

*Extract from a Pamphlet entitled "A serious caution against the Dangerous Errors of the Anabaptists"—by the late Lord Bishop of St. Asaph.*

"Who hath bewitched you that you should not obey the Truth?"—Gal. iii. 1.

There is something so unchristian in slighting the Ordinance of our blessed Saviour himself; something so contrary to that unity of Spirit and bond of Peace, which the Apostle recommends to us, in separating from that found and pure part of Christ's Church, wherein ye were born and bred, that I cannot persuade myself any of you would knowingly and willfully do either the one, or the other. But, it is possible you may be misinformed; and persuaded to do that blindfold, which, with your eyes open you would shun as most foolish and wicked. That some of you have been so misled, I am well informed; and I hear it with the deepest sorrow; as it is a matter wherein the eternal welfare of your souls is more nearly concerned than perhaps you are aware. I do entreat you, therefore, in the Lord Jesus, to consider attentively what I here offer to remove such dangerous prejudices from your mind.

"Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

With these awful words did our Blessed Saviour institute Baptism, as the Solemn Rite by which He would have all mankind admitted into covenant with God, through his merits and atonement; and commissioned the Apostles and their Successors in the Church to administer the same. For, that the commission was not confined to the persons of the Apostles only, but to extend to their Successors, is evident, because our Saviour promised, at the same time, his presence and blessing on the Ministry to the end of the world. "Lo! I am with you always, even unto the end of the world."

Before we leave this important passage, I must apprise you that the word we here find rendered *teach*, according to its true meaning should be rendered *make disciples of*. For want of attending to this, our translators introduce a needless tautology, or repetition, in our Lord's words, which doth not belong to them, "Go, teach all nations, baptizing them and teaching them." Whereas our Lord saith—"Go make disciples of all nations, baptizing them, and teaching them." As if he had said—"The privileges of being God's people are no longer confined to the nation of the Jews: go, therefore, and confer them on those of all nations by baptizing them, &c. I thought it necessary to clear up this point at setting out, as this oversight of our Translators hath been wrested to countenance a doctrine most contrary to the nature of the institution, and to the Spirit of the Gospel.—Now to proceed—

Baptism being thus appointed, by our Blessed Redeemer, if any have, agreeably in all points to the intent of this institution, been once admitted into the Gospel Covenant; and had their title to all the Benefits of Christ's Death and Passion thus sealed and confirmed, it must be allowed by all, there can be no necessity to repeat it. As far as externals go, our title once sealed, is as good as it can be. Moreover, to repeat it is evidently not only unnecessary and absurd, but wicked. It is to trifle with the ordinance of Christ, and in effect to introduce into his Church a sacrament which He hath not appointed.

But you have been told you were not at first admitted according to Christ's Institution.—You were sprinkled indeed with water—but it was when you were an infant, at a time when you knew not what was intended by it; that you were not in a capacity to stipulate any thing on your own part, nor to apprehend by Faith the mercies of God offered unto

you in that Sacrament.—Besides, that the word *baptize*, the principal word in the command, was not complied with: that it does not mean *sprinkling*, but a total immersion or dipping over head and ears; and that the practice of Christ himself, and of his Apostles, was always agreeable to such a meaning.—The vanity of such objections will easily appear.

As to the words *baptize* and *baptism*, they are greek words, and consequently their meaning must be sought in that language. Now the most approved Dictionaries of the greek tongue show that the word *Baptize* signifies simply *wash*. And it is used in Scripture for *washing* of any kind, and in instances where there was certainly no immersion.

Matt. iii. 11. "He shall baptize you with the Holy Ghost, and with Fire," which promise is applied (Acts i. 5.) to the sending down of the Holy Ghost in the shape of fiery tongues; and was fulfilled (Acts ii. 3.) when "there appeared unto the Apostles cloven tongues like as of Fire, and it sat upon each of them."

In St. Mark vii. 4. we read of the Pharisees, that when they come from the market, *except they wash* (i. e. literally *baptize themselves*) *they eat not*. Now the manner of washing, before meat, we know to have been not by dipping, but by pouring water on the hands (2 Kings iii. 11.) And, in the same place of St. Mark, we read of the *washing* (baptism) of Brazen vessels and of Tables, (Heb. ix. 10.) of divers washings (baptisms) under the Law; some of which were not by dipping, but sprinkling (Numbers xix. 13, 18, &c.)

For the practice of Christ and his Apostles, I see not how it can be collected that it was certainly a total immersion in any one instance; and there are several in which it is more than probable that it was not.

