

woman, the Lamb slain from the foundation of the world, would bruise the serpent's head," i. e. "destroy Satan's works:" believing this, he was justified, and condemnation being removed from him, and all in him, his seed was of course justified through Christ. Hence, as condemnation came by his one offence on him and his seed, justification came by the righteousness (the infinite merit and promised death) of one, even Christ, on him and his seed. Rom. v. 18. And hence, through this grand first justification, condemnation lies on no infant; and its corruption is in due time removed by sanctification. Therefore was no infant (though corrupt in nature, which is not imputed, Rom. iv. 15) ever born in a state of condemnation. This our Lord proves, (Luke xviii. 16,) saying, "Suffer little children to come to me, for of such is the kingdom of heaven." But no condemned one is of heaven, hence was none of these infants in a condemned state; nor therefore were any others on earth: for God is no respecter of persons. God saith, (Ezek. xviii.) "The son shall not bear the sin of the father."

Again, Abraham, the first of the Jewish church, was justified by faith, before his circumcision; and Cornelius, and his company, the origin of the gentile church, were purified by faith, (Acts x. 47; xv. 9,) before their baptism. Hence their sins, in both cases, were removed before the ordinance was applied; and hence clear is it, it was not the rite that took away sins, but faith; and circumcision was added, as a sign, seal, or expression of the justification antecedently received; Rom. iv. 11: and baptism was added by St. Peter for the same end exactly. But Abraham, by God's command, gave his infants circumcision, not to remove condemnation, which existed not, as now proved; but as an expression of the justification they had through Christ, and as a visible mark of church-membership; consequently every infant is, by the same divine command, and on the same ground, entitled to that expression or sign of justification his parents have. But as baptism is now the Christian sign, every Christian's infant is, by legitimate scriptural authority, entitled to it, not to remove its condemnation, but to signify its previous justification in Christ; and its future church-membership. Now, as St. Peter did not remove sin by baptism, which was removed before it, and as no priest can believe he has greater power than St. Peter, so can no