

believe are already saved; that is, believers. Infant baptism grew out of the error that baptism was necessary to salvation. But he who knows it to be his duty to be immersed, and for any cause voluntarily neglects it, thereby shows that he is not in a state of salvation. There is, however, one salvation secured to every one who is regularly immersed on a profession of his faith, that is, he is ever after saved from a fear that he has not been baptized.

2. Why say so much about baptism? It is not essential. When scripture and argument fail to afford any ground for sprinkling, and the Pædo-Baptist minister fails to silence the enquiries of his people, he then usually preaches a sermon to show that "it is not essential." Why then does he preach it and practice it, and urge it upon all? Have not christian men and ministers enough to attend to, in this fallen world, that is important? Did Jesus Christ practice and enjoin a non-essential?

3. Why is it that immersion is usually advocated on purely religious rounds, and sprinkling from wholly worldly motives? Baptists never endeavor to show that immersion is preferable, but that it is enjoined, and those who would obey Christ must be immersed. The Pædo-Baptists never urge sprinkling as a duty. That it is essential to obedience. They only say it will do. It is just as well. Opposition to immersion only consists in suggesting difficulties in given cases. One of these practices is matter of direct proof from the bible; and the other of opinions and inferences. Why seek for something just as good as the truth? What motive for practising sprinkling, when all agree that immersion is valid? It must be because it is convenient and more agreeable to the human heart. Sprinkling is adapted more to avoid a cross than to perform a duty.

4. Why do persons in all Churches become troubled about their baptism, and often fear that they have not been baptized, while not one such example can be found in all the Baptist Churches?

5. Why is it that the persons in other Churches, that are most troubled about baptism, are the most pious and godly members they have, and that they are always most troubled in their most holy moments?

6. Why is it that changes to the Baptist Church are

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