

INFANT SPRINKLING

No Baptism;

Or,

THE BAPTIST PREACHER'S REASON

For

**BAPTIZING BELIEVERS
ONLY:**

Wherein is considered,

**The import of the word Baptize—The Subjects to whom
Baptism is to be Administered—The Mode in Which it is to be
Performed—The Thing Signified—Objections Answered—
Baptized Households Examined, etc.**

By Isaac Watts.

**“If truth and error both agree,
Then Christ and Belial one may be;
And what to me seems still as odd,
Should Infant Sprinkling be of God.”
McGregor.**

*Now I praise you, brethren, that you keep the ordinances. 1st
Cor. 11:2.*

*The Baptism of John, was it from heaven, or of men. Luke
20. 4.*

*But the Pharisees and Lawyers rejected the counsel of
God, against themselves, being not baptized of him. Luke 7:30.
Keep my commandments. John 15:15.*

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TO THE READER.

Christian Reader,

This little Piece is penned with a view to stimulate the followers of Christ to a diligent attention to the sacred scriptures. It is recorded, to the honor of the noble Bereans, that they searched the scriptures daily, to see whether those things were so or no, Reader, go thou, and do likewise: a slighting an ordinance of divine appointment, is, in fact, a despising the authority of Christ to command—the consequence is dreadful—in slighting one command it may lead you to neglect others. Such a conduct is calculated to make people Atheists, and to believe nothing that God has revealed. Christian Reader, let me beseech you to lay aside all prejudice, take the word of God for your rule, be fervent in your petitions at the Throne of Grace, and may the Lord bless this feeble attempt to lead you into the truth, as it is in Jesus, is the affectionate and fervent prayer, of yours in the bonds of the gospel,

I. Watts.

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Infant Sprinkling, Etc.

The meaning of the word Baptize, or what Baptizing is.

What is the action? Is it washing, pouring, sprinkling or dipping; some inform us, that it is any of them we please, which indicates no great reverence for Christ's authority, and militates against his infinite wisdom, as though he had used a word sufficiently determinate to express the manner of it, and to distinguish it from every other mode of washing.

Baptize, is a Greek word, it invariably signifies to dip, plunge, or cover all over, and should have been so translated, and never is applied to sprinkling or pouring. This is distinguished from every other mode of washing, as well as from sprinkling, or pouring, which are expressed in the original by other words. To use the words sprinkle, or pour, is absurd nonsense, when substituted in the place of baptize, for the original expression is always baptizing in or into a thing: John baptized in (mark that) Jordan, in water, Matt. 3:6; in the name (Matt. 28:19) not unto the name, nor unto the water, but EN or EIS in or into Jordan, in the name of the Father, and of the Son, and of the Holy Ghost, into Christ, Gal. 3:27, into his death, Rom. 6:3. Baptism is always expressed as being performed in or into a thing, nor can EN be rendered with or by in this case. It would sound rather awkward, to say John baptized with or by Jordan; but to say John baptized in or into Jordan, is to speak consistent with the mode as performed by dipping, plunging, or covering over. In no other sense will the genuine signification of the word agree with the Ends and Use of Baptism, the Shadow to the Substance, the Sign to the Thing signified.

Casaubon, in his Annotations upon Matt.3. saith "That immersing was the proper right in baptism, which the word itself (he saith) sufficiently declares, which as it signifies not a going down to the bottom, without any ascending, so not a swimming like a cork above water; but a going down and coming up again."

Beza, on Matt, 3:11 saith "The word signifies to dye by dipping or washing, and signifies to drown, or go down to the bottom as a stone."

Mincoeus in his Dictionary, tells us, that this word is in the Latin Baptisma, in the Dutch Doopsel or Doopen, English Baptism or Baptime, viz. to dip in water, and the same with the Hebrew word Tabal, to dip.

From these few preliminary remarks the most illiterate persons who have the word of God in their hands, and who are not priest cheated, must see, that to baptize is to dip, and not to sprinkle. We now proceed to consider,

THE SUBJECT TO WHOM BAPTISM IS TO BE ADMINISTERED

The subjects of this ordinance has been a matter of dispute with many of the followers of Christ; we cannot but behold the labyrinths and bogs our paedobaptist brethren have brought themselves into, by a deviation from the word of God, as the only standard of our faith and practice; and no wonder, for when the light and power of truth is departed from, every thing else will appear like Paul's voyage without sun or stars. The Paedobaptists are strangely divided among themselves, about who and what gives right to Baptism, and also about who may baptize and be baptized. See Bishop Usher's Body of Divinity, page 419, "To the dishonor of God and of this ordinance, which is intolerable, women will undertake to be baptizers, which is monstrous profanation of so high a service. 1st, whether women, midwives, mothers, or nurses may not baptize, some for, some against. 2nd, whether bastards may be baptized or not, some for, some against. 3rd, whether infants of apostates may be baptized or not, some for some against. 4th, whether the children of excommunicated persons may, or may not, and 5th, whether the children of heathens may or may not, some for, some against. 6th, whether all children without exception may not be baptized; "but why all this jargon? Why these scruples?" why such a diversity of opinions? Is not the word of God sufficiently determinate upon the subject? Surely it is. If infant sprinkling is of divine authority, why do not the advocates for this right, produce "the infant thus sprinkled, the person that sprinkled it, and the place where this ceremony was performed," but this cannot be proved by any advocates for infant sprinkling, from the word of truth. Why then do ye also, transgress the commandments by your tradition? But in vain (saith our Lord) do they worship me, teaching for doctrines the commandments of men. Matt.15: 3,9. That infant sprinkling is a commandment of man, is evident and clear, as shall be shewn in another place, and those that vindicate it, worship God in vain. The Baptists all agree, that Christian believers only have a right to baptism, and that preachers of the gospel only, are to baptize.

The commission Christ gave to his disciples, is sufficiently determinate with respect to the subjects, "Go ye, therefore, and teach all nations," that is to make disciples of them by teaching, for that is the signification of (MATHETUO) the means used, was the preaching of the gospel, see Acts 14:21, compared with Matt.

28:19. They taught many, and the text informs us it was by preaching the word. The subjects were first taught and then baptized, in the apostles' days; now it is first sprinkle and then teach: what a fragrant corruption is here.

The proper subjects for baptism are believers, and none else; this will appear evident from the scripture account given, concerning those to whom this ordinance is to be administered; we commence our search after this important part of truth; the first account we have recorded in Matt. 3:1, 2. In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand: hence John's baptism was the baptism of repentance, and none were admitted unto it but such as were capable of giving a profession of their faith, as appears evident from verse 7, 8. 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." (mark that) fruits meet for repentance were required by John, previous to their being baptized, nor were any baptized without repentance; and had they urged their right to baptism on the account of their being the descendants of Abraham, he informs them, that their boasting was vain, and that God could of stones raise up children to Abraham, and deprive them of this their glorying, see verse 9. Those that were baptized of John, came themselves; they were not brought, but were volunteers, and (mark this) they were baptized of him in Jordan, in the river, confessing their sins, which an infant cannot do.

