

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

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

(Concluded from our last.)

Baptism, as hath been observed, is the appointed rite of admission into covenant with God, through the merits of Christ. By such admission, we are removed out of that state of nature wherein we are born the children of wrath, subject to the doom of that original Sin, which we inherit from our first parents; and are placed in a state of Grace and Salvation and made heirs of the Kingdom of Heaven. Children are just as capable of this benefit, from baptism, as persons of ripe age. Christ hath no where excluded them; for the words of the Institution are unlimited, "baptize all Nations." And he hath not only expressed his favor to them himself, but recommended little children as patterns to all who shall receive the Kingdom; they must therefore be themselves in the same capacity to receive it as others; that is, by use of the appointed means. Now that admission by baptism is generally necessary to the Salvation of all. Christ's own words sufficiently prove, "Unless one be born of water and of the Spirit he cannot enter into the Kingdom of God." (John iii. 5.) I know our Translation reads except a man be born, &c. and the Anabaptists have argued from thence that none but a grown man should be baptized. But the word man is not in the original.

Otherwise, I say that Baptism is generally necessary to the salvation of all: but we are not thence to conclude, that all who die without Baptism, are consigned to eternal misery. We may in charity believe that God doth and will save thousands of such. But although He is not tied to his own ordinances, We are; and parents are guilty of an heinous crime before God, who in contempt of Christ's command take not care for their children's baptism, thereby depriving them of the ordinary remedy of that original malady in which they are conceived and born. That God himself Judges infants capable of being admitted into Covenant with him, is undeniable, from his own appointment of circumcision to be performed the eighth day. They who wish to mislead you will say, I know, "Show us a like command for baptism, and we will be satisfied;" You may tell them that the command of Christ is general "baptize all nations;" and to justify their practice, it is incumbent on them to show that infants are expressly excluded. Till they do this, their conduct is no better than presumption and blasphemy. For, all the arguments they can produce against the propriety of infant-baptism not only proceed on false grounds, but if they prove any thing, must conclude as strongly against the propriety of Infant-Circumcision as of infant-baptism. But God hath determined otherwise, and they make themselves wiser than God. Circumcision was the seal of the self-same covenant, as baptism is; that Covenant of Promise, which to Abraham was confirmed of God in Christ, and which the law that was added, four hundred and thirty years afterwards, could not disannul (Gal. iii. 17.) Shall we say then, that they which were of the Seed of Abraham, according to the Flesh, were capable of being entitled to the blessedness of the Gospel: but they who are the seed of Abraham according to the promise, his children as he is Father of the faithful, are in no better state than idolaters and infidels? this surely is to make those unclean and common, which the Apostle calleth holy (1 Cor. vii. 14.) "We were your children unclean but now are they holy." How could they be holy, but by the Grace of God? and if they have that, or are

capable of it, who can deny water that they should not be baptized?

Had our Saviour said "Go and disciple or proselyte all nations and circumcise them," none will pretend that in that case infants ought to be excluded. What reason then can there be that the milder ordinance of baptism, when appointed for the same purpose, should be denied them? Circumcision, it may be said, was known to the Jews, and had from the first been performed upon infants.—Neither was baptism a new Institution; as appears by that question of the Jews to John the Baptist "Why baptizest thou then if thou be not that Christ nor Elias?" (John i. 25.) The truth is that baptism was constantly practised by the Jews from the time of Moses. For they baptized as well as circumcised every proselyte, that came over to them from the nations. And this baptism, it has been shewed by those best skilled in Jewish customs, was administered to infants as well as grown persons. It is further remarkable with regard to the Jewish baptism of proselytes, that it was called *new birth*, *regeneration*, or *being born again*, which shews that the Christian baptism, to which the same terms are applied was derived from thence. This mode of admission our Saviour retained, as on many accounts better adapted to the spirit and design of the Gospel, than circumcision. "He took it into his hands" (says a learned Author) "such as he found it; adding only this, that he exalted it to a nobler purpose, and a larger use." It is therefore reasonable to imagine that such as it was in the Jewish church, such it would continue in the Christian, unless where a special alteration were prescribed: especially as the persons to whom it was first committed were themselves Jews; and would at least practise it in all cases that the Jews did, and consequently extend it to infants.

An infant, we all allow, may have temporal privileges, and an interest in temporal estates, conferred upon him, by legal writings, and forms, and seals. These, I am sure, you would not withhold from your children. Much less should you be willing to deny them that seal which conveys unto them a title to an inheritance in Heaven, that seal which is not a way.

