received this name in the Bible. Some read Hosea vi. 7, to favour this idea, "they like men, (Adam in the original,) have transgressed the covenant."<sup>2</sup> This is the only place in all the scriptures, that alludes to that transaction, under the term covenant. We have no objection to calling it a covenant, provided the term covenant be understood here, as it is in all those places, where it is used in the scriptures to express the divine covenants or appointments to men. In Genesis, 2d and 3d chapters, it is called a *command*. "And the Lord commanded Adam, saying of every tree, &c."—The particulars of this transaction are the following:

1. A command to Adam requiring obedience, as the tenure of his enjoyment of the felicity in which he was placed.
2. This implied his actual enjoyment of his condition while he was obedient—It was then a promise or guarantee to him of the continuance of life and enjoyment of Eden.
3. The penalty or punishment threatened was his death, and exclusion from bliss—"In the day thou eatest thereof thou shalt surely die."
4. The token or seal of this transaction was the tree of life.

which was to him a token and a formal guarantee that life would be enjoyed, on condition of his obedience.

Upon the whole premises we must observe, that in this whole transaction, Adam was entirely passive. He stipulated nothing. He acceded to every thing which God proposed. The sovereignty and absolute dominion of God and the absolute dependance of Adam, is clearly asserted in it. It was then purely a dispensation or constitution of things wholly of God, and was not, as Brown of Haddington says, "an agreement between different parties on certain term"—Adam proposed no terms, and was never asked whether or not he agreed to the divine command. If Adam in Paradise was thus treated as a needy dependant, and absolutely at the disposal of his creator, without the liberty of his stipulating any thing, shall we, or can we suppose, that, at any period, subsequent to the fall, any man could enter into covenant with his maker, as one man enters into covenant with another!

## 2. *The Covenant with Noah.*

The next covenant, or dispensation of things, of which we read, was 1650 years subsequent to man's violation of the command in Eden. It was established with Noah, and is called "the Covenant or Dispensation of day and night," Jeremiah xxxiii. 20—the peculiarities of which are as follow.

Noah, as Adam, was the father of a world, and the founder of the Post-diluvian, as Adam was of the Anti-diluvian world. It was as necessary that Noah should have a guarantee of the continuation of that state, in which he was after the deluge, for the future settlement and cultivation of the earth; as that Adam should have a guarantee of his continuance in Eden, for the joyment of it.

This covenant we have recorded Gen. ix. 9, "I establish my covenant with you and with your seed after you, and with every living creature that is with you, of the fowl, and of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you: neither shall all flesh be cut off any more with the waters of a flood: neither shall there be any more a flood to destroy the earth. And God said, this is the token: of a covenant which I make between me and you, and every living creature that

is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Verse 16, "And the bow shall be in the cloud: and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." An intimation of this covenant we have in the 22d verse of the preceding chapter, on which the whole covenant is predicated, viz: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." On this covenant observe the following particulars:

1. It was a sovereign act of the Almighty, originating in him, and ordained by him alone.
2. It respected the whole animal creation, as well as the human family, and all of them without any difference.
3. It was absolute and unconditional, consequently could not be broken.
4. It was all promise and no command; also the blessings promised were temporal, and commensurate with time.
5. The token of it was the rainbow, which is merely a memorial of it.\*

This covenant will not correspond with the opinion of Mr. Brown, nor with many of our modern definitions. There was no stipulating on the part of Noah, on the part of the birds, beasts and fishes; and yet they were what is commonly called a party in this transaction. It was then a dispensation, or constitution of things, and possessed all the ideas comprehended under the term *diatheke*. It produced a divine confidence in the mind of Noah, which is sometimes the import of *berith*, and therefore is as properly called covenant, as any of those transactions so called in the scripture.

\* Some sceptics have objected against the rainbow's being a token of any such transaction, as it is the constant effect of a natural cause, the contraposition of the sun and a cloud; consequently, must have existed previous to the flood. On this objection I shall suggest an opinion of my own, viz: that there never was a shower of rain before the deluge, that the earth was watered by a mist; and therefore the temperature of the weather was uniformly mild, and the fertility of the earth incomparably greater than at present. I have some slight scripture authority for this opinion—Gen. ii. 5, 6, "The Lord God had not caused it to rain upon the earth, but there went up a mist from the earth and watered the whole face of the ground." I have other documents for the above opinion, which this occasion will not permit me to suggest. Let those sceptics prove that there was rain before the flood—I say there was not.

## 3. 'The Covenant confirmed of God in Christ.'

This covenant was first confirmed to Abraham in the year of the world 2083; just 427 years after the flood, and 430 years before the giving of the law. For thus fixing the date of this transaction, I have the authority of the apostle—Gal. iii. 8–17. In the 8th verse he quotes Gen. xii. 3—"In thee shall all families of the earth be blessed." This he calls "*the Gospel preached to Abraham.*" He reasons upon it to the 17th verse, showing that the Gentiles were included in this promise, and calls it "the covenant confirmed of God in (relation to) Christ," 430 years before the giving of the law. There were two promises given to Abraham at this time; the one respecting his natural offspring, "I will make of thee a great nation, and I will bless thee and make thy name great:" the other, respecting *the seed Christ*, in whom all families of the earth, Jews and Gentiles, should be blessed. This is the promise which had respect to Christ, which the apostle Paul designates as I have above cited. That this covenant was confirmed 430 years before the giving of the law, is abundantly obvious from the following facts.

Abraham was 75 years old when he departed out of Haran, Gen. xii. 4. He was 100 years old when Isaac was born unto him, and his seed was to be afflicted, or in a sojourning state, 400 years." Gen. xv. 13, compared with Acts vii. 6—"His seed should sojourn in a strange land, that they should bring them into bondage and evil entreat them four hundred years." We have now ascertained 425 years of the 430. Whence, then, are we to obtain the other five? I say, five years before Abraham left Haran. Perhaps I might have said before he left Ur of the Chaldees, previous to his coming into Haran—for the first verse of Gen. 12 reads thus, "Now the Lord *had said* unto Abraham," the things following 2d and 3d verses. The time in which these things were spoken is previous to his departure.

In the debate with Mr. Walker, I chose rather to say twenty-five years in all those places where I spoke of the interval between this covenant and that of circumcision, because that could not be disputed, as we had the age of Abraham when leaving Haran, and when Isaac was born. I then felt as conscious as I now do, that the interval was

thirty years. One thing is certain, that 430 years was the period of sojourning—Ex. xii. 40, “The whole sojourning of the children of Israel was 430 years”—verse 41, “And it came to pass at the end of 430 years, even the self-same day it came to pass, that all the hosts of the Lord went out of Egypt.” Three months after they left the land of Egypt, they received the law, Ex. xix. 1. So that Moses, Stephen the proto-Martyr, and Paul the apostle, concur in fixing the above dates. The only question that requires a moment’s reflection is, Whether shall we place the five years before Abraham’s leaving Haran, or say that it was 405 years from the birth of Isaac till the expiration of the 430 years. Although in the hurry of the debate I once said 405 years from the birth of Isaac till the giving of the law, and have faithfully recorded as I spoke. But I choose rather, from the 1st verse of the 12th chapter of Genesis, to say that the five years are to be placed *before* Abraham’s departure from Haran; and thus leave the round period of the sojourning of his seed 400 years, according to Gen. xv. 13.

Wishing to furnish the most satisfactory evidence on the date of this covenant, I just now, for the first time, on this subject, consulted the best chronological table published in Europe, which is to be found in some editions of Johnson’s English Dictionary. I am happy to find, that the dates I have already fixed, perfectly coincide with those in the table. The article in the table reads as follows—“The covenant of God made with Abraham when he leaves Haran to go into Canaan *which begins the 430 years’ sojourning*, was in the year 1921 before Christ,” 427 years after the flood. In the same table, which was made with the utmost care from the dates we have in the scriptures, we have the following article: “Moses performs a number of miracles in Egypt, and departs from that kingdom, together with 600,000 Israelites, besides children, which completed the 430 years sojourning; before Christ 1491 years.

I have then clearly fixed the date of the confirmation of this covenant with Abraham to be 430 years before the giving of the law, and 30 years before the covenant of circumcision. “Now,” saith the apostle, in relation to this very covenant, Gal. iii. 15, “If it be but a man’s covenant, yet if it be confirmed, no man disannulleth or addeth thereto.” Consequently no man can, agreeably to this scripture, add circumcision to this covenant; or suppose that

circumcision was a seal or token of it. Some may inquire, why I should be at so much pains to establish the date of the confirmation of this covenant—Answer, this being established, the whole system of Pedit-baptists tumbles to the ground. For their arguments from circumcision are all predicated upon circumcision having been a seal of the Covenant of Grace, or of Christ; which I have now irrefragably proved to be a mistake: for the covenant of circumcision, and the covenant of Christ, or new covenant, are as distinct as any two events thirty years apart can be.

The peculiarities of this covenant were as follow:

1. It exclusively respected Gospel blessings; Paul calls it "*the Gospel*," quoting the words of the covenant, Gal. iii. 8. It had a respect to Christ and his seed alone.

2. Men of all nations were its object. "All families of the earth: Jews and Gentiles." Paul calls it "the blessing of Abraham coming upon the Gentiles." A blessing that is enjoyed through Christ alone.

3. The blessings of it are enjoyed by faith; justification, pardon, sanctification, and all the graces of the spirit can only be received and enjoyed by faith. No person can inherit any of the blessings of this covenant by natural birth, the subjects of it are all born from above.

4. There is no condition in it, therefore it cannot be broken. The things proposed in it were all to be accomplished by God and not by man; consequently, not one of them could fail of completion. "All families of the earth *shall* be blessed."

5. Christ was born "to perform the mercy promised by the Father, and to remember his holy covenant," Luke i. 72. The only confirmation which this covenant had at the time in which it was said to have been confirmed was the immutable promise of God. When this promise was accomplished it was called the New Covenant or Testament of Christ. Under the term New Covenant, I shall enlarge still further upon it. In the mean time I proceed to observe a few things on the fourth covenant in the order of Revelation, viz.

#### 4. *The Covenant of Circumcision.*

This covenant was established immediately after the birth of Isaac. Isaac was born 30 years after the covenant

of spiritual blessings was confirmed of God in (relation to) Christ.

This was one step in the providence of God, to the accomplishment of the promise of blessing all nations in the seed of Abraham. This covenant of circumcision, so called by Stephen, Acts 7, in consequence of that rite, grew out of the covenant confirmed 30 years before. This was designed to identify and to separate the Jews from all the world, until the promised seed should come. It was to be early stamped upon the flesh of each male child, before he could mingle with the world, so that his pedigree might never be in dispute. The peculiarities of this covenant I shall briefly specify.

1. It was confined to one man's family alone. It belonged to Abraham's seed and to their servants, as a part of their property, and to no other people on earth. "Every man child *among you* shall be circumcised."

2. Natural connexion with Abraham was the ground of claim or interest in it.

3. Its promised blessings were *temporal*—every one *temporal*.

1. That they should be a numerous and powerful people.
2. That they should inherit the land of Canaan for a perpetual possession.
3. That God would stand in a particular relation to them above all people; in the way of reigning over them, protecting, and blessing them with the bounties of his providence. But that he would be a God to them in this, or any sense, was altogether temporary—or while they kept the covenant, for
4. It was *conditional*. The enjoyment of all these blessings depended upon their obedience—"If ye be willing and obedient ye shall eat the good of the land," and the "uncircumcised man-child hath *broken* my covenant"—when any covenant is broken, or can be broken, it is owing to some condition in it. See Gen. 17 throughout.\*
5. It was a covenant *in the flesh*, and *not in the spirit*. "My covenant shall be *in your flesh*," Gen. xvii. 13. The rite of circumcision was the seal of this covenant.

But as I have already enlarged upon this covenant in the preceding debate, I proceed to the next covenant, recorded Exodus 19 and 20, viz.

\* Whatever spiritual blessings any of the Jews enjoyed under that covenant, they were enjoyed through the first promise or covenant confirmed of God in Christ.

5. *The Covenant with all Israel at Sinai.*

This covenant was made with all Israel 400 years after the covenant of circumcision, and 1491 years before Christ.

1. It was the accomplishment of the covenant of circumcision in two respects; first, Isaac's seed had multiplied in the family of Jacob, and in the house of bondage, to the number of 600,000 men of war, besides the children and the superannuated. Secondly, they were about to enter into the land of Canaan, and were on their journey for that purpose. It was a development and a more enlarged edition of the covenant of circumcision.

2. It began with a conditional particle *if*. Ex. xix. 5, "Now therefore *if* ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar people unto me above all people, for all the earth is mine." It was then **CONDITIONAL**. The people all consented, and acceded to whatever might be commanded them, and all the people answered together and said, "*all that the Lord hath spoken will we do.*" Ex. xix. 8.

3. This covenant was written upon two tables of stone called by the apostle Paul, Heb. ix. 4, "the tables of the covenant." Many laws besides these ten commandments, or two tables of the covenant, were given with them at the same time, as appendages of the covenant. But when we speak of the Sinai covenant, we cannot scripturally include one word more in it, than what was written on the two tables, seeing both Moses and Paul have so defined and restricted it. As this is not generally attended to, I shall be at a little pains to enforce and illustrate it.

Deuteronomy x. 4, "And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount"—verse 5, "And I put the tables in the ark which I had made." Now the only law ever deposited in this sacred ark was the tables of the law; and this ark is called the "*Ark of the Covenant.*" Consequently it contained the covenant; and as it contained not another word than the ten commandments, it follows, incontrovertibly, that the ten commandments were the Sinai covenant. But we have a testimony that requires not to be reasoned on, which fully proves, that the whole covenant was written upon the tables deposited in the ark of the covenant—Ex. xxxiv. 28, "*And*

he wrote upon the tables the words of the covenant, the ten commandments."

Now as the ten commandments were emphatically *the Covenant*, which God made with Israel at Sinai, and which was prefaced by a conditional clause, it follows that there was nothing of Christ in the Sinai covenant. The law of types and ceremonies, which was appended to it, was all Gospel, or all emblematical of Christ and his work; but this must ever be viewed, not as any part of that Sinai covenant, but as the ordinances of religious worship instituted *under* that covenant, and for no other people than those who were under that covenant.

4. The laws under this covenant or constitution were very numerous, and two covenants grew out of it. The one respecting the mitre, in the house of Aaron; the other respecting the sceptre, in the house of David. It was by the Sinai covenant that Israel became a holy nation, a peculiar people. It was then a national covenant. God formally by it became the king of Israel, and they, by consenting to the preliminaries, became, in a peculiar sense, *his people*, nationally. This covenant was then the constitution of the Jewish nation, as the constitution of these United States is the constitution of this nation. The other laws given to Israel were as distinct from the constitution or covenant, as the laws of any state are distinct from the constitution of it.

The constitution of any country is the supreme law of the land. To it must all the laws of the land correspond, and from it they receive their sanction. Thus all the laws of Israel corresponded to their constitution and were sanctioned by it, or by the authority that gave them a constitution.

In one point of view, the constitution and the laws of any country, may be called *the law of the land*. The former, the supreme law; the latter, the subordinate law; and, both together, the law of the land. Hence, the Sinai covenant and all the laws of Israel, are sometimes, in general terms, called *the law*, without any discrimination; thus the phrase *the law*, is used to denote the constitution and the law. In a sense, still more general, the whole Bible is called the law of God; but when the inspired penmen thought it necessary for illustration, they discriminated betwixt the covenant, and the laws enacted under it. For the same reason, it often becomes necessary,

in modern times, to view the covenant or constitution of Israel, and their laws under it, as separate and distinct.

5. The Sinai covenant contained both promise and command. The promise in it was concerning temporal blessings, and was given on a condition. It is found not in the first, but in the second table of the covenant. The fifth commandment, or first of the second table, Paul calls, "the first commandment with promise—it reads thus: "Honor thy father and thy mother that thy days may be long in the land, which the Lord thy God giveth thee." Long life in a good land, was the promise of the national covenant, and the condition of its enjoyment—obedience to parents or rendering them the honor due them. Temporal good and conditionally enjoyed, was all the promise of the covenant at Sinai—its commands are by the apostle called "holy, just, and good"—"the ministration of condemnation—and the ministration of death." 2d Cor, iii. 7, 14, and Rom. 7.

6. This covenant, when read in the audience of the whole Jewish nation, was dedicated or confirmed by blood—"For when Moses had spoken every precept to the people according to the laws, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, *this is the blood of the covenant which God hath enjoined unto you.*"

As this article is not intended to be a treatise upon the covenants, but only to delineate the most prominent features of them, in order to ascertain one important point; I omit insisting upon the office of Moses in this transaction; and some other minor things which have no bearing upon the subject in dispute.

### 6. *The Covenant of Peace, or concerning the Sacerdotal Office.*

The tribe of Levi was distinguished amongst the twelve, and honored with the office of the Priest, to the exclusion of every other tribe. The family of Aaron, of this tribe, was separated from the rest of their brethren, the Levites, to inherit the high priesthood. It was guaranteed to Aaron and his male issue, by the right of primogeniture, through all generations, by a perpetual covenant. The peculiarities of this covenant will be clearly seen from two portions of scripture—Exodus xl. 13-15, "And thou

(Moses) shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats; and thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office, for their anointing shall surely *be an everlasting priesthood*, throughout their generations"—Numbers xxv. 12, 13. Phineas, the son of Eliezer, the son of Aaron, is thus addressed—"Behold," saith God, "I give unto him my *covenant of peace*. And he shall have it, and his seed after him, even the *covenant of an everlasting priesthood*."

From these words we observe a few things—

1. It was a sovereign and unsolicited act of the Almighty to confer the high priesthood on the house of Aaron.

2. The covenant of the priesthood is called "*the covenant of peace*."

3. This covenant was unconditional as respected any thing on the part of Aaron, or his posterity. Hence Annas and Caiaphas, who condemned, and consented to the death of the Messiah, were high priests, and yet the spirit of God caused one of them to prophecy concerning Christ.

4. This covenant had no other confirmation than the word of God, who cannot lie.

5. It was called an everlasting priesthood, because it was to be commensurate with the existence of the Jewish state.

6. Under this covenant or constitution of things respecting the priesthood, there were many laws regulating sacrifice and the support of the priests, which must be viewed as separate and distinct from the covenant of the priesthood.

### 7. *Of the Covenant of Royalty with David.*

This covenant is clearly stated 2d Sam. vii. 12-17, in these words, "And when thy (David's) days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mer-

cy shall not depart away from him, as I took it from Saul, whom I took away before thee. And thine house, and thy kingdom, shall be established before thee for ever: thy throne shall be established for ever." Of this covenant the Lord saith, Jer. xxxiii. 20, 21, "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night, in their season; Then may also *my covenant with David* my servant be broken, that he should not have a son to sit upon his throne." On this covenant observe,

1. It was a sovereign act of God in choosing David.
2. The throne and sceptre were promised to him unconditionally.
3. This covenant could not be broken.
4. It was all promise, but its blessings were temporal, a throne, a sceptre, a kingdom, and heirs.
5. It had no seal or confirmation, but the *oath* of God.
6. It continued until Shiloh came, for then the sceptre was departing from Judah—but Christ, David's son, and David's Lord, had been seated on the throne of Glory; and

"Thence extends his sceptred hand,  
And sways creation's ample bounds."

Thus have I briefly noticed the grand outlines of the seven covenants or dispensations of things, previous to the Christian era; from all which we learn the following things:—

1. That, commands, promises, appointments, and ordinances of God, are equally called covenants. Hence the term covenant signifies an appointment, a constitution, or dispensation.

2. That, every covenant is a gift originating in the sovereign and independent mind of God. That he only bestows, and we only receive; *we never stipulate*.

3. That, all covenants which have conditions in them are subject to be broken, *but those that are unconditional, cannot be broken*.

4. That, of the covenants which we have specified, three only could be broken, *and these three were broken*, viz. The covenant with Adam, the covenant of circumcision, and the covenant at Sinai. But the covenant of day and night with Noah, the covenant confirmed of God in Christ, the covenant of the mitre, and that of the sceptre, could not be broken.

5, That, of the unconditional covenants, two ran out, viz. The covenant of the priesthood, and the covenant of royalty. These were to be co-existent with the Jewish state; and when that expired they of course expired with it. Moreover, these were emblematical of the priesthood and royalty of the Messiah, and when he was invested with the offices of priest and king, as the only mediator betwixt God and man, the man Christ Jesus, these were of no consequence; they were as the shell when the kernel is extracted.

6. Of the remaining two unconditional covenants, one only is spiritual, and strictly everlasting, viz. the covenant of blessing all families in Christ. The covenant of day and night will expire when time shall be no longer; it was only to be commensurate with time. But the covenant of God in Christ will, in its actual accomplishment, *remain for ever and ever*: the enjoyment of its blessings will be commensurate with eternity.

7. Four of these seven covenants, viz. the circumcision—the two tables—the priesthood, and the royalty, being given to, and belonging to the children of the flesh, or natural seed of Abraham, as such; are often viewed as one grand dispensation of things and together called “*the dispensation of the law*,” because of their being inseparably connected in forming one great typical nation, and having a reciprocal bearing on one another. Hence, in the New Testament, they are always called *the law*, except for some particular purpose a discrimination becomes necessary. Then we read of “*the covenant of circumcision*,” of “*the tables of the covenant*,” of the “*priesthood of Aaron*” and of “*the royalty of David*.”

8. Under the four last mentioned covenants, all their blessings were enjoyed by *natural birth*. Every male child was circumcised and entitled to the blessings of circumcision, because he was of Jewish parents. Their being wicked could not deprive their children of this blessing. Every Levite by birth was to inherit all the peculiar blessings of the house of Levi—every first born son in the house of Aaron, in the elder branch of the family, was born *high priest*, if he was *compos corporis*. Every first born son in the house of David for the most part was born a king, whether a wise man or a fool—and every first born of man and beast was born dedicated to the Lord. The fleshly birth alone qualified them for the enjoyment of all

those blessings. This is an insuperable evidence that these blessings were not spiritual, but merely temporal.\*

9. In regard of the seals of these covenants we have to observe, that the word *seal* is no where applied to any of them in the Bible. In exhibiting the grand outlines of these seven covenants, where I found any thing that had received the name of *seal*, I gave it that name in accommodation to the common apprehension of these things—but I did it with the design of reviewing the term, and its usage, in this connection of ideas. But three of them had any thing answering to that which is called a *seal*. Before I proceed any further in my remarks on this term, I shall define it. In Johnson's dictionary it is thus defined—"a stamp; a confirmation." Walker defines it "a stamp engraved with a peculiar impression, which is fixed upon the wax that closes a letter, or affixed as a testimony—any act of confirmation." On consulting Parkhurst, Doctor Campbell, Cruden, Stockius, and other classical authorities, I discover that the term, *sphragis, sigillum*, usually translated *seal*, and which is the word used Rom. iv. 11, denotes a *confirmative* mark, a *security*, an *attestation*, the act of secreting any thing. Of these, the phrase *confirmative* mark, is that which expresses the force of the word, in regard to any covenant transaction betwixt man and man. Thus the seal of state is an expression of the confirmation of that to which it is affixed. Thus when men have signed and sealed any instrument, the seal attached to it is an evidence of the confirmation of it. Such is the meaning that every body that knows the meaning of the word affixes to it. We shall then use it as defined by these authorities, and, in respect of a covenant transaction, the only meaning that is applicable is the first mentioned, viz. *an act of confirmation exhibited in some standing mark or token*.

\* Notwithstanding it has been and may be justly asserted, that the blessings, the privileges, or good things promised in six of these covenants were external, earthly and temporal goods; the fullest possible enjoyment of which would have amounted to no more than a happy life in this world, under the divine government; yet it by no means follows, that it is denied that spiritual blessings were enjoyed by many saints under the Jewish dispensation; and before the Jewish dispensation, even in the Patriarchal age. But the spiritual blessings enjoyed in the Patriarchal age, and during the Jewish age, were enjoyed by faith in the promise concerning Christ, first intimated to Adam, and given to Abraham, in the covenant of God in Christ. For all spiritual blessings have ever flowed in the same channel, and have ever been enjoyed on the same footing. The gospel was exhibited to the Jews in many types, and such of them only as understood and believed in the great antitype enjoyed spiritual blessings.

In the proper and federal use of the term, it can have no other meaning than the above, or that it is some external mark, sign, or token, affixed to such a transaction, which may be seen and adduced as an evidence in *perpetuam rei memoriam*, by which the validity of the deed, record or transaction, may be ascertained or evinced in all time coming for the security and satisfaction of all concerned during the stipulated continuance of said deed or charter. But does it thence follow that every confirmatory rite may be justly denominated a *seal*; such as giving the right hand, subscribing one's name, giving a piece of money as the earnest for the full payment of the stipulated sum at the time appointed, or interposing the solemnity of an oath for the performance of a promise. We may make what use we please of terms, but surely to give to any of the above confirmative rites the denomination of a *seal*, would be an abuse of the term. If we wish to be clearly understood, and not to mislead, let us call things by their proper names. This is doubly necessary, when we use terms that are not found in the scriptures, in relation to those scriptural subjects to which we may please to apply them.

Three only of the covenants had seals attached to them, in the true sense of the word, viz. the Covenant with Adam, which had the standing seal of *the tree of life*—the Covenant of Day and Night, with Noah, which had the standing seal or token of *the rain-bow*; and the Covenant of Circumcision, which left a standing mark *in the flesh*—“*in perpetuam rei memoriam*,” in continual remembrance of the thing. These tokens attached to these covenants were truly seals, or *marks of confirmation*; visible and evincive of the thing. These, like the *stamp* or *seal* of the state, were visible, confirmative marks, which were declarative of the thing. With regard to the use of *seals* we may inquire, Who is to use them? I answer, none but those who can confirm the covenant—for the sealing is the act of confirming, and the *seal* is the confirmative mark—God alone can confirm his own covenants, and therefore *he alone* can seal them. If there be any condition in the covenant in the first instance, requiring the immediate consent of the parties, then it is necessary that both parties should sign it, as between man and man; but if one of the parties cannot confirm, and therefore cannot *seal*, he must make the required *mark* which will shew his

consent—and this was the case with regard to circumcision. He, only, who has the ability to execute and accomplish, can confirm or seal; and, therefore, he that proposes to execute any thing, must first be supposed to be competent; otherwise, his sealing the transaction can afford no security to others that it will be accomplished. Every seal is entitled to as much credit as the character or state merits whose seal it is. The sole intention of affixing a seal, is to inspire confidence in those who are interested in the transaction. The object of those seals which the Almighty has affixed to certain transactions, was solely to inspire and confirm confidence. To answer such a question as that which Abraham once proposed for his own personal satisfaction and confidence, “Lord God how shall I know that I shall inherit?” The Lord God confirmed, by a particular interview, the faith of Abraham, and inspired him with confidence that God would make a covenant with his seed and execute it—Gen. 15.

The ratification or dedication of the covenant with Israel at Sinai, by the sprinkling of blood, was an act confirmative of their faith; yet it cannot, in strict propriety, be called a *seal*, any more than the oath or promise of God can be called a seal; though either of them may be, and actually is, confirmative of the faith of saints. The ratification of the covenant at Sinai, was emblematical of the ratification of the New Testament, by the blood of the Surety. Under the New Testament, the only seal is that *mark* or *impression* which the spirit of God makes upon the heart or soul of the believer; because the objects of this covenant are *personally* and not *nationally* considered. The object of *this seal* is the personal satisfaction of the individual, and not an external mark set upon him for the confirmation of others, as circumcision was designed more for the satisfaction of others than for the subject of it; to convince the world that God had actually fulfilled his covenant, in raising up a saviour in the family of Abraham. Hence *the seal* which is stamped under the New Testament, is altogether confirmative of the faith of the subject, and is beautifully described in these words: “To him that overcometh, will I give of the hidden manna, and will give him a white stone, and in the stone *a name written which no man knoweth, saving he that receiveth it.*”

The only *seal* spoken of in the New Testament as the guarantee and property of all Christians, is “*this seal of*

*the holy spirit.*" Neither Baptism nor the Lord's supper are ever so called, nor can they be so called, in conformity to the meaning of words; yet we admit that they are both confirmative of the faith and hope of the Christian. These ordinances have been for a long time called "seals of the covenant of grace:" with what propriety, I confess, I never yet could see; one thing is certain, there is no authority from the scriptures for so calling them. Nor can I understand how any human being could use them as seals, or as "*sealing ordinances.*" I should be glad to see a scriptural and rational explanation of them as such. I do not wish to derogate, nor do I, in my opinion, derogate any thing from either their solemnity or importance, by saying, that I do not conceive how they can be called sealing ordinances. Baptism is an ordinance by which we formally profess Christianity. It is the first constitutional act in the profession of Christianity. It confirms nothing in the covenant of Christ, that was not confirmed before. It is no stamp, nor confirmative mark, of that covenant, for it was ratified by the blood of Christ. The baptized person carries no marks, no seal of confirmation, that is visible to himself, or to others, in consequence of his obedience to this rite. The Lord's supper is commemorative of the death of Christ, and an expression of our faith in his atoning sacrifice, by which he has made peace, and by which we enjoy the peace of God in our hearts. It confirms our faith, it promotes our love, it cherishes our hope, and produces benevolence and brotherly kindness. But our participation of it confirms nothing in the covenant of Christ, that was not confirmed before. We might, with as much propriety, call all the ordinances of the Gospel, *seals* of the covenant of Grace, as these. The whole blessings of this covenant, have been as fully enjoyed by many who are now in Heaven, who could not, who did not, receive those ordinances, as by any other saints in Heaven or in earth. The thief upon the cross, had as full an enjoyment of them, as any other in ancient or modern times. And many, both under the Patriarchal and Christian age, have had all the blessings of redemption as fully bestowed upon them, as any who have been baptized, and have participated of the Lord's supper. Now if Baptism and the Lord's supper, were *the seals* of this covenant, it would follow, that they who never had received them, were deprived of the security, for the enjoyment of this covenant;

and, of course, had no confirmation of it to them. How much more rationally does the apostle speak of *that seal*, which all true Christians enjoy—Eph. i. 13, “In whom also, after that ye believed ye were SEALED *with that holy spirit of promise*, which is the *earnest* of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” On these words let it be observed,

1. That all believers, after believing the Gospel, are *sealed* by the holy spirit.
2. That this seal, or impression of the spirit, is their sole *earnest* or pledge, until they enter into the enjoyment of the inheritance of the saints.
3. That this seal is a sufficient guarantee and earnest, and requires not any external ordinance to perfect it.

This testimony is further confirmed by the same apostle, and in the same epistle, Ep. iv. 30: “Grieve not the holy spirit of God *whereby ye are sealed* unto the day of redemption.”

So full, so uniform, in his testimony, and so explicit, is the apostle, upon this topic, that in his 2d Epistle to the Corinthians, i. 22, he expresses it very clearly, in these words: “God who hath also *sealed* us and given us the earnest of the spirit in our hearts.” This inward mark, or seal, is explained to be an impressing of the *image* of him, who hath created us anew—Col. iii. 10.

Such is the *seal* of which the New Testament speaks. This is sufficient without our *factitious seals*, which at best are a prostitution of language, unwarrantable in the highest degree, and tending to perplex and confuse, rather than to enlighten or compose the mind of the Christian.

I am sorry that my present opportunity forbids me to enter into a full discussion of the subject. I have only introduced it—but what has been said, is designed to cause the reader to reflect and examine for himself. The subject on which I write, is established independent of these views, and requires not any thing far fetched to support it.

I expect to hear it said, that I have denied the seals of the Covenants of Grace, to maintain my cause—yet the truth is, I have merely volunteered these remarks. My views are established long since, in respect of the subject under discussion—and I deny not, but contend for the *true seal* of the covenant of Christ—which, I maintain, in a few words, *to have ever been the same in substance, and never to have had any other seal, than that of the Spirit.* I call

upon them, who say that Baptism and the Lord's supper are the seals of the new covenant, to prove it; and I will then engage to prove, in a more systematic way, that *they are not*. I will prove that the covenant of Christ, or of Grace, has ever been the same, and that its only seal, in all ages, was the impression of the spirit on the minds of the faithful—That if the Lord's supper was a seal of it, and to be used as such, it would be the most unmeaning thing in the world, ever to use it more than once.

10. I have only to observe further, of the covenants, that the refusal of the subjects of such of them as were conditional, to be obedient to them, and the open violation of them, has ever merited from the Almighty the severest vengeance; and that the consequences resulting from transgression of them, do not cease with the violation of them, or when a new state of things is introduced—thus we all experience, to this day, the effects of Adam's violation of that covenant under which he was at first placed. And the whole Jewish nation, to this day, feel the sad effects of the violation of the Sinai covenant by their fathers. "For the gifts and callings of God are without repentance."

### *The New Covenant.*

The New Testament or Covenant, is the only one that intimately concerns us to understand—it is that which the apostles labored to explain—it is the only one published since the birth of the Messiah—it accomplishes and fully exhibits, that, confirmed of God in Christ, 430 years before the Sinai covenant. Of it, Paul says, he and his associates were made *able ministers*. He speaks of the superiority of it to the old covenant, at sundry times, and in diverse respects. The covenant of Sinai was to the covenant of circumcision, what the New Testament is to the covenant of God in Christ promised to Abraham—a full and luminous development of it.

From what Paul alone says of this covenant, in the 3d chap. 2 Epis. to the Corinthians, Gal. 3, and Heb. 8, 9, and 10 chaps. we are authorised to say, that it "excelleth in glory," in respect of its promises, its subjects, its seal, its mediation, and its duration. The most brilliant discoveries, the most splendid appendages, and the most august circumstances connected with the Jewish covenants,

were but feeble types of it, and had "no glory by reason of the glory that excelleth." It was devised in eternity—eternal life was promised, in relation to it, "before the world began"—four thousand years prepared its way, and introduced its establishment. All the lights of four thousand years twinkle into insignificance when the blaze of its splendour burst forth. When its august mediator appears, the rod of wonders drops from the hand of Moses; the mitre falls from the head of Aaron, and the diadem and sceptre depart from the house of David. When its sacrifice is exhibited, the brazen and the golden altar lose their victims; the golden censor smokes no more, and the sons of Levi no longer minister in sacred emblems. When its promises and its laws are unfolded, no thunder bursts on Sinai; no trembling shakes the ground; no fiery law denounces vengeance, but tongues of seraphs whisper peace. When its worship is instituted, the chosen tribes to Jerusalem's temple go up no more; the worldly sanctuary is not now thronged with carnal crowds; the bellowing herds and bleating flocks with mingled sounds no longer rend the skies, but social prayers and united songs of triumph, rise from hearts smit with the love of Zion. When its ordinances are instituted, no bloody rite imbues the administrator's hand; no bitter herbs accompany its sacred feasts, but from nature's wide domain the choicest elements distinguish its sacred rites: water that purifies and refreshes; bread, the staff of life; and wine, that "cheers the heart of God and man," emblems of heaven's best gift, (Judges, ix. 13.) The spirit of benevolence which it breathes, knows no artificial bounds; it respects not claims nor nations, tribes nor tongues; but embraces in its bosom, "the frozen Iclander and the sun-burned Moor." Its spirit is the spirit of love, of sacred awe, and of a sound mind. Its zeal is not the infuriated dæmon of religious parties, that oft has gorged itself on blood of human sacrifice; nor is it the child of blinded bigotry, nor of wild enthusiasm—it is a true regard for the glory of God and the good of man. Its subjects are not the children of one birth nor those of one particular family; they are twice born, once from above—their nativity and citizenship are in mount Zion alone. They are not subjects by constraint, but volunteers, a people made willing by the power of the Highest. Their obedience is the obedience of love, for their king accepts no other. Their seal is no

external mark imposed by the hands of man, but an impression made, not in the flesh, but in the spirit, *by the finger of God*. The laws by which they are governed, are laws inscribed, not upon tables of stone, nor on paper only, ministered by human hands, but on the living tablets of the heart. The blessings which it conveys, are not surveyed by the sun, nor measured by time—rivers, nor mountains, nor seas, circumscribe them—they transcend the visible creation, they extend beyond the stars, and endure to eternity. The guarantee of them is not the word of man that repents, nor of the son of man that deceives: it is the promise, the oath, and the seal, of the Eternal, who is faithful to execute and omnipotent to accomplish. Blessed are the people that are in such a case; yea, blessed are they whose God the Lord Jehovah is!

