

cessity for it. God has not forgotten his condescension to the infirmities and wants of his children—his little ones, when he requires them to be *Baptised*, more than when he says, "Do this in remembrance of me." The necessity of confining our attention to the word *Baptise*, assumes that Baptism is an ordinance peculiar to the New Testament dispensation, and that therefore all the Scriptural information to be obtained respecting it, must be sought in the pages of the New Testament. This is the assumption of the Anabaptists. It is a groundless assumption. Baptism is not an ordinance peculiar to the New Testament times. It is a *divinely instituted rite of the former dispensation*. Let it be remembered that the question before us is neither, who ought to Baptise?—nor, who to be Baptised?—nor, whether Baptism is to be administered once or frequently?—but, *what is it to be Baptised?* It is not asserted that Baptism occupies the same place, or retains the same relation to a religious profession as of old; but simply that it was a rite observed, according to an expression of the divine will, by the covenant people of God, before the incarnation of the Son of the Highest.

If this can be proved, there appears a most satisfactory reason why, when Baptism is spoken of in the New Testament, there should be no special explanation of its nature or the mode of its administration—why the hearer or reader should be addressed as one acquainted with the rite—why the naked denomination should be introduced in the same manner with *Sacrifice*, *Circumcision*, or *Passover*. Every reader of the New Testament, who is in any measure acquainted with the Old, would at once perceive that there would have been a needless superfluity of detail, had the inspired writers, who often allude to Sacrifices, Circumcision and the Passover, the Altar, the Tabernacle and the Temple, furnished us with an account of the nature and intention of these ordinances, or the mode of their administration, and supplied a description of the structures mentioned, or the purposes to which they were applied; unless, haply, the idea should present itself, that the latter revelation was intended for such as were ignorant of the former, or that the purpose to be served by the Old Testament had been accomplished, and that its perusal and application had been superseded. At the same time, the strict propriety and consistency with the Divine plan, in bringing positive ordinances before the Church, of a minute account of the design of the Lord's Supper, and the mode of its celebration, are discovered in a more distinct light. The supposition that Baptism was an ordinance, instituted, explained, understood, and observed, before