

to the Covenant of Christ, and Participation of its Benefits, is Baptism. By depriving Children of Baptism, we frustrate so far as in us lies, this Promise, and shut those from it, to whom it was made by the Almighty. The same Apostle calls Infants, *Disciples*, for they were to be circumcised, had Circumcision continued. Acts xv. 10. All this manifestly shews that Infants are not excluded from any Privileges they formerly enjoyed, and their Right to be Members of Christ's Church still continues. Christ never deprived them of those Privileges, nor excluded them from a Part in his Covenant. He only had Authority to do this; and since he has not done it, his Will concerning them is manifest from hence, and they remain possessed of what they formerly enjoyed.

It appears---That Baptism was one of those Rites by which the Jews admitted Heathen Proselytes to their Religion. Accordingly, the Infants of those who embraced Judaism, and were gathered under the Wings of the Divine Majesty, were baptized with their Parents. Infants also taken Captive in War, or that were bought, or had been exposed, but taken up alive, were proselyted by Baptism. From this Use and Application of Baptism, the Nature of it was well known to our Saviour's Apostles. And when he commanded them to proselyte all Nations by Baptism, without any Restriction or Limitation whatever, they could have understood him in no other Sense, than that Infants were still to continue Subjects of it as formerly, and were to be proselyted by it. From hence the Reason may be learned why there was no express Commandment for baptizing Infants. It was unnecessary; since they were Subjects of Baptism before, as well as of Circumcision, in the Place of which, Christian Baptism succeeds. Infants are a considerable Part of every Nation; and when our Saviour commanded the Apostles to proselyte all Nations by Baptism, they were included in the Commission. To

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