For the confirmation of the above, I refer the reader to to pages 38 and 39 of the Debate. I request him, also, to compare, for himself, the answers which Mr. Walker gave to my nine questions on the covenants, with the preceding article; and then to conclude, for himself, how unscriptural, unreasonable, and self-contradictory, the Pede-baptist system is.



#### ON THE GOOD AND EVIL OF INFANT BAPTISM.

SOME say, that the sprinkling of an infant is a good thing, some say it is an evil thing, and others suppose it to be neither good nor evil, but an innocent, unmeaning thing. For my own part, I know of no action of a rational agent, that is not either good or evil in some sense—either naturally or morally good or bad. It is a very pertinent question in relation to every part of our practice, but especially in relation to our religious practice—“What good is in it? Or, What good end will be obtained by it?”

I will then propose the question, What *good* is there in infant sprinkling? This question I will attempt to answer with the greatest caution. If I were to answer it from the lips of Pede-baptists, I should not know what to say or which opinion to prefer; for on this subject they are far from agreed amongst themselves: and “fools may differ when doctors disagree.” There are three leading

opinions on this subject, held by the three grand sects of Pedo-baptists—the Church of Rome, the Church of England, and the Church of Scotland.\* The Church of Rome says, that infant sprinkling forgives sins, and this is a good thing; but the other Pedo-baptists deny this: and so do I. The Church of England calls Baptism “the laver of regeneration,” and affirms that it constitutes the subject, “a child of God, an heir of Christ, and an inheritor of the kingdom of glory.” The Church of Scotland denies this: and so do I. The Church of Scotland says that it is a seal of the covenant of grace, and “doth signify and seal our engraving into Christ, and our engagement to be the Lords.” This I also deny. Some perhaps may be so curious as to know on what grounds I oppose these opinions—my reasons are the following:

1st. Because the Bible says no such thing; it never mentions Infant Baptism nor Infant Sprinkling, consequently never points out any advantage resulting from it. 2dly. The above opinions are contrary to fact, and the experience of mankind. Facts are the most cogent reasons, and the most stubborn arguments in the world. Is it a fact, that all infants baptized or sprinkled, have their sins forgiven them, in that rite? Let him that says yes, present his proof. We Baptists say that nothing but the blood of Christ forgives sins; and that when any of the sins of any person are forgiven, all his sins shall be forgiven, and himself saved—for the scriptures know nothing of a *partial* forgiveness; and when one sin is forgiven, all the other sins of the individual shall be forgiven. What infant sprinkling is to one infant, it is to all infants that are sprinkled. There is no difference amongst them, they are all by nature alike, and whatever advantage one receives from this tradition, all receive the same. Now of those that are sprinkled, many live to adult years, and lead lives of the most stubborn infidelity and abandoned profligacy, and die as they lived. This is a fact incontrovertible. If, then, their sin or sins previous to sprinkling had been forgiven them, they would have had all their sins forgiven them, and would have led lives quite different. They would have been sanctified as well as pardoned: for pardon, justification, sanctification, and salvation, are inseparably connected. Thus saith the apostle, Rom. viii.

\* The Church of Scotland is the same in faith and practice as the General Assembly, or Presbyterian Church.

30: "Whom he called, them he also justified, and whom he justified, them he also glorified." All the graces of salvation are inseparably bestowed. There is one proposition which I shall here submit; it is an universal negative, viz. There never was, there never will be, a child of Adam lost, that had but one sin of all his sins forgiven him. The converse of which is, that there never was a child of Adam that had one sin forgiven him that had not all his sins forgiven. The reason is, the Almighty does not his work by halves; where he begins to work he finishes. He does not resemble a foolish artificer or mechanic, who begins a piece of workmanship, and after he has blocked it out, or begun to work upon it, throws it away, either from versatility or incapacity to execute and perfect it. Such are my reasons, or a sample of them at least, for denying that infant sprinkling forgives sins.

Many Pedito-baptists will, doubtless, agree with the preceding remarks against the Romanists' opinion, concerning sprinkling of infants. They will, no doubt, say, as was said of old, "thou answerest discreetly." But I am about to address them, on their views of infant sprinkling, and, no doubt, they will say, "thus saying, thou reproachest us likewise." Well, my friends, the day soon comes, when you will confess, that your monitor is your friend, rather than your panegyrist. I must then tell you; ye that say, that the sprinkling of an infant makes it "a child of God, and an inheritor of the kingdom of Glory," that your opinion of infant sprinkling is as contradictory to fact as the above. Again, I repeat, whatever sprinkling is to one infant, it is to all infants. This I presume, none will deny; if they should, I will thank them to show what sprinkling is to a child that dies, and what it is to one that lives. All I intend to say is, that sprinkling is the same in substance, and confers the same benefit on the child that lives, as it does on the child that dies. I am sure, also, that we must ascertain from those that live, what benefits they received from sprinkling, for we can learn nothing from them that die in infancy. Bear with me, then, ye sons and daughters of the English Hierarchy, while I tell you, that I cannot find in the annals of your sect, nor in the bosom of her wide extended communion, facts sufficient to convince me, that the sprinkling of her members in infancy, has made them "children of God, and inheritors of the kingdom of Glory." What charity, what unbound-

ed charity, would it require, to enable the good people of your communion, to consider that George the IV. and his ministry, with all the branches of the royal family, the principal officers of the navy and army, and a thousand other dignified members of your church, were by sprinkling, in infancy, made children of God, heirs of Christ, and inheritors of the kingdom of Glory!! Methinks I hear you say, in the language of your own liturgy, from "such members," Good Lord deliver us! I do not mean to say, that every individual member of the naval and military establishment, or of the ministry, is a member of the Episcopal Church, or a disgrace to any church; but, I intend to say, that the nine-tenths of them are members of that church, and a disgrace to any church—but, perhaps, you will say, I unfairly take a sample of the worst, and argue from it, as if it were true of all. No, my friends, you shall have no such cause of complaint. Let us look around at A, B, C, and D, 18, 19, 20, and 21 years of age, and, is it now evident, that these became children of God, in Baptism; nay, verily, if they are now children of God, they will tell you they became so since infancy; not by sprinkling, but by the regeneration of the spirit of God, by means of the life giving word. Your views of infant sprinkling, then, when fairly exposed to the test, are found to be as contradictory to fact, and as opposite to the scriptures, as the views of the Romanists on this tradition.

The things which have been written, respecting the views of the two preceding sects, apply, in a great measure, with equal force, against the Presbyterians of Scotland and America—for if, as their confession says, the sprinkled infant "is engrafted into Christ" by sprinkling, then its sins must be forgiven it; then it must be pardoned and accepted; for, saith the apostle, "If any man be in Christ he is a new creature; old things are passed away, behold all things are become new." But look around, and what difference do you observe in the boys and girls that have been baptized in infancy, distinguishing them from those that have never been sprinkled. Is there any difference? No—they are every way similar. Facts will not support your views, nay facts oppose them, and proclaim to you, that you are mistaken. Of those that are *thus* engrafted into Christ, not a fourth part ever sit down at the Lord's table—not a fourth part so much as profess to be members of Christ's mystical body. You cannot, then,

point out one benefit resulting from infant sprinkling. If you could but bring one fact to justify your views, we might patiently investigate it, and give you due credit for it; but this cannot be done. In a word then, there is *no good* in infant sprinkling. Those who are sprinkled, are, in no respect, better than those that are not. The unsprinkled infant grows as well, is as healthy, lives as long, becomes as dutiful a child, makes as good a citizen, and if a subject of Divine grace, make as good a Christian, as the sprinkled child; and without Divine grace, no person, young or old, can become a Christian. What, then, is the cause of this mighty contest? What do you propose to yourselves from it? Do you not see that it becomes a mere engine in the hands of every party, to facilitate its own aggrandizement? By *it* the church of Rome secures all born within her dominion; the church of England and the church of Scotland, secure, by this rite, all within the pale of their respective jurisdictions. Each sect has its own views of it; but all agree, that the sprinkled are thereby bound to become members of their respective sects; and are at no little pains, to make them think, that they are under baptismal vows, and formal engagements, to be the Lord's; that is, in the sense of each party, to join it, and be true sons of the church, in which they came under these vows. It is the consummation of, what shall I call it, priestcraft or folly, to teach a youth to consider itself under vows or engagements, from some circumstance that took place, when it was ten or fifteen days old; in which it was as passive, and of which it was as unconscious, as a stone! Yet there are not a few who believe it: well may it be said that the conscience is a creature of circumstances!

Having been able to find *no good* in Infant Baptism, nor in Infant Sprinkling, (for I must always consider them as distinct things) I now proceed to inquire—is there any *evil* in it; In answering this question, I desire to be guided by three things only, scripture, reason, and fact—neither by passion nor by prejudice; nor I trust will the fear of the frown of any mortal, ever deter me from declaring the truth on this, or any other topic, on which I am fairly called to express my sentiments. I answer the question now proposed with the utmost coolness and deliberation, and feel no hesitation in declaring, that Infant Sprinkling is a *manifold evil*. This I shall instance in a few respects.

1st. It is "*will worship*." By the term *will worship*,

I understand worship, founded upon the *will* of man and not on the *will* of God. "In vain do they worship me," saith Christ, "teaching for doctrines the commandments of men." The preceding pages shew that the rite of infant sprinkling is as much a tradition of men, as "the *scrutiny*, the *exsufflation*, by which Devils are expelled, the *insufflation*, by which the spirit of God is communicated, the *consecration* of the water, the *chrismal unction*, the *lighted taper*, and the *milk and honey*," which are but seven of the twenty-two appendages, to infant sprinkling, made by the church of Rome. Now as all "will worship" is a disparagement on the worship appointed of God, it is consequently a reflexion upon his wisdom, and obnoxious to his displeasure. It is as contrary to his revealed will, as the presenting of "strange fire" upon his altar was, in the days of Naidab and Abihu. And indeed every religious practice, which is not founded upon an explicit revelation of the will of heaven is will worship. The language of it is—Thou shouldst have appointed this, and we are supplying a defect in thy wisdom or goodness. Such is the spirit of every innovation in Divine worship.

2d. It has *carnalized* and *secularized* the church more than any other innovation since the first defection in Christianity. The actual tendency of infant sprinkling, is to open the gates of the church as wide as the gates of the world, and to receive into its bosom all that is born of women. That this may appear as obvious as the light of the sun, the reader has only to reflect, that if the Pedit-baptist system prevailed; so that all the fathers and mothers in any country, or in all countries, were determined to have their infant offspring "*initiated into the Church*" as soon as born, by the rite of sprinkling, then, in that country, or in all countries so acting, the discrimination between the world and the church would be lost; its gates would be as capacious as those of the world, and without the necessity of regeneration, every member of the human family in that region or country, would have a place in the church. About 100 years ago, the whole kingdom of Scotland, with the exception of, say two or three thousand individuals, was one great Pedit-baptist society. In those days the church engrossed all that were born, and initiated them into it. Of course, all the enormities committed in the realm were committed by members of the church; so that none of the apostolic admonitions in which the difference betwixt the church and the world is pointed out, would apply to them.

In the year 1500, and for several centuries before, all the citizens of Germany, France, Spain, England, and indeed all the western Roman Empire, with the exception of a few Baptists, were initiated into, what was then called, the church, as soon as the parents could have the rite performed. In those days, and while those principles prevailed, the church was secularized, the church and state completely amalgamated; and all the follies and vices of childhood, manhood, and old age, were engrafted upon the stock of Christianity. In those days Pedo-baptist principles triumphed, and there never was a period, in which the church was so completely and universally *carnalized* and *secularized*. Let it not be said, that this was owing more to other traditions than to Infant Baptism or sprinkling; for when we grant that there were many other innovations and traditions besides this, we must insist that this contributed more than they all, to introduce that awfully corrupt system called anti-christ; to nurture, to mature, and to perfect it—It introduced *all*, good and bad, into the church, and as bad men invented errors, and propagated heresies in the church, we have only to ask how they got in, and then the true cause of the enormous mass of error of those days appears. It is a fact evident from church history, that the prevalence of corruption in the church, bore pace with the prevalence of Infant Baptism, and the triumphant days of the one, were the triumphant days of the other.

The description we have of the church, in the sacred scriptures, leads us to consider all the members of it as "*a peculiar people,*" as born from above, as being all taught of God. Hence we read—"a willing people in the day of thy power will come to thee"—"All thy children shall be taught of God, and great shall be the peace of thy children"—"Every one that hath heard, and hath learned of the Father, cometh unto me"—"To as many as received him, to them gave he power to become the sons of God; even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Power or privilege to become the sons of God, was given to such only as were born of God."—How unlike this to the practice of Pedo-baptists, who endeavor to crowd all into the church, which are born, *not of God*, but of the *will of the flesh*, and of the *will of man*.—Again, when we read the descriptions given of the churches of the saints in the Epistles, they will not apply

to a church that admits all the infants born of the members, to membership. The majority of any such church must be of a character essentially dissimilar to the following descriptions of the church of Jesus Christ. 1st Cor. vi. 11, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the spirit of our God." 2d. Thess. ii. 13, "Brethren beloved of the Lord, God hath from the beginning chosen you to salvation, through sanctification of the spirit, and *belief of the truth.*" 1st Pet. ii. 5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 9th verse—"But ye are a chosen generation, a royal priesthood, an holy nation, *a peculiar people*; that ye should show forth the praises of him, who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." These and a hundred other addresses to the Christian church are totally inapplicable to any Pedito-baptist church, composed of a great many members incapable of distinguishing their right hand from the left. When the question is proposed, what has rendered the Pedito-baptist churches unworthy to be addressed in this way, the answer is—because they have received so many members, very many, that were merely children of the flesh, nay, the nine-tenths of all Pedito-baptist churches became members by natural birth, and as the children of the flesh were constituted members. Infant sprinkling has then carnalized and secularized the church, and hence all Pedito-baptist sects have become national churches, when they had it in their power; for their views of the church are *carnalized* as well as the members; hence Papacy is the established religion of Italy, Spain, France, &c. Episcopacy of England and Ireland, and Presbyterianism of Scotland. In the United States, the principles of civil policy being better understood, than in any other country in the world, not any form of religion has obtained the exclusive patronage of the State; and may it continue so, till all sects shall be abolished, and all the children of God, united in faith, and hope, and love, shall know no bond of union but Christ: when party names, party love, and party zeal, shall all be buried in one common grave, to rise no more for ever!

The second evil I have specified, being sufficiently stated

and established, I proceed to mention the third evil resulting from, and inseparably connected with infant sprinkling—viz.

3. Infant sprinkling imposes a religion upon the subjects of it, before they are aware of it, and thus deprives them of exercising the liberty of conscience in choosing that which they have examined, and in refusing that which they disapprove. It is despotism of the worst kind, to impose upon the conscience. It is the most despotic act in the life of the greatest despot, to impose a religion upon his new born infant before it is aware; and, as soon as it can reason, to tell it that it vowed so and so in Baptism, and that it would be a sin of the deepest die, if it should not, as soon as possible, attend to the things that it had vowed. This is to fetter the exercise of reason, to rivet on the conscience a superstition of the worst kind, and as far as the parent can, for ever deprive it of any thing worthy to be called liberty of conscience. Hence it is, that all Pedo-baptist sects increase more by natural generation, than by any other means. Very few are added to Romanists, Episcopalians, Presbyterians, Seceders, &c. in any other way than by *ordinary* generation.

There is nothing more congenial to civil liberty, than to enjoy an unrestrained, an unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is, that the Baptist denomination, in all ages, and in all countries, has been, as a body, the constant asserters of the rights of man, and of liberty of conscience; they have often been persecuted by Pedo-baptists, but they never persecuted, though they have had it in their power.

If the conscience becomes once enslaved by any undue or early imposition upon it; it is impossible, or next to impossible, ever to assume or enjoy any thing like that noble independence of mind which our Saviour taught in these words, "call no man master or father upon earth, for one is your father in heaven, and ye are brethren." This was in a conscientious point of view. The dearest liberty on earth is liberty of conscience, and this lost, all other liberty is but a name, a charm that lulls to sleep. It is an awful encroachment, to encroach upon the liberty of conscience, and how awful to encroach upon, yea, to deprive an infant of this liberty, before it can appreciate the greatness of the blessing, or calculate the magnitude of the loss. O ye Pedo-baptists, if ye would but reflect on

the cruelty of the practice, and observe what an engine of despotism it is in the hands of some of those sects you despise, how would you blush and for ever abandon the tradition! Can you suppose it is the spirit of God, that adds one million annually to the church of Rome? Or can you suppose it is the spirit of God that adds an hundred thousand annually to the church of England? Or can you believe that it is the same spirit, that adds a hundred thousand to the different grades of Presbyterians, in the same space of time? Seeing they are all added by natural generation and infant sprinkling!! No; if you think as rational beings, you cannot think so. It is this rite, and the vows they are taught to consider themselves under thereby, that is the powerful cause of such extensive additions. Infant sprinkling is then an enthralling, despotic and cruel rite, destructive of liberty of conscience, and injurious to civil liberty.—This will be further manifest from the following item.

4. Infant sprinkling has uniformly inspired a persecuting spirit. This is a heavy charge, and requires to be well supported. I do not, however, mean to say, that every Pedit-baptist has a persecuting spirit, or that every such church is necessarily a persecuting church. No; for I know many honorable exceptions; but I mean to say, that infant sprinkling has, as a system, inspired all the parties that embraced it with a persecuting spirit at one time or other, and they have manifested it as far as the civil authority supported them. Nor do I mean to go back to tell of the persecutions of the church of Rome in old times, which every body knows—nor of the persecutions of countries far remote, but I will support the fact with documents more striking, because more modern, and because more within our country. I shall begin with my own state; the good old state of Virginia.

Anno Domini 1659, 1662 and 1663, several acts of the Assembly of this state made it penal in parents to refuse to have their children baptized, and prohibited the Quakers from assembling, and made it penal for any master of a ship to bring a Quaker into the state. By the laws passed about this time, every person was compelled to go to church every Sunday, under the penalty of fifty pounds of tobacco. But Quakers and non-conformists were liable to the penalties of the statute of 23d Elizabeth, which was 20*l.* sterling for every months' absence, and, moreover, for

twelve months' absence, to give security for their good behaviour. Quakers were farther liable to a fine of two hundred pounds of tobacco, for each one found at one of their meetings, and in case of insolvency of any of them, those who were able were to pay for the insolvents.\* The persecution of the Baptists in Virginia, did not extend so far as in some other states, at least I can find no documents to authorise me to say, that it extended further than fines, imprisonments, and the unguarded use of the tongue. James Ireland, a Baptist, was imprisoned in Culpepper jail and treated very ill in other respects, for his tenets. A Mr. Thomas also, an active and useful minister, was much persecuted. The object of the above laws and persecution was to protect the Episcopal church, the salary of whose minister was first settled at sixteen thousand pounds of tobacco, in the year 1696, to be levied by the vestry on the titheables of the parish, and so continued to the revolution.

So late as the year 1768, John Waller, Lewis Craig, James Childs and others, were seized by the sheriff, and hauled before three magistrates, who stood in the meeting-house yard, and who bound them in the penalty of one thousand pounds, to appear at court, two days after. At court they were arraigned as disturbers of the peace. On their trial they were vehemently accused by a lawyer who said to the court, "may it please your worships, these men are great disturbers of the peace, they cannot meet a man on the road, but they *must ram a text of Scripture down his throat.*" As they were moving through the streets of Fredericksburgh, they sung the hymn, "Broad is the road that leads to death," and Waller and the others continued in jail forty-three days and were discharged without any conditions. While in prison they continually preached through the grates, and although the mob prevented the people from hearing as much as possible, yet many heard to their permanent advantage. After their discharge they preached as before. Sometimes their enemies rode into the water to mock them baptizing, and often mocked them when preaching, by playing cards and drinking spirits while they were preaching. Two noted sons of Belial, who were notorious for these practices, named Kemp and Davis, both died soon after, ravingly dis-

\* See Henning's Statutes at large, vol. 1 and 2, for the above laws as quoted by Mr. Semple

tracted, each accusing the other for having led him into these crimes."

"In Goochland county these persecutions raged vehemently. On the 10th of August, 1771, while a Mr Webber was preaching from these words, 'shew me thy faith without thy works, and I will shew thee my faith by my works,' a magistrate pushed up and drew back his club to knock him down. Some person caught the club, and prevented mischief. Being backed by two sheriffs, he seized Messrs. Webber, Waller, Greenwood and Ware—they were committed to prison—they were retained thirty days in close confinement, and fed on bread and water. As they preached through the grates, and made many converts, they were glad to let them go, on their giving of bond for good behaviour. A thousand false reports from the pulpit and from the press, misrepresenting the doctrines and practice of these holy men, were amongst the means employed to keep up this fiery trial. But the revolution took the power out of the hands of their persecutors, and their cause triumphed. This is a small specimen of the Pedo-baptist persecutions of the Baptists in Virginia, which will suffice my purpose in the mean time—(see Benedict's history of the Baptists, vol. 2, page 63-73.) I shall now quote a few facts from history in support of this item, to shew that not only the Pedo-baptists of the Episcopacy, but those of other Protestant sects, manifested the same spirit. In the good state of Massachusetts, (which I select not as the only state in which persecution raged, but as eminent for the exercise of this zeal) the Baptists suffered much for many years. In this state, in the year 1644, we are informed by Mr. Hubbard, that a poor man by the name of Painter, suddenly became a Baptist, and having a child born, would not suffer his wife to carry it to be baptized. He was complained of to the court, and was *enjoined* by it to suffer his child to be baptized. He had the impudence to tell them that Infant Baptism was an *anti-christian ordinance*, for which *he was tied up and whipped*.

About this time a law was passed for the suppression of the Baptists. After a long preamble, in which the Baptists were accused of two great crimes; the one, for denying that the civil magistrate could lawfully inspect or punish men for any breach of the laws, in the first table of the law; the other, for saying that infants should not be baptized; it concludes with these words—"It is ordered

and agreed, that if any person or persons within this jurisdiction, shall either openly condemn or oppose the *baptizing of infants*, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance of the magistracy, or their lawful right to make war, or to punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein, after due time and means of conviction, every such person or persons shall be *sentenced to banishment*. Of this act Mr. Hubbard, their own historian, says—"but with what success it is hard to say; all men being naturally inclined to pity them that suffer, and the clergy, doubtless, had a hand in framing this shameful act, as they, at this time, were the secretaries and counsellors of the legislature."

"About this time the Westminster divines sat in London; a book written by one of the Baptist ministers was dedicated to the Westminster divines. Soon after the news reached England, of the law to banish the Baptists, Mr. Tombes sent a copy of this work to the ministers of New England, and with it an epistle dated from the Temple in London, May 25, 1645, "hoping thereby to put them upon a more exact study of that controversy, and to allay their vehemency against the Baptists." "But the Westminster assembly," says Backus, "were more ready to learn severity from this country, than these were to learn lenity from any."

"All letters and remonstrances proved ineffectual with the New-England divines. They held fast their integrity—and in 1651 the Baptists were unmercifully whipped, and not long after, the Quakers were murderously hung."\*

I am sorry that my prescribed limits forbid my giving any thing like a history of those times, or even from detailing the trials and able remonstrances of the Baptists and Quakers in those days. I can only cull a few facts, out of volumes of matter, to support this particular. The reader, anxious to read the history of these proceedings, I would refer to Benedict's History of the Baptists of New England, vol. 1, from page 354 and onwards.

Obadiah Holmes was sentenced to pay 50*l.* or to be well whipped, for denying the lawfulness of Infant Baptism,

\* Benedict, page 364.

and for baptizing some who had been sprinkled. In a manuscript of Governor J. Jenks, he says, "Mr. Holmes was whipped thirty stripes in such an unmerciful manner, that for many days he could take no rest, but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed on which he lay.

"Warrants were issued against thirteen persons for pitying Mr. Holmes—two of them only could be taken—they were sentenced to pay 40s. or to receive ten lashes."

When I shall have transcribed another act of the Assembly, I shall bring this article to a close. In May, 1668, the Assembly decreed, "That, whereas, Thomas Gould, Wm. Turner, and John Turner, sen. obstinate and turbulent Anabaptists, have some time since combined themselves with others in a pretended church state, without the knowledge and approbation of the authority here established; to the great grief and offence of the Godly orthodox; the said persons did, in open court, assert their former practice to have been according to the mind of God, that *nothing they had heard convinced them to the contrary*, which practice, being also otherwise circumstanced with making Infant Baptism a nullity, and thereby making us *all* to be unbaptized persons, and so, consequently, no regular churches, ministry, or ordinances; as also renouncing *all our churches*, as being *so bad and corrupt*, as they are not to hold communion with. This court do judge it necessary, that they be removed to some other part of this country, or elsewhere, and accordingly doth *order*, that the said Thomas Gould, Wm. Turner, and John Turner, sen. do, before the 20th July next, remove themselves out of this jurisdiction; and, that, if after the said 20th July, either of them be found, in any part of this jurisdiction, without license had from the court or council, he or they shall be forthwith apprehended and committed to prison, by warrant from any magistrate, and there remain without bail or mainprize, until he or they shall give sufficient security to the governor, or any magistrate, immediately to depart the jurisdiction, and not to return as abovesaid. And whereas, Thomas Gould is now committed to prison, in the county of Middlesex, by the last court of assistants, for non-payment of a fine imposed, this court judgeth it meet, after the sentence of this court is published this day, after *the lecture to them*, that the said Gould shall be discharged from imprisonment in Middlesex as to his fine; that so he may

have time to prepare to submit to the judgment of the court." Acts of the Assembly, 1668.

Under this act and the preceding, many suffered for conscience sake, from the hands of the orthodox. Time would fail me, to tell of the persecutions of the poor Baptists, under the dominion of "the orthodox" in other parts of this country, and in Europe, in ancient and modern times. Some of the strongest arguments of the Pedo-baptists, in support of the rite of infant sprinkling, have been fines, imprisonments, banishment, stripes, &c. They have made it a bloody rite!! Like circumcision indeed?

In support of my assertion, that Infant Baptism inspires a persecuting spirit, I conceive sufficient documents have been adduced; but I have only adduced a few of the most recent and the most mild, and also in relation to one of the many objects of persecution. All the persecutions that have ever been carried on in Christendom, have been carried on by Pedo-baptists. Baptists and Quakers, every body knows, never persecuted; they have, however, had the good fortune to be often persecuted. But who was it that burned John Huss and Jerome of Prague? Pedo-baptists. Who was it that dug up the bones of Wicklif and burned them? Pedo-baptists. Who was it that burned, beheaded, hung, drowned, and massacred, in a hundred forms, millions of the best men in Europe? (Germany, France, Spain, England, Ireland, Wales, &c.) Pedo-baptists. I am sorry that so many evidences exist on the page of history, in support of the truth of my observation—Alas! it is too true. Civil law, and a new order of things, have, however, checked the prevalence of this spirit in this country, and also in the greater part of Europe. I believe no Pedo-baptist sect of equal power, and equal age, persecuted less than the English Episcopalians, but even they cannot wash their hands of cruelty towards the Baptists and others.

It is no pleasing theme for me to enlarge on these things. I wish to insist no farther, than will merely suffice to establish the point under consideration. I would much rather draw the veil of forgetfulness over these things, if my duty, on the present topic, did not require it.

I must however, obviate one objection that may, perhaps, be made against the use I make of the above historical evidence, viz. 'that this persecuting spirit is not a necessary appendage to infant sprinkling.' I do not say that every

Pedo-baptist did, or does, possess such a spirit; and no doubt the increase of religious and political knowledge, has tended much to suppress such a spirit—yet, I could wish that we had not evidence, so convincing, that the same spirit yet exists; and in many instances vents itself, even at the very threshold of the city of refuge, which our constitution and laws have established, for the common benefit of men of all religious persuasions. The spirit of persecution, I am convinced, necessarily grows out of the system, inasmuch as it necessarily confounds the radical distinction betwixt the church and the world, by making Baptism a birth-right privilege, and thereby bringing the world into the church. The world, I say, in as far as the professors are Pedo-baptists, which was once almost universally the case, throughout all the nations professing Christianity. The obvious and necessary consequence of which was, the putting of the administration and management of the whole concerns and interests of religion, for the most part, into the hands of ungodly men; as the history of nearly 1500 years past awfully testifies, and we are assured by the highest authority, that such will ever hate and persecute. John xv. 18, 19, 20, compared with Titus iii. 3. Moreover, by thus confounding the world and the church, the whole rising generation being included as members without their own knowledge or consent, became necessarily, that is constitutionally, subject to the censures of the church, that is the professing part, for every deviation from the established order of things, either in opinion or practice. Now to inflict censures on persons for non-conformity, in any respect, to a religion which they never chose nor avowed, is as certainly ecclesiastical persecution, as it is absurd in the nature of things so to do. Nor till of late years did the evil cease with this, for as it is the native tendency of Pedo-baptism to secularize Christianity, by uniting church and state, the persons who disobeyed the former became necessarily responsible to the latter, as was lately the case throughout all European nations. Thus in all cases of obstinacy, where ecclesiastical persecution ended, civil persecution began, and the excommunicated became the subject of civil penalties; and all this, in the case before us, on account of dissent or non-conformity to the laws or doctrines of a religion, which the persecuted never chose, nor professed; and which, if it were the true religion, he was utterly incapable of mak-

ing a free profession at the time of his Baptism. "For the natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned."

But since, in consequence of the pleadings of the celebrated Milton, Locke, and others, the nations, guided by a more enlightened policy, have forsaken the decisions of Trent and the Solemn League. The civil sword has ceased to operate upon the sceptic and unregenerate, in order to constrain them to profess and practice what they neither understood, believed, nor loved: and in so doing, it has done them no wrong, nor the church any injury. In like manner, the conscientious Christian, who could not say *shibboleth*, has escaped the direful alternative; either recant or die. But, although civil persecution has thus, for the most part, ceased its operation; and ecclesiastical, it is hoped is upon the whole becoming less virulent; yet so long as Pedit-baptism is considered a privilege of such vast importance, as the respective creeds of Pedit-baptist professors declare it to be, it is impossible to suppose, that the spirit of bitterness and persecution shall cease to operate. Can a person who thinks, that his children are by natural generation, as being his offspring, entitled to Church membership and of course Baptism; yea, and that by receiving this ordinance, "they become children of God, heirs of Christ, and inheritors of the kingdom of glory," or that, "it signifies and seals to them, their ingrafting into Christ and secures to them a participation of all the blessings of the covenant of grace"—I say, can a person of these sentiments, cease from considering with anger and aversion the man, who deprives his own children of such inestimable benefits, and would rob his, in like manner, if he could but prevail upon him to embrace his opinions in relation to this subject? For how prone mankind are to appreciate birth-right privilege, national family, and religious lot, the history of the Jews attests. With what virulence did they oppose and persecute Christ and his apostles for attempting to cut off from them, the fancied entail of the divine favor on account of their carnal descent from Abraham.

As an instance of this, if I might—"sic parvis componere magna," I would observe that at the close of our debate at Mount Pleasant, some of the Pedit-baptists (as I afterwards understood from some of the most creditable

witnesses) proposed, violently forcing us to quit the ground, by *argumentum baculinum*, as their logic appeared too weak. This I presume is a case in point, the reader need not doubt of its authenticity.

To be angry at any man, because of his opinions in religion, is the essence of persecution. They who think a man may become religious, of his own accord, or make his children Christians by his own efforts, may very naturally get angry with him that does not do what is so easy to be done. But a scriptural Baptist cannot be angry with any man because of his religious opinions, or because he is not a Christian or a member of his church; for he knows and confesses, that "except the Lord build the Church, it cannot be built;" that, "except a man be born of water and of the spirit, he cannot enter into the Church of Christ." And as no man can become such by natural birth, by his own efforts, or the efforts of others, he cannot be angry, and consequently cannot persecute his neighbours for not thinking or acting in all respects as himself. Hence, the very spirit of the Baptist profession is inimical to a spirit of persecution; no wonder then, that they have never persecuted. An enlightened Christian may deplore and commiserate the errors of others, in opinion, but cannot be angry at this neighbour, because he does not coincide with him, seeing it is the gift of God. He knows who hath made him to differ, and like one of old, he thinks, when he hears an errorist propagate his opinions, "such would I have been, had it not been for the grace of God." For my own part, I conceive it to be as reasonable to blame a man, for being black, or for not being seven feet high, as to blame him for not being a Christian.\* It is no way strange, that those who embrace the whole system of John Calvin should persecute even unto death, as he himself set them so striking an example, in persecuting Servetus even unto death.

\* This sentence has been much censured, by some sound Calvinists too, yet they profess to believe that it is *sovereign grace alone* that makes a man a Christian. On their principles then, how can a man be blamed by his fellow creature for not possessing a sovereign gift. We believe that a man is blame-worthy for all the evil he commits, and that "*all the world is guilty before God*;" but we cannot think that any man can blame his fellow creature for not being a Christian except it be in his own power to become such. Those who think they can, by their own efforts, become Christians, we are sure will be very blameable if they are not Christians. We believe that no man can come to Christ, except the Father who sent Christ draw him. We believe that God will blame all them who do not believe the record he has given of his son, and that he will blame them who think they have a right to blame and punish their fellow creatures for not being Christians.

5. The fifth evil, that I shall mention, resulting from the practice of infant sprinkling is, that it inspires the subject as soon as he recognizes the action, and understands it as his parents explain it, with a vain conceit that he is something better than a heathen, or now in a state differing from that of an unbaptized person; with respect to the enjoyment of interest in Christ, this is peculiarly dangerous to the subject himself, as its tendency is in the highest degree Pharisaic. The sacred scriptures know but two states or conditions of men on earth; these are, the state of nature and the state of grace. The whole promises, admonitions, threats, and addresses, of every kind, contained in the Bible, are predicated upon this fact—all men are first in the state of nature, and no external rite can remove them from it. Nothing but actual grace in the heart, received through the operation of the spirit of God, by the word of faith. Deluded are they, in the highest degree, who repose the least confidence in this old tradition. But it is fashionable; and it is with some accounted a disgrace, to give their children their names, as we name the beasts that perish; and if it be honorable to practice it, this is all in all with many—"wo is unto them that seek the honor that cometh from man, and not that which cometh from God only."

