

all others, has already wrought incalculable mischief in the visible Church. Our desire is simply to show that we are not without Scriptural warrant for the practice which prevails among ourselves, a practice by which we and our children have been initiated into the bosom of the Christian Church.

It is a significant fact, that, during the old Testament dispensation, every Covenant into which God entered with man, invariably embraced the little ones. Take for example, the rite of Circumcision, styled in the New Testament, a "seal of the righteousness of faith." In his Epistle to the Galatians, v. 2, 3, iii. 27, St. Paul represents Baptism as coming in the place of Circumcision. If the latter did not exclude children from its privileges, neither should the former.

It may be said, "There is no certain example of infant baptism in the Scriptures." True, but there are instances in which, according to every rule of rational construction, this is plainly involved. Lydia and her house, the household of Stephenas, and the house of the Philippian Jailor, were all baptized; and, is it for a moment to be believed that no little ones cheered the domestic hearths of their households? The concession now granted, if it be regarded as one of our weakest points, must draw from Immersionists themselves a corresponding admission, viz: that the New Testament furnishes no instance of adult baptism—the subject being the offspring of believing parents. Neither of the two sides is therefore a gainer in this particular—the one concession balances the other exactly. Christ's taking up little children in his arms and blessing them is an incident, however, well worthy of our observation. These children were doubtless the offspring of believing Jews. And it is only the offspring of believers that we regard as having a right to the seal of the covenant of grace. "Of such is the Kingdom of Heaven," or, in other words, these form a large proportion of the Membership of the visible Church, is the testimony of Jesus Himself. Had it been unlawful to baptize children, their exclusion from the Covenant would have been unmistakably intimated in Scripture. No direction as to the reception of Infants was needed by the disciples. This had been once appointed, and it has never since been repealed. Besides appealing to personal observation, have you not known some children give from their earliest years, evident tokens of participation in grace? If so, why deny them the outward sign of an inward gift? Against the exclusion of children, the natural feelings instinctively rise in rebellion—and the verdict of reason is proclaimed in defence of their privilege.

They cannot exercise faith, it is true, but the objection falls with equal weight on the institution of Circumcision, and impugns infinite wisdom. Our opponents tell us that Christ set an example of adult-baptism. Now surely they cannot be ignorant of the fact; that Christ's baptism at the river Jordan was performed prior to the institution of Christian Baptism—and, as He came "to fulfil all righteousness," He submitted to this ordinance in honor to John's Ministry.

A few words now regarding the mode of applying the water to the subject—and we shall not unwillingly leave the matter in the hands of Com-