

But it may be necessary to reply to a common objection urged by the Baptists against infant baptism, namely, that children ought not to be baptized, because they cannot believe. But the same objection if admitted, would have overturned circumcision, which has given way to baptism in the Church. Why circumcise infants as they could not believe in the God of Abraham? Again, if this objection be good in one case it must be so in another. It is said, believe and be baptized, hence the Baptist argues none are to be baptized but believers. Now is it not also said, believe and be saved, and he that believeth not shall be damned. But infants cannot believe; therefore according to the Baptist mode of reasoning, infants cannot be saved. What blasphemy! But if they are the descendants of a sect of the Waldenses who are said to have refused baptism to infants, because they believed them incapable of salvation, then they are consistent for once. O what a system! May the Lord pity and deliver all who are under its influence.

That baptism takes place of circumcision appears from the following considerations—Circumcision was the initiatory sign of the Covenant before Christ, by which members were admitted into the Church, but being abolished, either there is now no initiatory sign of the Covenant or baptism is that sign. The former taught the putting away of sin: so does the latter. The former was an emblem of purity: so is the latter, &c. &c. Hence the Apostle Paul speaks of them together in Colossians 2. 11, 12, by which it appears that baptism now answers every end in the Church that circumcision did formerly.

As to the mode of baptism, there is nothing in the Bible to authorize any man to say that immersion of the whole body is necessary to make baptism valid. The word Baptize being used in a variety of instances where it cannot possibly have any such meaning—and I call upon any person to shew if they can that it has that exclusive signification in the New Testament. In Mark 7. 4, we are told that *the Pharisees found fault when they saw the disciples eat with unwashen hands, for the Pharisees and all the Jews when they come from the market, except they wash (are baptised) eat not.* Here we see that those persons were baptized, although a part only of the body (the hands) was washed. It is added *many other things they have received, &c. such as the washing of pots and tables or couches upon which they reclined at meals.* Now did they immerse those tables or couches in order to baptize them. Did they not rather pour or sprinkle water upon them for that purpose. St. Paul says the Israelites were baptized in the cloud, (what! immersed in the cloud that was over their heads) and in the sea, (immersed in that too although its waters were divided, and formed a wall on either hand, so that the children of Israel passed over dry shod,) unless they were baptized from the cloud above by the pouring or sprinkling of water from it, this must have been a dry baptism.

Again