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1797



A
D E F E N C E
O F

The *Divine Right*
O F I N F A N T - B A P T I S M .

Wherein are consider'd,

The *Consequences* of embracing
Anti-pedobaptism.

The *Antiquity* of the Practice of
baptising Infants.

The *Covenant-Interest* of the Infant-
Children of Believers; and the
Argument grounded on this for
their Title to Baptism.

The *Texts of Scripture*, alledg'd
as confirming Evidences of
their Title.

And

The *Lawfulness* of the Mode of
administring Baptism by *Affusion*
or *Sprinkling*.

B E I N G

In Reply to Dr. JOHN GILL'S Book, intitled,
The Divine Right of Infant-Baptism
examined and disproved.

A N D

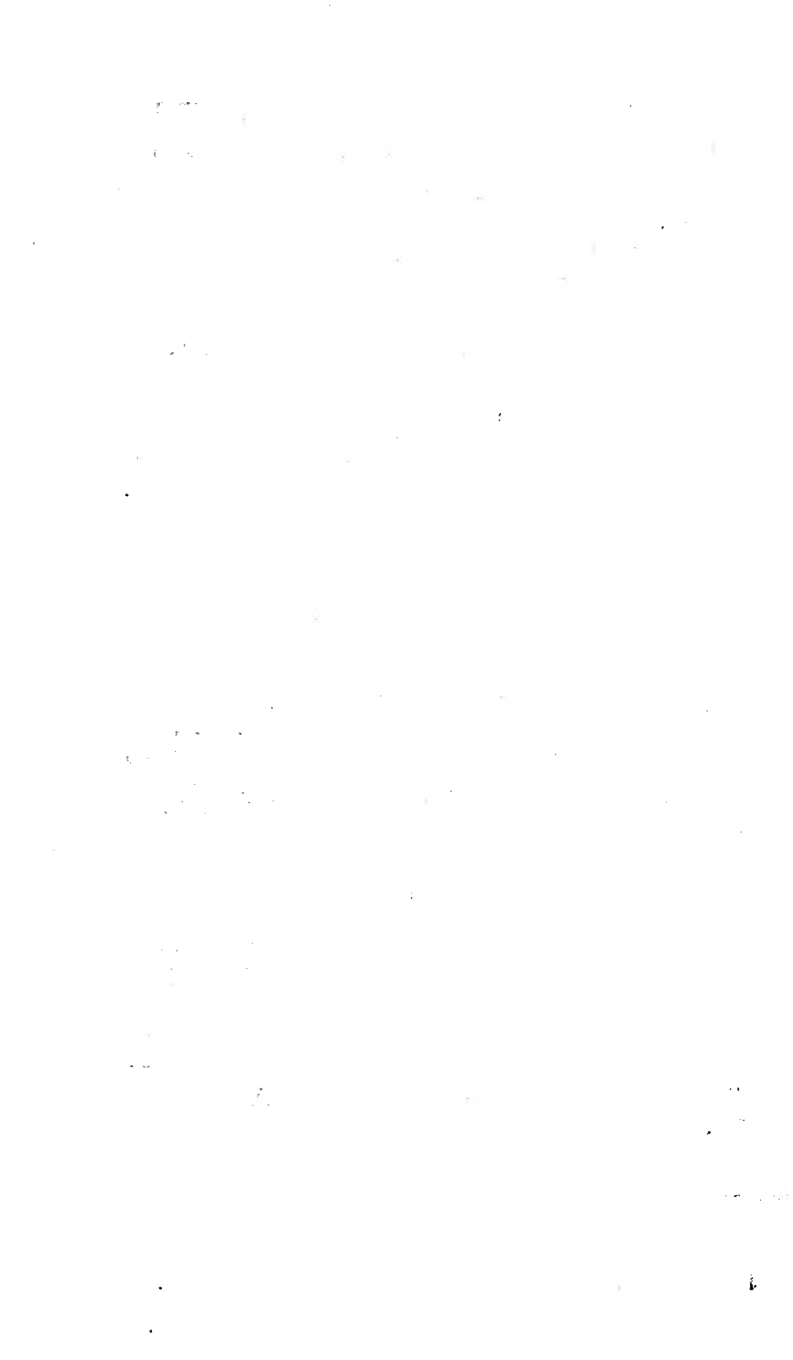
In Vindication of the late Mr. JONATHAN DICKINSON'S
Brief Illustration and Confirmation of the Divine Right
of Infant-Baptism.

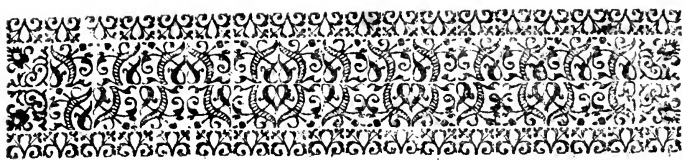
By PETER CLARK, A. M.

Pastor of a Church in Salem.

B O S T O N , N E W - E N G L A N D :

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INTRODUCTION.

*** Here having been a small Pamphlet
* T * printed among us, a few Years ago,
* * * written on the Subject in Controversy
between us and the *Antipedobaptists*, in Way
of *Dialogue*, compos'd (it is said) by the late
Reverend Mr. *Dickinson*, of *Elisabeth-Town*
in *New-Jersey* ; This was tho't so confide-
rable, by some of the Party (it seems) as that
it was sent over to Dr *John Gill* of *London*,
for an Answer to it. In Compliance with
which Motion, that Gentleman has tho't fit,
in a labour'd Piece lately publish'd, to give
the World a Taste of his Abilities in an At-
tempt to defend the novel Opinions of his

Sect. And a considerable Number of his Books being bro't over, and dispers'd in these Parts ; tending to unhinge the Minds of People with Respect to some important Truths of the Gospel, as well as to infuse Scruples into them about the Validity of their Baptism in Infancy ; I can't but concur in Opinion with several of my Friends, that some Notice ought to be taken of that Performance, in Way of Reply : And at their Request, shall endeavour to bestow some Remarks upon it, to undeceive the vulgar Reader, by pointing out the many Mistakes that occur in it, with a Refutation of them.

My Disinclination to Controversy in general, and to this in particular ; and the Hope I had, that some other, and abler Hand, might be engaged in it, must be pleaded in Excuse of my Dilatoriness in this Undertaking.

I am very sensible, that to attempt an Answer, at this Day, to the Objections and Cavils of the *Antipedobaptists*, is but *actum agere*, to act over again that which hath been
done

done more than an Hundred Times already, and that upon such solid Grounds of Reason, and Scripture, as might abundantly suffice to determine the Point with all unprejudic'd Inquirers, and to silence Gainfayers. But some Men, when they have once attached themselves to the Cause of a Party, think themselves oblig'd in Point of Honour to persist, and boldly to advance in the Defence of it, tho' it be in Opposition to the clearest Conviction. Whether this be the Case with Dr. *Gill*, I shall not take upon me to determine; but considering his dogmatical Positiveness in his Assertions, together with the Slendereness of his Proofs, and the Weakness and Absurdity of several of his Arguments and Objections, one might be almost tempted to conclude, the Gentleman was scarce in Earnest in what he has written.

But when the Truth is impugned, by whomsoever, or in what Manner soever, and Scruples cast into the Minds of common People by the sophistical Reasonings of its Adversaries, to unsettle their Judgment and Practice in Reference to this Christian Ordinance

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nance of Baptism, a Defence appears necessary; and this being the present Case, how little soever I am inclined to Controversy, yet as a Friend to the Cause of Truth, and Order in the Churches, I shall not grudge my Time and Pains employed in the Vindication of it, against the Errors of Antipedobaptism.

Wherefore my chief Aim and Endeavour in this Undertaking shall be to vindicate *The Divine Right of Infant-Baptism*, which this Author makes so light of, & to clear up the Arguments from Scripture that support it, from the Dust & Rubbish he has thrown out upon them, to breed Confusion & Perplexity in the Minds of People of less Discerning, and less exercis'd in this Controversy. And I doubt not to make it appear, that the Arguments in the *Dialogue* from Scripture, to prove the Right of Christian Infants to Baptism, stand in their full Force and Strength, notwithstanding all that Dr. *Gill* has offer'd to invalidate them. I propose to detect the Errors and Fallacies, whereby he has endeavour'd to darken and perplex the Subject; and to settle the Doctrine of Infant-Baptism

on

on right scriptural Grounds, to the general Satisfaction (I trust) of the Consciences of humble & impartial Inquirers into the Mind and Will of God in his Word.

As I have nothing to say against the Method Dr. *Gill* has chosen in the Division he has made of his Work into several Chapters, I shall attend him with my Remarks on each Chapter distinctly. His two or three first are taken up with Debates, chiefly, about the Consequences of denying Infant-Baptism : The Merits of the Cause in Controversy come not into View, till we come to his fourth Chapter. I tho't to have pass'd over his former Chapters, with some lighter Touches : but several Things, I find, occur therein, which will require more large Animadversions, especially in his Third, wherein (from a slender Occasion offer'd him in the *Dialogue*) he has led his Reader into the historical Part of the Controversy, and multiplied Authorities to make good his Pretensions in Favour of Adult-Baptism ; the particular Examination whereof, in Order to discover the Disingenuity, and Unfairness of his Representation

presentation of Facts, and the Vanity & Impertinency of his laborious Searches, for that Design, will not, I fear, be bro't within so narrow a Compass, as I could wish. But the main Dispute about Infants Right to Baptism will turn upon the Arguments produced and controverted in his 4th and 5th Chapters. Wherefore I shall begin, and proceed with him in the Method, and Order he has proposed.



A





A
D E F E N C E

Of the Divine Right of
I N F A N T - B A P T I S M.



C H A P. I.

Containing Remarks on Dr. *Gill's* Introduction to his Performance.

THE first Chapter our Author spends wholly in giving us an Account of the Occasion of his Writing, and in descanting on the *Title Page* of the *Dialogue*. In declaring the Occasion that moved him to draw his Pen in this Controversy, he begins thus ; “ Many being converted under the Ministry of “ the Word in *New-England*, and enlighten’d into the “ Ordinance of *Believers Baptism*, whereby the Churches of the Baptist Perswasion in *Boston* and in the “ Country, have been much increased, has alarmed the “ Pædobaptist Ministers of that Colony ; who have “ applied to one Mr. DICKINSON, a Country Minister “ — to write in Favour of *Infant-Sprinkling* ; which “ Application he tho’t fit to attend unto &c.” In this Introductory Passage, there are several gross Mistakes in Fact, or manifest Untruths : But before I take Notice of these, I can’t but observe, in what Terms of Distinction

tion Dr. Gill (in common with all other Antipædobaptists) speaks of the Baptism administred in their Communion, calling it *Believers Baptism*, and in what Terms of Diminution & Contempt, he speaks of the Baptism administred in all other reformed Churches, who are (as they are pleased to term them) Pædobaptists, calling it *Infant-Sprinkling*. The former Way of speaking seems very assuming, and contemptuous enough to their Fellow-Christians, as if the Antipædobaptists were the only People in *Christendom*, who are in the Practice of baptizing Believers, and as if all others baptiz'd out of their Communion were Infidels, and the Baptism among them not worthy of the Name of Christian Baptism; whereas there is no other Baptism administred in our Churches but the Baptism of Believers, or those who are accounted such, either upon their personal Profession, or in the Repute of the Church, and God's gracious Acceptation. As to adult Persons unbaptized, they are no otherwise admitted to Baptism among us, it is known, than upon a personal Profession of their Faith. And as to the Infants of such professing Believers, being consider'd as Parts of their Parents, and being admitted by God into his Covenant with their believing Parents, they are justly reckoned by the Church in the Number of Believers, and as such baptiz'd into the Faith & Religion of their Parents. This ought not to appear strange to any, who consider, that among all Nations, Children being in their Non-age, but as Parts of their Parents, have ever been reckon'd of the Religion of their Parents; the Child of a Mahometan Parent, being reputed a Mahometan; the Child of a Jewish Parent, a Jew, by Religion, as well as Birth, a Disciple of *Moses*; and why not the Child of a Christian Parent, a Christian, a Believer, a Disciple of Christ, a Saint, or holy? All which are Terms equipollent, as used in the New-Testament; and the two last expressly applied to the Infants of the Faithful, (*Act. 15. 10. 1 Cor. 7. 14.*) And if this distinguishing Term, they are so fond of in speaking of the

the Baptism practis'd in their Communion, offend against Charity, the other Term, whereby they would expose the Baptism of other Churches to Derision, offends no less against Piety; when they call it in Way of Contempt and Mockery (as the Quakers do) *Infant-Sprinkling*. But since the far greatest Part of Men of Learning and Piety, and those as little liable to Mistakes & Prejudice (to say the least) as any among our Antipædobaptists, have been, and are fully perswaded of the divine Institution of Infant Baptism, as also of the Lawfulness of the Mode of Administration by Perfusion, or Sprinkling,; and since so very great Numbers of their Christian Brethren (if they will allow them to be Christian Brethren) esteem the Baptism of the Children of the Church among the most sacred Parts of their Religion, it is contrary to all Modesty, and to the Reverence due to Religion, and sacred Institutions, in such a Manner to deride their Practice; and 'tis but acting a friendly Part to Dr. Gill, and those of his Stamp, to advise them to be cautious here, lest, if Infant Baptism should prove to be a divine Institution, (as we are verily perswaded it is, and God has own'd it by his Blessing in very numerous Instances) they be found among the Scoffers at a sacred Ordinance of Jesus Christ. Why can't these Men be content with their own Transgression, in neglecting to dedicate their Children to God in this Ordinance, (tho' they plead, they are not convinc'd that it is their Duty; and so far as this can be truly pleaded, I hope the Mercy of God will not impute it to them; but then, I say, why should not their own Neglect suffice them) unless they revile the Practice of those who have no Scruples about it, but are fully perswaded, not only of it's Lawfulness, but of their Obligations to it, as a Christian Duty?

But the main Reason of my quoting this Passage at large, was to point out the several Mistakes in Fact, contain'd in it. As 1. "That the Churches of the Baptist

" Perswasion at *Boston* and in the Country, have been

" much increased, many being enlighten'd into the Or-

“dinance of Believers Baptism.” That this is a Mistake is evident to all that know any Thing of the State of the Baptists (as they call themselves) in our Country: I have very good Information, that the Baptist Church in *Boston* under the Care of the Rev. Mr. *Condy*, has been rather declining for several Years past, by Reason of a Difference that has risen among them about some religious Opinions, which has occasion’d a Number of the Brethren to withdraw from the Communion of that Church; who have formed themselves into a separate Society, over which they have set up an illiterate Teacher. To this separate Society, there have been, indeed, some few Enthusiasts & Separatists from some Churches in *Boston*, and from the adjacent Parts of the Country, who have join’d themselves. And they that can glory in such an Increase as this, shew themselves better pleased in Numbers added to their Party, than any Credit to their Cause. Whenas all other understanding serious Christians, who are concerned for the Truth and Order of the Gospel, instead of envying them such Additions, will rather think it their Duty to pity ’em, and pray for ’em. Further to magnify this Account of the Increase of the Baptists among us, he speaks of “the Churches of the Baptist Perswasion in *Boston* and in the Country.” Whereas besides the foremention’d Baptist Church in *Boston*, I know of no other Baptist Church in the Country within forty Miles of *Boston*. Several Persons of that Perswasion are scattered up and down in the Country, and in some Places may have their Meetings; but no Church, that I can hear of, except at the Out-skirts of the Province towards *Rhode-Island* and *Providence*. Where, I am informed, there are two, or three Societies, that call themselves *Baptist Churches*, but none of them (it is said) have any Person of a liberal Education for their Pastor.

2. ’Tis added further, that the increase of the Churches of the Baptist Perswasion was so great, as that “it alarmed the Pseudobaptist Ministers of that Colony” (rather it should be said of *that Province*) And alarmed they

they must be to a high Degree (as if their ALL were at Stake) that they should beforc'd to send for foreign Aid, to so great a Distance as to the *Jerseys* (three Hundred Miles from *Boston*) where the Reverend Mr. *Dickinson* resided (the late learned & faithful Pastor of the Church in *Elisabeth-Town*, where he deceased a few Years since) and not in the Country of *New-England*, or in the Province of the *Massachusetts*, as this Author's Words insinuate.

It is indeed to be acknowledged to the Praise of divine Grace, that in the late Times of Awakening in *New-England*, many, we hope, were converted under the Ministry of the Word; not to a particular Sect (as Dr. *Gill* fondly imagines, making their Conversion, at least the Effect of it, to consist in their being enlightned into the Ordinance of Believers Baptism, whereby the Churches of the Baptist Perswasion have been much increased) but to real Religion and Godliness. But the Truth is, that tho' the late Excesses of many others at the same Time under enthusiastick Impressions, and the Errors, Disorders, and Separations, that many ran into, in several Parts of the Land, were Matter of just Concern & Grief to the Ministers of the Province; yet, I believe, it may be said with a general Concurrence, that the surmised Increase of the Baptist Churches was a Thing that gave them the least Pain or Uneasiness of any Thing that has occur'd in the late religious Commotions. But

3. The most egrègious Mistake of all is, that "the Ministers of the Colony applied to Mr. *Dickinson*, a Country Minister, to write in Favour of Infant Sprinkling." This I can certainly testify to be a false Representation, having upon Enquiry been well assured, that not one of the Ministers in *Boston* ever made Application to that Gentleman to write against the Baptists: And I am perswaded, (and it is the Perswasion of all whom I have conversed with) that it was not at the Motion of any Minister in *New-England*, that he wrote his Dialogue, but (most probably) of his own meer Motion, and with a View (for Reasons more peculiar to

his Station & Circumstances) * to guard his own People and others against the Sectaries (and their Errors) who are said to swarm in some of those Parts of *America, Quakers, Anabaptists, Arminians* and *Antinomians*, against all, or most of whom he has written, and published several Tracts, to very good Purpose. And therefore Dr. Gill's Correspondent (whoever he was) surely was too hasty in taking up his Account in so bungling a Manner, which he has transmitted to him, with the Dialogue, for a Reply to it, who seems therefore to have been alarmed in good Earnest at the Execution the *Dialogue* had done, and was likely to do by the quick & large Spread, and general Acceptance of it. And whether, or how far his Champion hath succeeded in his Defence of the Cause, which he has so readily and resolutely undertaken, must be left to the Reader's Judgment, when he has impartially weigh'd the Considerations offer'd in Way of Animadversion on his Performance. And thus much for the Occasion of his Undertaking.

Let us proceed now to his Remarks on the *Title Page*. And here it is very obvious to every sensible unbiass'd Reader, how this Antipædobaptist Writer discovers the Spirit of his Party at his first setting out. For having observ'd, “ the running Title of the Pamphlet he
 “ has undertaken to reply to, is, The Divine Right of
 “ Infant Baptism ;” he adds upon it, “ But if it is of
 “ divine Right, it is of God, & if it is of God—it must be
 “ notified somewhere or other in his Word; wherefore
 “ the Scripture must be search'd into—and upon the
 “ most diligent Search, it will be found that there is not
 “ the least mention of it in it ; that there is no Precept
 “ enjoining it, or *directing to the Observation of it*, nor
 “ any Instance, Example or Precedent, encouraging
 “ such a Practice ; *nor any Thing there said or done, that*
 “ *gives any Reason to believe, that it is the Will of God*
 “ *that*

* I am since informed by a worthy Gentleman in those Parts, that it was at the Request and Perswasion of some Minister in his Neighbourhood, that he wrote that Piece.

