

is of no consequence in the enquiry. Of what use is baptism to an infant ? In reply to this I observe,

1. That every ordinance connected with the covenant of grace, is intended and fitted to be of use to those for whose benefit it was instituted. The primary object of all ordinances is to shew forth the glory of God, and the secondary object is the profit of those who observe them. It is by aiming at the former that the latter is secured. The ordinances of public and private worship ; the Sacraments, and indeed, every duty, are memorials of God's Gracious character, or acts of homage paid to his supremacy ; and it cannot be, that he can be remembered and obeyed with right motives, without benefit to the worshipper. Now if it please God to institute services, in which babes and sucklings are to take a part in shewing forth his praise, the service in which they take a part must be of advantage to them.

It has already been shewn that, baptism is a seal of the covenant of grace, suitable to the New Testament dispensation, just as circumcision was a seal of the same covenant under the former economy, and also that, God in that covenant promises to be a God to his people and to their children ; when, therefore, by an act of faith and obedience, an authorized appeal is made to the faithfulness of God by believing parents, there is that done which is done in all other religious services, and than which nothing more can be done in any. If then there be profit in any service, there is in this all that belongs to any service, and advantage may be derived from it, as well as from any other.

In baptism, an infant is placed in the very circumstances in which the promise of God may meet it. It is, as it were, laid upon his covenant ; an appeal is made to his faithfulness ; and can any thing more be done in any case to obtain the blessing of God ? Whether the blessing shall actually be given, depends upon a condition with which our services have nothing to do, a condition which we cannot control nor influence, viz. the sovereignty of efficacious grace, in which, the spirit of God executes the purposes of election. Enough for us it is to know what God requires of us and to do his will, the rest must be left to himself ; and while so leaving it, there is every encouragement to believe that, when he gives the disposition to trust his promise and grace to act upon that trust, he has given this grace preparatory to his giving the blessing.

But it may be replied that neither the faith nor the obedience are the infant's. True ; But it hath pleased God under all the stages of the dispensations of grace to include the children with their parents in his promise. It was so from Adam to Noah,—from Noah to Abraham ; and then the covenant is declared to be an everlasting covenant, which has since been ratified and confirmed by the blood of Christ. To assert that the clause which respects children, has a reference to the national privileges of the Jews, is to commit a glaring anachronism—it was in it, and acted upon before Abraham's days—before Israel existed any where but in the