

consider those persons as meet subjects of baptism, who are supposed to possess faith in Christ, and those only. Pædobaptists agree with them in this, that believers are proper subjects of baptism; but deny that such only are proper subjects. They think, that, together with such believing adults who have not yet been baptized, their infants have a right to baptism as well as their parents.

I have lately conversed with many Baptists, who knew so little of the sentiment of their brethren, that they supposed adult baptism was entirely rejected by Pædobaptists; and when I endeavoured, from their confessions of faith, &c. to convince my Baptist friends that they held adult baptism as well as themselves, some believed and marvelled, but others remained in doubt.

THESIS III.

From this view of the sentiments of each, it appears that both parties are agreed on the article of adult baptism, which must therefore be set aside as a matter entirely out of dispute; for it can answer no good purpose for one to prove what the other will not deny. Now seeing they are so far of one mind (I speak of the subject, not of the mode), the difference between them concerns infants only; and the simple question which remains to be decided, is this, Are infants fit subjects of baptism, or are they not? On this question the whole turns. The Pædobaptists affirm, and Antipædobaptists deny.

THESIS IV.

The simple question being as I have now stated it, Are infants fit subjects of baptism, or are they not? it will clearly follow, that all those places which