I have thus given a specimen of the *evils* resulting from Infant Sprinkling and Infant Baptism—the reader may add to them from his own observation some others, that I have not time to publish at present. I have succeeded much better, in finding the evils of this rite, than in pointing out *the good* resulting from it. For the fact is, I can find no good connected with it. But, lest the reader should think that I am too illiberal, I will transcribe a few sentences from the most famous writer that ever wrote in support of Infant Baptism. I mean Dr. Wall, who published an elaborate history of Infant Baptism, in the year 1705. This Dr. Wall is often quoted by the Pedit-baptists; but they do not often tell us, that while he contended for Infant Baptism, he ridiculed the idea of infant sprinkling—he is the only writer on the subject, that I know, with whom I can agree, in respect to some of the benefits resulting from Infant Baptism, in his time; his words are: "There has no novelty or alteration, that I know of, in the point of Baptism, been brought into the church, but in the way and manner of administering it. The way that is now ordinarily used, we cannot deny to have been a novelty, brought into the church

of England) by those that learned it in Germany, or at Geneva. And they were not contented with following the example of pouring a quantity of water, which had there been introduced instead of immersion, but improved it (if I may so abuse that word) from pouring to sprinkling, that it might have as little resemblance of the ancient way of baptizing, as possible."—"Another struggle," says he, "whether the child shall be dipped or sprinkled, will be with the midwives and nurses. These will use all the interest they have with the mothers, which is very great, to dissuade them from agreeing to the dipping of the child. I know of no reason, unless it be this, a thing which they value themselves, and their skill much upon, is the neat dressing of the child on the christening day, the setting all the trimming, the pins, and the laces, in their proper order. And if the child be brought in loose clothes, which may be presently taken off, for the Baptism, and put on again, this pride is lost. And this makes a reason. So little is the solemnity of the sacrament regarded by many, who mind nothing *but the dress and the eating and drinking.*"\* To understand what the Doctor means by the eating and drinking, it is necessary to observe, that, in those days, there was usually a feast made at the Baptism of the child, which, with some christening fees, rendered it very interesting to some good people. The following is an illustration of the eating and drinking alluded to by the Doctor :

‡ The bill of fare of a dinner at Tynningham, the house of the Rt. Hon. the Earl of Haddington, on Thursday the 21st of Aug. 1673, when his lordship's son was baptized:

Fresh Beef, - - - pieces	6	Chickens roasted, - - -	9
Mutton, - - - do.	16	Do. stewed, - - -	30
Veal, - - - do.	4	Do. frickaseed, - - -	12
Legs of Venison, - - -	3	Do. in pottage, - - -	8
Geese, - - -	6	Lamb, - - -	10
Pigs, - - -	4	Wild fowl, - - -	22
Old Turkeys, - - -	2	Pigeons baked, roasted, and	
Young do. - - -	8	stewed, - - -	182
Salmon, - - -	4	Hares roasted, - - -	10
Tongues and Udders, - - -	12	do. frickaseed, - - -	6
Ducks, - - -	14	Hams, - - -	8
Roasted Fowls, - - -	6	A Puncheon of Claret, &c.	

Who would not say that there was much good in all this ?

\* Dr. Wall's Defence, pp. 146, 147, 403.

## THE QUARTERLY THEOLOGICAL REVIEW.

THIS new work is published by Ezra Stiles Ely, D. D. of Philadelphia. It reviews religious publications of the present day. In vol. 1, No. 3, the author reviews sundry Pede-baptist performances, on the "subject and mode" of Baptism. He exhibits their respective and comparative merits, with great spirit. This number came into my hands a few days since, I have been amused with it, and with the management of the Doctor. It exemplifies the principle of the rule in arithmetic, called permutation, and admirably exhibits how many changes can be rung on a few bells. The writers on the Doctor's side of the question, follow one another in a dull round of uniformity, as to argument, but with great variety as to style and method. They all begin to establish their point 2000 years before Christian Baptism was instituted, and wander down along the dusty road, with great hazard and much perplexity; often parched with drought and bewildered in labyrinths and deep mazes, with which the route abounds. In glancing over this third number, I observe that all the leading arguments in it are reviewed, and fully refuted in the preceding pages. The Doctor has done himself great honor, and the cause great service, and is entitled to the thanks of his Pede-baptist brethren, for his having given them, what they so long needed, viz. a *new* definition of Baptism. This definition is suited to the highly improved knowledge and taste of the nineteenth century. It no doubt comports with the views of the Doctor, and many of his brethren, and if it was not for one misfortune, it would be very popular. I shall transcribe it.

"Baptism, under the Christian dispensation, we define to be, a solemn application of water to a professor of the Christian religion, or to a member of his or her family, by a minister of the gospel, (and by the authority of Christ's command given after his resurrection) in the name of the Father, and of the Son, and of the Holy Ghost."

This definition of Baptism, like the lean kind in Pharaoh's vision, devours all the "good definitions" given by the Pede-baptists whom he reviews; and even yet it is not *canonical*. If it was not for this misfortune, he would enable us to prove that "*any mode*" of Baptism would do, provided only that it were *solemn*—"It is a *solemn* appli-

ation of water," says he. The charity of the Doctor's definition, resembles the charity of the poet—

"For modes of faith, let zealous bigots fight,  
"His can't be wrong, whose life is in the right."

A "*solemn application* of water," by sprinkling, pouring or dipping, will do, will please the Doctor very well. How easy to prove Infant Baptism, or sprinkling from it! "To a member of a professor's family," the Doctor says. I do not know why the Doctor's charity should be so lame in respect of the subject, when it was so illustrious in the "*mode*." Why the member of a professor's family? Why not the member of a non-professor's family? There is a common case in Virginia, in relation to which, I fear the Doctor's definition is not sufficiently explicit; it is this—sometimes a professor's family is composed of eight or ten children, and three or four families of servants, all of which compose the professor's family or household. Amongst the servants, some are professors and some are not; are all to be baptized on account of the professor's profession whose the family is? And are the children of the professing servant to be sprinkled on their father's or their master's profession? In making this obvious, I fear the Doctor's definition is deficient. But, perhaps, as it was penned in Pennsylvania, it was not intended for Virginia Pedito-baptists.

Until the Doctor makes his meaning more plain, and more fully settles this and some other circumstances, I conceive it is most prudent still to retain the old fashioned definition of the fishermen of Gallilee.

As the Doctor is in the habit of reviewing, and as he insists that the Christian church is a continuation of the Jewish, and essentially the same as the Jewish, he would confer a favor on many, who think otherwise, if he would review and illustrate the following queries:

1. Are not a constitution, laws, ordinances, subjects, and privileges, the chief constituents of a church state?
2. Was the constitution that erected the Jewish nation into a national church, the same as the New Testament, or constitution of the Christian church?
3. Were the laws that regulated the worship, discipline, political economy, judicial proceedings, and common intercourse of the Jews, the same, as those under which the disciples of Christ act?
4. Were the ordinances of the Jewish state, the same,

with regard to their import, times of observance, number, the character and quality of the observers or participants of them?

5. Are the subjects of the Christian church to be such in birth, education, temper and character, as the subjects of the commonwealth of Israel?

6. Are the privileges enjoyed by Christians in the church of Christ just the same as those enjoyed by the Jews?

7. When he has answered the first question in the affirmative, and the next five in the negative, (which, if he consults the holy oracles, he must) then how are two things *the same*, which *differ* in every essential particular?

When the Doctor shall have answered and illustrated the above seven queries, I would solicit him to consider the following characters of the Jewish and Christian church, as respects the controversy.

The Jewish church embraced a whole nation, and was a national church. It was composed of one man's posterity together with his *bought servants* and their offspring, and these by *natural birth*, and a *ceremonial holiness*, were *fit and lawful subjects of all its ordinances, without any grace*. It increased by *natural generation* only, and from it, there was *no excommunication* but by death, for *any crime* whatever. The religion of it was incorporated with the civil government, and consequently, civil, religious and political powers, were lodged in the same hands.

The Christian church never embraced any whole nation, and is not a national church. It is not composed of one man's family, nor of all of such families, a portion of which it embraces. All the members of it are intelligent, voluntary subjects. Nothing but *real and personal holiness* qualifies for its ordinances. Its subjects increase by *supernatural birth*, or are the subjects of the regenerating influences of the all creative spirit. It is *not of this world*, and the ministers of it, as such, cannot exercise any civil authority. Its members may be excommunicated for unbecoming conduct, and again received when their penitence and reformation become manifest.

When the Doctor shall have proved the identity of these two states, when he shall have shown that things which differ, in every grand circumstance and quality, are one and the same, then shall he have excelled all that have gone before him, then shall he have exhibited a new thing under the sun.

## RICHARD BAXTER.

THE author of the "Saint's Everlasting Rest," and of a "Serious Call to the Unconverted," has been by many esteemed one of the greatest saints of modern times. Piety and benevolence, it is said, were in him eminently conspicuous. We would be led to suppose, from some of his works and from the commendations of many, that if there ever was a Pedit-baptist that was all love and tenderness, in whose bosom the system of Pedit-baptism never produced a persecuting emotion, Richard Baxter was that man. As an illustration of one of the evil tendencies of that system, I will let you hear the learned and pious, humble and affectionate Mr. Baxter, speak for himself. "My 6th argument," said he, "shall be against the usual manner of their baptizing, as it is by dipping overhead in a river, or other cold water. That which is a plain breach of the 6th commandment, *"thou shalt not kill,"* is no ordinance of God, but a heinous sin. And as Mr. Cradock shows, in his book of Gospel Liberty, the magistrate ought to *restrain it,* to save the lives of his subjects. That this is *flat murder,* and no better, being ordinarily and generally used, is undeniable to any understanding man. And I know not what trick, a covetous landlord can find out to get his tenants to die apace, that he may have new fines and heriots, likelier than to encourage such preachers, that he may get them all to turn Anabaptist. I wish *that this device* be not it which countenanceth such men; and covetous physicians, methinks, should not be much against them; catarrhs and obstructions, which are the two great fountains of most mortal diseases in man's body, could scarce have a more notable means to produce them, where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and all other comatous diseases, would be promoted by it. So would cephalalgies, hemicranies, phthises, debility of the stomach, crudities, and almost all fevers, dysenteries, diarrhæas, cholics, iliac passions, convulsions, spasms, and so on. All hepatic, splenetic and pulmonic persons, and hypochondriacs, would soon have enough of it. In a word, it is good for nothing but to dispatch men out of the world, that are burdensome, and to ranken church yards. I conclude, if murder be a sin, then dipping, ordinarily overhead in England is a sin; and if those who would make it men's religion to murder themselves,

and urge it upon their consciences as a duty, *are not to be suffered in a commonwealth*, any more than highway murderers; then judge how these Anabaptists, that teach the necessity of such dipping, are to be suffered.\* To this the celebrated Mr. Booth replies in the following words: "Poor man, he seems to be afflicted with a violent hydrophobia! For he cannot think of any person being immersed in cold water, but he starts, he is convulsed, he is ready to die with fear. Immersion, you must know, is like Pandora's box; and pregnant with a great part of those diseases, which Milton's angel presented to the view of our first father. A compassionate regard, therefore, to the lives of his fellow creatures, compels Mr. Baxter to solicit the aid of magistrates against this destructive plunging, and to cry out, in the spirit of an exclamation once heard in the Jewish temple—" *Ye men of Israel help;*" or Baptist ministers will depopulate your country! Know you not, that these plunging teachers are shrewdly suspected of being pensioned by avaricious landlords, to destroy the lives of your liege subjects? Exert your power! Apprehend the delinquents! Appoint an *auto da fe!* Let the venal dippers be baptized in blood; and thus put a salutary stop to this pestiferous practice! What a pity it is, that the celebrated history of cold bathing, by Sir John Floyer, was not published half a century sooner! It might, perhaps, have preserved this good man from a multitude of painful paroxysms, occasioned by the thought of immersion in cold water. Were I seriously (adds Mr. Booth) to put a query to these assertions of Mr. Baxter, it would be, with a little variation, in the words of David, "*What shall be given unto thee, or what shall be done unto thee thou FALSE pen?*"

About this time the famous John Bunyan, a Baptist that will be held in everlasting remembrance, was confined to prison twelve years. He experienced some of the peaceful and benevolent effects of the spirit that Mr. Baxter breathed in the preceding extracts.

\* Baxter's Plain Scripture Proof, p. 134-136.

## QUESTIONS AND ANSWERS.

THE design of the following questions and answers, is to assist those who are desirous of ascertaining the mind and will of God, concerning this important institution of Christ, on which we have been reasoning. We propose them in such a way, as to lead the reader immediately to the holy oracles for his own satisfaction. The answers which we affix to them, are the only answers that can be given them, from the infallible word. But as we are all fallible and imperfect, I would earnestly solicit the reader never to place implicit confidence in any mortal, nor in himself, but diligently to consult the Divine word, and to solicit the Father of Lights for that wisdom which cometh from above.

We are firmly persuaded that no other answers can be given, from the scriptures, to the following queries, but such as are here written.

*Query* 1st. Who was the first Baptist?—*Answer.* John, the forerunner of Christ, called "*John the Baptist.*"

*Q.* 2. Was the baptism of John from Heaven, or of men?—*A.* From Heaven.

*Q.* 3. How did John receive it?—*A.* From the spirit of God, by immediate revelation.

*Q.* 4. Did John teach the people, that the baptism he taught was derived from any Jewish rite, or from any ancient covenant?—*A.* No—"He was sent to baptize."—John i. 33.

*Q.* 5. From whom did the *Apostles* receive authority to baptize?—*A.* From Christ—Matt. 28—at the close.

*Q.* 6. Did *they* ever teach, that they had learned it from any Jewish rite or covenant?—*A.* No.

*Q.* 7. Whom did they baptize?—*A.* Men and women only.

*Q.* 8. What was the indispensable qualification necessary to their baptism?—*A.* Faith, "If thou believest with all thine heart, thou mayest." Acts viii. 37.

*Q.* 9. Did you ever read of the baptism of any infants in the scriptures?—*A.* No.

*Q.* 10. Did you ever read of the sprinkling of any infants in the scriptures?—*A.* No.

*Q.* 11. Whose commandment, then, do we obey, in having our infants baptized or sprinkled?—*A.* The commandment of the clergy.

**Q. 12.** Do we transgress any divine command in neglecting to have our infants baptized?—*A.* No—I never read of any one being accused of this sin in the Bible: nor of any commandment which was thereby transgressed.

**Q. 13.** Did you ever read of any *sponsors* in the Bible?—*A.* No.

**Q. 14.** What do you mean by a *sponsor*?—*A.* I mean, one that promises and engages for another in baptism.

**Q. 15.** Did you ever read in the scriptures of any one promising any thing for another in baptism?—*A.* No—no promises of parent nor of child, at baptism, is ever mentioned in the Bible.

**Q. 16.** Whence originated the custom of promising and vowing in baptism?—*A.* From the clergy.

**Q. 17.** Did you ever read in the scriptures of any vows that minors or adults were under, in consequence of baptism?—*A.* None.

**Q. 18.** What are the promises given to baptized infants or minors in the New Testament?—*A.* None.

**Q. 19.** What are the threats denounced against them, that neglect to have their infants baptized?—*A.* Many from the clergy, but none from the Bible.

**Q. 20.** Is baptism a command?—*A.* Yes, “be baptized every one of you.”

**Q. 21.** Should not every divine command be obeyed?—*A.* Yes.

**Q. 22.** In what does religious obedience consist?—*A.* In a voluntary act of an intelligent agent.

**Q. 23.** Is a person active, or passive in obeying a command?—*A.* Active.

**Q. 24.** Is an infant active or passive, conscious or unconscious in receiving baptism?—*A.* It is passive and unconscious.

**Q. 25.** Can a being that is passive and unconscious in suffering an action, be said to be obeying a command in that same action?—*A.* By no means.

**Q. 26.** Can those persons who have been baptized in infancy be said, on the foregoing principles, to have obeyed the Divine command “be baptized.”—*A.* No—impossible.

**Q. 27.** Is baptism an act of religious worship?—*A.* Yes—all divine ordinances were appointed for us to worship God thereby.

**Q. 28.** How must acceptable worship be performed?—

*A.* "In spirit and truth." God is a spirit, and they that worship him, must worship him in spirit and truth. Ju. 4.

*Q.* 29. Can unthinking and unconscious infants worship God in spirit and in truth?—*A.* No.

*Q.* 30. Can they then in conformity to these principles, be baptized as an act of religious worship?—*A.* No.

*Q.* 31. Is baptism appointed for the benefit of the subject?—*A.* Yes.

*Q.* 32. Are there any benefits resulting from baptism in this life?—*A.* Many.

*Q.* 33. What are the benefits resulting from baptism in this life?—*A.* They are briefly comprehended in one sentence, viz. "*the answer of a good conscience toward God.*" 1st Pet. iii. 21.

*Q.* 34. In what does the answer of a good conscience consist?—*A.* In three things. First, the knowledge of the meaning of baptism. Second, a belief of the fact and import of the death and resurrection of Christ, to which baptism refers. Third, in the consciousness of our own minds, that we have voluntarily and intelligently obeyed the divine command. See Rom. vi. 1-6, 1st Pet. iii. 20-22.

*Q.* 35. Can any infant be conscious of these things in baptism; or can it afterwards reflect that it intelligently, voluntarily and cheerfully obeyed the divine command?—*A.* It is utterly impossible.

*Q.* 36. Is there, then, no way in which an infant can obtain by reflection or otherwise, the answer of a good conscience from baptism?—*A.* None.

*Q.* 37. Can an adult, when instructed in the import of baptism, receive any consolation from reflecting that his parents had him baptized when an infant?—*A.* No, unless it be a delusive consolation, for the answer of a good conscience can only be enjoyed, through an inward consciousness that the subject has intelligently and voluntarily obeyed a divine commandment.

*Q.* 38. How does any adult know that he was baptized in infancy?—*A.* By the report of others.

*Q.* 39. Is there any duty inculcated in the New Testament, that requires us *only* to have the testimony of others for our having performed it?—*A.* Not one.

*Q.* 40. Is there any promise accompanying our obedience to the commands of God?—*A.* Yes. "In keeping of them there is a great reward." Psalms xix. 11, Prov. iii. 16-18, xi. 18, xxix. 18, Heb. xi. 6-26, James i. 25.

Q. 41. Is there any reward accompanying infant baptism?—*A.* None—except “the praise of men.”

Q. 42. Is there any peculiar promise accompanying baptism?—*A.* Yes, “the promise of the Divine Spirit as a comforter.” Acts ii. 38, 39, xix, 2-7

Q. 43. Who were the first persons baptized after the dispensation of the spirit commenced?—*A.* The three thousand on the day of Pentecost. Acts ii. 40-44.

Q. 44. What was required of them in order to baptism?—*A.* Repentance or faith in Christ, which is inseparable from true repentance. Acts ii. 57.

Q. 45. What were the *immediate* duties of those baptized on that day?—*A.* Union with the church, and obedience to all commandments and ordinances.

Q. 46. How soon were the baptized added to the church?—*A.* “*That same day,*” “and they continued steadfastly in the apostle’s doctrine, in breaking of bread, in fellowship, and in prayers.” Acts ii. 41, 42.

Q. 47. Is this true of any infants after baptism?—*A.* No, it never was, nor in the nature of things can it ever be.

Q. 48. What is the necessary qualification to all parts of Christian practice?—*A.* *Faith.*

Q. 49. Is there no Christian duty to be performed without faith in the subject?—*A.* None.

Q. 50. Why so?—*A.* Because, “*without faith it is impossible to please God.*” Heb. xi. 6.

Q. 51. Can it then be pleasing to God to baptize or sprinkle infants?—*A.* No—seeing without faith, it is impossible to please God.

Q. 52. Can the infant itself in receiving this rite please God?—*A.* No; for it is destitute of faith.

Q. 53. How do you know that infants are destitute of faith?—*A.* Because they cannot believe in him of whom they have never heard. As saith the apostle Rom. x. 14, “*How shall they believe in Him of whom they have never heard.*”

Q. 54. But may there not be two kinds of baptism, one suited to believers, and one to infants destitute of faith?—*A.* No, for the scriptures speak only of *one baptism.*

Q. 55. Why did John baptize at Enon?—*A.* “Because there was much water there.”

Q. 56. Would not a few quarts of water baptize hundreds?—*A.* No; a few quarts might sprinkle hundreds, but could not baptize one.

Q. 57. Why did John baptize in Jordon?—A. Because there was much water there.

Q. 58. who appointed the sprinkling of infants?—A. The clergy.

Q. 59. When did sprinkling become general amongst Roman Pedeo-baptists?—A. The Pope in the year 1311 declared sprinkling or immersion as indifferent, either would do very well. But in England it did not become general till after the reign of Queen Elizabeth.

Q. 60. Why do they sprinkle the water upon the face?—A. Because, thus the clergy have ordained.

Q. 61. Why do they not sprinkle the foreskin seeing the Jews circumcised it?—A. Because it would be indecent and impolite.

Q. 62. Was not, then, circumcision indecent and impolite?—A. No; for it was commanded of God.

Q. 63. Can you give no better reason for sprinkling the face than that given?—A. No: the clergy have pitched upon it, and perhaps they had some reason for it.

Q. 64. To what is baptism compared in the New Testament?—A. "To a burial and resurrection." Rom. vi. 4-6.

Q. 65. Does sprinkling the face resemble a burial?—A. No.

Q. 66. Does immersing the whole person resemble a burial?—A. Yes; "We are *buried* with him in *baptism*."

Q. 67. Does a child carrying away from the preacher resemble a resurrection?—A. No.

Q. 68. How then is a resurrection exhibited?—A. After the subject has been immersed in water and completely overwhelmed in it; his rising up out of the water is an emblem of a resurrection.

Q. 69. Is baptism compared to any thing else in the scriptures?—Yes; to the regenerating influences and operation of the spirit of God; Hence we read of "*the washing of regeneration*" and of the "*baptism of the holy spirit*."

Q. 70. Is sprinkling an emblem of the operation of the spirit?—A. No.

Q. 71. What is there in immersion in water that is an emblem of the regenerating operation of the spirit?—A. The application of water to the whole person of the subject and the consequent "*putting off of the filth of the flesh*" is an emblem of the operation of the spirit upon the *whole soul* of man, affecting the understanding, will, and

affections, and the consequent "putting off" of the sins of the flesh," or the old man with his deeds. This, immersion beautifully exhibits, but sprinkling cannot.

*Q. 72.* How shall an illiterate man know the meaning of the Greek word baptism?—*A.* By inquiring how the Greek church practice this rite. It is certain they ought to understand their own language best.

*Q. 73.* And how does the Greek church administer this ordinance?—*A.* Even to this day they immerse every subject, in all climes, and in all cases in which they may be placed.

*Q. 74.* Has not immersion in cold water been a dangerous practice?—*A.* No: In the frozen regions of Russia and Canada, in the midst of the coldest winters; and in the warmest climates of the torrid zone, it has been practised without danger, but with manifest safety to the administrators and the subjects.

*Q. 75.* Why was sprinkling substituted for immersion?—*A.* To gratify the caprice, the pride, and the carnality of the human mind.

*Q. 76.* Why were infants baptized or sprinkled, seeing there is no such command or precedent in the Bible?—*A.* Why did the Israelites make a golden calf—Uzzah touch the sacred ark—and Nadab and Abihu offer strange and uncommanded fire upon the altar of the Lord? From the same principle, and for the same reason, was this practice first introduced.

*Q. 77.* Did you ever read of infant church membership?—*A.* Yes, in books of baptism, but never in the Bible.

*Q. 78.* What do you understand by infant church membership?—*A.* I understand the phrase to mean, that infants are members of the visible church.

*Q. 79.* Are there any directions given in the scriptures for the proper discipline and management of infant members?—*A.* None; the Bible knows of no such members: it addresses all members as equally qualified by faith and grace to attend to all the ordinary duties of Christianity.

*Q. 80.* Do we ever read of any members of the church, who are qualified for one or two of the ordinances of the church, and disqualified for attendance on the other institutions of it?—*A.* None.

*Q. 81.* Can infants, then, be considered as members of the visible church, seeing they are not qualified for the observance of the ordinances of it?—*A.* By no means.

Q. 82. Is Jesus Christ represented as king, of his kingdom or church?—*A.* Yes. Rev. xix. 16.

Q. 83. Wherein does the honor and glory of a king consist?—*A.* In reigning over a willing people; a people who love and esteem him, and serve him as volunteers; and in governing them in wisdom and justice.

Q. 84. Is Christ such a king?—*A.* Yes. Ps. cx. 1, 2, 3.

Q. 85. What is the character of his subjects?—*A.* They are said to be "*a willing people*"—"of the truth"—"*taught of God*"—"born from above," and "*true and faithful.*"

Q. 86. Are infants of such a character?—*A.* No; consequently cannot be subjects of his visible kingdom.

Q. 87. In what point of view are we to consider infants?—*A.* As inheriting an evil nature, "conceived in sin"—"brought forth in iniquity"—"prone to evil"—guilty and subject to death, the wages of sin. See Ps. lviii. 3, li. 5, Job. xiv. 4, John iii. 6, Ep. ii. 3.

Q. 88. Can any of them be saved who die before they are capable subjects of instruction?—*A.* Yes; by the merits and atonement of Christ.

Q. 89. Can we say how many, or whether all those who die in infancy are saved?—*A.* There is no revelation of the Divine will on this subject; they are in the hands of one who feels more tenderly for them than we can, and we should cheerfully resign them to him, as unto "*a faithful creator.*"

Q. 90. As our greatest concern is with them that live, how should we manage them during childhood, with regard to their spiritual concerns?—*A.* We should "bring them up in the nurture and admonition of the Lord"—that is, we should make them well acquainted with the scriptures of truth; make them commit to memory the most plain and striking parts of it, respecting their present state and condition, the character of God, and of his son Jesus Christ our Lord, and the doctrine of Christ; above all we should exhibit a good example before them, both in word and deed, and in their presence, as Christian parents, pray for them—for their illumination, renovation, and salvation—without endeavoring to *force* a profession of religion upon them, or the views of any particular party or sect. In every part of our instructions, and in relation to their whole deportment, we should deeply impress their minds with the view of a future state of retribution, and their accountability to God for all things committed to them, and by them thought

said or done. But let us leave it to God to make Christians of them, for if we attempt it, we shall spoil it.

Q. 91. Should we ever urge them to profess Christianity?—*A.* No. We should teach them what it is to be a Christian, and the awful consequences of rejecting the Gospel, and dying in infidelity, but leave it to their own conscience, when, and how, to profess Christianity.

Q. 92. Would the sprinkling of them in infancy, tend to accelerate their conversion—would it secure, that they ever would be Christians, or confer upon them any Christian benefit?—*A.* Not in the least.

Q. 93. Have not many good Christians had their infants sprinkled or baptized in infancy?—*A.* I make no doubt but there were, and there are still some good Christians in this practice.

Q. 94. But would you make this a reason, why you, who are convinced that the thing is a mere tradition of men, should practice it?—*A.* No; for then might you pray to the Virgin Mary, believe in purgatory, make the sign of the cross in baptizing, believe in the divine right of kings, swear to "the solemn league," believe the doctrine of consubstantiation and transubstantiation, go into a monastery, take the vow of celibacy, or have more wives than one. For some good men have done some of these things.

Q. 95. Is not the same action alike good or bad to all who practice it?—*A.* No: for there is a great moral difference betwixt a person performing an action, thinking it right, and one performing the same action, doubting of its propriety, or knowing it to be wrong. The former is a simple mistake, the latter a wilful transgression. James says, "to him that knoweth to do good, and doeth it not, *to him it is sin;*" and Paul, "he that doubteth is condemned if he eat," or act. Even civil law discriminates between the different degrees of demerit in the same action, arising from the knowledge and determination of the agent.—Hence we have different kinds of murder, and different punishments annexed to each, according to the circumstances of it.

Q. 96. Are there not two kinds of sins of ignorance?—*A.* Yes: there is an unavoidable ignorance, and a wilful ignorance. The former exists where the subject has no possible means of information, such as the Indian's ignorance of the Saviour; the latter exists where the subject might know, if he would avail himself of the means of

knowledge, which he possesses, such as the Pedo-baptist's ignorance of the true subject and action of baptism. Whatever excuse can be plead for the former, there is no extenuation of the latter.

**Q. 97.** If infant baptism be so evil a thing as is often represented by the Baptists; it appears strange that the Almighty should have tolerated its continuance so long and suffered it to extend so far with impunity: how do you account for this?—*A.* The Almighty has suffered many errors to exist for so long a time, yea for a much longer time. The whole system of Antichrist is now more than 1200 years old, and Paganism is several thousand years old. The future state only will exhibit the causes of this.

**Q. 98.** Do the Baptists believe that all *they* receive are born from above?—*A.* Yes: in the judgment of charity they consider them as *professing* what they possess; hence they are justifiable in baptizing them. But a Pedo-baptist cannot say, that, in the judgment of charity, he thinks all those he baptizes or sprinkles are Christians.

**Q. 99.** How do you view all Pedo-baptists with regard to this ordinance of baptism, can you, according to the scriptures consider them baptized persons, or do you consider them as unbaptized?—*A.* There is but one baptism, and all who have not been immersed in the name of the Father, Son and Holy Spirit, after having professed the faith of the Gospel, have never been baptized, and are now in an *unbaptized state*.

**Q. 100.** Why are many good people so much divided in their views of the scripture, seeing they have but one Bible, and all read it in the same language?—*A.* Because they belong to different sects, and have different systems, and they rather make the Bible bow to their own system, received by tradition from their fathers, than make their system bow to the Bible; or in other words, each man, too generally, views the Bible through the medium of his system, and of course it will appear to him to favor it. Just as if A, B and C should each put on different colored glasses, A puts on green spectacles, B yellow, and C blue: each one of them looks through his own glasses at a piece of white paper, and each concludes that he is right, not remembering that he has his spectacles on. Thus, to A it appears green, to B yellow, and to C blue. They begin to argue on the subject, and it is impossible for any one of

them to convince another that he is wrong, each one feels a conviction next to absolute certainty that *his* opinion is right. But D, who has no spectacles on, and who is standing looking on, during the contest, very well knows that they are all wrong, he sees the spectacles on each man's nose and easily accounts for the difference. Thus one professor reads the Bible with John Calvin on his nose, another with John Wesley on his nose, a third with John Gill on his nose, and a fourth with good old Thomas Boston, or the good old lights of Scotland. Thrice happy is the man who lifts the Bible as if it had dropt from heaven into his hand alone, and whose eyes are anointed with the true eye salve that he may see.

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### THREE ADDITIONAL ARGUMENTS.

I. THAT Infant Baptism did not originate until a very great defection took place in the Christian religion, appears further obvious from the fact, that schools were formed in churches as early as the close of the second century, for preparing *minors* for Baptism. The members of these schools were called "*Catechumens*," and were the children of believers or of those who were friendly to Christianity. These Catechumens were divided into four classes, according to their rank and attainments. The first class was instructed at home; the second was called "*Audientes*," because they were permitted to hear sermons; the third was called "*Genusflectentes*," because they were received by the imposition of hands kneeling; the fourth was called "*Competentes et electi*," denoting the immediate candidates for Baptism, at the next festival. Minors were admitted into this state by the imposition of hands, and the sign of the cross. After examination, they were exercised for twenty days together, and were obliged to fasting and confession. Some days before Baptism they went veiled, and it was customary to touch their ears, saying, *Ephatha*, i. e. be opened; as also to anoint their eyes with clay. (See Buck's Theological Dictionary, on the article Catechumens.) They were called Catechumens, from their being taught in the way of questions and answers to prepare them for Baptism.

The argument that I draw from the existence of the Ca-

techumens, is this—That, as the Catechumens were the children of believers, and of those favorable to Christian principles, and the intention of their being so classed was to prepare them for Baptism; it is abundantly evident that Infant Baptism was not practised from the beginning of Christianity; for, then, this preparative state, in order to Baptism, would have been impossible and unmeaning. As a fact still further corroborative of this argument, I would observe, that as soon as Infant Baptism became general, the Catechumen state expired, as no longer of use. Those who wish to become more fully acquainted with these Catechumens, I would refer to Eusebius and Du Pin.

2. A second argument against the Pede-baptists may be strongly urged from 1st. Cor. xv. 29; with regard to the import and mode of administering the ordinance. The words are, “else what shall they do which are *baptized* for the dead, if the dead rise not at all?” “Why are they then baptized for the dead?” This verse has often puzzled Pede-baptist commentators. It is, however, very plain, when we consider the apostle’s design, which, in the whole of this chapter, was to prove and illustrate the doctrine of the resurrection of the dead. The apostle’s argument stands thus—“How absurd must they appear who are baptized as an emblem of their resurrection from the dead, if there be no resurrection, seeing this ordinance is designed to set forth a resurrection, it must of course be an unmeaning sign, and those who submit to it must be sadly disappointed if the dead rise not.” But is there any thing like a resurrection *in infant sprinkling*?

3. A third argument against the Pede-baptist system, may be derived from the fact, that “*a limited commission implies a prohibition of such things as are not contained in it; and positive laws imply their NEGATIVE.*” The commission under which the apostles acted was limited, as every Christian will confess. The duties of those who act under it are pointed out, and indeed every creature must act under a limited commission, for the very term itself imports something committed from a superior, or from the supreme.

The items contained in any commission, are *all the things* which the commissioned are authorised to perform. If these were not the case, a formal commission is quite an unmeaning thing. Hence, the commission of a magistrate points out, and circumscribes the duties of his office; if

this were not the case, he might attend to the duties of the Sheriff, the Alderman, or the Legislator. Now his commission prohibits him from practising as a Legislator, and authorises him to act as a Justice of the Peace. In like manner the commission to baptize believers or disciples, prohibits the Baptism of others—yea, it *forbids* Infant Baptism as plainly as “thou shalt *not* steal,” implies thou must be honest, or as, “I have appointed the sons of Levi to minister in the service of the tabernacle” prohibits the sons of Benjamin or any other tribe, from ministering in those things. Unless Pedito-baptists can shew a new commission from Heaven, and confirm it by miracles authorising them to baptize infants, they should candidly give up their cause, for this last argument completely overthrows it; and if there was not a second argument in the world against their cause, in this respect, all their genius, learning and talents combined, are unable to remove it.



#### THE CONCLUSION OF THE WHOLE MATTER,

Thus have I at length arrived at the close of my essay, having experienced very many interruptions, from the variety of my avocations, and unexpected occurrences. I presume few books have appeared under more inauspicious circumstances, than the present: written hastily, an hour now, and an hour then, at the intervals of other unavoidable engagements; not so much as once transcribed, appearing in the plain garb of my first thoughts; and, owing to my distance from the press, the proof sheets not corrected by myself. To think, that under these circumstances, it does not possess many defects in style and arrangement, would be arrogating to myself more than the oldest authors and most experienced writers, could, in justice, claim. Conscious, however, of the justness of its contents, the plainness and evidence of the arguments exhibited in it, and the goodness of the cause which it espouses, I was induced to usher it into the public with all its imperfections on its head. Some typographical errors, in orthography and punctuation, in it, are to the generality of readers unimportant.

