

cording to St. Mark xvi. 15, 16, reads thus, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved," &c. On which they found this syllogism,

Faith precedes baptism;

But children are incapable of faith;

Therefore children are incapable of baptism.

By a similar syllogism, the salvation of children might be proved impossible; for example,

Faith precedes salvation;

But children are incapable of faith;

Therefore children are incapable of salvation.

But will any one affirm, that because in our Lord's Commission the word believeth, goes before the word saved, therefore all who die in infancy, and who are consequently incapable of this faith, must inevitably perish? The argument founded in the order of the words, is equally conclusive against salvation as against baptism. But if children are capable of salvation without faith, why are they not capable of baptism without it too? If they are capable of admission into the Church in Heaven without it, why should they not without it be admitted into the Church of Christ on earth by baptism? It is indeed admitted, that in the case of adults, faith must precede baptism as well as salvation; faith in their case is necessary to both; but in the case of children, it is not necessary to either.

(2.) What circumcision was in the Jewish, baptism is in the Christian Church. It was the outward sign or token of God's covenant with Abraham, the father of the faithful, and of his seed. And this sign or token was required not only in adults, but also in children: "It shall be a token of the co-