

From a careful consideration of what has been so imperfectly said in the foregoing pages, it will, I trust, appear to the reader that Baptists, in the matter of church fellowship, only act upon the principle regarded and received as scriptural by all evangelical denominations, that baptism is a prerequisite to communion; and that every objection brought against them on the score of "close-communion," may with equal force be urged against every evangelical denomination. The only difference is that Pedo-Baptists seldom encounter the difficulty which must test their principles, because there are so few who have not been baptized in infancy, or who are not willing to submit to sprinkling in adult years, as a mode which involves neither reproach nor self-denial. But Baptists are compelled by their principles to require of all who seek communion in their churches, submission to an ordinance which the world dislikes, and every administration of which is virtually a protest against the practice of so large a portion of the Christian church. It is not, then, you observe, against the doctrine of baptism as a scriptural prerequisite to the table of the Lord, that the objection really lies, (for on that we are nearly all agreed,) but it is against the doctrine that immersion, on a profession of faith in the Lord Jesus, is the only baptism warranted by Scripture. But of this doctrine I am fully convinced; and any Pedo-Baptist convinced of it has only to apply his principles, received and avowed as a Pedo-Baptist, to make him a Strict Baptist. My object now is to shew you the grounds on which I was compelled to relinquish Pedo-baptism, and those on which I received the views of which I have already made an open avowal. It will be acknowledged, I presume, that the main support of infant baptism is mainly derived from the

ABRAHAMIC COVENANT.

The substance of the argument from this source I shall briefly state. It is said, "That the covenant made with