With regard to the spirit and temper of mind in which it was written, I can conscientiously say, it was that of

benevolence and candour. If any things ironical or acrimonious have been said, it has been owing, more to a genius naturally inclined to irony, which I have often to deny; than to a spirit of rancour or bitterness, which I am not conscious of possessing towards any party in Christendom: I sincerely pity, and cordially deplore the errors of my Pede-baptist brethren on this important ordinance; not only on account of the perversion of the ordinance, but also on account of its obscuring influence, and beclouding effect upon their views of the church or kingdom of Christ, its government, its discipline, and I might add, some of its doctrines.

If there be any doctrine or practice that a man may advocate in this day, and in our circumstances, without the fear of the stale charge of priestcraft or worldly interest, I presume it is the subject of the preceding discussion. The number and influence of those whose practice we condemn, are great and overwhelming, in this region at least, and therefore we enter the list, with fearful odds. Imperious circumstances have then constrained us to differ; for in their principles and practice we could never enjoy the testimony of a good conscience. Though this may be esteemed, and called, a great weakness by many, nevertheless it is a weakness of which we cannot divest ourselves. A good conscience we esteem the greatest and best estate.

With regard to those quotations, made to prove the persecuting tendency of our opponent's system, we have again to observe, they were not made with the design of exposing or exasperating our Pede-baptist friends, but to show them the dangerous tendency of their own principles. We entreat them to consider it in this light, and to remove all suspicion from themselves by disavowing a system, which to themselves never can be a profit, but a real and lasting injury. The arguments plainly stated in the preceding pages, are more than sufficient to convince any unprejudiced, or impartial person of the error we oppose.—Yea, the tenth part of the evidence would convince a person, on any other subject in which his present interest was obvious. But our own experience has long since convinced us, that it is very hard to convince a man against his inclination or his interest. Yea, in the same proportion as it is easy to convince him of any thing in which both his inclination and his present interest concur. We trust

that some will be convinced and edified in perusing this small treatise, but we are far from thinking that all will be convinced. There are many who will never see otherwise than they do, and these, no doubt, will raise the ancient cry, "Great is Diana of the Ephesians"—"Great is Diana of the Ephesians." Our Saviour himself, who spoke as never man spoke, convinced but comparatively very few. The work of conviction is God's own work; into his hands we resign it, in the assurance that as far as he pleases he will make this effort subservient to his own glory.

In this place I must observe, that I will feel an obligation to the man who will even endeavor, in a proper manner, to convince me of any error in this or in any other part of my religious belief; and I pledge myself fairly to confess, and publicly to own, my conviction, when it shall have taken place. At the same time, if any man shall attempt to pervert or misapply the arguments herein stated, in such a way as to merit notice, he may expect, should his efforts reach my eyes, to undergo an investigation suited to his character and efforts. This justice requires, and it would be unjust to deny it. To him that is determined to hold fast his present views, whether right or wrong, I beg leave to address a few words: Friend, if I may call you such, for such you are not to yourself, permit me to ask you the reason of your determination: your honor, your respectability and your interest among men require you to do so. Is this the language of your heart? Be it so—you shall have your reward: men will praise you; they will call you a steady man, not notionate, not whimsical—they will support *your* interest while it comports with *their own*. What of this if you are in an error? will these things comfort your soul now? Will they animate you on a death-bed? Will they embolden you in the day of judgment? Will the judge say "Well done good and faithful servant?" No, no, what you now call *an honor* will then be your shame; what you now think a *respectability* you will then account a *disgrace*, and what you now esteem an *interest* will then be your *ruin and eternal loss*. They who *now* praise you, will *then* reproach you—yea, what is infinitely worse, you will reproach yourself. The man, perhaps, you now despise, you will then envy, and you would think a world too little, a world of fame, of honor, and of wealth, too little, to give in exchange for your soul. Think, O think, of the madness of

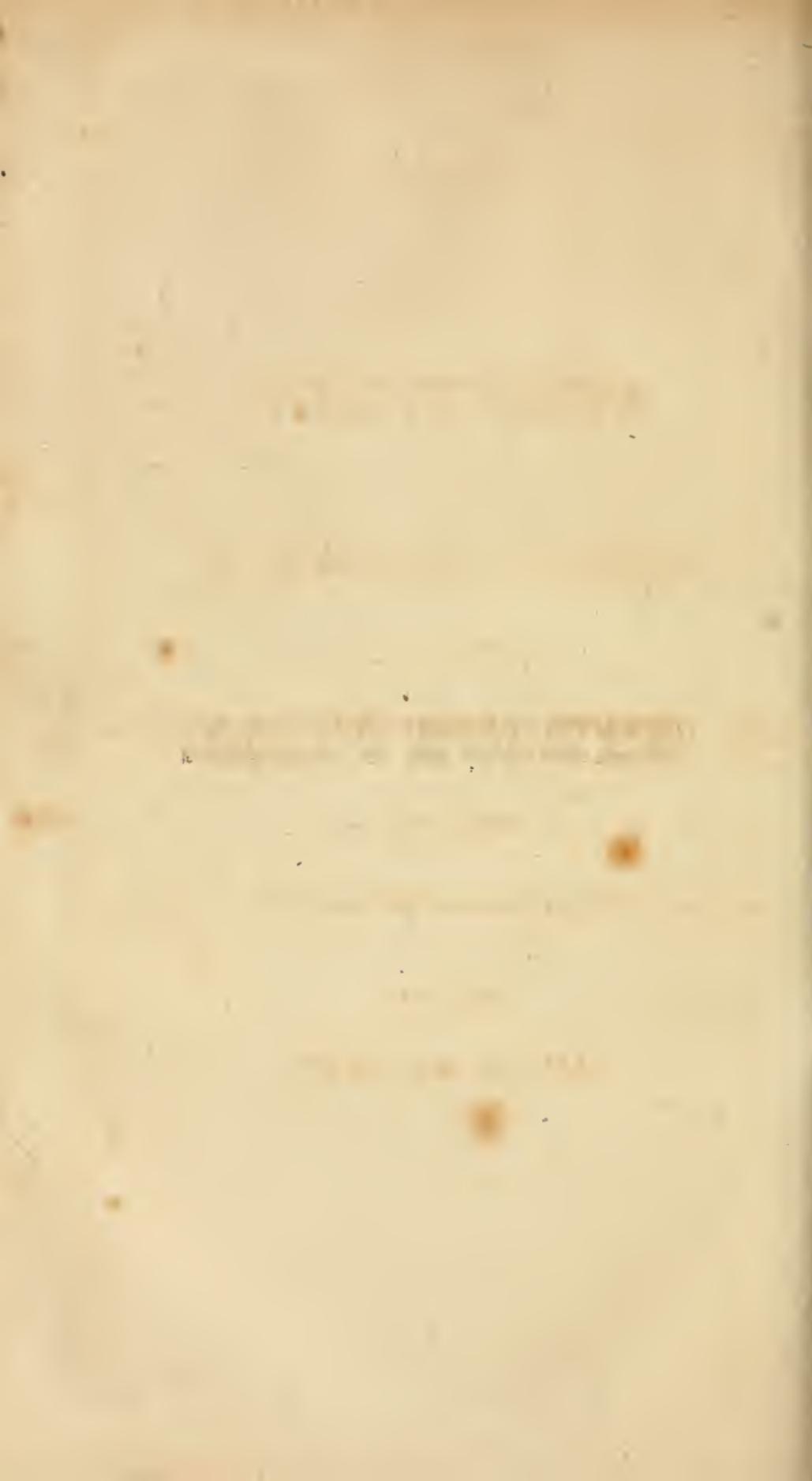
your determination, of the awful experiment you are about to make, and while it is called to-day, harden not your heart.

To you who are halting betwixt two opinions, I would say, "*Read your Bible.*" Trust not in man, nor in the son of man, in whom there is no stay. Man, in his best estate, is altogether vanity—and most of those to whom you might look for counsel, have passions, prejudices and interests, perhaps, not subordinate to the will of Heaven. When you have read the preceding pages, place no implicit confidence in them; though I may be very certain in my own mind of their truth, that will not make them true to you. Again—I say, place no implicit confidence in them, but read your Bible—the New Testament of the Lord and Saviour reveals his will, *his whole will*, concerning his own kingdom. What you read there, believe and practice. Think not that I speak of Baptism alone; that is but one part, one small part, of his will. And if you believe, that there is a God, "who is a rewarder of them that diligently seek him"—who giveth liberally and upbraideth not—ask, and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you—act according to your knowledge. "Obey the truth"—"hold not the truth in unrighteousness." Fear not the frown of man—if God be your friend, who can be your foe!

The Bible, best of books. The perfect gift of Heaven. Happy is he who meditateth thereon day and night. Not the gold of Ophir, not the precious things of time, compare with it. The oracles of Heaven. In them is disclosed the full fountain of everlasting love—the counsel of peace, redeeming grace—the unsearchable riches of Christ. The Bible opens a door of hope in Heaven, it banishes despair, it enlivens the drooping spirit, it illumines the dark valley of the shadow of death, and gives us a view of the holiest of all. To read, to understand, to believe, and to practice it—this is salvation; this is life eternal; this is the gift of God. Read it devoutly, and devoutly practice it. Compare things spiritual with things spiritual, and remember the words which you there read, will judge you in the last day. "Now unto him, whose word it is, be glory in the church, through Jesus Christ, now, and world without end." Amen.



**STRICTURES.**



# STRICTURES

ON

## THREE LETTERS

RESPECTING

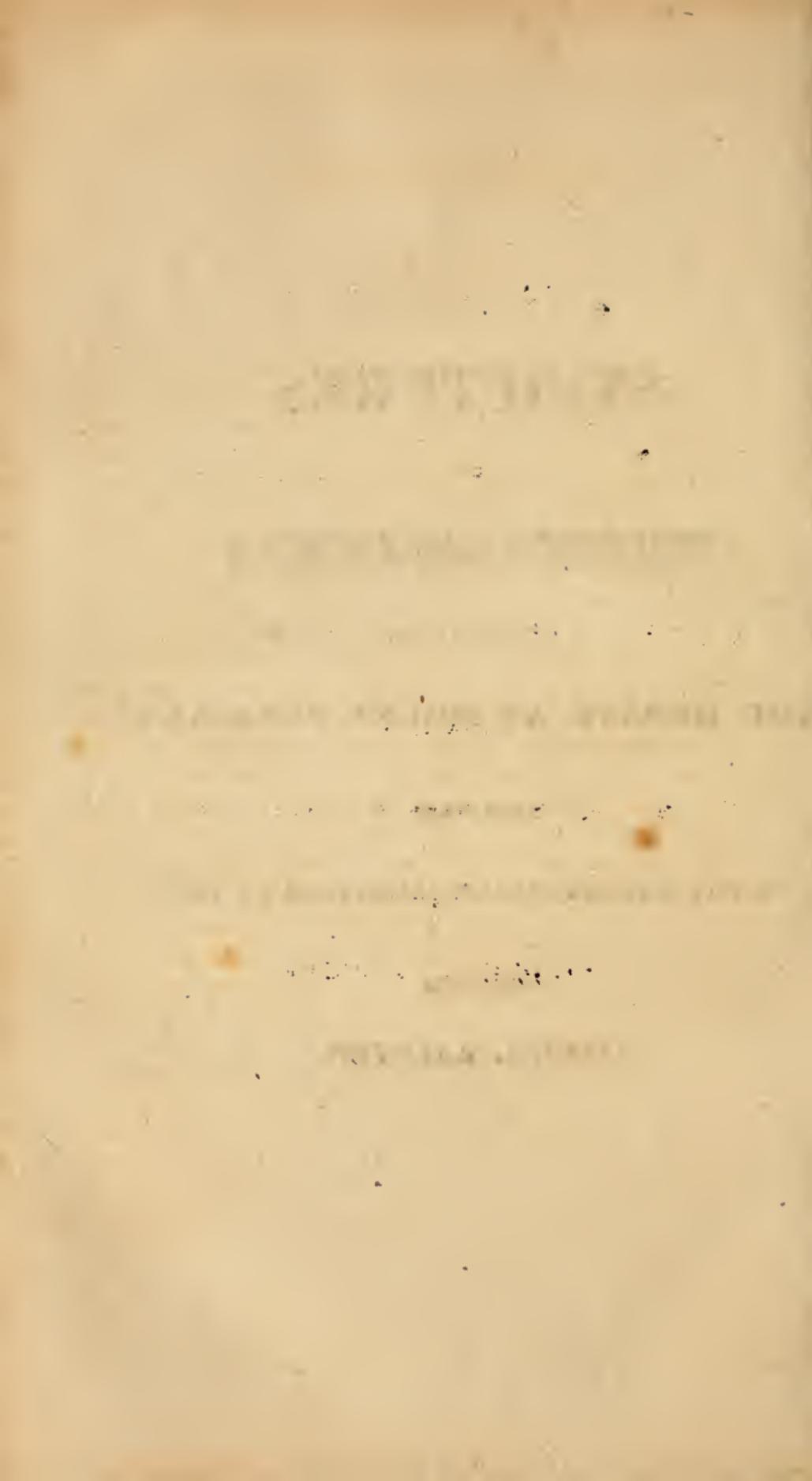
THE DEBATE AT MOUNT PLEASANT,

PUBLISHED

IN THE PRESBYTERIAN MAGAZINE IN 1821:

SIGNED

SAMUEL RALSTON.



## STRICTURES.

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MANY reports have been in circulation respecting the Debate at Mount Pleasant. Before that Debate took place, much was said concerning the superlative abilities of Mr. Walker. It was asserted that "he was one of the brightest ornaments of the Secession sect." But, alas! such is the caprice of mankind, such the instability of popular opinion; that it is now agreed on all hands, that Mr. W. is even below mediocrity; and, what is still worse, it is reported that he came to the stage of debate "totally unprepared." This is ungrateful and cruel. That those of his own views, and especially of his own sect, should thus reward his zeal and efforts in their cause. Besides, who, on his side of the question, *since* or before that Debate, has done better? Or who *can* do better? For our own part we sympathize with Mr. W. and do not rate his talents, nor his industry so *low*, as either his quondam, or his present friends seem to do. We think it an act of extreme unkindness, on the part of his professed friends, to attribute the refutation of the Pedo-baptist arguments to the incapacity or negligence of Mr. W. Is there no man in all the hosts of Pedo-baptists of greater capacity and industry than Mr. W.? If there be, let the cause be maintained, and let not Mr. W. bear all the blame, as if the *whole cause* rested on him.

The other Pedo-baptist sects console themselves that their party could have done better than the Seceders. Yes, says the Presbyterian, if some of our "Divines" had taken it up—Yes, says the Catholic, if some of our Doctors had taken it up, you would have heard and seen another issue of the controversy. Thanks be to their clemency! Their moderation is known unto all men.

But, be it known unto all men, that Mr. Samuel Ralston, a teacher of Presbyterianism, has undertaken to review, and has actually finished a Review of the aforesaid Debate, comprised in three short letters, published 350 miles from

Mount Pleasant. This Review is to be found safely deposited in the archives of the Presbyterian church, edited in Philadelphia, under the inspection of twelve "Divines;" resembling numerically the twelve apostles, with one small difference, viz. the twelve apostles had all *one and the same title*, but these twelve divines are not equally divines, for seven of them are "*Reverend Doctors of Divinity*," while five of them are only "*Reverend Divines*." Amongst those few to whom I have disclosed the secret of the said Review, a diversity of opinion prevails with regard to the reasons inducing Mr. R. to deposit his Review in Philadelphia. Some think that he was afraid to publish any thing upon the subject, until it should be inspected by seven Doctors of Divinity and five Rev. Gentlemen. Others suppose that it was because the times were hard, and he was afraid to risk a dollar upon the sale of his Review, and by having it published in the magazine he could have it done free of expense. A third class are so uncharitable as to suppose, that Mr. R. wisely calculated that his Review would be in more credit abroad than at home, and especially where the Debate was least known. It is, however, most probable that all the above considerations co-operated on the mind of Mr. R. and induced him to this method.

After considerable trouble I succeeded in obtaining a copy of the said Magazine, and have kept it in circulation to a considerable extent, both among those who agree, and those who disagree with me in opinion. This Review, like many things of the same kind, resembles the rower in his skiff, who, while he looks one way, rows another. Mr. R. had his eyes fixed upon the support of the Pedo-baptist cause; but, I am much mistaken, if his Review has not, ultimately, a very different effect. Let us now turn our attention to the Review.

Mr. R. in the conclusion of his third letter, p. 548 of the magazine, says—"It is highly probable that he (to wit, myself) will reply to these letters, and I," says he, "would just conclude by observing, that should I reply to him it will be upon the following conditions only—1st That my arguments are to be met and combatted by the word of God or sound logical reasoning." Reader, bear this *condition* in mind, and let us take a sample of Mr. R's "arguments" and "sound logical reasoning." It is to be supposed that he who prescribes such a condition to his respondent,

would, doubtless, have exhibited in his Review, a specimen of sound logical reasoning, and a great regard for the word of God. A few quotations from Mr. R's Review will, however, furnish another proof, how much easier it is to prescribe good conditions than to follow them. Page 264, he says, "From a review of this whole system, as a father of a family and with the bible before me, I must say of such Baptists, and of their system," "O! my soul come not thou into their secret, into their assembly mine honor be not united!" This is no apostrophizing—this is sound logic!! "There are Baptists," says he, "who I am persuaded abhor some of his principles as much as I do." Powerful logic. "Divide et impera." "Those Baptists who have embraced the whole of Mr. C's system, degrade the Old Testament dispensation of grace"—"Paul foresaw that in future days such bold and unscriptural assertions would be made for the purpose of supporting a favourite system." Mr. R. this is quite convincing reasoning! "It is no doubt a matter of surprize to you, that he should have the *effrontery* to contradict Stephen," page 251. Surprising politeness! "This last part of the reply is not only a quibble but a sorry quibble," page 255. "So intent is Mr. C. on degrading Jews and Judaism"—"There must be something *rotten*, rotten to the very core, in that system, to support which, compels a man to pour contempt upon the church of God," page 255. "No man of common sense would have had the hardihood to bring it forward again, and its re-appearance in Mr. C's book is a proof to what miserable shifts he is reduced to support his system," page 261. "The same *inexcusable ignorance*, or *unblushing sophistry*, is also manifested in his answer," page 262. "I will throw his proofs into the form of a syllogism, that the reader may at one glance, see them just as they are, in all their shameful nakedness"—"There must be something radically unsound in that system that has recourse to such shameful sophistry to support it"—"Mr. C. brings forward the objection with an air of ridicule bordering on rancorous malevolence," page 263.

I think, reader, you must allow that the above condition comes with a very good grace from Mr. R. after giving us such rare specimens of sound logical reasoning, and regard for the Divine word. You must also grant that it is quite equitable, that Mr. R. should have the *exclusive* right of apostrophizing, and of asserting what he pleases, and in-

whatever style he pleases; but on condition that he reply to me, I must not do as he has done. It is a good rule that works both ways, and, therefore, on his condition, I would be excusable in passing him by in silence. The preceding extracts are a few specimens taken from the first letter only; were I to extract all such from his three letters, they would dwindle down to the size of something unworthy of notice, on other accounts. But as Mr. R. is considerably advanced in years, and as old men are apt to claim some peculiar privileges from which they would exempt the young; we shall have to concede to Mr. R. the right of asserting without proof, of misrepresenting without contradiction, and of apostrophizing without imitation; then, with these powerful auxiliaries on his side, we must enter the field with pure, sound logic alone. Be it so, allow me the Divine word and the use of sound argument, I ask no more; Mr. R. may avail himself of all other means, only that I shall occasionally remind him of it.

Having given a few of Mr. R's apostrophes and gratuitous declamations from his first epistle, I proceed to notice a few of his MISREPRESENTATIONS.

*Misrepresentation* 1st, page 251. Mr. R. says, "Mr. C. for very prudential reasons, as respects his system, has *entirely* overlooked in that catalogue of covenants which he has given us in the appendix to his book, another, and distinct covenant recorded Gen. 15." Now it is *not* so that in my catalogue of covenants in the appendix, I have "*entirely* overlooked" the covenant Gen. 15. See appendix, pages 157, 169. In both pages, I have not *entirely* overlooked Gen. 15. But I have not made it, as Mr. R. would insinuate that it is, a separate and distinct covenant. For it is not *distinct*. Its only promise is, v. 18, "unto thy seed have I given this land, from the river of Egypt, to the great river, the river Euphrates." And this is not distinct from Gen. 17, or from the covenant of circumcision, for this same promise is engrossed in it; see verse 8. And what *prudential* reasons I could have for overlooking it are known only to Mr. R; for there is not a promise of a *Messiah* in either the 15th or 17th chapters of Genesis—nor of a blessing that was not *temporal* in its very nature.

Here I may remark, that Mr. R. seems not to understand the difference between temporal and spiritual, for he insists, page 250, that the Jews, having the oracles of God committed to them, was a spiritual, and not a tempo-

ral privilege. Now when the words *temporal* and *spiritual* are used as a contrast with regard to blessings, (which indeed, though a common, is not a proper contrast, for the proper contrast of temporal, is eternal; and of spiritual, is carnal or natural) *temporal* denotes those blessings which do not change the soul of man, nor convey to it any blessing that shall be commensurate with its existence. But *spiritual* denotes that the blessings affect the soul of man permanently: as for instance, the regenerating influences of the Holy Spirit, pardon of sin, justification and eternal life, are spiritual blessings, and will, for ever, affect the soul of man. But the having of the oracles of God, or the Jews having an exclusive right to the national adoption, the worldly glory, the covenant of circumcision—of the priesthood of Aaron—of the sceptre of Judah; the giving of the law, the service of the *worldly* sanctuary, and the promise of good things to come through them, are not *spiritual*, but *temporal* blessings; for all these blessings belonged alike to all the Jewish nation, equally to them that perished as to them that were saved. Now the covenant of circumcision did not convey to one infant, under it, any spiritual blessing; neither regeneration, justification, pardon of sin, sanctification or eternal life: of this the whole nation is a proof; and *whatsoever circumcision was to one infant, it must have been, by virtue of the covenant, the same to all*. It was the same to Ahaz as to Isaac. In a word, there is nothing that is merely external, how good soever, that can with propriety be called a spiritual blessing. Thousands have, and do read the oracles of God daily, whose spirits shall not enter into life; whose spirits receive no real, no permanent blessing, consequently, no spiritual blessing from them. We again repeat that the blessings of the covenant of circumcision were temporal, every one temporal. When Mr. R. next takes his pen, let him, if he can, *shew any one spiritual blessing communicated by circumcision to all, or to any of the infant seed of Abraham*.

*Misrepresentation 2, page 251.* Mr. R. affirms that I “deny that there was a visible church in the world until the day of Pentecost.” He refers to no page in the Debate, nor could he, for there is not such a declaration in the whole book. Nay, so far is the above from fact, that I again and again speak of a visible church in the world from Moses’ time to the day of Pentecost. Page 26, I called

the Jews God's people, and spoke of their visible church state: so also in pages 40, 41, 43, 44, 53, 98, I spoke of the Jewish church, and of their visible church state; and repeatedly contrasted the Jewish church with the Christian church—Yet Mr. R. affirms, that I denied there was a visible church on earth till the day of Pentecost!!

*Misrepresentation 3*, page 251. "It is, no doubt," says Mr. R. "a matter of surprise to you, and to others who read your Bibles, that he should have the effrontry to contradict Stephen, who told the Jews that Moses was in the church in the wilderness," Acts vii. 28. I must say, that it is a matter of some surprise to me, that an old man, and a preacher too, should not have learned to pay a greater regard to veracity. See Debate, page 40, where I expressly said, "Now I will cheerfully admit the testimony of Stephen in all its force; and I will call the congregation of Israel in the wilderness, a church." Preachers are not more remarkable for veracity than most other men; yet, seldom do we find them so much off their guard as Mr. R. generally is, in his Review.

*Misrepresentation 4*, page 254. Mr. R. states that, "Mr. C. says the good olive tree was the Jewish nation, but not as a church of God, for this he denies"—Where Mr. R.? In what page?—no where in my book. You dreamed it Mr. R. I no where deny that the Jewish nation was a church of God. The Jews are called "the congregation of the Lord"—"his people," and why not a church or congregation of God. But Mr. R. there is a great difference in meaning, to those who understand language and holy scripture, betwixt the phrase, *a church of God*, and the phrase, *the church of Jesus Christ*. If Mr. R. will consult Mr. Murray's English Grammar on the English articles; perhaps, he will learn that it is, "no quibble, no frivolous distinction" to say that there is a difference between the phrase, *the son of the king*, and the phrase, *a son of the king*, or *a son of a king*. There is a vast doctrinal difference, as well as a plain grammatical difference, betwixt asserting that the Jews were a church or congregation of the Lord, and saying that they were *the church of the Lord Jesus Christ*. The former I assert, the latter I deny. If we should lay no stress whatever upon the articles, the difference of meaning, by the addition of one suitable epithet, necessary to express the scripture doctrine upon this topic, would be immense. The Jews were the *typical*

congregation or church of God, but Christians are the *real* congregation or church of God. On this subject, as well as on every other of which the New Testament treats, we prefer to use those distinguishing names which the spirit of God has adopted, in preference to those which men have recommended. The New Testament calls the Jewish state, "the commonwealth of Israel," and when all Israel was assembled in the wilderness they were called by Stephen the church or assembly in the wilderness; but the Christian community is called "the church of God—purchased with his blood"—or the church of Christ called by his grace, and sanctified by his spirit.

*Misrepresentation 5*, page 256. Mr. R. declares that, "Mr. C. says the church of Christ is built upon the apostles alone." Where? In what page do I say that the church is built upon the apostles alone. This is another of Mr. R's dreams.

*Misrepresentation 6*, page 261. Mr. R. writes, "Mr. C. has another argument against Infant Baptism which he pronounces in page 30, and elsewhere, to be unanswerable, and as settling the point at once. It amounts to this. The scripture direction respecting Baptism is, believe and be baptized, but infants are incapable of believing therefore they are not to be baptized." Now, Mr. R. why did you not quote my words? but you could not, for there is no such thing pronounced in the 30th page—no, nor in any other page, as you have stated it. The argument above stated is a good one, though in its attendant circumstances misrepresented by Mr. R. But Mr. R. wished to bring it forward in this form, in order to shew his ingenuity in proving infant damnation from it. His words are, "a syllogism constructed on this plan will prove that all infants shall be damned. For instance the scriptures tell us that he that believeth shall be saved, and he that believeth not shall be damned; but infants are not capable of believing, therefore they shall be damned. It may answer every purpose," continues Mr. R. "at present, just to observe that when the scriptures say he that believeth not shall be damned, and where they speak of faith as prerequisite to Baptism, they speak of adults only;" and where Mr. R. do they speak of infants only? But let Mr. R. finish his remark—"and to include infants in such passages" (as speak of adults) "betrays unpardonable ignorance in any man." We believe so Mr. R. But now let me ask you, who includes

infants in either?—*We do not.* We believe that such passages respect only those capable from age, of believing: consequently, we oppose Infant Baptism. To use Mr. R's own words, we say "when the scriptures speak of faith as prerequisite to Baptism they speak of adults only," or of those capable of believing. But Baptism is no where enjoined upon any without faith or believing or repenting—therefore, it is no where enjoined upon infants. So that, in fact, Mr. R. states the premises, the legitimate conclusions thence resulting, entirely defeat his own system. The scriptures, moreover, say *something* of infant salvation, but they say *nothing* of Infant Baptism. So that Mr. R's theory is out at another corner.

*Misrepresentation 7*, page 259. Mr. R. represents me as, "the man who tells us that on the subject of Baptism *He defies all Christendom*"—This is another glaring falsehood—see Debate, page 114, where I say, that I challenge all Christendom to disprove *one fact* concerning the origin of Infant Baptism, and that, a historic fact too. I ask the reader, partial or impartial, is there not an essential difference betwixt saying, that I challenge all Christendom to disprove a certain fact, and that upon a whole subject I defy all Christendom. Suppose Mr. R. had challenged all Christendom to disprove that the Greek word *anthropos* signifies *man*, and that I had represented him "as the man who tells us, that on the subject of the Greek tongue *he defies all Christendom.*" I must be supposed to be either a fool, or a person destitute of veracity.

*Misrepresentation 8.* In my quotations from Ecclesiastical history to show the nakedness of infant sprinkling, I mentioned the wild and fanciful notions of those fathers who were eminent in those periods when Infant Baptism originated. Mr. R. admits of their fanciful theories, but misrepresents my design. Hear himself, page 263. "But what if those fathers," says he, "held some errors and fanciful theories. Does it follow that they are not competent and credible witnesses of facts, that happened in their day?" Now, what is the language of this, but that I had represented them as *incompetent and incredible witnesses of facts.* That this is a gross misrepresentation will appear by turning over to page 110, which saith, "the most orthodox of the fathers were full of wild notions and extravagant fancies that would dishonor the lowest grade of Christians amongst us. Many of them were no doubt good men and

*faithful witnesses of facts*; but they held many puerile opinions."—What shall be done unto thee, O thou false pen.

The preceding instances of misrepresentation are but a few, selected from Mr. R's first letter. Were I, formally, to notice all the misrepresentations in the three letters, it would swell my strictures far beyond their intended limits. These will suffice to put the reader of the letters on his guard, and they must convince the impartial, how little confidence can be reposed in Mr. R. as a reviewer. I presume not to say, whether Mr. R. intended or did not intend to misrepresent and mistake my views. I leave this to his own conscience, and to the Judge of all to decide. But he must have done it intentionally or unintentionally. On either hypothesis he is unworthy of credit as a reviewer. For if intentionally, he is unsound at the seat of all moral and Christian life; and if unintentionally, his mental faculties are not capable of discerning the meaning of plain English, much less of assuming the office of a reviewer.

I proceed next to notice a few of Mr. R's wild and fanciful *assertions*. By assertions here, I mean propositions stated without either proof, or an attempt to prove them, and such as I have not ranked under the preceding heads.

Assertion 1st, page 250. Speaking of the covenant of circumcision Mr. R. asks, "What was that covenant or dispensation? I answer," says he, "it may be called an ecclesiastical covenant, or a covenant whereby Jehovah was pleased to bind himself by the seal of circumcision to send a Redeemer into the world, of the family of Abraham."—This is Mr. R's capital assertion, for on it, he predicates all his theory. He censures Mr. Walker for viewing the covenant of circumcision, as the covenant of grace; and as he saw that Infant Baptism could not be maintained on that hypothesis, he takes *new ground*, and with all firmness declares Mr. W. was mistaken. Mr. R. has made a notable discovery, viz. that it was not the covenant of grace, but an "*ecclesiastical covenant*." The reader may, perhaps, be curious to know on what grounds, or by what authority, the name which the Holy Spirit gave to this transaction is set aside, and a new name imposed on it. If he will turn over to the above page of the Presbyterian Magazine he will find, that the "*Rev. Samuel Ralston*, in the 19th century, has discovered that the covenant made with Abraham, Gen. 17th, called by the Spirit of God the

covenant of circumcision, was in fact an ecclesiastical covenant. Yes, indeed, a church covenant, or a covenant on which the church of Christ is established. If he should hesitate, on receiving this modern discovery of that which was hid, not only from patriarchs and prophets, but also from all the apostles of Christ; let him remember that he rejects the authority of the Rev. Samuel Ralston. And as Mr. R. cited no other authority than his own genius, it is to be fairly presumed, he deemed his own "*I say so,*" quite sufficient. If there was any possibility of confounding Mr. R. methinks we have a rare opportunity now: But it is a hopeless attempt, to endeavor to confound a writer that could command such astonishing talents of misrepresentation, as his first letter exhibits him to be possessed of; and who considers apostrophes, and assertions, as paramount to sound logical reasoning and the word of God. But as David slew Goliath with a stone, we are encouraged to make an attempt contrary to all appearance of probability. We shall therefore venture to ask Mr. R. a question or two on his *capital assertion*, viz. *That the Covenant of Circumcision was an ecclesiastical covenant.* Quest. 1st. Pray, Mr. R. how could a covenant that promised nations and kings, and not churches, be called a covenant of churches, or an ecclesiastical covenant.—This question you may conveniently answer by saying that it was *national churches* and kings as the heads of them which were promised; and that the national church of Scotland, which is the mother of your own church, is one of those churches, which grew out of this ecclesiastical covenant. But should you adopt this as an answer to the question, I will then request you to do a greater work than the sons of men have yet done; viz. to prove, that a national church is a church of Christ. This is what Samson, who slew the Philistines, and caught the foxes, could not do. Quest. 2d. How could the most High be said "*to bind himself*" by the seal of circumcision, to send a Redeemer of the seed of Abraham into the world, when such a thing is not once mentioned, nor even hinted at, in the whole of that transaction; nor, indeed, is such a thing covenanted, by the seal of circumcision, in the whole Bible?

Unless Mr. R. can satisfactorily remove those difficulties to his fanciful theory, his system deserves no more credit from a Christian, than the reveries of Pythagoras. Such being the basis of Mr. R's theory of Infant Baptism,

it is not strange, that in raising the superstructure, he should soar so high in the regions of fancy, and so often descend to *ipse dixit*s, and, *I say so*, as the highest proof of which his theory is capable. We request the reader to bear in mind, that Mr. R's theory of Infant Baptism rests upon this capital assertion, without the shadow of proof.

Mr. R's second grand assertion is taken from Peter Edwards, p. 251—"Infants were introduced into the Jewish church by circumcision." This Mr. R. says is a part of "a plain and simple logical process by which P. Edwards proved the right of infants to admission into the Christian church."—"That infants were introduced into the Jewish church by circumcision," comes sanctioned by the conjoint authority of Messrs. Edwards and Ralston. But whence is the scripture proof? Besides, if infants were introduced into the Jewish church by circumcision, then it follows, that as females once being infants as well as males, and not having been subjects of Mr. R's initiatory rite, were never members of the Jewish church. If circumcision was the door by which infants entered into the Jewish church, it is evident women were not members of it. It is true we may get rid of this difficulty by a recent discovery of a brother teacher of Mr. R's in the state of Ohio, who proved to a demonstration that females were circumcised as well as males. But Mr. R. by what initiatory rite were infants brought into the church from Adam to Abraham's time?—Surely not by circumcision. How then? "*By sacrifice.*" Yes by sacrifice. If not by sacrifice, according to Mr. R. they were not introduced at all; his words are, when speaking of the patriarchal age—"sacrifice the only mode of initiation," page 253. This plain and logical process, to prove infant membership, has two great chasms in it—1st, no infants in the church for 2400 years—2d, no females in the Jewish church, if circumcision were the initiatory rite.

Assertion 3d. Mr. R. next asserts that in Abraham's time, "the privileges of the church were also enlarged by the appointment of circumcision as a mode of initiation for the males; infinite wisdom seeing that the ancient mode of sacrifice answered all the purposes to the females—females as well as males being permitted to eat of the sacrifices!" Glorious enlargement of privilege, a new mode of getting into the church by the painful rite of circumcision!! When a man ventures into the mists of conjecture, we require a winged horse to follow him; sacra-

fice now becomes an initiatory rite, and is quite sufficient for females, but insufficient for the males!!!