Another account we have recorded, in Acts 8:12. But when they believed Philip preaching the kingdom of God, and the name of Jesus Christ, they were baptized both men and women: but where is the children that we hear so much talk about! Strange that the word of God is silent in this matter, why is not their baptism recorded, as well as that of men and women? The reason is plain, because there were none; no such a practice existed among the Apostles. Those that were baptized 1st heard, 2d believed, 3d were baptized, a voluntary act of their own. See also verse 37, 38. and Philip said, if thou believest with all thy heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God, and he commanded the chariot to stand still and they went down both into the water both Philip and the Eunuch, and he baptized him. This Philip would not have done, had not the Eunuch returned him a satisfactory answer; Philip baptized him upon a profession of his faith, as do all the Baptist ministers now. It puts it beyond all possible dispute, that if he was not a believer in Jesus, he had no right whatever to this ordinance: and to say that this is but *de bene esse*, meaning that it includes not

the negative, otherwise thou mayst not, is to make Philip to have deluded, and not decided or resolved.

Chripus the chief ruler of the synagogue believed on the Lord with all his house, “And many of the Corinthians hearing, believed, and were baptized.” Acts 8:8. observe it is the same here as in the forecited passages; they heard, believed, and were baptized, which cannot be the case with an infant.

Another account you will meet with in Acts 22:14. And Ananias said unto Paul, the God of our fathers hath chosen thee, that thou shouldest know his will and see that just one, and shouldest hear the voice of his mouth. Verse 16, And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 9:18. And he arose forthwith, and was baptized; this was not an infant but Paul, yet I am informed a certain minister lately chose this part of the word to establish infant sprinkling from, but surely he must have known that had an infant been laid down before him, he might have preached himself out of breath, and the people out of patience, before the helpless infant would be found obeying his call.

We will just sum up a few evidences from the word of God, which will serve to give the unprejudiced reader a view of the subjects of this ordinance.

John, as I have shewed you, required the profession of true repentance, and that his baptism was for the remission of sins. Matt. 3:6.

Secondly, when Christ layeth down the Apostolical commission, the nature and order of the Apostles’ work, is, first to make them disciples by teaching them the way of salvation by Christ, and then to baptize them in the name of the Father, Son, and Holy Ghost. Matt. 27: 19, 20. They were made disciples by teaching, but an infant is not a disciple.

Again, that it was saving faith that was required of the Jews, and professed by them (Acts 2:38J), is plain in the text.

Infants have not faith, therefore have no right to any gospel ordinance. If they have a right to infant sprinkling, why have they not a right to sit down at the Lord’s Supper? Why should they be admitted to the one, and not to the other? The infant has as much faith to view the Lord’s Body in the Supper, as it has to view the things which are said to be signified in infant sprinkling, for it has no faith at all: and the scriptures declare that what is not of faith is sin.

Then from this view, it must be a sinful act; this is awfully the case, when the name of the Eternal Three is taken and made use of when performing a human tradition: it is a taking the name of God in vain. If Jesus was to call them to an account which do such things, as he undoubtedly will, and ask them by what authority do thou these things, and who gave thee this authority, what possible answer can they give; they cannot say, Lord, we have thine authority; we have done as thou has commanded. Luke 24:22. No, but such may take up the language of their mother church, and say “We have done those things we ought not to have don, and have left undone those things we ought to have done.”

Again, the Samaritans believed and had great joy, and were baptized into the name of Jesus. Acts 8:12. whereby it appears that it was both the understanding and will that were both changed, and that they had the profession even of a saving faith, yea, even from Simon himself. Verse 37.

Paul was baptized after his true conversion. Acts 9:18.

The Holy Ghost fell on the Gentiles before they were baptized. Acts 10:44.

Lydia’s heart was opened before she was baptized, and she was one the Apostles judged faithful to the Lord, and offered to them evidence of her faith.
Acts 16:30.

The example also of the gaoler, is very full to the resolution of the question in hand; he first asketh, what he shall do to be saved? The Apostle answered, believe on the Lord Jesus and thou shalt be saved and thy house: so that it was a saving faith that is here mentioned. Acts 16:30, 31.

Luther de Sacrament, tom. 3, fol., 168, saith That in times past, it was thus that the ordinance of baptism was administered to none, except it were to those that acknowledged and confessed their faith, and knew how to rehearse the same, and that it was necessary to be done, because the ordinance was constituted externally to be, that the faith be confessed and made known to the church. See 2 Cor. 8:5.

Anecdote.

A Negro, lately sprinkled, as under some concern addressed himself to the priest, “pray, sir, did you bring that water with you?” pointing to the bason, the priest answered, “no,” “pray, sir, where had you it then?” the priest replied, “out of

your kitchen,” the negro more astonished than before, proposed this important question, “pray, sir, will water, out of our kitchen, make me a Christian.” All the solution the honest queerest had, was, the clergyman and the whole company set up a loud laugh at George’s question.

Query.—Will not the infidels, who conclude from the light of nature, that water cannot mystically wash away their sin, or make Christians, rise up in judgment against such as impose upon the ignorant, and assert that it doth?—We now proceed to consider,

The Mode in which Baptism is to be administered.

The manner of baptizing was by dipping or immersing in water, in the name of the Father, of the Son, and of the Holy Ghost, which is not only agreeable to the sense of the word, which signifies immersion in water, but to the allegory death, burial, and resurrection, to which the Apostles Peter, Paul, and Ananias, so properly alluded to. Acts 2:38, 22:15, likewise Rom. 6:34, 1 Pet. 3:21, which signification and sense of the word is emphatically confirmed to us by the several metaphors used by the holy spirit in scripture, in allusion hereto, viz. for persons to be plunged into great sufferings, they are said to be baptized therein. When Zebedee’s children came to Jesus, requesting him to grant unto them that they might sit one on his right hand, and the other on his left hand, in glory, Jesus saith unto them, ye know not what ye ask, can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? Mark 10:38. This cup was the cup of heavy affliction, of divine wrath, when he was immediately to launch forth into the depth of sufferings, to bear the heaviest of all sorrows and to be crushed with the most tremendous agonies, for our sakes. Again I have a baptism to be baptized with, and how am I straitened, pressed, pained, till it be accomplished. Luke 12:50. what was this that Jesus here calls a baptism? Was it not his sufferings, and was this a sprinkling of sorrows, was it a few drops of grief, that the Son of God endured? No, he was a man of sorrows, and acquainted with grief, grief was his familiar acquaintance. Isaiah 53:3.

Let us attend to the language of holy writ, and we shall see his sufferings are expressed by words, which show them to be of the most poignant nature. I am come into deep waters, where the floods overflow me. Psalm 69:2. mark, it is deep waters, deep trouble, and distress of soul. Again, deep calleth unto deep, at the noise of thy water-spouts, all thy waves and thy billows are gone over me. Psalm. 42:7. Here billow appears to beckon to billow, till all the waves of divine wrath

completely overwhelm his soul, (mark here) it was not a few drops,, but all thy waves and all thy billows that were let into the soul, huge tremendous waves: what a striking emblem of the Redeemer's sufferings and death doth immersion hold forth; which cannot be the case in sprinkling or pouring. See also, Matt. 27:46, 50. And can any thinking, serious, candid, unprejudiced person, conclude from these declarations, that baptism is here spoken of to sprinkle; no, surely, every pure soul must recoil at the idea, and tremble at the thought; it was no small weight he bore; it was the sins of a number no man can number, and the full weight of vindictive justice. See Isaiah 53:6.

