

from being Subjects of Circumcision, altho' they could not make any such Profession or Renunciation: So neither does the Necessity of Faith and Repentance in Adults in order to be baptized, prevent Infants from being proper Subjects of Baptism, altho' they have not actual Faith and Repentance.

The Objection from the Want of a Command to baptize Infants, is weak and impertinent. For besides abel being included in the Command to baptize all Nations, which extended to all who were capable of Salvation: Infants were then, by the Authority of God, in Possession of the Right to a Covenant Relation to himself. This he hath not deprived them of--the Grant is unrevoked; consequently, it remains valid, and in full Force. To renew it was unnecessary, as there was no Doubt or Question raised about it; so that not forbidding Infants to be baptized, is a sufficient Proof that the Almighty's Will concerning them in this Point is not changed. Let the Place be produced where the Almighty excludes Infants from the Privileges of his Covenant, or even intimates they should not be dedicated to him in Baptism, and the Point will be given up. But no other Authority will be decisive in this Case; and for this

second were called *Professors of the Law*. They were permitted to dwell among the Jews; but were not circumcised, neither observed the Mosaic Rites, but only bound to observe what were called the Seven Precepts of the Sons of Noah, which were as follows. 1. *Of frugal Worship, or renouncing Idolatry.* 2. *Of the Benediction of the Name, i. e. Worship of the true God.* 3. *Of Judgment, or administering Justice.* 4. *Of Disclosing Nakedness, i. e. abstaining from Uncleaness, and forbidden Marriages, according to the Degrees set down. Lev. xviii.* 5. *Of shedding Blood, or against Murder.* 6. *Of Theft, or Rapine, and doing us wrong as they would be done to.* 7. *Of Murther of any living Creature, or against eating the Member of any Beast, taken from it alive, or with the Blood in it.*

“As for a Command for Infant Baptism,” says the pious and learned Bishop Beveridge, “I believe, that that same Law which enjoined Circumcision to the Jewish, enjoins Baptism likewise to Christian Children, there being the same Reason for both.”

Private Thoughts, Article 12. p. 63. Edit. 12mo. 1752.

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