

ceremony, in order that He alone may really baptize them—regenerating and renewing them by His Word and Spirit

We administer Baptism to all who need as sinners to be disciplined to the Saviour, and are willing to be taught by Him.

In the case of our infants, in love and duty to them, we know their need; and we assume their consent, (precisely as the mothers did, in Luke 18 : 15,) so far as to carry them to Christ the Author and Finisher of all real faith: then Christ's ministers disciple them by sprinkling them in public, and committing them to Christ's Grace, with the prayer of faith that they may for themselves realize the second part of the type by betaking themselves to Christ in secret prayer, and by washing themselves and "their robes," ("their clothes," Levit. 14 : 8, and Numbers 19 : 19,—typifying their habits) "in the blood of the Lamb."

This ordinance is not rightly administered in the sight of God except on the ground of Christ's Grace, and with the open confession, on the part of the congregation, of the applicant's sinfulness and crying need of that Grace.

Our faith, feeble, fluctuating, and defective at its best, is no valid occasion for Baptism; which ought always to be administered "looking away" (from ourselves) unto Jesus the Founder and Perfecter, the Beginner and Finisher of the faith. The only text that sanctioned any other conception is now ascertained