

and provided its heavenly doctrines and precepts be preserved unimpaired, and its saving calls pronounced without disguise, the minor enactments regarding it, which the policy of worldly governments renders necessary, may very safely be trusted to the wisdom of the spiritual rulers of the Church.

I have now, my friends, gone over the most prominent fallacies, which appear to me to be discoverable in the reasoning of baptist writers on the subject of infant baptism. These fallacies are not gathered out of any one writer on their side of the question; but are brought together from the publications of a number of the most celebrated among them. Let me beg of you, in all concern for your spiritual welfare, to weigh them attentively, and think whether or not you see reason for coming to the conclusion which I have all along endeavoured to elucidate. Consider too, the plain arguments which are brought forward and briefly stated in a former section of this address. Reflect well on the scriptural nature of the evidence which I have laid before you, in favour of infant baptism, and on the fallacies which are discoverable in the arguments of those who would oppose that sacred ordinance: then ask yourselves in the fear of God whether or not infant baptism is of divine institution. If you arrive at a conclusion in the affirmative,—as I have little doubt every reflecting mind will readily do,—delay not any longer to bring your children to receive the spiritual benefits of the ordinance. Wait not from day to day, under pretence of digesting the subject in your own minds; but give present heed to it. For it is one of vast importance, and nearly concerns every one of you, not only in so far as it influences the salvation of your offspring, but as it