

Anti-Paedo-Rantism;

OR

Mr. SAMUEL FINLEY'S

Charitable PLEA for the SPEECHLESS

EXAMINED and REFUTED:

The Baptism of Believers

MAINTAIN'D;

AND

The Mode of it, by Immersion,

VINDICATED.

By ABEL MORGAN, at *Middletown*,
in EAST-JERSEY.

ISA. 9. 16. *The Leaders of this People cause them to Err.*

MARK 16. 15, 16. *And he said unto them, Go ye into all the
World, and preach the Gospel to every Creature. He that
believeth, and is baptized, shall be saved.*

COL. 2. 12. *Buried with him in Baptism.*

PHILADELPHIA:

Printed by B. FRANKLIN, in Market- Street.

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SHORT BIOGRAPHY OF ABEL MORGAN.

Morgan, Rev. *Abel*, was of *Welsh* descent, and was born at *Welsh Tract, Del.*, April 18, 1713. He was baptized when about twenty years of age, and was soon afterwards ordained. He had laid the foundation of the learning which he subsequently evinced at the academy in *Pencador*. In 1739 he took charge of the church in *Middletown*, N. J., and continued there until his death, in 1785. The period of his life was an important one, and he was equal to the work demanded from him. His influence and the history of the denomination in *New Jersey* and *America* are inseparably connected. He had a good judgment, unusual literary attainments, a logical mind, and a very valuable library. He was powerful in debate; he was also unsparing in labor by night and by day. In his old springless cart he rode long distances to preach Jesus. Dr. *Jones*, in his century sermon, called him “*the incomparable Morgan.*” *Edwards* says of him, “He was not a *custom* divine, nor a *leading-string* divine, but a BIBLE DIVINE.” He was on different occasions challenged to debate on doctrine, and always maintained his position. In 1742 there was a great revival at *Cape May*, in which Baptist and Presbyterian ministers preached. Too many of the converts “took to the water” to suit the Presbyterians. Mr. *Morgan* accepted a challenge from Rev. *Samuel Finley*, afterwards president of *Princeton College*, to discuss the baptismal question. He gained a signal triumph. Mr. *Finley* tried his pen, and wrote “A Charitable Plea for the Speechless.” Mr. *Morgan* had a reply printed, under the title “Anti-Paedo Rantism, or Mr. *Samuel Finley's* Charitable Plea for the Speechless examined and refuted, the Baptism of Believers maintained, and the Mode of it by Immersion vindicated, by *Abel Morgan*, of *Middletown*, in *East Jersey. Philadelphia*, printed by *B. Franklin*, in *Market Street*, MDCCXLVII.” This little work is so valuable and scarce that it sells for \$12 or more.

As a patriot, his trumpet gave no uncertain sound. Even while the royal troops were moving through his neighborhood, after the battle of *Monmouth*, he was outspoken. The next Sunday he had for his text, “Who gave Jacob for a spoil and *Israel* to the robbers?” He says in his diary, that the Sunday after that, “Preached in mine own barn, because the enemy had taken out all the seats in the meeting-house.” He baptized many persons, and was the means

of converting and edifying many more. He wrote some of the most important documents issued by the *Philadelphia Association*, and was frequently called by it to preach and preside. His many manuscripts, neatly written, show careful preparation, sound doctrine, and practical application. The inscription upon his plain tombstone at *Middletown* is, "In memory of *Abel Morgan*, pastor of the Baptist church at *Middletown*, who departed this life Nov. 24. 1785, in the 73d year of his age. His life was blameless, his ministry was powerful; he was a burning and shining light, and his memory is dear to the saints."

Baptist Encyclopedia by *William Cathcart*, D.D., *Philadelphia: Louis II. Everts*, 1883, pages 814-815.

OVERVIEW OF THIS WORK.

Abel Morgan's “Anti-Paedo Rantism” is a 1747 theological work that argues against infant baptism (paedobaptism), advocating instead for the baptism of believers by immersion. The book is a direct response to *Samuel Finley's* earlier work “A Charitable Plea for the Speechless,” which defended infant baptism. *Morgan*, a Baptist minister, engages *Finley's* arguments, contending that infant baptism is not supported by the Bible and was not a practice of the early church, which he believed practiced believers' baptism by immersion.

Context and Debate.

Believers' Baptism vs. Infant Baptism:

The central issue was the mode and subjects of baptism, *Morgan*, as a Baptist, held that only those who professed personal faith in Christ (believers) should be baptized, and the method should be full immersion, which he defended. *Finley*, a Presbyterian minister, supported infant baptism as a continuation of God's covenant with His people.

A Public Challenge:

The debate began when *Finley* challenged *Morgan* to a discussion on the baptismal question, a challenge *Morgan* accepted and “won”.

Finley's Plea:

In response to his public defeat, *Finley* wrote “A Charitable Plea for the Speechless” to advocate for infant baptism.

Morgan's Reply:

Morgan then wrote “Anti-Paedo Rantism” to refute *Finley's* arguments and defend his own Baptist stance on the issue.

Morgan's Arguments.

Lack of Biblical Basis:

Morgan argued that there was no biblical evidence to support infant baptism.

Rejection of early church practice:

He contended that infant baptism was a departure from the practice of the early Christian church, which practiced believer's baptism.

Defense of Immersion:

The work also aimed to vindicate the Baptist practice by immersion.

Historical Significance.

A Key Baptist Text:

“Anti-Paedo Rantism” is an important piece of Baptist literature that helps to explain the historical and theological arguments for believers' baptism during the 18th century.

Preservation:

The book was printed by B. *Franklin* and D. *Hall* in *Philadelphia*, preserving the debate for later scholars and readers.

EDITOR'S COMMENTS.

The spelling of many words has been updated to modern *English*. However, the changing of these words has not altered the text in anyway at all. A list of changes is placed here to show that this is the case.

For instance: The use of an “f” -like shape instead of a modern “s” in 18th-century *English* was due to the “long s” (f), a typographical convention where this elongated form was used at the beginning and in the middle of a word, while the “short s” (s) was reserved for the end of words and before letters like ‘f’ or ‘t’. This distinction was a functional variation, not a phonological one, and was eventually phased out by the early 19th century because printers and readers found the long ‘s’ confusing and easier to misread.

Therefore words such as: confeffion, afferted, confider, and adminiftred, etc., were changed to: confession, asserted, consider, and administered, etc.

Other changes included:

Words such as: 'tis, turn'd, entitl'd, repeal'd, etc., were changed to: It is, turned, entitled, repealed, etc.

Words such as: fhew, enquiry, arguings, alledge, vertue, natively, etc., were changed to: show, inquiry, arguments, allege, virtue, naturally, etc.

Sub points were changed from: 1, 2, 3, to (1.), (2.), (3.).

Seeing that every other word was capitalized, those words were changed to lowercase letters, unless the word was supposed to be capitalized in modern *English* or if stress was to be laid on that word.

Also words were supplied in order to discern who was being referred to at that moment in *Abel's* treatise. These words were put into brackets, *i.e.*, { }.

Also there were no subtitles in the original. All the subtitles in this document were supplied by the editor.

One other note is that *Abel Morgan* uses the term dispensation many times throughout this treatise, but that does not mean that he was a dispensationalist. Dispensationalism did not come on the scene until the 19th

century. When early theological writers used the term “dispensation” they were referring to a “divine administration of human affairs” whereby history was viewed as a series of successive ages or periods, each with a distinct set of rules or covenants through which God related to humanity. Therefore do not read into this treatise a dispensational hermeneutic as found within modern dispensationalism.

I pray that you are blessed in the reading of this treatise.

Your servant in Christ,

Hershel L. Harvell Jr.

THE PREFACE.

IT IS not because I think the controversy about Baptism hath not been already fully and learnedly discussed, and the proper subjects and Scriptural mode of this sacred gospel ordinance, unanswerably vindicated, by others of abilities and advantages far superior to mine, that occasions the following sheets, but because what I firmly believe to be the truths of God, are still opposed and ridiculed by men of considerable name and figure, notwithstanding what hath been heretofore so well penned in their vindication: Knowing also, how ready many people are to be misled with the sound of words, or a mere show of argument, and to take gilded errors for Scripture truths from such, without due and proper examination; I can't think, but it is my duty and place (as well as others) to look upon the season to be a time to speak (Eccles. 3:7), and improve it accordingly, notwithstanding my many insufficiencies for the present work, and wholly leave the success to the wise Orderer and Disposer of all things.

Mr. *Finley*, who sometime since engaged publicly against his brethren the Presbyterians, *on the account of some difference happening among them; and also* (as he words it) drew his sword against the Moravians *hath thought proper now to bend his forces against the Baptists*: Whether it is because he drove all them before him, or because they looked on him to be such an inconsiderable enemy, not worth their while to divert him with any resistance, that there is no more employ for his martial valor, in those quarters, and rather than lie still, he would declare war against his inoffensive neighbors, I shall not undertake to determine.

However, I may just observe, that we are not so *frightened by the confused noise* of absurdities, inconsistencies, novelties, nonsense, challenges, &c. which he musters up against us, as to betake ourselves to a precipitant flight; but intend to give him an open battle; for we judge we have the infallible truth of God for our sure defense.

Mr. F. goes about to apologize for his appearing in this debate, lest he should be censured as a reviver of buried controversies: But is it not hard to find in

what sense the *controversy* about Baptism may be said to be buried? when men of opposite principles are still living, and never as I know of, agreed to say or write no more about their different sentiments; and when both sides have all along more or less pleaded for their principles and practice, as occasion required: But this serves well enough to make way for him to bring in his sham reason for his undertaking, *viz.* That we were the aggressors in this *controversy*, which is manifestly groundless; and he is desired to observe, that we don't acknowledge this charge he brings against us: And he is at his liberty to try if he can make it good in any shape, if he thinks proper. So far as we were comfortably agreed formerly to promote the main cause of religion, for our parts we are so still. And for any of our ministers to urge upon the people the necessity of being *dipped* or *plunged*, is no new thing; for it is all one as to urge upon them the necessity of being baptized; seeing we always said, that their being *sprinkled* in their infancy was not Baptism, any more than *sprinkling* is *dipping*: And as to any success we had in bringing people (suitably qualified) to the obedience of Christ's commands, we desire to bless God for it. But our success did not make us more confident that our cause was good, as Mr. F. suggests; for we know, by sad experience, that people may have great success in a wrong cause, *witness* infant sprinkling: We knew our cause to be good before, and were as confident of it, as afterwards, because it is warranted by the Word of God, whether there be many or few on our side.

With respect to our debate at *Cape-May*, Mr. *Finley* says,

“I did, it is true, propose the public dispute,^[1] and thought myself necessitated to such a course, seeing he had been at the place some days before I went, and had earnestly persuaded the people to renounce their former baptism, and be dipped.”

Answer. When I was at *Cohansie*, May 15th, in the Year 1743, I was importuned to visit *Cape-May*, where a Baptist Church has been constituted and settled for many years past (though they had not then any settled minister) and had a meeting house of their own, and were then about building a new one at some distance from the other, for their own use, and greater convenience. Accordingly I went down, and reached there on Tuesday night; and Mr. *Finley* came down from *Cohansie* after me the Thursday following: So that I was not very long there to persuade the people to renounce their

baptism, as he expresses it, before he came. But in that time, I don't remember I had any conference with any one single person about infant baptism: Neither did I speak anything of the ordinance in public, till I understood there were several persons that proposed to be baptized; upon which occasion I thought it necessary and expedient to open the nature and design of this ordinance in course, as I insisted on the six principles the apostle mentions; Heb. 6:1, 2. Which I did on Thursday in the afternoon (for the persons were to be baptized the next day) with a view, in particular, for the help and benefit of those that were expected shortly to submit to it; and did then, and do still think myself justifiable in so doing, especially on such an occasion. Now this is the just and plain account of the affair, and all the ground of Mr. *Finley's* emphatical way of expressing himself, of my having earnestly persuaded the people to renounce their former baptism and be *dipped*. — just as if they had all been educated Presbyterians. And let him make the most of it he can, it is but a very slender ground to countenance his conduct, in proposing a public dispute immediately upon it; just as if I had not the liberty to preach what I believed to be the truth of Christ, in a Baptist Meeting House, on such a special occasion (as he, or others, has in his) to a Baptist Church, and among a people, many of whom were inclined to our way of thinking, before I went down, as is manifest, by their joining together to build a new meeting house for their own proper use; without being directly upon it, *viz.* The next morning challenged, or called upon by him, to dispute the matter publicly.

Which proposal of his was as unnecessary as it was arrogant; seeing those who then proposed to be baptized (and several others) were already settled in the point, and only wanted an opportunity to obey the Lord in his sacred institutions. And

If he wanted to confirm his people in their received opinions, the way was clear for him to do it, either by private conference or public preaching among them, without making use of such a selfish, masterly way, or infringing on the liberties and privileges of others; — for I had as much right to go and preach there, as he had himself.

Whatever be, or his favorites may think or say on the occasion, or however they may gloss over his conduct, I am persuaded it will appear to all impartial judicious persons, that I had very just and warrantable grounds to do what I

did, and that his whole procedure in the affair, looks more like a designed intended opposition, and busying himself in other men's matters, when they only act in the proper duties of their station, than anything else.

Now it is upon the shoulders of such pretended reasons that his performance is sent abroad into the world: But as I once told him, if their writing on the subject, had the like effect as their preaching on it, we need not be much concerned; for to my knowledge, divers persons sprinkled in their infancy, have been convinced that infant sprinkling is wrong, while they heard their ministers laboring designedly to establish it; and, as I have been since informed, our debate at *Cape-May* had some such happy effect.

I am much of the mind, that the more this controversy is handled, the more will people's eyes be opened to see the truth according to Holy Scripture.

“Before I conclude” (says he) “I must desire of my opponents, that if any of them be disposed to remark upon this piece, they would view my arguments in their proper light, and let them appear in their own color, without perversion.”

How closely I have followed this rule which he is pleased to chalk out for his opponents to work by (whom, it is like, he suspects or prejudices to be awkward, if not wicked) will best appear in the perusal of the following pages; only I would observe, perhaps this is intended for greater service than one is aware of at first sight; for let his arguments be ever so fairly and fully overthrown, and made appear to be nothing but a mere heap of words, without the least foundation in Scripture (*as the sprinkling of infants itself is*) I can't tell but this preparative will be used for a catholicon, or an universal remedy against all maladies; as persons whose cause won't bear examining, when they are refuted, generally say, that their arguments are perverted, or taken in a wrong light: Why, the reason is, if their own color is wiped off, they appear to be nothing else but manifest perversion of Scripture truths. But we are told,

“I speak thus, because I have known many of them act a different part, in arguing against something we never said instead of answering our arguments.”

Reply. Let the reader suspend his judgment while he reads only the following remarks on the first part of his performance, and he shall see whether we

blunder so wretchedly in our answers, as Mr. *Finley* suggests; or is it because their trumpets give so very contrary as well as uncertain sounds, that occasions different replies.

While, I was about to answer Mr. F's performance, I happened to light on another pamphlet, written dialogue-wise, on the subject of Infant Baptism, without the author's name to it. I have taken some notice of it (which in itself I judge scarcely worthy of any) because I learn it is mightily cried up, to be some *rara avis in terris*; a mere non-such; far surpassing Mr. *Finley's*: But, for my part, I can't think it surpasses his in anything, unless it be in boldness to assert falsehoods; some of which I have taken notice of; and if any desire more instances, I am ready, on proper warning, to produce them.

If any persons into whose hands these sheets may come, do think that it is unnecessary to contend about this sacred gospel ordinance; and call it a contending about meats and drinks, under pretense of living in love and peace with others that differ from them, I must needs say, that such persons discover their love to Christ but very poorly (if they have anything else at all besides a natural affection raised and heated) when they can quietly look on, and see his Holy ordinance trampled in the mire, and despised, without attempting to put forth their hand to raise up fallen truth, Isaiah 59:14; Jeremiah 9:3; see Jude, ver. 3; 1 Cor. 11:2. Let that love and peace be anathema, which must be upheld by sinful silence (which will make the conscience within roar) and maintained at the expense of the ruins of Christ's sacred institutions. True Christian love discovers itself, in regarding those who bear the image of Christ, and in the mean time detecting their errors, and reproving their faults, Gal. 2:11.

If it be objected, that I discover too much positiveness and assurance, in my way of writing, I answer in the words of the Reverend and judicious^[2] Mr. *Dickinson*, of *Elizabeth-Town*, on another occasion, viz.,

“I am as fully persuaded that the cause I am defending is the cause of God, as I am that the Scriptures are the word of God. If I believe the one, I must believe the other, if it be possible to understand the meaning of the most plain, familiar, and express words that can be spoken.”

And further in the said Reverend author's words, with little variation,

“I have this to say in my defense; though I am far from supposing myself infallible; yet I don't think it a just reason to run into skepticism, and to doubt of the certainty of some of the plainest truths in the word of God, because I am fallible and liable to mistake. — I am not willing to make a compliment of such an important article of practical godliness (upon which the glory of Christ, gospel order, and the beauty, excellency, and regularity of the New Testament Church do so much depend) to any persons of what name or character soever; or to appear wavering or uncertain about it, that I may avoid this censure; and bespeak the character of a modest writer.”

That truth may prevail above error, Christianity spread in purity, and godliness abound with power, “*till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;*” is, and through grace shall be the prayer of him who desires true peace and prosperity may increase within the palaces of *Jerusalem*, to the Glory of God; unto whose benign blessing and disposal I commit my poor labors in his service.

A. M.

Anti-Paedo-Rantism;

OR

Mr. SAMUEL FINLEY'S

Charitable Plea for the Speechless,

EXAMINED and REFUTED, &C.

THE Gospel truth which we believe and maintain, with respect to the subjects of Baptism, is, *That those persons who profess their Faith in Christ, and repentance for their sins, are the only proper subjects of baptism.* Some of the places of Holy Scripture whereupon our faith is grounded, are these:

[Matt. 3:5, 6, 7, 8, 9](#), Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father: For I say unto you, that God is able of these stones to raise up children unto Abraham.

[John 4:1](#), When therefore the Lord knew, how that the Pharisees had heard, that Jesus made and baptized more disciples than John.

[Matt. 28:19](#), Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Compared with,

[Mark 16:15, 16](#), And he said unto them, Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

[Acts 2:41](#), Then they that gladly received his word were baptized: And the same day there were added unto them about three thousand souls.

Acts 8:12, But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

Acts 8:36, 37, And as they went on *their* way, they came unto a certain water; and the eunuch said, See, *here* is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest.

Acts 10:47, 48, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord.

Acts 16:30-34, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes, and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God, with all his house.

Acts 18:8, And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians, hearing, believed, and were baptized.

These texts of Holy Scripture, with others that might be mentioned, are so clear and full to the purpose (*that professing believers are the only proper subjects of baptism*) that one might well wonder how any doubt or controversy should happen, or be carried on about this matter. But notwithstanding the point is so *clearly confirmed* by Scripture, it is well known that our opponents, who strenuously plead for their infants having a right to baptism, do take much pains in order to overthrow it; which makes it necessary for us to stand in vindication of this valuable Scripture doctrine; so the troublesome dispute continues.

I think it is observable, that controversies are always promoted and augmented, when things quite foreign are shuffled in, and insisted on, as though they were the very substance of the points debated; and as such a practice argues either weakness in persons to distinguish what belongs to a

case in hand, and what not, or else evidently bespeaks real want of argument, to support what is advanced; so it naturally tends to carry on endless strife and contention between the parties controverting, without much profit, or bringing things to a desirable issue.

To an impartial Reader, I believe this will appear to be the case, respecting this much controverted point, *viz.* Baptism: Now seeing it hath been long debated, who are the only and proper subjects of this gospel ordinance, one might judge the only direct and ready way to come at the knowledge of the truth, and end the contest, would be, to begin with the first *account* the Scriptures give of this ordinance, and having traced it all through the New Testament, to believe and practice according to the precepts and examples therein given of *believers baptism*. But our opponents don't think proper to follow this method; willing, it seems, to find something, if it were possible, to countenance their received practice of infant baptism: And though they have been already sufficiently refuted, do still entertain us with an useless repetition of their thread bare arguments from *Abraham's Covenant* and *Circumcision*: So that under the name of controverting about baptism, the debate is impertinently and uselessly carried off to another subject, *viz.* *Abraham's* covenant. Just as if the ready way to discover who are the proper subjects of baptism, was by looking back so far as unto *Abraham*, long enough before the ordinance itself was instituted! Or, as if Christ, together with the institution of baptism, had not given us full and sufficient information and directions, who were to be the subjects of it, without having recourse to *Abraham's* covenant and circumcision, to supply the defect! Is it not an evident and plain truth that the right and title of any to baptism, is of no older date, than the institution of the ordinance itself? And is it not as plain, that no good or sufficient argument can be brought from anything, before the institution of baptism, to prove the right of infants to it; seeing the Scriptures nowhere inform us, that Christ ordered, or commanded his disciples to baptize infants; neither have we any instances of it, anywhere in the word of God?

Mr. Finley's two-fold being in the covenant of grace.

To what purpose then serves their argument from *Abraham's Covenant*, since

it is foreign to the matter in hand, and in reality makes nothing for them, nor against us? Why, it is just to amuse themselves, and continue the unhappy controversy between us. I can't say indeed, but pinching necessity forces our opponents upon this irregular method of vindicating their practice of baptizing infants: Because (it is like) there appears not anything in the institution of baptism, or in the continued practice of the apostles afterwards, worth their while to begin on. But after all, their far-fetched arguments don't conclude for them, besides other reasons, because the Scripture account of the subjects of baptism makes utterly against them. What advantage Mr. *Finley* proposes to himself, or to the cause he pleads for, by his distinction of a two-fold being in the Covenant of Grace, the one savingly and according to God's purpose of election, and the other not savingly, but only in the sight of the visible church, does not readily appear; considering he hath not improved this distinction to his present purpose, by giving us some instances of the apostles baptizing the infant seed of believers, upon this of their being visibly in the Covenant of Grace, or upon any other account; but as this was not possible for him to do, his distinction is useless in this present controversy.

He tells us indeed (if we are pleased to believe him) that all church-members, and their seed are in covenant, as all the *Israelites*, old and young, were in it, Deut. 29:10, 11. But this can't be, for that covenant made with the *Israelites*, at their return out of *Egypt*, is abolished, Jer. 31:31, 32; Heb. 8:8, 9. The Scripture is plain, that the new covenant is not according to that: And Mr. F. has not produced any place of Scripture to prove that the infant offspring of church-members are visibly in the New-Covenant, therefore his assertion is groundless.

To say that believer's infants are visibly in the New-Covenant, by natural generation, or birthright, is absurd; besides it would be inconsistent with Deut. 29:10, 11, &c. where the little ones, there mentioned, were not in that covenant by birthright; — and to imagine they are brought into the covenant visibly by baptism, is also absurd; for then they are not visibly in the covenant before baptism: It therefore follows, that our opponents can't pretend to baptize them, as being visibly in the covenant before, if it is by baptism they are brought visibly into covenant, unless the infants of believers are visible and not visible in the covenant at the same time, which to affirm, is not very good sense: How trifling then and insignificant must such a

distinction be, to support a cause which wants better proof?

And what does Mr. *Finley* seek to do further, by his distinction of a two-fold way of sealing the covenant, *viz. internal by the Holy Spirit*, and *external by the Sacraments*? Is it that the infants of believers, ought to be sealed with the sacrament of baptism? Why it wont help him at all, for this reason, because God has not ordered him to do it — I say God has never commanded to baptize believer's infants, neither have we any examples of infant baptism, in any part of the word of God; it is therefore horrid presumption in any, to administer this ordinance unto them: If Mr. F. denies this, I demand the place of Scripture, which authorizes him to baptize believer's infants; and if he can't produce any divine warrant for his practice, as I know he hath not, he is desired to observe, that his consequence upon consequence is no divine authority; and therefore utterly insufficient to bear him out in his present practice: For according to Holy Scripture, none are to be baptized but those who make a Profession of their faith and repentance; and so at least profess they have the internal sealing, or the work of God's Spirit upon their hearts first, before they receive the external, *viz. baptism*; seeing the former, as Mr. F. acknowledges, is *signified and represented by the latter*.^[3] Only keeping close to this order and appointment of God in the New Testament, Mr. F. may, for me, enjoy the benefit of his distinctions as long as he pleases. We are well satisfied that the direction of Christ (the wise Lawgiver) to administer baptism to professing believers, and the practice of the apostles who baptized only such, is a much safer guide to us, than all Mr. *Finley's* notions and consequences from *Abraham's* covenant and circumcision can be to him, to administer this holy ordinance to *infants*, without any *divine* command or *apostolical* example at all. And further, though our opponents are very fond to call the sacraments the seals of the Covenant of Grace, yet they are not to administer them to any, but according to the divine directions.

Were it the will of God, that believer's infants should be baptized, can this gentleman imagine the Almighty would not have informed us thereof? undoubtedly he would; for there is as much necessity of a divine warrant to baptize believer's infants, as there was for the circumcising the *Jewish* infants: For the command to circumcise, can never authorize any to baptize them; because circumcision and baptism are two different ordinances; in two distinct different administrations, and both dependent on two distinct

institutions. And for our opponents to find fault that their infants are not now to be baptized, as the *Jewish* infants were circumcised formerly, is nothing less than to quarrel with the wisdom, sovereignty, and good pleasure of Almighty God; and what can be more daring or presumptuous?

Mr. Finley's first inquiry and assertion.

Mr. *Finley's first* inquiry is, Whether the infants of such as are members of the visible church have a right to the ordinance of baptism? To which I answer in the negative. And it is very just I should deny infants to have a right to baptism; because there is no mention made of it in Holy Writ. It is nowhere recorded in Scripture, that all infants, or any infants at all were baptized upon the consideration of their being in covenant. There is no just and necessary consequence from any Scriptures compared together to support it. It is not urged upon the parents throughout the whole word of God, to be their duty to bring their infants to baptism. There is no blessing promised if they do. There is no threatening denounced against them if they don't. Again, there is no divine authority given to any to baptize them; for the words of the commission run thus: *Preach the gospel to every creature; he that believeth, and is baptized, shall be saved*, Mark 16:15, 16. Mr. F. may know, how big soever his argument for infant's right to baptism from *Abraham's* covenant appears in his own eyes, yet when, according to his *orders*, we weigh it in the *balance of the sanctuary*, we find it won't pass current in any province where money goes by *weight*, because lighter than a single *grain* of truth; which will further appear, when his following assertions are examined — the *first* of which is,

“That the infant seed of church members were once by divine appointment taken into covenant with their parents, had the then seal of it applied to them, and so were members of the visible church.”

Reply. Our opponents and we seem to be agreed in our sentiments about the Covenant of Grace, when they say, that the Covenant of Grace was made with Christ, as the second *Adam*, and in him with all the elect, as his seed.^[4] What a pity then it is, that we can't have the same determinate idea's respecting the covenant (mentioned in this assertion) and so bring this unpleasant controversy, to its much desired and final period, but the case is

yet otherwise; for Mr. F. asserts, that the pure Covenant of Grace was made with *Abraham* and his seed. And some other gentleman (to help on the cause of infant-baptism to be sure) has lately printed, “That it was truly the Covenant of Grace made with *Abraham*, on behalf of himself, and both his natural and spiritual seed, both *Jews* and *Gentiles*.”^[5] How our opponents do to understand their above said assertions consistent with themselves, or with the truth of things, and at the same time suppose the point they plead for is established, undoubtedly is an *art* peculiar to themselves; for the Covenant of Grace comprehends all believers in it: What odd divinity would it be to teach that every believer is not in the Covenant of Grace, but that covenant made with *Abraham* (of which circumcision was a token) did not comprehend every believer in it, which lived even in the days of *Abraham*, as is most evident from Scripture? *Shem*, *Melchizedeck* and *Lot*, who were true believers, yet were never admitted into *Abraham's* covenant by circumcision — Surely they must have a strange turn of thought, who say, that *Abraham's* covenant was a pure Covenant of Grace, in the manner our opponents plead for; and then assert, as Mr. F. does (unless he shamefully equivocates) *out of Abraham's covenant there is no salvation*. According to this assertion I would ask him, What became of those above mentioned godly men, who were not in *Abraham's* covenant, nor had the seal of it (so called) administered to them? Did they go to Hell and perish? By no means. Were they saved? Yes. By the Covenant of Works? No. How, by the pure Covenant of Grace made with *Abraham*? No, for they were not in it.

And out of *Abraham's* covenant, there is no salvation. How then? Why, to unlock this riddle Mr. F. may, if he pleases, use his own,^[6] and Mr. *Flavel's* key:

“They could neither be justified nor condemned in this life. Justified they could not be, for they were out of *Abraham's* covenant: Condemned they could not be, for they were righteous persons. But this is not all; in the world to come they could neither go to Heaven nor Hell: To Heaven they could not go, because out of *Abraham's* covenant: To Hell they could not go, because justified. But still it is more wonderful to consider, that they must be fully justified, and fully condemned at the same time: Fully justified, because the Scripture says as much; fully condemned, because out of the

covenant made with *Abraham*.”

Now all these are plain absurdities, yet they naturally follow from Mr. *Finley's* assertions, in his *Charitable Plea*; therefore his assertions are absurd. But seeing there was salvation to those godly persons — There is room enough for us to oppose our opponent's arguments, and still affirm the Covenant of Grace was *made* with Christ only on behalf of others, long before *Abraham* was born — That it was revealed to him, &c. For the Scripture speaks of but two crowned heads, or public persons, as Covenant Heads, in behalf of others, *viz.* The first *Adam*, with whom the Covenant of Works was made; and the second *Adam*, the *Lord* from Heaven, with whom the Covenant of Grace was *made*: And for our opponents to say, the Covenant of Grace was made with *Abraham* on behalf of others, is an assertion which does not concur very well with Holy Scripture! Besides, what an odd shaped covenant does Mr. F. represent the Covenant of Grace to be; according to him, some believers or gracious persons must be left out, and some carnal unregenerate ones taken in! for he affirms, that all church members and their seed are in covenant, but not all in it savingly.

How weak and inconclusive also does the argument from *Abraham's* covenant appear to be, to prove infant-baptism; for if gracious men, who lived in the days of *Abraham*, were not circumcised, because God had not appointed or commanded them, much less then are the carnal seed of believers now to be baptized without his command or appointment. Hence we learn it was not a being in the covenant, that gave any one a warrant or title to ordinances, but the express order and positive command of God: For instance, *Lot* (who lived in the days of *Abraham*) was a righteous man, and beyond all doubt in the Covenant of Grace made with Christ; yet it would have been presumption in him, and an act of will-worship for him to be circumcised, because God had not commanded him: If therefore it was the command of God that made it a duty to circumcise, and gave any one a warrantable right to circumcision, it consequently follows, for any to be circumcised without such a command, would have been unwarrantable, and an act of will-worship, which none can think would be acceptable to God: The application is easy, supposing (what we grant not) that the seed of believers, as such, are in the Covenant of Grace (as Mr. F. urges) yet nothing short of God's command, or express order, can entitle them to baptism, or

authorize him to baptize them. Now seeing there is no command of God for baptizing infants, that practice turns out unwarrantable, and an act of will-worship, even when we examine it on the grounds or arguments by which our opponents would fain confirm it.

If it be still argued from the antiquated Law of Circumcision, that infants were formerly circumcised, and they ought now to be baptized; I answer, The cases are not at all parallel; for besides other differences, there was God's command for the former, but not so for the latter; and this ought with modest persons, to make a wide difference: Though Mr. F. hath confidence enough to make light of God's positive command, and express order, as an indifferent thing, when he asserts,

“We have as good ground as he, (*i.e.* to admit infants to baptism, as *Abraham* had to circumcise them) for we have the very same covenant.”^[7]

It is plain that *Abraham* had the express order of God to circumcise infants: But it is after a manner confessed by Mr. F. (which is even so) that God hath given no command or order to baptize them; and yet he says they have as good ground for the latter, as *Abraham* had for the former. I have already shown that an interest in the covenant did not entitle persons to an ordinance, but the order of God; or else why was not *Lot* (and others) circumcised? Ever supposing infants to be in the covenant, yet they are not to be baptized for the reason above said. And that anonymous Author, out of the abundance of his assurance, without blushing, also says,^[8]

“The case is *exactly* the same, without any difference.”

I am even surprised at our opponents, that they can presume to talk at this rate! Is the express order of God nothing in these gentlemen's esteem? Is this their method of treating God's positive commands, that they have as good ground to proceed without them, as *Abraham* or others with them? How shocking must this be to pious and conscientious minds! For shame, let perpetual darkness sully these presumptuous lines of infatuated zeal! Let a penitential recantation heal this deadly stab given to the cause of Protestant principles! How would the exalted *cherubims* of glory *blush* to hear their assertion? Nay they would reject it with the swiftest abhorrence; who do nothing without, but always hearken to the commandments of God Psal.

103:20. Pray what makes anything to be a duty, but the order and command of God? Why were the degenerate *Jews* of old so severely threatened and punished, but because they did that which God commanded them not? It does no ways appear that they have as good ground to baptize their infants, as *Abraham* had to circumcise his. And further, I am quite free to say, our opponents can never make their assertions good; for there is an *eternal* difference between what God has *ordered* and *commanded*, and what he has not.

Again, it is very observable, that the *author* of the *Whole Duty of Man*, in his representation of the Covenant of Grace, hath been openly and publicly condemned by the Rev. and esteemed gentlemen Mr. *Whitefield*, and Mr. *Blair*.^[9] Let us compare our opponents account of the Covenant of Grace, and that author's account of it together, and see how near they agree. The author of the *Whole Duty of Man* saith,

“This second covenant was MADE with ADAM and us in him, presently after his fall, and is briefly contained in these words, Gen. 3:15 where God declares that the seed of the woman shall break the serpent's head. And this was made up as the first was of some mercies to be afforded by God, and some duties to be performed by us.”

Where is the mighty difference? That author says the second covenant was MADE with *Adam*, and our opponents say, That the pure Covenant of Grace was MADE with *Abraham*: Why? herein there is but little odds; both agree the Covenant of Grace was made with man, though they don't justly hit on the same person. That author insinuates that *Adam* was a public head in the second covenant, when he says it was *made with us in him*. Our opponents very cordially join him here again, when in so many words they affirm,

“That it was truly the Covenant of Grace made with *Abraham* on BEHALF of himself, and both his *natural* and *spiritual* seed, both *Jews* and *Gentiles*.”

Both agree that a mere man was a public head in the Covenant of Grace. Again, according to that author's plan, *there were some mercies to be afforded by God, and some duties to be performed by us*. Our opponents still join hands with him, when they say,

“That *Abraham's* posterity enjoyed the SAME *privileges, liberties,* and *immunities* in the Church, as HIMSELF did, until by their *degeneracy* some of them were broken off,”

i.e. for not doing their duty on their part, they forfeited their right in the covenant, and were excluded from the number of the covenanted people. Which well agrees with that legal author's notion, of *some duties to be performed by us.* Now, if our opponents are right in their notions about the Covenant of Grace, so was the author of the *Whole Duty of Man*, and he must have been unjustly condemned; unless our opponents think that same doctrine to be truth in them, which was condemned as an error in him: But as he was unsound and corrupt in his notions of the Covenant of Grace, so are our opponents also; and their notions deserve to be severely censured (if they had justice done them) as being very corrupt, and highly dishonorable to the *plan* of grace and salvation: For according to them, a mere man, as *Abraham* was, is beyond the bounds of truth and soberness exalted: The Covenant of Grace sadly misrepresented, and sunk down below its proper dignity and glory, asserting it to be made with man *on behalf of others*, and so consequently in itself subject to *mutability*, as man (the party) was. And indeed God the Author, who puts *no trust* in his saints, must be supposed to act inconsistent with himself, to entrust a feeble creature as man with such weighty concerns. Besides, this representation serves to puff up carnal creatures to the very pinnacle of pride, when their *leaders* tell them that they and their children are in the Covenant of Grace. In a word, what a confused notion of the Covenant of Grace is given by our opponents, tending to lead people away from this fundamental truth, *viz.* that the Covenant of Grace was made only with Christ (as a public Head) *on behalf of others*. Which glorious truth is constantly and firmly to be maintained against all the false insinuations and corrupt assertions of our *opposers*.

Before I dismiss this point, it is proper I should take more particular notice of this assertion, *viz.*,

“That it was truly the Covenant of Grace made with *Abraham* on *behalf* of himself, and both his natural and spiritual seed, both *Jews* and *Gentiles*.”

