

public and exposed situation, is, to say the least, in the highest degree improbable. And as to the Jailor, he was baptized in his own house a little after midnight. He went to no river, neither is there the slightest evidence that he was dipped in either baptistry, or well, or lake, or pool. On supposition that baptism was administered by effusion or sprinkling, both cases are simple and plain; but if administered by dipping, the narrative is involved in difficulty.

Besides, baptism is a positive institution of Christianity, essentially belonging to it, and inseparably accompanying it in all the regions of the earth. Its mode therefore must be adapted to every latitude, and to the various local circumstances of our world. But is dipping adapted, for instance, to the frigid zones, where there is almost one eternal frost, and where to sustain life, instead of plunging into water, covered with thick ribbed ice, they find it necessary to burrow like the rabbit, and to clothe themselves with the hairy skins of wild beasts? Or is it adapted to those warmer regions of the earth, where a sufficient quantity of water can hardly be procured for the essential purposes of life? In each of these cases, baptism by immersion is impracticable; but by pouring or sprinkling it may at any time, and in any part of the world be administered.

III. But if *dipping* be not the *mode* of baptism, is it not quite clear that adults *alone* are its *subjects*? So our Baptist friends most confidently assert. They found their opinion chiefly upon the commission of our Lord, and upon what they think apostolic usage. Let us examine each of these.

(1.) They infer, that adults alone are fit subjects for baptism, from our Lord's Commission, which ac-

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