

words can be. "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean but now are they holy."

Is there not abundant Scriptural ground for conclusion No. 2. That God's covenant with man has in every instance been made available for the family, the new covenant not one whit less than the older ones, and so much "better," because established upon "better promises," even charged with life everlasting.

But there is a third conclusion that needs to be recognized as true before the Shorter Catechism view of baptism can be intelligently accepted.

III. *If we have a covenant with God available for our children, then we have in that covenant ground of absolute confidence (not merely hope in the ordinary sense of that term, but confidence,) of securing for our children the blessings covenanted to them, to the extent to which we lawfully lay hold of that covenant for them.*

Surely this proposition needs only to be stated to be accepted. If God has covenanted to do