Our opponents must necessarily mean either *typically* or *actually*. But I can in no wise as yet persuade myself they mean the Covenant of Grace was made

with *Abraham*, on behalf of his seed, *typically*, *i.e.* that *Abraham* was a *typical* head of Christ: The Covenant made with him a *typical* covenant of *that* made with Christ; because such a *sense* would make so much against themselves in what they are now so much pleading for; and thereby they would do the business for themselves effectually at once, to prove *Abraham's* covenant to be repealed: For all will grant, that the Old Testament types, figures, and shadows, were abolished, when Christ the antitype of them all was exhibited; and among the rest, *Abraham's* covenant, upon this supposition. Then we must look for a new Covenant, as well as new Church Constitution, and new ordinances, commands, and directions, suited to New Testament times; which would cut off all their plea for infant baptism, from *Abraham's* covenant. Therefore it remains that they mean the Covenant of Grace was *actually*, *truly*, and *properly*, made with *Abraham* on BEHALF of himself, and both his natural and spiritual seed. It is even surprising that any man who calls himself a *Christian*, much more a *minister*, would offer to publish in the face of the world at this time of day, such an absurd *position*, pregnant with intolerable falsehoods:

For instance,

1. Let our opponents show what man that was with whom God made the Covenant of Grace (as a public person) *on behalf of others*, but with the God-Man, CHRIST JESUS.
2. Let them show how *Abraham* could be a public head in the Covenant of Grace, without jostling Christ out of his office, or else hold two public heads in one covenant, *equal* or *subordinate*; which would be monstrously absurd.
3. If the Covenant of Grace was made with *Abraham*, *on behalf of his natural and spiritual* seed, let them show what seed is allotted to Christ, or by what name are they to be called? And further, what concern can we suppose Christ to have with those which belong to another covenant head? unless it be only to give them strength to fulfill their DUTY on their part, to prevent their, *degeneracy*.
4. Let them further declare to the world how the Covenant of Grace could be made with *Abraham* on behalf of others, when he had no grace to communicate or impart to them, which a public head ought to have?

It would be well for these men who are so *brisk* to charge us with errors, and

holding dangerous principles, first to cast out the *beam* out of their own eyes before they attempt to cast out the *mote* out of ours. And if there were any hopes that they would see their *mistake* at all, it might be here in the *foundation* of their whole structure, where it is so visible and palpable, that it is a wonder how they do to get along without stumbling on it.

The pure Covenant of Grace was made with Christ only (as a public Head) on behalf of others, long enough before *Abraham's* day; and it was revealed or manifested to *Adam, Abraham, David, &c.* in such ways and measures as God thought proper: And not any of the seed of *Abraham* were interested in it, by their being the seed of *Abraham*, but by regeneration, Rom. 4:12. And as to *Abraham's* carnal seed, who lived and died in a state of nature, were they any farther imprivileged^[10] at the most, but only to partake of those ordinances appointed of God, during the continuance of that dark, legal, and typical dispensation? which is very different from their being in the Covenant of Grace: And if this is all that is intended by their being *visible in the Covenant of Grace*, it will do our opponents no great service, because that administration is abolished, together with the ordinances then in use: And we nowhere find it to be the will of God, for infants to be now baptized, as they were formerly circumcised. And thus accounting for it, our opponents would prevent their falling into such absurdities and mistakes about this matter, as they generally do in the way they go on.

After Mr. F. has cited some places of Scripture which he imagines make for his purpose, he inquires at the close of the paragraph,

“Who can be so hardy as to say all these Scriptures are now repealed?”

Ans. We profess it is a just debt we owe to the public, to observe that these citations don't prove what they are here brought for; because it seems by him, that infants church-membership must stand or fall together with these places of Scripture: So that if we be so *hardy* as to say that infants are not in covenant together with their believing parents, we must consequently affirm all these texts to be *repealed*. Not at all; for it is manifest the *places* which he refers to (unless Deut. 20:9, 10) speak of the special work of God upon the souls of his *elect* people, or promise some peculiar and saving benefits to them, pertaining only to the spiritual seed: But in none of them is it *asserted* or *implied* that the natural offspring of believers, as such, are in the *pure*

Covenant of Grace. Now, did we ever deny the *seed* or *offspring* of believers, who are *chosen* and *called* of God,^[11] Deut. 10:15, *justified by Christ*, Psal. 103:17, partakers of the Holy Ghost, Isa. 44:3, 59:21; Deut. 30:6, and this manifested by good works, Exod. 20:6, accompanied with God's special care over them, &c., Psalm 102:28; Prov. 11:21, to be in the Covenant of Grace as well as their believing parents? Nay, we are freely willing to baptize the offspring of believers upon God's fulfilling these promises to them; because it exactly agrees with the tenor of the commission: *He that believeth is to be baptized*. And with the practice of the apostles; *Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we*, Acts 10:47? What then would he prove from these texts? Do these places prove that the seed or offspring of believers were any otherwise in the Covenant of Grace formerly, but by the special operation of the Spirit of God upon their souls? or anything as to infants right to baptism now? No: Why then we have sufficient ground to deny the assertions of our opponents, without jostling those above-quoted Scriptures out of their places. As to Deut. 29:10, it speaks of the covenant God made with the *Israelites* at their return out of *Egypt*; which, beyond all contradiction, is done away, and long since abolished, Jer. 31:31, 32; Heb. 8:8. So that Mr. F's suggestion here, and his assertion elsewhere, That we *repeal* a great part of the *Old Testament* which God has not *repealed*, is groundless, and evidently a false accusation.

Mr. Finley's second assertion.

This leads me directly to consider Mr. F's *second* general head; which is, *Whether God has ever repealed the aforesaid appointment?*

Ans. Having already cleared our way so far, all that is necessary for us here to affirm, is, That the *Jewish* economy is at an end: That the legal administration is abolished; or that the *appointment* of God, for infants to partake of any ordinance, is repealed, or rather fulfilled.

That infants are not now the subjects of baptism, as the *Jewish* infants were of circumcision, is clear and manifest; for even at the very *dawn* of the New Testament administration (where we have the first account of this sacred ordinance of baptism) *John*, the fore-runner of Christ, constantly required faith, repentance and confession of sins in order to baptism:

Mark 1:4, 5, John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him, in the river of Jordan, confessing their sins.

Acts 19:4, Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

Matt. 3:7, 8, 9, But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O Generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, we have Abraham to our Father:

Luke 7:29, 30, And all the people that heard him, and the Publicans justified God, being baptized with the baptism of John; But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him.

Hence it plainly appears, *John* the Baptist administered this ordinance to none, but to those who professed their faith, and made confession of their sins. How groundless therefore is the plea from birth privilege to prove any one's right to baptism; for if the natural offspring of *Abraham* were not entitled to baptism by it, how much less then are the offspring of believing Gentiles, as such, who are not the seed of *Abraham* in any respect, to be baptized upon account of their parents faith, church-membership, &c. seeing God has nowhere commanded it; nor have we any instances of such a practice in Scripture. Mr. F. reasons from Matt. 3:8, 9 to this purpose, viz.,

“If infants are intended in this place, the words will not only prove that they are cut off from church-privileges, but that they will all certainly be damned who die in infancy — But if they are not intended, to what purpose do they bring the text, since it will make nothing for them or against us, unless it speak of infants. — And though the Baptist denied the ordinance to grown wicked persons, yet his words don't show that he would not have baptized both religious parents and their seed.” —

Answ. Why then did he constantly require fruits meet for repentance, in those

that came to be baptized of him? It is easy to guess how *mighty* such kind of reasoning appears to those, who have been always told that believers infants are to be baptized; but it is evident (notwithstanding what is here advanced by Mr. F.) we have room sufficient left us, to *stake* down this invincible truth, viz. *That John baptized none upon any other consideration, but upon confession of their sins, and profession of faith* — If he did, let our opponents show us the Scriptures which say that he baptized believers infants, as being in *Abraham's* covenant; or give us solid reasons if infants were to be baptized, why they were not baptized the self-same day with their parents, as *Abraham* and his household were circumcised, Gen. 17:26, 27, or at least soon after? Did *John* the Baptist ever urge the parents to bring their infant seed, in these, or some like words,

“All you parents whom I have baptized, the seal of the covenant belongs to your infant seed also (as our opponents allege) and you are to bring them to partake of it?”

We deny any such injunction; prove them who can. Mr. F.^[12] himself affirms,

“That those Scriptures (wherein we find faith and repentance always required in order to baptism; and those who were admitted to the ordinance, were obliged to profess the same, and confess their sins) are addressed *only* to grown persons, and not infants.”

Now seeing that in all the places which speak of *John's* baptizing, these qualifications were required, in order to baptism; it easily follows, that there is no ground to believe that he baptized any infants; unless our opponents will say, that they have as *good ground* to believe what is *not written*, as that which is *written*; as they say, that they have as *good ground* to baptize infants, which is *not commanded*, as *Abraham* had to do what *was commanded*:^[13] And if so, methinks, both their *faith* and *practice* are very ill-grounded! The case is just this, either it was the *will* and *appointment* of God that *John* should baptize believers infants, or it was not. If any say it was, they make that *holy* man (who received his mission immediately from God) a vile transgressor of the divine will and *appointment*; but such an horrid crime was never charged upon him, who was so highly commended by Christ himself: Then it remains, that it was not the *will* and *appointment* of God, for him to baptize believers infants. And how much this falls short of proving that God hath repealed the *aforesaid* appointment, I shall leave to our

opponents themselves, to determine at their leisure.

Another Scripture (says he) in which the Anabaptists triumph, (as though it proved a repeal of the covenant made with *Abraham*) is,

Heb. 8:7, 8, 9, 10, 13, For if the first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days 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. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: And I will be to them a God, and they shall be to me a people. — 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.

Truly after all Mr. F's *clamor* about our *false glosses* upon this place, he hath left us *triumphing* as he found us; if anything, he has augmented the cause of our *triumph*: *We here see how forcible are right words*. And if his arguments have any weight in them, he just proves what the Baptists never denied, *viz.* That all true believers were in the Covenant of Grace made with Christ, before his incarnation, as well as they be since; which is confirmed by that very place he cites, Deut. 30:6. But this is not our present business, for our debate is not about the spiritual seed — Though our opponents don't distinguish one thing from another, as they ought to do. Mr. F. in the prosecution of his argument herein favor of his practice, runs himself into inextricable absurdities; for his drift^[14] is, to prove that this New Covenant, mentioned in Heb. 8 is the same that *Abraham*, *Moses* and *Israel*, were under in the wilderness; and then directly upon it, tells us, that by (New Covenant) we must understand, “A new administration of the covenant, which obtains under the New Testament.” Can he imagine then, that *Abraham*, *Moses* and *Israel*, in the wilderness, were under this new covenant, as he himself understands it? Does not he well know, that the new covenant thus understood, took place long after their day? And why then would he go about to impose upon his unwary readers, by pretending to prove that *Abraham*,

Moses and *Israel*, were under this new covenant; which cannot be, according to his own rule of interpretation? And if he understands by new covenant in Heb. 8 the new administration, he might be sure that we would follow his rule, if it is good, and say, that by the old covenant we must understand, the old administration which obtained under the Old Testament — which was made with *Israel* at their return out of *Egypt*, and according to Mr. F. is the same that was made with *Abraham* — when he calls it *Abraham's* or *Israel's* covenant: Now it is plain from this place of Scripture, that the old covenant is abolished, and so is infants church-membership, or their right to circumcision, together with it — And Mr. F's business on this head, if he had done any thing to purpose, was to show us that infants are the subjects of baptism under the new covenant thus understood, which he has not done, and I am still of the mind never can; instead of going to prove that *Abraham* and *Israel* were under this new covenant thus considered; for, according to his own interpretation, every one must know his assertion to be evidently false. And if it is so criminal in the Anabaptists (as he calls us) to urge this place to serve their purpose, why did Mr. F. give us his helping hand so cordially, to fasten us in our belief that the aforesaid appointment is long since at an end? Let Mr. F. answer us; did he ever read of infants right to any ordinance in the church since the new covenant (as he interprets it) took place? Upon the whole, whether he will or no, the Baptists, according to his own rule, will come off, not only free from his *censures*, but appear to be quite right on this head. And he must know, that he himself has rendered all his reasoning in favor of his practice from this place, entirely inconclusive.

Mr. F. says there is another Scripture which the Anabaptists sadly abuse to their purpose, *viz.*,

Rom. 9:7, 8, Neither because they are the seed of Abraham, are *they* all children; but in Isaac shall thy seed be called: That is, They which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed.

After Mr. F. has proposed several questions from these words, he gives us liberty to try how we can suit it at all to our purpose. With his leave then we'll proceed, and I think the business to be no difficult task neither. It is evident from these words, that none, whether *Jews* or *Gentiles*, are counted the spiritual seed, but true believers only. Now methinks all will grant, that the

infant seed of believing *Gentiles* are not *Abraham's* fleshly seed; and Mr. F. in his distinctions does not undertake to show that they are his spiritual seed: Then it follows that the infant seed of *Gentile* believers, as such, are not the seed of *Abraham* in any respect at all. The consequence is then unavoidable, that they are not, as such, the subject of any promise given to the seed of *Abraham*. It is therefore abundantly evident, that the infants of *Gentile* believers cannot be baptized by virtue of any promise given to the seed of *Abraham*, because they are not included in it: So that instead of abusing this Scripture, our inferences are natural and genuine, and must continue so, unless Mr. F. can make appear that the infants of *Gentile* believers are *Abraham's* seed in either of the two aforementioned respects; for in a *third* they can't be. Thus you see, that if infants are to be baptized, it must be by some other grant than the charter given to the seed of *Abraham*; for that does not reach them; and we find no institution for it in the gospel; therefore they are not the subjects of baptism. To imagine as our opponents do, that believers infants are now to be baptized, as *Abraham's* was circumcised, is their great mistake; and it is still to take that for granted, which should be proven.

It seems Mr. F. was apprehensive of some difficulty in his way, and accordingly endeavors to obviate some objections.

“Will they say we have no ground for a judgment of charity concerning the spiritual seed, but only a visible credible profession of faith. I answer” (saith he) “was this the method formerly used to judge of the right of *Abraham's* seed to the imitating seal of the covenant?”

To this I *reply*: The method they were to follow under the law, was to circumcise every male child at eight days old, according to the express order of God: (But they did not circumcise them as the spiritual seed.) The method now under the gospel, by no less divine authority, which we are closely to follow, is to baptize persons on profession of their faith. Here lies his great mistake, that he would bring down the order about circumcision to be imitated in the case of baptism. But who told him so? God hath never revealed this to be his will, that infants must now be baptized under the gospel administration, as they were circumcised under the legal administration. And for our opponents to run on to do anything as service to

God which he has not ordained, is just to lay themselves under a necessity of preparing an answer to that solemn and cutting question, *Who hath required this at your hands?* Let them show that God requires infants to be baptized, and we'll have done.

“*2dly.* I deny the assertion” (says he) “that we have no other ground of judging charitably who are the spiritual seed, but only actual profession; for we have the promise of God to believers and their seed, to judge by.”

Answ. Mr. F. seems very unhappy, that he is not himself fixed in his own judgment in this case, that he should be obliged to put on different shapes and forms. If he has good ground to judge charitably, that the infant seed of believers are the spiritual seed, his distinction at the beginning of a two-fold being in the Covenant of Grace, is quite useless. That when he speaks of church members and their seed, as being all in the Covenant — He does not mean, that they are all in it savingly, but only in the sight of the visible church. But in this place he declares, that he hath ground of charitable judgment, that the infant seed of believers are the spiritual seed. — I believe none will deny but the spiritual seed are *savingly* in the Covenant of Grace. And so our objection will still stand in force, “That if believers and their seed are all in covenant [thus] they will all be saved.” It is pity he had not found this ground of charitable judgment sooner, and spared himself the trouble of his distinctions, and us the remarks on them. By the way, seeing the Scripture does not declare that the infants of church members, as such, are the spiritual seed of *Abraham*, Mr. F. is desired to observe, that his judgment in the case, is not a sufficient proof of this matter.

“Nor can their argument” (says he) “from Gal. 3:16 conclude against us — the words are, *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.* If this promise is made to Christ personally, then it will prove that no believer is counted for the seed, but Christ alone — Therefore it must have been made to Christ mystical, or as head of the visible Church; and then it will extend to all believers in him, and also to their seed; for they were never cast out of the church, for ought that yet appears.”

Answ. One might think that the very mentioning of this argument, would be a

sufficient refutation of it. Does not the apostle very particularly guard against such a notion? when he says the promises were *not made unto seeds, as of many; but as of one, And to thy seed, which is Christ*. It is evident the promises were made primarily to Christ personal, *for in all things he must have the preeminence*, Col. 1:18, and so God gives him *for a covenant of the people, and all the promises in him*, Isa. 42:6; 2 Cor. 1:20, *and for a head over all things to the Church*, Eph. 1:22, *which is his body*. This is according to the very tenor of the apostles argument, Gal. 3:22, *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe*.

2. But what a wild way of arguing does Mr. F. use here! “Believers infants are church-members — therefore the promise extends to them also!” Let him speak out; will church-membership entitle any to the promise of justification, Gal. 3:8, of the Holy Ghost, verse 14, of adoption, chap. 4:5, 6 and of the eternal inheritance, chap 4:7. Do the promises of these spiritual blessings *extend* to believers and their infant seed, as such? Or are any of the seed of believers entitled to these blessings by birth-privilege? Let Mr. F. show where God hath promised these spiritual blessings should be entailed upon any fleshly line, John 1:13. It is really marvelous that our opponents will wrest texts of Scripture which speak particularly, and only of the spiritual seed, or true believers, to countenance their fancies about the right of their infant seed to church-membership, &c. If they do thus through ignorance, and for want of knowing better, they are much to be pitied, and ought to be timely instructed; but if willfully against light and knowledge to serve their turn, they must be very unfit men to handle the word of God, 2 Cor. 2:17; chap. 4:2.

“The seed of believers” (says he) “were never cast out of the church, for ought that yet appears.”

Ans. I don't know how it should appear that infants were cast out of the New Testament Church, when it does not appear that they were ever in it. For as Mr. Ness worthily observes,^[15]

“The persons who were materials,^[16] and the constituting members of this *first* constituted Gospel Church, are described by their names, number and holy exercises, in Acts 1:12, 13, 14, 15, &c.”

And who were they? Why a company of professing believers, and none else: These were the materials of the first constituted Gospel Church. And when we trace the account of its growth and progress, we still find that none but professing believers were added unto it, Acts 2:41, 47; chap. 4:4. As we do not read of any infants in this Church at *Jerusalem*, neither do we read of any infants that were members of any of the primitive churches planted by the apostles, through the whole course of their ministry — What signifies it then for our opponents to harp upon this string, That infants were never cast out of the church, when they have never shown, that they were ever in the visible church, under the New Testament dispensation; and it lies still at their door to show that they were, if they can — And not put us off with what was done under the legal administration — For the *Jewish* economy is long since at an end; and we expect New Testament proof for what pertains to a New Testament visible Church.

Again, where in Scripture do our opponents read of that notion which they call *the^[17] Pale of the Church*? Wherewith they color their fancy for half-way members, *i.e.* members (as their infants are) not fully in their Church, nor yet in the wide world, but within the Pale of their visible church; probably in their church-yard — Somewhere in the middle between their church and the world — Did Mr. F. ever hear of any such members in apostolic times? I believe not, because such a pretty fancy has been hatched long since that day; and what is it good for, unless it be to pave the way to some unknown *middle* region for them in the other world too, if they depart in such circumstances? Did Mr. F. ever read that there were such members as their children are, either under the legal, or gospel administration? Upon the whole, this text is so far from concluding for them, that it is a wonder how Mr. F. could have the confidence to say it does.

“*Abraham's* blessing was not only to himself personally, but also to his seed: And this very blessing is come on the *Gentiles* through Christ; therefore it must come on their seed too. Gal. 3:14.”

Ans. Our opponents would fain find something from the Scripture to favor their argument, when nothing can be more contrary to it. For the blessing of *Abraham*, which the Scripture asserts to have come on the *Gentiles* through Christ, is justification by faith, Rom. 4:11, The gift of the Holy Ghost, Gal. 3:14, adoption, &c. Gal. 3:26, and spiritual blessings, pertaining only to the

spiritual seed, even true believers, Gal. 3:29, as I have already shown. Are the carnal seed of believing *Gentiles*, as such, partakers of these spiritual benefits? If not, how can our opponents say that *Abraham's* blessing is come on them, when the assertion is entirely false? And what does it avail them to call the *Jewish church-membership in the fleshly line*, by the name of *Abraham's* blessing, when the apostle does not call it so, neither asserts any such thing to have come on the *Gentile* infants through Christ? Indeed to do as our opponents, to apply what belongs to the spiritual seed to the fleshly, *is not to explain, but to confound and contradict Scripture with a witness*.

Again, might not the promise to *Abraham*, that he should be the father of many nations, and that kings should come out of him, Gen. 17:5, 6, be called *Abraham's* blessing, or a great part of it? And is there any such blessing come upon every *Gentile* believer? If there is, let our opponents show it: If not, does not the blessing of *Abraham* come curtailed? Was it not a blessing to *Abraham* to have the promise of the land (from the river of *Egypt*, unto the great river *Euphrates*) to his seed, Gen. 15:18? And is this very blessing come on the *Gentiles* and their seed too, in the FORM or FULNESS of it? Will our opponents say it is, and proceed to shape some bloody *engine* or another (like the solemn league and covenant) with hands lifted up to heaven, SWEAR *to use their* endeavors to extirpate or root out all from some part of the earth, but themselves? Or will they say it is not? Does not *Abraham's* blessing then come on the *Gentiles* curtailed? Again, was it not *Abraham's* blessing to have the seal of the covenant (so called) administered to all the males born in his house, or bought with money of any stranger, Gen. 17:12. And is this come on the *Gentiles*? If it is, why don't our opponents baptize those who are born in their house; and the servants or slaves they buy with their money? Or else show us when their right was repealed; or whether *Christ's coming has diminished their privileges, and narrowed the door of the church*? If not; does not *Abraham's* blessing come on the *Gentiles* curtailed? Once more; was it not *Abraham's* blessing, to be set a-part, as a special channel, through whose loins God would bring the promised seed (Christ) into the world; and his posterity separated likewise, to be a peculiar people, from among whom he should be so brought forth? And is this come on the *Gentiles*? If not; does not *Abraham's* blessing come on them curtailed?

If these things were only *temporal*, and peculiar to *Abraham* and his seed, so

say we of infants right to any ordinance, that it was only during the *Jewish* economy. If *Abraham's* blessing comes full and uncurtailed on the *Gentiles*, without these; so say we without the notion of infants church-membership; and let our opponents prove the contrary when they are *able*.

The sum is this, that the blessing of *Abraham* which the Scripture asserts to have come on the believing *Gentiles* through Christ, is justification by faith, with all the special and saving benefits of the New Covenant which do accompany it: For they which be of faith, are blessed with faithful *Abraham*, Gal. 3:9, *i.e.* justified as he was. Upon the whole, I can't but firmly conclude that the aforesaid appointment is at an end, as well as many other appointments under the *Jewish* or legal dispensation.

There is no necessity I should dwell long upon what Mr. F. calls the *devices of the Anabaptist* to prove the repeal of the aforesaid appointment: However, I may just take a cursory view of some things he mentions:

“They assert,” (says he) “that *Abraham's* covenant was mixed.”

Do they so? then it is in respect of temporal and eternal things. But who among them ever came up to Mr. *Finley's* notion of mixture in *Abraham's* covenant? *viz.* That persons enjoyed the same privileges, liberties and immunities, in the church as *Abraham* himself did, until by their *degeneracy* they were broken off.

2. “They join *Abraham's* covenant with the law given on *Sinai*, and argue that it was a rigorous Covenant of Works, and consequently is abolished.”

If he means by this charge, the law given on *Sinai*, in a strict sense, *i.e.* the moral law only, it is very unlikely we should join *Abraham's* covenant with it, in order to prove it to be abolished, when we firmly believe the moral law itself is not. But if we join *Abraham's* covenant with the *Sinai* covenant, considered largely; Mr. F. does the business for us, to show that *Abraham's* covenant is abolished, when he calls it *Abraham's* or *Israel's* covenant; for all must grant, that the covenant made with the *Israelites* at their return out of *Egypt*, is abolished: And we shall leave him to debate the matter with the inspired penman, Heb. 8.

Again,

“Either the carnal *Jews* mistook the design of God in giving the law, or they did not. If they did mistake it, then he did not give it to be a Covenant of Works; for this they thought it to be when they sought justification by it.”

Ans. The argument seems to turn out thus: But the carnal *Jews* did mistake it; therefore the law was given to be a Covenant of Grace. Then certainly the *Jews* were in the right to seek justification by the law; though the apostle says, That *as many as are of the works of the law are under the curse*, Gal. 3:11. It is surprising that our opponents can't see that the law (as a rigorous Covenant of Works) is subservient to the gospel, by convincing men of sin, and condemning for sin; without asserting it to be the thing itself, to which it is subservient, Rom. 3:20; Gal. 3:12, 23.

And as impertinent is Mr. F's question concerning *Paul's* circumcising *Timothy*, viz.,

“Did he bind *Timothy* under a Covenant of Works? *i.e.* by circumcising him.”

Ans. When *Paul* circumcised *Timothy*, circumcision was then abrogated, and was nothing at all.^[18] *Paul* who became all things to all men, administered this antiquated ceremony to *Timothy*, that he might not offend the *Jewish* converts, Acts 16:3. But for Mr. F. then to argue from this instance, when circumcision was a mere abrogated ceremony, to confirm what he is upon, is intolerably absurd and ridiculous.

Mr. F. at the closure of this general head, swells and vapors exceedingly, as if he had come off entirely a conqueror forever,

“I CHALLENGE” (says he) “all my opponents in this point, to prove the repeal of God's gracious grant, or else let them forever cease to cavil at us. I demand the text of Scripture that says, God will not now stand to the Charter given to *Abraham* and his posterity, &c.”

And he supposes if any should undertake this task, he must be one endued with some *super angelic strength*, to go through with this business. But may we venture to inquire what is this weighty work, this mighty task? Is it to show that Christ the promised seed of *Abraham*, is not come in the flesh? No;

this is not questioned. Is it to show that God will not be the God of *Abraham*, and his spiritual seed? No; this is owned on all sides: What then? Why it is to prove that the carnal seed of *Abraham* are not visibly in the covenant, or that infants church-membership is at an end. Is this the great task? Is this all? Why it can be done without either going to Heaven for the strength of *cherubims*, or gathering all the force of his opponents upon earth to dispatch the business. Even any child in religion, with the assistance of God's Word, is an equal match to this supposed impossible work. First then, observe the Charter given to *Abraham* and his posterity, is *broke*. Here is a text of Scripture for him. Jer. 31:32, *which my covenant they BRAKE, although I was an husband unto them, saith the Lord*. Heb. 8:9, *they continued not in my covenant, and I REGARDED THEM NOT, saith the Lord*. Who broke this Charter? Why *Abraham's* posterity. Who were rejected and disregarded? Not the spiritual seed but the carnal; and the Charter is thrown by as old parchment out of date. Heb. 8:13, *HE HATH MADE THE FIRST OLD*. And there was a new Charter given, every way better than the Old, and *not according to it*:

Behold the days 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, [Heb. 8:8, 9](#).

Let Mr. F. show *if he can*, that believer's infants are now to be baptized by virtue of this new Charter, as the *Jewish* infants were to be circumcised by the order of God of old: But as this is impossible for him to do, let him (according to his own direction) *forever cease to cavil at us*, when we still reject his *proof* for infants baptism, from their antiquated right to circumcision, which is as *frivolous* as it is *absurd*.

If it be objected, that the above cited text means only the two distinct administrations, I would inquire, was the Lord married to the people of the *Jews*, or called their husband, only upon the account of the former administration? If so, then it follows that no more is to be understood by the whole nation of the *Jews* and their seed's being in covenant (true believers excepted) than that they were only the subjects of ordinances under the

former administration. Now that administration being abolished, so is infants church-membership together with it: There is therefore no ground to support the notion of our opponents, seeing there is no mention made of it in the New Charter, or Gospel administration; nor any instances or examples of it in the Apostolic Churches.

From what hath been observed, we may see where infants church-membership (such as it was) ended in the *Jewish* national church: Now the great stone which should be turned, is to show us when infants church-membership began in the Christian church, under the New Testament dispensation. Let Mr. F. read the history of the churches of *Judea, Galilee, Samaria, &c.* and bring us such unheard of tidings — That the infants of believers were baptized, and admitted church-members — Nay, the sacred records give us a quite different relation of things — *viz. That those who heard the gospel, and received the word gladly, were baptized — And they continued stedfastly in the apostle's doctrines and fellowship, and in breaking of bread, and in prayers,* Acts 2:37, 40, 41, 42, chap. 8:12, with such like; which gives us to understand, that the members of the New Testament Churches were only adult persons, who were also capable to be found active in the New Testament worship. To say there were infants admitted into those churches, though it is not mentioned, is to take for granted, what should be proven; and so nothing at all to the purpose. Sure they are got somewhere beyond the Protestant line, who would impose on the world, the necessity of believing things unwritten: Nay the attempt is quite weak and ridiculous; and yet in this case, it must be our opponents great refuge. What ill-shaped instruments must these gentlemen have to work with, who conclude there were infants baptized, and taken into the apostolical churches, when the Scripture shows no such thing. Now unless our opponents could roll this stone over, and give us a Scriptural account of infants church-membership, under the New Testament dispensation, they do just nothing at all to the purpose, with their great noise and bustle about the covenant, &c. — They may still expect to find us rejecting their *finest* glosses, and strongest consequences, as frivolous, without any convincing force, or weight at all, in the present case; neither can they thereby prove matters of fact. They must know also, that we are beforehand with them in this point, for we can tell them the rise, progress, and end of infants church-membership in the *Jewish* church, to be from the return of *Israel* out of *Egypt*; or at the furthest, from

the days of *Abraham*, to Christ's putting an end to the *Jewish* economy. And to use Mr. F's vulgar phrase, *I challenge him*, or any other, to show that infants were the subjects of any ordinance, or church-members, by *Divine Authority*, ever since.

Mr. Finley's third assertion.

Which leads me directly to consider his *third* assertion, *viz.*,

“That God has actually renewed and confirmed the aforesaid appointment, under the New Testament dispensation.”

Well, if this is made good, undoubtedly the controversy is forever at an end: But how Mr. F. has discharged himself on this head, shall be our present search and inquiry. In his entrance upon this head, he presents us with a fine flourish —

“Here,” says he, “I am got into a large field, where I have a variety of arguments from Scripture.” —

But he must know we are not concerned with the *number* and *variety* of his arguments, but with their *weight* and *solidity*; for he has only ordered us to examine them by *weight*, and not by number.

Here, by the way, his repetition of the same things, obliges me again to observe, that this grand mistake runs all along through this performance, *viz.* That the Covenant of Grace was made with man — The absurdities of this notion I have shown above — And here he adds a text of Scripture out of Gal. 3:8 which is as remote to his business, as any he had cited before — This speaks that the gospel was preached to *Abraham* — Who questions that? Don't we always say, that the Covenant of Grace was revealed to the fathers long before Christ came in the flesh, and that true believers were interested in that covenant? but what is this to the point in hand? — Indeed to cite numbers of Scriptures, when they don't prove what they are brought for, serves for nothing but to make the *poor unthinking populace* imagine that his performance is well proved, when it is no such thing.

“And since the infants of church-members were once in it, they are in it still” —

This does not follow, because it is confessed, that those who were in covenant, may be broken off — I can't understand how that covenant can be everlasting, which does not everlastingly secure all those in it from falling away. How absurd soever Mr. F. may think our exposition of Gal. 3:14 to be — We must abide by it, until we find a better: We say that the blessing of *Abraham* which the apostle has there in view, comes wholly on the believing Gentiles through Christ — And at the same time deny that the holy apostle meant anything of infants right to church-membership — For we are told in the same verse, what the apostle meant by *Abraham's* blessing, viz. “The Promise of the Spirit;” whose work and office it is to take the things of Christ, and show them to the elect of God. We are also informed in the same verse, how this blessing is received, not by birth-right, but through faith. Is it not a marvelous thing, that our opponents will labor to prove their assertion of infants right to church privileges, from such places as this, which speak particularly and designedly of the spiritual seed — It is manifest that the apostle's scope in the Epistle to the *Galatians*, was to reclaim those people from *Judaism* — There is not a word in all the apostle's arguments, that refers to the infant seed of church-members, as our opponents urge — Nor anything that looks that way, throughout the whole Epistle. Further, this blessing here spoken of, did not belong to the *Jews* themselves, as the natural offspring of *Abraham*, but on the account of their regeneration, or new birth, Rom. 4:12. With what face then can Mr. F. conclude that the Gentiles are not heirs of the promise, if their infant seed are rejected? Just as if their infants church-membership (that insipid thing) was the *Chief*, the ALL, intended by the blessing, which the apostle mentions.

The first text of Scripture which Mr. F. advances, as though it proved the right of believers infants to church-membership under the Gospel dispensation, is,

[Acts 2:39](#), For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

If there is such a thing to be found, as the powerful force of education, the strong bias of a mind prepossessed with an opinion, it may be seen in the attempts of our antagonists to apply this Scripture to their purpose; as I hope to make evidently appear. Mr. F. glosses on this place, as if he expected his bare word would stand for undoubted proof —

“If the parents” (says he) “repent, they shall be baptized; and since their children are in the same promise, they shall be baptized too; as they had the former initiating seal of the covenant, *viz.* circumcision, so shall they have the latter, *viz.* baptism.”

I deny his assertion, *that the Baptists seek to confine this promise, to intend only miraculous gifts*: And I believe this gentleman is much unacquainted with our main strength, when he says, it is this, *viz. that we affirm the last words of the text to be a limitation of the former*. But to proceed; the words, according to Mr. F. must be thus paraphrased,

The promise of remission of sins, of the gift of the Holy Ghost, and salvation is to you parents, on your repentance, and complying with the present call, and in so doing, your children are entitled also to baptism, &c. But,

1. The promise here is the same both to the parents and children; if it is of the pardon of sin, and gift of the Holy Ghost to the parents, it is so to the children. It is strange that Mr. F. who charges us with *curtailing Abraham's blessing*, should himself *curtail this* promise — That the parents were to have remission of sins, &c. — But all that is pleaded for their poor infants, is that they were to enjoy outward privileges, to be baptized — Is there any room for this distinction in the text? Does the apostle make any such difference? Not at all. For whatever the promise contains, and is to the parents, such it is, no more nor no less, to the children: It is evident that the exposition of our opponents, tends to fasten a gloss upon the apostle's words, which is false, for if children are interested in this promise, by virtue of their parents interest in it, then it follows they have remission of sins, the gift of the Holy Ghost, and salvation, upon the account of their parents repentance and faith — Which is not true: Because these are the things contained in the promise, and the promise is the same to the children as it is to the parents. Or to suppose that by children here, we must understand infants, and that church-membership belongs to them at present, but these spiritual blessings were not to be conferred upon them until afterward, would be contrary to Mr. F's own way of arguing — That the promise is expressed in the present tense.

In the way he goes on, he must necessarily fall on one of these absurdities, either,

(1.) That the same promise is not the same, or of the same fullness to children, as it is to the parents; or,

(2.) That children are entitled to pardon of sin, the gift of the Holy Ghost, and salvation, upon their parents faith? Or else,

(3.) Be obliged to own that which he has condemned in respect of the tense used here.

2. Seeing the gospel is not preached to infants, neither do the precepts of it enjoin repentance upon infants as a duty, in that capacity: Let Mr. F. show the Scriptural grounds of his practice, or even the reasonableness of his opinion, that infants are capable of giving obedience to God in baptism, the second step here expressed in the context as a duty, when they are not capable of the first, viz. repentance; or show his authority for his perverting the apostle's words, to countenance infant baptism: For instead of reading *repent and be baptized*, he must always read the Scripture backward, "*Be baptized and repent*," whenever he has to do with baptizing of infants, contrary to the apostle's words, and the whole tenor of the word of God. Methinks our opponents don't distinguish between promises and commands, in the way they argue; it is certain, a promise can never make that to be a duty, which is not commanded; and therefore, to urge the baptizing of infants from this place, to be a duty (which God has nowhere ordered or commanded) must needs be a sad abuse of this promise.

3. There is not any thing in the text or context which leads us to conclude, that by (children) here we must understand infants, but altogether to the contrary: Though Mr. F. says,

"The word *teknois*, signifies an offspring, though it were a minute old."

But will he presume to say, this word signifies an offspring of such an age *only*?^[19]

"It is a general word, which in Scripture, and other writers, is used to set forth all sort of children, of what sex, of what age, of what degree soever they be."