“ that such a Rite should be observed ; wherefore it will appear to be *entirely an humane Invention*, and as such, to be rejected.” This is said with an Air of Assurance peculiar to warm and zealous Bigots, and to none more, ’tis observ’d, than to those of this Sect. I am loth to think, this is the Result of Dr. Gill’s cool Judgment, since he has vented it so indiscreetly : If he could, for a while, have restrain’d the overflowing of his Zeal, ’till he had finished his Arguments and Objections, this Passage might with a very little Alteration, have stood with a better Grace at the End of his Book— for it carries in it the Sound of a *Quod erat demonstrandum* at the Conclusion of an Argument. And for my Part, I must confess, that I was not much disappoynted, when upon reading these strong Lines, I concluded, that I had already met with the main Strength of his Performance. For this is the Method of those who endeavour to carry their Point by Confidence, Heat, and vigorous Assertions, rather than by the tedious and dull Way of calm and close Reasoning. And let me also observe, that the Conclusion, which this Gentleman has here drawn up, seems not only to go beyond the Force of all his Arguments (which, it is the Design of these Remarks to make evident) but even beyond what he himself intended by them. For perhaps it may be said without offering any Violence to his Expressions, if it be true, that the Baptism of Infants “ is *entirely an humane Invention*,” and that it is not the Will of God, “ that such a Rite should be observed,” as he has confidently asserted, then Baptism itself must be rejected as an humane Invention, as well as the Application of it to Infants ; for if it be absolutely and *entirely of human Invention*, then it is in no Respect to be regarded as a divine Institution, no more in Respect of its general Nature, as *Baptism*, than in Respect of it’s particular Application, as *Infant Baptism*. For to say, that it is *entirely an humane Invention*, and a Rite that it is not the Will of God should be observ’d, is as much as to say, that the Rite of Bap-

tism administred to Infants, is in its whole Effence of human Invention. And what could a *Quaker* say more? Thus it many Times happens, that Men in the Abundance of their Zeal, are prompted to say more, than they are capable of proving, or aim at proving. We shall see in the Sequel, whether the Practice of Infant-Baptism be not to be found in Scripture, or founded on Scripture, or whether there be not *any Thing there said or done*, that signifies it to be a divine Institution. In the mean Time, *Let not him that girdeth on his Harness, boast himself, as he that putteth it off.*

But Dr. *Gill* seems to have managed here very preposterously: for (if I may be allowed in my Turn to criticize a little upon the *Title-Page* of his Work, which runs thus, *The Divine Right of Infant Baptism examined, and disproved*) he pretends to examine the Proofs for Infant-Baptism, before he gives Judgment against it; but in his Entrance on his Work, he has plainly forewarned his Readers (in the Passage I have cited) what Sort of Examination he is to expect, how impartial and fair; after he hath pre-judged the Cause, by a positive Decision against the said Divine Right, and so has passed Sentence before Trial. And if, after this, the Evidences on which he grounds the Condemnation of Infant-Baptism appear light, to an impartial Mind, we must cast Prejudice into the Scale, and that will give them their full Weight. But says he, “If there be no such Thing (as the Divine Right of Infant Baptism) “the Author” (of the Dialogue) “must have a very difficult Task to “illustrate and confirm it”—tis granted: But if there be such a Thing (as we make no Doubt but there is, and shall prove there is, as confident as Dr. *Gill* is of the contrary) then those must venture a sad Chance, who take upon them to deny and deride it.

In the next Place our Author has something to say to the Method & Form of the Pamphlet he is writing against; the Writer of it having chosen to cast his Subject into “the Form of a Dialogue between a Minister

ster and one of his Parishioners, or Neighbours." To this he says, "That a By-stander" (besure he means a zealous Antipædobaptist) "will be ready to conclude, " that such a Way of writing is chose, that he might have " the Opportunity of making his Antagonist speak " what he pleases ;" and that " he would have acted a " very unwise Part, had he put Arguments and Ob- " jections into his Mouth which he tho't he could not " give any tolerable Answer to." Pag. 3. And again, " He has taken care not to suffer him to say such " Things, that he was not able to answer." Pag. 4.

Ans. I am morally sure, that the Author of the Dialogue did not chuse that Way of writing, for the Reasons that Dr. Gill has invented for him, to cast Reproach and Disparagement on his Performance ; and that he never purposely declined the putting any Objection or Argument into the Mouth of his Antagonist, from a Sense of his Inability to answer it. His saying, he took Care not to put such *Arguments and Objections into the Mouth* of his Antagonist, as *he was not able to answer, or which he tho't he could not give any tolerable Answer to,* supposes those Arguments and Objections he did put into his Mouth, he tho't he was able to answer. Now all the Question is, whether the Answers he has given, be solid, and sufficient, and this alone is contested by Dr. Gill in his Reply. But if it be granted that he has given not only tolerable, but solid and satisfactory Answers to the Queries & Objections in the Dialogue, then the Cause of the Antipædobaptist must beyond all Dispute fall to the Ground without Remedy ; for I defy the most zealous, learned, and subtle of the Antipædobaptists to produce any other Arguments or Objections against Infant-Baptism, for Matter or Substance different from, or of greater Weight than those produced, (tho' but briefly insisted on) in the Dialogue. And if the Cause of Antipædobaptism must stand or fall according to the Strength or Weakness of those Arguments and Objections, then it is evident that the Author of the Dialogue

Dialogue did not industriously forbear, to put into the Mouth of his Antagonists the strongest and most material Arguments he could think of, for the Support of his Cause, from a Consciousness of his being unable to answer them. And does not *Dr. Gill* implicitly confess as much? For what else is the chief Scope of his Reply, but to shew the Strength of the Parishioner's Objections and Arguments (tho' he thinks them but poorly manag'd in the Dialogue) and the Weakness of the Minister's Answers. He complains, that the Parishioner is made to defend the Principles he was about to embrace, "in a mean, and trifling Manner." *Pag. 3.* Be this so, or not, yet he is mistaken in the Cause; the true Reasons undoubtedly were, 1. Because all Errors & Objections against the Truth, when strip'd of their Varnish and Sophistry, and express'd in plain Language, will appear mean and trifling. 2. Because it is evident, the Author of that Pamphlet designed Brevity (as appears from its Title) and not to enlarge either on the Objections or Replies, but to represent in a few plain Words, the most material Objections against Infant-Baptism, with the proper Answers to them; and not to set forth the one or the other in all the Light and Force that Language could possibly give them, which had been inconsistent with his Design. We know, that a great deal more has been said by the Antipædobaptists, and a great deal more has been said in Answer to them: But considering the Succinctness and Brevity, which that Author design'd in composing his Tract, so far as that would admit, he has collected and set in order the main Strength of his Adversary's Objections, with pertinent Replies to them, nor has he wav'd the Consideration of any Thing material on their Part.

But since *Dr. Gill* allows, "Every Man that engages in a Controversy, may write in what Form and Method he will;" I hope there is no harm done, in choosing the Form of a Dialogue; which is a Way of writing that some of the most celebrated Polemical Divines

Divines have chosen, in a more lively and familiar Manner to discuss Points in Controversy, and which has something in it peculiarly agreeable to Mankind, and is more proper to engage the Reader's Attention; nor has it been imputed to them as a Fault; tho' it had been easy for their Adversaries to reproach them, as Dr. Gill does the Author of the Dialogue, by saying, that they chose that Way to make their Antagonists speak what they please, and to put just so much, and no more into their Mouths than they thought they were able to answer. Perhaps, Dr. Gill had better consulted his Credit, if he had acquiesced in the Arguments produc'd in the Dialogue, as lightly as he esteems them; unless he had drop'd some Things in his Reply, rather more mean and trifling, in Point of Reasoning, than any Thing which occurs in that Tract.

But that which seems the chief Matter of his Complaint, is, that the Author he is writing against, "has not made his Friend to act in Character" &c. having represented him as a Man of *Ingenuity* as well as *Piety*. *Ans.* If Dr. Gill takes it for granted, that it is the Character of a young Antipædobaptist, or of one that has a strong Inclination to that Perswasion, to be haughty and assuming, bold, and talkative, confident of his own Opinion, impatient of Contradiction, apt to censure others that differ from him, and to condemn them as being in an Error, which is observ'd to be too often the Case; then it must be confess'd, that the Author of the Dialogue has made his Friend (who had begun to imbibe the Principles of Antipædobaptism) to act a little out of Character, in representing him, as humble, and teachable, open to Conviction, propounding his Scruples and Objections with Modesty, disposed to weigh, without Prejudice, the Arguments on the other Side, and ready to receive Light and Satisfaction, when offered, and to change his Sentiments on the proposal of clear convincing Evidence; which is the Character, the Parishioner appears all along in the Dialogue to sustain; yet,

yet all this agrees perfectly well with a Man of Ingenuity, yea, is a requisite Ingredient in such a Character. I know not what Idea Dr. *Gill* has form'd of *Ingenuity*, but without these Dispositions & Qualifications last mention'd, no Man shall ever deserve with me, the Character of a Man of Ingenuity. So that on this Account I apprehend, there is no Reason to complain of the want of a just Decorum in the Dialogue. But I have dwelt long enough already, if not too long, on these Impertinences, which are quite foreign to the main Subject. Wherefore, leaving our Author to please himself in his Conjectures about the secret Views and Designs of the Author of the Dialogue, in contriving the Method of it, which I am perswaded, no Body else would have thought of, or suspected, had not this acute Gentleman by his deep Penetration into the Secrets of the Heart pretended to discover them; I shall pass on to his second Chapter, with this only Remark, that tho' Dr. *Gill*, I am perswaded, would take it ill to be denied the Character of "a Man of considerable Reading," yet the Confutation of his Arguments and Objections, I am sure, would give a Man no great Cause to value himself upon "doing a very great Exploit," tho' at the same Time, he might see Reason enough from the Spirit that appears in his Writings, to despair of being able "to convince and silence him."



CHAP.



C H A P. II.

The Consequences of embracing *Antipædobaptism* by such as have been baptiz'd in Infancy, examined.

IN this Chapter, our Author proceeds to discuss the Consequences of embracing *Antipædobaptism*. And here he tells us, that “the Minister in order to frighten his Parishioner out of his Principle of adult Baptism, he was inclined to suggest terrible Consequences, that would follow upon it.” Whereas, on the Minister’s Part, there appears nothing but a calm, and serious Address to the Reason and Conscience of his Parishioner : but it seems that to offer Matter of Conviction to an *Antipædobaptist*, to reclaim him from his Error, is to *frighten him* ; *it being Matter of Dread to such a Person to have the Consequences of his beloved Error set in a true Light.* But Dr. Gill may be told, it is not the Way of the *Pædobaptists*, to *alarm* or *frighten* Men out of their religious Opinions ; they have no Need of such Artifices, especially in managing the Controversy with the *Antipædobaptists*, having Reason and Scripture on their Side ; and if at any Time they meet with Persons of such an unhappy Turn of Mind, or under such strong Prepossessions, as not to be convinced by those rational Methods, they are content to leave them to stand or fall to their own Master. The Consequences of a Man’s espousing the Principle and Practice of the *Antipædobaptists*, as collected from the Dialogue, he has reduced to these five Heads, *viz.*

“ 1. His renouncing his Baptism in Infancy. 2. His vacating the Covenant between God & him, he was brought into thereby. 3. Renouncing all other Ordinances of the Gospel, as the Ministry of the Word, and the Sacrament of the Lord’s Supper. 4. That
“ Christ

“ Christ must have forsaken his Church, for many Ages,
 “ and not made good the Promise of his Presence in
 “ this Ordinance. 5. That there could be no such
 “ Thing as Baptism in the World now, neither among
 “ *Pædobaptists*, nor *Antipædobaptists*.” Pag. 5.

The two first of these Consequences more nearly affecting the Subject in Debate, I shall for that Reason more particularly consider, and examine, and then attend to what he has to say to the Rest.

I. As to the first, *viz.* *A Man's renouncing his Baptism in Infancy*; it is not directly denied by Dr. Gill, that a Man who has been baptized in Infancy, by espousing the Principles of the *Antipædobaptists*, and receiving Baptism in their Way, does by just Construction renounce his Baptism in Infancy, wherein he was solemnly dedicated to God the Father, Son, and Holy Ghost. But I shall undertake to shew, that the embracing *Antipædobaptism*, by one baptiz'd in Infancy, is a virtual renouncing of a true Christian Baptism, and there being therein a Dedication, in Fact, of the Party baptized unto God, (whatever Mistakes may be suppos'd either in the one, or the other,) it is unlawful to renounce either. This is denied and contradicted by our Author; his Words are (*ibid.*) “ He cannot be said to re-
 “ ject & renounce the Ordinance of Baptism, for when
 “ he embraces the Principle of Adult Baptism, and
 “ acts up to it, he receives the true Baptism which the
 “ Word of God warrants. — But it seems it is a
 “ Renunciation of his Baptism in Infancy; and what
 “ of that? it should be prov'd first, that that is Bap-
 “ tism, and that it is good, and valid, before it can be
 “ charged as an Evil to renounce it,” &c. The Meaning of all this is, tho' it be granted that a Man renounces his Baptism in Infancy, yet he cannot be said to renounce any Baptism which Christ has instituted, or the Word of God warrants; His Baptism receiv'd in his infant Age, being for that Reason a meer Nullity: Nor is he to be blamed, but rather commended for renounc-
 ing

ing such Baptism, as his following Words import. Then he must intend to say, that the Age of a Person, or Time of receiving Baptism, is essential to the Ordinance. So that if it be not receiv'd at a proper Age, it is null and void; for the Mode comes not into Dispute here, (tho' even that is but a Circumstance and not of the Essence of the Ordinance, as shall be shewed.) But he lays the Nullity, or Invalidity of Baptism chiefly on its being administred in the infant Age; which he could not do, unless he made the Age to be of the Essence of the Institution: for the Absence or Want of nothing but what is Essential to the Ordinance, can be said to destroy its Essence, or render it a Nullity.

What he has here advanc'd upon the Supposition of his Principle (*that adult Baptism is the only true Baptism warranted by the Word of God*) might bring on the main Dispute, but I purposely wave it, in this Place, and shall only say, *That it is a manifest Error*, to say, that the Time, or Age of a Man's Life is essential to the Ordinance of Baptism, so far as that the Want of a proper Regard thereto should render the whole Ordinance invalid. For there is nothing of this mention'd in the Institution, we take the Ordinance, as Christ has instituted it, to consist in the washing with Water in the Name of the Sacred Trinity, perform'd by an authoriz'd Administrator to a Subject capable. This is the Substance of the Ordinance, this Christ has instituted, and this we inviolably observe; and Baptism thus administred, is a true Christian Baptism; but the Age or Time wherein it is to be administred, whether in Infancy, or at adult Age, is but a Circumstance, and not of the Essence of the Ordinance, and a Circumstance not expressly determin'd in the Institution, but we are left for Direction in this Matter to other general Rules of Scripture: which, I shall shew hereafter, sufficiently warrant the Administration of this Ordinance to some Infants. In the mean Time, our Adversaries can't with the least Shadow of Reason

Reason charge us with Will-Worship in baptizing Infants ; for the Ordinance is not our Invention, nor a Rite of Man's Devising, but an Institution of Christ, and we receive and observe it according to his Institution, without any essential Failure in the Administration, supposing the recipient Subject capable ; tho' they may think we fail in the Circumstance of Age.

I am aware, that Dr. Gill, or some *Antipædobaptist* may take me up short here, and say, But Infants are not Subjects capable of the Ordinance : they can't be taught, can't believe, &c. For Answer hereunto, I affirm, and will prove, that Infants are capable of the Ordinance of Baptism ; whether they ought to be baptiz'd is another Question ; but that they are capable of it, and that it ought not therefore to be denied them, by Reason of any Incapacity on their Part of receiving it, is evident ; for they are capable of the Thing signified in Baptism, and of the outward Sign, or Seal.

1. Infants are capable of cleansing by the Blood of Christ, and of Regeneration by the Spirit, which is the Thing signified in Baptism : according to the Import of those Words of our Saviour, *Joh. 3. 5. Except a MAN (Gr. ean mee tis, except any one, whether a Man grown, or an Infant) be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And those of the Apostle, *Tit. 3. 5. He saved us by the washing of Regeneration. &c.* Whence it follows, that if Infants be incapable of the regenerating Mercy of God, signified in Baptism, they are incapable of Salvation, dying in the Age of Infancy. But if they are capable of the Malady of natural Corruption, transmitted to them from fallen *Adam*, (whereby they are become obnoxious to Death) without their explicit Knowledge and Consent, in a Way and Manner beyond our Comprehension, as all must grant that believe the original Defilement of Man's Nature ; and as our Saviour's following Words import. *ŷ. 6. That which is born of the Flesh is Flesh*—Who can doubt but that they are in the like inconceivable Manner capable

pable of the Remedy from the second *Adam*, by the regenerating Grace of his Spirit, without, or before any explicit Knowledge of him, or Consent to his Covenant? Especially since the Apostle puts *much more* into the Merit and Grace of Christ to save, than was in the Sin of *Adam* to condemn and destroy *Rom. 5. 15, 17.* Moreover, God has promised his Spirit to regenerate the Infants of his People. *Deut. 30. 6. The Lord thy God will circumcise thine Heart, & the Heart of thy Seed, &c.* To *circumcise the Heart*, is to regenerate the Heart, naturally depraved; Regeneration being the spiritual Part of that initiating Rite of Circumcision, under the Old Testament, as it is of Baptism under the New. And the Phrase—*thine Heart, and th Heart of thy Seed*, leads us to understand the Promise here, in the same Extent with the Covenant, *Gen. 17. 7. — to be a God to thee, and to thy Seed* Which, we are sure, extends to the infant Seed. *Y. 12.* And the Spirit is expressly promised to such, for the End mention'd, in Terms more suitable to the Gospel Sacrament of Initiation, being signified therein. *Isai. 44. 3. I will pour Water on him that is thirsty, and Floods upon the dry Ground; I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring.* Which is also to be understood, in analogy to the Covenant, to include, at least, their infant Seed; which proves them not only capable of the Grace of God, but that many of them are made actual Partakers of it: How else can the divine Veracity in the Promise be sav'd? And of *Jeremiah*, and *John the Baptist*, we read, that the one was sanctified, the other filled with the Holy Ghost, from his Mother's Womb. *Jer. 1. 5. Luk. 1. 15.* If those were extraordinary Persons (as I grant, these Expressions may denote something peculiar & extraordinary in the Work of the Spirit in them, beyond what is ordinarily necessary to the Salvation of Infants,) yet these Examples shew what Infants are capable of.

2. They are capable of being entred into Covenant with God. For 'tis past Dispute, the Children of the *Jews*

were thus initiated. God took them into federal Relation to himself, together with their Parents, in his Covenant with *Abraham*: Gen. 17. 7. And afterwards in that solemn Renewal of the Covenant in the Land of *Moab* by the Ministry of *Moses*, the whole Body of the Nation, Men, Women and Children, entred into Covenant with God, even their *little Ones*, for which we have the express Words of *Moses*. Deut. 29. 10, 11, 12. *Ye stand this Day all of you before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with all the Men of Israel, your little Ones, your Wives, &c. That thou shouldst enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this Day.* If any deny the Covenant with *Abraham*, and the subsequent Covenants, in which Children, and little Ones, are evidently comprehended, to be the Covenant of Grace, (the Affirmative shall be vindicated in its proper Place, here I am only shewing, Infants are capable of being Covenanters, and treated as such) yet no Reason can be given why Infants may be admitted into any other divine Covenant with Men, and not into the Covenant of Grace and Salvation; their Incapacity in the latter Case, can be no more pleaded, than in the former.

3. Infants are capable of the Seal of the Covenant, and had it administer'd to them under the Old Testament. It cannot be doubted either that Circumcision was a Seal or Token of the Covenant, for God hath expressly declared it to be so. Gen. 17. 11. *It (i. e. Circumcision) shall be a Token of the Covenant betwixt me, and you.* Or that it was to be administered to infant Children, for God expressly commanded it to be so. *He that is Eight Days Old, shall be circumcised.* And who can deny that Infants are as capable now of the initiating Seal of the Covenant, as they were then? Whether it be the Will of God that it should be applied to them in these Days of the Gospel, is disputed by our Antagonists; yet none, surely, can reasonably make a Question, whether they are
now

now capable of it, since it was formerly to be applied to them by the divine Institution and Command.

4. Infants are capable of all, or the principal Ends of Baptism. *First*, Is Baptism design'd to be a Symbol of Admission into the visible Church, and a Badge of discrimination from Infidels and Aliens, as Circumcision was of old? And was not Baptism instituted to be the sacred Livery of Christ's Disciples? *Math.* 28. 19 And are not Infants as capable of this, as they are of being entred into Covenant with God, whereby they are constituted Members of his visible Church? *Secondly*. Is Baptism design'd to be a Ratification of the Covenant between God and us; of Privileges to be confer'd on God's Part, and of Duties to be perform'd on ours? And are not Infants capable of both these? 1. There are peculiar Mercies, Promises, Providences and spiritual Privileges, secured on God's Part to his Church and People, which belong not to the Heathen World. Hence Baptism is represented as the Antitype of *Noah's* Ark (which saved *Noah* and his Family from the Deluge. *1 Pet.* 3. 20, 21.) as it distinguishes a People entitled to special divine Preservation. It also qualifies for the Privilege of Access to God in the sacred Ordinances of the visible Church. *Heb.* 10. 22. *Let us draw near—having our Bodies washed with pure Water.* And for an Inheritance in the Kingdom of Glory. *He saves us by the washing of Regeneration.* *Tit.* 3. 5. See *Job.* 3. 5. *Eph.* 5. 26, 27.—2. There are Obligations to Duties of Obedience on our Part, solemnly confirm'd by Baptism. *Math.* 28. 20. *Teaching them* (the baptized) *to observe all Things whatsoever I have commanded.* See also, *Rom.* 6. 3, 4. *Gal.* 3. 27. *1 Pet.* 3. 21.

