

St. Paul calls Infants *baby*, i. e. Saints or Christians; an Appellation which, under the Gospel, is given to such as were entered into Covenant with Christ by Baptism, and to none besides. 1 Cor. vii. 14. The Tenour of the whole Passage, and Drift of the Apostle's Reasoning in the Place, evince that Children were then baptized. He is solving a Case which was put to him --- "Whether a believing Husband or Wife should live with an unbelieving Partner." He determines they should, provided the unbelieving Party were willing; and for this Reason, among others---That there was a strong Probability and Presumption the Unbeliever would be won over to Christianity by the Conversation of the Believer. To illustrate and confirm his Determination, he appeals to a similar Fact, that was very well known. On a similar Presumption and Probability that Children would be educated in the Principles of the Christian Faith---trained up in the Practice of its Precepts by the Instruction and Example of their Parents: They were holy, i. e. Saints or Christians. They were dedicated to God, and entered into Covenant with him by Baptism. For their Holiness could be no other than that which is relative and federal; and was no other way attainable than by dedicating them to God in Baptism. Were it not for this presumed Success of the Parent's Instruction and Example to bring them up in the Faith: Children would be unclean---excluded from a Covenant Relation to God, like Heathens, and would not be admitted to Baptism, or Privileges of his Church and Covenant.

St. Peter affirms that the Promise of Salvation by Jesus Christ, was made to Children, as well as to their Parents. Acts. ii. 39. The Ordinance of Initiation is to

Pedobaptists. His Subject narrows itself down to this Argument; which however is not used thro' any Dispute to the Persons of those who reject Water Baptism for others, as well as for others, he preserves that Charity which the Religion of his Divine Master inculcates.