

Do these statements refer to adults only? Must we construct a new Catechism, or add an Appendix to the present one to teach us what baptism means in the case of infants? We say, no. Then, the baptism of infants, as well as of adults, is a sign of an inward and spiritual grace actually bestowed, "of which they are the proper subjects," and the relation thus ratified is in both cases a present and not a prospective one, and by baptism their claim to all those blessings is not made, but, RECOGNIZED, in the way of divine appointment.

We refer finally to the

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which points out to us the true basis upon which the Scriptural practice of infant baptism rests.

"We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and *therefore*, graciously entitled to baptism." In other words all children are entitled to baptism, *because*, they are members of the kingdom of God. To be members of that kingdom is, as we have seen, to be "subjects of His spiritual kingdom," to be "heirs of the kingdom of eternal glory," to hold "a vital and beneficial" relation to Jesus; in other words, to be partakers of "justification with its attendant blessings." The logical inference then is that all children are entitled to baptism on the same ground upon which adults are so entitled. This vital relation to Jesus