Again, persons who are endued with a great measure of the spirit, they are said to be baptized therewith. Acts 1:5. The children of Israel being encompassed with the cloud over their head, and the divided sea on both sides, their going down into the sea, and coming up out of it again, is said to be baptized in the cloud, and in the sea. 1 Cor. 10:1, 2.

Again, we find John baptizing in the Ænon, near to Salim (and the reason why he pitched upon this place is given) because there was much water there. Piscator upon this passage, says it signifies many rivers, as it in the singular number signifies the river of Jordan, this, saith he, is mentioned to signify the ceremony of baptism, which John used in dipping or plunging the whole body of man standing in the river; whence he saith, Christ being baptized by John, in Jordan, is said to ascend out of the water, some inform us, that "much water there," refers to the breadth, and not to the depth: but any person of discernment may see at once the absurdity of a breadth of water being chosen, when a little in a bason will answer the end.

Another scripture, worthy of notice, is Acts 8:36, 38. As they went on their way, they came to a certain water, (mark here) they were already at the water's edge, but Philip did not baptize him until they were both in the water, and the Eunuch said, see here is water, what doth hinder me to be baptized? And he commanded the chariot to stand still, it appears the chariot was not in the water, it stood still, i.e., when it came to the water; and they went down both into the water, (mark this) both Philip and the Eunuch, and he baptized him, and when they were come up out of the water, etc. Query, would it not sound rather awkward, when the priest is in the act of sprinkling the infant, were he to repeat these words "and they went down both into the water," would not the spectators of the ceremony be astonished at the serration, would not every one present at once see the unscripturalness of such a practice.

But with what heart-felt satisfaction are the words expressed, while in the act of descending into the liquid grave; and how significant is their rising from the watery tomb.

Reader, you will evidently see, that the person baptized and the baptizer, should both be in the water when the act is performed, according to the word of God.

And baptized persons are said to be dead and buried, in allusion to putting men into the earth, and covering them therewith, none of which can hold good by sprinkling: I would suppose an affectionate wife or parent, saying with Abraham, let me bury my dead husband, or my only son, out of my sight, and a clergyman should meet such in the burial ground, and take up a little dust and sprinkle it on the corpse's face, and then attempt to persuade you, that he hath actually buried your wife or child in the earth, would you take his word for it?—surely no.

Sprinkling is not a burying, but immersing or covering over is a fit resemblance of it.

In Christ's baptism, we see this also exemplified,—then cometh Jesus, from Galilee, to Jordan, unto John to be baptized of him, verse 13. And when he was baptized, he went straightway out of the water, (mark this) not up from the water, but up out of the water. Jesus himself, was immersed in the liquid element, and hath left an example that we should tread in his steps; when John modestly refuses to baptize him, he replies, suffer it to be so now, for thus it becometh us, (mark here) us all the followers of Christ, he here speaks as their elder brother, as their head and representative, to fulfil all righteousness. Nothing appeared too difficult for him to encounter, for the welfare of his people, and to fulfil all the Righteous will of his Father; his love was stronger than death; he enters upon the arduous and important work with the greatest delight. It was his meat and drink to do the will of his heavenly Father.

Christ ascended out of the water, therefore Christ was baptized by John, not by sprinkling or pouring water upon him, but by immersion, that is, by dipping or plunging the body in water.

Anecdote.

One convicted of his duty of being baptized, and joining a baptized church, disputing the point with an independant minister, (his then pastor) who was very

earnest in his entreaties with this member, to stay with him, put this solemn question, “Sir, if I out of love to you, should stay with you as you desire, and know in my own conscience it to be wrong, will you answer for me in the great day?” to which he replied, “No,” “Then, sir, how can you preach and practice and recommend to others, what you cannot answer for at the last day?” to which he replied, “I have preached and practiced it many years, and to leave it now, what would the world and the people say of me.”—I cannot help believing this to be the case with thousands in this present day. We now proceed to consider the thing signified, or

What Baptism presents to the Believer’s faith.

The import and design of baptism, is a subject too little attended to by many. The general practice of sprinkling infants, with the principles adopted, and arguments used in support of that human invention, have not only set aside the subjects and form of Christ’s institution, but in a great measure obscured and perverted its signification; amazing it is to observe the ignorance which prevails among many professors on this head, though they have the New Testament among their hands. Some look upon it as little more than the ceremony of giving a name to their child, many consider it a christening or making of them Christians, hence their anxiety to have them sprinkled, lest they should die pagans; it is really astonishing to see with what hast the mothers, midwives, and nurses, will run (if the child is likely to die) for the priest, and what is more ridiculous, it is only half done, half baptized as they term it; what can this do for the infant, had it any effect at all: this would only be to imply it was half a sinner, it would only be half saved, and if brought to glory would only enjoy half of heaven,—what ignorance is here, and yet the people love to have it so. I would propose, in the most respectful manner, this solemn and important question, to those who have been sprinkled in infancy, “Did that water which was sprinkled on your face in infancy, make you a Christian?” Did you evidence it as you grew up to years of maturity? Verily no, you are a living proof of the ignorance of that priest, who declared as in the presence of an all-seeing God, that by this (unscriptural and unmeaning act) you were made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

Others who pretend to more knowledge, view it as a sign whereby their infants are initiated into the visible church, though they are neither agreed as to what that church is, nor do they admit them into full communion of any visible church; they also look upon it as the seal of some covenant, which they say is made with a believer and his natural see; yet they are not agreed as to the nature of that

imaginary covenant, or whether it entails salvation, or only a right to some outward privilege.

Many view it as the parent's dedication of his child to God, accompanied with a view to bring the child up in the fear, nurture, and admonition of the Lord: thus every one annexes a signification to baptism, agreeable to his favorite supposition, while all of them have been accommodated to infant sprinkling; but the scripture contains no such institution, so neither does it give us any of the above views as the design of baptism. To give you a view of the scriptural significance of this ordinance, we observe,—1st. Baptism as performed according to the scriptural mode, that is, by dipping, plunging, or covering over, represents to the believer's faith the deep sufferings of Christ for our sins, whereby he made peace by the blood of his cross, and brought in remission of sins, and everlasting righteousness; these sufferings are represented in the scriptures as the most pungent and excruciating, as they needs must be forasmuch as himself bore our iniquities; and the Lord hath laid upon him the iniquities of us all. The Psalmist represents him speaking thus in his complaint, I am come into deep waters where the floods overflow me: and by the Prophet his sufferings is thus expressed, he hath poured out his soul unto death: the Evangelist tells us how he expressed himself in his anguish, my soul is exceeding sorrowful even unto death: and one of them says, and being in an agony, (it was from his pungent grief) he prayed earnestly, and his sweat was as it were great drops of blood falling to the ground, yea, in the torture of his soul, he cried out, My God, my God, why hast thou forsaken me: and we are informed in the Epistle to the Hebrews, chap. 5:7, that in the days of his flesh, he offered up prayers, with strong crying and tears. In all was fulfilled what David had prophetically spoken of him, My heart is like wax, it is melted in the midst of my bowels.—This and much more than can be expressed to human capacity, the Lord suffered for our sins; for in that he himself bore our transgressions, so as to put a period to that insupportable weight of misery, which we had each brought upon ourselves; it must involve him in such a depth of torture, as no mortal is able to conceive: all this he calls a baptism, to express his overwhelming sorrows, see Mark 10:38, Luke 12:50. (mark here) sprinkling a few drops of water on the face, will never represent the deep sufferings of Jesus, but immersion in the water is a lively emblem thereof.

