

and Saviour to his apostles. They are commanded to "teach;" i.e., (as in the margin,) to "disciple or christianize" "all nations, baptizing them," &c.

My present remarks will apply exclusively to the latter part of the text, viz. : the command to baptize.

I shall not stay to prove that Baptism is a divine institution, a standing ordinance of the Church of Christ; as it is not likely that any of my hearers doubt this fact.

It was doubtless intended as a symbol of internal or spiritual purification, water being commonly employed to cleanse the human body from defilement, and its application to the person in the name of the Triune Jehovah, being what is involved in the command to baptize. It therefore solemnly exhibits the cleansing of the soul from guilt, by the blood of Christ, and its renovation and sanctification by the Holy Spirit.

Yet Baptism neither communicates, insures, nor proves regeneration. It is not of saving efficacy. "It is an outward and visible *sign*" of something *inward*."

Christians are divided in opinion with respect to the *subjects* to whom this ordinance is to be administered. They are thoroughly agreed with regard to grown-up persons *not baptized in infancy*, that when they profess to believe in the Saviour, and seek a place in his church, they should be baptized. In their case the command is explicit, the duty clear.

But whether the offspring of believing parents are scripturally entitled to Baptism, is a much-disputed question.—Those who maintain that the children of professing Christians are proper subjects of the ordinance, are called Pædobaptists; while those who deny this position, and practise only adult or believer's baptism, call themselves, and are usually styled by others, "Baptists." The assumption of this name is intended to indicate that those alone who hold it baptize, or have been baptized, in a Scriptural manner.—Against this we decidedly protest. While admitting freely the learning, talent, piety, and usefulness of many who arrogate this exclusive title; and while granting them freely the

* From two Greek words signifying 'infant' or 'child,' and 'baptism.'