Now, what is there in either of these, that Infants are incapable of; are not Infants capable of having Privileges settled and confirm'd to them without their Knowledge or Consent? Have they not Need, or are they incapable of Pardon and cleansing in the Blood of Christ from original Defilement, and of the Inheritance of Life? Or of the Grace and Merit of the Redeemer in their Salva-

tion from Sin and Death ? To pronounce this of Infants, is to pass a Judgment contrary to Scripture, Reason and Experience, and even Humanity itself, contrary to the common Methods of Mankind. Is it not Matter of daily Observation among Men, that an Infant may have an earthly Inheritance settled upon him, by an Instrument drawn up, sign'd and seal'd, even while he is ignorant of the whole Transaction ?

Again, are not Infants capable of being laid under Obligations of Duty to God, which as they grow up, they may be able to perform, tho' at present they be not ? Was not Circumcision a Bond upon Infants to obey the Law of *Moses* ? Gal. 5. 3. *I testify to every Man that is circumcised, that he is a Debtor to do the whole Law.* And why are not Christian Infants as capable of the baptismal Obligation to observe the Law of Christ, whether they understand & consent, or no ? For as Dr. *Lightfoot* observes, †
 “ The Equity of the Obligation lies not in the Party's understanding the Thing, but in the Equity of the Thing
 “ itself. How come all Men liable to *Adam's* Sin ? The Equity of imputing it to them makes 'em liable, as they are
 “ in *Adam's* Loins & Covenant.—Children at Baptism may
 “ come under Obligation, not because they are able to perform their Duty, or to know it ; but the Equity of the
 “ Thing laies it on them ; they have this natural Bond
 “ upon them, as *Creatures* to homage God ; and if the
 “ Sacramental Bond be added, they are bound as *Christians*
 “ to homage Christ. Why should this be so monstrous, since they are as much capable to know one, as
 “ the other ?” These Things consider'd, there can be no reasonable Doubt of the Capacity of Infants for Baptism : Since they are evidently capable of the Thing signified therein, of the outward Sign, and of the great and main Ends of the Ordinance.

Hence all Objections against the Baptism of Infants, from their Incapacity of the Covenant and Sign or Seal
 of

† See his Works Vol. II. Pag. 1127.

of it, are wholly taken off: yet in such Kind of Objections lies a considerable Part, if not the principal, of our Adversaries Strength; "Infants are not Subjects capable of Baptism, but only adult Believers." The old worn out Cavil, that has been often answer'd, is, that Infants can't be taught, nor learn, they can't repent, nor believe (which Things, 'tis confess'd, are prerequired unto Baptism of Persons of adult Age) therefore Infants ought not to be baptized; which is as much as to say, that because Infants are incapable of the Qualifications required of the Adult, therefore they may on no other Account or Consideration whatsoever, be admitted to Baptism. This is the whole of what that Plea amounts to, and how weak and inconclusive this Way of Reasoning is, appears to every Man of common Sense. But this will come to be consider'd and discuss'd hereafter. In the mean Time it can't be fairly deny'd, that in baptizing Infants, we administer the true Baptism which Christ has instituted, and that to a capable Subject, without omitting or adding any Thing essential to the Institution. The Age of the Person to be baptiz'd being but a Circumstance not expressly determined, if there be any Error in that (as our Adversaries suppose) it is but a circumstantial Error, that does not invalidate the Ordinance. God did indeed in the Institution of Circumcision (into the Room whereof we assert, and shall afterward prove against our Author, that Baptism hath now succeeded) direct to, and command this Circumstance relating to the Subject, an Infant *eight Days old*. (Gen. 17. 12.) But in Christ's Institution of Baptism, there is nothing express either for Infancy or adult Age: If Christ had but mention'd the Adult, without adding any exclusive Particle to debar Infants; if he had said, *Go, teach, or Disciple, and baptise Men & Women grown*: There had been a better Pretence for holding precisely to the Words of the Commission, in administering Baptism only to grown Persons, because then it would appear, that our Saviour design'd to point out the Age requisite to the Subjects qualified to receive his Baptism:

But there is no Appearance of any such Design in the Words of the Institution (respecting the Age of the Receiver) as they stand in the Gospel. But our Lord has left his Ministers and Churches to be guided in Relation thereto, by the general Discoveries of God's Will, whether by the Light of Nature or Scripture-Revelation. And hence we might collect an irrefragable Argument for the divine Institution of Infant-Baptism. For since Infants are no more included, nor excluded in the Words of Institution, than the Adult, no mention being made either of the one or the other, and no express Direction given to administer Baptism to the one, exclusive of the other; if we can gather it (tho' by Scripture-Consequence, or general Intimations in sacred Writ) that it is the Will of God, that the Infants of Believers should be admitted to this initiating Ordinance of the New Testament (as we are sure, we may and can) Infant-Baptism stands on as good and sure a Foundation in the Institution of Christ, as that of the Adult. But this is not the proper Place for prosecuting and enforcing this Argument.

I have the more enlarged on this Head, to shew how unreasonable a Thing it is, how unchristian and uncharitable in the *Antipædobaptists*, to tax our Baptism of Infants as a Nullity, and to let our Author see what little Reason he had for his insulting contemptuous Language, when (taking for granted the Subject in Dispute) he teaches his young Profelyte to vilify & reject his Baptism in Infancy, as if it were no divine Institution, and commends him for his Renunciation of it, as having *no Warrant in the Word of God*. I have shewn his *Hypothesis* to be built on a manifest Error, *viz.* That a Mistake in a Circumstance quite overthrows and disannuls the Institution. He can't charge us with any Deviation from the Institution in any of the essential Parts of it, in giving Baptism to the Infants of Believers, but only in the Circumstance of Time or Age of the Party baptized, which (as has been shewed) is left undetermined in the Institution. If it be said, tho' this be not expressly determined in the

Words

Words of Institution, yet consequentially it is, for the Apostles were to *teach* those whom they were to baptize, and none but Persons of adult Age are capable of being taught. I answer, Admitting the Word *Teach*, in the Original to signify, *make Disciples*, as is confess'd by our Author. Pag. 80. All that can be proved hence, by Consequence Persons must be first made Disciples, in order to their being baptized; and so we prove by Consequence that Infants are capable of this Qualification, being made Disciples together with their believing Parents, and bro't into the School of Christ in order to their being taught his Doctrine; as will be seen in the Sequel. But supposing we are in the Wrong, as our Adversaries pretend, in baptizing Infants, the utmost they can charge upon us, is a Misapplication of the Ordinance to a Subject (tho' capable of receiving it, yet) of an unfit Age. A Mistake in such a Circumstance, were it real, can by no Means be tho't to render the Ordinance null and void, or infer a Necessity of being baptized again. If such a Principle as this were admitted and pursued in its genuine Consequences, what Confusion would it introduce into the Churches? What endless Doubts and perplexing Uncertainties would it involve the Minds of Christians in? Who could be sure, that they ever receiv'd one divine Ordinance by a valid Administration? For who would assure them, there was no Mistake in some Circumstance or other of the Administration? Wherefore, rejecting this Principle, as a plain Absurdity, we may fairly conclude, that even on Supposition, there might be a Mistake in giving, or receiving Baptism in an Age too early, yet such Baptism once confer'd (in Regard, at least, of the Substance of the Institution) is to be esteemed good and valid, and that the Repetition of it is unlawful, having no Warrant or Foundation in the Word of God: And that Baptism repeated at adult Age, after one has received it in Infancy, is so far from being the *true Baptism* of Christ, as our Author pretends, that it is to be charged

with the Guilt and Blame of *Will-Worship*, being destitute of all divine Warrant.

When, therefore, any Person at adult Age begins to have Scruples in his Mind about his Baptism in Infancy, he ought, indeed, to use all proper Means to get his Scruples removed, and his Mind well informed and satisfied; and not immediately to take upon him another Baptism, which he cannot do, without a criminal Rashness in renouncing the Baptism solemnly confer'd upon him in his infant Age, whereby he was dedicated to God in the sacred Assembly, and entred a Member of the visible Church of Christ; and that not only a Baptism in Name, but the true Baptism which Christ has instituted. Nor will his Supposition, that there might be an Error, or Defect in the Circumstance of Time, in his being bro't to Baptism too early before the Age of Consent (were it well grounded) warrant his so doing. But the great Concern that now lies before such a Person, for the settling of his Conscience, (whilst under such Scruples) is to rectify that supposed Error, and to supply that imagin'd Defect, by doing that now, which he conceives should be done before Baptism, and which by the Grace of God he has *now* the Opportunity of doing, that is, to yield a present hearty Consent to the Covenant of the Gospel; and seriously and deliberately to dedicate himself to God according to the Tenor of it, in the Exercise of an unfeigned Faith in our Lord Jesus Christ, & Repentance towards God; and so to make that his own Choice, and his own Act & Deed (by a personal and publick Profession) which was done for him by his pious Parents or Guardians in his infant Age, (which is indeed the Duty of all baptized in Infancy, when grown to Years of Discretion, to which they are obliged in Obedience to the Institution of Christ, *Matth.* 28. 20.) And to improve his Baptism, and pursue the proper Ends of it, in the mortification of Sin, and a strict Observance of the Commands of the Gospel, that he may be furnish'd with the *Answer of a good Conscience towards God*. And if he might be perswaded to take this Course, he

he would certainly find it 'the most effectual Method to settle his Mind in a Perswasion of the Validity and saving Efficacy of his Baptism. 1 Pet. 3. 21. *Baptism doth now save us, not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God.* This is the great Concern of the baptized, and 'tis by Means of *this* principally, that Baptism (at whatever Age of a Man's Life it be received) becomes effectual to his Salvation. But if instead of this most safe and sure Method, he suffers his Scruples to push him on to repeat his Baptism, (whereby he virtually renounces his Christian Baptism once receiv'd) he ought to be aware of the Temptation and Snare of Satan herein, designing to unsettle him in his religious Concerns, or secretly perswading him that by submitting to Baptism in the Mode of the Antipædobaptists, under the Notion of an Ordinance more conformable to divine Institution, he may be saved from his Sins, and get to Heaven at an easier Rate, than by the painful Exercise of Mortification, Self-denial, and strict Watchfulness in the Duties of the Christian Life; which is certainly a dangerous Delusion.

Let me here put the Case, (which I fear, is not uncommon in the Christian World,) a Man takes upon him the Christian Profession, and receives Baptism, with no other than carnal Views, aiming at some worldly Advantage or Credit, without any inward Sense of the Importance of that Ordinance, or any Regard to the Duties or Privileges of Christianity. I'll suppose this Man afterwards to be touch'd with a Sense of his great and heinous Sins, and among the rest, of his wretched Prevarication in receiving Christian Baptism. Now the Question is, Whether such a Man under his Convictions is to be directed to be baptized over again? This, I believe, will not be asserted by the *Antipædobaptists* in general: No, he is baptized upon the *Principle of adult Baptism*, and so receives the true Baptism which the Word of God warrants and directs to. Yet this Man, in the Case supposed, is certainly more criminally defective in his Qualification for

for Baptism, than an Infant can be pretended to be ; he is under a moral Incapacity, highly displeasing to God ; which cannot be said of an Infant, who (if he hath not Faith) before is not an unbelieving Hypocrite or Dissembler. But as *Simon Magus* (who was such another graceless Wretch, as I have here supposed, and had been baptized by *Philip*) when he had made a Discovery of his vile Hypocrisy, was directed by the Apostle *Peter*, not to be baptized anew, but to *repent, & pray, &c.* Act. 8 22. So that the proper Advice or Direction to be given the Man in the Case mention'd, is to repent of his Wickedness and change his Life, and to pray to God to pardon his past Sins, and by his Grace to study with greater Care to answer the Design of his Baptism once receiv'd, and to live up to the Bonds of it ; and so to correct as much as in him lies, what was amiss in his first receiving it, & not to receive it a second Time. I have put the Case, to shew, that even tho' it be supposed an Error to administer Baptism to Persons in their infant Age, (which I deny) yet it is such an Error, as is capable of being rectified in the Way and Manner before declared, without the Repetition of the Ordinance, which is unwarrantable, (all the Essential Requisites of it having been duly observ'd before) even as (and one would think, much more than) what is more criminally amiss, in a Man's receiving Baptism, not being duly qualified, as it is requisite Persons of adult Age should be, may be rectified by his after Conduct.

The main Thing in Baptism is the solemn Dedication of the Person baptized to God the *Father, Son, and Holy Ghost*, and Infants in their Baptism come under this sacred Dedication. Therefore the Minister in the *Dialogus* justly urges this Consideration on the Conscience of his *Parishioner*, to aggravate the Blame and Guilt he would incur by renouncing his Baptism in Infancy, that in so doing he virtually renounces his solemn Dedication to God in that Ordinance ; which, surely, no serious Person will reckon a trifling Matter : Yet even here our Author carries on the Vein of insulting, & demands “ By whom is the Per-
“ son

“ son in his Infancy dedicated to God, when Baptism is
 “ said to be administer’d to him ? Not by himself, for he
 “ is ignorant of the whole Transaction.” This is granted,
 but then he adds, “ It must be either by the Minister or
 “ his Parents ; the Parents indeed desire the Child may
 “ be baptized, and the Minister uses such a Form of
 “ Words, *I baptize thee in the Name of the Father, of the*
 “ *Son, and of the Holy Ghost.*” And then asks in a disdain-
 ful Manner, “ What Dedication is here made by the one
 “ or by the other” ? and denies that such *Dedication* of
 Children has any more *Warrant from the Word of God*,
 than their *Baptism*. Pag. 5. 6. I hope, in Charity to the
 generality of the *Antipædobaptists* (many of whom are Per-
 sons of a serious and pious Temper) that this Pleader of
 their Cause has not the Concurrence of many of that Per-
 swasion, in this Determination, so contrary to Christian
 Piety and Charity, nor in the Slight he casts on parental
 Dedication of Children to God. For tho’ they disapprove
 of the Application of the Rite of Baptism to Infants, yet
 they have a good Esteem of the pious Practice of Parents
 in dedicating their Children to God ; and I hope, in their
 Way, they practise accordingly. Those of this Perswa-
 sion, especially in the last Age, Bp. *Patrick* represents, as
 being of this Mind, in not denying, that *it is very fit that*
Parents should devote and consecrate their Children to God.
 The whole Paragraph of that excellent Author deserves to
 be transcrib’d, as what is pertinent to the present Purpose.

† “ Children” (saith he) “ are in the Power of their
 “ Parents, and they have a *Jus* or Right unto them, so
 “ as they have to any other Things that are their proper
 “ Goods. They may therefore make an Offering of them
 “ to God, and dedicate them to his Uses, as well as Land
 “ or Money : And there is no Question but God will as
 “ well accept of them, as of any Thing else that they
 “ consecrate to him, and take them to his Portion ; so
 “ that it shall be a sacrilegious Act for these Infants here-
 “ after

† In his *Aqua Genitalis*, at the End of *Mensa Mystica*. P. 449.

“ after to alienate themselves from him, or to convert
 “ themselves to the Use and Service of any other. This
 (saith he) “ the Deniers of Infant-Baptism cannot deny,
 “ *that it is very fit that Parents should by solemn Prayers and*
 “ *Profession devote and consecrate their Children to God,*
 “ *and make an open Oblation of them before all to his Ser-*
 “ *vice,* only they would not have it done by washing with
 “ Water : Which is as much as to grant, they would have
 “ the Thing done, but not the Ceremony or Rite used, and
 “ that they are capable of the Thing signified but not of
 “ the Sign, of the Greater Matter, but not of the Less ;
 “ and as it seems to me, they make a Controversy, where
 “ there need be none ; for if they are to be devoted to
 “ God, Baptism being the Way wherein we devote our
 “ selves to him, and being so significant of our Duty, it
 “ is the fittest Way wherein to devote our Children to
 “ his Use.” Whether Dr. *Gill* allows of any such Thing
 as personal Dedication, or that any Man has Power or
 Warrant to dedicate himself to God in Covenant, I think
 is justly questionable, by divers Passages in his Book, par-
 ticularly, Pag. 8. and 47. I shall not be so uncharitable
 to the Reader as to suppose him to need Proof from Scrip-
 ture, that personal Covenanting, or personal Dedication
 to God, is a Duty incumbent on every one to whom the
 Covenant of Grace is publish'd and offer'd ; those that
 desire it, I shall refer to the Texts cited at the Foot of the
 Page. * This, therefore, being admitted, how contrary is
 it to Reason and Scripture, to deny that Parents have any
 Warrant from the Word of God to dedicate their Chil-
 dren to him ? For,

1. If Parents have good Warrant from the Word of
 God, and from the Covenant of God, to dedicate them-
 selves to him, they have sufficient Warrant thence to de-
 dicate their Children to him also. For they that give up
 themselves to God as their supream Owner, Ruler and
 Benefactor, according to the Tenor of his Covenant, are
 supposed

* 2. Chron. 30. 8. Psal. 50. 5. *Isai.* 44. 5. & Chap. 56. 6. *Jer.* 50. 5.
Rom. 6. 13. & Chap. 12. 1. 2 *Cor.* 8. 5.

supposed to devote all that they are and have to him, without Reserve, all their Powers, Capacities, Relations, Interests & Possessions, to be improv'd in such Ways as he requires for his Service and Glory : otherwise their Dedication of themselves is not entire and unreserved ; and their Children being more their own, than any other outward Interests, being Parts of themselves, as their Goods are not, they don't give up themselves, their whole selves to God, unless they also dedicate their Children to him. They have equal Warrant for the one and the other.

2. God claims a special Propriety in the Children of the Church, by Virtue of his Covenant with them. He saith, *They are my Servants.* Lev. 25. 42. *My Children,* Ezek. 16. 21. *Children whom thou hast born unto me.* Ver. 20. And if God hath a Propriety in the Children of the faithful, not only as his Creatures in common with others, but as *his Children and Servants, as his Heritage* (as they are called. Psal. 127. 3. *Lo, Children are the Heritage of the Lord,*) have they not a good Scripture Warrant to dedicate them to him ? Doth not the Scripture say, *Render unto God the Things that are God's ?* Matth. 22. 21. I may add,

3. It is warranted by the Example of pious Parents in Scripture. That the People of *Israel* thus dedicated their Children to God, needs no other Proof than the Circumcision of their Children, which was the federal Rite of Initiation, and Dedication to God under that Dispensation. On which Occasion a solemn Form of Words † and certain

† So the learned Mr. Mede understands those Words of *Zipporah* in circumcising her Child (Exod. 4 25. *A bloody Husband art thou to me*) not as spoken to Moses, but (as the solemn Form then in Use) to her Child, whom she circumcised : And observes, that the Hebrew Word *Chathan*, rendered *Husband*, properly signifies a *Son-in-Law*, and a *Spouse* or *Husband* only by Way of Equivalence or Coincidence, and gives the Meaning to this Purpose, *Now thou art, or be thou my Son in Law, being espoused to Circumcision.* Or thus, *By me thou art made God's Son in Law by the Blood of Circumcision.* In general, signifying the initiating her Child into the Covenant by the bloody Rite of Circumcision. See his Works Fol. Book 2. Pag. 52.

tain Prayers were used, designing this Initiation of the Child into the Covenant of *Abraham*. || And did not God ordain, that all the First-born of the Children of *Israel* should be *sanctified to him*? (Exod. 13. 2.) In Conformity to which Law the holy Child *Jesus* was presented to the Lord in the Temple. (Luk. 2. 22, 23.) Tho' this Institution was founded on a Reason peculiar to the *Israelitish* Nation, yet the moral Equity of it extends to the Christian Church, which is term'd *the Church of the First-born*. (Heb. 12. 23) Not to mention particular Examples, as that of *Hannah* the pious Mother of *Samuel*, consecrating him to the special Service of God in his Infancy, according to her Vow before his Birth. (1 Sam. 1. 11, 28.) And the Mother of King *Lemuel*, who is bro't in thus bespeaking her Son, Prov. 31. 2. *What, my Son! and what, the Son of my Womb! and what, the Son of my Vows!* Being the *Son of her Womb*, he was the *Son of her Vows*, much in the same Sense, we may suppose, as *Samuel* might be called the Son of his Mother's Vows; *i. e.* devoted and consecrated to God; it is hence evident, that Parents have a Right to dedicate their Children to God, and his Service. Which may be further argued,

4. From all those Precepts, Directions, and Exhortation in Scripture, which oblige Parents to bring up their Children in the Knowledge and Fear of God, in the very beginning of their learning Age, and which presuppose and require a previous Dedication of them to him. As *Deut. 6. 7. & Chap. 31. 13. Psal. 78. 5, 6. Prov. 22. 6. Eph. 6. 4.* and many others. But what Need I insist on Scripture Proof for a Thing, which the very Law of Nature dictates and warrants; for if God had not said in Scripture, *All Souls are mine, as the Soul of the Father, so also the Soul of the Son is mine* (Ezek. 18. 4.) Yet he had sufficiently taught us by natural Reason to acknowledge it. And what else is the Dedication we are speaking of, but a recognizing God's supream absolute Right, and

and Dominion in and over us, and our Children ? What Reason then had our Author to assert so confidently, *There is no Warrant from the Word of God, either for such Baptism or Dedication ?* Unless he thinks that tho' the Dedication of our Children to God be lawful and warrantable, yet its being accompanied with the Rite of Baptism (and so transacted with Solemnity) renders it unlawful and unwarrantable. Whereas, the contrary Way of Reasoning is much more just and proper, and more conclusive, that since we have good Warrant from the Law of Nature, and from divine Revelation, to dedicate ourselves, and our Children to God, who is the sovereign Proprietor both of us, and them ; and since Baptism is the only initiating Rite under the Gospel, the instituted Symbol of Dedication to God the Father, Son and Holy Ghost : We may hence fairly Conclude, that the baptismal Dedication of our Children to him is agreeable to his Mind and Will ; at least, the present Consideration, in Conjunction with what has been before asserted & proved, that Infants are capable of receiving the Baptism which Christ hath instituted, goes far towards a Proof of the Divine Right of Infant Baptism.

