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[Leland, John], 1754-1841.

The History of Jack Nips.

Exeter, Stearns & Winslow, 1794. 12 pp.

AAS copy.

THE
HISTORY

OF

JACK NIPS.

CONTAINING

Arguments in opposition to Infant-Baptism—to
Civil Authority in Religious Affairs—To
Preaching by Rule, or, Writing Sermons—
and to the Proceedings of Societies of the
Standing Order, in a General Taxation, &c.

EXETER:

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M,DCC,XCIV.





T H E

History of Jack Nips. °

I CANNOT say that my father was an Hittite and my mother an Amonite; but my father was a Presbyterian and my mother a high-flying, separate New-light. I was as far from being a New-light myself, as men's hearts are from their mouths, or as Old-Darkness is from New-Light: but when any of my schoolfellows got mad at me they would call me a new-light; and if I asked them what a new light was, they would be as confused in their answers, as if they did not know B. from a bull's foot. Sometimes when I was reading, they would laugh at me for my new-light tone; once in particular as I was reciting a lesson to a Latin master, he told me not to preach like a new light, but speak like a scholar. This put me upon search into the nature of tones, and I was soon convinced that a holy-tone did not make a holy man; for some who had the tone would be as hypocritical as Lucifer himself: but the same persons who laughed at me for my tone had a disagreeable tone of lying, swearing and

sneering at all good sense and religion ; yet there was no harm in that tone because it was polite.

Like other boys I wished to be in fashion, and as the Presbyterians were the most fashionable, I applied myself to the study of their books, and was not a little puzzled to reconcile their writings with my boyish thoughts. I could not for my gizzard understand their orthography till I was more than 16 : they would spell thus—CIR *cir* CUM *cum* CI *ci* SED *sed*, *baptism*. This, I say, puzzled me greatly, and if I asked any body how they reconciled it, thy would tell me that great, learned and good men said it was right, and it would be presumption in me to call it in question.

I further observed, that sometimes those authors would put the cart before the horse, as for instance; where it is said he that *believeth* and is *baptised* shall be saved ; they would have it, he that is *baptised* and *believeth*, shall be saved ; surely said I, this is a Presbyterian tone ; for I did not then know that there was a Papist, a Russian, or an Episcopalian in the world.

Another thing also confounded my youthful thoughts. Men and women would bring their children to the minister to be baptised, if but one of them were believers, and it was supposed that the faith of one parent was sufficient to initiate the child ; but my thoughts would be running thus, “ Is the soul of that child made by God and infused into the body while in the womb, or is it begotten by the parents ? If it is made and infused by God, then the children of wicked parents bring as good souls into the world as children of good parents do. But if souls are begotten in ordinary generation, then regenerate men will beget regenerate souls ; and wicked men beget wick-