You may still be told, that, whatever be the reasons one way or other, the Apostles, who should be our only guides in such a practice actually baptized no infants. The contrary of this assertion is probable from what is said above; but will be still more evident from scripture facts. The Apostles baptized whole families; that of Lydia (Acts xvi. 15.) that of the Jailer (Acts xvii. 33.) that of Stephanus (1 Cor. i. 16.) Surely, it is hardly to be credited, that in all these families there were no children. And, if there were any, and the Apostles had not baptized them, he would have made the exception, as he doth in a like case (1 Cor. i. 14.) "I thank God, I baptized none of you but Crispus and Gaius." "I baptized also the household of Stephanus." The Apostle doth not here except sucklings and children, where his argument required that he should, if they had been in fact omitted. And in the case of the Jailer, it is said that he and all that belonged to him, all his, were baptized.—But that the practice of infant baptism was actually derived to us from the Apostles, may be collected from testimonies immediately subsequent to the times, in which they lived. I shall mention only two instances of unquestionable authority.

Justin Martyr, in his apology, takes occasion to say that "there were among Christians, at that time, many persons of both sexes, some sixty, some seventy years old, who had been made disciples to Christ from their infancy." Now he wrote this apology about the year of our Lord 140. Therefore, those persons, whom he speaks of, as baptized sixty or seventy years before, in their infancy, must have been baptized in the first age, while some of the Apostles were yet living.

At the same time with Justin Martyr, lived Irenæus, Bishop of Lyons, who (it hath been proved) was born at the end of the first century, about the year 97: and was a disciple of Polycarp, who was a disciple of St. John. About the year of our Lord 176, he wrote his book against heresies, when he was himself near 80 years old, and must needs be a competent judge of the Church's sense and practice in this point during the second century. "The ordinary way of being freed from original sin (he says) is baptism, which is our regeneration (or new birth) unto God." And this he expressly affirms to be administered to children, as well as adult persons. "For," says he, "Christ came to save all persons by Himself, all I say who by him are regenerated unto God, infants, and little ones, and children, and youths, and elder persons." Now Irenæus had before told us that baptism is our regeneration unto God, all, therefore, whom he here mentions, as regenerated unto God, must have been baptized.

Thus much may serve to prove beyond dispute that infant baptism was an apostolical practice, and is derived to us without intermission from the Apostles themselves.

That from the time of Irenæus above quoted, it was the uniform practice of the Church till the reformation, is evident from the most authentic records of the acts and councils of the Church during that period. After the reformation, all the protestant Churches, however they might differ in other points, agreed in the continuance of Infant baptism: one sect only excepted of mean and turbulent enthusiasts, whose doctrines were blasphemy, and their lives a continued series of the most flagitious crimes. These were the original Anabaptists. And the people who would thus mislead you, are those who inherit the name, and in this instance the doctrine and practice

of these men. I hope in God they have abandoned all the rest of their abominations, which were indeed blots in the reformation, and a disgrace to human nature. Shall the descendants of such men rise up in opposition to the whole Church of God, and charge it with impiety and profanation of the sacraments?—Let me caution you against them, that they may not deceive you to the hazard of your precious souls, making you indeed blaspheme the ordinance of Christ and deny to your dear babes the seal of their redemption.

But besides that it cannot be delayed without danger, presumption and impiety, the practice of baptizing in infancy is attended with very beneficial consequences. By this means, an additional obligation is laid by the Church for the bringing up of children to be dedicated to God, in the ways of his Laws, and the works of his commandments. Moreover, all such shameful and scandalous neglects of baptism, and delays of the administration are prevented, as would otherwise most certainly arise in the Church. Were persons wholly left to themselves, there would be much difficulty to bring many to baptism, especially at a time, when they would be strongly solicited by the allurements of the world, and the violence of their own inordinate passions. How averse men in general are to strict and spiritual engagement, is but too evident from the difficulty there often is to persuade them to come to the Lord's Supper. But when the engagement is laid upon them in their infancy, and they are brought up with a due sense of the obligation upon themselves, they come into the world with great advantage, and an additional security against the first encroachments of Sin from the checks of their own Conscience, continually reminding them of the solemn engagement they are under.—Let none, therefore, I entreat you, persuade you to deny your children this benefit, to turn out your dear lambs, without their Lord's mark, open, to be seized and branded by the watchful enemy of their Salvation. Keep them and yourselves, rather within the fold of that Church, where, under Christ the great Shepherd, your spiritual safety is provided for by the wisdom and piety of as wise and pious men as have lived upon earth, since the days of the Apostles. And the advantage of what they planned and established is now confirmed by the experience of ages.—Here you are admitted into covenant with God by Baptism, soon after you are born, in the most decent and solemn manner, amidst the prayers of a devout congregation.—Here every means are provided for your proper instruction in the nature of the engagement you are under; and at such time as you are so instructed, you are directed to acknowledge yourself in the most awful manner, to be bound by the Vow made for you by others at your Baptism. Here too a constant and regular public worship is prescribed, and pious prayers provided, wherein all may join with their heart and understanding; which cannot be the case, where they have nothing to direct them but the effusions and raptures of a heated imagination. Such worship (if it can be called worship) may be downright madness in some, but in the rest it must be grimace and hypocrisy. Men may and ought to devise prayers suitable to their own particular situation and circumstances, in private: but our public relation to each other, and to the Church of Christ, is continually and invariably the same; the substance of our public worship and addresses, therefore, must be continually the same too. It is absurd then to say that the form need be varied, especially since if the form be known and agreed on by all, all may join in it with fervour and devotion. By the blessing of God, the Church of England is at this day in possession of a Form of Prayer as near perfection as I believe any human composition ever was.—But to proceed.—In this Church, care is taken that you shall hear constantly the pure word of God, and that it shall be expounded to you in sobriety and truth: The other Sacrament too of the Body and Blood of Christ is duly and rightly administered. And lastly a regular ministry is appointed, most agreeably to the institution of the Apostles themselves, under the strictest engagements to watch over your souls with diligence and integrity, and guide you, as much as in them lieth, in the way of peace and salvation. In such a Church, if your souls are not safe, they can be safe no where. Do not, therefore, for Christ's sake, and as you value your own eternal happiness, do not forego such advantages to follow whom and what you know not.