The Parent offers up his Child to God in the same instituted Way, in which he requires him to offer up himself to him, (and by Consequence his Child as Part of himself) and the Minister as the lawful Administrator of the Ordinance, uses the instituted Form of Dedication, baptizing the Child *in the Name of the Father, the Son, and the Holy Ghost* : Here is certainly a Dedication made of the Child, in Fact, both by the one and the other, the Renunciation whereof is unlawful, for it is in Effect a disowning God's Propriety ; however the Right be disputed, (yea tho' it were granted (as it is not) there was something amiss in the Manner and Circumstance of the Action) yet the Child being dedicated in Fact, I am sure, it has afterwards, when arrived to adult Age, no Warrant from the Word of God to renounce its Infant-Dedication, nor can he do it, as Bp. *Patrick* observes, without
incurring

incurring the Guilt of a sacrilegious Alienation of himself from God. Our Author might know that fundry Things are said in Scripture to be accounted and owned by God, as sacred to him; which were first offer'd to him in a Manner much more scandalously erroneous, than any Thing our Adversaries can with any Pretence charge on the baptismal Dedication of Infants. Were not the Censers of the *Korabites* esteem'd holy by God, and commanded to be regarded as Things dedicated, tho' they offer'd them in a State of Rebellion and mutinous Competition with *Aaron* for the Priesthood? Num. 16. 37, 38. *Speak unto Eleazer the Son of Aaron the Priest, that he take up the Censers—out of the burning. — For they are hallowed—for they offered them before the Lord, therefore they are hallowed.* And why were the Altars in *Samaria*, and among the ten Tribes, in *Abab's* Time, called God's Altars, (when *Elijah* making *Intercession* against *Israel*, saith—*They have thrown down thine Altars.* 1 King. 19. 10.) And that, after God had appointed but one Altar at *Jerusalem*. Those Altars, therefore, seem'd to have been Schismatical, yet being erected to the Service & Honour of *Jehovah* the God of *Israel*, and attended by the pious *Israelites* who could not go up to *Jerusalem*, God owns them as *his* Altars, and the seeming Irregularity is dispens'd with; and the throwing them down is charged on the apostate *Israelites* as a very heinous Sin. Let our Adversaries make the Application, and consider whether the Doctrine they teach their Profelytes, that it is no Sin to renounce their solemn Dedication to God in Infancy (supposing, as they do, there is an Error in the Baptism of Infants) be justifiable by any Reasons from Scripture, which will acquit them from Guilt in the Sight of God. Dr. *Gill* could not deny, that a Man, by espousing the Principle of adult Baptism, and acting up to it, after he has been baptized in Infancy, does renounce his solemn Dedication to God the Father, Son, and Holy Ghost; but he takes a shorter Way of answering (tho' less justifiable) in denying, there is any Foundation or Warrant in

in the Word of God for such Dedication. His Cause, it seems, required it ; but withal, it must be own'd to be a bad Cause, that makes such a Conclusion necessary for its Defence. And I am perswaded, there is no Person of a serious Thought, who well understands and considers the moral Grounds and Reasons of any Dedication to God, whether personal, or parental, and seriously desires, and purposes to make a Dedication of himself to him in the Covenant of the Gospel, but will be so far from being offended at the Act of his Parents in his early Consecration to God, that he will study to make it his own by the Renewal of it in his own personal Consent thereunto, and will rather bless God, and be thankful to his Parents (whatever his Thoughts be of Infant-Baptism) for their pious Care & Intention towards him therein ; and will be very cautious of doing any Thing to frustrate the good Design and Purpose of it. But if he understands and considers withal, that the Consequence of embracing the Principles of the *Antipædobaptists*, must be his Denial and renouncing of his early Dedication, this must appear to him such an Instance of Impiety, † as, to a considerate Man (one would think) were enough to put a Stop to his Proceedings, how inclinable soever he might be to those Principles on other Accounts. For can that Principle or Practice be of God, which requires Men to renounce their Dedication to him, which appears to be founded in the Law of Nature, as well as holy Scripture ? This must needs stick in Men's Consciences, as a Scruple not easily to be removed by fair and impartial Reasoning. But now, lest this should be a Bar to Profelytes, here comes Dr. *Gill*, and sooths their Consciences, telling them, if they will believe him on his bare Word, that “ a Renunciation of it need not give any Uneasiness to any Person so baptized & dedicated.” P. 6.

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But

† It is reported of Witches, and those that hold unlawful Commerce with evil Spirits, that in Order to their entering into Confederacy with them, they are solicited by those malicious apostate Spirits, first to renounce their Baptism, even tho' receiv'd in Infancy ; which shews, that such a Renunciation of Baptism, which Dr. *Gill* pleads for and commends, is Matter of great Impiety.

But is not this to *daub with untemper'd Mortar*, and too nearly to resemble the false Prophets in *Israel*, who *seduced God's People, saying, Peace, when there was no Peace.* Ezek. 13. 10. I leave it to his serious Consideration.

This may suffice to be observ'd on the first Consequence of a Person's espousing the Principle of adult Baptism, *viz.* his renouncing his Christian Baptism & Dedication to God in Infancy : On which I have the more largely insisted, to shew, in Opposition to *Dr. Gill* (who admitting the Consequence, yet denies that such Baptism or Dedication has any Foundation in the Word of God) that supposing (but not granting) there are some Errors in the baptismal Dedication of our Children to God, yet (allowing the utmost that can, with any Shadow of Reason, be objected by our Adversaries) they can amount to no more than circumstantial Errors, which do by no Means destroy or nullify the Ordinance. And that therefore the Repe-
tition of it is a Thing utterly unwarrantable, and an Argument of a sinful Rashness in any adult Person, who has receiv'd the true Baptism of Christ in Infancy ; by the Re-
petition whereof at adult Age, 'tis acknowledg'd he renounces his former Baptism, and Dedication to the sacred Trinity therein. Which I wish were well considered by those that lie under a strong Temptation to go over to the Perswasion of the *Antipedobaptists.* *

2. I

* It may be proper here to observe, that the famous *Mr. Whiston* having left the Communion of the Church of *England*, or being forc'd from it, because he could no longer join in their *horrible Athanasian Creed* (as he terms it) saw meet, among all the Dissenters from the establish'd Church, to join himself to the Communion of the People called *Baptists*, and yet would never submit to be Re-baptiz'd in Order to his Admission thereunto. And tho' upon the Change of his Perswasion in this Particular, he appear'd as vehement and peremptory, as any of the most warm and zealous of that Sect, in pronouncing the Baptism of Infants, before Instruction, and perform'd by Sprinkling, *entirely wrong, and irregular* ; yet he acknowledges, and declares them to be "*so far real Baptisms, that they ought not to be repeated.*" And offers several Reasons for it. At the same Time, he acquaints us, that there are some that go by the Name of *General-Baptists*, who are not

2. I proceed to take Notice of our Author's Exceptions against the next Consequence of a Person's embracing Antipædobaptism, who has been baptized in Infancy, viz. his "vacating the Covenant between God & him, " by disowning that Relation to the glorious God which " he was brought into by Baptism," as it is express'd in the *Dialogue*. P. 4. This seems necessarily implied in his renouncing his baptismal Dedication to God, which is not disputed; which Dedication is warranted by that Clause of the Covenant, *I will be the God of thy Seed*. The Confirmation of this Consequence depends chiefly on the Resolution of the Question, Whether the Infants of Christians are taken into Covenant-Relation to God with their

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Parents

so rigid in their Principles, but will readily admit those who desire it, to their Communion, without insisting upon a Re-baptization, particularly *Dr. Foster*, to whose Communion, he tells us, he join'd himself with a great Deal of Satisfaction. See *Memoirs of the Life of Mr. Whiston*, written by himself. Part II. P. 485, &c. What a Pity is it that this Spirit of Moderation is so rare a Thing among the People of that Denomination, as *Mr. Whiston* has represented it to be! If all were acted by so catholick a Spirit, this Controversy might be buried; and there would be no Need of dividing Communion upon the different Perswasions relating thereto. In the mean Time, it is indeed surprizing, that *Mr. Whiston* (who is known, for a Course of many Years, to have openly avouch'd it as his Opinion, that the *Apostolical Constitutions* are Part of the sacred Canon of the *New-Testament*, and of equal Authority with the Writings of the *Evangelists* themselves) shou'd chuse to join himself to the *Baptists*, since there is, in those Constitutions, this express Injunction, quoted by *Mr. Whiston* (*Memoirs* Part I. P. 205.) *Baptize your Infants, and bring them up in the Nurture and Admonition of God; for he says*, Suffer the little Children to come unto me, and forbid them not. *Constitut. Lib. 6. Cap. 15.* [It is in vain pretended, that the Infants required to be baptized are *instructed Infants*: for besides that no Infants, in a proper Sense, are capable of such Instructions as are requisite to qualify for adult Baptism, and besides that the Injunction is indefinite, including all Infants; It is, moreover, to be observ'd, that the Rule here given prescribes this Injunction of Infants after their Baptism. *Baptize your Infants, and bring them up, &c.* And the Reason alledg'd in the Constitutions, is taken from those Words of our Saviour, *Suffer little Children to come unto me, &c.* which, we learn from the Gospel History, were Infants in Age. *Luk. 18. 15.* So that there seems something unaccountable in the Conduct of this learned Gentleman.

Parents ; which I own, is the main Ground of their Right to Baptism. The Affirmative I shall endeavour to prove and vindicate, beyond all reasonable Exception, in a following *Chapter*. In the mean Time, let me observe, that if the Negative be true, that is to say, if the Children of Christians be excluded from all Right, or Interest in God's Covenant with their Parents, how unhappy & comfortless is the Condition of Christian Parents, compared with that of confederate Parents in the Church of *Israel*, who had the Covenant seal'd to their Children in their Infancy ? Whereby God mark'd them out for his Children and Heritage, and engag'd himself by Promise to be their God. But Christian Parents must be in a worse, and more disconsolate State, if their Children be cut off from this Privilege, and no Difference be made in Regard of the Covenant-Mercies of God, between them, and the Children of Infidels and Aliens, Turks and Pagans. The Scripture represents the Coming of Christ as design'd to improve and perfect the former Dispensation the *Jews* were under, and not to diminish any of the Privileges of it. And the Covenant under the Evangelical Dispensation, as a *better Covenant, establish'd upon better Promises*. Heb. 8. 6. But if this be the Case of the Infants of Christians, it is in that Respect a worse Covenant, more curtail'd & contracted, seeing it hath not the same Extent to Parents and their Children.

But if the Affirmative be true, as shall be fully proved hereafter (and as it can't be denied without contradicting the express Testimony of Scripture, that little Children were once taken into Covenant with God together with their Parents ; so there is not the least Hint in Scripture signifying that they ever were, or ever should be depriv'd of this Privilege) how ungrateful then are the *Antipædobaptists* ! and how injurious their Principles, to the Honour of God's Grace in extending his Covenant Favour to the Infant-Children of his confederate People ? How injurious to the Church of God, in robbing it of a visible Seed, and hindring, as much as lies in their Power, its Increase
and

and Propagation by the natural Branches? How uncomfortable to themselves, in cutting off all Hope of the Covenant-Mercies of God from their Children, by throwing away the only Ground of that Hope, which is their Interest in the Covenant? And how cruel to their poor Children, in renouncing their visible Relation to God and Christ, his Church and Kingdom, casting them out, in this Respect, into the wide Wilderness of the World, yea, and leaving them to the Kingdom of the Devil? This is not exaggerating the Matter, but the undisguised Truth of the Case; for since the Devil by God's Permission has the chief Rule and Influence over this degenerate World, (as the Scriptures testify, *Job. 12. 31. Eph. 2. 2. & Ch. 6. 12. 1 Job. 5. 19.*) And since the Kingdom of Christ, and of Satan divide the whole World, Children born in this State of Apostacy must be bro't forth to the Devil, unless the Mercies of God's Covenant extend to them, or (which is the same Thing) unless they belong to the Kingdom of the Mediator. An Opinion, which a good and charitable Soul can take so little Pleasure, or Comfort in, I cannot but wonder should be the Matter of any One's Choice; especially since it relies on no positive Grounds in the Word of God, whilst it can't be denied, there are very plain Intimations therein that make for the contrary Opinion. And therefore, how ungrateful are they, and profane too, who having by the divine Favour, upon the Warrant of the Covenant, come under a sealed Dedication to God in their Infancy, do afterwards when grown up to the Age of Discretion, not only withhold their Consent to the pious Act of their Parents, but deny & disown it, and tear off the Seal by renouncing their Baptism, and so render the whole Transaction void, and of none Effect as to themselves? and what is this but a vacating of the Covenant on their Part? For he that tears off the Seal from a Bond or Indenture, doth what in him lies to make void the whole Instrument.

Let us now see what our Author has to object against this Consequence. He that had granted the former, *viz.*

A Man's renouncing his Baptism and Dedication to God in Infancy, could have but little Reason to deny the latter, *viz.* his renouncing and making void the Covenant in which he was dedicated to God : which seems necessarily to follow from his former Concession. Yet something he has to say, but so indistinctly, and confusedly, upon a peculiar Scheme of Notions he has taken up in Reference to the Covenant of Grace, that it serves only to amuse the Simple and Undiscerning. A Distinction or two might easily discover the Fallacy of all his Reasonings, as will appear in the Progress of these Remarks: He denies,

1. That Persons unbaptiz'd are visibly out of Covenant with God, or "as to their external and visible Relation, *Strangers to the Covenants of Promise,*" as the Author of the Dialogue had asserted. *Dial.* Pag. 4. In Opposition to this, *First*, Our Author affirms, "that the Covenant of Grace was made from Everlasting, and all interested in it were in Covenant with God as early, and so previous to their Baptism, as to their secret Relation Godwards." Pag. 6.—If they were in Covenant with God so early as from Everlasting, then, before, before their Baptism, whether in Infancy or at adult Age.—This odd Conceit of the Covenant of Grace being made with Men from Everlasting, our Author seems very fond of, by his frequent Repetition of it, and frequent Recourse to it, to evade the Force of the Argument from the Covenant, to the Right of Infants to Baptism. Pag. 10, 46. &c. Whence I perceive it to be a Part of some favourite Scheme he has fallen in with, and if I judge aright, it is entirely *Antinomian*. And this Opinion having a close Connection with other *Antinomian* Errors, is of dangerous Consequence, tending to enervate the main Arguments and Motives to Faith and Obedience in the Word of God. I shall therefore, here, spend a few Words in Confutation of it; designing more fully to clear up the Doctrine of the Covenant, so far as it relates to the present Controversy, from the Confusion and Perplexity his Way of Reasoning has involved

involved it in, when I come to his IVth Chapter. This Notion of Men's being in Covenant with God from Everlasting, I shall shew is unscriptural, irrational, and contrary to Scripture. And since Dr. *Gill* produces no Proof of this strange Assertion, it is enough to say,

1. It is unscriptural; there being no mention of such a Covenant made with Men from Everlasting, in the Word of God. The Covenant of Grace is in Scripture often stiled an *everlasting Covenant*? But this is to be understood of its immutable Tenor, and perpetual Duration, (in Contradistinction from the first Covenant of Works, which was violated, and superseded to make Way for the second, which everlastingly stands in Force) and in Respect of the blessed Effects and Consequences of it, which remain to everlasting; and not of its being from Everlasting, otherwise than in the Council & gracious Intention of God. We gather also from sundry Passages in Scripture, that the Method of Man's Redemption was concerted in the Way of a Covenant between God the Father, and the Son, before the World began: called by Divines the *Covenant of Redemption*; tho' I find it no where in Scripture expressly so term'd. Nor does it appear that the Term *Covenant* is in Scripture ever applied to that Transaction, tho' the Thing intended thereby is evidently contained in it. And if this *Covenant of Redemption* be from Everlasting, it is because it was made with a Person existent from Everlasting. † Yet it is altogether im-

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pertinent

† This Covenant with the Mediator, called the *Covenant of Redemption*, is commonly spoken of as an *eternal Covenant*, or a Covenant made from Everlasting: but how to conceive of a Covenant transacted between divine Persons from Everlasting (wherein the Father's proposal of his Will and Decree, is represented as prior to the Consent of the Son, who is bro't in speaking, *Lo! I come to do thy Will, O God.* Heb. 10. 7. I say, that to conceive of such a Covenant as being co-eternal with the divine Essence) transcends all human Capacity. Dr. *Owen* expresses it by a *new habitude of Will, in the Father and Son towards each other, that is not in them essentially.* Vind. Evangel. Chap. 27. But I confess, it is beyond me to form a correspondent Idea of such a new habitude of Will in the Father and Son from Eternity

pertinent to the present Purpose, as being a Covenant entirely distinct from the Covenant of Grace, which is sealed in Baptism, of which we are now speaking; concerning which there is not a Tittle in Scripture signifying it to be made with any Man, or Number of Men from Eternity. And no wonder, for

2. The Opinion itself is irrational; since every proper Covenant supposes two Parties, at least, concern'd in the Transaction: but to imagine a Covenant made, while one of the Parties, is neither personally, nor naturally existent, is contrary to Reason. How then is it possible that the Covenant of Grace could be made with Men from Everlasting, unless they had an Existence from Everlasting? If Men may be in Covenant before their Existence, never more let the Adversaries of Infant-Baptism object against Infants being comprehended in the Covenant (as they are accusom'd to do) the Absurdity of being in Covenant

Eternity. But I except not against the common Opinion, or Doctrine of the Covenant of Redemption, its being from Eternity. But if it be founded in Scripture, it must be acknowledg'd among the incomprehensible Things of God. Yet it is observable, that tho' the Scripture speaks of it as a Transaction *before the World began, or before the Foundation of the World*; yet it does not expressly say, it was from Everlasting. *Obj.* But was not that which was before the World began, from Everlasting? *Ans.* Not by necessary Consequence; suppose the Scripture silent about the Time of the Creation of the Angels (and it is so indeed as to a particular & express Determination concerning it) it were no Contradiction to any Principle of Reason, to suppose them created long before the World began. And if we suppose the Soul of the *Messias* to be the first, and most excellent of produced Beings, most intimately and inconceivably united to God, by whom the divine Power was put forth in Creation, &c. as *Dr. Watts* and divers other late learned Divines have been of Opinion; the Difficulties in the Doctrine of the Covenant of Redemption, and other Christian Doctrines might be easily solv'd. But I assert nothing here dogmatically; knowing that both the Name and Nature of the Son of God is above our Comprehension, which forbids our too bold Enquiries & Determinations. *Prov.* 30. 4. *Matth.* 11. 27. *Rev.* 19. 12. Enough is revealed of the Son of God, that is clear and plain, and which lays a sure Foundation of our Faith, Hope, Love, Obedience, and Communion with God in this World: But yet he hath *a Name written, which no Man knoweth but himself*: Which, therefore we are not curiously to pry into.

venant before they are capable of yielding their Consent ; for it seems by this *Antipædobaptist* Writer, they may be in the Covenant of Grace before their Birth, or Existence. But the Absurdity of Men's being in the Covenant of Grace from Everlasting, I might demonstrate by a metaphysical Argument, from the Impossibility of any Acts passing into Effect from Eternity ; all such eternal Acts being *immanent* in the divine Essence. The *transient* Acts of the Deity are such as relate to, and terminate upon the Creature, and have their proper Effects which must begin in Time ; for a beginning of Existence is necessarily implied in every *Effect*. But God's bringing Men into the Covenant of Grace is, surely, such a transient Act, as produces a real Effect in the Change of their State and Relation. And therefore it is impossible, it should be from Everlasting, without all Beginning. The most that can be said consistently with Reason, is that God purposed in his eternal Counsel and Decree to bring Men into a Covenant of Grace in Time. But to make this Purpose or Decree of God, the same Thing with his Covenant with them, is such a Confusion, and Abuse of Language, as no Person who pretends to the Character of a Man of Sense and Learning ought to be guilty of. But I add further,

3. That this Notion is not only unscriptural and irrational, but contrary to Scripture ; and may be plainly confuted by Arguments from Scripture. For

1. The Covenant of Grace is called a *new Covenant*, and *second Covenant*, Heb. 8. 7, 8. which supposes a former Covenant. And so, according to this Opinion, there must be a Covenant prior to that which is from Everlasting. If it be said, it is called a *new*, or *second* Covenant in Reference to, and in Way of Distinction from the old legal Administration of the Covenant, and so it intends only a new Dispensation of the Covenant of Grace, which subsisted before ; Be it so, yet it plainly presupposes a former Law or Covenant, by the Violation whereof Mankind are fallen under a just Condemnation ; without which Supposition, a Covenant of Mercy could have had

no Place among Men. For it appears evident from the Nature and Constitution of it, to be a remedial Covenant, design'd to relieve sinful Men against the Curse and Condemnation of the first broken Covenant upon merciful and gracious Terms. And as this Law, or Covenant, had its Beginning in Time, and can't be pretend'd to be from Eternity; so necessarily must the Covenant of Grace which is succedaneous to it, have its Beginning in Time also.