And so we find it here abundantly in our favor, comparing this 39th verse of the 2nd chapter of the *Acts*, with the 17th verse of the same chapter, where

these, who are here called children, are there called sons and daughters, grown to such years of maturity, as to receive the Holy Ghost by the hearing of faith, and to prophesy; which does not very well suit with Mr. F's design of restricting the *word* in this place, as though it intended only an infant of a minute old, or at most one very young. The stated order of God, whereby people receive the Holy Ghost, is by hearing the Word, Gal. 3:2; Acts 10:44; Rom. 10:17; 2 Cor. 3:8. And in the use of appointed means and ordinances, to receive further measures of the Spirit. Now seeing this is a promise of the Holy Ghost to children, as well as to the parents, there is no room to conclude that the apostle meant infants who are incapable to receive the Holy Ghost by hearing the word; but children of riper years: For what is here spoken, is according to the stated order of God in the ministry of the word, wherein *Peter* and the Apostles were then exercising. Nor will our arguments on this head, afford our opponents room to cavil, that we cast away infants utterly; — because we are not speaking of what God does with infants, but of his order in the gospel ministry, with those come to years of understanding. Neither can I find what those notes are, whereby Mr. F. can so plainly distinguish these children from such as were come to years. — By what is found in Scripture concerning them, (or the meaning of the apostle in these words) they are plainly distinguished to be such who were advanced to years of maturity, that they were capable to hear the word, and to receive the Spirit by hearing of it; which is an evidence of the truth which we allege, — and serves to show the invalidity of what Mr. F. urges, — that these children were joined with their parents, therefore they must be infants.

4. If those children here mentioned, were in covenant, in the manner our opponents plead for by virtue of this promise, so also were the unconverted Gentiles; for the promise runs exactly the same to them in the present tense, as it does to the children, *viz.*,

- (1.) The promise is to you.
- (2.) The promise is to your children.
- (3.) The promise is to them afar off:

But if the unconverted Gentiles were not, neither were infants; for the same reason holds, take it which way you will. It is a little odd, that this gentleman who pretends to understand grammar, should be guilty of such a grammatical

blunder himself, in so plain a case, as to assert, that

“when the apostle speaks to the *Jews*, he speaks in the present tense; but, mentioning the Gentiles, he speaks in the *future* tense.”

As the apostle does not say the the promise *is* to you, and *shall* be to your children, so neither does he say it *shall* be to the Gentiles; but the promise is to them afar off. If Mr. F. has liberty to alter the verb (understood) in the last clause from the present tense to the future, we desire to know why we may not have the like liberty to change the same verb (understood) from the present tense to the future too; — and so make the words run thus: — The promise is to you, and shall be to your children, &c. How could Mr. F. help himself, but only say, that we were like him, guilty of false construction. — But to set Mr. F. in the right; it is not the promise that is expressed in the future tense, but the work of God in *calling* the Gentiles; and the apostle shows who among the Gentiles the promise respected: *Even as many as the Lord our God shall call*. And considering what the promise was, *viz.* remission of sins, the gift of the Holy Ghost, and salvation, neither of three parties (parents, children, or Gentiles) were partakers of it, or interested in it, but according to the order of the gospel, Acts 20:21. Hence Mr. F's question,

“If no special privileges be designed for the children of believers in this text, for what end are they joined with their parents in the promise?”

is easily answered, *viz.* For the same end that the Gentiles were joined with *both* in this promise, *i.e.* to be saved through faith in Christ Jesus.

We have compared this place with Gen. 17:7 (according to Mr. F's desire) and can do no less than declare to the world, that we can't behold the agreement at all in the light our opponents represent it; unless,

- (1.) All *Abraham's* fleshly seed were partakers of remission of sins, and of the gift of the Holy Ghost; or
- (2.) Unless the promise here is not the same to the children as it is to the parents.

Until either of these things are made appear, we can't see *any* resemblance these places have to each other, that will suit the present purpose of our adversaries at all.

5. And lastly: That which fully overthrows all that our opponents have raised from this Scripture in favor of their practice, and which will forever render all their future endeavors useless and invalid on this head, is the account which the Scripture gives us of this affair,

Acts 2:41, 42, Then they that gladly received his word were baptized and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Here is no mention of any baptized, but those who received the gospel gladly: Not a word of any infants baptized. I feel in my soul a pity for my opponents, that they will so strenuously maintain a practice for which there is no command; nor any hint, instance, or example of it in the word of God.

Here I would just ask them, what signifies it for them to urge this place of Scripture to serve a purpose it was not originally designed for, as is abundantly manifest from the verses before and after? When there is no record of infant baptism in Scripture, what can anyone conclude but this, that the apostles were unacquainted with it?

What ground is left our opponents, but only to say, that infants might be baptized, though the Scripture does not mention it. *A sorry shift!* They may as well say, that infants also received the Lord's Supper; because the words are expressed, that *those who were baptized, continued stedfastly in the apostles' doctrine, and in breaking of bread, &c.*

So that upon an examination of this place, our assertion, that professing believers are the only proper subjects of baptism, still abides impregnable; and the *absurdity*, and *nonsense*, which Mr. F. would *sling* so plentifully on our arguments, rebound on his own: When he does not represent the same promise, to be as full to the children, as it is to the parents: When he would disjoin that which the apostle puts together, and indeed invert the order of his words, by placing baptism before repentance, contrary to the whole tenor of the word of God: When he would urge that by children, we must understand little infants, who are incapable to receive the Holy Ghost by hearing, according to the stated order of God: When he asserts that the apostle mentioning the Gentiles, speaks in the future tense, contrary to the very construction of the words: And, when he insinuates that believers infants are

to be baptized, though the whole context makes utterly against him. Hence it plainly appears, that this place of Scripture has another meaning than what Mr. F. hath assigned to it:

“Though he professes he can as soon turn skeptic, and conclude that the Scripture has no certain meaning at all, as conclude that the Scripture now under debate, can have a contrary meaning to what he has assigned.”

Whether he'll turn skeptic, I can't tell — But this I am sure of, that a misinterpretation of Scripture, is attended with very dangerous consequences, as well as skepticism. And his certainty and resolution in this case, shows his firm attachment to his own opinion, and gloss upon the text, more than it proves the meaning he has assigned, to be the real intent of the words. Upon the whole, infants right to church-membership, under the New Testament dispensation, is so far from being proved or confirmed, by this Scripture (of which Mr. F. says it is enough to their purpose, if there were no other) that it can't be done without manifest violence offered to these sacred words.

At the close he entertains his readers with an apology for his dwelling so long on these words — And for amends, tells them he purposes greater brevity hereafter, but withal, gives them to understand, if they don't find his performance according to his purpose, they must know the cause of it to be the great *heaps* of *rubbish* cast on every controverted text, which requires *time* and *pains* to *shove* them away. It is reasonable to suppose, that every thinking man, will consider one whose work is so great, and make allowance of time in proportion to do it. But Mr. F. must have very exalted thoughts of himself and his brethren, if he supposes that they have not brought at least their equal share of rubbish, to make these numerous heaps to become so great. However this gentleman is pleased to call our arguments by the odious name of *rubbish*, yet I am ready to think, there are such great heaps of Scriptural evidences, which stand in his way of proving infants to be the subjects of baptism, that were he to take much more time and pains, he would not be able with his shovel of human consequences, ever to shove them out of his way.

“I next advance” (says he) “that very clear and unanswerable place, in Rom. 11:16, 17. *For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches: And if some of the*

branches be broken off, and thou being a wild olive-tree, wert grafted in amongst them, and with them partakest of the root, and fatness of the olive-tree.”

1. The expressions (we find) are metaphorical: Now it is certain, no metaphor is to be *strained* to prove anything which is not revealed elsewhere in Scripture: That the infants of believing Gentiles are federally holy, and the subjects of baptism, is nowhere revealed in Scripture: Then to improve the apostle's metaphorical expressions, of *an olive tree cutting off — grafting in, &c.* to prove infants right to baptism, appears at first sight very weak and insufficient.

2. The Gentiles who were graft in, were not grafted into the *Jewish* church, as it stood under the law; but into the New Testament Church, under the gospel dispensation; which, as I have shown, was constituted and made up of professing believers. And I may add, 1 Cor. 12:13, *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.* Did the sacrament of baptism initiate persons into the *Jewish*, or into the gospel church? Into the gospel church no doubt: For if otherwise, the Jews would have no need to be baptized, to initiate them into the visible church, under the New Testament, if they were in it already. Mr. F. himself, I think, fully owns what I am now upon, when he says,

“There is a wide difference between *gathering* and *forming* a church from among those who are ignorant of Christianity; and a church already gathered, and formed, and instructed — For in proselyting *Jews* or *Pagans* to Christianity, they must of necessity be taught, before they can either profess their faith in the doctrines of it, or be admitted to baptism.”

Pray what can Mr. F. call this church thus gathered, by teaching, from among *Jews* and *Pagans*? but the New Testament visible church. And what are the materials^[20] whereof this Christian church is formed and constituted? Why those that are taught (whether *Jews* or *Pagans*) and who do profess their faith in the doctrines of Christianity, and are thereupon admitted to baptism.

One should think by all this, that we are perfectly agreed as to the first constitution of the New Testament church. Now I say, the believing Gentiles

were grafted into this New Testament church, thus gathered, FORMED, and instructed, and so had the gospel preached unto them, and partook of all its benefits together with those *Jews*, which through grace believed; and thus both *Jews* and *Gentiles* in sweet gospel unity, enjoyed the fatness of the olive tree, and no otherwise: But that the infants of those believing *Jews* or *Gentiles* were admitted to baptism upon the account of covenant holiness, is a notion never as yet confirmed by Scripture, nor ever like to be.

Having prepared the way so far, we need not be much concerned about all the force Mr. F. raises here against the truth we profess. He argues from this text:

“However” (says he) “here is asserted,

1. the federal holiness of believers children.

If the root be holy, so are the branches: God has said it, and who dare to unsay it? The Anabaptists are still puzzled about this federal holiness, and some cannot, others perhaps will not understand it.”

Ans. Whatever *ignorance* and *obstinacy* Mr. F. imagines the Anabaptists to be possessed with, I can assure him they are not so much puzzled to understand what federal holiness is, as they are to find Scriptural grounds for it under the gospel dispensation. The reason of their ignorance, is for want of knowing that which nobody can show them. And the cause of their obstinacy, is for not taking the assertions of their opponents for sufficient proof, without Scriptural testimony. But how is the federal holiness of believers children asserted in this text? “Why if the root be holy, so are the branches.” — If according to Mr. F. we understand the apostle to mean *Abraham* by this metaphor? How can the federal holiness of believers children be asserted here? Mr. F. won't assert sure, that every believing parent is a root to his family or posterity, as *Abraham* was to his? Or that any such thing is here intended by the apostle; for the *Jews*, the posterity of *Abraham*, were called but the branches, much less then can any *Gentiles* be called the root; of whom the apostle saith they were grafted in among the branches: But that the natural offspring of those branches (the *Gentiles*) who were grafted in contrary to nature, are upon that account federally holy, is what the apostle does not assert, nor anything in his scope which tends that way. For the *Jews*, the natural branches stood, not by federal holiness, as under the Law, but by faith in Christ; and so in the New Testament Church, which as I have proven,

was made up of professing believers: — But their infant seed were not baptized as we have an account of. Now among these, the believing *Gentiles* were grafted in, and partook also of the benefits of the gospel, Rom. 15:12. And this is indeed agreeable with the apostle's words, of the *Gentiles* partaking of the fatness of the olive tree. The sum is just this; that believing *Jews* and *Gentiles* were united together in one body in the New Testament Church, and so were partakers together of the precious and nourishing benefits of the gospel of Christ. But what fatness is there in external privileges simply considered? Nay what fatness is there in baptism to infants? seeing our opponents are not able to mention any nourishment this ordinance of God's house affords them, while infants. To baptize infants can't be doing obedience and service to God, because he has not commanded it. To baptize infants, seals no promise to them, because there is no promise annexed to infant baptism. And yet this is the *mighty nothing* that must be so strenuously supported to divide the Christian world with, as Mr. F. further urges:

“If the children of believing *Gentiles* are excluded, we must read the Scripture backwards, and say, the believing *Gentiles* did not partake of the root and fatness of the same olive tree with the believing *Jews*.” —

But why this haste? This gentleman sadly forgets himself, for he has not yet shown that the children of the believing *Jews* were admitted into the New Testament Church; what runs in his mind, is the *Jewish* National Church under the Law: But the *Gentiles* were not grafted into that, but into the new gathered and FORMED church, made up of *Jews* proselyted to Christianity, *i.e.* the Christian visible church under the New Testament dispensation. And before Mr. F. can have any room to say that we must read the Scripture backwards, he must first prove that any *Jewish* infants were admitted into the New Testament Church; and until he does that, we will read this Scripture forwards, without any opposition; yea, and people after us to thousand generations.

2dly. He says,

“The text asserts that the believing *Gentiles* were made partakers of the same privileges that *Abraham* and his seed partook of; *Thou being a wild olive tree*. Here this one thing is plain beyond dispute, *viz.* That the same privileges from which the unbelieving *Jews* were

broken off, the same were the believing Gentiles grafted into.”

Ans. The text does only assert, that believing Gentiles did partake with the believing *Jews*, of the root and fatness of the olive tree, *i.e.* spiritual and saving benefits, in unity in the New Testament Church: But does not assert that the Gentiles were grafted into the *Jewish* church, as it stood under the Law; or that the *Jewish* Church State continued under the gospel dispensation. Nay the text does not assert that any of the infant seed of either *Jews* or Gentiles were entitled to baptism by birth-privilege, or federal holiness. From this place, under consideration, these conclusions may properly be deduced, concurrent with other places of Holy Scripture.

1. That nothing short of faith in the *Messiah* gave any of the *Jews* admittance to, and a standing in the New Testament Church; else why were the unbelieving *Jews* rejected, notwithstanding their being the seed of *Abraham*, &c?
2. That none of the Gentiles were admitted into the New Testament Church, but by faith likewise: “Thou standest by faith.”
3. That the New Testament Church is made up of professing believers only.
4. That it is the apostle's scope to show the special and saving benefits which believers, *Jews* and *Gentiles*, do enjoy by the gospel: To have their souls nourished by the fatness of the olive tree; and also to keep the latter humble in their high enjoyments.

Now upon the whole, inasmuch as the apostle does neither assert the federal holiness of believers infants, nor give us any account of the natural offspring of *Gentiles* to be included in the ingrafture, together with their believing parents, we justly reject our opponents consequences on this head, as being altogether *forced*, and quite invalid. And the point to be proven, *viz.* that infants are church members under the New Testament dispensation, just remains where it was, *viz.* an assertion without proof, and therefore not worth anyone's notice or regard. While in the mean time, the truth we profess and maintain, That professing believers are the only proper subjects of baptism, like *pure gold*, still retains its *weight*, *worth*, and *splendor*.

“A third Scripture I advance” (says he) “for proof of the point, is 1 Cor. 7:14, *For the unbelieving husband is sanctified by the wife, and*

the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.”

All that Mr. F. advances from the Scripture to serve his purpose, is easily refuted, by observing the occasion of the words, and scope of the apostle in them, which was to resolve the *Corinthians* in a case of conscience, respecting divorcement, verses 12, 13. It seems some among them held themselves polluted, by being married to unbelievers, *i.e.* heathen idolaters (whom they had married before their conversion) and thought therefore of parting from them. The *Jews* of old were strictly forbidden to marry with other nations, Deut. 7:3, 4. *Nehemiah* at the reformation (on the return of the *Jews* out of the *Babylonish* Captivity,) severely punished those who had married strange wives, Neh. 13:23, 25. And *Ezra* the priest taught them what was the will of God in that case. “*Ye have transgressed, and have taken strange wives to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure, and SEPARATE yourselves from the people of the land, and from the strange wives*”, Ezra 10:10, 11. It is not improbable that the scruple of the *Corinthians* arose upon the consideration of God's former appointment among the *Jews*, and so thought themselves polluted by *dwelling* with infidels, and that it was displeasing to God. Their question seemed to be whether their marriage was not dissolved upon one's embracing Christianity, and so their cohabitation unlawful.

The apostle resolves this case, that their marriage is not dissolved, upon one's embracing Christianity, and the other not; “*For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband*”:

“The conjugal society of the unbelieving party, is sanctified (*i.e.* says Mr. *Cradock*,^[21] made lawful and allowed) to the believing party, 1 Tim. 4:5.”

“I rather think (says *Pool*^[22]) it (*i.e.* the word *sanctified*) signifies brought into such a state, that the believer, without *offense* to the Law of God, may continue in a married estate with such a yoke-fellow; and the state of marriage is an holy state, notwithstanding the disparity with reference to religion.”

“Else were your children unclean,” *i.e.* if the diversity in religion dissolved

your marriage covenant, or your cohabitation, upon that account, was unlawful, your children begotten since, or in such a state, would be illegitimate, or bastards. But it is not so, for the unbeliever is sanctified by the believer (made lawful) your marriage is not disannulled, or made void; but you are lawful husband and wife, and your children holy, *i.e.* born in lawful wedlock, or legitimate children.

This appears to be the natural, unconstrained, and genuine sense of the place. Here is no ground to conclude, that the apostle was about asserting the children of believers to be federally holy, and the subjects of baptism, even as Mr. F. himself states the question, *viz.*,

“Whether a believer might lawfully dwell with an unbeliever, as husband and wife?”

Now had it been unlawful for such to dwell together as husband and wife, what consequence could Mr. F. possibly infer, but that which every one knows, *viz.* that their children would be unclean, *i.e.* bastards? For surely nothing could follow an unlawful cohabitation, but an illegitimate, or unlawful offspring. But seeing it was lawful for such to dwell together as husband and wife, what can anyone rationally understand on the other hand, but that the apostle meant their children were *legitimate*? Our gloss appears so natural and genuine, from the apostle's expressions, and from the question, as Mr. F. himself states it, that it is not readily overthrown. Though he is pleased to say, that the refutation of our exposition, is easy. Truly he must advance something more than he has yet done (or his bare saying, that one of the parents being a believer, conveyed to the children the privilege of church-membership) before he can refute it; seeing there is no such thing (as our opponents urge) intimated in the apostle's discourse; nor can rationally be deduced from his words.

For the *Corinthians* to question the unlawfulness of such cohabitation, plainly bespeaks, they were unacquainted with any such thing, as the federal holiness of believers children; which they could not have been ignorant of, if the apostles had constantly taught such doctrine, as our opponents suggest.

Neither does our argument afford those consequences, which Mr. F. would fain infer from it: For instance; “that the children of all unbelievers are bastards.” Seeing there is nobody questions but marriage is *lawful* and

honorable in them — but it was questioned among the *Corinthians*, whether it was *lawful* for a believer and unbeliever, to dwell together as husband and wife: The cases are not parallel, therefore his inference is false.

To what purpose does he tell us, that this is the same word, which the apostles used in their epistles to the churches? *Tois agiois*, to the saints, or holy: There is no reason to conclude from those epistles, that the apostles sent them to infants, together with their parents. Neither will it hold, because church members are called *agioi*, holy, that therefore the holiness here attributed to children, proves them to be church-members; for the church-members, to whom the apostles wrote, were called holy — not because they were born of believing parents, but because they were called of God, Rom. 1:7; 1 Cor. 1:2. And the apostles likewise show which way they were called, *viz.* by the preaching of the gospel, 2 Thess. 2:14. Can anything then be more vain and absurd, than for Mr. F. to insinuate, that believers infants may be called holy, in the same sense that those church-members were so denominated, *viz.* from the inward work of grace begun in their souls, and an outward profession of, and conformity to gospel truths in their lives, when there is no such thing mentioned concerning these children? Are they said to be *called* of God, faithful brethren? Is their faith spoken of throughout the world? Is their love, patience and hope, anywhere commended? Is their gospel obedience manifest? Not at all. Hence it is safe to conclude, that those children are not called holy in the sense that church-members are so denominated; but truly and properly in the way I have before observed, however contrary it may be to Mr. F's received opinion. And how impertinent is Mr. F's question!

“I would ask, why the Anabaptists may not as well understand the apostle to write to those in *Rome*, *Corinth*, or *Galatia*, who were not bastards, as to understand holy in this text, to be only legitimate?”

Answ. It seems by Mr. F. that if we understand the word to be legitimate in this place, we must necessarily understand the apostle to write to those at *Rome*, &c. who were not bastards. But I think I have shown a very great difference in the case. As there is nothing that moves us to think the apostle meant legitimacy, when he wrote to the *Saints* at *Rome*; so neither is there anything here, that inclines us to believe he meant *federal holiness*, when he resolved the *Corinthian* doubts.

But being weary of standing to answer trivial objections, I proceed to his fourth, and last Scripture, advanced to prove infants church-membership: namely,

[Mark 10:13, 14](#), And they brought young children to him, that he should touch them (not baptize them) and his disciples rebuked those that brought *them*: But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: For of such is the kingdom of God.

[verse 16](#), And he took them up in his arms, put *his* hands upon them, and blessed them.

It seems wherever our opponents find anything spoken of children, they presently fancy their baptism is not very far off, however foreign to their purpose it be. Mr. F. having failed of producing anything like a proof, hitherto, for infants church-membership, or their right to baptism, hopes to find some relief from this place now under consideration; from which he observes divers particulars, but seems to be at a great loss upon which of them to fix, as a certain ground of his practice. One while he tells us,

“The disciples forbad the children to be brought to Christ, as the Anabaptists now do.” —

intimating, that those children were brought to Christ with a design to have them baptized. But a little after says,

“The Anabaptists cannot prove that those children were not baptized before by *John* the Baptist; which seems the more probable, in that Christ laid his hands on them, which was an *extraordinary ordinance then in use, and always administered after baptism.*”

If these children were baptized before by *John* (as Mr. F. thinks it to be the *more probable* opinion) certainly then they were not brought to Christ with any view to have them baptized, unless their parents (or whoever brought them) were for having their children *twice* baptized; which is not very likely. If the disciples forbad them to come to Christ, for *Imposition of Hands*, the Baptists can't at all be charged with forbidding children to come to Christ; for our opponents don't plead that they have a right to that *extraordinary ordinance*. It is some odd kind of talk to say that we forbid those to come,

which nobody offers to bring. Here is some mighty resemblance sure, between the disciples and Anabaptists! when the cases you see, are no ways parallel. At this rate of arguing, it may be as justly said,

“The disciples then forbad children to be brought to Christ, as the Presbyterians now do” —

In not admitting them to Imposition of Hands, or to the Lord's Supper; when, in the mean time, nobody offers to bring them.

But if his meaning is, that the Baptists forbid children to be baptized, as he supposes the disciples forbad them to come to that extraordinary ordinance. — He should have expressed himself so, and not have labored to insinuate into the minds of his readers, that the disciples were rebuked for that fault, which he would fain charge upon the Baptists, *viz.* forbidding children to be brought to baptism, when no such thing is mentioned in the text, nor urged from it by our opponent.

But then it seems here is a new modeled argument, which Mr. F. would frame from those words, *viz.*,

“Christ laid his hand upon them children as baptized persons, therefore children are to be baptized.”

Answ. It does not seem a very *difficult task*, to prove that those infants were not baptized by *John* (if we must be still set upon to prove a negative) not only from what Mr. F. says,

“The Scriptures which require faith and repentance, addressed only to grown persons, and not to infants”

and we find *John* baptized none upon any other account; but even from the *carriage* and *behavior* of the disciples on this occasion: For had it been the known custom of *John* to baptize infants, and the constant practice of Christ to *lay his hands* upon them as baptized persons. It is no ways reasonable to imagine that the disciples would have entertained such *wrong notions about THESE children's privileges, more than others* (unless these were the children of unbelieving parents, that they would not have brought to Christ) so as to forbid them that brought them with such a good design: No, the very conduct of the disciples on this occasion, evidently bespeaks there was no such thing practiced by Christ, either to order infants to be baptized, or to lay

his hands upon them as baptized persons; and let our opponents show the contrary at their leisure.

Bishop *Taylor*^[23] in his representation of the Baptists argument, hath these words,

“From the action of Christ's blessing infants, to infer that they are to be baptized, proves nothing so much as that there is great want of better arguments; the conclusion would be with more probability derived thus: Christ blessed children, and so dismissed them, but baptized them not, therefore infants are not to be baptized.”

By the way, I shall just observe, that though Mr. F. calls Imposition of Hands (which was always administered after baptism) an extraordinary ordinance then in use (or perhaps more properly an ordinance then used in extraordinary times) yet I am persuaded he will not quickly show that it is now abolished; when, besides the place he cites, *viz.* Acts 19:5, 6, he consults Acts 8:14-17 and Heb. 6:2 where we find it was administered to baptized believers as such, and to be one of the Six Foundation Principles of the doctrine of Christ; which account does not well suit with laying on of hands upon officers in the church: For as the whole gospel was confirmed by signs and wonders, and divers miracles, and gifts of the Holy Ghost in general, so was every ordinance confirmed in particular, and among the rest, this of Imposition of Hands upon baptized believers, was also ratified and confirmed by the extraordinary out-pouring of the gifts of the Holy Ghost which accompanied it, Acts 19:6. Besides the thing signified thereby, *viz.* the gift of the Holy Ghost, in his sanctifying, comforting, and sealing operations and influences, is the perpetual privilege of all believers in common, throughout all ages, John 7:37. Hence we have no ground to conclude this New Testament ordinance, thus confirmed, &c. to be yet abolished; but is *now* to be *always administered* after baptism, as it was in *apostolic times*. And for a *lamentation* it may be said, that our opponents have lost the order and beauty of the Gospel Church. This ordinance of laying on of hands upon baptized believers, is quite lost among them. And baptism for the most part is gone to the very name.

Now seeing infants right to baptism is not found in this text, and our opponents don't bring their infants to have hands laid upon them, if such a thing was intended here, consequently their noise and clamor about our

denying baptism to infants, disappears like a bubble on the water, or smoke in the air.

“The Anabaptists argue” (says he) “that these infants were only proposed as emblems of humility, meekness, &c.”

If they did so, they would not differ much from some learned Pædo-baptists in this point. I have perused divers Baptists authors upon the place, and I don't find them arguing in such manner. But whether this allegation be taken out of his *common storehouse*^[24] Mr. *Sydenham*, or out of Mr. *Flavel*, or this be a fiction of his own, I am not concerned, nor shall I at this time take any further notice of it, and all his reasoning upon it; but only cite the judgment of some *Pædobaptists* upon the occasion.

The *Assembly of Divines*^[25] say on verse 13,

“The *disciples rebuked them* (not the children but those that brought them, Mark 10:13. They thought it a thing troublesome to Christ and unfit for him to meddle with children who could not be taught, for want of understanding, and needed no healing by his miracles. verse 14, *Of such is the Kingdom of Heaven*) Ye have no reason to blame them for bringing children to me, for they *may* be such as have interest to the Kingdom of Heaven, as well as others of riper years; and UNLESS YE BE LIKE THEM, ye shall never come there.”

Cartwright^[26] hath these words:

“And as touching this blessing of children and Imposition of Hands upon them, it is peculiar unto our Saviour Christ; used neither by his disciples nor by his apostles, either before or after his ascension: Whereunto maketh, that the children being brought, that he should pray over them; he did not pray for them, but blessed them, that is to say, commanded them to be blessed, thereby to show his divine power. These being also yet infants; — being also in all likelihood *unbaptized*.”

According to him then, Christ did not lay his hands upon them as baptized persons.

“Upon the whole” (says Mr. F.) “we may safely understand the words, as if our Lord had said, The infants of such parents as believe

in me, such infants, I say are to be brought to me, and treated as members of the visible church; *for of such is the Kingdom of Heaven.*”

Ans. There are these difficulties in the way, to understand these words thus with safety:

1. Christ did not say, suffer the little children of believing parents to come to me; but indefinitely, *Suffer the little children to come to me*; after all, Mr. F. never can show that Christ the Saviour, acts with that partiality, and narrowness of spirit as he is pleased to write; even to admit the infants of church-members, and to reject those of non-members.

2. Because Christ gave no orders to baptize them, nor informed us that they were subjects of any gospel ordinance: And for any to administer baptism to them, is nothing less than to be wise above what is written. It is also a bold encroachment upon Christ's kingly prerogative, to enjoin the baptizing of infants, which the Lord Jesus has nowhere commanded.

The expressions of our opponents on another occasion, are pertinent here:

“The making of new religious Laws, seems to us to be an *invasion* upon the Kingly office of our Lord Jesus Christ, to whose royalty it peculiarly belongs to give Laws to his Church. Hence the Apostle *James* informs us, that *there is one Law giver (i.e. one only, who is exclusive of all others) who is able to save and destroy*: Subjoining, *who art thou then that judgest another*, James 4:12; Col. 1:18, Christ is the *Head of the body, the church*, he is constituted the King of *Zion*. Now if the church of Christ has but one Head, one King, one Law-giver, how can any men on earth make laws in addition to Christ's, for the government of his subjects in religious matters, without making the church a monstrous body, with many heads? Without commencing kings in his kingdom, or rather setting up a kingdom of their own, in opposition to his? If making new religious Laws, as to their matter, or adding new penalties to old ones, be not acts of kingly power, we desire to know what is?”^[27]

We are not afraid to assert publicly, that no law given by Christ, for baptizing infants, can be found anywhere registered in the rolls of divine Laws: Therefore it must be done without law, or else by a law of men's making;

which is attended with all the dreadful consequences of such a practice, as expressed in the cited paragraph — There is therefore, very good reason why we can't safely understand the words, according to Mr. F's comment upon them: But we may very safely conclude, that there is not anything in those words, which opposes the stated order, and revealed will of Christ in the gospel, *viz.* “That professing believers are the proper subjects of baptism.”

“I have methinks, proven from this text, the confirmation of children's church-membership, from which it will easily follow, that baptism is their right; or else let the Anabaptists prove, that there are some church-members who ought not to be baptized; but this they cannot.”

Mr. F. must excuse me, if I should happen to mistake his meaning anywhere, for at times he seems to forget himself what he is about; an instance of it we have in this odd piece of business now before us, which he has put us upon, *viz.* To prove that there are some church-members who ought not to be baptized. One while he is in the humor to tell us,^[28] “That baptism is an initiating ordinance, whereby persons are received into the church”: And to call the church the School of Christ, and that baptism is the door of entrance into that school, and that infants are capable of being entered into it by that door. But it seems there is besides that, another door of entrance into the church, *viz.* by natural generation, or as Mr. *Durham*^[29] chooses to express it, by *birth-right*. So that a visible Christian begets a visible Christian, for so I suppose they account all church-members to be.

Such notions and pretty fancies, may indeed pass with those, who are wedded to their fond opinions; but will be deemed mere absurdities and fooleries, when compared with the account the Scriptures give us, of the New Testament Churches, and their members.

Mr. F. may know, that I am not concerned at all to resolve him in this point, until he first makes appear, that persons are visible church-members before they are baptized.

We are upon this directly informed, how unbaptized members of the visible church may be excommunicated, *viz.*,

“If we deny such infants a right to the initiating seal of the covenant, we thereby cast them out of the church.” —

Probably he means if baptism is denied them, they are thereby cast the outside of the pale of the church — For after baptism it seems, they are only within the pale of the church, as they call it, till they grow up to years of discretion — But if all they pretend to baptize are church-members, their scheme just serves to fill the New Testament Church with unbelievers, and to build it up of unprepared materials. The true reason why the Baptists don't baptize their infants, is not for want of love and affection to their offspring, but for want of a positive precept, or Scripture example, to countenance such a practice. It is not therefore without cause, that they withstand the unwarranted practice of their opponents.

“Now” (says he) “though the name of baptism is not found in these texts, yet we find what may be as satisfying and convincing to unbiased minds, that are even moderately judicious.”

Reply. If Mr. F. means by an unbiased mind, a person that stands inclined to neither side, it is very strange he should assert there is matter of equal satisfaction and conviction to unbiased minds, to be found in these texts, that infants are to be baptized, as if it had been expressed in the words. I am apt to believe it would be more *convincing* to unbiased minds, and more *satisfying* to biased minds too, if there was a command or example to be found for infant-baptism, in these, or any other texts in the Bible, than now it is:

But Mr. F. tells us,

“For my part, I cannot wish for clearer evidence to convince me that believers infants have a right to baptism, than the Scriptures quoted do afford.”

Reply. It is not possible for me to enter into the secrets of his mind, to observe the unseen workings of his wishes, and satisfaction in the point; yet in the mean time, I must enjoy my own way of thinking in the case. But to the matter in hand. We have traced this business so far, and could not find anything like a pillar to support it; but here at length, we happened just to meet with one great supporter of that otherwise tottering cause, of infant-baptism. We had for some time ago, a strong suspicion from current reports, that the business was carried on after some such manner: But since our opponents have published it in print, we have got the certainty of it; and it is to be hoped they will not attempt to deny their own prints. The invention is

this: The Minister declares he is satisfied that infants have a right to baptism, then if any among them happens to doubt of the validity of his infant-baptism, because he can't find a *divine institution*^[30] for it; the business is carried on something after this manner; the Minister declares, that he is satisfied that infants have a right to baptism; and do you pretend to know better than he? Do you think he is in the wrong? Do you suppose him to be *unbaptized*? Can you imagine he is not in *covenant with God*? No Minister? Not so much as a visible Christian? Nor a member of the visible church, &c. All this serves to surprise and perplex the poor inquirer! but yet affords no scriptural ground to quiet his conscience; and if he is not stunned with these masterly strokes, why the Minister or another, has a whole heap of blocks to cast in his way; such as these.^[31] As to yourself, it greatly concerns you to consider what you are about; if you reject your baptism as a nullity, you reject all the public ordinances of the gospel you have been privileged with. Are you going to cast contempt upon the Head of the Church, that he has for so long time wholly deserted all the churches upon earth? If infant-baptism is not right, he has left them without a ministry, without ordinances, and without the instituted means of salvation. It concerns you seriously to consider how uncharitably you offend against all the generation of God's children, to represent the whole church for so many hundreds of years, and very much the greatest part of it at present to be in a state of heathenism, without any hopes of salvation, but from the uncovenanted mercies of God. — It concerns you to consider what indignity you offer the blessed Spirit — and how you may expect that God will resent your renunciation of your covenant relation to him, &c. These, with mens professing they could burn at a stake for infant-baptism, and such like, are great swelling words of vanity, and just serve as a *specimen*, to let the world know in what manner that scriptureless practice is supported. For by such ways they keep the crowds in awe, and terrify those among them, who at any time question the *validity* of their infant-baptism — Seeing they have no Scripture to prove it, they labor by these *artful insinuations*, and *detestable methods*, to keep them in perpetual fetters of *human invention*, put upon them *while* infants, from giving due obedience to the Lord Jesus, according to his *appointment* in the gospel. An instance of this we have in the *Dialogue* now before me. How many persons have there been from time to time, who were enlightened to see the truth and order of the gospel, yet are kept back from submitting to it,

because their Ministers tell them they *must expect that God will highly resent their renouncing their infant-baptism, &c.* as if it was a *sin to reform*, and shake off *erroneous* principles and practices. Are not these the very methods the *Papists* have used (with their noise about *antiquity, succession, infallibility, universality, &c.*) to keep the numerous ignorants attached to their interest? And where did that anonymous gentleman furnish himself with artillery for the field, but out of *Rome's magazine? Arguments* which strike at the very *principles* of reformation! and which Protestants have long since refuted and trodden down like mire of the streets, when advanced by *Papists* in defense of their superstitious traditions. But we must see them revived, new dressed, and marshaled again, by Protestants against an ordinance of Jesus Christ, in defense of an human invention (infant baptism) set up on the ruins of Christ's sacred institution. And what is it to the business in hand, to tell us of the practice of the church for so many ages past, when the *Man of Sin*, was either ascending to, or sitting in the *Temple* of God, and either changed or corrupted the doctrines and ordinances of God's house;^[32] when in the mean time, the number of God's people were very few, expressed by two witnesses; the true Church feeble and obscure, compared to a woman fled into the wilderness: while *Mystery Babylon*, in pomp and grandeur, called herself the true Church! And of as little weight is that author's reasoning about Christ's promises, to prove infant-baptism. Does he think Christ could not make good his promises, without being necessitated to countenance an abuse and corruption of his holy institution, as the baptizing of infants manifestly is; because there is not the *least* hint of it in Scripture? In a word, let that nameless author, or any other, prove if he can, that rejecting infant-baptism (which the Scripture nowhere vouches) is attended with all these frightful consequences. Truly his *neighbor* was in the right of it, to question the validity of *that*, for which he could find no *divine institution*; but poor man, he acted weakly in taking satisfaction from his minister, without *his* showing him a *divine warrant* for infant-baptism, to quiet his conscience. If he is yet living, I would advise him, to search the Scriptures, and see for himself, and act accordingly.