Mr. R. in the two subsequent pages, is so much in the indicative mood, so full of the spirit of asserting, that to quote all of his assertions would be to transcribe both these pages. He becomes very eloquent on the following quotation from some page of the Debate, viz. "Judaism and Gentileism are both distinct from and essentially opposite to Christianity." These words are to be found somewhere in the Debate, and although with Mr. R. they are almost blasphemy, we are bold to support them. That the religion once instituted by the Creator amongst the Jews was excellent of its kind, and wisely adapted for the accomplishing of the object for which it was introduced, we presume not to deny; but as it was only instituted "*till the seed should come, to whom the promise was made;*" when that seed came "*it vanished away.*" And, even before it vanished away, it was so mixed with Pharisaism and Sadduceeism, so corrupted with the traditions of the Elders, as some sects of professed Christians are now, that that form of religion was worse than mere Gentileism; for when they had gained a proselyte from among the Gentiles, they made him more the child of hell than he was before. By Judaism, in this sense, we mean that form of religion which was believed in, and practised by the Jews, in the days of the Messiah—of which his betrayers and murderers were—of which Saul of Tarsus the persecutor was, and of which, when the instituted rites were vacated and abolished as no longer obligatory, the apostle Paul so speaks as to justify my words above cited. He calls it "*the ministration of death and condemnation*"—"weak and beggarly elements"—"*carnal commandments imposed upon them till the time of reformation*"—"a yoke of bondage"—and at best it was but "the shadow of good things to come" and "*made nothing perfect.*" And so repugnant to Christianity was circumcision, yes, *that circumcision*, of which Pedo-baptists make so frequent mention, and on which Mr. R. and his brethren lay so much stress, that Paul declared solemnly in the following words, Gal. v. 2, "Behold, I, Paul, say unto you, *if you be circumcised Christ shall profit you nothing.*" This is surely equivalent to what I have said, viz. that Judaism is distinct from and essentially opposite to Christianity." This we know is an unpleasant truth to Mr. R. who would

have Baptism to come in the room of circumcision—yes, in the room of circumcision!!—of that circumcision which Paul declared would, to those that were subject to it, since Christ came, *make Christ of no effect*. This same Paul declares, that “whosoever is circumcised is a debtor to do the whole law.” Now Mr. R. you must admit that if Baptism came in the room of circumcision, it must fill the room of it; and of course all that are baptized now, in infancy, in room of circumcision, are debtors to do the whole law. We believe Mr. R. there is but one way you can surmount this difficulty to your system, and that is, by mounting your Pegasus and flying off into the eccentricities of the orbit of fancy. And this is quite easy for him, who can tell us that Baptism came in the room of circumcision, and that it did not come in the room of it; that Baptism was prefigured by circumcision, and that circumcision was a type, and again, that it was not a type of Baptism!!

But to resume the subject of the *essential* difference of Judaism from Christianity; this subject so fatal to Presbyterianism. I would adduce one fact in support of the *essential difference*, a fact imperatively calling for consideration, viz. That the Jew as well as the Gentile must be the subject of conversion, before he could be admitted into the Christian church. *His circumcision was of no consequence to admission into the church.* Gentile and Jew were equally concluded in unbelief, with relation to the Gospel, Rom. xi. 32—Paul preached to Jew and Gentile the self same doctrine of repentance towards God and of faith in the Lord Jesus Christ. Without professed repentance and conversion, *not one* of the seed of Abraham, under the covenant of circumcision, was admitted into the Christian church. Had a Jew come to Paul saying, “mine are the covenants of promise, the adoption, the giving of the law, the worship and service of God, the sanctuary; mine is circumcision, therefore, Paul, you must baptize me;” what would Paul have said?—What did he always say? “*repent and be converted,*” for, “except a man be born of water and of the Spirit he cannot enter into the kingdom of God”—“*believe and be baptized.*”

*We challenge Mr. R. to produce one instance of a Jew being admitted into the Christian church, from its first exhibition on the day of Pentecost, without professing repentance or conversion.* If Mr. R. cannot do this, as we are sure he cannot, what avail a hundred volumes of

theories, and conjectures, and assertions and romance; upon the similarities, and congruities, and expediences of covenants, and states, and dispensations, and privileges. If it required a Jew, as well versed in Judaism as Nicodemus, to be born again, before he could even see or understand the doctrine of the kingdom of God, and if it required *no more* of Dionysius the Areopagite, I am at a loss to perceive the difference of being born under, and of not being born under, the covenant of circumcision, with regard to admission into the Christian church, or to the apprehension of its doctrines. I will be yet more "blasphemous" in the apprehension of Mr. R. and some others, and say that Judaism in the mode of its existence, in the apostolic age, was, in its effects and practical bearings, more averse from Christianity than sheer Gentileism; and, that publicans and harlots entered into the kingdom of heaven, before the most accomplished Jews. Again, the character of the Jews, infatuated with religious pride, and blended zeal, as depicted by a converted Jew, exhibits, in awful colors, to what extent of crime a people may be led, under false notions of hereditary privileges, mistaken covenanted blessings, and sectarian zeal; his words are—"The Jews both killed the Lord Jesus, and their own prophets, and have persecuted us, (Christians) and they please not God, and are contrary to all men." Such were the circumcised ones; those who had *lawfully* obtained the seal of circumcision; and such was the whole nation, with the exception of a very small remnant, that were *regenerated* and brought into the Christian church. Let Mr. R. and every other Pede-baptist blush, when they plead for the admission of infants into the Christian church, upon the footing of the covenant of circumcision, when they cannot produce *one solitary instance* of one of Adam's race admitted into the Christian church, upon such a footing, in all the oracles of God.

4th grand assertion—Mr. R. fearlessly asserts, that the promise referred to, Acts 2, "cannot refer to the prophecy of Joel," page 257. What then? It must refer to the 17th of Gen! The absurdity of Mr. R's comment on this promise, is such, that we really think it is descending to vain trifles to notice it. Yet for the sake of another experiment in the department of the human mind, I will, with a reference to his comment, propose a few questions to Mr. R. or any other person who pleases to answer them.

Query 1. With what *propriety* could Mr. R. say that the whole promise of Joel's prophecy was fulfilled in the *miraculous gift of tongues*, conferred on the apostles—when, no such miraculous gift of tongues is mentioned in the promise?

Query 2. With what *truth* can Mr. R. say, in the same page, that “Peter urged this promise as an argument why the Jews and *their children* should be baptized”—when Peter never says one word, directly nor indirectly, concerning the Baptism of their children?

Query 3. Why should Mr. R. endeavor to prove that although Peter cited Joel 2, he meant Gen. xvii. 7?

Query 4. Why does Mr. R. represent the promise of the Holy Spirit as exclusively referring to extraordinary operations, whereas the promise of the spirit, as a spirit of illumination, of wisdom, of prophecy, of comfort, is that promise which distinguishes the ministration of the spirit from the ministration of condemnation, in a degree, and to an extent unknown to the Jews and patriarchs: more especially as Peter applies the promise in Joel to the promise which Jesus gave to his disciples, concerning the communication of his spirit, as a convincer, and a comforter, after his ascension into heaven.—“Therefore,” says he, “being by the right hand of God exalted, and having received of the father the promise of the Holy Ghost, *he hath shed forth this, which ye now see and hear.*”

Query 5. Why does Mr. R. say, that the Baptists teach, “be baptized every one of you, in the name of Jesus Christ, for the remission of sins—for the promise is to you, but not to your children”—when there is not one of them so ignorant of scripture, at least, I have never met with a Baptist so ignorant, as to say, that this promise meant Baptism; for Baptism is a *command*, not a promise. They profess to believe that the promise of the spirit is to them and to their children, even to *as many* as the Lord shall call, but to *no more than the Lord shall call.*

Query 6th. Why does Mr. R. say that I explained the words “*afar off*,” as relating to the remnant of the Jews only; when my words which he misrepresents are, page 55, “For” saith Peter, “the promise is unto you and your children”—“all flesh”—“your sons and your daughters,” or, “your children.” Joel says, 32d verse, “and in the remnant whom the Lord shall call”—Peter says, “to them afar off”—“even as many as the Lord shall call;” whether Jews or Gentiles?

We shall notice another assertion, page 260. "Now what is called the covenant of God in Christ is the same with what is called the covenant of circumcision, is evident from the consideration that the provisions and object of both are the same." This is one assertion founded upon another, and made with a reference to overthrowing the plain difference asserted in my Debate with Mr. Walker, between the "covenant confirmed of God in Christ," and the "covenant of circumcision"—a difference which Mr. R. in vain attempts to set aside, by the weight of his own authority. I have already shewn that these are *two*, not *one*, of different names, of different objects, of different provisions, and of different dates. To repeat all that has been said upon this subject, at this time, is unnecessary, as all Mr. R. has done, is to assert, that "two covenants" signify *one*; that it was called "the covenant confirmed of God in Christ, because it had respect to Christ and his church, and it is called the covenant of circumcision because it was confirmed by that rite, thirty years after it was made." Astonishing!! Is this the critic Mr. Ralston? Paul affirms, "it was confirmed 430 years before the law"—thirty years before the covenant of circumcision; and behold Mr. R. asserts that it was only *made* 430 years before the law, and *confirmed* only 400 years before the law or thirty years after it was made!! But Mr. R. we have reason to believe, felt the sophistry of his remarks on this occasion, and therefore provided a retreat for himself in case of the "chronological discovery," as he calls it, being founded in fact; and this he does by saying if it had been founded in fact; "it could not have affected my view of the subject," says he, "as I do not consider that covenant to be the covenant of grace." It might defeat Mr. Walker, but Mr. Ralston is more ingenious and of a livelier imagination!!

Pray, Mr. Ralston, what is the difference betwixt saying that the covenant of circumcision "is the covenant confirmed of God in relation to Christ and his church," and affirming, that it is the covenant of grace?—Your answer, sir, is humbly looked for. I presume your *new* ground is not better than Mr. W's *old* ground; nay, that it is the *same* ground of conjecture and uncertainty.

Having given a few specimens of Mr. R's assertions taken from his first letter, I will bring my remarks upon it to a close, as I have already paid quite too much attention to

it. When he had varied his style with bold invectives, gross misrepresentations, gratuitous apostrophes, and fanciful assertions, in support of his views, drawing to a close he entertains us with presumptions. Page 262, "It is true," says he, "that the argument for Infant Baptism deduced from the Baptism of those households is only *presumptive*, but it is a *presumption* of a very strong kind." Now Mr. R. we have already shewn, that there is no *presuming* that there was an infant in one of those households; except there be some whose imagination is so vigorous as to enable them to *presume* improbabilities and impossibilities. And, we now say, that he is a *presumptuous* man, who *presumes* to found a positive ordinance upon *presumptions*, though of a very strong kind. But Mr. R. is *venturesome*, and *ventures* into deep waters: hear him in his adventurous flight. In page 263, he says, "may we not *venture* to say, that Baptism was also appointed as a means of regeneration, for the infants of his people dying in infancy, and whom he disigned to save!" Was there ever a son of "the holy mother church" a bolder presumer, or more venturesome than Mr. R? Is Mr. R. a Presbyterian!!!—When he has *ventured* so far he may *venture* a little farther and presume that; the infants of Baptists dying without sprinkling cannot be saved! But, indeed, Mr. R. presumes upon a greater degree of credulity in his people, and readers, than I dare presume to exist in my readers. He says, "It might be enough to silence such objectors by *saying* it is of Divine appointment." Now we address mankind, entreating them not to take our *saying* a thing is so, for proof that it is so. Hence we lay ourselves under the necessity of *proving* a thing to be so, and cannot get off by *saying* it is of Divine appointment.

But I was about to conclude without noticing the grand climax of Mr. R's first letter, to which he was advancing from his first line; it is at the close of it. It is in the following words—"And now," says he, "what is the comparative practical operation and effect of the two systems? The Baptists take into the church baptized adults only, and none others are considered under her direction and control; and hence the comparatively slow progress of Christianity in the East under their missionaries, zealous and indefatigable as they are. While upon the Pædo-baptist plan, sanctioned by the examples of the apostles, of taking under her wings, those households, the heads of

whom (which) profess the Christian faith by being baptized; the inhabitants of Otaheite, of Eimeo, and of other adjacent islands in the Pacific ocean, may be said, to be born in a day, according to prophecy." Lest the humble reader should be astonished with such a brilliant effulgence of ingenuity, I shall pause for a moment in the midst of his climax, and allow the reader to recover, while I tell Mr. R. that were he to compare the practical operation and effect of his system with that of the Catholics, and take missionary exertions and success as evidence of their comparative excellence; his, we presume, would fall far in the rear. The Romish party having some years since sent missionaries into New Spain and the South American colonies, to extend her dominions in the new world; and the missionaries not succeeding according to their desires in converting the natives, by the slow process of teaching them their religion, invented a process more likely to make more numerous converts, and to secure their fame, in the good work of Christianizing the world. Their grand and successful expedient was, to make a large quantity of "holy water," and when they had driven whole flocks of the natives into one place they sprinkled them in the mass, with holy water, in the name of the Trinity, and thus nations were Christianized. So that they could find a way of applying the prophecy to themselves, as well as Mr. R. which speaks of nations born in a day. Yea, "the holy mother church" far outdoes Mr. R's account of the Presbyterian missionaries. She boasts of one missionary worth all the Presbyterian missionaries of this age. Hear one of her sons, "St. Xavier alone preached the faith in fifty-two kingdoms or independent states, and baptized a *million of converts with his own hands* in India and "Japan." D. Milner, page 241, century 16, "End of religious controversy." Were a Romanist to enter the list with Mr. R. on the practical effects of their respective systems, I presume Mr. R. would be obliged to succumb. To say the least of the combatants we would say,

—————"Arcades ambo  
Et cantare pares, et respondere parati."

But to proceed with the climax. "The Baptists," continues he, "leave their children in the visible kingdom of darkness, where there is no promise nor provision for their regeneration, and if a sovereign God regenerates them, well and good. But Pedo-baptists consider it their duty and

privilege [not to leave their children to the mercy of a sovereign God, but] to plant their children by Baptism in the vineyard of the Lord; hoping that in his own time, and according to his own promise, he will pour out his spirit upon their seed.

This defies all criticism. The children of the Baptists are left to the mercy of God alone, or if the Lord regenerates them in a sovereign way, well and good: but Pedit-baptists don't expect their children to be regenerated in a sovereign way; they want to make sure work of it by Baptism!!! Again, I ask, is Mr. R. a Calvinist, a Presbyterian, or an Arminian? Reader, bear in mind, that there is no promise for regenerating or saving any infants out of the church—if any are saved out of the church, it is *without* promise, in a sovereign way; but the church is designed for a receptacle for the unregenerate, and there is a promise for their regeneration in it!!! So true it is that one error depends upon another, and that superstition debases the intellect of man.

As Mr. R. has brought us to the families and firesides of professed Christians, and as he has brought me to the degrees of comparison, I will take another view of the comparative practical operation and effect of the two systems. I will speak that which I have seen and declare that which I do know. I will use two *proper* names descriptive of two classes of professors. The narrative will explain itself.

There is now living in this western country, James Orthodox, a good Presbyterian, who is the father of eight children, four sons and four daughters. When his first child was born, he had some difficulties relative to its Baptism, not, however, doubting whether it was a proper subject, nor whether sprinkling was the proper mode. On these topics he had no doubt. From his childhood he had learned, "that the priest's lips should keep knowledge," and consequently revered the clergy as God's ambassadors. On these topics, therefore, he never doubted, never called them in question. His father did so before him, and the Confession of Faith taught him his duty. But his chief difficulty was, how he could perform the vows which he must take upon him at the Baptism of his child, for he was very conscientious. His wife, whose maiden name was Mary Pliable, and he, often talked the matter over. Almost every little conversation they had, ended with these words: "It is better not to vow than to vow

and not pay." James was very sincere, and very bashful; and, to tell the truth, he was very backward about keeping up "*family religion*." This was the pinching vow. The little infant in the mean time, was getting up in months, so that it could say "papa and mamma." Finally, one Sabbath morning, Mary said, well James, I think we ought to have the baby *named*, either give it a name one way or another, besides," added she, "it is a shame to see us take so large a baby to meeting, not yet baptized. What will the people think, what will the parson say!" "Indeed," replied James, "it is a shame, I'll have it baptized this day, and I hope the Lord will enable us to perform our vows." Accordingly, that same day, the child was baptized; and that very evening for the first time, James performed "*family worship*." And until this day James, while at home, never once neglected "morning and evening duty." When absent, Mary fulfilled her vows, as well as she could. His other children, at an earlier period than the eldest, were baptized. When able to read they were taught the catechisms, and finally became adepts in them. They were examined every Sabbath evening on the catechism, and sometimes on the sermon which they had heard. Things went on in this way until they came to adult years; and after attending on many public examinations on "the questions," they were pressed hard to fulfil their baptismal vows by going forward with the saints to the "*holy sacrament*." Three of the girls, and one of the boys, as they came forward to the years of maturity, were prevailed on to become "communicants," partly from a sense of present duty, and partly from a conviction of the obligations they were under to be for the Lord, from their vows in Baptism. They decently attend upon their appointed fasts and days of devotion, and are good sound Calvinists. The other four, though of adult years, make no profession, but sometimes go to meeting; and, withal, are a little frolicksome. Such are the outlines of my friend James Orthodox's history, and such the success of the discipline pursued.

William Biblicus is, what is commonly called, a Baptist; he, however, objects to that name, in a sectarian point of view, and contends for the name *Christian*, as being the only legitimate name of a disciple of Christ. His wife Sarah was a professed disciple from the age of seventeen, two years before her espousals to William. They have eight

children, five sons and three daughters. William and his wife Sarah, from their entrance upon the marriage state, worshipped God *socially* and also individually. When their children were born they generally had a name ready for them, which they gave them without any ceremony.

As soon as they could read, and even before they could read, William and Sarah were teaching them the scriptures. Thomas, the eldest son, when eleven years old, could repeat off book the Gospel by Luke, the Acts of the Apostles, Solomon's Ecclesiastes, many of the Psalms of David, and the most lucid parts of the prophecies of Isaiah, concerning the person, advent, character, work and kingdom of the Messiah. When fourteen or fifteen years old, their children had read the scriptures so often, and had committed to memory so much of them, that they were truly walking concordances. Nor did they lose much time, (if loss it might be called) in memorizing the *holy oracles*; for they only committed two verses per day, for six days in the week, and gave in a repetition of them on the first day of the week; thus finishing *twelve* verses per week, which in eight years amounted to 5000 verses, a respectable part of the whole New Testament. William and Mary were *careful* to exhibit in practice the admonitions they gave, and the precepts they taught to their offspring. Nor did they make formalists of them, nor hypocrites, by commanding them to commence a mechanical round of religious forms, so common in this age; never commanding them to make profession of Christianity, either by Baptism or any of the peculiar acts of Christian worship. They contented themselves with giving them the oracles of God, and with causing them to treasure them up in their memories. They left the application of them to their hearts, and their influence upon their practice, as to sacred worship, to the blessing of God; at the same time correcting them from their earliest years for every departure from strict morality in word or deed.

When Thomas was in his fifteenth year, he thus addressed his father: "Father, you have often enjoined upon me the practice of good morals and a correct deportment towards all my relatives and acquaintances, and to imitate your example in my general conduct; but, in relation to the duties of Christian worship, such as prayer, praise, Baptism and the Lord's supper, you have never given me any commands to urge me to the practice of such things: you practise these things, and why should not I?" To

which his father replied, as follows—"Son, I have often, when you repeated those portions of scripture which refer to those parts of Christian worship, called upon you to notice those duties and the promises annexed to them; shewing you that these were peculiar privileges, which the God of all grace had conferred upon all that believe *the record* he has given, and to which all that trust in his son Jesus Christ should diligently attend. You have also seen that I attend on these blessed privileges according to what you have read in this word of life. You know also that I have often said that all who believe the Gospel, should, in the order of grace, or of the sacred record, attend to these practices. Have you yet believed the Gospel?" Thomas replied, saying, "I do believe, and am sure, that I am a sinner as the scriptures declare all men are, and I do know from the Divine word, and the exercises of my own heart, that I am a very great sinner; I also believe, that God, in his *great love* wherewith he loved us *when we were all dead in trespasses and in sins*, did send his *only begotten son*, Jesus Christ, into the world, to seek and save the lost. And, that he revealed the Father to us, and us unto ourselves. I believe that his *obedience unto death*, even the death of the cross, is my *justifying righteousness*, and that *the work he finished on the cross*, independent of any deed, or thought, or desire on the part of man, *perfects for ever* all that believe on him. And, that by his resurrection from the dead, he not only *brought life and immortality to light*, but was declared to be the son of God with *power* to save unto the uttermost all that come by him to God. I rejoice to know, that he commanded *repentance and remission of sins* to be preached, *in his name*, to every creature under heaven, with *assurance*, that *whosoever* believeth on him shall be saved. This term *whosoever*, is so comprehensive as to include me with all my sins, and to *warrant* me to look to him, with *good hope*, for *complete and eternal* salvation. Father, do you call this believing the Gospel?" "Yes," replied his father, "I do; and I hesitate not to say, that he, who *believes in his heart*, what you have *confessed* with your lips, shall most certainly be saved." Thomas again adds, "I have lately been praying, like Saul of Tarsus, and saying, 'Lord what wilt thou have me to do?' and *now* this verse is in my mind all the day—'arise, why *tarriest* thou, and be baptized, and wash away thy sins, calling upon the name of the Lord.'" His father, with

much joy, said, "My son, now I say unto you be baptized, and continue in the *apostles' doctrine*, in breaking bread, in fellowship, in prayers praising God: and as you have received Christ Jesus the Lord so *walk ye in him.*"

Thus it came to pass with Thomas, and with some circumstantial differences, with three of his other children, who have come to the years of maturity—the others are yet in their minority. We are happy to say that William Biblicus continues with increasing zeal in bringing up his younger children in the nurture and admonition of the Lord. We must confess, and with much regret too, that we have known but few families like that of William Biblicus, and too many like that of James Orthodox.

Mr. R. in his second letter, assumes some of the most fanciful and extravagant positions, in support of his favorite rite of infant affusion, that we have ever met with, in any author, upon any subject. Either ashamed, or afraid of the ground taken, by most of his Pede-baptist friends, he ventures on unexplored tracts and wanders in the labyrinths of his own invention until he is so bewildered as to assail his own brethren, and to wage war with himself. This is, with me, but a small matter, had he not assailed the Light of the world and his infallible apostles. But least that we should prejudge him, let him speak for himself. In the first sentence he says, "I do not consider circumcision and Baptism as primarily designed for the purpose of building up believers in holiness; but as ordinances designed for the conversion of sinners of a certain character." So then, circumcision and Baptism were primarily intended for *converting* ordinances! Where is the proof? *Mr. R. says so.* This may convince such as are credulous, but to him who thinks his faith should not rest upon Mr. R's say so, it appears light as vanity. I fearlessly assert that Mr. R. cannot produce one instance from the whole volume of Inspiration, of one person being converted by either circumcision or Baptism. If then, as Mr. R. says, they were primarily designed for converting ordinances, they appear to have been so badly designed for this purpose, as never once to have accomplished their object. But Mr. R. lays this assumption down as the basis of his second letter, and we must view it as a very important one, and as worthy of minute investigation. Observe then, circumcision was designed to convert Jews and Gentiles of a "*certain character*" only. Mr. R's brief view of the

subject is thus given by himself: "When a Gentile or a Jew, not circumcised, was morally persuaded that Jehovah was the true God; that the ordinances delivered by him to Moses, were the only true means of grace, and mediums of acceptable worship; that it was the command of God, and his duty and privilege, to attend on these means that the might obtain grace; and under this impression attended with diligence on these means for that important purpose, then, he was, by circumcision, to be planted in the church of God and his children with him; and when he or they brought forth the fruit of a living faith, then circumcision was to him or them, as to Abraham of old, a seal of their interest in the righteousness of faith." Thus I have given Mr. R.'s "brief view" of the *converting* ordinance of circumcision, and of the "*certain character*" whom it converts, in his own words, for the benefit of my readers. This view comprehends some varieties in it, as for instance—an uncircumcised Jew converted by circumcision. Who was this uncircumcised Jew! He that had broken the covenant, and was cut off from the congregation: for the uncircumcised man child, had, according to the covenant, *broken it*, and was necessarily cut off from the congregation. And who was this Gentile of a certain character who was morally convinced that it was the command of God *to him*, and his duty, to be circumcised to obtain grace!! This uncircumcised Jew, and morally convinced Gentile, using circumcision in order to be converted, never appeared on earth, before Mr. R. gave them a place in his letters, and placed them as two huge pillars, having the whole Pedobaptist system on their shoulders. The weight of the fabric will, I fear, grind them to powder. But his perversion of Rom. iv. 11, is shocking—mark it well. When this qualified Jew and Gentile were planted in the church by circumcision, and their children with them too, of *another* "*certain character*," that is, *not* morally convinced that Jehovah was the true God, when they, some time afterwards, how long, he forgot to tell us, brought forth the fruit of saving faith; then, circumcision became to them, as it was to Abraham, a "seal of the righteousness of the faith which they had *before* they were circumcised:" no, this would have been too glaring; better, then, to pervert the apostle's words into "a seal of their interest in the righteousness of faith," than to expose the deformity of the system. If Mr. R. can convert the phrase, "a seal of the

righteousness of that faith, which he had *before* he was circumcised," into, "a seal of *his interest* in the righteousness of faith;" I say, if the words of the Holy Spirit are thus handled by Mr. R. what wonder, if he has misrepresented and perverted mine! Such is one of the props of Mr. R's tottering system on which he proceeds to build, by what he calls "a *parity* of reasoning," that is, by reasoning as sophistically on Baptism, as he has done on circumcision. Let us hear his *parity* of reasoning. "And," says he, "by parity of reasoning, when a careless or profligate sinner, a heathen, or infidel, under the present dispensation, is morally convinced that he is a lost and perishing sinner; that Jesus is the only saviour of sinners; that, in order to obtain an interest in his atoning blood, and the regenerating influences of his spirit, it is the command of God and his duty and privilege to attend on the means of grace appointed by Christ, and diligently attends upon these means for this purpose; then, that person is to be planted in the church by Baptism, and his minor offspring with him; and when he or they bring forth the fruit of a justifying faith, Baptism is to them a seal also of their interest in the righteousness of faith, and they have, moreover, a right to the ordinance of the supper designed to build up believers in holiness, and to strengthen them in their journey to Immanuel's fair land." This is the whole of Mr. R's brief view of the whole subject. This parity of reasoning, if it were *reasoning*, is no parity at all, even on his own principles. For, on the subject of circumcision, his morally convinced uncircumcised Jew and Gentile were to have *all* their offspring planted by circumcision in the church; but in regard to Baptism it is only the minor offspring that must be planted. Mr. R's parity of reasoning is, then, no parity of reasoning; but if it were, it matters not, it is all predicated on absurdities. It is predicated on at least four gross errors.—The first, that some are morally convinced of *the truths* of Christianity who are unregenerate. The second, that the unregenerate are commanded by God, to make use of certain means to become regenerated, or those destitute of the spirit are to make use of means without the spirit, to obtain the spirit. The third, that unregenerated persons are knowingly, with the consent and approbation of the church, to be received into the church in order to be converted. The fourth, that Baptism is a seal of the righteousness of faith to them some

ten or twenty years after they are baptized, but no seal to them at the time of their Baptism!!! To expose the whole of the error and absurdity in these assumptions would require a volume. Before we make any other remarks upon them we shall give a few more sentences from Mr. R. to shew that these are really his sentiments. In the next page he says, "I consider the church as designed not only for the reception of believers, or regenerated persons, but as *primarily* designed for the regeneration of sinners of a certain character." Happy are the unregenerate of Mr. R's certain character; for he has many good things for the unregenerate of a certain character—But he adds: "through Baptism as the appointed mean." Well spoken, Baptism the appointed mean of regeneration for those in the church!! Baptism the mean too of infant regeneration!!! Romanists, shake hands with the Rev. Samuel Ralston—Now, sober minded reader; if God appoints any means to a certain end, the means are suited to that end; his means are appointed in infinite wisdom and goodness. If then, he has appointed Baptism as a means for regeneration, then *some*, if not *all infants*, which are baptized, shall be regenerated by Baptism. But, of those that live, none appear to be regenerated by Baptism. Therefore Mr. R's only refuge is, *all that are regenerated in Baptism die*. But unfortunately some virtuoso will say, how does Mr. R. know this. Aye, that's the question!

Mr. R's views of the church of Christ drove him into this awful extreme in error. For to the Pedo-baptists whose sentiments he opposes, he says, "there is no way of accounting for this matter, (i. e. viewing the Jewish the same as the Christian church) than by admitting that circumcision was a mean appointed for producing the circumcision of the heart!!"

"The way of transgressors is hard," and Mr. R. is obliged to deny one of the plainest truths in the New Testament to make out his creed. He maintains that true faith was never required in order to Baptism; no, not in one instance—that all that was requisite to fit for Baptism was a "speculative faith," or a faith that cannot save the soul; the faith of the unregenerate!! "Now," says he, "that this faith and feeling entitles adults to admittance into the church by Baptism, I hope to make appear"—Yes, indeed, he makes it appear that when Peter said, *repent and be baptized*, or Philip, *if thou believest with all thine heart*

*thou mayest*, nothing more was intended than a "speculative faith," the "faith of the unregenerate!" To spend time in refuting this, would be to abuse reason—to insult the understanding of the most common reader of the scriptures. What! should a person of a distempered mind in some reverie, assert that the name *Jesus Christ* was equivalent to *Mahomet* and denoted the same person, ought we to attempt to disprove it!!

He goes on to prove that, "in all the baptisms recorded in the New Testament, it does not appear that there is *one of them* wherein the profession of a living faith, and of an evangelical repentance, was required of the person to be baptized." Oh no! Mr. R. the head of the church only required the faith of the unregenerate; your speculative faith in order to Baptism. In no *one instance*, living faith was required, consequently, in *every instance*, dead faith was required!! This is orthodox, this is Presbyterianism. But, after all, Mr. R. is so complaisant as to *permit* those who have living faith to be baptized.

Mr. R. ridicules the Baptists for not *intentionally* receiving the unregenerate into the church, and once compares their views of a pure church to a tenet of the Anabaptists of Germany, who, he says, amongst other errors, held that of a spotless church. And again he compares them to a foolish husbandman—But let him speak for himself. "How opposite the conduct of the Baptists in planting the church, to that of the husbandman when he is about to plant an orchard or a vineyard. The husbandman looks for young trees or plants of the fruit bearing kind, that have not yet brought forth fruit, and plants, and digs about, and dungs them, that they may bring forth fruit. But should the Baptists happen to find a tree of the fruit bearing kind, bearing fruit in the wilderness, they root it up, and then plant it in the vineyard or church." Let us now explain the parable. Mr. Ralston is the good, wise husbandman; the young plants of the fruit bearing kind, are the little babes, the natural posterity of the unregenerate of a "certain character;" Mr. R's qualified ones, "to *look for these plants*," is to preach to these certain characters; their duty to offer up their babes in Baptism, "that have not yet brought forth fruit;" means, that they are little, tender, unregenerated ones, who know not their right hand from their left. Then he plants one; that is, by Baptism, he makes it one of the little ones of his parish. Next, "he

*digs* about it, that is, he often *visits* the family in which it sprung up. Lastly, "he *dungs* it," that is, manures it richly with catechisms, creeds, &c. and thus it brings forth the fruit of a true son of the church. The foolish husbandman is the Baptist, who is so deluded, as to think that all these little tender plants, above described, are not *living*, but, in a Christian sense, *dead* branches, "dead in trespasses and sins;" he is so stupid, as not to be taught to know, that *dead plants* may be planted, digged about, and dunged until they be quickened, or made alive. He is withal so impertinent, as to say, that he understands that Mr. R. has been planting, digging about, and dunging, these little spiritually dead plants, for many years, in the hopes of quickening them; and that not any of them have, by these means, been brought to life.

Mr. R. we have learned, has delivered whole sermons upon the peculiar art of digging about, and dunging dead plants, in order to inspire them with life, and fruitfulness; but he has not been able yet to furnish an instance of his actual success.

But we had almost forgotten one part of the parable. If the poor deluded Baptist happens to find, in the wilderness, a tree of the fruit bearing kind, actually bringing forth fruit, that is, one who gives evidence of believing the Gospel, "he roots it up;" that is, he by Baptism renounces the world, is separated from it, added to the church, and all that the humble Baptist expects from this is, the *safety* and *greater fruitfulness* of this tree. Every person knows that a fruit tree enclosed in a garden, and cultivated there, is safer, and more fruitful, than when in the open forest, exposed to every peril. But none except such husbandmen as Mr. R. think of bringing the dead to life by cultivation. In viewing Mr. R's efforts in the second letter "to bring a *clean* thing out of an *unclean*," I must exclaim, though it be but exclamation, O prejudice and priestcraft, how have you deprived your subjects of common sense, and common modesty! How have you bewildered and distracted their minds, insomuch, that while they reject the plainest truth, they cordially embrace the most complicated and monstrous absurdities. O for a second Luther to lash the Popery of false Protestants, and to expose the legerdmain of interested priests!!

The grand error of Popery which has, in a greater or less degree, infected the religious sects of Christendom,

forms a very prominent feature in the picture of Christianity, drawn by the pencil of Mr. R. It is an error of the most pernicious tendency to true godliness, and, on which the most popular exhibitions of Christianity are predicated. It is full of deadly poison. The minds of so many professors are so diseased by its deleterious influence, that simply to maintain it will, we are aware, excite their bitterest invectives. It is this—that *the forms of religion are to be enjoined upon the unregenerate, in order to their regeneration*; or, that all called “gospel hearers” are to assume the forms of godliness, such as prayer, praise, &c. as means of grace or of salvation. So consecrated is this error from the pulpit and the press, by both the Pharisees and the Sadducees of the present day, that to call it an error, will, we apprehend, procure for us the severest censure. This error, too, is of great antiquity. It was taught by all the eastern Magi and Pagan philosophers, with respect to their gods. The sum of their declarations upon this topic was, that *all men* should worship the gods with prayer, praise and sacrifice. It was incorporated with national Christianity by the Pagan philosophers, who put on the profession of Christianity, and was publicly canonized by the first Christian Emperor. In reading the life of Constantine, as depicted by Eusebius Pamphilius, we meet with laws and decrees in almost every page, for the enlargement of churches, and the erecting of new ones; for the conquest of idolatry by an universal establishment of Christianity throughout the Roman empire. Amongst those laws and decrees which done more real injury to the souls of men than all the ten Pagan persecutions, we find the following: Eusebius, page 612, folio edition, chap. 19, book 4, of the life of Constantine—The title of the chapter is, “How Constantine ordered the Heathen soldiers to pray on Sundays.”—It commences thus:

“But to them who had not embraced the faith, he issued out a precept in a second law, that on Sundays they should go out into a *pure* field, (i. e. a field destitute of altars and sepulchres,) in the suburbs, where, after a signal given, they should *all* pour forth a prayer to God which they had learned before. Further, he himself gave *all* his soldiers a *form of prayer* ordering *all* of them to recite these words in Latin:—“Thee we acknowledge to be the only God; thee we declare to be king; thee we invoke as our assistant—’Tis thy gift that we have gotten victories; by thee

we have vanquished our enemies. To thee we pay our thanks for past blessings, and from thee expect more in future. *We are all thy humble supplicants.* Keep our Emperor Constantine, together with his most pious children, in safety amongst us; and continue him a victor during the longest space of time, we humbly beseech thee."

