

design. e. g. Numbers, iii. 28. "In the number of all the males, from a month old and upwards, were eight thousand and six hundred, keeping the charge of the sanctuary." Can any body tell me how a child of six weeks old could be a keeper of the charge of the sanctuary? Certainly he could no otherwise be called a keeper but as one designed and appointed to that service. Jest with the same propriety an infant, who, by circumcision or baptism, was or is publicly entered into a religious school, may be called a disciple in a religious sense. And it is a very general opinion that infants are actually so called in Acts, xv. 10. "Why tempt ye God to put a yoke on the neck of the disciples?" That infants are called disciples will appear plain if we ask, On whose neck was this yoke to have come? Every one knows, who knows the manner of Moses respecting circumcision, that it would have come on adults, but chiefly on infants; and then it is evident that as part of those, on whom the yoke would have come, were infants, it is as evident that those infants were called disciples: But whether this be so or not, the word made use of by our Lord will agree to infants as well as adults.

The Apostles are to make disciples—that is all *μαθητευατε* imports. But still the question is, how are they to make them? I answer, by teaching; for neither adult nor infant can be made a disciple without. And herein the Baptists are very right, and I agree with them, that adults and infants must be made disciples by teaching, or they will not be made so at all. But then how can an infant be made a disciple by teaching? I reply, not directly but indirectly; that is, the parents, being won over by teaching to embrace the
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