

Church of England.

Church of Scotland.

The Engagement. The confession of faith says, baptism is a sign and seal of the covenant of grace, and of the parties giving up unto God through Jesus Christ to walk in newness of life. Conf. ch. XXVIII.

The larger Catechism. By baptism the parties enter into an open and professed engagement to be wholly and only the Lord's. L. cat. 165.

The obligation upon the infant. The duty of improving baptism is to be performed by us all our life long by serious and thankful consideration of our solemn vows made therein. L. cat. 167.

We should have our conversation in holiness and righteousness, as those who have therein (in baptism) given up their names to Christ. L. c. 167.

This binding engagement cannot be entered into by the infant himself, because the use of reason is essential to an engagement. If it is entered into at all it must be entered into by some other persons than the infant. These can be no others than they who bring the infant to baptism.

Since then the persons who bring the infant to be baptized, who give the name, and who enter into the engagement on his behalf, are godfathers and godmothers, it is clear that there are Godfathers and Godmothers in the Church of Scotland, as well as in that of England, in substance and reality, and that it is a mere quibble upon words to say that there are not.

Baptism is a sign and seal of engraving into Christ of adoption, and of resurrection into everlasting life. L. c. 165.

By adoption they are receiv-

Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.