

it proves that there were none there. The same is said of Lydia, 1st That she was married. 2nd, Had children. 3rd Some of these were babes. 4th, That these babes were with her. 5th, That these babes were baptized on her faith, although the word of God says nothing of the kind. All these assumptions are necessary to make out a case. We are simply told that Lydia and her household were baptized; and to show us who composed that household, we are told that Paul and Silas, before leaving the place, entered into her house, and when they had seen the brethren (not the babes) they comforted them and departed.

A. Else were your children unclean, but now are they holy, is brought to sustain infant baptism.

B. If it were proved that children were as holy as Adam was before the fall it would appear against rather than in favor of their baptism, as baptism is for remission of sins. This case is as follows. In the Corinthian church some thought it unlawful to live with unconverted partners. Paul said it was not—that man's conversion after marriage did not dissolve the marriage bond, or make a prolonged union unclean; if it did, then were all the children of church members illegitimate or unclean; but now they were not so, but were their lawful children. The apostle shows here that the children of church members were exactly on a footing with the unconverted party, either husband or wife, which could not be the case if they had been dedicated to God in baptism, and hence proves they were not.

A. As infants were among those who were baptized unto Moses, it is hence inferred that they should now be baptized.

B. The Israelites, men, women, and children, flocks and all, passed through the sea, &c., but this will not show who are fit subjects for christian baptism.

A. But it is said infants were taken into the Jewish church by divine authority, and divine authority is demanded for keeping them out.

B. We will not try to keep them out of the Jewish church. The scriptures saith, cast out the bond woman and her son, (Jewish church and members) for the son of the bond woman shall not be heir with the son of the free woman, Gal. 4 : 21, 31. A ruler of that church could not enter into the christian church except he were born again, John 3. How exactly do the advocates of infant church membership imitate the