

3. The language of the New Testament accords with this view of the case, and implies the continuation of the same connection. Bear in mind the previously existing state of things, and you will acknowledge that this language is just what might have been expected. No hint of a change—no intimation that children were no longer to be regarded in Church connexion, but whenever they are spoken of, language is employed that harmonizes with this doctrine, and takes for granted that such a connexion still exists. Read the following passages:—"They brought young children to him that He should touch them, and His disciples rebuked them. But when Jesus saw it He was much displeased, and said unto them, suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in His arms, put His hands upon them, and blessed them." "Then Peter said unto them, repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "They said unto him, believe in the Lord Jesus Christ and thou shalt be saved and thy house; and they spake unto him the word of the Lord, and to all that were in his house; and he was baptized, and all his straightway." "The unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; else were your children unclean, but now are they holy." Take these passages together, and they afford clear intimation of the continuation of the same state of things in regard to families as existed formerly. It is impossible to account for this on any other supposition. This conclusion is greatly strengthened by examining some of the passages separately. Christ himself has clearly shewn that children are not incapable of being subjects of His Kingdom, and of participating in its blessings, in that beautiful passage recorded by three of the Evangelists, in which He blessed the children that were brought to Him, and declared "of such is the Kingdom of God." It matters not whether we understand this expression as referring to the Church on earth, or in Heaven or both; in either sense children, or as one of the Evangelists describes them *infants*, are subjects of King Messiah; and who shall forbid the outward sign of that relation. Is it possible to believe that while the Lord speaks thus of little ones, he yet forbids the application of the external signs. Surely if they have the thing signified, they will not be denied the outward sign.

Another passage may be mentioned. Acts ii. 39. Peter addressing the Jews on the Day of Pentecost, says, "The promise is to you and your children." Recollect that the minds of the audience were habituated to the idea of the connection of their children with themselves in the promise of the covenant, and say would they not interpret this statement accordingly, and understand it as intimating the continuation of the same connection; but can we suppose that the Apostle, at such a time and on such a subject, would so express himself, were not this true of the Christian dispensation? He could not mislead the people.

Still farther. Look at those passages that mention the baptism of families. No fewer than eight families are specified. Now considering how brief is the history of the planting of the Church, and how few instances of individual baptism are mentioned, does not the mention of so many families appear as if that were no uncommon practice—the instances are not mentioned as *peculiar*. It has been denied that there were any children in these families. But is there any other subject besides that of baptism, in which we would take families at hazard, and deny the existence of young children in them. Take eight families at a venture, any where in the town or country, and do they not furnish more than one young child. Such an objection would never have been started, except to support a preconceived and favored theory. Besides, is it possible to conceive that such a change could take place in reference to their