

plain that he rested in that covenant as adequate to the occasion, for, when all his children were suddenly swept into eternity there was no wailing and no fear. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

That the covenant made with Noah was available for the family requires no proof, beyond the unmistakable wording of its announcement, "I establish my covenant with you, and with your seed after you, and with every living creature that is with you."

That the covenant made with Abraham was available for the family, again requires no proof. Every Bible student could pile up proof on this point. This is indeed the very core of the covenant made with Abraham. That which, as regarded the simpler sacrificial covenant of patriarchal days, may have been almost an undiscovered truth, was taken up by God Himself and made the pre-eminent glory of the covenant with Abraham. Gen. 17.7.

Is the New Covenant, secured, not in answer to the smoke from any earthly altar, but "by the precious blood of Christ" shed on Calvary, and continually presented by the great High Priest, who has passed unto the heavens for us—is this Covenant narrower than any that had gone before it? Such a thing is scarcely conceivable, but this is the point in the whole discussion, and no proof can be accepted but proof from the Word of God.

Notice first, that each of the three great Old Testament covenants is a God-arranged type of that Covenant which was yet to be the glory of the Church of Christ. Now, if when these earlier Covenants are all available for the family, the New Covenant is not so available, then these types, in this their common feature, do not represent the anti-type; they over-present it. They are strong where it is weak. They give covenant hold to parental faith, while it does not. This is not like God's artistic work, for the anti-type in any respect to fall short of the type.

2. But we have it distinctly stated, Heb. 8:6, that Jesus Christ, at His Father's right hand, is Mediator of a "better covenant," which is established upon "better promises." If the New Covenant is not available for the children, then there is one point, which may seem in a parent's eye the most important point of all, in which it is not "better" than the Old, but deplorably inferior.

3. If the New Covenant is available for the family, we would expect that a matter so emphatically made plain concerning the Abrahamic Covenant, would not be left out of the prophetic exhibitions of the Covenant of Grace.

So far as I am aware, there is no place in the Old Testament where the terms of the New Covenant and the conditions of life under its administration are more distinctly foretold than in the 30th and 31st chapters of Jeremiah. In chapter 30:20th verse, in the midst of a strain that is full of Messiah and His reign, there are these words: "Their children shall be as aforesaid." If this means what it seems to mean, that the children in these days of spiritual blessing, shall occupy their old place as fellow members with their parents in the household of God, then the word is most aptly and beautifully placed. What else it can mean in that connection is not apparent.

Chap. 31: verse 1 runs thus: "At that same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." Here is the very crowning promise of the New Covenant broadly announced in favor of "all the families of Israel."

Then, in the 34th verse, the promise at the very heart of the New Covenant contains these words: "For they shall all know me, from the least of them to the greatest of them." Is it hard for a parent to find all his children, great and small, placed wittingly by God Himself in this, the heart of our great spiritual Magna Charta. These words may include the rich and the poor, the exalted and the lowly; but first and most naturally, they signify the big and the little, me and all my children. From these prophetic statements it is easy to understand what Peter meant when he said: "For the promise is unto you and to your children."

4. Let us now look to see if this family principle, so prominent in Old Testament history and in prophetic forecasts of New Testament times, is also the actual working principle of the New Testament Church.

When Christ says, "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," does He not in general terms really announce as a fact, that little children have a recognized name and place in the kingdom of God upon earth? This may not be counted proof that the New Covenant is available for parental faith, but it is broadly in keeping with that view.

When Peter, on the day of Pentecost, was asked the question, "Men and brethren, what shall we do?" his answer is remarkable in its explicitness, "Repent and be baptized, every one of you,.....for the promise is unto you and to your children." He tells plainly who are to be baptized into the new kingdom; it is "every one of