2d.—Baptism is a representation of the sufferings, in which all the disciples of Jesus, are certain to be involved, in consequence of their being the followers of the Son of God. Through much tribulation, we must enter the kingdom, all his followers shall be hated of all men, for his name sake, see Hebrews 11:35-38, they were tortured, and others had trial of cruel mockings and scourgings, yea,

moreover of bonds and imprisonment, they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, (of whom the world was not worthy) they wandered in deserts and mountains, and in dens and caves of the earth: all this and much more is said of the suffering saints, and is emphatically called a baptism, which cannot intend a sprinkling of sorrows, but is expressive of the deepest distress: and Jesus said unto them, ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized, withal shall ye be baptized. Mark 10:39.

3d.—Christ presenting himself to God in baptism, and passing through the water in external devotion to his Father, professed a total submission to the will of his Father; that he now relinquished all the concerns of private life in which he had been brought up (see Luke 2:51, Mark 6:3) wholly to engage in the work of his Father's kingdom. He did not baptize himself, but presented himself to John, the servant to whom the Father had given commission for the work, to shew that he was at the sole command of his Father, though John knowing his own deep inferiority, said to the Lord, I have need to be baptized of thee, and comest thou to me? But Jesus answered, suffer it to be so now, for thus it becometh us, to fulfill all righteousness. Matt. 3:13-15. The bare act of baptism (or any other bodily exercise) could not fulfil any righteousness, it was only a declaration of his readiness to obey whatsoever his Father should command. In like manner doth the believer in this ordinance give himself up to the Lord, considers himself no longer his own but the Lord's and therein declares his readiness and willingness to be found in obedience to his Lord and master, in all that he hath commanded and enjoined, and thereby evidences his love to him. If ye love me, keep my commandments. John 16:15.

4th.—In baptism there is a representation of putting on the Lord Jesus Christ. Passing through the water in his name, is a figure and a profession of our passing away from all other things to Christ, alone to embrace him as our salvation, our life, our all; For as many of you as have been baptized into Christ, have put on Christ (Gal. 3:27). All that are baptized into the Son of God, do thereby confess themselves in every thing, to be given to him as sons and daughters, servants and handmaids, disciples, followers, and worshippers; they put on his name as the height of their glory, they put on his righteousness as their peace with God, they put on the doctrine of his word as their light, they put on his promises in his word as their hope, they put on his ordinances in the appointed order as their distinguishing character among men, they put on the worship and order of his house for edification and comfortable communion with one another,

and they put on such a conversation as becomes the gospel. They are they which follow the Lamb whithersoever he goeth.

5th. Baptism is an emblem of death. The act of going down into the water is a resemblance thereof, and is a figure of the dying of the Lord of glory; and this death was for no other cause but for our sins. He is the immortal God, (yet having taken our nature, and for our redemption) having taken our mortality, he laid down his life, being obedient unto death, even the death of the cross. The Psalmist personating the Son of God in his suffering, saith, Thou hast brought me into the dust of death. This is a truth frequently mentioned: Christ died for the ungodly. Christ died for us. Christ died for our sins.—Every believer, therefore, that submits to this ordinance, confesseth that he believes that the Son of God did actually lay down his life, and did pour out his soul unto death; he confesses that it was for sinners that he died, and that his death (being appointed of God) was perfect, and by virtue thereof all sin is removed; by his death he is redeemed from the curse of the law. His blood being offered through the Spirit without spot to God: And he also confesseth that he does not expect the forgiveness of sins any other way but alone in the virtue of the death of Christ, or that his faith is fixed alone upon the precious blood of Christ for redemption and remission of sins. Know ye not that so many of us as were baptized into Jesus Christ. Rom 6:3.

6th.—Baptizing in water, or a being covered over, is a resemblance of a burial, and is intended as a representation of the burial of our Lord Jesus, Who made his grave with the wicked; of whom the Apostles affirm, That he was buried, that he descended into the lower parts of the earth; which was witnessed by his disciples, who beheld where he was laid. As burial is the last thing to be done to a mortal being, Jesus did therein make manifest the reality of his death; and that he sunk to the lowest pitch under our sins, or that he suffered all that was possible to be inflicted on an offender. The curse descended with him into the grave, but there he left it buried never more to rise. For in that he died, he died unto sin once; and every one that is baptized in his name doth therein make confession of his burial as being the finishing of sin. That it was their sins that brought him to the grave, and being assured they never more shall rise into their condemnation in the sight of God. They now look to Jesus alone for righteousness, peace with God, and everlasting life. Therefore we are buried with him by baptism into death, Rom. 6:4. Mark here, sprinkling can never be an emblem of death or a burial, but dipping or immersing is.

7th.—Ascending up out of the water, is a lively figure of the resurrection, of the Lord of Glory, for as he died for our sins, so also he was raised for our

justification. It was impossible for him any longer to be holden of mortality; the resurrection of Christ shews that transgression was completely finished—Satan’s power defeated—reconciliation made—peace established—sin blotted out—the curse extinguished, in the precious blood of Jesus. And every one that is baptized in the name of Jesus, is baptized in the faith of his resurrection; 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. Rom. 6:4. (Mark here)—The infant sprinkled cannot ascend up out of the water, when it has not descended into it; but the person that is immersed, goes down into the water, and ascends up out of it, a fit resemblance of a resurrection; for the person must first die, and be buried, before he can ascend, or be raised.

8th.—Baptism, is also a figure of the death of the believer to sin through the faith of Christ. Likewise, reckon ye also yourselves to be indeed dead unto sin, but alive unto God, through Jesus Christ our Lord. Every believing soul is crucified with Christ; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: so long as we remain without Christ, we are the servants of sin, the whole man is devoted to sin and pollution, mark here, the subject of baptism must first die to sin, before he can be buried in baptism; to bury a man before he is dead, would be willful murder. See Col. 3:3, Rom. 6:2.

9th.—As the burial of Christ is signified by baptism, so is the believer’s burial with Christ signified therein. As sin was buried no more to rise, so it is buried to all that believe, never more to live to condemn, or have dominion over them. For God hath said their sins and iniquities will I remember no more, as a man appears no more after he is buried, so where the faith of Christ is, the love and fear of God is so radicated in that heart, that sin can never rise to reign any more. He that is dead is freed from sin, therefore we are buried with him by baptism into death. Rom. 6:5. Col. 2:12.