2. God often speaks of the Covenant of Grace, or his making a Covenant with his People, as a future Thing, being Matter of Promise. *Isai. 55. 3. Jer. 31. 31, 33. Ezek. 34. 25. I will make with them a Covenant of Peace, &c.* Why does he say, *he will* do it, if it was done already, and so early as from Everlasting? Yea, the very Passage that Dr. Gill alledges to prove it is an Act of the sovereign Grace of God to put Men into his Covenant, Pag. 8. might serve to confute him: which is *Ezek. 20. 37. I will cause you to pass under the Rod, and will bring you into the Bond of the Covenant.* Were Men bro't under the Bond of God's Covenant from Eternity? Why then does he speak of it as a future Thing, and not as that which is past and done? Yea, he speaks of something to be done before they were put into Covenant, they were *to pass under the Rod*: and whatever is meant by that Expression of *passing under the Rod*, previous to their being brought *into the Bond of the Covenant*, can any Man conceive of such a Thing done before that which is from Everlasting? He must have a strange Way of conceiving Things.

3. Those whom God admits into the Covenant of Grace, have an Interest in the Benefits of that Covenant (Pardon of Sin, the Gift of the Spirit, Reconciliation, Adoption, &c.) For it is a Sort of Contradiction, to say, that any one is admitted into the Covenant, and yet debarr'd from an Interest in the Privileges of the Covenant; but it is contrary to Scripture to say, that any, even the Elect themselves have an Interest in these Benefits and Privileges before Faith & Conversion.

4. This Opinion vacates the Efficacy and Influence of the Word and Spirit of God for the Conversion and Salvation of Sinners : for what is the Conversion of Sinners, but the effectual calling them into Covenant with God thro' Jesus Christ ? And does not the Ministry of the Word, and the Influences of the Spirit for this Purpose, presuppose them as yet out of Covenant with God, at least in Respect of its spiritual Efficacy ? But if they be already, and from Everlasting, in the Covenant of Grace, the Ministry of the Word, and the Operation of the Spirit, for this End, is render'd needless and superfluous.

5. The unconverted State, even of the Elect, the Scripture declares to be a State of Wrath, of Alienation from, and Enmity to God. Eph. 2. 3. *We (the Elect) were by Nature the Children of Wrath.* Col. 1. 21. *You who were sometime alienated, and Enemies in your Minds by wicked Works ; yet now hath he reconciled.* But how is this Description of their former unconverted State, consistent with their being in Covenant with God ? as our Author must suppose them to be. Can a Man be in the Covenant of Grace, and not in a State of Grace, and Reconciliation, at the same Time, either really, or visibly at least ; but in a State most opposite, a State of Wrath, of Distance and Alienation from God ?

6. The Scripture in plain Terms declares, that there is a Time, when the Elect themselves are out of Covenant, or Strangers from the Covenant, even during the whole Time of their Unregeneracy. Thus the Apostle writing to the *Ephesian* Believers, who *were chosen in Christ* (he tells them, Eph. 1. 4.) *before the Foundation of the World* ; Yet goes on to declare to the same Persons, Chap. 2. 12. (speaking of their former heathenish, unconverted State) *that at that Time ye were without Christ, Aliens from the common Wealth of Israel, Strangers from the Covenants of Promise.* The very Phrase used in the Dialogue, of Persons unbaptiz'd, as to their visible State ; which is true of all Persons unconverted, as to their real State. And to the same Purpose he adds in the following Words. *†. 13.*

But

But now, in Christ Jesus, ye who sometimes were afar off, (not in Respect of local Distance, but of their spiritual State; which in Scripture Language, is as much as to say, ye who were sometimes out of Covenant) are made nigh by the Blood of Christ, i. e. are bro't into a Covenant of Grace and Reconciliation by the Blood of Christ. Now, if it may be said of those who are in Covenant with God, that they were sometime afar off, or out of Covenant, without Christ, Aliens, and Foreigners, Strangers from the Covenant, all which is said of the Ephesian Believers in this Chapter, then it is impossible, that they should be in the Covenant from Everlasting; for what is from Everlasting is immutable, and can never be otherwise than it ever was: and if this strange Position could be made evident, that all who are interested in the Covenant, were in it from Everlasting, our Author's Inference were good, that "those that are once in Covenant, can never be put out of it." Pag. 9. But on the other Hand, it is as certain, that those of whom it is said, that they were sometime out of Covenant, or Strangers from the Covenant of Promise, were not, could not be in the Covenant from Everlasting. So that the Argument whereby he design'd to oppose the foremention'd Assertion in the *Dialogue*, is confuted by this very Text, in the Language and Sense whereof that Assertion was deliver'd. And divers other Texts I might produce which speak to the same Purpose. So the Apostle *Peter* writing to those Christians, whom he salutes as *Elect according to the Fore-knowledge of God the Father* (1 Pet. 1. 2.) Yet afterwards tells them, (*Chap. 2. 10.*) that *in Times past, they were not a People, but now are the People of God.* In the same Sense speaks the Apostle *Paul*, and in the same Kind of Phrase, in a Citation from the Prophet. Rom. 9. 23, 24, 25. *That he might make known the Riches of his Glory on the Vessels of Mercy, whom he had afore prepared unto Glory; even us whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my People, which were not my People, and her Beloved, which was not beloved.* Here also

we have the Stile of the Covenant, *I will call them my People*. Now, it is undoubted, that in the same Sense, in which they are called *God's People*, it must be understood, that they are denied to be *his People* in Times past; otherwise there would be an Equivocation in the Words, which is not to be admitted. But it is certain, they are called *God's People* in the Covenant of Grace. For, 1. The Persons of whom this is spoken are termed *Vessels of Mercy*. *ψ. 23*. Such among *Jews* and *Gentiles*, on whom God had purposed from Eternity to glorify his rich Mercy. 2. Pursuant to this Purpose, he had called them to his Grace in the Gospel-Covenant. *ψ. 24*. And 3. By this their effectual Calling he design'd to prepare them for the future Glory. *ψ. 23*. So that no Doubt can remain, but they were *his People* in the Covenant of Grace, when called by the Gospel; and if in the same Sense they were *not his People* all the Time before, as the Apostle declares, how could they possibly be in the Covenant of Grace from Everlasting, or indeed any Time before their Calling and Conversion? But the Absurdity of this Opinion may appear to an intelligent Reader too open and manifest to need so many Words in Confutation of it; which, therefore, I should have spared, had not our Author laid so much Stress upon it, in disputing against the Covenant Right of Infants to Baptism: but how weakly will be seen hereafter. The Reason of Dr. *Gill's* Mistake, I apprehend to be, his not distinguishing as he ought, between the *Covenant of Redemption*, or the federal Transaction between the Father & the Son the designed Mediator, in which the Plan of Man's Redemption was laid before the Foundation of the World, and the *Covenant of Grace* made with Believers, or with the Church and People of God in Time: and because the former was from Everlasting, he imagines the latter was so likewise, or, he confounds the latter with the former; whereas these are two Covenants entirely distinct from each other; as I shall fully prove in its proper Place. But whatever may be in this Notion of Dr. *Gill*, his Impertinence is visible to every one in alledging it

it as an Objection against the Supposition in the *Dialogue*, that Persons unbaptized are out of Covenant, because of the Limitation with which it was guarded in these Words, “as to external and visible Relation;” when this Notion he has advanced, by his own Confession regards only *their secret Relation God-wards*. Being conscious, therefore, to himself of the Insufficiency of this Reply, he proceeds to answer,

Secondly, By several Interrogatories. He asks, Pag. 7. “Are not all truly penitent Persons, all true Believers in Christ, tho’ not as yet baptiz’d, in Covenant with God as to their external, and visible Relation to him, which Faith makes manifest? Were not the three Thousand in Covenant with God visibly, when they were pricked to the Heart, & repented of their Sins, and gladly received the Word of the Gospel—tho’ not as yet baptiz’d?” And he goes on to put the same Question concerning the *Eunuch*, *Lydia*, & the *Sailor*, and the Believers in *Samaria*, and at *Corinth*, who were baptiz’d upon a Profession of their Faith & Repentance. There is no returning a direct Answer to such ambiguous Enquiries, without a Distinction; for Want of which, Sophistry often passes with many People for sound Reasoning, and Error wears the Guise of Truth. The Distinction I mean is that of a Man’s being in Covenant either in Respect of the spiritual Dispensation of the Grace of the Covenant on God’s Part, or in Respect of the outward Administration and Reception of the Covenant on Man’s Part: Which Distinction will be more fully clear’d up & establish’d in the *Fourth* Chapter.

Now, agreeably to this Distinction, I answer, 1. That in Regard of the spiritual Dispensation of the Covenant of Grace on God’s Part, it is not to be doubted but all truly penitent Persons, all true Believers in Christ are admitted into Covenant with God. But I deny they are in Covenant *as to their external & visible Relation* meerly on the Account of the Covenant of Grace inwardly receiv’d, which being in itself a secret Thing, and while it is so, can be no Guide to Ministers and Churches in admitting
Persons

Persons to the Ordinances. But this Relation must be some Way made visible, to the Satisfaction of a charitable Judgment, before they can be *Foro Ecclesie* in Covenant with God, so as to have a Right to the Ordinances of the Covenant. He says, "Faith makes it manifest:" He must mean a visible Manifestation of it. But this also I deny, for Faith, as it is an inward Reception of the Covenant of Grace, or an hearty assent and consent to the conditional Proposition of Christ and his saving Benefits in the Gospel, is the very Thing that needs to be made manifest: it is a Secret in the Heart, known only to God, till it be manifested by an outward Profession according to the divine Institution, and by the proper and genuine Fruits of it in Works of Obedience to the Gospel. Rom. 10. 10. *With the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.* Faith in the Heart is one Thing, and Confession with the Mouth another. It is the Latter, on which depends the Visibility of a Person's Interest in the Covenant, and Right to the Ordinances. Yea further, it may be said, that Faith is so far from manifesting a Covenant-Interest to others (or an Interest in the saving Grace of the Covenant) that many Times it doth not manifest it to the Person himself believing; for tho' he that believes, knows that he believes, yet since there are divers Kinds of Faith besides that which is saving, he cannot certainly know that he has a special Interest in the Covenant of Grace, unless he finds in himself the distinctive Evidences of a saving Faith. But this, it seems, is agreeable to his *Antinomian* Scheme, that Faith has no Interest, or Influence (as a Means appointed by God) in a Sinner's Justification, but is only a Sign, or Manifestation of his having an Interest in the Covenant of Grace, and being in a justified State long ago, even from Eternity; contrary to the plain Doctrine of Scripture.

But, 2. In Respect of the external Administration and Reception of the Covenant of Grace, it may be truly said, that no Person is in Covenant with God under the Gospel before Baptism, or the Profession made in Baptism: but that

that all unbaptized Persons are, *as to their external and visible Relation*, Strangers to the Covenant : Therefore Dr. Gill has not distinctly and fairly stated the Case, when he asks concerning those who were baptized upon a Profession of their Faith, or Repentance ; Were they not in Covenant previous to their Baptism ? It may be answer'd, Not compleatly, as to their external visible Relation. For tho' some good Evidence be previously necessary to satisfy a charitable Judgment, that the Persons to be baptiz'd have receiv'd the Covenant of Grace, or have an Interest in it, yet their Covenant-State is not compleatly visible, 'till they have taken upon them the Symbol of their Profession, and come under the Seal of the Covenant in being baptized. But the right State of the Case, according to the Sense of the *Dialogue*, is, Whether Persons unbaptiz'd, or previous to a baptismal Profession & Dedication to God, may be said to be, as to their visible State, in Covenant with him ? For Baptism, in the present Case, is not to be considered abstractly from the necessary Pre-requisites thereunto, or from the spiritual Part of the Ordinance; not barely the washing the Body with Water, but a Covenant-Dedication to God, Faith & Repentance solemnly declared and ratified by that external Rite ; the Thing signified, and outward Sign consider'd together, as one complex Act under the Name of Baptism. And the Case thus stated is plainly to be resolv'd in the Negative, that no Person, previous to Baptism in this comprehensive Sense, can be said to be, as to his visible Relation, in Covenant with God, but all unbaptized Persons are in this Respect Strangers to the Covenant. And therefore, our Author's Queries are nothing to his Purpose, as they proceed upon a wrong *Hypothesis*, putting asunder what God has join'd together. Hence, I need not descend to a more particular Answer to them severally ; every common Reader, I trust, by the Help of the Distinction laid down, may easily discern the Fallacy in all his Objections under this Head. Only as to those converted and baptized at *Pentecost*, the Case was somewhat peculiar ; for being *Jews & Proselytes*,

it is unquestionable, they were in visible Covenant with God, as Members of the *Jewish* Church, not only before their Baptism, but before their Conversion to the Faith of Jesus. For God had not as yet discovenanted them, but they were treated with at first, by the Preachers of the Gospel, as a People in Covenant with God: For this Reason, they were privileged with the first Offer of Christ and Gospel-Grace. See *Act.* 3. 25, 26.. But they could not be said to be visibly in Covenant under the Christian Form of Administration, before they were baptiz'd in the Name of Jesus Christ.

But among all his Queries there is one he has forgotten, or designedly overlook'd: And that is the Instance of *Simon Magus*, of whom the sacred Historian thus speaks, *Act.* 8. 13. *Simon himself believed also, and when he was baptized, he continued with Philip.* Now let me put the Question after his Manner, since he has omitted it. Was not *Simon* in visible Covenant with God, when he believed the Preaching of Christ by *Philip*, previous to his Baptism? And let him answer which Way he will, it may serve for his Conviction. If he says, he was not in Covenant, then all his other Queries are insignificant to his Purpose: for no more is said of most of the Instances refer'd to, than what is here expressly said of *Simon*, that he *believed* before he was *baptiz'd*. If he says, that he was in Covenant, then he must admit some such Distinction as I have laid down, of the Covenant of Grace, in Respect either of its being spiritually dispens'd & applied, or in Respect of its being outwardly administer'd, and professedly consented to, and received. And 'tis evident, that it is in this latter Respect only, that *Simon Magus* could be said to be in Covenant upon his Profession sealed in Baptism; for he had *no Part* or *Lot* in the spiritual Blessings of the Covenant. *y.* 21. And in this Instance *Dr. Gill* may see how the Covenant once entred into, *may be made void* by a Person's Apostacy or Renunciation of the federal Relation; for this Distinction admitted may afford an easy Solution to all his Objections under this Head. And tho' there may be " some Per-

“ sons that have never been baptized, of whom we have
 “ Reason to believe, they have an Interest in the Cove-
 “ nant of Grace,” as he supposes, Pag. 7. Yet what is
 that to their being visibly in Covenant according to the
 divine Ordinance? But if they neglect & refuse this Or-
 dinance of Baptism, while they have the Opportunity to
 receive it, this cannot but weaken our charitable Belief of
 any Interest they are supposed to have in the Covenant.

But nothing can be more idle and impertinent, than to
 object, as our Author does, the Examples of the Old-
 Testament Saints being in the Covenant of Grace before
 the Institution of Christian Baptism. I tho't we had been
 speaking of the Christian Dispensation of the Covenant,
 and not inquiring how the Old-Testament Saints were
 initiated into it. However, it is not so hard a Matter to
 prove, as he insinuates, that Circumcision, from the Time
 of the Institution of it, was *then*, what Baptism is *now*, a
 visible Symbol of Initiation into Covenant, and a Badge
 of Distinction to the Church of *Israel* as the only Cove-
 nant-People of God. But this is not the present Business.

2. He denies, that “ a Man is brought into Covenant
 “ by Baptism,” and pronounces it a false Assertion. P. 8.
 But for what Reason? Because, saith he, “ the Covenant
 “ of Grace is from Everlasting, and those that are put
 “ into it, were put into it so soon, and that by God him-
 “ self.” How false & dangerous this Opinion is, I have
 sufficiently shewed already from Scripture. But he has
 forgotten, that he has already given up this Reason, as
 insufficient to prove what he aim'd at under the former
 Head.—So here, if he means to object any Thing against
 that Supposition in the Dialogue, that Men are bro't into
 visible Covenant with God in Baptism, his Notion of Men's
being put into the Covenant of Grace from Everlasting (were
 it true) must be set aside as an insignificant Proof: for by
 his own tacit Confession, it concludes nothing as to their
 visible Covenant-State, but only determines “ their se-
 cret Relation God-ward,” as he speaks. But that now under
 the Gospel Dispensation, Men are enter'd into visible Co-
 venant

venant no otherwise than by the initiating Rite of Baptism, is sufficiently manifest by what has been offer'd under the foregoing Head. A previous Consent to, and profess'd Acceptance of the Covenant of Grace is indeed required of adult Persons as a necessary Qualification, but Baptism is their solemn Investiture. What else is the Meaning of the Order Christ gave his Apostles in their Commission, to baptize those whom they should bring over to his Religion, *in the Name* (or *into the Name*) of the Father, the Son and the Holy Ghost, but that they should by this solemn Rite initiate them into his Gospel Covenant, by a visible Dedication of them to God the Father, Son, and Holy Ghost? He says (*ibid*) "Parents cannot enter their Children into Covenant, nor Children themselves, &c." But this has been prov'd to be contrary to Scripture, which plainly warrants and requires Parents to dedicate themselves and their Children to God according to the Tenor of his Covenant. He says, moreover, in Confirmation of the foregoing Assertion, that "it is an Act of God's sovereign Grace" (to put Men into Covenant) "who says, *I will be their God, and they shall be my People.*" True, it is an Act of the sovereign Grace of God, 1. To constitute & propound a new Covenant of Mercy, Pardon, and Life, by the Mediation of his Son Jesus Christ, unto Men undone by the Violation of the first Covenant. In this Constitution, there is admirable rich Grace discover'd. 2. To draw and incline their Heart & Will to accept the Proposals, and submit to the Terms of this gracious Constitution: And so to bring them into Covenant.—But if he means, that it is *an Act of the sovereign Grace of God* exclusive of human Endeavours, or the subordinate Agency of Man, which seems to be his Meaning, by his saying "It is God's sole Prerogative," and that in Opposition to the Act of Parents in entering themselves or their Children into Covenant, and of the Ministry of the Ordinance of Baptism; it is contrary to sound Reason & Divinity. Or if this be not his Meaning, how weak & impertinent is his Arguing? Men cannot enter themselves or their

Children into Covenant, for it is an Act of God's sovereign Grace ! Whereas, the contrary ought to be concluded, that because it is an Act of the sovereign Grace of God to bring Men into Covenant, who says, *I will be their God* &c. therefore Men as subordinate Agents can and may do it by the Influence & Assistance of divine Grace. This Method of Reasoning is warranted and confirmed by that of the Apostle, Phil. 2. 12, 13. *Work out your own Salvation,—for it is God which worketh in you both to will and to do of his good Pleasure.* It is the sovereign Grace of God which brings Sinners into a State of Salvation, and Grace works in them for that End : ye unless there be the Concurrence of Men's Endeavours in working out their own Salvation, they never will be saved. So it is an Act of sovereign Grace, to convert a Sinner : but unless Conversion, in the Result of all, be the Sinner's own Act under the Influence of divine Grace, he will never be converted. To deny, that Men as subordinate Agents can or may enter themselves into Covenant, is to deny the Grace of God to be effectual in its Operations : for the Efficacy of it is manifested in making Men willing, on their Part, to yield an hearty Consent to the Tenders and Terms of the Covenant.

