

we have repeated ourselves, we answer the above objection by fairly and flatly stating, without fear of successful contradiction, that Matt. xxviii. 19, 20, is an explicit command to baptize children, and all the perverting logic used by our opponents cannot do away with its positive teaching. The command is to "disciple all nations;" yes, say our opponents, by preaching the Gospel to them. Are none others of these nations then to be disciplined but those who are capable of understandingly hearing the Gospel, repenting and believing? This doctrine cannot be true, for the larger part of the nations are children and infants, and such an exposition destroys the command it pretends to expound. "All nations" is equivalent to the human race. Now, there never was a nation the vastest numbers of which were not incapable of being thus disciplined. That preaching and teaching are not all the methods for discipling is most clearly put by the text, as it states baptizing them into the name of the Father, the Son, and the Holy Ghost. Any other sentiment or exposition eliminates the infant children of the human race from a discipleship in Christianity, which is a monstrous heresy, dissolving all claims to a common redemption, and from the divine unity between parents and children, under which the human race exists, and is, on its face, absurd. The command, then, to disciple all nations embraces the children of the race in a common baptism, and does not subvert, as the doctrine of our opponents does, the economy