



206

*Library of the Theological Seminary,*  
PRINCETON, N. J.

---

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

---

*Agnew Coll. on Baptism, No.* 10296

SCB  
10296









# Anabaptism Routed:

O R,

*Book*

# A SURVEY

of the Controverted Points:

Concerning { 1. *Infant-Baptisme.*  
2. *Pretended Necessity of Dipping.*  
3. *The dangerous practise of Re-baptising.*

Together,

With a particular Answer to all

that is alleadged in favour of the *Anabaptists,*  
by Dr. *Jer. Taylor*, in his Book, called,

*The Liberty of Prophefying.*

---

By *John Reading*, B. D. and sometimes Student of  
*Magdalen-Hall* in *Oxford.*

---

LONDON;

Printed for *Thomas Johnson*, at the *Golden Key*, in  
*Saint Pauls Church-yard*, 1655.

1914

A

His name is [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

---

to [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

---

[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]





To the Right Worshipful  
Sir **WILLIAM BROCKMAN**  
KNIGHT;

And to his truly vertuous Lady  
The **LADY ANNE BROCKMAN.**

**H**IS *Antiphrastical* age  
perverting terms to con-  
trary meanings, calling  
Truth Falshood, Falf-  
hood Truth, Verrue Vice,  
and Vice Vertue, &c. not  
only minds us of *Ephesian Wolves* and Spe-  
kers of *a perverse things*, but evidently  
shews, that the time of which the Apostle  
warned, is not *instant* but *extant*. The  
deaf Adders will not be charmed, or hear-  
ing *b endure sound doctrine* (*c that's bitter*

*a* *ἄσπαστοι*  
Act. 20. 30.

*b* 2 Tim. 4. 3, 4  
*c* *Amara sunt*  
*vitiis ac male*  
*viventibus prae-*  
*cepta iustitiae.*  
Lactant. l. 1. c. 20.

The EPISTLE DEDICATORIE.

to the wicked) but *after their own lusts* heap up to themselves Teachers (like *Fero-boams* <sup>d</sup> *Priests of the lowest of the people*) *having itching ears*. We have so much experience hereof, that we cannot but know that for the loud-crying sins of this Nation proceeding from contempt of his Word and Ministry, the Lord hath smitten many tongues and ears with a worse then <sup>g</sup> *Egyptian plague*, a spiritual <sup>b</sup> *botch, scab, incurable itch, madness, blindness and astonishment of heart*, so that they <sup>i</sup> hate the light and learning, <sup>k</sup> because they would have all like themselves, that their ignorance might lie hid in one common darkness, unreproved, undiscovered; all which like a shrill Trumpet from the clouds of heaven, founding louder and louder, gives the alarm to all faithful Ministers to <sup>l</sup> *take heed to themselves and to all the flock over which the H. Ghost hath made them overseers*: spiritually furnished, like those repairers of the Temple, both for <sup>m</sup> building and defence, taking to them the whole <sup>n</sup> *armour of God*, that they *may be able to stand*. I may safely say, no one age ever felt such various oppositions  
of

id 1 King. 12. 31

e τὸ ἀδιάκει-

λον πλῆθὺς ἔ-

διδωσκάλων.

Decum. in 2 Tim.

ἡ κνηθόμενοι ἔ-

δωσκά. 2 Tim.

4. 3.

g Deut. 28. 27.

h πατάξαι σε

ὡσεὶ ὄφιν

ἀγρία καὶ κνήφην.

i Joh. 3. 3, 20.

k οἱ βέλονται ἀν-

ἀπαντας ἐν

καθ' ἑαυτοῦ,

ἵνα ἐν τῷ κοινῷ

τῷ κατ' ἀνομίαν

καὶ τῷ

ἔσθ' ἀπαυδάστας

ἐλέγχους διαδι-

δρασκῶσιν. Gr.

Naxianz. orat.

20.

l Act. 20. 28.

m Nehem. 4. 17

n Eph. 6. 13.

of truth ; Satan seeming in former times but to skirmish, but now to storm the beloved City and Tents of the Saints with all his Legions of errours drawn up into one body : of all which none more infest or hinder our work, then those *Moabites* and *Ammonites* ; *P* who contrary to Gods ordinance, have intruded into the work of the Temple, pretending to build with us ; saying with those enemies of *Israel*, *q* *We seek your God as ye do.* Now the noon-tide Devil is on the Stage in his last scene, whose part is (if it were possible) *to deceive the very Elect.* To which no ordinary dress can now fit him or his Ministers ; it must be (and so is) some close semblance of sanctimony, in which the Saints delight ; without which *Satan* could not easily take them, with which he often doth ; whilst *sincautiously* credulous, they are deceived by those whom they esteemed *t* good. The hunters of *Ostriches* used to dress themselves up with their feathers, imitate their motions, and scatter grains of seeds before them ; so the false *Apostles*, *deceitful workers*, seduce by transforming themselves

o Rev. 20. 9.

p. Deut. 23. 3.

q Ezra 4. 2.

r Mat. 24. 24.

*f* Incaute creduli  
circumveniuntur  
ab iis quos bo-  
nos putabant.  
Minuc Fel. OEt.  
t *Σεπδισσι δν*  
*αυτων οι η τε-  
τοις, οι η ταυς*  
*δοξαις ηη σερ-*  
*δων Χρισταδευ-*  
*λες. τη η δεισε-*  
*ση αυτην αεγ-*  
*ησων, &c.*  
Strab. l. 16.  
u 2 Cor. 11. 13.  
15.

into

The EPISTLE DEDICATORIE.

into *Apostles of Christ, Ministers of righteousness*; scattering out of their delightful bags, seeds of dangerous Heresies and Schisms.

Why I undertook this *polemical* task, you know who were present at my first imbarquing in this controversie; as also many of my reverend brethren, who afterwards importuned me to the first part hereof. If any ask, why it comes out so late to publike view? let the false "*Zibues*" answer; I can conjecture but not resolve; it is now about two years since it was much desired, fairly promised, and accordingly sent to one Press; where the *children were come to the birth* and there was *no strength to bring forth*. Why I write after so many, so much more able to defend the truth, might possibly put me to the *Oratours quere* - *What is left for me to do?* but new adversaries arising, giving fresh assaults, and impudently affronting and challenging me in my publike charge to answer them; what could I have answered the Lord, if seeing the Wolf coming into the fold, I had withdrawn or betrayed the

x 2 Sam. 16. 3.  
2 Sam. 19. 25,  
&c.

x Vid. Isa. 37. 3

y *Qua sunt igitur  
mea partes,  
Ec. Cic. orat.  
pro L. Cornel.  
Balb. init.*

the





The EPISTLE DEDICATORIE.

the souls of my<sup>s</sup> Auditors; who might possibly have thought our cause deserted, for which none durst plead. All lovers of truth owe it respective defence: and too much caution cannot be in things of so great moment as salvation of souls. No man rationally asketh, What need we two eyes who can see with one? I am far from pleading universality for defence, or multitudes for Patronage of truth: let our adversaries reckon themselves many, and think that

2 Similiter facis, ac si me roges, cur te duobus contuear oculis, & non altero tantum, cum idem uno assequi possim. Cic. de nat. deor. l. 3.

— Illos

*Defendit numerus, junctaque umbone Phalanges:*

They have many Writers; but if the cause be weighed by Scripture and solid reason, then as <sup>a</sup> *Elisba* said, *they are more with us* <sup>a 2 King. 6. 16.</sup> *then with them*: yet I heartily wish that many more would shew themselves on our part, and neither betray the truth by their silence, who can seasonably and ably speak in its defence, nor encourage the adversaries thereof by such a *Laodicea*-like lukewarmness as shews a dangerous symptome of neutralitie. For my part I cannot but be conscious of much disabilitie, yet dare not but endeavour to defend the <sup>b</sup> truth:

<sup>b</sup> ἀλλὰ τέτοιον ἡμᾶς ὁ βελομένης ἐν δουλεύειν ἠἀφίετο. Gr. Nazianz. Orat. 13.

for

# The EPISTLE DEDICATORIE.

for this, let whoſo will condemn or acquit  
me; God is all-ſufficient. Such as theſe  
endeavours are, I ſubmit to the judgment

c 1 Tim. 3. 15.

of the *c Church of God, the pillar of truth,* and  
dedicate them to you who love the truth;

d 2 Pet. 2. 12,  
13.

and by Gods aſſiſtance *d will not be negli-*  
*gent to put you alwayes in remembrance of*  
*theſe things, though you know them, and be*  
*eſtabliſhed in the preſent truth; yea, I think*

e 1 Cor. 3. 6, 7.

*i meet, as long as I am in this Tabernacle.*  
God alone gives the *e encrease:* To him be

f Luc. 2. 14.

*f glory in the higheſt, and on earth peace, good*  
*will towards men:* to you and yours, con-  
ſtancie in the truth, and happineſs tempo-  
ral and eternal; which is the daily prayer  
of

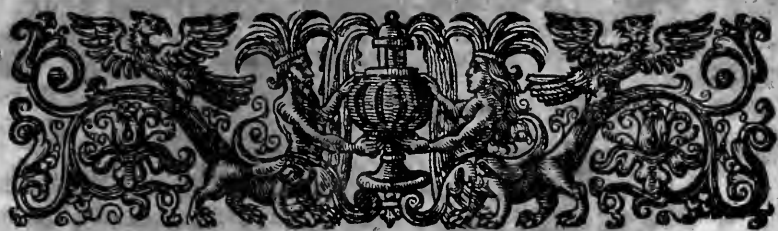
Decemb. 8.  
1653.

Your faithful and affectionate

Servant in the Lord Jesus

JO. READING.





## The Preface to the Christian and Candid Reader.

**G**ood Reader know, that as I was addressing my self to discharge a publike Engagment, for writing something in answer to certain Objections made against Pædobaptism, there came to my hand from a friend, a Treatise under this Title,  $\Theta\epsilon\omicron\lambda\omicron\gamma\iota\alpha\ \epsilon\kappa\upsilon\epsilon\kappa\tau\iota\kappa\eta$ , *The Liberty of Propheſying, &c.* in the 18 ſection whereof, I finde, *A particular conſideration of the opinion of the Anabaptiſts*; In which part of this *Florelegie, or flowers and ſelectd points of Divinity*, are not onely ſome ſtingy expreſſions, but alſo ſuch a wilful or incautious collection of wilde Vines, as may cauſe the children of the Prophets

Made with Mr  
Fiſher at Folk-  
ſton in Kent,  
Mar. 10, 1650.

TO THE READER.

2 King 4. 39, 40 phets not unjustly to cry, *Mors est in ollâ*. It was truly reported by some judicious Divines, who had perused the same, that there are many dangerous stumbling-blocks to weak Christians, and subtil arguments for defence and animation of the *Anabaptists*, being cloathed with so much wit, sophistry and learning, as indeed make the *Piece* a very shrewd *Bug-bear*, formidable to many; yet in truth 'tis not much unlike that *Cuman-beast*, which going up and down in a Lions skin, frightened many, which being pulled off, the silly *Animal* appeared more ridiculous then dangerous. Being therefore exhorted by sundry of my reverend brethren, to answer the Arguments herein laid down by way of *Plea* (I hope rather tentatively, then dogmatically) and being perswaded, that in so doing I might in a great part satisfie my engagement, the learned Author having said much more, or in more plausible terms, then ever the *Anabaptists*, for ought that I have ever seen or heard have yet alledged for their own opinion, I have adventured so to do.

Judg. 2. 16.

And now concerning my learned Antagonist,

gonist, although I hope he let fall these things, as *Boaz Reapers*, on purpose that some might for good advantage to the truth of Christ glean after him; yet seeing he hath so sharply and strenuously pleaded against the same; that Religion may say of her hurts on some less armed parts, *Thus* Zach. 13. 6.  
*was I wounded in the house of my friends:*  
 And we may say in these giddy times, as *Josias* to him whom he spied with his drawn sword by *Jericho*, *Art thou for us, or for our adversaries?* Iosb. 5. 13. and seeing that they who for private ends and interests carry arms and ammunition to any known and professed enemies, are justly made lawful prize, at least, if taken; we must lay by all personal interests, with a *magis amica veritas*; and he ought to be patient if he meet with any more rough and unpleasing language than he useth to receive, or I love to give.

Concerning this whole peece, I have no more to say, then that of *Venerable Beda*, concerning the Book of *Bishop Julian* to the Reader, let him so gather the grapes, that he may beware of the thorn; that is, let

*Ita carpat botrum, ut & spinam caveat. i. e. in di&is ejus sanos sensus scrutetur & eligat, ut non minus vitet insanos.*  
*Bed. in Cant. exp. l. 1. exord.*

To the READER.

him in his sayings, search and choofe out the wholsom sense, so as with no less care he may avoid the unwholsom. He doth but plead, and so pretend to a lawfulness of biting us, from the priviledge of custom; and so in reason must expect the like returns: If he that dresseth himself up in a Bears skin, to make others or himself sport, be seriously baited, whom hath he to blame but himself? What this Authours counsel was, thus to write that which himself condemns, and of which he saith, it is *A Doctrine justly condemned by the most sorts of Christians* — I know not; but do heartily wish, that if he have not yet repented of digging this pit, whereinto divers are fallen, not without great and apparent hazard to their souls, he timely may; if he have come to some second better thoughts, he may do commendably to cover it with some seasonable endeavour, that no more may fall by the stumbling-block which he hath laid before them: I wish he would revise his own writings with some judiciary severity, as St. *Augustine* speaks, so that those things which his self liketh

R. 323. I. N. 2.

*Quadam judici-  
aria severitate.  
Aug. retract. l.  
prolog.*

To the READER.

liketh not in his plea, he might mark and  
 censure: he need not be informed, but may  
 be remembred, that true repentance is inse-  
 parably united to a sincere desire, & faith-  
 ful endeavor to satisfie and make amends;  
 neither is he to learn what that great light  
 of the Western Church saith: — *No man*,  
 (saith he) *that's wise, will therefore presume*  
*to reprove me, because I reprehend my own*  
*errours: but if he shall say, I ought not to*  
*have said such things which should after-*  
*ward even displease my self, he saith true,*  
*and doth as I do; for he reprehends those ve-*  
*ry things which I also do; for neither ought I*  
*to reprove them, if I ought to have said them:*  
 What he did in his Retractions, many  
 good and learned men have done, because  
 they loved Gods truth and honour more  
 then their own reputations: and who so-  
 ever can truly say with S Peter, *Thou know-*  
*est that I love thee,* ought no more to be  
 ashamed of the fruits of Repentance, then  
 Peter was: It is no dishonor to amend, and  
 turn to better, and therefore it cannot but  
 be safe to give God his due honour, and  
 security to those souls who have strayed,  
 been

*Neque enim  
 quisquam nisi  
 imprudens, ideo  
 quia mea erra-  
 ta reprehendo,  
 me reprehendere  
 audebit: sed si  
 dicit non debu-  
 isse ea à me dici  
 quæ postea mihi  
 etiam displice-  
 rent, verum di-  
 cet, & mecum  
 facit scorum  
 quippe reprehen-  
 sor est, quorum  
 & ego; negis  
 enim ea repræ-  
 hendere debe-  
 rem, si dicere  
 debuisseni, &c.  
 Aug. 4. sup.*

To the READER.

been misled, or scandaled by this Patronage of untruth, by acknowledging the truth, and disavowing a known error. He denyeth Christ, who is silent for fear or favor of men, when and where he ought to speak in defence of his truth; how much more he that doth *omnes nervos intendere*, in the opposition thereof? possibly the Authour had some better intention and aim then appears to the Vulgar; but 'tis true, *it skil- leth not with what intention one doth that which is evil, and ought not to be done; because facts are seen, but the minde is not.* Let the good Reader take notice, that in the conclusion of this Plea, the advocate saith, *That men have disputed against them (the Anabaptists) with so much weakness and confidence, that they have been encouraged in their error more by the accidental advantages we have given them by our weak arguings, then by any truth of their cause, or excellency of their wit.* And I conceive that he will think with me, that it should be a motive to him, to whom God hath given more excellency of art and nature to defend the truth which he hath opposed, lest otherwise

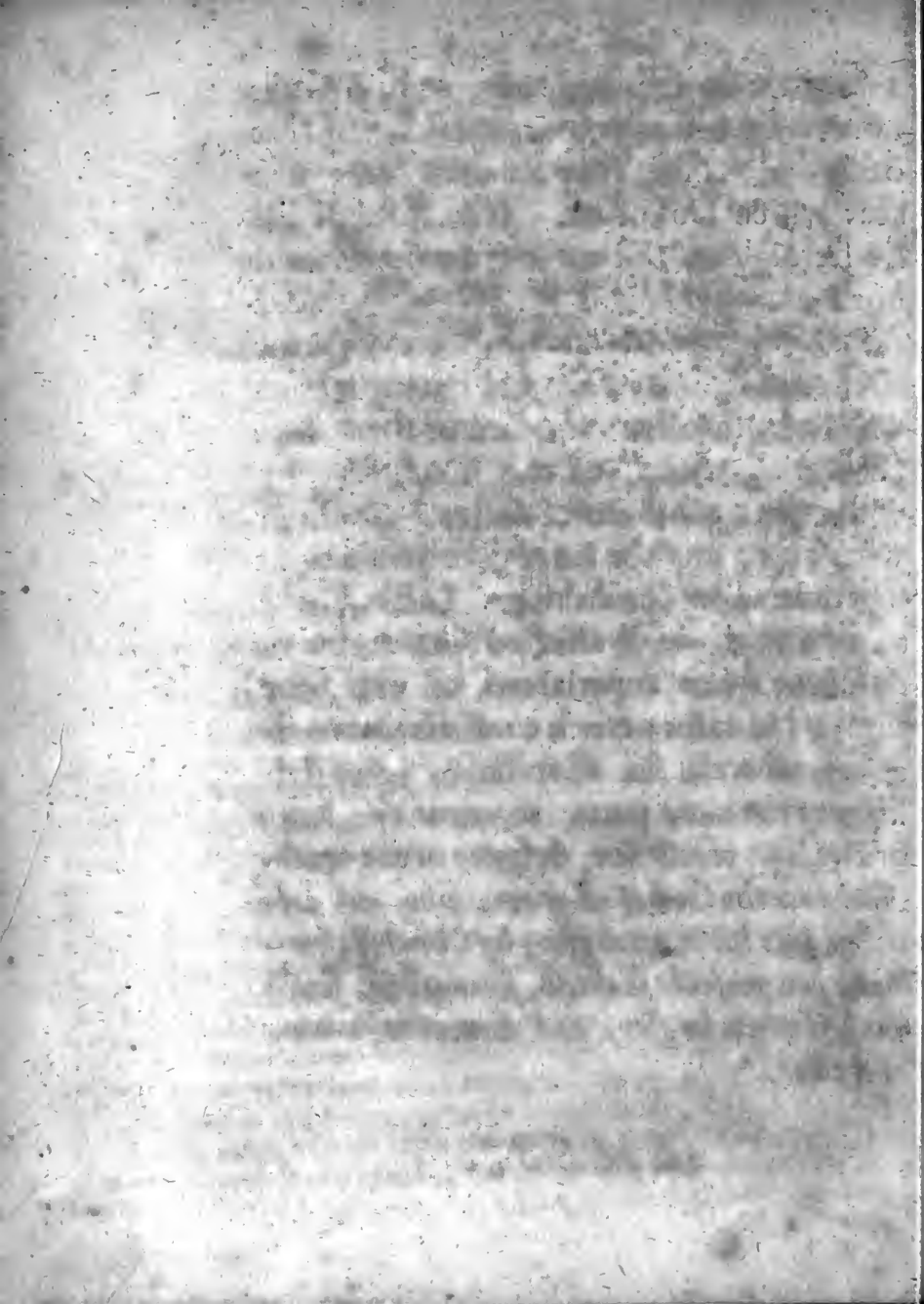
*Atqui nihil in-  
terest quo animo  
facias, quod fe-  
cisse vitiosum est  
quia facta cer-  
nuntur, animus  
non videtur.*

*Lactant. l. 3. c. 3.  
p. 221.*

TO the READER.

otherwise he sacrilegiously eclipse Gods honour, by a kinde of Interposition of that body which shineth by no other light then that which God lent. If he that hid his Masters talent, so that it did neither good nor harm, yet heard his *ὄλε πόνηρε*, what (except in case of timely repentance) may they expect, who with those many talents which their Master entrusted to them, have assisted and furnished the known enemy with arms against their Master? Consider what I say, and the Lord give you a right understanding in all things. Lastly, I have to entreat the well-affected Reader, not to misdeem some repetitions of the same things (in cases of such conflicts unavoidable) wherein the adversaries often striking at the same parts, requires the same or the like wards for defence of the truth: *And now the God of all grace, who hath called us into his eternal glory by Christ Jesus-- make you perfect, stablish, strengthen, settle you: To him be glory and dominion for ever and ever.*

AMEN.







A N  
 Antidote against Anabaptisme:  
 OR,  
 Animadversions on that part of the liberty of *Prophe-  
 cying* which sect. 18. pag. 223. beareth this Title,  
*A particular Consideration of the opinion  
 of the ANABAPTISTS:*

— *Their denying Baptisme to Infants, although it be a Do-  
 ctrine justly condemned by the most sort of Christians, upon  
 great grounds of Reason.* ]

Pag. 223.  
 Num. 2.



E say, That denying Baptism to In-  
 fants, is justly condemned by all true  
 Christians; we cannot understand  
 them to be such, who renounce their  
 Saviour Christ by a pretended. Bap-  
 tisme in their rebaptizing never war-  
 ranted by precept, or example in ho-  
 ly Scripture; or those who by their  
 Doctrine annull and make void their Baptisme by a kind of

self-excommunication.

B

Again,

## An Antidote against

Again we say, That to condemne the Doctrine of *Ana-*  
*baptists upon great grounds of Reason*, seems to lay too nar-  
 row a ground, and possibly too unsound a foundation for  
 our profession; specially, if we consider what is here said,  
*Seck: 10. Num. 2. concerning the pretended authority of Reason,*  
*and following his guide so far as his Reason goes along with*  
*him, — Or, which is all one, he that follows his own Reason, &c.*  
*Which guidance by Divine Revelation, and I know not what*  
*other good means he meaneth, he saith, hath great advanta-*

Page 165.

—regula ca-  
 thelica fidei  
 certa, notaq; esse  
 debet; nam si  
 nota non sit, re-  
 gula nobis non  
 erit, si certa non  
 sit, ne regula  
 quidem erit.

—quare  
 cum sacra Scri-  
 ptura regu-  
 la credendi cer-  
 tissima, tutissi-  
 maq; sit; sanus  
 profecto non e-  
 rit, qui ea negle-  
 ctis, spiritus in-  
 terni saepe falla-  
 cis, & semper  
 incert judicis o-  
 se commiserit,  
 &c. Bellarm.  
 tom. 1. de verb.  
 Dei, l. 1. c. 2.

— fidei non po-  
 test subesse ali-  
 quod falsum, 22.  
 q. 1. 3. c. fidei  
 innitur veri-  
 tati divina qua  
 est infallibilis:  
 & ita non po-  
 test ei subesse  
 falsum, ib. q. 4.  
 a. 5. 2.

ges --- But to leave ambiguities of words, and confusion of  
 senses; we affirm, That the word of God is our ground and  
 guide in matters of Faith and Religion (which even the  
 greatest pretenders to humane authority, and undervaluers  
 of holy Scriptures, do acknowledge in their soberer fits) and  
 that the Spirit of God illuminateth the elect whom he cal-  
 leth, guideth, and enableth to obedience, against the dictates  
 of carnall reason, and the corrupt affections of flesh and  
 blood. If he mean any other *Divine Revelation* then that  
 which is consonant to the known and invariable Rule of  
 Gods word, I know not what greater advantage Satan could  
 desire for leading beguiled souls to hell blindfold, then to  
 find them following their own reason, and putting their sal-  
 vations upon pretended revelations; our faith is on Gods  
 truth, not humane Reason; which, in this life, is not so ab-  
 solutely purged from the contagion of sin, ignorance and  
 error, since the Apostles being furnished with infallibility  
 of Spirit, but that it is subject to some errors; and therefore  
 though we disclaim all blind obedience to man in acts of  
 Religion, yet we submit to God in believing every thing  
 which he saith; adoring his Truth, which we cannot by any  
 strength of humane Reason examine. Moreover we say,  
 seeing that only may, and can be the ground of our Faith,  
 which cannot erre, or be false; and seeing that we are built  
 upon the foundation of the Apostles and Prophets, *Jesus Christ*  
*himself being the chief Corner-stone, Ephes. 2. 20.* we  
 cannot consent to be taken off from that infallible certainty,  
 and to be set upon the moveable and loose sand of  
 onely *Great grounds of Reason*, or any thing lesse known,  
 certain,

certain, and infallible then the holy word of God, which we know cannot deceive us.

*It will neither be unpleasant nor unprofitable to draw a short Scheme of plea for each party, the result of which possibly may be, that though they be deceived, yet they have so great excuse on their side, &c.]*

Page 223.  
Numb. 2.

Surely displeasing to God it is to make sport with matters of so high concernment, and to play with holy things (for so this plea must be, except you are in earnest for the Anabaptists) or for fear or favour of men, so to temporize, as thereby to endanger (as much as you can) the Cause and Truth of Christ. And how it can be either pleasing to any good Christian, which displeaseth God, or profitable which causeth any to erre from the truth in pleading for that which you acknowledge to be a Doctrine justly condemned — I confesse I understand not. Possibly *Joash* would here have replied to such a short Scheme of plea, — *Will ye plead for Baal?* Judg 6. 31.

*That their error is not impudent or vincible.]*

To say an *impudent error*, is but an *αυσεβουσία*, and impropriety of speech, which in more exact expression I suppose you would render, they are not impudent in defence of their error; If so, I onely appeale to experience. As for that which you say — *They have so great excuse on their side, that their error is not — vincible*, seems a contradiction in the adject; who believes any error to be invincible, who believeth that *Christ (the Truth. John 14. 6.)* hath sufficiently delivered that heavenly light in the Gospel, which (though God permit it sometimes to be clouded) shall shine clear, and the gates of Hell shall not prevail against it; but it shall put to flight and overcome every darkness of error, specially in things pernicious, and about the foundation. I say not, to the sense of those whom God justly giveth over to strong delusions, that they may perish who receive not the love of the truth that they might be saved; but to the *Goshen* and *Israel* of God, appointed to salvation: How else should it be, that our faith should be the *Victory that overcometh the world*, except it be in the invincible truth and faith in him

See Job. Clop.  
penburg. Gan-  
gren. of Anabap.  
&c.

1 Joh. 5. 4.

# An Antidote against

who hath overcome the world? John 16. 33. For by *World*, Christ here meaneth and comprehendeth all that which is contrary to the salvation of the Elect, specially those falsehoods and errors, which Satan by any means broacheth to corrupt and overthrow the true Faith. See *Heb.* 11. 1, &c. *Mat.* 16. 8.

Page 223.

*The Baptisme of Infants rests wholly on this Discourse.]*

If that were true, your plea for *Abaptists* were lesse condemnable; but the contrary will appeare in due place.

Page 224.  
Num. 5.

*But whether they have originall sin or no —]*

Indeed the *Pelagians* (an old Sect of *Hereticks*) denied that Infants were born in originall sin: And *Celestius* affirmed, That *Adams* sin hurt onely himself, but not mankind. And others, that Infants are born in the same state in which *Adam* was before his transgression: But the holy Scripture plainly condemnes this Heresie. See *Job.* 14. 4. *Psalme* 51. 5. *John* 3. 5. *I Cor.* 15. 50. *Rom.* 5. 12. *I Cor.* 15. 22. *Eph.* 2. 3. So do all the *Reformed Churches*, and *Papists* too, *vid.* *Bellar.* l. 4. *de amissione gratiae, & stat. peccati.* Besides woful experience teaching us, that children die, demonstrateth, that they brought that guilt into the world with them which subjected them to the sentence of death, and participation of the punishment of *Adams* sin, which could not be, except they were partakers of his guilt, because God is just. That they have contracted the guilt of *Adams* sin, you confesse, pag 230. *Num.* 16:

*Prosper de vocat. Gent. lib. 1. c. 22. Negant parvulos trahere originale peccatum omnes qui sine ullo vitio natos esse contendunt.*

*Et Celestius, &c. Augustin tom. 7. de peccato orig. contra Pelag & Celest. lib. 2. c. 2. & 3. & 4.*

*Credimus tantam Adami sobolem hac contagione infectam, quam peccatum originale vocamus, vitium videlicet ex propagatione manans non autem ex imitatione duntaxat, sicut Peligiani senserunt, &c. Confess. Eccles. Gal. Art. 10. 11. Idem docent omnes reformatarum Ecclesiarum confessiones, ut videre est 4. Sect. Harmoniae, &c. Andr. River. Sum. Controvers. q. 3. P. 32.*

*Cur in Adam omnis homo moritur si originalis peccati vinculis non tenetur. Greg. lib. 7. Epist. 53. Secundino.*

— *Infants cannot by any act of their own, promote the hope of their own salvation, which men of reason and choyce may, by acts of vertue and election.* Pag. 225. *Num.* 6.

Faith and hope of salvation are not of our selves, but the gift of God, *Eph.* 2. 8. And what hope infants have, or acts of reason, how God applieth the merit of Christ to

Infants.

Infants, who became an infant that he might also save them; is a secret unknown to me, and therefore I do neither anxiously enquire, nor rashly determine.

That men of reason and choyce may promote their hope of salvation by *acts of Vertue and Election*, must cautiously be understood; seeing they neither can do any thing hereto, as they have reason or election; both which are naturall, and so corrupted, that they are utterly inactive to any moral good, without the help of Gods preventing and quickning grace supervenient. The Scripture is expresse: *You hath he quickned who were dead in trespasses and sins, — and were by nature the children of wrath, even as others, &c. It is neither of him that willeth, nor of him that runneth, but of God that sheweth mercy.* — And where he said, *Work out, or finish your salvation,* — we may not think it dependeth on our works; or of our own ability; for, saith he, *it is God which worketh in you both to wil and to do, of his good pleasure.* Lest we should think our selves excused from our uttermost endeavour, whom he hath made voluntary ager, and in some part repaired in our regeneration, he requireth that we *work*, that we receive not that grace in vain, that we so run that we may attain; yet that we may not think that this is, or can be by any choice or ability of our own, he telleth us presently, *it is God which worketh in us*, all which he requireth of us; and so good works which follow the justified person, being fruits of our calling and election, give us a comfortable hope thereof. Yet is it most true that God alone according to his abundant mercy (not our merit) hath *begotten us again to a lively hope*, 1 Pet. 1. 3. and that *if we do these things, we shall never fall.*

Eph 2. 1, 3.

Rom. 9. 16.

νεργουσα εστιν  
At vero num a  
nistris operibus  
pendet salus no-  
stra? Minime  
id quidem, &c.

Bez. in Phil: 2:

12, 13.

You say again, That God requires nothing on mans part, but that its efficacy be not hindered. ]

2 Pet. 1. 10.

Pag. 225.

Num. 6.

This Proposition, though plausible, yet is unsound, as may appear by that which hath been said: to which I add; It is indeed required, that we do not *ponere obicem*, by unbelief, impenitency, contempt of Gods ordinance, &c. but he that saith, *Cease to do evill, saith also, Learn to do well.* So the Apostle exhorteth. — *To give all diligence to make your*

1 (1. 1. 16, 17.

2 Pet. 1. 10.

ng.

Rom. 6. 4.

calling and election sure : for if ye do these things ye shall never fall. And indeed this is the end of our implantation into Christ by Baptism, that we should walk in newness of life; and no doubt but God requireth of his Israel, that they should not quench the Spirit, or ponere obicem, in that he said, Circumcise therefore the foreskin of your heart, and harden your necks no more, Deut. 10. 16. Yet he requireth them to fear the Lord their God, to walk in all his ways, — to keep all the commandments of the Lord — v. 12. 13. And into the same covenant are children admitted by baptism, which bindeth them on their first abilities to perform the same, though for the present they are no more active then circumcised Infants were, who were received and sealed into the present covenant of future faith and obedience.

Pag. 226.  
Num. 6.

Then (you say) there is a necessity that they should be brought to baptism, there being an absolute exclusion of all persons unbaptized. ]

P. Lombard  
l. 4. dist. 1. l.Concil. Trident.  
Sess. 6. c. 3. &  
Sess. 7. c. 3.  
Bellarin. de Sa-  
crament. Baptis.  
l. 1. c. 4.

There is a necessity of Baptism in respect of Gods ordinance, whic' bindeth us to administer it : but we affirm not such a *necessitatem medii*, that all they should be absolutely excluded from the Kingdom of Heaven, who die without baptism, as many infants do. That uncharitable opinion we leave to the maintainers thereof, we have no warrant so to judge : and therefore we say, that not the bare privation, but the contempt of the Sacrament condemneth ; of which Infants cannot be guilty. So that if you clearly mean a *necessitatem medii* in respect of the externall ministry of man, your Proposition is not true, nor owned by us : but if you mean a necessity in respect of our duty in baptizing infants, or their spirituall baptisme by regeneration, we so farre consent ; but then we cannot excuse your *medium* for an *homonomia*, which concludeth not an absolute exclusion of all persons unbaptized ; is apparently fals, in the example of the penitent Thiefe, saved but not baptized, and in charity to be concluded so, in elect children dying before they are baptized : so that if our Arguments for baptizing children were no better, you might confidently say as you do in the Epilogue of your Plea, They have been encouraged in their error

Pag. 243.

more

more by — our weak arguings, then by any truth of their cause, or excellency of their wit.

You say — Internall (means of bringing them to an eternall happines) they have none : for grace being an improvement and heightning the faculties of Nature, in order to an heightned and supernaturall end, grace hath no influence, or efficacy upon their faculties, who can do no naturall acts of understanding. — ]

Page 226.  
Num. 8.

What acts of understanding elect Infants dying have, I cannot determine, but I am confident all considering Readers will abominate and loath this bold and uncharitable censure. Who admitted you into the secret of Gods council, concerning the state of Infants, whom either he preserveth to age, or taketh away before they could be baptized? It is better resolved, to a worse end, by your self, p. 231. Num 16. *Many thousand ways there are by which God can bring any reasonable soul unto himself.* — And here in the very next place you affirm, That God hath made a promise of the holy Ghost to Infants as well as to men. — Reconcile these two, and your self to your self, if you can: First, you say, — *Grace hath no influence or efficacy upon their faculties, who can do no naturall acts of understanding* : And next you affirm, that God hath made a promise of the holy Ghost to Infants as well as to men. I demand, Doth God perform every one of his promises? Do you mean by the *Holy Ghost*, the gifts and graces of Gods holy Spirit regenerating the elect to the Kingdome of Heaven? Can any be saved without such grace? can the holy Ghost be inactive, and without effectuall influence in any soul? Doth God give in his good time, and measure, his grace of Regeneration to all the elect; that is, a powerful influence on them to regenerate, sanctifie, and finally save them? Doth God save any Infants? These things being concluded on, I would fain learn how it can be true, that children have no internall means of salvation: or that Gods Spirit hath *no influence upon their faculties*? Doth the reasonable soul of an Infant express an admirable influence on the bodily faculties, by a naturall instinct for its preservation; and shall not the Creator, the Spirit of Almighty God, have much more active

active influence on the soul of the elect to save it, though there appear none, or very slender acts of understanding to the judgement and sense of man.

This your Proposition will appear false, if we consider infants circumcision; those could do as few acts of understanding, as infants now can: neither can any man without high impiety affirm, that Gods grace had no influence or efficacy on them whom he did not in vain command to be sealed into his covenant. It is well observed by our party, that the Sacraments are not bare resemblances, or memorials of things past, neither naked signes or testimonies of grace received; but also *Canales gratiæ*, whereby God ordinarily delivereth to us those *Rivers of living Water*, *Joh. 7. 38.* and both delivereth and sealeth unto us the grace which they represent; so that these holy signes are not empty, void of, or without the things signified, although the things are received after one manner, and the signes after another; one is given by God alone, without the observation and knowledge of man, and the other onely by the ministry of man, and before men: As at first *John Baptist* baptized with water; and Christ baptized with the holy Ghost, though he baptized not with water, but his Disciples and substitutes; neither did *John* baptize with the holy Ghost, but Christ: So is it now, Christ baptizeth elect infants by the secret influence of his holy Spirit, the fruits whereof appear in their season, and his Ministers, according to his appointment, baptize with water.

*Utin Carech.*  
*part. 2. de Bap.*  
*Conclus. 9.*

Page. 228.  
Num. 12.

To all this (you say) the Anabaptists give a soft and gentle answer. ]

Sure you do but, herein, *laudando præcipere*, and by saying they do so, rather shew them what they should do, then us, what they do. *M. Fisher* in his Position at the Disputation at *Ashford in Kent*, stiled the maintainers of Pedobaptism, *an evill and adulterous generation*, this is one of their soft and gentle answers. *Mr. Francis Cornwell* in his Sermon at *Crambrook in Kent*, called Pedobaptism, an *Antichristian Innovation*, a *humane Tradition* &c. *Mr. Cha. Blackwood*, Title-page, calleth his Pamphlet against us, *The storming of Antichrist.*

July 27:  
1649.

Preface p. 1.



*Antichrist.* John Spisburie calleth Pedobaptism, Baptism administered and received in a false Antichristian estate, and by the power of Antichrist. Edward Barber calleth it Antichristian and abominable. And before he saith, concerning Mark 10. 14. This place is put in to be read at the sprinkling of children, for the Whore hath sweet words, &c. Is this, as you say for your Clients, to give a soft and gentle answer? or a Boyish manner of contest, to call Whore, and all ill names, where they have not other power to prevail? Let all judge who have any sense of humanity, whether this be a soft and gentle answer, to call his mother Whore, and the worst of such, Antichristian: whereas in spite of calumnies, with other reformed Churches, the Church of England hath excluded Popery, and what she could, banished that mysticall Whore out of her communion. But this is their *Θεός υπό μανθάνειν*, to conclude their Scene where they have no evincing reason against that which they dislike to pronounce it Antichristian. And who is so ready to cast this odious Livery upon others, as the most Antichristian? I might hereto add many more the like instances of Railers at Infant-baptism, calling it *Idolatrous, of the Dragon and Beast*, none other then a ceremony of Antichrist, a Satanicall Institution, &c. but that we have too much of our own at home. It is the quality of the Beast to open his mouth unto blasphemy against God, to blaspheme his Name and his Tabernacle, and them that dwell in Heaven: But we like not our cause the worse, because such rail at it; but wish them to consider where the Railers place shall be, 1 Cor. 6. 10.

*J. Spisburie*  
treat concern-  
ing the subject  
of Baptism,  
p. 31.

*Ed. Barber,*  
pag. 30. and  
p. 13.

*Deus è machina*  
*Suid. Erysm.*  
adag child. 1.  
cent. 1.

— *Baptismum*  
*infantum, esse*  
*idolatriam*  
— *esse ex*  
*Dracone &*  
*Bestia, nec aliud*  
*quam ceremoni-*  
*am Antichristi.*  
*Memno Simonis.*  
*f. 40, 50,*  
*&c.*

*Lucas Stern-*  
*berg. de quibus*  
*Job. Gerhard.*  
*loc. theol. to. 4 de*  
*bapt. fol. 568.*  
*Rev. 13. 6.*

You say — *The Argument from Circumcision is invalid upon infinite Considerations.* ] Pag. 328. Num. 13.

It will, I doubt not at last prove to strong, that neither you, nor any other Advocates shall ever be able to over-throw it: for that which circumcision was in the Old Testament, Baptism is in the New, which succeeded it, and hath the same end and use, that is, to be a seal of the Righteousnesse of Faith, Rom. 4. 11. the same Faith in the same Christ: and therefore the Apostle tells the Colossians that they were Circumcised in Christ; — in that they were buried with him in

*Coloss. 2. 11.*

Ursin. quo sup.

**Baptism**: so that Baptism is our Circumcision, or Sacrament, whereby the same things are conferred and confirmed: an in-let for us into the visible Church of Christ, a Seal of the Covenant of Grace, and free remission of sins by Faith in him into whom it implanteth us. But you say,

Rom. 6.

Page 228.

Num. 13.

*Figures and Types prove nothing, unless a Commandment go along with them, or some express to signify such to be their purpose.*]

Dr. Featly,  
child. bapt.  
justified. Arg.  
6. p. 45. f.

We answer, 1. "They signify something which is their end; and the argument *à typo ad veritatem*, holds good from the "signes in the Law, to the things signified in the Gospel: as "Children were typically baptized under the law, under the "Cloud, and in the red Sea, 1 Cor. 10. 1, &c. and their washing with rain from the cloud, prefigured our washing in "Baptism, and by the Spirit. And the red Sea, in which the "Egyptians were drowned, and Israel saved, was an Emblem of Christs blood, in which all our ghostly enemies "are drowned, and we saved.

2. Here is a meer *ignoratio elenchi*, and mistake of the question in hand, which is not whether Circumcision were a type and figure of Baptisme, but whether Baptisme so succeed Circumcision, as a Seal of the *Righteousnesse of Faith*. That such sorts of persons (to wit, young and old) within the covenants, as had right to the one, have the like right to the other, which we affirm.

3. Where you say, *Unless a Commandment go along with them, &c.* First, we say, that where the question is mistaken, we are not in reason bound to answer untill it be rightly stated, and so may wave all that you infer concerning the *Deluge & Paschal Lamb, &c.* as meerly impertinent to our present controverisie. Secondly, concerning a command for baptizing, you doubt not, nor we for baptizing of Infants; seeing that where the Reason and Equity of the Law remains, there the Law, for substance, is still in force, though not for every circumstance: Now nothing can reasonably be alledged, why children have lesse use of Reason now, then they who then lived, had under the Law; or why they should for present want of the use of reason, be now lesse capable of the

Seal

Seal of the Righteousness of Faith, then they were who lived under the Law? But you say further,

— Supposing a correspondence of Analogy between Circumcision and Baptism, yet there is no correspondence of Identity. Ib. Pag. 228.

This Bull deserves some baiting, were we not treating of sacred things; therefore I onely say, If correspondence import answering unto, in some similitude and likeness, there can be no correspondence of identity, for no like is identically the same with that to which it is like.

For although it were granted that both of them (Circumcision and Baptism) did consign the Covenant of Faith. Ibid.

Speak you this as a matter doubtfull? Is not the Scripture evident? Do you also call the truth thereof in question? See Rom. 4. 11.

There is nothing in the circumstance of childrens being circumcised, that so concerns that mystery, but that it might very well be given to children, and yet baptism to men of reason. Ibid.

This Argument is a childish caption: We say that Baptism succeeded Circumcision in substance, not in circumstance; in the end and use, as hath been said, and whereof we shall say more anon: To what purpose do you argue from the circumstance? But you say, Fallacia accidentis.

Circumcision left a Character in the flesh, which being imprinted upon Infants, did it work upon them when they came to age? Ib. Pag. 228.

We answer. 1. That the word Character may be taken for any sign, or note distinguishing one thing from another: so Baptism may be also said to be a character, distinguishing Christians from unbelievers, not as an absolute quality, but as a relative thing: as a tessera militaris by which God will own his who fight under the Banner of Christ, and by which the baptized have a comfortable assurance that they are marked for the children of God when they believe in Christ, according as it is written, — In whom also after that ye believed, ye were sealed with that holy Spirit of promise; which is the earnest of our Inheritance. — 2. Your instance importeth onely a

*Vox characteris potest accipi pro qualibet nota vel signo, rem unam ab aliis distinguente, Andr. Rivet. Sum. Controv. tract. 3. q. 6. Eph. 1. 13, 14.*

circumstantiall, not a substantiall difference: Now the variety of signes vary not the thing signified: It is the same Christ, the same Faith, under the Gospel and under the Law; though the Sacraments by God appointed for the one and for the other, were much different: And the ends of Circumcision and Baptism are the same; to implant us into *Christs visible Church*; to be an in-let and door to the same; to seal up the admitted to faith, repentance, mortification, and newness of life: which work is as truly done to the baptized Christian when he cometh to age as it was to the Israelite circumcised, to wit; to and in them that believed and repented; to others the work was so farre from being done, that that very seal of Gods Covenant which they bare in their flesh, served for a witnesse against the soul of the Covenant-breaker to his greater condemnation: and so it is proportionably with the baptized Apostate: which may be a warning to your Clients, to repent before it be too late. You say again,

Page 229.

— *It is requisite that the persons baptized should be capable of Reason, that they may be capable both of the word of the Sacrament, and the impress made upon the Spirit.*]

See Gen. 18.  
19.

We answer: 1. This weakly follows from unsound premises; *was there no word added to Circumcision?* How doth that appear? Was there not a word of Institution? *Genes. 17. 10, 11, 12.* Was not the reason of the Covenant declared to *Abraham*? Did not he, and others, preach the same to all of age to be circumcised, as Profelytes, and to the circumcised infants when they came to age capable of Doctrine? so doe we to the baptized: but to persons of years we preach the Gospel first, and then baptize them; infants we baptize first, and instruct them when they come to be capable.

2. *That it is requisite that the persons baptized should be capable of Reason; that they may be capable both of the word, &c.*]

We say so also, they must be capable of Reason, either in act, that they may presently understand those things; or in habit, that they may afterward understand the same;

to what end else should we baptize infants, or why were they circumcised into future faith, repentance, and newness of life? We utterly dislike Popish baptizing of Bels, Churches, Altars, &c.

Durand. rati-  
onal. l. 1 c. 7. n.  
12, &c.

3. We say further, That Covenants between man and man, require that both parties expressly understand & know the tenour, substance, and particulars of the same; but in Covenants between God and his Creatures, that Rule doth not universally hold; for here God stipulateth and principally transacteth with the creature according to that which he will have done, or do in, or by them. So he established his Covenant with *Noah* and his seed after him, and with every living creature, the Fowle, Cattell, Beasts, &c. *Gen. 9.*  
10. How much more rationally may he make covenant with infants, though yet without the actuall use of reason? Again, sometimes such covenants are made between men, as that the parent or parents covenant for, or in stead of their children, because they are not yet of age to understand the words and purport of the covenant; and it standeth good. How much rather may God covenant with an infant, whose mouth and Advocate, *Christ Jesus*, said expressly, *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven*, *Mark 10. 14.* *Luke 18. 16.* I demand, *quo jure*, by what right is the Kingdom of Heaven theirs? What, by descent from naturall parents? Nay, but *that which is born of the flesh, is flesh*, *John 3. 6.* And *flesh and blood cannot inherit the Kingdom of God*, *1 Cor. 15. 50.* It must therefore be by the free covenant of God with them, out of which it can belong to none, by right of any infant-innocency, seeing all are conceived and born in sin, the children of wrath, but for the grace and covenant of God with them, which they yet understand not, yet is it valid and effectuall to their salvation, as we may also understand in case of Circumcision, in which the circumcised Child understood as little what was said, or done, as the baptized infant now doth, and yet it was Gods covenant with them, *Gen. 17. 7.* 10, 11, 12. and effectual for them. To conclude, if you mean that it is requisite that none should be admitted to baptism,

but

*Psal. 51.*

*Ephes 2.*

but those that have the actuall use of reason, that is, men and women of years, you beg the question.

Page 225.

— of the Sacrament, and the impress made upon the Spirit. ]

Concerning a Character or impress set upon the baptized, the Schoolmen and Jesuits have moved sundry questions: whether it be an absolute or relative quality, which yet they say, sticks fast upon them also that are in hell? Whether it be an *ens rationis*, or a *relatio realis*? Whether a quality, action, or passion? And if a quality, of what kind it is? Whether the subject thereof be the soul, or some active or passive faculty thereof? Whether it be a figure or form? Whether the Sacraments of the old Testament made the like impress? &c. In all which, and the like vain speculations, we may not unprofitably note the just judgment of God, giving them over to unfruitfull delusions, who forsaking the true and constant light of his holy word, give themselves over to follow the *ignes fatuos* of their own fancies. I hope you are not of their sense, though you mention this impress. Concerning the seal of our implantation into Christ, I have spoken a little before; and onely add, that we receive grace, and the obsequation thereof, but are not sensible of all, untill we receive a greater measure, — that we might know the things that are freely given unto us of God.

1 Cor. 2. 12.

Page 229.

Since therefore (say you) the reason of this parity does wholly fail, there is nothing left to inferre a necessity of complying in this circumstance of age any more then in the other annexes of the type. ]

Calv. Instit.  
lib. 4. c. 16.

Ursin. Cat. part.  
2. de Baptisim.

It wholly holds in substance for ought you have said to the contrary: and therefore your following instances are frivolous. As concerning baptizing the eighth day, we answer, 1. That whereas God appointed no set day for baptism, we have the greater liberty to do it at the most convenient season, on the first, second, third, fourth, &c. or on any day, so that we neither contemn Gods ordinance, nor unnecessarily delay it. 2. As hath been noted, baptism succeeded circumcision, not in every circumstance, but in the thing

thing signified, in the end and use. 3. This your argument is a fallacious and childish caption: à fallacia accidentis, from the subject to the accident, from the substance to the circumstance, as the learned Dr. Featly observeth, such a fallacy is this.

“What the Jews were commanded in the fourth Commandment, that we Christians are bound to perform: But the Jews were commanded to keep holy the seventh day from the creation; Therefore we Christians are bound to keep that day. Such is this *Paralogism*.”

If Baptisme succeeded Circumcision, then children ought to be baptized the eighth day: it no more followeth, then that children ought to be baptized in the same part where they were circumcised: it will follow rather, “That because Circumcision was administered to the infant as soon as it was capable thereof, or could receive the Sacrament without danger, therefore children ought to be baptized as soon as conveniently they may. But you say,

*The case is clear in the Bishops question to Cyprian, for why shall not infants be baptized just upon the eighth day, as well as circumcised? If the correspondence of the Rites be an Argument to inferre one circumstance which is impertinent and accidentall to the mysteriousnesse of the Rite, why shall it not inferre all?*]

The case is as clear in the Question of *Fidus* the Presbyter, (whom you call *Bishop*): as it is in your objecting it. *Fidus* made a *querie*, or rather affirmed, that Infants ought not to be baptized on the second or third day, but that the law of ancient circumcision ought to be considered; so that he thought

*vini muneris equalitatem. — nam Deus ut personam non accipit, sic nec aetatem, cum se omnibus ad coelestis gratiae consecutionem equalitate librata praebeat parem — si etiam gravissimis delictoribus, & in Deum multum ante peccantibus, — & à baptismo atq; gratia nemo prohibetur, quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quod secundum Adam — contagium mortis antiquae primae nativitate contraxit. Cyprian. l. 3. ep. 8. Fido.*

*Quantum vero ad causam infantium pertinet, quis dixisti intra secundum vel tertium diem quod nati sunt, constitutos, baptizare non oportere, & considerandam legem esse circumcisionis antiquae, ut intra octavam diem, eum qui natus est baptizandum & sanctificandum non putares; longe aliud in concilio nostro omnibus visum est. In hoc enim quod tu putabas esse faciendum, nemo consensit: sed universi potius judicavimus, nulli hominum nato, misericordiam Dei & gratiam esse denegandam. Cyprian. q. 5.*

*Fallacia accidentis est, cum quidvis rei, & accidenti: i. e. subiecto & ejus attributo, similiter attribuitur. Arist. l. 1. Elench. c. 4. Dr. Featly child. Bap. justified. pag. 72. m.*

*Non abs re 7. diem praeteriisse expectabant Judaei, quod in Plutar. in Problem. & Festo testificantibus, maxime periculosus sit infantibus, si venentur, nec ante eum terminum, umbilicus resolvatur, ante quem homo proprius est p̄lta quam animali, &c. Poly. Virg. de inventer. l. 4. c. 4.*

*Esse apud omnes, sive infantes, sive majores natu, unam Divini muneris equalitatem.*

the

the new-born infant might not be baptized within, or before the eighth day: *Cyprian* answereth: There is one equality of the Divine gift to all, whether they are infants or old men: for as God is no acceptor of persons, so neither is he of ages, but he shews himself in an even-balanced equality, alike to all, as to their attaining heavenly grace — if to grievous offenders, and to those who have before that much sinned against God — and no man is prohibited baptism and grace, how much less ought the infant to be prohibited, who being new-born, hath committed no sin, onely that in *Adam*. — He hath in his first nativity been infected with the contagion of ancient death. But concerning the cause of infants who you say are not to be baptized at two or three dayes old, and that we are to consider the law of ancient circumcision, so that you think that a child born may not be baptized before the eighth day; all that were in our Council are of a far different judgment; for no man consenteth to that which you thought was to be done: but we all rather judged, that the mercy and grace of God is to be denied to no man born. Let the Reader judge how *clear the case is in the Bishops question to Cyprian*. To the rest of your Arguments we say you dispute *ex non concessis*: We do not say that the *correspondence of Rites* inferre the circumstances, but the substance: but errors are fruitfull, and one absurdity granted, many easily follow. For that you say from your own fancy, which you run away withall.

*And then also females must not be baptized, because they were not circumcised.*]

We answer, 1. As we have said before, baptism succeeded circumcision not in every circumstance (which your selves justifie in that you baptize women) but in the substance, the thing signified, the end and use: or as others say, in the inward mystery, in the promises, in use, in effects.

2. God expressly restrained circumcision to males. *Gen. 17. 10, 12, 14.* yet the females were comprehended in the males: and to be born of circumcised parents, was to them in stead of circumcision, and so were they born to God; and in his account *Daughters of Abraham*, *Luke 13. 16.* and so within



within his covenant of grace and mercy : and the sealing of males was then limited to the eighth day; but now in baptism, the circumstances of sex, age, and a fixed day, are not expressly mentioned, but we have a generall commandement to baptize all, without exception to any time, sex, or age.

