

sary to any one of you, if, (neglecting it until this time,) you were now to present yourselves for Baptism. This is the doctrine of the Church, as taught in her Catechism ; it is the doctrine of the Gospel ; but, it applies not to children who have no ability to learn—no capacity to believe—no occasion to repent. It was no obstacle to the circumcision of infants that they were untaught—that they did not believe—that they could not repent ; —but, if when they were capable of these things, they neglected them—if while they prided themselves as being the children of Abraham, they failed to do the works of Abraham, and became breakers of the Law, then “*their circumcision became uncircumcision*,”\* and they forfeited all the blessings of the covenant. So, in like manner, if, baptized in infancy, you live to commit sin, and forget God and remain unchanged and unsanctified in heart and life ; why, then your Baptism will be as no Baptism ; that is, it will avail you nothing to salvation, and others less privileged will be preferred before you, “*when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and yourselves thrust out.*”†

I am aware that the case of the Ethiopian Eunuch is frequently urged against Infant Baptism ; but, when rightly considered, it will prove no more than the capital texts I have already noticed ; it will prove no more than I am ready to allow, viz. that an idolater ought not to be baptized—that a denier of our Lord Jesus Christ cannot be received into covenant with God. St. Philip knew that this treasurer of Queen Candace had been brought up an Egyptian and a heathen ; he had, however, witnessed some signs of his conversion, in his attention to the Scriptures and the request to be baptized, and he was taught by the reply of the Evangelist that the outward washing of water would confer no benefit unless he had embraced the Gospel in sincerity. “*If thou believest with all thine heart, thou mayest.*”‡ But, in what manner does this prohibit the baptism of infants ? We know that when a heathen was converted to the Jewish religion, he was not only circumcised himself, but all his children received the sign of the covenant on his account.§ Let us look to this argument. If a heathen that had turned from idols to the living God, had prayed to be circumcised according to the Law, and the Priest had said, if thou believest in the God of Israel thou mayest ; would such an

\* Rom. ii. 25.

† Luke xiii. 28.

‡ Acts viii. 37.

§ Exod. xii. 43.