10th.—As baptism is a representation of the resurrection of the Lord of Glory, so our resurrection from the power of sin, is shadowed in the same ordinance. Now if we be dead with Christ, we believe we shall also live with him, Rom. 6:8., for whatever Christ performed for us, the same he will perform in us. That like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in the 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. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: For he that is dead is free from sin. Rom. 6:4-7. Even when we were dead in sins, hath quickened us together with

Christ, by grace are ye saved, and hath raised us up together, to the attainment of this new life, it is clear that a spiritual resurrection is wrought in every child of God; this with gratitude is confessed by every believer, and the completion of it is waited with the most fervid desire, by every one that sincerely waits on the Lord in baptism. Wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead, Col 2:12.

11th.—Baptism is a striking representation of the general resurrection of the dead. This is one of the six principles of the oracles of God, and are called the principles of the doctrine of Christ. Heb. 1:2. The doctrine of the resurrection is a fundamental part of the word of God, he that believes in Jesus and his resurrection (I do not say every one that may have an empty notion) of Christ, believes the universal resurrection of the dead; for the resurrection of the dead depend on the resurrection of the man Christ. 1 Cor. 15:13-16:20. This is the infallible earnest of the resurrection of all the sons of men. Forasmuch then as baptism is taught as a lively figure of the resurrection, every man that is baptized into Christ, does therein confess the resurrection of Jesus, and declare himself to be risen with Jesus through the faith of the operation of God, with a firm assurance of the resurrection of all men, and a lively hope that himself shall be raised with all the saints to everlasting life. For if we believe that Jesus died, and rose again, even so them also, which sleep in Jesus, will God bring with him. 1 Thes. 4:14. In the faith of this are all believers baptized, and without the belief of this, there can be no such thing as inheriting eternal life. Else, what shall they do, which were baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead. 1 Cor. 15:29.

12th.—Baptism as performed by dipping, is a similitude of the washing away our sins from the whole soul; but infant sprinkling can be no resemblance, when only a very small part is sprinkled. Ananias said to Saul, And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord. We are not to suppose that Ananias could here mean, that water could mystically wash away sin. But Saul having been a persecutor and injurious, Ananias might speak of, an external clearing of himself in the sight of man, by a bold confession of Christ in the act of baptism, declaring his faith in the Son of God openly, manifesting submission to his will, and boldly confessing his name, he would wipe away the reproach of being a persecutor and blasphemer for the future. But his was not all that was intended, for the disciples of Jesus are taught to trust in him for purging away of all iniquity in the sight of God, which cannot be done by any external performance, for sin is in the conscience, where material water can have no influence, only as a visible sign, whereby we declare our faith in

Christ Jesus, and ascribe glory to him that loved us, and washed us from our sins in his own blood. By giving his life a ransom for us, he made atonement for our sins, took away the curse, and made peace through the blood of his cross. For thou wast slain, and hast redeemed us to God by thy blood; and the blood of Jesus, his son, cleanseth from all sin; and as it was by the sacrifice of himself that he put away the wrath which was upon us for sin, so by the virtue of his blood presented to the understanding in the gospel, and made effectual to the conscience by the spirit of God, guilt is removed from the mind; by virtue of the same blood the conscience is purified from the love of sin, and delivered from the dominion thereof, yea, the heart is made clean, and the conscience purged from dead works, this every believer knows as well as he knows he lives.

13th.—Baptism is a representation of the translation of the sons of God from the power of darkness, into the kingdom of the Son of God's love. Passing through the water is an express figure of our passing from one life to another, i.e., from the kingdom of satan, to the kingdom of Christ, from a life of alienation to a life of love and peace with God which is the same with regeneration, or being born of God. Jesus saith, except a man be born of water and of the spirit, he cannot enter into the kingdom of God;--water here beyond dispute means the water of baptism, for it is distinguished from the spirit, to be born of the water is to be baptized, even as to be born of the spirit is to be regenerated; the former is connected with the latter, and termed a birth, with reference to it, therefore it is the visible sign or representation of the new birth (see also Titus 3:5). The washing of regeneration is the washing in baptism, so called, because it is a sign of regeneration, in distinction from the renewing of the Holy Ghost, which is the thing signified in baptism. The unregenerate soul has a life of some kind, but it will certainly end in death. Some live upon sensual gratification, some upon earthly enjoyments, some upon the honor they receive from men, some upon a profession of religion, some upon empty speculations of Christ, some upon the orthodoxy of their opinions, some upon their frames and feelings, some on their good dispositions and heavenly inclination. But the soul that enjoys the life of faith, lives upon Christ alone, and this vital change or passing from death to life the ordinance of baptism represents.

14th.—Baptism is called a figure of salvation;--When speaking of Noah, and the souls that were saved with him in the ark (see 1 Pet. 3:21), he saith, The like figure whereunto baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience to God) by the resurrection of Jesus Christ. Here the ark of Noah, is represented as a figure, and baptism is represented as another figure of the same thing, namely, the salvation of God by Jesus Christ, salvation consisteth in saving from the condemnation of hell, from the dominion of sin, from the body of death, from mortality at the last day; the two former every

believer in his baptism professes to be saved from already, the two latter he professes in firm assurance to be waiting for. The family of Noah by faith entering the ark, for a space remaining in it, and then being carried out of it enjoyed a real corporeal and temporal salvation, being carried out of the wretchedness of the old world, and introduced into the happiness of the new, which was a figure of the true spiritual and eternal salvation by Jesus Christ. So baptism is a going down into the water, being covered with it, and coming up out of it, is a striking resemblance, or a lively figure of this salvation. It is not the act of baptism, but the thing signified thereby, that is the resurrection of Jesus Christ, whereby we are saved, and a confessing our faith in the salvation of God; through Christ he calls the answer of a good conscience towards God, and there can be no good conscience but what is purified by faith, which the believer testifies in baptism. But where is the answer of a good conscience towards God, in the sprinkling of a little water on the face of an infant.

15th.—Another figure of the same importance, and by way of allusion is called a baptism, is the account recorded of the children of Israel passing under the cloud and through the sea, whereby they were saved from the Egyptian bondage and brought into full liberty, under the immediate protection of God. This in itself, was a real salvation in their present circumstances, yet it was intended as a figure of the same thing that baptism is, that is, of our eternal salvation by Christ. And they were all baptized unto Moses, in the cloud and in the sea (1 Cor. 10:2). Moses was a type of the Lord Jesus Christ, which was to come; and by his hand they were led through those things which to them were shadows of the same grace and eternal salvation, as baptism now is to use. Thus the believer by faith follows his Lord through the outward sign, in view of the living substance, by which he is brought out of a state of bondage, into a state of salvation, life, and peace.

16th.—Baptism is a representation of the precious promise of the Father, called the baptism of the Holy Ghost.—

Besides what has been said, if you will follow the import and signification of the things signified, it is almost impossible but to see the unscripturalness of infant sprinkling; it doth not answer to the meaning of the word, nor to any thing contained in the word of God.

Is not the whole man unclean, every member, every part, then why select a particular part, namely, the forehead, yea, sometimes the crown of the head (which is the case when adults have not been baptized in infancy), why is not every part washed, and not the face and head only; do you not expect to have all your sins

washed away, and every member cleansed by the blood of Jesus. Where is the important truth signified in sprinkling water on a particular part.—

We now come to consider, those

Objections which are raised against this Ordinance.