It is true Christ was baptized by John in the river, and so was the Eunuch by Philip; but the text doth not say that either Christ or the Eunuch, or any one baptized either by John or by Christ's Disciples were plunged over head and ears. But allowing that it were so, the bare example in such a case could not bind without a precept. Provided the essentials of a Sacrament are preserved, the mere mode of application, unless limited by a positive restriction, must be free. In matters of this kind, what may be proper at one place, and one time, may in others become highly improper, and even impossible. At the beginning, Christians had no Churches with Fonts in them; besides, the multitudes of people to be baptized at one time, made it expedient to go down to rivers, and places where were many waters, as St. John did to Aenon beyond Salem; at which place, by the accounts of the most creditable travellers, there are indeed many waters, a great number of small rivulets, but so shallow as hardly to reach to the ankles, and therefore could not answer the purpose of dipping: but this by the bye.—In that climate, they might very well go to ponds and rivers, for the purpose; but in this, it would many times be attended with great danger. In some countries, they have scarce water enough to drink, not a river nor a brook in many miles compass. What must be done in such places? Surely, dipping cannot be necessary; since, if it were, none could be baptized: and if not in such places not essentially requisite any where; for, no situation can alter the essentials of Sacrament. But if the examples of Scripture are to be our rule in this case, they must have been clearly uniform; whereas there are many baptisms recorded in Scripture, which, from the circumstances of the several cases, could not in any reasonable probability have been performed by dipping.

Acts ii. 41. We read of three thousand baptized in one day, and that in the city of Jerusalem, where water could not easily have been procured for the dipping of so many. Besides which, it must have taken up a much longer time in the performance than

one day; hardly less than a week would have sufficed.

Read likewise the baptism of Paul by Ananias; (Acts ix. 18, 19, 20.) where from the whole passage it is next to certain that he was baptized in the lodging. Likewise in the house of Cornelius, St. Peter's words, "can any forbid water that these should not be baptized?" (Acts x. 47) imply certainly that the Water was to be brought for the Baptism of the new Converts, and not that they were to go out to the Water.

The situation of St. Paul (Acts xvi. 37.) renders it extremely improbable that he should carry the Jailer and all his family out at the dead of night to a pond or river to be baptized.

These instances are sufficient to show that no conclusive argument can be drawn from the cases recorded in Scripture, that a total immersion is of absolute necessity to baptism.

Neither is the spiritual act or Grace signified by baptism at all more lively represented by dipping than sprinkling.—For if dipping be said to represent the total burial of the old Man with the affections and lusts; and the emersion from the water, the being born again and becoming a new creature: on the other hand, the cleansing of the Soul from the guilt and filth of sin, and putting away the filth of the flesh may be sufficiently expressed by sprinkling only. And we find accordingly that this outward act of baptism, representing the inward ablution of the Soul, is in Holy Scripture expressly styled *sprinkling*.

Heb. ix. 13. "The blood of bulls and goats SPRINKLING the unclean sanctifieth to the purifying of the flesh." Heb. x. 22. "Having our hearts SPRINKLED from an evil conscience, and our bodies washed with pure water." 1 Pet. i. 2. "Through the sanctification of the Spirit and SPRINKLING the Blood of Jesus Christ."

I know, in the early ages of the Church, a threefold immersion was practised pretty generally, but as they had no precept for it any more than we, their example cannot of necessity oblige us. And it should be remembered, that the Church of England prescribes DIPPING though it allows SPRINKLING; and the latter is generally practised, not to the exclusion of the former, (which would always be administered if required;) but only as in all other respects a matter of indifference, and for practice rather more convenient. Moreover, they who plead the authority of antiquity in this trifling instance (which by the by too was never practised but with various exceptions) cannot expect their plea should have much weight; seeing they themselves reject the constant and uninterrupted practice of the universal Church of Christ, in a point of much greater consequence, the baptism of Infants.

That the baptism of Infants is perfectly agreeable to the nature of the institution, and to scripture, I am now to show.

[TO BE CONTINUED.]

**FOR SALE**  
AT THE STORE OF  
**George & Charles Raymond,**  
BY THE PACKAGE,  
A Consignment of West of England, Extra, Black, Blue, and Brown Superfine Cloth, Black Kerseymeres, Blue and Drab fashionable Bedford Cords, Patent, Plain, and Ribbed Stocking Webb, fashionable colors,  
Tailinets—Silk Stripes—London Quiltings, Mixed Pins—Locks—Hinges, &c. &c.  
St. JOHN, 19th Sept. 1814.