3. Though women were not capable of circumcision, and therefore it was not enjoyned them, yet the female is as capable of baptism as the male, and therefore without exception to sex, they who are all one in Christs account, must equally be baptized into him.

4. Circumcision and Baptism agreeing in substance, did yet differ in many circumstances. First, in the Rite or Ceremonie. Secondly, in the manner of signifying : For Circumcision held out grace in the

*Messias* then to come; but baptism presenteth it in Christ exhibited. Thirdly, in the particular testimony annexed to make good the promise : for then God promised, not onely a covenant with his Church, but a peculiar place for the same, the land of *Canaan*, untill the coming of the promised Seed : but baptism hath no particular promise of this, or that fixed place.

Fourthly, in the manner of binding; Circumcision did oblige the circumcised to the observation of the whole Law, Morall, Ceremoniall, and Judiciall : but baptism

bindeth us onely to the observation of the Morall Law; that is, faith, repentance, and newness of life, according to the holy Rule of Gods will revealed in the Moral Law, from the curse whereof, in respect of non-performance, we are delivered in Christ, into whom we are baptized.

Fifthly, in their appointed continuance; Circumcision was appointed onely for *Abrahams* posterity, and to continue onely unto the coming of Christ : but baptism was instituted for all Nations and times unto the worlds end.

Lastly, in circumstance of sex and age, so far as circumcision was limited to males and the eighth day. So that to argue, as you do, from the substance to the circumstance, or that which is accidentall, is fallacious, and captious, as hath been shewed.

Gal. 3. 3.

Gal. 3. 13.

Gal. 3. 19.

Gal. 5. 2.

Matth. 28. 19,

20.

*Fallacia accidentis.*

You say — *Therefore as Infants were circumcised, so spiritual Infants shall be baptized &c.*]

This you think a right understanding of the business;

D

after

after your shuffling together many strange impertinencies, to tell us of baptizing spirituall Infants. To which we answer: If you mean by *Spirituall Infants*, such as are born again of water and the holy Ghost, then you would have them twice regenerate or born: If you mean *Believers* onely, (for in reason you cannot call an unbeliever or wicked person a spirituall infant) then I would fain learn by what discerning spirit you can know when, and whom to baptize, and whom to put by; or which infant, according to the flesh, is not a spirituall infant, by the spirit of regeneration: If you say that those who are of years, profess faith and repentance, and therefore are to be baptized, it is easily rejoined; what ere they professe, they may be hypocrites, and then no more spirituall Infants then *Judas* or *Simon Magus* were. If you say that in charity you take them for spirituall: I answer, That an opinion that may be so easily false, and in which any man without speciall revelation may be deceived, is a very unproportionable ground of so sharp a controversie, as causeth your Clients to forsake the Church of Christ. Next, I say, had you but as much charity towards infants, whom no actual sins have yet stained, you would as freely judge them spirituall infants, and so, by your own Principle, to be baptized, as those of years, of whom possibly you may know much evil, without all controversie they have many sins to be repented of; and why should you not afford harmless Infants who cannot dissemble, as much charity as you do to many hypocrites, of whose spirituall regeneration, or being spirituall Infants, you cannot be certain?

Pag. 229.

*And this seems to have been the sense of the primitive Church, for in the age next to the Apostles, they gave to all baptized persons milk and honey, to represent unto them their duty, that though in age of understanding they were men, yet they were babes in Christ, and children in malice, &c.]*

*Inde suscepti, lactis & mellis*

*concordiam prægustamus.*

*Tertul. de Coronâ mil. c. 3.*

*& ib. advers. Marcion. l. 1. c. 14.*

*Nec mellis & lactis societatem quâ suos infantat.*

*— Hac citat Pol. Virg. l. 4. c. 4.*

*Bucholcer. ind. Chrono. Anno Christi 208.*

*Indeed we read of such a custome in Tertullians time, but*

*Tertul. de Coronâ mil. c. 3. & ib. advers. Marcion. l. 1. c. 14.*

*Nec mellis & lactis societatem quâ suos infantat.*

*— Hac citat Pol. Virg. l. 4. c. 4. Buchol-*

*cer. ind. Chrono. Anno Christi 208. Christ. Helvici. Theatr. Histor. p. 91.*

that

that was two hundred years after Christ: but I find not the sense of the Church therein by him expressed to your purpose. And *Hieron* mentioneth the same custom, but giveth no such sense as you pretend to; it being well known that he was for Infant-baptism. And it appears not by any thing you here cite or say, that such a custom proveth any thing against Baptism of Infants, for whom milk and hony is fitter nourishment then for the strong, 1 *Corinth.* 3. 2. *Hebr.* 5. 12, 13. Your other conjecture is but feebly grounded; yet you say,

*Hieron. in Isai.*  
55.  
— qui mos ac typus in occi-  
dentis Ecclesiis  
hodie usq; ser-  
vatur, ut renas-  
tis in christo  
vinum, lacq; tri-  
buatur. Ib. ad-  
vers. Pelag. l. 3.

*But to infer the sense of the Pedo-baptists is so weak a manner of arguing, that Augustine, whose device it was (and men use to to be in love with their own fancies) at the most pretended it but as probable, and a meer conjecture.]*

To which we answer, 1. That things which Christ commanded to his Apostles, could not be *Augustines*, or any humane invention, but a divine Institution, such was baptizing of Infants, as will appear in due place. And this is the ground of this whole controversie. 2. That it was none of *Augustines* device or fancy, with which he was therefore in love, as being his own, *Augustine* his self clearly testified. *S. Cyprian* (saith he) not composing any new decree, but holding the most firm faith of the Church, to correct their error, who thought that an infant might not be baptized before he were eight days old; he, with certain his fellow-Bishops, was of this sense, that a new-born infant might rightly be baptized. As for the words of *Cyprian*, we have cited them a little before. *Cyprian* with a Concell of 66. Bishops, resolved so, not out of any then new-born opinion, or decree, but maintained that which was of old, the firm faith and doctrine of the Church which was long before him: And *Cyprian* flourished about the year of our Lord 222, and was crowned with martyrdom under the persecuting Emperour *Valerian*, about the year 260. And *St. Augustine* flourished

*Beatus quidem Cyprianus non aliquod decretum condens novum, sed Ecclesie Fidem firmissimam servans, ad corrigendum eos qui putabant ante octavum diem natiuitatis, non esse parvulum baptizandum— mox natum rite baptizari posse, cum suis quibusdam coepiscopis censuit.*

*Augustin, Hieron. ep. 28.*

*— contra Ecclesie fundatissimum morem nemo sentiat. ib.*

*Hoc Ecclesia semper habuit, semper tenuit, hoc a majorum fide percepit, hoc usque in finem perseveranter custodit. Ib. Aug. de verb. Apostlic. Scr. 10.*

*Cyprian lib. 3. Epist. 8.*

*Bucholcer. Ind. Chronol. Passus est sub Valeriano & Galieno principibus persecutione Octava. Catalog. script. Eccles. Hieronym. tom. 1.*

*Ecclesia ab Apostolis traditionem accepit etiam parvulis dare baptismum. Orig. com. in Rom. 6 Vid. ib. in Levit. hom. 8 & ib. in Luc. hom. 14.*

*Tertul. advers. Valentin. c. 5. Hieron. Catol. script. Eccles. Iren. l. 4 c. 14. Just. Martyr. q. ad orb. 56. Omnem aetatem sanctificans per illam quæ ad ipsum erat similitudinem. Omnes enim venit per semetipsum salvare. Omnes inquam, qui per eum renascuntur in Deum, infantes & parvulos, & pueros, & juvenes, & seniores. Ideo per omnem venit aetatem, & infantibus infans factus sanctificans infantes, &c. Iren. l. 2 c. 39.*

*Polycarpus autem non solum ab Apostolis edoctus, & conversatus cum multis ex eis, qui dominum nostrum viderunt. — quem & nos vidimus in primâ nostrâ aetate, &c. Iren. l. 3 c. 3. Vid. Hieronym. Catol. scriptor. Eccles. Ignat.*

*Si quisquam in hac re auctoritatem divinam querat, quanquam quod universa tenet, Ecclesia nec consiliis institutum, sed semper retentum est, non nisi auctoritate Apostolicâ traditum, rectissime creditur, tamen veraciter continere possumus, quid valeat in parvulis, baptismi sacramentum, ex circumcisi. ne carnis, quam prior populus accepit; quam priusquam acciperet justificatus est Abraham sicut Cornelius etiam dono Spiritus sancti priusquam baptizaretur, &c. Cur ergo præceptum est, ut omnem deinceps infantulum masculum octavo die circumcideret, qui nondum poterat corde credere, &c. nisi quia & ipsum per seipsum sacramentum multum valebat? Aug. tom. 7. pars. 2. de baptism. cont. Donat. l. 3 c. 24.*

about the year 410. and died about the year 430. So that had *Augustine* (as you say) devised it, it must have 150 years before *Augustine* was born, been devised by *Augustine*, which had been a singular device indeed. *Origen* of whom you say *Augustine* had this tradition of Baptizing Infants (pag. 237. N. 25) saith, because we are all conceived and born in sin, the Church hath received a Tradition from the Apostles to administer Baptism to little children. Now *Origen* lived about the same time with *Cyprian*. How you can reconcile your self (in that you here affirm that *Pedobaptism* was *Augustines* device, and yet confesse that *Augustine* had it from *Origen*, who died so many years before *Augustine* was born) I say not to the truth, but to your self, I do not understand. *Justin Martyr*, whom *Tertulian* mentioneth as an Ancestor (he lived under the Emperour *Antoninus Pius*) and *Irenæus* speaketh of Infants baptized in his time. *Irenæus* speaking of Christs Baptism and entrance into his publique Ministry, saith, He sanctified every age by that similitude which was to himself, for he came to save all by himself; I say all, who by him are regenerate to God; infants and little ones, boys, young men and old: therefore passed he through every age, for infants he became an infant, sanctifying infants, &c. This *Irenæus* was so ancient, that he saw *Polycarp* who was an hearer of some of the Apostles of Christ. It was therefore none of *Augustines* device.

3. Whether this be true which you affirm, that *Augustine* at the most pretended it but as probable and a meer conjecture (to baptize infants, as infants were circumcised) let *Augustine* speak for himself (who saith) If any man in this thing look for

Divine authority, although that which the universal Church holdeth, being no Decree of any Councell, but hath been always observed, that we must rightly believe to have been delivered no otherwise then by Apostolicall authority: yet we may truly apprehend of what value the Sacrament of Baptism of Infants may be, from the circumcision of the flesh, which the former people received. *Abraham* was justified before he received it; as also *Cornelius* was endued with the gift of the holy Ghost before he was baptized, &c. why therefore was he commanded thenceforth to circumcise every male child on the eighth day, seeing they could not yet believe with the heart? &c. but because the Sacrament it self, is of it self of great moment: so untrue is it that *Augustine* either devised Infant-baptism, or so slightly pretended to it, as you report: But you go on,

*And as ill successe will they have with their other Arguments as with this* ] Pag. 229.  
Num. 14.

And what is that for which you cry victory in your former encounters? I will not be so expensive of time, or so much entrench upon the Readers patience, as to repeat, let him judge of what he hath read. But what other battalio's come next up? You say,

*From the action of Christs blessing Infants, to inferre that they are to be baptized, proves nothing so much, as that there is great want of better Arguments.* ]

A gallant flourish indeed: but seriously; Did Christ take them up in his arms, and bless them; and are they not blessed? Doth not Gods blessing give both end and means that we may be so? Or spake Christ onely concerning the carnall seed of *Abraham*, and not of the spirituall when he said, *Of such is the Kingdom of Heaven?* Surely if Christ adjudge and give the Kingdom of heaven (which himself onely can give, and in which none but the elect shall be) to an infant, it must be no less then impious in man, to abridge, abjudge, and bar him of admission into the visible Church of Christ by baptism, which sinfull and ignorant man can administer, and which reprobates as wel as the elect may and do receive. But what follows?

Pag. 230.

*The conclusion would be with more probability derived thus: Christ blessed children and so dismissed them, but baptized them not, therefore infants are not to be baptized.*]

John 4. 1.

\*Tis a pretty argument wherein both *Antecedent* and *Consequent* are lame; 'tis true and granted, that Christ in his own person baptized them not; but how prove you that he baptized them not by some one of his Disciples? What; because 'tis not written? The Apostle may give you satisfaction herein, who saith, — *There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books.* How invalid is the Moderators Argument, *à non scripto, ad non factum*? Can there be a sound conclusion from rotten premises? *Christ blessed children and so dismissed them, but baptized them not, therefore Infants are not to be baptized.*

John 20. 3.  
John 21. 25.

— *Antonii gladios potuit contemnere, si sic omnia dixisset.* — Would it not as well follow *à non scripto*? Jesus granted the Centurions request; and cured his servant; and so for ought we read dismissed them, but baptized them not, *Mat. 8. 10, 13.* Christ healed the sick of the palsie and dismissed him; but for ought we read baptized him not, *Matth. 9. 2, 6, 7. Mark 2. 23. 5: 11, 12.* He healed the woman of the bloody issue; but for ought we read baptized her not, *Mat. 9. 22. Mark 5: 34.* So the Ruler of the Synagogues daughter, *Matth. 9. 25. Mark 5. 41, 42.* So he dismissed the man out of whom he had cast many Devils, *Luke 8. 38, 39.* we read not that he baptized him. So he pronounced pardon, accepted the repentance, and dismissed the penitent sinner in peace, *Luke 7. 50:* It were too long to repeat all. So he cured the lame at *Bethesda*, *John 5. 8.* Where (though so near the convenience of water) we read not that he so much as once spake of Baptism to him; neither when finding him in the Temple he said to him, — *thou art healed, sin no more lest a worse thing come unto thee,* can any therefore reasonably conclude those men and women of years whose bodies Christ cureth, whose repentance he accepteth, whose faith his self testifieth (who cannot be deceived) were not, and there-

Verf. 14.

therefore are not (though of years) to be baptized? He that had his time of doing those favours to them, was free to take his time of enjoyning their baptism: And how could you prove that these children were not baptized before or after they were brought to Christ? Before you censure our Arguments as invalid and weak; do your self the right to consider your own.

— *As we are sure that God hath not commanded Infants to be baptized* ] Page 230.  
Num. 15.

True, God hath not given the command to the Infant himself, but to others whom it concerneth, we are sure he hath: if you mean the first, you trifle; if the second, you do, upon the matter, beg the question.

*Quid ego festinat innocens etas ad remissionem peccatorum, was the question of Tertullian (lib. de Bapt.) he knew no such danger from their originall guilt, as to drive them to a laver, of which in that age of innocence, they had no need, as he conceived.* ] Pag. 230.  
Num. 16.

Whether infants can make haste to baptism, I appeale to experience: Whether they are innocent and have no need of baptism, as *Pelagius* affirmed, I appeal to your own conscience. Do you think there is no danger from infants original guilt which makes them stand in need of the laver of regeneration for the remission of their sin? If you do not, why do you urge against us an authority which your self consenteth not unto? To let pass what *Tertullian* meant when he affirmed such a necessity of baptism, as that he said, *It is prescribed that no man shall be saved without baptism*; which he inferreth from *John 3. 5.* pray teach me what he meant when he said; *Man from his beginning circumvented, so as that he would transgress Gods command, therefore was condemned to death, whereby he also made all mankind, being infected from his seed, a traduction* (or derivation from one to another) *of his own damnation*: Think you damnation no danger? or did not *Tertullian* know what he wrote? How he forgot himself and the truth when he would have children come to Christ onely then when they could learn and know Christ, where-  
as Christ said, *Suffer little children to come unto me, and forbid*.

*Prescribitur nemini sine baptismo competere salutem*

*— homo à primordia circumventus ut præceptum Dei excederet, & propterea in mortem datus exinde totum genus de suo semine infectum, suæ etiam damnationis traducem fecit.*  
*Tertul. de Test. anim. c. 3.*  
*Tertul. de Bapt. c. 18.*

*Mark 10. 14.*

Non minore de  
causâ innupti  
quos; procrastina-  
nandi. Tertul.  
q. sup.

bid them nor; I can give no better account, then for other his errors; onely let the Reader note, that in the same place he affirmeth, that the *unmarried* also are to be deferred, and not baptized untill they are married, or settled in continency; but I spare this: We look for truth, and shall be glad to own and embrace it, in what Author soever we find it; but against the truth we are bound to none: onely we may note, that if *Tertullian* spake in the fore-cited place concerning Infants, that Pedobaptisme was in his time in use in the Church; and so it must appear most false, which you before said, that it was *Augustines* device.

Pag. 229.

*What need all this stirre? As infants without their own consent, without any act of their own, and without any exterior solemnity, contracted the guilt of Adams sin, and so are liable to all the punishment which can with justice descend upon his posterity, who are personally innocent, so infants shall be restored without any solemnity, or act of their own, &c.*

What need this stirre you make to trouble the peace of Christs Church? Why trouble you your self with our stir to do that which Christ commandeth us? Shall we suffer the Wolf quietly to take away sheep from Christs flock (as we daily see by the sleepe cowardize and dangerous silence of some temporizing Pastors, who possibly have learned from that old Courtier *Crispus* —

— *qui nunquam direxit brachia contra torrentem*) nay, but we know there is a dangerous silence. See *Ezek. 3. 18. Ester 4. 14.* But to the matter, we say, that as in *Adam* all die, so in *Christ* shall all be made alive, *1 Cor. 15. 22.* which being restrained according to the Apostles intention, to the faithfull and elect, might reasonably conclude, that as all men, even the faithfull and elect, were by naturall propagation condemnable in *Adam*, God justly imputing to his whole posterity that his act, whereby he not onely made his own person guilty, but also corrupted his nature: so are they by regeneration saved in *Christ*, God mercifully imputing his merits to them for their justification: so that, as they were condemnable for that they did not in their



their own persons commit, so shall they be saved by that which Christ, not they, did freely without the works of the Law: but of what consequence is solemnity? Would you have our fall in *Adam*, and repair in Christ run literally parallel, even to circumstances? But what manner of arguing this were, we have often said. How many ridiculous consequences would you thence inferre? concerning a man, a woman, and a Serpent, and no more in the Scene: a garden, a fruit, &c. But remembering that we are speaking of sacred things, we resolve, that a Sacrament which is instituted of God to this end, that it may be a solemn receiving into the Church, and a severing, or sign of distinguishing the whole Church, & all her parts, from all other Sects, ought to be ministered solemnly, that others may take notice of the same, and that it may be the stricter bond to the baptized when they come to years, to hold them into faith, obedience, renunciation of the world, impious desires, and carnall affections, into which condition they were solemnly, and before many witnesses admitted by baptism.

*Ursin. Catech.*

*And it is (you say) too narrow a conception of God Almighty, because he hath tied us to the observation of the Ceremonies of his own institution, that therefore he hath tied himself to it.]* Pag. 231.

We never had that conceit, you mistake the matter: we say not that God is tied to his own Ordinances, as if he could no otherwise save any, but that we are tied to Gods Ordinances, because they are the revealed will of God, which man is bound to obey. And though God be the most free Agent, and not tied, yet it doth not hence follow, that baptism is not the ordinary means of regeneration, to which we are tied. God hath not in your sense tied himself to the baptism of persons in years, as may appear in the penitent thief, who unbaptized was saved, *Luke 23. 43.* It is so in his other ordinances. — *It pleased God by the foolishness of preaching, to save them that believe, 1 Cor. 1. 21.* Therefore ordinarily faith is by hearing the word, *Rom. 10. 17.* yet God hath not so absolutely tied it to preaching, but that he could at his pleasure convert *Saul* breathing threatnings,

— *Interim tamen ex eo non potest inferri baptismum non esse ordinarium regenerationis medium ad cuius usum alii-gati sumus.*

*Joh. Gerhard. de Baptism. Sect. 2. class. 2.*

*Act. 9.* Neither is he tied to the *Eucharist*: would you conclude hence that men and women of years are not tied to be baptized, hear the word, or receive the Lords Supper, because God, and his free grace, are not tied to these external and ordinary means? If not, what meaneth that your *medium* (*God hath not tied himself*) and what can it more conclude against Infants baptism, then against the baptism, hearing, receiving the *Eucharist* by persons of years?

Yet we affirm, that when God made the promise to *Abraham*, being willing more abundantly to shew to the heirs of promise, the immutability of his counsell, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, &c. *Heb. 6. 17, 18.* In which sense, God hath bound himself to make good to us, all that which the Seals of his Covenant by himself appointed, hold forth unto us. But you add,

*Many thousand ways there are by which God can bring any reasonable soul to himself.*]

*Inclusio unius non est exclusio alterius. Gerh. 9<sup>o</sup> s. ser. 3. n. 188 fin.*

We answer: The admitting of the one is not always the excluding of all other: and we question not Gods power herein, but his will; here is an *Ignoratio elenchi*. What think you of the validity of that Argument which is from Gods power to his will? He can open the eyes of the blind, and convert the hearts of temporizers, and professed enemies of his Church and Truth, I would I were assured that he would now do so.

*But (you say) nothing is more unreasonable, then because he hath tied all men of years and discretion to this way, therefore we of our own heads shal carry infants to him that way without his direction.*

Here is again a fallacious arguing: You take the thing in question for your *medium*: The question is, Whether baptism of Infants be a divine or humane institution, upon which dependeth wholly whether we ought or ought not to baptize Infants? Now you would prove that we ought not to carry infants to Christ by baptism, because he appointed or directed us not so to do; but (as you say) we do it of our own heads: Nay, but confining sacramental administrations to such time, age, or other circumstance, by Christ never

limited

limited or enjoyned, is will-worship, and mans invention: This your conceit is so poor and low, that a puny Sophister would be ashamed of it:

*Onely this (you say) that God hath as great a care of Infants, as of others, &c.]* Page 231.  
Num. 17.

Here is another argument as feeble as the fore-going: What? because God hath as great a care of them as of others, therefore we must have no care of them in the application of the ordinary means? so hath he a care for their bodily preservation and sustenance; doth that prove that we ought not to feed or cloath them? God respectively careth for all the Creatures, *he giveth to the beast his food, Psal. 147 9.* Were it good *Georgicks* to say, Trouble not your self to fodder your cattle, or loose them from their stall that they may drink? Who knoweth not that God hath appointed ordinary means, although he can do it without such means and though he say not that he will not otherwise preserve them, but leave them to the dictates of common reason to conclude?

— *God (you say) will by his own immediate mercy bring them thither where he hath intended them; but to say that therefore he will do it by an externall act and ministry, — is no good Argument, &c.]*

Prove that one Assertion, That God will by his own immediate mercy save Infants, and have no means used thereto, and you have the Cause: but Christ hath appointed baptism for the ordinary means to bring people into his visible Church, that they may be saved: that he doth otherwise, that is, by an immediate act of mercy save some, to whom his all-disposing providence hath not given time or means, as in Infants dying before they were or could be baptized; this varieth not the Rule, for our question is not concerning them, and to say that therefore *he will do it by an external act*, because he will save them, or bring them thither whither he hath intended them, *by his own immediate mercy, is no good Argument*, you may lay your life on't. *Immediately* signifieth without means, so that *Immediately* by means is a contradiction in the adject: this were to my sense so farre from a

good argument, that I should doubt whether such a Disputant were awake, or not: Immediately by an external act and ministry? none of ours ever so reasoned.

*And why cannot God as well do his mercies to infants now immediately, as he did before the institution either of circumcision or baptism?*

Once again we say, We question not Gods power: truly nor his will in many Infants dying before they could be baptized: the question is, whether we may or ought, according to Gods revealed will, baptize them? In which it seemeth to us a very weak *querie*, *And why cannot God as well do his mercies to Infants now immediately? &c.*]

Pag. 231.  
Num. 18.

*However (you say) there is no danger that Infants should perish for want of this externall ministry, &c.*]

Not to dispute Gods secret counsels, we say, the danger will be to the despiser and neglecter of Gods Ordinance; wherein *Tertullians* Assertion may serve for a reason: *Because (saith he) he shall be guilty of a mans destruction, who shall omit to do that which he freely might have performed.*

*Quoniam reus erit peritii homini, si superederit praestare, quod liberè potuit. Tertul. de bapt. c. 17.*

*For (say you) Water and the Spirit in this place (John 3. 5.) signifie the same thing; and by Water is meant the effect of the Spirit, cleansing and purifying the soul. &c.]*

It is true that *Calvin*, *Oecolampadius*, and some others, do not think that Christ doth there precisely speak of Baptism, but that he either opposed it to Pharisaicall washings and purifications; to which possibly *Nicodemus*, with whom he then discoursed, might be too much addicted: Or, that those words are simply to be interpreted concerning Regeneration; but *Justin Martyr*, *Chrysostome*, *Theophilact*, *Cyrl*, *Euthymius*, *Augustine*, *Rupertus*, *Bonaventure*, *Musculus*, *B. Aretius*, *R. Rolloc*, *Pelargus*, and others expound these words concerning Baptism, the Sacrament of Regeneration; the present speech of Christ being concerning Regeneration:

*Just. Mart. A. pol. 2. Ambros. de Abraham. l. 2. c. 11. & ib. c. 84. lib. 10.*

and.

and it is most probable that Christ therein respected the common order of the Church, mentioning the Spirit and Water; to shew that we must be baptized if we will be saved; yet 'tis not the water but Gods holy Spirit which washeth away our sins: Neither doth he so simply and necessarily tie the grace and efficacy of Gods Spirit to the Sacrament of Baptism, as if none could be saved without Baptism, and that God could not extraordinarily and immediately save. Whatsoever Papists say to the contrary to assert their bloody decree and cruell doctrine concerning Infants dying without Baptism: yet their Schoolmen, and they, in their more sober fits, confesse, that God hath not absolutely tied his grace to the Sacraments. Christ saith, *He that shall believe and be baptized, shall be saved*; but in the Antithesis he saith not, *Whosoever shall not be baptized, shall not be saved*; to shew us, that faith alone may sometime be sufficient to salvation, as in the penitent Thief; but nothing can suffice without faith; because without it, it is impossible to please God. And because faith onely apprehendeth Christ, in whom alone there is salvation, *Acts 4. 12.* To conclude, it doth not appear, that Water and the Spirit in the fore-cited place, *John 3. 5.* signifie one and the same thing. Although Christs Baptisme with the Spirit, (which gives the effect of Baptism) were more excellent then *John Baptists*, or any Ministers of the Gospel: for so is it still, and yet no sober man will deny, that the water in baptim and the Spirit, do differ, as the externall sign and inward grace thereby signified. You say further;

*-Cautè & vigilantè non repetierit (qui verò baptizatus non fuerit) sed tantùm, qui ve: o non crediderit condemnabimur nimirum innaens solam interdum fidem sufficere ad salutem, & sine ipsa, suff. ere nih:l. Bernard. Ep. 77.*

— You may as well conclude, that infants must also passe through the fire, as through the water, &c. ]

This assertion might better have suited with the dream of some fanaticall *Jacobite*: What will not such an advocate say for his Clients? I appeal to your own conscience, may we as well conclude against Gods word, as for it? God expressly

*Sic accipienda, est, &c. ut respuerit communem Ecclesie ordinè, neq; tamen simpliciter gratiam Dei adstrixerit sacramento, quasi sit absolute & sine exceptione necessarium, Beza in Joh. 3. 5.*

*Deus non alligavit gratiam suam sacramentis.*

*Ipse (Christus) potuit effectum sacramentorum sine exteriori sacramento conferre. Aquin. 3a. q. 64 a. 3. c.*

*Deus qui suam potentiam sacramentis non alligavit. P. Lombard. l. 4. distinct. 4. E. Mark. 16. 16.*

*Jacobite non aquam sed ignem materiam baptismi asserbant.*

expressly

pressly saith, *Deut. 18. 10.* There shall not be found among you any one that maketh his son or his daughter to passe through the fire; and it is above all rationall controversie, that he instituted baptizing with water, who said, *Baptize all Nations,* without any exception at all to infants: this is a poor trick of yours to elude Scripture: And where doth *Peter* say the same thing, that we may as well conclude that infants must also pass through the fire, as through the water? No, no, *Peter* by the Spirit of truth speaketh another thing, indeed intimating by those words, *1 Pet. 3. 2.* Not the washing of the flesh, but the confidence (as we translate, but the answer) of a good conscience toward God — the effects of the inward baptism; which the *Syriac* in his *Paraphrasticall* interpretation of that place, maketh more clear, but confessing God in a pure conscience: as when in the peace thereof we call upon him with an holy security of his hearing us, which can be onely in the inward Baptism, which the Spirit of *Jesus* giveth by faith and sanctification, wherein we have peace toward God in the assurance of our justification, *Rom. 5. 1. Rom 8. 15, 16.* So that the sum is, that the outward sign, the water and washing of the body in baptism, is not sufficient to salvation, if the Spirit of *Jesus* give not the inward effect thereof; and therefore it is dangerous to live securely in sin and unbelief, as too many do, in vain confidence that they must needs be saved, because they have been baptized into the visible Church of *Christ*: No, but the externall sign availeth not where the inward grace thereby signified is wanting. So in the preaching of the Gospel, & administration of the holy *Eucharist*, mans ministry can nothing prevail to the receivers salvation, without *Gods Spirit* giving the inward effect: so that *Peter* briefly toucheth the power & use of baptism, recalling us to the testimony of a good conscience, & that confidence therein which can endure the sight of God and his Tribunal, and flye unto him in all wants through *Christ*. But this Scripture is, fanatically perverted by *Schwinckfeld* & others, who would hence conclude against the effect of the Sacrament in the elect, whereas the *Apostle* affirmeth not, that the institution of *Christ* for baptizing the body with water, is vain or effectles; but secretly

συνηστυσεως  
αγαθης ενομο-  
θυια εις θεον -

Sed confidentes  
Deum in con-  
scientiâ purâ.  
Tremel.

cretly admonisheth carnall Gospellers, that they rest not in their security, but consult their own consciences, whether they find there the effect of their baptism: so that he neither saith, that infants may *as well pass through the fire, as through the water*, as you trifle; nor is this place any thing to the purpose in this question of Infant-baptism: so that your following confused *Hypotheses*, are of no value or use, except to puzzle the Reader to find out what you mean, which he hardly shall: Therefore when you express your self more orderly and clearly, we owe you an Answer.

*This (you say) no more inferres a necessity of Infants Baptism, then the other words of Christ inferre a necessity to give them the holy Communion, Nisi comederitis carnem filii hominis, &c.]*

This is another argument of Anabaptists *à pari*: if infants (say they) are to be baptized, they are also to be admitted to the Lords Supper. But in this agument there is a *Sophisma elenchi*: for first it wants the condition *ὁμοίως*; if we follow your sense concerning spirituall infants, taking infants for spirituall or regenerate persons in the *major*, and for those who are literally infants in the *minor*: and it wanteth also *ἐν τῷ αἰσθητῷ*. There is no question but that baptized infants have right to the holy Cōmunion, as they have to strong meat, but not a capacity as such, or while they are infants: and God hath in expresse terms restrained the Lords supper to those who can actually apprehend, remember, & declare forth Christs death, 1 Cor. 11. 26. which because infants cannot do, we give them not the Communion. Secondly, God hath denounced a grievous curse, or punishment against any that shall presume without due examination of himself, to eat of that bread & drink of that cup: but not so concerning Baptism, it being the seal of our new-birth and reception into the visible Church and Covenant, which hath no such condition annexed, as may justly exclude Infants in respect of any present *non-performance* thereof. But the Lords Supper is the Seal of our growth in grace, and spirituall strength, instituted for the confirmation of our admittance into, and our continuance in the Church of Christ,

whose

See more here-  
of, Mr. Cobbet  
explic. Luke  
18. 15. Page  
121, 122. Unit.

whose death and passion for our redemption, we thereby shew forth and commemorate, for our spirituall perfection, nourishment, and strengthening in faith and other graces of his Spirit, for our assurance, that God having once received us into his favour, will continue his mercy to us in Christ: By these disparities the invalidity of the *Pleaders* Argument may appear. And if it were true which he further saith, that *the Wit of man is not able to shew a disparity in the sanction, &c.* yet the wisdom of God is able, and hath declared this difference in holy Scripture; and the same can shew more then the wit of man can discern, and hath shewed more then the learned Pleader doth, or will understand, who I conceive, doth not yet know all that *the Wit of man, or all the world* can inform him of; but is it not better even for those who have been in the Mount with God, to cast the veil of modest humility over those excellencies which they have received, and with which they shine to others admiration, then to ostent them to the contempt of others? The *Apostle of Christ* was rap't up into the third Heaven, and yet professed — *we know in part, and we prophesie in part,* — I Cor. 13. 9.

2 Cor. 12. 2.

But you further say, — *Since the ancient Church did with an equall opinion of necessity, give them the Communion, &c.*]

That which you said a little before, — *They are as honest and as reasonable that doe neither, to wit, baptize infants, or give them the Comunion, as those that understood the Obligation to be Parallel,* we may very well believe and wish, that either of them may prove honest hereafter. But to that which you say, That *the ancient Church did with an equall opinion of necessity give them the Communion,* I answer, I. with *Tertullian*, That is of the Lord and true, which was first delivered; but that is extraneous and false which is afterward received in. And with *Cyprian*, We ought not to

*Id esse Domini-  
cum & verum  
quod sit prius  
traditum: id*

*autem extraneum & falsum quod sit posterius immissum.* Tertul. de Præscript. c. 31.

*Non debemus attendere, quid aliquis ante nos faciendum putaverit; sed quid qui ante omnes est Christus fecerit: neque enim hominis consuetudinem sequi oportet, sed Dei veritatem.* Cypr. l. 2. Ep. 3.

heed



heed what some before us have thought was to be done; but what *Christ did*, who was before all: for we ought not to follow the custom of men, but the truth of God. 2 Your own rule must binde you, (though it cannot others who consent not thereto) *they who reject tradition when 'tis against them, must not pretend it at all for them*, pag. 237. *Numb. 25.*

3 It is considerable in that custome of the church, as some other inconveniences, which *Augustine* saith, It is (saith he) one thing which we teach, and another which we endure; one thing which we are enjoyned to command, and another thing which we are commanded to amend; and untill we amend, we are compelled to endure it. And again, who is eaten with the zeal of Gods house? why, he that endeavour-eth and desireth to amend all that he sees amisse; he resteth not; if he cannot amend it, he endureth it, he sigh's: the grain is not tossed out of the floor; it endures the chaff, that it may enter into the granary when the chaff is winnowed out.

4 We adhere not so to tradition, that we universally receive all that which was done or said of old: things delivered by some, but not generally received by the Church, we esteem but superstructions of particular men, or superfeminations, which possibly may spread farre, as many pernicious opinions have done; yet no sober man ever took them for *Apostolicall*, or so much as *Ecclesiasticall* traditions: we neither reject any tradition which appeareth to be *Apostolicall* (if not peculiar to their times, or suited peculiarly to certain times, places, or persons) nor do we rashly receive any tradition for such, except we are certain that the Scripture determineth nothing against it, or where strong consequence from thence justifieth it. 5 We conceive *Augustines* rule herein to be good: *In those things (saith he) concerning which divine Scripture determineth nothing certainly, the custome of Gods people, or institution of our ancestors are to be held for a law — otherwise, endlesse contention will arise — also we must beware that the calm of charity be not clouded by the storm of contention.* 6 We will not rashly dissent from reverend

*divina, vos populi Dei, vel instituta majorum, pro lege tenenda sunt — erietur interminata luctatio — utique cavendum est ne tempestate contentionis serenitas charitatis obnubiletur.* Aug. Casulano ep. 86.

*Aliud est quod docemus, aliud quod sustinemus: aliud quod precipere jubemur; aliud quod emendare precipimur, & donec emendemus, tolerare compellimur. To. 6. contr. Faust. Manich. l. 20. c. 21. Quis commeditur zelo domus Dei? qui omnia qua forte ubi vidit perverta satagit emendare, cupit corrigere, non quiescit, si emendare non potest, tolerat, gemit: non excutitur de area granum: sustinet paleam, ut intret in horreum cum palea fuerit separata. Aug. trakt. 10. in Joh. 2. In his enim rebus de quibus nihil certi statuit Scriptura*

*Ubi errorem su-  
um cognoscit,  
redeat ad me;  
ubi meum, re-  
uocet me, &c.  
Aug. de trinit.  
l. 1. c. 2.*

antiquity, wherein it dissenteth not from the truth: we love peace with all who hold that in fundamentalls at least, and therefore will follow *Augustin's* advice, in that he piously saith concerning his reader — *where (saith he) he knows his error, let him return to me; where mine, let him recall me:* our rule being, that of the *Apostle*, 1 *Cor.* 11. 1. *be ye followers of me, even as I also am of Christ:* more no good man will require, nor render lesse to *Ancestors*. 7 Lastly we say that the Scripture which you cite, *Joh. 6. 53. except ye eat the flesh of the Son of man, and drink his blood, you have no life in you;* is not spoken concerning a Sacramentall, but a spirituall feeding; and although \* some of the *Jesuites* and other

\* *Bellarmin. de sacr. Euch. l. 1. c. 5. 7. ib. l. 2. c. 8. ib. l. 4. c. 25. Coster Enchirid. de Eucharist. Sacr. 7. Suares. disp. p. 46. Sec. 2. Maldon in Joh. 6. Gabr. Vasquez. disp. 179. c. 4. || Aquin. 32. q. 65. a. 4. 2m. dicit illud. — est intelligendum de spirituali manducatione. Sic Pet. Lombard. dist. 8. D. Dist. 9. A. B. Jansenius concord. Evang. c. 59. Dan. Chamier Panstrat. To. 4. l. 11. c. 3. 4.*

*Papists* contend against us herein, yet || some of the most sober of them acknowledge that those words are not to be understood concerning eating or receiving the Lords super; which ours generally maintain: you might do your self right to joyn with us, and not with the most eager *Jesuites* concerning the spirituall feeding of infants to eternall life by the merit of Christ applyed to them for their Union with him, and salvation in and by him, we willingly accord: the manner of effecting by the secret power of the holy Ghost, we enquire not after, because it is not revealed, but for the reasons alleaged, we give them not the communion.

Next you say — *If Anabaptist shall be a name of disgrace, why shall not some other name be invented for them that deny to communicate infants, which shall be equally disgracefull, &c?]*

That would be a rare invention indeed: but if to call *Anabaptists* *Anabaptists*, be just, why find you fault with it? if evill or unjust, why consult you how to imitate it by way of revenge? is it not a shame to be such, as we are or may well be ashamed to be called? truly we allow not any disgracefull name or reviling; but know that the name injureth not where the thing it self is not disgracefull: some name we must distinguish them by: if you can invent a more true and proper one; we shall be beholding to you for an invention, and they for a new name. Next you say,

*That*

*That the discourse of S. Peter, which is pretended for the intitling infants to the promise of the holy Ghost, and by consequence to baptisme, which is supposed to be its instrument and conveyance, is wholly a fancy, and hath in it nothing of certainty or demonstration, and not much probability.]*

We answer: your words carry a dangerous shew of blasphemy but we desire to allow them the fairest interpretation which can be made of them; and suppose you meant not to say (as the connexion of your words imports) that *S. Peters* discourse is wholly a fancy, &c. but either that the pretence from these words intitling infants to the promise of the holy Ghost, and so by consequence to baptisme, or as you after affirme, that baptisme is not the means of conveying the holy Ghost, some of these you take to be wholly a fancy. To which we reply; that we neither affirme, nor conceive that these words of *S. Peter* had a promise for infants as such, to receive the extraordinary, and visible gifts of the holy Ghost which then flourished in the primitive Church, and which men of yeares commonly after baptisme then received; but that promise was for present addressed to *S. Peters* hearers which were pricke in their hearts and said unto Peter and the rest of the Apostles, men and brethren what shall we doe? and to whom Peter said, *repent and be baptised every one of you, &c.* to which he encourageth them by three arguments or motives: first from Gods abundant mercy in the remission of their sins, however grievous. Secondly from his gracious benificence, as well in giving, as forgiving, and ye shall receive the gifts, &c. for your confirmation. Thirdly from the extent of Gods federall promise; for the promise is to you and your children: that promise is recorded *Gen. 17. 7. I will establish my covenant between me and thee, and thy seed after thee, to be a God unto thee and thy seed after thee, &c.* these words *S. Peter* relateth to, when he perswaded them to receive baptisme the seal of Gods new covenant with them in Christ, a seal of the same righteousnesse of faith in Christ; and he bringeth down infants right to the seal of the covenant with *Abrahams* carnall seed (that is, circumcision) to their right to the seal of the covenant with his spirituall seed under the gospel, that is

Pag. 233.

Nan. 19.

Pag. 234.

Rom. 4. 11.

baptisme for the remission of sins: so that if *S. Peters* argument may passe with you for demonstration, and not be mistaken for a *fancy*, this shew's the right and title which infants have to baptisme, grounded on the sure promise of God, which the *Apostle* well knew was first sealed with infant-circumcision, as well as circumcision of profelyted men of yeares; and therefore applyeth it to the seal of the promise under the gospel, to wit baptisme: *Be baptized every one of you: who? all those to whom the promise of God is: that is, you and your children, for the promise is to you and them.* But you say,

*This is a promise that concerneth them, as they are reasonable creatures, &c.*

**A. C.** 2. 38, 39. This is a reasonlesse assertion: for if baptisme concern them as they are reasonable creatures, then all such are concerned herein: and so the promise which *S. Peter* there mentioneth, is to all reasonable creatures, *Jewes, Turkes, Painims*, for these are all reasonable creatures, and may in their conversion have a title to it, in proportion to their nature: The argument is fallacious à non causâ pro causâ (except the *causa stolidâ*, or *causa sine quâ non*) though none but reasonable creatures have interest herein, yet all reasonable creatures have it not; neither alwayes; as in unbelief, impenitency, or out of the covenant, as infants of unbelieving parents: it is not their reason, but Gods covenant which gives them interest in the promise of salvation and all things thereto subordinate and belonging. Note here, to what unreasonable conclusions willfull error will lead men at last: what more perverse, then in the prosecution of their dislike to infant-baptisme, to allow more to children of professed enemies of *Christ*, as *Turkes* and *Jewes*, then to infants of *Christian* parents with whom God made his covenant of grace and mercy? They affirme that even infants of *Turkes* and *Jewes* are sanctified in the moment of their birth, but will not allow children of believing parents baptisme, which is but the externall seal of the covenant, which the very reprobate may, and doth sometime receive at their hands, who cannot judge of any persons finall estate: and who knowes not, that sanctification

See Mr. Cobbet explicat. Luke 18. 15. Pa. 126.

Mr. Fisher in his dispute at Folkston in Kent. March. 10. 1650.

is incomparably greater and more excellent then the external seal: this man can give; that God onely can give, and giveth it to the elect only; and without that, the externall seal shall avails nothing. But you go on.

*Besides this, I say, the words mentioned in S. Peters Sermon (which are the only record of the promise) are interpreted upon a weak mistake: the promise belongs to you, and to your children; therefore infants are actually receptive of it in that capacity.]*

Certainly Gods promise is of that invincible strength, that whosoever pleads against it, none (no not the gates of hell) shall ever overthrow it: and as certainly the inference was strong once, upon the same ground, when God had made the promise to *Abraham and his seed*; and therefore, and then his infants in that capacity were receptive, actually receptive, of the seal of the same righteousness of faith: and certainly infants do no lesse belong to the covenant and Church of God, then those that are of yeares of discretion, which is evident by Gods promise made unto *Abraham, I will establish my covenant between me and thee, and thy seed after thee — this is my covenant — every male child among you shall be circumcised — he that is eight dayes old shall be circumcised — the very same promise doth S. Peter rehearse and expound Act. 2. 39. for to you is the promise, and to your children, and to all that are a farre off, even as many as the Lord our God shall call: for indeed, by one spirit we are all baptised into one body, whether we be Jewes or Gentiles, &c. And let the reader marke, that after the Apostle had exhorted every one of them to be baptised for the remission of sins, he deriveth, not the ground and reason thereof from their age, nor from their repentance, nor from their years of discretion, but from the promise of God, which was no lesse to their children in that very capacity, then to themselves: for the signe of the covenant, Baptisme, appertaineth to them also, as being partakers of the common salvation in *Christ*. Lastly, how our infants have forfeited or lost the capacity, which 'tis most certaine the infants of *Jewes* had, I know not, nor will the pleader ever make it appeare to us. You say further,*

*Jerem. Basting, de baptisim.*

*Quæst. 74. 4.*

*See the learned and judicious*

*Mr. Richard Baxter, on*

*Matth. 28. 19.*

*plain Scripture proof of infants*

*Church-membership, and bap-*

*tisime.*

*Genes. 17. 7.*

*10, 12.*

*1 Cor. 12. 13.*

*B. H.*

But he, that whenever the word (*children*) is used in Scripture shall by (*children*) understand infants, must needs believe, that in all Israel there were no men, but all were infants: and if that had been true, it had been the greater wonder they should overcome the *Anakims*, and beat the King of Moab, and march so farre, and discourse so well, for they were all called the children of Israel.

Videat qui vult.

V. Schindler.

penteglot. in 72

Pag. 1212.

E. 213. c. 214.

c. 1. Gen. 17.

Act. 2. 39.

We know the word (*children*) importeth not alwayes infants; what then? because it doth not in every place of Scripture signify *infants*; therefore doth it not any where, no not where infants are spoken of? the promise before specified was to all *Israel*, and their infants, and unto them the seal of the covenant and promise appertained; but because the men of wisdom and valour were included under the name of *children*, were there no infants among them? or doe you not take a child of eight dayes old (when it was by Gods command and covenant to receive the seal) to be an infant? and why not now? seeing the promise is as well and sure to us, who (though then farre off) have now by the free mercy of God, been called to the saving knowledge of the gospel: for that promise of God to *Abraham*, did not so belong to his seed according to the flesh, as that it appertaines not unto us also: for the *Apostle* clearly testifieth, that it was not given to *Abraham* or his seed through the law, but through the righteousness of faith — and he was the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also — and again he saith — they which are of faith, the same are the children of *Abraham*: so *Christ* said that *Zache* converted to the same faith, was that day the son of *Abraham*: and indeed the eternall covenant which God made with *Abraham's* seed, that he would be their God, is not chiefly verified in his carnall seed, for very few of them for some hundred years last past have been Gods people, but rather professed enemies to those that are: and therefore that covenant must be understood of *Abraham's* children according to that promise, which is as sure and well to us who believe, as ever it was to the *Israelites*: and so we and our children are as justly to be reckoned children of *Abraham*, and heirs

Rom. 4. 11. 13.

Gal. 3. 7.

Luk. 15. 9.

heirs of that promise, as they ever were; and if within the covenant, and heires of the same promise, what incapacity barreth our children from the same priviledges thereto subordinate, and from the seal of admittance unto the same, more then barred the carnall or naturall children of *Abraham* from the seal of the covenant, which then was in use?

*And for the allegation of S. Paul, that infants are holy, if their parents be faithfull, it signifies nothing but that they are holy by designation, just as Jeremy, and John Baptist were sanctified in their mothers womb, that is, they were appointed and designed for holy ministries, &c.]*

We answer, whether you mean literally by *holy ministries*, the office of priest or prophet; or mystically, a royall priesthood, to offer up spirituall sacrifice acceptable to God by *Jesus Christ*, that which you affirme will appeare very false; for many of the children of believers, are neither priests, prophets, nor so sanctified as to offer up spirituall sacrifice acceptable to God: now the *Apostle* saith not, *else were some of your children unholy; but, now are they holy*, without exception of any: so that his words being infallibly true, there must be some such holinesse there intended; as universally concernes all that are born of believing parents; which cannot be true in your sense of designation to holy ministries, nor in the other sense concerning sanctification by the spirit of adoption and regeneration peculiar to the elect of God: nor is it to be understood, as some think, of a meer political cleannesse (seeing that, out of the Church also, there is a difference between the legitimate and spurious children) it must be understood therefore of a federall, or ecclesiasticall holinesse, to which reprobates (if born of believing parents, or at least of either parent being a believer, and within the covenant) may have right as well as the elect: so had *Ismael, Esau*, and millions more, as well as *Isaack and Iacob*, by this federall or ecclesiasticall holinesse they have right unto the seal of initiation, and admittance into the Church; whereas they who are born of both parents without the Church, are counted unclean, that is, Gods promise and the seal thereof appertaine not unto them: neither may they be baptised, untill growing

pag. 233.  
Numb. 20.

Rev. 1. 6.  
1 Pet. 2. 5.

1 Cor. 7. 14.

Jo. Gerhard. de  
S. Bap. S 4.  
de paedobapt.

growing up and being instructed, they repent and embrace the faith of *Christ*, and it is not improbable which some say, that the form of the *Apostles* speaking seemeth derived from the *Leviticall* law; in which it was ordained, that some persons should for a time be barred (as unclean) from coming within the tents of *Israel*: so the children of infidels are unclean, and not presently to be admitted into the Church by baptism which is the doore and inlet thereto, ever standing open to the clean: and as under the law, some beasts were clean and some unclean, that is by a *Leviticall* or ceremonial cleanness, or uncleanness, for it was neither spirituall, nor civill: so the *Apostle* 1 Cor. 7. 14. understandeth an ecclesiasticall holiness, that is, a Church-priviledge, to be admitted to baptism: so that indeed the *Pleaser weakly mistaketh* when he concludeth, that *just so the children of Christian parents are sanctified, that is, designed to the service of Jesus Christ, and the future participation of the promises*: but he saith further,

D. Mencer. To.  
3. disp. 14.  
thes. 116. citat.  
4. J. Gerh.  
quo sup.

*And as the promise appertaines not (for ought appears) to infants in that capacity and consistence, but only by the title of their being reasonable creatures, and when they come to that all of which by nature they have the faculty, &c.]*

Pag. 234.  
Num. 21.

Matth. 13.  
14, 15.

No colour or proportion can appeare to the blind, or those who willfully shut their eyes, nor any truth, be it never so evident to them on whom is the curse *Isai. 6. 9, 10*. As for that you say concerning the title of *their being reasonable creatures*, I referre the reader to that which hath been answered, *Numb. 19*. Onely adding here: if the promise of God appertaine to infants onely as they are reasonable creatures, what was the priviledge of the *Jew*, or what profit was there of circumcision? the *Apostle* saith, *much every way*: and what is the advantage of the believing Christians child, and Gods covenant with them? what, no more then of *Turkes*, and *Jewes*? where is then that promise, *I will be a God unto thee, and thy seed*, interpreted by *S. Peter*, *the promise is to you and your children; and to as many as the Lord our God shall call*? what, is it of force only to men and women of yeares; where's the infants part? where is his priviledge of federal holiness,

Pag. 226.

Rom. 3. 1. 2.

Genes. 17. 7.  
Act. 2. 39.

holiness,



holynesse, as being borne of believing parents? What must they be interested onely when they come to that act of which by nature they have the faculty? That is the act of understanding, faith and repentance? In those acts, the persons and children of *Turks* and *Jews* have a right in the same promises; you cannot exclude any person from baptism, who believes in Christ, repenteth, and desireth baptism at your hands: Thus you make the promise of God concerning the children of the faithfull, of no effect, by your tradition and vain opinion. But to amend this, you say,

*Baptism is not the means of conveying the holy Ghost.* ]

I suppose you mean the ordinary gifts and graces of the holy Ghost, as faith, love, hope, sanctity, &c. if not, there may be a double fallacy in your assertion: First in the term (*conveying*) and next in the term (*holy Ghost*) both which may be *homonymically* intended; and then your discourse is meerly captious; and to discover it, is a sufficient answer: and indeed by your following words, (*God by that miracle did give testimony, &c.*) it seems you mean, that baptism is not now the ordinary means of *conveying the holy Ghost*, that is, the gift of miracles unto the baptized: if so, here is both an *homonymia*, and an *ignoratio elenchi*: Your reason being reduced to a Syllogisme, you might take these words (*the holy Ghost*) for the ordinary gifts and graces of God, necessary to salvation, in the one proposition, and for the extraordinary in the other, and so the question were mistaken; which is not whether baptism be an ordinary means of conveying the extraordinary gifts of the holy Ghost into the baptized, as speaking divers unstudied languages, curing the sick, raising the dead, casting out devils, &c. which we affirm not; but whether baptism (as the word preached) be not the external ordinary means by God appointed, to seal us up to a lively hope in Christ, to beget faith, and to engage us to repentance and newness of life? to which, all that you here trifle concerning imposition of hands, and insinuation of rite to confirmation, is nothing to purpose; neither is the case of *Cornelius* and *Peters* argument there-

## An Antidote against

on, any waies advantageous to you : for, you confess it a miracle ; and how then is it pertinent to our present question? You say, that God by that miracle, *did give testimony, that the persons of the men were in great disposition to heaven, and therefore were to be admitted to those rites, which are the ordinary inlets into the kingdom of heaven*: I then demand, if that argument be good, Are not children of believing parents to be admitted to those rites which are the ordinary inlets into the kingdom of heaven, seeing they are also in great disposition to heaven whom Christ blessed, and proposed for patrons to all that shall enter therein? But we answer,

1. That the great disposition which you talk of, was not so much the gift of miracles, as the persons inward baptism by the spirit of regeneration and sanctification : for the gift of miracles is not of itself, any certain argument of salvation: see *Matth. 7. 22, 23.* but this was a sufficient warrant to *Peter* to baptize them, as being marked out thereby for the visible Church at least, into which elect and reprobate may come.
2. To the main we answer. That as by delivering a key, putting in possession of an house is not only signified, but also livery and seisin, the conveyance and *chirographum* are passed, confirmed and actually made sure : So in baptism by water, the washing which is wrought by the blood of Christ, is not only figured, but also at last fulfilled in the elect by Christ.
3. In a right use of the Sacraments, the things thereby signified are ever held out and convey'd together with the signs, which are neither fallacious, empty, nor void of a due effect, or without the thing represented (because they are of God, who cannot deceive, and is able to give the effect) if the receiver do not *ponere obicem* : therefore the Sacraments are rightly called the *Channels* or *Conduits of grace*, that is, the ordinary means to convey the graces of God into the receivers.
4. God confirms his mercies to us by the Sacraments, wherein the Minister, by Gods own deputation, beareth his person or place in the Church, as well as in preaching the word, so that what they doe (who are his Ministers) by his appointment, he doth, both in respect of the institution and effect. So the Lord is said to have anointed

Bisting. quo  
sup. de bapt.  
insal. 7.