Mr. F. further says,

“However clear the point be proven, our opponents are bent upon it, not to suffer little children to be brought to Christ, but to forbid

them.”

Ans. We have followed him all along from text to text, and here we do professedly declare, the point is not proven at all, nor anything like it — And this here is much of the same nature with what we had last under consideration, and serves much to the same ends, *viz.* To fix their admirers in their false opinions, and to represent the *Baptists* as a cruel, heady, self-willed sort of people; because they won't take their opponents consequences (which are only a heap of *non-sequiturs*) instead of Scripture testimonies, for proof in the case — The truth is, the Baptists (I hope) are *bent* to stand by the rule of the gospel, which requires fruits of repentance, and a profession of faith, in order to baptism; which infants are incapable of.

Mr. Finley's fourth assertion.

This opens the door for me to enter directly on the consideration of Mr. F's 4th assertion, *viz.*,

“That Infants are capable subjects of baptism.”

Which he labors to evince — from the design and signification of baptism, *viz.*,

1. The solemn dedication of the baptized persons to God. —
2. The water used in baptism, represents the blood of Christ — And also the gracious influences of the Holy Ghost —

{1.} Upon the perusal of what he says on this head, I don't find anything that promises much service to his cause, or like to be very advantageous to his present purpose — For supposing infants were capable subjects of baptism, yet if a capacity to receive an ordinance was sufficient to entitle persons to the reception of it, it would follow, that all the male-infants of the heathen nations had as good a right to be circumcised, as the seed of *Abraham* had; for one was as capable to be the subject of circumcision as the other — If Mr. F. says they had not, because there was no command of God for it; so say we there is none for the baptizing any infants.

2. Let us turn up the other side of his argument here, and see how it looks; why, it appears just thus, Are the infants of *non-members*, yea of wicked persons, *incapable* to be dedicated to God? Or would it be any more a sin to devote them to God than the children of church-members? Again, are such infants incapable of being justified and saved by the blood of Christ, and sanctified by his Spirit? Or are they sinners of that sort, that puts them quite out of capacity of justification and salvation by his blood, and sanctification by his Spirit? This can't be said. Well, are they capable of every great thing signified by baptism, and yet not capable of baptism itself? Nay, what sort of divinity is it, for them to say they are capable of the thing signified, but not of the sign; capable of the greater, but altogether incapable of the lesser? How absurd, irrational, and defenseless is their position! My opponents are brought unavoidably to this, either to yield unto their own argument, or else assert, that all infants of non-members, who die in infancy, are either damned or annihilated. Mr. F. may here see the shape of his argument on both sides, that it is an instrument which cuts himself more, by odds, than his opponents against whom it was designed. Now if the infants of non-members are capable of those spiritual blessings (as none can prove to the contrary) Mr. F. according to his principles is criminally guilty, in not baptizing them. For there is as much authority to baptize the infants of non-members, as those of church-members — To do one or the other is scriptureless — And one may be done as well as the other, according to this argument. But if it be said, they are out of covenant, &c.

I *answ.* The benefits of the Covenant of Grace are not tied to any fleshly line. Besides this objection does not help at all in this point; for the argument is taken from the capacity of children. — And I do hereby *call upon* him to make appear, that one infant is more capable of being justified by the blood of Christ, and sanctified by his Spirit than another? To this I require a direct answer, and not to be put off with shifting the question; or else an ingenuous acknowledgment, that no argument can be formed from the capacity of some infants, more than others in this case, to prove their right to baptism.

It must also be observed, that there is not such a *full agreement* between our opponents and us, about the design and signification of baptism, as Mr. F. insinuates: For we differ in the sense and explanation of the first particular, *viz.* That baptism signifies the solemn dedication of the baptized persons to

God. We say, that persons can dedicate none to the Lord by baptism, but themselves; which is confirmed by all those places of Scripture, which speak of the ordinance. Baptism being a gospel duty, it necessarily requires faith in the subject, Heb. 11:6; Mark 16:16. Or else let our opponents show that there are some gospel duties which may be performed acceptably to God without faith; which they cannot; therefore faith is necessarily required in the party baptized himself, as well as in every other part of gospel worship — Infants being incapable to act faith in the adorable Trinity, at their baptism, or to answer a good conscience, by submitting to God therein, Matt. 28:19; 1 Pet. 3:21. Hence it follows, that parents (or others) can't bring their infants to be baptized, under pretense of dedicating them to God (when he has neither commanded them, nor promised them acceptance in so doing) without being guilty of a very great sin forbidden in the second commandment, even as our opponents themselves explain it,^[33] viz. “That using, and anyways approving any religious worship, not instituted by God himself” is there forbidden, *let the pretense be what it will*. Just such is the baptizing of infants: It is as clear as the sun in its meridian brightness, that infant-baptism is no institution of God, and therefore cannot be continued in, without daily breaking the second commandment. Besides, what adds further to the sinfulness of that practice, is, that it is a wretched abuse of a sacred gospel ordinance, by administering it to *subjects* not appointed by Christ in his word, under the pretense of dedicating their children to God.

2nd particular, which Mr. F. mentions,

“That the the water in baptism represents the blood of Christ.” —

This is not so soon proved as asserted. Upon this occasion, I shall cite the opinion of the judicious and learned Mr. *Mede*, on Tit. 3:5 quoted by Mr. *Hutchinson*:^[34]

“In every sacrament, as ye well know, there is the outward symbol or sign, *res terrena*, and the *signatum*, figured and represented thereby, *res coelestis*. In this of baptism, the sign, or *res terrena*, is washing with water: The question is, what is the *signatum*, the invisible and celestial thing which answers thereunto? In our catechetical explications of this mystery, it is wont to be affirmed, to be the blood of Christ; that as water washes away the filth of the body, so the blood of Christ cleanses us from the guilt and pollution

of sin: And there is no question but the blood of Christ is the fountain of all the grace and good communicated to us, either in this, or any other sacrament, or mystery of the gospel. But that this should be the *antistoichon*, the counter part, or thing figured by the *water in baptism*, I believe not; because the Scripture, which must be our guide and direction in this case, makes it another thing, to wit, the Spirit or Holy Ghost; this to be that, whereby the soul is cleansed and renewed within, as the body with water is without. — Nor did the Fathers, or ancient church, as far as I can find, suppose any other correlative to the element in baptism but this (the Spirit or Holy Ghost) of this they speak often; of the blood of Christ they are altogether silent, in their explications of this mystery; many are the allusions they seek out for the illustration thereof, and some perhaps forced; but this of the water, signifying or having any relation to the blood of Christ, never comes among them, which were impossible, if they had not supposed some other thing figured by the water than it, which barred them from falling on that conceit. The like silence is to be observed in our liturgy, where the Holy Ghost is more than once parallel with the water in baptism, washing and regeneration attributed thereunto; but no such notion of the blood of Christ; and that the *opinion* thereof is *novel*, may be gathered, because some *Lutheran Divines* make it peculiar and proper to the *followers of Calvin*.”

“Whatsoever it be, it hath *no foundation* in Scripture; and we must not of our own heads assign significations to sacramental types without some warrant thence: For whereas, some conceive those two expressions of *rantismos*, or sprinkling, of the blood of Christ, and of our being washed from our sins in (or by) his blood, do intimate some such matter, they are surely mistaken; for those expressions have reference not to the water of baptism in the New Testament, but to the rite and manner of sacrificing in the Old, where the altar was wont to be sprinkled with the blood of the sacrifices which were offered, and that which was unclean, purified with the same blood: Whence is that elegant discourse of St. *Paul* (Heb. 9) comparing the sacrifice of the Law with that of Christ upon the cross, as much the better. And that whereas in the Law, *almost all things are purified*

with blood, so much more the blood of Christ, who offered himself without spot to God, cleanses our consciences from dead works; but that this washing, that is, cleansing by the blood of Christ, should have reference to baptism, where is that to be found? I suppose they will not allege the water and blood which came out of our Saviour's side, when they pierced him; for that is taken to signify the two sacraments ordained by Christ; that of blood, the Eucharist, of water, Baptism. I add (because perhaps some men's fancies are corrupted therewith) that there was no such thing as sprinkling, or *rantismos* used in baptism in the apostles time, nor many ages after them; and that therefore it is no way probable, *that sprinkling the blood of Christ*, in *Peter*, should have any reference to the laver of baptism. Let this then be our conclusion, that the blood of Christ concurs in the mystery of baptism, by way of efficacy and merit; but not as the thing there figured, which the Scripture tells us not to be the blood of Christ, but the Spirit.”

According to this learned author, the opinion that the water in baptism signifies or represents the blood of Christ, is *novel*, and has no foundation in Scripture.

And that it is not *lawful* to assign significations to sacramental types (of our own heads) without warrant from the Scriptures, &c.

In respect of the third thing, which Mr. F, says is represented by the water in baptism, *viz.*,

“The gracious influences of the Holy Ghost, whereby the soul is sanctified.”

It is observable, that we find no account of any baptized in the apostles times, but those who were wrought upon by the influences of the Spirit, or at least professed to assent to the doctrines of the gospel, see Rom. 6:3, 4, 5. Infants being incapable either to receive the Spirit by the stated ministry of the gospel, or to profess their assent to the doctrines of it: It is manifest they were not intended to be the subjects of this ordinance. — Let our opponents form as many cavils as they please, the truth is, when they administer baptism to infants, after all they have said, they do just set a seal to a blank: For as Bishop *Taylor*^[35] represents it,

“This way of ministration makes baptism to be wholly an outward duty, a work of the Law, a carnal ordinance, it makes us adhere to the letter without regard of the Spirit, to be satisfied with shadows, to return to bondage, to relinquish the mysteriousness, the substance and spirituality of the gospel.”

Again:[36]

“And therefore, whoever will pertinaciously persist in this opinion of the *Paedobaptists*, and practice it accordingly, they pollute the blood of the everlasting Testament, they dishonor and make a pageantry of the sacrament, they ineffectually represent a sepulture into the death of Christ, and please themselves in a sign without effect, making baptism like the fig tree in the gospel, full of leaves, but no fruit; and they invoke the Holy Ghost in vain, doing as if one should call upon him to illuminate a stone or a tree.”

But it seems our opponents are so closely attached to the *Jewish* antiquated Law of Circumcision, that they can in no wise see the rule and order of the gospel in the case of baptism, though it shines with more than oriental brightness throughout the whole New Testament, that he that runs, may read who are the proper subjects of this holy ordinance; yet they are still inclined to think when circumcision was instituted, infant baptism was also somehow included in that institution, as that above mentioned anonymous author, expressly says,[37]

“I am now proving to you, that the *very same* institution which requires circumcision to be administered to infants, requires baptism to be also administered to infants, in that each of these ordinances were appointed as a seal of the very self-same covenant.”

Ans. It is admirable to see the length of some men's *logic*!

“These ordinances were appointed as seals of the very self-same covenant, therefore they depend on the very same institution.”

According to his principles, with as much truth he might as well argue, circumcision and the Lord's Supper are seals of the very self-same covenant; therefore the very same institution which requires circumcision to be administered to infants, requires the Lord's Supper to be also administered to

infants, in that each of these ordinances (as our opponents say) were appointed as a seal of the very self-same covenant: This latter is as genuine as the former. But this argument from the institution of circumcision, &c. to prove infants right to the supper, is false; and so must their's be, from that institution, to prove their right to baptism.

I am yet fully of the mind, our opponents can never make it evident, that two distinct ordinances in two distinct administrations, depend on one and the very same institution. Now seeing there is no institution for baptizing infants, as there was for circumcising them, this practice still appears to be *unwarrantable*. The expressions of the worthy and Reverend Mr. *Hutchinson*, are pertinent here:[38]

“I say again, if infant-baptism was commanded in the command for circumcision of infants, then by analogy (for *contrariorum, contraria est ratio*) infant-baptism must needs be abrogated and remanded in the abrogation and remanding of circumcision. And though I do not believe that the precept to circumcise infants, was so much as a virtual or consequential command to baptize them, yet it is an argument *ad hominem* at least; and I hope the *Paedobaptists* will be very willing to receive the same *measure* they give, and rest satisfied in this, that the *countermand to circumcise infants, is a consequential and virtual countermand to baptize them*. By all which it appears, that infants church-membership is repealed, because the same Law that gave being to it, is repealed.”

But let us see how this author exemplifies this to us,[39]

“You hold your lands” (says he) “by patent made to your grandfather, in the reign of King *James* the second, and sealed with a red seal; now should King *George* call in all the patents granted in that reign, to receive a new confirmation, by annexing his great seal to them, in white wax; would there be any occasion for a written declaration, that this seal confirmed the lands to you, and to your children and heirs, when that is expressly contained in the very body of the original patent, which is nothing altered, but has only received a new confirmation by the seal annexed to it ?”

It seems by all this reasoning, the case is set in a very *familiar light*! I

suppose our author does not intend that the former red seal, is still to this patent, when he talks of a new confirmation by a great seal annexed to it, in white wax; otherwise he must hold circumcision to be yet in force. But when circumcision the red seal was broken off by divine authority, it was a sure sign the patent was disannulled; for as the seal was abolished, so was the patent itself. Besides if the old patent was yet in force, and nothing altered, females can't be baptized; else there would be a considerable alteration in the body of the original patent. The case is plain: If the former patent was faulty, and must be called in, and the seal broken off, it was undoubtedly disannulled; and it is as certain there is a necessity of a new patent, as well as a new seal — which is much better exemplified by the apostle in Heb. 8, in a *gospel* light. So when we have followed our opponents, with their *ignis fatuus*, or *familiar* light, through all their windings and turnings, we very happily come out much about the same place; that infants church-membership is long since at an end; that infants have no right to baptism, from the institution of circumcision; and that professing-believers are the proper subjects of this sacred ordinance.

Again. Mr. F. labors to obviate an objection of his opponents, which is,

“If children are capable and ought to be admitted to Baptism, then ought they also to be admitted to the sacrament of the Supper.” (very right.)

To which he replies;

“There is not the same reason for both, self-examination is required, in order to partake of the Lord's Supper; but it is nowhere required in order to Baptism.”

Answ. Repentance and faith are always required in order to baptism; and if he thinks that persons may repent and believe, without self-examination, truly he has found out some new kind of repentance and faith, which the Scripture knows not of. The same method which he uses to prove infants right to baptism, any others may use to prove their right to the Supper. For it is only telling, that all those places which speak of self-examination in order to partake of the sacrament of the Supper, are addressed only to grown persons, and not to infants; then may *they* further urge, Why does he advance such Scriptures against us, as will prove no more but that persons come to years of

discretion should not partake of the Lord's Supper without self-examination, this we hold as firmly as he; but what is this to the case of *Infants Communion*? And what can these places prove in respect of children?

By all the arguments that Mr. F. would refute the plea for Infants Communion, by the same arguments we would refute his plea for Infants-baptism. Are infants incapable of one? so are they of the other. Is there no command or example for the one? neither is there for the other. Does the duty of self-examination exclude infants from the Supper? so does that of repentance and faith exclude them also from Baptism. Do the qualifications foregoing the reception of the Supper, prove believers to be the only subjects of it? so do these qualifications previous to Baptism, likewise prove believers to be the only subjects of it.

Neither does it help him to compare the church to a *school*, and suggest *infants are capable to be entered, though they are not capable of the most learned exercises* — unless he could make his comparison reach the point in debate, and show that Christ teaches none who are out of the church; which if it were so, then all grown unbelievers must be brought into church by baptism, without any instructions or profession of faith at all; which is contrary to Mr. F's declared opinion, p. 65. and to the practice of Christ while on earth; which was to make disciples first, before they were baptized, John 4:1 and also to the constant and universal practice of the apostles afterwards, Acts 2:41.

But inasmuch as Christ teaches persons by the ministry of his word, who are not church-members; and that all the members in the apostolic churches (as far as we can find) were taught before they were admitted; then it necessarily follows, that this simile which Mr. F. uses, does neither confirm nor illustrate the point he is upon. Seeing infants are not born church-members, nor can they be admitted before teaching, our way is clear to affirm, that none but proficients are to be entered into the church, and the lowest class therein, are fit subjects of the Lord's Supper: Or let Mr. F. give us any instances to the contrary in apostolic times; but this he cannot; therefore our argument will appear to be founded on the word of God, and our practice in this case according to the best example: And it still remains, if infants are capable and ought to be admitted to Baptism, then ought they also to be admitted to the Lord's Supper.

Moreover, the author of the late *Dialogue* says over and over,^[40]

“That little ones or infants do believe in Christ.”

If so, I demand the place of Scripture which forbids church-members which believe in Christ to receive the Lord's Supper, when their life is unstained with actual sins, as in the case of infants? Was there any such thing practiced by the apostles as to debar church members, whom they looked on to be believers, from the Lord's Table? Surely, no. Let our opponents act consistent with their own assertions, or else it is high time for them to drop them.

Further, if these men believe what they themselves say, *That infants are believers in Christ*, what need is there for them to go about the *bush* to prove their right of baptism from *Abraham's* covenant and circumcision? Why don't they unanimously assert, they have a right to baptism upon their own personal faith? And why should Mr. F. tell us here and there, that we mistake their meaning, and that we argue against what they never assert? When our opponents do assert, *That infants are believers in Christ*, parents must convey faith to them, or they have it some other way; and why don't they tell us which way infants come by it? when the apostle makes hearing the gospel absolutely necessary, in order to believe, Rom. 10:14-17. Now we know that infants are incapable to receive faith by hearing the word. It then behoves our opponents to lead us into this *mystery*, how infants come by their faith, as well as what *kind* of faith it is, if they don't allow it to be conveyed from their parents. And what does Mr. F. make his distinctions for, *of a two fold being in the covenant*? when it is affirmed, That infants are believers in Christ, will he say that believers in Christ are not savingly in the Covenant of Grace, especially when that anonymous author puts them on a par with believing women, without any distinction or limitation.^[41] And as useless is Mr. *Finley's* observation elsewhere: Says he,^[42]

“We speak not of inherent holiness, or real gracious habits, but of federal holiness.”

Will he tell us, how some can have *faith* in Christ, and not *have inherent holiness*? Or *have the principles and habit of saving faith*,^[43] and yet not have a *real and gracious habit of faith*? It seems there is some mystery more than common, in this business of infant-baptism! When I can believe assertions diametrically opposite to be true, probably I may fall in to believe the *jarring*

assertions of our *opponents*. In the meanwhile, it appears we don't argue against what they never affirm, but still say, *If church-members and their seed are thus in the Covenant of Grace, they shall all be saved*; though numbers of those *believing infants*, when grown, to all appearance live and die mere reprobates. But will our opponents labor to extricate themselves out of their absurdities (for I am persuaded there is no man can reconcile their assertions) by saying, they mean not all the infants of church-members, but only some of them.

I *answ.* What convincing evidence is there of one infant's faith more than another's? Let them inform us whereby they know it. If there is ground for charitable judgment of one, why not of all? when they plead that they are all federally holy, and in covenant together with their believing parents. Which side soever of their assertions I turn up, it has still written upon it, *inconsistency and falsehood*.

But it is plain our opponents^[44] do wretchedly abuse (if not willingly wrest) that place of Scripture, Matt. 18:4, 5, 6 when they interpret the place to mean infants in age; for it is here evident at first sight, that Christ meant by *the little ones which believe in him*, not infants in age, but persons in years, who should humble themselves as that little child. Men in humility, are here called little ones which believe in Christ; which none will deny, but those who are bent upon it, to abuse Scripture at their pleasure, to countenance falsehoods under a cloak of abused Scriptures, and thereby to impose their errors upon the world, under the color of Scripture expressions: And for a Protestant, a Scholar, a Minister to do so, highly aggravates the guilt of such *horrid impieties*.

The *Assembly* on the place say,

“*ver. 3. Except ye be converted*, A kind of speech taken from the *Hebrews*, to set out repentance, which is the altering of a man's course for the better, as he that is gone out of the way, turns back to return into the right way again. Or it may be more particularly meant here, of turning from ambitious thoughts, which then possessed them, to humility of mind. [*Become as little children*] not in ignorance, but in lowliness of spirit, 1 Cor. 14:20.

[*Ver. 4. Whosoever therefore shall humble himself as this little*

Child] That is, so humbleth himself, as that for humble disposition he become like this child; for the child, to speak properly, could not humble himself. Whosoever doth not think highly of himself no more than this little child doth. Humbleness of mind is the right way to preeminence,

Ver. 5. One such little child. [One LIKE such a child, in the quality before mentioned, Psal. 131:2, and 119:141.

Ver. 6. *But whoso shall offend*] Mark 9:42; Luke 17:1, 2. [*one of these little ones*] shall, by wrong or contempt (which often deters and turns men aside from profession of piety, or pious courses) offend such an humbled soul, ver. 5. Men being most prone to deal so, with persons so disposed.”

The continuers of *Pool's* Annotations on Matt. 18:5:

“Whoso receiveth such a little child, that is an humble Christian. In the next verse it is opened, by one that believeth in me.”

Mr. *Cradock*, thus:^[45]

“Our Saviour being minded to cure this *pride* and *ambition* in his disciples, calls them about him, and sitting down, preaches unto them the doctrine of true *humility*, declaring and showing, that every one that rightly desires true honor and dignity, must abase, and humble, and cast down himself (even below others) in his own estimation and behavior, and must be serviceable to the good of others, Mark 9:35. Then for the better illustration of this doctrine, he makes use of a significant *emblem* (as the prophets of old were wont to teach the people, see Jer. 27:2) showing them a little child, and taking him into his arms, and setting before them therein an example of humility and meekness, which they ought to imitate; plainly telling them, that the way to be great in his kingdom, is to be humble; and therefore, except they be converted, that is, repent of this their pride and ambition, and become as little children in *humility* of mind, and sincere innocency, they can neither be members of his kingdom of grace here, nor shall enter into his kingdom of glory hereafter.”

I need not stand to say anything more on this head, the matter being so clear, even self-evident, that Christ meant not infants in age by these expressions, but men of humble dispositions , &c, I shall proceed to observe a whole heap of absurd assertions in that *Dialogue*:^[46]

“You require (says the author) “express New Testament proof, that infants are to be baptized; and I require of you express New Testament proof that women should partake of the Lord's Supper: Prove the latter by what arguments you please, and I will prove the former by the same.”

Let us try then how the matter will turn out; I *answ.* In the words of the Rev. Mr. *Rees*,^[47]

“**1.** As to womens coming to the *Lord's Table*, there are no qualifications required of them, but what are very consistent with their state; whereas in point of baptism, there are faith and repentance required everywhere; the want of which altogether disqualifies infants, and excludes them this ordinance, if we keep to the rules of the gospel.

2. To put the matter out of doubt, we have a clear account of *womens* having communed at *breaking of bread* with the Church at *Jerusalem*, Acts 1:13, 14, And when they were come in, they went up into an upper room, where abode both *Peter*, and *James*, and *John*, and *Andrew*, *Philip*, and *Thomas*, *Bartholomew*, and *Matthew*, *James* the son of *Alpheus*, and *Simon Zealotes*, and *Judas* the brother of *James*. These all continued with one accord in prayer and supplication, with the women, and *Mary* the mother of Jesus, and with his brethren. v. 15 — the number of the names together were about an hundred and twenty. Chap. 2:42 And they continued 'stedfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers. v. 44 And all that believed were together, — v. 46 And they continuing daily with one accord in the temple, and breaking bread from house to house, v. 47 — And the Lord added to the church daily such as should be saved. Now if Mr. W. can produce but a quarter-part of such a Scripture history of *infants* being *baptized*, I promise freely to be of his opinion.”

And so say I to that anonymous gentleman. But says our author,

“Are women in covenant? so are the infants of believing parents.”

This assertion is false. For women are in covenant by true faith, wrought of the Holy Ghost in their souls, by hearing the gospel, Acts 17:4, 12; compare John 3:36; Eph. 3:17 but infants are not so.

“Are women believers? so are some infants.”

This is also false, as I have shown: Neither can this author (whoever he is) make good the contrary. —

“Are women disciples of Christ? so are some infants.”

Ans. It is not easy to find any word too hard to call this assertion by, seeing it is diametrically opposite to the sayings of Christ; Luke 14:27 — *Whosoever doth not bear his cross, and come after me, CANNOT be my disciple*; and to all the characters given in Scripture of his disciples.

“Are women part of the nations to whom the ministers of the gospel are commissioned and sent? so are infants.”

What pretty business this gentleman would make of it, to go and preach to a house-full of infants! I believe he would soon be convinced, that a company of good nurses would do more good by far among them, than he could do with all his *Divinity-Lectures*. Truly it is not a little surprising, that we should be entertained by our opponents (who would be deemed men of sense and learning) with such bulky heaps of perfect nonsense. Can anyone in his wits imagine, that Christ commissioned and sent his apostles to do what was utterly impossible, *viz.* to teach infants the doctrines of his gospel? and none were to be baptized according to the order of the commission, but those who were first taught.

“Have women a claim to have the covenant sealed to them? so have the infants of believing parents likewise.”

Ans. Women were baptized, according to the order of the gospel, Acts 8:12, but believers infants are neither in the covenant, as our opponents allege, nor have any right to baptism; as I have already shown.

When this author's hand was in, he might with equal truth have said, Are

women to partake of the sacrament of the Supper? so are some infants. He further says,

“I have also shown you, that *Lydia* and her household, that the Jailor and all his, and that the household of *Stephanus* were all baptized: And there is no room to doubt, but that in these families (at least in some of them) there were such children, as were not capable personally and explicitly to covenant for themselves.” —

If I may use his words, there is no room to doubt, but he abuses these passages, to countenance his scriptureless opinion and practice. As to *Lydia*, she was a merchant woman, and certainly must have help about her, to carry on that fatiguing business; but there is not the least account that she was married, and had children, Acts 16:14. — The Jailor *believed in God with all his house*, Acts 16:34. The house of *Stephanus* was *the first fruits of Achaia*, 1 Cor. 16:15, *i.e.* he and his family were some of the first that were converted by the ministry of the gospel in that country. Upon the whole, there does not appear the least ground from Scripture for infant-baptism, by anything as yet produced or urged by this anonymous author, more than others. But why tarry I to remark on such things as are in themselves evidently false?

Mr. Finley's fifth assertion.

I return, and come to Mr. Finley's 5th, and last assertion, which is,

“That baptism succeeds in the room of circumcision. This is evident from Col. 2:11, 12, *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: Buried with him in baptism, &c.*”

Having already examined Mr. F's foregoing assertions, and shown the places of Scripture he advances for infants right to baptism, don't conclude for him, there is the less need to dwell long upon this last assertion; wherein he labors to show that baptism is come in the room of circumcision, and every way answers the design and use of it — Then sums up his matter thus,

“Seeing the infants of church-members, were circumcised, there cannot be a clearer consequence, than they should also be baptized.”

Reply. Just as if there was no regard to be had unto the different dispensations, or unto the order and Laws of God, respecting each of these ordinances; but of his own head, without any warrant from Christ, concludes that infants are to be baptized. Which consequence is to be rejected, because it is not confirmed with “Thus saith the Lord.” But let us consider the grounds and reasons of his conclusion, *viz.* that baptism is come in the room of circumcision, and serves for the same ends, and one reason (if not the chief) which Mr. F. offers to confirm it, is to this purpose, *viz.*,

“That the apostle designs to show that baptism answers to circumcision, and succeeds it; or else, that his argument does not refute the *Judaizing* teachers: To say the last would be blasphemous, therefore the former is true.”

If the case was so, how should the apostle refute the *Judaizing* teachers, in their plea for the *bindingness* of other *Mosaic* ceremonies, under the New Testament dispensation, without showing that there was some ordinance or ceremony, answering to each of them, and to succeed them, in order to quell the tumults of those turbulent men? And consequently make the new dispensation as cumbersome as, the Old. Does Mr. F. think that those *legal* teachers were not as closely attached to other *Mosaic* ceremonies, as they were (or could be) to circumcision, Acts 21:21, 28? What kind of satisfaction would it be to them, or refutation of their plea, to tell them baptism succeeds circumcision; but other *Mosaic* ceremonies are abolished, and Christians complete in Christ without them, or any coming in their room to answer them? How readily (according to Mr. F.) might they return, *and say that the church was in a worse condition than before, and her privileges abridged*, if she has no ordinances to answer to these offerings, sacrifices, purifications, &c. once in use. And if only some^[48] few comparatively, of those baptized, were to partake of the sacrament of the Supper; whereas formerly all the nation of the *Jews*, who were circumcised, were to eat of the Passover. In a word, if the apostle intended what our opponents urge from this place, instead of refuting the *Judaizing* teachers, he would only have formed an argument, to be exposed to more perplexities and intricacies. But let it be observed, it was the apostle's method, and a sufficient refutation to the pleas of those *Judaizing* teachers, to open unto them that Christ the Substance being come, there was no more any use for those ceremonies, offerings, types, and among

the rest circumcision itself; for believers are complete in Christ without them, as the apostle testifies, Col. 2:10. Moreover it is manifest the apostle means by (circumcision of Christ) the renovation of the soul, spiritual operation on the heart, effected by the power of the Holy Ghost, in mortifying the body of sin, and implanting in the soul, a principle of divine life — Said therefore to be *done without hands, in opposition to circumcision in the flesh done with hands*. And not as Mr. F. asserts, that baptism is here called the *circumcision of Christ*: For if so, then it would follow, that baptism is absolutely necessary to salvation; for so is the circumcision here mentioned.

2. That baptism takes away sins; or at least, that there is some virtue in it, co-operating with the grace of the Spirit, *in putting off the body of sin*. — Which assertions are considerably too big for *dissenters* to swallow, let who will besides venture upon them. Therefore what Mr. F. says here, is false. Neither will it help him to say, that the thing signified, is here called by the name of the sign; for that would prove that the persons to be baptized, were only such according to the nature, intent, and design of this ordinance; who had this work of grace wrought on their hearts; and so acting faith in Christ in the reception of this sign, both in dying to sin, and rising to newness of life (represented by their burial in the water, and rising out of it) at the administration of baptism, which infants are incapable of; therefore not the subjects of this ordinance: If he means thus, his assertion, that baptism comes in the room of circumcision, will do him no service in the case; nor hurt the truth which we profess to maintain, that those who have the body of sin put off, are the proper subjects of baptism.

But against his clear consequence (as he calls it) I would further argue, If baptism succeeds circumcision in the manner our opponents urge, it is strange that *Paul* and *Barnabas* in their dissension and disputation with the *Judaizing* teachers at *Antioch* (Acts 15) who so vehemently urged the necessity of circumcision, did not once think of this ready and powerful way to refute them, by saying circumcision is abolished; but baptism is come in the room of it, and answers the same ends. And when *Paul* and *Barnabas*, with others, came up to *Jerusalem* about this question, it is still strange, when they and the apostles and elders met together, to consider of this matter, that in all their discoursing about the question, they never once thought on such a ready way to refute the *Judaizing* teachers, as our opponents prescribe. Now

if there had been such a thing as baptism to succeed circumcision, and infants to be baptized, how can anyone imagine that this *truly honorable* and *wise* assembly, should not have thought of it, and immediately fallen upon it, as the ready way to refute their *opponents*; especially when there was such a fair opportunity presenting itself; for the occasion would have led them directly upon it, had there been such a thing then known; and we should have heard something of it, in their conclusions sent to the churches perplexed with those *Judaizing* teachers. Now, I say, can any reason be thought of, why the apostles and elders made no mention of any such thing as our opponents urge, neither in their debates in this council, nor in their letters sent to the churches, but only this, That they received no such *doctrine* from Christ, and therefore transmitted no such *custom* to be observed by the churches of Christ? And how any man can think otherwise, and not reflect great imprudence and unfaithfulness upon the apostles (if the case be as our opponents say) I can't imagine. Neither is there any color of reason to support the *consequence* of our antagonists from this text, that *Paul* here asserts baptism to come in the room of circumcision, and that infants are to be baptized, when he himself was present in that council, and in the result of their whole discourse there was no such thing concluded. The case depends thus, Whether is it safest to cleave to Mr. F's consequence, that infants are to be baptized; or to that holy assembly which concluded no such thing? let the reader judge.

And here I have an opportunity to present Mr. F. with a much clearer consequence than his own; namely, that infants are not to be baptized, because this wise assembly mentioned nor decreed no such thing. (Neither indeed have we any instances of it in the word of God). The world also may be pleased to observe the weakness and falsity of Mr. F's reasoning, that the *Judaizing* teachers could not be refuted, unless baptism answers to circumcision, and succeeds it, when you see this assembly refuted them without mentioning or asserting any such thing; or else the *Judaizing* teachers were not refuted. *To say the last would be blasphemous, therefore the former is true.*

There is nothing more that offers itself on this head, unless I should just observe, that infants are no ways capable subjects of baptism, as they were of circumcision; because that left a sign in the flesh, but baptism does not:

Hearing the gospel, faith, and repentance, are always required in order to baptism; not so in the case of circumcision: In that there was no word added to the sign, but in baptism the word is an essential part of the sacrament; it is therefore necessary that the persons baptized, should in receiving this sacrament, exercise faith in God the Father, as their Father, in the Son, as their Redeemer, and in the Holy Ghost, as their Sanctifier; and let it be always remembered, that there was God's command for infants circumcision, but there is none for infants baptism. Hence infants are every way incapable of this holy ordinance.

***Mr. Finley's conclusion and his answer
to objections against his position.***

Now let us follow Mr. F. towards his conclusion; but in his way he meets with a set of objections, *in which* (he says) *his antagonists chiefly triumph*: And very good reason for it; blessed be the King of Zion, that he has given us cause to triumph in the clearness and evidence of his will, notwithstanding the violent assaults made to darken his counsel, and wrest his word.

The objections which (he says) must not be wholly passed over, are:

“That we find *faith* and *repentance* always required in order to *baptism*; and those who were admitted to the ordinance, were obliged to profess the same, and confess their sins. So in Matt. 3:6, *They were baptized of him in Jordan, confessing their sins*. Matt. 28:19, *Teaching* is set before *baptizing*. Mark. 16:16, *He that believeth, and is baptized, shall be saved*. Acts 16:15, 33, 34, *Lydia* and the Jailor were baptized upon believing and professing their faith. Acts 2:38, *Peter* required repentance of his hearers in order to baptism. Acts 8:37, *Philip* would not baptize the eunuch until he professed his faith. In answer to which, I observe that our opponents themselves must own,

1st. That these Scriptures which they so much urge, are addressed only to grown persons, and not to infants, who are incapable of being taught by preaching.”

To which I ***reply***: This we readily own, and therefore say, if according to the

Scripture, faith and repentance are *always* required in order to baptism, then what sort of baptism is *that*, which requires no faith and repentance to go before it? Why surely not a SCRIPTURAL ONE. What is it that blinds these men's eyes, that they should think infant-baptism to be right? when they themselves can't find any such kind of baptism in the whole word of God. People are really to be pitied, and lamented over, who make all this stir about a ceremony, after a manner confessed by themselves to be without foundation in Scripture.

Are our pitiful opponents bent upon it, and fully resolved to follow the tradition of their fathers (which must be owned on all hands to be scriptureless) in direct opposition to the Laws and Order of the King of *Zion*?

May the Lord incline their hearts to turn from their awful wanderings to his sacred truth; then should we take sweet counsel together, and walk to the house of God in company.

2. If all these Scriptures are addressed only to grown persons, then the commission refers to them also, wherein *teaching* is set before *baptizing*; for this is one of the places Mr. F. cites. Hence, if infants are incapable of being taught by preaching, as Mr. F. says they be, there is no warrant then to baptize them, unless Mr. F. could produce another commission than that which Christ gave to his disciples and their successors; which we know he cannot; there is therefore no authority from Christ to baptize infants; because in the commission, *teaching* is set before *baptizing*; and Mr. F. pleads for it (and would have us own it too) that all these places refer to grown persons and not to infants. Mr. F. would do well to consider, according to his own way of reasoning, that all the infants he ever has baptized, and ever shall, he does it without any authority from Christ; and let him consider what dreadful presumption he is guilty of in so doing; and also of his taking the name of the blessed Trinity so much in vain!

“**2dly.**” (says he): “That they were addresses to such grown persons as were not Christians before, but either *Jews* or *Pagans*.”