Such was the imperial statute, and such the imperial prayer. Italy, England and Scotland have for fifteen centuries, improved but little upon it. Parrots might thus be taught to say, "we are all thy humble supplicants." It speaks for itself; the *wise* will understand it.

Paul declared that the man of sin, and son of perdition could not be fully manifested, until that which let or prevented, was taken out of the way. This was Pagan Rome, or the Pagan Emperors. That power and hindrance to the advent of the man of sin, was taken away when Constantine was converted from a Pagan Emperor to a "Christian Emperor." The first act of this man of sin was to enlarge his dominions by causing millions to put on the forms of religion who never felt its power, and to open the gates of the church as wide as those of the world. A thousand volumes attest this melancholy fact. The Lord has, for some time, been *consuming* by the spirit or word of his mouth, the works of this man of sin, and he will *totally* destroy him by the brightness of his coming.

Mr. R's views of the Christian church correspond with the spirit of the Emperor's decree. All out of the church he would make "inquiring and praying sinners," and would exclude from the church only "the grossly ignorant and immoral." He admits only the "unregenerate of a certain character." Mr. R's system naturally divides itself into three parts with regard to the manner of its operation. First, to make the unregenerate, "inquiring and praying sinners;" secondly, to admit into the church these unregenerated, inquiring and praying sinners; in the third place, to prepare these inquiring and praying sinners for a seat among the communicants, and then is consummated his system. But a *model* for such proceedings and for such a church, the scriptures do not afford. Whoever read of a church in the scriptures composed of three kinds of members—of baptized or sprinkled infants; of "inquiring and praying unregenerated sinners;" of some three month's and six month's communicants. Such a church is a *figment* of human invention, unsupported, and unsupportable by

scripture, sense, or reason. His church's honor and purity is to be supported by the part of it called "communicants." His own words are, page 547, "As for that portion of the church which consists of communicants, or of those who profess godliness, it is, in my opinion, best calculated to preserve its honor and purity." The communicants then, or those who profess godliness, for two-thirds of Mr. R's church do not profess godliness, are to preserve the honor and purity of the baptized infants, the inquiring and praying unregenerated sinners. Truly their piety ought to excel that of Noah, Daniel and Job united! Marvellous, however, as it may appear, Mr. R. attempts to prove his triformed church to be Christian, by a criticism on *hagios* and *hosios*, taken from Dr. Campbell. Now, we admit that Dr. Campbell was a very good linguist, and that his remarks on *hagios* and *hosios* are correct; but that Dr. Campbell intended to prove, or that Mr. R. has thereby proved, that the primitive church was either *intentionally or professedly* composed of grossly ignorant sprinkled infants, inquiring and praying unregenerated sinners, and one-third three month's or six month's communicants, we utterly deny.

Mr. John Walker of Dublin, once a minister of the established church, and Fellow of Trinity College, Dublin, and, his enemies themselves being judges, confessedly one of the best, if not *the best* linguist in Europe, in his letters to Alexander Knox, Esq. M. R. I. A. has gone much farther on his criticism on *hagios* than Dr. Campbell; and has *unanswerably*, shewn, from the use of *hagios* and its corresponding term in hebrew, viz. *kadosh*, in the sacred dialect, that all believers in Christ are *perfectly* sanctified in him, the moment they believe the Gospel—that there are no degrees in a sanctified state, any more than there are not different degrees in the state of matrimony; consequently that *sanctification* is not a *progressive work*, as the Presbyterian church teaches. He demonstrates that all Christians, by faith, are as perfectly sanctified as justified in Christ; that it is as instantaneous in the one case as in the other; that Christ is equally *made unto them holiness* as *made unto them righteousness*. This is a legitimate conclusion from the true import of *hagios*. That Christians *grow* in grace and increase in living *conformably* to a *state* of holiness is also demonstrated by Dr. Walker. We presume that this is a conclusion, from the import of *hagios*, very unaccep-

table to Mr. R. and contrary to his *strain* of doctrine. We refer him to the seven letters above mentioned. Mr. R. insists that Paul did not address the Christians composing the churches to whom he wrote as "*real saints*," but only "as persons devoted to, or destined for a sacred purpose." Dr. Owen teaches that the apostles always addressed the churches as *real*, not as *professed* saints, for it would have been a violation of Christian charity to have thought otherwise. Dr. Walker maintains that Paul addressed them as perfectly sanctified *in* Christ Jesus. But these were not acquainted with the meaning of *hagios* as well as Mr. R. ! But laying no stress on Mr. R. Dr. Walker, or Dr. Owen, let us judge for ourselves. I ask, then, in what sense is *hagios* applied to a Christian? The only answer that can be given from the Divine oracles is, that it is applied to him *only as being in Christ*. It is worse than mere trifling, then, to say that being in Christ does not denote a *real saint*. But let us see how this term is used by the apostles—Ephesians i. 4: "As he hath chosen us *in him* before the foundation of the world, that we should be *hagios, real saints*;" not *only devoted* to a certain use, but, *really fit* for it.—1st Cor. vi. 11, "But ye are washed, ye are justified, ye are sanctified, *hegiasthete*, in the name of the Lord Jesus, and by the Spirit of our God"—Surely this denotes real saints. Col. i. 22, "To present you holy, *hagios*, and unblameable, and unproveable, in his sight"—Does not this denote real saints. 1st Pet. i. 16, "Be ye holy, for I am holy"—*hagioi genesthe oti ego hagios eimi*. Does not *hagioi* here denote real saints. It is quite unnecessary to write out all the portions of scripture, in which this word occurs, for in no one place is it applied to Christians, but only in relation to their being in Christ, or being conformably to such a state. Thus Paul addresses the Romans, *kletois hagiois*; the Corinthians, *hegiasthemenois en Christo—kletois hagiois*; the Ephesians, *hagiois kai pistois en Christo*; the Philippians, *hagiois en Christo*, &c. I had said, that the apostles addressed the churches as saints, all saints in Christ Jesus, this destroyed Mr. R's trifling church; therefore he attempted to shew that *hagios* does not denote a real saint. I think I have shewn that it does. But he says the members of the primitive churches are not called *hosioi*, or pious, but only *hogioi*, devoted to a sacred use. Now what is the import of this? If not one of the saints in the New Testament is called *hosios*, pious, must we infer that not

one of the saints was pious. This would defeat Mr. R's triformed church, equally with the truth which he opposes, for the one-third of his church must be *so pious* as to preserve the other two-thirds from putrefaction. So that in fact Mr. R's abuse of the terms *hosios* and *hagios* avails to the destruction of his own system, on his own hypothesis, and affects the subject nothing. The term *hosios* occurs but eight times in the New Testament, *five* times it is applied to Christ, as primarily applicable to him; once, indeed, he is called, Revel. xv. 4, "*monoshosios*"—"Thou only holy one." 1st Tim. ii. 8, it is applied to the hands of saints—lifting up *holy hands*. Titus i. 8, it is applied to the bishop—*he must be holy*, or benign. Once it is translated *mercies, ta hosia*, Acts xiii. 34. Approving then of Dr. Campbell's dissertation on *hagios* and *hosios*, and also of Dr. Walker's and Dr. Owen's, I cordially disapprove of Mr. R's abuse of such a criticism, which, in fact, if it proved any thing, would prove that *not one* of the saints addressed by the apostles was *pious* or benign! The apostle, moreover, not only used the term *hagios* to express the real saintship of the churches addressed, but he spoke of their *election*, their *justification*, their *pardon*, their being *accepted* and *acceptable* in the Beloved. *And never, in one instance, does he address the churches as designedly or intentionally composed of any but real saints, and if any appeared not to be a real saint he was to be put away from amongst them.* This fact excludes Mr. R's triformed church from any place in the oracles of Christ.

Mr. R's third letter is ostensibly devoted to the *action* of Baptism. He runs the common round of Pede-baptists on the verb *baptizo* and the Greek prepositions connected in construction with it; and its verbals, when used to express the administration of this ordinance. But in the blindness of his zeal, and in the virulence of his aspersions, he has rather outstripped most of the modern, and all of the antient defenders of the rite of infant sprinkling, with the exception of the famous Richard Baxter; especially, in the extravagant conclusions, and self-contradictory assertions, into which his system often leads its warmest supporters. But let us take the *result* of his review on this part of the subject in his own words, page 490, "And now," says he, "what is the result of this part of the review? This, that nothing perfectly decisive respecting the mode of administering Baptism can be legitimately inferred from

the word *baptizo* nor from the prepositions connected with it." Reader, mark this well, read it over again. Mr. R. in thus giving us *the result* of his review, has saved us the trouble of running it over to find it out; and it is enough for our present purpose, in addition to what we have said in our Debate with Mr. W. merely to consider "*the result*" of this learned advocate of infant sprinkling.

The grand ultimatum of his Greek criticism is, that nothing perfectly decisive respecting the mode of administering Baptism can be learned from Greek; from the Greek words used to express the nature of the action of Baptism. The first conclusion from this grand result is, that ye who can read the English New Testament, and not the Greek, are as capable of determining the meaning of Baptism and of the scriptures upon this subject, as the learned Mr. Ralston—The result of whose erudition is, that nothing perfectly decisive can be learned from Greek. The result of all your English, then, can be no worse than of all Mr. R's Greek. Yea, it is incomparably better, for you can perfectly decide that Philip and the Eunuch *went both down into the water*, and, *came up out* of the water; and you can perfectly decide that when Mr. R. sprinkles an infant out of a bason, he and the infant do *not* go down into the water, nor come up *out* of it. You can perfectly decide that Philip required the Eunuch to profess the faith before he would baptize him, and you can perfectly decide that Mr. R. does not require the speechless infant to profess the faith before he sprinkles it. You can perfectly decide that there is but *one* Baptism, and if but *one*, you can perfectly decide that Mr. R's *baby* sprinkling is not that *one* Baptism. Your English then is evidently better to you, than all Mr. R's Greek is to him. We feel pleased with the result of Mr. R's Greek criticism, though we cannot thank him for it, nor coincide with him in it. For the measure of Greek literature which we possess, whether greater or less than Mr. R's measure, authorises us to decide with perfect certainty that immersion is the *only* Baptism. We rejoice to admit also that the mere English reader can, and myriads of them have, come to perfect certainty upon this ordinance from the English New Testament.

But, again, with regard to Mr. R's learned result; I ask, whence originates the ambiguity? Or how is it, that he cannot decide with certainty?—There are but two reasons.

that human ingenuity can assign, why he cannot decide, with certainty, upon the import of the Greek verb and prepositions used by the inspired penmen, to teach the meaning of this ordinance. The one is, the inspired writers made use of ambiguous or equivocal words, which had no decided meaning; or, upon the evidence that this is not the case, the other reason is, that Mr. R. does not understand Greek. I say no other reason can be assigned, why Mr. R. cannot perfectly decide upon the meaning of the words used by the Divine Spirit, to teach us this ordinance, except some ill natured person should say, that prejudice, and a desire that it should be so, have blinded his eyes that he cannot see. Now upon the first supposed reason it would follow, that the apostles did not use great plainness of speech, which is a flat contradiction of their own words; for Paul says, "*We use great plainness of speech.*" And upon the second supposed reason, Mr. R. should not have attempted a subject beyond the reach of his acquirements.

What a blessed ambiguity has Mr. R's criticism thrown upon this subject! What a happy field for controversy! Some men have a rare talent for making plain things dark, and certain things doubtful. Mr. R. seems to have a good share of this talent, and to have a very respectable share of good policy; for when he dare not go so far as to say that baptizo signifies to *sprinkle* a few drops of water upon the face in order to wash the whole body; when he could not produce one instance of its being rendered to *pour* or *sprinkle*, from all authors, sacred or profane; his policy was to make it an *ambiguous* word, of doubtful disputation, and to represent it as neither signifying to immerse nor to sprinkle. He resembles the mother of the *dead* child, who claimed the *living* child as her's, before king Solomon; her words were, "let it be neither mine nor thine, but *divide* it." So says Mr. R. let it neither signify dip nor sprinkle, divide it, make it ambiguous. We will say, "*let it not be divided,*" rather let Mr. R. have it his way than render the Divine record ambiguous.

The Greek language was the most finished language ever spoken on earth; the most copious, the most definite, the most musical. It was happily over-ruled in infinite wisdom and goodness, that it should be the language in which the Gospel or New Testament should be written and handed to the church. With respect to its copious-

ness and precision in regard to the use of water for cleansing, we have to observe, that it had no less than four distinct verbs, with their compounds, in common use. There is *louo* to wash, in general, the summum genus; *nipto* properly to wash the hands; *raino* and *rantizo* to sprinkle or asperse, and *bapto* or *baptizo* to dip, plunge or immerse. Now, as in English, we never use "to dip" to signify the same as "to sprinkle," so never does *raino* in Greek signify *bapto*, nor *bapto raino*. Suppose for instance that Mr. R. was indicted for having maliciously dipped A. B. in the river, and that two respectable witnesses were sworn in open court, who testified that Mr. R. only sprinkled a few drops of water in the face of A. B. I ask is there a jury in America that would bring in their verdict condemning Mr. R. for having dipped A. B. Most assuredly there is not one who understands English, that would not acquit him of the charge. I say; then, that were men disinterested, and as well versed in Greek as in English, they would with equal ease and equal certainty decide, that he who was merely rantized was not baptized, or he that was sprinkled was not immersed or baptized.

But Mr. R. has a remark worthy of notice in the same section with his grand result; it is this, "And certainly if a doctrine is to be established by the meaning of the word that conveys it, it must be by the meaning that the inspired penmen attach to it, and not that of heathen writers." This is in fact an acknowledgment that the inspired penmen and heathen writers put different meanings to the same word, and that the word *baptizo* among the heathen writers signifies to immerse, but amongst the sacred penmen it signifies to sprinkle!! This is of a piece with saying, that Baptism *literally* signifies immersion, but figuratively it signifies sprinkling; that circumcision was a shadow or type of Baptism, a shadow of an emblem!! A type of an ordinance!! We had in our Debate with Mr. W. occasion to charge a great proportion of the clergy, of having taken away the key of knowledge from the people. And with how great justice Mr. R. may be ranked amongst such, this last quotation from him clearly shews. I ask all those acquainted with dead languages, how are we to come at the knowledge of the meaning of the words of which a dead language is composed, but by ascertaining the meanings which were attached to them by the people whose mother tongue it was. And how can

we ascertain the ideas attached to any word, but by having recourse to the authors that wrote in that language in the times to which we refer; and who but the people whose language it was, are acknowledged to be masters of it. Suppose a student of the Latin tongue, who had read Virgil, Horace, Cicero, Juvenal, and when about commencing Persius, his preceptor addresses him thus: "Sir, you are now commencing an author who lived almost contemporary with all the great Latin poets, a very fine writer indeed, but you must know that he does not use words in the same sense as the other Latin authors you have read; he has a peculiar way of his own; your dictionary will be of no use to you, for it explains words in the commonly received signification of Latin authors, but by hard study you must make out his meaning from himself. If you fail, I will punish you for your stupidity." The young gentleman replies, "Sir, you are as hard as the Egyptian task-masters, you will not allow me *straw* and you will exact my full tale of brick. How shall I understand this author; give me some key to open the lock, and I will try what I can do; but how can I know what he means, when you tell me that he does not use words in the commonly received sense." The case is parallel, and if this be not to take away the key of knowledge, we know not how such a sin can be committed now. To grant, that in other Greek writers, the term in dispute signifies to immerse, but in the New Testament it signifies to sprinkle!! This is clerical legerdemain with a witness. Schleusner says, "It properly signifies to immerse and dye, to dip into water," as Mr. R. quotes him, "but in the New Testament it is never used in this sense." Against this there is no rising up! What is the authority on which this assertion is made? No authority is adduced but the sovereign will of the gentleman who asserts so. Did he produce an instance in the New Testament where it could not so signify? Does Mr. R. produce such an instance? *Not one.* But I ask Mr. R. how do you acquire "the meaning the inspired penmen attach to it," when the meaning the classic writers attach to the term must be rejected. Do, Mr. R. when you next write, favor us with the secret. Let us have the key of knowledge until we abuse it, and then put it in your pocket again.

But after having heard this great critic Mr. R. declare that the term *baptizo* "cannot determine the mode of ap-

plying water to the subject," let us cite some of the most learned of the Pedo-baptists, and hear what they have to say. I will summon their very chiefs.

For the honor of Mr. R. and the brotherhood to which he belongs, we shall begin with Calvin. "The very word *baptizing* signifies to *dip*; and it is certain that the rite of *dipping* was observed of the ancient church." So speaks John Calvin, Just. lib. 4. chap. 15. sect. 19. But he did not understand Greek as well as Mr. R.—Let us next hear Martin Luther; his words are, "*Baptism* is a Greek word and may be translated a *dipping*, when we dip something into water, that it may be covered with water; and though it be for the most part almost altogether abolished, for neither do they *dip* the whole children but only sprinkle them with a *little water*; they ought nevertheless to be *wholly dipped*, and presently drawn out again, for that the etymology of the word seems to require. I would have those that are *to be baptized to be wholly dipped into the water as the word imports, and the mystery doth signify.*" Tom. 1, fol. 71, and tom. 2, fol. 19.

Mr. R. laughs at Baptists for talking about express commands, &c. when they cannot produce an express command for dipping. Wonderful man! Is it not an express command which saith, "make disciples out of all nations, *dipping them* in the name, &c.?" Math. xxviii. 19. And that this is the true translation all Pedo-baptists of eminent learning affirm. Let us next hear Dr. Owen, "For the original and national signification of baptizo, it signifies to dip, to plunge, to dye, to wash, to cleanse—That no *honest* man who understands the Greek tongue can deny the word to signify, *to dip.*" Posthumous works, p. 581. But Mr. R. who is a very honest man, would have it to signify to sprinkle.

Dr. Hammond says, "Baptismos signifies an *immersion* or *washing the whole body.*" Annot. John xiii. 10.

Bishop Taylor: "If you attend to the proper signification of the word Baptism, it signifies plunging into water, or dipping with washing." Rule of Conscience 3d, c. 4.

Chambers says, "The word Baptism is formed from the Greek baptizo of bapto, I dip or plunge—That in the primitive times this ceremony was performed by immersion, as it is to this day in the oriental churches, according to the *original* signification of the word." Quoted by Junius, p. 81.

Casaubon says, "The manner of baptizing was to plunge

or dip into the water, as even the word baptizo itself *plainly enough shews.*" On Math. iii. 6.

Zanchius: "It signifies properly *to plunge, dip*—So the antient church used to dip those that were baptized."—Vol. 2, page 217.

Beza on Math iii. 11, says, "The word baptizo signifies to dye by dipping or washing, and differs from the word *dunai* signifying to drown, or to go down to the bottom as a stone."

Joseph Mede on Titus iii. 2, saith, "There was no such thing as sprinkling or rantism used in Baptism in the apostles' days, nor many ages after them."

Chamier Pan. Cath. tom. 4, l. 5. c. 2, ser 6, "The antient use of Baptism was to dip the whole body into the element which is the force of *tou baptizein*. Therefore did John baptize in a river, which is nevertheless changed into *aspersion* though uncertain when and from whence that custom was taken."

Volumes of quotations might be written out on the meaning of this word, taken from the concessions of Pedo-baptists themselves, expressly contradictory to Mr. R's assertions on the meaning of this term. I will mention a few of the most eminent and learned Pedo-baptists who affirm contrary to Mr. R. viz. Scapula, Stephens, Grotius, who briefly says, it signifies to dip over head and ears; Pasor, Vossius; Leigh, in his *Critica Sacra*, cites Bucan, Bullinger, Zanchy Spanhemius, proving it to signify to dip into water; Math viii. 38. Erasmus, Seiden; Daniel Rogers peculiarly express, p. 177, Mincaeus in his dictionary. Piscator, who also adds that "*udata polla*," which, in the common version reads much water, but properly signifies "*many rivers*," as *udor* in the Sing. Num. signifies the river Jordan." See also the statements of Mastricht, p. 917; Burkitt on Rom. vi. 4; Dr. Manton on Rom. vi. 4, and Dr. Campbell's Critical Notes. In addition to those names mentioned, as conceding the meaning of the term, and the practice of the primitive church to have been as the Baptists believe and practice, I will add a few names of learned and distinguished Pedo-baptists who renounced the system of Pedo-baptist, and gave up good livings and much worldly honor from conviction of their errors on this subject, and others connected with it; and consequently became *Baptists* as far as the word denotes the faith and practice of Baptism as taught in the scriptures. The testimo-

ny of those who practice what they teach is most worthy of respect; such were Mr. Smith and Mr. Tombes of Oxford college, Eng. Henry Denne, Henry Jeffrey, William Dell, Sir Thomas Fairfax, Mr. Hanseed, and Francis Cornwall, all of Cambridge college, and some of them distinguished authors. The last mentioned, who was of the established church of England, when he was searching the scriptures upon this topic, exclaimed, "O! that the learned English ministry would inform me least my blood like Abel's cry aloud for vengeance for not satisfying a troubled conscience. How shall I admit or believe the infant of a believer to be made a visible member of a visible church, or fit to be baptized, before it be able to make confession of faith and repentance." Upon which he writes a book called the "Royal Commission of King Jesus," and resigned his living in Kent; Jun. page 85. Mr. Benjamin Cox, the son of a bishop, a graduate of Cambridge, and once a zealous minister of the establishment; Mr. Daniel Dyke of Cambridge, and chaplain to Oliver Cromwell, when Lord Protector of England; Mr. Fisher, distinguished for his knowledge in rhetoric, poetry, Greek and Latin, with a parochial living of 500*l.* per annum, the author of a book called, "Baby Baptism mere Baptism," a severe irony; Mr. Francis Bramfield, a man of illustrious birth, a presbyter of the church of England, who had a licence from the hand of two kings, and the Protector of England, to preach, was afterwards imprisoned when he became a Baptist, and died in prison; Mr. Vavasor Powel, a minister of the high church; Mr. Edward Stennet, of much fame, once a favorite at court, with his two sons, eminent for learning; these all from sound conviction of the great error of infant sprinkling, renounced their livings and their high standing, and became humble, zealous, and indefatigable champions in the cause of believer Baptism and the spirituality of Christ's kingdom. The time would fail me to tell of the many truly great and distinguished men of the present day who, in England, Ireland and Scotland, have renounced the popular systems of established sects and became advocates of the cause we espouse. The only legitimate use that we can make of these names is, to shew that such is the evidence in favor of believer Baptism, being *the only Baptism*, as to force itself into the understanding of the most distinguished men of contrary sentiments, and having every thing on the side of Infant Baptism, to blind their minds and bias

their judgments; and, that the plainness of the holy oracles, and the force of truth is such, as to conquer their prejudices, and what is peculiarly contrary to the nature of man, to cause them to retract, in the most public manner, the errors which they once taught and practised; and to preach the truth which they once opposed. But our faith does not rest upon the testimony of men. Were there not a man on earth practising this ordinance, according to the views of it which we entertain, the scriptures themselves, either in the original, or in the popular translation, affords such convincing evidence as to warrant us to oppose the world, though of one heart and of one mind, in teaching and practising infant sprinkling.

To pay any more attention to Mr R's great criticisms, would be to descend to mere trifling, as he now stands condemned; his own leaders and friends, and my opponents themselves being judges. There is nothing he has stronger in support of his views, than when he says, that if Baptism signifies immersion how could we be said to be immersed into the Holy Spirit—and a child might put this objection to silence, by asking Mr. R. if Baptism signify sprinkling, how could a person be said to be sprinkled into the Holy Spirit. This metaphorical use of the term is explained in the appendix to the preceding Debate. We shall conclude our strictures upon this part of the subject in the words of Mr. Huddleston, a Pedo-baptist; a remarkable confession indeed, page 11, "I doubt not but Infant Baptism, by this time, had been nearly expelled from most of the Protestant churches, had it not been for the almost unconquerable strength of custom and tradition." This sentiment I cheerfully subscribe.

To wipe off the disgrace of that persecuting spirit which has characterized the Pedo-baptist system, Mr. R. would have us believe that the Baptists arose from the German Anabaptists in the sixteenth century, and that they were originally a turbulent sect of fanatics, subverting all law and order. Better Mr. R. to have purged the Pedo-baptists from the blood of so many martyrs, than to have groundlessly aspersed the Baptists. Who was it Mr. R. that burned Servetus, beheaded Gruet and persecuted Castallo Bolsec and Gentilis? The founders of Presbyterianism. Who was it that set on foot a consistorial inquisition at Geneva, for forcing every one to conform to his opinions, and required that the magistrates should punish

whomsoever this consistory condemned? The founder of Presbyterianism. Who was it that wrote a book, a folio volume, on the *right* and *necessity* of burning heretics, entitled, *De haereticis puniendis a civili magistratu*? The second man to the founder of Presbyterianism. What synod proscribed the Catholics and the Anabaptists, calling upon the magistrate to support their decrees? The first Calvinistic synod that ever sat, Anno Domini 1574. Brandt. vol 1, p. 227. Who was it that put to death Cardinal Beaton, Archbishop of St. Andrews, and riotously destroyed the churches, monasteries, &c. which they termed monuments of Popery? The Reformers in Scotland, under John Knox. Who was it that taught that "it is not *birth* but God's *election* which confers a right to the throne and to magistracy?" John Knox. Who was it that taught that, no promise nor oath made to an enemy of the truth was binding? And that every such enemy in a high station is to be deposed? John Knox. Collier's Eccl. His. vol. 2, page 442. Who was it that told his queen to her face that the "Protestants had a right to take the sword of justice into their hands, and to punish her, as Samuel slew Agag, and as Elias slew Jezebel's prophets?" John Knox, the father of Scotch Calvinists? Stuart's Hist. vol 1, p. 59. What was the answer given to king James by the most "moderate part" of the Scotch Presbyterians, summoned by order of king James, to "inquire whether the Catholic Earls of Huntly Errol and their followers, on making a proper concession, might not be admitted into the church, and be exempt from further punishment?" They answered; that, "Though the gates of mercy are always open for those that repent; yet as these noblemen had been guilty of idolatry, (the Catholic religion) a crime deserving death by the laws both of God and man, the civil magistrate could not legally pardon them, and that, though the church should absolve them, it was his duty to inflict punishment upon them." Robertson's Hist. A. D. 1596. But, says a modern writer, "we need not be surprised at any severity of the Presbyterians against Catholics, when among other penances, ordained by public authority, against their *own members* who should break their own appointed fasts, *whipping* in the church was one." Stuart, vol. 2, page 94. Who from the perusal of these documents, and many others to the same import, that might be produced, will not be amazed to hear a true son of this same sect, once established

by blood, aspersing a people that never shed one drop of human blood in support of their cause, with the riotous scenes of a few religious and political fanatics in Germany, on whom historians bestowed the name of Anabaptists. And that, forsooth, because *two* syllables of their name, correspond with the name of a religious sect, now amounting, in the United States alone, to 250,000 actual members, in good standing in their respective societies!!

We have to regret that a necessity should have been imposed upon us by Mr. R. of exposing scenes of such horrid cruelty in the founders of a religious sect, which now aims at such an high place amongst the present religious sects, and which is so desirous that the history of its origin should pass into oblivion. We have reason to believe that many of the honest members of this community are ashamed of such things, and that did they know the character and views of the original leaders, as well as even we do, they would despise them as much as we possibly could. We would earnestly desire such to reflect upon these facts, and to remember that the Saviour of the world declared, that all who take the sword, in his cause, shall perish with the sword.

Mr. R's base calumny on the Baptist denomination, suggests to me the propriety of making a brief excursion into ecclesiastical history; and of presenting a few gleanings to the inquisitive reader, which will tend to show how ignorant Mr. R. is of the history of the Baptists.

While the Protestant church must date its origin from the 19th of April, 1529—that memorable day on which fourteen cities of Germany *protested* against a decree of the Diet of Spire, which met in the March preceding: while the Presbyterian church must date its origin from the autumn of 1537, the year in which John Calvin published his Confession of Faith, had a *public debate* with Peter Coroli, and constituted a church in Geneva: whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who arriving there Anno Domini 1558, and becoming a champion in the cause of Presbyterianism, was denominated the “Scotch Apostle John Knox: while the English Presbyterians must date their origin from Nov. 20, 1572, “when a small Presbyterian church was erected at Wandsworth, a village near London:” whilst the Seceders must date their origin from August, 1733, when Messrs. E. Erskine, W. Wilson, A.

Moncrief, and J. Fisher, were deposed and excluded from the communion of the Presbyterian church, and became the founders of a new sect: while the Unionists or Scotch Burghers, must date their origin from the year 1747: the Methodists from John Wesley, 1729: the Quakers from George Fox, 1655:—I say, while all these sects are of recent origin, not one of them yet 300 years old—not one of them able to furnish a *model* of their peculiarities from scripture, or antiquity, greater than I have mentioned, the Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time; and the *model* of their peculiarities the scriptures themselves afford, as far as the name *Baptist* is concerned. It must be acknowledged that each sect is distinguished by some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one general system of peculiarities, which distinguishes them from all others. The date of the origin of a sect must, then, be the date of the origin of its grand peculiarities. Were we to adopt any other method, we should be obliged to describe sects by that which is not peculiar to them, which would be impossible, for all sects would then be alike. The grand peculiarity, from which the Baptists have their name, is found in the scriptures as a part of Christianity, and is simply this—*To require faith or repentance, as previous to Baptism; and to immerse the subject professing faith and repentance in water, in the name, or into the name of the Father, Son and Holy Ghost.* This is the peculiarity from which Baptists have their name; all that believe and practice in this way, are Baptists; and all that do not are not Baptists. I now proceed to show that the Baptists have existed in every century from the Christian era to the present day:

FIRST CENTURY. Anno Domini 33, we read, in a well attested history, of a large Baptist church which was formed and exhibited as a *grand model*, by the immediate agency of the Holy Spirit. On the day of Pentecost, 3000 souls were illumined, led to repentance, converted, baptized, and added to the church. The history of this church, and of many others like it, is clearly and forcibly written by an excellent writer, styled Luke the Physician. This Luke is the oldest ecclesiastical writer in the world. He writes a history of the Christian church for little better

than thirty years. See his Treatise styled "Acts of the Apostles," chap. ii. 41, 42. "They that gladly received his word were baptized: and the *same* day there were added unto them about 3000 souls: and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers—praising God. And the Lord added daily to them such as should be saved," or such as were saved. The members, then, of the first Christian church ever planted on earth, gladly received the word *before* they were baptized, and upon the *same* day of their Baptism were added to the church; and thence forward *continued* in the above practices. It is then incontrovertibly evident, that the *first* Christian church planted on earth was, in respect of Baptism, as now distinguished, a *Baptist church*; or a church composed of baptized believers. It is true, it is not called by Luke, a Baptist church, for all the churches were imitators of this first church, and to have called it a Baptist church, would have implied that there was a Pedo-baptist church too, which was a thing unknown in the apostolic age, as all ancient historians declare.

The second church that was planted was at Samaria—"Philip went down into Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake—and there was *great joy* in that city. *When* (not before) they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were *baptized, both men and women.*" The second church planted on earth was also composed of men and women who professed faith before Baptism; consequently, a Baptist church—Acts viii. 5–13.

The third church of note, and in order of time, was the church of Caesaria, a church interesting to us, inasmuch, as it was a Gentile church, or a Gentile people composed it. This church was evidently a Baptist church—"while Peter yet spake these words, the Holy Ghost *fell on all them which heard the word*—Then said Peter, can any man forbid *water*, that those should not be baptized, seeing *they have received the Holy Ghost* as well as we. And he commanded them to be baptized in the name of the Lord." Acts x. 44 to the close.

To these I might add all the churches mentioned in the New Testament; for there is something said of the Baptism of most of them. Particularly something is said of

the church at Philippi, at Corinth, at Rome, at Ephesus, at Colosse, and of the churches of Galatia, with regard to their Baptism. Of all of these cities and regions it might be said, as was said of the Corinthians, viz. "many of the Corinthians hearing, believed, and were baptized." This is the *Sacred Order* of these three words: 1st, to hear, 2d, to believe, and 3d, to be baptized.

The testimonies of the holy oracles reach down to the close of the first century; and these, as has been observed, mention no other kind of churches than those composed of believers, baptized upon a profession of their faith, a fact which should perfectly satisfy the mind of every Christian upon this subject. But there has been a cloud of witnesses in every age attesting the same important truth, viz. that believers are the *only* proper *subjects* of Baptism; and that immersion is the *only* proper *action* of Baptism. The testimonies of God are the foundation on which our faith and practice rest; therefore, when we quote other authorities, it is not as foundations, on which the faith of any should rest, either in whole or in part, but to put to silence the ignorance of foolish men; who ignorantly assert that the Baptist sentiments are novel, or that the sect is of modern date. Leaving then the sacred oracles, we shall hear what human testimony has to advance upon this topic, and first,

The Magdeburgenses, in their history, cent. 1st, l. 2, p. 496, edition of Basil, 7 tomes, assert—"In the first century they find, that they baptized only the adult or aged," but "De Infantibus, Baptizatis exempla non legunt"—of baptized infants they could find no examples." Page 497, they also say—"the manner of baptizing was by dipping or immersing in water, in the name, &c. which was not only agreeable to the import of Baptism, but to the allegory of a death, burial, and resurrection, to which Paul, Peter, and Annanias properly allude."

"Clemons, in the first century, asserts, who they are that are the right subjects of Baptism, viz. "Such as have passed through an examination and received instructions." Morningus, page 2d, as cited by Junius.

Ignatius, in his discourses upon Baptism affirms, "that it ought to be accompanied with faith, love, and patience, after preaching"—Letters to Polycarp, and to the saints at Philadelphia—Dutch Martyrology, cent. 1. See Jacob Du Bois, page 16-22, quoted by Junius.

D. Balthazer Lidius, in his treatise of the church, p. 2,

shews, that the people afterwards called Waldenses, professed and practised Believer Baptism in this century; see also Gildas "De Victoria Aurelii Ambrosii," who proves that the antient Britons in this century also received the gospel and practised Believer's Baptism.

SECOND CENTURY. There is no difference in the practice of the church in this century from the preceding. Most of the distinguished men who lived at the beginning of it had seen and heard the apostles, consequently amongst the churches, there was as yet, no great falling off in the external ordinances. Justin Martyr's public defence of the Christians of the second century, is a sufficient document to show that the Baptist sentiments at that time universally prevailed.

Justin Martyr, second Apol. Ant. Pius, Emperor—"I will declare unto you how we offer up ourselves to God, after that we are received through Christ: Those among us instructed in the faith, are *brought to the water*, then they are baptized therein, in the name of the Father, and of the Son, and of the Holy Ghost. Then we bring the person thus baptized or washed to the brethren, where the assemblies are, that we may pray both for ourselves, and the new illuminated person; that we may be found by doctrine and good works, worthy observers and keepers of the commandments. Then bread and wine being brought to the *chief brother*, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and the Holy Ghost. After prayer and thanksgiving the whole assembly saith *Amen*. When thanksgiving is ended by the *chief guide* and the consent of the whole people, the Deacons (as we call them) give to every one present, part of the bread and wine, over which thanks is given; this we call the *Eucharist*, to which no man is admitted but he that believeth the truth of the doctrine, and lives as Christ has taught"—Justin Martyr's 2d Apol. Ant. Pius, Emp. See also Baxter's Saint's Rest, chap. 8, sect. 5.