Ursin. de relig.  
Christian. par.  
2. conclus. 9.

Math. 20. Luk.  
10. 16.

ted *Saul*, whereas *Samuel* anointed him: so *Jesus* made and baptized more disciple then *John*; whereas *Jesus* baptized us, but his disciples, by his assignement: Therefore although

1 Sam. 10. 1.

Joh. 4. 1, 2.

these signes neither convey grace, nor confirm any thing to them for good who keep not the Covenant (for God made no promise to them) yet are they means to convey the graces of God to those that do. To conclude, we affirm not that baptism conveyeth Gods grace to all that are baptized, but to the elect only, as that whereof he hath made a peculiar promise to them; and that so certain as are those things which God himself sealeth, covenanteth for, and testifieth in heaven and earth; as 'tis written, *There are three that bear record in heaven, the father, the word, and the holy Ghost* —

and there are three that bear witness in earth, the spirit, and the water, and the blood. — Now if we receive the witness of men, the witness of God is greater. Under the mouth of

1 Joh. 5. 7. &amp;c.

two or three witnesses, every word must be confirmed, and taken for sure; how much more when we have by Gods blessing, the same witnesses of our faith, who are also the promisers (workers, and sureties of our salvation)?

*Si in tribus testibus stabit omne verbum, quanto magis dum habemus per benedictionem eisdem arbitros fidei, quos & sponsores salutis.*  
Tertul. de bapt. c. 6.

But from thence (you say) to argue, that wherever there is a capacity of receiving the same grace, there also the same signe to be ministred, and from thence to infer pædo-baptism, is an argument very fallacious, &c.]

*Quis tulerit Gracchos* — ? your dispute is fallacious upon your grounds, on which we go not; and so all your impertinent superstruction here falleth together.

They that are capable of the same grace, are not alwaies capable of the same signe: for women under the law of Moses, although they were capable of the righteousness of faith, yet they were not capable of the signe of circumcision.]

I would gladly be resolved, *quanta est illa propositio?* is your meaning, Some of them that are capable of the same grace, are not alwaies capable of the signe thereof? If so, *alta pax esto*: We say so too: for infants, being capable of the same grace which is exhibited and received in the Lords supper, are not alwaies (that is, while they are children) capable of the same signe, because they cannot ex-

min themselves; nor shew forth the Lords death: and women not only under the Law, but now also have and ever will have for ought you can say, the same incapacity of circumcision; what makes this to conclude childrens incapacity of baptism? this is to argue *à genere ad genus*; though women had not a capacity of that signe, they have a capacity of baptism; infants had then a right to that whereof they had a capacity: let them have so still, and the controverſie is ended. You further say,

*The gift of the holy Ghost — was ordinarily given by imposition of hands, and that after baptism. ]*

pag. 235.  
Concerning  
imposition of  
hands, see the  
learned Anim-  
adversions of  
N Homes upon  
Mr. Tombes his  
exercit. about  
infant-bapt.  
pag. 59. 60.  
Pag. 235. Num.  
22.

By this it appears, that your foregoing argument was fallacious, you intending the extraordinary gifts of the holy Ghost, which we pretend not to; and what is this dispute to us now, or to the present question, seeing they are long since ceased? But beware your lying too near a wind, and mentioning *crisme*, or *confirmation* and sanctifying the holy Apostles, displease not your clyents, and you be taken for an *ambodexter*. But you say,

*After all this, lest these arguments should not ascertain their cause, they fall on complaining against God, &c. ]*

Ussin. de  
Christ. relig.  
par. 2.

Tell true, and shame the devil: where? to whom? when? which of all the reformed Churches ever did so? We clearly affirm that God is ever, and alike to be believed, whether by signes, or by words which signifie his will: we say not that God did more for the children of the Jews; but that your peevishness, denying children baptism, would have it seem so. Do we then complain against God, when we complain of the *Anabaptists* abridging children of that which God hath allowed them? How vain and malicious is this calumny of yours? But you say,

*He made a covenant of spiritual promises on his part, and spiritual and reall services on ours. ]*

What are these real services, and whose? if of children, what can they, as such, perform? but you say, *this pertains to children when they are capable, but made with them as-foön as they are alive* (that is in the mothers womb) what this? this covenant? so the words seem to import: nay,

but

but undeniably Gods covenant and spiritual promises on his part, presently belong to them who shall be saved, for many of them presently die: or mean you by *(this)* spiritual and real services on our part, belong to children when they are capable? Surely then they cannot have this covenant made with them *as soon as they are born*, otherwise then by baptism; because for the present they can perform nothing *real*: If you mean spiritual and real services of parents, in relation to their covenanted infants, as such, they cannot yet teach them; they can only present them to the Church; that the publick seal of Gods covenant being set to them, they may according to their true interest in her external communion, be thereby marked, and known for parts and members of the same, and this indeed pertaineth to children when they are capable, that is, as soon as they are born. That which you infer to shew a disparity between *Christian infants*, and the *Jews babes*, is frivolous: for though there appear some shew of difference in circumstance, as the particular promise of the inheritance of *Canaan*, &c. yet for substance there is none; there being as real a promise of blessings to *Christians* and their children in every kind; for godliness hath the promise of *this life*, and that which is to come, and the present seal of faith marketh them for Gods *peculiar people*; the effect whereof being wrought and perfected by the spirit of *Jesus* in their regeneration, the work is done in them (and no otherwise was it in the *Jews children*) for he is not a *Jew* which is one outwardly, *neither is that circumcision, which is outward in the flesh*; — but *circumcision is that of the heart, in the spirit*, Rom. 2. 28, 29. Col 2. 11, 12. and the *Jewish children* were no otherwise sealed then into the same faith of *Jesus*, nor otherwise saved, then by faith in him, neither less saved then we and our children.

*This (say you) is the greatest vanity in the world* ]  
 What vanity? you say, to affirm that *unless this mercy be consigned by baptism, as good not at all in respect of us, because we want the comfort of it*. This is the vanity — well let it be so; and let them own it that will. I know not whom you mean; I am sure there appears vanity enough in your following.

1 Tim. 4. 8.  
 Tit. 3. 5, 6. &c.  
 Tit. 3. 14.

pag. 136.

following assertion, and reason offered for proof.

*Shall not (say you) this promise, this word of God be of sufficient truth, certainty, and efficacy, to cause comfort, unless we tempt God, and require a signe of him?]*

Yes, Gods promise is of sufficient truth, and certaine efficacy thereto: therefore we baptize our children: and it had been sufficient on Gods part, and it must have been on ours, had he not seen good further to confirm us by a seal set to his promise; or had he not required more of us, as our duty and a condition and seal of his covenant with us & our children: for as *Augustine* saith, how much available, even without the visible Sacrament of baptisme, is that which the *Apostle* saith *Rom. 10. 10. With the heart man believeth unto righteousness, and with the mouth Confession is made unto salvation*, was declared in the penitent thiefe: but then it is invisibly fulfilled, when not any contempt of religion, but a point or moment of necessity, excludeth or preventeth baptisme: for it might have seem'd much more superfluous in *Cornelius* and his friends to be baptized, who had already received the gift of the holy *Ghost*, then in the thiefe: yet they were baptized: and in that act, the *Apostolicall* authority is extant, as also the necessity of obeying God in his ordinance: now how childish and perverse is that cavill — *unlesse we tempt God, and require a signe of him?* Do you account obedience to God and his holy ordinances, to be a tempting of God? is bringing children to *Christ* (which he commandeth) and that by baptisme (which you confesse is the ordinary inlet into the kingdome of heaven) to require a signe of him, or is it to receive a signe of him by his own appointment? and what *certainity of comfort* could we concieve, if on the contrary, we should wilfully disobey, neglect, and contemn Gods ordinance, as your clients do? were it not rather to tempt God, if (as much as in us lies) we should shut up the doore and inlet into his kingdome against infants? man can do no more to shut them out, then by denying them baptisme: 'tis true, that God can, and often doth save them without our ministry, as when death preventeth our baptizing them: but to neglect the ordinary means of our own or others

Luk. 23. 42. 43  
 Quantum valet  
 etiam sine visi-  
 bili sacramento  
 baptisimi, quod  
 ait Apostolus,  
 corde creditur  
 ad iustitiam,  
 ore autem con-  
 fessio fit ad sa-  
 lutem; in illo  
 latrone decla-  
 ratum est: sed  
 tunc impletur  
 invisibiliter,  
 cum mysterium  
 baptisimi non  
 contemptus reli-  
 gionis, sed ar-  
 ticulus necessi-  
 tatis excludit:  
 nam multo ma-  
 gis in Cornelio  
 & in amicis  
 ejus, quam  
 in latrone, possit  
 videri super-  
 fluum, ut aqua  
 etiam tingeren-  
 tur in quibus-  
 iam donum spi-  
 ritus Sancti, &c  
 Aug. de bap-  
 t. cor. tr. Donat.  
 l. 4. c. 22



inlet into the kingdom of heaven; and is an ordinary thing a signe or miracle? consider also the persons of whom Christ spake; they were a wicked and an adulterous generation: for, though they pretended to be Abrahams children, yet neither heiring him in faith or works, but degenerating from him, they deservedly heard — *ye are of your father the devil*: if this present generation be such, consider who makes it so; and whether you have any commission to judge them wicked who professe true faith and obedience to Jesus Christ, and his holy gospel, in all things, that any shall, or can make appeare to us to be the truth? But you say

*The truth'ont is, this argument is nothing but a direct quarrelling with almighty God.*]

The untruth of this assertion is so evident, that it were but lost labour to bestow more words to refute it.

Pag. 236.  
Numb. 23.

*Now since there is no strength in the doctrinall part, &c.*]

I appeale to the judicious reader; let him judge what strength hath appeared in your oppositions, concerning the words which you here multiply to little if any purpose. I shall say no more, but onely marke the strength of the pleaders present argument, the sum whereof is; Some *Apostolicall traditions were pro loco & tempore*, accommodate to place and time (as the forementioned, love — feasts, saluting with an holy kisse, anointing the sick, abstaining from blood, &c.) therefore no *Apostolicall traditions passed an engagement upon following ages*. We answer: we contend not for any such traditions as were *pro loco & tempore*, yet doth it not follow that because all *Apostolicall traditions* engage not posterities, therefore none do, as in that instance concerning the sabbath, I suppose you will accord with us. But you say

*Because other parallel expressions of Scripture do determine and expound themselves to a sense that includes not all persons absolutely, but of a capable condition, as, Adorate eum omnes gentes, & psallite Deo, &c.*]

Suppose all that granted, what then? you would inferre that infants have not a condition capable of baptisme, because some other places of Scripture are relating to capacity; what makes this against the baptisme of infants, who beig-



being within Gods covenant are therefore capable of the seal thereof, as they were under the law, although even then the Scripture saying *psallite Deo omnes, &c.* said that to those only who could sing to God and praise him, and not unto infants of eight-dayes old to be circumcised? who know's not, that God commanded severall things with respect to severall capacities? doth the incapacity in respect of one command, conclude an incapacity of all? women were not capable of circumcision, nor of the office of teaching in the congregation, nor of execution of priestly offices; yet they also could and ought to sing to the Lord, and were of that part of nations commanded to praise the Lord. *Psal. 148. 12. Psal. 149. 3, 5. Exod. 15. 20, 21. Judg. 5. 1.* Infants had not a capacity of singing praises to God, they had of circumcision, and therefore they were then circumcised, though they could not sing: infants cannot sing now, therefore that precept, *sing unto the Lord, &c.* concerneth them not for present; but they can be baptized as such, therefore that precept *baptise all nations*, reacheth unto them; you say more,

*As for the conjecture concerning the family of Stephanus, at the best it is but a conjecture, and besides that it is not proved that there were children in the family: yet if that were granted, it follows not that they were baptized, because by (whole families) in scripture is meant all persons of reason and age within the family]*

Pag. 236. 237.

Numb. 24.

I Cor. 1. 16.

Admit that to be conjectural, and we take it for no more; yet it is no light conjecture, (the Syriac gives it *& filij domus ejus omnes*, speaking of the keeper of the prison, *Act. 16. 33.*) that children were baptized with the rest of the family: for though  $\text{בְּנֵי}$  there also may signify any domestick, yet certainly it signifieth a child also, and children were usually domesticks: but it can be no more then a light conjecture of *Anabaptists*, that there were no infants in this family, or that of *Stephanus* which *Paul* baptized; howsoever it can be no conjecture, but certaine truth, that in *all nations* there ever were and still are, a great part infants; and it is more then conjecturall, that the *Apostles* did as *Christ* commanded,

$\text{בְּנֵי בֵיתוֹ}$   
Tremel.  $\text{בְּנֵי הַבַּיִת}$

them, saying baptize all nations; as for that which you say, in Scripture is meant all persons of reason and age within the family, because it is said that the ruler at Capernaum believed, and all his house: is that proposition universall? doe you affirme that by whole families, is ever meant all persons of age within the family, and such only? if so, your assertion is apparently false; but if your proposition be particular, it falleth short of our cause; for what can it hurt it, if by all, or whole families in Scripture, sometimes is meant all persons of reason and age? deale ingenuously then; do you affirme that by whole, or all, the Scripture doth always meane, persons of reason and age? what doth God, when he said to Abraham — and in thee all the families of the earth shall be blessed; doth he meane only all persons of age? are children in their nonage excluded from the blessing in Christ? Nay but the Apostle saith expressly, the promise is unto you, and to your children: and such Christ blessed, and of such is the kingdome of heaven. Doth the Scripture, Genes. 7. 21? saying all flesh dyed — every man — meane onely all of reason and age? were the infants excepted? many places of Scripture may shew the vanity of this your assertion: but if your proposition be particular, that is, that sometimes the Scripture by whole families means persons of reason (that is who have the use of reason) and age: we can grant it you, I adde; sometimes, all, signifieth only a great part; as Mat. 10. 22 ye shall be hated of all men for my name sake: that is of many times in the Hebrew manner of speaking it signifies, none, or not any one: as Psal. 147. 20. he hath not done so — כל־הָעַמִּים, to all, or every nation: that is, not to any; so Exod. 12. 43. כל־הָעַבְדִּים, &c. every son of a stranger shall not eate thereof, that is none: now woud you have the sense of Christs words goe and baptize all nations, to be, go and baptize some nations, or a major part of the nations? the evidence of the truth is against that, as well as against the other, go and baptize none; but you would faine have it, go and baptize those that are persons of reason and age within the nations: shew us any such precept of Christ, and we will obey it; in the meane time we must do that which we know he commanded us,

that

Gen 12 5.

Act. 3 25.

כָּל־בְּיָרְכָהּ לְךָ,

omnes familia  
terra. 70.

כָּל־בְּיָרְכָהּ לְךָ.

כָּל־בְּיָרְכָהּ לְךָ.

Acts 2. 39.

See Lev. 25. 10

Numb 2. 34.

and 3. 15. 39.

and 18. 31.

and 33. 54.

Levit. 25. 13.

Num. 20. 22.

Acts 7. 10.

Rom. 4. 16.

and 10. 12.

and 11. 32.

Matth. 12. 15.

1 Cor. 10. 1. 2.

Eccl. 1 The. 3. 12

2 The. 3. 16.

18. 1 Tim. 4.

10. Joh. 11.

50, &amp;c.

Est autem &  
hic Scripturæidioma, omnes  
dicat propluribus. Euth.  
in Match. 10.

that is, baptize all nations, all against whom we finde no exception: and why should we look for exception in families, seeing we find none mentioned by our *Saviour* in nations? but you would have here, a limitation to capacity, which you think infants have not: first we say, shew us any Scripture-prooffe for such limitation: secondly we say that although the incapacity of an infant limit a command where there appeareth à present impossibility of doing that which God in generall commandeth (as where he saith believe, repent, confesse your sins, sing unto God, praise him, &c.) for God commandeth no impossibilities: yet where it is possible that the command may be fulfilled, there lieth no such limitation: now you will not say that 'tis impossible for infants to be baptized: if you say they ought not to be baptized untill they can actually believe, repent, &c. we must answer you with your own; *this is unmanlike to build upon such flight and airy conjectures*, as are humane fancies, to forbid infants baptisme; and when you can bring us no solid ground for that you would have, to beg the question. But you say,

P.237. Nu. 25.

*Tradition by all meanes must supply the place of Scripture: and there is pretended a tradition Apostolicall, that infants were baptized, &c.]*

You seem here to speake three things: first, that when we cite traditions, we use them in place of Scripture, or for defect of Scripture-prooffe: which to deny, is confutation enough untill you can shew which of us so pretend to tradition. Secondly in your following words you pretend, that we sometimes reject *Apostolicall* tradition (for of that you speake) to which we say, that when the quæstion is concerning a tradition of the gospel or *Apostles*, as *Epiphanius* speakes, we receive it; and with an ancient Council wish that those things may be done in the *Church*, which were delivered by *divine Scripture* or *Apostolicall tradition*; which we adde hereto, though we have no reason to admit of all that is al-

Παράδοσις τοῦ  
τε εὐαγγελίου,  
καὶ τῶν Ἀποστό-  
λων. Epiphanius.  
To. 2. exposit.  
fidei τὰ παρα-  
δοθέντα ὑπὸ  
τῶν θεῶν γεγα-

φῶν, καὶ τῶν ἀποστολικῶν παραδόσεων, ἐν τῇ ἐκκλησίᾳ γίνεσθαι ἐντάλματα. Concil. Gangrens. Canon. 21. Severin. Bin. Concil. To. 1. Jud. 12. v. de quibus Concil. Laodicen. Can. 28. 16. Bin. Quod traditum tenet universa Ecclesia, cum parvuli infantes baptizantur. Aug. To. 7. part 1. de bapt. contra Donat. l. 4. c. 23; &c.

ledged for such: as for those things which the *Apostles* delivered in compliance with particular times, places, or persons, as anointing with oyl, saluting with an holy kisse, love-feasts, &c. they were necessary then and to that people who had been long accustomed thereto, of whom a gospel-Church was now to be gathered; but they were neither universally prescribed, neither do they concern us now. Next we say with *S. Augustine*; the whole Church holdeth by tradition the baptism of infants; and that being continually observed, we justly believe to have been delivered and confirmed by *Apostolicall tradition*: But you say,

*So farre as it can appeare, it relies wholly upon the testimony of Origen; for from him Augustine had it, &c.*]

Yet before you affirmed, that infant-baptisme was *Augustin's device*; how had *Augustine* it from *Origen* if it were *Augustin's device*? That it was neither his device, neither that it relyeth wholly upon the testimony of *Origen*, many other testimonis by us alleaged, make manifest; as *Dionysius, Irenaeus, Cyprian, Ambros, Jerom, Cyril, Gre. Nazianzen, Basil, &c.* as also ancient, *Councils*, as that of *Garthage. An. 407. the Milevitan. An. 420, &c.* to conclude, we rely not upon the testimony of man, though we reverence holy antiquity, but on the command of *Christ* and the *Apostles* practises, baptising whole nations without any appearing exception to infants of believing parents; and therefore you following inferences either nothing concern, or nothing hurt us. You say further,

*There was no command of Scripture to oblige children to the Inseption of it.*]

No command to children to oblige them! a dainty cation: neither was there any command to infants to oblige them to the inseption of circumcision; for they could neither act nor understand that or any other command: The command was to the parents for present, and to children for the future: therefore, if you meane that there was no command of Scripture to oblige us to the baptizing of infants, the contrary appeares *Matth. 28. 19.* But you require expresse termes: we rejoyne; what expresse termes in Scripture have

*Dionys. Hierar. c. ult. Irenae. l. 2. c. 39. Cyprian l. 2. ep. 8. ad Fidum. Amb. de Abraham. l. 2 c. 11. nec senex (inquit) nec infans vernaculus excipitur, quia omnis aetas peccato obnoxia, & ideo omnis aetas sacramento idonea; nullum excipit, non infantem, &c. Hieronym. contra Pelag. l. 3.*

have you to prove that there is an holy Trinity in the unity of the deity? or for the abrogating the *Jewish Sabbath*, and observation of our Lord-day *Sabbath*, or for womens receiving the Lords supper, or for your rebaptizing, or dipping over head and ears? But you say,

*The necessity of pedobaptism was not determined in the Church till in the eighth age after Christ; but in the year 418. in the Milevitan Council — never till then ]*

What necessity speak you of? *de necessitate medii*, in respect of infants salvation, as if they could not be saved without it? we maintain it not; if you mean such a necessity on our part, as bindeth us to obedience, that is, to baptize infants of believing parents; we say with S. *Augustin*, the custom of our mother the Church in baptizing infants is not at all to be despised, or by any means to be esteemed superfluous, nor to be believed any other then an *Apostolical tradition*; the ground hereof is laid down, *l. 3. c. 24. Contra Donat.* before by us cited, to which I refer the reader; the sum is, That whatsoever is universally observed in all Churches, and no man can say by what Council it was determined, or when it began, must be thought to have descended from the tradirion of the Apostles themselves, and therefore we hold it as we are commanded, *2 Thes. 2. 15.* and we believe it is necessary to be held, because 'tis so commanded. That which you say, that *it was not determined in the Church till in the eighth age after Christ, and but in the year 418. in the Milevitan Council*, will easily appear false; for the *Council of Carthage* in *Cyprians* time, who flourished about the year 250. determined that children might be baptized, and that even before the eight day, against the opinion of *Fidus*, as was before noted out of *Cyprian*; but you say that infant-baptism was not determined in the Church untill the *Milevitan Council*.

*Consuetudo tamen matris ecclesie in baptizandis parvulis, nequaquam spernenda est; neque ulla modo superflua deputanda, nec omnino credenda nisi Apostolica esset traditio.* August. de Genes. ad lit. l. 10. c. 23. vid. ad Num. 13. p. 229.

*Cyprian. l. 3. ep. 3. August. ep. 28.*

1. I demand, Doth a determination by a succeeding Council exclude a determination of the same thing by a foregoing; or doth it conclude a thing to be no Apostolical tradition? What think you then of our *Christian Sabbath*? will you say that the abrogation of the *Jewish Sabbath*, that

Onuphrius.

ἡ δὲ τῶν Χριστιανῶν  
 ἰσοπέθει καὶ ἐν  
 τοῖς οὐβῆσιν  
 ἐκείνῃ. Con.  
 cil. Laodic.  
 Canon. 29.

our Christian Sabbath might succeed, was not an *Apostolical tradition*, or that it was not sufficiently determined in the Church untill about the year 364. because then there was a Canon made for the same in the Council of *Laodicea*? Nay but the practice of the Apostles was a sufficient determination thereof: And truly, *Ecclesiastical Canons* (as also municipal Laws and Statutes) may with good reason be made for confirmation of things rightly and long before sufficiently determined, where some emergent opposition to the former, requireth a due revifal, and further expression, interpretation, or confirmation of the same.

2. I say, that there needed no determination by a general Council, before any opposition was made publicly against a received custome of the Church; but so soon as it was questioned and openly opposed by the *Pelagians*, then the second *Milevitan* Council was called against *Pelagius* and *Celestius*. It were but a weak argument against an *Apostolical tradition*, if we should find little or no mention thereof in any writer, in some ages of the *Primitive Church*; seeing that besides that there were some of them obscure, generally without *Ecclesiastical Writers*; what necessity can be alleadged, that in every age some writers must make particular mention and rehearsal of all *Apostolical traditions* or practices of the Church, when an uninterrupted peace thereof sufficed, and no opposition gave occasion of providing for defence? Indeed when any turbulent and disobedient spirit of contradiction brake out to disturb the peace and unity of the Church, then the Ministers disputed, preached, or wrote, as need required, or Councils were called, which could not come together from divers Nations without much trouble and charge; and therefore they were not assembled except in case of some urgent necessity; and then their *Canons* were agreed upon for suppressing of emergent errors, and that in all reason; for what need arguing without an enemy? to make Statutes, provisions, Ordinances or *Canons* without some present danger, might possibly teach men to offend, or erre, who without such occasion, had not minded it at all. The first *Apostolical Synod*, had

Celebratum est  
 primum Conci-  
 lium in Hierosoly-  
 mis. Act. 15. 1.  
 Carranza sum.  
 concil.

had an apparent cause; — certain men — taught the brethren, saying, *Except ye be circumcised, after the manner of Moses, ye cannot be saved: Then the Apostles and Elders came together to consider of this matter.* So the four first Councils had their several occasions. The *Nicen Council* was called by *Constantin*, to suppress the damnable heresie of the *Arians*. The *Council of Constantinople* was called against *Maedonius* and *Eunomius* denying the deity of the holy Ghost (in the reigne of *Gratian* and *Theodosius*.) The *Council of Ephesus* (in the reigne of *Theodosius* the younger) against *Nestorius* and *Calestius*; and the *Calcedon Council* was gathered against the heresie of *Eutychus* and *Dioscorus*: so was the *Council of Gangris* against *Eustathius*: The first *Council of Carthage* against the rebaptizing *Donatists*; the *Arelatense* was occasioned by their appeal: and the second *Milevitan Council* was called against *Pelagius* and *Calestius* his great Factor, denying infants original sin and baptism: So that the non determination of a thing for many ages in the Church, the Church constantly holding and practising it, proves nothing, but that no body opposed it all that time; and had *Pelagius's* heresie concerning infant-baptism, after the *Milevitan Council*, and after the writings of *Jerome*, *Augustin*, *Optatus* and others, still slept, I know not why any man should now have written, or spoken against it.

*I grant (you say) it was practised in Africa before that time, and they or some of them thought well of it; and though that be no argument for us to think so, yet none of them did ever before pretend it to be necessary, none to have been a precept of the Gospel: St. Augustin was the first that ever preach'd it to be absolutely necessary, and that was in his heat and anger against Pelagius, who had warmed and chafed him so in that question, that it made him innovate in other doctrines possibly of more concernment then this.]*

You grant the practice of infant-baptism in *Africa*, and that some of them thought well of it. It hath been proved that an ancient Council there established it, as a custome of the Church derived from the practice or tradition of the

*Apostles,*

*Quatuor concilia suscipere & venerari me fautor; Nicenum, in quo peruersum Arian dogma destruitur. Constantinopolitanum. — in quo Eunomii & Maedonii error convincitur. Ephesinum primum, in quo Nestorii impietas iudicatur. Calcedonense — in quo Eutychis Dioscorique prauitas reprobatur: Gregor. ep. 24. l. 1. Severin. Bin. Coneil. To. 1. Carranza. sum. Concil.*

*Apostles*, obeying *Christ's* general precept to baptize all nations: that none of them before *Augustin* pretended it to be necessary, cannot be true; for they would not have practised a thing of so high concernment, except they had held it to be necessary on the part of the administrators. Further I say that the Churches of *Africa* were of a very ancient plantation, as were also the Churches of *Asa*, of which was *Justin Martyr*, by birth a Samaritan, which is of *Asia* the greater, and he was for infant-baptism; above all contro-  
 versie, the found of the Apostles preaching went into all the earth, and their words unto the ends of the world; and therefore all the Christian Churches were first planted according to the Gospel and traditions of the Apostles, among which we have shewed infant-baptism to be one: for good cause therefore they thought well of it, and so do we. That none of them did ever before *Augustine*, pretend it necessary, is apparently false; for it was in liking and use in *Cyprians* time, as hath been proved; therefore if *Augustin* were the first that ever preached it to be absolutely necessary to salvation, and in his heat against the *Pelagians* did something innovate, it hurteth not our cause, who do not affirm so rigid a necessity of baptism, as we have said formerly. But you sa

— Nor at all in other places; we have the testimony of a learned Pedobaptist *Ludovicus Vives*, who in his annotations upon *S. Augustin de. C. Dei l. 1. c. 27.* affirms, *neminem nisi adultum antiquitus solere baptizari.*]

That infant-baptism was not at all practised in other places, is very untrue, as appeareth by that which hath been al-  
 leaged out of *Irenæus*, who was of *France*, and *Justin Mar-  
 tyr*, *Jerom*, *Ambrose*, &c. That which you cite out of *Ludo-  
 vicus Vives*, *neminem nisi adultum antiquitus solere baptiza-  
 ri*; I suppose you may read in some index or marginal note,  
 or in *Bellarmin* with a little change; the words of *Vives* in  
 the cited place are — *ne quis fallatur hoc loco; nemo olim  
 sacro admovebatur baptisterio, nisi adultâ jam aetate, &c.* lest  
 any should be deceived in this place, none anciently was moved  
 to the sacred font, but such as were come to full age, &c. Cer-  
 tainly

See Rev. 1. 11.  
 AÆ. 19. 10.  
 Σαμαρείτης ἦν  
 τὸ γένος. Epi-  
 phan. hæref. 46  
 See also Mr.  
 Home; c. 13.  
 pag 110. &c.  
 Rom. 10. 18.

Lugdunensem  
 in Gallia rege-  
 bat ecclesiam.  
 Catol. scrip-  
 tor. eccles.  
 Hieron. To. 1.  
 L. Vives. in  
 Aug. de. C. D.  
 l. 1. c. 27.



tainly *Augustin* spake there concerning those who being of years, could understand what the sacred mystery signified, and could desire the same: *What is the cause* (saith he) *why we should spend times in exhorting them, wherein by speaking we endeavour to enflame the baptized either unto virgin integrity, or vidual continency, or unto a conjugal fidelity; &c.* he meant not such words to infants. What did *vidual continency, or conjugal fidelity* concern infants; as such? and *L. Vives* words immediately following intimate the same; *The image of which thing* (saith he) *we yet see in our baptizing of infants.* If this were not his meaning, as it was *Augustins*, it was frivolous enough, and such as I cannot easily believe so learned an Author, and so well acquainted with *Augustins* sense, and judgement in this matter could be guilty of; possibly his *olim*, related to the baptism which was administred *in ecclesiâ constituendâ* (when the partition wall being broken down, and the natural branches broken off, that others might be grafted into Christ) which was, and could no otherwise be then by instructing people in the faith of Christ, and then baptizing them, that their children might afterward be baptized, as being within the covenant by their fathers priviledg, and their own, as being children of believing parents; so that in the constituting a Christian Church, the Ministers first, and most general work of administring baptism, was with persons of years (by their preaching to them) converting to the faith; but *in ecclesiâ constitutâ* it is much otherwise: our general work of administration of baptism is with infants of enchurched parents; we seldom meeting with any *Turk, or Pagan, or Jew* converted, and desiring baptism; to conclude, if *L. Vives* by you cited, had been of your opinion (to spare the mentioning the authority of *Ireneus, Cyprian, Augustin, Jerom, &c.* or the *African* or other Councils, who much better knew the custom of the ancient Churches then *Lud. Vives* could) we can ballance *Vives* with *Polydor Virgil*, another

*Quid igitur cause est, cur cis exhortationibus tempora consumamus quibus baptizatos alloquendo studeamus accendere sive ad virginalem integritatem, sive ad continentiam vidualem, sive ad ipsam thori conjugalis fidem, &c.* Aug. de G.D.I. l.c. 27.  
*Cujus rei imaginem adhuc, in nostris infantium baptismis videmus.* L. Viv. loco citato.  
 Eph. 3. 14.  
 Rom. 11. 19.

*Ut autem infantes apud Iudeos octavo ab ortu die circumcidebantur, sic apud nos plurimum baptizantur, quod tamen Angli in ipso natali die faciunt, id quod divus Cyprianus — multis rationibus esse faciendum probat.* Polydor. Virg. de invent. l.4.c.4.

learned Author, who saith, *As infants among the Jews were circumcised the eight day from their nativity, so are they for the most part, with us baptized, which yet the English do in the very day wherein they are born, that which S. Cyprian— by many reasons proveth may be done.*

*But (you say) besides that the tradition cannot be proved to be Apostolical, we have very good evidence from antiquity, that it was the opinion of the Primitive Church, that infants ought not to be baptized, and this is clear in the sixth Canon of the Council of Neocæsarea, &c. ]*

It is proved to be Apostolical, and therefore (above controversy) it can be proved: You talk of *very good evidence from antiquity*, that it was the opinion of the Primitive Church, that *infants ought not to be baptized*: and this, you say, *is clear in the sixth Canon of the Council of Neocæsarea*: so then, it is likely that one testimony is very good and clear evidence for you; and shall not many, and of them, some more ancient, witnesses be good for us? *Origen, Ireneus, Cyprian,* with the whole Council of *Carthage*, held about anno 258. were more ancient then the Council of *Neocæsarea* held about the year 316. and those, as hath been shewed, were for infant-baptism, as many others also express.

*Augustin*, as we have before noted (on Num. 13.) calleth it *ecclesiæ fidem firmissimam*, and *fundatissimum morem*, the most firm faith of the Church; and the most grounded custom. And again, *that which was delivered by Apostolical authority*. But let us now behold how clear it is in the sixth Canon of the Council of *Neocæsarea* which you alleadged. The

Canon saith, *A woman with child may be baptized when she please; for the baptism of her that is to be delivered, in this matter concerneth not the infant to be born, because every ones own choice or purpose is manifested or declared by his own confession, the mothers baptism doth not so concern the infant that is to be born, as if that needed not to be baptized when 'tis born: The woman must for the present make her confession of faith, whereby she may declare her*

Binn. concil. To. 1. p. 288. Aug. ep. 28. autoritare Apostolicâ traditum. Aug. contra. Donatist. l. 3. c. 24. ] περὶ κυαρθεσεως ἐπὶ δειψωτι- (εδαι) ὅποτε βάλεται, ἔδεν γὰρ ἐν τῷ ῶ κοινονεῖ ἢ πκ- τωσα τῷ πκτο- μένω, διὰ τὸ ἐκείνη ἰδίαν τὴν ἀεὶ ἀρεσὴν τῶ ἐπὶ τῆ ὁμο- γρητῆ δειψυδα.

Concil. Neocæsar. cor: 6. Binn. concil. To. 1.

choice;

choice; and so must the child for his own part, when he comes to age, and can shew that he embraceth the Christian faith. Mark how clear this Canon makes it; that *Infants ought not to be baptized*. Here's not one word forbidding infant-baptism, the whole scope being rather to shew that the infant must be baptized for himself; because the mothers baptism (in whose womb he then was) cannot excuse him from being baptized. Add hereto that which some observe, That regeneration by baptism, presupposeth a precedent natural birth, which the unborn child hath not; therefore the unborn infant cannot be regenerate in his mothers baptism: Indeed it gives him a right hereto, if he have none by the fathers side, 1 Cor. 7. 14. So that if any man list to think that the Council spake Gospel; yet it will no more thence follow, that infants ought not to be baptized, because they cannot yet make confession of their faith, then that all that which is said of the *adult*, is precisely to be applied to infants for present, as that 2. *Thess.* 3. 10. — *This we command you, that if any would not work, neither should he eat* — which concerneth infants no otherwise then when they should be able; but in the mean time would you not have them eat? you know that though the rule bear a shew of universality, yet it concerneth persons of age and ability, not infants; so here, the Ministers interrogating persons of years to be baptized, was simply necessary; for how else should it have been known whether they were fit to be admitted into the Church priviledges by baptism? that therefore they did not admit infants to baptism, because they did not examin them, follows not, except you could shew that they admitted none to baptism but persons of years, which is the question in hand, and therefore may not be a *medium* to prove your assertion by: as for asking them questions to be answered by Sponsors, Godfathers and Godmothers, we shall speak anon.

*And to supply their incapacity by the answer of a Godfather, is but the same unreasonableness acted with a worse circumstance: and there is no sensible account to be given of it.]*

*Si queritur an baptizata matre infans in utero inquam pars ejus baptizetur, dicendum est quod non, ut dicit Augustinus contra Iulian. c. 9. Gabriel. Byel. in 4. sent. dist. 4. q. 2.*

*Nemo potest renasci nisi prius nascatur. Gerard. de baptis. fol. 606. fin.*

*Quando quidem non potest quis renasci nisi prius nascatur, Alex. Alensis. part. 4. de sacr. baptis. q. 8. m. 7. a. 1. resol.*

We say that by your present confession, such sponſion by God-fathers is but a circumſtance; therefore the ſponſors ſupply not any incapacity of infants in the reſpect of the ſubſtance of baptiſm, which is to be ſprinkled, waſhed with, or dipped in water, in the name of the Father, the Son, and the holy Ghoſt: for this their own capacity is ſufficient (they being born of believing parents, and within the Church) without the ſupply of any answer of others for them; which if you grant us, we have the end of our diſpute; as for circumſtances, neither commanded nor forbidden by God in the holy ſcriptures, we ſhall willingly ſubmit to the authority and practice of the Church in which we live: If you diſpute from the circumſtance, or any pretended inconvenience therein, to the annulling the ſubſtance controverted, you know how unreaſonable that *fallacia accidentis* is; and *what ſenſible account can be given of it?* But you ſay,

*That which ſome imperfectly murmur concerning ſtipulations civil performed by Tutors in the name of their Pupils, is an abſolute vanity, &c.*]

Have a care that you be not answered with a *turpe eſt Doctōri, &c.* Do you not vainly argue, that in the uſe of God-fathers, &c. God is tyed, and Chriſtian Religion tranſacts her myſteries by proportion and compliance with the Law of the *Romans*; concerning which ſomething hath been answered before; I only add here, that God neither commanding nor forbidding God-fathers, it is no vanity to obey authority herein: But to diſturb the peace of the Church, and make ſchiſmes for things in their own nature indifferent, and commended to us by venerable antiquity, is not only vain, but impious: And how is God tyed, where he neither forbids nor commands? To the reſt we ſay not that *Chriſtian Religion muſt tranſact her myſteries by compliance with Roman Laws*, or humane cuſtoms; but that in ſome things ſhe may, in things circumſtantial, and no waies repugnant to the word of God. You ſay further,

*I know God might, if he would, have appointed God-fathers.*

to give answer in behalf of children, and to be fideiussors for them, but we cannot find any authority or ground that he hath; and if he had, then it is to be supposed he would have given them commission to have transacted the solemnity with better circumstances, and given answers with more truth.]

We answer 1. In that you can find no authority or ground for it, nor against it, as we know it can be no other then *adiaphorous*, or indifferent, and in or for such things as are meerly circumstantial, and in their own nature indifferent to dissent from antiquity; disobey the Churches authority, and break the sacred band of unity, let your own consciences tell you what you do.

2. Whereas you would bespatter this custom of imputation of will-worship and untruth in the users thereof; I say first, That whatsoever God hath commanded or forbidden in holy Scriptures, that is necessarily to be observed; and this faithfull word we must hold fast, *Tit. 1.9.* But those things which he hath neither commanded nor forbidden, neither expressly, nor by necessary consequence, fall under the general rule belonging to things arbitrary and indifferent, *Let all things be done decently and in order; 1 Cor. 14. 40.* which then only can be when we unanimously and uniformly do that which a general consent and constant practice of the Church warranteth; not that which every private spirit liketh or disliketh: There can be no decency without order, nor order in confusion of practices: therefore God having left many things circumstantial, arbitrary as to the authority of the Church, we ought to tender her unity, and reverence her authority; the contempt whereof hath opened so wide a dore to schism as now troubleth the Christian world. Secondly, there may be falshood in some mens answers, though no fault in the order which God will, it being his perfection that he is

*Sicut ergo peccatum in eo non est, ita peccatum ex eo non est.*

*Fulgent. de prae. dest. ad Monim. l. 1.*

*o a. f. u. d. s. O. e. d. s. God that cannot lie, Tit. 1. 2.* and it is the inviolable holyness of his will, that he will not, neither can will any evil; and it is certainly true which *Fulgentius* saith, *As there is no sin in him, so there is no sin of him.*

For

For the question (you say) is asked of believing in the present; and if the God-fathers answer in the name of the child (I do believe) it is notorious that they speak false and ridiculously; for the infant is not capable of believing, &c.]

Quis autem nesciat credere esse infantibus baptizari. Aug. de pecc. et. merit. l. i. c. 27.

Ipsi pirantur ad ecclesiam, etsi pedibus illuc currere non possunt, alienis pedibus currunt ut sanentur: accommodat illis mater ecclesia aliorum pedes ut veniant, aliorum est ut credant, aliorum linguam ut fateantur, ut quoniam alio peccante praegravantur, sic cum hi sani sunt alio pro eis consistente salvantur. Augustin. de verb. Apost. serm. 10.

For answer, we may say with *Augustin*, Who knows not, that to be baptized, is in, or for infants, instead of believing? And again, they are borne to Church, and although they cannot run thither on their own feet, yet go they on others feet, that they may be healed: our mother the Church lendeth them others feet, that they may come, others heart that they may believe, others tongue that they may confess, that for as much as in that they are sick, they are more grievously burthened with anothers sin (that is, which they acted not in their own persons) so when these are cured, they may be healed or saved, another confessing for them. But I demand, Why may we not here with better reason understand *present*, for *future* believing, then you do children of believers holyness, which the Apostle, 1 Cor. 7. 14. pronounceth in the present) by a designation to the service of *Jesus Christ*, and the future participation of the promises?

But *Augustin* saith very well, — “If the Sacraments had not a certain similitude of those things whereof they are Sacraments, they should not at all be Sacraments; but by reason of this likeness, they oftentimes receive the very names of these things themselves; therefore as after a certain manner, the Sacrament of Christs body is

pag. 233, 234. Num. 20.

Si enim sacramenta quandam similitudinem earum rerum

quarum sacramenta sunt non haberent, omnino sacramenta non essent: ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt; sicut ergo secundum quendam modum, sacramentum corporis Christi, corpus Christi est, sacramentum sanguinis Christi, sanguis Christi est, ita sacramentum fidei, fides est; nihil autem est aliud credere, quam fidem habere, ac per hoc, cum responderetur parvulum credere, qui fidei nondum haberet affectum, responderetur fidem habere propter fidei sacramentum, & convertere se ad Deum propter conversionis sacramentum, quia & ipsa responsio ad celebrationem pertinet sacramenti; sicut de ipso baptismo Apostolus; Consepulti, inquit, sumus Christo per baptismum in mortem: non ait sepulturam significamus, sed prorsus ait, consepulti sumus: sacramentum ergo tantae rei, non nisi ejusdem rei vocabulo nuncupavit. Itaque parvulum, etsi nondum fides illa, qua in credentium voluntate consistit, jam tamen ipsius fidei sacramentum fidelem facit: nam sicut credere responderetur, ita etiam fidelis vocatur, non rem ipsa mente annuendo, sed ipsius rei sacramentum percipiendo. Augustin. ep. 23. Bonifac.

“ the body of Christ; the Sacrament of Christs blood, is the  
 “ blood of Christ; so the Sacrament of faith, is faith : Now  
 “ to believe, is nothing else but to have faith; and so when  
 “ ’tis answered that the infant believeth, who hath not yet  
 “ the affection of faith; we answer, that he hath faith in  
 “ respect of the sacrament of faith; and that he conver-  
 “ teth to God, in respect of the sacrament of conversion;  
 “ because even that very answer appertaineth unto the ce-  
 “ lebration of the Sacrament; as the Apostle speaketh of  
 “ baptism it self; We are, saith he, *Buried with him by bap-  
 “ tism into death*; he saith not, we signifie burial, but altoge-  
 “ ther saith, *We are buried* — therefore he called the Sa-  
 “ crament of so great a matter, by no other name then of  
 “ the thing it self: So that faith, though it be not yet such  
 “ as consisteth in the will of believers, yet the very Sacra-  
 “ ment of that faith, makes a (baptized) infant faithfull,  
 “ or a believer: For as ’tis answered that he believeth, so  
 “ is he called a believer; not signifying that thing in the  
 “ very mind, but in respect of his receiving the Sacrament  
 “ of that very thing; to wit, of believing, and giving his  
 “ name to Christ.

But what *unreasonableness acted with a worse circumstance*; is there for God-fathers thus answering — *All this I* Cum patrinae respondent credo, sensus est, puerum ad credendum & me obligo. &c. Alex. Alens. par. 4. q. 7. m. 3. a. 1. resol. Baptismus confertur publice in cœtu Christianorum, quorum testimonium non potest repudiari eodem sine adhibentur patri- mi, tanquam  
*steadfastly believe* (wherein though possibly there may be untruth, because the Sponsor doth not as he professeth, testes baptismi,  
*steadfastly believe*, yet so may there also be, when persons of years answer for themselves, that they believe) seeing the lawfulness of baptizing infants, is affirmed on condition of their parents believing, and Church-priviledge, which is often testified personally by the very parents, Grand-fathers, Grand-mothers, and sometimes in defect, or necessary absence of such, by some fellow-believers testifying for them, and the childs priviledg and baptism: but your *sensible account* is, that they speak *false and ridiculous-ly*; if you can bear the *eccho* of your own words, we there-  
 in answer you; yet for the sober readers sake, we further

&c. Joh. Gerard de baptif. class. 4. 164. — *adhibentur veluti rei gesta testes.* Polydor. Virgil. de invent. l. 4. c. 4.

Nemo ergo vo-  
bisi susurrat do-  
ctrinas alienas,  
hoc ecclesia  
semper habuit,  
semper tenuit,  
&c. Aug. d.  
verb. Apost.  
Serm. 11.

— Voluit  
item unum sal-  
tem patrimonium,  
namque matri-  
mam baptismi  
interesse: sic e-  
nim eos appel-  
lant qui infan-  
tes tenent, dum  
baptizantur; hu-  
jus quoque tem-  
poris fuit Poly-  
carpus Johan-  
nis Apostoli di-  
scipulus —

Platina de vit.  
Pont. Telesph.  
& Higin. —

mentio patri-  
morum fit. apud Dionys.  
Areopag. Hierarch. Eccles. c. 2. Tertul. de bapt. c. 18. Euseb. l. 7. c. 20.  
vid. Polydor. Virgil. de invent. l. 4. c. 4. Hugo de S. Viſtor. part. 6. c. 12.

Mr. Homes anim advers. upon Mr. Tombes Exerc. c. 14. pag. 181.

answer after *Augustin*, treating of the same argument, *Let no man whisper to you other doctrines; this the Church ever had, ever held, &c.* doubtless the custom is very ancient; Histories tell us of it in the time of *Higinus*, who was cotemporary with *Polycarp* a disciple of *S. Johns*, they lived under the reigne of *Antoninus Pius*, about the year 140. some think it came into the Church from the custom of those who were Catechumenists, who being examined before they were admitted to baptism, concerning their faith and repentance, were not only to answer in their own persons, but to have sponsors as witnesses of their faith, conversion, and baptism. It is not improbable which some here propose, that—As children were baptized when their Christian parents had formerly made confession; so sureties confessed in relation to themselves, that they might be fit to stand as a kind of parents, &c. Seeing therefore this custom is nothing repugnant to holy scripture, neither hath in it any appearance of evil, but rather of profit and edification, though it be not of the essence of baptism, but a ceremonial circumstance, 'tis foolish and impious to quarrel it, and for it to break unity and disturb the peace of the Church. But you say,

pag. 239.

— The infant is not capable of believing, and if he were, he were also capable of dissenting; and how then do they know his mind? ]

If it be necessary to baptism that the baptizer know the mind of the person to be baptized, how can you baptize men of years? You will say they express their minds, and so we baptize them. I grant you may know their words; their minds you cannot; because they may dissemble. If you say you are in charity to believe the best; once more we say, Be but as charitable towards infants, of whom you can know no actual evil, nor shew any just cause why you should suspect it for the future. And I pray how could the



the Priest under the Law know the minds of children to be circumcised? To conclude, 'tis nothing material whether we know the infants mind, 'tis behoofull that we know his priviledg, as being born within the Church and Covenant of God, which giveth him a sufficient right to the seals thereof. But you say,

*Tertullian gives advice that baptism of infants should be deferred till they could give account of their faith.*]

I answer, 1. *Tertullian* speaking of deferring baptism, lest they should rashly give it, as to persons out of the Covenant, or unbelievers, instanceth specially children; that is, *extraneorum, non fœderatorum*, as the learned *Fra. Junius* interpreteth the same: so that this concerneth not our present question which is of children of Christians. 2. This shews then that the practice of infant-baptism was none of *Augustins* device; as you charge him, seeing it was in use in the time of *Tertullian*. 3. But let us hear the rest of *Tertullians* advice; was it only concerning the deferring infants baptism? Let them come when they can learn, when they are taught whither they come, let them be made Christians when they shall be able to know Christ — nay but presently he saith, *For no less cause the unmarried also are to be delayed, in whom the tentation is prepared, both in virgins by their maturity, and widows by their going up, and down untill they are either married or confirmed in constancy* — Will you follow *Tertullians* advice herein? But what if they never marry, must they never be baptized? If not, give us leave to decline it in the other, or to take it in the sense he meaneth it; as may appear in that he specieth widows, who being at that age, are necessarily to be supposed either baptized after their first marriage, or out of the Covenant.

*donec aut nubant, aut continentia corroborentur, &c. Tertul. de bapt. c. 18.*

*And the same (you say) is also the Council of Gregory Bishop of Nazianzum, &c.*

Και πᾶς ἕω  
σοὶ καρδὸς τῆ  
βασιλείᾳ  
ἄρθ

ἡπίου ἐστὶ σι  
μὴ λαβέτω  
καρδὸν ἢ καρδίαν  
ἐκ βρώσεως α  
γνισθῆτω, ἕ  
σπύχων καθίε  
ρῶθῆτω. τῶ  
πνεύματι, σὺ  
δέδωκες τῷ  
σφραγίσθαι, &c.  
Greg. Nazian.  
Orat. 40. ib ip  
sis unguiculis  
spiritu conse  
cretur.

τὰς δὲ μίτε  
δὲξας θύσασθαι,  
μίτε κόλας  
θύσασθαι, &c.  
ib. Greg. Naz.

Πάνυ γὰρ ἔπειν  
πὺς κινδύνῳ.  
ib. part. post.

οὐ δὲ ἐδὲ εἶπον  
ἐν ὀνόματι τῆ  
δέξασθαι ἢ διὰ  
ἡπιότητος π  
χθ, &c.

Gregory Nazianzen in his fortieth Oration (which you cite in your margin) saith, Sow when the time of sowing is — plant prune thy vine when the season is, &c. But at all times intend thy salvation, and think that any time is seasonable, or appointed for baptism: among other ages of man be instant in Infancy: Hast thou an Infant (saith he) let not wickedness take away the occasion, let it be sanctified from its infancy, let it be dedicated to the Spirit from its tender years: fearest thou the seal in respect of the infirmity of Nature? How poor a spirited mother art thou, and of how little faith? But Anna promised Samuel unto the Lord before he was born, &c. You say concerning Gr. Nazianzen, that his reason taught him that which was fit, (true, for he allowed Infant baptism) yet he was over-born with — the opinion of his Age, &c. So far also I consent as this relates to that they thought, that Infants dying without Baptisme, should neither be glorified nor punished. That which you further say, *although he allowed them to hasten in case of necessity*, falleth under a double consideration: First, in respect of those times appointed for Baptisme in the primitive Church, to wit, *Easter*, and *Whitsontide*, or *Pentecost*, which he mentioneth: But when he cometh to the question, whether Infants should be baptized, he answereth positively; *By all means*, if any danger urge, and sheweth it from the Analogy between Circumcision and Baptisme. He taketh away the objection from the years at which Christ was baptized, which was indeed to be deferred 'untill the fulness of time for the worlds redemption was come: and that we are not to imitate all the actions of Christ. To that which you say — *Yet in another place he makes mention of some to whom Baptisme was not administred*, διὰ ἡπιότητος, by reason of Infancy; we say you utterly mistake: for Nazianzen in the same Oration speaking of delay in performance of that duty, reckons up severall sorts of those whose Baptisme was deferred; some for sloth, or insatiable desire of sinning; others are not in ability to receive it, either for their infancy, or some sudden and violent accident, disabling them

them so that they cannot receive this grace if they would. True, infants have neither ability nor will to come to Baptism; nor can those (though of years) who are accidentally disabled: they have not power, though they have a will to come. What is this to our deferring Infants Baptism in the Rule, which in some cases may reasonably and lawfully be done. As for example, Suppose an infant near some *Mahometan* border were found, and the parents not known, we may and ought to demur. But what makes this against baptizing infants of parents known to be within the Church? But you say,

*To which if we add that the parents of S. Augustine, S. Hierom, and St. Ambrose, although they were Christian, yet did they not baptize their children before they were 30 years of age, it will be very considerable in the Example, and of great efficacy for the destroying the supposed necessity or derivation from the Apostles.*

This may make a formidable noyse in some vulgar ear; 'tis true which Mr. *Homes* notes, pag. 188. that the opinions or practices of some few, conclude no more against the generall tenet and practice of the Church, then the Hills and Vallies do against the roundness of the world. But to what purpose do you propose any of these examples to your clients imitation? If not, why inferre you them? Possibly the parents of some great and excellent men, might erre in such omission of duty; or there might be some invincible lets or obstructions to their desires: however you would not have your childrens Baptism deferred 30 years. To the particulars I say, *Possidonius* in the life of *Augustine*, saith, that he was born of honest and Christian parents, and that he received of *St. Ambrose*, Bishop of *Milan*, both the wholesome doctrine of the *Catholick Church*, and the Divine Sacraments. But *Augustine* saith, he believed and desired baptism from his childhood; the cause of

*A non factu, ad non jus faciendi, non valet argumentum.*

*Et Aug. retract. l. 1. c. 6.*

*Aug. Confess l. 1. c. 11. his words are these, — Vidisti Domine*

*cum adhuc puer essem, & quodam die pressus stomachi dolore, repente astuarem pœnè morturus, vidisti Deus meus — quo motu animi, & quâ fide baptismum Christi tui — flagitavi à pietate matris meæ, & matris omnium nostrum ecclesie tue — dilata est itaque mundati mea — ita jam credebam, & illa, & omnis domus, nisi pater solus, qui tamen non evicio in me jus maternæ pietatis quo minus in Christum crederem, sicut ille nondum crediderat.*

See *Augustin.*  
confell. l. 3. c.  
c. 11.