Objection 1st.—We call infant baptism the seal of the covenant of Grace, a sensible sign and confirmation of it, and therefore we look upon it as a matter of the greatest import, for by this our children are taken into covenant with God, are made members of Christ, and subjects of grace, and are washed from their sins. As God said to Abraham, I will be a God unto thee and to thy seed. Gen. 16.

Answer.—It doth not appear that any of his immediate seed were in the covenant of Grace but Isaac, nor of the immediate seed of Isaac, but Jacob the elect are the spiritual seed, and that remnant only shall be saved (Rom. 9:27). Did Abraham, Isaac, or Jacob, every say, all my children have a right to the seal of the covenant of Grace, or call circumcision the seal of the covenant of Grace. The everlasting covenant was complete from all eternity. The saints after they believe, are sealed with that spirit of promise, which is the earnest of their inheritance, to the day of redemption (Eph. 1:13, 4:20, 2 Cor. 1:22). But God never trusted any man, or any set of men with his seals, none but the elect are the servants of the living God. It has often proved dangerous to kings to trust their seals in the hands of men and women. Haman sealed the destruction of the Jews (Est. 3:12). Jezebel sealed the murder of Naboth (1 Kings 21:8). The Queen of Charles the 1st sealed the massacre in Ireland. The mother of harlots forged this seal and applied it to infants. A popish priest might with greater propriety call his private seal the broad seal of England, and pretend to secure all the estates in England to the proprietors. Note.—Was the covenant of Grace without a seal, till about the close of the third century, for then infant baptism was first introduced? An imperfect covenant could no more save, than an unsealed writing secure an estate. But the covenant of Grace was ordered in all things, and sure from eternity (2 Sam. 23:5) therefore, the long train of arguments founded on infant baptism is a mere Babel, and comes to nothing. Those who declare that infant sprinkling was introduced in the room of circumcision, would do well to sprinkle the infant on the eighth day, the day whereon the child was circumcised.

Objection 2d.—But say you, our Lord says in Matt 19:14, “Suffer little children, and forbid them not to come unto me, for of such is the kingdom of God.

Answer.—Much hath been said of this passage, to prove infant sprinkling from, but several of those who practice infant sprinkling, admit that it is of little use to them; one of them says, We must take heed we do not found infant baptism upon the example of Christ in this text, for it is certain that he did not baptize these children, Dr. Doddridge says, I acknowledge, these words of themselves, will not prove infant baptism to be an institution of Christ.—Mark only saith, He took them into his arms, laid his hands on them, and blessed them, but remember, not a word of sprinkling here.

Objection 3d.—But say you, we meet with another passage in Acts 2:39. The promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.

Answer.—We now find you retreating to this part of the word of God, as a refuge for your lies: but we will search this out also. These words are frequently made use of, in favor of infant baptism, but many of the learned who practice infant sprinkling, deny that they have any relation to the subject. The promise here, is not the promise of sprinkling water, neither is it a promise to infants; the promise is that of the Holy Ghost, mentioned in verse 16-18, and only relates to the times of the miraculous effusion, and to those persons who by age were made capable of these extraordinary gifts. This promise was made to the Jews, and to their children, and who those children were is clear and evident, it is their sons and daughters who shall prophecy (v. 17). Then they could not be infants, and it was not only to those Jews who were dwellers at Jerusalem, but to those Jews who were afar off from thence, dispersed among the nations; yet not all of the Jewish nation, but to the remnant, according to the election of Grace (Rom. 9:27, chap. 11:5), which in the prophecy are styled the remnant whom the Lord shall call (Joel 2:32), so this promise is even to as many of them and their children, both here and elsewhere, as the Lord our God shall call, and to none else of them, for he giveth the Holy Ghost to such only as obey him (chap 5:32). These are brought to repentance, and then they receive the promise according to God's word. Nothing can be plainer, from the text, than that the Apostle restricts the promise of the Holy Ghost, to as many (of the Jews at Jerusalem, and of their children, and of them that are afar off) as the Lord shall call; that is, to as many as the Lord shall call effectually, for those whom he calls according to his purpose, he also justifies and glorifies (Rom. 8:30). Those whom he calls Jews and Gentiles, are termed the vessels of mercy, which he had afore prepared to Glory (Rom. 9:23-24). These are the children of the promise, who are counted for the seed (Rom. 9:8). You will see from this, that the promise is the promise of the Holy Ghost, and this is to those whom God shall call.

Objection 4th.—But say you, there is another passage, which we ground infant baptism upon, namely, 1 Cor. 7:14. 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.

Answer.—The Apostle is here treating of the issue of unlawful marriages, like those which sprung from an Israelite's marriage with a heathen. This is the uncleanness the Apostle is speaking of; and as he makes this uncleanness of the children to come from the supposed unlawfulness of the parents' marriage, so does he make their holiness to be the effect of the lawfulness or sanctity of that marriage, and what kind of holiness can this be but legitimacy, they being begotten according to the law of God, which is the standard of holiness. This holiness is not a being washed or justified or sanctified, for this could never depend upon or stand or fall with that inferior kind of holiness ascribed to the unbelieving parent, for this would make the salvation of children depend upon the lawfulness of their parents' marriage, but if we understand this holiness to be legitimacy, it is plain that this depends entirely on their parents having been lawfully married. Sanctification here spoken of is of a matrimonial nature, and opposed to fornication or uncleanness. In Cor. 7:1, we find holiness or sanctification opposed to filthiness of flesh, as well as of the spirit, and when it is said that she may be holy in body, must it not be understood of her being chaste (see 1 Thess. 4:3-5, Heb. 13:4). Now if the words sanctification and holiness be opposed to fornication, the lust of concupiscence, whoredom and adultery, they must necessarily signify chastity. And if marriage be honorable, lawful, or chaste in all, we may easily see how the unbelieving wife is sanctified, in, by, or to her husband, whilst she observes the law of marriage, and keeps the bed undefiled; for though she is an unbeliever, yet being lawfully married to an husband, she is matrimonially holy, and sanctified to his use, even as the other creatures he eats and drinks are (1 Tim. 5:3-5). Therefore as these are not to be refused, so she is not to be put away. The holiness which accrue to the children, from this sanctification (matrimonially so) is only legitimacy, as being lawfully begotten. Upon the whole it is clear that the meaning of the passage is neither more nor less than that Ye must not put away your unbelieving wives, if they are willing to live with you, (as Israel were obliged to do by the law of separation from the heathen. Deut. 7:3), else ye must put away your children also, for that law classed them with the unclean party, and enjoined them to be put away (Ezra, 10:3). But now under the gospel, both the unbelieving party and the children begot with them are holy, that is, lawful, even as the meats are, which were formerly forbidden by the law of Moses (1 Tim. 4:5). That law beings et aside which made them unlawful or unclean.—Now I ask, what can this passage have to do with infant sprinkling?

Objection 5th.—But we profess to believe, that infant baptism came in the room of circumcision, and therefore we do not see adult baptism to be right.