Reply. What he would gain by this part of his answer, I can't readily imagine. That place, Matt. 3:3 — contains an address of *John* the Baptist to the *Jews*, the *Pharisees*, and *Sadducees*, who were then in *Abraham's* covenant, and had a right to have their children circumcised, because this ceremony was not

then abrogated: And if *Abraham's* covenant was a pure Covenant of Grace, in the manner our opponents plead for, it does not sound very well, to say that grown wicked persons, as those *Jews* were, who (Mr. F. says) were no Christians, were yet in the Covenant of Grace. Truly I don't understand such a being in the Covenant of Grace; and to assert such notions, serves for nothing else but to fasten people in destructive delusions.

“*3dly*,” (says he): “They must own, there is a wide difference between gathering and forming a church from among those who are ignorant of Christianity, and a church already gathered, and formed, and instructed; for in proselyting *Jews* or *Pagans* to Christianity, they must of necessity be taught before they can either profess their faith in the doctrines of it, or be admitted to baptism: But it will not follow that none can be admitted to baptism without teaching in a church already constituted.”

Answ. There is no necessity appearing, that we must own all that is here suggested; though we should and do grant there is a difference between gathering a church, and a church already gathered and constituted.

The matter may be set in a clear light by resolving a query or two.

Quer. 1. What is it to gather a church?

Answ. It is to preach the gospel for the instruction of the ignorant in the doctrines of grace and salvation, whereby such are prepared to be fit matter of a gospel visible church, Acts 26:17, 18; Acts 8:5, 6, 12.

Quer. 2. What is a church gathered, formed, and constituted?

Answ. A church gathered, formed, and constituted, is a select number of baptized believers, incorporated together, professing to be united to Christ by his Spirit, and to walk together by mutual consent, in subjection to Christ their Head, in the fellowship and communion of all the ordinances of the gospel. Acts 2:41; Eph. 4:15, 16; 1 Cor. 6:17, chap. 1:9; Eph. 1:19, 20; Acts 9:31; 2 Cor. 13:11; Eph. 5:24; Acts 2:42, 46.

How then can Mr. F. thrust in his assertion, that it will not follow, none can be admitted to baptism, without teaching in a church already constituted?

when he can't make appear that infants are church-members, without contradicting the express testimony of Scripture concerning the New Testament church, both in respect of its matter and form: and also involve his argument in the greatest absurdities and inconsistencies, as I have already shown.

Infants cannot be baptized upon profession of their faith; they cannot be any part of a constituted church, not being instructed; they can't profess union with Christ, nor subjection to him; neither are they capable to walk together with others in the fellowship of the gospel.

Does our author think that the infants of church members are not as ignorant of Christianity, as he can suppose either *Jews* or *Pagans* to be? Whatever he thinks or says, there is sufficient evidence that the infants of church-members are as ignorant of the principles of Christianity, and their natures as perverse as any others in the world, and therefore need (as they grow up) very careful and diligent instructions in the doctrines of it, before there can be any pretense for their right to baptism, or any tolerable conformity to the order given by Christ, in his unvariable commission: And to deny this, is to deviate from the plain rule and order of the gospel.

“*4thly.*” (says he): “That there is a difference between the first institution of an ordinance, and the continued administration of it afterwards; for parents or grown persons must first be the subjects of a new institution, and not infants: But it will not follow, because parents must first be the subjects, therefore children must not afterwards be admitted at all: Yea such a consequence is quite ridiculous!”

Ans. What is ridiculous? To follow the first institution of an ordinance, or leave that, and follow men's administration of it afterwards, *different* from the first institution? Let Mr. F. judge which deserves most to bear that odious title, *ridiculous*! How impertinent is the institution of circumcision mentioned here! Does he think this a parallel case with what he is upon? Was not the circumcision of infants expressly commanded at the first institution of that ordinance, Gen. 17:10, 11, 12? And agreeable thereunto, *Abraham* and all his household were circumcised the selfsame day, according to God's order: But there was no such thing, either in the first institution of baptism, or in the continued administration of it afterward. Does not Mr. F. well know, that he

can't find any institution for infants baptism, as there was for infants circumcision; and why would he labor to maintain his practice by this insipid argument, when the cases are no ways parallel? And if he does not acknowledge this, I demand the place where the institution of infant-baptism maybe found, or that gives an account of its continued administration afterwards?

He further asks us,

“How would this argument conclude, *viz.* that because *Abraham* was circumcised after he was come of age, therefore all infants were excluded?”

I *answ.* It would conclude much like his argument for infant-baptism; namely, The posterity of *Abraham* in so doing, would act contrary to God's direction, in not circumcising their infants, as our opponents go contrary to his direction in baptizing them, Mark 16:15, 16; 2 Tim. 1:13 seeing that professing believers are the only subjects of baptism.

I don't begrudge him all the confirmation his argument gets by the instance of *Ishmael's* posterity; who, as he says, did not circumcise their children until the 13th year of their age, because *Ishmael* was of that age at the first institution of circumcision. If deviating from the first institution and due administration of an ordinance, puts persons on a *par* with *Ishmael's* posterity, truly we have many *Ishmaelites* round us in our day.

Mr. F. is not willing to leave his answers to these objections, without putting his opponents upon a second consideration of them. It seems he is mighty willing to get the force of these Scriptures turned aside some way or other, that instead of following these texts (and others) which do designedly treat of the ordinance (which are surely the places most likely to guide us to a right understanding of the proper subjects of it) he might bring in his consequences for infant-baptism, taken from such places of Scripture as treat quite on other subjects; but to do him the pleasure, let us consider the matter over again,

1. “Do these Texts prove a repeal of infants church-membership?”

Yes, much stronger than all his consequences prove their right to baptism; because a personal faith, and fruits of repentance, are always required in order to baptism, infants being incapable of either, therefore they have

nothing to do with it.

2. “Do not all these Scriptures refer to grown persons? And what then can they prove in respect to children?”

Ans. Therefore none but the persons they refer to, have any right to the ordinance, methinks is no bad consequence.

3. “Can our antagonists charge us with baptizing ungospelized grown persons, without teaching, or profession of faith?”

Ans. Our contest is not about their baptizing grown persons, how they deal with them they must best know; but if current reports be true, they baptize some grown persons, who (as well as some infants whose parents) are not admitted to the Lord's Table: And what sort of gospelized persons such are, let themselves judge. But to the case in hand; we charge them with baptizing ungospelized little persons, for so infants are, unless they are born gospelized; or suck in the principles of the gospel, with their mother's milk; for they can't be so by teaching, nor by any supposed right in the covenant; for to be gospelized imports one that has embraced the doctrines of the gospel. There is therefore very good and sufficient reason why we advance these Scriptures against those whose daily practice it is to baptize ungospelized persons.

There is one argument more which Mr. F. lays very great stress on, as though it would help him in what he endeavors to propagate, and it runs after this manner,

“Now it is a plain way of reasoning, that which would be the most proper address, even though infants were designed to be included, cannot possibly prove them to be excluded; but to require profession of faith from the parents in order to baptism, was the most proper, even though their infants were designed to be included: Therefore to require profession of faith from parents in order to baptism, does not prove their children to be excluded.”

Ans. This argument is a mere *jingle* of words, and won't bear up what he would build upon it, unless he could make appear, that the order of the commission, Matt. 28 (for that is one of the places referred to) is to be observed only when ministers are to preach to unchristianized *Jews* and

Pagans; which to assert is quite absurd. Mr. F. must not think hard that I do hereby call upon him to show his authority, for his forsaking the order of the commission, which requires teaching before baptizing, when he has to do with the numerous offspring of church-members? Pray what Scripture or reason has he to support him in his perversion of the words of God, by setting *baptizing* before *teaching*, to suit his notion of infant-baptism, when he has to do with believers infants? Is the commission of our Lord a mere *lead* rule, and a *moveable dial*, that may be *bent* and *turned* any way, to countenance the most *crooked* assertions, and *scriptureless* opinions? Far be it from us to think so. Notwithstanding all the endeavors of our opponents to prove the right of infants to baptism, they'll never be able to show that they have a right subject of this ordinance, but (one who is first taught) as the commission prescribes; which is the stated unvariable rule to ministers in the execution of their trust, throughout all ages; however some, through the prevalency of education or custom, may deviate from it. Further, what a bold reflection is here cast on the Divine wisdom of the great Law-giver, by this kind of reasoning! As if Christ could not direct his ministers to use another more proper address, if it had been his will infants should be baptized: Besides the argument with greater force of reason and Scripture, turns in our favor: Unless Mr. F. could make appear, that another kind of address could have been more properly used, when infants were designed to be excluded from baptism.

What Mr. F. offers for illustration of this argument, *viz.*

“that was he to preach among the *Pagans*, he does not see how he could *avoid* speaking to them in the strain of the above quoted Scriptures.”

Is no better than if he should tell us, that were he to preach among the *Pagans*, he would observe and follow the order of Christ's commission, and the practice of the apostles; but that now he acts inconsistent with both: And what can be more absurd?

This gentleman seems very fond of starting objections, that he may enjoy the pleasure of answering them. If none contend for persons to be baptized at thirty years of age, as Christ was, to what purpose should Mr. F. set himself to oppose that which *none contend for nor practice*? This looks as if he wanted something to do, and he might be sure to come off with a victory, when he

undertakes to answer an objection which nobody makes but himself. If those other objections which he passes over in silence, were of the same nature with this, he might well *think it was time ill-spent to solve them*. However, by the way, it may be observed, that it is not unsafe nor dishonorable to imitate the great Captain of our salvation, *viz.* That one come to years of understanding, should be the subject of this sacred ordinance, which accords very well with his example, and is perfectly agreeable with his revealed mind and will.

***Mr. Finley turns his argument to the history
of the church to support infant baptism.***

Here Mr. F. folds down the leaf upon his former arguments, and enters upon other *topics*, in defense of his received *tenet* of infant-baptism, and introduces himself thus;

“I have avoided quoting the testimonies of the primitive fathers, on purpose to stop their groundless *clamor*, that we derive our practice of infant baptism from tradition: They may see their mistake, we derive it from Scripture, and are under no necessity of having recourse to human testimony for its defense.”

Answ. *Incidit in Scyllam, cupiens vitare Charybdim.* While our Opponents would fain shun one extreme, they unhappily fall on the other. Pray what places of Scripture are those which they derive infant baptism from? for he joins with us, that all those places of Scripture which require repentance and faith, in order to baptism, are *addressed only to grown persons, and not to infants*. And we find no instance of baptisms being administered without such qualifications; then it plainly follows, infant-baptism is unscriptural. How can Mr. F. say they derive it from Scripture, when no such thing is found there? Does he think, for him and others to father that upon the Scripture which it does not own, or to wrest Scripture for its defense, won't be greater grounds and cause of *clamor* (as he calls it) than if such a practice was carried on merely on the account of tradition? Wherever they derive it from, we are quite insensible that we lay under any mistake in this matter: Neither has Mr. F. convinced us, that infant-baptism can at all pretend to any Divine original. But then he tells us

“it was all along practiced by the church, from the beginning of Christianity, and was received from the apostles: We have the suffrage of no less a man than *Irenaeus*, whose master *Polycarp* was the Apostle *John's* disciple; who tells us, (*that the church learned from the apostles to baptize children*).”

Answ. It has not as yet been made evident, that infant-baptism was all along practiced by the church from the beginning of Christianity, or for a considerable time after it. Mr. F. might have known, that *Protestants*, especially *Dissenters*, profess to pay no great respect to any practice handed down, under the *specious title* of *Tradition Apostolical*, which is not mentioned in Holy Scripture; neither can we find in our hearts to show much regard to infant-baptism (which is scriptureless) though Mr. F. pretends it was received from the apostles. But were it as true, as it is false, that the churches immediately after the apostles baptized infants, it would be no ground for us to do so, unless it had been revealed in the sacred pages, which contain the unerring, full, and certain rule of our faith and practice.

Let persons once lay aside the Scripture, and fly to tradition for refuge, why they are in the open way to receive and maintain numberless fancies and absurdities, with as good grace and equal authority as our opponents can their practice of infant-baptism. I have a great deal of reason to question the truth of what is here alleged, *viz.* that *Irenaeus* any where says, “the church learned from the apostles to baptize children;” for (among other things which incline me to think this to be an *abuse of Irenaeus*) the words seem to be taken from a marginal note on a certain sentence [^[49] *Qui per eum Renascuntur in Deum; Infantes* —] which goes under *Irenaeus* his name; upon which it is observed in the margin by the commentator, *Apertè confirmans Apostolorum traditionem de baptismo Infantium parvulorum*^[50] — If the case be thus, it is even as Mr. *Wall*^[51] says on the like occasion;

“The author does not say that, for which he is cited; but he says something from whence the other does draw it, as a consequence; and then sets down that consequence, as if it were the author's own words.”

Which practice is intolerable, either to do so, or cite what is done so by another. However Mr. F. is hereby desired to cite the place in *Irenaeus* his works (which are reputed genuine) where these words he mentions, may be

found; or else lie under the charge of abusing *Irenaeus* basely, to countenance his practice, and to procure a more welcome entertainment for it, in the affections of his readers.

“I have heard” (says he) “some of our opponents assert (though without book) that infant baptism is a relic of popery, and a novel practice; but the primitive fathers, who were before popery in the practice of it, prove the contrary.”

Ans. If he means before popery began to work, it is false; for the mystery of iniquity began to work in the Apostle *Paul's* time, 2 Thess. 2:7 and none can pretend to show any instances of infants baptized in *Paul's* time: But if he means it was practiced before popery came to its height, so were many other errors also; or else how should popery come to its height? particularly, giving the sacrament of the Supper to infants, and asserting it to be necessary to their salvation; as the Rev. Mr. *Dickinson* testifies.^[52]

And what a great step towards the advancing of popery in the world, was it to hold,^[53]

“That to suffer the infant to die unbaptized, was to endanger its salvation.”

But whether infant-baptism be a relic of popery or not, it is plain it is a relic of *something* not warranted by the word of God.

It must be always observed and remembered, that the rule to which we are directed for trying any practice, whether it be *novel*, is the Holy Scripture, Isa. 8:20; Matt. 19:8; Rom. 4:3. And in this case, we say with Protestants^[54] in other cases, *What is in the word of God* is TRUE and OLD; and such is the doctrine and practice of believers baptism. And *what is not contained therein*, is FALSE and NEW (*though of many hundred years standing*) and such is the doctrine and practice of infant-baptism. Hence our calling this practice *novel*, is not a mere clamor, any otherwise than speaking the truth is so.

“But let them now go to” (says he) “and ransack the volumes of antiquity, and see if they can give an account from authentic history of our beginning. If they cannot, they are behind hand with us, for we can give them a pretty full and authentic account of the rise and progress of their party.”

Reply. This is pleasantly said! *The whitest head it seems shall carry the cause.* I confess our opponents are indeed beforehand with us, in this point; and there is a great deal of reason for it, because we have not such authentic history of their beginning, as they have of ours. The records of Holy Scripture abundantly supply them, to show when we began; but we have not such records, to show when they began. But by the best account yet brought to our hands, from the volumes of antiquity, they did not begin to appear in the world, (if Mr. F. means by their beginning, when infants were first baptized) till about the third century: About which time the sacrament of the Supper^[55] was also given to infants; which practice continued in the church for many ages. But if he means by their beginning, when the *Presbyterian* sect began, it was not till the 15th century. There is therefore all the reason in the world, if antiquity shall turn the scales, to allow us to be in the right: For our doctrine and practice, that professing believers are the proper subjects of baptism, is the very self-same which the apostles taught. And the Scriptural and apostolical doctrine which always requires faith and repentance in persons in order to baptism, does from the beginning virtually and really oppose and exclude the contrary doctrine, which teaches that persons may be baptized, who do neither repent nor believe, as in the case of infants.

Hence our opposing such kind of baptism as our opponents plead for, is doing nothing more than what is really contained in the doctrine of believers baptism itself, so plentifully confirmed in Scripture: And in spite of all opposition, our practice of baptizing believers only, will always appear perfectly concurrent with all the Scripture examples of baptism. Since then our beginning is so *good* and *honorable*, I need not be much concerned at present to give any relation of our *progress*, for Mr. F. says he can give a *pretty full* and *authentic account of it*, for us.

But again, it is the most inconclusive and fallacious way of reasoning that can be, which Mr. F. uses here; much like what one Mr. *Whiston* used once, *viz.*,

“Because we know not the time when infant-baptism was instituted, we may therefore say it is from Heaven, and not of men.”

To which Mr. *Hutchinson*^[56] returns the following answer:

“Now I perceive the reason why he bestows so glorious a title upon his book.^[57] But shall we conclude that the tares the enemy sowed,

while the watchmen slept, were *from Heaven and not of men*; since the drowsy watchmen cannot calculate the time they were sown to a minute? Learned *Usher* gives *Malone* the Jesuit an answer to this purpose, when he maintained that the mass was of divine institution, because Protestants could not exactly find out its nativity; or when the fooleries that attend it, had their original: *Must we receive every error when we cannot assign the critical minute of its broaching?* Suppose I know not the time when Mr. *Whiston* was born, shall I therefore conclude him not to be a man, *nor of men*; but dropped *from Heaven*, &c. Is it not enough if we can tell the time when infant-baptism was not in the church? and that Mr. *Baxter* has (very kindly) done for us, when he says, *That it has no express mention in the records, or histories of the church, for the first (and purest) centuries*. And if this be the ground of his mock-title, I shall conclude it to be (like Mr. *Baxter's Plain Scripture Proof*) of a complexion that cannot blush.”

And thus Mr. F. argues;

“If they cannot show any time since the apostle's days, wherein our practice of infant-baptism began, it gives ground to conclude, that it it did not begin since their days.” —

Such kind of reasoning is quite inconclusive, because it is beyond all doubt there is no account of infant-baptism in Scripture; it therefore must begin some time since; and where shall we fix its beginning, but at the time when we have the first mention of it (of any weight or credit) in those volumes of antiquity; which, as Dr. *Gale* testifies,^[58] is from the *Carthaginian* Fathers, about the 3rd century. If Mr. F. denies this, he and his brethren may *go to*, and *ransack* the volumes of antiquity over again (if they think it is worth while to spend so much of their precious time about supporting a scriptureless practice) and give us undoubted instances of it if they can, from the apostle's times down to the time I mentioned. Also Mr. F. is obliged by his own *rule* to show us the year when the practice of infants communion began, and cite us the *chronological* table where we may find it, and give us the names of the ring-leaders, &c. Or else, according to his way of arguing, there will be the same ground to conclude that that practice (which St. *Austin* calls an apostolical tradition^[59]) did not begin neither since the apostle's days. Indeed

to go about to prove anything after this manner, is most absurd and ridiculous.

As to Mr. F's suggestion that our opinion began less than 300 years ago, it is to be ranked among the rest of his improper methods, and subtle artifices, to support his practice: But with what face can he say or publish such a falsehood to the world, that our opinion began within the compass of such a time? when it is nothing else but what is plainly and undeniably revealed in Holy Scripture, *viz.* that believers are the proper subjects of baptism. We may therefore very justly say with Protestants (in other cases) that our opinion is contained in Scripture, where Mr. F's opinion of infant-baptism never was. And can he deny us to be properly the successors of the apostles, who hold the same doctrine as they did, and practice accordingly? If he denies this, let him show wherein we deviate from them in this case. On the other hand, can he imagine that he acts according to the practice of the apostles in his baptizing infants, when he can't show in one instance, that they ever did so? In a Word, what I would desire of him at present, is to show that our opinion is not founded in Scripture; but if he cannot do this, let him then forbear to call that a new opinion, which is none other but the *doctrine* of the Lord Jesus, how contemptuously soever he is pleased to treat it.

Mr. F. seems very much unacquainted with the manner how errors enter into the church, by his way of speaking, *viz.*,

“Or else let them give even probable reasons how infant-baptism could begin unnoticed, and without any noise or bustle?”

Ans. If any wants to be informed how errors in general begin, or enter into the church, let him read 2 Pet. 2:1, 2, 3; Matt. 13:25 with other such like places of Scripture. Pray what *noise* or *bustle* is made when persons act *privily* under the cloak of *feigned* words? and if any noise should be made, yet when men are asleep, they cannot so readily observe it: And it seems infant-baptism was first introduced after some such manner, under some fair pretense of its being necessary to salvation, &c. But yet not with such entire silence neither, as our opponents suggest; for *Tertullian* who flourished about the beginning of the 3rd *century*, and (as Mr. *Symson* says^[60]) was a *learned preacher* in the city of *Carthage* in *Africa*, opposed it, as appears by his words, as Mr. *Wall* renders them,^[61]

“But they whose duty it is to administer baptism, are to know, that it must not be given rashly, *Give to every one that asketh thee*, has its proper subject, and relates to alms giving: But that command rather is here to be considered, Give not that which is holy to dogs, neither cast your pearls before swine. And that you lay hands suddenly on no man, neither be partaker of every one's faults. — Therefore according to every one's *condition* and *disposition*, and also their *age*, the delaying of baptism is more profitable, especially in the case of *little children*; for what need is there that the godfathers (*sponsors*, sureties) should be brought into danger? because they may either fail of their promises by death, or they may be mistaken by a child's proving of wicked disposition. Our Lord says indeed, *Do not forbid them to come to me*: Therefore let them come when they are grown up; let them come when they understand; when they are instructed whither it is that they come; let them be made Christians when they can know Christ. What need their guiltless age make such haste to the forgiveness of sins? Men will proceed more warily in worldly things: And he that should not have earthly goods committed to him, yet shall have heavenly.^[62] Let them know how to desire this salvation, that you may appear to have given to one that asketh.”

This passage (with others) show that *Tertullian* was against infant-baptism; and Dr. *Gale* has refuted Mr. *Wall's* arguments for the contrary. Mr. F. may be pleased to read again, and he'll find infant baptism was opposed before the time of *Auxentius the Arrian*, in the fourth century.

“Let them but show us” (says Mr. F.) “how it consists with God's promises to his people, that the generality of the most eminent Christians, the wisest, most learned, most inquisitive, and most holy *divines*, should be left to live and die out of the church, after all possible diligence to discover the truth in this point?”

Answer. Here is a bundle of great titles to amuse the world with! We are not to follow *Paul* any further than he followed Christ. If the *Bereans* searched the Scripture daily, to know whether the things spoken by *Paul* were so, and were commended for their so doing, Acts 17:11 is it then any disparagement to those most learned, and most holy divines, that we should also examine

what they say by the testimony of Scripture, to see whether infant-baptism be the truth of God or no? and when we can't find it revealed there, nor they don't direct us where it may be found, let Mr. F. tell us which is best and safest for us to follow, those great men (whom on other accounts we do highly esteem) or the unerring and infallible word of God, and the *shining* example of the primitive Christians, the *more wise, more learned, and more* holy apostles of Jesus Christ (who were infallible) in this case; and who do unitedly confirm our doctrine to be just and true. Or is Mr. F. angry with us, because we don't take what those *great* men say upon trust, and believe infant-baptism to be right, without any trial, because they say so — How then should we escape his censure elsewhere *viz.*,^[63]

“That many people are so stupid and slothful, as never to search for truth, nor seek to see with their own eyes, in matters of religion.”

Seeing Mr. F. allows us liberty to use our own eyes, in matters of religion, shall not we have liberty also to act in religious matters, according to what we see without blame, or being called *schismatics* and *bigots*?^[64] Otherwise of what use is it, for us to see with our own eyes (unless it be to increase *stupidity* and *sloth* to the utmost) if our consciences must notwithstanding *truckle*^[65] on under the influence of the *reverend crowd*, contrary to light received? What would this be, but like an ass couching down between two burdens; or like a *Presbyterian*, who is convinced by Scripture that his infant sprinkling is wrong, but dares not forsake it, because of the *firebrands* and *death* cast in his way.^[66] Mr. F's question in this last cited paragraph, is easily resolved, by observing, *That particular churches may be more or less pure, according as the doctrine of the gospel is taught and embraced, ORDINANCES administered, and public worship performed more or less purely in them.* So that our rejecting infant-baptism, as a corruption of the sacred ordinance of Jesus Christ, does not afford Mr. F. these absurdities he would throw upon us; but only bespeaks, that we believe the communities of our opponents to be far less pure and unlike the apostolic churches, than our own; which none can *justly* blame us for, until they *rationally* convince us of the contrary.

“And let them say whether the body of such Christians and ministers, with the wise Reformers and courageous martyrs, be not on our side of the question.”

Answ. If truth was to be decided by votes, there might be some weight in this argument; but seeing it is not, this is of no great use in the present controversy; but such as it is, we can't fully allow it them neither; because there have been, and are thousands of Christians who reject their infant-baptism as insipid and scriptureless. And seeing we are upon it, I may just show them that we are before them in this case: Let them give us any instances of martyrs who suffered death upon the account of infant-baptism; as we can show many instances of godly men, who suffered even unto death for denying it. They may show that Paedobaptists suffered martyrdom; but none suffered for holding infant-baptism; or this was no cause of their suffering. Mr. *Rees* cites instances^[67] of many who suffered even to death for denying infant-baptism, and professing the contrary, out of *Gerrard Brandt's History of the Reformation*; whom he calls, *that faithful Dutch historian*. The historian says,

“The Reformation, exclusive of infant-baptism, was set on foot in *Switzerland*, about the year 1522, by the zeal of *Conrad Grebel* and *Felix Mans*, both men of learning, who fell out with *Zuinglius* about the said opinion. But we are told that this *falling-out* cost them very dear; for the historian informs us in the next paragraph, that upon account of this difference, was the first *edict* against *Anabaptists* published at *Zurich*; in which there was a penalty of a *silver mark*, or two *guilders Dutch* money, set upon all such as should suffer themselves to be re-baptized, or should with-hold baptism from their children. And it was further declared, that those who openly opposed this *order*, should be yet more severely treated. Accordingly the said *Foelix* was drowned at *Zurich*, upon the sentence pronounced by *Zuinglius* in these four words, *Qui iterum Mergit, Mergatur*; that is, ‘He that re-baptizes with water, let him be drowned in the water.’ This happened in the year 1526; but about the same time, and since, there were more of them put to death: A *procedure* that appeared very strange to some.”

Upon which Mr. *Rees* justly observes, —

“Strange indeed! and very melancholy times that a *Protestant*, and a *Minister* too, should pronounce a *barbarous* and *inhuman* sentence upon his *brother*, for disputing against *infant-baptism*: A thing which

at best, has but some dark *tradition* to support it; for there is not one *single text* in the *whole Bible*, that will plainly warrant it, and many Pædo-baptists confess so much.”

Again,^[68]

“I have carefully told over five hundred and seventy odd persons (all Anabaptists) who were put to death merely on account of religion, exclusive of, and in contradistinction to any who suffered, as chargeable with *treason, rebellion, sedition, &c.* Nor have I reckoned into the number, a whole assembly of these people which was betrayed at *Rotterdam* in the year 1544, for I could not make an estimate of them; but all that were caught of these, were executed. Upon a fair computation then, this scantling of *Anabaptists*, who suffered abroad, in and about the *low countries*, for their religious principles, amounts considerably to above the highest number of those, of whatsoever denominations, who were put to death in *England*, on account of the Reformation. What I further observe, is, that in the judgment of *Christian charity*, there appeared in these, not only equal firmness of mind, and the traces of a good spirit, but they had such divine transports, and, solid assurances before their *exits*, as eminently attended our *glorious British martyrs*.”

Hence it appears, how vain and empty Mr. F's pretense is, as well as how false is that which follows, *viz.*,

“On the other hand, it is too well known, that the Anabaptists were the *dregs* and reproach of the Reformation in *Germany*, where they began, and in every place where they then got footing.”

Answ. If all other arguments and methods fail our opponents, then it is but to have recourse to the Anabaptists in *Germany, &c.* that if by any means the truth which we profess, might be brought some way under contempt, and its professors represented to be the real (though base) *progeny* of two or three scandalous men in *Germany*. But it seems our opponents can never distinguish between the truth, and those who profess to hold it. Did those few Anabaptists (thus described) hold and maintain believers to be the (only) proper subjects of baptism? Why then they held what was contained in Scripture long enough before they were born: And is the truth of God, and the

doctrine of Christ the worse, because such men pretended to believe it? Were the doctrines of the gospel the worse, because there was a *Judas* among the apostles? Does not Mr. F. know it is one of the devices of Satan to bring truth under contempt, by corrupting its professors? And why will our opponents make use of those corruptions, as arguments against the truth itself? In a word, what improvement soever our opponents may think proper to make of the *corruptions* or *irregularities* of any men, who at anytime, professed believers to be the proper subjects of baptism, they may hear it once more told them, that this is a truth which *shines* with unbecclouded brightness throughout the whole New Testament, far above their mean arts and devices ever to eclipse or subvert while the earth remains.

After Mr. F. has labored to wound the character of his opponents, with what he thought proper, then he would fain sooth them up again, with his *compliments*; of his *sincere regard*, and *high esteem* of numbers of them, &c. Probably we should think his *regard* quite as sincere, and his esteem every way as high, if he had not mentioned a word of all this, as now we do, after all his free (perhaps forced) confession of it; unless there were greater evidences to be found in his writings, of his regard and esteem, than appear to be.

Further, Mr. F. makes an apology for his expressions: *If he has used any that may seem too keen and severe, he assures us such turns proceed not from bitterness of spirit, but his natural disposition in disputation, and a studiousness of setting the argument in a strong light.* We have only his bare word to the contrary (and that is no good proof in his own case) but what bitterness of spirit is his natural disposition in disputation, and is all the steel that sets any edge and *keenness* upon his otherwise *blunt* weapons in the present engagement. But if he was conscious to himself, of his having used keen expressions, which were like to prejudice his opponents, methinks it would have been prudent for him to soften them, or else omitted this *useless* apology.

Mr. Finley finally comes to his conclusion.

Having gone through with what he thought proper to observe, he comes now to his conclusion, and tells us,

“Though I do not esteem the denying baptism to infants a damnable error, nor the contrary a foundation truth, yet I cannot but esteem it a truth of such importance, as is worthy to be contended for.”

Answ. It is but three or four years ago, that there was a mighty noise of persons being *carnal* if they *contended* about those outward things.

But it seems the times are changed, and our opponents are changed in them. We always looked upon the doctrine of believers baptism to be an *important truth*, and have therefore in proper times and places contended for it, against the abuse and corruptions of our opponents. Mr. F. says, *What greatens our error, is our denying Abraham's covenant to have been the Covenant of Grace.*

Answ. We do still flatly deny the Covenant of Grace to be made with *Abraham* on BEHALF of himself, and ALL HIS SEED, &c. and continue to say the Covenant of Grace was made with Christ only, as a public person, *and in him with all the elect as his seed.*

And further, that the Covenant of Grace was *revealed* to *Adam* soon after he fell, and so down to *Abraham, David, &c.* under the former legal, typical, and dark dispensation, till Christ came in the flesh, with whom the covenant was made, who built his New Testament visible church of *believing Jews and Gentiles*, and none else that we can find: And hereby we preserve the harmony and connection between the Old and New Testament entire, notwithstanding Mr. F's false and slanderous insinuation to the contrary. In the mean time, I put him upon the proof to cite one single passage of the Old Testament that we repeal, which God has not repealed: And if he cannot do this, as I know he cannot, let him recall his false assertion, and take heed for the future, what charges he brings against us.

Again, if *we do diminish from the word of God*, as Mr. F. suggests, it is very unaccountable how he could in a page or two before express his *gladness*, because of our agreement with him in the *great essentials* of religion. What? An agreement with such people as he represents us to be? Does he reckon the *essentials* of religion to be entire, though a *very great part* of God's word be repealed, which he hath not repealed? Strange religion! Strange agreement! or else a very strange and false representation of his brethren!

I wish Mr. F. could express his love and regard to us more consistent with

himself. If we agree with him in the *essentials* of religion, then we do not repeal a *very great part* of God's word, which he has not repealed, and thereby diminish from it, unless he does so. Neither can this charge be ever proven against us, unless Mr. F. will acknowledge that he has told a positive untruth in print; or else say that he can agree in *essentials* with those, who diminish from the word of God; which if he does, we will at the first notice profess our *dissent* from him in this case.

Says he,

“They account believers infants common and unclean, as the infants of *Turks* and *Pagans*.”

Ans. The reverse of this is of mighty force to *win* upon people who are generally and naturally *fond* of their children, and ready enough to think their own *geese*, *swans*. The carnal *Jews* of old, were puffed up with the *notion* of their being the seed of *Abraham*, John 8:33, 37, 39. And these are the steps our opponents would lead their people in, to think that their infant seed are some how better than others. But the Scriptures assure us, there is no *real* difference between the seed of believers, and unbelievers, Rom. 3:9; Eph. 2:3. And as to any other difference, of *ceremonial*, *typical*, or *federal* holiness, the New Testament dispensation acknowledges none; and it is but begging the question, to say, that God *accounts them holy*.

“They deny” (says he) “that any infants visibly belong to God, by casting them out of his church, and denying them to have any part in his covenant, and so do consign them over to *Satan*.”

Ans. What a strange heap of stuff is here thrown up together; if by any means we may be painted black, and deformed to the eyes of the world? But,

1. Where has Mr. F. shown that believers infants were ever in the New Testament church? It is idle talk to say that we cast them out of the church, when none has shown, and I presume, never can show, that they were in it.

2. Our opponents do own there is no actual being in the Covenant of Grace, but by *election* on God's part, and faith on man's part:^[69] And we deny infants to have any part in the Covenant of Grace, no otherwise than as they have not *consented* to the *order* of the gospel, in an unreserved saving closure with Jesus Christ, whereby persons are *actually* and *visibly* interested in the

Covenant of Grace.

3. We do not *consign* infants over to Satan, any other ways than declaring what the Scripture says of them, *viz.* that they are all under sin, and by nature children of wrath; ignorant of God;^[70] destitute of original righteousness; having their nature wholly corrupted, whereby they are utterly indisposed, disabled, and become opposite unto all that is spiritually good; and wholly inclined to all evil. And for Mr. F. to take such and administer baptism to them, is to have under his hands a visible improper subject of this gospel ordinance.

Further Mr. F. says,

“Out of the covenant there is no salvation.”

We understand he means the covenant (made with *Abraham*) which he so often mentions, of which circumcision was a token: If so, it is false, for godly persons were saved, though they were not in *Abraham's* covenant, as I have shown already; or else what became of righteous *Lot*, and others? What is Mr. F. driving at here, but to set forth a *new edition* of the old story, *viz.* Out of the church there is no salvation. Besides what a limiting of the Holy One of *Israel* is here? according to him, the children of non-members are out of the covenant (without the pales of the visible church) and therefore if they die in their infancy they *cannot* be saved. His *performance* indeed bears the *fair* and *promising* title of a *Charitable Plea for the Speechless*; but is there no charity, for the poor little speechless ones of non-members, dying in their infancy? No, according to Mr. F. for they are out of *Abraham's* covenant, and therefore excluded from salvation. Hard case! Yea, truly hard! That the sin of their *parents* in neglecting to join themselves to the church, should put their infant seed so far off, that the saving benefits of Christ's blood *cannot* reach them. This is the *gentleman* that is pleased to charge us with consigning infants over to the devil. Let all men judge between us, whether our opponents or we are guilty of the greatest *uncharitableness* and *cruelty*, respecting children. They who (according to this assertion) deny the possibility of salvation to the infants of non-members (dying in their infancy) or we who only deny to administer baptism to the infants of church-members, because God hath not commanded it.

“Yea” (says Mr. F.) “they lay dangerous *grounds* to derogate from

Christ himself, when he was an infant; for though he was Head of the Church, yet according to their principles, they must have denied him membership in it, until he was grown up; and what absurdity is greater, than to deny the Master of the House a right to be in it?"

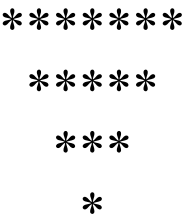
Answ. All this is calculated for the meridian of falsehood. Our opponents write as if they thought their pens sanctified the most palpable *untruths* in the world. What grounds do we lay that have any such tendency, as this heap of *calumny* suggests? Mr. F. says, baptism was not a divine institution, when Christ was born; and did we (according to our principles) ever gainsay in the least that the male infants of *Abraham* had a right to circumcision? Let Mr. F. mention any of these *dangerous grounds*, if he can; or else retract this base and slanderous assertion. Seeing baptism was not instituted when Christ was born, how is it possible that our denying infant-baptism, should affect the case of Christ, before the ordinance of baptism was instituted? There is no color of reason to support this insinuation, not at all.

"They are moreover" (says he) "driven, in defense of their principles, to wrest many precious Scriptures, and put uncouth and unreasonable glosses upon them, to suit their judgment."

