

the identity of the Church with which he had first united.
[Reasoned out in Carroll's EXPOSITION.]

But in the course of his long experience, his multifarious reading, and the thoughts that his mind revolved, he never saw occasion for being "shaken in mind" by the bold and boisterous claims put forth by certain exacting sections of our much-divided visible Christianity. They sometimes led him to re-examine his ground, but the examination always resulted in the conviction that he should remain where he was.

IMMERSIONIST CLAIMS CONSIDERED.

One of the first of those pertinacious claims which address themselves to the inquiring Protestant mind is that of the strict Baptist, who asserts that a valid baptism is the only means of formal admission into the visible church, and that no baptism is valid but that administered to a believing adult by immersion in water; and some of them go so far as to say, by a person who himself had been immersed, that is, say, by a Baptist; and, consequently, that there are no regular Christian Churches but those which are composed of adults who have been plunged. Now, these claims never weighed with my friend so as to induce him, for one moment, to suspect the validity of his own baptism, much less to inquire after admission into a Baptist Church to the renunciation of his own. For, after careful reading and study of the New Testament in English and in Greek, he saw no warrant for exclusive adult baptism—in view of the Abrahamic Covenant,—the relation of children to the Israelitish Church,—the predictions of the Old Testament prophets relative to the relations of children under the Gospel,—and the way they were treated by Christ himself, and the course of procedure towards them by the apostles and early