

was dispensed with only in extreme cases, and without which the Church judging by the ordinary rule, deemed no man regenerate. Without baptism, there is no stipulation between God and man; there is no dedication to the Father, the Son, and the Holy Spirit; a man is not buried with Christ in his death, nor planted again in the likeness of his resurrection; he doth not put on Christ, nor is he entitled to the privileges of the Gospel. In baptism only does the new birth, the death unto sin, and the new life unto God, commence. It is then that renovation, which was in some degree previous to regeneration, becomes its fruit and complement, and grows more and more by the in-dwelling of the Spirit.

2. The second case is that of *infants*. Their innocence and incapacity, are to them instead of repentance and faith, and they are capable of being savingly born of water and the Spirit, and of being adopted into sonship, and into all the privileges of that relation. They stipulate and enter into contract by their sureties; they are dedicated to God; the privileges of the covenant are made over to them; and the Holy Spirit translates them from a state of nature, to a state of grace. We therefore pray for them, that they "may be sanctified with the Holy Ghost;" that they "may receive remission of their sins by spiritual regeneration;" that they may be "born again;" "that the old Adam may be so buried in them, that the new man may be raised up in them." We declare afterwards, that they "are regenerate, and grafted into the body of Christ's Church:" and we give thanks to God, that "it hath pleased him to regenerate them, to receive them for his own children, and to incorporate them into his holy Church." It may be presumed, that from the time of this regeneration, the renewal of the heart commences, and that it proceeds gradually, according to their capacity, in a manner imperceptible to us, but known to the regenerating Spirit, whose they are, until they are defiled with actual sin. In their case, renovation can only follow regeneration, though infants are probably capable of internal grace sooner than is commonly imagined.

3. The third case is that of those who fall away after having been once savingly regenerated. The covenant state of such persons stands, notwithstanding their disobedience, but not in its full saving sense, because one of its integral parts, present renovation is wanting. But as a house, whose walls are standing, requires not to be rebuilt, but to be re-