This I deny. And it is no ways probable it should be true; when the doctrine of baptism, which we contend for and maintain, is supported by all those places which speak of the ordinance; and that of baptizing infants hath not one single command, example, or instance, to support it, in the whole Scripture. Let all men *judge*, if there is any probability we should be *necessitated* to *wrest* Scriptures in defense of our principles, which are no other than that believers are the proper subjects of baptism. And further, let them *judge* also, whether it is not probable, that our opponents are *forced* to wrest Scripture in defense of infant-baptism, when there are no instances of it in the word of God?

We come now to the *close* of Mr. *Finley's* first part of his *performance*, where he concludes, hoping what is *said* may suffice, as to the SUBJECTS of *baptism*. If through the whole he had brought any *command* or *example* for infant-baptism, much less *writing* would have been *sufficient*; but seeing he has not, he is desired to observe, that were he to say as *much more*, and *double* to *that*, it would be all *insufficient* to warrant the practice of *baptizing infants*, or prove it to be the *institution* of our LORD and exalted *Saviour*

JESUS CHRIST.



THE
MODE of BAPTISM
BY
IMMERSION
VINDICATED.

*Mr. Finley's second general head, but
first assertion on this subject.*

LET us now proceed to wait on Mr. *Finley* in what he hath to say about the *mode* of baptism. His *second* general assertion is,

“That baptism is *rightly* administered by sprinkling or pouring water on the person baptized.”

The first *particular*, which is improved by him in vindication of this assertion, is as follows,

“There is nothing in the word of God contradictory to it; or, in other words, that the Anabaptists arguments against it, do not overthrow it.”

It seems Mr. F. cannot bear to think *our very small community* (as he is pleased to call it) to be in the *right*, respecting the *mode* of baptism. Certainly he might have known by divers instances, that *small* communities have had the *truth* on their side before now, when the *crowds* and multitude, embraced error. To a considerate judicious person (methinks) there appears the greater probability we are in the *right*; when our *small community* should be able to *stem* the strong *current* of general reproaches, scoffings, and whatever other *sluices* men have thought proper to open against us, to make the swelling stream more violent and rapid. Can anyone think why we should differ from the multitude in our *practice*, but because our *consciences* are influenced with the plain declarations of God's will, and Scripture examples, in this case. However, till we see otherwise, we think it better to be of the number of this

small community, and have *truth* at our side, than to dwell in a *large house* with *ill-natured error* in our arms.

And why should Mr. F. be so much displeased with our practice? If it be the *truth* which we hold, and if it is by practicing it, we *unchurch all the Protestant world*, he can do no less (methinks) than acknowledge, there is no matter how soon the *Protestant* world is unchurched, that they may be churching according to *truth* and *gospel-order*. But if we are in an error in this point (as he suggests) it is not possible that we should unchurch the *Protestant* world, unless they unchurch themselves by embracing our principles. Let Mr. F. take it which way he will, the mighty blow he intended to give us, very happily *slips* by, without doing any execution.

*Mr. Finley sums up what we advance in
favor of dipping, under three heads.*

He sums up what (as he says) we advance in favor of *dipping*, under three heads, *viz.*,

1. The etymology of the word baptism.
2. Scripture examples.
3. Scripture allusions.

1. The etymology of the word baptism.

All these particulars afford us good arguments for what we practice, as may appear in proper place.

“Now” (says he) “if we can prove that *baptizo* does anywhere signify to pour or sprinkle, then we raze the very foundation of the *Anabaptists* argument: For what can be plainer? if *baptizo* does at all signify to pour or sprinkle, then it does not only and always signify dipping, and consequently our opponents can get no certain and infallible argument from the *meaning* of the word.”

Answ. It is a very bad weapon to go to war with, which will certainly destroy him that handles it instead of the enemy. Unless Mr. F. could make appear

that *baptizo* always signifies to pour or sprinkle, we shall *raze* the very foundation of his argument (or principle) too; which is, That baptism is *rightly* administered by pouring or sprinkling; for let him once grant (as he does here) that *baptizo* does sometimes signify to dip, he can get no certain and infallible argument from the meaning of the word in favor of his *opinion* and *practice*. So that upon the very first *onset*, we stand upon a *par* with him in this point; and consequently our mode must be right, according to his own way of reasoning; how then could he give himself the liberty to ridicule it in the following *pages*, in the manner he has done? But when we come to the *push*, Mr. F. fails in the *undertaking*; for he has not cited us one instance from *lexicographers*, where the word is rendered by *perfun-do*, *afpergo*, to pour or sprinkle, not at all; but labors to supply his wide defect with his assertion, that *pouring* or *sprinkling* are as *really* modes of washing, as dipping or plunging; then his consequence must be, therefore *baptizo* signifies to pour or sprinkle; which is very weak and false: For had the word carried such a meaning in it, those approved *masters* of the *Greek* tongue, which Mr. F. mentions, would have rendered it so. He can't but know that there is a great difference between the proper signification of a word, and a *forced* consequence. Will Mr. F. pretend to persuade the world, that words have no proper determinate ideas affixed to them? I can't help thinking, the reason why he would have the meaning of this word to be so *uncertain*, is, that he might crowd in some *pretense* for his practice: But his *device* will not help him, because the word is never rendered to pour or sprinkle; as the learned Dr. *Gale* informs us:[\[71\]](#)

“I have carefully observed it (*i.e.* the word *baptize*) a considerable time, as it occurred in reading, and assure you I never found it *once* used to signify to pour or sprinkle, or anything less than dipping; and I may challenge any man to show a single instance of it, except in some *ecclesiastical* writers of the latter *corrupt* times, who retaining the words of the institution, and altering the *thing*, do in this case indeed, but no other, extend the word into a wider sense; but profane authors, who lay under no such *bias*, have made no such alteration. It is evident from them, the primary meaning is simply to *dip*, not only into water, but any matter.”

It is a very improper, and indeed a false way to seek for the sense and

meaning of the word *baptizo*, from the use, or rather abuse of it, in corrupt times. It may be just observed, what an unwarrantable length Dr. *Featley* (who is quoted by Mr. *Leigh* in his *Critica Sacra*) had got to, in his warmth against the Anabaptists; when he affirms (which is also taken up by Mr. F. as one of his authorities) that *baptizo* imports no more than ablution or washing, which may be done without dipping. Which assertion, as it is not true in itself, so neither does it agree with what is acknowledged in the *Critica Sacra* just before, viz.,

“That *baptizo* is derived from *bapto*, *tingo*, to *dip* or *plunge* into the water, and signifieth *primarily* such a kind of washing as is used in *bucks*, where *linen* is *plunged* and *dipped*.”

It was therefore very useless for Mr. F. to repeat this *idle story* over again, that *baptizo* imports no more than *ablution*, or *washing*; when it is confessed that it signifies *primarily* such a kind of washing, as is by *dipping* or *plunging*; especially considering what is further said by Mr. *Leigh* in his *Critica Sacra*, so pertinent and full to our purpose, viz.,

“That the *native* and *proper* signification of it (*i.e.* *baptizo*) is to *dip* into water, or to *plunge* under water, John 3:22, 23; Matt. 3:16; Acts 8:38.”

This further serves to quit us of the task Mr. F. would lay upon us, viz. *to show that the word never signifies any other thing but dipping or plunging*: No, nothing else, *naturally* and *properly*. The observations of the Rev. and learned Mr. *Gill* deserve place here,^[72]

“How we are like to come off with the word *baptizo*; and here our *author* in p. 41. tells us, *ore rotundo*, and with confidence enough in so many words, *that it never does signify plunging; washing with water, by pouring or sprinkling, is the only meaning of it*. The Man has got a good assurance; but yet by his writing, he does not seem to have such a stock of learning; however, what he wants in one, he makes up in the other. It is strange that all our *lexico-graphers*, so many learned critics, and good divines, should be so much mistaken, as to render the word, to *dip* or *plunge*, and allow this to be the *proper signification* of it. I have myself consulted several lexicons, as those of *Suidas*, *Scapula*, *Hadrian*, *Junius*, *Pasor*, as also another

made by *Budæus, Tusanus, Gesner, Junius, Constantine, Hartung, Hopper* and *Xylander*, who all unanimously render the word by *mergo, immergo*, to *plunge* or *dip into*: And though they afterwards add also, *abluo, lavo*, to *wash*, yet it is plain they mean such a washing, as is by dipping; and we are very willing to grant it; for we know that there can be no dipping, without washing: But had they meant a washing by pouring or sprinkling, they would have rendered it by *perfun-do*, or *aspergo*, to *pour upon*, or *sprinkle*; but this they never do. And, to these I might add a large number of learned critics, and good divines, who grant, that the word in its first and primary sense, signifies to *dip* or *plunge* only, and to *wash* only in a secondary, remote, and consequential one; as

[a] *Casaubon, Camerarius, Grotius*

[b] *Calvin*

[c] *Alting*

[d] *Alsted*

[e] *Wendelin*, and others^[73] —

But what need I heap up authors to prove that which no man of any tolerable learning will deny: But what will not ignorance, attended with a considerable share of confidence, carry a man through?”

The Reverend Assembly of Divines, says the worthy Mr. *Rees*,^[74]

“Though they have warily defined Baptism in general, to be *washing with water*, in the catechism, yet they don't scruple to acknowledge that that washing was by dipping in the primitive times. This is evident to anyone who will peruse their annotations.”

And so it is in their own words (on Matt. 3:6 were baptized) they say, “washed, by dipping in *Jordan*.” And if (when they were obliged by solemn vow before God, as Mr. F. signifies, to declare sincerely their judgments) they did explain baptism to be *washing with water*; there is no reason to question but they did under the like obligation, and with the same sincerity declare, that this washing was by dipping in the primitive times, as in the instance before me, which is full to our purpose; for our inquiry is not what

they believed might do in their time, but what they say of the administration of baptism in the primitive times, which they allow was by dipping; certainly the practice of *John* in dipping the multitudes in *Jordan*, is good argument in our favor. It likewise appears, the Assembly of Divines understood the word *baptizo*, signifies dipping; or else how should they say of those who were baptized by *John*, that they were *washed by dipping in Jordan*? Hence it appears their authority does Mr. F's cause no great service.

What Mr. F. quotes from that very worthy Divine Dr. *Owen*, he (after his usual manner) does not tell us from what part of the Reverend Doctor's Works he takes his citations; (a fault all through his performance, which he is desired to amend when he writes again) but by what information I can get, they are taken out of his *posthumous* Works; which brings to my mind a certain passage Mr. *Wall* has to this purpose:^[75]

“I know” (says he) “that many learned men have suffered *much* in their memory, by having all their letters and *posthumous* pieces *printed* after their death; some whereof were such, as being written in their youth, they themselves would have been ashamed of afterwards; and would upon better information and reading, have recanted.”

Very agreeable herewith, are the words of Mr. *Rees*;^[76]

“I am of opinion, that if his friends had studied how to make him (*i.e.* Dr. *Owen*) *look little*, they could not have found a more effectual way, than by publishing these *remarks* upon *dipping*; for either what is advanced in them cannot be made good, or must appear to be a fair concession of all that the *Baptists* can wish for, or want, *viz.* that the original signification of the word *baptizo*, imports to dip. And concluding, that no honest man who understands the *Greek* tongue, can deny the word to signify to wash as well as to *dip*.”

“I never met with a *Baptist*, who understood anything of the matter, that ever denied this. It does signify to wash, but it is by *consequence*; and it is impossible to dip in fair water without washing. It necessarily implies and comprehends that, in the nature of the action, when it is performed in water; but it never signifies to

wash *simply*, without having regard to *dipping*: Nay it signifies to dip into any matter *absolutely*, without regarding water, or any *other liquid*.^[77] And the Reverend Dr. *Owen* has not offered to assert, that the word in its native signification imports to *sprinkle* or *pour*. Had he found any good authors, who render *baptizo* by *aspergo*, *affundo*, or *perfundo*, this would have been some what to the purpose. Coming short of this, is doing of nothing; for this is what the *Paedobaptists* must prove, to justify their own practice, or else what they call Baptism, is not performed according to the genuine signification of the word *baptizo*, themselves being judges.”

Mr. F. proceeds to observe the use of the word in the New Testament, and cites Mark 7:4, *And when they come from the market, except they wash, they eat not.*

“In the Greek *can me baptisontai*, except *they be baptized*. — It is here plain that baptism in verse 4 is designed to express the same as *nipsontai* in verse 3; which last none denies to signify *washing*.”

In answer to which, take what *Beza* observes upon this text;

“*baptizesthai*, in this place, is more than *cherniptein*; for the former seems to respect the whole body, the latter only the hands. Nor does *baptizein* signify to *wash*, but only by *consequence*; for it properly denotes to *immerse* for the sake of *dipping*.”

Hence it appears, Mr. F's conclusion is very false and unjust, which he infers from this text, *viz.* that to baptize a part of the body, is true Scripture Baptism, according to the meaning of the word baptize: For the text does not say that the *Jews* were baptized when their hands were washed; or the *washing of hands* is not here called *baptizing* them: But when their whole body was washed (as *Beza* observes) agreeable to the signification of the word (*baptisontai*) here used, which as Mr. *Leigh* testifies, “implies the *washing of their whole body*.”

It is not improper to add what Mr. *Gill* says on these words,^[78] *And when they come from the market, except they wash, they eat not,*

“which may be understood either

1. Of the things they bought in the market, which they did not eat,

until they were washed. Thus the *Syriac* version reads the words; and what they buy in the market, unless it be washed, they eat not. The same way reads all the oriental versions, the *Arabic*, *Ethopic*, and *Persic*. Now this must be understood of those things that may be, and are proper to be washed, as herbs, &c. And nobody will question but that the manner of the washing these, was by putting them into water. But

2. If the words design the washing of persons, they must be understood either of the washing of their whole bodies, or else of some part only, as their hands or feet: It seems most likely, that the washing of the whole body is intended, as *Grotius*, *Vatablus*, *Drusius*, and others think, because washing of hands is mentioned in the preceding verse. Besides, to understand it thus, better expresses the outward, affected sanctity of the more superstitious part of the people. All the *Jews* washed their hands and feet before eating: But those who pretended to a greater degree of holiness, washed their whole bodies, especially when they came from a market. And of this total ablution of the body, is Luke 11:38 to be understood. And here I can't forbear mentioning a passage of the great *Scaliger*, to this purpose. The more superstitious part of the *Jews* (says he) not only washed their feet, but their whole body. Hence they were called *Hemerobaptists*, who every day washed their bodies, before they sat down to food; wherefore the Pharisee which had invited Jesus to dine with him, wondered that he sat down to meat before he had washed his whole body, Luke 11. But those that were more free from superstition, were contented with washing of their feet, instead of that universal *immersion*. Witness the *Lord* himself, who being entertained at dinner by another Pharisee, objected to him, when he was sat down to meat, that he had given him no water for his feet." Luke 7.

In a word, we further learn from the testimonies of these great men, how false and inconclusive Mr. F's reasoning be,

“That if the *Jews* were baptized when only their hands were washed, then to baptize a part of the body is true Scripture baptism,”

Seeing there are different words made use of in Scripture, whereby the

washing of hands, and the immersion or ablution of the whole body are expressed: And also, that washing the whole body in water, by dipping or overwhelming (as we do) is true Scripture baptism, according to the meaning of the word (baptize) and nothing else.

And quite as inconclusive is that which Mr. F. offers from the instance of Christ washing his disciples feet, John 13. To infer from thence, that it is not necessary to apply the mystical water of baptism save only to a part of the body, when the word *baptize* is not mentioned there, and when the cases have no relation to each other, is manifestly weak and absurd.

If our opponents would make this instance serve their turn, they should have some total washing of the whole body to go before baptism, that they may be found to have some color for their practice, answerable to the text; *He* that is washed, *needeth not save only* to wash his feet.

I believe none will think this passage to be of any use for information, respecting the mode of baptizing; unless they be such who are pertinaciously resolved to continue in their received practice of sprinkling (right or wrong) and are willing to catch at anything (though ever so remote and insufficient) to help themselves with, a little longer. But I need not spend time about such trivial and impertinent reasoning — When the Pædo-baptists themselves confess, that the natural and proper signification of the word is to *dip* or *plunge*, therefore pouring a little water on the face, is not baptizing the person: Indeed to scatter a few drops of water upon the *child*, whether it be upon his *face*, his *back*, hands or feet (for our poor opponents have no rule to direct them in the case) cannot properly be called *washing* the child or person, at all. But Mr. F. tells us, he has yet a more full argument from Mark 7:4,

“And many other things there be, which they have received to hold, as the washing (in the Greek *baptismous*, that is the baptisms) of pots and cups, brazen vessels and tables. It is plain,

1st, that baptism is here translated washing. And,

2dly, That these washings or baptisms, cannot be understood of dipping under water only; for every one knows, that tables are not washed by dipping them under water; but by applying water to them, and pouring it on them.”

Answ. What may be the present custom of washing tables (or beds) is nothing to the purpose in hand; Mr. F. ought to have shown how the *Jews* washed them, before his argument will be of any force in this controversy.

But with Mr. Rees^[79] I answer,

“When *baptismos* is applied to their washing of *cups, pots, vessels* and *tables*, it is very easily accounted for. They superstitiously abused a ceremony of God's own appointment, Lev. 11:32. for the Lord had commanded, *that whether it be a vessel of wood, or raiment, or skin, or sack*, whatsoever vessel it be, it must be PUT INTO *water*. But how these things could be *put into water*, without *dipping* of them, can't well be imagined. And if legal pollutions required the washing of *garments, skins, and sacks*, and *utensils* of all sorts, except earthen vessels, which were to be broken, then I say, it is no wonder that these fanciful people the *Jews*, abused the first institution of this ceremony, by ridiculously washing almost everything, and their *beds* among other *implements*.”

Hence the conclusion, which justles Mr. *Finley's* out of its place, is, that *dipping* or *plunging*, is truly and properly baptism, according to the import of the word, and its use in this place.

As to what is advanced from Heb. 9:10. *That the apostle refers to all the ceremonial purifications and cleansings* without limitation, it is too large to be true; for at the 19th verse where he speaks of the purification by blood, he uses another word (*errbantise*) which signifies, and is accordingly rendered (sprinkled) Mr. F. is pleased to say,

“The apostle in verse 19 of this chapter, calls some of these *baptisms* sprinklings.”

To which the words of the *famous* and *pious* Mr. *Keach*, are not improper for a reply,

“Whether that word in Heb. 9:10 is the same (which is used) in Heb. 9:19, is it there *baptizo* or *rantizo*? speak, and confess your ignorance, or else acknowledge your sin in going about to deceive the people, by making them believe that sprinkling is in *Greek* baptism, or baptizing: For though washing in Heb. 9:10 is baptism,

or baptizing, yet in Heb. 9:19 *sprinkling* both the book and people, you must needs know is in the *Greek*, *rantizing*.”^[80]

To this I shall subjoin what the Rev. Mr. Gill observes^[81] —

“And says our author, *It is evident from the word of God, that those washings generally stood in pouring or sprinkling of water*; but that's a *mistake* of his, for they neither stood in them generally, nor particularly; for those ceremonial ablutions were always performed by *bathing*, or *dipping* in water, and are called, *diaphoroi*, *divers*, or *different*, not because they were performed different ways, as some by *sprinkling*, others by *pouring*, and others by *plunging*; but because of the different persons and things the subjects thereof; as the *Priests*, *Levites*, *Israelites*, *vessels*, *garments*, &c. And here it may not be amiss to observe what *Maimonides*, who was one of the most learned of the *Jewish* writers, says concerning this matter. *Wherever* (says he) *the washing* of the flesh or garment is mentioned in the Law, it means nothing else than the washing of the whole body; for if a man washes himself all over, excepting the very *tip* of his little finger, he is still in his uncleanness. Nay, he says, it is necessary that every hair of his head should be washed; and therefore the apostle might well call these washings *baptisms*.”

Hence it appears, that Mr. F's opponent, whoever he was, whom he labors to expose, may justly resume his argument, and say, that those ceremonial ablutions, which the apostle calls baptisms, were always performed by bathing or dipping in water, and therefore to baptize, *only* signifies to *dip*; seeing at the 19th verse of the 9th chapter of the *Hebrews*, another word is used, which signifies to sprinkle.

Says our author,

“I next advance three parallel texts, in each of which the word *baptize*, signifies not to *dip*, but to *sprinkle*, viz. Matt. 3:11; Mark 1:8; Luke 3:16. *He shall baptize you with the Holy Ghost and with fire*.”

He suggests, that to translate the words thus, He shall dip you with (or in) the Holy Ghost, — *would be shocking, and grates our ears at first hearing* — But by the way, I think it is a very smooth and easy version, to say, *I dip you*

in water, as he confesses the particle [*en*] may be rendered; so that the places wherein the word *baptizo*, is used in a proper and literal sense, constantly make for us — But in these texts (and some others) it is manifestly used in a figurative sense or meaning; and therefore to infer from the metaphorical use of the word, a *meaning* different from its allowed natural and proper signification, is unreasonable and very unfair, as well as a false way of arguing: And yet Mr. F. does so from these texts, with as much confidence, as if the word was used in them in its literal or proper sense: when he pretends to answer the question, What is it to be baptized with the Holy Ghost, and how performed? He says the Scriptures EVERY WHERE express this by *pouring* forth his influences on persons. Mr. F. should try whether the version would not be every way as *shocking* and *grating* to his ears, as that which he rejects, *viz.* to say, *He shall pour you with (or in) the Holy Ghost?* According to his wild and loose way of reasoning, the word (*baptizing*) may as well signify *sending*, or *giving*, because we read of sending the Spirit, Gal. 4:6 and giving the Spirit, 1 John 4:13 and so instead of coming at the true literal signification of the word, we shall be led into the greatest confusion imaginable.

The reader is desired to observe, that what is intended by being baptized with the Holy Ghost, &c. is that extraordinary donation of the Spirit, on the Day of *Pentecost*, as is manifest from Acts 1:5, *Ye shall be baptized with the Holy Ghost, not many days hence*; which was fulfilled on the Day of *Pentecost*. Acts 2:2 — *When suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house, where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost.* Now if there is any argument at all can be formed from the metaphorical use of the word in these passages of Holy Scripture, it is plainly in our favor; for as a person is surrounded, overwhelmed, and covered in the water of baptism, so the disciples were surrounded, overwhelmed, and covered with the Holy Ghost on the Day of *Pentecost*; *when the Spirit like a mighty rushing wind, filled all the house, where they were sitting, and in the appearance of cloven tongues sat upon each of them, and they were all filled with the Holy Ghost.* Hence to say he shall baptize you in the Holy Ghost, does not seem so very strange and disagreeable, for they were as if they had been dipped or plunged all over therein. I say if these texts are of any use in the present controversy, they

serve to exemplify what we maintain, that the word signifies properly *to dip*, &c. and accounting for the phrase, as above, you see it carries in it a beautiful allusion to the administration of baptism, by immersion only, and no other way. Further, I don't find the common influences and operation of the Spirit upon the souls of men, to be anywhere in Scripture called, *Baptizing with the Holy Ghost*; and if anyone will enlighten me of any error in my present way of thinking, I shall be obliged to him. In the meantime I maintain against the *enthusiastic* notions of those persons, who under pretense of holding the baptism of the Spirit, do utterly reject this sacred gospel ordinance of water baptism, That none in our day can be said to be baptized with the Holy Ghost; since extraordinary gifts, were peculiar to extraordinary times only. If the work of the Holy Ghost in conversion (or in the after progressive work of sanctification) was the thing intended by the baptism of the Holy Ghost, the apostles and disciples would have been baptized with the Holy Ghost long before the Day of Pentecost, which they were not.

This also serves to enervate Mr. F's arguments from these texts in favor of his practice; for the word *baptizo*, is manifestly used in them *metaphorically*; and the reason why this metaphorical phrase is used, is not with reference to the common influences of the Spirit, expressed by pouring or sprinkling; but with reference to the then well-known mode and practice of baptizing in water, as being expressive of that extraordinary donation of the Holy Spirit: And considering the account which the Scripture gives us of the manner how the disciples were baptized with the Holy Ghost, it does not *obscurely* point out to us, the ancient *mode* of baptizing.

Upon the whole, Mr. F. is so far from proving from these texts, that *baptizo* signifies to sprinkle, that the Scripture account makes utterly against his assertion. And when we review all the evidences he pretends to bring for his opinion, he manifestly fails to cite one single instance, either from *lexicographers*, *divines*, or *Scripture*, where *baptizo* is rendered or signifies to *pour* or *sprinkle*; so that for ought he has said, the *Baptists* may rest as confident as before, that *baptizo*, *naturally* and *properly* signifies to *dip* or *plunge*; and consequently, that none can be said to be baptized, according to the meaning of the word, and the use of it in Scripture, but these who are *dipped*.

2. Scripture examples.

Mr. F. proceeds next to the Scripture examples which we bring for immersion, and labors all *he can* to render those evident places doubtful, and becloud the light which they give us in the affair, that if possible *room* may be made for his *opinion* and *practice*. The texts are,

Mark 1:5, And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Matt. 3:5, 6; Mark 1:9, And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Matt. 3:16, And Jesus when he was baptized, went up straightway out of the water.

John 3:23, And John also was baptizing in Aenon, near to Salim, because there was much water there; and they came, and were baptized.

Acts 8:38, 39, And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.

Remembering what the *Paedo-baptists* grant us, that *baptizo* *naturally* and *properly* signifies to *dip* or *plunge*, these texts are so full and *clear* in our favor, that baptism is rightly administered by immersion, as to need no explanation; and indeed it would be but to light a *candle* to see the *sun* by, to do it. My present business therefore, shall be to refute what Mr. F. has thought proper to object against us, and vindicate the truth held forth in these places of Scripture. Says our author,

“If *John* had preached in *Jerusalem*, and afterwards gone out to a river or pool to baptize his new converts, there would have been some color of probability that he plunged them.”

Answ. When I read this passage, I can't forbear thinking of what the chief Priests, Scribes, and Elders said once, when Christ was on the cross, *If he be the King of Israel, let him now come down from the cross, and we will believe*

him. Yes, to be sure! they promise fair, if Christ would do as they would have it. Just as if there was not sufficient evidence of his being the Son of God, and King of *Israel*, without all this! But who can number the *objections* which *unbelief* will invent! Though it is not my design to set Mr. F. upon a level with those *obdurate* creatures in other points, yet his objection here is a *coin* of the same *mint* with theirs; only one side it happens not to have the promise to believe, in such fair *capitals* as theirs had, if the thing required was granted. But (pray) is there no color of probability that *John* dipped or plunged his new converts without this? when he baptized them in the river of *Jordan*; when he administered the ordinance in *Aenon*, because there was much water there; when Christ himself was baptized in *Jordan*, and afterwards *came up out* of the water. Again, is there no color of probability that he plunged them, when the people went out to him from *Jerusalem*, &c. not only to hear him preach, but also with a design to be baptized by him? as is clear in the case of the Pharisees and Sadducees, who came forth to be baptized; whom he rejected, because they were not qualified persons, Matt. 3:7; Luke 3:7, chap. 7:29, 30. Put all this together, and it will not only amount to give a color of probability that the people were immersed by *John*, but to a very sufficient and satisfying evidence they were so.

“We don't read” (says he) “that *John* baptized at *Jordan*, because it contained much water; but because it contained *real* water, and was convenient for that present time.”

Ans. What poor shifts is our author put to in his opposing the Scriptural mode of baptism. Will Mr. F. tell us what rivers or brooks of water those are, wherein the water is not *real* water? or was real water to be found in the river of *Jordan* only? I desire him to produce the place where he reads that *John* baptized in *Jordan*, because it contained *real* water.

We have reviewed our argument, and find it stands very well, and as yet unmovable, being confirmed by the proper signification of the word, *baptizo*, the places where baptism was administered, even in a river, and where there was much water; and other circumstances of its administration: All which do harmoniously concur to establish the point that baptizing is dipping; consequently *John* dipped the people in *Jordan*.

Mr. F. endeavors to assign sufficient reason for *John's* baptizing in *Aenon*, without supposing him to do so for the sake of plunging:

“In order here to” (says he) “observe that the original is *hudata polla*, that is, *many waters*, a place of rivulets and springs; there might be several small streams, yet none of them deep enough to plunge one in; nor can the contrary be made appear.”

Answ. With *more* justness I may say, there might be several large streams, and all of them deep enough to plunge people in; nor can the contrary be made appear. Our opponents run one after another in their bare assertions, that these many waters were little or small streams, or many springs — But why don't they give us some instances where the original words must be so understood? or some substantial reasons to confirm what they say, from this place. But that this is an idle evasion of theirs, will appear from the use of the same words, by the same divine penman, in other parts of his writings.

Rev. 1:15 — *And his voice as the sound hudatoon polloon of many waters:* Small streams or rivulets, have either no sound at all, or at the most but very little, insufficient to answer the design of the apostle, in his using these words; which was to set forth the *voice* of Christ to be a mighty loud voice, terrible to his enemies, or powerful to raise men from the death of sin; *high and great, heard afar off, and very terrible and dreadful*; as the Rev. Mr. *Durham* notes; which could not be represented but by the sound of much, or great waters. The reader may further consult *Rev. 14:2*, chap. *17:1*, chap. *19:6* where the same phrase is used in the original; in all which places, it can't be understood to mean or allude to little streams, or rivulets; and therefore we have no need to question but the words in the place under consideration, do also signify *much water*, as our *English* version reads it, sufficient for the administration of baptism by immersion, notwithstanding the trifling and insignificant objections of our opponents to the contrary.

Again, it is worthy our observing, that the Holy Ghost gives us the reason why *John* baptized in *Aenon*, viz. *because there was much water there*: Now it is plain that the mode of baptizing by immersion, is the only mode which requires much water in the administration of this ordinance; all other *pretended* modes by pouring or sprinkling require but very little, a bason full carried into a meeting house, or elsewhere, would go a great ways: If it be supposed that relation is herein had to something else, and not to such a mode of baptism, which requires much water in the administration of it, the reason here given by the Holy Ghost, would not at all be expressive, or illustrative,

why *John* baptized where there was much water, any more than elsewhere; and to use Mr. F's Words,

“Can we once think that the Holy Ghost should thus falter in expressing himself? far be it from us: As for me, I shall an hundred times sooner choose to impute absurdity and nonsense to our opponents reasoning, than to the holy Scriptures, since I must impute such things to one of them.”

Indeed to say as our opponents do,

“That *John* had need to be where there was plenty of water, that the people and their horses, and camels, might drink.”

That this should be imagined to be the reason why he baptized where there was much water, is such a wild extravagant fancy, that deserves not a serious answer, when there is no intimation of any such thing in the text, or context. But anything to color their argument, and blind the reader with. I can't but observe Mr. F's inadvertency in writing (to say no worse of it) when he represents the matter as if the great multitudes from *Jerusalem*, and all *Judea*, and from the region round about *Jordan*, were baptized of *John* in *Aenon*; when the Scripture is plain that the multitudes were baptized in *Jordan*, Mark 1:5. Our author might have observed, that when *John* was baptizing in *Aenon*, the crowds then attended the ministry of Christ, John 3:26, for *John* was on the declining hand, John 3:30. But this observation, it seems, would not so well suit with Mr. F's design and way of accounting for *John's* administering the ordinance where there was much water, viz. that the multitudes, with their horses and camels, might have water to drink.

Another device Mr. F. has found out, why *John* baptized where water was plenty, is,

“That he might cut off all occasion of offence from the ceremonious *Jews*, who would be apt to stumble at his using what they would count polluted water; especially seeing that they had a law made concerning a solemn purification, which required fresh running water, Num. 19:17, 18.” —

Ans. If there is anything to the purpose in all this, Mr. F. just helps on our argument; for according to that Law of Purification, the unclean person was

not cleansed till the Seventh Day, when he was to *wash his clothes, and bathe himself in water; and he should be clean at even*, ver. 19. Now if it was so that *John* intended to cut off all occasion of offence from the ceremonious *Jews*, he must not only use *running water*, but also dip the persons in it, answerable to the unclean person's bathing himself in water, for his complete purification, or cleansing; otherwise the ceremonious *Jews* might still have occasion of offence, because they well knew, even from the instance Mr. F. cites, that the unclean person was not purified by the water sprinkled on him, but by *washing his clothes, and bathing himself in water*.

“Besides” (says he) “it appears not, that the wilderness of *Judea* afforded water sufficient for the aforesaid purposes.”

Ans. It is even astonishing how *weak* and *impertinent* our opponent does object! Had the wilderness of *Judea*, or the land of *Canaan*, elsewhere been as dry as the *sandy deserts* of *Arabia*, it would not affect our argument from this instance, when according to the Scriptures we affirm that there was water enough in those *places* where *John* administered the ordinance to dip persons all over, viz. *In the river Jordan, and in Aenon*; which is sufficient to our purpose. And as to the objection of the *scarcity* of water in the land of *Canaan*, it is fully answered in Deut. 8:7. *For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills*.

As to any further objections, which Mr. F. is pleased to advance against immersion, the Scriptural mode of baptism; it is observable, that the *Jews* (who were always accustomed to their legal purifications, which required washing of their clothes, and bathing their flesh in water) can't be supposed to be so scant of raiment for such uses, or so much at a loss how to preserve the rules of modesty and decency, in their submission to baptism by immersion, as our author suggests; and I believe the reason why our opponents advance such simple objections against the *ancient mode of baptizing*, is for want of better argument; seeing they can't overthrow what they oppose, they labor to make it look odious and ridiculous to the world, and then conclude, *there is not one good argument to prove that John baptized by dipping, but many against it*. I confess our opponents do indeed bring many arguments against it, but they are so far from being *good*, that they deserve no such title, being in themselves but mere *quibbles*, and trifling

evasions, that I admire men of *sense* and *learning* would be guilty of using them.

Let us briefly consider what Mr. F. says concerning these texts, Matt. 3:16; Acts 8:38, 39. Here he says,

“The whole force of their argument depends on the small prepositions *into* and *out of*, which they suppose prove them to have been dipped.”

Answ. Who those are that suppose thus, I can't say: Did he ever read any Baptist author, that argues after the manner he talks? We argue from these circumstances, that Christ, our glorious *pattern*, as well as our gracious Redeemer, and also the *eunuch*, were in the water, when they were baptized; and from the signification of the word, &c. that they were *dipped*. I shall just take notice of what Mr. F. says about these prepositions, *apo*, *ek*, and *eis*. And in respect of *apo*, he finds fault with the *learned translators* of the *Bible*, for rendering *apo tou hudatos*, Matt. 3:16, *out of the water*; and tells us,

“This I am *bold* to say, ought to have been rendered *from the water*, and can appeal to all who understand the language, that *apo* strictly and properly signifies *from*, and not *out of*.”

Answ. But what is gained by this low criticism truly nothing at all; for Christ was not baptized on the banks of the river, but in *Jordan*, Mark 1:9, then every one knows he must come up *out of* the waters of *Jordan*. Consequently upon due examination, our *English* translation is not corrupt in this, as Mr. F. suggests, but very well expresses the *meaning* of the preposition *apo* in this place; and how Mr. F. can understand it otherwise, I can't readily imagine. When he speaks of appealing to the learned upon this occasion, I suppose he means those that are biased to his way of thinking; for our learned translators, no doubt, thought that *apo* in the controverted place, properly signifies *out of*, and have rendered it accordingly.

Mr. F's memory certainly very much fails him, or else he has not read the *New Testament*; when he says,

“Nor do I at present *remember* one place in all the *Bible*, besides this, where it is translated *out of*; but commonly *of*, or *from*.”

Let him consult Luke 4:35, *apo autou*, *out of him*. Verse 41, *apo polloon*, *out*

of many. Luke 8:29, *apo tou anthropou*, out of the man. So verse 33. Acts 17:2, *apo toon graphoon*, out of the Scriptures. These instances may suffice to help his memory, while he looks for more. Here I would ask Mr. F. whether *apo* in these places, does not *strictly* and *properly* signify *out of*.

He acknowledges that the prepositions *eis*, and *ek*, do often signify *into* and *out of*, there is therefore no necessity I should bring instances to show they do so. But then we must show they signify so in the controverted place, Acts 8:38, 39. If we take it for granted that they do signify *into* and *out of*, as our translators have rendered them in the disputed place, Mr. F. can never show to the contrary but we are right; and it was his business, if he had done anything to purpose, to show that we mistook the signification of these prepositions in the said place, or that they are wrongly translated; doing less than this, was doing of nothing but making a noise and bluster in vain. However, we have an argument with a *tolerable good face* to it, that *eis* and *ek*, in Acts 8:38, 39 do signify *into* and *out of*, because Mr. F. asserts in the page before me,^[82] that *Philip came up out of the water, as well as the eunuch*. Then they certainly were both in it. It is very natural then, to understand that *eis to hudoor* signifies *into the water*, or else how could Mr. F. assert, they both came up *out of* the water, if they were never in it? Thus Mr. F. at *unawares* confirms all that we plead for, viz. that *eis* and *ek* in this place, do signify *into*, and *out of*.

