

of circumcision ; if Christ had meant them *not* to baptize the infant children of their converts, they must, unless He had *expressly* prohibited it, have inevitably misunderstood Him. The apostolic practice, as recorded in the Acts, indicates that they understood the commission in its *wide*, and *not* in its *restricted*, sense.

The same principle which would exclude infants from baptism, because they are not believers, would, if carried out to its logical consequences, exclude them also from heaven. Our opponents insist on *believers'* baptism, as the only valid baptism ; but their practice is not in harmony with their creed. Infants are certainly *better* subjects than many whose baptism they, nevertheless, practically regard as perfectly valid. It is absurd to denounce the baptism of infants as invalid *because of the unfitness of the subjects*, while other baptisms, where the subjects were a thousand times more unfit, are considered quite valid, not being repeated. There is not a single example in the New Testament of the baptism of an *adult* whose parents were professing Christians at the time of his birth. The baptism of entire households in apostolic times clearly warrants the conclusion that *infant* baptism was practised by the apostles and their coadjutors. And as infant children are recognised by Christ as those who may justly have a place in His "kingdom" upon earth and in heaven, their right to Christian baptism upon this ground must be admitted.

We would not have it to be understood that we have exhausted the argument. This has not been our aim. On the contrary, we have studied the utmost possible brevity compatible with our design, which has been to convince the gainsayer and to establish the wavering.

We shall bring our observations to a close, with a few remarks on a point of some consequence, but which did not

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