

remain in the word of God, any thing sufficiently distinct to meet the anxieties which every christian parent feels about the eternal welfare of his offspring, especially of those who may have fallen into an infant's grave. The attempt to rest hopes for them on their supposed innocence—on the supposition that Christ took away all original sin from all the posterity of Adam—on the uncertain application of the phrase “of such is the Kingdom of Heaven” will fail of producing satisfaction. The only evidence which no dispute can weaken is, that the seals of the covenant of grace are, by the authority of God, to be put upon the infants of believing parents.

2. Another use of baptism to infants is, that their connexion with the Church of God is, by that ordinance publickly declared. This must be profitable to them in various ways.

The Church is God's family on earth ; and as he has promised to dwell in the Church—and to bless her provision it may well be expected that, while He is distributing the blessings of His goodness amongst those of full growth, He will not be forgetful of the babes. 'Twere unlike a father to provide only for the strong, and to neglect the infants of the family.

Let it not be said, that he may provide for them without their being regarded as formally connected with the church. An objection of this sort looks very like dictating to God what he ought to do : and besides, goes much farther than merely questioning the use of baptism to an infant. God may, for he can, build up men in faith and love without either baptism or the Lord's Supper : are therefore these sacraments to be set aside as unnecessary ?—Many young persons not connected with the church are brought up in Christian knowledge as well as those who are. Is it therefore of no importance to be within the pale of the church ?—For us it is enough to know what God requires, and not to sit in judgment on the propriety of his institutions.

Infants, by being baptized, are recognized as having a formal connexion with the Church, and thereby have an interest in the prayers of the church. This will appear to be no mean advantage when we remember the special pleasure which Christ says he takes in the assemblies of his people,—the promises He has made of being present when they meet in his name, and the assurances he gives them, that he will hear and answer their prayers. Of these the following passages may be quoted as proof. “He loves the gates of Zion more than all the dwellings of Jacob.” *Ps.* 87 : 2. “Where two or three are gathered together in my name, there am I in the midst of them.” *Mat.* 18 : 20. “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.” *Mat.* 18 : 19. A church rightly instructed and constituted, must regard their baptized infants as belonging to their fellowship, and it is the most natural thing in the world for them, to crave the blessing of the Father of mercies to come down