

a typical reference to the eternal promise and the spiritual relation arising from it.

Again in page 9, you affirm, "If infant church membership then was no absurdity, it cannot be now. If children were in covenant in Abraham's days, they are so still, unless we can find that God has excluded them."

In answer to this, I would remark, Sir, that our Lord's kingdom being spiritual, his dominion respects only the understanding and the heart, and none were considered members of the first churches, but such as gave evidence that they believed the gospel. Rom. i. chap 7th verse, and first Cor. i. chap 2d verse. In accordance with this, I shall add a few quotations from Pædobaptists, Dr. Chauncy says, "The fundamental part of a visible church, is the credible profession of faith and holiness; it is men and women, not doctrine, that is the matter of a church,—and these professing faith and practising holiness: the members of churches are always called in the New Testament, saints, faithful believers." Preface to Dr. Owen's true nature of a gospel church. Dr. Cotton Mather says, "A church, as the Greek name implies, for it allows us, to think, is to consist of a people called out from the ways of sin by the powerful, and effectual work of God upon their souls. Regeneration is the thing, without which, a title to the sacraments, is not to be pretended. Real regeneration is the thing, which, before God renders men capable of claiming sacraments, and visible and expressed regeneration, is that which before men enables us to make such a claim." Bacher's church history of New England, vol. ii. page 2. I might multiply similar quotations, but thinking it unnecessary, I shall only observe, that these authorities do not permit us to consider infants as members of a gospel church, either before or after baptism.

Where, Sir, in the New Testament are we informed of members of a christian church, who neither did profess, nor were capable of professing faith in the son of God? If the infant offspring of church members be the subjects of our Lord's kingdom from their birth, they must be so by virtue of carnal covenants, just as the children of Englishmen are born subjects of the British crown. And if infants of christians are born christians, then are they christians by nature, and not the children of wrath even as others. Nor indeed can I conceive, how upon your own principles, you can preach the doctrine of conversion, when you esteem those to whom you preach, already converted and members of Christ's church. If you deny these consequences it must imply a belief that a person may be a true subject of our Lord's kingdom without being a christian, which is preposterous. That the children of the Jews under the former economy, were born members of the Church, is readily granted, but this was one of those peculiarities, which, as Dr. Cox observes belonged to the national and typical church state of that people; which

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