

be admitted into heaven without being born again. In the adult, faith, the necessary fruit of regeneration, must be exercised, for unbelief proves a man still unregenerate. But such fruit, in the very nature of the case, cannot appear in the infant. There is no similarity in the two cases. The indispensable qualification for baptism insisted on in the commission is a belief of the truth, and the evidence of this alone can warrant its administration.

In the next place, let us examine the practice of the Apostles, as recorded in the inspired narrative, and see whether this corroborates or contradicts the views we have advanced. Peter only baptized those "that gladly received the Word." (*Acts* ii. 41.) Philip at Samaria only baptized "men and women," who "believed the things concerning the kingdom of God, and the name of Jesus Christ." (*Acts* viii. 12.) The same evangelist baptized the eunuch, when satisfied that "he believed with all his heart." (*Acts* viii. 37.) Annanias baptized Saul as a converted man. (*Acts* ix. 15--18.) Lydia, the tailor, Crispus, Stephanus, were all believers before being baptized. "Many of the Corinthians, hearing, believed and were baptized." (*Acts* xviii. 8.) But I need not specify further. The uniform practice of the Apostles was that indicated and enjoined by the commission. But it is objected here,

1.—That these instances prove nothing, because they refer to individuals who could not have been baptized in infancy. "There are no cases recorded," says the objector, "of the children of Christian parents, who have grown up under religious instruction being baptized," implying that such had been baptized in infancy. To this we reply, that there was nothing so singular in such cases, to require special mention. Besides, we only have the record of the *planting* of the early churches; and the interval between the narrative of their formation, and their furthest history, so far as the inspired narrative is concerned, embraces brief periods of from two to ten or twelve years. On this

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