

ing to their view
essential to the
d, on all hands,
maintained that
re something to
out our only ob-
in whether the
commission in

ative Jews, and
m, stand to the
itiatory rite of
rance into the
mode of admis-
is rite adminis-
denied to their
bolical rite: it
at of baptism;
h of the flesh,"
the heart from
n is symbolical
ve been quite
erstanding the
ould have been
What good can
o intimate that
ilty of such ab-
vine command,
ews and prose-
the reasoning,
s, would have
f infants, as it

is against their baptism. Our point, therefore, is, that the apostles, being Jews, and consequently familiar with the circumcision of infants, would not be likely so to interpret their commission to baptize, as to restrict the rite to adult believers, and deny it to their infant children, on the ground that they were not capable of believing. Must not every unprejudiced person admit that, to say the least, the apostles would be likely to interpret their commission to baptize in the light of the Divine command in regard to circumcision? And as they knew that the infants, both of native Jews and proselytes, were admitted into the Jewish church, and received the rite of circumcision by the command of God, would they not be likely to interpret their commission in the wide sense, and conclude that the infant children of Christians were to be admitted into the church by baptism? If this would have been an error, it was an error into which, under the circumstances, they would have been morally certain to fall; an error from which nothing could have preserved them but an express injunction from their Master, telling them *not* to baptize infants. Let any reflecting man say, which view of the commission the apostles, with their Jewish training, would be likely to adopt; whether the wide view, which would include infants,—or the narrow view, which would exclude them? But if we suppose, in violation of all the laws of probability, that the apostles took the restricted view, and refused to admit into the church, by baptism, the infant children of those who embraced Christianity, is it credible that this would have occasioned no demur!—that *all* the Jewish converts, though their children had been admitted into the Jewish church by circumcision, would have submitted, without a murmur, to their exclusion from the Christian church, by their being