*Fieri enim non  
potest ut filius  
istarum lachry-  
marum pereat.*  
lb. c. 12. *Ab  
his domi idili-  
gener institutus  
una cum Bonoso  
in ter ipsos sta-  
ti in parentum  
complexus, &  
nutricum blan-  
ditias Christum  
imbibit, ac mox  
Christianæ pie-  
tatis rudimentis  
imbutus, &c.*  
*Erasim. in vit.  
D. Hieron.*

*Ejus urbis stem-  
welle sequi, in  
qua Christum ve-  
stem accepisset.*  
*Erasim. l. 1.*

the delay thereof he putteth on a sudden great sickness, and his fathers unbelief: but if the parents were then Christian when he was born, and either understood not, or neglected his Baptism, what is this to our cause? I know nothing hence following but that, if so they neglected, they were culpable. We read of his dangerous estate while he was a *Maniche*, and his mothers constant and importunate tears and intercession for his conversion, as her sorrow for the delay thereof; which at last happily obtained, according to that which the Prelate answered her, It cannot be that the son of those tears should perish. After his conversion he seriously learned, and happily taught others, not to defer infant-baptism, as may appear by that which hath been alledged out of him.

As for *St. Hierom*, they also say that both his parents were Christian, and that he was diligently taught and brought up of them at home, and that with *Bonosus* presently even in his Parents embraces, and Nurse's gentle language he received in Christ, and presently he was instructed in the rudiments of Christian piety, which very probably importeth his infant-baptisme, rather then that he had any Nurse at his being 30 years old. That which *Erasmus* (who gathered his story out of other Authors) after saith on *Hieroms* Epistle to *Damasus*, that he would follow the faith of that Citie in which he had received the garment of Christ, as the same *Erasmus* gives the sense in the life of *Hierom*, proves not that he was not baptized before he was 30 years old: for *Hieroms* words are to this sense, because the *Eastern Churches* have rent the seamless Coat of Christ (by their schismes) so that it is hard there to know where the Church is, therefore I thought it meet that I should consult with *Peters* Chaire, and the faith commended by the Apostles mouth (*Rom. 1.*) thence now requiring food for my soul, where long since I tooke on me the garment of Christ. What was it which he called *Peters* Chair? What the Citie of *Rome*? Was that faith which the Apostle commended onely there, or then when *Hierom* wrote in all the *Western Church*: his words concern-

ning the Eastern Churches divisions by reason of the *Arian* faction, and the following, concerning the great distance at which *Hierom* (being then in *Syria*, near *Antioch*) was, make it plain, that he spake of the Western Church in which he was baptized, probably in *oppido Stridonis*, where he was born, not in *Rome*: As for *Erasmus's* opinion of his being baptized in *Rome*, 'tis grounded but upon an opinion. I think (saith he) he meaneth it not of his Priesthood, or orders. And what solidity is there on these conjectures, to conclude that *Hierom's* parents, though Christian, defer'd his baptism until he was 30 years old? or what wil it advantage you if it were true? there may be such lets to sealing, as to *Israel* in the Wilderness, and God bare with them 40 years together, yet they should have circumcised the male children at eight dayes old upon a severe penalty, *Gen. 17. 14.* an inevitable necessity varieth not the rule.

Concerning the last instance in *Ambrose*, I find that his Father was Deputy, or Governor of *France*; but whether Christian or not, I find nothing in *Paulinus* who wrote his life, and you avouch no Author for that you say. We read that after he was chosen Bishop of *Milan*, after *Auxentius* the *Arian*, by the joynt suffrages of the discordant parties; and being (though much against his own will) confirmed in that charge by *Valentinian* the Emperor, he was baptized; and with the Church held Infant-baptism against *Pelagius* and the *Donatists*, upon this ground, *Because every age is subject to sin*, therefore every age is fit for the Sacrament; let the reader mark how this also is very considerable in the example, and of what great efficacy it is for the destroying the supposed necessity, or derivation from the *Apostles*, as the pleader saith: But seeing he can raise no stronger batteries against it, he might more easily and certainly conclude, that it will stand whether he will or no.

But however (saith he) it is against the perpetual analogy of Christian Doctrine to baptize infants.]

This is gallantly spoken, if he could tell how to prove it, or any part thereof.

Paulinus vit.  
D. Ambros.

Nec senex ergo  
proſelytus, nec  
infans vernaculus  
excipitur,  
quia omnis etas  
peccato obnoxia,  
& ideo omnis  
etas sacramento  
idonea —

ni quis renatus  
fuerit ex aqua.  
& sp. S. &c.

utique nullum  
non in-  
fantem, &c.  
Ambros.

Abra. 1. 2. c. 11.  
vid. ib. l. 10.

Gr. 84 ad De-  
metriadem.

pag. 239. Num.  
28.

pag. 240.

Besides that Christ never gave any precept to baptize them, &c.]

This is his Argument; all that for which Christ never gave any precept for the doing it, and which neither himself nor his Apostles (that appears) did, is against the perpetual Analogie of Christs Doctrine; but Christ never gave any precept to baptize them, &c. ergo. — I answer, This foundred Argument, lame on both feet, doth poorly charge: 1. 'Tis not true that all is against the perpetual Analogie of Christs Doctrine for which no exprefs precept of Christ, or practice of himself or his Apostles appears; for there are many things circumstantial and indifferent, neither commanded nor forbidden, which yet on second thoughts you will not say are against the perpetual Analogie of Christs Doctrine: I might instance the postures, or numbers, or sexes, or places where, in the receiving the Lords Supper: Where do you read of any command of Christ, or practice of himself or Apostles, that the Communicants should stand, or sit, or kneel, or lie down; one of these (or if you can think of any other) must needs be; shew us either precept or practice obliging to either; where is any precept of Christ obliging to a set or determined number of Communicants: where are we commanded to administer to women? where is any precept obliging to a place? who knows not that these and the like things are left under the general rule, *Let all things be done decently, and in order?* which observed, they are not against the Analogie of Christs Doctrine. Again, what think you of the Sabbath, is that which we now doe therein against the Analogie of Christs Doctrine, because we find no exprefs precept or practice of Christ or his Disciples for the translation of it? That it is and ought to be the Christian Sabbath, is grounded on necessary consequence, but no exprefs precept. 2. It is also notoriously false, that Christ never gave any exprefs precept to baptize all Nations, without any exception to infants within the Covenant; and who knoweth not that infants ever were and are a great part of every Nation; what then? though

though he never said in so many syllables, or by naming infants, go and baptize them also, is it not sufficient to name all Nations without enumeration of particulars? Indeed he needed not give such an express command concerning children, seeing that he sent them to administer this seal of the new Covenant and Sacrament of initiation; who were in the old, their selves sealed in their infancy by circumcision, and so used to that Doctrine of childrens being within the Covenant with believing parents, and the daily practice of their initiation and reception into the communion of a visible Church, that it might have seemed very superfluous to say any more than *Go baptize all Nations*. There is also much difference, *Inter ecclesiam constituendam, & constitutam*; the Apostles business was generally to baptize Heathens and converted unbelievers; but we have to deal with a Church constituted; therefore faith and repentance, were so often mentioned in the story of the Apostles practice; but we living in a settled Church, have to deal with baptizing infants who cannot yet actually believe or repent: But in that no particulars are mentioned in Christs universal command to baptize, it sheweth that all within the Church-priviledg and Covenant of God are included. Again, whereas you require a command *in terminis* for baptizing infants, I demand, Where doth he *in terminis* say, Baptize men of years, or Kings, peafants, rich, poor, high, low, men, women, Citizens, Countrey-men, Fishers, Husbandmen, Threshers, Shoemakers, Taylors, Shop-keepers, or Mechanicks? He commandeth that all be baptized, of what sex, age, condition or estate whatsoever they be, which appertain to any Nation. So in general Prescripts, Laws, Grants, and Franchises, the rehearsal of particulars is not requisite; because such things pass on the whole kind therein contained, and will that the censure or priviledg concern all particulars within that general, except in case of any exemption of some specified particular, or exception made by him who made the Covenant, or granted the Priviledges. We cannot find *νεβτεν τει πιστων*, in these very words in any place

Ursin.par.2.

See Mr. Cobbet  
of childrens  
baptifimal  
right. f.8. pag.  
143.7.

of

Jo. Gerard. de  
baptism. sect. 3.  
de pædobapt.  
193.  
Mat. 28. 19.  
Mat. 26. 20, 27.

of Scripture, *Baptize Women*, or administer the Lords Supper to women; yet from these general precepts, *Baptize all Nations* — *take eat, this is my body* — and — *drink ye all of it* (now it is — evident that the twelve Apostles only were then present when he instituted this Sacrament, and that he spake and administred it unto them only) yet I say we all, without quarrel about it, baptize women, and respectively administer the Lords Supper to them; as included in the general precepts; and why are we not contented with a general precept including childrens baptism, seeing no exception of the Covenant-maker can appear to the contrary? Lastly we say again, that the reason why Christ gave his Disciples no express or peculiar command concerning baptizing infants, but included them in the general, was because the Apostles were so well acquainted with childrens reception into the Church-priviledges, and sealing into the same, that they could not reasonably make any question of baptizing infants, having a general command to baptize all Nations, infants being under the Law circumcised; and knowing moreover that the grace of God was not more strict or restrained in the new Testament then in the old; but contrarywise, more diffused or large; and therefore a greater and more difficult question might have been concerning the baptism of women, there being neither analogie from circumcision, nor particular precept to induce them to baptize them; but that they knew that the general precept was authority sufficient, without specifying particulars *in terminis*. You say more,

— Cum  
gratia Dei non  
sit stri&ior &  
angustior in no-  
vo quam in V.T.  
Io. Gerard. S.S.

*All that either he or his Apostles said concerning it, requires such previous dispositions to baptism, of which infants are not capable, and these are faith and repentance.*]

Your whole scope is fallacious: form your Argument, *Christ and his Apostles in all that he or they said concerning baptism, required faith and repentance, as previous dispositions to baptism, but no infant can believe or repent; ergo, infants are not previously disposed to, or capable of baptism, according to that Christ or his Apostles*  
ever



ever said. 1. We say here is a *Paralogism* or fallacy, à dicto secundum quid ad dictum simpliciter; Your Major is true, if you speak of persons of years to be instructed; but false concerning children, because he never requireth any impossibility. 2. He that appointed Infants baptism, requires no other previous disposition to infant-baptism, but such as they are capable of, that is, of being admitted into the visible Church, and sealed with the external Seal thereof into the future profession of faith and repentance. Adde hereto, that children under the Gospel, are thus capable of the seal of faith, as children were under the Law, although they cannot actually repent or believe, which were and are no less previous dispositions, if we speak of persons of mature years to be baptized: But if your dispute be κατά τὸ ἀντὶ, your *ignoratio elenchi* may not pass for current reason, if by previous dispositions to baptism of men of years, you would obtrude the same on infants, concerning whom we say that actual faith or repentance are no more *previous dispositions to baptism*, then they were to circumcision. And so you see that I might reasonably answer all that you say herein by rejecting your consequence; but for the prudent Readers further satisfaction, I say, 3. *A previous disposition* necessary to the capacity of a thing, is considerable, either as it is *in* or *of* the subject.

1. *A previous disposition in the subject*, we may understand either as a self-disposing by some intrinsecal and inward faculty, or as a being extrinsecally disposed and fitted by some other power, to a capacity or receptibility of something which yet it hath not, neither was capable thereof before such a disposition: Now this in our present instance presupposeth, or speaks some change of the mind by illumination, faith, remorse of conscience, purpose of leading a new life, and desire to be implanted into Christ and the communion of Saints by baptism; and so it is internal; or professing of that endeavour of knowing the mysteries of the Gospel, faith and repentance testified before men; and so these dispositions are external,

or expressed to men whom it may concern ; these are necessary in persons of years coming to baptism.

2. there is a previous disposition of the subject without any present change of the mind , which springeth from his relation to some other, or some others act : So some titles of honour come on children in their fathers Char- ters without any present change of the childs mind ; so Lands and Inheritances, by right of adoption, may be set- tled on them in their infancy, without their present change or knowledg ; so also the believing parents pri- viledg, and being within Gods Covenant made with them and their children, previously disposeth infants to the seal thereof, to wit, by giving them a certain right there- to, and so was it in circumcision : But if a Profelyte were to receive the seal of the Covenant, he must neces- sarily be prepared and first disposed thereto, by the know- ledg of Gods Law and Covenant, faith, repentance, or at least the profession thereof, and those other rites which the Law required on that behalf. The infants previous disposition to circumcision, was no other then his fathers and his own priviledg, and being within Gods Covenant : Of the child was neither faith nor repen- tance required for the present, but future ; so must we understand concerning baptism, the seal of faith under the Gospel.

*And not (say you) to instance in those innumerable places that require faith before this Sacrament, there needs no more but this one, He that believeth and is baptized shall be saved — ]*

• I answer, 1. Deal fairly, dispute *ad idem* ; and shew me one place of Scripture which universally requireth faith before this Sacrament, and you shall be excused for the *innumerable places* which you speak of : We can shew that the rule holds not universally that faith must precede the Sacraments : for though *Abrahams* faith preceded the seal thereof, yet *Isaaks* seal preceded his faith : Mr. *Cal- vin* expresth the reason hereof : “ Why (saith he) doth “ in *Abraham* the Sacrament follow faith, and in *Isaak* his

" his son it goeth before all understanding? because it  
 " is meet that he, which being in full-grown age is recei-  
 " ved into fellowship of the Covenant, from which he  
 " had hitherto been a stranger, should first learn the con-  
 " ditions thereof: but an infant begotten of him, need-  
 " ed not so, which by right of inheritance, according  
 " to the form of the promise, is even from his mothers  
 " womb contained in the Covenant. And certainly in  
 this respect God calleth the infants of covenanted parents,  
 sons and daughters born unto him, *Ezek. 16. 20. & 23.* Gen. 17. 7.  
 37. he esteeming them his children who are born of Act. 2. 39. & c.  
 those parents to whom God made the promise to be a God 2 Cor. 6. 18.  
*unto them and their seed after them*; which promise as tru-  
 ly concerns us and our children, as it concerned *Abra-*  
*ham* and his. 2. If the argument be good from that place,  
*Mark 16. 16: He that believeth and is baptized*; faith is  
 first named, and then baptism: ergo, faith must precede  
 baptism: Why shall not the Argument from other  
 places be good to the contrary? as *John 3:5: Except a*  
*man be born of water and of the spirit, he cannot enter into*  
*the Kingdom of God*: Baptism is first named, and then  
 regeneration; therefore baptism must precede regenera-  
 tion. So again *Ephes. 5. 26. Washing with water*, that is,  
 baptism is mentioned before the word, ergo, we must first  
 be baptized, and afterward receive the word. 3. If this  
 argument were good, how many men and women of age,  
 must by the same reason be denied baptism? For all have  
 not faith; but the truth is, that to be born in the Church,  
 is unto, or in infants instead of profession of faith and re-  
 pentance, as to the outward seal, for which we contend;  
 and profession of faith and repentance, is to and for the  
*adult* instead of the same, for their right to the desired seal  
 (so was it to *Ismael*, and *Esau* whom God hated) because  
 they were born of covenanted parents. 4. Sure it is that  
 Christ in the forementioned place, speaketh of men and  
 women of years: For you confess that infants as such,  
 cannot believe; and what then must follow if your cruel  
 principles were true? Christ saith, *But he that believeth*

not, shall be damned: If this were as you would have it, spoken concerning infants also, what should become of all those that die in their infancy? what are they damn'd? Here appears an inexcusable perverseness of these men, who when children are proposed to their interest in general terms granted them, there they would exclude them, except they shew a particular warrant; and baptize all Nations, without a baptize infants, shall not advantage them for the seal of their admission into Christs visible Church: But where a general rule is mentioned, from whence they are in reason and all charitable construction to be exempted, there it must include them for their disadvantage, even to damnation, without any particular warrant for such inteterpretation. Mr. *Cobbet* observeth well, That the Covenant-priviledges of grace, are ever to be expounded in favour of the principal or less principal counter-parties, unless any exception be made of persons or priviledges by him which was the Covenant-maker. To avoid this, you must either acknowledg that the place you cite, is either to be understood of those of years who contumaciously reject the Ordinances of God, being hardned in wilfull blindness and unbelief, and so that it doth not concern children, as such; or else you must allow infants some secret seeds of faith and regeneration, and so you shall justly acknowledg their capacity of baptism.

*Plainly (you say) thus, faith and baptism in conjunction, will bring a man to heaven; but if he have not faith, baptism shall do him no good.]*

True in those (who though baptized) as *Simon Magus*, are yet but in the gall of bitterness; but this is a meer *ignoratio elenchi*, hence to conclude against infants baptism; our question not being whether all that are baptized shall be saved; but whether children of believing parents ought

—Of child.  
baptismal  
right, cap. 8.  
conclus. 7.  
pag. 143.

*Invisibilem  
sanctificationem  
quibusdam affu-  
ise & profuisse  
sine visibilibus  
sacramentis:  
visibilem vero  
sanctificationem,  
que fit sacramento visibili, sine invisibili, posse adesse, non posse prodesse:  
nec tamen visibile sacramentum ideo contemnendum est, quia contemptor ejus invisibiliter  
sanctificari non potest, &c. P. Lombard. l. 4. dist. 4. E. post Aug. sup. Lev. in  
sine. c. 8.*

to be baptized; which if you would thus disprove, who-  
soever have not a saving faith that the Sacrament may do  
them good, may not be baptized; but children have  
not such faith, that baptism received may doe them  
good: *ergo*, children are not to be baptized: your rea-  
soning would appear unreasonable, both Propositions  
being false or fallacious. The *Major*, because baptism  
is but the external seal of admission into the visible  
Church, into which elect and reprobates may enter, as it  
were into the *outward Court of the Temple*. And if saving  
faith finally doing the baptized good, or, which is the  
same, if the inward baptism by the holy Ghost, were the  
rule by which the baptizing Minister must proceed, what  
man were sufficient for that Office? The examples of *Si-  
mon Magus, Judas, Demas, &c.* shew enough that the  
most discerning men may be deceived in others fair pro-  
fession; and who can foresee the final estates of men and  
women baptized? I cannot reasonably think that you  
take all those for elect, whom your selves baptize, or that  
your baptism shall doe them all good. And if you dis-  
pute *κατὰ τὸ αὐτὸ*, concerning one and the same faith in se-  
veral degrees, that is, if you mean the seeds or habit of  
faith; that *Minor* is false; for elect infants have the seeds  
of faith in baptism, though they be not formed in them,  
yet by the secret working of the spirit, the seeds thereof  
for a time lying hidden in them, shall flourish and shew  
their growth in them in newness of life. If you mean it of  
actual faith, that want of that condition, *ἐν τῷ αὐτῷ ἔσθ' ὄν*,  
discovereth the *Paralogism*: And we say infants want of  
actual faith in present infancy thereof incapable, conclu-  
deth nothing against their having of it in mature age; and  
so as little against their baptism. I cannot conclude so  
well as in *Augustins* words; But (some may say) the  
things do some men no good; what must the Medicine  
therefore be neglected, because some mens pestilence is  
incurable?

Calvin. instit.  
l. 4. c. 16. N. 20.

At enim qui-  
busdam ista non  
profunt; nunquid  
ideo est negli-  
genda medicina,  
quia nonnullorū  
est insanabilis  
pestilentia?  
Aug. ep. 48.  
Vincan.

So that if baptism be necessary, then so is faith, and much  
more; for want of faith dammeth absolutely. ]

I demand then, Do infants believe? Why do ye deny them baptism? or because they have not faith, do you conclude them all damned who die in their infancy? That were a damnable assertion; and to pay you with your own coyn, *Against the perpetual analogie of Christs Doctrine*, who commanded infants to be brought unto him, blest them, and positively affirmed, that *Of such is the Kingdom of heaven*, Further I say, If your Proposition be universal, it is notoriously false; for all want of faith doth not absolutely damn: For 1. They who pray for faith, or the increase thereof, (as the Disciples did) want faith, yet were they not damned; he that hungereth and thirsteth for the righteousness of faith, wanteth the same; for hunger and thirst are of emptiness: yet Christ pronounceth such blessed. 2. He that now believeth not, may hereafter believe: It was *Pauls* case; had you seen him persecute the faith and faithfull in ignorance and unbelief, would you presently have devoted him to absolute damnation? Judge not, that you be not judged: I know no man living that wanteth not faith; and I pray the good Lord to help my unbelief, and exhort you otherwise to express your fancies, that they prove not snares to weak and afflicted consciences:

*Then (you say) it is sottish to say the same incapacity of reason and faith, shall not excuse from the actual susception of baptism, &c.]*

A very acute and witty assertion indeed; but we answer, 1. By this principle you might have been as blasphemous against Gods Ordinance in circumcision, had you lived under the Law. 2. We say not but that infants by their incapacity, are excused from actual susception of baptism, for they cannot act thereto: But parents are not excusable, if they contemn or neglect their parts in sealing those that are joynt heirs of the Promises and Covenant of God with them and their children; because they have a capacity to promote and effect it: and this appeareth in the History of *Moses*, *Exod. 4. 24, 25*. We very well know that

*Quod in filio*

*Mosi per An-*

*getum manifestatum est,*

*qui cum adhuc incircumcisis à matre ferretur,*

*periculo ut circumcideretur exaltum est,*

*et cum factum esset,*

*depulsa est pernicies.*

*Aug. cont. Donatist. l. 4. c. 24.*

infants

infants cannot come and desire the Seals, their present incapacity excuseth them from that they cannot possibly do; but their parents or friends can intreat it for them, and present them to it: so that infants have a passive capacity; they cannot profess faith and repentance; but their parents professing of the same, interesteth them in all those external Church-priviledges whereof they are capable: and so to be born in the Church, is to them and for them, instead, and in place of their profession. What your terms of *reasonably* and *humanely received*, do mean, if to any purpose, want interpretation.

*The conclusion (you say) is, that baptism is also to be deferred till the time of faith.*]

Why might you not say the same also concerning circumcision? It is certain that by the same you may conclude, that many thousand persons of age must never be baptized, because they never come to believe; as for their profession, no man can say whether it be hypocritical or not.

*Since faith is necessary to the susception of baptism, &c.* ] Pag. 240. Num.

True *in adultis*; what is this to our present question concerning infants? We have often said that this your arguing *a dicto secundum quid ad dictum simpliciter*, is fallacious, and not passable among young Sophisters; and we owe no other answer then denying the consequence. Our contest is about Infant-baptism, wherein we say a present actual faith is not required: It is necessary, or at least the profession thereof in those who present to, or administer baptism; we cannot say so of infants, to whom God doth not yet give the use of reason: therefore they cannot first believe and after receive the Seal, as *Abraham* did: But therefore they are to be baptized that they may attain faith and salvation: So the word preached profiteth not, if it be not mixed with faith in them that hear; yet is the preaching thereof an effectual means whereby God will work faith in the hearers: To conclude, Baptism profiteth not without faith; yet is it an effectual means whereby God worketh regeneration and salvation, therefore none with-

29.

*Ergo sunt baptizandi ut fidem & salutem consequantur.* Jo. Gerard. de pœ. dobap. sect. 3. Numb. 196. Heb. 4.2 Rom. 10. 17. J h. 17. 20.

in

in his Covenant are to be barred from it. It is not improbably conjectured by some, that therefore the Disciples forbid them to bring children to Christ, because they thought children have not faith, nor can any teach them, who are yet incapable of doctrine: Possibly they did not yet understand the abolition of the old Seal for the introduction of the new, nor how baptism was to succeed circumcision; that was sometime after disputed and determined, *Acts* 15. 1, 2. but Christ was much displeased with it, rebuked them, and seriously protested, that of such is the kingdom of heaven.

Gal. 3.2.

Pag. 24i.

*Whatever can be said to take off from the necessity of actual faith, all that, and much more (you say) may be said to excuse from the actual susception of baptism.]*

True in adults, but most false in infants; I am weary of telling you of your fallacious arguing, à dicto secundum quid ad dictum simpliciter: Again, if here by actual susception of baptism, you mean that infants are to be excused from it, we have answered in the foregoing paragraph; if you mean from administration of infant baptism, we deny your assertion, and expect proof.

*The second device (you say) was of Calvin and his.]*

*Parvulos baptizari in futuram poenitentiam & fidem, quæ etsi in illis nondum formata sunt, arcana tamen spiritus operatione utriusque semen in illis latet. Inst. l. 4. c. 16. n. 20. sect. 15.*

1 Cor. 7. 14.

Sect. 19.

*Nec tantum valet fides aliena parvulo, quantum propria adulto, &c. P. Lombard. l. 4. dist. 4. E.*

You said before that some said infants have imputative faith, and by the number you now attribute it to Calvin; indeed Mr. Calvin saith, as I have noted, That infants are baptized into future repentance and faith, which although they be not yet formed in them, yet by the secret operation of the spirit, the seed of either lieth hid in them: and in the same chapter he saith as Paul there reasoneth, That the Jews are sanctified of their parents; so in another place he teacheth, That the children of Christians receive the same sanctification of their fathers: Also in the same chapter he saith — not that I mean rashly to affirm, that they be indued with the same faith which we feel in our selves, or that they have at all knowledg of faith (which I had rather leave in suspence, &c.) but concerning imputative faith, I find neither device nor approbation of Calvin. Why did you not rather say that this device was

P. Lom.



P. Lombards (who mentioneth the *Imputative faith* you speak of) or some of the following Schoolmen? Or *Polydor Virgil* who in his fourth book concerning the Inventors of these things cleareth *Calvin* from this invention, saying — *Seeing infants by reason of their age, cannot testifie their own faith, as Cyprian saith, it was provided from the beginning, that they should profess their faith by others; that as anothers fault, to wit Adam our first parents sin was evil to them, in so much that from their birth they were subject to originall sin, so others endeavour might be good to them, who therefore (as Ambrose saith in his second book concerning the calling of the Gentiles) believe and are baptized by anothers confession. Or why do you not rather lay the invention hereof to Justin Martyr, who living long before any of these, saith, They are made worthy of the good things, of Baptism, by their faith who present them to be baptized? The Reader may hence gather how little Calvin said for imputative faith; and if he had affirmed any such thing, yet how untrue it is, that Calvin, or any of his, invented it. But the pleader saith further,*

*Can an infant sent into a Mahumetan Province, be more confident for Christianity when he comes to be a man, then if he had not been baptized? Pag. 241.*

Yes, *ceteris paribus*: for though the Sacraments work not the same effect in all receivers, yet Gods holy Spirit deserteth not his ordinance in the elect, though for causes ever just, though most unknown to us, it doth not always alike shew its power in the recipient. It is true, that the seal and ministrations of man can nothing profit where God giveth not the inward Baptism by his holy Spirit; though the inward may save without the outward, as hath been noted: but your supposition being rightly laid concerning an elect infant baptized, and so carried away, you must

*quemadmodum aliena culpa, id est Adam primi parentis delictum eis quoque malo fuit, quod statim nati originali peccato obligarentur, sic aliena opera bono esset, qui idcirco, velut ait, Ambrosius, l. de vocat. Gent. 2. ex aliena confessione credunt & baptizantur.*  
*Ἀξίον τινὲ ἢ ἡμῶν διὰ τὴν βαπτισμῶν ἢ ἀπαθῶν τῆν ἡμεῶν τῶν ἀσεβῶντων ἀυτὰ τῶ βαπτισμῶν . Iust. Marr. q. & responf. ad orthodox. q. 56.*

— *Requiritur fides Ecclesie.*  
 Al. Alenf. de sac. bapt. q. 8. m. 3. a. 1. sect. 3. resol. Item. que — *parvulis in baptismo, merito Christi, offerentium fide, &c.*  
 ib. m. 8. a. 3. sect. 1. resol.

— *Fides aliena, sine qua non datur parvulis remissio, non est fides offerentium; sed est fides ecclesie.*  
 Gab. Byel. in 4. lent. distinct 4. q. 2. G. ib. dist. 6. q. 1. R: *Requiritur fides ecclesie, &c.*  
 Polydore Virgil. de invent. l. 4. c. 4. inquit, — *Quibus cum per. atatem non liceret de sua fide restari, a principio sicut tradit Cyprianus, provisum fuit, ut per alios credere profiterentur; quo*

grant, that God, whose election can by no means be defeated or made voyd, will give and make effectually the means to the end, that is, salvation, whether by acquainting the party baptized with his will declared in his word preached to him, or by his secret work within him, if he will take him away in infancy: in the adult, coming to the knowledge of Gods covenant in Christ, and of his own sealing in infancy, it must make him more confident of his implantation into Christ, then if he knew that he never had been baptized. What then? Must this be by vertue of baptism by water onely, or the externall ministrations thereof? No, but by the power of Gods Spirit working on his ordinance, and accomplishing his own decrees, do we follow your supposition, dividing preaching of the word to such when they come to years, from the precedent seal? Truly such a strange invention were absolutely without Art, without Scripture, reason or authority, I would say, as is your argument here alledged against infant-baptism, but that you call it *Demonstrative* and *Unanswerable*: but consider how to overcome before you cry victory. To answer your supposition; suppose that an infant were not by any habitually faith so much as disposed to any actual belief without a new master; what could this conclude more then that it is necessary to the actual faith of an infant come to fit years, that he be taught the doctrine of faith, repentance, &c. which we constantly affirm: what makes this against infant-baptism? We unanimously confess, and solemnly profess, that the infant, so soon as it shall be able to learn, ought to be, and shall be taught the mysteries of eternall life and salvation by Christ: so your demonstration proves but a poor fallacie: you utterly mistaking or willingly dissembling the question. We affirm not that the Word ought to be divided from the Sacrament whereof new-born infants are capable, but that the word is to be preached to them, & they are to be instructed in all the Rudiments of Christian Religion, so soon as they shall be able to learn: I only add hereto, what have you said in this your so much applauded argument against infant-

fant-baptism, which might not as reasonably and religiously have been urged against infant-circumcision? Could they if sent into Pagan-Countries with all the terms of your supposition, have been more disposed to an actual belief without a new Master? yet they had, and we have right to the seal of the righteousness of Faith, not for any excellency or ability to produce any good and saving effect in our selves, but through the merits of our Saviour, the free mercy of God, and the right of our Fathers, with whom God made his Covenant for their persons and posterity. Next, you say,

*To which also this consideration may be added, That if baptism be necessary to the salvation of infants, upon whom is the imposition laid?* Pag. 241:  
Numb. 30.

Concerning Baptism in general, 'tis considerable which Tertullian saith, *The Lord himself who owed no repentance, was baptized; and was it not necessary to sinners?* his reason will reach (possibly beyond his opinion) to infants also, except we should say with Pelagius, that they are not sinners. Further we say, that Baptism, the laver of regeneration, is necessary to the salvation of infants; yet in case of privation or impossibility, they are saved by the peculiar and extraordinary goodness and providence of God. So that the necessity of Baptism, as hath been avowed, is not absolute, as if none could be saved without it; but necessary on our part, who are to obey the ordinance of God. God is not tied to his ordinance, but we are: he can otherwise save, but we cannot be saved in the contempt thereof. God (saith Tertullian) hath bound faith to the necessity of Baptism; therefore Cornelius and those that were with him, after they were sanctified by the holy Ghost, were yet baptized; neither is the visible sanctification super-

*parte Dei, & ex parte nostri: inter casum privationis & viam ordinariam, &c.* Ioh. Gerhard. de Baptism. c. 7. c. 237.

*Obstrinxit fidem ad baptismi necessitatem. Tertul. q. l. c. 13.*

*— Nec tamen visibile Sacramentum ideo contemnendum; quia contemptor ejus invisibiliter sanctificari non potest: Hinc Cornelius, & qui cum eo erant, jam Spiritu sancti- ficati, baptizati sunt: nec superflua judicanda est, &c.* P. Lomb. sent. l. 4. dist. 4. E.

*Distingui-  
igitur inter ne-  
cessitatem ex*

fluens, because the invisible preceded; seeing God alone giveth the one, and appointeth man to do the other for a seal and confirmation of his covenant. You say more,

*To whom is the commandement given? To the Parents or to the children? Not to the children, for they are not capable of a law; not to the parents, for then God hath put the salvation of innocent babes into the power of others, and infants may be damned for their fathers carelesness or malice, &c.*]

You trifle here; you know that we hold no such necessity of the means, as hath been said; your foundation therefore failing, nothing of your superstructure can stand. If men neglect or contemn the ordinance of God toward their infants salvation, they do as much as in them lieth, to shut them from heaven: but yet *the foundation of the Lord remaineth sure, having this seal, the Lord knoweth them that are his*, though men neglect to mark them, who cannot help themselves thereto, yet the Lord knoweth all his, and is not unjust to punish the childs involuntary defect for the parents voluntary neglect, which God will severely punish, though the child shall be held guiltless thereof, as may appear in the fore-recited example of *Moses*; which might perswade considering men to beware of denying children baptism (for if the neglect be such a sin, what is the contempt thereof?) to which their parents faith giveth them right; not as an efficient, principall; or meritorious cause of infants salvation, but as a sign and seal of Gods good will towards their children, whose providence causing them to be born of such parents, sheweth that he vouchsafeth them the priviledge of his covenant: and how horrible a presumption is it for man to take away that which God pleaseth to give?

*It follows (say you) that it is not necessary at all to be done to them to whom it cannot be prescribed as a law, and in whose behalfe it cannot be reasonably intrusted to others with the appendant necessity.*]

We have said enough concerning the necessity you still harp on, and fear to weary the Reader by telling you, we hold

a Tim. 2. 19.

See Mr. Cobbet  
of child. Baptism.  
right, sect  
10. p. 447, 448.

--- qui dum eis  
ex talibus parentibus  
nascitur, ostendit,  
quod cum federe  
suo dignatus  
Andr. Rivet  
to. 2. tract. 3.  
q. 3. n. 2.

hold no such absolute necessity as we have expressed ; but that it follows not that it is necessary at all to be done, &c. is evidently false, as may appear in circumcision, which was enjoyned the parents, not the children; as untrue is your second branch (*in whose behalf it cannot be reasonably entrusted to others* —) for the infants circumcision was reasonably entrusted to the parent under this necessity — *The uncircumcised man. child — that person shall be cut off from his people, Gen. 17. 14.*

And (you say) if it be not necessary, it is certain it is not reasonable. ]

Stay and prove that it is not necessary, before you build up many conclusions upon that which never was, nor will be granted you. We have shewed how 'tis necessary.

It is nowhere in terms prescribed. ]

Neither is the Sabbath which we observe, nor many other things which of duty we do perform : See what hath been answered hereto, pag. 240. Num. 28. and so we baptize infants ; for it is both reasonable, and they have a capacity thereof, though you deny both.

*Either baptism produceth spiritual effects, or it produceth them not, &c. ]*

A rare Dilemma, but that 'tis fallacious. Reduce it to a Syllogism, and it will appear a Paralogism *ex accidente*. Suppose thus,

That which produceth no spiritual effects, is not to be contended for; but baptism produceth no spiritual effect; ergo, it is not to be contended for : Who knows not that 'tis accidental to baptism to produce no spiritual effect in the baptized ? This is for mans unbelief and forsaking the Covenant, by wilfull sinning which doth *ponere obicem*, and make the Ordinance of none effect to salvation : If we should thus dispute, That which causeth wrath is evil; but the Law causeth wrath, ergo, the Law is evil : the Fallacy were the same : For it is accidental, and through mans disobedience that the Law causeth wrath; of it self it is good and holy, right and pure : so here, though baptism produce no good spiritual effect in the reprobate (or not

Pag. 242.  
Num. 31:

Rom. 4. 15.

Rom. 7. 12.  
Psa. 19. 7, 8.

## An Antidote against

*ex opere operato*) yet by the institution of God, whose spirit worketh on his Ordinance, it doth.

*What are we nearer heaven if we are baptized?*]

If I were of your Council, I would entreat you to beware of these political temporizings which come so near Atheism: Believe you the Scriptures who thus slight Gods holy Ordinances?

*But if—baptism does do a work upon the soul, producing spiritual benefits and advantages, these advantages are produced by the external work of the Sacrament alone, or by that as it is helped by the co-operation and predispositions of the fuscipient.*

Here you bring another fallacy, *à non causâ pro causâ*. We say that neither are the effects or spiritual advantages of baptism, produced by the external work of the Sacrament alone, nor by that as it is helped by the co-operation and pre-disposition of the fuscipient (as hath been proved) but by the spirit of God working on his own Ordinance.

*If (you say) by the external work alone, how doth this differ from the opus operatum of Papists, save that it is worse?*

If ~~the~~ Skie fall we shall have Larks. Who affirms that which you suppose?

*For they say the Sacrament does not produce it's effect but in a fuscipient disposed by all requisites and due preparations of piety, faith and repentance.*]

Do they say so when they speak of infant-baptism? slander them not; herein they are better then you who deny infants baptism, which they grant though children cannot actually believe, confess, profess or repent.

*But this opinion saies it does of it self, without the help or so much as the coexistence of any condition but the meer reception.*]

Make much of the *Minerva* of your own brain; if it be your opinion, we own it not.

*But if the Sacrament does not do its work alone; but per modum recipientis, according to the predispositions of the fuscipient*

*fulcipient, then because infants can neither hinder it, nor do any thing to further it, it does them no benefit at all.*]

You might have pleaded the same against circumcision, with as good success: They could neither hinder it, nor do any thing to further it; did it therefore do them no benefit at all? But who saith it is *per modum recipientis*, &c. which is not properly expressed according to the *pre-disposition*, *Per modum* speaks a cause, *ad*, or *secundum*, a condition: We say that the Sacrament doth work according to the dispositions of the receivers, because God gives that to infants which makes them fit to be baptized, giving them by his own Covenant with his believing parents, federal holyness, and so a right to the external initiatory seal of his Covenant with them: Whether it do them good or no, whether it produce a spiritual good effect or no (that is to regeneration and salvation), a right they have to the external seal, as being born within the Church, and that as soon as they are born; we understand not any other *pre-disposing* cause in the infant to be baptized, as if he were able to contribute any thing to his receptibility, more than the unborn *Jacob* was in relation to the love of God, which indeed never found any cause but it self; yet ere the children were born, God loved *Jacob* and hated *Esau*. Further we say, as we shall be saved *secundum opera*, but not *propter opera*: Good works are in the regenerate excellent signes of justification and salvation future, they cannot be the causes of either; they follow, they cannot precede justification: So we may say that baptism works according to the dispositions of the *fulcipient*, which are not in infants, faith, profession, repentance, &c. which God gives not to infants, but to persons of years; but as to their right to baptism by his Covenant: what other *pre-dispositions* are in them are secret, and known to God above. And so your *exploded fancy* and dream of a notable advantage vanisheth.

*Either baptism (you say) is a meer Ceremony, or it implies a duty on our part. If it be a ceremony only, how doth it sanctifie us, or make the comers thereunto perfect? If*

Rom. 9. 11, &c.  
2 Cor. 5. 10.  
Rom. 3. 20.

*it implies a duty on our part, how then can children receive it, who cannot do duty at all? ]*

How many impertinences are here twisted up together? We answer plainly, Ceremony and duty on mans part, are not *membra dividenda*, nor always contradistinct; for they may *coïncidere*; as in those ceremonies of the Law, which being commanded of God, were duties of men subject to the Law, and to be performed, though they could not *make the comers thereunto perfect*: and so is baptism now a duty on our part to be administred, though of it self it cannot make all the comers thereunto perfect. But you demand, if it implies a duty on our part, how then can children receive it, who cannot do duty at all? Where is now the revelation, reason, common sense, and all experience in the world, in which you so lately triumphed, as if you had driven us to take sanctuary? If it be a duty on our part to administer it, how can children receive it, who cannot do any duty at all? Nay but tell me, if you can, by all your reason, how could infants receive baptism except we did administer it? say you, how can he be passive who cannot be active at all? how could infants receive circumcision, who could do as little duty as infants now can? That *homonymical* (on our part) must be otherwise limited by some expression, or else your Argument will appear fallacious. It is a duty on our part to baptize infants; on the childrens part no duty is required; they can do none, as such; for God enjoyneth no impossibilities. But you say,

*-This way of ministratiō, makes baptism to be wholly an outward duty, a work of the Law, a carnal Ordinance, it makes us adhere to the letter, without any regard of the spirit, &c. ]*

This *Rhetorick* would something better become him that careth not what, but how much he saith: All these vain and injurious expressions, are meer aspersions: and call you this an Argument considerable? wherein appears either matter or form thereto pertinent? For the rest (which in some other man I should take for some *agri insomnium*) we say if you mean by *Mystery*, the spiritual baptism mysteriously



seriously signified by the outward ministration, to which you seem to drive; 'tis evident that it doth not alwaies accompany it (except you will say that the Sacrament justifieth *ex opere operato*, which a little before you would have pinned on our backs) which appears in *Judas, Simon Magus*, and all others who fall away: And as certainly false is it, that *it never follows in order of time*; common experience shewing that the spiritual seed sowed in baptism, many times, and in many of the baptized, lieth long before it actually appeareth, either in any outward effects, inward signes of calling, or fruits of regeneration; as in *Abraham* faith preceded, and circumcision the seal of the righteousness of faith, followed: so in *Cornelius*, a spiritual sanctification preceded, and baptism followed; but in *Isaak* circumcised the eight day, the seal preceded, and faith and sanctity followed: So in Infant-baptism the seal and laver of regeneration goeth before, and actual faith followeth it in season, if they hold fast the faith of Christ.

Pag. 242.

Pag. 243.

Augustin.  
contr. Donat.  
l. 4. c. 21.

You say again,

*Baptism is never propounded, mentioned or enjoined as a means of remission of sins, or of eternal life, but something of duty, choice, and sanctity is joyned with it, in order to production of the end so mentioned: Know you not that as many as are baptized into Christ Jesus, are baptized into his death, &c. ]*

Rom. 6. 3.

Good reason that such things should be propounded, mentioned and enjoined to those who converting to the faith in years capable of Doctrine, require the seal of Gods Covenant; and certainly so was it to Profelytes to be circumcised; but you cannot reasonably think, that they proposed or enjoined Infants to be circumcised any such things: and it were as vain to propose any of these to Infants now to be baptized: Therefore we seal them now, and propound these like things to them when they be capable: Now the Scripture speaking to men or women of understanding, propounds to them their present duty who are to be baptized, or who are baptized, as faith, repentance, walking in newness of life, mortification; and (as hath

been said) the Apostles in the *ecclesiâ constituendâ* had mostly to do, being to endeavour the calling and conversion of the Gentiles; who before were aliens from the Covenant of God: But in *ecclesiâ constitutâ*, we rarely meet with any first to be taught; and then to be sealed; the children of Christian parents having Church-priviledg, are now baptized first (as in the settled Covenant under the Law they were first circumcised) and when they come to fit years, instructed: And what then do all your impertinences disadvantage our cause, seeing elect infants in their baptism, are implanted into Christ, and in due time walk in newness of life?

*This is indeed truly to be baptized, both in the Symbole and the Mystery: Whatsoever is less then this, is but the Symbole, only a meere ceremony, &c. ]*

The effects of elect childrens baptism being nothing less, this Rhetorick might have been spared.

*Plainer yet; Whosoever are baptized into Christ, have put on Christ, have put on the new man: But to put on this new man, is to be formed in righteousness, and holyness, and truth, &c. ]*

All this plainly makes for infants baptism, who being naturally flesh and blood; such as cannot enter into the Kingdom of heaven; conceived and born in sin; children of wrath, must indeed put on Christ Jesus that they may be saved: These premises we willingly adhere to; but your conclusion is liable to a *non sequitur*; because it is either fallacious, disputing *ab adultis ad infantes*, which wanting the condition *negō rō d'urō*, becomes an *ignoratio elenchi*, and mistaking or mispursuing the Question, or begging it in those terms (*remaining in the present incapacities*) which cannot be granted. I answer two things, 1. God can give capacity of regeneration, and newness of life to any age; That he doth not give it to infants, cannot appear to us: The contrary doth; for he giveth the spirit of sanctification to some infants, in, and from the womb, for many dying young, are saved, which being conceived in sin, and born the children of wrath; they could not be, without re-

generation and sanctification: And truly when I consider what marvelous instinct God giveth to the new-cast young of beasts, to take the brest (as well as to new-born infants) for their bodily preservation, I cannot but conceive that the good God gives infants (on whom he hath set his own image, which consisteth in understanding, sanctity, immortality, &c.) some admirable, though to us secret, light of mind, and capacity of that which is subordinate to the preservation of their immortal souls. 2. Children under the Gospel have no less capacity than children under the Law had, who yet received the seal of the same righteousness of faith in their infancy, and were circumcised to newness of life. *Rom. 2.29.* But you say,

*Que consistit in immortalitate, in innocentia, & justitia, reliquisque animi dotibus.* Varabl. in Gen. 1. 26. See Mr. Cobbet. Explicat. of Mat. 28. & Mar. 16. pag. 177. pag. 244. 1 Pet. 3. 21.

— *And then have they but one member of the distinction used by S Peter, they have that baptism which is a putting away the filth of the flesh; but they have not that baptism which is the answer of a good conscience towards God, which is the only baptism that saveth us —* ]

I answer, 1. You vainly dispute *è non concessis*; 'tis not granted, nor can it ever be proved that elect children in baptism are not *formed new in righteousness and holyness*; and so your superstruction concerning their having only that baptism which is a *putting away the filth of the flesh*, but not the rest necessary to salvation, is frivolous. 2. *The answer of a good conscience toward God*, is an effect of the inward baptism by the spirit of Jesus, peculiar to the elect. Now if your reason hence taken, for the exclusion of infants from baptism, the external seal, were good; by the same reason none but the elect, or those who have the *answer of a good conscience towards God*, must be admitted to baptism, and whom then might you with good conscience baptize? certainly but few; and for ought you can certainly know, none. For in these last and worst dayes, what know you, but that they who fairly profess faith and repentance, &c. may yet notwithstanding be meer hypocrites? And where is then their *answer of a good conscience toward God*? 3. I say, what secret light, and sweet confidence elect infants have in God, I know not; sure I am they have that which is and shall be sufficient to their salvation in

Chriſt, though they die before man can teach them more, and why ſhall man exclude them from the external Seal of Gods Covenant with them (as being born within the Church) of which they have as evident (and a more eaſie) capacity then children had of circumciſion? God gives Infants the incomparably greater and more excellent part, ſanctity and ſealing to ſalvation; and ſhall man preſume to deny the leſs and ſubordinate part, the external Seal of Chriſts viſible Church, whereof Reprobates, born within the Church, have a capacity? 4. Faith, good conſcience, repentance, &c. are in the elect thoſe fruits, whoſe ſeeds were ſowen in baptiſm; and (as hath been ſaid) were it reaſonable to ſay, we may not ſow untill the fruits thereof appear? Nay, but we therefore ſow in hope, that we may in due ſeaſon ſee and reap the fruits thereof. 5. Whereas you ſay that the answer of a good conſcience towards God, is the *only baptiſm that ſaveth us*; I answer, 1. It is not the answer of a good conſcience that ſaveth any man, though a good conſcience be an excellent ſigne of our ſalvation by Chriſt; for, *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs by faith, &c.* 2. Your reaſoning is fallacious, your medium being *homonymical*: For, allowing you the ſigne for the cauſe, yet if that (*which ſaveth us*) though it may be true, if underſtood concerning perſons of years, and as good conſcience, an undoubted effect of regeneration, is oppoſed to the bare ſeal thereof, without any inward effect of the ſpirit. I ſay if it be underſtood of Infants, as in your ſenſe, excluded from a capacity of good conſcience, or the acts thereof, it is very falſe, except you will alſo exclude all Infants from ſalvation, which were againſt the expreſs doctrine of Chriſt.

*As infants (you ſay) by the force of nature cannot put themſelves into a ſupernatural condition (and therefore ſay the Pædobaptiſts, they need baptiſm to put them into it) ſo if they be baptized before the uſe of reaſon, before the works of the ſpirit, before the operation of grace, before they can throw off the works of darkneſs, and live in righteousneſs & newneſs of life, they are never the near.* ] I

I answer, 1. Neither can men of years by the force of nature put themselves into a supernatural condition, supposing you mean subordinate to salvation; and what then can the use of reason without the works of the Spirit, advantage them hereto? Shall not they therefore that have the use of reason be baptized? 2. What do you herein say which might not as well have been objected against the circumcision of infants? Would you have concluded them never the neerer, because at eight dayes old they had not the use of reason to know what or why it was so done unto them before they could throw off the works of darkness, and live in righteousness and newness of life?

3. If you will have none baptized before the works of the Spirit, before the operations of grace, &c. when and whom may you baptize? For the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit. God can, and doth sanctifie infants (as in the elect infants, dying such must be granted, if you have so much reason or charity as to think that at least some of them are elected and saved) and he can and doth sanctifie in age, sometimes in the very last act thereof, as appeared in the penitent thief; how then will it follow that infants are never the neerer if they be baptized before the use of reason, &c. 4. We must understand that baptism comprehendeth first, the sign water, and the whole ceremony, sprinkling, washing, or dipping into water in the Name of the Father, the Son, and the holy Ghost. Secondly, the things themselves signified by the visible and externall things, which are sprinkling of the blood of *Jesus* on the baptized for the remission of sins, mortification of the old man, quickning the new man into certain hope of resurrection to eternall life to come. Thirdly, the commandment & promise of *Christ*, whence the sign hath authority and power of sealing and confirming these things unto the baptized. They then that say baptism is an externall sign and washing of the body, and therefore a bare and effectles sign, do fallacionly dispute, dividing that which

John 3. 8.

Fallacia divisionis.

God

God (who cannot deceive us) hath joyned together, by giving us order to baptize, and be baptized for the remission of sins freely for *Christs sake*, into whom we are implanted by Baptism. How false then must it be which you, upon the matter, affirm that we shall be never the nearer, if we cannot contribute something to the efficacy of Baptism in the use of our own reason? Certainly Gods Spirit accompanieth his ordinance in the elect, sooner or later. If the reprobate be never the nearer salvation for his baptism, that is accidentall, & maketh nothing against the effectuall sealing of the elect to eternall life in their baptism. There are many sorts of hearers of the Word; some like the stony ground, some like the thorny, some like the high-way; shall the Apostasie, unbelief, and barrenness of the greater part, make the ordinance of God of none effect to believers? To conclude, it is but the outward ministration which is committed to us; the capacity or incapacity, fruit-bearing or sterility of receivers, belongs to God to judge of, not to us; we must do our duty, and leave the issues to him. But you say,

Matth. 13.

Quicumque parvulos recentes ab ueris matrum baptizandos negat aut dicit, in remissione peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod regenerationis lavacro expiatur &c. Anathema sit. Concil. Milvetian. 2. can. & ib. eod. Can. Eccles. Afric. 110. Aug. 143. de peccatorum merit. Hieron. tom. 2. advers. Pelag. 1. 3. Psal. 51. 5. Eph. 2. 3. John 3. 6. 1 Cor. 15. 50. John 3. 5.

*From the pains of hell they shall be saved by the mercies of God and their own innocency, though they die in puris naturalibus, and baptism will carry them no further.* ]

What? Popery and Pelagianism twisted together? If you speak of childrens salvation by the mercies of God to his elect, so far we accord: if you say by their own innocency, that *Pelagians* and *Donatists* taught, who affirmed that infants were born without original sin, and therefore would not have them baptized. Against this heresie the second *Milvetian* Council determined, *Canon 2.* as hath been noted. For that you say they shall be saved though they die in *puris naturalibus*, that is, such as they are by nature without regeneration, it is against the express word of God, as may clearly appear, in that all are conceived and born in sin, the children of wrath by nature: *That which is born of the flesh is flesh, — and flesh and blood cannot inherit the kingdom of God,* that is, such as it is by, and in the state of corrupted nature; therefore except the infant

fant be regenerate, he cannot enter into the kingdome of God. That which you say, *that Baptism will carry infants no further*, then from the pains of hell, smells strongly of Popery: They say that children dying without Baptism, shall have *penam damni non sensus*, that is, they shall be free from hell fire, but that they shall not enter into heavenly joys: But *Augustine* so far said well, there is not to any, any middle place, that he can be any where but with the Devil, who is not with *Christ*. Certainly the Scripture mentioneth onely heaven for the elect and blessed, and hell for the reprobate and damned.

