

ticle of unkind feeling, to add, in faithfulness to the souls of my fellow men :—

4. *Infant sprinkling is adapted to deceive and ruin many of those that receive it, by leading them to suppose, that they are regenerated, in the covenant of grace; and consequently in a safe state, when they are not.*

Baptists are sometimes charged with placing an undue degree of reliance upon the ordinance of baptism. But a little reflection may be sufficient to convince any person, that this charge is wholly groundless. We do, indeed, consider this ordinance, like the Lord's supper, important as a command of God, and a Christian privilege. We deem it highly desirable that those who believe with all the heart, should forthwith yield to the Saviour this first act of obedience required of them, and so publicly "put on Christ" by being "buried with Him by baptism." But, as we strenuously maintain, that none ought to be baptized until they are regenerated, and justified by faith, and consequently in a state of salvation, it is impossible for us to place any confidence in the ordinance, as if persons could be brought into a state of grace by it, or their salvation be thereby obtained.

That many Pedobaptists put great dependance in the sprinkling of infants, and represent it as that by which they are regenerated, ingrafted into Christ, brought into the covenant of grace, and consequently saved, is indisputable.

*Dr. Wall* says, "Most of the Pedobaptists go no farther than *St. Austin* does; they hold that God, by his Spirit, does at the time of baptism, seal and apply to the infant that is there dedicated to Him, the promises of the covenant of which he is capable, viz. adoption, pardon of sin, translation from the state of nature to the state of grace," &c.\*

In the *Presbyterian Confession of Faith* it is

\* Vol. I. p. 281.