Answer.—You may profess this, but the question is, Did infant baptism come in the room of circumcision, or is it founded on divine authority/ You will be ready to introduce perhaps a passage to your purpose from Col. 2:11-13. 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, wherein also you are risen with him through the faith of the operation of God; who hath raised him from the dead; and you being dead in your sins, and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses. From this perhaps you will be ready to conclude, that infant baptism is the same thing to the true Israel, that circumcision was to the typical Israel, but this will not bear, for circumcision was to typical Israel an eternal mark to distinguish them from the Gentiles, and was typical of internal circumcision; but the design of baptism to the true Israel, is to represent the death, sufferings, and resurrection of Christ, and the saints' likeness to Christ in them, and their participation of them. Circumcision was hereditary to old Israel, and by God's appointment entailed on their fleshly seed, not so baptism to the true Israel. Nor can it be proved that baptism comes in the place of circumcision, for baptism took place among the believing Jews a considerable time before circumcision was done away. The ordinance of circumcision belonged only to the temporal promise, God made a twofold promise with Abraham; 1st God gave to Abraham the promise of a seed, in whom all nations should be blessed (Gen. 12:3 and 22:18), and this seed was Christ (Gal. 3:16). In this promise the gospel was preached unto Abraham, v 8, and in it lay the object of that faith, whereby he and his spiritual seed among Jews and Gentiles were blessed with him (v. 7, 9). This is that promise which was confirmed of God in Christ, and which the law could not disannul, or make of none effect (v 17). But because God designed to exhibit by and among Abraham's fleshly seed, an earthly pattern or exemplar of the heavenly things contained in this promise, therefore he made a second promise to Abraham in that covenant, viz. That he would multiply him exceedingly, and give unto him and to his seed after him the land of Canaan (Gen. 17:2, 8). This promise was temporal, and it behooved to be accomplished before the other, as it contained the types and pledges thereof. To this promise circumcision belonged, and the temporal, typical relation betwixt God and Abraham's seed according to the flesh; circumcision is called a seal of the righteousness of the faith, but it was a seal only to Abraham, of his own faith, even the faith which he had before circumcision. This seal he received in his patriarchal capacity, and that only as a father of the faithful, for the

Apostle says, (Rom. 6:11-12) he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised,—for what end?—that he might be the father (of whom, of all his fleshly circumcised seed?—no, but) of all them that believe, though they be not circumcised; and the father of circumcision to them (of his natural seed) who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised, that is, that he might be the father of all them that believe, whether circumcised or uncircumcised.—But what is there here to prove infant baptism, there is not the least shadow of any such thing.

Objection 6th.—Many are ready to say, by way of slighting this ordinance, we believe in the baptism of the Holy Spirit, and therefore we look upon it, we shall be saved without it, and we see no necessity for it.

Answer.—It is a serious thing, that the word of God is thus slighted and contemned, by many that profess to be his followers. The Apostles understood well their commission as a command to baptize, for when the Holy Ghost fell upon Cornelius and his kinsmen, Peter says, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we (Acts 10:47, 48). You will evidently see how widely the Apostle differs from what you have asserted, namely, that if you have what you call the baptism of the spirit it is of little consequence whether you are baptized in water or not. Cornelius and his friends had already obtained what our Lord calls baptism in the spirit (see Acts 1:5, 11, 15, 16), yet Peter was so far from considering this as superseding baptism in water, or rendering it needless, that he on the contrary makes the former an argument for the latter, and looks upon it as withstanding God to forbid water to such as had received the Holy Ghost.—These are the only subjects of this ordinance, and those that reject it reject the counsel of God against themselves. Luke 7:30.

Objection 7th.—But we do not believe it to be essential to salvation, therefore we see no need to attend unto it.

Answer.—Neither did you ever hear a Baptist in your life declare it to be essential to salvation. I would answer for the whole of my Baptist brethren, that while we contend earnestly for an observance of all that the great Head of the Church hath commanded, yet at the same time they renounce every claim as to any dependence on any thing they have done or ever expect to do. We have not so learned Christ. While we are tenacious for this ordinance, we at the same time, by no means look upon it as an ordinance that can save the soul, nor any other

ordinance, none can save but Jesus. I would just as soon trust in the greatest sin I ever committed to save my soul, as in the ordinance of baptism. But because it doth not save the soul, is that an argument sufficient to justify a neglect of it, if it is, then on the same ground of argument, you must not pray, for that is not essential to salvation, you must not read the word, for that is not essential, you have no need to attend the worship of God, for that is not essential; you must see the absurdity of such conduct; such a conduct as this is dreadful in its consequences; it is the high road to make people Atheists, and to believe nothing that God hath revealed. Jesus commands your obedience to him, as an evidence of your love to him. If ye love me, keep my commandments. John 14:15. A keeping the commandments of Christ, is an evidence whereby the real believer is distinguished in the word of God.—But while we despise his institutions, we may expect to be lightly esteemed (see Matt. 5:19, 1 Sam. 2:30, Luke 12:47).

Objection 8th.—But say you, those that were baptized in the Apostles' days were heathens, and therefore it was necessary for them to be baptized, but we do not see it is commanded of those who are believers.

Answer.—It is believers only that are to be baptized, according to the Apostolic commission. He that believeth and is baptized shall be saved (Mark 16:16). And Matthew records the commission given thus, Go ye, therefore, and teach all nations, baptizing them (that is, those that are made disciples by teaching) in the name of the Father, Son and Holy Ghost (Matt. 28:29). Teaching them (that is, those that are made disciples) to observe all things whatsoever I have commanded you, and the subjects the Apostles baptized, were believers, and not heathens. Was Christ a heathen (Matt. 3:13-17). Was Paul a heathen (Phil. 3:4-6, Acts 26:5-6). Those that John baptized, confessed their sins (Matt. 3:6). Those recorded in Acts, were pricked in the heart, and gladly received the word (Acts 37:41). The Eunuch believed with all his heart (Acts 8:37). The Corinthians hearing, believed, and were baptized. Acts 18:8.—From these few passages it is clear that none were baptized, but those that gave in a profession of their faith, which infants cannot possibly do.—

Baptized Households.

It is generally argued from the baptized households, that they were composed of infants. We will be close in our pursuit of this matter. The first account we consider, relates to Cornelius and his house, concerning whom, we are told that he was one that feared the Lord with all his house, (mark here) all his house feared as well as himself, which could not be the case with infants (Acts

10:2). We find also that he and all his house were present to hear Peter's sermon (see Acts 10:33). In which there was not the intimation, that his house would be saved upon his believing, but the Apostle having set before them Christ's life, death, and resurrection, he concludes thus, To him gave all the Prophets witness, that through his name, whosoever believeth on him, shall receive remissions of sins (verse 43). While Peter yet spake these words, the Holy Ghost fell on all them that heard the word (verse 44) (mark here) the Holy Ghost did not only fall on Cornelius only, but on all his house that were present to hear. Now what can we gather from this, but that remission of sins is granted to all that believe, and the household of Cornelius believed and received the Holy Ghost as well as himself. And this was the exact accomplishment of what the angel had said to Cornelius concerning the words whereby he and his house should be saved.—Infants then are not included here.