THIRD CENTURY. Having shewn in the Appendix to the Debate on Baptism that it was about the middle of this century when some errorists began to depart from the common faith and practice of the primitive church, in relation to Baptism, I need not now repeat what I have there written. In addition I would simply observe, that Mr. Baxter in his "Saint's Rest," though such an enemy to immersion, acknowledges, "that Tertullian, Origin, and

Cyprian, who lived in the second and third centuries, do affirm, that in the primitive times none were baptized but such as engaged themselves to obey him." Saint's Rest, 1st ed. part 1, chap. 8, sect. 5.

FOURTH CENTURY. Jerome says, "The Lord commanded his apostles that they should *first* instruct and teach all nations, and *afterwards* should baptize them that were instructed in the mysteries of the faith; for it cannot be that the body should receive the *ordinance* of Baptism, before the soul has received the true faith." Jerome's Comment on Math. xxvii. 19, 20. Athanasius in his third sermon against the Arians says, "Our Saviour hath not simply commanded to baptize, but *first* said, *teach*, then baptize; because true faith proceeds from teaching, and Baptism rightly follows faith." See Mor. book, part 2d, p. 370.

"Epiphanius, bishop of Cyprus, was baptized upon a profession of his faith, and did afterwards assert for doctrine, that none ought to be baptized but such." See Mataphrastes, l. 1, c. 30, and Morn. p. 366, as quoted by Junius.

During this century there were sundry councils and synods. The council of Laodicea, of Neocesaria, and the synods of this time, agreed in this, "That whosoever were to be baptized should give in their names, and then after due examination should be baptized. And not only great men, and even princes, converted from Paganism were baptized, but even the sons and daughters of believing parents were baptized when arrived at adult years."—A clear proof that Infant Baptism was not yet become general. For the children of believing parents would certainly have been baptized, had any infants in ordinary cases been baptized. Amongst the vast numbers of the children of believers that were baptized in adult years during this century, we shall mention a few men of renown. Basil the great, son of a Christian bishop, was baptized in Jordan, when advanced in years. Gregory, son of Gregory, bishop of Nazianzer, was baptized at the age of twenty. Constantine the great, a Briton born, and king of England, son of Helena, a zealous Christian, was well advanced in years before he was baptized. During his reign most of his British troops were Christians, A. D. 320. Ambrose refused to be baptized till he was chosen bishop of Milan. Chrysostom was born of believing parents, and was educated by Miletus a bishop, yet he was not baptized till the age of twenty-one. Hugo Grotius, while saying this of Chryso-

tom, adds, "many of the Greeks in every age to this day, keep the custom of deferring the Baptism of their little ones, till they make a profession of their faith." "Erasmus testifies that Jerom was born in the city of Shydon, of Christian parents, was brought up in the Christian religion, and was baptized in the thirtieth year of his age." "Austin, the son of the gracious Monica, being instructed in the faith, was not baptized till thirty." See Osiander's book, cent. 4, l. 3, page 371-380; also, Nauclerus, A. D. 391. Historia Tripartita tells us, "That Theodosius the Emperor was born in Spain, and his parents were both Christians; that he was instructed in the Christian faith, and falling sick at Thessalonica, he was baptized by Achalis." See Dr. Taylor, lib. proph. page 239.

"In this century a corruption pervaded the African churches concerning the taking away of *original sin*; and least any of their infants should die in original sin, they were for having them baptized. Tertullian and many others at first opposed this doctrine, when it began in the third century; but in this century it gained greater credit, and this accounts for the introduction of Infant Baptism."

"Popes and councils in the fourth and fifth centuries, by decrees confirmed the practice of Infant Baptism." "The *Militant* council (a provincial town in Africa) anathematized all those who did not baptize their infants, to save them from original sin. This was occasioned by Pelagius denying original sin, and Austin, a Popish monk, to maintain it said, that Baptism was necessary to cleanse them as soon as born from their original sin."—Junius, 69, 70.

I cannot close the testimonies of the fourth century better than by presenting to the reader the words of Dr. Barlow, doctor of the chair at Oxford, a man eminent for learning. On reviewing the records of antiquity and the arguments of his Pedit-baptist friends, in a letter to a friend, he says, "I do believe and know that there is neither precept nor example for Infant Baptism, nor any just evidence for it, for above 200 years after Christ; that Tertullian condemns it, as an unwarrantable practice. I have read what my learned friends Dr. Hammond and Mr. Baxter and others say in the defence of it; and I confess I wonder not a *little* that men of such great parts should say so much to so little purpose, for *I have not as yet seen any thing like an argument for it.*" Thus far Dr. Barlow. Jun. 69.

FIFTH CENTURY. In this age there were many public

advocates of the true Baptism. As the object of this brief sketch is merely to produce a *competent* number of witnesses to the truth, that Believer Baptism, or that Baptist principles, were professed, and taught, and practised in every century since the Christian era to the present day, I shall not be too prolix in my quotations.

Chrysostom, whose Baptism we mentioned in the last century, in the fifth century publicly taught, "That the time of grace (or when a man obtained grace) or conversion was the only fit time for Baptism, which," says he, "was the season in which the 3000 in Acts 2d, and others afterwards, were baptized." See Magd. cent. 5. page 363.

"Faustus Regiensis, a bishop in France, taught in this age that *the will and desire* of the party that comes to be baptized is necessary."

Evegrius says, "That they who have been instructed in the word of God, were the proper subjects of Baptism." See Merning. page 421-425.

SIXTH CENTURY. Gregory says, "In Baptism the Elect receive the gift of the Spirit, whereby also their spirits or understandings are enlightened in the scriptures, and that by faith in the death of Christ by Baptism their sins are forgiven."—"In this century, the council of Agather decreed, that the articles of faith be *first preached* to the persons to be baptized, *before they are baptized.*" Vicecome's His. page 482.

SEVENTH CENTURY. "In this age the Bracarens council, in Spain, decreed, that no adult persons but such as had been well instructed and *examined*, should be baptized." "The council of Toletanus express the same import—and we find that Paulinus baptized, in the river Trent, in England, a great number of men and women."—See Bead. l. 2, chap. 16, cent. 7, page 145. "In Egypt, in this century, the Christians departed from the faith of the church of Rome, placing it upon the apostolic foundation, that the person should *first believe* before he is baptized." Vice. l. 9, chap. 3.

EIGHTH CENTURY. Bede, who lived in this century, page 220, says, "Men are first to be instructed in the knowledge of the truth, then to be baptized as Christ has taught; because that without faith it is impossible to please God." The learned Haime, on Math. xxviii. 19, says, "In these words is set down the rule how to baptize, that is, that teaching should go before Baptism, that Christ says, teach all na-

tions, then baptize: for he that is to be baptized must first be instructed to believe, what he in Baptism shall receive. In this century the council of Paris, and that of Laodicea decreed, that those who are to be baptized ought first to be instructed in the faith and make a confession of it."

**NINTH CENTURY.** Rabanus, chap. 4, says, "That the catechism which is the doctrine of faith, must go before Baptism; to the intent that he who is to be baptized, may first learn the mysteries of faith, and, continues he, the Lord Jesus anointed the eyes of him that was born blind, with clay made of spittle, before he sent him to the waters of Shiloah, to signify that he that is to be baptized must first see or be instructed in the faith, concerning the incarnation of Christ, when he that is instructed doth believe, then he is to be admitted to Baptism that he might know whom he afterwards ought, and in duty is bound, to serve."

Albinus says, "Three things are visible in Baptism, the body, the water, and the administrator; and three things invisible, the soul, *faith*, and the spirit of God, which are all joined by the word of God." Page 220.

Rabanus likewise observes, "That the adults were first to be instructed in the faith, and duly examined before they were baptized; and that as Noah and his family were saved by *water* and the ark, so the faithful are saved by Christ and Baptism." Page 144.

**TENTH CENTURY.** In this age Smaragdo on Math. xxviii. 19, observes, "Men are to be taught in the faith, then after to be baptized therein, for it is not enough that the body be baptized, but that the soul, by faith, first received the truth thereof." Page 187.

**ELEVENTH CENTURY.** Anselm says, "That believers are baptized into the death of Christ; that believing his death and conforming thereto, may, as dying with him, live also with him," page 169. Again, says he, "Christian Baptism is the washing of water into the word of life; take away either the water or the word, Baptism ceaseth," page 116. In this century the Waldenses and Albigenses loudly asserted and extensively practised Believer Baptism." Twisk Chron. l. 11, A. D. 1100, page 423. "Peter Bruise, a learned author in Thoulouse, France, and his numerous followers, were zealous asserters and practisers of Baptism after faith and repentance." Dutch Mar. c. 11.

**TWELFTH CENTURY.** Alburthus Magnus says, "The laver of Baptism is not proper but to the illuminated and

called, who can draw virtue from the death of Christ." page 413. Thomas Aquinas says, "That in Baptism God works inwardly, as he dispenseth the ordinance outwardly; there is not only a consecration of the soul to God, but the body, because the whole man, by Baptism, is dedicated to God; for by Baptism we die to the life of sin, and begin to live a new life of grace." page 424. "In this century there was a great spread of those who practised Believer's Baptism." Twisk Chron. l. 13, pp. 528, 529.

**THIRTEENTH CENTURY.** In this century Jacob Merningus says, "That he had in his hand, in the German tongue, a Confession of the Faith of the Baptists, called Waldenses, which asserts, that in the beginning of Christianity, there was no such thing as baptizing of infants, and that their forefathers practised no such thing, as Johannes Bohemius writes in his second book; and Meringus' History of Baptism part 2d, page 738." Moreover it is observed by many "That this faith and practice made a prodigious spread through Poland, Lombardy, Germany and Holland." Montanus, p. 36. Mering. page 737.

It is a fact also worthy of record, that in this century, A. D. 1311, the Pope in the council of Ravenna declared, that "*Sprinkling and dipping were indifferent,*" and that the subjects of Baptism might have their choice. This no doubt eased the consciences of many.

**FOURTEENTH CENTURY.** In addition to the evidence cited above, which also bears upon this century, as, indeed, the documents presented with respect to any century always have an important bearing upon that immediately succeeding; we find that "Carlous, bishop of Meyland, did exhort the ministers under his charge, that they should first teach *the faith*; and that *only* upon a confession of faith, and a good conversation, they should administer Baptism." Mering. p. 740. "The confession of the Thaborites, in the year 1431, confirms, that in this century there were many Baptists, especially in Bohemia; they say, "We do from our hearts acknowledge that the ordinance of Baptism is a washing, which is performed with water, which according to Christ's words doth hold out (i. e. in a figure) the washing of the soul from sin according to Christ's command." Math. xxviii. 19. Mering. page 743.

**FIFTEENTH CENTURY.** In this century the Baptists spread amazingly—Mer. page 772. Twisk says in his Chronology, page 930, "That in the year 1507, the Waldenses, who

were Baptists, were much spread in Hungary." That these Waldenses were Baptists, Montanus, Impress 2d, says, "That the Waldenses, in the public declarations of their faith to the French king, A. D. 1521, assert in the strongest terms the baptizing of believers, and deny that of infants." Balthazer Lydias testifies, "That at this time their several churches in Thessalonica in Greece, supposed to have continued successively from the apostles' time, agreeing with the faith of the Waldenses." See B. L. Treatise 3, of the Waldenses. "Two persons were sent from the churches in Thessalonica, to find some of the same faith with themselves, and coming into Switzerland they were taken prisoners and put into the castle of Passaw, who declared to many, that they had in their care (at Thessalonica) the original of Paul's Epistles, which he sent to them." Mer. page 739.

SIXTEENTH CENTURY. It is scarcely necessary to continue the history further down than this century, as almost every person knows that there were myriads of advocates for Believer Baptism in this century. I shall, however, mention a few distinguished advocates of this cause, who flourished in this century. Jacob De Roor, a prisoner in Bridges in Flanders, steadfastly owned and maintained as follows, viz. "That the Baptism which the apostles taught and practised must needs be after believing, because it is for the *burying* of sin, the *bath* or evidence of regeneration, the covenant of a Christian's life, the putting on the body of Christ, and planting into the true olive tree Christ Jesus, and for the right entrance into the spiritual ark, whereof Christ Jesus is the builder." Dutch Martyrology, p. 15.

Erasinus is very particular in his paraphrase upon Math. xxviii. 19, upon this subject; his words are, "When you have taught them the word of God, if they then believe and receive it, and are ready and willing to embrace the doctrine of the Gospel, then let them be baptized with water in the name of the Father, and Son, and Holy Ghost, that they may be written among the number (of the brethren) who trusted in Christ, and were, through the merits of his death, freed and washed from their sins, and received to be the children of God." Math. xxviii. 19.

The great Beza, who wrote a translation and notes upon the Bible, says, upon 1st Cor. vii. 14, "That to permit children to be baptized was unheard of in the primitive church, where every one ought to be instructed in the faith before he is baptized."

The eminent Bucer says, in his book entitled, *The Ground Work and Cause*, "That in the congregation of God, confession of sin is always first before Baptism; and that in the beginning of the church, no man was baptized and received into the congregation, but those who, through hearing the word, wholly gave themselves over to Christ."

To these I might add the names of many, or most of all the eminent reformers; for although many of them died Pedobaptists in practice, yet in theory they were Baptists, and often spoke as Baptists speak. Luther himself declares, "Of old the ordinance of Baptism was administered to none except to those who acknowledged and confessed their faith"—and again, "Baptism is a Greek word, and may be translated a *dipping*, when we dip something in water, that it may be covered with water; and though it may be, for the most part, altogether abolished, for neither do they *dip* the whole children, but *only sprinkle* them with a little water; they ought nevertheless to be *wholly* dipped, and presently drawn out again, for that the etymology of the word seems to require. I would have those who are to be baptized, to be *wholly dipped* into the water, as the word imports and the mystery doth signify." Tom 1, De Baptismo, fol. 71, and tom 2, fol. 19. Of the same opinion were Grotius, Zuinglius, Bullinger, Melancton, Chaucer and Field. That those men should have acted contrary to their professed principles is to be regretted; it is, however, a very common thing. There are not a few, even in our own time, who like Mr. Baxter, *rail* against Baptists; and like the same Mr. Baxter will say, that Infant Baptism is a presumptuous thing. Mr. Baxter's words are, in his comment on the Eunuch—"The constant order of the Gospel is that Baptism must follow faith"—he adds, "indeed it is no better than an impious profanation of the ordinance, if it go without faith, if the *party* seek it without faith, or if the pastor administer it without a profession of faith."

It would be imposing upon the reader, and an imputation of his understanding, to be more copious in furnishing documents to put to silence the ignorance of foolish men, who would assert that the Baptist denomination grew out of the wild, fanatic, enthusiastic Anabaptists of Germany. That men professing Baptist principles have acted in many instances incorrectly, is a very common truth. That some individuals professing Baptist principles might have been in that, or any other insurrection, may be conceded, with-

out, at the same time, yielding that the Baptists arose from the Anabaptists of Germany. As truly might it be said, that the church of Christ in Jerusalem, planted A. D. 33, arose out of the Anabaptists of Germany in the sixteenth century—Yes, Mr. R. with equal truth and honesty might have said that all Christians originated from the Mahomedans, or Socinians, as that the Baptists arose from the Anabaptists of Germany.

While on the subject of the antiquity of the Baptists, and of the evidence of their existence since the birth-day of Christianity, I will, for the entertainment and information of the common reader, give, in a few sentences, the history, in miniature, of Christianity in England, or rather Britain, whose history is interesting to so many.

The first notices of Britain, on the historic page are from Roman pens. England was conquered first by the Romans, next by the Saxons, then by the Danes, and lastly by the Normans. Speed tells us in his history, "That the Romans found the Britons a barbarous and savage people, with naked bodies and painted skins; hence, the name *Brit*, paint, and *tain*, a region." Guildas, the most authentic of British historians, affirms, that the Britons received the Gospel under Tiberious Cæsar, Emperor, under whom Christ suffered; and that many Evangelists were sent unto them by the apostles. Fox tells us, from an antient book of English antiquities, page 139, part 1st, that an epistle was recorded, written to Lucius the king of Britain, A. D. 169, by Eleutherius, from which it is plain, that Lucius had embraced the faith of Christ. Origin and Tertullian declare that, "There are places in Britain inaccessible to the Romans, but they were subdued to Christ." Barteus, cent. 1, fol. 37, says, "That Chrysostom and other Greek fathers said of the first British churches, that they were constituted exactly according to Christ's pattern." Jeffery, "De Britanorum gestis," chap. 4, informs, that while the antient Britons possessed the country, they kept themselves sound in the faith—But, A. D. 448, the English Saxons began to possess Britany, and in 593 nearly completed the conquest of the Britons. In 596, Gregory, bishop of Rome, sent *Austin* the monk, into Britain to bring the Saxons into conformity to the church of Rome, and the Britons with them. The antient Britons, as their rights had been trampled on, since the descent of Julius Cæsar, retired to Wales and concentrated two large Christian communities, one

at Bangor in the north, and one at Cair Leon on the south. Hence the Welsh were called the antient Britons. *Austin*, after his arrival kept a council near Worcestershire, where he invited the British ministers; some of them came. He urged them to conform to the rites and ceremonies of Rome. They zealously refused and strongly opposed *Austin*. In the Chronicles of Wales, their antient bard Tallyossyp sings—

“Wo be to that shepherd! I say,<sup>q</sup>  
That will not watch his flock alway,  
As to his office doth belong;  
Wo be to him! who doth not keep,  
From *Roman* wolves, his sheep  
With staff and weapon strong.”

*Austin* threatened but in vain; he then coaxed them to observe *three* things, and he would leave others to their own discretion. “First, to observe *Easter day*. Second, to give *Christendom* to children. Third, to preach to the Saxons as I have directed you.” They would not. He then stirred up the Saxons against them, and dispersed them. Their establishment at Bangor was razed, they were persecuted by fire and sword, for not accepting those three commands. Hence it is plain that Infant Baptism, or Infant Christendom, was not practised by the antient Britons, until at least the seventh century. Another fact demonstrative of the same, is that Constantine the great, son of Constantius the Emperor, born in Britain, A. D. 305, son of Helenia, a zealous Christian lady, was not baptized until he professed faith—I say if Constantine, son of Constans or Constantius, a professed Christian, and of Helenia, a professed Christian, was not baptized till he professed faith, it is a strong argument that Infant Baptism was not practised by the antient Britons. Again, when Pelagius spread his errors, the antient Britons sent to France for aid to suppress his errors, “their brethren in France sent them Germanus and Supus, who were mighty in the scriptures, they converted many and baptized great multitudes in a river near Chester, upon a profession of their faith.” “*Austin* also was so ignorant of the rite of Baptism to infants, and so unable to oppose the antient Britons, not finding it in the scriptures, he wrote to Pope Gregory to be resolved in it; see his tenth Interrogatory, Ex. decreto, Greg. lib. 1st, Council, tom 2. See also Hugo Grotius on Math. xix. 14. Bede also informs, “That when the Britons in the seventh century were oppressed by the Sax-

ons, that the son of a British king was baptized upon his embracing the faith; and that Paulinus baptized both men and woman in the river Trent at noon day." Bede, l. 2, c. 16, cent. 7, p. 145. There was an intimate correspondence between those antient Christians, afterwards called Waldenses, and these antient Britons. Morland, in his preface to the French Bible (the first Bible ever printed) says, "The Waldenses have always had the full enjoyment of the holy scriptures, ever since they were enriched with the same by the apostles, having in fair manuscripts preserved the Bible entire in their own tongue." These Waldenses, as I have observed, living in the Alps, France, Germany, and Holland, as the English chronicles manifest, corresponded with the antient Britons, and finally emigrated to England and Wales. For in the time of William the Conqueror, and his son William Rufus, Bishop Usher says, "they abound in England." In the time of Henry the 1st, 1100, the bishop tells us, "that the Waldenses spread their doctrine all Europe over, and in England in particular; and from these Waldenses sprang the Lollards from one Walter Lollard, a great preacher at that time in England amongst *them*." Page 242. Lollard flourished in the time of Edward the 3d; from whom sprang John Wickliff, a graduate of Merton college, Oxford, and a Baptist; who taught in the reign of Edward 3d, A. D. 1371, "*That believers after the example of Christ should be baptized in pure water. And that it was not lawful for believers who had received the Baptism of the spirit to neglect the Baptism of water.*" Fla. Illyricus Catal, p. 403.—"From Wickliff, Usher dates the *English* reformation. Especially as he translated the Bible from Latin to English, and gave England its first English Bible." It would appear that many received Wickliff's views on some points, that did not receive the whole of them, hence some of his followers were Baptists, and some were not. In Bohemia, as well as in England, many of the Wickliffites, but most commonly called Lollards, were Baptists. Mr. Fox says, "That a gentleman being at Oxford, from Bohemia, upon his return to Prague to the university there, took with him many of Wickliff's books, and communicated them to John Huss, an eminent Bohemian preacher, who embraced the sentiments of Wickliff, and became a zealous defender of them. His disciples were called Hussites." "Queen Ann, wife of Richard 2d, was a Bohemian and sister to

the king of Bohemia, who brought many of her Bohemian servants with her, who were in profession Waldenses; these persons being the same in principle as Wickliff, conveyed more of Wickliff's works to Prague, and thus spread the Baptist principles in Bohemia."

The Wickliffites, most commonly called Lollards, from Walter Lollard their great preacher, were much persecuted, and the prison to which they were sent was called "*Lollard's tower*"; occasionally, too, they were in favor with the court, particularly in the reign of Rich. 2d, and Edward 3d. In one of their reigns, Mr. Fox says, a book of conclusions for reformation was exhibited by the Lollards to Parliament. In the reign of Henry the 4th, they were cruelly persecuted, (*because having no command nor example*) they would not baptize new born infants. Dutch Martyr. fol. 774. "In the reign of Henry the 5th, they were cruelly used; Lord Bobham and 38 more were hung up in chains and burnt. Hence the place is yet called *Tyburn*, from their tying them up first and then burning them."—Fuller's Ecc. His. In the reign of Henry the 6th, 400 of them suffered great hardships, many of them death, for slighting Infant Baptism, and especially for saying that the infants of believers need not be baptized, and that if infants died without Baptism, they might, notwithstanding, be saved. "For this they suffered many things and some of them death." See Dutch Mar.—Fox's Acts, and Mon. pages 867, 868, 918.

In the reign of Edward the 4th, Henry the 7th, and Henry the 8th, their sufferings much increased. Pope Innocent had appointed Baptism to infants and enjoined it in the most solemn manner, namely, no Baptism, no salvation. Finding his infallibility not respected, he was enraged and this is assigned as one cause of their sufferings during those reigns, or at least during a part of them. A decree was passed enjoining it upon all the true sons of the church to suppress all books that had been written by any of the Reformers, particularly Wickliff's, Frith's and Tindal's, "because they contained the principles of the old Lollards or New Reformers, or as the Catholics called them by way of reproach, (as Mr. Ralston) the *Anabaptists*." Many suffered in 1528. Seven Baptists that came from Holland were imprisoned, and two of them burnt at Smithfield."—Stow's chronicle, p. 576. In 1535, twenty-two Baptists were apprehended and ten put to death—Fox's Acts, vol.

2, p. 315. In 1539, sixteen men and women were banished for opposing Infant Baptism; and on their going to Delph in Holland, were pursued and prosecuted for being Baptists and put to death for the same; the men were beheaded and the women drowned"—Dutch Mart. lib. 2, p. 123.

"During the reign of Edward the 6th, there was a respite to the Baptists, and though there was in Edward's reign an act of general pardon, yet the bigotted party got the Baptists excepted, and many of them were put to death." Hugh Latimer's Sermons on Lent, p. 73.

I pass over the history of Cranmer, Ridley and Rogers, who having persecuted others, were themselves persecuted unto death, as a just retribution, and an awful monument to others.

The Baptists in bloody Queen Mary's reign were numerous and much persecuted—Fox's Acts, vol. 3. p. 606. There were 800 persons put to death for religion in two years of her reign, many of them were Baptists. "In Queen Elizabeth's reign, though upon the whole called a good queen, yet many retained in her privy council were privy counsellors in Mary's reign, and consequently persecution against the Baptists continued. The writ, "De Heretico Comburendo," that only hung up in terrorem for seventeen years, was taken down and put in execution upon some Baptists that were *burned* at Smithfield; and the Queen by proclamation ordered all Anabaptists to quit the land, natives or foreigners, under the penalty of imprisonment and loss of goods." Dr. Wall as quoted by Junius, page 47.

In 1608, the 6th year of James' reign, Clapham writes a book called "Errors on the right hand," in which he states, "That the Baptists taught that repentance must precede Baptism:"—and that when any one would say, I am of opinion there is no true Baptism on earth, the Baptists would say—"say not so, my son, the congregation I am of can, and doth, administer, true Baptism." These alleged errors were opposed and vindicated during this reign with great energy. "A plain and well grounded treatise on Baptism was published," and the Baptist principles so advanced that James decreed to seize the estates of those heretics, which drove Puritans and Baptists in large numbers to America. From James' time to the present it is universally known that the Baptists have increased in Britain in a sort of geometrical ratio. Thus I have shewn,

that even in England, the Baptists have continued from the apostolic times to the present day, as also that there have been in every century advocates for Baptist principles. I have presented but a few of the documents which are possessed upon this subject, but these we supposed sufficient for our present purpose. With all these documents and facts lying before us, let us hear again the Rev. Samuel Ralston—"It is unquestionably certain," says he, "that the present Baptist churches, both in Europe and America, are sprung from the Anabaptists who started up in Germany at the commencement of the reformation!!" Yes, from the Munster madmen in 1522!! "Credat Judaeus Apella, non ego."

Mr. R. is a great admirer of Mosheim's Ecclesiastical History, and would, like Mr. Mosheim, bestow gratuitously the harshest epithets on the Baptists—Yet, this same Mosheim, with the mass of evidence before him in favor of the antiquity of the Baptists, whom he slanderously calls Anabaptists, is constrained to say, that their origin is *hid* in the *remote depths of antiquity*. His words are, "The *true origin* of that sect which *acquired* the denomination of Anabaptists, by their administering anew the rite of Baptism to those who came over to their communion, and derived the name of *Menonists* from the famous man to whom they owe the greatest part of their present felicity, is *hid* in the *remote depths of antiquity*, and is, of consequence, difficult to be ascertained." Mosheim, vol. 4, p. 424. This *concession*, from a *noted enemy*, in a great measure proves (had I no other proof) the correctness of the proposition I assumed, and documented with so many extracts, viz. *That the Baptists commenced on the day of Pentecost and have continued from that time till now.*

We cannot subscribe the maxim which saith, "ignorance is the mother of devotion," nor can we excuse that ignorance of history which caused Mr. R. to fix the origin of the Baptists at Munster. If his assertion did not proceed from ignorance, it must have proceeded from something worse. For it is the offspring of either ignorance or malevolence.

We must confess that we find more honesty and candour in Roman Catholics, and much more consistency too, on the subject of infant sprinkling, than in most of the works published on this subject by other Pedo-baptists. They at once acknowledge, that it is not to be found in

the *written* word of God, but in the traditions of the church only. These they hold tantamount to scripture. A very learned Doctor of the Catholic church whose title is "The Rt. Rev. John Milner, D. D. V. A. F. S. A. London and Cath. Acad. Rome," in a late publication, issued from a Philadelphia press, in 1820, addressed to the Lord Bishop of St. Davids, challenges the Protestants on their admitting and acting upon the authority of the traditions of the church of Rome on some subjects, and asks them a very hard question, why they reject the authority of the church on other subjects. By the phrase "*the church*," he always means the Romish church, for he acknowledges no other church. His words are, page 316—"Indeed Protestants are forced to have recourse to *the tradition of the church* for determining a great number of points which are left *doubtful* in the sacred text; particularly with respect unto the two sacraments which they acknowledge From the doctrine and practice of *the church alone*, they learn that though Christ our pattern was baptized in a river, and the Ethiopian Eunuch was led by Philip *into the water*, for the same purpose the application of it by infusion or aspersion is valid; and that though Christ said "he that believeth and is baptized, shall be saved," infants are susceptible of the benefits of Baptism who are incapable of making an act of faith." Often we have called infant sprinkling a tradition of Popery, and here a high Roman dignitary acknowledges it. Yea, and tells the bishop of St. Davids, that from his church alone, Protestants received it!!

How much more consistent this, than to attempt to prove infant sprinkling from forced, distorted, unnatural applications and interpretations of scripture. A learned clergyman lately took for his text to prove that Infant Baptism was a bounden duty, Revel. vii. 3, "Hurt not the earth till we have sealed the servants of God in their foreheads," i. e. sprinkled infants in their foreheads!! Another to prove sprinkling, preaches from Isaiah lii. 15, "So shall he sprinkle many nations," i. e. baptize them!! The whole context and the original term has no more to do with sprinkling infants than with making a pilgrimage to the temple at Mecca. The clause is rendered by Junius and Tremellius in their Latin Bible, the best translation of the Old Testament extant, "Ita persperget stupore muttas gentes." The Septuagint uses the term

*thaumasetai*, tantamount to "*persperget stupore*;" this, in plain English is, "he will fill, or he will cover with astonishment many nations." Let us now read the whole verse, Isaiah lii. 15, and observe the consistency of the Septuagint and Junius' and Tremellius' version, with the scope of the context—"So shall he astonish many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." But, behold this proves infant sprinkling!! Nebuchadnezzar's being wet (*ebapthe*) with the dew, or in the dew, is the only instance brought from the Old or New Testament, to shew us, that the word *ebapthe* must signify to sprinkle at least once in the sacred volume. But was the subject sprinkled with dew, or wet, or washed, or enveloped in dew? Is the word used here metonymically or literally? Is the *old* or the *new* theory of the dew to be brought to prove the *manner* in which he was wet? O, yes, all these things must be discussed, and the learned gentleman gains vast fame from his ingenuity in proving that in consequence of Nebuchadnezzar's face being sprinkled with dew, his *whole* body was wet with dew! That the words *dip*, *sprinkle*, and *pour*, are all *one* and *the same*, is the sum of all the learned criticisms of Pedo-baptists upon this topic. Although in two verses they all occur in their distinct meaning, and are never once confounded. We shall request some of the ingenious Pedo-baptists to give us a sermon on Levit. iv. 6, 7, on these two verses—"And the priest shall (*bapsei*) *dip* his finger in the blood, and (*profrangi*) *sprinkle* of the blood seven times before the Lord—and shall (*ekchei*) *pour* all the blood at the bottom of the altar." From this text let him prove that *dip*, *pour*, and *sprinkle*, are all the same action, and then we shall give him another text. Until a Pedo-baptist does this, all his criticisms are but vain and noisy breath.

The documents which we have brought forward at this time have not been elicited by any supposed merit in Mr. R's Review. We are glad of the opportunity his Review gave us of exhibiting a few of the documents we possess on this subject. And it is to be hoped that every attempt made to prop the tottering system will afford similar opportunities of bringing forth more. We are glad to hear that the Doctors are laying their heads together and contriving new bulwarks, because we believe that the truth

always gains ground by discussion. If Satan had let the Lord and his apostles alone, the cause would never have triumphed. If England had let Buonaparte alone, he never would have conquered Europe. If the Pope had let Luther alone, the Reformation would have made slow progress. And if the Devil had not deceived our first parents, the victories of grace would never have been sung.

Had not the "three letters" come recommended by *twelve* of the great luminaries of Presbyterianism, we should not have deemed them worthy of notice, as they are by *no means* a *Review of the Debate*, but a mere excuse for a Review, because we presume no better could be found. Mr. W. is much more prudent than Mr. R. he has been writing for a long time, as we are informed, and has actually got his piece in the press, or very near to it. But he has proceeded with great caution. And we understand that as soon as he was aware of these Strictures getting on the way, he resolved to keep his remarks back until he saw how it would fare with friend Ralston, and he is now guarding his little work from the danger of being strangled just at its birth. Perhaps it may appear soon after this edition gets into circulation. We ardently wish for, we court discussion—"Magna est veritas et prevalebit." Great is the truth, and mighty above all things, and shall prevail. We constantly pray for its progress, and desire to be valiant for it. *Truth is our riches*. Blessed are they that possess it in their hearts, who know its value, who feel its power, who live under its influence. They shall lie down in the dust in peace, they shall rest from their labors in hope, and in the morning of the resurrection they shall rise in glory and be recompensed for all their trials and sufferings in its support. God himself is truth. All truth proceeds from him, and the *saving truth* came by Jesus Christ, who is the way, the *truth*, and the life. The Devil is the father of lies, of all error. The means which he uses for its support are the lusts of men; his reward is a present one, and a poor one. It is sweet to the carnal taste, but the end thereof is death—"Wisdoms ways are pleasantness, and all her paths are peace."

We present the public with a letter which we received some time after we commenced these Strictures. We designedly omitted some things which we found ably handled in it, and we recommend it to the attentive perusal of all our readers as containing our sentiments, especially, to the consideration of Mr. Ralston.

November 21, 1821.