May the God of all truth keep you in the way of truth, in the knowledge and love of Jesus Christ, in due reverence and observance of his ordinances, in unity of spirit, in the bond of peace, and in righteous of life; and finally bring you to everlasting joy, through the same Jesus Christ our Saviour, who with the Father and the Holy Ghost liveth and reigneth one God, blessed for ever. Amen.

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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 Reward.

WALTER BATES, Sheriff.
KINGSTON, 26th Sept. 1814.

BLANKS,
Of various kinds may be had at this Office.

BOSTON, SEPTEMBER 26.

Our accounts from Erie, are to Sept. 10. Between 3 and 4000 militia had volunteered to cross to Fort Erie, 1500 had gone over that day, the remainder were to follow the next morning.

An expedition of troops from the interior of Maine into the Province of New-Brunswick would probably either compel the British to abandon Penobscot to defend their own colony, or to punish them for their temerity if they continued to retain possession. Expeditions from Vermont, &c. into Canada, may be expected, of the enemy does not altogether abandon his invasions of the United States.

We have received a letter from a gentleman at Castine, in which he informs us that all was quiet at that place and that all resistance to the British, east of the Penobscot, had ceased. Deputations from the several towns were daily coming in to signify to the British commanders their assent to the terms which were proposed to the inhabitants of that tract of country. No excesses have been committed at Castine, except such as are unavoidably consequent to the presence of the army. The property of Mr. Hook, the late Collector has been confiscated. He adds as his opinion, that Penobscot will hereafter be the boundary line between the two countries. In this opinion we by no means agree with him. This question will of course be settled by treaty. The country east of the Penobscot will never be ceded to Great Britain, unless Mr. Madison intends to sacrifice the Northern States, for the purpose of preserving his dominion over the Southern. Great-Britain will never seriously urge any claim to that country other than the right of conquest.—Mr. Madison saw fit to leave it unprotected by any force, except by two or three garrisons, all of which did not contain a hundred men. This weakness invited the enemy to take possession of it, and they will undoubtedly hold it to the end of the war. But this is no more a reason why it should be abandoned by treaty, than the enemy's present possession of the Chesapeake is a reason why the navigation of that bay should be relinquished by treaty.

QUEBEC, SEPTEMBER 22.

An Address and Petition to His Royal Highness the PRINCE REGENT has been for some time in circulation throughout the Province, for the purpose of being signed by the Inhabitants. It expresses their apprehensions on account of certain Addresses which are considered as having been made with a view to obtain alterations in the Constitution, and the recall of the Governor in Chief. It then goes on to express the attachment of the inhabitants to the Constitution as it at present exists; their confidence in His Excellency the Governor in Chief, and their gratitude to him for his successful defence of the Province, and concludes by praying His Royal Highness to maintain them in the full enjoyment of the Constitution without any alteration; to continue his approbation of Sir GEORGE PREVOST, and finally to cause him to be instructed to recommend to the Legislature the appointment of an Agent for the Colony, to reside at the seat of the Imperial Government.

LONDON, JULY 18.

A letter from Copenhagen of the 5th instant, says, it was currently reported, and generally credited in Sweden, that the Crown Prince intends to procure a divorce from his present spouse, and to enter into a matrimonial union with one of the Emperor Alexander's sisters.

Admiral Sir Thomas Martin, Sir Geo. Wood, of the Royal Artillery, and Joseph Tucker, Esq. one of the Surveyors of the Navy, are appointed Commissioners, under the Great Seal, to proceed to Antwerp, and carry into effect the article contained in the treaty of peace, relative to the partition of the fleet and naval stores at that place; they leave town immediately.