

distinction, on account of which they are entitled to sacred privileges, and do not need equally with others, the same converting grace and mercy, and the same atoning sacrifice." Now no such doctrine as that embodied in the latter part of this objection is held by us. We believe that the children of pious parents *do* "need the same converting grace and mercy, and the same atoning sacrifice," as others. But are there therefore no peculiar spiritual advantages connected with having pious parents? Surely there is such a thing as being "beloved for the fathers' sakes." Ro. x. 28. And God threatens to pour out his fury upon the families that call not upon his name, while he will bless those who keep his covenant. It is no small privilege to be the children of parents who have given themselves and their offspring to God. Such have a position of eminent distinction. Their parents have laid hold of the "everlasting covenant," and Jehovah is solemnly pledged to be a God to them and their children after them, which includes among other blessings that he will arrange his providence to bring about their conversion and usefulness, and that he will pour out his spirit for their regeneration and sanctification.

5. If it be asked, Why then are not all baptized children truly converted? I answer:

1. Many bring forward their children in Baptism who are not themselves Christians. Even where ministers require evidence of vital piety prior to infant baptism,—as all we think ought to do,—many who are not truly converted, being members of the church, will, of course observe its ordinances.

2. It is to be feared that few real Christians have a correct view of what is involved in embracing God's covenant for themselves and their children. They do not realize

"How large the promise, how divine
To Abraham and his seed."

3. The salvation of the children of Christians, is conditioned, not only on Divine grace, but also on *parental fidelity*.

2. I argue from the text, and the circumstances under which it was spoken, that the baptism of infants is scriptural. They are not expressly excluded from the ordinance,