

church, because its mother is a believer, you must, on the same ground, admit the unbelieving father, "who is sanctified by his wife." Once I gave up the Abrahamic covenant, with it I was obliged to relinquish these and other passages in which I only could see infant baptism sanctioned when viewed in the light of its supposed teachings.

The whole argument from the Abrahamic covenant is compressed into the sentence, "there is no repeal of the law of infant membership." But if I am correct in the views I have advanced, there certainly is as clear and express a repeal as any one could desire. The theocratic constitution is repealed. The church of the Old Testament, composed indiscriminately of all characters, entitled to a place within its pale because they were Israelites, has given place to the church of the New Testament, composed of those who profess to be saints, the called, the elect of God; and into which no one has a right to enter, who is not within the covenant of grace—into which no one should be received, of whom it cannot charitably be presumed that he is a child of that covenant, and so a new creature in Christ Jesus. Having thus disposed of the Abrahamic covenant, I shall now pass on to the consideration of the

NEW TESTAMENT PROOFS.

The first of these that I notice is the commission, contained in Matt. xxviii. 19, 20; Mark xvi. 16. There was a time when I thought I could see infants, if not included at least permitted by the commission. But when compelled to yield the Abrahamic covenant, I search in vain for any trace of infant membership in these words. The baptism of believers, and of believers exclusively, is authorized by this document. This I shall endeavour to prove.

1.—The specification of a certain class as the subjects of baptism, limits the ordinance to that class, to the exclusion of all others. As a minister of Christ, occupying a