*For that Baptism that saveth us is not onely the washing with water, of which onely children are capable, but the answer of a good conscience towards God, of which they are not capable till the use of reason, till they know to chuse the good and refuse the evill.*]

If you mean by *washing with water*, baptism according to *Christs institution* administred; we say also it is not that onely (which is the Ministers part to give) which saveth us, but the power and grace of Gods Spirit inwardly baptizing, sanctifying, regenerating and cleansing us from our sins by the pretious blood of *Jesus* that saveth us: Now that infants are not hereof capable till the use of reason, is evidently false, if you but hold these three Principles; 1. That no unregenerate unclean person can be saved. 2. That all mankind is born in sin, *Rom. 5. 12.* 3. That some infants dying before their use of reason, are saved. That which you say, that infants are capable of washing with water (that is of baptism, or else you trifle) we assent to, and desire you to say no more; infants of believing parents, that is of professed *Christians*, are capable of baptism: for the rest we contend not, we refer the effect thereof in particulars to God, who alone knoweth his elect, and how and when to give them the inward fruit of his own ordinances: we neither affirm that all the baptized shall be saved; neither can we, or you determine which shall, and which shall not, but indifferently, as charity requireth, hope well of every one whom we baptize, concerning

Vid. Bellar. to.  
4. de amiff.  
gratia. l. 6. c.  
2, 3, 4.  
Non est ullus  
ulli medius lo-  
cus ut possit esse  
nisi cum diabo-  
lo, qui non est  
cum Christo. de  
peccat. merit.  
c. 28. & ib.  
serm. 14. de  
verb. Apostoli.

cerning whom we can say nothing to the contrary: But you say,

*All vows made by persons under other names, stipulations made by minors, are not valid till they (be) by a supervening act after they are of a sufficient age to ratifie them.*]

To which we answer, 1. though all be not valid in such case, it is enough that some are: 2. Your assertion, if granted, that is, that all vows, or (which is more then you affirm) if no vows made by persons under others names, or *stipulations made by minors*, or persons in their minority, are not valid untill by a supervening act after they are of sufficient age to ratifie them they are confirmed: what could this make against our duty of Infant-baptism? the case being much different between stipulations of men, and the covenant between God & man, as hath been shewed, & as appeared in circumcision which was with Infants eight days old. Mr. Cobbet well observeth, that the covenant of grace is as well a testament, 1 Cor. 11. 25. Heb. 9. 15, &c. Now a testament may be, and useth to be made in reference to little ones without knowledge: nor do any use to deny a childs right in the Testators will, — because it understood not the same: and that many Infants with whom God made the covenant, Gen. 17. dying such, were yet saved: and that they restipulate in their Parents knowing acceptance of the covenant, and professed owning of it upon the Covenant terms, as wel on their childrens parts as their own: & they restipulate in a passive reception of the Covenant condition & bond to after imitation of their father *Abrahams* faith & obedience. Again, our question is not concerning the ratification or effect of Infant-baptism, by their act or acts, to make it good to themselves and effectually, when they come of age; but concerning a Church-priviledge on Infants part, which is to be admittéd unto the externall seal of Gods Covenant with his Church, it being to Parents and their children; and this dependth on Gods institution to appoint it, and his inward working to make it good: Secondly, in the confirmation of children come to age, they then professing faith, obedience, repentance, newness of

life,

In Gen. 17.  
p. p. 99, &c.



life, &c. into which in their infancy they were baptized, that is, then ratified which others promised and stipulated for them, as concerning outward profession, which is in your language a *supervening act*, to make the former appear valid. Thirdly, the question is not concerning the final effect of baptism in particular baptized, which cannot fall under the Ministers cognizance (it being kept in heaven in the *archives* and secret counsel of God) but concerning their right to baptism, 1 Pet. 4. who are born within the verge and precincts of the Church. Whether such infants doe afterwards believe, repent, and amend their lives to salvation by Christ, or not, we cannot foresee, nor have we any exception to supersede or limit our duty of administering the outward seal of baptism: For as much as children born of Christian parents and within the Church, are thereby partakers of the Covenant of grace, even they who are not partakers of the grace of the Covenant. Fourthly, we answer, That children in Gods account, do vow, confess, and avouch the Lord in their parents vowing, confession, or avouching him, as they did of old; which the learned Mr. Cobbet observeth from *Deut. 26. 17, 18.* where we read—*Thou hast avouched the Lord this day, to be thy God, and to walk in his waies, &c. and the Lord hath avouched thee this day, to be his peculiar people, as he hath promised thee*——and *Deut. 19. 10, 11, &c. Ye stand this day all of you before the Lord your God: Your Captains and your Tribes, your Elders and your Officers, with all the men of Israel, your little ones, your wives and strangers*——*that thou shouldest enter into a Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day, that he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaak, and to Jacob, &c. whereof see Gen. 17. 7.* Though therefore some stipulations made in minority and nonage, bind not the person under age; except he confirm it when he com-

Pag. 121.

eth to age, yet you will not say that the same is not valid: if made by Parents, Governors, or Guardians for children: and so in some publick Covenants and Acts of one City or State, with another, which concern the present and future ages, the infants within that City or State, as being in minority free Denisons, are bound by the same Covenant and Act, though as such, they could neither transact, speak, nor consent to the same, but all was agreed on and done by their Parents or Commissioners of years thereto designed, in their own and childrens name: which may appear in *Israels* Covenant with the Gibeonites, which, though the stipulators were beguiled, yet *Israels* children were bound to, and when *Saul* out of a perverse zeal, about 380 \* years after, would needs violate, how binding that Covenant was, God declared in a severe judgment on *Sauls* Family, and all *Israel*. But upon this invalid supposition you build another quere.

Josh. 9. 15.

\* Rather 433.

2 Sam. 21. 1.

— Why were it not as good they stayed to make it, till that time, before which time if they do make it, it is to no purpose? this would be considered.]

It would, or should be considered, that it is very dangerous playing thus with the sacred Ordinances of God: You confess that baptism is the only inlet into the Church of Christ; and is it to no purpose to be let into his Church and Covenant; out of which you say there is no salvation? 'Tis true that all are not saved that are within the Church and Covenant, but no man is saved out of it. God hath appointed baptism to be a seal and token of our receiving and entrance into the Church; is it to no purpose to obey him in his Ordinances? God would not only have all the Citizens of his Church thus enfranchised; but those who are not baptized when they may, he will not have reckoned in the number of his Church: And say you, 'tis to no purpose to have children marked for members of Christs Church? Baptism is Gods mark whereby he will have his people discerned from all other false Churches and Sects; and think you 'tis to no purpose to have Gods mark set on children, that they may not with

Ursin part. 2.  
Ch. 1st. relig.

a perishing world be toucht by the destroyers? Yet you say,  
*Our way is the surer way; for not to baptize children till  
 they can give an account of their faith, is the most pro-* pag. 244.  
*portionable to an Act of Reason and humanity, and it* Num. 2.  
*can have no danger in it.]*

How often hath Satan in tempting to sin, misled the incautious with this suggestion, there can be no danger in it, 'tis the surer way? 'tis neither *reasonable* nor *humane* wilfully to act his part, and as much as in us lieth, to shut infants from the kingdom of heaven; and so to doe that which much angered Christ in the daies of his flesh; to wit, to barr or forbid children to come to him; this *would be considered*. And why is it more proportionable to *an act of reason and humanity* to defer childrens baptism, then in due time to baptize them? Infants were circumcised long before they could give any account of their faith, and yet that act was proportionable to reason; and *Moses* was near a sad affliction for delaying it. You say further,

*For to say that infants may be damned for want of baptism, &c.* Exod. 4: pag. 245.

I know no Protestant that ever said so: but take heed you damn not your selves by teaching contempt of the Sacrament: We are well satisfied that the privation thereof shall not condemn infants, it not being their fault if they want it; it may be, and certainly is theirs, who teach men to deny it them: And then consider in the inviolable justice of God, whose the damnation will be. We cannot conceive that a meer privation of circumcision condemned those *Hebrew* babes who died before the eighth day; because God is unchangeably just, who confined their sealing to that day; yet you will grant that it was a great sin (except in case of evident and inevitable necessity, as during *Israels* marches in the Wilderness) a great sin I say of parents to neglect the administration thereof (for God never threatned any punishment, such as is mentioned, *Gen. 17. 14.* but in respect of great sin) much more was it obstinately to deny it them: It is certainly true

*Contemptus sacramenti damnatur, non privatio. Bern, ep. 37. Voluntas pro falso inputatur ubi factum excludit necessitas. ib. ep. 77.*

which hath been noted out of *Augustine*. There may be conversion of the heart without baptism; but it cannot be in the contempt of baptism; for it can by no means be called the conversion of the heart to God, when the Sacrament of God is contemned. And so take your dirt back again into your own faces which you cast at ours, *Whosoever will pertinaciously persist in this opinion of Anabaptists, and practice it accordingly, they pollute the blood of the everlasting Testament; and in the Apostles sense; Heb. 4, 5, 6. They crucifie to themselves the Son of God afresh, and put him to open shame; who being once baptized (and thereby planted together in the likeness of his death, Rom. 6. 4 5. Who having once died, dyeth no more, death hath no more dominion over him) will yet be baptized again: The Apostles saying, It is impossible for those who were once enlightened (that is, baptized, as the Syriac Interpreter rendreth it, and as we shall make it appear more anon) — If they fall away, to renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame: How do they crucifie him afresh to themselves, that is, as much as in them is? Why, 1. They are said so to do, who iterate, or again do, or resume that which is a resemblance or similitude of Christs suffering, who died but once: for in a reiterating it, we declare or intimate the first to be void; and so if we will have a new baptism, we must have a new Christ, and he must in our Symbole suffer, as if one Christ, or his once suffering were not sufficient for our redemption. And is not this to pollute the blood of the everlasting Covenant and Testament; and to crucifie again the Son of God. Secondly, this may be said in respect of reciduation or falling away from Christ (as they do who renounce their baptism by which they were implanted into him, by receiving another baptism) because the merit of Christs Cross being abolished and made void, by which*

Conversio autem  
cordis potest  
quidem inesse  
non percepto  
baptismo, sed  
contempto bap-  
tismo non potest:  
neque enim ullo  
modo dicenda  
est conversio cor-  
dis ad Deum  
cum Dei sacra-  
mentum contem-  
nitur. Aug. de  
bapt. contr.  
Donatist. l. 4.  
c. 24.

Pag. 243.  
Προ τῶς ἀπαξ  
καὶ δευτέρας  
Συμῆν ἔχει  
quī uno tempo-  
re (i. e. semel)  
in baptismum  
descenderunt.  
Ludovic. de  
Diciu. animad.  
in ep. ad Heb.  
6.  
ἀπαξ ἑαυτοῦ  
ἐν δευτέρας ἡ  
ἑαυτοῦ ἀπαξ  
ἀπαξ ἑαυτοῦ  
δὲ αὐτὸν διὰ τὸ  
ἑαυτοῦ ἀπαξ  
ἑαυτοῦ ἐκείν  
ὁ βραβεὸς εἶναι δευτέραν ἁγιασμα, ὅταν τὸ καὶ αὐτοῦ, ἀναδεν σαυτοῦ τὸν Κυριον, ἑαυ-  
Cementius in Hebr. 6. Semel una ipse est Christus, et nos semel una cum ipso crucifixi  
sumus per baptismum: qui ergo opinatur alterum esse baptismum, quantum in ipso est, ad inte-  
gre dominum crucifigit, &c. sic fere Chrysostomus hom. 4. ad baptiz.

they

they were once renewed; it must needs be that Christ should be crucified again and put to shame, that they might be renewed by a fresh, or new merit of the Cross; which seeing it cannot be, the Apostle possibly would infer that it was impossible that they which are once sealed and regenerate, should ever fall away; and that therefore all Christians should do their uttermost endeavour that they may be like good ground, near the blessing, and that they may not want an iterated renovation, which no man can possibly attain.

As for the rest of your revilings, though we have no cause to be troubled at your dogged eloquence; yet for their sakes who are weak, I shall endeavour to shew the injurious falshood thereof: You say that we in baptizing infants, *dishonour and make a Pageantry of the Sacrament, &c.* We answer to this puted calumny, 1. You may as well in this your *Theomachy*; and fighting against Gods Ordinance, object the same against Circumcision of Infants, if incapacity of present giving account of their faith, as you pretend, can make the Sealers of infants lyable to your unjust censure: for infants could then no more give an account of their faith then now they can. 2. Infants have a capacity of the holy Ghost (as hath been proved in the examples of *Jeremy* and *John Baptist, &c.*) yea such a measure of sanctification, and so certain a regeneration, working in them all such things as God knoweth to be necessary to their salvation; or himself supplying all those things, as that Christ both pronounceth their propriety in the Kingdom of heaven, and proposed them as patterns to all those who should enter thereinto. Therefore the Apostles Argument being good, from the extraordinary and visible gifts of the holy Ghost (gifts of miracles flourishing in the primitive Church, and marking many receivers to a capacity of baptism, which yet might then be had without any interest in the Kingdom of heaven) *who can forbid water that these should not be baptized, which have received the holy Ghost as well as we?* It must as certainly hold from the gift of regeneration,

*Quia abolito & irrito reddito crucis Christi merito, quo semel renovati fuerant, necesse esset Christum denovo crucifigi, & ignominia affici, ut novo crucis merito renovarentur: quod cum fieri non possit, inferre vult Apostolus fieri quoque non posse, eos renovari.*  
*Luc. 10. 47.*

*1 Cor. 12. 13.*  
*Luk. 1.*

*Mar. 7. 22, 23.*  
*Act. 10. 47.*

tion, and the spirit of sanctification, which is in many infants, because many infants, dying such, are saved: And now in your judgment doth the baptism of such as are saved dishonour the Sacrament (the outward seal which man can give, and wicked men receive) who have received the thing signified, the inward seal of Gods holy spirit, which none but himself can give, and none but the elect receive? Or do you dishonour your self, who were so admitted into the Church, the Church our holy Mother, who mangre the Devils malice, and the powers of hell, by Infant-baptism bringeth an holy seed to Christ, Christ himself commanding us to baptize all, without exception to any estate, sex, age, or condition, that either are within the Church as born of Christian parents, or in their conversion, profession of faith and repentance, desire to be admitted into the same: Adde hereto that Christ particularly cautioned for children, lest any should despise them, openly declaring, that of such is the kingdome of heaven: And yet the doing of this duty is *dishonour to the Sacrament, and Pageantry* with you: But, *If of every idle word which men shall speak they shall give an account in the day of judgment,* it concerneth them speedily to repent of these blasphemous calumnies, lest it prove a black and dismal day to them, in respect of these things for which they can give no better account then their own fancies and others.

Mat. 12.36.

And whereas you say, they that baptize infants *ineffectually, represent a Sepulture into the death of Christ, and please themselves with a signe without an effect, making baptism like the fig-tree in the Gospel, full of leaves, but no fruit:* To say this is an untruth, is as much answer as we owe to so reasonless a calumny: yet I shall be contented to lay it further open.

I say, 1. Can you be assured that none of these who are baptized in infancy, and no otherwise, are regenerate and saved? Whence have you either such knowledge or commission so to judg? You say the Anabaptist,

tists say so; so said the Pharisees concerning those that believed in Christ ——— *This people who knows not the Law, are cursed*: But what warrant is this for you to blaspheme for company? Joh 7.49.

2. God be blessed that we who believe one God; one Mediator, one Faith, one Baptism which we received in our infancy, have such a testimony of Gods holy spirit, effectually working faith, repentance, mortification, and a comfortable measure of sanctification in us, as that we know you speak untruth in that you say, that *Pædobaptists ineffectually represent a Sepulture into the death of Christ, and please themselves in a signe without an effect, &c.* God be blessed, which according to his abundant mercy hath begotten us again to a lively hope ——— wherein as we need not be beholding to you for testimony, so neither are we to regard what you say against it. *Wish me it is a very small thing that I should be judged of you, or of mans judgment ——— but he that judgeth me is the Lord; therefore judg nothing before the time.* He that saith that baptism is a bare signe only, fallaciously concludeth, dividing things which God hath joyned together. 1 Pet. 1.3.

3. Although baptism of infants be effectles to the reprobate, whether infant, or person of years, as in *Judas, Simon Magus, Demas*, and others like, yet it is effectual to salvation to all the elect, in whom Gods spirit powerfully worketh to faith, repentance, sanctification, &c. without which all the waters under heaven cannot be effectual for the cleansing of one soul.

4. We please not our selves with a signe without effect; if you doe, rest not in that state, lest you and your stingie leaves without fruit, withering, become fuel for the fire which goes not out, to fill up the measure of im-  
pious calumny. You say,

*They invoke the holy Ghost in vain, doing as if one should call upon him to illuminate a stone or a tree.*

1. I wonder what they will be athamed to say, who blush not at such assertions? 'Tis true that the Apostle useth.

Cyrl. Hiero-  
sol. cat 2.3, &c.  
Greg. Naz. o-  
rat. 40. Clem.  
Alexandr. Pæ-  
dag. l. 1. c. 6.  
saith, βαπτισ-  
μας, οὐκ ἔστι  
νεκρῶν, ἀλλ' ἔστι  
ζωντῶν. ἡμε-  
τερος ἡμετέρας  
σα.

Chryl. hom. 4.  
περὶ τὰς μὲν-  
λοντας φωτι-  
σθε κατὰ ἕσιν.  
i. e. ad baptiz.

Just. Mar. Ap.  
2. saith, φωτι-  
σθη δε τὸ το τὸ  
ἄστρον φωτι-  
σθη, &c. 777

illuminatus  
fuit, ut Psal. 34.  
5 respexerunt  
ad eum 777777

Et illuminati  
sunt. 70. xj φωτι-  
σθη per me-  
taph. mente il-  
luminatus fuit.

V. Shindler  
Pentaglot. item  
fluvius; nam qui  
ad fluvium bap-  
tismi Christi ac-  
cedit, illumina-  
tur, invenitque  
fluvium non  
tantum aquæ e-  
lementaris, sed  
et aquæ vivæ  
profluentis even-  
ire, de quo Chri-  
stus Joh. 7. nec  
aliud est quam  
donum illumina-  
tionis. Ludo-  
vic. de Dieu.  
quo sup.

useth φωτισθη, to be illuminated, for to be baptized, as the Syriac Interpreter gives it, Hebr. 4.6. Hebr. 10. 32: and that the Greek Fathers so commonly used the word: and it is no improbable conjecture, that there was an allusion to the Hebrew manner of speaking; who by one and the same word express illumination, and a River or Source of water, and by a Metaphor, Illumination of the mind: For they who are baptized by water, and the spirit of Jesus, are in Gods good time and the measure he knows fit, illuminated, and find not only a River of elementary water, but of that water which floweth to eternal life, whereof Christ spake, John 7. that is, the spirit of illumination and sanctification.

2. I would desire you again consider, is the case all one, or alike, when we pray that God would be pleased to illuminate, sanctifie, and save an elect infant for whom Christ shed his precious blood, for whose salvation he came from heaven, became an infant, and man of sorrows to the death, whom he blessed, of whom he said, *Of such is the kingdom of heaven, and except ye become as one of these, ye shall not enter into the kingdom of heaven;* Is I say, the case all one when we pray according to Gods word and promise, for these, as if we should pray God to illuminate, sanctifie and save a stone, or a tree? hath a stone or tree any habitual faith, or reason, or any capacity of the holy Ghost, illumination, or sanctification? Do any creatures under the degrees of man, bear the image of their Creator, in immortality, sanctity and light of understanding? Would God you could be ashamed of blaspheming, and laying such pernicious stumbling-blocks before the blind to make them fall.

Since (you say) there is no direct impiety in the opinion (of Anabaptists) nor any that is apparently consequent to it; and they with so much probability do, or may pretend to true persuasion, they are with all means, Christian, fair and humane, to be redargued, or instructed.]



I hoped that the Plea being ended, the Pleader would have come to himself again; but this and another strain promise no more but a *lucid interval*.

I answer, As to your charitie towards the persons of the *Anabaptists*: I also wish they may by all Christian, fair, and humane means, be reprov'd, convinc'd, or instructed: but that there is no *direct impietie, in their opinion*, nor any that is apparently consequent to it, is apparently untrue, for that which is displeasing to Christ, is directly impious; and such is with-holding Infants from him: that which is uncharitable, is direct impietie; and such is that opinion which barreth Infants from the Seal of Gods Covenant with them, and the Communion of Saints; as also in that it damneth so great a part of the world; presupposing that God had no Church in the world for so many hundred years, as Infant-Baptism hath been the general inlet to the same; except a little while in the schism of *Pelagians* and *Donatists*; and again, when the same Heresie revived in *Germany*, in *Charls 5.* his reign, and now again in these distracted and calamitous times: much more hath been, and might be said herein; but I shall be so far from being their accuser, that I heartily pray the Lord to open their eyes that they sleep not in death: only I say to the Pleader who would so-courteously vail others impietie, *ἵνα τὸν θεόν μὴ κατακαύσῃς.* — Lastly, you say that you think

*That there is much more truth then evidence on our side, and therefore we may be confident as for our own particulars, but not too forward peremptorily to prescribe to others, much less to damn, or to kill, or to persecute them that only in this particular disagree.]*

That we may be confident of the truth on our side, I assent: likewise, that none be too forward peremptorily to prescribe, except where the Word of God and necessary consequence from thence prescribeth; that none should persecute, kill, or much less for opinions less then blasphemous against God, or destructive to Religion, and salvation of souls, (saving to Supreme Authoritie their lawful right)

*agenda est, ut sit voluntas. — Longe diversa sunt carnificina & pietas, 1a. c. 20.*

See *John Cloppenburg* Gannegren of Anabaptist. cited by *N. Homes* animadvers. &c p. 106.

Vid. *Job. Sleidan.* com. l. 6. impress. Argentorati. An. 1558. p. 93. a. ib. l. 10. p. 161. b. f. &c.

*Job. Sleidan.* com. l. 10.

*Religio cogi non pote, z verbis potius quam verberibus res* constant. l. 5. c. 20.

I also assent to: but can by no means be of your opinion, that there is less evidence then truth *on our side*; as any ways intimating a defect of evidence: therefore I say, 1. That *evidence, sensu forensi*, in common sense of controversies, or matters of *judicature*, importeth *sufficient proof*: so we say that witnesses give in *evidence*; that is, not alwayes in *terminis*, and expresse words, as in actions of case is requirable; nor as they say, *ore rotundo*, as to say, *Verres is a Thief, &c.* but from considerable circumstances, or necessarie consequences sufficient to evince, and to inform to sentence. This evidence on our side you will not denie in this case, nor (I suppose) affirm that falshood hath more proof or evidence in Scripture then truth. 2. Sometimes we speak of *evidence* in relation to the partie or parties to be informed; in which, not only his or their capacitie is considerable, but also other circumstances; as the Informers expression, which possibly may be defective; the Informeds attention, for want whereof, that may not appear which were otherwise sufficiently evident. Again, In case of Gods judgment o-

2 Thess 2. 11.

ver the disobedient given over to strong delusions, that they should believ lyes and be damned, who received not the love of the truth (of it self evident enough) that they might be saved: hereof see *Isa. 6. 9, 10. Mat. 13. 13, 14, 15.* To a blind man, or one that winketh in the clearest & most evident light, no colours or proportions are evident; because men if blind cannot, if obstinate & schismatical, wil not see & understand.

3 There is a *notius natura*, and a *notius nobis*: if in the evidence you speak of, you mean the first, and that error and falshood is more known in nature, that is manifestly false; for the truth is first and best known in nature. If you mean the second, that is, that we less know the truth then the evidence; what blame you in our cause, or advantage your Clients? If you say we see no evidence, nor can the blind see the Sun; what can you gain hereby? it may be, and certainly is, that the Gospels light is hid to some, the Apostle will tell you to whom, and why, *2 Cor. 4. 3; 4.* *It is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the*  
light

light of the glorious Gospel of Christ — should shine unto them — we undertake not to make the truth evident to every gain-sayer and despiser thereof, but say of such an one, as *Elisha* for his servant at the beleaguered *Dothan*, 2 King. 6. 17. Lord, I pray thee open his eyes that he may see. The most manifest light of the Gospel had not evidence enough with the *Pharisees*, whom Christ pronounced blind; and it concerned them chiefly which he said, *they have winked with their eyes, &c.* an unbeliever may doubt of any truth, and then it is not evident to him. The old *Academicks* were wont to question the testimonie and evidence of their own senses with a *quid si falleris?* being not confident of the truth of that they saw with their eyes, and heard with their ears. *Carneades* doubted of all things; yet certainly many things were evident of themselves to those who could and would see and know manifest truths, though not to him. 4. They who deny convincing evidence in Gods Word, not only erre not knowing the Scriptures, but tacitely accuse the Wisdom and Providence of God for mans salvation, of insufficiency: for how shall matters of controversie concerning faith, and manners be decided without sufficient evidence? and if you think there is not sufficient evidence in Scripture to keep us from error, and to direct us in the way of truth and salvation, in what other rule, or testimonie will you place such evidence as you would have? what in Traditions and unwritten verities? where shall we seek these, among our adversaries? nay, but no man can be edified by that which is destructive; or in *Enthusiasms* and Revelations? but what evidence can there be in those things, whose authority cannot be proved, and whose truth cannot be infallible? nothing less then that which cannot be false, can be the ground of faith and religion: whatsoever falleth below that supreme certaintie, is but opinion at most. Now the Word of God only is infallible, because he cannot lye, *Tit. 1. 2.* and therefore his Word is profitable for doctrine; for reproof; for correction; for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. 3. 16, 17. 5. If it be rejoined, that in our pre-

Mar. 13.

*Nemo inde frui potest unde destruitur, Tertul. de prescr. c. 12.*

sent question, and some other cases, the Scripture saith nothing expressly and positively to evidence the truth. I answer, I with Tertullian, I am confident to say, that the Scriptures themselves were so disposed by the will of God, that they might administer matter to Hereticks; seeing that I read, there must be Heresies, which could not be without Scriptures. 2 That is Scripture truth which the Scripture proposeth or enjoineth, by necessary consequence, though not in express words; and whosoever disbelieveth or disobeyeth that, so far he rejecteth the Scripture, in his error and ignorance of Scripture. So the Sadduces denied the resurrection of the dead, among other vain arguments, so principally a non scripto, because

*Nec periclitor dicere ipsas quoque Scripturas, sic esse ex Dei voluntate dispositas, ut Hereticis materias subministrarent, cum legam oportere hereses esse que sine Scripturis esse non possent. Tertul. de prescrip. c. 39.*

— Secundum (argumentum Sadduceorum) est a non scripto. Jo. Drus. præterit. l. 1. in Mat. 22. ex libris V. T. tantum recipiebant Pentateuchum, Jo. Drus. ad voc. N. T. com. 1.

Sadducei hi quoque tantum libros Moysi recipiebant, Prohetarum vaticinia respuentes, Hieronym. in Mat. 22.

Hi ergo resurrectionem ex mortuis negabant; eo quod in Moisaicis Scripturis hujus manifestè non fiat mentio: nam hos solos agnoscebant, aliis libris non receptis. Euthym. in Mat. 22. c. 53. init.

Moses (whose writings only, they received) did not in terminis, or express words, and syllables, say, the dead shall rise again: now though that is true, Moses did not expressly say so; yet our Saviour told them that therein they erred, not knowing the Scriptures, Mat. 22. 29. where he meaneth not express words of Scripture, but necessary consequence: for certainly, they knew the express letter, yet thought they had not evidence enough from Scripture, because they found nothing there in terminis, against their error, which Christ yet justly chargeth on them

— *Ye do erre, not knowing the Scriptures;*

— *as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying; I am the God of Abraham, and the God of Isaac, and the God of Jacob? Well, what express Scripture is here to prove the resurrection of the dead, that Christ should charge those that denyed the same with error and ignorance of Scriptures? Truly no more then we find for Infant-baptism, in appearance much less; yet thus he who could not be deceived, chargeth them; because denying necessary consequence they required express words: now the consequence was thus, God is not the God of the dead, but of the living, therefore the dead shall rise again.*

To

To the folding up of all, I might repeat sundry things which as necessarily conclude our Infant-baptism, as Infants circumcision into the same faith: Gods Covenant with *Abraham* and his spiritual seed, that is, all Beleevers: Christs honouring Infants with sacred embraces, proposing them as heirs and patterns designed for the Kingdome of heaven; the extent of Gods federal promise to us and our children; childrens capacitie of the inward baptism, signified in the external sign: whole Families and Nations baptized, of which children are, and ever were a great part; Christs absolute command to baptize all Nations, without any title of exception to Infants; Infants federal and ecclesiastical holiness by their parents, and their own right: But that I would not be irksom to the prudent and pious Reader, to whom I heartily wish a right understanding in all things, constancie in the truth, and unities of the holy Spirit, that we may all meet in Gods eternal kingdom of glory.

Act. 2. 39.

---

A M E N.

A

---



A  
**SURVEY**  
 OF  
 The Controverted Points,  
 CONCERNING  
**INFANT-BAPTISM, &c.**

---

THE SECOND PART.

---

CHAP. I.

*Infants of Christian Parents ought  
to be baptized.*

Col. 2. 11.  
 1 Cor. 10. 2.  
 Mat. 28. 19.  
 Rom. 6. 3, 5.



1 Joh. 5 8:  
 2 Cor. 1. 22:

Need not be long in describing this Sacrament ;  
 only I say that Baptism is a Sacrament of the  
 New Testament, succeeding Circumcision the  
 Seal of the Old, appointed by Christ for our  
 Inlet into his Church, our implantation into  
 Him, and the similitude of his death and resurrection, in  
 which the water sanctified by the word, representeth the  
 blood of Christ, sealeth and exhibiteth to the Elect all the  
 benefits

benefits of his inestimable merits, death, passion, and resurrection, to our regeneration, remission of sins, and cleansing our bodies and souls from them all; though not presently so, that we have no sin; yet so, as that believing in Christ we have no guilt of original or actual sin imputed to us to condemnation: for the water, by the Ordinance of God, touching the body, the Spirit of Jesus baptizeth body and soul. Hence Baptism is said to save us, *1 Pet. 3. 21.* the end of Baptism is, that being baptized we might be illuminated; being illuminated, we might be adopted sons of God; being adopted, we might be perfected, that we may become immortally blessed. In our being baptized in the Name of the Father, the Son, and the Holy Ghost, we do, as it were, by a solemn Oath or Covenant, declare and protest, that we are wholly devoted to one God in Trinity of Unitie; and God on his part herein testifieth, that by this Seal of his Covenant, he receiveth us into the participation of his free mercies in Christ, and into the holy communion of his Church, the body of Christ, *1 Joh. 5. 7, 8.*

Eph. 1. 13.  
Act. 2. 38. 5. 31  
1 Cor. 6. 11.  
Joh. 13. 10.  
Tit. 3. 5.  
1 Joh. 1. 7, 8.  
& 3. 9.  
Rom. 8. 1.  
Mar. 3. 11.  
Joh. 1. 33.  
Aqua tangit corpus, sed Spiritus Dei tangit animam.  
Clem. Alex. ind. Pæd. l. 1. c. 6. inquit βαπτίζομενοι, ὡς ὁ ζῶν θεὸς ἡμεῖς ἵποποιούμεθα ἵποποιούμενοι, τελέθειμεθα. τελέθειμενοι ἀπαδευαπίζομεθα—

*Cum baptizamur in nomen Patris, Filii, & Spiritus Sancti, tanquam solenni jurejurando declaramus, nos totos uni Deo & trino addictos esse, & Deus testatur se recipere eum qui baptizatur &c.* Fay. Ex chirid. Theolog. de Sac. Bapt. disp. 77.

The Protestant Church holdeth, That the subject of Baptism are all they who either are, or (professing faith, repentance, &c.) desire to be admitted into the Church and Covenant of God: and that Infants of Christian Parents, being within the same, ought to be baptized, forasmuch as the Covenant and Promise of God is to Parents and their children.

The *Pelagians* and *Donatists* (long since condemned of Heresie by the Church) and now again of late, the *Anabaptists* deny the baptism of children to be lawful, until they come to years that they may be taught, and profess their faith, and repentance, and desire of baptism, upon these and the like grounds:

Christ saith— *Go therefore and teach all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost:*

Object. 1.

Mat. 28. 19.

*Ghost: therefore Teaching must go before Baptism; and consequently Infants may not be baptized before they be taught*

Unto which we answer, 1 That in the cited place there was not intended an exact and compleat model of Christs commission to the Apostles; for there is no mention of the Lords Supper: Christ only nameth the two more usual things for making or initiating disciples for the gathering of a Church, that is, teaching for them who were capable, thereof, and baptizing for them and their children not yet capable of doctrine; that having their names given unto Christ, and being admitted into his school, they might as they grew up to capacitie, be instructed concerning the mysteries of salvation in Christ: neither was this the first institution of baptism; for when Christ spake these words, he was about to ascend up into heaven: he had some years before that time appointed baptism among the Jews converted to the faith, and confirmed it by his own reception of baptism, not that he needed it, or had any sin to be washed away therein;

—*ἡ τερχεῖται εἰς τὰ ὕδα-  
τα, διδῶς ἡπὲρ λαμβάνων  
—*ἡπὲρ λαμβάνων εἰς τὴν ἐπιφ.  
το. 2. 1. 3. si. ex. pos. N. 14. ad  
aquas descendit; ita tamen, ut po-  
tius aliquid conferret, quam ac-  
ciperet — quippe eisdem sua lu-  
ce constravit &c. vid. Greg.  
Nazianz. orat. 40. inquit est à  
Ioanne, ut Livaco spirituali pec-  
cata non sua, que nique non ha-  
bebat, sed carnis quæ gerebat  
aboleret, Lactant. l. 4 c. 15. vid.  
Ephes. 5. 26. Tit. 3. 5.**

but to sanctifie the element of water by his sacred body, to the use and end of baptism; that is, to appoint for us a laver of regeneration: and in the cited place (being to leave the world) he enlarged the commission of baptism on the receivers part; as if he had said, Hitherto ye were not to go into the way of the Gentiles, but to the lost sheep of the house of Israel: but now go and call the Gentiles also, go baptize and teach all Nations the mysteries of the Gospel, as I have taught you: now therefore the order and laws of Baptism are not hence to be derived.

2 Christ then sent his Disciples to convert and baptize those Gentiles, who possibly had not so much as heard of Christ, much less of faith in him, and baptism into his Church: it was necessary therefore that the Apostles should first instruct them what they were to do in baptism, and why: but when the parents were baptized and instructed, so that there were Churches settled among the Gen- tiles;



rites; then their children were also to be baptized into the same Covenant of God, which runneth to covenanted parents and their children; which before their parents sealing and admission into *Christs Church* might not be: so that (as hath been often noted) we must distinguish between a Church to be constituted and settled, and a constituted or settled Church: as also between persons of years, and Infants presented to baptism. In a Church to be constituted and converted from *Judaism* or *Paganism*, those that are of years must necessarily first be taught, and afterward baptized; but in a constituted or settled Church, Infants are first to be baptized, and then to be taught when they are able to learn: no otherwise was it in circumcision which was the former Seal of the same Covenant and righteousness of Faith, into which we are now, under the Gospel, baptized. When *Abraham* according to Gods commandment, came to circumcise the men of his family, doubtless he first instructed them, and preached to them the reason, use, and end of that sacrament, according as the Lord said, *Gen. 18. 19.* *I know him that he will-command his children, and his household after him, and they shall keep the way of the Lord: but when Isaac was born, he did not expect till he was come to years of discretion to learn, but circumcised him on the eighth day, Gen. 21. 4.*

*In ter Ecclesiam  
constituendam  
& constitutam.*

*Rom. 4. 11.*

3 In the cited place, the word *μαθηταῖς*, signifieth also *make Disciples*; which was to gather a Church both by preaching the Gospel, and administration of Baptism, the Sacrament of initiation, and first entrance of Infants thereto. So these two means are expressed in the very next words of Christ — *βαπτίζοντες αὐτοὺς; — διδασκόντες αὐτοὺς*, *εἰς τὸ ἴνα ἴδωσιν, &c.* that is, *Baptizing them in the Name of the Father, Son, and Holy Ghost, teaching them to observe all that I have commanded.* Some do well observe that *μαθηταῖς* is to teach them that are strangers to doctrine, that they may become Disciples (and so in any humane school also, scholars are entered or admitted, before they are therein

*Μαθηταῖς)*  
*distinguitur au-*  
*tem a διδασκόντι*  
*eo quod*  
*μαθηταῖς sit*  
*eos docere &*  
*erudire qui a*  
*magisterio &*  
*δοctrinā. nostrā.*  
*alieni sunt, ut*  
*discipuli red-*  
*dantur: (ἰδού-*  
*τω) vero doce-*  
*re significat eos,*  
*qui jam discipu-*  
*li redditi sunt*

*& magisterio nostro jam additi: quæ duæ notiones hic optimè recurring. E. Leigh, Crit. Sacr. ex Nov. in Mat. 28.*

Q

taught,)

Μαθηδω, di-  
 scipulus sum,  
 μαθηδωσ δ'  
 αυτω η ο υς  
 ποιασ ο υς  
 &c. Plut. vit.  
 Isocrat. Intepres  
 Suida reddidit  
 μαθημα, inter  
 alia, studium,  
 vite genus, de-  
 genda vite ra-  
 tio.  
 Inde verbum  
 Syrum מלמד  
 docuit, absolute  
 discipulus fuit.  
 Val. Shind' gen  
 1: gl' in מלמד

taught,) but διδασκω signifies to teach them that are Dis-  
 ciples. So *Mat.* 27. 57. it is said of *Joseph of Arimathea*,  
 μαθηδωσ δ' αυτω η ο υς ποιασ ο υς — who also was *Jesus Disciple*.  
 And so the same word is expounded *Joh.* 4. 1. μαθηται ποιειν,  
 to make Disciples — the Pharisees heard that *Jesus made*  
 and baptized more Disciples then *John*. And so the Hebrews  
 from their word מלמד didicit, assuevit, derive their מלמד  
 Talmid, a Disciple or Scholar. So that here appeareth no  
 such necessitie of the order (by our adversaries pretended  
 to) as can conclude that none may be baptized, but such  
 as are first taught.

4 If the order of those words must determine the order  
 of the actions, then by the same reason, repentance must be  
 before faith; for *Mark.* 1. 15. it is said, Repent ye and be-  
 lieve the Gospel. So *Rom.* 10. 9. If thou shalt confess with thy  
 mouth the Lord *Jesus*, and shalt believe in thine heart, &c.  
 thou shalt be saved. Doth it follow therefore a man may  
 make confession of *Christ* with his mouth to salvation, be-  
 fore he believeth in him in his heart? and indeed if the or-  
 der of words may determine in what order we must act in  
 this business, then from other places of Scripture it may be  
 concluded that Baptism must precede teaching, as *Mark.*  
 1. 4. *John* did baptize in the Wilderness, and preach the bap-  
 tism of repentance, and *Mat.* 28. 19, 20. when *Christ* had  
 said — baptizing them, &c. he presently inferreth teach-  
 ing them to observe all things whatsoever I have commanded.  
 So *Joh.* 3. 5. the water is named before the Spirit, and *Eph.*  
 5. 26. the washing of water, that is, of baptism, is named be-  
 fore the Word.

5 *Christ* doth not in the cited place, in one syllable prescribe  
 or limit the Apostles, whom they should baptize, and whom  
 not, but only enjoineeth that they baptize all Nations in the  
 name of the Father, and of the Son, and of the H. Ghost, teaching  
 them to observe all those things which he had formerly  
 taught them: his principal end being there to command  
 them to preach and to set to the Seal of the Gospel-  
 covenant; mentioning no particulars, but intimating, that  
 all those that were of capacitie should be taught; and that  
 those

those that were not of present understanding (yet if born of such persons as had given their names to Christ) should be admitted to the seal of the righteousness of faith in Christ, that they might be instructed when, and as they were able to learn.

*There are two conditions of Baptism, Believe and Repent, which seeing Infants, as such, cannot do, their baptism ought to be deferred until they can.*

Object. 2.

We answer, 1 These are the conditions, If the question were concerning persons of years to be baptised; but it is concerning Infants, on whom no such condition is, or can reasonably for the present, be laid.

2 The argument is impious and ridiculous, as if one should say, the condition of eating is labouring, which seeing Infants cannot do, let their eating or feeding be deferred till they can. The Apostle saith, *If there be any that will not labour, let him not eat,* 2 Thess. 3. 10. who (of any sense) doth not understand that of those that can, and will not? and why not so in believing and repenting, seeing that God requireth impossibilities neither in things temporal nor spiritual?

*Ut in baptismo adultorum requiritur fides prævia—Sic ab illis qui baptizantur cum*

*jam infantes sint, requiritur fides subsequens, quam si non præstiterint, externa tantummodo baptismi sanctificationem, interna sanctificationis effecta non habent. Datenant. exposit. Col. 2. 12.*

3 As in the baptism of those who are of years, a previous faith is required, so is a subsequent faith of those who are baptized Infants, which if they afterward have not, they forfeit the benefit of the Seal which they received.

4 Though Infants, as such, cannot have actual faith, yet have they the seeds thereof in baptism, covered or shut up in the habitual beginning of grace, which Christ both can, and doth work in them. Nor is it simply necessary that the Sacraments should in the same moment in which they are administered, effect all things which they figure or represent—yea a dilatory paction hath place, when in the making thereof there is some invincible let to present performance,

*In habituali principio gratia inclusam—porro, non necesse est ut sacramenta eo ipso momento quo administrantur efficiant ea omnia qua figurant, imo pactione dilatoria licum habet, cum in ipsa susceptione obex punitur, ib. pag. 209.*

as want of the present use of reason is to infants faith, repentance, and obedience to the Gospel, unto which they are by Covenant bound in their baptism: and indeed to be within the Covenant gives the Infant a just capacitie to the seal of the same: Now Infants of believing and baptized parents are within the Covenant, *Gen. 17. 7. Act. 2. 39.*

Object. 3.

*Christ was not baptized in his Infancie, although the Deitie hypostatically united, dwelt in him fully; but deferred the same untill he was about 30 years of age: therefore what ever habitual faith or seeds of grace can be pretended for infants, they ought not to be baptized untill they come of years to know what they do.*

We answer, 1 Christ requireth not that we should imitate him in all that he did, which is proposed to us for doctrine, but not for imitation: for example, he was both circumcised (as being of the seed of Abraham under the Law, the righteousness whereof he was to perform, *Mat. 3. 15.*) and also baptized: if we should be so, Christ should profit us nothing, *Gal. 5. 2.*

2 The time was not come at the birth of Christ, for the repealing of the seals of the ceremonial Law, nor was the seal of the new Covenant to be instituted untill the time drew near wherein he was to publish it by preaching the Gospel, and accomplishing the great work of our redemption in his blood: therefore he that was Saviour both of *Jews* and *Gentiles*, was circumcised in his Infancie, and baptized as soon as that Sacrament was instituted.

*Quemadmodum  
Judeos suscepit  
circumcisione,  
sic etiam gentes  
baptismo — sal-  
varet. Lictant.  
1.4. c. 15.  
See Calv. in-  
stit. 1.4. c. 16.  
sect. 19.*

3 They that herein require imitation of Christ, intimate a necessitie of deferring baptism untill the age of 30 years, which our Antagonists (that I know of) do not practise.

4 A bare example without a precept doth not bind to imitation: Christ administred the communion with unleavened bread after supper, in an upper room to twelve men only and no women: but seeing we find no precept in the Gospel which commandeth us to do the same, we believe we are not bound by that example.

5 That

5. There was neither neglect, contempt, nor danger in so long delaying Christs Baptism; there must needs be some of all these in the delay of our childrens Baptism: Christ had no sin, but we have both Original and Actual: he not only foreknew, but foreordained (as God) the manner and time, as of his nativity, so also of his death: We neither know nor can appoint the time of our departures hence; therefore we may not defer our childrens Baptism; they may suddenly dye

ἐθέλει μὴ δύνῃ  
 ἢ αὐτῷ τὸ  
 Βαπτισμα  
 ἀπογείνοντι.  
 αἰτῶν γὰρ ἕνε-  
 καὶ εἶναι ἢ ἐπι-  
 λῶ ταμίαις ὁ-  
 σασ, &c. Gr.  
 Nazianz. Ora. 4

6. Christ would not before that age be baptized, and enter into his publike Ministry, among other causes, for this also, that the truth hereof might answer the type preceding in the *Levitical Priests*, who although they were received into the Colledge of Priests at five and twenty, yet were they not admitted to exercise their Ministry until they were thirty years old, *Numb. 4.3.*

*The Lords Supper may not be given to Infants, by reason of their incapacity: On the same ground neither ought Baptism the other Sacrament.* Object. 4.

We answer, That the reason why we may not administer the Communion to Infants, is because God hath given an exprefs command, — *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup* —

1 Cor. 11. 28.  
 29.

And there followeth a dreadful reason, — *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body:* Now Infants can neither examine themselves, nor discern the Lords body, because they cannot understand the institution, end, use and condition of that Sacrament: Therefore we do not administer it unto them until they can be instructed therein. No such limitation can be shewed concerning Baptism; for though Faith and Repentance be mentioned as conditions of Baptism and Remission of sins, and Salvation to persons of years; yet the case is far otherwise with Infants, who though they cannot (as such) actually believe and repent, yet we doubt not of their Remission of sins and salvation: neither could those Infants who were circumcised actually believe and repent, yet that barred them not from the Seal of the

the

the same Righteousness of Faith. Again, that which is said *Mark* 16. 16. is very considerable (as hath been noted) *He that believeth and is baptized shall be saved; but he that believeth not shall be damned:* It sheweth that the condition of believing is proposed to persons of years, who may believe, or obstinately reject the Gospel, which Infants (as such) cannot do: and therefore it cannot for present concern them, without involving them all in the sentence of damnation; which opinion were damnable and *Antichristian*, Christ having positively pronounced for them ———— *Of such is the Kingdom of God:* To Infants, to be born within Gods Covenant, and to receive the Seal thereof obliging them to future Faith, Repentance and Obedience, is instead of all these. Lastly, Baptism is the Seal of Initiation, Entrance and Admittance into the Church; that therefore we give Infants, that when they shall be capable of the Sacrament of Confirmation (the Lords Supper) they may receive that also.

Mark 10. 14.

Object. 5.

*The Spirit acknowledgeth no other means of Regeneration then the incorruptible Seed, the Word of God, 1 Pet. 1. 23. which seeing Infants cannot receive, they cannot be regenerate; therefore their Baptism is effectless to Regeneration.*

Servet. l. 4. de regenerat.

Object. 6.

*Non solum verbum sed et baptismus est Regenerationis medium,* Gerh. de S. Bapt.

We answer, The major appeareth false by *Tit. 3. 5. St. Peter* speaks there only of those Believers who had been taught by the preaching of the Gospel, comprehending under it the Seal thereof, Baptism, the Laver of Regeneration, which is taught in that Word as a means of Regeneration.

Object. 7.

*Faith must go before the Sign or Seal thereof; as Abraham believed first, and then received the Seal, Circumcision; Therefore until Infants can actually believe, they must not be baptized.*

We answer, That if we speak of persons of years, they must first believe, or make profession of their faith; because by Baptism they are to be admitted into the Covenant of God, and Communion of his Church, to which they were formerly Aliens and Strangers: But it holdeth not in Infants born

born of Christian Parents, they being already within the Covenant and Church, and so having present right to the Seal thereof: So in *Isaac's* Circumcision at eight days old, the Seal went long before the faith or profession thereof.

*God bringeth not the blinde into his Covenant, but enlighteneth them, that they may know the will of God for their Salvation: But Infants, as such, are not capable of Illumination; therefore they are not to be baptized.*

Object 7.

We answer: 1. God calleth the poor, maimed, halt, and lame unto the great supper, that is the Communion of Christ, *Luke 14.21.*

2. The Greek Divines were wont to call Baptism *φωτισμῶς*, Illumination; and it can be no less then impious presumption to affirm, That God doth not in the Baptism of Elect Infants, secretly infuse such a light as he knoweth sufficient to their salvation; seeing that it is certain, that as God dwelleth not in all that know him, *Rom. 1.21.* so neither do all those presently know him in whom he dwelleth by the spirit of illumination and regeneration (until they have received such a further measure of the Spirit which is of God, that they may know the things which are freely given to them of God, *1 Cor. 2.12.*) which appears, in that Elect children are saved; which, without the Spirit of Regeneration, none can be, *John 3.3,5.* and doubtless the soul of an Infant in Gods divine presence in heaven, hath therein more illumination then the most knowing mortal in the world hath.

Aug. Epist. 57.

3. Neither did the Apostles their selves presently understand all these things necessary to salvation which Christ taught them; neither did he propose Doctrines to them above their present capacity: — *I have yet many things to say unto you, but you cannot bear them now:* He patiently expected their future abilities; with a — *What I do, thou knowest not now, but thou shalt know,* — *John 13.7.* which both *Peter* and the rest had experience of, when the promised Comforter taught them, and brought all things to remembrance which *Jesus* had said unto them, and the Spirit of Truth guided them into all truth; and shall we

John 16.12.

John 14.26.

John 16.13.

not

not believe that God will graciously bear with an Infants present defect of understanding, which himself gives him by degrees, and in such measure and time as his self appointeth?

4. As Faith and Confession sufficed the penitent Thief; without Baptism; so Baptism, the Seal of the Righteousness of Faith and Repentance sufficeth an Elect Infant; dying without confession of Faith, and actual Repentance; and the living, until he come of age and ability to know and make profession.

Object. 8.

*With the heart man believeth unto Righteousness, and with the mouth confession is made unto Salvation, Rom. 10. 10. But Infants can do neither of these; therefore they profane the holy Seal, who give it to them who cannot be profited thereby.*

We answer. 1. The same might have been objected against circumcision, where the Seal sufficed, until the sealed came to years and ability to believe and confess. 2. The Apostles speaks there concerning persons of years, it nothing concerns Infants, as such. 3. If giving the Seal to those who cannot be profited thereby, be profanation of the same, how often do you profane the holy Seal? How can any meer man know whom to baptize, though of years; and whom to put by? None can foresee mens final estates but God alone. We know that *Judas* and *Simon Magus* were baptized, though whatsoever they confessed with their mouth, 'tis certain they did not believe with their heart unto righteousness. Did their Baptizers profane Baptism? If not, how maliciously is this objected against us, baptizing Infants of Believers, Christ himself expressly avowing them as subjects of his Kingdom?

Object. 9.

*The Seals of the New Testament are perfect and spiritual: But Infants are carnal; and, The natural man receiveth not the things of the Spirit of God, 1 Cor. 2. 14. Therefore these Seals agree not to, and with Infants present incapacity.*

We answer, The Apostle there speaks concerning the understanding of divine mysteries, not comprehensible of profane



fane and carnal men: Now Infants being carnal, as born of flesh, want Regeneration, that they may become spiritual, *John 3 35.* and enter into the Kingdom of God; and because they are by corrupted nature imperfect, therefore they ought to be admitted to the ordinary means by God appointed to make them perfect.

*The Apostle biddeth us, Draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience; and our bodies washed with pure water, Hebr. 10. 22. Which seeing Infants cannot for present do, the washing of their bodies with the pure water of Baptism belongeth to others who can have a good conscience, not to them.* *Object. 10.*

We answer, The Apostle there sheweth, what we who are baptized, and of age ought to do, and with what confidence, not who ought to be baptized; and so it nothing concerneth Infants till they come of age.

*Baptism which saveth us, is with the testimony of a good conscience: This Infants cannot have who have no knowledge; Therefore Infants ought not to receive that Baptism which cannot save them.* *Object. 11.*  
*1 Pet. 3. 21.*

We answer, 1. The Apostle speaks not there of the subject of Baptism, but of the fruits and effects thereof in those who are of ripe years; the fruits which indeed Elect Infants, if living, shall here reap in due time; and into which they are for present sealed: Now the outward Administration of the sign of the Covehant (concerning which our present question is) is one thing, and the inward effect thereof another: As it is also in the Word preached, the Administration must be indifferently to all, *Mark 16. 15.* whether stony, thorny, highway, or good ground, Gods Seedsmen must diligently sow; the fruit and efficacy will be to Believers only, *Hebr. 4. 2.* but that no meer man can foresee. *Marth. 13.*

2. What Illumination Infants have by the secret working and influence of Gods holy Spirit, belongeth to Gods secret counsel, and therefore not to our inquest.

3. Sanctification, more then Ecclesiastical, in order of

time doth not always precede the Seal and Sacrament thereof, as may be proved from Infant Circumciſion, but by the Sacrament which implanteth us into Chriſt, and which is therefore the waſhing of Regeneration and Renovation, the ſeeds of Faith, Sanctity, and good conſcience are ſowed in us, which by a powerful and ſecret working of the Holy Ghoſt, ſheweth it ſelf in due ſeaſon; without which work of the Spirit, the Goſpel moſt powerfully preached, and Sacraments duly adminiſtred to the moſt knowing men and women, could bring forth no better effects, then a favour of death, unto death and condemnation: Seeing then the effect to Sanctification and Salvation is neither in the Miniſter, nature of the Water, and Waſhing therewith, but in the Ordinance of God; nor in the capacity or ability of the moſt prudent ſons of men, but in the ſole working of Gods gracious Spirit; why ſhould any reſt in *opere operato*, the work it ſelf done? or deny it to any within the Church, needing Regeneration; that they may be ſaved?

*Cauſa formalis Sacramenti un eſt ordinatio Dei in iſtis verbis comprehenſa, &c.* Beza Jun. doct. de re ſacram. q. 3.

*Nallum tamen eſt hic opus operatum, ſed omnis efficacia venit à ſpiritu, &c.* Dr. Andr. Rivet, Cithol. Orthed. To. 2. q. 1.

**Object. 12.**  
*Non Baptiſmus uiliſ abſq; prædicatione ſaltem inſtitutionis.* Dr Andr. Rivet. q. 5. *Detrahe uerbum, & quid eſt aqua niſi aqua? accedit uerbum ad elementum & fit Sacramentum, unde iſta tanta uirtus aque, ut corpus tangat & eor abluat, niſi faciente uerbo, non quia dicitur ſed quia creditur* Aug. 10. in 1 ban. treat. 1.