The next household we shall consider is that of the jailer, we find him asking this question, What must I do to be saved? The answer is, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house (Acts 16:31). This by no means implies that the jailer's faith would save his house, or that he was commanded to believe for the salvation of his house, as well as for his own, but only that his house would be saved as well as he, believing on Christ; and this sense is clear, from what follows, for They spake unto him the word of the Lord, (mark what follows) and to all that were in his house, verse 32. But why speak the word to them all, if he could have believed in their stead? That all his house as well as himself understood and believed the word which was preached to them, is clear from verse 34. He set meat before them, and rejoiced, believing in God with all his house. Thus we see how the jailer and his house were saved,—they heard, understood, rejoiced, believed, which cannot be applied to infants.

The third household that comes under our notice is the household of Stephanus. About three years after their conversion, the Apostle gives the following account of that household, I beseech you brethren, (ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth (1 Cor. 16:15, 16). Here it is evident they were adults, since otherwise they could not minister to the saints or help and labour with the Apostles. This is further manifest, from their being the first fruits of Achaia, concerning which we find it recorded, And many of the Corinthians hearing, believed, and were baptized (Acts 17:8). These three words express the beautiful order which the Apostles observed in the execution of their commission, they first preached, and when those who heard, believed, they then,

and not till then, baptized them; for teaching and baptizing is of the same extent. Strange indeed to baptize those who were never taught, yet we find infants are first sprinkled and then taught, instead of first teach and then baptize. It is evident and clear there were no infants baptized in the household. They addicted themselves to the ministry of the saints, they helped the Apostles, they heard, believed, and were baptized, which cannot be applied to infants. With respect to the jailer and his household, Mr. Henry observes, There was none in his house that refused to be baptized, and so made a jar in the harmony, but they were unanimous in embracing the gospel, which added much to the joy. And concerning the household of Stephanus, which is now under our consideration. Dr. Doddridge remarks, This seems to imply, that it was the generous care of the whole family to assist their fellow Christians; so that there was not a member of it which did not do its part (1 Cor. 16:15).

We come now to consider the household of Lydia,—And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul; and when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there, and she constrained us (Acts 16:14-15). From this account it would appear either that she never was married, or that her husband was then dead, for she seems to be chief manager in the business of selling purple, besides it is not usual in scripture to denominate a household by the wife, whilst she hath a husband; it is more natural then to think she had no infant children to be baptized, and supposing she had infants and a husband, (which cannot be proved) is it to be imagined she would bring these infants along with her all the way from Thyatira, in Asia, the place of her residence, to Philippi, in Macedonia, where she appears to have come with design of selling her purple. In verse 40, it is said, And they (viz. Paul and Silas) went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed. Now as we read of no brethren in that city, but these of the households of Lydia and of the jailer, so their being comforted of Paul and Silas, shews them to be adults, and not infants. Infants cannot be supposed capable of being comforted; and whether it is most consistent or reasonable to think that they comforted these young converts of Lydia's household, whom they were now leaving behind them, exposed to the hatred of their infidel neighbours, or those hardy veterans Timothy and Luke, their fellow travelers, and labourers? who departed along with them, let the reader judge. This same Timothy was sent back to comfort and strengthen the Thessalonians, a little while afterwards (1 Thess. 3:1-8)—there was not an infant baptized among them all. This brings to my mind a declaration of a Baptist

minister, whom I once knew, but is now in Glory, I have had the honor (says he) of baptizing forty whole households, and not one infant among them all. From this you will see infant sprinkling is but a Babel, and will amount to nothing.

Conclusion

Form what has been said I would just notice, what those who preach the gospel should previously be baptized, for until they have submitted thereunto, they cannot enforce the ordinances of God's house, as worthy the attention of believers in general, and every believer in particular. When an Apostle was to be chosen in the place of Judas, he must be one who had companied with the disciples, beginning from the baptism of John (Acts 1:21-22). Neither is it to be found that any was called to preach the gospel till they had been tried in the things of the kingdom after baptism. Jesus himself did not enter upon his ministry till after he was baptized, and endured very strong temptation. Saul after he was baptized, tarried certain days with the disciples, before he began to preach (Acts 9:18-20).

It is evident and clear that baptism is a command of God (Matt 28:19). That all believers should be baptized (Acts 10:47-48). That baptism is performed only by dipping, John baptized in Jordan (Matt. 3:6-19, Acts 8:38, 39). The general style of scripture speaks of the believer being baptized in or into any thing as before mentioned; but apply the word sprinkle or pouring, and you will evidently see the absurdity of such a practice. Teach all nations, pouring them into the name, etc. And were poured of John in Jordan. I indeed pour you in water, he shall pour you in the Holy Ghost. He that believeth and is poured (Mark 16:16). Into what then were ye poured (Acts 19:3). These expressions will only answer to liquids, and not to persons, neither will sprinkling answer for the word baptize; how would it sound to say sprinkle them in water, sprinkle them into Jordan. This conveys the idea of any thing thrown in small scattered portions into water, and cannot suit persons.

There is one thing more I would just add, and that is the origin of infant sprinkling, or from whence it came; and therefrom you will see by what authority it is performed, by this means you will see the unscriptural practice of those who administer the same.

The church of Rome confesseth, by a learned pen, the Marquis of Worcester, in his Cortam. Relig. "The she changed dipping the party baptized over the head, into sprinkling upon the face."

That until the third century we find not any upon any consideration did admit of sprinkling.—The first we meet with is Cyprian in his Epistle to Magnus, L. 4. Ep. 7, where he pleads for the baptizing of the sick by sprinkling, and not by dipping or pouring, called the Clinical baptism. Mag. Cent. 3 C. 6 P. 126. As also for sprinkling of new-converted prisoners, in the prison-house; and which by degrees afterwards they brought in use for sick children also, and then afterwards all children. Here you see its origin and its progress, oh! how is fine gold become dim, and the pure gold changed, when men lay aside the commands of God, and follow the traditions of men. Admission of persons to baptism, who are not visible saints, is a profanation of an holy ordinance, to proclaim an agreement between Christ and Belial; concord between light and darkness; an abuse of God's ordinance; the highway to make the people Atheists, and to believe nothing that God hath declared. Boston's Works. 386. 388.

An Hymn.

445 Rippon's Selection

1. Humble souls who seek salvation,
Through the Lamb's redeeming blood;
Hear the voice of Revelation,
Tread the path that Jesus trod.
Flee to him your only Saviour,
In his mighty name confide,
In the whole of your behaviour,
Own him as your sovereign guide.

2. Hear the bless'd Redeemer call you,
Listen to his gracious voice;
Dread no ills that can befall you,
While you make his ways your choice.
Jesus says, "Let each believer,
Be baptized in my name;
He himself in Jordan's river,
Was immers'd beneath the stream.

3. Plainly here his footsteps tracing,
Follow him without delay,
Gladly his command embracing,
Lo! your captain leads the way.

View the rite with understanding,
Jesus' grave before you lies;
Be interr'd at his commanding,
After his example rise.

An Hymn.

447 Rippon's Selection, beginning at the 6 verse

6. In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much lov'd saints,
For I must go with you.
7. Through floods and flames, if Jesus lead,
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose.
8. Through duty and through trials too,
I'll go at his command;
Hinder me not, for I am bound
To my Immanuel's land.
9. And when my Saviour calls me home,
Still this my cry shall be,
Hinder me not, come welcome death
I'll gladly go with thee.