Our Author further observes, that “ the Phrase of *bringing into the Bonds of the Covenant*, is but once used in Scripture, and then it is ascribed to God, and not to the Creature.—*Ezek. 20. 37.*” A tacit Acknowledgment, that Men are bro't under Bonds in the Covenant of Grace ; else to what Purpose is this Text alledg'd ? Yet there seems a manifest Inconsistency between this Concession, and his other Reasonings upon this Subject ; as hereafter may appear. But if he can find no other Text in Scripture to prove, that it is an Act of divine Grace to bring Men into Covenant, I fear this will fail him : for according to the Judgment of good Interpreters, those Words of the Prophet, *I will cause you to pass under the Rod, and will bring you into the Bond of the Covenant*, import a Threatning, rather than a Promise ; being of like Tenor with the preced-

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ing Verſes, which contain Comminations of divine Wrath. *The Bond or Obligation of the Covenant* is primarily to Obedience, and ſecondarily, in Caſe of Tranſgreſſion, unto Punishment : and either Way the Honour of God's rectoral Authority is ſecured. The apoſtate *Iſraelites* being expell'd their own Land, were apt to imagine, that as they ſeem'd caſt out of the Care of the God of *Iſrael*, ſo now they were out of the Reach of his Vengeance, tho' they ſhould ſtill break his Covenant, and join in the idolatrous Cuſtoms of the *Heathen* Nations, among whom they were diſpers'd ; therefore God threatens, that (as a Shepherd cauſes his Flock to paſs under the Rod, when he would take an exact Account of them, ſo) he would reckon with them particularly, and let them know that he was ſtill their Ruler, and would proceed to execute the Bond of his Covenant, by inflicting the Penalty denounc'd againſt the Violators of it. To this Purpoſe *Calvin*, who ſpent his laſt Breath (in his Comments on Scripture) on this very Chapter in *Ezekiel*, gives the Senſe ; underſtanding by the *Bond of the Covenant*, the *Conſtancy of God's Covenant, on his Part*, i. e. as to the certain Execution of the Promiſes and Threatnings of it, as his People's Faithfulneſs or Perfidiousneſs ſhould require ; by Virtue of which Bond, he would at Length gather them all to him, not to rule over them as a Father, but to inflict a more heavy Punishment upon them for their Apoſtacy. * But if any chuſe rather to underſtand it as a Promiſe of the new Covenant, as ſome Interpreters carry it, I am well content, and do moſt willingly grant (as that which is apparent from the whole Tenor of divine Revelation) and conſtantly aſſert, that it is an Act of ſovereign free Grace in God to take any of the apoſtate Race of Men into a Covenant of Grace thro' a Mediator. And I hope, *Dr. Gill* will agree to the Conſequence in Proof of the Covenant-Inter-eſt of the Seed of the Faithful. For if God's ſaying, *I will be their God, &c.* be a good Proof or Evidence of his ſovereign Grace in

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* *Vinculum fœderis* nominat Conſtantiam ſui fœderis, quantum ad ſe pertinet, &c. *Calvin* in *Loc.*

bringing Men into Covenant with himself, (as he confesses) what Reason can be given, why the Promise of God to the confederate Parent, in Terms of the same Import, Evidence, and Force, *I will be the God of thy Seed*, should not as strongly conclude for the Reception of the Infant-Children of Believers into Covenant? 'Tis confess'd to be an Act of the sovereign Grace of God, to extend the Promise of his Covenant to the infant Seed of his confederate People. And if Dr. Gill hath his Mind so cast, as not to be able to conceive of any other Covenant of Grace, but what is from Everlasting, then it may be said, that God hath from Everlasting put Children into the Covenant of Grace; or to speak more intelligibly, God hath from Everlasting decreed & appointed to receive the infant Children of his People into his Covenant: for he hath in his Word declared his Acceptance of them into Covenant; and we may be sure, there is nothing in his declared Will, repugnant to his eternal secret Will. And if God hath taken them in, how daring and presumptuous are the *Antipadobaptists* in thrusting them out? When God hath once of old, in stating the Method of the Dispensation of his Grace towards his Church and faithful People, undeniably declared his Will to receive their Infants into federal Relation to him with themselves, to be a *God to them*; and has given us the strongest Intimations in his Word, that he design'd his Covenant should abide in the same invariable Tenor through all Generations, even under the Gospel-Administration, (as shall be fully prov'd hereafter) how rash and impious a Thing must it be, to deny, or slight this Covenant-Privilege? But tho' the Promise thus extended to the Infants of the Faithful be the Foundation of their Covenant-Interest, yet their solemn visible Initiation into Covenant is by Baptism, as it was by Circumcision of old; which is the Thing supposed in the *Dialogue*: against which, we have seen, there is nothing in the Reasonings of our Author of any Force.

3. He denies, that "this Covenant can be vacated, or made null and void, by renouncing Infant-Baptism."

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This is the main Thing he should have proved. But what are his Reasons? "The Covenant of Grace," saith he, "is order'd in all Things, and sure; its Promises are Yea and Amen in Christ, its Blessings are the sure Mercies of *David*; God will not break it, and Men cannot make it void; those that are once in it, can never be put out of it, nor can it be vacated by any Thing done by them." All which amounts to no more than strong Assertions of the same Thing. And supposing the Truth of these Allegations, they are all beside the Purpose. His Fallacy (if he means in all this to argue or object) is easily detected, by reflecting on what has been already observ'd. 'Tis granted, the Covenant of Grace cannot be made void,

1. In Respect of its divine Constitution. So it is permanent & immutable, and everlastingly in Force. And in this Respect *David* calls it *an everlasting Covenant*, being by divine Wisdom & Grace ordered in all Things and sure. 2 Sam. 23. 5.

2. In Regard of the Immutability of the Promise on God's Part, to all that are taken under the spiritual Dispensation of it, being by an uniting Faith in the Mediator entitled to the promised Blessing. In this Respect, I allow, there can be no Failure of the Covenant, but the Promise is sure to all the believing Seed.—But what is all this to those that are *visibly* in Covenant with God, or in Respect of *external and visible Relation*? for of such only the *Dialogue* speaks. Now of these there are two Sorts. 1. Some that besides a visible Dedication to God, have a real Participation of the saving Grace of the Covenant, the Spirit of Regeneration & Sanctification, Pardon and Adoption, &c. And it is with Respect to these, that I admit the Truth of what has been said of the Indefectible Nature of the Covenant of Grace. Tho' even these are sometimes guilty of grievous Backslidings & Violations of the Articles of the Covenant on their Part; and that a final Breach and Dissolution of the Covenant does not ensue thereupon, is owing merely to the superabounding Grace of God.

2. There are others (and the greatest Part of those who are called by the Gospel into Covenant with God) who enter into this Relation only by visible Profession, or visible Dedication; being at present destitute of the sanctifying Grace of the Covenant: who nevertheless are under the Bonds of it, by Virtue of their solemn Dedication to God, whereby they are obliged to perform the Duties and Conditions, upon which God has promised Pardon & Salvation. And who can Doubt, that Persons of this Character may be & often are guilty of violating those sacred Obligations, & vacating the Covenant (as we have observ'd in the Case of *Simon Magus*) by reverting to the Idols of the World, and practically denying the true God, as their supream Lord and Benefactor, or by disowning the federal Relation they have been brought into by their baptismal Dedication? which is the Case under Consideration. For the Infant-Children of the Church, who on this Ground of the Covenant are offer'd up to God in Baptism, may be reckon'd of these two Sorts I have mention'd. Some who are early season'd with the Grace of God, and religiously disposed from their Childhood, and as to those who die in the Age of Infancy or Childhood before they have done any Thing to forfeit the promised Blessing, there is no Room to Doubt, but God will make good his Promise in their eternal Salvation. Others, who (as they grow up to a Capacity of Discerning, of chusing the Good & refusing the Evil) do neglect and violate the Bonds of their Baptism, and forsake the God of their Fathers and their God (for the Covenant-Interest of Children is no more than the visible Profession of the Adult an absolute Security against Apostacy) and so may truly & justly be said to make void the Covenant between God & them. And this seems evidently the Case of those who having been devoted to God by Baptism in their early Infancy, do afterwards when they arrive to adult Age, renounce their baptismal Dedication, and disclaim all Interest in, and Relation to the blessed God, which they had by Virtue of his Covenant & Promise to their Parents to be *their God and the God of their Seed,*

Seed, solemnly ratified by the New-Testament Seal of Initiation. And what is this but to vacate the Covenant, and render it wholly void, and of none Effect, as to themselves? Which is the Thing asserted in the *Dialogue*. And it is a Consideration proper to be urg'd on the Consciences of those who are inconsiderately rushing into the Errors of *Antipædobaptism*. There is nothing in all the Exceptions of Dr. *Gill* that makes against this Assertion. All that can be concluded from his Arguments is, that the Covenant on God's Part cannot be vacated, but as to all that are the Subjects of its internal spiritual Dispensation (all regenerate Believers) it is made sure by the inviolable Promise of God: about which, I suppose, he will have few or none to contend with him. But he seems ignorant (tho' sufficient Intimations were given in the *Dialogue*, which he himself has taken Notice of) that the Covenant in the present Debate is to be consider'd with Respect to its external Administration, by the Ordinances in the visible Church, according to which only we can judge, of any Man's Right in the Covenant, or of his Forfeiture of it. Had Dr. *Gill* well studied the Scripture Doctrine of the Covenant, before he had attach'd himself to certain Schemes, perhaps the Notion, which the Writer of the *Dialogue* had of the Covenant of Grace, would not have appear'd so *strange a Notion* to him, as he Terms it, and seems to wonder that upon his Principles (which, by the Way, he has mistaken) he could write with any Success against the *Arminians* (as it seems he had heard, that he had) and for my Part, I should wonder to hear of any Man's writing against *Arminians* with Success upon *Antinomian* Principles: 'tis doing too much Honour to the *Arminians*, & giving too much Advantage to them, to confess, that they cannot be confuted but upon these Principles.

But what is there to be found amiss or defective in the Principles of the foremention'd Writer, that hinders his writing with Propriety, Strength & Success against the *Arminians*? Because (I imagine) he don't hold with our Author, that the Covenant of Grace was made only with
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the Elect, & that as Elect from Everlasting, before they had a Being; on which Principle only, he supposes, the Stability of the Covenant, the Perseverance of the Saints, and the infallible Certainty of the Salvation of the Elect can be defended. But the Principle itself, I have shewed in Part, and shall do it more fully hereafter, is unscriptural and absurd. God's Covenant with his People, which he has reveal'd to us in his Word, is not only the Rule of his own Acts and Dispensations, which is strictly & properly nothing else but the eternal Counsel of his own Will; but the stated Rule of Commerce between himself and his visible Church, shewing us what it is he requires of us in order to our pleasing him, and what Mercies & Blessings we may expect from him upon our Compliance with his Terms. And so the Covenant, in the conditional Proposition and Dispensation of it to Men, is in the Hand of a Mediator, a wise & gracious Rule of moral Government over them in a State of Degeneracy, who are hereby put into a State of Probation, being taken under the Government and Discipline of a Mediator in order to their being recover'd unto Holiness & Happiness; by which Means the Elect are infallibly bro't Home to God, and all others left inexcusable. And what is there in this divine Establishment prejudicial to the Sovereignty and Efficacy of divine Grace in the Calling and Conversion of the Elect, and making their Salvation sure and infallible, tho' the gracious Design of it may be defeated by the Impiety of others, and the Covenant made of none Effect as to themselves? Can't we suppose the blessed God to be a free sovereign Benefactor, without laying aside his legislative Authority, and ceasing to be a wise and just Governour? Are these inconsistent? If this were the Case, one would think the latter Relation, of a righteous Governour, which is natural and necessary, must take Place of the former, that of a sovereign Benefactor, which is more voluntary and free; but indeed there is no Manner of Inconsistency between these two Relations in the Dispensation of the Covenant of Grace. Tho' Faith, Repentance, Sanctification

tion, and final Perseverance too, be the Effect of God's Grace, no less than Pardon of Sin, and everlasting Salvation; yet the Wisdom of God in the Administration of the Covenant has fix'd this Order & Connection between these Benefits, that the former should be the Condition of the latter, and the latter, Motives and Encouragements to Men's Compliance with those Conditions: that is to say, that Faith & Repentance (which, tho' the Effects of divine Grace, are yet injoin'd as Man's indispensable Duty) should be the Condition or Means of obtaining Pardon of Sin and Reconciliation to God; and that final Perseverance in Grace (which is also Man's Duty, as well as the Gift of Grace) should be the Condition or Means of obtaining eternal Salvation; as is evident from the whole Tenor of the Scripture, as well as from the Reason of the Thing. In this Method of Dispensation, the Almighty keeps up his governing Authority, in the Injunction of Man's Duty, in a full Consistence with the Liberty and Power of his Grace. So that there is no Need of setting aside a conditional Covenant, in Order to maintain the sovereign Efficacy of God's Grace in Opposition to *Arminian* Tenets.

Now let the intelligent Reader judge from these brief Hints, whether the conditional Proposition of the Covenant in the Administration of it to Men (which is all that need be supposed in the Dialogue, to found the Charge of making void the Covenant on Man's Part) be so very friendly to *Arminianism*, that a Man cannot consistently therewith write with any Hope of Success against the Errors of the *Arminians*.

But I have now finish'd what I mainly designed upon his second Chapter, which was to shew, that Men by renouncing their Baptism in Infancy, and embracing the Principles of *Antipædobaptism*, do virtually and in Effect renounce the true Baptism of Christ, and their solemn Dedication to God therein. Whence it follows, That the Baptism which they receive at adult Age, under the Notion of it's being the only true Baptism which the Word
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of God warrants, is really but an Ordinance of Men's own Invention, and not of divine Appointment; for God has nowhere appointed a second Baptism, where that Ordinance has been once administred: and I have also shewed, they are justly chargeable with vacating the Covenant, or of making void the Covenant-Relation to the blessed God, which by their early Baptism they were visibly entred into; and have fully shewed, there is nothing of any Force or Pertinency in Dr. Gill's Exceptions under these two Heads.

As to the other Consequences of denying the Validity of Infant-Baptism, which he has gather'd from the Dialogue, (mention'd in the beginning of this Chapter) since they are but of little Concernment to the Subject in Dispute, I shall pass them over with some brief Remarks. Here then let me say in general;

First, It may be granted, without any Prejudice or Advantage on either Side, that these several Consequences are not all alike clear. For no Man is able to determine how far the Mercy of God may overlook the Corruptions of Men in the Matters of his Worship & Ordinances, so as, notwithstanding, to continue his Presence with his Church, even though we suppose those Corruptions to proceed to such a Degree as in human Construction to nullify some of the Ordinances of Jesus Christ; nor what Allowance he may be pleas'd to make for Men's Ignorance, Infirmities, Mistakes & Prejudices, by Means whereof such Corruptions may have crept into the Church. Nor do I think it reasonable, to admit, that the Corruptions of the preceding Generations should put it out of the Power of the present Generation, if better enlightned, to observe any of the Laws, or Ordinances of Jesus Christ. Yet,

Secondly, These Consequences press much harder on the *Antipædobaptists*, and by their Principles they lie under greater Disadvantages for denying them, than the *Pædobaptists*. For they make a Defect in a Circumstance to nullify the whole Institution in the Case of Infant-Baptism; for if Baptism administred to Infants be a Nullity (as they say) tho' all the other essential Requisites of Baptism be observ'd,

observ'd, then the Nullity of Infant-Baptism must be owing to a Failure in the Age of the Person baptized, which is but circumstantial, as I before proved; and if the want of a proper and fit Age in the Person to be baptiz'd be of so great Moment, as to nullify the whole Ordinance so administred, much more must the Want of Baptism and Authority to baptize, in the Administrator, do it: for an authorized Administrator is more essential to the Ordinance, than the fitness of the Age of the Party to whom it is administred. For Christ has determined nothing of the latter in the Institution, but he has ordained the former in the Commission given to his Apostles and Ministers to teach and baptize. *Matth. 28. 19.* A Commission given to some for any special Service, or Ministry, is a virtual Exclusion or Prohibition to all others from engaging in it. In the civil State, lawful Authority is requisite to the Administration of the Affairs of Government, and it is agreeable to the Will of God that it should be so (for he is the Author of Magistracy, and has appointed Order and Subjection in civil Governments) and Acts of Office done by Persons out of Office, or those who have no Commission, are esteemed Usurpations in the Agent, and null & invalid in the Effect. And can any Man persuade me to believe, that God is the God of Order in Political Governments, and not in the Government of the Church? Yea, much more of the Church (in the well ordering whereof his Glory is more nearly interested) if we will believe the Apostle, *1 Cor. 14. 33.* *For God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.* If then a lawful Commission be necessary to the Validity of Baptism, how inconsistent is it with the Principles of the *Antipædobaptists*, to plead (as our Author does) that Baptism may in some Cases be good, and valid, that is administred by an unbaptized Person, who has no Commission; while in no Case they will allow the Validity of the Baptism of Infants? Tho' in the former Case there is an essential Defect in the Administration of the Ordinance, and if there be a Defect in the latter, as they suppose, it must

must be but in the Circumstance of Time, or Age, and that undetermined in the Institution. Wherefore to have been self-consistent & impartial, they must (by their Principle, that a Defect in the Administration of the Ordinance nullifies the whole Action) have at least equally rejected Baptism in both Cases as unlawful and invalid. 'Tis then unreasonable Stiffness in denying the Validity of Infant-Baptism, that has put them on this Inconvenience. For since it appears (and it cannot fairly be deny'd by our Adversaries) that no other than *Pædobaptism* obtain'd in the Universal Church for several Ages, the *Antipædobaptists* therefore, at their first Rise, must receive their Baptism at the Hands of those whom they esteem unbaptized Persons. But if this first Baptism so receiv'd be invalid, all the subsequent Baptisms thence to this Day must be rejected as invalid too. Therefore (it seems) it must be affirmed, that in some Cases (of the Fitness and Necessity whereof every one will be a Judge) Baptism may be good, that is administr'd by one who is himself unbaptiz'd, and unauthoriz'd. Whereas, if they could have mollified their Opinion of Infant-Baptism, and own'd it to have been for the Substance valid, tho' in some Things defective; however mistaken herein, yet they might have avoided this Inconvenience and Absurdity.

Thirdly, The Presence of Christ is so necessary to his Church on Earth, that the very Being of it depends on his Presence with us in Way of spiritual Communion; so that if he has totally withdrawn his Presence, it will follow, that he has no more any Church in the World at this Day. And since there is such a Connection (as the Scripture declares) between the Presence of Christ with his People, and the due Administration and Observation of his Laws and Institutions in his Church, as the outward and ordinary Means of Communion with them, they that admit the Supposition that these have failed in any Age, will have a hard Task to prove, consistently therewith, that Christ has made good the Promise of his Presence with his Church and Ministers; or that there has been

a continued Succession of the Church of Christ to this Day. Therefore let me add,

Fourthly, This Supposition is upon no Terms to be admitted, that any of the Laws or Institutions of Christ have ceased, or been annull'd. For it is an absolute Contradiction to what is so plainly and fully asserted in Scripture concerning the Perpetuity of the Priesthood, & Kingdom of Jesus Christ, and of the Laws and Ordinances of the New-Testament : and whatever Opinion makes this Supposition necessary for its Support, that any of the Ordinances of Jesus Christ have failed in the Universal Church for any one Age, much more for several Ages together ; in that very Thing it gives Ground of just Prejudice to all Christians against that Opinion, and it ought to be rejected as absurd, and inconsistent with the Scripture-Doctrine of the immutable and perpetual Exercise & Administration of the Priesthood & Government of Christ by the Laws and Institutions which he has enacted in the Gospel, and with the Promise of his continued Presence with his Ministers and Churches in the Observance of them 'till his second Coming. And whether this may not be justly said of the Opinion of our *Antipædobaptists*, we shall see in the Sequel. In the mean Time, I shall briefly consider what our Author has to say upon those several Heads of the three last Consequences referred to.