*Chriſt joyneth theſe two together, Teach and Baptize; and Believe, Repent, and be Baptized: But Infants are not capable of Faith and Repentance; Therefore they ought not, as ſuch, to be Baptized.*

We answer, Here is an *Ignoratio Elenchi* in the miſtake of the Queſtion; which is not, Whether that teaching ought to be divided from Baptiſm, which we affirm not: but the contrary; perſons of years ought firſt to be taught to believe and repent, and then to be baptized: But our queſtion is not concerning the Baptiſm of Adults, or perſons capable of theſe things for the preſent, but of Infants; here again the queſtion is miſtaken, and therefore ſuch diſputes are fallacious. It is true, the water without the Word can make no Sacrament, nor give any ſacramental effect; therefore neither young nor old may be baptized, where the Goſpel is not firſt preached and received: For Baptiſm is a ſeal of the Goſpel; but believing Parents have been taught, received

received the Gospel, and been sealed into Gods Covenant; therefore they ought to present their children to Baptism, who are joynt Covenanters with them. Again, Baptism is administred with the words of institution by Christ appointed; take away the Word, and what is the Water but ordinary water? The Word is added to the element, and makes the Sacrament — Whence is this so great vertue of the Water, that it but toucheth the body, and cleanseth the heart, but by the Word; not because it is spoken, but because it is believed. Moreover, though God taught *Abraham* concerning the Sacrament of Circumcision, and so he was circumcised and all his Males, yet he circumcised *Isaac* at eight days old; & so long before that word of faith could be preached to *Isaac*, he received the same Sacrament and Seal of the same Righteousness of faith in Christ, in whom believing we also are saved. Men of ripe years were first instructed concerning the institution, end and use of Circumcision, and then received the Seal; but Infants (as such, not capable of instruction) first received the Seal of Faith; and if they lived to years, then they were taught, yet the Word and the Seal were not parted in either: So is it in Infant-Baptism now.

*Those Infants whom Christ blessed, and of whom he pronounced, Theirs, or. Of such is the Kingdom of heaven; were such as were fit to be taught: for so the word παιδια also signifieth: And Christ in the persons of children, blesteth those that were such in humility and innocency, not in age.* Object. 13.

We answer, 'Tis true, that in their persons Christ commended humility and innocency; and also shewed their interest in the Kingdom of heaven, saying, *Of such is the Kingdom of Heaven*; that is, of such persons, and of persons of such quality; for he proposeth Infants for a patern: Now as they are called παιδια, which sometimes signifieth a Son or Servant of years; yet not always, as common use of that word shews, *Matth. 2. 13, 14, 20. Luke 2. 21, &c.* so are the same called βρέφος, *Luke 18. 15.* which without controverfie properly signifieth Infants lately born; as *Luke 2.*

— Τῶν γὰρ τοῦτον ἐστὶν ἡ βασιλεία τῶν οὐρῶν, *Mark 10.*

14. Τοῦτον ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, *Mat. 19. 14.*

βρέφος Infans, *fatus recens editus, Hen. Sicc*

12, 16. Acts 7. 19. 1 Pet. 2. 2. *new born babes*; and sometimes children in the womb; as Luke 1. 41, 44. that which is said, 2 Tim. 3. 15. *ἀπο βρέφους*---: From a childe thou hast known the holy Scriptures, is as much as the Greeks proverbially said, *ἐξ οὐ χων*; and the Latines, *à teneris unguiculis*, from thy tender years; that is, so soon as it was possible for thee to learn: so Psal. 58. 3. *The wicked are estranged, מרחק from the womb, they go astray מרחק ab utero, as soon as they are born speaking lyes*: So Psal. 22. 9. *Thou didst make me hope מן חן*, when I was upon my mothers breasts; that is, very soon, very yong. The Syriac, 2 Tim. 3. 15. translath *ἀπο βρέφους*, from a childe (from thy tender years, so soon as it was possible for thee to learn) by a word indifferently signifying *Infancy, Childhood, or Youth*; but that Luke 18. 15. the same render by the word which signifieth *Infants*, 1 Tim. 2. 15. Acts 7. 19. 1 Pet. 2. 2. and Mark 10. 16. it is said that *Christ took them up in his arms, put his hands upon them, and blessed them*—which sheweth, that they were little portable children; had they been of mans growth, though never so humble or innocent, they would have been too heavy to have been carried in the arms. Last-ly, there can be no rational doubt, but that he blessed *Infants*, properly so called, who took on him *Infancy* to save them: Nor may we think that they are less then blessed of *Christ*, who are saved by his blood, as *Infants* are.

*That which God Commandeth not in some express precept concerning his worship, is not any better then mans invention, Will-worship, and may not be done: But Infant-Baptism is no where in Scripture commanded in any express Precept; Therefore it is no better then mans invention, Will-worship, and may not be done.*

We answer, 1. By demanding; *quanta est major Propositio?* if it be universal, the sense running thus, *All that is Will-worship, which is not commanded in some express Precept; it is evidently false: For there is no express Precept for many things left arbitrary, and falling under the Rule of Decency and Order, which yet are not Will-worship.*

Next we say, *That the substance and Institution of Gods Worship,*

Ἐκ βρέφους ἀπο  
ἀδότητος, ἐξ οὐ  
χων καὶ βρέφους  
ἐξ οὐ χων, &c. Gr.  
Nazianz. orat.  
40.

Super uberama-  
tris mea, Mon-  
tanab. infantia  
Val. Shidler  
Peat in

er quod à pueri-  
tia tuâ Trem.

Syr. est.

worship, must have an exprefs precept for it, or it will fall under the notion of Will-worship; but in the circumstances and accidents it is not alwayes so; for example, had not Christ somewhere commanded to baptize, it had been Will-worship for any man to have instituted that Sacrament: but though Christ say nowhere baptize children at seven dayes, six months, seven years; or though he say nowhere Baptize women; yet neither of these are Will-worship, because the substance and institution of Baptism is grounded on his exprefs command; age and sexe are accidents. Lastly, If the *major* proposition be particular, the rule is well known, Of meer particulars nothing is concluded.

2 There was an exprefs command for the sealing of *Abrahams* sons in their generations, in their infancie, *Gen. 17. 7. &c.* and Believers are expressely the sons or children of *Abraham*, *Gal. 3. 7.* that is, his spiritual seed, who have no less priviledge in things belonging to salvation, then his carnal seed. And the Apostles who were Jews and brought up amongst them, who were sealed in their infancie, did not (that we read of) so much as ask Christ any question what they were to do with Infants: and Christ giving them no prohibition concerning them, he did thereby sufficiently intimate, that he having not repealed the law of sealing Infants into his covenant, would have them proceed according to the Analogie of the first seal of his covenant. The greater doubt might possibly have been concerning baptizing of females, who were not formerly sealed, the doubt concerning the Gentiles sealing, being removed by an exprefs precept, *Baptize all Nations*, *Mat. 28. 19.*

3 On this very ground on which Anabaptists deny Infant-baptism, the old Sadduces denied the resurrection of the dead, because they found it not expressely written in the books of *Moses*, which only, they received. See what hath been answered to the Pleader near the end

4 Although we read not *in terminis*, and so many words and syllables in holy Scripture, *Baptize Infants*, yet we read it in most firm and evident consequence, if we but hold these

Mat. 28. 19.  
Mark. 16. 15,  
16.

*Ex puris particularibus nihil sequitur.*

*Euthym. in Mar. 22.*

these three certain conclusions. 1. That Children are conceived and born in sin, the children of wrath. 2. That God would not have them perish, but rather be brought into the holy communion of Christ and his Church, that they may be saved. 3. That he hath appointed no other external ordinary means, to us known, for Infants regeneration, but baptism.

5. If the matter must be put upon express words of Scripture, let our Antagonists shew us where they are expressly forbidden to baptize Infants? where is there any syllable express, or probable for re-baptizing any? where have they any express precept for dipping over head and ears? where have they any express precept for their long prayers, for baptizing women, or administering the communion to them? shew us any express precept for the change of the Sabbath.

Obj. 15.

*That which we read not expressly mentioned in Scripture that the Apostles did, that we may not do: but we read not in express words in Scripture, that the Apostles ever baptized Infants, therefore we may not baptize them.*

We answer, 1. If your principle were true, it might thence be concluded, that the Lords Supper may not be administered to women, for we no where read in express words, that the Apostles ever administered it unto them.

2. Express words in Scripture are not alwayes necessary to prove a thing which necessary consequence doth conclude: we have no express words in Scripture naming an *holy Unitie, in Trinitie and Trinitie in Unitie*, most undeniable consequence we have *Mat. 28. 19, 1 Joh. 5. 7.* Again, we have no express word that the Apostles were baptized; for Christ himself baptized none, *Joh. 4. 1. &c.* and we read not where, or when *John Baptist* baptized them; yet certainly they were baptized: we read not expressly that the Apostles in baptizing mentioned the Father, the Son, and the holy Ghost; but most certain consequence concludeth it; because Christ so appointed it, and it was of the *essence* of the Sacrament: and why should we more tie the baptism of Infants

to exprefs words, then any of thefe fundamental things are tyed? and on the like confequential grounds, why fhould we doubt whether the Apoftles did indeed ufually baptize Infants of Chriftians, becaufe it is not expreffly written; fee-

Joh. 20. 30. &  
21. 25.  
Act. 2. 40.

3. Chrift expreffly commanded to baptize all Nations, in no one fyllable, title, or word therein excepting Infants, who are and ever were a great and numerous part thereof: and that which concerneth all alike, concerneth every part thereof.

*When Peter was asked what was needful to be done for the Jews prickt at heart, Act. 2. 37, 38. he faid, Repent and be baptized: but Infants can neither actually repent, nor contribute any thing towards their baptifm: therefore they ought not to be baptized. And again, Mat. 3. they confefled their fins and were baptized, which Infants cannot do.*

Obj. 16.

We answer, 1 Forasmuch as Infants cannot actually (as fuch) repent or confefs; it concludeth that thefe things for the prefent, concern not Infants; (for no impossibilitie is reasonably enjoined any) but belong to perfons of years, or thofe who were not yet fealed into the communion of Christs Church, and it is apparent that unto fuch Peter fpake: as far as his words concerned Infants is alfo exprefs, — *be baptized every one of you in the name of Jesus Christ for the remiffion of fins — for the promise is to you and to your children;* What promise? why that Gen. 17. 7. To what children was that promise made? what, to thofe who had been children, but were now of years to be taught, believe and repent. No, but to thofe firft who were to be fealed the eighth day after they were born; who certainly could then no more actually believe, or repent, then can our Infants now: therefore tis plain to thofe who will underftand, that perfons of years to be taught, muft firft repent, &c. but Infants, to whom the promise, covenant, or feal thereof jointly belongeth, muft be fealed as joint-covenanters with their Parents, before they can actually believe or repent: for  
why

why else after this exhortation to repentance and baptism, doth he mention their children? were they no wayes liable to this double precept, *repent and be baptized every one of you?* who? they only who can actually for the present repent? nay, but *Peter* knew well that children of whom he spake, could not do that, by reason of their present want of the use of reason: yet he knew they had need of remission of sins by Christ, and that the promise of God was made to them (without which 'twere but vain for men to seal) and as firmly concerned them, as their enchurched parents, and therefore he mentioned them.

Obj. 17.

*There appears neither act nor habit of regeneration in Infant-baptism, until they be taught the Word; neither any more promptitude to learn it, then is in unbaptized children coming to years; therefore their baptism is effectless, and consequently unlawful.*

— *ut dignioris ita ut observari possit.*  
Beza.

We answer, 1 The Kingdom of God cometh not with observation, *Luk. 17. 20.* and the internal acts of the Spirit are secret: for *what man knoweth the things of a man, save the spirit of a man which is within him, 1 Cor. 2. 11.*

2 If outward appearance be a good argument to the denying of internal acts and habits, you might by the same medium as well conclude that Infants are not reasonable creatures: Infants inspired by Gods Spirit may be said to be Believers, as they are said truly to be rationals; that is, *actu primo, non secundo:* and they confesse and avouch the Lord, in their Parents avouching of him, as appeareth, *Dent. 26. 16, 17, 18. Dent. 29. 9, 10, 11, 12, 13, 14, 15.*

3 It is not true, that baptized Infants have no more promptitude to learn the mysteries of salvation when they come to years to be taught, then other unbaptized children, have *ceteris paribus*: for the H. Ghost doth not desert his own ordinance in the Elect; though for causes very just, yea, when most unknown to us, it doth not alwayes alike shew its power: as for the reprobate, the seal or administration of man can nothing profit him who abuseth it, and where God ever denyeth inward baptism by his holy Spirit of sanctification.

*Reprobates*



*Reprobates who cannot be profited by baptism, ought not to be baptized, lest we add to their condemnation: but of Infants some are such, and we cannot say which of them, offered to baptism is elect, and which not: therefore seeing we cannot distinguish them, nor can they express themselves, we ought not to baptize them untill they can.*

We answer, If the major proposition in this argument be *universalis negans*, it is most false; for *Simon Magus* and *Judas*, who were not profited by their baptism, were yet rightly baptized; if *particular*, though granted, it would conclude nothing against Infant-baptism; for by the same reason they may deny baptism to persons of years: for alas, many of them are *Reprobates*. Neither can any meer man distinguish between the one and the other, seeing that whatever profession of faith and repentance men make, 'tis possible they may dissemble or fall away. Now we in charitie, hope the best, where the contrary is not manifest, and therefore deny them not baptism, who doe but profess faith, repentance, and desire of baptism: and if we can have as much charitie to innocent Infants, we must also allow them baptism, who being born of Christian parents, are within Gods covenant of Grace. And indeed the final estate of Infants or aged people, being alike secret and known to God alone; we must perform our ministrie respectively, and leave the fruit and issue thereof to God: so in preaching the Gospel, *the sincere Milk of the Word*, 1 *Pet.* 2. 2. we do often as it were, draw out the breest like the mother of the *living child*, 1 *King.* 3. 20, 21. to some dead (in belief, sins, and trespasses) laid in our bosome; who know not who shall profit by it, nor to whom it shall prove a favour of death unto death; that must be left to God, but we must instantly preach the Gospel.

*When the Eunuch said to Philip, Act. 8. 36: see here is water, what doth let me to be baptized? he answered, If thou believest with all thy heart, thou mayest: therefore he that believeth not may not be baptized: such are Infants.*

Obj. 19.

Act. 8. 30, 35. We answer, 1 It is manifest enough that *Philip* spake to a man who could hear and read, and was then something instructed in the Gospel of Christ: what doth this concern Infants?

2 Infants have now as much capacitie of baptism, as under the Law they had of circumcision; both had faith, as reason, in the seed, though not in the fruit: and the sacrament of baptism now performeth the same to us, which circumcision did to them: as that was to them a sign of their receiving into the Church and people of God, so is baptism to us, the first mark which severeth and distinguisheth the people of God from the prophane and wicked aliens.

*Vysn. de relig. Christian. part. 2*

Obj. 20.

*Faith ought not to be separated from the seal thereof; therefore Infants, who cannot actually believe, ought not to be baptized until they can.*

See what hath been said *Obj. 12.* to which we here add, that this proposition is true concerning persons of years; but concerneth not Infants in whom we cannot know Gods present work: but in baptism, the seed of faith, regeneration, mortification, and newness of life is sowed in them: and all know that precedence concludeth not separation. Lastly, we say that if faith and baptism must so indivisibly be united, as that none may be baptized but they who do actually believe, whom might our adversaries baptize, or whom put by, though of years? If they say they profess faith, there is much difference between professing and actual believing: and I much fear that many will too late find as much distance between justifying faith, and temptation of securitie, as is between heaven and hell.

Obj. 21.

*Such are to be baptized as confess their sins, Mat. 3. 6. as gladly receive the word, Act. 2. 41. as give heed to the word preached, Act. 8. 6. but this Infants cannot do, therefore they are not to be baptized.*

We answer, The affirmative may from such places be concluded, Such ought to be baptized: but the negative cannot (therefore none but men so qualified may be baptized) it no more followeth, then if you should say, *Cor-*

*nelius* and those that were with him when *Peter* preached, Act. 10. received the holy Ghost in the extraordinary gifts thereof; therefore none but such as have received the extraordinary gifts of the holy Ghost may be baptized: nay, but though it wel concluded affirmatively for them, that they were to be baptized; it cannot conclude negatively against others, that they may not be baptized who have not received such gifts.

*If baptizing Infants be grounded on circumcision, the males only must be baptized: but that is not true, for females also ought to be baptized.*

Obj. 22.

We answer, Here is a *fallacia accidentis*, an arguing from the substance to the circumstance: whereas baptism succeeded circumcision in substance, not in every circumstance: The substance was; that was a seal of faith, and Church-priviledge; so is this; that was administred to all that would join in the faith of *Abraham*, and their children as being in Gods covenant; so must it be here: in that was sealed to the Covenanter the promise of grace and mercie by Christ, which is alwayes one and the same; so here; that signified mortification, and a promise on mans part, of faith and obedience to God; so it is here: that was the inlet to Gods Church, the Sacrament of initiation, admission, and engrassing into the Church; so is baptism: so they agree, 1 In the end, *Rom. 4. 11. Tit. 3. 5.* 2 In signification, *Col. 2. 11, 12. Deut. 30. 6. Jer. 4. 4. Rom. 2. 29. Mark. 1. 4. Rom. 6. 3.* 3 In the effect. In circumstance they differ, as hath been formerly shewed.

*Ursin q. sup.*  
See Reply p.  
12, 13. ad num.

*Though Christ took little children into his arms and blessed them, yet he baptized them not: therefore, though we may pray for our Infants, yet we may not baptize them.*

Obj. 23.

We answer, 1 If you speak of Christs baptizing personally, he baptized none, *Joh. 4. 2.* but it followeth not that therefore none ought to be baptized.

2 It cannot appear that Christ commanded not some of his Disciples to baptize those Infants, neither that ever he commanded them not to baptize Infants.

3 If it could appear that these Infants were not now baptized, there might be some obstruction and let

which we know not ; as possibly their parents were not yet baptized, &c.

D. Featly chil. bapt. justified, p. 76. 4 “ These children were not brought to Christ that he should baptize them, but that he should touch them : and that he did, for he layed his hands upon them, and blessed them; and his blessing them was as effectual to their salvation, as if he had christned them: for Christs grace dependeth not upon the vertue of the Sacrament: but contrarily the vertue of the Sacrament upon his grace and blessing. And that which Christ did to them, is more then the minitrie of all the men in the world could, or can do in baptizing or blessing them; for Christs blessing maketh men truly and really blessed: See what hath been said *Reply num. 14. fine.*

Obj. 24.

*Infants circumcised were inserted into the Covenant and Church priviledges by an expresse command: but we have no such expresse command for baptizing Infants, therefore we may not on that ground baptize them.*

Ans. Obj. 14, 15.

To that which hath been said, we further add for answer, because they were expressly commanded to put the seal of the same righteousness of faith on Infants; therefore (neither that faith nor the object thereof being changed, in the change of the seal) there needed not a particular, or expresse command concerning the subject or persons to be sealed, seeing the commission was so much enlarged as the whole World, and the Nations thereof, were greater then the land of *Canaan*, and *Abrahams* carnal children therein planted. Add hereto, that which hath been noted, those whom Christ sent to baptise were sealed in their infancie, and daily used to Infant-sealing: so that they needed no expresse command, or other Information concerning Infants, then that which they had sufficiently learned in Christs blessing Infants, blessing and embracing them, as it were, with special affection to them: and in that they could not be ignorant that baptism succeeded circumcision in all the substance thereof; and that the same cause still remaineth for Infants reception of the seal, to wit, Baptism for the remission of sins.

Ans. 2. 38.

*Christ.*

*Christ appointed the Sacraments for a remembrance of his death and blood-shedding for our redemption: But Infants, who have no acts of understanding, cannot remember; Therefore they ought not to be baptized.* Object. 25.

We answer, This Argument would conclude, that Infants, as such, may not receive the Lords Supper, because they cannot do it in remembrance of Christ, nor shew his death thereby, therefore we do not administer it unto them. But *Baptism is the Laver of Regeneration*, which they have present need of, and whereof they are passively capable, because their Parents are within the Covenant, which is to them and their children; and the Seal thereof is a part and condition of the same to their children, as well as to themselves: Neither was the Covenant on *Abrahams* part fulfilled any more then to halves, before he had sealed his children; and by proportion, neither do we fulfil our Covenant with God in Baptism, if we refuse to baptize our Infants, who have as indefeasible a right to the same as we; the same promise for the main being to us and our children, Acts 2.39.

1 Cor. 11. 26.

Tit. 3. 5.

Gen. 17. 7.

Acts 2. 39.

Mark 16. 16.

*In the Old Testament it was not lawful to offer sheep or goats so soon as they were cast, but at a certain age and maturity of their perfection: This figured Infants not presently to be offered to God, or Sealed.* Object. 26.

Servet. q. sup. l.

4. de regenerat.

We answer: 1. By the same Argument (if it were good) neither ought the Jews to have circumcised their Infants on the eighth day.

2. Allegorical Arguments, when they are well applied, illustrate rather than prove: And if you will plead thus, tell us why every first-born of man or beast, so soon as it came into the world (that is; every male) was sacred to the Lord; and the first-born of the unclean beast was to be redeemed or destroyed? and why seek ye further, omitting the type of Circumcision? *Theologia allegorica non est argumentat.* J. Gerhard de S. bapt.

Exod 13. 12,

13.

*Christ saith, He that believeth and is baptized shall be saved, Mark 16. 16. without believing there is no salvation, nor saving effect of Baptism: But Infants cannot believe; Therefore their Baptism is effectless and vain.* Object. 27.

We

We answer : 1. That wholly concerns those who are of years ; who when the Church was to be collected and settled, were first and generally such persons as were first to be instructed in the faith of *Christ*, and then to be baptized ; it concerned not Infants.

2. That which immediately follows, *But he that believeth not shall be damned*—manifesteth that it concerned not Infants, who though they cannot actually believe, yet shall not all be damned, though dying Infants.

3. If those words were to be presidential to all Churches and times as a rule, what persons we are to baptize, and what not ; that is, that we ought to baptize none but such and so qualified as are there described ; then it would follow, that you must baptize none, but those who appear to have a justifying faith ; for such there *Christ* speaks of, and only such, relating to their salvation : And how few have this ? and how can you who baptize discern this ? Secondly, They must be such as can cast out Devils, speak un-studied Languages, take up Serpents, and if they drink any deadly thing, it shall not hurt them, such as can cure the sick : For *Christ* there thus marked out Believers of those times.

4. He saith not, He that believeth not shall not be baptized ; for that indeed might have concerned Infants Baptism : But he saith, *He that believeth not shall be damned* ; which cannot concern Infants, except you will say they have faith (and so you must grant them a capacity of Baptism) or pretend that they all are damned who dye in Infancy, which is a damnable fancy.

Lastly, We must distinguish between an interest in, and the effects of Baptism. Many thousands born within the Covenant, have therefore a just interest in the Covenant of Grace, and the Seal thereof, who neither believing nor obeying, have no effects thereof, nor grace of the Covenant : So some put on *Christ* only sacramentally, and others to sanctification and salvation also.

*In Baptismo induitur Christus interdum sacramento tenus, interdum quoad vite sanctificationem : primum bonis & malis est commune; secundum bonorum & piorum est proprium. Aug. contr. Donatist. l. 5. c. 24.*

*It is absurd and to no purpose to baptize any unto they know not what : Such is Infants-Baptism ; Therefore they are absurdly and to no purpose baptized.*

1. We answer : Circumcision was to *Isaas* an *Evangelical Ordinance* and Seal of Gods Covenant of the same Grace common to him and us ; yet that being administred to him at eight days old, he knew not what he was circumcised to ; yet was it neither in vain nor absurdly administred to him.

2. Some mysterious things have been done to them, who though of age, knew not for the present what was done unto them ; yet not absurdly, nor to no purpose ; as when *Peters* feet were washed, *John* 13.7, &c. *Christ* told him, *What I do, thou knowest not now*---yet was it not absurdly, or to no purpose done. 3. No circumcised Infants knew what was done to them for present, yet was it to purpose done to all, either to salvation, or further condemnation.

*That Tenet and Practise, which being put, or supposed* Object. 29.

*Baptism, cannot be administred as John Baptist and the Apostles administred it, agreeth not with the Practise of John Baptist and the Apostles : But the Tenent and Practise of Infant-Baptism being put, Baptism cannot be administred as John Baptist and the Apostles administred it ; Ergo.*

Mr. Tomber.  
exercit. arg. 3.  
s. 11. 15.

We answer : Here is an *Ignoratio elenchi*, the argument driving at that which is not in question. The question is not whether *John B.* and the Apostles did baptize Infants ; for in case they had not opportunity so to do, it follows not, that when opportunity was, baptizing such agreed not with their practice ; no more then to have circumcised men of years had not agreed with *Moses* Institution of Circumcision, because we never read that he ever did circumcise any Jews of years.

2. The *Minor* can never be proved. How know you that *John B.* or the Apostles never baptized any Infants ? You have been often told, *à non Scripto ad non factum* followeth not : No man can certainly say, that *John B.* and the Apostles never baptized Infants : The contrary appeareth in that which hath been said.

## CHAP. II.

*Mr. Fishers Objections, at Folkstone in Kent, March 10. 1650. answered.*

Obj. 1. **I**F Baptism of Infants be no Ordinance of Christ, then it is unlawful: But the Baptism of Infants is no Ordinance of Christ: Ergo.

We deny the *Minor*.

Object .2. If the Baptism of Infants is not ordained in the New Testament of Christ, then it is no Ordinance of Christ: But it is not ordained in the New Testament of Christ; Ergo, &c.

We deny the *Minor*.

Object. 3. If it be ordained in the Testament of Christ, then it is to be found where; Ergo, &c.

We answer: 1. The *minor* is again denied; for the matter in question is to be found in several places, from firm and good consequence.

2. If otherwise, you argue negatively from Scriptures in respect of express terms. We further say: 1. That the like reason might be urged against baptizing of women, and administering the Lords Supper to them, there being no express or particular precept *in terminis* for either; nor express example of the latter, nor promise to it in all the Scripture: And if you say women are comprehended in the general precepts; we answer, so are Infants of believing Parents, as parts of Families and Nations: If you say women are admitted to the Communion, because Christ dyed for them as well as men: We say so to; and that he as certainly dyed for Infants. 2. The command for baptizing Infants, is *Matth.* 28. 19. The examples, *Acts* 16 33. *1 Cor.* 1. 16. And the promise, *Acts* 2. 39.

Object. 4. If Infant-Baptism be an Ordinance of Christ, then it is expressly set down: But it is not expressly set down; Ergo, &c.

We answer: 1. If the question be concerning the example



ample of Christ or his Disciples baptizing Infants; and you would reason thus, They did never baptize Infants, because it is not expressly written: We have often said, *non scripto ad non factum, non valet argumentum*: Christ and his Apostles did many things which are not expressly written.

2. We may understand this word (*Expressly*) to signify either a writing *in terminis*; that is, so many words and syllables (*Go and Baptize Infants*) if you would have it so strictly understood, that it is not the Ordinance of Christ that any should be baptized, but such as are so mentioned in Scriptures; then you must also conclude, that the Baptism of women is no Ordinance of Christ (and indeed there might appear more colour of doubting concerning their baptizing, who were not sealed under the Law, then of male Infants which were) and then giving the *Eucharist* to women must be no Ordinance of Christ; nay, baptizing of men and women of ripe years, must then be no Ordinance of Christ; for where can you shew us, where Christ expressly said; *Go and baptize men and women of ripe years?* Where can you shew us *in terminis*, *Thou Thomas, John, Andrew, &c. shalt be baptized and saved?* This you will put upon necessary consequence, where you have no express word: And why shall we not have the like liberty for *Infant-Baptism*? Or we may understand this word (*Expressly*) in a greater latitude, to import a general and implicate command in such terms and grounds, *quibus positis, alia necessariò consequuntur*: So we say Christ expressly commanded *Infant-Baptism*, where he said, without any limitation or exception to Infants, *Go baptize all Nations*: whereof Infants then and ever were, and are a great part; because (except in case of some evident incapacity) *eadem est ratio partis & totius*.

3. Taking (*Expressly*) in a proper and strict sense, as it seems you here do, for (*in terminis*) so many words and syllables: We say from other instances, that your assertion may appear false and erroneous: For 1. There is no express place of *Scripture* which nameth three persons in the

unity of the Deity, which yet we must believe; again, there is no Express Precept for abrogating the Jewish Sabbath, and religious observation of the Christian Sabbath, as hath been noted.

Object. 5.

If Matth. 28. 19. *Christ gave Commission to teach those whom they were to baptize; then not to baptize Infants: But Matth 28. 19. he gave commission to teach those they were to baptize: Therefore there he gave no commission to baptize infants.*

1. We answer: Your major is *Amphibologica*: For it is doubtful whether you affirm by (*those whom they were to baptize*) all those, or only some of those: If you mean *All*, your *minor* is false: For *Christ* gave them no commission to teach Infants; as such, though he gave them commission to baptize them into future faith and obedience: If you mean thus, *Christ* gave commission, *Matth. 28. 19, 20.* to teach some of those whom they were to baptize; therefore *he gave them not Commission to baptize Infants*: then the *Sequel* of your *major* is lame, and cannot follow; for though *Christ* there gave them commission to teach and baptize the Parents first; it follows not thence, that therefore he gave them not commission to baptize their Infants; but contrarywise he therefore gave them commission to baptize the Infants of such: For the Parents being taught and sealed, entituled their children to the Seal of the same Promise and Covenant of God, which is joyntly to sealed Parents and their Children, *Gen. 17. 7* and so *Christ* commanded them to teach those who were capable of doctrine, and only to baptize them who were capable of Baptism only, as Infants.

2. *Christ* not repeating there an exact copy of his commission formerly given them at sundry times, and on sundry occasions (for there he mentioneth not any particular heads of doctrine or discipline, nor so much as the *Eucharist*) but to those things relateth in general, *verse 20. Teaching them to observe all things whatsoever I have commanded you*—whereof he nameth the two first and most usual things, —*Teaching and Baptizing*, for the making of Disciples

ciples, and gathering a Church of all Nations: So that he nameth not here the matter or subject of baptism in particular; but saith in general — *Baptizing them &c. Teaching them to observe all, &c.* Now although children cannot be first taught before they are baptized, as such, as their Parents might and ought to be, yet might they be first baptized, and in due time taught, as Christ commanded. And it is here to be noted, That children of sealed Parents were called Disciples, and so accounted in both Testaments: See *Acts 15. 10. John 9. 28. We are Moses Disciples,* — said the Jews: Now the only thing which entred them into the School of *Moses*, or denominated them *Moses Disciples*, was their *Circumcision* in their infancy, which obliged them coming to years, to the observation of the whole Law, *Gal. 5. 3.* delivered by *Moses*. So Baptism of Infants doth not anticipate profession of Christianity, but oblige unto it in due time; and therefore is Baptism a sign that the baptized professeth himself a Disciple of *Christ*, who appointed it as a mark and cognizance of his Disciples: Baptism makes Infants Disciples in the first form of his School, into which they are thereby entred, though not actually for the present taught, because they are not yet capable of Doctrine: Yet so is fulfilled in Infants-Baptism that same *μαθητευετε* (in *Christ's* commission, *Mat. 28. 19.*) *Make Disciples, baptizing them &c.* and children of Believers are counted Disciples, *Acts 15. 10. Why tempt ye God, to put a yoke upon the neck of the DISCIPLES?* What yoke? Why *Circumcision*; as appears *Verse 1.* Now those upon whom the false Teachers would have laid this yoke, are called by the Apostle *DISCIPLES*: and that yoke of *Circumcision* was put upon children most commonly, in respect of whom the *Profelytes* were very few: And there is no great doubt but that those false Masters who would have grown Disciples circumcised, as much, at least, urged, that their children should be circumcised; therefore Infants were accounted Disciples. And I see not but that Christ spake of Infants, *Matth. 10. 42.* as well as others —

See answer to  
Obj. 1. num. 3.

Whosoever shall give to drink, unto one of these little ones — in the name of a DISCIPLE, that is, as is interpreted, Mark 9.41. — because ye belong to Christ (as do baptized Infants) and so Matth. 18.5. Whoso shall receive one such little child in my name, receiveth me — that is, a child which is a Christian: Nor do the following words, v. 6. (Whoso shall offend one of these little ones, which (as our common translation hath it) believe in me) conclude that he spake there only of such as were little in their own eyes; that is, humble (as 1 Sam. 15. 17.) though of years, or of such children as were of years to believe: for the words may as well be translated, One of these little ones of those that believe in me; or of believers in me; that is, any infant of a Believer or Christian.

3. Christ Matth 28. 19, 20. spake concerning the plantation of Christian Faith and Conversion of nations, in which work preaching must go before Baptism. So was it in the beginning, and so must we do now, if we were sent to convert Turks, Pagans, or Jews: but where the Gospel is planted, and believing Parents are received into the Church by baptism, their children are first to be baptized, and afterwards taught, so soon as they are able to learn; So that the cited place can conclude no more, then that administration of baptism began first on the Parents that received the word, and were made disciples by baptism, and so it descended to their children: So was it in circumcision.

4 Children are to be taught when they are capable, concludeth nothing against their present baptizing, of which they are passively capable: one affirmative excludeth not another thereto subordinate: nor do affirmative precepts which bind *alwayes*, bind to all and every particular time, as negatives do: teaching them therefore concludeth not a present teaching the baptized, but a duty of teaching them as they became capable of being taught.

5 The particle *αὐτοῦ* relateth to *ἑαυτοῦ* in general and indefinitely, though it agree not Grammatically with it: for Christ saith not baptize *some*, or *only those who are taught* (in deed such a determination of the subject, would have excluded Infants, as such, from baptism,) but *βαπτίζετε αὐτοῦ*, baptizing

τῶν μικρῶν,  
τῶν τῶν π-  
σεύοντων εἰς  
ἐμὲ, Mat. 18. 6.

Mr Cobbet.  
part 2. exp. on  
Matth. 23. page  
179.

zing them; that is, men, women, and children of believers and baptized Parents of all Nations: it is not now as when Religion was, as it were, shut up in *Judea*; now the stop of the *partition wall* is broken down; now Christ will have all Nations come and be sealed into the Covenant of his free grace and mercie: and this *Enallagie* or change of *Gender* is often found in Scripture, as *Rev. 2. 26, 27. Rev. 19. 15. Act. 15. 17. Act. 26. 17. Act. 21. 25. Eph. 2. 11.* So here he saith collectively, teach, or disciple *πάντα τὰ ἔθνη*, and distributively, *βαπτίζοντες αὐτοὺς*, baptizing them, one by one, of what Nation soever they are. So *Mat. 25. 32.* before him shall be gathered *πάντα τὰ ἔθνη*, καὶ ἀπορεύσει αὐτοὺς — all Nations, and he shall separate them one from another; some on the right hand and some on the left; but all by particulars must be distributed without exception of any person, age, or condition: otherwise it might seem that some Nations should be gathered to judgment, and not some others; which cannot be, because God is impartially just.

*If the children of Israel had only a ceremonial holiness, then the pretence from circumcision to baptism of Infants is invalid: but the children of Israel had only a ceremonial holiness; ergo, &c.*

Obj. 6.

The minor being denied, was thus attempted to be proved:

*If the Covenant Gen. 17. 7. &c. was only for the land of Canaan, then the Israelites had only a ceremonial holiness: but the Covenant Gen. 17. 7. &c. was only for the land of Canaan; ergo, &c.*

We answer, 1 If by ceremonial, you mean federal holiness as appertaining (by Gods Promise and Covenant with Abraham and his carnal seed) to some of the Israelites, not of the election to salvation, it may be granted you without prejudice to our cause that such carnal Israelites had only a ceremonial holiness; not because Gods covenant held forth no more then external and temporal things unto them; but because through unbelief they apprehended no more. But if the proposition be universal, as also relating to the:

the chief and best part of *Israel*, to wit, the Elect, for whose sakes others enjoyed secular blessings with them; then your *minor* is apparently false; for they had internal circumcision of the heart, as well as the external in the flesh, *Dent. 10. 16. Dent. 30. 6. Rom. 2. 29. Jer. 4. 4.*

See Cloppenburg, Gangren. of Anabapt. Sec. N. 3.

2 To say that God made no promise of spiritual things in the covenant of the Old Testament is evidently false, as appears *Gen. 17. 7. 2 Cor. 6. 18. I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty.* See also *Joh. 1. 12, 13. 1 Joh. 3. 1, 2, 8, 9. 1 Joh. 2. 25.* God covenanted *Gen. 17. 7.* to be their God, and repeath it, *Lev. 26. 12.* and applyed it to the Gentiles, *2 Cor. 6. 16. Jer. 31. 1, 2. 2 Cor. 6. 18. Act. 2. 39.* whence it may clearly appear that the main substance of the covenant and promise of God, with-and to *Abraham* and his seed, was for eternal life, as also in the New Testament, *1 Joh. 2. 25.* The land of *Canaan*, and other secular blessings were promised as other temporal goods subordinate, and as a *περὶ ἑξῆς* or additament over and above, or an accession to the main, as *Mat. 6. 33. & 1 King. 3. 10, 11, 13.* and also for a figure of their heavenly inheritance, *Heb. 4. 8, 9, 11.* and for a confirmation of their interest therein, to which they were to come through the red sea which figured our baptism.

3 If the Covenant of God with *Abraham* and his spiritual seed, that is, Believers, had been only for the land of *Canaan*, and temporal blessings there into be enjoyed, then that gracious Covenant had entitled him to no more then many wicked enemies of God, and mere reprobates had, and at this hour have: for the impious *Canaanites* then had all that good land and the temporal profits thereof, as the more impious *Turks* now have; as it is written *Psal. 73. 12. Behold these are the ungodly who prosper in the world, they increase in riches:* but this were foolish to affirm, and against the whole Analogie of Scriptures, which expressly affirm that *godliness bath the promise of this life that now is, and of that which is to come,* *1 Tim. 4. 8.*

*The seal of Circumcision was set to Abraham to seal him up only to the honour of the Father of the faithful, that is, under this notion only (as a seal) to honour him as the Father of the faithful, &c.*

We answer, This makes nothing to the proof of the former assertion; yet we say, it was not only to seal this honour unto him; but for a seal of the righteousness of faith, Rom. 4. 11. and to seal him personally, or to his own personal interest in Christ to come, as it is written, *Abraham rejoiced to see my day*, Joh. 8. 56.

*That which was set only to honour the greatness of Abrahams faith, not to strengthen the weakness of his faith, was set to him only as a seal to honour him as the father of the faithful; But Circumcision was set only to honour the greatnesse of his faith, not to strengthen the weaknesse of his faith. ergo, &c.*

Obj. 8.

We answer to this caption and weak argument, That *Abrahams* circumcision was set both to confirm his strong faith, and also to carry a remembrance thereof to posterity, and to confirm that which was weak; for faith hath certain degrees, and the greatest measure thereof may be greatned (because it is not infinite) and so more confirmed. *Abrahams* circumcision, Gen. 17. 23, 24, 26. was a seal of the righteousness of faith which he had being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Rom. 4. 11. his faith preceded the seal who believed in hope, that he might become the father of many Nations. Rom. 4. 18. this was when God spake to him, Gen. 15. 6. and he not weak in faith — being fully persuaded, &c. Rom. 4. 21. of what? See Gen. 15. 4, 5, 6. so shall thy seed be; and he believed in the Lord — he was afterward circumcised, Gen. 17. 24. and his great tryal of faith was some years after his circumcision: and then to confirm his faith yet more, the Lord said Gen. 22. 16. *By my self have I sworn — blessing I will blesse thee, and multiplying I will multiply thy seed as the stars of heaven, and in thy seed shall all the Nations of the earth be blessed*, Gen. 22. 17, 18. and the effect

Gen. 22.

effect of this faith the Apostle magnifieth, *Heb. 11. 17. by faith Abraham when he was tryed offered up Isaac--and mentioning the same, Heb. 6. 13, 16, 17. he saith, an oath for confirmation is to them and end of all strife: wherein God to shew more abundantly unto the heirs of Promise the immutabilitie of his counsel, confirmed it by an oath: what in respect of Gods truth? nay, but nothing can be added to an infinite: such is Gods truth, which is no accident in him, but his essence; for whatsoever is in God, is God: it was therefore that the heirs of promise (of which number you will allow Abraham to be one) might be confirmed, and have strong consolation to lay hold upon the hope set before them: whence it appeareth that even Abrahams strong faith might be confirmed; and so his circumcision had other ends then to honour him as the father of the faithful: nor is that of any better value which was farther objected to the same end.*

Heb. 6. 18.

Obj. 9.

*That which was not set to any of his posterity to confirm them in their faith, was set only to Abraham to honor his faith, &c.*

That. What? the seal of circumcision? Your *minor* is so false that it needs no more confutation then denial; for circumcision the seal of the righteousness of faith was set to Abrahams seed and posteritie to confirm them in the same faith, and to assure them that God was their God, as he promised *Gen. 17. 7.* and indeed Abraham was not stiled the Father of the faithful in regard of Israels carnal propagation; for *that which is born of the flesh is flesh, Joh. 3. 6.* and *they which are of the faith, the same are the children of Abraham, Gal. 3. 7.* nor as the first believer; for many others believed before him, as *Abel, Enoch, Noah, Shem, &c.* moreover *Father* is used by the Hebrews; to signifie divers relations, as *Prince or Lord, 2 King. 5. 13.* *first teacher, 1 Cor. 4. 14.* *God our heavenly father, Deut. 3. 2.* *Mat. 6. Isa. 9. 6.* or *Master, 2 King. 2. 12.* (hence Disciples were called sons of the Prophets, *1 Sam. 10. 12.*) or a *Counsellour, Gen. 45. 8.* or an *Inventer or Author, as Jabel was the father of such as dwel in tents, Gen. 4. 20.* and *Jubal, the father of all such as handle the harp and organ: but Abraham is called the father of the faithful, as being first sealed with this seal*

Metaphoricè  
IN pater dicitur, antiquior, major, magister, princeps, inventor, primus alicujus, rei author, & orig. V. Shindl. Pent. p. 9.



seal into the covenant of the righteousness of faith: and as a *pattern and example* to which we must frame our lives in faith and obedience. Faith is the condition of our covenant with God in Christ, made with *Abraham* and his seed, that is, believers; and thereupon the first seal of the righteousness of faith was given to his natural seed: and now a believing Parent, being by faith of the seed of *Abraham*, the first seal of the present covenant, is by the same proportion to be given to his natural-born Infants.

Gal. 3. 7.

Rom. 4.

*In that commission in which those only are meant which are capable of being taught, and to learn, Infants are neither named, intended, nor meant: but such is that commission* Mat. 28. 19, 20. *therefore there is no commission to baptize Infants.*

Obj. 10.

For proof of the *minor*, which was denyed, was offered this reason:

*He that gives commission to teach persons before they are baptized, requires no more to be baptized than are capable to be taught, &c. ergo.*

Obj. 11.

Though enough hath been said to satisfie herein; yet to satisfie your instance, we say further, 1. The *minor* is fallacious, the condition, *ἐν τῷ αὐτῷ χρόνῳ*, is here considerable; without which it is a *Paralogism* or fallacious disputing: we affirm not a present capacitie or *actual docibility* of Infants, but an *habitual*; that is, that Infants have reason whereby they will in time to come be capable of being taught (though for the present they have so slender an use thereof that they cannot apprehend spiritual things) otherwise we might not baptize bells, altars, &c. or beasts, were a most detestable and blasphemous profanation of the holy Sacrament.

2. If (*capable of being taught, and to learn*) be taken for a present capacitie, and the sense of your proposition runs thus *in that commission in which only persons of years are meant, Infants are not intended or meant*: 'tis easily granted; but then your *minor* being this: *in that commission*

Mat. 28. 19, 20. *only persons of years are meant*, is a gross begging of the Question, which is, whether in that commission Christ intended only the baptism of persons of years, and for the present apt to be taught and learn, or also with such Infants of Christian Parents? which we affirm.

3 It appeareth by that which hath been formerly answered to *Obj. 5.* that Christ saith in the cited place, *μαθητεύσατε* *make Disciples, baptizing them, &c.* and though children, as such, cannot be taught, yet they may be made *Disciples of Christ*, by being admitted into his school, their Parents giving their names to Christ, both for themselves and their families: and in Christs commission in that place, *teaching* doth follow *baptizing them in the Name of the Father, of the Son, and of the Holy Ghost*— which we do, teaching our baptized Infants, so soon as they become fit to be taught, what Christ hath commanded.

βαπτίζοντες  
αὐτοὺς, &c.  
διδόντες αὐ-  
τοῖς μαθεῖν πρὸς  
τὸ, Sec. Mat. 28:  
19, 20.

4 Though Infants, as such, are not capable of teaching, yet are they capable of baptism, that is, of being washed with water in the name of the Father, the Son, and the holy Ghost, of being prayed for, and of being received into Christs congregation; and so were Infants capable of circumcision the eighth day.

Obj. 12.

*Those that are not in the cited place, commanded to be baptized, are not to be baptized: But Infants are not there commanded to be baptized; therefore they are not to be baptized.*

We answer: 1 The *minor* is false: It is there commanded to baptize Infants. 2. If you mean that the command is not addressed to Infants, you trifle, the *Amphibologie* being in (those that are not commanded) and so that being understood personally of Infants, there is an *Ignoratio Elenchi* in the *Minor*, we not affirming that which you assume; to wit, That Infants in their own persons are commanded. 3. The *Major* is fallacious in another respect, in this word *Commanded*, which may import either *Implicitely Comprehended*; so are Infants commanded to be baptized: or *explicitely and in terminis*

*minis*, which if you mean, which say again, neither are women nor persons of years there or elsewhere *in terminis*, commanded to be baptized, though by the *series* of holy Scripture and necessary consequence, it is certainly implied. See more *Obj. 14.*

The Apostle 1 Cor. 7. 14. intended by holy, *legitimacie*, *Obj. 13.*  
*not sanctity*: for if it were not the faith of the parents, So Mr. Tombes  
 but their *matrimonie* which the Apostle there spake Ed. Barber &c.  
 of, then it was not *sanctity* or *holiness*, but *legitimation*  
 which he there intended: But it was not faith, but their  
*matrimony* that the Apostle there spake to; ergo, &c.  
 the argument for *Infant-baptism* thereon grounded, is  
*invalid.*

We answer 1 The scruple of the *Corinthians* was concerning spiritual pollution by a believers cohabiting with an husband or wife not converted: the Apostle answereth in effect, that they need not fear that; for the *unbelieving husband is sanctified* ἐν τῷ ζυγαρίῳ, *in the wife*, that is, in respect of the wife; not as if an unbelieving husband were made holy by the faith of the wife: but because the believing wife may with good conscience live as a wife with such an husband (for why should anothers conscience make her guiltie of sin?) for unto the pure by faith, *all things are pure*, Tit. 1. 15. marriage, meats, all, being sanctified by the Word allowing them, and promising a blessing to believers, as also by prayer of faith obtaining the same. This he proveth by their childrens holiness, as from the absurditie and falshood of the contrary, *else were your children unclean, but now are they holy*, that is, within the covenant of the Lord, who saith, *I will be a God unto thee and thy seed after thee*:

and this he leaveth on a known and common practice of the Churches everywhere, that if but one of the Parents were a believer, the children of him or her, were brought to baptism as the seal of the Covenant. 1 Tim. 4. 5. Gen. 17. 7.

2 This cannot reach to children born of both unbelieving

*Ob uxorem, vel propter uxorem, respectu uxoris. Piscator in loc. sic Beza, — quia ratione fœderis, quod hic spectat Apostolus fidelis primum & principalem obtinet locum; hinc fit ut maritus infidelis eo respectu accessorium sit uxoris fidelis, adeoque ipsa sanctificata, ipse quoque in ea sanctificetur — 1 Cor. 3. 21. — omnia vestra sunt, i. e. in omnia jus, dominium & potestatem habetis fideles, &c. L. de Dieu. in loc.*

parents, though so born in lawful matrimonie, they were civilly legitimate; for that would make the Apostles supposition void; for what was it to his purpose to speak of legitimacie or illegitimacie of *Panims* children? neither could civil legitimacie give them any priviledge in Gods covenant; out of which can be no holiness; nor illegitimacie exclude those from the seal thereof, who converted, professed their faith and desired the same. That which is said *Deut. 23. 2. A bastard shall not enter into the congregation of the Lord, even unto his tenth generation*—is not to be understood, as if it bar'd them from salvation, or any means there-to subordinate, the covenant of God, seals thereof, sacraments, or publick service of God; but that it excluded them from a right to bear any publick office, Ecclesiastical or Civil: neither may *Jephthas* extraordinary calling to publick office, make void the general rule: in the forecited place it is said—*the Ammonite or Moabite shall not enter into the congregation of the Lord, &c.* what, not in case of their becoming profelytes? nay; but *Ruth the Moabites* is rehearsed in the genealogie of our Savior Christ; and there was but one law to him that is home-born, and unto the stranger; he may not bear any publick office, but he might be received into Gods covenant, and so be capable of all holy duties. So *v. 1. the maimed or Eunuch shall not enter into the congregation of the Lord &c.* what? might he not be sealed or saved? the contrary expressly appeareth *Is. 56. 4, 5, 6, 7. Mat. 19. 12.* To our present purpose, the Apostle gathereth that matrimonial conjunction between a believer and an unbeliever, is holy, because the denomination and estimate being from the better part, their children are within the covenant of God, by an argument from the effect to the cause.

3 The Apostle discoursed not there, of civil Politie, but of conscience; and how could it satisfie any Christians conscience to take an argument from the civil laws of any of the Nations? it is notorious that among those, many things were established by their laws, which a Christians conscience would, and must abhor: yea, even such divorces without the case of adultery, as were in civil respects tolerated by

Gen. 17. 13.  
Exod. 12. 9.  
Mat. 1.

by *Moses*, for the hardness of the Jews hearts, excused, not <sup>B:za in 1 Cor.</sup> the offenders conscience, though that permissive law would 7. bear him out before men?

4. When the Apostle saith *the unbelieving husband is sanctified in the wife*; if any ask, what wife? we cannot say, in a wife as she is only civilly legitimate; for so far that husband hath as good and evident a ground of sanctification, on his part and in himself without any accession of privilege from his wife; for he must needs be as lawfully her husband as she is his wife; we can therefore no other-wise rationally answer, then, a *believing wife*: and so on the other side. Now seeing the Apostle puts it on a peculiar privilege, which is sometimes in the man when he is a believer, and his wife is not; and sometimes in the wife, if she be a believer, and her husband is not so; it appears that the foundation of comfort here intended by the Apostle, is laid in faith peculiar but to one of the two, and not in matrimonial legitimacie common and equal to both.

5. Faith which rendreth us acceptable to God in Christ, purifieth us, and all estates and possessions to us: that sanctifieth marriage, not marriage it; that uniteh us by one Spirit to Christ, and is therefore far more excellent then marriage, which uniteh man and woman only in one flesh: faith therefore gives our children a denomination and right <sup>Tit. 1. 15.</sup> to the seals of the covenant as they are holy, not marriage, which though civilly lawful, may yet be impious before God; as where one puts away his wife for less then adultery and marrieth another, or another man marrieth her so put away: it is therefore the faith and Church-privilege of <sup>Mat. 19. 9.</sup> parents which thus denominateth children holy.

6. The Apostle could not here mean legitimacie of children: for that can neither sanctifie them, nor entitle them to the seal of Gods covenant; neither is sanctification here or in any other place of Scripture taken otherwise then for separating some way from some thing prophane or impious. So persons, times, places, &c. are said to be sanctified, which legitimation cannot do: neither can (holy) necessarily imply (*no bastard*), for some holy men have been <sup>such:</sup>

such; neither can (*no bastard*) conclude a man holy. The children of infidels, and aliens from the covenant of God, born in lawful wedlock, are legitimate and no bastards; and yet as such, far from holy: and bastardie, though the effect and product of foul sin of parents, and the childs indelible dishonour before men, yet maketh them not such as belong not to the covenant of God, as appears in *Pharez* and *Zarah*, *Gen.* 38.18,29,30. *Jephthah*, *Judg.* 11.1,2. &c. it must needs be therefore, that the Apostle in that term of *holy*, signified some thing peculiar to those that are within the Church of God, and not communicable to children of Infidels, as such: so *Tertullian* speaks of the unregenerate, from *Joh.* 3. 5. *he shall not enter into the kingdom of God*: that is, he shall not be holy: such every soul is counted in *Adam*, until he be recounted in *Christ*.

*I. e. non erit factus, ita omnis anima eo usque censetur in Adam, donec in Christo recensatur, vid. Tertul. de anim. c. 39. 40.*

*Mar.* 19. 4,5.  
*Calv.* in *Mal.* 2.  
15.

7 We must consider that legitimacie of children (which our *Antagonists* would here have intended) is a proceed of legitimacie of marriage, which is, of one man and one wife joined together in matrimonie according to Gods ordinance, as it is written, *they two shall be one flesh*: not they many: and he that made them at the beginning, *made them male and female*; now the institution of marriage is in place of a perpetual law, the violation whereof is sin and wickedness: Therefore *Christ* refuted their objection from *Moses* permission of the bill of divorcement from the original, and Gods first institution of marriage, because he in the beginning appointed it otherwise, and the same *sanction* is inviolable. So when the Prophet would recall the Jews from *Polygamie* to pure wedlock, he said, *did not he* (that is God the Creator) *make one?* that is, did he make any more wives for *Adam* then one? or did he at first make any more then one husband and one wife? *yet had he the residue* (or excellency) *of the Spirit*, that is, he had power enough if he had pleased, to have made more: that therefore is illegitimate which agreeth not with the first unrepealable law and institution of God, who created but one man and one woman for the fountain of all humane propagation, as it is written

וְיִשְׁרָאֵל  
וְיִשְׁרָאֵל  
וְיִשְׁרָאֵל  
et residuum aut  
excellencia spiritus  
vii.