Having cleared our way so far, it is proper to observe, that this passage concerning *Philip's* baptizing the eunuch, sets the matter in such a clear light, that no objection of any weight, can possibly be made against what we do profess: Here the Holy Ghost very particularly observes unto us, That they came *unto* a certain water; that they both *went down into the water*; and, that the matter might be yet clearer, it is added, *both Philip and the eunuch*; that he baptized (*i.e.* dipped) him; that they both came up *out of the water*: Nothing can be plainer, unless one was to have seen the ordinance administered, with his own eyes.

Hence *Calvin* on the place says,^[83]

“Here we see what was the rite of baptizing with the ancients; for they plunged the whole body into water.”

And pray for what reason did the Holy Ghost pen the account so particular,

but for our learning and imitation? And,

Why should our mother's children be angry with us, for pleading that baptism ought now to be administered according to the apostolical and primitive practice, so as to *load* us with reproaches, contempt, and disdain; seeing in this particular, we only act according to the *shining* example of JESUS CHRIST, and his blessed followers.

Mr. F. goes on in his impertinent way, and talks as if we thought a person could not go *into*, or come up *out of* the water, without being plunged under it, or have been at the bottom: We know he may go into the water an hundred times, without being plunged under it — But how vastly different is that from the case in hand! when the administrator, and person to be baptized, do both go down into the water, the one to baptize, the other to be baptized (as in the case of *Philip* and the *eunuch*) Here we say, the one goes down into the water, in order to be baptized, and comes up a baptized person. And for ought that yet appears, we have no reason to be ashamed of our argument, as Mr. F. suggests.

Says our antagonist,

“They that go down to the sea in ships, Psalm 107:23 are not supposed to go under the water.”

Aren't they? Let him ask seafaring men then, if they don't go under the water, when the stormy wind arises, which lifts up the waves of the sea that they are mounted up to heaven, and they go down again to the depths; their soul is melted because of trouble; and I believe they'll inform him, there is nothing more common than for the vexed surges to break over them at such times. How impertinent therefore is this instance to what Mr. F. is upon?

“If *out of the water*” (says he) “signify the same as from under it, we can then prove, that *Philip* was plunged as well as the *eunuch*.”

In answer to this, and what Mr. F. cites out of Dr. *Ridgely*, Mr. *Rees* his reply is sufficient:

“Nor is there any one that supposed *Philip* and the eunuch were *all over*, and properly with their *whole bodies* at the *bottom* of that water; but that they first stood in it, and that *Philip* put the *whole body* of the *eunuch* entirely under the surface of the water, so that he

might be said to be all over covered there-with: And afterwards they both *went*, or *walked out of the water*. But the learned Dr. has hit upon as odd a notion of *coming out of the water*, as I think was ever heard of; when he says, (p. 418) Where persons are said to come up out of the water, it denotes an action performed with design, and the perfect exercise of the understanding, in him that does it; which seems not agreeable to one who is at the bottom of the water, and can't well come up from thence, unless by the help of him that baptized him. Now for this very reason which the *Doctor* offers himself, it is probable, that it is the first time that this motion was ever called *coming out of the water*; the Scripture never calls it so, that I know of: For in strict propriety of speech, and good sense, this part which we are speaking of (*emerging*) should be called *rising*, or being *raised out of the water*. Accordingly St. *Ambrose* calls it, *resurgimur, resuscitatur*, i.e. We are *risen*, or *raised* again. But then it is easy to conceive, that when a person has been thus *raised*, and *placed* upon his legs after his baptism, he may make use of his understanding, in *going*, or *walking up out of the water*. Dr. *Hammond* was so well satisfied in this, that when speaking of the baptism of our LORD, he says, *He went out of the water before John*. And it is very natural to conceive thus, of this affair: For the *administrator* is commonly the *first* who goes *into*, and the *last* who comes *out of the water*, in performing the ordinance of baptism. I observe further, that the worthy Dr. *Ridgely* repeats the term, *bottom of the water*, in this dispute. There is no great need for this phrase; for we never desire to put persons to the *bottom* of the *font*, but only under the *surface of the water*, so as that their bodies may be *once* covered *all over*, and then they are immediately *raised up*, and this is sufficient to answer the end of the ordinance.”^[84]

Mr. F. offers some further objections against immersion; but they are very inconsiderable, as,

“That we never read of any going *into*, or out of the water, save only when they were in the woods, or on the road; then whoever would be baptized, must go where the water was; and not having *vessels* to take it up withal, it was therefore convenient to go a little way *into*

the water, that the Baptizer might more readily take it up with his hand."

To this, and what follows it, much of the same nature, I answer, I presume to say, he does not read anywhere, that water was brought to any house, to *pour* or *sprinkle* upon persons; but we read of people's going *out of Jerusalem*, and elsewhere, to *John* to be baptized: To suppose that the eunuch had no *vessels* with him in the chariot, is very improbable — or that it was usual for the *Baptizers* then, to go a little way into the water, for the greater conveniency to take it up with their hands (I suppose he means to sprinkle on the people) is such a simple way of accounting for things, as can be. What *impediments* or *diseases* does, Mr. *Finley* fancy those Baptizers labored under, that they could not well reach to take water up, unless they went some distance into it? We see what sorry shifts men are put to, for to find some conjectures, whereby they would endeavor to *turn aside* the plain truth of things: To what he says further, I would just ask him, Does he not read of great multitudes going from their dwelling places away to *John*, and were baptized by him in the river of *Jordan*? And when *John* was baptizing in *Aenon*, because there was much water there, does not he read of others coming to him, and were baptized of him there? And where does Mr. F. think they came from, but *out of* their houses and cities? So that there appears not only a probability, but a very great certainty, that baptism was anciently administered by immersion.

Another objection is,

"That the apostles preached wherever they came; wherever they preached, some were converted. — Now they were not always nigh to rivers or ponds, nor had they fonts erected for this end; they must then either not baptize at all, or else must do it some other way, than by *plunging*; that is, by *pouring* or *sprinkling*."

Ans. Does Mr. F. read that the *apostles* could not baptize their new converts for want of being *nigh* to a *river* or *pond*, that they were obliged to let them go unbaptized, or else sprinkle them; or is this a conjecture of his own, to countenance his practice? A conjecture of his own no doubt, which is of no weight, unless it had been supported by some better authority than his bare *say-so*; or he had made appear that the apostles were obliged to sprinkle some of their new converts, for want of water sufficient for immersion; but this he has not: Neither is it in the least probable that they dipped some, and

sprinkled others; because wherever we read of their administering this ordinance, it is still expressed by the word *baptize*. Now if they had used *different modes* of administration (as every one knows that *dipping* and *sprinkling* are very different) there is all the reason in the world to believe they would have been expressed by *different* words; but seeing the same word is everywhere used on this occasion, it plainly bespeaks their practice was *uniform*, *i.e.* that they baptized all by immersion. And those places where the baptizing of persons is but just mentioned, are to be compared with other places of Holy Scripture, which give a full and clear account of the manner and circumstances of its administration. Upon the whole, I can't but conclude, that immersion is the Scriptural, and therefore the only mode of baptizing; and that what Mr. F. offers upon this head, in favor of his practice, is weak and inconclusive.

3. Scripture allusions.

We come to the third *topic*, or head of discourse which Mr. F. calls Scripture allusions,

Rom. 6:3, 4, 5, Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection; compare Col. 2:12.

From these words we urge, that the end and design of baptism is to represent the death, burial, and resurrection, of Jesus Christ; and our dying unto sin, and rising to walk in newness of life; the outward sign, or element, is water, the only and proper mode, is immersion, *buried in baptism*.

I shall cite the judgment of some Pædo-baptists, out of many, which favor us in this point; and certainly it is reasonable to think there must be very great clearness in the case, when those who practiced pouring or sprinkling, should notwithstanding grant us so much as they do, in their comments upon these words.

The Assembly of Divines on the place; *buried with him in baptism*:

“In this *phrase* the apostle seems to allude to the *ancient manner* of baptism, which was to *dip* the parties baptized, and as it were to *bury them* under the water for a while, and then to draw them out of it, and lift them up, to represent the *burial* of our old man, and our resurrection to newness of life.”

The continuers of *Pool's* annotations, say,

“He” (the apostle) “seems here to allude to the *manner* of baptizing in those warm *eastern* countries, which was to *dip* or *plunge* the party baptized, and as it were to *bury him* for a while *under water*.”

Dr. *Towerson* (cited by Mr. *Stennet*) treating of the Sacrament of Baptism, having spoken of water in baptism, as a *sign in respect of that cleansing quality which is natural to it*, adds these words:^[85]

“One other particular there is, wherein I have said the water of baptism to have been intended as a sign, and that is in respect of that *manner* of application which was sometimes used, I mean the *dipping* or *plunging* the party baptized, in it, a signification which St. *Paul* will not suffer those to forget, who have been acquainted with his *epistles*: For with reference to that *manner* of baptizing, we find him affirming, that we are *buried with Christ by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life, &c.* Rom. 6:4. — To the same purpose, or rather yet more clearly, doth that apostle discourse, where he tells us that as we are *buried with Christ in baptism, so we do therein rise also with him, through the faith of the operation of God, who hath raised him from the dead*, Col. 2:12. For what is this but to say, that as the *design* of baptism was to oblige men to conform so far to Christ's death and resurrection, as to die unto sin, and to live again unto righteousness: So was it performed by the ceremony of immersion, that the person immersed, might by that very ceremony, which was no obscure image of a *sepulture*, be minded of the precedent death, as in like manner by his coming again out of the water, of his rising from that death to life, after the example of the institutor thereof?”

A little lower, he inquires whether the water of baptism *ought to be applied by immersion, or by that, or an aspersion or effusion?*

“Which” (says he) “is a more material question, than it is commonly deemed by us, who have been *accustomed* to baptize by a bare effusion, or sprinkling of water upon the party. For in things which depend for their force, upon the mere will and pleasure of *him* who instituted them, there ought, no doubt, great regard to be had to the commands of him who did so, as without which there is no reason to *presume* we shall receive the benefit of that ceremony to which he hath been pleased to annex it. Now, what the command of Christ was in this particular, (Matt. 28:19) cannot be doubted of by those who shall consider, *first* the words of Christ concerning it, and the practice of those times, whether in the baptism of *John*, or of *our Saviour*: For the words of Christ are, that they should *baptize* or *dip* those whom they made disciples to him (for so no doubt the word *baptizein* properly signifies) and which is more, and not without its weight, that they should baptize them into the name of the Father, and of the Son, and of the Holy Ghost; thereby intimating such a *washing* as should receive the party baptized, within the very body of that water, which they were to baptize him with. Though if there could be any doubt concerning the signification of the words in themselves, yet would that doubt be removed, by considering the practice of those times, whether in the baptism of *John*, or of our Saviour. For such as was the practice of those times in *baptizing*, such in reason are we to think our Saviour's command to have been concerning it, especially when the words themselves incline that way; there being not otherwise any means, either for those or future times, to discover his intention concerning it. Now what the practice of those times was as to this particular, will need no other proof than their resorting to rivers, and such like *receptacles* of waters, for the performance of that ceremony, as that too, because there was *much water* there. For so the Scripture doth not only affirm concerning the baptism of *John*;^[86] but both intimates concerning that which our Saviour administered in *Judea*^[87] (because making *John's* baptism and *his* to be so far forth of the same sort) and expressly affirms concerning the baptism of the eunuch;^[88] which is the only Christian

baptism the Scripture is anything particular in the description of: The words of St. *Luke* being, that both *Philip* and the *eunuch* went down into a certain water, which they met with in their journey, in order to the baptizing of the latter. For what need would there have been, either of the *Baptists* resorting to great confluxes of water, or of *Philip* and the *eunuch's* going down into this, were it not that the baptism both of the one and the other, was to be performed by an *immersion*? A very little water, as we know it doth with us, sufficing for an *effusion* or *sprinkling*. But besides the words of our blessed Saviour, and the concurrent practice of those times, wherein this *sacrament was instituted*, it is in my opinion of no less consideration, that the *thing* signified by the Sacrament of Baptism, cannot otherwise be well represented, than by an *immersion*, or at least by some more general way of purification, than that of *effusion* or *sprinkling*. For though pouring or sprinkling of a little water upon the face, may suffice to represent an internal washing, which seems to be the general end of Christ's making use of the Sacrament of Baptism, yet can it not be thought to represent such an *entire* washing as that of *newborn* infants was, and as baptism seems to be intended for; because represented as the *laver of our regeneration*: That, though it do not require an immersion, yet requiring such a general washing at least, as may extend to the *whole* body, as other than which cannot answer its type, nor yet that general, though internal purgation which baptism was intended to represent. The same is to be said yet more upon the account of our conforming to the death and resurrection of Christ, which we learn from St. *Paul*, to have been the *design* of baptism to signify. For though that might be, and was well enough represented by the baptized person's being *buried in baptism*, and then *rising* out of it; yet can it not be said to be so, or at least but *very imperfectly*, by the bare pouring out, or sprinkling the baptismal water on him: But therefore, as there is so much the more reason to represent the rite of *immersion*, as the ONLY LEGITIMATE RITE of baptism, because the ONLY ONE that can answer the *ends of its institution*, and those things which were to be *signified* by it; so especially if (as is well known, and undoubtedly of great force) the *general practice* of the primitive

church was agreeable thereto, and the practice of the *Greek Church* to this very day. For who can think either the one or the other would have been so tenacious of so troublesome a rite, were it not, that they were well assured, as they of the primitive church might very well be, of its being the ONLY INSTITUTED and LEGITIMATE ONE?”

Tolerable good *concessions*, considering they come from the pens of those who practiced sprinkling. To these I might add a cloud of witnesses, which testify the same thing, in favor of what we profess, respecting the *ancient* and *Scriptural mode* of baptizing; but shall content myself at present, with only citing the words of Dr. *Whitby*, in his *paraphrase* and *commentary* on the *New Testament*, who thus expresses himself on Rom. 6, — *we are buried with him in baptism*,

“It being expressly declared here, and Col. 2:12, that we are buried with Christ in Baptism, by being buried under water; and the argument to oblige us to a conformity to his death by dying to sin, being taken hence; and this *immersion* being religiously observed by *all Christians* for *thirteen centuries*, and approved by our Church, and the CHANGE of it into SPRINKLING, even without *any allowance* from the Author of this INSTITUTION, or any license from any Council of the *Church*, being that which the *Romanist* still urges, to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use.”

And as Dr. *Gale* says, *What follows concerning aspersion, being not to the purpose, I omit it.*

Let us now attend on Mr. F. to hear what he has to *object* against us, on this head.

1. Says he, “*Sacraments are not natural but arbitrary signs.*”

Answ. I cannot but wonder what advantage he thinks to gain to his cause by this observation! For is it not allowed by all, that there is always an analogy or resemblance between the *signs* and the *things signified*? Otherwise how should the signs lead us to the things signified, or be helpful to our faith in those things? As all sacramental signs are appointed of God, so also what they should signify: We are not of our own heads to imagine this or the other

to be signified by them, and then adapt the signs to the things supposed to be signified, different from their first institution. Thus in the case before us: Baptism no way answers with what the apostle here sets forth, but by immersion; and it seems Mr. F. saw this, when he asks us, why must signs bear such a *natural resemblance* of the things by them signified? Intimating, that burying the party in baptism, and his rising up again, hath a very *natural*, lively and suitable resemblance of the burial and resurrection of Jesus Christ, and of our dying to sin, and rising again to walk in newness of life; but was willing to turn it aside by some artifice or another. Sacramental signs are *arbitrary* with respect to the good will and pleasure of their Institutor; but it does not therefore follow, they bear not a *natural resemblance* of the things signified by them; nay the contrary is manifest, whatever Mr. F. may think proper to object against it.

2. “But further” (says our author) “we are also said by baptism *to be planted together in the likeness of Christ's death*. Now he died hanging on the cross; must we therefore be fixed on a cross when baptized, that so there may be a natural resemblance?”

Ans. The Assembly of Divines, in their annotation on Rom. 6:5 very beautifully and pertinently refute this *sneering* objection: *Planted together*; they say,

“By this elegant similitude, the apostle represents unto us, that as plants engrafted, receive moisture and juice from the stock, whereby they sprout out, and bear fruit; so we receive vigor from Christ, whereby we live spiritually, and bear the fruit of good works: And as a plant that is set in the earth, lies as dead and unmovable for a time, but after springs up and flourishes; so Christ's body lay dead for a while in the grave, but sprung up and reflowered in his resurrection: *And we also, when we are baptized, are buried as it were in water for a time, but after are raised up to newness of life.*”

In the following paragraph, I think there are two or three objections thrown up together:

1. That we should prove that dipping was then used.
2. That the apostle used it; and

3. That he approved it.

As to the *1st*, it is already proven, and confirmed by the joint consent of divers testimonies of Pædo-baptists themselves.

2ndly, we have abundant reason to conclude the apostle used it, because he sets himself in with others *who were buried with Christ by baptism*, Rom. 6 and

3rdly. That he approved of immersion; because he puts the *Roman* and *Colossian* Christians in mind of their baptism, thereby to promote their dying to sin, and rising to newness of life; which was so clearly and suitably represented, when they were buried with Christ therein.

Says he,

“If an allusion to a practice will prove the approbation and use of it, then we can prove that the same apostle both used and approved the Olympic Games.”

Answ. We don't say it will. But does Mr. F. think this to be a parallel case? Were the Olympic Games ordained of God? Did Christ authorize them? Does the apostle say, that himself and other believers *acted* in them? Does he anywhere intimate these were designed to represent a death to sin, &c.? No, not at all; what then is this brought for, but to blindfold the unwary reader?

“But for my part” (says he) “I do not believe the apostle alludes to the mode of dipping, in the expressions of being buried and risen with Christ in baptism.”

Answ. And what of that? why, his unbelief can't make the word of God to be of none effect, though it may harden some others in their like unbelief along with him.

It is added,

“any more than I believe that he alludes to some custom of Christians being fastened to a cross in baptism by those other expressions, of being planted together in the likeness of his death; for I can see no more reason for believing the one than the other, and

the one PRACTICE is without proof as much as the other.”

Ans. Were there any such *Christians* (as Mr. F. calls them) who used to fasten people to a cross in baptism, in the apostles days? Or does he read in Scripture, of anything in the circumstances of baptism, that inclines him to think there is as much reason for believing the one as the other? What a stock of assurance is here discovered, when he tells us, That the *practice* of dipping persons in baptism, is without proof, as much as fastening them to a cross in baptism! I think it is hardly worth any man's while to argue with one, who want stick to utter such undigested thoughts, in defense of his cause, when they come in his way! If the case be as Mr. F. affirms, what signifies our Bibles to us, or that we should be told that *John* baptized the multitudes in the river of *Jordan*, and that Christ, after he was baptized in *Jordan*, straightway came up out of the water, &c. But let the candid reader judge if there is not a great deal more proof for immersion, than there is for fastening people to a cross in baptism, when there is not the least intimation of the latter, in all the passages which speak of baptism.

If the case be as Mr. F. asserts, how came such a great body of eminent divines to be so mistaken in this matter? Reason tells us, that there must be not only a mere probability, but some very great certainty in the case, before those who practiced *sprinkling*, would confess that *dipping* was the ancient mode of baptizing, contrary to their own *practice*. Besides Mr. F. would do well to consider, that he has not given us one instance where *baptizo* is rendered, or signifies to pour or sprinkle.

He proceeds to account for the apostle's using such figurative expressions, and tells us,

“That Christ being the Covenant Head, and Representative of his elect, they are said to do and suffer, what he did and suffered in their stead, because represented by him, and have communion in the benefits of his obedience and sufferings, therefore they are said to be crucified with Christ, to be dead with him, and buried and risen with him, yea and to sit with him in heavenly places.”

Ans. The death, burial, and resurrection of Christ, together with our death to sin, and resurrection to newness of life, are the great things which we affirm to be signified by baptism: Now we see in these fore cited places, how

beautifully these things are set forth in the sign; *Buried with Christ in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.* Mr. F. must either deny that the apostle meant water baptism in this place, or else be forced to *shuffle* and *twist* to evade the force of his words, which hold forth a symbolical, or baptismal burial, and baptismal rising; or else it could not be said, buried with Christ in baptism — which cannot be but by dipping the party into water, and rising up again: *Buried with Christ in baptism, wherein also you are risen with him:* These expressions of the holy apostle, being so perfectly agreeable with the practice of *John*, who baptized persons in the river *Jordan*, and in *Aenon*, where there was much water; being also confirmed by the beautiful and illustrious example of our adored LORD and *Saviour* JESUS CHRIST, who was baptized himself in *Jordan*, do sufficiently refute the objections of our opponents, and fully confirm our faith in this point, That immersion, and no other, is the only proper Scriptural mode of baptism. We are also confident, though God suffers his truth to be long despised, and treated by many with contempt and disdain, that yet in his own due time, he will arise, and plead his own cause, to the joy and satisfaction of all his people.

Mr. F. may see briefly our *grounds* for our faith and practice; and if we are guilty, as he charges us, of excluding the Protestant Churches on these grounds, let him answer us in this point, whether it be our duty to conform to the practice of those churches, who hold *sprinkling* to be baptism, or to the word of God, which holds forth immersion to be the proper mode of administering this holy ordinance.

Having proven the mode of baptism, from the signification of the word *baptizo*, from the practice of the primitive times, or Scripture examples, and from Scripture allusions, to be *immersion*; and withal, refuted Mr. F's objections against it; I need to be but very brief in remarking on what follows.

Mr. Finley's second assertion under this head.

His *second* assertion is,

“That the Scriptures afford clearer grounds to us, in favor of our mode of baptism, than to our opponents against it.”

Say you so? Then pray let us examine those grounds:

“*1st*, It seems to be prophesied of in Isa. 52:15, *He shall sprinkle many nations*. I don't see one solid reason that can be advanced against our referring it to the water of baptism, as well as to the blood of Christ, and the doctrine of the gospel.”

Reply. I remember he informs us at the beginning, that he intended his *performance* for the use of the *common people*; and truly they must be such, and of whose intellectuals he has no reason to think anything but what is mean and contemptible, or else that they are already fully prepossessed with his opinion, who will believe that this text affords a *clearer ground* for sprinkling in baptism, than the places I have quoted do for *immersion*. The folly and impertinency of our opponents in citing this place, with this intent, can't be sufficiently *detected*.^[89] A text that hath no manner of relation to the mode of baptism, nor anywhere referred to in all the New Testament, on such an occasion. Let Mr. F. show us the place if he can, which proves that this was fulfilled, by sprinkling the nations with water, as he suggests; or cease to misguide the *common people*, by wresting and straining texts of Scripture, to serve his purpose, In a word, I can't but fully agree with the *Reverend and Judicious* Mr. Gill, saying,^[90]

“Who in the world could ever imagine, that the ordinance of water-baptism, with the mode of its administration, should be intended here? A man must have his imagination prodigiously heated indeed, and his mind captivated with a mere jingle of words, that can look upon such *proofs* as these, fetched out of the Old Testament, as demonstrative ones of the *true* mode of *baptizing* under the New.”

{Mr. F. goes on to say,}

“*2dly*, The Scriptures give us examples of several persons who seem to have been baptized by pouring or sprinkling, more probably than by dipping, as the three thousand in Acts 2:41.”

Answ. But is there not a far greater probability that the three thousand were baptized by immersion according to the meaning of the word, and after the

same manner that others were, of whom we have a fuller account than is here given? The arguments raised in favor of *sprinkling* from this text, are very inconsiderable, and too weak by far to bear the stress laid upon them; for there is nothing appears to the contrary, but the *seventy* Disciples were there together with the twelve Apostles — seeing *the number of names together were about an hundred and twenty*, Acts 1:15. And these were together at the Day of *Pentecost*, Acts 2:1. Hence it appears not, but there were administrators sufficient to dispatch the work in a little time. As to any further objections thrown in the way, they are either answered already, or carry in them no weight worth anyone's while to make any remarks on them.

“Again” (says he) “*Cornelius* and his company afford us a good argument, Acts 10:47. *Peter's* words are memorable, *Can any forbid water, that these should not be baptized?* He does not say, *Can any hinder to go to a water*, but, *Can any forbid water?* which is an intimation that water was to be brought.”

Answ. Here is nothing in this instance neither, that demonstrates that *Cornelius* and his company were *sprinkled*; for those places of Scripture which do but just mention *anything*, are to be interpreted by others, which speak more clear and full of the *same thing*; an *instance* of this we have before us, verse 48, compared with Acts 19:5. *He commanded them to be baptized in the name of the Lord (Jesus)*. May one hence conclude, because the Father and Holy Ghost are not mentioned, that therefore these persons were not baptized in the name of the Father and Holy Ghost, according to Matt. 28:19, but in the name of the Son only? Not at all. So neither can any one conclude, that they had the ordinance administered unto them in any other *manner*, than according to the *plain* and *full* account given of this *matter*, in other places of the holy Scripture, *viz.* by *immersion*, or *being buried in baptism*.

Mr. F. says,

“All circumstances concur to show that *Saul* or *Paul* was not plunged, Acts 9:18, 19. He received sight, arose, and was baptized, received meat and was strengthened, all seems to have been done in the place where *Ananias* found him, *viz.* in the house of *Judas of Damascus*.”

Answ. There is a very good circumstance to conclude from, that *Paul* was not sprinkled; because it is expressly said, he AROSE, and was *baptized*: Now if the ordinance had been administered by *pouring* or *sprinkling*, there appears no necessity for his *moving* or *rising* from the place where he *sat* or *lay*: But what puts the matter out of doubt is, that the Apostle *Paul* puts himself in with others, who *are buried with Christ by baptism*, Rom. 6:4.

“Again in Acts 16:33 the Jailer and his house were baptized after midnight; nor have we any reason to suppose they all went out of the city, nor yet out of the house for water to plunge in; but rather were there baptized, where they were converted, and that by *pouring* or *sprinkling*.”

Reply. How Mr. F. can allow himself the liberty to argue after the manner he does, from the *passage* concerning the Jailer's baptism, as if he had been sprinkled in his house, I can't tell: For when we look into it, there is nothing therein that favors such a notion, but quite the contrary: For,

1st, The Jailer brought *Paul* and *Silas* out of prison, verse 30 and it is very probable that he took them into his house, because *they spake unto him the word of the Lord, and to all that were in his house*.

2ndly, The Jailer and his household, were not baptized in the *prison*, nor in his *house*; for after he and his household were baptized, it is very express, that *he brought Paul and Silas into his house*. All circumstances being duly considered, do abundantly refute what our opponents urge from this *passage*, in favor of *sprinkling*.

Having gone through in examining the places, which Mr. F. has advanced to prove sprinkling to be the *right mode* of baptism; I find there does not appear anything of force or weight, to countenance that practice; there is not one instance from Scripture, brought to us to confirm it; nor any consequence sufficient to support the belief of a seeking person, that baptism was so administered; yet Mr. F. has the *vanity* to say, that *they out-do us even in Scripture examples*; when, in the mean time, he has not produced one *example* of any person's being *sprinkled* — But we read of multitudes who were baptized in the *river Jordan*; and among others, our blessed Saviour; *who left us an example, that we should follow his steps*. I find also, that Mr. F. is not certain of it himself, that those persons he refers to were sprinkled, only

that it is much more probable that they were sprinkled than dipped; which cannot be, unless we had plainer circumstances and evidences in favor of sprinkling, than we have of dipping, or overwhelming; which we find not. It is therefore not only probable, but certain, that baptism was administered to them, after the same manner it was to Christ himself, and multitudes of others, *viz.* by *immersion*. I do therefore very freely appeal to the judgment of any reader, who is not *resolved* to hold sprinkling to be the true mode of baptizing, right or wrong, whether Mr. F. hath made good his assertion, *viz.* that he has *clearer* grounds from Scripture for sprinkling, than we have for dipping, in baptism? when he has not given any instances of it, as we have of persons who were formerly *buried* in baptism; and it is therefore to be administered by immersion still, wherein they arise to walk in newness of life. People ought also to consider that the ways and appointments of God, are not to be changed and altered by men, according to their fancies and inclinations; even though good men should do so, or practice what is not according to the original *pattern* (as in the case of *sprinkling* instead of *dipping*) they are in that not to be followed, nor depended upon: It is every one's duty to search the Scripture, to know who are the subjects, and what is the mode of baptism, and practice accordingly.

Mr. F., tells us,

“If the Scriptures do speak less expressly of this point, it is to teach us, that a peculiar mode is not essential to the ordinance, as our opponents fondly imagine it to be.”

Finely spoken! If a peculiar mode is not essential to this ordinance, how come Mr. F. to assert, that baptism is *rightly* administered by pouring or sprinkling water upon the person baptized? And what makes him so strenuous in vindication of sprinkling, if baptism may be administered either way, or any way? And what color of reason can our opponents have for their endeavors to expose us to the world, by their base insinuations that *immersion* is *undecent*, *immodest*, and tends to *murder* and *adultery*, if it is an indifferent thing which way the ordinance is administered? Our mode is certainly right, according to their own way of arguing. I look on this passage now before me, to be an evidence of what we profess to be the truth; for had it been otherwise, I doubt not but Mr. F. would readily affirm sprinkling to be the *only peculiar* mode of baptism: But by insinuating the case to be doubtful

(which is the method in general of those who would either introduce, or countenance falsehood) he might, the less suspected, *plentifully* sling his dirt upon, and *strenuously* oppose the *Scriptural* mode of baptizing; and labor, at the same time, to establish his practice to be the only proper mode of baptism. But can any man who reads the Scripture, think there is no matter how baptism is done; and conclude with Mr. F. *that it is enough if it be done with water*; but no matter how the water is used, or to what part of the body it be applied? Whatever Mr. F. (or any other) may think, we are sure God never *instituted* any ordinance to be carried on just as mens changeable fancies, and different notions, might happen to lead them, in the administration of it; for if he had, it would be to open a door to endless discords, variance and confusions, among his creatures, and no rule or standard left them ever to convince each other, or to decide their unavoidable and remediless controversies, and differences; which a God of ORDER, never did.

Now seeing Mr. *Finley's* assertion naturally leads to such absurdities, the truth is, that some peculiar mode is essential to baptism; and by all that has yet appeared, that mode is *immersion*, or *dipping*: Therefore our pleading for it, does in justice deserve a better name, than *fond imagination*. Further, Why should it be urged that a proper subject is essential to baptism, but a proper peculiar mode not essential? Can anyone see the reason why the former should be so, but not the latter? When both are sufficiently revealed in Scripture, equally plain to anyone who will not through prejudice, or such like, shut his eyes against an evident truth.

And, though it may not be very *relishing* to the palates of our opponents, yet we are not afraid to tell them, that when they *sprinkle* an *infant*, they observe neither the proper mode, nor have the proper subject of baptism; and it is but using the name of the *adorable* TRINITY in a way never appointed by God, which can be nothing short of taking his Holy Name in vain.

Says he,

“As to the quantity of water, we are told no more of it, than how much bread and wine shall be used in the other Sacrament.”

Ans. As in the *Lord's Supper* so much *bread* and *wine* is necessary, as will answer to the sacramental actions of eating and drinking; so in baptism, there is a necessity of so much water as will be sufficient *to cover the person* in;

for *John* was baptizing in *Aenon*, because there was much water there.

3dly, Says our author, “Our mode fully answers the ends of baptism, and is most suitable and significant.”

Reply, God will have the *manner* to be observed, as well as the *end*; as we see in that instance of his displeasure against *Israel*, when they were about to bring home the Ark upon a cart; *Uzza* indeed was smitten for his own error; but that was not all, for that fore disaster affected the congregation; and *David* understood by that stroke, that they were wrong in the *manner* of carrying the Ark upon a *cart*, whereas it ought to have been brought on the shoulders of the *Priests* and *Levites*. 1 Chron. 15:13, *For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the DUE ORDER.*

Might they not as well argue then, if the Ark was brought home, what matter which way it *was done*, if it *answers the end*; just as our opponents now do, that *sprinkling* answers the ends of baptism? But when the Lord hath *ordered* otherwise, that mode only is most suitable and significant, which is according to his revealed will and appointment: Regard also must be had to the *due order* or manner of our obedience to God in any ordinance, as well as to the ends of it; otherwise persons (even gracious) expose themselves to the smarting corrections of God's hand, for their *disregard* of his positive institutions, or *neglect* of observing the *due order* required in submitting to them. A few drops of water want serve in the administration of baptism, when immersion is proven to be the mode according to the word of God; and *allowed* by many Pædo-baptist authors, to be the way of baptizing in apostolic times: Seeing the ordinance is designed to represent the burial and resurrection of Christ, and our death to sin, and rising to newness of life; these ends can't be answered, but by immersion; *buried with Christ in baptism.*

“That mode is most suitable, which can be practiced without danger of health in anytime of the year, without immodesty or indecency to any person, before any company, upon any occasion, or in any place where conveniency requires.”

Answ. It was a great part of *Jeroboam's* politics, to secure the people in his interest, by telling them, *It is too much for you to go up to Jerusalem.*^[91] q. d.

You need not endanger your lives and health, by such fatiguing journeys and travels, it is too much for you — see here is an easy method and way of worship for you. — Pray what does Mr. F. mean by his insinuation that dipping is dangerous, and prejudicial to people's health? unless he had given instances of persons whose health had been injured by it; but this he has not, and I'm persuaded cannot: It is nothing therefore but a mere *bugbear*, to fright his admirers from giving due obedience to Jesus Christ, in this sacred ordinance: And hereby he labors to continue an *easy* (but false) *way*, in direct opposition to the *beautiful* way appointed of God. I may here add what Mr. *Gill* says on the like occasion,^[92]

“If it is the duty of persons to be baptized, it is their duty to be plunged; for there is no true baptism without it? But what, in the depth of winter? Why not? What damage is like to come by it? Our climate is not near so cold as *Muscovy*, where they always dip their infants in baptism, to this very day; as does also the *Greek Church* in all parts of the world. But what, plunge persons when under consumptions, catarrhs, &c? Why not? Perhaps it may be of use to them, for the restoration of health; and its being performed on a sacred account, can never be any hindrance to it. Whoever reads Sir *John Floyer's History of Cold Bathing*, and the many cures that have been performed thereby, which he there relates, will never think that this is a sufficient objection against plunging in baptism; which learned physician, has also of late published *An Essay to restore the Dipping of Infants in their Baptism*; which he argues for, not only from the signification of baptism, and its theological end, but likewise from the medicinal use of dipping, for preventing and curing many distempers. If it may be useful for the health of tender infants, and is in many cases now made use of, it can never be prejudicial to grown persons. He argues from the liturgy and rubric of the Church of *England*, which requires *dipping* in baptism, and only allows *pouring of water* in case of weakness, and never so much as granted a permission for *sprinkling*. He proves in this book, and more largely in his former, that the constant practice of the Church of *England*, ever since the plantation of Christianity, was to dip or plunge in baptism; which he says continued after the Reformation, until King *Edward* the Sixth's time, and after: Nay,

that its disuse has been within this hundred years. And here I can't forbear mentioning a passage of his, to this purpose, Our fonts are built (says he) with a sufficient capacity for dipping of infants, and they have been so used for five hundred years in *England*, both Kings and common people have been dipped; but now our *fonts* stand in our Churches as monuments, to upbraid us with our change or neglect of our baptismal *immersion*. And I wish he had not reason to say as he does, that sprinkling was first introduced by the Assembly of Divines in 1643, by a vote of 25 against 24, and established by an *ordinance* of *Parliament* in 1644.”

As to Mr. F's suggestion, *that dipping is immodest and indecent*; it must be only for want of better argument; for if he has ever seen the ordinance administered, he must acknowledge it was done with all modesty and decency becoming the solemnity; if not, he should not be so ready to take up an ill-report against his neighbors, and spread it abroad upon hear-say, from some malicious and ill-disposed persons, who are not backward to reproach the most decent and modest acts of religious worship, at their pleasure.

“*4thly*, That the mode which our opponents contend for, is loaded with inconvenience, and chargeable with absurdities.”

What are they? Why,

“They either dip persons naked, or not naked: If naked, it is evidently immodest, an incentive to uncleanness, and a manifest violation of the Seventh Command; if not naked, then they chiefly baptize only the clothes, and do no more than soak the body.”

Ans. I appeal to any modest impartial person, whether Mr. F. hath not given more just occasion to defile people's minds, by this vain and impertinent way of talking, than ever we have given by administering baptism by immersion? But says he, if we baptize people in their clothes, we chiefly baptize only the clothes, and do no more than soak the body. A mighty inconveniency sure! Just as if baptizing a clothed body in water, was not baptizing the body! As if a body could not be said to be buried in the earth, unless it was buried naked! Rare discoveries! Whatever he may imagine to gain by such kind of reasoning, we can assure him, we don't yet feel the force of his supposed inconveniency, or absurdity, pinching us.

