

**SPRINKLING THE ONLY MODE OF
BAPTISM MADE KNOWN IN THE
SCRIPTURES: AND THE SCRIPTURE
WARRANT FOR INFANT BAPTISM**

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Sprinkling the Only Mode of Baptism Made Known in the Scriptures: And the Scripture
Warrant for Infant Baptism by Absalom Peters

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ABSALOM PETERS

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2093

SPRINKLING,

THE

ONLY MODE OF BAPTISM

MADE KNOWN IN THE SCRIPTURES;

AND

THE SCRIPTURE WARRANT

FOR

INFANT BAPTISM.

BY

ABSALOM PETERS, D. D.

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DEDICATION.

To the First and Second Congregational Churches in Williamstown and to the Faculty and Students of Williams College — the very general expression of whose favorable opinion of the substance of the following treatise, as recently presented in the pulpits of these churches, has induced him to prepare it for publication — this little volume is most affectionately and respectfully dedicated, with every feeling of interest, and of Christian fellowship,

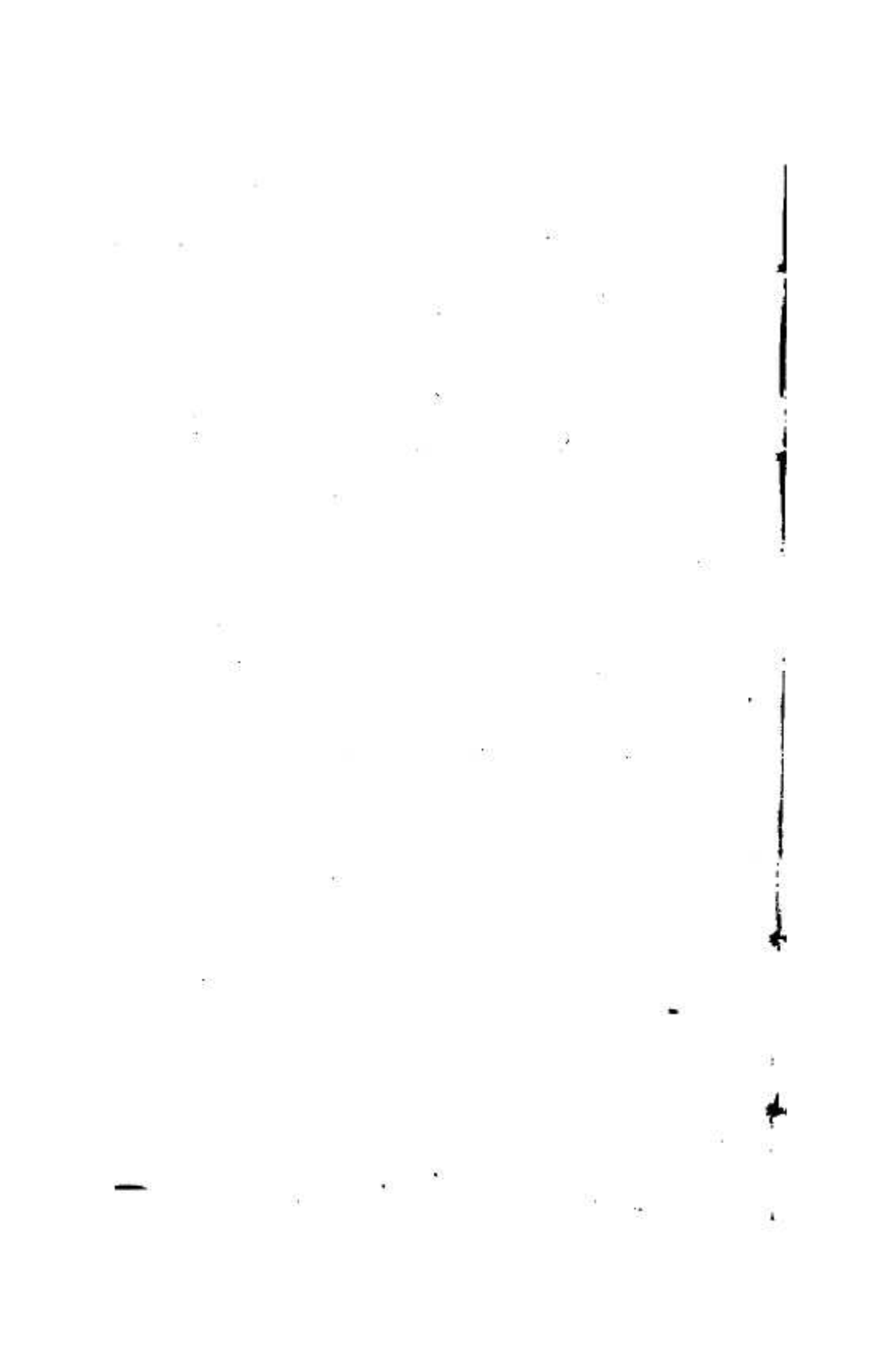
By their Friend and Servant,

In the Ministry of the Gospel,

A. PETERS.

Williamstown, Mass., June, 1848.

03.3.32-1848



A WORD TO THE READER.

In preparing this work, it has been my object to furnish a book adapted to be read and understood by our church members generally; at once so small, that any one may afford to purchase it — so brief, as not to be wearisome — and so arranged as to present the subjects discussed, in their proper order, and with clearness, to the mind of the reader. It is designed as a candid, direct and intelligible exposition of the Scripture Doctrine of Christian Baptism, in respect to its *nature, mode and subjects.*

Such a work may appear to some to have been uncalled for. Scores of books and pamphlets have been published, on Baptism, some of them of great ability; and much learning has been expended on the subject. But the controversy respecting the *mode* of baptism has been thrown into no little confusion by false issues in argument, and by a range of learned discussion, often, the tendency of which has been to bewilder the inquirer after truth, while the confidence with which immersionists are accustomed to claim the

express sanction of scripture, has led many to doubt, whether, after all, the Baptists may not be the nearest right, if they would only give up their close communion.

It seemed important, therefore, to disembarass the simple teachings of the Bible from the incumbering arguments which have been so generally urged in its aid, and to arm the common mind in our churches for the defence of the scriptural mode of baptism, practiced by all Protestants, excepting a single denomination. We have accordingly made the Bible its own interpreter.

The arguments adduced in this treatise are almost wholly scriptural and didactic, with as little to do with controversy, as the nature of the subject and a proper defence of the truth has seemed to allow.

Similar principles have been adopted in the argument for Infant Baptism.

Should this undertaking meet the favor which it humbly craves, and serve to strengthen the faith of such as already adopt substantially the positions here defended — confirm the wavering, convince the doubting, or guide the honest inquirer to the truth, on the much controverted subjects here discussed — it will fulfil the hopes and answer the prayers of

THE AUTHOR.

A COMMENDATORY RESOLUTION.

While preparing for publication, I took occasion to present the argument contained in Part I., at a meeting of the "Berkshire Association," who have kindly furnished the following expression of favor, viz:

"The Rev. Dr. PETERS preached the Associational Sermon, from Matt. 28 : 19, and after criticism, the following preamble and resolution were unanimously passed:

"The Association having listened with great interest to the argument of Dr. Peters on the *Mode of Baptism*, and deeming his views original and important, and a 'short method' of settling this question; therefore

"Resolved, That Dr. Peters be requested to publish his views on this subject, in such form as he shall judge best.

"A true copy from the minutes,

"Attest, J. JAY DANA, Scribe."

Sessions of the Berkshire Association, }
Great Barrington, June 6, 1848. }