Gen. 1. 27. God created him—male and female created he them: both one flesh, and so but one—and wherefore one? saith the Prophet—that he might seek a godly seed: that is, a generation according to Gods holy institution, which is between one man and one woman lawfully joined in matrimony: this he opposeth to their Polygamie, secretly here intimating that all they are *spurious* who are born of Polygamie; because they cannot and ought not to be esteemed legitimate, who are begotten otherwise then in that matrimony which God appointed, which is only between one man and one woman. Now this legitimacie all the tribes of *Israel* (though they were otherwise holy) had not in the Prophets sense; but they had it in the Apostles sense, 1 Cor. 7. 14. for (not to question more) *Dan* and *Nephtali*, *Bilhab* the hand-maids sons, and *Gad* and *Ashur*, *Zilpah* the other hand-maids sons, had not this legitimacie, and yet were they and their posteritie holy to the Lord: it must needs be therefore that it was from some other fountain of holiness then civil legitimacie can give; and that could be none but federal holiness from the covenant of God made with *Abraham* and his seed, wherein he contracted to be their God, and that they should be his people, sealed and set apart to him according to his own appointment: which priviledge, neither the wisdom, power, honour, will of man, consent of Nations, nor any civil Laws or Ordinances of man, ever could or can give; but God alone who freely bestoweth that favour, and appointeth the conditions thereof.

Only believers are the lawful subject of baptism (that is, such as appear to believe with all their heart, Act. 8. 37.) but children appear not to believe so; therefore they are not the lawful subject of baptism.

We answer, 1. That such are to be baptized, is granted; so that you may conclude affirmatively for such persons of years; but this cannot conclude negatively to the exclusion of Infants born within the Church of Christ.

2. If believing with all the heart were the rule of law-ful

זרע אלהים  
semen Dei.

Unum tantum  
par conjugavit,  
quod semen Dei,  
i.e. justus libe-  
ros progigneret:  
quicquid supra  
est, perfidia ve-  
nit & acceptum  
ferendum est.

Jun. in Mal. 2.  
Semen in ma-  
trimonio pro-  
misum à Deo.  
Vatabl. in Mal.  
2.

Obj. 14.

Mar. 3. 5.  
Joh. 6. 65.

ful administration of baptism : who could securely presume to baptize persons of years, concerning whose hearty believing they cannot be certain : as for outward appearance, that many times deceiveth the most discerning men : *Jerusalem and all Judea, &c.* came and were baptized of *John Baptist*, yet many of them proved blasphemers and persecutors of Christ : some of them came so far as to be professed Disciples, and yet proved *Apostates* : others were said to believe in Christ, yet he discerning their hearts, *would not commit himself unto them.* *Joh. 2. 23.* *Ananias and Sapphira* came up to so real a profession as to sell their possession for the advancement of the Gospel : and did these believe with *all their heart*, or were they not baptized ? I might add hereto, *Judas, Demas, and Simon Magnus* ; all these shew that outward appearance demonstrateth not faith in the heart : and therefore, if only *believers*, that is, with *all their hearts*, be the lawful subject of baptism ; either your supposed rule of baptizing, leaves it uncertain to you, whom you may, or may not baptize : or else admitteth of hypocrites, whom God abhorreth ; and on whom Christ denounced so many woes, and excludeth believers Infants from the seal of Gods covenant, in which God himself testifieth children of such are, and whom Christ embraced in his sacred arms, testifying that of such is the kingdom of heaven.

3 Shew us a rule in all the New Testament *in terminis* (as you require of us for Infant-baptism) for baptizing only persons of ripe years to make profession of their faith, and at once (if you can, set an end to this unhappy controversy which hath so much troubled the Church) put it out of doubt that none may be baptized untill there be an appearance of their faith and repentance ; or give us some infallible proof, that all those whom you baptize are indeed and certainly belonging to the kingdom of heaven : nay, shew us any necessary consequence for the exclusion of our Infants from baptism : what ? because those of years professed their faith, and confessed their sins ? therefore Infants who cannot so do, may not be baptized ? it follows not : nay, yet further, were there an express precept, if

any



any believe not with all the heart, baptize them not ; it would no more exclude Infants from their right to baptism, then that which the Apostle saith (as hath been noted) if any would not work, neither should he eat, excludeth them from their right to be fed. To conclude, we shew you an infallible word of Christ, that Infants belong to the kingdom of heaven ; and therefore the appearance (from those words of Christ, and the covenant of God with believing parents and their children ) is as good and certain that the kingdom of heaven belongs to the Infants of constant professors whom we baptize, as any profession of new Converts can shew ; for men and women may and often do deceive men, who know not the heart, or future condition of professors, whatsoever they now seem or say : but Christ who knows all things, yea the secrets of every heart, and ends of all that are or shall be, could not be deceived in so judging of Infants. *The foundation of the Lord remains sure, and hath this seal, the Lord knoweth who are his:* and his covenant being that he will be to the covenanted & his seed a God, whose promises are therefore sure to them; and the parent, as such, being as well known to be converted, as any new profelyte is or can be known to be converted ; Gods promise to me concerning my children, is more sure to me, then mans judgment concerning the sinceritie of any new Convert can be, whatsoever appeareth in his words, or professions.

4 The interest of sealing into the covenant of grace dependeth not on the sealed persons worthiness or unworthiness, sexe, age, or condition, but upon God the author and free appointer thereof : so circumcision was one and the same in the external seal, to the elect and reprobate, Infant or Profelyte of years. The commandment of God did not put any difference, but equally enjoined it to all sorts of males within the pale of *Israel*: he said not circumsise only believers, the penitent, &c. (though in persons of years, that was to be understood) but circumsise every male-child the eighth day ; when 'tis sure they could neither actually believe, repent, nor make any appearance thereof; as then the

1 Thess 3. 10

2 Tim. 2. 19.

Gen 17. 7.

A. 2. 39.

external seal was one and the same, though the effect in the sealed was variable; so is it in baptism; the secret unworthiness or *Apostacie* of the receiver foreseen only by God, did not make them uncapable of the seal; therefore man administering, was to do his part according to the general command of God; and to leave the particular success and effect to God; and so is it in baptism.

5 Though unbelievers who reject the word of God, may not, as such, be baptized; yet Infants, who at most may be called but *negatively* unbelievers, cannot be included in that rule which excludeth contemners, seeing they have faith as they have reason, in the seed, not in the fruit, in the root, though not in the leaf; in some inward operation, though not in any outward expression, as *Tilenus* cited by the learned Dr. *Featly* well observes.

6 None are required to manifest their faith and repentance before baptism; but such as having the use of reason, have been taught and instructed in the same; for God requireth no impossibilities in respect of the abilities which himself ever gave: so that in common reason, all texts of Scripture which require confession of faith, repentance, &c. are to be understood of such as have the use of reason and tongue, whereby they are enabled so to do.

Obj. 15.

If the parents to whom the Apostle spake, Act. 2. 39. were not believers, then the promise was, not to them and their children: but they were not believers; ergo, &c.

We answer, The Apostle saying expressly, *the promise is to you and to your children*; your dispute, labouring to prove that the promise was *not to them and their children*, is point blank against the express Word of God; and you denying that principle, are not worthy of further answer; yet for the pious Readers sake, we say further; 1 That believers may be taken two ways: first for such as do in heart *believe unto righteousness*: this God alone can judge of; and therefore man is not to expect his rule and direction for his ministrations from hence. Secondly, for such as profess faith or shew good and probable signs and symptoms thereof, as those hearers of *Peter* did: for they received the word gladly and were baptized: and

and before that there appeared an excellent sign of faith in them, in that the word which they heard, profited them to compunction of heart and repentance, with desiring remedie: but where the Word of God is not *mixed with faith* in the hearers, *it profiteth not*, as appeareth, *Heb. 4. 2.* Therefore that assumption is irrational where you say, they to whom the Apostle spake were not believers. 2 There may be an *amphibologie* in the *major, believers* being either such only in profession and bearing the external seal of the righteousness of faith, or for such in the heart; and so the sequel is unfound: for the promise of Gods covenant was to all *Israel*, as being the seed of *Abraham* within that covenant; although many of them through unbelief obtained not remission of sins and eternal life held out to them in the same: which 1 Cor. 10. 5. made not the promise of none effect to them who believed; Heb. 4. 2. and many unbelieving parents had and have believing children: but a covenanted Parents unbelief barreth not his Infant born within the Church from the external seal of the covenant: so that the promise did belong to them though their Parents had secretly been unbelievers and impious persons; much more, seeing they so expressed and professed their faith, repentance, and care to be saved.

If those children *Act. 2. 39.* were entitled to baptism in their infancie, then they were, or must have been baptized in their infancie: but they were not baptized in their infancie, but their fathers only, who received the word gladly; therefore they to whom the promise is *Act. 2. 39.* were not entitled to baptism in their infancie.

Obj. 16.

We deny your *minor*, and you can never prove it: their fathers were first baptized; but it appeareth not that they only were baptized. 1 It hath been often said, and you need still to hear it; it followeth not that it was not done, because it is not written. Christ spake and did many things which are not written. 2 If you could from Scripture prove that *de facto* they were not baptized in their infancie; yet that would not prove that *de jure* they might not be baptized. The parents neglect of their duty, or any other intercident obstructions could not make void the childrens interest. *Moses* son was See the answer to Obj. 4. not

Exod. 4.

not circumcised on the eighth day, nor many thousand *Israelites* Infants in the wilderness for 40 years; yet we cannot hence conclude that they ought not to have been circumcised had there been no let, or that they had no interest in the seal because there were lets.

Obj. 17.

*Only Abrahams spiritual seed are to be baptized: but Infants are not the spiritual seed of Abraham; therefore Infants are not to be baptized.*

We answer, 1 This is the same argument under another *synonimical* dress, to which we have answered: there you said, only believers are to be baptized; here you say only *Abrahams spiritual seed are to be baptized*; whereas believers and *Abrahams spiritual seed* are one and the same in the Apostles account, *Gal. 3. 7.* 2 Many thousands which were *Abrahams carnal seed*, were baptized; which were indeed not his *spiritual seed*, that is, *true believers*: See *Mat. 3. 5, 6. Aet. 2. 41.* which being done by *John Baptist* and *Christs disciples*, and so precedentially to us, shews the falshood of your *major*. 3 If *Abrahams spiritual seed*, by your own confession be to be baptized, then Infants of believers within the Church must be baptized, they being *Abrahams spiritual seed*, (except you will say that Gods promise was to some who were not within the covenant made with *Abraham*) and indeed the whole mystical body of *Christ*, is the spiritual seed of *Abraham*, of which none can rationally deny Infants of covenanted Parents to be a part, who acknowledge *Christ* to be their Saviour. See *Eph. 5. 28.* and that out of him and his body the Church, is no salvation. So that by the way we may note, that to exclude Christian Infants from being a part of *Christs visible Church* in general, is to exclude them from the ordinary state and way to salvation: and so to deny them to be *Abrahams spiritual seed*, is to exclude them from the same, and to leave them to an extraordinary means thereto; in which some *Pagans, Turks*, and obstinate *Jews &c.* by the mercie of God, (illuminating & converting them to the faith of *Christ* by extraordinary means) may be saved: and this is to suppose Infants of Christian Parents as bad as *Heathens*, without *Christ*, aliens from the *Common-wealth* of *Israel*, strangers from the covenants of promise—without God in the

1 Cor. 12. 12,

13.

Gal. 3. 7.

Eph. 2. 12.

1 Thes. 4.

*the World.* Add hereto, that if parents may not *sorrow as men without hope* for their deceased Infants, they cannot have sound hope without faith, nor faith without a promise or word of faith, that is, Scripture-promise to confirm & ground it on: and that not in general, but such as properly concerns their children, as that *Gen. 17. 7. Act. 2. 39. Luk. 18. 16, 17. &c.* Now to deny childrens interest herein, or that they are the *spiritual seed of Abraham*, is to leave afflicted Parents hopeless of their childrens salvation, in that by such an uncharitable & impious tenet, Parents must not believe those comfortable promises belong to their children; and that God will not so much as by an external seal, assure them that he is by covenant a God unto their Infants. Nor can we think that ever any were saved ordinarily, if at all, touching whom God never made any promise, neither in respect of internal and saving faith, nor so much as in respect of external right to sealing thereto: so that to avoid this, we must say, that Christian Infants are *Abrahams* undoubted spiritual seed & therefore they have at least an *ecclesiastical* right as to the covenant made with *Abraham*, so to the *Church-priviledges* respectively; that is, to baptism; which is now the seal of Gods covenant in Christ exhibited.

---

 CHAP. III.

*Infant baptism asserted and justified, by sundry arguments by the Church of Christ alledged.*

I **A**ll they who are members of *Christs* body the *Church*, are to be baptized that they may be admitted into the same by the initiatory seal thereof, which is baptism, that they may be externally known to be of the Church: but Infants of Church-priviledged persons are members of *Christs* body the Church; *ergo*, they ought to be baptized that they may be admitted into the same by the initiatory seal thereof, which is baptism, &c.

The *major* is thus confirmed; such persons as were circumcised under the Law, that they might be known to be of the Church, ought to be baptized under the Gospel for the same end; for baptism answereth circumcision; and is called by the

*Basting de bapt.  
quest. 74. Vñst. 2  
Catech. &c.*

the same name, *Col. 2. 11, 12.* as having the same end & effect to seal up the same grace unto faith, mortification, remission of sins, & admission into the visible Church. If it be excepted that under the Law, there was an express command for Infant-circumcision on the eighth day, but there is none for Infant-baptism; We say, 1 Because there was an express command under the Law never repealed in the Gospel, and the same end and use still remain; therefore there need be none in the Gospel more then that general opening the kingdom of heaven to all believers, in taking away the stop of the partition wall by that which is said, *Baptize all Nations.* None but *Israelites* and their *profelytes* were sealed under the Law, none but male children at eight days old; but now go baptize all nations, without exception to nation, age, sex, or condition. 2 There is in all the Scripture no express prohibition, neither can any by any sound consequence imply it.

The assumption is thus confirmed, Those whom Christ saveth are members of his body, (for he is the head of the Church, and Savior of the body, *Eph. 5. 23.*) But Christ saveth Infants of believing parents; therefore Infants are members of Christs body the Church. The *major* is evident; for Christ saveth none but those who are members of his body the Church. The *minor* is as evident, it being granted that any Infants are saved, which is apparent from the covenant of God, *Gen. 17. 7.* and the words of Christ, *of such is the kingdom of God,* as also by this argument; Those whom Christ loved, and for whom he gave himself to death, those he will sanctifie and cleanse with the washing of water by the Word, *Eph. 5. 26.* that they may be received into the Church, and be made partakers of the benefits of his death: but Christ not only loved and gave himself for persons of years, but also for Infants; therefore he will sanctifie and cleanse Infants with the washing of water by the Word, &c.

2 All Infants were by *Adam* capable of sin and the expressions of Gods justice punishing the same by death, sickness, &c. but Infants are not less capable of the grace and mercy of God in Christ in respect of the expressions thereof; then they were of his justice in *Adam*: Therefore Infants are capable of the expressions of Gods grace and mercie in Christ,

which

which in the ordinary dispensation thereof is baptism. The major is evident, *Rom. 5. 12. 1 Cor. 15. 22.* The minor *Rom. 5. 20* where sin abounded, grace did much more abound, that is, Gods grace doth more abundantly appear in holding out the visible remedy, then his justice inflicting the denounced punishment; which could not be, if Infants (visibly involved in the condemnatorie sentence and execution thereof) should be excluded from the ordinary and visible means of recovery and salvation by Christ, which in them can be no other external means but baptism the laver of regeneration: & it can be no less then a sacrilegious injury to the grace & mercy of God in Christ, to suppose that the sin of man is more powerful to hurt then the grace of God in Christ is to heal and save.

3 If we ought not to baptize Infants, then there must be some apparent let and impediment thereto, either on Gods part prohibiting, or on the Ministers part, or in the Sacrament it self, or in the incapacitie of the receiver; but there is no apparent let or impdiment on the part (or in any) of these therefore there is none at all. 1 There is no impediment on Gods part, for God no where expressly or by good consequence saith, Baptize not Infants, or Baptize none but those who do first testify their faith and repentance. 2 There is no impediment on the Ministers part, for he can as easily baptize Infants as persons of years. 3 There is no impediment in respect of the Sacrament it self; for all the *essentials of baptism* may be placed on children: profession of faith, repentance, &c. are conditions of baptism in persons of years, and effects of it, which may in due time appear and follow in baptized Infants: those therefore are not of the essence of baptism, nor so much as universal conditions thereof; for the present sprinkling, washing, or dipping in water, in the name of the Father, the Son, and the H. Ghost, are the essence of baptism; so are not faith, repentance, or newness of life: for it may be a true baptism, where these graces do neither precede nor follow it, though without these preceding or following baptism cannot be effectual to salvation; which need not seem strange to him that considereth that *Judas, Simon Magus,* and many who were, and now are truly baptized, are not saved. 4 Neither can the let be in the Infant, who cannot by any:

any actual hardnes of heart, impenitency, or positive unbelief, or contempt of the ordinance of God, refuse or despise the grace of God offered in baptism. Therefore they are to be admitted to that whereof they are apparently & undeniably capable; w<sup>ch</sup> is the external seal at least: which is all that man for present can administer, or we will contend for; being most willing to leave secret things to God, and to hope the best, where the contrary cannot appear unto us: only add hereto, if the issue be put upon the capacitie or incapacie of the Infant, with relation to any condition so much insisted on, let any of our *Antagonists* shew us how or wherein Infants under the Gospel & covenant of grace in Christ, have less capacity in respect thereof then Infants under the Law of *Moses* had, or that baptism is not the seal of the same righteousness of faith in Christ, whereof circumcision for the time was the seal.

Rom. 4.

Matth. 28 19.

Mark 16. 16.

4 That w<sup>ch</sup> without any expressed exception to particulars Christs commission holds forth to *all nations*, belongs to Infants as well as persons of years; for Infants are alwayes a great part of *all nations*: but Christs commission holds forth baptism to *all nations* without any expressed exception to particulars: therefore baptism belongs to Infants (of believing Parents) as well as to persons of years.

Act. 10. 47.

See Act. 10. 1,

14, 15, 20.

Act. 11. 3, 15,

17.

5 No man may forbid water, that is, the outward administration, where God hath given the inward operation of his H. Spirit (which *maxim* the Apostle built on, in that then-difficult question, whether the *Gentiles* might be sealed into the covenant of grace.) But God hath given the inward operation of his H. Spirit to Infants. *Ier. 1. 5. Luk. 1. 15. 1 Cor. 7. 14* therefore no man may forbid water, or the outward administration for the baptism of Infants. The reason of the *major* is that all they who are partakers of the grace both signified & exhibited in baptism, have right to the sign and sacrament thereof, and therefore may not be barred from it; for that were to withstand God, *Act. 11. 17*. In reason where God hath bestowed the grace signified, man may not deny the signifying element; and in common right, the apparent heirs are unjustly denied the deeds and evidences whereby that right is assured upon them: for these are a part of their inheritance, and ought by right to follow the same: moreover



'tis impious to divide that w<sup>ch</sup> God hath join'd, the sign from the thing signified; as they do, who allow children, grace, remission of sins and salvation by Christ, and yet deny them baptism into Christ; they will yeild them the Jewels, but not the Cabinet, the Treasure, but not the Purse.

6 All that are capable of the initiatorie seal of future faith, ought to be baptized: but Infants are capable thereof, therefore they ought to be baptized. So under the law Infants were capable of circumcision, the seal of their future faith: & our Infants have no less capacitie thereof then they had.

7 All they to whom Gods covenant of Grace extends, are to receive the initiatory seal thereof (for sealing of the covenant respectively, is a part thereof; *Gen. 17. 10, 11. Mark. 16. 16.*) but Gods covenant of Grace in Christ extends to Infants of covenanted persons: therefore Infants ought to receive the initiatory seal of the covenant, which is baptism. The assumption is proved from *Act. 2. 38, 39. Be baptized every one of you — for the remission of sins — for the promise is unto you, and to your children.* What promise? that upon which the Covenant was sealed to *Abraham* and his seed, the faithful: and when, where, or how have Infants of Christians forfeited their right to the seal, who as such, cannot forfeit?

8 If circumcision and baptism were for substance, both respective seals of the same covenant of God in Christ, then those sorts of men who were capable of the one, are capable of the other: but circumcision and baptism were for substance both respective seals of the same covenant of God in Christ, therefore those sorts of men (to wit, Infants as well as persons of years) who were capable of circumcision, are capable of baptism. The *major* may appear in that God never made any covenant of grace but only in Christ, and the same Gospel was preached to *Abraham*, and he believed in the same Christ, *Gal. 3. 8.* add hereto, there is the same efficient primary cause, to wit, God making a covenant with his, and appointing the respective seals thereof: the same necessity on the receivers part, original sin in Infants, who have therefore as much need of regeneration and admission into the covenant of God for remedy, as they had under the

the law, and there is the same power and efficacy of the holy Ghost still remaining; otherwise Gods grace in the New Testament, and covenant in Christ exhibited, should be more restrained, and of less latitude, then it was in the Old, under that severe Schoolmaster *the Law*; and, which were impious to affirm, then Christs coming into the world should be so much disadvantageous to believers, as that the Gospel should take away the seal of Gods covenant of grace from our children, which the Law allowed them under the severity thereof.

No part or condition of the covenant by God appointed for remission of sins and salvation, may be withheld by man from those who have right to the covenant and promise of God, under severe punishment: but the initiatory Sacrament, Baptism, now is a part or condition of the covenant by God appointed for remission of sins and salvation, whereto Infants have right: therefore it may not be withheld from such Infants as are within the covenant, and have right thereto and to the promise of God, See *Exod. 4. Luk. 3. 3. Act. 2. 38. 39. Tit. 3. 5.* now the initiatory seal of the covenant was, and is a part or condition of the same, *Gen. 17. 10, 11. Mark. 16. 16. Job, 3. 5.*

10 All they whom God accounteth holy, have a capacity of baptism the seal thereof: but God accounteth children of believing parents holy, *1 Cor. 7. 14.* Therefore children of believing parents have a capacity of baptism; nor doth that ridiculous interpretation which Anabaptists have borrowed of the Jesuites concerning *legitimacie*, overthrow this argument.

See Andr. Riv. Cath. Or. hod. to. 2. q. 3. tract. 3. p. 37, 38, 39.

11 All those who being redeemed by Christ, have right to the kingdom of heaven, have right to the ordinary *Port* and *Inlet* into the same, that is baptism: but children of believers have right to the kingdom of heaven, *Mark. 10. 14. Mat. 19. 13.* therefore children of believers have right to baptism: Christ expresseth the entrance or means to regeneration and the kingdom of heaven *Job. 3. 5.* to wit, water of baptism, by which the H. Ghost doth ordinarily work thereto; and presently gives the reason--*that which is born of the flesh is flesh*: that, as such, cannot enter into the kingdom of God. *1 Cor.*

15. 50. now Infants are from their natural birth, but flesh and blood, *Pf.* 51. 7. *Eph.* 2. 3. therefore if they must enter into the kingdom of God, they must be born again of water and the H. Ghost: it is true, that God can and doth regenerate many Infants without baptism by his H. Spirit, so that they dying without the Sacrament, are yet saved in an extraordinary way: but for us to deny them baptism, and to put their salvation upon extraordinary means, where God hath appointed and declared the ordinary, is as much as man can do to shut them from the kingdom of heaven; and so though their want of baptism shall not be their eternal loss whom God hath elected, yet is it their great sin who neglect or despise the ordinance of God, and thereby (except in case of repentance) they shall exclude themselves.

12. Whatsoever Christ commanded Ministers to do, and which the Apostles in the ordinary office of Ministers did do, that is right and just to be done, and we ought to do: but Christ commanded Ministers to baptize *all nations* without exception of children; and that the *Apostles* did do (for above all contradiction they obeyed Christ therein) therefore it is right and just to baptize Infants, as being a great part of *all nations*, and we ought to do it.

13. That which agreeth with the nature of the seal of the righteousness of faith and the institution of Christ, ought to be done: but Infant-baptism agreeth with these; therefore it ought to be done: it agreeth with the institution of Christ, who commanding to baptize *all nations*, well knew that there were many Infants therein, yet makes no exception of them, but gives them so high an *eulogium*, that we may know that the initiatory seal belongeth principally to them, as it did under the Law: what though God name not Infants to be baptized, in so many words and syllables? yet seeing he neither nameth men of years nor women, it must needs be that under these words *all nations*, he comprehended all those of which, *nations*, as their *integrant* parts, consist; which are men, women and children: it agreeth also with the nature of the seal; which is the initiatory Sacrament of regeneration, implantation into Christ, faith, mortification, putting off the old

man, putting on Christ, remission of sins, deliverance from the wrath of God and curse of the Law; all which is as necessary for Infants that they may be saved, as for any others, and into these either for present or future they are baptized.

14 God ever since his covenant made with *Abraham*, appointed Infants some seal of his covenant as well with them as their parents, whereof they were some ways capable, and whereby they might be externally known not only to God (that they are long before any man can seal them, *2Tim.* 2.19. *Tit.* 1.2. *Rom.* 3.29. & 9.11.) but also of men (or otherwise he must have cast out Infants under the Gospel from right to the seal of his covenant which he gave them under the Law) to be within Gods covenant; therefore God hath appointed baptism to Infants: add hereto, that whereas poor Infants need mercie for remission of original sin; they are not for present capable of the other ordinary means appointed persons of years, as hearing the Word, receiving the Lords Supper, prayer, repentance, &c. they are passively capable of baptism, as under the law they were of circumcision; therefore seeing remission of sin is simply necessary; baptism; the ordinary means thereto, is necessary, if it may be had.

15 Whatsoever Infants of believers are capable of, as interested in Gods covenant, without the help of present understanding, that man ought not to bar them of: but such Infants as interested in Gods covenant, are capable of baptism without the present help of understanding: therefore they ought not to be bar'd thereof by man. The *major* appeareth in Infants circumcision on the eighth day; that was the seal of the same faith and covenant of God in Christ, and a part or condition of the same, as baptism now is, as hath been proved. The *minor* appears *Gen.* 17.7. *I will establish my covenant between me and thee, and thy seed after thee, &c.* that is, with thy Infants also as well as with thee: and by vertue hereof *Isaac* at eight dayes old received the seal of the righteousness of faith without the help of present understanding: and there is the same reason of baptism in respect of Gods promise, *Act.* 2. 39. and the alteration of the seal altereth not the covenant in substance, subject or end. I suppose all know that children of

Christians

*Gen.* 17. 10, 11.  
*Mark.* 16. 16.  
*Joh.* 3. 5.

Christians without the help of present understanding, are now as capable of Baptism the more easie seal, as they were of Circumcision the more painful and bloody: And lest any should think that this Priviledge of Infants-sealing, belonged only to *Abrahams Carnal-seed the Jews*, the Holy Ghost testifieth that they which are of the Faith, *the same are the children of Abraham*, Gal. 3.7. and again, *The Promise is to you, and to your children, and to all that are a far off, even as many as the Lord our God shall call:* Now he hath called us *Gentiles* to the faith in Christ, who were once a far off: Therefore Infants of those who by Calling are interessed in Gods Covenant, are capable of Baptism: Moreover, as hath been noted, as the worldly wise men (by the creatures, *Rom. 1.21.*) knew God, but loved him not (by grace dwelling in them) neither glorified him as God. So these (Infants) may have him, before they can know him; that is, they may be regenerate by the holy Spirit before they have the use of understanding, that they may know the things which are given them of God; and certainly all Elect Infants, though dying yong, are regenerate, (else could they not be saved) yet so young they can have no actual knowledge of their regeneration, or means thereunto belonging; and if they are saved, and have the inward Seal of Gods Spirit, how injuriously are they barred from the external seal by man? To conclude, Infants are interessed by Gods promise, which dependeth not on any mans understanding, sanctity or excellency, but on the free grace of God, who made this Covenant with us when we were all in the course of corrupted nature, *enemies, without Christ, aliens, strangers from the Covenants of Promise, having no hope, and without God in the world,* Ephes. 2. 12. Lastly, as by one mans disobedience *many were made sinners*, and so sin is communicated to all mankind, yea, to those who have not yet the use of reason; for we see that Infants dye as well as old men: So by one, *Christs Righteousness* imputed, many are made righteous in Baptism the Laver of Regeneration; though they yet understand it not: So put they on Christ, though it be not yet

Acts 2 39.

*Quem potuerunt  
illi nosse nec ha-  
bere, isti potue-  
runt habere an-  
tequam nosse.*  
Aug. Ep. 57.

Acts 2.39.

Rom. 5.10.

Cor. 2. 12.

yet given them to *know the things which are given them of God.* See *Argument 2.*

Matth. 28. 19.  
Mark 16. 16.

16. The command for baptizing is for all that are to be saved: But among those are many Infants; therefore the command for baptizing is for Infants also, or without exclusion of all Infants.

Psal. 47. 20.

17. That opinion which makes the Covenant or Priviledge of the Gospel worse to *Abrahams* spiritual seed, then it was to his carnal, is false and erroneous, yea *Antichristian*: But to deny Believers Infants baptism, (the initiatory Seal of the Covenant, and the priviledge thereof) makes this worse then that; Therefore it is false &c. The *major* is confirmed in that God avoweth the Gospel to be a *better* Covenant then that of the Law, *Heb. 8.6.* The *minor* likewise, because under the Law, Infants had the priviledge of the initiatory seal. The Gospel-Covenant holdeth forth an enlargement of the signs and subject of Gods mercy: It was before only to the Jews generally, who had the Ordinances of Righteousness, as *Gideons Fleece* the dew, while all the floor (which then figured the *Gentiles*) was dry: But now Christ saith, *Go Teach all nations, baptizing them*——— So far was it from diminishing, or contracting the grace of God by the coming of Christ like rain into the Fleece, that now he sent it to all Nations, who before gave it only to one. And the Covenant of God made with *Abraham*, was testified by an external Seal, to comfort Parents in assurance that God had care for, and a Covenant with their children also. Now they that take this away from children under the Gospel, make the Gospel-Covenant much worse, as being less testified then that under the Law. Add hereto, that the coming of Christ (which set an end to Legal ceremonies, and appointed Baptism) diminished not the grace of his Father in the Signs and Dispensations thereof, making it more dark, or less testified by a Seal towards those who are within the *Covenant* of Grace; but rather encreased or communicated it more clearly, and therein it is a better Covenant, *Hebr. 8. 6.* not in respect of God the appointer thereof,

of, he is one and the same for ever; not in respect of *Christ the Mediator*, he is the same under the Law and Gospel; but in respect of the exhibition of things promised and shadowed out in the Law, and clearer manifestation of Gods grace and truth in Christ. Now they who deny Infants of believers the initiatory seal of Gods Covenant, as much as in them lieth, diminish the grace of God; and make the Covenant seem worse by Christs coming, in that they diminish the comfortable assurance of our childrens implantation into Christ, and of his care of, and favour to them, if they may not so much as be marked with the external sign and seal thereof, which yet elect and reprobates, if of years, may by your leave, and do receive.

18. That which is evil to be done, is forbidden in some exprefs and known Law and Word of God: But Infant-baptism is forbidden in no exprefs and known Law and word of God; therefore it is not evil, as our Antagonists would make the world believe.

19. That whereof God will severely punish the contempt or neglect, we must not omit: But God will severely punish the contempt or neglect of his Covenant of grace and mercy, whereof Baptism is a part or condition, as well with Infants as persons of years; therefore we may not omit it. See *Gen. 17. 14. Exod. 4. Mark 16. 16 Hebr. 10. 28, 29.* and that being supposed (which hath hitherto been proved) that Infants of Church-priviledged Parents, ought to be baptized, the Minister who upon such fancies and unsufficient grounds as are alledged by our *Antagonists*, refuseth to baptize them (or the Parent who will not have them baptized) must needs be under a woful condition; the Apostles argument being good from the dispensation of the Gospel committed to him to the necessary administration of the same, as in preaching the word, so in the seals thereto belonging, whereof he expressly saith, *1 Cor. 9. 16. Wo is unto me, if I preach not the Gospel:* For though his principal and first office was to preach, as being appointed the *Doctor of the Gentiles*, first to be taught, and then respectively to be baptized, yet

Math. 28. 19,  
20.

it is manifest that the Dispensation of Baptism, the seal of the Gospel, and Covenant of God in Christ, went along in charge with preaching of the same, and was committed to the Apostles, and all *Ministers* their Successors, and so woe will be to them if they baptize not (where Christ intended the seal of his Grace) as surely as if they preach not the Gospel.

20. They are to be held as *Heathens and Tublicans*, who refuse to hear and obey the *Church of Christ*: But such are *Anabaptists*; nor is it any excuse, but an aggravation of their sin to bespatter the *Church* with impious calumnies: It had been and ever was, as easie for all sorts of hereticks in and since Christ and the Apostles time, and in the purest ages of the primitive Church, to have said for a pretended defence of their errour and contumacy, you are not the true *Church*; but in spite of *Satan* and the *powers of hel*, we are through the mercy of God, a member of the true Church of Christ, & therefore their schism & contempt is the more condemnable.

21. Those to whom the things signified belong, unto them belong also the signs and seals thereof, except in case of some apparent condition making an evident exception (as want of ability to examine themselves, barreth Infants from the holy Eucharist) But the thing signified by Baptism belongs to Infants, and there is no apparent condition making any evident exception to bar them from it; therefore Baptism belongeth to them. The things signified by Baptism, are, that we are thereby received into Gods favour, for the blood of Christ shed for us, to binde us to a sincere obedience to faith, and endeavour to newness of life; Gods promise of grace and mercy in Christ, marking us for sheep of his pasture; our putting on Christ, regeneration, washing from our sins, justification & salvation by Christ; these things belong to all the elect, whereof Infants of Believers are a very considerable part: And these things are held forth in Baptism as things signified in the sign by God appointed to all receivers sacramentally, and to an external communion, of which lambs aswel as sheep, Infants aswel as the aged are capable: Therefore Baptism belongeth to Infants of *Christian* Parents.



22. To whom the Covenant in force runneth in the same tenour in the new Testament as in the old, to such persons the application of the *Initiatory seal* of the new Testament ought to be administred, as well as was the *Initiatory seal* of *N. Homes pag. 9.* the old: But the Covenant in force runs in the same tenour, &c. therefore the *Initiatory seal* of the Covenant ought now to be administred to such persons as the *Initiatory seal* of the Covenant was administred to in the old: The tenor of the Covenant was to Parents and their children upon condition that they should be sealed according to the promise, that God would be their God, who would observe the Laws and conditions thereof: the same is still for substance in force, though the seals are changed: So that as Infants were circumcised, so ought they now to be baptized: and except this be allowed to our Infants as well as to our selves believing in Christ, we are not (as the Apostle affirms, *Col. 2. 10.*) *Compleat in him--In whom we are circumcised with the Circumcision made without hands--Buried with him in Baptism, &c.* Nor are we and our children so sealed into our implantation into the death of Christ, that we may (in the ordinary way) thereby be assured, that as he put off the infirm affections of the natural body, so we put off the body of sin spiritually. See *Röm. 6. 3, &c.*

23. Such persons as were typically baptized unto *Moses*, *Dr. Fearly child. bapt. justified, pag. 45. 46.* are capable of the real and true baptism under the Gospel of Christ: For in the main the argument holds from the type to the truth, though possibly not in every circumstance: But children as well as persons of years were baptized *in the cloud, and in the red-sea unto Moses*, *I Cor. 10. 2.* and their washing with rain from the cloud, prefigur'd our washing in Baptism, and by the Spirit; therefore children of covenanted persons are capable of the true and real Baptism under the Gospel of Christ.

24. Where there is a command for a thing never remanded or countermanded, there that thing is still in force: But there is a command for the signing of Infants of Believers with the sign of Gods Covenant with their Parents and them, never yet remanded or countermanded; Therefore

*Hen. Ainsworth to the Anabapt. Gen. 17. 7, 9.*

the signing of Believers children with the sign of Gods Covenant, which is Baptism, is still in force.

24. That which dependeth not on any age, or act of man, but on the meer institution and gracious promise of God, as its ground, may not be denied by man to any comprehended under the general term of *All Nations*; in respect of any age; or defects thereof, as want of understanding, and the acts thereof in faith, repentance, &c. in Infants: But Baptism depended not on any age or act of man as its ground; but on the meer institution and gracious promise of God; therefore it ought not by any man be denied infants, in respect of their present defect or want of understanding, or the acts thereof in faith, repentance, &c. they being comprehended in *All Nations*.

The *minor* appears in *S. Peters* answer to his hearers prickt in heart, *Repent and be baptized every one of you for the remission of sins; For the Promise is unto you and unto your children, &c.* He saith not, Be baptized, for ye have repented, ye are of age, and a good understanding; but, Be baptized, &c. for the *Promise is to you and to your children*; though they cannot yet actually believe, repents, understand, &c. yet they have Gods promise for the ground of their sealing, on whose grace and ordinance the whole power and vertue of the sacrament dependeth; But his grace and Ordinance depend not on any excellency, ability or act of man; therefore the Apostle fetched not the reason of his Exhortation from their age or repentance, but from the promise and mercy of God calling them who were far of.

26. For conclusion, I take up this *congeriem* of arguments out of the learned *Ursinus*. That opinion is pernicious which robs poor Infants of their right, which obscureth the grace and mercy of God (who would that Infants of Believers should from the womb be reckoned members of his Church) which derogates from the grace offered in the new Covenant, making it less then that in the old; which weakneth the comfort of the Church and faithful Parents; which denyeth Infants that seal which should differ them from the children of *Jews and Pagans*; which contradicteth the Apostles reason

Gen 17.7.

*Deus ut personam non accipit, sic nec aetatem, Cypri. ad Fid. Ep. 59. Basting. de bapt. infant,*

son (Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we?) which keepeth Infants (as much as man can) from Christ; he expressly saying, Suffer little children to come unto me, which without a Covenant they cannot do spiritually, nor without the external seal sacramentally: Now such is the opinion of Anabaptists, denying Christians Infants Baptism.

#### CHAP. IV.

*Anabaptists Arguments concerning the necessity of Dipping over head and ears in Baptism, examined and answered.*

**T**He envious *Philistims* will still be casting earth into *Isaacs* wells of living waters, to stop them up: *Satan* envying man, these waters of life in the *Laver of Regeneration*, eschew casteth in scruples to obstruct and make void the holy ordinances of God to deluded souls, by causing them to renounce their Baptism (and Christ whom they sacramentally had put on therein) by taking on them another Baptism under a vain pretence, that they were not susceptible of Baptism in their infancy, nor lawfully baptized, neither at all truly, if happily they were not dipped under water; for they say, the institution of *Christ* requireth that the whole man be dipped all over in water: so that the *Anabaptists* now hold, that dipping the whole body into water is essential to baptism, & so necessary, that except they are so dipt, they are not duly and truly baptized according to the institution of *Christ*. Since the infancy of the Gospel, *Satan* hath not ceased to trouble the Church concerning baptism: Some of the Jews would have circumcision joyned with baptism; the *Archontici* condemned baptism with a curse: the *Novatians* deferred it to the last, because they understood not the power of this ordinance of God to cleanse the whole life, but thought that there was no mercy for him who sinned after baptism: *Libertins* the Monk, as also *Fidus*, would have childrens Baptism tyed to the eighth day (*Anabaptists* not only deny believers

Genes. 26. 15.

A. R. van. of  
child. b. p. 8.

Acts 15. 1.  
ἀναθεματίζου-  
σιντε τὸ λατρεῖν,  
Ἔτε.

Epiphan. heres.  
40. n. 1. Archon.

μετὰ δὲ τὸ λα-  
τρεῖν μηκέτι  
δυναδαὶ ἐλε-  
εῖσθε αὐτοὺς.

πεπαισῶται ἰβ.  
Epiphan. Chari.

heres. 39. n. 1.

Cyprian. Ep. 59.

children

children Baptism, as the *Pelagians* and *Donatists* did of old; but affirm, That dipping the whole body under water is so necessary, that without it, none are truly baptized (as hath been said) So the subtil enemy still assaileth Baptism in one part of another, that we may not unaptly apply that to him & his factors, which *Tertullian* once said concerning the most impious Persecutor *Nero*, *He that knows him well, may understand, that nothing but some great (or singular) good thing is condemned by Nero*: And indeed we ought more highly to esteem Gods favor in sealing us into his Covenant of grace, and more seriously and carefully endeavour to answer thereto in newness and sanctity of living, by how much more the enemy rageth against it. The *Protestant Church* holdeth, that the *word* and the *element* make the Sacrament; and that neither sprinkling is simply necessary, nor washing or dipping unlawful; but that according to the convenience of times, places and persons, either sprinkling, washing or dipping in the name of the Father, the Son, and the Holy Ghost, is the true form of Baptism; and that, *ceteris paribus*, either of these three applications of the water have the same effect, and may as convenience serves, indifferently be used, being fit to signify the application of the benefit of *Christ's* blood for the remission of sin, and cleansing therefrom. But our *Antagonists* say;

Object. 1.

*We are buried with Christ by baptism into his death, that like as Christ was raised up from the dead, even so we also should walk in newness of life, Rom. 6.4. But Christ in his burial was covered, that he might thence rise out of the earth; therefore in Baptism we must be covered, and as it were buried under water, that we may rise again as Christ did.*

Scire autem!

oportet, quod non undique; exempla ad omne propositum aptantur rebus ad quas assumuntur, sed ut plurimum in magis propriis ac principalioribus partibus. Euthym. in Matth. 22. Non oportet parabolas ad verbum interpretari. ib. in Matth. 24. post Chrysostom. Parabolica ita oracula sunt quasi significantia solum ea qua necessaria sunt. Euthym. in Matth. 24.

We answer, 1. *Similitudes* run not on four feet; types, signs and similitudes are not to be extended beyond the scope and meaning of the Speaker (as might be shewed in almost innumerable instances) lest not only absurdities, but horrid blasphemies should be thence inferred. The Ark in the Deluge

was

was a type of Baptism, 1 Per. 3 20, 21. what, must the type and truth agree in all things? must all the world be drown'd, and only eight persons saved? I doubt you would hardly agree among your selves, which should be the eight. The red-sea and cloud, figured baptism, 1 Cor. 10. 1, &c. what, would you have your disciples baptized with the sprie of two neighboring seas, and a cloud of fresh water raining on their heads? *Jonah's* being in the Whales belly, was a type of Christs burial and resurrection; you would not have your disciples in their conformity, be three days under water. These instances may shew the vanity of stretching types and signs to every fancy of *Hestic braines*; and now deal ingenuously, what reason or warrant have you to wrest this similitude to what you please? in those *smiles* which are most apt, there may be many inconveniences found: Or what commission can you dream of, that gives you authority to draw this alledged Scripture beyond the *Apostles* scope and purpose, rather to that which seems to favour your fancy and practise of immersion, then to another sense?

2. Those expressions, *Rom. 6. 4.* are meerly figurative, and therefore do not at all bind us to any external, or literal sense or observance in the maner of baptizing; & if the similitude must fully hold, some might possibly reason thus; as Christ was first dead and buried, and rose again the third day, so we must first be dead and buried, and then be baptized, and rise with Christ a third time (*Marcion*, that old pernicious heretic, held, that one might be three times baptized) or they might infer that we must not rise up out of the water into which we are dipt, until the third day: but how absurd such inferences are, none can be ignorant.

3. The alledged scripture concludes not the manner of our baptism, but the effects thereof; not how the water should be applied, or in what maner we should be baptized, whether by sprinkling, washing or dipping; but how we ought to live who are baptized; that sin should henceforth have no more power over us, then if we were dead; that we should so live to righteousness, and bringing forth fruits thereof, as being implanted into Christ, and so no more living our own life, but the holy life of Christ.

4. He

4. He saith not, We are buried with Christ in water, or just as Christ was buried in his baptism; but, *into the likeness of his death*; that like as Christ was raised up from the dead, so we should (not be raised out of the water, but) *walk in newness of life*: Here is the main substance of the similitude; 'tis not in any circumstance. Now I would fain know whether a man may not *walk in newness of life*, being baptized with sprinkling, as well as if he had been doused.

5. The argument here drawn to prove necessity of immersion is a *fallacia accidentis*; a reasoning from the the substance to the accident. Suppose thus, *We must be baptized into the similitude of Christs death: But he was covered and rose again; ergo, We must be covered with water that we may be raised again, &c.* Non sequitur: his being covered in the rocky vault, was but a circumstance, as was his lying covered to the third day: therefore it can be no more here concluded, that we must be like Christ in being covered with water in baptism, then that we must lie under water three days and nights in our baptism, because he lay so long in his grave; for why should one circumstance or accident be concluded, rather than another?

6. If the similitude must be so strictly urged, it will be rather for us. *Christ* was not thrown down, prone, with his face downward (as they use to dive their disciples) but honorably embalmed, and decently laid in a new Sepulchre; and we use solemnly to bury our dead with their faces upward, & sprinkle dust and earth upon them; and in such decent posture we baptize Infants, by putting our sprinkling water on them, or by dipping them.

7. *Christs* natural body was truly dead & buried, we must therefore understand that which must be done in us by analogy and proportion, and not wrest the *Apostles* words to a literal sense: The body of sin is then buried, when the power thereof is enervated and weakned, and as it were a dead carcase, is so over-whelmed and buried, that it can no more move and force a man whither it would, and was wont: and this is said to be done in Baptism in a twofold respect, 1. In respect of Christ, into whom when we are implanted by baptism, all the benefits of his death are freely given and sealed

\*Corpus Christi naturale fuit verè sepultum; an putandum est nostra corpora eodem modo sepeliri in administratine baptismi? non id vult Apostolus; sed ut rectè. Chryf. observavit in 6. ad Rom quod in Christo factum est per naturam, id in nobis fieri intelligit per analogiam & proportionem: corpus igitur peccati sepelitur quando ejus vis enervatur. --- obruitur, & quasi cadaver terra obrutum, non possit amplius movere, & quoquo velit hominem impellere, &c. Davn. in Col. 2. 12.

to us; so that our sins are buried in his grave, who bare our sins in his own body, 1 Pet. 2.24. so in his burial our sins were covered, no more to appear in judgment against us, or to be imputed to us. 2. In respect of our mortification, sacramentally accomplished in our baptism, and by the Spirit of God by certain degrees in all our life long, though bodily death, being a privation of life, hath no degrees: he that is dead dyeth no more; yet in our spiritual death to sin, there are degrees, & we dye daily, as the power of sin is more and more broken in us.

*That baptism which is not agreeable to Christs or Johns baptism, is not instituted by Christ (& therefore mans invention, and will-worship) But washing or sprinkling with water agreeth not with the baptism of Christ or John (for they baptized and were baptized in Jordan; and the Eunuch was baptized in the brook, Acts 8.38.) therefore baptizing with sprinkling, or only washing, is not instituted by Christ.*

Object. 2.

We answer, 1. This is a fallacious arguing, the term (agreeable) being homonymical: 'tis doubtful in the assumption, whether he mean agreeable in substance, or in circumstance: that which is not agreeable in substance with the baptism of Christ and John Baptist, is not instituted by Christ; but this holds not in point of circumstance; for then there could be no lawful baptism but in Jordan, or some other water of Palestine.

2. It follows not that John B. dived Christ or any other into water; or Philip the Eunuch, because John baptized in Jordan (where were some sandy places) because we read, they went down into the water; for so they may do, who only wet their feet, or go up to their knees or ankles: & we must consider, that in the infancy of the Gospel, they had not publike Oratories and Fountains to accommodate them baptizing, as in a settled state of the Church we have seen; and therefore they baptized where they could have convenience of water, which in that dry region was not every where to be had; as appeareth in that reason of Johns baptizing in Enon near Salim, given by the Evangelist--because there was much water there.

John 3.21.

3. It is not probable that Christ was dipt cloathes and all in Jordan, and so went immediately wringing-wet into the wilderness: see Mark 1.1, 2, 10. nor that he was stripped naked with

with

with such a confused multitude of men and women as came to *Johns* baptism: see *Luke* 3. 21. *Matth.* 21. 31, 32. *Matth.* 3. 5, 6.

4. It is but a weak Fallacy to dispute à *particulari*, ad *generale*; thus, *some went into the river to be baptized*; therefore all that are to be baptized ought so to do: for in things circumstantial, and without some binding Precept to impose them as duties, a particular example can beget no general rule for our due and necessary imitation.

5. If it could be proved (which all our *Antagonists* can never do) that Christ and those whom *John* baptized, were duckt into the water when they were baptized, yet it doth no more follow thence, that all must everywhere, and at all seasons be so baptized, then that the Lords Supper may be administered with none but unleavened bread, in an upper room after Supper, to twelve men only, no women; because Christ so administered it; or that we must anoint the sick with oyl, or salute with an holy kiss, because these things were in use in those Regions; nay, but matters circumstantial are ever liable to the *test* of accommodation and customs of times and places, and persons: dipping might be convenient in those hot Regions, and at *Easter* and *Pentecost*, to which their baptizing was limited of old, which in these *Northern* climates, and in the dead of winter, were near deathful to tender bodies.

6. *Christ's* baptism is washing, *Ephes.* 5. 25, 26. and washing is as well by sprinkling, or pouring on of water, as by dipping into water: hence the Apostle speaking of the washing of *Regeneration*, presently saith, *ὅς ἐξέχευ ἐφ' ἡμᾶς*, which he hath poured out on us; and the Scripture calleth the divers sprinklings mentioned, *Heb.* 9. 13, 19, 21. *βαπτισμὸς*, baptisines, v. 10. As washings or sprinklings are also called, *Mark* 7. 4. but hereof we shall see more anon; for the present only note, that the Holy Ghost, the surest Interpreter of Scripture, interpreteth *Baptizing* by sprinkling or washing, so that there is no necessity (as our *Antagonists* would fain have it) of dipping or dousing the whole body under water.

*Baptisma olim non nisi in Pascha & Pentecoste collatum, &c. vid Concil.*

*Constantinop. 2 c. 1. n. 2. Greg. Nazianz. ora. 40 Tertul. de. bapt. c. 19, &c.*

*ἕω, fundo, effundo, inter p. Suid. reddit*

*fundo, &c. ἕω fundo, &c. ἕω*

*ωω - libamina manibus fundo. Budam. Syr.*

ἕω

*- quem effudit per nos. Tran el. Beza, &c. à verbo Siro ἕω effudit. Shindler, in Rom. 3. 15. Matth 9.*

17. & 23. 35.



*Dipping* (say they) is baptizing, and baptizing dipping: Christ therefore who instituted Baptism, therein appointed that the whole man should be dipped in Baptism.

Object. 3.

We answer: 1. If this bubble had any weight or solidity, it were easily retorted; washing or sprinkling is baptizing (in Gospel-sense) Christ therefore who instituted Baptism, therein appointed men to be washed or sprinkled with water.

2. Prove that Christ appointed the *whole man* should be dipped all over in water, by some other *medium* if you can: by this you cannot; true it is, that all dipping all over in water is baptizing, but not convertibly; for all baptizing is not dipping: for it is proved by the fore-alledged Scriptures, that washing by pouring on, or sprinkling water, is also a kind of baptizing: If you should say, every man is a living creature, that is true, but not convertible, therefore every living creature is a man: it follows not; because there are more species of living creatures then one; all dipping is baptizing; therefore all baptizing is dipping, follows not, because there are more sorts of baptizings then one by dipping. *Βαπτίζω* sometimes signifieth to dip, but not always: The Apostles according to Christs promise, were baptized with fire; they were not (after the foolish *Jacobites* opinion) dipt into fire, the cloven tongues *saie upon each of them*. The Pharisees among many other traditions, used the baptism of beds. *Mark 7.4.* You will not understand that to have been dipping their beds into water (that would quickly have rotted and made them useles and unwholsom) but of some light sprinkling with water: So when they came from the market, they eat not, *εὰν μὴ βαπτίσωσιν τὸ ἄνωγον*--- except they be baptized: You will not understand, except they be dipt over head and ears in the water; but, except they washed, as our translation gives it, after the *Syriac*; neither had they in that dry Climate, convenienc- and store of waters every where to dive into. They had commonly their *ὕδατος, water-pots*, after the manner of the purifying of the Jews, *John 2.6.* out of which they drew a little, for *Instrations* or *sprinklings*.

Matth. 3. 11.  
Acts 2. 3.

*βαπτισμὸς*---  
*κλιῶν Syr.*  
*בַּטְּוּרָה*  
*Lotimas, &c.*  
*& lectorem.*

*אין לטבול*  
*Nisi abluant se*  
*Tiemel.*

Moreover, the Israelites, 1 Cor. 10. 2. ἐβαπτίσθησαν ἐν τῇ νεφέλῃ, were baptized in the cloud — not dipt into it, but besprinkled with the distilling drops thereof; for the preposition ἐν there used, in such expressions, signifieth not in, but with; as, He shall baptize you ἐν πνεύματι ἁγίῳ καὶ πυρὶ with (not in) the holy Ghost and fire, Matth. 3. 11. So Rev. 19. 21. The rest were slain, ἐν τῇ ῥομφαίᾳ, with (not in) the sword, it is an usual Hebraism בַּחֶרֶב, in the sword; that is, with the sword,

⌋ In Principio  
nominum notat  
casum ablati-  
vum, quo instru-  
mentum, causa,  
modus agendi,  
&c. significatur.  
vide si vacat.  
Shindl. Penteg.  
See the like  
1. 17. 45. Gen.  
27. 40. & 32.  
10. & 48. 22.  
Exod. 17. 13.  
Numb. 21. 24,  
&c. Tertul. de  
corona milit c 1

Exod. 6. 6. I will redeem you, בְּיָדוֹ in brachio extenso. So Deut. 5. 15. The Lord thy God brought thee out thence. בְּיָדוֹ הַחַזְקָה וּבְיָדוֹ הַגְּבוּרָה in, that is, by a mighty hand, and a stretched out arm. Again, the sons of Zebedee were to be baptized with the baptism of blood, Mark 10. 39. that is, in Tertullians phrase, Russatisuo sanguine; bemearred, or wet with drops of their own blood; not dipt into blood. The same use of ἐν, derived from the Hebrews, we often finde in the new Testament, Rom. 10. 9. 1 Cor. 4. 21. 1 Per. 1. 11. Rev. 2. 16. & 12. 5. & 19. 15.

