

tions of alienation and disgust which they may evince. The very appellation of Baptist, together with the tenets by which it is designated, become associated with the idea of bigotry. With mingled surprise and indignation they behold us making pretensions which no other denomination of Protestants assumes, placing ourselves in an attitude of hostility towards the whole Christian world, and virtually claiming to be the only church of Christ upon earth. Fortified as it is by its antiquity and universality, and combining in its exterior whatever has a tendency to dazzle the imagination and captivate the senses, there is yet nothing in the church of Rome that has excited more indignation and disgust than this very pretension. What then must be the sensation produced, when, in the absence of all these advantages, a sect comparatively small and insignificant erects itself on a solitary eminence, from whence it repels the approach of all other Christians. We propose to extirpate an error, and we plant a prejudice; and instead of attempting to soften and conciliate the minds of our opponents, we inflict a stigma. Professing serious concern that the ordinance of baptism, as it was practiced in the first ages, is fallen into neglect, we attempt to revive an unpopular rite, by a mode of procedure which, without the remotest tendency towards the removal of error or the elucidation of truth, answers no other purpose than to make *ourselves* unpopular."\* The sentiments which we have exhibited from the writings of the incomparable HALL, are only specimens from a mass of kindred materials: they are marked by a grandeur of conception respecting the essential verities of the Christian system, and an expansion of love towards all, of every name, that compose the extended fold of our Redeemer, truly worthy of their author, and in perfect harmony with the inspired directions prefixed to these remarks. With the admirable Works of HALL, it is natural to conceive that Mr. Crawley is intimately conversant: that he has yet, however, to imbibe the spirit of liberality, by which they are pervaded, we are presented with rather repulsive evidence in the very first sentence of his Treatise.

"It would be easy," he says, "to settle the controversy respecting Infant Baptism, if men would agree to let the New Testament decide; for who, that had never heard of the custom of baptizing infants, and should confine his inquiries to the writings of the Apostles and Evangelists, would ever think of introducing such a practice?"† Considering the exalted intellectual and spiritual character of a numberless host ranged on the Pedobaptist side of this

\*Hall's Works, vol. 2. pp. 226, 227. †Treatise on Baptism, p. 5.

long  
is th  
of p  
it be  
'loft  
excit  
of th  
reser  
recol  
tion,  
assur  
stood  
hum  
relig  
popu  
again  
is im  
it can  
a god  
the c  
the w  
by su  
tive c

A d  
unde  
more  
the l  
to a  
such  
not, i  
comp  
WAR  
learn  
it is  
presc  
thoug  
be de  
not o  
And  
lect a  
range  
sider