

dant of Abraham was a sufficient title to one—but not the least to the other. The Jews who did not circumcise their male children disobeyed God, and lost their children—those who do not sprinkle their children, male and female, where the “man of sin” reigns, disobey the clergy and lose their property if not their lives; but they break no command of God.

*A.* We are told that the innocency of children entitle them to baptism.

*B.* Infants have no actual sins to remit, and they need no baptism. We never read of an innocent person but one being baptized. The Lord was baptized to fulfil all righteousness, but the baptism he enjoined was for remission of sins; therefore innocent persons need it not. But those who sprinkle children do it not because they are fit for heaven, but to make them fit. The heads of pedobaptists ranks will not allow unbaptized children a common burial, and still talk of their innocency.

*A.* But it is said that they are taken into the church, and have church privileges by baptism.

*B.* I presume that pious intelligent pedobaptists will not assert that their unconverted children are in any better state than the unconverted children of pious Baptists; or that they are under any stronger obligations than Baptists to bring them up for God. There is however this difference—when the honest offspring of Baptists are determined to turn from their sins to God, there is a clear way open for them; but when the honest children of pedobaptists are determined to turn from their sins to God they will not obey the first command of Christ, because they believe that they were baptized when they knew nothing of it; and so seek other ways of giving themselves to God.

*A.* It is said that Jesus inviting little children to him, and rebuking those who forbade them, assuring them that of such is the kingdom of heaven, is nearly if not quite, positive proof that they were baptized.

*B.* It is positive proof that they were not baptized; for Jesus laid his hands upon them but he baptized none. It is very illogical to contend that because Jesus said ‘of such is the kingdom,’ that they were subjects; he merely says that those composing the kingdom are like children in some respects. To suppose the kingdom made up of those whose bodies and minds had not arrived to maturity, would be absurd; but to say that the inhabitants of heaven resembled little children in disposition of mind—that they were humble, forgiving, teachable, &c.,