DEAR SIR--

I am one, amongst many, that have read, with considerable interest, the substance of the Debate on Baptism, between you and Mr. John Walker, which, upon the whole, appears to contain a fair and pointed challenge to Pædo-baptists of every description to defend, if they can, their present practice of infant sprinkling, by arguments much more cogent and decisive, than those advanced by Mr. Walker in the course of that debate. I was also made to believe that this would be the case, from the many reports I have heard of answers proposed and intended, by several of the professional advocates for that practice; but how it is that none of them have proceeded to justify this reasonable expectation, which both the work itself, and their declarations concerning it, have concurred to excite, is not easy to determine; except it be, that they have no better arguments to offer, than those that have been already produced. You may perhaps think, that the writer of this has not seen Mr. Samuel Ralston's brief review, published in the Presbyterian Magazine, Nos. 6, 8, 11, 12, of last year. Not so, sir, I have seen that performance, but cannot consider it as the threatened, the promised, and much expected answer or answers, that the public mind was led to anticipate, for the reasons above assigned. Nor, indeed, can I consider it as an answer at all; not merely on account of its not being so called, (for it only bears the general and harmless title of a review) but for want of the two grand intrinsic and essential properties of an answer, I mean the matter and form essential to such a work; for instead of selecting your principal arguments from scripture, from translators, and from church history, contained in your replies to Mr. Walker; or in your attempts to give, in the appendix to said Debate, correct views of several important passages, which have been greatly misrepresented and abused by the advocates for infant sprinkling; or fairly meeting and controverting any of the allegations expressly and pointedly opposed to the theory and practice of Pædo-baptists, in the hundred questions subjoined; he contents himself, and amuses his readers, with stating his own views of certain things relative to the subject; with misrepresenting yours, for the most part, where he pretends to quote; with presenting us with false principles of interpretation; with putting into the mouths of apostles, and even into the mouth of God himself, in certain places, what was neither said nor meant; and lastly, through the whole of his performance, making such an abundant and unsparing use of the most harsh, contemptuous and ill-natured language, that I suppose no modern production of the same size, and containing so little argument, can be found much to exceed it in this respect. This formidable performance, so replete with reproachful language, and loose self-preferring declamation, in whatsoever light we are to view it, whether as answer, strictures or review, is detailed in piecemeal, huddled up in a miscellaneous periodical publication, amidst a variety of other matter, as if the author meant to conceal it as much as possible; the work in which it is interspersed having but a very limited circulation in this western country. But it may be sufficient for the majority to hear that the Debate has been answered, and if any should be so incredulous as not to believe it, the thing might be proved upon oath, by competent witnesses, that certain letters to that effect, appeared in the aforesaid numbers, under the signature of S. R. and this should suffice, especially in an age of such limited means of information! For my part, I could heartily wish to give it greater publicity, and for this purpose would not grudge the labour of transcribing the greater part of it, if you, sir, would condescend to give it a place in some of your miscellaneous publications; as I hear you are preparing something of that nature for the press.—In the mean time, I shall content myself with making a few extracts illustrative of the foregoing remarks. See Mag. No. 6. p. 250, where Mr. R. after stating his dissent from Mr. W. respecting his view of the covenant of circumcision, proceeds to inform us "that it was an ecclesiastical covenant, or a covenant whereby Jehovah was pleased to bind himself, by the seal of circumcision, to send a redeemer of the family of Abraham, into the world, to preserve in his family a visi-

ble church, until that redeemer should come." &c. Under what signature or upon what authority does Mr. R. attempt to authenticate all this? I find none adduced, except the authoritative declaration with which he ushers in the above statement, viz. *I answer*. Not satisfied, however, with Mr. R.'s say so, and appealing to the only authentic documents of the Divine proceedings with Abraham, I mean the covenant transactions recorded Gen. 15th and 17th chapters, I find not in either of these covenant transactions, a single word about a church, or a redeemer, nor of course concerning the preservation of such a church in his family, till the redeemer should come, &c.—but “thy seed shall be innumerable as the stars of heaven;” xv. 5—and “unto thy seed have I given this land,” 18—and xvii. 4, “thou shalt be a father of many nations”—5, “for a father of many nations have I made thee”—6, “and I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee”—8, “I will give unto thee and to thy seed after thee, all the land of Canaan for an everlasting inheritance, and I will be their God”—9, “therefore thou shalt keep my covenant, thou and thy seed after thee in their generations”—10, “this is my covenant which thou shalt keep: Every man child among you shall be circumcised”—13, “and my covenant shall be in your flesh for an everlasting covenant.” Now I would ask Mr. R. and all that are favoured with the bible, is there a single word in all the specifications expressly contained in these covenant transactions, concerning Jehovah's binding himself by the seal of circumcision, or in any wise whatsoever, to send a redeemer of the family of Abraham, into the world? &c. &c. 'Tis true, God had promised to Abraham long before he was pleased to favour him with either of the covenant transactions referred to, that he would make of him a great nation, and that in his seed should all the families of the earth be blessed; which promise is again repeated, Gen. xxii. 17, 18. But does it hence follow, that the covenants referred to, include any thing more than what is specified in them? Or did Jehovah bind himself for any thing, by virtue of those transactions, which is not explicitly contained in them? Is it not adding to his word to say that he did so? And why call a covenant ecclesiastical, wherein there is no mention made of such a society, but only of the future existence of a nation or nations; and of the requisite provisions for the subsistence and preservation of such a society, distinguished from all others, by a certain definite portion of land for their inheritance, and by a peculiar mark in the flesh of their males. Does not the covenant that expressly guarantees these things, look very like a national covenant? And if it be lawful to impose names from the obvious intention and nature of things, may we not justly call it by this name, from the items explicitly specified in it, viz. Kings, nations, territories, &c.? Mr. R. after declaring as above, “that the covenant of circumcision was an ecclesiastical covenant, containing the promise of a redeemer, and securing the existence of a church in the family of Abraham, with all necessary means for its edification till the redeemer should come,” next proceeds to state and oppose your views of that covenant, namely; “that its promised blessings were temporal, every one temporal; that circumcision conveyed no spiritual blessings to the Jews; that it guaranteed that they should be a numerous and powerful nation; that God would be their king, and that they would individually inherit the land of Canaan.” Without referring us to the page whence he adduces these quotations, by which we might judge, if your views were fairly and fully quoted, he calls them hold and unscriptural assertions, without attempting to shew us from the proper authority, I mean from the covenant itself, or from any scriptural exposition of it, that they are so. He should certainly have quoted some of the promises of the covenant of circumcision, which expressly secure spiritual blessings to the specified subjects; or at least some of the writings of Moses the great prophet of that dispensation, under whose ministry the promised nation was brought into a distinct national existence, with its peculiar laws and ordinances of divine service in a worldly sanctuary, all suited to its national and temporary existence, under its Divine lawgiver and king. But has he done this? Has he so much as attempted it? He well knew he need not—

for from the beginning of the 15th of Genesis to the end of Deuteronomy, there is not a single promise of regeneration and eternal life made to the covenanted seed of Abraham, as such, either by virtue of the covenant of circumcision, Gen. xvii. which with that recorded in the xv. most explicitly secured their national existence, and as expressly determined the boundaries of their inheritance; or yet by virtue of the Sinai covenant, which raised them up into a national existence; no nor even to their most punctual observance of all the moral and religious institutes, laws and ordinances enjoined upon them. No surely, for if *that righteousness* which entitles to eternal life, came by circumcision or the law, (to the observance of which it virtually bound the subjects, Gal. v. 3.) then Christ is dead in vain, Gal. ii. 21. Instead, however, of appealing to the proper authority, as above stated, in order to support his bold impeachment, he refers us to the declarations of the Apostle Paul, in his epistles to the Romans and the Galatians; in the former of which, Rom. iii. the Apostle is manifestly stating the superior advantages of the Jews over the Gentiles; the chief of which, he tells us, was, that unto them were committed the oracles of God, 2d v.—and concludes with declaring, 20th v. that not one of them, nor indeed any of the human family, could be justified by the law imposed upon them in those oracles. And in the more particular enumeration of their privileges, ix. 4th and 5th, they are all summed up in externals, which plainly shews that all the national privileges conferred upon that people, by virtue or in consequence of the covenant of circumcision, did not secure to them nor any of them, merely considered as such, the enjoyment of the internal spiritual blessings of salvation; as the Apostle most explicitly declares in the forecited chapter, Rom. ix. from the 4th to the 13th verse. But not so the specified subjects of baptism, under the new covenant, which are only believers; as it is written, “he that believeth and is baptized shall be saved.” And this I understand to be fully and fairly your meaning, in the assertions referred to by Mr. R.—and not only so, but in the whole scope of the argument in opposition to inferring the baptism of infants from the covenant of circumcision. And, indeed, till Mr. R. or some more able advocate for infant sprinkling, clearly prove that the specified subjects, and promised privileges of circumcision and of baptism, are the same, and that sprinkling and baptizing are also the same, arguing from the one to the other to establish the former, and asserting contrary to the letter and analogy of the holy scripture, to vindicate the latter, must ultimately fail; and bring into disgrace and contempt the vindicators of such absurdities. Now Mr. R. has not so much as professedly attempted to do either. For though he appears as strongly disposed to assert, and with as little shew of argument as any modern disputant, whose works I have seen; yet he has not ventured to assert, that eternal life is explicitly and immediately promised to the specified subject of circumcision; nor that faith is the specified qualification of those that were appointed to receive it; nor yet, that to baptize, literally and properly signifies to sprinkle. The confessed result of his criticisms or critical review of this part of the subject amounts to this: “That nothing perfectly decisive respecting the mode of administering baptism can be legitimately inferred from the word baptizo, nor from the prepositions connected with it; so, of course, as far as the meaning of language is concerned, we can know nothing certainly about it.” After this frank confession of a professed linguist, what may the unlearned think of the vague uncertainty of the sacred records? Or what can Mr. R. himself plead in favour of his own practice? Having rendered the language of Christ perfectly unintelligible upon this subject, every man is left at perfect liberty to follow his own fancy, either to make any use of water he pleases in the Divine name, or, if he be conscientious not to take the name of God in vain, by quoting it to sanction he knows not what, he must feel obliged, upon principle, to refrain from acting, till a new and certain revelation be obtained from heaven, clearly informing him what God would have him to do. And certainly upon Mr. R’s. decision he would be quite justifiable in so doing. This way of treating the scriptures is evidently to render the word of God of none effect; for if the obvious, radical and constructive meaning of words

and phrases, according to their common and received acceptation, does not certainly convey the meaning of him that uses them, then there is an end to all certainty of communication; the grand use of language as a medium of communication between heaven and earth, is made void, and the faith and obedience of the worshipper is rendered impossible. Another instance of false criticism presents itself in the same letter, where the writer asserts, "that 'of such,' and as 'little children,' are entirely dissimilar in signification; the former always referring to persons, the latter to character;" contrary to the fixed and obvious meaning of language. One example shall suffice to evince the futility of the above criticism. Paul to the Corinthians, speaking of the vilest characters, says, "such were some of you, but ye are washed," &c. 1st Cor. vi. 11. The reviewer's appeal to Gal. iii. S<sup>d</sup> to prove that spiritual privileges, or the blessings of spiritual and eternal life belonged to the covenant of circumcision, appears as injudicious and irrelevant as the foregoing. The Apostle is evidently treating of free justification by faith, independent of circumcision and the law; and of Abraham's privilege in this respect, and of the promulgation of the gospel to him in favour of all nations, before the existence of that covenant, saying, "in thee shall all nations be blessed;" and this while he was yet in Ur of the Chaldees, thirty years before the covenant of circumcision took place; and for the sake of which it did take place, as a means to an end, until the seed should come to whom the promise was made; which covenant, with the whole of its appendages, the Apostle is here contrasting with the gospel, and rejects as opposite to it in its nature, obligations and tendencies; the whole of which he calls flesh, verse 3. Now, surely, if justification by faith, and the enjoyment of eternal blessedness, had been the object and intention of that covenant, the Apostle could not have spoken of it, and rejected it as inconsistent with the gospel, as he most pointedly and expressly does in this epistle, testifying to every man, that if he became circumcised, Christ should profit him nothing; that he thereby became a debtor to do the whole law, and that, of course, he was fallen from grace. Surely then, if circumcision seated such an obligation upon the subjects of it, (which the Apostle here takes for granted, as supposing he had sufficiently proved) and if baptism be come in its room, it must answer the same, or at least a similar purpose, if language have any meaning; and if so, must necessarily infer condemnation instead of salvation. Moreover, if it was an ecclesiastical ordinance of initiation, as the reviewer teaches, then the females under that dispensation, stood absolutely excluded; whether on account of their incapacity, as the modern Jews suppose, who hold that women have no souls, or on account of their utter unworthiness, (the first female being the first transgressor) we are not informed; but from whatever cause, it is certain it did not include them—and yet "infant baptism is come in the room of infant circumcision, and can be clearly inferred from it."—So say Pedobaptists, and so argues their zealous and learned advocate, Mr. R. Yet, with all his learning, I am credibly informed, that upon a certain occasion not very long since, he openly declared from the pulpit, that according to the meaning which Baptists affix to Acts, viii. 33, he could not tell whether Philip baptised the Eunuch, or the Eunuch him. So confounding it seems, are the most obvious conceptions of plain common sense, to men of a certain deep metaphysical genius! But though Mr. R. with all his literary advantages, was confessedly at a loss, (should he understand the above cited text in its plain literal meaning, as the Baptists do) to determine which, of the aforesaid two, was the baptizer or the baptized; yet he appears at no loss to determine, what I presume nobody but himself could have determined, viz. that in your citations of the scripture covenants, in the appendix to the Debate, you have for very prudential reasons, as respects your system, entirely overlooked another distinct covenant, recorded Gen. xv. and then proceeds to quote it verbatim, without so much as pretending to shew in any particular, wherein it either favoured his views, or opposed yours; neither of which, indeed, he could possibly do with any shadow of argument; and which, by his reference, and the assertion connected with it, he was bound to do, in order to expose your *prudential reasons* for the de-

signed and wilful omission, and thereby to vindicate himself from the foul imputation which he justly incurs, for his want of *more than prudential caution*, in advancing, unsupported, such a serious charge. But, sir, when I consider the unsupported charges contained in the next two sections of the letter under consideration, I am led to suppose that Mr. R. does not think it necessary to adduce any proof in support of any charge he thinks proper to bring against you, for the purpose of exciting popular odium; and of thereby prejudicing the public against your personal exertions in behalf of a cause, which he appears exceedingly zealous, by all means to suppress. I should not wonder, however, so much at this, where invalidating the exertions of an active advocate for a cause so inimical to the interests of his party, is the main object, if, at the same time he deals a little more in the argumentative style, when he assumes to expound the sacred records; but in this he is lamentably deficient. He tells us in the course of this letter, that circumcision prefigured baptism. Where did he find this? Or who ever heard of one typical or figurative ordinance prefiguring another? Again, he tells us, "that the church of Christ was designed to embrace others besides saints, or persons regenerated, whose duty and privilege it is, to attend on the ordinances of Divine appointment, that they may be regenerated."—That such characters will creep into the church, the scriptures inform us. But where is the church directed to receive such? What description of unsanctified, unregenerate, must these be? How are we to know them? Or does it imply all, who from any motive, may be disposed to join a professing church of Christ? In what light are they to be considered when received? Are they to be considered as brethren, or only as proselytes of the gate among the Jews?—Our author does not say. Perhaps he means all that will submit to be enrolled, and engage to pay stipends. Again, he tells us, "that the privileges of the church from the times of Abraham, were enlarged by the appointment of circumcision, as a mode of initiation for the males." If this be so, of whom did it previously consist? Was it of females only? However this may have been, in the opinion of our author, he proceeds to inform us respecting females, "that the ancient mode of sacrificing was sufficient for them. That infinite wisdom discerned this distinction between males and females." What! that when males were to be admitted into the church the painful rite of circumcision was to be imposed upon them! But, perhaps, they stood in need of this superadded chastisement, to prepare them for admission into the female church, to teach them to behave with a due degree of delicacy, lest a worse punishment should befall them. Be this as it may, it is clear, however, that, in the opinion of our author, something further was necessary for the admission of males, than was required of females, for "sacrificing was sufficient for them." But if the stress of Mr. R's. assertion, respecting the enlargement of privilege, lies upon the mode of admission, namely, by circumcision, which equally included males of every age, from eight days old and upwards, this, surely, must be acknowledged to have been a painful privilege; and that the male members, if any such there were, during the previous two thousand years, whether adults or infants, were more highly privileged than those that were admitted without it.—Or perhaps he means by the enlargement of privilege, some superadded spiritual grace conferred upon the circumcised; if so, the poor females were excluded. But, perhaps, as suggested above, it was a peculiar grace which the females did not stand in need of. The above position which has led to these conjectures and inquiries, is one of the many of Mr. R's. ipse dixit, equally destitute both of illustration and proof; which, if it have any certain meaning, goes to exclude male members for the first two thousand years. The next that occurs, is not less extraordinary, where he tells us that "the Passover was not only commemorative of the deliverance of the children of Israel from Egyptian bondage, but of a far greater deliverance, even the deliverance of guilty sinners, by the sacrifice of the Son of God." Strange indeed! Who ever heard of the commemoration of an event upwards of fifteen hundred years before it existed!!! But recollecting Mr. R's. rule of interpretation in relation to the word baptizo, I find him quite

consistent with himself; for, if nothing decisive can be legitimately inferred from the words of scripture, and "if a doctrine is to be established by the meaning of the word that conveys it, it must be by the meaning that the inspired penmen attach to it, and not that of heathen writers." That is to say, not by the common and received meaning of the word amongst those who natively spoke and understood the language. This rule being admitted, who knows but the words remember and commemorate, may, in scripture, signify anticipate; nor would these words, thus interpreted, be farther forced or carried from their common and received meaning than the word baptizo is, when made to signify the same as rantizo; or in plain English, than the words immerse or dip would be, if made to signify the same as pour or sprinkle. But upon these premises, the ignorant and unlearned might be tempted to ask Mr. R. (as foolish ignorant people are apt to be impertinently inquisitive) of what use can the sacred writings be to the world, if the writers are so peculiarly singular in their use of words—seeing that mankind will naturally attach the same meaning to the words of the bible, that they are accustomed to do in the common affairs of life; or that they attach to the same words in other books, according to the nature of the subject. They might also feel curious to know by what means Mr. R. Mr. Schluesner, and the rest of their critical and rabbinical brethren, that harmonize with them in their favorite maxim of interpretation, namely, "that the scriptures are not to be understood as they seem to speak;" or in the plain, literal, constructive sense of the words, like other books—I say, they might feel curious to know, how, upon this principle, Mr. R. and his brethren, come to understand them with such apparent ease and certainty, as to be able, readily and positively, to ascertain and declare their meaning upon any and every subject, they feel disposed to assert and maintain upon Divine authority. Such questions, sir, I myself have heard proposed. And to a mind seriously concerned to know whether God or man is obeyed, in what it is to believe and do in the all important concerns of religion, such inquiries, upon the above principle, must and will naturally occur, nor can it be thought strange that they should. In the mean time, however, it is not my province to record the answers that have been given; much less to attempt to furnish answers to those puzzling and important queries. To those who would wish to acquaint themselves with the most elaborate and decisive answers to the above queries, I would recommend the learned and laborious works of the Romish doctors, who have written largely in vindication of clerical infallibility; or to Protestant writers, who have vindicated the competency and authority of synods and councils to determine controversies of faith, and cases of conscience; and to prescribe rules and directions for the better ordering of the public worship of God, and government of the church. Or lastly, to the more modern asserters of the utility of creed-making, as a necessary means of scriptural and indispensable obligation for the edification, unity and purity of the church. And to those who have neither means nor leisure to investigate those authorities, I would recommend the perusal of the xxxi. chapter of the Westminster Confession of Faith, with a careful attention to the scriptures cited at the foot of the page. And if, after having recourse, as far as possible, to the above assertions and vindications of the competency and authority of the clergy, to fix and determine the meaning of the sacred writings, conscientious and inquisitive minds should not feel satisfied, there remains no alternative but rejecting the above principle of interpretation, and receiving the scriptures in their plain, obvious, literal and constructive sense, like any other plain, honest and intelligible book, whose author meant to convey his meaning by the common and established use of the words and phrases which he adopts for that purpose, contrary to Mr. R's. maxim, and Schluesner's definition respecting the word baptizo, predicated thereupon. I here cite it, as a perfect model of arbitrary interpretation. Baptizo, says that great critic, "properly signifies to immerse and dye, to dip into water;" but, adds he, "in this sense it is never used in the New Testament; it is so used, with some frequency, in Greek authors, as it is not unfrequent to dip or immerse something in water in order to wash it." Thus, though

constrained to acknowledge the proper and established use of a Greek word amongst the native Greeks, who unquestionably understood their own language, and without producing a single example of its being used otherwise, he roundly asserts that it is never so used in the New Testament. Can any thing be in more perfect consistency with the alledged maxim, than the above definition?

To your tents, O Israel! What interest can you have in supporting such a usurpation over the intrinsic and essential rights and properties of a revelation from heaven; in supporting a domineering clergy, who thus attempt to obscure and pervert the word, and thus to exclude you from the benefit of its benign and sacred light, that you might affect them as the only competent and legitimate expositors of the oracles of God. You'll not misunderstand me, sir, as if I meant to cast any reflection upon the faithful ministers of Christ, who are sent for the defence of the gospel against all such foul and unworthy imputations; against misconstructions and misrepresentations of every kind, that the truth and certainty of the gospel may continue to shine in the church. But, to proceed: Mr. R. having proved to his own satisfaction, against you, and the late David Jones, as he says, "that God had a church in the world before the days of John the Dipper, (as the epithet is rendered in the approved German versions of Luther and Maldonate) and also before the day of Pentecost, whence, he farther says, you date *your church*, he goes on to amuse us with a lengthy paragraph about the engrafting of dispensations; a discovery, to which, for aught I know, he may justly claim an exclusive right; to me, at least, it is new and singular. I have frequently heard of a succession of dispensations or successive dispensations, one arising out of, and succeeding another, with peculiar and additional enlargements of the Divine munificence, till at last they terminated in the greatest and best gift of heaven. But surely this process is quite repugnant to the idea of engrafting. This misnomer, however, may perhaps originate in Mr. R's. very intimate familiarity with the scripture style, which, at least, in many instances, viz. as often as a doctrine is to be established by the meaning of the word that conveys it, is not to be understood in its plain, obvious, literal sense; but according to the meaning the inspired penmen attach to it. So, I presume, we must frequently understand Mr. R. after the same great and approved example, for he seems to have drunk deeply into this spirit. I should rather suppose, however, if this be not his natural manner, he rather acquired it by a too close and studious attention to the language of the heathen oracles, which was sublimely ambiguous, and, of course, gave great scope to the genius of the heathen clergy, the only legitimate and official interpreters of their enigmatical responses. But, be this as it may, he assures us that the Christian dispensation was engrafted into the Abrahamic; that this is affirmed by Paul, in his epistles, and to this purpose, quotes the 11th chapter of the Romans, in which he says, the Apostle fitly compares the covenant of circumcision, on which the Jewish church was founded, to a good olive tree!!! What a comparison! And for Paul, too, that great master of eloquence and propriety, both of speech and sentiment. But where does he make this comparison? In the 11th of the Romans, says Mr. R. No, sir, I can assure you there is not a word of circumcision in that whole chapter, nor yet in the one that precedes it, nor in that which follows; nor indeed, from the beginning of the 5th to the end of the 14th chapter of that epistle. But according to Mr. R's. rule of interpretation, there may be some word in the chapter, that to him signifies circumcision; and if so, we must suppose there is some secret understanding between the clergy and the inspired writers, which none knows but the initiated. However, we may guess at it, and we can but guess, for we are not in possession of the key. I would suppose then, from the air of easy confidence with which Mr. R. introduces the subject, and makes the assertion that the words "olive tree," in the Apostolic dialect, must signify the covenant of circumcision; yet, I see this will scarcely do, for Mr. R. says, "the Apostle compares the covenant of circumcision to a good olive tree." But to compare a thing with itself is scarcely intelligible. I shall therefore refrain from pretend-

ing to guess, under what form of speech the Apostle conceals the covenant of circumcision in this chapter, and proceed to advert to the place Mr. R. assigns to that covenant. He tells us it was the foundation of the Jewish church. A goodly foundation indeed! It was a covenant in the flesh, Gen. xvii. 13. And the Apostle to the Galatians, calls it flesh, iii. 3—and assures every man that should adhere to that covenant that Christ should profit him nothing, v. 2. Was it not by adhering to this covenant, for an end which it was never intended to answer, that is, for the enjoyment of spiritual and eternal blessings, that the church said to be founded upon it, fell? Moreover, if the Jewish church was founded upon the covenant of circumcision, how does Mr. R. attempt to identify it with the New Testament church, which is built on the rock, Christ, *and therefore* cannot fail and be broken up, as that church was. Again, it is evident, that if there be any propriety in asserting that the Jewish church was founded upon the covenant of circumcision, with equal propriety may the Christian church be said to be founded upon the new covenant, commonly called the covenant of grace; see Hebrews viii. For if it be alledged, that it was by the performance of the promises of that covenant, that the Jewish church was brought into existence, it may, with equal evidence, be alledged that it was by the performance of the promises of the new covenant, that the Christian church was brought into being. But Mr. R. has proved that the covenant of circumcision was not the covenant of grace. How then can the churches be the same? But to return to the comparison under consideration; Mr. R. asserts that the Apostle in the 11th of the Romans, after comparing the covenant of circumcision to a good olive tree, proceeds to compare Abraham to its root. What! Abraham the root of a covenant! A human person the root of a divine covenant, or of any covenant! Who ever heard such comparisons, such forms of speech? A covenant a tree, and a man the root of a covenant! Why Paul, thou art beside thyself! Want of common sense doth make thee mad! But still more astonishing, not a word of all this in the forecited chapter! No comparison stated either between Abraham or the covenant of circumcision, and any thing whatsoever. I say again, most astonishing, that any man should attempt to palm such forgeries upon a people with an open bible in their hands! But, in the mean time, I believe it is best to proceed no farther in animadverting upon a performance that sets at defiance almost every thing that savours of candour or common sense, lest I tire your patience and exhaust my own; and be insensibly led to assume a tone of sarcastic severity in some measure proportioned to the demerit of the piece; to do justice to which, in this way, would swell up to a volume larger than the substance of the Debate under review. Probably you may take some further notice of it in your own way, if you judge it expedient so to do. In the mean time, if what I have written should, in your judgment, answer any public purpose, for the vindication of truth and detection of sophistry, and thereby tend to alleviate your labour in undertaking a formal reply, it is at your service to make what use you please of it. I shall, therefore, sir, take leave of the subject, with assuring you, that if by any means, you think yourself bound to make a full and particular reply to this pretended review of the Debate, I truly pity you. For my part, I can assure you, I should almost as soon undertake, with Hercules, to clean the Augean stable.

With unfeigned respect and esteem,

I remain, sir, yours in the love of the truth,

PHILALETHES.

1st. P. S. Should you think, sir, that I have not sufficiently adverted to the rule for the resolution of similies, in my supposing that Mr. R. in the above comparison, makes Abraham the root of a covenant, but only of a tree, to which he supposes the covenant to be likened or compared. Should you think, I say, that I have fallen into a mistake of this kind, I would wish you to consider, that when Mr. R. supposes the covenant to be compared to a tree, he must necessarily annex the idea of a root to it, that is to

this covenant tree, and this he tells us was Abraham. Thus the simile supposes Abraham, the covenant and his seed, to be one complex object, viz. a tree laden with fruitful branches; Abraham the root; the covenant the trunk or body growing up out of him, and his offspring the branches growing out of that stalk or trunk. A strange combination of incoherent, heterogeneous materials this, indeed! Surely the mind that could combine them, and conceive of such an object, must certainly possess very singular powers. Of these, however, in the mean time, I leave him in the unenvied possession, and conclude this postscript with observing, that in contemplating the picture his fancy has drawn, you cannot but perceive an ideal or imaginary monster; a tree with a human root, a covenant stalk, and human branches. Admirable vesu! As neither naturalists, nor mythologists have furnished us with a name for this singular production, let it be called, in honor of the discoverer, or rather of the inventor, *Samuel Ralston's tree!*

21 P. S. In addition to the above, permit me, sir, to suggest to your consideration the following queries, to which my mind has been forcibly led, by considering the tendency of the above review.

Query 1. What is the great difference between withholding the scriptures from the laity, as the Romanists do, and rendering them unintelligible by arbitrary interpretation, forced criticisms, and fanciful explanations, as many Protestants do; and, without making the people believe that they are nearly unintelligible, by urging the necessity of what is called a learned clergy, to explain them. If a translation can only be understood through the originals, might it not as well have been withheld? If the labours of a learned clergy be still necessary to render a translation intelligible, upon whose skill and fidelity as translators, and upon whose judgment as expositors, the people must still rely; and to whom they must still look up as their religious guides and dictators, of what use is a translation?

Query 2 Can Mr. R. and his Pedo-baptist brethren, hold and inculcate the doctrine of infant sprinkling, in a consistency with the 91, 92 and 94 answers in the Shorter Catechism, and with the 165 and 167 of the Larger? Or is it possible to hold the doctrine contained in those answers concerning the sacraments, and baptism in particular, in a consistency with what is elsewhere taught, both in these, and in the xxviii. chapter of the Westminster Confession of Faith, with regard to infant sprinkling? To me, I must confess, it appears absolutely impossible, if language has any meaning, or if those standards, so called, exhibit words of truth. I appeal to the answers themselves: "ANS. 92. A sacrament is a holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant, are represented, sealed and applied to believers." Mark, only to believers. Are infants capable of believing? If not, according to this, they represent, seal, and apply nothing to them.

"ANS. 91. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his spirit in them that by faith receive them." Here mark again, the blessing of Christ, and the working of his spirit, is wholly restricted to them that by faith receive them. Is it possible to suppose, that infants can so receive? Then surely it would be wrong not to admit them also to the Lord's table. But, the thing being impossible, they are therefore equally debarred from both.

"ANS. 94. Baptism is a sacrament wherein the washing with water, &c. &c. doth signify and seal, &c. &c. and our engagement to be the Lord's." Connect this with Ans. 167, Larg. Cat. "Our baptism is to be improved by serious and thankful consideration of it, and of the ends for which Christ instituted it; the privileges and benefits conferred and sealed thereby, and our solemn vow made therein." Here let the common sense of mankind be attested, let unbiassed reason speak: Is sprinkling a few drops of water on the face, in any sense, a washing of the subject? Can it be said of such, as in 1st Cor. vi. 11, "but ye are washed!" Again, can

an infant make a solemn vow; enter into solemn engagements—Lastly, here: What are the privileges conferred upon, and benefits sealed to infants, according to the doctrine contained in these answers? Are not all the blessings and benefits specified in them exclusively confined to belivers? Obviously so, as the words unequivocally declare, in express concurrence with the scriptures cited for proof, at the bottom of the page, under the respective answers. According to the manifest scope and tenor of all those documents taken together, what comes of infant sprinkling? It stands excluded to all intents and purposes. No room is left for it, if the forecited documents contain words of truth.

Query 3. Did ever any man more unblushingly judaize, more grossly carnalize the Christian church, than Rabbi Ralston? Who teaches that the covenant of circumcision was an ecclesiastical covenant; that the Jewish church was founded upon it; that the Christian church is a continuation of the same under some external and accidental differences; that it was also designed to embrace the unsanctified and unregenerate, whose duty and privilege it is to attend on the ordinances of Divine appointment, that they may be regenerated. How evidently does he harmonize in principle with the judaizing teachers in the churches of Galatia, who manifestly considered the Christian church, as he does, to be nothing more than an improvement upon the Abrahamic and Sinaic constitution; admitting with him the advent of the Messiah, and the addition of baptism as the appointed mode of confessing him, without, in the mean time, relaxing any thing from the antecedent obligations of the original constitution, upon which this imaginary improved church of theirs was founded; to be within the constitutional pale of which, was to be within the pale of salvability; that so continuing to observe the appointed means, they might be saved. For, with them, to reject the former covenant obligations, was to reject the very possibility of salvation. For, said they, except ye be circumcised, and keep the law of Moses, ye cannot be saved. In thus teaching, they were certainly more consistent than Rabbi R. For as they considered, with him, that Christianity was nothing more than carrying out Judaism to its ultimate perfection; the constitution, subjects and privileges, being still specifically the same as formerly; they were for holding all together, for carrying all along with them into the profession of Christianity, the priesthood and sacrifices excepted; and these they must necessarily have excepted, in admitting the priesthood and sacrifice of Christ. And these they did actually except, as appears, both from the 15th of the Acts, and the Epistle to the Galatians; inasmuch as in the whole course of the controversy, there is not a single word introduced in relation to that subject, and which, had they not admitted as relevant to all intents and purposes, for accomplishing all that ever was intended by sacrifice, must certainly have occupied the most distinguished place in that Debate. It therefore appears that they only plead for the observance of circumcision with the system of religious customs which Moses had delivered them, and which served to distinguish them from all others wherever they resided, and thus to keep up the religious distinction between Jew and Gentile, even as the modern Jews do to this day, though sacrificing, with them, has now ceased for upwards of 1700 years. In all this, I say, they appear to have acted a much more consistent part than the reviewer and his brethren. For holding by the Abrahamic covenant and the Sinai institution which naturally grew out of it as the very foundation and rule of their ecclesiastical economy, they very consistently plead for circumcision, the instituted sign of adherence to that covenant, the neglect of which was made decisive of a rejection of it, and of all the privileges entailed by it, both civil and religious, from all which the rejector was to be cut off, according to Gen xvii.

14. What a pity, that these ancient judaizers had not possessed such a portion of the logical subtilty of their modern partizans, as would have enabled them to perceive that baptism came in the room of circumcision, and consequently supplied its place to all intents and purposes; or that the Catholic Synod of Jerusalem, which must have certainly known the whole secret, did not condescend to relieve the consciences of their weak brethren

ren, by letting them know that they might now lawfully give up with circumcision, without being considered as rejectors of the ancient covenant of their church and nation, baptism being come in the room thereof. By this easy expedient, the whole difficulty might have been happily removed, and those zealous, pharisaical brethren might have gone on comfortably, understanding that the non-circumcising converts from among the Gentiles, were, by virtue of their baptism, ingrafted with them into the old stock, and stood together with them upon original ground, and therefore, were equally bound with the circumcised Jew to observe all the laws of the original constitution, sacrificing only excepted, for the reasons already assigned. But the Apostles in general, and the great Apostle of the Gentiles in particular, were quite averse from this; they knew no such thing; they never dreamt of such an expedient, nor did they wish it. Their great object was, not to unite Christ and Moses, baptized believers with circumcised Abraham; but with Abraham the believing prototype; and that righteousness which he had, being yet uncircumcised, and which of course, was absolutely independent of circumcision and the law. No, their great study and labour with respect to those that had been brought up under the law, was to divorce them from the law; that, with respect to their former relation and relative obligations, they might be induced to consider it as dead, and to stand together with Abraham in that righteousness, in which he was accepted, 25 years before circumcision, and 430 before the giving of the law. That being thus instructed, they might look to Christ alone, and cheerfully confide in him, and so become heirs, with him, of an infinitely better inheritance than that which was conveyed through circumcision and the law, even of all the blessings of the new covenant, which are *all spiritual and eternal*—all sure mercies; the enjoyment of which cannot be forfeited by the covenantees; inasmuch as the covenant grant of these mercies is, to them, absolutely unconditional; the actual exhibition and enjoyment of them, being, like the original promise whence they flow, absolutely independent of circumcision and the law. Not so Mr. R's. poor drudges, who are set to work for regeneration and conversion, in the use of external means, that in so doing they may become regenerate and converted. A work this, infinitely more arduous than what was required by circumcision and the law, which only required such a righteousness as might qualify men for the limited enjoyment of a happy and prosperous life in this world, under the divine government, and which, we see, was the only reward promised to the obedience required. Now surely, if in working out such a righteousness, under the very best means that infinite wisdom could devise, that carnal nation so remarkably failed, what must have been the case, if with Mr. R's. carnal church members, they had been called to work out such an internal change, as would have made them meet for the kingdom of heaven; which kingdom, with the change that qualifies for it, is so entirely repugnant to the carnal mind, that it is at absolute enmity against it. Oh, cruel Doctor, what heavy burdens dost thou impose upon thy poor carnal church members! To your tents, O Israel! What have we to do with those rabbinical doctors, that are always dabbling in circumcision and the law; always going back to a dead, nay, to a killing letter, to infer Christian privilege, and teach Christian duty. We who believe are not without law to God, but under law to Christ. Not, indeed, the law of works, but the law of faith. If what I have written be not pleasing, I am sure I have wearied you. Farewell.









Campbell Debate on Baptism.

1822

Received: The book was bound in full brown sheepskin, plain endsheets, the endbands were missing. The title was in gold on black leather. There were gold lines to indicate panels of the spine. The leather had red rot. The front board was missing.

Procedure: The text block was reinforced with stab joint endsheets. Adhesive used at the spine was a 50/50 mix of Jade 403 and methyl cellulose.

O. P.-C.

1983

