

**INFANT BAPTISM
DEMONSTRATED TO BE
REASONABLE, HISTORICAL,
AND SCRIPTURAL**

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Infant Baptism Demonstrated to Be Reasonable, Historical, and Scriptural by James Malcolm

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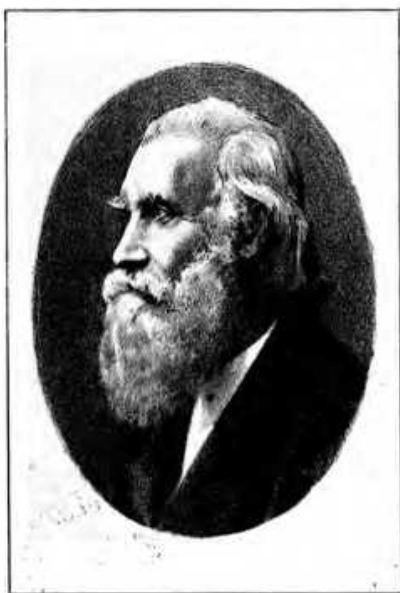
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Yours truly
J. Malcolm


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BY

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MISSIONARY.

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INFANT BAPTISM.

OBJECTIONS CONSIDERED.

WE shall, first of all, answer the three principal objections urged against infant baptism; and by doing so may gain a more ready acceptance to the credible evidence thereafter set forth in behalf of the doctrine and practice of infant baptism.

Q.—What is one of the greatest objections urged by baptists against infant baptism?

A.—That there is not an explicit or express command or example in the New Testament. Therefore they say that infants ought not to be baptized.

Q.—If this principle were acted upon, would females be debarred from the Lord's Supper?

A.—Yes; for there is neither an express command nor an example in Scripture for female communion.

Q.—Do baptists admit females to communion without any express command or example?

A.—Yes, they do; while at the same time they

object to us for acting on the very same principle in our practice of infant baptism.

Q.—Do baptists, then, admit females to communion without any evidence from Scripture?

A.—No; they have evidence, but it is only inferential evidence.

Q.—Have baptists therefore a right to object to our introduction of inferential evidence for the establishing of infant baptism?

A.—No; they are entirely precluded from offering any such objection with reason or fairness.

On this point we shall quote from the Rev. Peter Edwards, for eleven years pastor of the Baptist Church in White's Row, Portsea, Hants. He renounced his connection with the baptists, having seen the errors of their doctrine on the subject of infant baptism.

He has written a book entitled "Candid Reasons for Renouncing the Principles of Ante-Pedobaptism." He writes as follows:—"All I am concerned to do in this place is to show that this argument of the baptists is false." The argument is this—"A person who has a right to a positive institute must be expressly mentioned as having that right; but infants are not so mentioned," &c. That the argument is false appears from these facts, viz. :—

1st.—The Scriptures do not countenance it; for as it is not proved by any part of the Word of God, being neither set down in the word nor yet in the sense of Holy Writ, and therefore a fiction invented by men to support a particular opinion, so it stands directly against God's Holy Word, and this is evident from hence, that women are expressly said to have been baptized, they are never said to have received the Lord's Supper.

The Scriptures, therefore, in plain opposition to this false argument, leave us to conclude their right to the Lord's Supper from their baptism, together with other grounds.

2nd.—The baptists themselves do not countenance it; for although they have written whole books on the strength of it, they are compelled to desert it, and to desert it the moment the subject is varied. For when they affirm that there is "no express law—no explicit warrant for infant baptism—infant baptism is nowhere mentioned in Scripture," let any one put it to them to prove the right of women to the Supper, and I will answer for it he will hear no more of express law on that head. He will find that all this hollow sound will die away, and each will shift for himself the best way he can, and fly for aid to analogy and inference.

“Women,” say they, “may be gracious—women were baptized—women did eat of the paschal lamb—women are creatures of God, as well as men, and therefore”—Therefore what? Why, “therefore they should receive the Lord’s Supper.” What now is become of their express law? It is deserted, completely deserted; nor will they adopt it again till infant baptism is resumed.

Finally, as this argument militates against female communion as well as infant baptism, they must either both be wrong or the argument itself must be false. That the argument is false is sufficiently evident, as it not only has no support from Scripture, but lies directly against it; and from what I have observed in many recent conversations, I do not suppose there is a single baptist in the kingdom that will even dare to stick to it. For, after they had urged this argument upon me, I have turned the question from infant baptism to female communion, and I do not recollect one, either minister or private person, but has, in little more than a quarter of an hour, entirely given up the argument.

I have dwelt the longer on this argument, because, as it is very frequently urged, so it contains precisely one half of the baptist strength. This argument,

therefore, being destroyed, just half their strength is gone. And if any one be inclined to cry out, "There is no explicit example—there is no express law for infant baptism, &c.," any person has it in his power to quiet him almost in an instant, should he only ask him to produce his explicit law, &c., for female communion.

Having thus disposed of the *first half* of the baptist strength, we will next dispose of the second half, namely:—

"The Scriptures require faith and repentance universally as requisites to baptism; but as infants cannot have these, they are not proper subjects of baptism. Infants, say the baptists, cannot believe, cannot repent, and none should be baptized without them."

Q.—Is this the second of the two objections against infant baptism?

A. Yes; and a very thoughtless objection it is, for it strikes against circumcision, which was instituted by God Himself for infants eight days old. It was Abraham's faith that was required, not that of his infant seed; and when the apostles required repentance and faith in order to baptism, they also required faith in order to salvation; but they were only adults who