Under the *third Head* he says, Pag. 10. " that upon the
 " Principle of adult Baptism, as necessary to the Com-
 " munion of Churches, it follows, that no unbaptiz'd Per-
 " son is regularly called to the Preaching of the Word
 " and Administration of Ordinances, or can be a regular
 " Communicant : " yet in the same Page he says, " that
 " the Word may be truly preached, and the Ordinance of
 " the Lord's-Supper duly administred by an irregular
 " Man " (i. e. a Man unbaptiz'd, who has no Call or Com-
 " mission) " and may be made useful for Conversion, and
 " Comfort." What is this but to say, that tho' in the Com-
 " munion of the visible Church, it is, upon the Principle of
 " adult Baptism, unwarrantable, and unlawful for any un-
 " baptized

baptized Person to preach the Word, or administer the Ordinances, yet out of the visible Church it may be done by Persons so unqualified, and that to saving Advantage? And so that which has been hitherto maintain'd by all *Protestants*, against the *Romanists*, to be the Note, or Mark of a true visible Church, namely, the sound Preaching of the Word, and due Administration of the Sacraments, according to our Author, is not proper or peculiar to it; for it may belong to other Societies without the Church. But how can the Lord's-Supper be said to be *duly administered by an irregular Man*, i. e. by an unbaptized Man, and that to unbaptiz'd Receivers? And that this is his Meaning, is evident from the Tenor of his Reasoning against the *Dialogue*. And if that may be called a due Administration of the Lord's Supper, where both the Administrator and Receivers are irregular, being unbaptiz'd, I know not when it may be said to be unduly and irregularly administered. I grant, that "the Use and Efficacy of the Word" and Ordinances do not depend on the Minister, but "upon God himself," and therefore not upon the internal Character of the Administrator, who may be at Heart a wicked Man, but upon the Blessing of God on his own Ordinances; but then he must have a Call and Ordination from God to that Ministration; otherwise the Sacraments can't be properly called the Ordinances of God, in the Hands of one who takes upon him to be the Administrator of them, who is himself unordained, and uncalled of God; nor can his Blessing be rationally expected to attend them.

He says, *ibid.* "God can and does sometimes make use of his own Word for Conversion, tho' preach'd by an irregular & even an immoral Man"—*Answ.* The Fact is not so clear as to be taken for granted, but requires Proof, as that which may be justly questioned. But what God may or can do, out of his sovereign Prerogative, is no Rule to us, but what we have Warrant from his Word to depend on that he will do; and if we will be guided by that Rule of Judgment, we shall see little

or no Reason to expect any saving Advantage from the Ministry of those that have no Call or Commission from God, who saith of the Prophets in *Israel*, which ran before they were sent, Jer. 23. 21, 32. *I sent them not, nor commanded them, therefore they shall not profit this People at all.*

Under the *fourth Head* of Consequences, he says, P. 11. “The Period of Time pitched upon for the Prevalence of Infant-Baptism, is very unhappy for the Credit of it, both as to the Beginning and End; as to the Beginning of it, in the fourth Century, a Period in which Corruption in Doctrine and Discipline flowed into the Church.”— But hold here, Sir, — Who is it, I pray, that has pitched on this Period of Time for the Rise or Prevalence of Infant-Baptism? Not the Author of the *Dialogue*, nor any other of the *Pædobaptists*, who all assign the Term of its Commencement to the Age of Christ and his Apostles, and that Author particularly had very plainly expressed his Sentiments to this Purpose; *Dial. Pag. 8.* Only for the better Conviction of the Parishioner he waves it, and insists only on an Argument from the Concession of his Adversaries, who mostly agree, that Infant-Baptism began to be a general Practice in the Church about the *third or fourth Century*. Now how unfair & disingenuous is it in our Author, to turn that to the Reproach and Discredit of the Cause of the *Pædobaptists*, which is the meer Conceit and Invention of his own Party, and contrary to the Sentiments of all the *Pædobaptists*? and this, only because the Minister in the *Dialogue* admitted it as a Supposition, for the Sake of what they call an Argument *ad hominem*? Do they make this Concession, only to upbraid and calumniate us? Then they ought to take Care that the Calumny be laid at the Door of the right Authors, and not impose on the simple Reader, as if we allowed it, and own'd it to be just. Our Author has told us, that *the Period of Time pitched on for the Prevalence of Infant-Baptism is very unhappy for the Credit of it, both as to its Beginning and End.* And we have heard something as to the Beginning of it. But how is it unhappy for the Credit of

it as to its End ? Of this he speaks but sparingly : but it ran in his Thoughts (it seems) that it ended with the beginning of the Reformation, (for between the fourth Century, and that Time comes in the Period which he assigns for the Darknes and Superstition of Popery.) But herein he is greatly mistaken ; for tho' the Beginning of the Prevalence of the Sect of the *Anabaptists*, and divers other Sects, may be dated about the Time of the Reformation, yet *Pædobaptism* still prevailed, and all the Reformers were in the Practice of it, and many of them asserted and defended it in their Disputations & Writings, against its Adversaries. And there never was, nor is there at this Day, any national Church in the World but *Pædobaptists*, either among the Greeks, the Roman-Catholicks, or the Reformed, as Dr. *Wall* has proved at large. † And that all that go under the Christian Name in *Asia & Africa*, as far as they may be called national Churches, under *Heathen* and *Mahometan* Powers ; the *Armenians*, *Maronites*, the Christians of *St. Thomas* in the *Indies*, the *Copti* of *Egypt*, and the *Abassenes*, do all practise Infant-Baptism : and that Antipædobaptism never obtain'd to be the establish'd Religion of any Country in the World : but those that profess it are a Sect, that differ from the Body of Christians in all Countries where they reside. And I am on good Grounds perswaded, that *Pædobaptism* will never have an End till the End of Time ; but that it will still prevail, as the instituted Means of the Continuance and Propagation of the visible Church of Christ, as long as he hath a Church in the World ; which the Principles of the Antipædobaptists have a manifest Tendency to obstruct, by cutting off the Succession of a visible Seed in the natural Branches. And if the Term assign'd by our Adversaries for the Beginning of the Prevalence of Infant-Baptism, be unhappy for its Credit in the fourth Century, when Corruption flow'd into the Church ; surely it is not much more happy for the Credit of Antipædobaptism, (tho' it fell out about the Time of the Reformation, begun

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† Hist. of Infant-Baptism, Part II. Chap. 8.

by *Luther, Anno Domini 1517.* or rather five, or six Years after it) that it had its Beginning and Prevalence under the Conduct of such a Sort of Men, who are known and confess'd to be the Blemish & Scandal of the Reformation, and the greatest Obstacle to the Progress of that glorious Work; and by their wild Opinions and Practices, threw *Germany* into a Tumult. And I'm confident, *Dr. Gill* has no Opinion of any Reputation gain'd to his Cause from that Event; by the same Token, that he takes it as a Reproach to be told of the *Affair of Munster* in our Disputes with them. And I own it a Reproach unjustly cast upon our present Antipædobaptists (which therefore I wou'd constantly refrain from) to tax them with the other pernicious Principles, and Practices of the *Old German Anabaptists*, which they professedly renounce, and abhor, and while they do so. And tho' it had the Hap to be coincident in Time with the Reformation, for which Reason our Author and those of his Persuasion wou'd have a Share in that glorious Name, yet in Truth it derived no more Credit thence, than the Tares from the Wheat in our Saviour's Parable, because they grew up together, much at the same Time, and in the same Field. It is granted, that it was not inconsistent with Christ's Veracity in his promised Presence with his Church & faithful Ministers, to permit Popish Abuses and Superstitions to prevail in the Church; yet our Author is grossly mistaken, when he insinuates that Infant-Baptism was one of those Abuses and Corruptions. For the Corruptions of Popery did not consist in abolishing any plain Gospel-Institution, (which it must have done, according to the Sentiments of our Adversaries, if Infant-Baptism be a Nullity) but all sacred Ordinances of Jesus Christ which he appointed for Continuance in his Church, were by his over-ruling Providence preserved, as to their Substance, in those Times of Apostacy, and under the greatest Darkness of Ignorance & Superstition in that Period; but the Superstitions of Popery consisted in the corrupt Additions, of Men's devising, to the Institutions of Christ, and in the mixture of human Inventions,

whereby the pure Worship and Ordinances of the Gospel were adulterated & extremely defiled. And consequently the Work of the Reformation was not to revive any Ordinance of Christ that had been lost, or was abolish'd in Popery, (as these Men pretend) but to throw off those corrupt Additions, and to purge the Ordinances from those impure Mixtures, by reducing them to the Rule of the Word, and thereby to correct the Errors and Abuses that had crept into the Worship of God; and not to set up any new Institution, that had been out of Use before.

He adds further, P 12. "There were Witnesses for
 " adult Baptism in every Age, and Christ had a Church
 " in the Wilderness in Obscurity, at this Time; namely,
 " in the Vallies of *Piedmont*.—Who bore their Testimony
 " against Infant-Baptism."—He seems to have a mistaken
 Notion of that prophetick Emblem of a *Woman flying into
 the Wilderness*, Rev. 12. 6. While he appropriates it to
 those Christians in the Vallies of *Piedmont*, who, it is true,
 witness'd against the Apostacy of the Church of *Rome*; But
 were almost constantly harass'd with Persecutions from the
 Popish Party. Doubtless the truer Interpretation is, that the
 Apocalyptical Writer, in the Use of that Emblem, alludes to
 the Church of Israel fled into the Wilderness from *Pharoab* (who
 in prophetick Scripture is called the Dragon) which was a State
 of Deliverance to the Church, and of Escape from *Egyptian*
 Tyranny and Oppression, and a middle State between the
 Bondage of *Egypt*, and the Rest of *Canaan*. In Allusion whereunto,
 the State of the New Testament Church is (in Rev. 12.)
 describ'd in it's Deliverance from the Dragon, or from the
 the Persecution of the Heathen Emperors, and its Restoration
 to a State of Liberty and Peace, which was a great Mercy to
 the Church, and the Means of its glorious Enlargement; which
 yet was but a middle State between the Tyranny of the
 persecuting Heathen Powers, and the Rest and Happiness of
 the Kingdom of Christ when it comes in its full Power and
 Glory. But let it signify the Church of Christ in Obscurity,
 as it was under the Reign
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of Popery ; tho' I apprehend, in a different Sense from that which is intended by our Author ; yet I can't be persuaded that the Kingdom of Christ, even in the Height of Antichrist's Reign, was of no greater Extent than the Vallies of *Piedmont* : Since there were many among other Christian Nations of *Europe*, who rose in that Period as Witnesses against the Apostacy of the Church of Rome ; as may be seen in Bishop *Usher de Successione et statu Ecclesiarum*, &c. and divers other Authors. But that any Churches in those Vallies *successively bore Testimony against Infant-Baptism*, is a meer Surmise of our Author, that has never been prov'd ; tho' several Antipædobaptist Writers have attempted to prove it (as our Author likewise pretends to do) yet have fail'd in the Attempt ; their Allegations from ancient Writers for this Purpose, have been prov'd by their Answerers to have been either Misrepresentations of the Authors they have cited, or nothing to their Purpose. However, as if it had been fully proved, and that therefore the Antipædobaptists were the only true Church, and had engross'd the gracious Presence of Christ to themselves, he concludes this Head thus ; " It will lie upon this Writer and his Friends, to prove the gracious Presence of Christ in the Administration of Infant Baptism." Here he gives us a Specimen of his Charity, in representing it as a Thing that needed Proof, that the *Pædobaptists* have the Presence of Christ with them in their Administrations ! When it will serve our Author's Turn, and his Cause requires it, he can easily suppose, that an *irregular* or even an *immoral Man* may administer the Ordinances, and that to saving Advantage for Conversion and Comfort. And what does this imply, but the spiritual Presence of Christ in such Administrations ? But now it seems, it requires Proof, that a Pædobaptist has any Thing of the gracious Presence of Christ in his Administration of the Ordinances ! One would think, that to a charitable Man, there would need no other Proof of this, than the visible Effects of his sanctifying Grace, which have appeared in many Thousands that have receiv'd no

other Baptism, than that in their Infant-Age. Had not Christ a Church in *England*, before the Rise of the *Antipædobaptists* there, which was long since the Beginning of the Reformation? For in less than two Hundred Years ago, there was not an *English* Antipædobaptist known. And was not Christ graciously present with his Church then? Had not the Martyrs who suffered in *Queen Mary's* Reign, the Presence of Christ with them, *Cranmer, Ridley, Latimer, Hooper, Bradford, Philpot*, those holy Men, and vast Numbers besides, who were all Pædobaptists? The last mention'd, *Philpot*, a little before his Martyrdom, bore Testimony against the Errors of the Anabaptists (which seem'd then to have got Footing in *England*, and to have been Matter of Debate, tho' not openly profess'd by any *Englishman*) in a Letter he wrote to one of his Fellow-Prisoners. * Do I need to add the numberless Instances of Children in pious Families, who have been Subjects of sanctifying Impressions from their early Childhood, by Means of no other than Infant-Baptism? Or does he require it to be prov'd by an Argument *à Priori*? This is done as often as we prove, that Baptism administr'd to Infants is an Institution of Christ, and that it has been the Practice of the Universal Church from the Days of the Apostles. But by what Argument he will prove it incumbent on the Pædobaptists *to prove the gracious Presence of Christ with them, &c.* I know not; unless it be what Logicians call *Petitio Principii*, or the begging the Thing in Question (and I am sensible he can by no other Argument prove the Presence of Christ, in Way of Discrimination, with the Antipædobaptists in the Administration of Adult-Baptism) for unless they cou'd prove, that Adult-Baptism only was the Institution of Christ, and that *that* only has been in Use all along in the Universal Church from the Days of the Apostles, (which it is impossible for them to do) it argues nothing but Weakness and Vanity, join'd with an uncharitable Spirit, to demand
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* Fox's AEs & Monuments. Vol. III. P. 666.

of us Proof of Christ's gracious Presence in the Administration of Infant-Baptism.—

Under his fifth and last Head, *viz.* "That upon the Principles of rejecting Infant-Baptism &c. it is not possible there should be any Baptism at all in the World, either among the Pædobaptists or Antipædobaptists," He tells us, *Pa.* 13, 14. "The English Antipædobaptists when they were first convinced of the Necessity of setting a Reformation on Foot in this Matter, met together, and consulted about it: When they had some Difficulties thrown in their Way about a proper Administrator to begin this Work, some were for sending Messengers to foreign Churches, who were the Successors of the ancient *Waldenses*, in *France* and *Bohemia*; and accordingly did send over some, who being baptized, returned & baptized others." But whence he had this Piece of History, he has not inform'd us: And whom he calls the Successors of the ancient *Waldenses*, I know not. The *Protestants* in *Luther's* Time, in *Germany*, *France* and *Bohemia*, were accounted the true Successors of the ancient *Waldenses*; who were not of the Antipædobaptist Perswasion, as shall be shewn hereafter. But it looks pretty odd, that they should send Abroad to procure a proper Administrator of Baptism according to their Opinion, when the foreign Antipædobaptists were ready enough to meet them at Home; many of whom came from *Holland* and the *low Countries*, after the Affair of *Munster*, into *England*, before any *Englishman* professed himself of their Opinion; and these were of two Sorts, as *Bp Burnet* observes; "Some only objected to the baptizing of Children, and the Manner of it by Sprinkling, & not by Dipping. Others held many Opinions that had been anciently condemned as Heresies."† So that doubtless they might have found a proper Administrator in their Way, without sending into foreign Countries, and that before any of the *English* Nation had gone over to that Sect. For *Fuller*, on Occasion of his giving an Account of a Congregation of

† Abbridg. of the Hist. of the Reform. Book II. P. 84.

Dutch Anabaptists, that were discovered without *Aldgate* in *London*, says, “ Now began the *Anabaptists* wonderfully “ to increase in the Land, and as we are sorry that any “ Country Men should be seduced with this Opinion, so “ we are glad that the *English* were yet free from that In- “ fection.”* This was in the 18th Year of *Q. Elizabeth* A. D. 1575. Two of the aforementioned *Anabaptists* that were most obstinate, being condemn’d to be burnt, *Mr. Fox*, the Martyrologist, in a very moving Letter to the Queen, interceded for the sparing their Lives, or that a milder Punishment might be inflicted on them than burning. In the Letter, which is recited at large in *Fuller*, he calls them Foreigners, not Englishmen; and gives thanks to *Christ*, that at that Time he knew of none among the *English* accessory or addicted to this Madness; || so he calls their Errors. And so, it seems, the Forwardness of this Sect in coming over to spread their Tenets in *England*, might have saved the first *English* Antipædobaptists the Labour and Trouble of sending Abroad for an Administrator of Baptism in their Way. But be this as it will, our Author lays no great Stress upon it, but seems to intimate that there were but some few that took this Course; the rest made no Scruple of receiving their first Baptism in this Way from the Hands of an unbaptized Person. And our Author pleads for the Lawfulness of it in the Case of a general Corruption, which he supposes to have been the Case with Respect to Baptism: Of this something hath been spoken before. But since we admit no such Case to have happened, especially in such a Degree as to annul the Ordinance of Baptism, and have no Ground from the Word of God to believe it ever will happen, and consequently no Directions thence, as to what ought to be done in such a Case; We therefore look upon it as a rash Interposition of Man’s Judgment, to determine what may lawfully be done in the Case supposed. If he had remembered and well considered *Zanby*’s Words in Reference to the present Case, which he recites

* Church Hist. Book IX. P. 104. || *Ibid.* His Words in his Latin Letter to the Queen are, *Anglorum hodie neminem huic insanix affum videt.*

recites in the next Page, *viz.* “What cannot be determined by the Word of God, we should not dare to determine;” perhaps he had been more modest, or less confident in his Determinations.

But I must here briefly animadvert on the Injustice he has done the Writer of the Dialogue, in charging his Supposition with an absurd Consequence it will by no Means admit. For he says, *Pa.* 15. “According to this Man’s Train of Reasoning, there never was, nor could be any valid Baptism in the World; for *John* the first Administrator being an unbaptized Person, the whole Succession of Churches from that Time to this Day, must remain unbaptized.”— For that Writer had in express Words (and those quoted by Dr. *Gill* himself, *Pa.* 13.) guarded his Supposition with an Exception or Limitation, that fully obviates this Consequence, to this Effect; That in Case Infant-Baptism be a Nullity (it being administered to the first Antipædobaptists by those that had no other Baptism themselves) there can be no true Baptism now in the World, either among them, or us, adding in express Terms, *until there be a new Commission from Heaven to renew and restore this Ordinance.* And had not *John* the Baptist a Commission from Heaven? *The Baptism of John whence was it? of Heaven, or of Men?* Where then is the Justice of the Reflection on *this Man’s Train of Reasoning?* Was there ever an Antipædobaptist, that could produce the like Evidence from Heaven, as we have for *John’s* Ministry and Baptism? But the most flagrant Instance of Uncharitableness occurs in the close of that Chapter. After a long Citation from *Zancky*, who brings in *Tho. Aquinas* taking it upon him to decide the Question, *Whether he that was never baptized may baptize another?* This he determines in the Affirmative, from a Decree of Pope *Nicolaus* (so I perceive popish Authority is better than none at all, else Womens and Midwives Baptism had wanted Authority.) And after mentioning several Cases in which he thinks it may be done; which is disapproved by *Zancky*, for the Reason before recited

cited, viz. *What cannot be determined by the Word of God, we should not dare to determine* — He (i.e. *Zanby*) puts a Case, wherein he is of Opinion, that the Determination is more easy, that it may lawfully be done. The Case is this, “Supposing a Turk in a Country where he could not easily come at Christian Churches, he by reading the New Testament is favour’d with the Knowledge of Christ, and with Faith, he teaches his Family, and converts that to Christ, and so others likewise. The Question is, Whether he may baptize them whom he has converted to Christ, tho’ he himself never was baptized with Water-Baptism? I don’t doubt but he may, and on the other Hand, take Care that he himself be baptized by another of them that were converted by him. The Reason is, because he is a Minister of the Word extraordinarily raised up by Christ” — The Case here suppos’d, of a *Turk* converted only by reading the New-Testament and converting others, was never, I believe, a Case in Fact, nor ever likely to be, without some extraordinary Inspiration, which virtually includes a Commission from God. And *Zanby* seems to suppose the same, in calling such an one a *Minister extraordinarily raised up by Christ*: and so there is nothing in the Case that favours our Antipædobaptists; unless they pretend to an extraordinary Inspiration and Mission (this indeed was pretended by some at their first Rise in *Germany*, about two Centuries ago) but I hope there are but few, at this Day, so wild & frantick, as to appear to justify such Enthusiastick Pretensions. And yet even in the Age of Inspiration, the *Ethiopean Eunuch* was not converted by reading the Scriptures, but by *Philip*, directed to him by the extraordinary Ministry of an Angel to guide him to a right Understanding of what he read, and to preach *Jesus* to him, and so to baptize him upon the Profession of his Faith. *Act. 8*. However, admit the Supposition, for Argument sake; what does our Author collect hence? Take it in his own Words, P. 17. “The Reason *Zanby* gives, will, I think, hold good, in the Case of the first *Antipædobaptists* in *England*.” The Reason

son which *Zanby* gives, is, that the Person, in the Case supposed, living among *Mahometans*, could have no Access to Christian Churches and Ministers for the Ordinance of Baptism, as well as that he is himself *a Minister extraordinarily raised up by Christ*. And will either of these hold good in the Case of the first *Antipædobaptists* in a Christian Nation, where all agree in the Profession of Faith & Subjection to the same Lord Jesus Christ, and in the Symbol of their Profession, in one and the same Baptism, differing only in the Age of receiving it, and in the Mode of Administration? What is this but to say in plain English, As good receive Baptism at the Hands of one who is a Believer in *Mahomet*, as of a *Pædobaptist*; and the Reasons that justify the Refusal of the former, as an Administrator, will hold good with Respect to the latter? Thus our Author concludes this Chapter, in great Charity (no Doubt) to the rest of his fellow Christians; if any such there be, who are not of his own Persuasion.

