

The latter part of this statement will be acknowledged when spoken of the Church of Rome, but will it be admitted when spoken of modern Pedobaptists. Let us say what their authorities say.

In the larger Catechism adopted by the Westminster Divines, which is received as authority by most of the Presbyterian Churches, in the answer to the question, "What is baptism?" it is said: "It is a sacrament of the New Testament, whereby the parties baptized are solemnly admitted into the visible Church."

This view of baptism we regard as strictly correct; for the believer, the only proper subject of baptism, is thereby admitted into the visible Church, according to the Scriptures. But this definition was given by those who baptize infants; hence they regarded such infants as members of the Church.

The second question in the Catechism of the Church of England is—  
"Who gave you this name?" Answer: "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

In the public baptism of children, when the Priest has dipped the child "discreetly and warily in water," or when his friends certify that the child is weakly and cannot well endure it, has sprinkled water upon him, the Priest says: "We receive this child into the congregation of Christ's flock;" again he says: "Seeing now this child is regenerate, and grafted into the body of Christ's Church—I cannot escape the conviction that both baptismal regeneration and infant church membership are found in these quotations."

It is not necessary that I should quote further, as the doctrine of infant baptism, as held by all those who practice it, when carried to its legitimate results, will carry the baptized child into the Church, which surely is contrary to the doctrine of a converted church membership.

But I have spoken of this doctrine as of more importance than that of believers' baptism. In its intrinsic value it is so; but, when we remember, that it cannot be held consistently and truly practised with out believers' baptism, we must place that first in time and importance, as it, when practised, will surely lead to the other.

4. It is our mission ever to protest against sprinkling for baptism, and infant baptism whether by sprinkling or immersion. They are both alike unscriptural, and both, especially the latter, if allowed to work out their legitimate results would lead their votaries back into the corruptions of the Church of Rome, that Church which they originally founded; for infant baptism has ever been the "pillar and ground of Popery."

But we rejoice to know that, through the divine blessing, our protestations against these errors, has largely nullified their effects, and led to their neglect or total abandonment. But our mission is not yet ended, the victory is not yet wholly gained. The Lord has been crowning our efforts with success, but still there is a great work to be done.

It is our mission to maintain Scriptural Church Government and discipline, together with the doctrines of religious liberty. All these principles we have held for many centuries; for we have received them from the Word of God.

All these principles to which I have referred especially belong to us. Many there are which we hold in common with others, which demand also our earnest and prayerful attention; but these have a special demand upon us, for if we were to abandon them or prove un-