**Twenty Pounds Reward.**

ESCAPED from the Gaol in Kingston, a man calling himself

**HENRY MORE SMITH,**  
of a slender make, dark hair and eyes, had a scar on or about the chin of some length, appeared to have been cut; the said MORE SMITH stands indicted for feloniously stealing a HORSE. Whoever will apprehend the aforesaid HENRY MORE SMITH, and convey him to His Majesty's Gaol in Kingston, shall be entitled to the above Rewards, **WALTER BATES, Sheriff.**  
KINGSTON, 26th Sept. 1814.

**John Knutton,**

Has received by  
The FENELOPE and ELIZABETH from Greenock, the ONLY SON and ARGUS from Liverpool, and the LION and WOLFE'S COVE from London,

A Large and Fashionable Assortment of GOODS, as usual, which he offers for Sale on Reasonable Terms—among which are—

PELISE Cloths, Figured and Pe- life flannels, A variety of elegant Mullins, Lenos, Shawls, Ribbons, Cotton cambrics, Printed calicos, Ginghams, Counterpanes, Dimity, Handsome vest pat- terns, Silk & cotton velvet, Silks and farfnets, Sewing silk & twist, Linen and cotton lace and edging, Lace veils, Black & other crape, Gloves, Ladies and childrens hats, different kinds, Cape for making do. Mens and youths do. Hat covers, Saint John, September 22, 1814.	Linen cambrics, Irish linen, India cotton, Cotton shirting, Ladies morocco and kid slippers, Childrens shoes, Bombazee, Plain & figured bom- bazetts, Rattinet, Shalloon, Calimanco, Durant, White, yellow and red flannels, Knit petticoats and drawers, Comforters, Guernsey frocks, Lambs wool and o- ther stockings, Mansuffles, Carpeting, Jewellery, Souchong tea, Pepper, Soap and starch.
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**Ezekiel Barlow,**

Has received by the Brigs Bro-  
thers, Only Son, and Ship Five  
Sisters from Liverpool, and Ship He-  
ro, from London,

A LARGE ASSORTMENT OF  
**British Merchandize.**

Which he offers for Sale on reasonable terms for prompt Payment:

—ALSO ON HAND—  
A few Puncheons High Proof JAMAICA SPIRITS,

For Sale by the Puncheon or in any quantity above 5 Gallons.

St. JOHN, N. B. 7th Aug. 1814. 6<sup>d</sup>

**Notice is hereby given**

TO the Officers and Crew of the late Provincial Armed Sloop BRUNSWICKER, including eleven Soldiers, viz. 4 of the Royal Artillery, and 7 of the 104th Regiment, that the proportionable share of Salvage allowed by Government, for taking up the Public Money, lost in His Majesty's late Brig PLUMPER, will be paid to them at the House of the Subscriber from the date hereof, and continue until all their respective shares are distributed.

**JAMES REED,**  
Late Captain of the Provincial  
armed Sloop Brunswicker.  
Saint John, October 3d, 1814. 3<sup>d</sup>

**NOTICE.**

THE Subscribers having entered into Co-partnership, on the 2d instant, will carry on business under the firm of **NEEDHAM and GROSVENOR.**

**MARK NEEDHAM,**  
**SAMUEL GROSVENOR.**  
FREDERICTON, 16th May, 1814.

They have just received by the Brigs ONLY SON, and JANE, from LIVERPOOL, Brig LION and Ship HERO, from LONDON,

A Neat, Fashionable, and very general assortment of **GOODS** suitable

for the Season, including a number of **FANCY GOODS**

particularly selected, and of which they will dispose of on the most liberal terms for Cash, Bills of Exchange, or on short approved Credit.  
Fredericton, 18th June, 1814.

**NOTICE.**

IN consequence of the decease of the late BRADFORD GILBERT, Esq. the Copartnership of BRADFORD GILBERT and SON, and BRADFORD & THOMAS GILBERT is this day dissolved—All persons having any demands against said Firms, or against the Estate of the late BRADFORD GILBERT, Esq. deceased, are requested to present them, duly attested, for Payment; and all those indebted to said Firms and Estate, are requested to make immediate payment to **ANN GILBERT, Administratrix.**  
**H. GILBERT,** } Admin-  
**THOMAS H. GILBERT,** } strators.  
St. John, Feb. 1, 1814.