

forbid them therefore to be baptized, and brought to Christ, is to counteract his Command, and to hinder those from coming to him, whom he invited, and was displeased at those who forbade them.

Actual Faith and Repentance are not absolutely necessary in Baptism, as appears from our Saviour's Baptism, which he submitted to in Order to sanctify it for our Use, among other Reasons. He had no Sin, and therefore could not repent; neither did he stand in Need of Faith in a Redeemer, nor could he have such a Faith, as is required in us. That Faith and Repentance are not simply necessary in Baptism, appears further from the Admission of Infants to a Covenant Relation to God by Circumcision, which was a Seal of the Righteousness of Faith. Rom. ix. 11. under a Dispensation of Faith, which respected a Redeemer as much as the Christian Dispensation, and conferred Salvation thro' him only. What Circumcision was to the Jewish, the same is Baptism to the Christian Dispensation. It succeeded it, and served the same Purposes, tho' more amply, as the latter was the more perfect Dispensation. If Infants were not to be admitted to Baptism, the Analogy and Consistency of Faith would be interrupted—the Consistency of the Divine Procedure would be destroyed. In Adults, Faith and Repentance are previously necessary to Baptism: But to infer from thence that Adults are the only Subjects of Baptism, would be full as absurd, as to infer that Infants should not eat, because St. Paul says—*That if any would not work, neither should he eat.* 2 Thess. iii. 10. A Profession of Faith in the one True God, and a Renunciation of their former State and Religion, were required in Adult Profelytes to Judaism before they were circumcised*. As this however did not prevent Infants

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* There were two Sorts of Profelytes to Judaism. The first were called *Profelytes of the Covenant*, and of *Righteousness*, or *Justice*. These submitted to Circumcision, and the whole Mosaic Institution; and were admitted to almost all the Privileges of natural Jews. Th

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