3. It is granted, that Christ and many others were baptized in Jordan, and that Philip did go down into the water to baptize the Eunuch, and that such baptisms in hot Climates have, and may lawfully be used; yet no scripture-proof at all appears, that Christ in his own person was dived under water, or the Eunuch, or any of those whom John or any of the Apostles baptized; neither do we at all deny immersion to be lawful; but we deny it to be so necessary, as to the exclusion of washing or sprinkling, as if they were not as effectually used: We deny that dipping in rivers is so necessary to baptism, as that none ought to be accounted baptized, but those who are dipt after such a manner: And we say, that where we have other conveniences in the settled Churches, that practise appeareth meerly Schismatical, affected and unnecessary.

Baptism being a sign, must answer to the thing signified; as The washing of the whole soul in the blood of Christ.

2. That interest which the Saints have in the death, burial, and resurrection of Christ, is not partial, but universal; so therefore ought the baptizing of the body to be

We

We answer : 1. It must still be remembred, that this sacrament may be rightly and effectually administred by any of the three ways, dipping, washing or sprinkling, and we approve of dipping, where custom and convenience require it, so far, as that it excludes not the other : For a divers custom of severall Churches, makes no difference, where they all hold one faith in the main.

2. It is not in the quantity of the Element, but the institution of Christ, the vertue of his death and passion, and the powerful working of his holy Spirit, which gives the fruit and effect of baptism ; therefore *John 3. 5.* the Spirit is mentioned with water, because the power of regenerating is not of the water, but of Gods Spirit and Ordinance effectually working by the water of baptism : And here we may note, that Infants are capable of this operation, as hath been proved ; and Christ in his institution of baptism, prescribed not (so far as can appear in Scripture) how much water must be used herein, nor how deep it must be (as there is no *quantum* of the elements prescribed in the *Eucharist*) neither is there in all the new Testament, either one precept for, or example of plunging or dousing the party to be baptized over head and ears under water.

*in Christo vel per Christum, ne hæc supernaturalia effecta, vel externo elemento, vel nostris propriis viribus tribuamus. Christi itaque mors, sepultura, resurrectio causa est mortificationis & vivificationis nostræ spiritualis, &c. Davenant. q. sup. Nomen est quod sanctificat non opus, Optatus. q. sup.*

3. In Circumcision, the whole body was not cut, but onely the foreskin of the flesh, whereby the whole person, body and soul was sealed and admitted into Gods Covenant; and so is it proportionably in baptism, the seal of Gods present Covenant : - In common use we know the seal of a writing obligatory is not set all over the deed, but to some one part, by which the whole is confirmed ; and as in *Livery* and *Seisin*, a little turf of grass, with a twig or smal bough delivered to the Purchaser, investeth him in the whole state of the demeaſn : So here, tis the seal and subscription of a just Deed which passeth the estate, not the quantity of the

wax, or largeness of the parchment, nor greatness of the Character, whether *Text-hand*, *Chancery*, *Court-hand*, *Secretary*; all these things are circumstantial, and no more: and so is it in the matter of much or little water in baptism, the essence whereof is applying water to the body of the baptized in the name of the Father, of the Son, and of the Holy Ghost. There is therefore no simple necessity of dipping the whole body under water; it is sufficient if the face, (which is as it were the representative; or *epitome* of man, in which are united all the senses) be dipped, washed, or sprinkled.

*Totum corpus mergi non est necesse. A. Fay. q. sup. est enim unius partis ablutio ejusdem naturæ cum totius ablutione. Dan. Chamier. To. 4. lib. 5. c. 2. de Baptismo; uno corporis membro aqua baptismi loco totius hominis, regene ratio à spiritu sancto perficitur. Jo. Gerhard. de s. Bapt. c. 5. N. 99.*

4 In baptism lawfully administered by washing, sprinkling or dipping, the elect have the same interest in the death, burial and resurrection of Christ, as if they were baptized in the deepest channel of *Jordan*, or any other water: Faith, which instrumentally gives them interest in Christ, being no effect of deep waters, but of those *Rivers of living waters* whereof Christ spake, *John* 7. 38, 39. to wit, the *Holy Ghost*.

5 Sprinkling doth also aptly signify our sprinkling with the blood of Christ in baptism, cleansing us from our sins, and sealing our election, *1 John* 1. 7. *1 Pet.* 1. 2. and pouring water, signifieth the effusion of the Spirit upon us, *Tit.* 3. 5. and those sprinklings of the blood of sacrifices, signified the very same.

*Christ being baptized, is said to have come up out of the water, Matth. 3. 16. therefore he was in it: And the Eunuch went down into the water with Philip; in neither appears any sprinkling or washing, but rather dipping.*

We answer: 1. It appears that Christ and the Eunuch were baptized: it appears not that either they, or any other whom *John B.* or any of Christ's Disciples baptized, were dipped all under water (as hath been said) any more then that they were:

were washed or sprinkled with water. The word *Baptizing* in the original signifying sprinkling, washing or dipping; therefore we take it to be indifferent which of the three ways baptism be administred, respect being had to convenience of times, places and persons.

2. The *Preposition* ἀπό in the cited places, rendered *Out of*, signifieth properly *From*; as, ἀπό νηών, *From* (not from under) *the ships*; and so Christ might come *from the water*, though he were never dived under it, or though he had gone only to the depth of the first or second measure of the *Sanctuary waters*, to the *ankles*, or to the *knees*.

3. *Philip* and the *Eunuch* are said to have gone down into the water, *Act.* 8.38. for it was a descent to them; the waters (though shallow, or possibly not within very low or hollow banks, as *Jordan* and all great waters of Rivers usually run) yet always running lower then the *Superficies* of the earth near the sources and channels thereof.

4. The words *Acts* 8.38. are κατέβησαν ἀμφοτέρω, *And both of them descended, &c.* so the word also signifieth, to descend, or to alight; as, κατεβαίνειν ἀπὸ τοῦ ἵππου, to alight from (not to come from under) *an horse*; or to descend, or let down ones self; or to come down from some higher place; as, κατέβα κακέρυξ (ἀντὶ τοῦ κατέβησθαι, saith *Budaus*, after *Suidas*) or to go down to some even place, as to invest an enemy, to wrestle, fight, or encountre; also to go from one place to another; as *Acts* 17.15. it is said — κατέβη δὲ Ἰακώβ. *Jacob descended, or went into Egypt, Acts* 10. 20. κατέβησθαι — *Get thee down and go with them.* So *Acts* 14.25. κατέβησαν εἰς Ἀττάλειαν, *they went down unto Attalia*; for so they usually expressed going from one place to another; as the *Hebrews* by ירד. So far is that word κατέβησαν *Acts* 8.38. *they went down both to, or into the water*, from inferring the conclusion aimed at (therefore the *Eunuch baptized was dived under water*) that it makes nothing for it, more then that *Jacob* going down into *Egypt*, was therefore dived in *Nilus*, or *Peter* in the waters of *Cesarea*, or *Paul* and *Barnabas* in some *Attalian waters*; because these were said in the very same word, to go down to these places:

ἀπὸ τοῦ ὕδατος,  
*Math.* 3.16.  
ἀπὸ responder  
*Latinis* preposi-  
onibus, A, Ab,  
E, &c. *Fra.* Vi-  
ger de præcip.  
*Græc.* διὰ ἰδιόμ  
l.9.σεξ. l. n. 11.  
*Ezek.* 37.3,4.  
*Josh.* 3.15. &  
13.9,16.  
1 *Chron.* 12.5.

*Aristophan.*  
*Barrac.* κατέ-  
βαίνειν, τὸ εἰς  
ἀγῶνα χαρῆν.  
*Livd.*

all

all which being frivolous and vain, your assertion must be left unconcluded, for any thing to the contrary in these cited Texts appearing. Add hereto, that here is nothing said of the *Eunuch*, as going down into the water, more then of *Philip* (for they both *went down*, &c.) now I suppose you will not affirm, that *Philip*, as, and then when he baptized the *Eunuch*, in that administration, stood all under water with the *Eunuch*; or that *John B.* in the like action in *Jordan*, was ever doused over head and ears for company: And how then can it hence appear, that the baptized were more dived then the baptizers? Behold upon what unsound grounds our *Antagonists* build their pretended necessity of ducking their disciples in Rivers or deep waters.

---

 CHAP. V.

*Protestants arguments against the supposed necessity of dipping, rather then sprinkling or washing with water in Baptism.*

**T**Hat which the word used by Christ (enjoyning the duty of Baptism) doth indifferently signifie, and commonly import (there being neither express example nor precept to restrain it precisely to either) that is lawfully and warrantably to be done in baptizing: But the word used by Christ enjoyning the duty of Baptism (or Baptizing) doth indifferently and commonly signifie dipping, washing or sprinkling; and there is no express example or precept (in Scripture) to restrain it precisely to either; Therefore in Baptizing we may lawfully and warrantably (*pro more loci, temporis & statu personarum*) either dip, wash, or sprinkle in water (*In the name of the Father, and the Son, and of the Holy Ghost*) The major is out of controversie. The minor thus confirmed: The Word used by Christ, *Matthew* 28. 19, is,



(that is, by the Spirit of Sanctification) and Sprinkling of the blood of Jesus Christ; as, Heb. 10. 22. *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*; that is the water mentioned by Ezekiel, the purifying water of baptism; and Heb. 12. 24. *We are come to Jesus the Mediator of the new Covenant, and to the blood of Sprinkling* — that is, the application of the blood and merit of Christ in Baptism, for the remission of our sins.

3. From necessary consequences, from the common use of the words βαπτίζειν and βαπτισμὸς in Scriptures, where they cannot reasonably be interpreted by dipping, but by washing or sprinkling; as *Matth. 26. 23.* ὁ ἔμβαλῃς μετ' ἐμῆ, &c. he did not dip his whole fist into the dish, but only wet his fingers therein: So *Matth. 20. 23.* Christ mentioneth his baptism, which all understand of his blood-shedding, not dipping therein, but besprinkling therewith. So *Luke 11. 38.* when the Pharisee invited Christ to dinner, *he wondered, ὅτι ἐπαύτην ἐβαπτίσαι* — that he had not first washed before dinner; it cannot there reasonably be interpreted, that he had not first been dipt over head and ears in water. So *1 Cor. 10. 2.* They were all baptized unto Moses in the cloud and in the sea: No reasonable man can think that all Israel, with their wives and children were dowsed into the sea (nay, but they passed through dry-foot) nor were they dived into the cloud, but only as those who were rinsed or wetted under a rainy cloud by the drops thereof distilling on them. So *Mark 7. 4.* εἰ μὴ βαπτίσοντες, to the letter, *Except they baptize*, or be baptized: he meaneth not by dipping the whole into the water; but as *Jesus. ut Marc. 2. 4 (ab Habr. Mat. 9. 13. Psal. 6. 6)* ἕσθαι, with common bands; that is, ἀνίπτοις, unwashed: and in the same place (as hath hath noted) we read althalamus nupti. so, βαπτισμὸς — κλινῶν, to the letter *Baptism of beds*; which was not by dipping into, but (though understood of tables, which they commonly made of Couch-

διμαπὶ παύλις.  
148.

Baptismum qui  
fit per sanguinem  
Euthyn. in  
Mark 20. 23.

ἐβαπτίσαντο  
ἐν τῇ νεφέλῃ.  
Mark 7. 2.

Lotiones lesto-  
rum. Ar. Mon-  
tan-Beza, &c.

Syr.  
וַיִּבְרַח  
& lestorum.  
Tremel. Chald.  
& Syr. וַיִּבְרַח  
Jesus. ut Marc.  
2. 4 (ab Habr.  
Mat. 9.

שָׁרַף Psal. 6. 6)  
2. 6. interdum  
alis. Hebr. 13. 4  
Luc. 11. 7. & 17  
34. Act. 9. 33. 2



beds set together) by sprinkling them with a little water, which manner of purification they too superstitiously and commonly used.

As for the second clause of our *minor* proposition, we appeal to Scriptures, whether there be any express example or precept restraining baptism only to dipping over head and ears.

2 In the Lords Supper the efficacy of the Sacrament is not in the quantitie of the element: a little bread, therein, is as good and effectual as a whole loaf: so here it is not (as hath been said) in the quantitie of the element, but in the ordinance of God, and operation of his Spirit. Now herein Christ never gave any precept concerning the *quantum*: the Word and the Element make the Sacrament; and a few drops sprinkled, are as truly water as all *Jordan*.

3. If Baptism in the type thereof were administred by God by sprinkling, then it is lawfully and effectually so to be administred by man in the truth (for in the main Analogy the truth must answer the type) But Baptism in the type was administred by sprinkling (infants as well as persons of years) for all Israel were baptized under the Cloud, *1 Cor. 10. 2.* Therefore Baptism may lawfully and effectually be administred by sprinkling of water.

4. That administration of Baptism whereby Christ cleanseth his Church, is lawfull and effectuell. But *Christ cleanseth his Church with the washing of water through the word, Ephes. 5. 26.* Therefore that administration of Baptism which is by washing with water (according to his precept, *Matth 28. 19.*) is lawfull and effectuell.

5. The *Goaler, Acts 16. 33.* was baptized about midnight, and it is improbable that he had any such store and convenience of water in his house, as to dip himself and family, or that they went out to some river at such a season; neither was it probable that three thousand added to the Church in one day, durst in those times when *Christians* were so eagerly persecuted, go publickly with the Apostles to the poole of *Bethesda, Siloam,* or the brook *Cedron,* or any like place to be doused: more probably they were

Acts 2.  
Videntur tria  
millia uno die  
a paucis Aposto-  
lulis non potuisse  
baptizari si  
singuli mersi  
fuissent: nec  
vero, carcerario  
intra carcerem  
fuisse ad manum  
tantum aquae  
gendo opus erat.  
Dan. Chamier.  
de bapt. l. 1. §.  
c. 2.

baptized by washing or sprinkling with water, as they had private accommodation thereto: nor could so many in one day have been baptized by a few Apostles, if all had been baptized by dipping.

6. If immersion were simply necessary, and of the *Essence* of Baptism, then it might not be dispensed withall in case some sick Convert should desire it before his death for the comfort and peace of his afflicted conscience, which were extream uncharitableness, which belongs not to any Ordinance of God. Therefore it cannot be simply necessary.

7 That which can neither be proved by example of Christ, *John Baptist*, or any of the Apostles baptizing, nor by any precept of Christ concerning the same, is not essential or simply necessary to baptism: but dipping or dowsing in baptism, can neither be proved by example, &c. or any precept of Christ concerning the same: therefore dipping or dowsing is not essential, or simply necessary to baptism: and indeed were there to be found in Scripture any example hereof, without a precept to lay the same universally upon the Ordinance, it were not binding, as hath been proved from Christs. administering the communion with unleavened bread, after supper in an upper room to twelve men only and no women. So that if that which you can never prove, should be granted you, that *John Baptist* and Christs disciples, did then and there baptize by dipping; yet it would not follow that we ought to baptize in the like and no other manner. In the infancie of the Church they had not *Baptisteries* or *Churches* as we have; there was a kind of necessitie for them as they met with occasions, to make use of waters as they could find them in rivers or fources; wherein it cannot be proved that they dipt: nor could it conclude our Antagonists pretended necessitie, if it were supposed.

8. Whatsoever was or is essential to baptism, or simply necessary thereto, is mentioned in some clear example or express precept of Christ: dipping the whole body in baptism is neither mentioned in any clear example, nor any express precept of Christ: therefore it is not essential or simply

simply necessary to baptism. Christ omitted nothing necessary, and the holy Scriptures are able to make men wise to salvation. And let our Antagonists now seriously consider what they do, when they rebaptize upon that fancie, that washing or sprinkling with water (in the Name of the Father, the Son, and the holy Ghost) is not true baptism.

<sup>2</sup> Tim. 3. 16.  
&c.

## CHAP. VI.

*Anabaptists Arguments for their dangerous practice of Re-baptizing, examined and answered.*

**T**HE malicious Serpent (ever attempting to poison or trouble these *sanctuary-waters*; obstructing, or hindering their effect, lest they should heal sin-wounded souls) sometimes moved *Pelagius*, *Donatus*, and others, reviving their errors, to deny the most innocent children, of believers baptism; sometimes he teacheth them to except against the manner of baptizing, as if the vertue of the Sacrament depended on the quantitie of the element, and not solely

on the Ordinance and power of God working thereon: sometimes he causeth deluded people to annul their baptism, and in effect, to renounce their faith, and Christ, whom they had sacramentally put on in baptism, by receiving a second, third, or iterated baptism: we read that the ἡμεῖς βαπτίσαι baptized every day, supposing that their former baptisms were made void by any sin after committed: on which fancie, possibly the *Novatians* thought that baptism ought to be deferred to the end of their lives. *Auxentius* the *Arrian* taught that baptism ought to be iterated: the *Marcionites* baptized their disciples three times: The *Anabaptists* rebaptize baptized Infants coming to age, and affirm that the assuming of

De Eunomio dicit Epiphanius, ἀναβαπτίζει ὁ θεὸς ἡμῶν βαπτισθέντας, Anom. hares. 76. N. 6.  
— Auxentius solvit baptismum Christi—curigitur rebaptizandus Auxentius fideles populos putat baptizatos in nomine Trinitatis, &c? Ambros. l. 5. ep. 32: sine, orat. in Auxent.

Novatianus—quos iterati baptismatis la-be inquinavit. Ambros. de poenit. l. 1. c. 6. ἔμωρον δε ποε? αὐτῶ ἐν λεβῆν διδῶ, ἀλλὰ καὶ ἑὸς τεσσῶν λεβῶν. Epiph. hares. 42. 10. 3. l. 1. Mr. Tombs exercit. about Infant-baptism.

baptism in ripe years, by those who were washed in Infancie, is not a renouncing baptism — but a firmer avouching thereof according to Christs mind; errors are fruitful; one absurdity granted, many will readily follow: they think, first that Infants having no present actual faith and repentance, nor present use of reason to understand the Gospel preached, are not as such to be baptized; but, until they come to years to be taught and to make profession of their faith and repentance, to be kept from baptism; and that so Infant-baptism is void, and to be esteemed no baptism.

Secondly, they dream that those who are not dived under water, are not baptized, and therefore they rebaptize them who were baptized in Infancie; though that ground may often fail them, because some have been baptized by immersion. Now that which hath been said on our part is enough to satisfie those in those things, who are not wilfully bent with *Simo* in the *Comedian*, rather to erre then to be directed by any. Therefore to avoid repetitions, let the issue be, if Infant-baptism, in the name of the Father, the Son, and the holy Ghost, either by washing, sprinkling with, or dipping into water, be indeed a compleat and warrantable baptism according to the institution of Christ; then Anabaptists rebaptizing, do impiously seduce and teach simple people to renounce that baptism by which they had, at least sacramentally, put on Christ, and thereby were re-admitted into that Church out of which can be no salvation. And let the prudent Reader judge, whom I herein refer to an impartial and serious consideration of that which hath been said: which being proved, the Anabaptists whole fabrick of dowsing and rebaptizing falleth heavily on their Dippers heads.

*Erraba potius  
quam perducler  
quispiam. Plaut.  
Agestel.*

*Nam si esset di-  
stantia, diceret  
qui semel bene  
lotus fuerit: sed  
cum non addidit  
verbum bene. in.*

*Et quia quicquid in Trinitate factum fuerit, bene est, &c. Optatus l. 5. See Epiph. heres. 65. N. 7. ib. heres. 62. l. 2. N. 1. ib. heres. 42. N. 2. ib. heres. 69.*

tion, ought not on any pretence to be rebaptized. I say thus baptized according to the ordinance of Christ, because the *Samosatenians*, *Sabellians*, *Marcionites*, *Arrians*, or the like, who any wayes opposed the *holy Trinity*, or denied any persons thereof, did not baptize according to the prescript of Christ; and therefore in case any of their disciples converted, the true Church baptized them; because the former pretended baptism was not according to the Ordinance of Christ (and so no true baptism) it being the peculiar prerogative of Christ to appoint the seals of his own Covenant of free Grace and mercie with man.

But the Anabaptists after their manner, object:

*We are regenerate, not only by Baptism, but also by the Word, Ephes. 5. 26. 1 Pet. 1. 23. but the Word is often repeated, and therefore so may baptism.*

Obj. I.

We answer, 1 The word mentioned, *Eph. 5. 26.* is that, which comming to the element, makes the Sacrament, as *Chrysosem* wel interpreteth, *that he might sanctifie and cleanse it with the washing of water, by the Word.* What Word? (saith he) *why, this, In the name of the Father, of the Son, and of the holy Ghost:* that Word which coming to the element makes the Sacrament, ought not to be more repeated then the Sacrament it self, because it is essential thereto.

ἐν ῥήματι ἁγίῳ.  
 ποίω; ἐν ὀνόματι  
 πατρὸς καὶ υἱοῦ, καὶ  
 ἁγίου πνεύματος  
 ἁμίν.  
 Ch. y. hom. 2.  
 in Eph. 5.

2 The regeneration of man, is only one, whose principal efficient cause is the holy Ghost: the means or instrumental causes, on Gods part, are the Word and Sacraments; on our part, faith which the holy Ghost begetteth, increaseth, and confirmeth ordinarily by those external means. Therefore when they are baptized, who were before regenerate by the Word, as a spiritual seed, they have not need of any other regeneration, nor can they be twice regenerate; but then baptism is to them an *obsignation* and confirmation of their regeneration. So *Abraham* first believed (as so, was regenerate) and afterward was sealed. So *Cornelius* spiri-  
 tual sanctification preceded in the gift of the holy Ghost, and then he received the Sacrament of regeneration, to confirm the same to him. But when the elect, who being bap-  
 sized,

Rom. 4. 11.  
 Vid. Aug. de  
 bapt. l. 4. c. 24.

tized, dye in their infancy, it is certain that they are regenerate by the Sacrament, without the ministry of the word preached unto them, whereof they are not capable, who yet without regeneration, could not enter into the Kingdom of God; *John 3. 5.* And if the baptized Infant live to be capable of teaching, and so receive the word, as that it begets in him actual faith, repentance and obedience to God; then that word is as *Sincere milk*, to nourish and confirm, not to regenerate, but to promote the degrees of regeneration, producing that faith and the fruits thereof sowed in baptism, to a clearer and more evident maturity. So was it in *Isaac*, who was first regenerate by the seal of the righteousness of faith, which was after he came to years nourished and confirmed by the word preached unto him: So that though the word in the ordinary dispensation thereof, be often repeated, and doth by many degrees promote our regeneration, and cause us to grow to a better stature and strength, according to our measure in Christ, of which we have continual need, yet it follows not thence that baptism may also be iterated; no more, then that a man may be often born into the world, because he is often fed, and groweth up by degrees, and divers accessions to his stature.

*Object. 2.* Though corporal generation or birth, be naturally but one, yet may it be supernaturally iterated: Yea, so shall it be in the resurrection which our Saviour calleth *Regeneration*, *Matth 19. 28.*

ἐν τῇ παλι-  
γενεῖα.

We answer: 1. The present question is concerning regeneration in this life, not of that which shall be in the new age, as the *Syriac* hath it; that is, in the world to come.

בְּעָלְמָא  
בְּחַיָּה

in seculo novo.

2. Christ there calleth the resurrection regeneration, to teach us who have received the first fruits of the Spirit, in our regeneration, that admirable thing which shall come to pass in our resurrection; for so shall our flesh be, as it were born again by incorruption, as our soul is now regenerate by faith in Christ.

Sic enim caro  
nostra regenera-  
bitur per incor-  
ruptionem,

quemadmodum est anima nostra regenerata per fidem. *Augustin de C. D. l. 10. c. 5.*

3. That

3. That regeneration in the end of the world shall be but once; therefore by proportion, regeneration in this world by baptism, must be, can be but once.

*The spiritual death to sin, is by many acts of regeneration, as examination of our selves, daily renewing our repentance, beating down our bodies by fasting, prayer, humiliation, and rising again to newness of life in our increases of faith; and growth in holiness is by sundry acts of the Spirit regenerating, and making our endeavours effectually in the use of the means, as hearing, praying, receiving the Sacrament: In and by these is regeneration; therefore not one, nor only once: Add hereto, that we are baptized into remission of sins, which being daily, we have need of daily remission, and therefore of Baptism.*

Object. 3.

Acts 2. 38.

We answer: 1. That dying to sin, and rising to newness of life, are the certain effects of regeneration; and therefore it may conclude, that where these are, and their several acts appear, there undoubtedly is Regeneration: But it can no more conclude divers Regenerations, then the divers acts of a living man, can prove that he had several Generations or Births, because these prove that he liveth.

2. Our need of daily pardon for our daily sins may conclude our daily need of repentance, as our Saviour taught us; but it concludes not any necessity to iterate our Baptism, but rather the contrary, because the Covenant of God once sealed to us in Baptism (for the free remission of all our sins, through the inestimable and never dying merit of Christs death, into which we are implanted by Baptism) is unchangably perpetual; and the condition of our comfortable assurance of pardon, cannot be iteration of our Baptism, but renewing of our repentance, and amendment of our lives, which demonstrate our faith to be lively. See Jer. 3. 12, 13. Ezek. 16. 60. Nor doth that hinder which some object; Some hypocrites receive the seal, therefore they have need to receive it again, that they may obtain the fruits thereof, which believing they shall have:

Matth. 6.

Jer. 31. 34.

It.

It follows not, that they ought to be baptized again, but that they ought to be sincere, and to repent of their hypocrisie, and then the seal formerly received, shall be effectual for them to Remission of sins and Salvation.

*Object. 4.* *Spiritual death in sin, is by many acts; and Regeneration is a rising again from the same; which in the regenerate, who also often fall, must and is often to be iterated; therefore Regeneration may and must be iterated, and consequently, so must Baptism, the Laver of Regeneration.*

We answer; 1. The acts of Regeneration are many, but that proves not pluralities of Regenerations, more then many acts of life prove many lives of one and the same person, as we said.

2. As many wounds, or other concurrent causes of death, conclude not many deaths of one and the same person, so 'tis here; many sins wound and spiritually destroy the soul, yet are there not more deaths then lives of one man; for death is a privation of life: So that our often falling into sin, concludes only a need of frequent renewing our repentance; and hath been shewed.

*Object. 5.* *That which the Apostles of Christ did, that we may do in the Work of the Ministry: But they rebaptized, as may appear Acts 19. 4, 5. therefore we may rebaptize.*

We answer. 1. This main argument which the Anabaptists have, is built, as the rest, upon a meer mistake of that Scripture *S. Luke* thus relateth, *Then, said Paul, John verily baptized with the baptism of repentance; saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this (to wit, that which John spake) they (that is, the people mentioned verse 4. which heard those words of John B.) were baptized; that is, by John B. or his Disciples, not by Paul; for he is only said, verse 6. to have laid his hands upon them, that they might be confirmed in their receiving the extraordinary gifts of the Holy Ghost, of which those*  
Disciples



Disciples to whom *Paul* there spake, had not before that time, *so much as heard*, verse 2.

2. There was no difference in substance or signification between the Baptism of *John B.* and that which was administered by the Disciples of Christ, as hath been shewed.

*Vid. de Effi-  
mum. A. R. ut.  
sum. controver.  
To. 2. q. 2. tra. 3:  
pa. e 26, 27.*

3. It is not said in the cited place, that *Paul* baptized them; but onely, that he laid his hands on them (as we noted.) Add hereto, that his self saith, *That he baptized only Crispus and Gains, and the household of Stephanus*; but besides, he knew not whether he baptized any other. Now *Crispus* was a *Corinthian*, *Gains* a *Macedonian*, and *Stephanus* of *Achaia*, 1 Cor. 16. 15. but 'tis apparent that these Disciples mentioned *Acts 19.* were *Ephesians*, verse 1. and *Ephesus* a City of *Asia*, Rev. 1. 11. therefore he baptized them not; and so here was no rebaptizing.

1 Cor. 1. 14. 15  
Acts 18. 8.  
Acts 19 29.

4. These words (*When they heard this*) do not at all relate to the speech of *Paul* there historified, but unto the preaching of *John B.* for if otherwise, it would follow, which the Papists affirm, that *Johns* baptism was not the same with the Baptism of Christ; and consequently, that Christ whom *John* baptized, and we, baptized by the successors of Christs Disciples, are not baptized with one and the same baptism; whereas Christ bare the same circumcision which the Jews, and for substance the same baptism with us Gentiles, that he might declare himself the Saviour both of Jews and Gentiles.

*Concil. Trident.  
Bellarmin. To. 3  
de Sacram.  
bapt. l. 2. c. 20.  
Vasquez, in 3.  
Tho. Aquin.*

*Tom. 2. q. 66. a. 2. disp. 140. N. 18. P. Lombard. l. 4. disp. 2. D. Aquin. part. 3. &c.*

*The Lords Supper doth no less signifie the blood of Christ for our Salvation, then doth the water of Baptism; nor less represent his death, then doth baptism, in which we are implanted into the similitude of his death and resurrection: But the Lords Supper is often to be administered and received; and therefore so is Baptism.*

Object. 6.  
Rom. 6. 4. 5.

We answer: 1, There is in Scripture express command  
C c for

Verse 25. 6.

for often administering and receiving of the Lords Supper, I Cor. II. 24. *This do in remembrance of me* — As often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come: shew us any one such warrant for rebaptizing, and this controversie is at an end.

2. The Lords Supper propofeth not any new Covenant with God, but confirmeth that to us, which he made with us in our baptism: But baptism is the *Initiatory Seal* of our entering into Covenant with God (as it was in circumcision) which Covenant is but one.

3. The vertue and efficacy of baptism in the elect, extendeth it self to the whole life of the regenerate, and is, as it were, a fountain of living waters, perpetually running to cleanse away the pollutions of sin; so that there need not new or more baptisms, but a daily renewing of our repentance, to which we were in our covenanting with God, at first baptized. As *Ambrose* saith, after baptism there remaineth no remedy but true repentance.

Obj: 7:

*Cyprian and the Council of Carthage, held, that those who were baptized by hereticks, upon their return to the Church, ought to be rebaptized.*

We answer: 1. The question being proposed in the first Council of *Carthage*, Whether those who were once baptized, might be rebaptized; all the Bishops answered, *God forbid, God forbid*; we resolve and determine, that all rebaptizings are *unlawful*, and far from sincere faith and catholic discipline. The business which troubled the Churches in *Cyprians* time was, Whether baptism administered according to the lawful form of the *Catholic Church* (that is, with water, in the name of the Father, the Son, and the Holy Ghost) though by an Heretical Minister, were in-

Universi Episcopi dixerunt  
absit, absit:

illicitas esse sancimus rebaptizationes omnes, & satis esse alienum à sincerâ fide & Catholicâ disciplina. — Concil. 1. Carthag. cap. 1. Severin. Bin. Concil.

In. 1.

valid;

valid, and therefore to be iterated. *Cyprian*, with other Eastern Bishops; affirmed, that there is but *one Baptism*, which is not to be found out of the *Catholick Church*. The other orthodox Bishops determined, that baptism which an heretical Minister administred according to the form prescribed by Christ, and practised by the Church, was valid, and not to be iterated. So that indeed, neither *Cyprian*, nor the rest of that Council, did maintain rebaptizing, but held that there could be no true or valid baptism out of the *Catholick Church*; or that it was not baptism which Hereticks administred. Against rebaptizing, *Cyprian* speaks clearly, *L. 1. Ep. 12.* on that *John 4. 14.* applying it to baptism; Which, saith he, is *once received, and not again iterated*: And in the *Canons* of the Apostles, there is a severe caution against rebaptizing, *If any Bishop or Elder shall again baptize him who had truly received baptism, let him be deposed.*

*Augustin. ad Vincent. ep. 48. & de bapt. contr. Donat. l. 6. c. 2. Hieronymum contr. Luciferian. Baptismum autem non esse quo heretici ununtur. Cyprian 1. &c. Stephan. l. 2. ep. 1. quis enim potest dare quod ipse non habeat? ib. Cyp. l. 1. ep. 12. quod semel sumitur nec rursus iteratur. Cyprian. l. 2. ep. 3 & Bin. q. f.*

2. We must distinguish between Hereticks (as hath been said) whereof some are such, as that though they err in some fundamental point or points; yet they hold the true form of baptism. Some so erre concerning the holy Trinity, as that in such error they cannot have with them the true form and essence of baptism: Now there may be true baptism administred by the first sort; and such as are baptized by them, returning to the true Church, must repent, but not to be rebaptized: But those who were pretended to be baptized by the second sort, as *Arians*, denying the Deity of Christ, or those *Pneumatomachi*, *Eunomius*, and others, blasphemous against the holy Ghost, in case they came to the true Church, they were to be baptized, because there can be no true baptism, where the essentials

*ἐπίσκοπος, ἢ πρεσβύτερος ἢ κατ' ἀλλήθειαν ἐχρῆσα βαπτισμα. ἐὰν ἄνωθεν βαπτίσῃ — καὶ οὐκ ἐπιτίθειται, &c. Apost. Can. 46. Μακεδόνιος ὁ πνευμαλομάχος, καὶ πρὸς τὸν Εὐνόμιον, &c. Theophylact. in Joh. 3. videat qui vult de his, Epiphan. heres. 74. contra Pneumatomachos. Init. & heres. 76. N. 6.*

*Cyprianus affirmabat cum aliis Orientalibus Episcopis — unum esse baptismum, qui extra unam Ecclesiam Catholicam, non inveniatur — (alii dicebant) illud baptismum, ratum validum, & nequāquam reiterandum — quem Minister hereticus iuxta formam a Christo prescriptam & ab Ecclesia usurpata, contulisset. Bin q. f. Videat qui vult*

thereof are wanting; as the element, and the word constituting the Sacrament; to wit, *In the Name of the Father, the Son, and the holy Ghost*: Baptizing such as have

*Præter Ecclesiæ consuetudinem, (sc. ἀναβαπτίζειν τὸς ἐξ ἄλλοῦ μὲντος ὡς ἂν ἀποστολῆς ἢ Ἰησοῦ ἐν τῷ Ἁγίῳ πνεύματι - Epiph. ex. pos. f. Cath. l. 3. To 2. N. 13.*

See 1 Cor. 6. 11.  
 & 12. 13.  
 Gal. 3. 27.

not so been baptized, is no rebaptizing, seeing the first pretended was truly none. Otherwise, the ancient Church did not rebaptize a repenting *Apostate*, though he had fallen into the errors of *Arrians, E-nomians*, or the like, after that he had been baptized by the true Church; and the reason thereof was; that which *Cheremnitius* well observed; as on Gods part, the Covenant which he made with the circumcised *Israelites*, remained firm and ratified; unto which after their falling into sin, they returned by repentance, so the *Corinthians* and *Gala-thians* having fallen, were recalled by *S. Paul*, and remitted to the promise and consolation of their baptism formerly received: Therefore as Circumcision was not, so ought not baptism to be iterated.

## CHAP. VII.

*Protestants arguments against the dangerous practice of Rebaptizing.*

I.

See Concil. Ni-  
 cen. can. 19.

Concil. Arelat  
 Can. 8. Concil.

Carthag. c. 4.  
 & Cons. Sev.

τῶν ἀναβαπτί-  
 ζήσεως, (sc. Nazianz. orat. 40. itemque orat. 25. inquit. εἰς Κύριος, μὴ ἀπὸ τῆς ἐν βαπτίσματι, ἐπι-  
 πέτο ἀναβαπτίσει μοι, πᾶσι τῶν ἐξ ἄλλοῦ μὲντος; τί κατέ, οὐ κτ βαπτίζοιτες ἢ ἀναβαπτί-  
 ζοιτες; — Regeneratio spiritualis una est, sicut generatio carnalis una est. Aug. tract.  
 12. in Joh. — Quomodo uterus non potest repeti, sic nec baptismus iterari. Prosper.  
 p. Augustin. tract. 11. in Joh. vid. & Chrysost. in. Hebr. 6. hom. 9. & Theo-  
 phylact. ib.

**B**aptism is the *Sacrament of Regeneration* by our im-plantation into Christ. But we cannot be twice regenerate (for regeneration presupposeth a precedent natural birth, which can be but one: nor can we be more often regenerate or born a new, then born naturally) therefore we ought not to be twice baptized. The major.

is evident, *Tit. 3. 5.* The *minor* is also evident in reason. Add hereto, that whereas we are by *nature children of wrath*, *Ephes. 2. 3. enemies to God*, *Rom 5. 10.* and so without a new birth, *aliens from the Kingdom of God*, *John 3. 5.* but being implanted into Christ by baptism, we become *καὶνὴ κτίσις, a new creature*, *2 Cor. 5. 17. Gal. 6. 15.* Now as one and the same creature can be but once created (except that either the created *essence* of a man is destroyed by sin, which the sin of the Devil cannot do; or that a man may have pluralities of essences by several creations of one and the same person, which no reason can suppose) so neither can we have any more then one regeneration: Therefore we ought to be but once baptized.

2. Gods faithfulness in his Covenant sealed, cannot become void by mans infidelity; neither is his Covenant of peace *momentany*, but perpetual, which is sealed

in baptism; so that still we may return unto it by true repentance: See *Isa. 54. 10.*

and so they who sinned after baptism, though notoriously and scandalous, were not rebaptized by the ancient Church, but upon their repentance received again into holy communion; and it is truly observed by some, that baptism being once received, confirmeth and assureth the penitent of their sins remission, and that the efficacy and vertue thereof extendeth it self to all

our life; and therefore neither ought it to be iterated; nor deferred unto the end of our lives, as if it so only cleansed men from their sins, upon condition that they never fall into any sin after their baptism received; which cannot be in this frail state of flesh and blood subject to so many temptations and innate infirmities: Therefore after the Apostle had shewed us how being implanted into the similitude of Christs death and resurrection, we ought not to suffer sin to reign in our mortal bodies; he saith not, Let not flesh and blood, the natural man live any longer; or any more be active, but, *Let not sin reign, &c.* for

Rom 3. 3. Rom. 11. 29. 2 Tim.

2. 13.

Concil. Eliberit. Can. 46. &

69. & 73. Concil. Carthag. 1.

Council. Arelateus. c. 6. 23.

Concil. Nicen. 2. vid. & Bart. Carran.

sun. Concil. pag 673. 679.

Rothomag. 1633. nec aliud remedium

constitutum esse post baptismum, quam

penitentiae solatium. Ambros. to. 1.

Ursin. de relig.

Christ. par. 2. Conclus. 13.

Rom. 6. 11.

Chry. in Rom.

6. Rom 11.

Christ.

Christ came not to destroy our nature, but to correct our depraved will and affections.

3 There is not in all the *New Testament* any one precept or example for rebaptizing; therefore it ought not to be done: the constant judgment and practice of the Church of Christ being to the contrary: it is neither commanded in the institution of baptism, nor in any Scripture admitted: nor is it tolerable by any necessary consequence, as is the contrary. *Johns* baptism and *Christ's* were one, whatever *Jesuites* pretend to the contrary: *Apollos* knew only *Johns* baptism, *Act. 18. 25.* that is, the doctrine of *John Baptist*; we read not that *Apollos* or any other mentioned in Scripture, was rebaptized; no not any of *Johns* Disciples coming to Christ and his magistrery, which had surely been done, had *Christ's* baptism and *Johns* been different in substance; and had it been done, we should have had in Scripture either some express proof for the same, or something so layed down, that we might by good consequence have gathered the same, which nowhere appeareth: but (as hath been said) the Apostle recalleth penitent sinners once baptized, unto the comfort of that which they had once received in baptism, *1 Cor. 6. 11.*  
*1 Cor. 12. 13. & Gal. 3. 27.*

Circumcision was only once administred, but was perpetual and everlasting; and under the Law sinners were to return unto the Lord by true repentance; compare *Jer. 11. 3, 4. Jer. 4. 1, 2. &c.* with *Jer. 18. 8. &c. Ezek. 18. 31, 32. Isa. 55.* and the principal cause why circumcision was not iterated, was Gods divine ordinance and institution; the impressed character was secondary: on Gods part it ever remained sure, to which after their forsaking his covenant, into which they had been once sealed, he recalled them not to a susception of a new, or the same seal iterated, but only to repentance, as to humble them, so to shew that the fault and failing of the fruits and effects thereof (which should have appeared in their newness of life) was wholly on their parts, not on Gods, who is unchangeable and the same for ever. So hath he appointed it in our sins after baptism. I further add, that those Christians which had apostated to

the

Gen. 17. 7.  
 לְבָרִית עוֹלָם  
 in pæctum seculi

the most pernicious heresie of *Arrians* denying the deitie of Christ by the judgment of the Catholick Church, if they returned to her, were not to be rebaptized, but to be received again into the Church and communion thereof by repentance, as hath been proved.

5 All they that are baptized into the similitude of Christs death and resurrection, are but once to be baptized; but all they that are baptized according to Christs Institution, In the name of the Father, and the Son, & the H. Ghost, are baptized into the similitude of Christs death and resurrection; therefore they are but once to be baptized: and thus the Church hath ever clearly judged. The *major* is proved, because Christ dyed and rose again but once: *Rom. 6. 3, 4, 5, 9, 10.* we being therefore baptized into the *similitude of his death and resurrection*, ought to be baptized but once, seeing that pluralities of baptisms or baptizings cannot answer in similitude to his death and resurrection, who dyed and rose again but only once for our justification, *Rom. 4. 25. Heb. 8. 25, 26, 28.* Again, we are buried with Christ by baptism, *Rom. 6. 4.* but Christ was but once buried, therefore neither ought we

ει γδ εκ αμ-  
διουκδ δδτε-  
εσν, εδδ λδδδν  
δδδ δδτεεσν.  
Chryf. in Rom.  
6. hom. 11. in  
eadem sententia:  
est Basilius de  
S. S. c. 14. sicut  
semel Christus  
crucifixus est,  
sic baptismus i-  
terandum non est;  
una enim morte  
sua, omnes redem-  
it, ut amplius  
mori non oport-  
teat; quod videns

*Ecclesia intellexit, non iterandum baptismum. Aug. de vera & fals. poenit. c. 3. itemque de verb. Div.*

Ουτε γδ δδο ειοι βαπτισματα, αλλα εν ετε δις εσαυρωδη Χειρδς, αλλ απαεζ ετε δις απιδανεν εσθ υμωδ, η ανεσν. *Epiph. to. 1. hares. 59. l. 2. N. 5.* Si Christus tantum semel mortuus est, & nos tantum semel baptizari convenit, *Alex. Alens. to. 4. de sacrament. Baptis. q. 8. Memb. 12. resol.*—Donatum sunt hæ sententia late, quod confessus sit se rebaptizasse, &c. quod ab ecclesia alienum est. *Opiatus, l. 1. de schisin. Donat. idem lib. 5. de circumcissione dicit*—semel enim factum servat salutem: si iterum fiat, potest asferre perniciem: sic & baptisma Christianorum &c. confert gratiam; si repetatur, facit vitæ jaeturam. —de hoc lavacro dicit, *Qui semel lotus est, non habet iterum necessitatem lavandi: qui semel dixit, prohibuit iterum fieri*—hæ sententia generalis est, non specialis—absit ut lotum revocemus ad fontem—absit ut iteremus quod semel est, aut duplicemus quod unum est; semel ergo lavacrum inimus, semel delicta diluuntur, quia ea iterari non oportet. *Tertul. de bapt. c. 15.*

Baptisma salutaris aqua significatur, quod semel scilicet sumitur, nec rursus iteratur. *Cypr. l. 2. ep. 3. ad Ceciliam, vid. & Augustinum ep. 173. Crisp.*

Εν τς εν ωελνοδ δδ βαπτισματι, εν οτω δ' αν ειν, μετανοειτω δεχθη γδ ο Θεοδ δ μετάνοια, η με το βαπτισμα, εαν τς δδ απετη—*Epiph. quo sup.*

Iuxta fores templi, in latere quod opponitur meridiei—ingressus templi ad Orientem erat: more primium occurrebat &c. *Vatabl. in 1 Reg. 7. 39. —Exek. 36. 25. Ephes. 5. 25. Act. 2. 38. 1 Pet. 3. 21. Rom. 8. 1.*

to be baptized any more then only once. How then shall we be renewed after our falling into sin? the Apostle saith, *Gal. 6. 1. Restore such a one* — but how? he saith not baptize him again: no, but *godly sorrow* (saith he, *2 Cor. 7. 10.*) *worketh repentance to salvation*: for we must still remember that baptism is the ordinary gate and entrance into Christs Church: which stands like that *brazen Sea* at the entrance into the Temple, *1 King. 7. 39.* in which our sins are washed away and remitted by Christ, so, not that they should be no more, but that they shal be no more imputed: and therefore all this life long; we have need of daily repentance (because we daily fal into some sin) repentance being a condition of Gods pronouncing pardon to the sense of our consciences, which he sealed to us in our baptism: and so we may understand that which Christ said to *Peter, Joh. 13. 10. He that is wash'd needeth not; save to wash his feet.* We are washed from our sins by baptism (because, though we are, in respect of the meritorious cause cleansed from them, only by the sacred blood of Christ, *1 Joh. 1. 7. 1 Pet. 1. 19. Heb. 9. 14. Rev. 1. 5.* yet baptism being the ordinary external seal and instrumental cause, for the application thereof, as also in respect of the *analogie* between the sign and the thing signified, that is often ascribed to the sign, which is proper to the thing signified, to wit, the blood and merit of Christ sealed to us in baptism: therefore we need no more clearing by iteration of baptism, but only, as it were, *washing our feet*; that is, our vicious affections and failings, by daily repentance, that it may please God to pronouce to our consciences, the remission of our sins which grieve and displease us.

Eph. 5. 26.

Tir. 3. 5.

1 Pet. 3. 21.

*Baptismo quidem homo totus abluitur, sed dum isto postea vivit in seculo, humanis affectibus terram velut pedibus calcans, &c. unde dicat*

*dimitte nobis debita nostra, ac sic etiam mundatur ab eo, qui pedes lavit discipulis suis, nec desinit interpellare pro nobis. Aug. tract. 37. in Joh.*

There is but *one Lord, one faith, one baptism* *Eph. 4. 5.* That which the holy Ghost testifieth is but *one* (as *one Lord, one Faith, one Baptism*) no man may multiply, iterate or make more: But the holy Ghost testifieth that there is but *one God, one Faith, one Baptism*: Therefore no man may iterate or make them more: neither is it any better



better then a meer illusion of holy Scripture to distinguish between the Sacrament and the administration thereof, by saying there is but one baptism, but there may be many baptizings of one and the same person; the Apostle saying there is but one not only in the unity of substance, dispensation, and effect, but also in respect of lawful use, or reception by one and the same person; otherwise he must contradict himself, who saith we are baptized into the similitude of Christs death, which is but only one and once suffered. Indeed it is said of the other seal, *as oft as ye do this*, 1 Cor. II. 26. but not one word in Scripture can be found for more then once baptizing: but the Apostle mentioning baptism, joins it with things incapable of multiplication, or pluralitie (one Spirit, one body of Christ, the Church, one hope of our calling, metonymically put for the thing hoped for, that is, eternal life, which is essentially but one, one Lord, one Faith, that is, one doctrine of faith, Gal. 1. 6, 7, 8. *Jud. 3* or objectively, one truth of God, one Christ) shewing that there ought to be no more baptisms then faiths, Christs, or Gods; if therefore (said *Optatus*) you give another baptism, give another faith: if ye give another faith, give another Christ: if ye give another Christ, give also another God, &c. You see to what damnable absurdities rebaptizing drives unto.

*Baptisma unicam. baptizatio unnes in Christo regenerans est; sicut unus Deus, ac fides unica in omnibus fideliter, consistendum, quod celebratum in aqua, in nomine Patris, & Filii, & Spiritus sancti, credimus tam adultis, quam parvulis communiter perfectum remedium ad salutem. vid. notas in concil. Vtrern. Oecumen. 15. Severin. Bin. Concil. to. 2.*

—Denique vos qui baptisma quasi libenter duplicare contenditis, si datis alterum baptismum, date alteram fidem: si datis alteram fidem, date & alterum Christum: si datis alterum Christum, date alterum Deum. Unum Deum esse negare non potestis, ne in Marcionis foveas incidatis: ergo Deus unus est; de uno Deo unus est Christus. Qui rebaptizatur, jam Christianus fuerat: quomodo dici potest iterum Christianus &c. *Optatus contr. Parm. Donatist. l. 5.*

That whereby men crucifie to themselves the Son of God afresh, and put him to open shame, may by no means be done: But to rebaptize (or to be willingly rebaptized) in the Apostles sense, is to crucifie to themselves the Son of God afresh, and to put him to open shame: therefore it may by no means be done. This point the Apostle layeth down Heb. 6. 4, 5, 6. *It is impossible for those who were once enlightened* (saith our

See that which hath been said, part. 1. animadvert. on liberty of prophes. p. 244. 245. Num 32, 33.

לְעִמּוּדֵיהֶם

נִחְרוּ

ad baptismum

descenderunt, esse

divinam insti-

tutionem quam

Patres firma-

runt dicit Pau-

li ubi de unico

baptismate agit,

Et altero, ubi

negat eos qui se-

mel illuminati

fuerunt posse re-

vertari ad poeni-

tentiam quam

baptismalem in-

telligunt. A. Ri-

ve. Cathol. Or-

thod. 10. 2. 4. 6.

tract. 3.

Sic Jud. 13. 8.

וְיִלְוֶנּוּ

Et doceat nos. 70. וְ

פָּאָרְטָאָוּ וּמָאָס

Et illuminabit

nos, 2 Reg. 17.

27. וְיִלְוֶנּוּ

Et doceat eos. 70

וְפָאָרְטָאָוּ אִוְ

וּמָאָס. Et illumi-

nabit eos. Et ib.

v. 28. sic 2 Reg.

12. 2. Eph. 3. 9.

וְפָאָרְטָאָוּ מִ-

Tas. Et illumi-

nare &amp;c. i. e.

I respiciendū docere.

Ludovic. de

Dieu animadu.

in Heb. 6.

See i Joh 3. 9.

&amp; 1. 16. 37.

Translation) τὸ ἀνὰ συνόδους, who have been once bap-  
 tized (saith the Syriac) to renew them again to repentance,  
 &c. (that is, baptismal repentance) the baptism of repen-  
 tance, as it is called Act 19. 4. and so Heb. 10. 12. Call to re-  
 membrance the former dayes in which after ye were illumina-  
 ted, Gre. συνόδους, which the Syriac (the best and nearest  
 Interpreter of the New Testament) rendreth, in which ye  
 were baptized: So the Greeks were wont to call baptism  
 φωτισμα illumination: possibly because persons converting  
 from darkness of Idolatry, were ordinarily enlightned, by  
 being taught the doctrine of the Gospel, (see Mar. 4. 16.  
 Luk. 2. 32. Act. 26. 18. so the Hebrew וְיִלְוֶנּוּ in one signification  
 importing taught, is rendred by the LXX illuminated) or  
 also in respect of extraordinary gifts of the holy Ghost in  
 the knowledge of the mysteries of the Gospel, and unstudied  
 tongues, with other admirable enlargments of heart, then  
 flourishing in the Church. Now those who are described  
 v. 4, 5. who have been once baptized, and have tasted of the  
 heavenly gift, and were made partakers of the holy Ghosts and  
 have tasted the good word of God, and the powers of the world  
 to come, if they shall fall away (saith our Translation) Gre.  
 וְἀποστράσας, and falling away; which (and) the Syriac o-  
 mitteth, rendring the sense (as others also) non possunt  
 iterum peccare, ut denuò renouentur ad resipiscentiam, &  
 denuò crucifigant, &c. they cannot so sin (that is, unto  
 death) that they should again be renewed to repentance,  
 and crucifie afresh &c. that is in a second baptism: where  
 note by the way, that this place of Scripture so much wrest-  
 ed by the enemies of truth, against the comfortable doctrine  
 of the Saints perseverance, maketh mainly for it: for the  
 Apostle saith not, that those who are described, v. 4, 5. do,  
 or may fall away; but that it is impossible, isto supposito, to  
 be renewed, because in such a supposition the merit of  
 Christs Cross being abolished and made void, by which  
 they were renewed, it must needs follow, that so Christ  
 should be crucified afresh, and be put to open shame, that  
 they might be renewed by a second and new merit of his  
 Cross; which seeing it is impossible to be, the Apostle will  
 infer.



## An Antidote against

tial parts of baptism, according to Christs commission given to the Apostles, (to wit, the Element and the Word which constitute the Sacrament.) Therefore that their baptism is not, neither can be made void, or no true baptism, by, or in respect of Infant-age, or of only washing or sprinkling them with water (which are things circumstantial, accidental, less then essential, and no where expressly, or by necessary consequence forbidden in holy Scripture.) So that whatever Anabaptists pretend in their eager pursuit of their opinion, that they do not rebaptize, supposing that there preceded no essential or true baptism in regard of the persons being baptized in their Infancie, or because they fancie dipping the whole body to be essential to baptism, and so necessary, that without it they think there can be no true baptism, (neither of which have any ground in Scripture) and whereas Christ is the Saviour of every age, sex, and condition; therefore male and female, aged and Infants have right to the seal, as hath been shewed; it highly concerneth them seriously to consider how dangerous a thing it is, upon a mere opinion to pull off the seals of their Disciples salvation, under pretence of putting on a new (unwarrantable) seal, to renounce their Saviour, whom they put on in their lawful baptism, at least sacramentally; to make more baptisms then faiths and Saviours, into the similitude of whose death and resurrection, all Christians are baptized; and to crucifie again to themselves the Son of God, and to put him to open shame. Alas, they discern not Satans mischievous Legerdemain, who like a cunning finger-jugler, hereby takes from them the true seal of redemption and salvation by Christ, put on all his who are baptized, by pretending and seeming to put them on a new, better, or more perfect one.

*And now Brethren, I commend you to God, & to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Act. 20. 32.*

*Glory be to God in the highest, and on earth peace, good will towards men. Luk. 2. 14.*

F I N I S.





12 dip 172, 175, 176

$\frac{4}{312}$

