

the spirit, and not in the letter, whose praise is not of men, but of God.

The sum of the whole is this : That the mode of Christian baptism cannot be determined by the word itself, it being alike applied to dipping, pouring, and sprinkling ; that to suppose the baptisms recorded in the New Testament to have been administered by dipping, involves them into difficulties, not to say impossibilities, from which pouring or sprinkling entirely frees them ;—that in some latitudes dipping is impracticable ;—that the subjects of baptism are in the case of all converts from Judaism, Mahometanism and Heathenism, Adults in the first instance, and then their children, who are as capable of being members of the Church of God under the New dispensation, as Jewish children were under the Old ;—that children being admissible into the Church triumphant, ought not to be despised and rejected by the Church Militant ;—that as the end proposed in their admission, is that they may be taught the doctrines of Christ, and trained up for a happy immortality, they cannot possibly be admitted too soon ;—And that water baptism being an appointment of Christ, it is obligatory on Christians, and whilst it typifies the baptism of the Holy Ghost, though not necessarily connected with it, is in the order of means, calculated to lead to the enjoyment of all its blessings.