“Either the Minister himself dips the whole body, or only a part of it.” —

All that Mr. F. advances on this head, is soon refuted, by the instance of the eunuch's baptism; who was not carried, but went himself into the water; yet his going into the water was no part of his baptism, for he was wholly dipped by *Philip*.

Hence the strength of this *dilemma* or horned argument, is not like to turn us back from following the Scriptural mode of baptizing, for we find the horns are not made of iron as *Zedekiah's* were,^[93] but of *human, feeble devices*, which will not stand a *touch* in battle, against the invincible word of God, Pro. 21:30; Isa. 8:9, 10. If Mr. F. would be found to act agreeable with the practice in apostolical times, he should go with the party to be baptized, or dipped, into the water too; and not call for a bason of water to be brought into a meeting-house, or elsewhere, in order to sprinkle a few drops on the persons face; which practice hath no *precedent* in the word of God.

“Either they baptize persons whenever they make a credible and satisfactory profession of their faith, and earnestly desire baptism, or they do not.”

Ans. Our antagonist would fain find something here, that he may infer baptizing or dipping to be a breach of the sixth command; and accordingly conjectures and supposes divers things which may fall out, as that *a person may be converted in the depth of winter*. Well if he is, and desires baptism, he may be baptized, as many others have been heretofore in cold weather, without any hurt or injury to the Baptizer or baptized. This is not all, *one may be taken sick with a dangerous disease, the pleurisy, flux, small-pox, &c. and is then brought to believe in Christ, and convinced he ought to be baptized*: Well, what of that? *Why if baptism is denied, God is disobeyed; If he be plunged, he will be killed*. I doubt not but such kind of reasoning, are masterly strokes in our author's account; but before they will be of much service to him, Mr. F. should speak out, *That baptism is absolutely necessary to salvation; or if the sick person should die unbaptized, he would be certainly damned*; and not mince the matter; for then we should know more certainly, whether we must answer him as a *Protestant*, or a *Papist*.

If he says it is not absolutely necessary, then, in such circumstances, it can be

neither disobedience to God, nor injurious to the sick person, to defer his baptism (if he recovers) till such time as he is capable to give obedience to God therein. Let Mr. F. try how his argument here, will suit with his own practice; suppose a gracious person to be sick of such diseases, and one who not at all, or for some great while past, has not received the Sacrament of the Supper; but in his sickness earnestly desires to partake of it (for such a thing hath been to my certain knowledge) would he administer the Supper to that sick person, or is it customary for him to do so? I believe not. Why then should it be charged as an inconvenient or absurdity on us, for not administering baptism on such an occasion? Why is the one Sacrament more necessary to sick persons than the other? Or if one may be deferred till convenient time, why not the other? Let him give us something like a solid and substantial reason of the difference in the case, why baptism must be administered to a sick person who desires it, but the Lord's Supper must not, though he desires it ever so much? And when we have his answer to this question, we may, if need be, speak more to the point: In the mean time, the heap of absurdities this gentleman would willingly throw upon the truth we profess, do slide clean off; for in *Protestant* language we'll venture to say,^[94]

“The want of the Sacraments doth not hurt, when with CONVENIENCY a man cannot enjoy them, but the contempt or neglect of them when they may *conveniently* be come unto.”

Says our author,

“Seeing the Scriptures afford neither precept, nor so much as one undoubted example of baptizing by plunging, can it be thought less than an absurdity to make that mode of administration essential to the ordinance, so as nothing else can be baptism. The reader may see how little they are favored by the etymology of the word *baptizo*, by Scripture examples, or by Scripture allusions; and so may judge how essential to baptism, dipping is.”

Ans. There is no *reader* who acts like a man, will judge any case, before he has heard and weighed both sides: And here he will find that the *learned* constantly affirm that *baptizo* *naturally* and *properly* signifies to *dip* or *plunge*. Let him also observe, that Mr. F. has not given him one instance, where the word is rendered, or signifies to *pour* or *sprinkle*. The judicious reader is further desired to observe, that we have the Commission of our

LORD to baptize (*i.e.* to dip) believers; but there is no Commission to *sprinkle infants*. That *John* baptized persons in the river *Jordan*, and in *Aenon*; that *Philip* and the *eunuch* went both down into the water to celebrate this holy ordinance: But not one single instance of any one person *sprinkled* in an house; nor any necessary consequence to conclude that any were: That the Apostle *Paul* speaks of whole churches being buried by, or in baptism, which cannot be true but by dipping persons in water, when the ordinance is administered. Upon the whole, let the reader judge which is the *good* old way of baptizing marked out in Scripture, and follow it accordingly.

“Lastly, it seems to me no small absurdity to exclude and unchristian all the other Protestant Churches on the account of this mode.”

Ans. What an odd way has Mr. F. got of representing things! When did he ever hear any of us say that there were no Christians in other denominations? Or how is it possible we should unchristian them, when according to our principles, we do not administer baptism to any, but to those, who in the judgment of charity, are looked upon to be Christians? Does he think infant-baptism to be essential to Christianity, when he talks at this rate? That if we deny the one, we exclude the other. Does a society unchristian all others with whom it cannot or doth not hold communion? If so, the Presbyterian society unchristians all other communities with whom it cannot, or does not hold communion. It is then high time for Mr. F. to look about him, and answer for himself. I wish our opponents would stick to one thing, and not fly backwards and forwards: One while they reckon baptism among the *circumstantials* of religion; at another time they give out, that by our pleading for, and using this mode of immersion, we unchristian all *the other Protestant Churches*. Just as if the essentials of religion could not *subsist*, where people are corrupt or defective in the circumstantials; or as if the essentials were overthrown, by speaking or writing against intolerable corruptions in the circumstantials. But anything, though ever so inconsistent or senseless, to cast on *odium* upon us!

“To impose anything as a term of communion, which Christ has not made so; and to unchristian and exclude from communion, serious Christians, upon account of such imposed circumstances, is schismatical, uncharitable, and downright bigotry.”

What is all this, but an empty noise, and groundless exclamation, raised

against us? Granting, that we admit none to our communion, but those who are regularly baptized, according to the order of the gospel; which is not making new terms of communion; When did we ever attempt to impose this upon any Christians whatsoever, or in the least infringe on the liberties of others? Have we attempted anything in any way, but what the Scripture directs, and allows, *viz.* to convince them that differ from us by Scriptural arguments? How can Mr. F. say, *that we unchristian and exclude from communion serious Christians*; do we hinder them from communion in their respective societies? And is it not the undoubted privilege of all Christian societies to judge for themselves, who shall be admitted into their communion? Have we exceeded those bounds, or what is practical in other communities? Let Mr. F. make out that we have, or else cease to raise false and empty outcries against us.

But it must be observed, that Mr. *Finley* is a very unfit person to charge us with *schism*: For is it not undeniably notorious, that he is deeply guilty of it himself, with others of his associates, from whose *quarter* this piece before me came? Do they call themselves *Presbyterians*,^[95] and profess to hold the SAME *Confession of Faith, Catechisms, and Directory*, as the *Synod* does, and yet keep and maintain *separate communion* from their brethren of the same *faith and practice*? What is that but SCHISM?

Again, What are the *new erections of meeting houses* hard by *meeting houses*, and *tents* by *tents* through the country, by the same denomination, but *visible* and *standing* signs of SCHISM?

Does Mr. F. think that he and his brethren have sufficient *grounds* to justify themselves in their present situation; and will he not allow us the liberty to stand for what we believe to be the *order* and *appointment* of Christ, and maintain our communion separate, while others can't see as we do, or we as they, without his charging our practice to be *schismatical, uncharitable, and downright bigotry*? STRANGE PARTIALITY!

We might have had the least reason to expect the heavy charge of *schism, uncharitableness, and bigotry* from that quarter above any. — And if Mr. F. expects to do anything to purpose in this debate, he must use some method besides this, to convince us of what he supposes to be our mistake. But it is not *bigotry* to hold and maintain *immersion* to be the *proper* and *Scriptural* mode of baptizing, any otherwise than holding the truth is so.

Finally: Seeing *sprinkling* does no way accord with the meaning of the word *baptizo*, nor with the examples of baptism in Scripture, nor hath any instances in Holy Writ to confirm it; neither does it answer the great ends of baptism, it evidently appears to be not the mode appointed of God, but a mere human invention: And the contrary, *viz. immersion*, to be the only proper Scriptural mode of baptism, so sufficiently confirmed by divine authority, and worthily recommended to us, by the doctrine and example of Christ himself, and his blessed Apostles, for our constant imitation and practice.

FINIS.

AN
APPENDIX

To the Foregoing WORK;

BEING
REMARKS

On some PARTICULARS in a late PAMPHLET,

Entituled,

Divine Right of INFANT-BAPTISM, &c.

Written by another HAND.

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AN
APPENDIX
To the Foregoing WORK;
BEING
REMARKS
On some PARTICULARS in a late PAMPHLET,
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Divine Right of INFANT-BAPTISM, &c.

HAVING seen and read the aforementioned pamphlet written by an anonymous author, under the feigned pretense (as I suppose) of discourse between a minister and one of his parishioners; though I can see nothing in the said pamphlet contained against us who practice adult-baptism, and question the validity of infant-baptism, both as to the mode and subjects of it, but what hath been confuted over and over, by learned men of our persuasion, as Dr. *Gale*, Mr. *Keach*, Mr. *Stennet*, and many others; so that there would be no need of spending time and pains in this affair, were it not that the advocates for the abuse of the sacred ordinance of baptism, do still thrust their *recocta crambe*, or *cawl aildwym*, upon us, time after time; which hath occasioned the foregoing sheets on that subject, in answer to Mr. F. wherein some notice is also taken of the said nameless author, yet I think it is not out of the way to say something further to the said anonymous pamphleteer.

By the way, why is it left in the dark, and not made known to what denomination of Pædo-baptists that author belongs, as there are four denominations that practice sprinkling of infants, viz. Church of *England* Men, Independents, Presbyterians, and Papists; and it is a wonder if this gentleman doth not belong to one of the four; I conjecture however, that he is either a Presbyterian or a Papist; if I knew where to fix him, I should know better how to meet him on his own principles; but now I must treat him *in ambiguo*: And as some of his clamors against us who practice adult-baptism, are only such as were at the Reformation objected by the Papists against the Reformers in general, and which they do to this day; therefore I cannot be

much blamed, if by some of his reasoning I should think him a Papist; or at least, one that bears some veneration for the Triple Crown. — Concerning the mode and subjects of baptism, sufficient hath been said in the foregoing work, that I will not at present take it into consideration, as to dwell upon it.

In the eighth page the author asks his neighbor a question, *viz.*,

“At what time do you suppose infant-baptism did first universally obtain in the church?”

and then brings in his neighbor (as unread in Church-history) to say,

“That the authors he had read on that subject, did not suppose this to have happened earlier than between three and four hundred years after Christ's nativity” —

To which he replies, and says,

“If you had read the authors on the other side of the question, you would have found undoubted evidence from the ancient Fathers, that infant baptism constantly obtained in the truly primitive Church, &c.”

By authors on the other side of the question, doubtless he means Pædo-baptists; and it must be confessed, that several of them (like himself) have been more bold and dogmatic in asserting, than successful in producing such evidence: That it hath been always not only doubted, but confuted, both from the Scripture, and the Fathers; yet if this author was ingenuous, he must own (unless he is ill-read indeed) that a great many of those learned authors, who practice infant baptism themselves, have frankly owned the quite contrary; as the reader may see in the foregoing sheets; see also Mr. *Stennet* against *Russen*, from page 146 to 189; and them too of the first rank for learning and searching, and had better advantages to make inquiry than our author, living in *America*, could have. I shall have occasion to mention something in this, and the next page afterwards, therefore I proceed to consider the tenth page of this pamphlet.

In page the 10th, this author puts the question to his neighbor thus;

“How came the mad men of *Munster*? How came the first anti-Pædo-baptists in *England* by their baptism? Had these any other

baptism than what they received in infancy? If not (as it is certain they had not) it must follow, that either infant baptism is the ordinance of Christ, or they could not have a right to administer that ordinance to others, which they had not received themselves; the administration therefore (according to your own principles) must be a nullity in the beginning, and consequently must continue a nullity ever since. The baptism you pretend to, was (upon these principles) first administered in *England* by unbaptized persons, by such as were not so much as visible Christians themselves, by such who could therefore have no claim to the gospel ministry, nor any right to administer sacred ordinances; and consequently, the whole succession of your ministry from that time, must remain unbaptized persons; and there can therefore be no baptism among you, any more than among us, until there be a new commission from heaven to renew and restore this ordinance, which is at present lost out of the world.”

As to the first part of this question, viz. “*How the mad-men of Munster came by their baptism*”; I think it is not the business of any man in the *British* dominions, to give an account of such foreign transactions, upon which we build none of our practice; but I suppose this is mentioned here, and in the foregoing page, on purpose to cast an odium (if possible) on our practice of adult-baptism: Now supposing this author to be a Presbyterian, as perhaps he is, and therefore adhering to the model of doctrine and discipline set up at *Geneva*, by that famous Reformer Mr. *Calvin* and his colleagues, if this gentleman will forsake everything that had an odious name bestowed on it, or that was maintained by some infamous persons, he must of course renounce the most, if not all the fundamental truths he holds, on the account of infamous names or scandalous persons that held the same; yea, he must renounce the *Genevan* discipline too, for Dr. *Heylin* saith, that the *Genevan discipline, was begotten in rebellion, born in sedition, and nursed up by faction*; see *Heylin's Cosmography*, page 160, edit. 6, but as to the anti-Pædo-baptists in *England*, it is sufficient in this place to say, they had not their baptism from the Church of *Rome*, or any of her prelates; and I shall (supposing this gentleman a Presbyterian) retort the question, and make bold to ask him, How the Kirk of *Scotland* came by her scriptureless infant sprinkling at first? I presume it is not long since *England* and *Scotland* too,

did wonder after the Beast of *Rome*, and had nothing in general but idolatrous and anti-christian administrations: At the Reformation then, how came the first Presbyterians by their pretended baptism? If they say they had it from *Rome*, as it is very like they will, then I infer, that the Kirk of *Scotland* must own, that Antichrist hath been entrusted by Christ to administer the ordinances of his gospel, which is to adorn the Pope's Crown with a feather, that Christ never intended the Son of Perdition to wear: His own arguments must surely bear hard on this author; had we our true baptism from such as were not visible Christians in his account, he had a scriptureless baptism from visible anti-Christians in his own account, unless our author is a Papist; were our first administrators unbaptized in his account, so were the first Presbyterians; unless our author can prove, that Christ did give a commission to Antichrist to alter the ordinance of baptism, both as to the mode and subject of it.

Our author seems to argue, as if no man may administer otherwise than he received himself; Why then doth not the Kirk of *Scotland* administer infant-baptism as the Papists do? How came the first Presbyterians to alter the manner in which they received it in their infancy? May not the Church of *Rome* cast the same reflections as justly on our author (if he be a Protestant) as he doth on others? — But why may not a community of Christian People, by mutual consent, and joined together in covenant, warrantably reform their own practice, as well as principles, by the word of God; and restore the primitive use of gospel ordinances, according to the institution of Christ in the New Testament: If this be denied, then the Kirk of *Scotland* is highly faulty in withdrawing from the *Romish*; and this would raze the foundation of all the Reformation, to all intents and purposes: If it be granted that Christian communities, as aforesaid, may reform, then I say, that our churches are upon a level with other Protestants, and have warrant sufficient to reform our own practice in this ordinance of baptism, or any other, according to the institution of Christ, and the primitive patterns found in the New Testament. — And further, if (according to our author's way of reasoning) no man may administer otherwise than he received himself (though we see the Kirk of *Scotland* did not observe this at the Reformation) how came it to pass, that some Presbyterians have made bold to baptize adult persons by dipping, which was otherwise than they received themselves? This is fact; for Mr. *Benjamin Dutton* was baptized by dipping by one that was a Presbyterian

Minister (and if he had been dipped by Mr. *Dutton* again, where would the inconvenience be?) besides other of like instances, we could produce. Again, this gentleman will find it difficult to reconcile his reasoning, and the Presbyterian practice together; for if our administrations were (as he saith) a nullity in the beginning, and must continue a nullity ever since, How do the Presbyterians receive some that come over from us to them, without giving them a valid baptism, if they have it, but in fact, they receive such; and I make no doubt but our author himself would do it, if he had opportunity, although they had but a nullity administered by such as had no right to administer sacred ordinances (if this gentleman may be believed.) Let him extricate himself and others from inconsistency in this affair if he can?

In this last cited paragraph, there is something insinuated, which is (it seems) chiefly designed by our author against our ministers, as if they had no right to administer sacred ordinances, nor any claim to the gospel ministry: Now, supposing this nameless author to be a Presbyterian, I shall presume to ask him a question, *viz.*

How came the first Presbyterians by their right to administer sacred ordinances, and a claim to the gospel ministry? (not that I dispute whether they have such a right and claim or no, that is not my business) But how came they by the right and claim they possess? If he will say (as some others have said) that they have it by an uninterrupted succession of men ordained from the apostles, then I demand the authentic record of that succession till the Reformation at least, and who were the persons in whom it was vested at the Reformation, and how it was conferred on the Presbyterians; if that gentleman, or somebody for him, cannot answer my demand, I shall conclude that the Baptist Ministers (being endowed with gifts by God, and called regularly by our churches) have a right to administer sacred ordinances, and as good a claim to the gospel ministry as any others (our author not accepted) But perhaps he will derive his right and claim from *Rome* (as I am informed the Presbyterians have of late) then I desire our author may be pleased to inform us, whether the Kirk of *Rome* was a Christian or anti-Christian church, at the time when the Kirk of *Scotland* did withdraw from her? Now if the Church of *Rome* was a regular Christian church at that time, and had valid baptism, ordination, and other essentials of a regular Christian church; then the Church of *Scotland* was a schismatical church at the beginning, and must

continue so ever since; and consequently her ministers have but a schismatical right to the gospel ministry, and the administration of sacred ordinances.

On the other side, if the Church of *Rome*, at and before the Reformation, was become anti-Christian, the Mystery of *Babylon*, the Mother of Harlots, and the Pope Antichrist, the Beast, and the Son of Perdition (as I think it is not to be doubted of by any Protestant) as Mr. *Rutherford*, Mr. *Durham*, and others, both foreign and domestic, have made to appear; then such as derive their right and claim to the gospel ministry from *Rome* Papal, must have but a very defective original; and I think that if the Baptists did derive from the mad-men of *Munster*, it would not be a greater ignominy, as scandalous as they are deemed to be. But such Protestants as would go to *Rome* for their first right to administer gospel ordinances, and a claim to the ministry, ought to make out these two things very clear, viz.

First, That Antichrist hath been entrusted and authorized by Christ, to convey valid ordination to the ministers of his gospel:

Secondly, That gospel ordinances were not abused and basely adulterated by that Mother of Harlots, the Church of *Rome*.

{***First***}, As to the *first*, we have the first Reformers of the Church of *England*, disclaiming any orders from *Rome*, and saying, We defy, detest, and abhor their stinking, greasy, anti-Christian orders.

The famous *Whitaker* says,

“I would not have you think that we make such reckoning of your orders, as to hold our own vocation unlawful without them.”
Whitaker, *Contra Duræum*.

Dr. *Fulk* also saith,

“You are much deceived, if you think we esteem your Offices of Bishops, Priests, and Deacons, any better than laymen; and you presume too much, to think that we receive your orderings to be lawful;” *Fulk's*, *Answer to the Counterfeit Catholic*;

both cited by Mr. *Davison* in his *Vindication of the Protestant Minister's*

Mission, p. 53, 54. and the said *Davison* in the same 54th page, cites Bishop *Burnet's Exposition on the 39 Articles of the Church of England*, p. 257. where are these words on the 23d Article, which relates to ordination,

“This Article doth not resolve this into any particular constitution, but leaves that matter open and at large, for such accidents as had happened, and such as might still happen: They who drew it, had the state of the several churches before their eyes, that had been differently reformed; and though their own had been less forced to go out of the beaten path than others, yet they knew that all things among themselves, had not gone according to those rules which ought to be sacred in regular times; but necessity has no law, and is a law to itself.”

We see the Reformers of the Church of *England* did not think proper to derive any orders from *Rome*, nor that our Lord Jesus Christ had entrusted Antichrist with any such orders, else they would pay their deference, and not their abhorrence to such ordinations; they therefore without a new commission did proceed to a reformation. And I must in charity think, that the Church of *Scotland* went about a reformation on the same grounds, though in a different manner, without paying that deference to *Rome*, which (it seems) some that would be accounted successors to those godly Reformers, are too willing to do. Now then, what reason can be rendered why other communities of Christians, as Baptists and Independents, might not set about a further reformation, though in a somewhat different manner, without either deriving their right and claim from the Triple Crown, or yet pretending to a new commission from Heaven, to renew and restore Gospel ordinances, as this author would insinuate?

{*Second*}, As to the *second*, It was the common complaint at the Reformation, that the Church of *Rome* had neither pure ordinances, nor regular administrations: And if so, then supposing, but not granting, that infant-sprinkling was an ordinance of Christ, the Presbyterians themselves must have it from unbaptized persons; and (which is far worse) from visible anti-Christians; and so it must be (according to our reverend author himself) a nullity in the beginning, and continue a nullity ever since; and then the anti-Pædo-baptists are upon the par at least with the Kirk of *Scotland*, or any other, without waiting for a new commission; if our author could make out

those points, he would deserve better of the See of *Rome*, than any of her own delicate sons.

Our author in page 8th hath these words,

“You must allow, that there was more than 1100 years, in which the whole Christian Church came into the united and constant practice of infant baptism; you can't pretend that this practice was called in question, or made a matter of debate in the church, till the mad-men of *Munster* set themselves against it , &c.”

I am loath to think this author was as ignorant as he feigns himself to be, and as loath to conclude that he took liberty to say anything to prejudice the populace against adult baptism, and to promote bigotry; but his assertion is without good warrant, according to the judgment of many learned Pædo-baptists (as I hinted before) and it is too well known to be denied, that infant-baptism was not mentioned in the first century, and was not common till the third or fourth centuries, if not the fifth; and we have undoubted account of debate made about it in the year 1025, by *Gundulphus* and his followers in *Italy*; see *Crosby's* preface to vol. 1. of his *History of the English Baptists*; and *Stennet* against *Russen*, page 84; and Dr. *Wall* mentions *Bruno* and *Begenarius* that appeared to oppose it 1035, which was at least three hundred years before the insurrection of *Munster*; by which it appears, that the account given by this gentleman is not to be depended on in this affair.

Our author in page the 9th, hath these words,

“Now during this long period” (*i.e.* the said 1100 years) “what became of our blessed Saviour's promise, to be with his ministers always, in the administration of this ordinance” (meaning baptism),

and demands an answer, was he with them, or was he not? And then draws inferences from an affirmative or negative answer, saying,

“If you answer in the affirmative, you acknowledge infant baptism to be his own institution: If you answer in the negative, you call his veracity and faithfulness into question.”

Here is a strong piece to be sure, in the author's account, his argument hath two horns, but they are not good metal; for will he himself affirm this promise is confined to baptism only? Or doth it not extend to the teaching

mentioned before and after baptism, in the Commission, Matt. 28:19, 20? I must in charity hope that God hath blessed the doctrine of the gospel to the saving of many souls, in the mouths of some men who do not regularly baptize; as our author for one, if a Protestant. And here I would ask this Pamphleteer, To what denomination of ministers was that promise fulfilled, during a great part of that long period, from the 4th to the 16th century; for the true Church for a great part of that time, hath been under the height and heat of Antichrist's tyranny, and the promise did not appertain to the ministers of Antichrist, though they pretended to baptize: No, they were the devouring locusts, whose King is the Angel of the bottomless pit; see Mr. *Durham* on *Revel.* page 416, &c. *Glas.* edit. Nor was it to the Presbyterian ministers; for that denomination was not heard of, till about the year 1541. Our author will not allow the *Waldenses* to put in for the subjects of our Lord's promise, in that dark time; and good reason why, least he should countenance anything against infant-baptism; but by his leave, that the *Waldenses* and others I mentioned before, being opposers of infant-baptism, and in the practice of adult-baptism, is not such a figment, as our author in page 11th would have it to be; as appears by the testimonies produced by Mr. *Stennet* against *Russen*, page 81-84, which I should have transcribed, but my bounds will not permit; and that the first that revived the ancient practice of adult-baptism in *England*, had it from them, is no more unlikely, than for the Presbyterians to have their discipline from *Geneva*; for the *English* had possession of those parts of *France* where the *Waldenses* were mostly countenanced, from the year 1152 to the year 1452, which was long enough for many persons to become acquainted with the principles and practice of those godly people, by such intercourse, and from their example, to endeavor a reformation in *England*, though with no great success for a while: Our author will find it difficult to fix on any subjects of that promise, in the western parts of the world; at least (if the *Waldenses* were not) during a good part of that period; nor can he prove the united practice of infant-baptism during the said period, while the said *Waldenses* and others have opposed it, and practiced otherwise, within the said term; and if he could, it would be but a scriptureless practice still.

Now, upon the whole, the truth is, that the true Church and Spouse of Jesus Christ, hath been in the wilderness the most part of that long period, and her faithful ministers very few (though there was mostly, if not always, some

hidden ones) and those few prophesying in sackcloth, as is said, Revelation chap. 11:3. And it seems by some part of that prophecy, that the witnesses should be entirely killed, as to the outward visibility, for a time, and Popery in its triumph; and at such a time, the united practice must be found in all Popery, if ever: But when it pleased God to bring life and immortality to light again by the gospel, all that forsook the anti-Christian See of *Rome*, had but the foundation of the apostles, and Christ himself as a chief Corner Stone, to build upon: At the Reformation therefore, every company of Christians, whom God moved by his Spirit, and enabled by grace, did set about a reformation; and as all then did not see alike, and through their seeing but in part, it came to pass (as Bishop *Burnet*, above cited, said) that several churches were differently reformed, and it being so that they had neither pure ordinances, nor regular administrators from *Rome*, it is no wonder that if by that necessity those several Christian communities went out of the beaten path (as the said Bishop said of the Church of *England*) and could not go according to those rules that ought to be sacred in regular times, in matters of ordination; and upon the same footing, all the Reformation stood; and the Kirk of *Scotland* must stand so likewise; going to *Geneva* will not mend the matter in the least; for the first must either derive from *Rome*, which Protestants would not then do, or else endeavor to follow the imitable example of the apostles in the New Testament, though the path had been a while disused and interrupted, by reason of *Romish* cruelty, and the dark smoke that ascended out of the bottomless pit.

We are persuaded, notwithstanding anything our author may endeavor to throw at our ministers or our practice, that we stand on as good ground, as other Protestants do; and we think with the Reverend Mr. *Davison* aforementioned, that a succession of the apostles doctrine believed and received by a people of any nation, and being satisfied of one another's graces and principles, and being thereupon united together by mutual covenant, to promote the Glory of God, and the mutual advantage of each others souls, and the good of others, in the public worship of GOD: We say, such a community, have sufficient authority from Christ, to call and constitute whom they shall judge qualified, to minister among them in holy things. This being agreeable to the true Protestant Principle, upon which the whole Reformation was built. Upon this Protestant principle therefore we satisfy ourselves, that our Churches have in them sufficient to give our ministers as

valid a mission as other Protestants have; and a regular right and claim to preach the gospel, and to administer the sacred ordinances according to our LORD's pure institution, without going to *Rome*, or elsewhere, for it, and without waiting for a new commission from Heaven, to renew and restore them (as our author vainly insinuates) for we esteem the Commission, Matt. 28:19, 20; Mark 16:15, 16 as still in force.

I shall not trouble myself at present, with anything further in the said pamphlet, but advise the author (if living) not to make further use of old *Romish* clamors; and if he is a minister of any reformed church, to be more sparing of his flings, least he find them to hit himself, and he be found sapping the grounds of the whole Reformation, by his zealous endeavoring to defend a scriptureless practice.

FINIS.

ERRATA.

PAGE 32, l. 9. for imitating, r. initiating. Page 158, l. 10 from the bottom, for Community, r. Communion.

By reason of the author's distance and absence from the press, some more errors, besides those above noted, may perhaps be found in this work; which the candid Reader is desired to correct, according to the scope of the discourse, where they may occur.

FOOTNOTES:

- [1] Which was carried on, by each of us preaching a Sermon on the Subject.
- [2] *Vide* his *Preface* to his sermon on the *Nature and Necessity of Regeneration*.
- [3] Page 4.
- [4] *Vid. Assembly's Larger Catechism*, Quest. 31.
- [5] A Dialogue between a Minister and one of his Parishioners, entitled *Divine Right of Infant-Baptism*, printed at New-York, 1746., page 16.
- [6] *Charitable Plea*, page 25.
- [7] Page 69.
- [8] *Divine Right of Infant Baptism*, page 33.
- [9] *Consideration of the Querists*, page 24, &c.
- [10] Abel Morgan uses the word “impriviledg'd” which probably should be “unprivileged.” — ED.
- [11] These are the texts Mr. F. refers to, for proof of infants being in the Covenant of Grace.
- [12] Page 64, 65.
- [13] Page 66.
- [14] It is not clear which word *Abel* is using here. Most of the words in his treatise which are spelled with an “f” are in modern usage spelled with an “s”. For instance the word “confession” is spelled in his treatise like this “confeffion” or “assertion” is spelled “affertion”. Abel used the word “drift” in this treatise. So the word here could either be “drift”, which means an “act of driving” or it could be the word “drist,” a sad mutation of the *Welsh* word “trist” which means “cheerless, gloomy or sad.” Seeing that the word “drist” is an adjective and used to describe a place or situation, then it would probably be best to change the word from “drift” to “drist” because it seems that *Abel* is saying that Mr. *Finley's* sad situation is to prove that this New Covenant, mentioned in Heb. 8 is the same that *Abraham, Moses and Israel*, were under in the wilderness. etc. — ED.

[15] *Hist. and Myst. of the Bible*, vol. 4, page 336.

[16] Reformed writers often used figurative language and metaphors to describe the church and spiritual concepts, and the use of the word “*materials*” here is an example of that. This writer is using a *building analogy*, where a structure (the church) is constructed from various components (believers). In other words, this writer when using the term “*materials*” indicates that these believers are not just incidental participants, but are the very substance from which the church is formed or one can say the *essential components*, from which the church is formed. The descriptive terms used by Ness: “*the constituting members*” reinforces the above idea, highlighting that these individuals actively participate in forming the church and are its living parts. — ED.

[17] Page 49 of Finley's Treatise. / In the 17th century, theologians used the term “pale of the church” to mean the accepted, legitimate boundaries of Christian orthodoxy. The phrase referred to the “fence” or “enclosure” that defined the territory of the true church, and to be “beyond the pale” meant to be outside the bounds of orthodox Christian faith. — ED.

[18] *Vide* Pool in Loc.

[19] Leigh.

[20] See footnote 16.

[21] *Apost. Hist.*, page 163.

[22] In Loc.

[23] *Liberty of Pro.* page 310.

[24] *Vide* his Preface, page 7.

[25] Annotations on Matt. 19, printed Anno. 1645.

[26] On Matt. 19, page 96.

[27] *Apology of Brunswick Presbytery*, page 54.

[28] Page 61.

[29] *On the Revelations*, page 489.

- [30] *Divine Right of Infant-baptism*, page 4, 11.
- [31] *Divine Right of Infant-baptism*, pages 5, 6, 7 —
- [32] *Vid. Dr. Goodwin's, Discourse of the Glory of the Gospel*, vol. 5, page 28, Dan. 7:25; 2 Thess. 2:3, 4; Rev. 13:3.
- [33] See the Assembly's *Larger Catechism*.
- [34] *Treatise concerning the Covenant of Baptism*, page 84, &c.
- [35] *Lib. Of Prophecy*, page 327.
- [36] *Ib.*, page 330.
- [37] *Divine Right*, page 20.
- [38] *Animadvers*, upon Mr. *Whiston's Book*, p. 26.
- [39] *Divine Right*, p. 21.
- [40] *Divine Right*, p. 25, 28, 38.
- [41] *Ib.* p. 38.
- [42] *Charit. Plea*, p. 46.
- [43] *Divine Right*, p. 33.
- [44] *Divine Right*, p. 25.
- [45] *Harmony of Evang.*
- [46] Page 38.
- [47] *Infant Baptism no Institution of Christ*, page 92.
- [48] *i.e.* Upon a supposition that infants were to be baptized, as our opponents urge.
- [49] *Vid. Iren. Advers. Hær. Lib. 2. cap. 39. pag. 161*, Who by him are regenerated unto God; infants —
- [50] Evidently establishing the tradition of the apostles concerning the baptism of little infants.
- [51] *History of Infant Baptism*, page 259.

[52] *Doctrine of Regeneration vind.*, page 56.

[53] *Wall's Hist.*, p. 44.

[54] *Morning Exercise against Pop.*, p. 209.

[55] *Vid. Monsr. L'Arroque's Hist. Of the Eucharist*, p. 127.

[56] *Animad.*, p. 36.

[57] *viz. Infant-baptism from Heaven, and not from Men.*

[58] Letter 13., p. 588.

[59] *Lib. Of Prophecy*, p. 119.

[60] *Hist. Of the Church.*

[61] *Wall's Hist.*, p. 21.

[62] *Cautius agetur in secularibus; ut cui substantia terrena non creditur, divina creditur.* Men act more cautiously in secular affairs, than to commit divine things to such as would not be entrusted with earthly substance.

[63] Preface, p. 8.

[64] *Charit. Plea.*, p. 114.

[65] *Truckle* — When *truckle* was first used in English in the 15th century, it meant “small wheels” or “pulley.” Such small wheels were often attached to the underside of low beds to allow them to be easily moved under high beds for storage. These beds came to be known as *truckle beds* (or *trundle beds*), and a verb *truckle* — meaning “to sleep in a truckle bed” — came into being. By the 17th century, the fact that truckle beds were pushed under larger standard beds had inspired a figurative sense of *truckle*: “to yield to the wishes of another” or “to bend obsequiously.” The initial verb sense became obsolete; the newer sense is fairly rare but is still in use. — Ed.

[66] *Vid. Divine Right of Inf. Bapt.*, p. 6, 7, 28.

[67] *Inf. Baptism no Institution of Christ*, p. 181.

[68] *Ibid.*, page 20.

[69] *Consideration of the Querists*, p. 32.

- [70] See Assembly's *Larger Catechism*.
- [71] Letter 3rd, page 94.
- [72] *Ancient Mode of Baptizing*, p. 62.
- [73] [a] All three on Matt. 3:6.
[b] Institut. L. 4. C. 15. Sect. 19.
[c] Loc. Commun. p. 198, and Explic. Catech. p. 311.
[d] Lexic. Theolog P. 221, 222.
[e] Christ. Theolog. L. 1, C, 22.
- [74] *Animad*, on a *Discourse of Inf. Bapt*, p. 262.
- [75] *Hist. of Inf. Bapt*, pag. 274.
- [76] *Animad*, pag. 264.
- [77] *Vid. Dr. Gale*, Letter 3rd.
- [78] *Defence of the Ancient Mode of Baptising*, pag. 30.
- [79] *Infant Baptism no Institution of Christ*, pag. 123.
- [80] *Ans. to Mr. James Owen*, pag. 166.
- [81] *Ancient Mode of Baptism*, pag. 68.
- [82] Page 93.
- [83] Cited by Mr. *Gill*, *Ancient Mode of Bapt.*, p. 45.
- [84] *Animad. On a Discourse of Inf. Bapt.*, p. 278.
- [85] Explication of the *Catechism* of the Church of *England*, of *Bapt.* p. 20.
- [86] Matt. 3:5, 6, 13.
- [87] John 3:22, 23.
- [88] Acts 8:38.
- [89] *Vid. Mr. Dickinson's Doct. Of Regeneration vind.* p. 40, 41— .
- [90] *Defence of the Ancient Mode of Baptizing*, p. 18.

[91] 1 Kings 12:28. / Also q. d. is an abbreviation of the Latin phrase *quaque die*, which means “every day” or “daily.” — Ed.

[92] *Ancient Mode of Baptizing*, pag. 75.

[93] 1 Kings 22:11.

[94] Arch-bp. *Usher's Body of Div.*, p. 404.

[95] *Vid. Mr. Blair's Animadversions on Mr. Craighead's Receding, &c.*, p. 13.