

Jesus regarded now than formerly, by the Almighty; which is utterly incredible and inconsistent with his last and most perfect Dispensation for the Recovery of a lost World*.

In short, the Almighty never has deprived Infants of the Privilege he conferred on them formerly; namely, to be initiated into his Covenant, partake of its Benefits and Blessings, and to be accounted among his People. Let the Opposers of Infant Baptism produce the Place where our Saviour or his Apostles have excluded Infants from a Covenant Relation with God,---from the initiating Ordinance of his Covenant;---Let the Place be produced where so much as a distant Hint of this Sort is given in the New Testament, and we shall be ready to pay all due Regard to it. But if this cannot be done, if there is no such Passage in the sacred Writings as excludes Infants from the Privileges of God's Covenant, which he formerly gave them: We should listen to God rather than to Men. We should not withhold those from Christ, whom he ordered to be brought to him; but dedicate them to him in that holy Ordinance he hath appointed for the Purpose.

It appears,---that Infant Baptism was practised in the very earliest Ages of Christianity. Not to mention Clemens Romanus, and Hermas, who lived in the Apostles Days, and inculcated those Principles on which the Ancients principally founded the Necessity of Baptism, viz. Our being born in a State of Sin---that in Baptism we have the Pardon of Sin sealed and confirmed, and are enrolled in the Family of God: Not to mention these, I say, Justin Martyr, who wrote his first Apology only forty Years after St. John, therein declares that there

* If Infants are not to be admitted to Baptism, "The Dispensations of God's Grace," says Bishop Beveridge, "would be more straight and narrow since, than they were before the coming of our Saviour, which I look upon to be no less than Blasphemy to assert." Private Thoughts. Article 12. *ibid.*

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