

**INFANT BAPTISM,  
AND THE MODE OF  
ADMINISTERING IT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649313389

Infant baptism, and the mode of administering it by R. Twopeny

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**R. TWOPENY**

**INFANT BAPTISM,  
AND THE MODE OF  
ADMINISTERING IT**



# INFANT BAPTISM,

AND THE

1

MODE OF ADMINISTERING IT.

---

BY

R. TWOPENY, B.D.

VICAR OF NORTH STONE,

AND FORMERLY FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

---

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—JOHN iii. 5.

---

LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

---

1848.

## INFANT BAPTISM,

&c.

---

THESE are in the present days, as there were in the time of the Apostles, and as there have been ever since, numbers taking upon themselves to teach, who have no sound understanding of what they say, nor whereof they affirm: and wherever such are found, they will never fail of meeting with many negligent of our Lord's warning, "To take heed how they hear," many always ready to listen to, and be misled by them.

Novel and erroneous opinions upon religious subjects, in consequence, perpetually spring up from time to time, obtaining a certain degree of acceptance; and during their prevalence, it is surprising to see how reason and common sense are set aside in their support; arguments against them not weighed, nor even listened to; and the Scriptures themselves, in all those passages which controvert the current delusion, distorted from their evident sense and inten-

tion. Texts, plainly in opposition, are, according to an expression much in use on such occasions, "*got over*," either by perverting their meaning, or altogether discarding their authority. Other texts, which have no real bearing on the subject, are often pressed into their service, by a process, which is called "drawing from them" some sense or doctrine which they were evidently never intended to convey. And thus is the Scripture used, not as the rule by which we are to try our opinions, but as the advocate by which we are to maintain them; not as the origin and teacher of truth, but as the supporter of the notions and speculations which men themselves have adopted.

Would we have an example of this; an instance how readily many will receive, and how pertinaciously maintain an opinion, founded neither on reason, evidence, nor Scripture? I do not know one more in point, or one more singular and remarkable in all its circumstances and bearings, than the error which forbids the baptism of infants; and, considering in how many points the doctrine of free grace is impeached by it, it may perhaps rather be called a heresy than an error. There is a numerous sect which denies the lawfulness of this practice; and not only so, but insists upon its notions being received as a most important and undoubted doctrine of the Christian faith. The whole subject, when closely looked into, presents us with a curious and striking instance, how little reason will avail, when prejudice has once taken possession of the mind; how

partiality to our own speculations will thrust the judgment from its seat and office, and hoodwink the eyes from seeing the light that would dispel the mists and clouds of error. For the arguments in support of infant baptism, when they are fairly weighed, are absolutely overpowering: even on the most superficial view, all circumstances appear to be in its favour. There never has been any authority produced from Scripture to show that it is not in exact accordance with the whole scheme of redemption in Christ Jesus. It can be proved to agree exactly with all the Jewish notions on religious subjects, and to harmonize in all points with the teaching of the Old Testament. It can be shown that it prevailed universally in all the earlier ages of the Christian Church. All those great and holy men, whom God honoured at the time of the Reformation, by choosing them as his instruments for drawing out and recovering the Gospel truth from the mass of corruption and superstition under which it had lain hid and buried for ages; all, after patient and diligent investigation, were satisfied that "the baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ." All those holy and learned men who have succeeded them, whose praise with theirs is in all the Churches, both at home and abroad, after a full discussion of the subject, and after every argument that can be brought against it has had its attentive hearing, and strict examination, are unanimous in approving the decision to which their



forerunners had come. The prohibition is quite a modern innovation of not more than three hundred years standing, out of the eighteen hundred years and more which have passed since the first preaching of the Gospel; and it is known also that this new doctrine did not arise from teachers sent from God, but from some of the wildest fanatics, and most pestilent corruptors of Christian truth, that have ever used the name of Christ to disgrace his religion. There seems every thing against this tenet of theirs, and nothing in its favour, when the subject is even but slightly examined; and yet, notwithstanding, it greatly prevails, and is pertinaciously defended, not perhaps so much by reasoning, as by confident assertion: and in general, as far as my experience goes, by a refusal to give a serious and candid attention to the arguments by which it may be refuted, arguments for the most part not requiring much research to find, nor much pains to understand. It may seem surprising that the error has not given way to the abundant proofs by which it has been so often refuted. But the only way in which its continuance can be accounted for is, by reflecting, as stated above, that prejudice cannot be reasoned with; that self-confidence and partiality to its own speculations and "foregone conclusions," prevent the understanding from fairly examining the foundations on which they are built. This little tract, therefore, is not so much intended for those who have already adopted these notions, as to put others on their guard against

being misled by them. For many a person may be prevented from falling into an error, who can never be recovered from it, after it has once got hold of him; and particularly in religious errors there seems always to be something which clouds the understanding, and deprives it of its reasoning powers.

If it be asked, why I should attempt to say anything further upon a point, which has already at different times been so much discussed and so fully established; I have only this reason to give, that learned and excellent as are many of the treatises, showing the propriety of infant baptism and its exact agreement with the word of God; the clearness of the proof itself has been somewhat confused by the numerous arguments, and the mass of learned evidence brought forward in its support:—evidence, which, for the most part, they, for whose use it is intended, are not very capable of comprehending, from being unacquainted with the times and circumstances of those early witnesses. And the authorities themselves are often viewed with much prejudice and suspicion, the latter perhaps not entirely in all cases without reason. Now the whole propriety of infant baptism can only rest at last upon this ground: Is it a practice enjoined by the Scriptures? “If so,” I think every one has a fair right to say, “If so, let it be proved from the Scriptures, and the Scriptures alone.” It undoubtedly can be so proved, and then we may safely refer to the unanimous practice of Christians in all ages,

as a confirmation, that we have rightly understood the Scriptures to which we appeal.

In this treatise, I propose to confine myself to the proof of these two points :

I. That in accordance with the Scriptures, infants ought to be baptized.

II. That nothing is directed in the Scriptures respecting the mode of baptizing, whether by dipping, sprinkling, or pouring, and it is perfectly immaterial which of these three modes is adopted.

First then, in accordance with the Scriptures, infants ought to be baptized.

In proving this proposition, I would call attention to the six following assertions, which can all of them be fully supported from Scripture.

1. Covenants are frequently entered into by God with children, and also parents are allowed to pledge their children to the performance of certain duties and conditions, evidently with the Divine sanction and permission.

2. It is evident from the direct testimony of Scripture that children form an express part of the Christian covenant, at least, so far as they are the children of believing parents.

3. The anabaptist objections taken from the Scripture, are for the most part misapprehensions of certain passages, to which they give a sense and application which they were never intended to bear.

4. In consequence of the fall, all mankind being in a lost state by the breach of the first covenant, and God of his mercy having entered into a new