

sition to those who belong to the kingdom of Satan ; or else His future kingdom of heavenly glory. It matters not to our argument in which sense the passage is taken. Indeed, we may fairly take it in *both* ; for the one necessarily involves the other. The passage, then, clearly asserts that *all* "little children," not having reached years of accountability, have an interest in Christ, and may be comprehended in His church on earth ; and, consequently, that, dying before the commission of actual sin, they will be admitted into the kingdom of heavenly glory. Or, if we understand the passage as referring, primarily, to their gracious right, through the Saviour's mediation, to future happiness, that would necessarily infer their *present* interest in Him. We have said *all* "little children," because there is not the slightest reason for believing that there was anything *special* in the children brought to Christ to distinguish them from other "little children." On the contrary, the expression, "of *such*," clearly intimates that our Lord pointed to them as a sample of the rest. Then, "can any man forbid water, that these should not be baptized," whom Christ designs to be members of His church, and heirs of heavenly happiness ?

We shall now give a brief summary of our argument on this branch of the subject. Our authority to baptize any, infants or adults, is derived from the apostolic commission. In regard to the SUBJECTS of baptism, that commission must either be interpreted in a *wide* sense, which would include infants ; or in a *narrow* sense, which would exclude them. It is utterly incredible that the apostles, with their Jewish training, could have interpreted their commission in the *narrow* sense. Since the infants both of native Jews and proselytes were admitted into the Jewish church by the rite