

practices, and be sure I do not speak from a superficial knowledge but from a close and intimate acquaintance with its workings for many years. Though I have previously spoken of the many excellent men to be found amongst its adherents, it by no means follows that this is the rule or that this is the outcome of its teachings. They have simply lived better than their creeds—that is all. As my time is limited I can but glance at some of the doctrines and practices of Methodism which to my mind appear to be unscriptural, and which have led me to seek amongst Baptists “a more excellent way.” Need I remind you that they constantly practice the sprinkling of “unconscious babes” upon the mere profession of faith by their parents or sponsors. Instances have not been wanting, where, as neither of the parents have been present a servant *has been delegated* to bear the responsibility. This they call baptism, and in this way many are allowed to creep into the Church of God who are utter strangers to religion; worldly minded people, who destroy the vitality of any church. The young are taught that by this so-called baptism they were admitted into Christ’s visible Church in infancy, and that when they come to years of discretion, the church can claim them as being virtually its property. On the mere profession of a desire “to flee from the wrath to come” they are admitted into its fellowship, to all its privileges, and are invited and encouraged to partake of the Lord’s Supper. How utterly is all this at variance with God’s Word; yet it is useless to deny the truth of these allegations. If the Bible teaches one thing more definitely than another, it is, that a church is constituted of baptized believers only. This naturally opens out the question of the *mode* of baptism. They contend that sprinkling is the proper and Scriptural mode, but we say, point only to *one place* in Scripture where an adult believer was sprinkled. Shew us what is still more difficult where an infant was sprinkled, and we will abandon our case. If as some say, the Bible abounds with proofs of infant sprinkling, if that is the Scriptural mode of baptising, surely one instance may be found. We do not ask much, but we ask in vain and why? *Because it is not there.* Much as Pædo-Baptist expounders have wrested the words of the Bible, they have failed to supply us with

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