

see that this principle cannot be contraverted; otherwise, the inference is not a legitimate one; and what I hold should be the practice of the Church in relation to its children remains unproved.

The *first, second, and third* facts stated, will probably be denied by none. The *fourth* is that from which I draw my inference. It must then be clearly established. For the sake of the readers I will repeat it. "It is the same Church under the Christian dispensation that it was under the Jewish—having the same fundamental principles, with such alterations in the forms of worship, and sealing ordinances, as were made by Christ and his Apostles."

Now the identity of the Church, under both dispensations, may be proved in the following manner:

1. It has one and the same covenant. Those who deny the doctrine of "Infant Church Membership" under the Christian dispensation find it necessary to their system, to deny that the covenant is the same under both dispensations. This covenant, God made with Abraham, and we see plainly what were its conditions. God promises to be the God of Abraham and of his seed after him in their generations; and Abraham pledges himself to be the faithful servant of God, and to bring up his children, and his posterity, so far as the influence of his person and character may extend, to be the willing and obedient subjects of the Most High.

That the covenant here called an "everlasting covenant," was, and is, the covenant of the Christian Church, and secures to the members thereof the blessings promised to Abraham—both to his immediate posterity, and to all Gentiles to the latest ages, is very evident from the reasonings of Paul in the third chapter of his epistle to the Galatians. There he tells us that faith was the ground of Abraham's acceptance by God, that all who resemble him in after ages by having faith, are his children, and that by the term "seed of Abraham" we are to understand in the *first* place, Christ, and in the *second* place all believers who are one with Christ, "for if ye be Christ's" then are ye Abraham's seed and heirs according to the promise "GAL. III, 29. Again, least any should suppose that this covenant was set aside by means of the national institutions of the Jews, given 430 years after; he distinctly asserts that it was so confirmed in Christ that it cannot be changed, and that the law itself was given for purposes closely connected with the fulfillment of the promises made to Abraham, "Where-

fore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made, GAL. III, 19. Nor did Moses who under God was the law-giver abrogate this covenant, or suffer it to be forgotten. Whilst he prepared the whole code of civil government for the Jewish nation, it is worthy of remark, that the promises made by God to Abraham and his seed, lay at the foundation of their peculiar form of government, and are looked upon as the imperishable charter of their privileges. As a proof of this hear his words to Israel, "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel. Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God and into his oath which the Lord thy God maketh with thee this day: that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob, DEUT. XXX, 10 13. The law was introduced for the preservation of true religion till the arrival of Christ, at least all that was Mosiac; and on the arrival of Christ, that much, and no more was removed; but the foundation on which the whole was based, the covenant, remained immovable.

So far as I know, all professing Christians understand by a profession of religion a public acknowledgment of God in Christ as their God, with the understanding that when this duty is sincerely performed in the manner of the Divine appointment, the person is recognized by God as his own peculiar child; who, if faithful to his obligations may expect blessings upon himself and his children. The mutual engagement contained in these words, "I will be thy God," and "ye shall be my people"; "thou shalt be our God and we will be thy people" is the engagement, in short the covenant of the Church in all ages, whether Jewish or Christian. The Church then under the present dispensation has the very same covenant which it had under the former, and in fact had from its first existence as a public body in the world; and will continue to have while it lasts—this being so, the legitimate inference is—as children were included in the covenant originally, they are so still.

2 The blessings found in the Church under both dispensations are essentially