There are many Errors in Matters of Religion, which yet are consistent with a good Temper of Mind, with Humility, Meekness and Love, and with all the other Graces of the Spirit, which frame the Heart for Christian Communion, even with those that are not in every Particular of our own Persuasion; and while they are but Errors of Judgment, not joined with an obstinate Will, and perverse Affections, and Men are open to divine Light, and ready to admit the Evidences of Truth, as soon as they discern them, it is to be believed, that God, in Compassion to the frail and fallible Mind of Man, will graciously overlook them. Or else Wo to the best Man living who knows but in Part, and consequently must be liable to Error. But it is a particular Instance of the Unhappiness of the *Antipædobaptist* Opinions, that those who embrace them in all their rigid Notions, are made therewith to imbibe uncharitable Prejudices against all other Christian Churches and Professors, and to disown their visible Communion, and even their Christianity itself, confining, in Effect, that honourable and worthy Name to those of their own Sect.

C H A P. III.

The *Antiquity* of the Practice of baptizing Infants, even from the Days of the Apostles, maintain'd against Dr. *Gill's* Exceptions.

WHEN there appears good Scripture-Warrant for the Baptism of Christian Infants, it is but of small Consequence, to one whose Mind is settled in a firm Belief of divine Revelation, and in a fixed Purpose to govern himself by that Revelation in all Matters of religious Practice, whether or no the Cause of Infant-Baptism may receive any additional Enforcement from human Authority, or the Practice of Antiquity: Yet of some Consequence it is to know how Matters stood in the Christian Church, especially in the primitive Times, with Reference to this Practice. For,

1. If it be found that Adult-Baptism only was practis'd in the primitive Church, and the Baptism of Infants was generally in Difuse; we must conclude either, *First*, That the primitive Christians liv'd in the Omission of a clear and plain Duty. Which Supposition is unreasonable, as well as uncharitable; for those Christians had the Apostles, and apostolical Men for their Guides in the Observance of the Ordinances of divine Worship; and have been had in Reputation with the Church in all succeeding Ages for their Piety and Purity: The Infant-Age of the Church being, doubtless, the Age of its greatest Innocence & freedom from Corruption. Or *Secondly*, We must conclude, that those Texts of Scripture, on which we ground the Practice of Infant-Baptism, were differently understood by the ancient Fathers, to whom they did not appear to be so clear a Warrant for this Practice, as to us they seem to be. Could this be made to appear, it should put us upon

a more narrow and close Examination of the Grounds of our Practice, in order to a just Determination of the Sense of those Texts, which we take for our Warrant, that we might know whose Interpretation is most agreeable thereunto. This is that which our Antipædobaptists wou'd have to be the real State of the Case, that Infant-Baptism was not in use in the primitive Church, but was of a much later Date. And if this could be once proved, they would gain much to their Cause. But on the other Hand,

2. If it appears, as far as can be known from the Records of Antiquity, that the baptizing of Infants was the constant and general Practice of the Church from the Apostles Times, we must undoubtedly conclude, that they founded it on the Authority of divine Institution; & then it will also follow, that admitting the Grounds of our Practice (which we produce from Scripture) to be doubtful, or not so clear as we pretend 'em to be, which some aver (and what is there so clearly deliver'd in Scripture, which the restless Wits of Men influenc'd by Pride, Prejudice, Party-Zeal, and a Spirit of Contradiction, have not call'd in Question, and studied to render doubtful?) We must be settled and determin'd in Favour of Infant-Baptism. For the constant Practice of the Universal Church should in all Reason be allowed to be the best Interpreter of a doubtful Law. And how far the Pædobaptists have this Decision of the Ancients in their Favour, will appear from what follows.

But if after all our Search, Antiquity be found silent on this Head, so that no Argument can be produced for, or against Infant-Baptism, from the antient Writings of the Church, we are then just where we were before, and must rest content with the sole Authority of the sacred Scriptures, which is sufficient to us. In the mean Time, this may undeniably be pleaded in our Favour, that so far as we can with *Certainty* trace the Practice of the Universal Church in Reference to Infant-Baptism, which, by the Confession of our Adversaries, is as far as to the *third*, or *fourth* Century, we have it intirely, and without Dispute

on our Side. They contend, indeed, for an Exception of an handful of Men comparatively, in some Ages past, but upon no certain Grounds, till the Sect of the Anabaptists arose in *Germany* about the Time of the Reformation.

The scriptural Grounds of the Administration of Baptism to Christian Infants will be produc'd, and vindicated in the two next Chapters. But the Minister in the Dialogue having drop'd these few Hints, incidentally, and by the by, without pretending to insist on them, *viz.*

1. "That Infant-Baptism constantly obtain'd in the truly primitive Church : And that there is undoubted Evidence of this from the antient Fathers."

2. "That it can't be pretended, that this Practice was called in Question, or made Matter of Debate in the Church, till the Madmen of *Munster*—set themselves against it." And particularly, 3. "That the antient *Waldenses* being in the constant Practice of Adult-Baptism, is a chimerical Imagination, and to be rejected as a groundless Figment." *Dial.* P. 7, 9. These few Hints have furnish'd out Matter to our Author for his third Chapter, on which I am now to make some Remarks. To proceed then with our Author, according to the Method and Order of the foremention'd Heads —

1. "That Infant Baptism constantly obtained in the truly primitive Church." Dr. *Gill*, to confute this Assertion, would have "the truly primitive Church" confined to the Times of Christ & his Apostles, including only the Church of the first Century, (But why may not the Church of the second, and third Century too be truly primitive? or at what Year will he fix the Bounds, after which the Church ceased to be truly primitive?) And then insists upon the old trite Objection from the Silence of Scripture; and having produced the several Instances of Adult-Baptism recorded in the New-Testament, where there is no mention of Infants, would have us thence conclude, that none such were baptized; at least, that there is no Evidence, that they were. *First.* He alledges the Instance of those who were baptized by our Lord, i. e. by the Ministry of his Disciples,

Disciples, *Job.* 4. 1, 2. But lest we should think there were any Infants among them, he is careful to note, they were "first made Disciples—and then baptized"—Which we readily grant, but deny that it concludes any Thing against Infants being baptized. But of this more hereafter. *Secondly*, He proceeds to a large Recital of the Baptisms administer'd in the several Churches, as recorded in the *Acts of the Apostles*; particularly in the Church at *Jerusalem*, to the three Thousands converted at *Pentecost*; in the Churches at *Samaria*, *Philippi*, and *Corinth*, to those of Adult Age, who are said to have *heard* and *believed*, and to be *baptized*. And is particularly concern'd, under each Instance, to put his Reader in Mind, that there is no Mention, or Intimation of any Infants that were baptized. P. 18, 19, 20. But what of all this? Does *Dr. Gill* think, that the Pædobaptists have never read the New Testament, or the *Acts of the Apostles*, with Attention and Care? Or that he advances any Thing new, or strange to them, for their Conviction, which they never took Notice of before? They well knew all this, that the sacred Historian gives an Account only of the Baptisms of the Adult, and makes no express mention of Infants baptiz'd, and need not this particular, and long Recital for their Information or Conviction. This is indeed a Topick on which the Antipædobaptist Teachers make their most plausible Harangues, and work much upon the ignorant Vulgar, who never observ'd, or consider'd this before, that the many Instances of Baptism mention'd in the New-Testament, are all of adult Baptism, and not one single Verse mentions the Baptism of Infants. Surely (think they) these Men must have the Truth on their Side, who adhere so closely to the express Word of God. Yet to the more intelligent, 'tis all but an empty Shew, a meer flourish of Words; and is of no Weight to prove the Thing design'd, either that no Infants were baptiz'd in those Times, or that there is no Evidence of it. For,

1. The Pædobaptists do not place the Evidence of Infant-Baptism, in the History of Fact, or in any express Mention

Mention of it in the New-Testament. No Man ever pretended it ; and no such Thing is asserted in the *Dialogue* ; but the Evidence, that Infant-Baptism universally obtained in the primitive Church, is therein refer'd to the Testimony of the ancient Fathers ; who do indeed attest it, as will appear under the next Head. Nevertheless there is so much Evidence from Scripture concerning this Matter, as to a sober impartial Mind may leave it a Thing past all reasonable Doubt, that Infants were baptized, even in the Apostles Times ; tho' not from any express Declarations of Fact therein, yet from divers other Considerations laid together. *E.G.* From Christ's receiving, and owning little Children as the Members of his Church, or Subjects of the Kingdom of God, which he came to set up, to establish and propagate among Men ; his ordering his Apostles to admit little Children Disciples, or Profelytes to him, which is meant by his saying to them, *Suffer little Children to come unto me*, Luk. 18. 16. Which might serve for Direction to the Apostles in the Administration of Baptism, as to the disputed Subject of it : Nor can they in Reason & Justice be supposed to have with-held that instituted Symbol of Admission into the visible Kingdom of God, from those of whom Christ had plainly declared his Mind, that they should be received and own'd as the Subjects of it. Add to this, the Consideration of the Rule which the *Jews* went by, according to divine Appointment, in admitting Profelytes into the Church of *Israel* ; which was, to receive all the young Children of profelyted Parents, from eight Days old and upwards, into the Covenant of the God of *Israel*, together with their Parents, by the instituted Rite of Circumcision. This being the known & establish'd Custom in the *Jewish* Nation, and that by the Ordinance of God, (*Exod.* 12. 48, 49.) served also for a Rule to the Apostles, in administering the *Christian Circumcision* (as Baptism is called, *Col.* 2. 11, 12.) to the young Children of Parents profelyted to the New-Testament Church. For if the Children of profelyted Parents had, before Christ's Coming, by a divine Appointment, a Right to God's Covenant and
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the Seal thereof, we cannot (without derogating from the Honour of Christ, and lessening his Grace and Kindness to Man, which he has so abundantly manifested, and even to little Children) conceive that he came to dispossess Infant-Children of this their ancient Right, and cut them off from the Covenant-Mercies of God. And consequently, it may be fairly gather'd from the Consideration of the whole Housholds baptized, of which there is express Mention in the New-Testament, which to a *Jew* (whose Language is imitated by the sacred Writers of the New-Testament, and for whose Use primarily their Historical Writings were intended) wou'd leave no more Grounds of doubting, whether Infants in those several Housholds were baptiz'd, than, if it had been said, that such a Parent, or Master, and *all that were his*, or *all his Houshold* were circumcis'd, it would have been Matter of Doubt with him, whether he had any Infants circumcis'd. Let me only add the Consideration of the Children of Believers being accounted, or number'd among *Disciples* (Act. 15. 10.) and *Saints*, or the *Holy*. (1. Cor. 7. 14.) Which are Titles or Characters commonly given to the baptized, at least they mark out such as are qualified for Baptism. I say, all these Considerations laid together, (and divers others might be added) tho' they don't amount to a full convictive Evidence, especially to a Caviller, yet to those whose Minds are not warp'd with prejudicate Notions & Opinions, so as to hinder their passing an equal and impartial Judgment, they must appear of so much Weight, at least, as to render it more than probable, that the Practice of baptizing Infants obtain'd in the Apostles Times. Such Evidence we have in Scripture of the Probability of it: and if we add hereto the Testimony of the Ancients, this will put the Matter out of Question. And these living nearer the Age of the Apostles, are reasonably to be admitted as competent Witnesses, and capable of giving us a true Information of what the general Practice was in that Age. And their Testimony in Behalf of Infant-Baptism is, on this Account, the more credible, in that

it perfectly agrees with the Scripture, and is no other than what a Man would in Reason expect, who has read, and consider'd those Passages of Scripture that render it exceeding probable that this Practice generally obtain'd at that Time. The Considerations I have suggested being some of the Scripture-Arguments which we make use of in the Defence of the Right of Infants to Baptism, are indeed excepted against by our Adversaries, and by Dr. Gill in particular, which will give me Occasion to say something hereafter in Vindication of them.

2. On Supposition that the Baptism of Infants was generally practis'd in the Apostles Times, there may yet be good Reasons given, why the sacred Historian passes it over in Silence: Because the chief Subject and Scope of his Writing were Matters of far greater Importance, such as the testifying the Resurrection of Christ, his Ascension into Heaven, the Descent of the Holy Ghost, the Sermons and Discourses of the Apostles, the Miracles they wrought, the wonderful Success of the Doctrine they preach'd, their Consultations, Travels, Sufferings, the spreading of the Gospel into many Heathen Countries, &c. These are great Things, and of high Importance, that employ'd the Pen of the inspired Historian, that it is no Wonder at all he does not descend to so minute a Particular, as the baptizing of Infants: considering withal, that the Instances of Baptism which he has recorded are but few in all, in Comparison of the many Thousands converted by the Apostles Ministry, and the many Churches planted, which he has given an Account of, without saying any Thing of their Baptism. And tho' the Apostles had it in their Commission to baptize, as well as to preach, and actually did baptize, yet their main Work and Business was to preach the Gospel. As *Paul* saith of himself, giving the Reason why he baptized so few, 1 Cor. I. 17. *For Christ sent me not to baptize, but to preach the Gospel.* The Work of baptizing was ordinarily committed to inferiour Ministers, or such whom the Apostles deputed to that Service. Therefore we have no Reason to expect to find in such a
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brief History as *the Acts*, a particular Detail of all that were thus baptiz'd; for as this History is entitled the *Acts of the Apostles*, so the sacred Writer confines himself very much to that Subject, and touches, but incidentally, other Things. There are diverse other Things of as great Consequence, of which we might desire a more particular Account, which are pass'd over by the sacred Historian with as much Silence as Infant-Baptism, or with but very general Hints. But we must thankfully accept and improve what is written, which the Wisdom of God saw sufficient for us, and moreover, has given us Reason, and a Capacity to use it in searching his Mind and Meaning therein; whether plainly express'd, or by just Consequence to be deduced from what is written. And as to the Point of Infant-Baptism, such Hints are left on Record, in Reference to that Practice, as are sufficient to give Satisfaction to well disposed Minds. The Baptism of whole Households, so expressly mention'd more than once, is as much as may be expected in so brief a Narrative of the great Transactions of those Times. And some observe, that "of the six Baptisms (which are all that St. Paul is mention'd to have been concern'd in) three were the Baptisms of whole Households; such a one, and all his." *

3. In that there are so many Instances of Adult-Baptism recorded in the New-Testament, and none expressly of Infants, the Reason is obvious to all that understand and consider the State of Affairs in those Times. Christianity was *then* a new Religion to the whole World. The Apostles were not sent to those who had, or knew any Thing of the Christian Profession before, but to *Jews* and *Heathens*, who could not possibly have Christian Baptism in their Infancy; therefore of Necessity they must first preach the Gospel to the Adult, to bring them over to the Faith and Profession of this new Religion, before they themselves, or their Children could be baptized. And therefore the Conversion and Baptism of the Adult was of the

* *Wall's Hist. of Infant-Baptism, Part II. Chap. X. §. 3.*

greatest Account, and deserv'd more particularly to be recorded, as the Pædobaptists grant; tho' they suppose, the Baptism of their Infants, when they had any, followed of Course; and was known to do so (by the Apostles and those of that Age) in the Jewish Church, whose common Custom it was to baptize all the Infants, or little Children of Profelytes, as well as to circumcise all their Males, whom they received with their Parents into the Covenant of the God of *Israel*. And this may be another Reason why the sacred Writer is so sparing in the mention of Infants baptized; because the Custom of the *Jews* was well known, in baptizing Children with their Parents, who were profelyted to their Religion, * that a particular Account of them was needless. For there can be but little Doubt, that the Apostles proceeded by the same Rule in admitting the little Ones of those whom they *made Disciples* (or profelyted to the Religion of Jesus Christ) into the Christian Covenant by the same Rite of Baptism. That Argument, therefore, of the Antipædobaptists, taken from the want of plain Examples, or Precedents in Scripture of Infants baptized, wherewith they make such a Flourish, can have its Weight or Force with common People only from their Ignorance, or want of attending to this Consideration of the Condition of those Times, which was far different from the present. They are apt to measure the Scripture-Accounts of Baptism, by what they now observe in Christian Countries, where there is but here & there one adult Person baptized for many Scores of Infants; not considering, that in those first Times of the Gospel all the World was without Christian Baptism; and that those whom the Apostles preach'd to, and converted, were all adult Persons; all and every one born of Parents unbaptiz'd, being Strangers to the Christian Religion: So that Adult-Baptisms were vastly more numerous than the Baptisms of

* This is attested by the most of learned Men, who have been conversant in the ancient Writings of the Jews; particularly in Dr. *Lightfoot* we find large Citations from the *Rabbi's* in his *Horæ Hebraicæ*. on Matt. 3. and other Parts of his Works, shewing that little Children of Profelytes were esteem'd by them as Profelytes, being received as such by *Baptism*, together with *Circumcision*.

of Infants, as well as more remarkable. And so *Luke's* Account of Adult Baptisms in his History of *the Acts of the Apostles* does very well consist with the Supposition of Pædobaptism obtaining at that Time, especially if we suppose, (as I have shewed it reasonable to suppose) it was taken for granted at the same Time, that those of the Adult, who had Infants, had them also initiated by Baptism into the same Religion, which they profess'd themselves. For this Account is no other than what any Pædobaptist would have given. Suppose some Pædobaptist Ministers sent into an Heathen Country, which never had the Gospel preached to them before, and writing a brief Account of their Success should say, that several Hundreds or Thousands were profelyted to Christianity, and baptized; and particularly some noted Families readily & joytully embraced the Gospel, and were baptized, such a Man and *all that were his*, such another and *his Household*; who could raise a Doubt, whether any Infants, or Persons in an infantile State, were baptized in those several Families? If we take a View of the New-Testament-History of Baptism in this Light, the not mentioning Infant's Baptism expressly, need not stumble us in the least, being no Way inconsistent with our Supposal of the Practice of it. Wherefore let me say,

4. That if there be no direct Evidence for Infant-Baptism from the historical Relation of Facts in the New-Testament, surely no Argument against it can be made out from the Silence of the sacred Writers in Reference thereunto. It has never been accounted a good Way of arguing, to draw Conclusions, as to Matters of Fact, from the Silence of the Scripture; or to conclude such a Thing was not done, because the Scripture hath no where said it. This might be shewed in innumerable Instances; particularly with Relation to the present Subject, it will follow from this Way of Reasoning, that most of the Churches mention'd in the New-Testament as founded by the Apostles, were unbaptized, because no mention is made of their Baptism by the sacred Historian. Our Au-

thor has reckon'd up three or four, and these are all I can find, whose Baptism is registred: Shall we then conclude that the Church at *Antioch*, at *Iconium*, and divers others, mentioned in the *Acts of the Apostles*, and the famous Churches of the *Galatians*, of the *Romans*, of the *Thessalonians*, of the *Colossians*, and many others, were all unbaptized, because there is no historical Account of their Baptism in the New-Testament? One may read the History of the Old-Testament for several Ages together, and not find an Instance of any Child circumcised. Did the Jews then live all that while without circumcising their Infants? I need not stand to shew the Weakness & Fallacy of such an Argument, which is open to every Man of Sense. But it is as good as that which is bro't against Infant-Baptism from the Silence of Scripture in that Matter. There is no Need of Examples, or Precedents, when there is otherwise sufficient Warrant for any Practice. But if such an Argument as this be of any Force, it may with equal Force, be turned against our Antipædobaptists. They demand of us a Scripture-Precedent, or Example of Infant-Baptism; and we demand of them a Scripture-Precedent or Example of Adult-Baptism in their Way; which they are not able to produce. I imagine, they will presently reply and say, Do not all the Instances of Baptism in the New-Testament make for our Side, who were only Persons baptiz'd at Adult-Age? I answer, not one; and to explain and prove what I assert, let me observe, that the Controversy between us and the Antipædobaptists, does not lie in this, whether Adult Persons unbaptiz'd ought to be baptized? This fully agrees to our Sentiment and Practice, as well as to theirs. But the Controversy lies here, Whether Children born of baptized Christian Parents, ought to be denied Baptism till they grow up to mature Age? This they affirm, and we deny. So that if they could produce a Thousand Instances of Persons baptiz'd at Adult-Age, who were born of Jewish or Heathen Parents, who had neither receiv'd nor were in a Capacity to receive Christian Baptism before, it would signify no-
thing

thing to their Purpose : for by such Instances their peculiar Practice (as it disagrees with that of the Pædobaptists) is not at all to be justified. But if they would produce an Instance pertinent to their Cause, it must be of such as were unbaptiz'd till Adult-Age, who had baptized Christians for their Parents. And such an Instance, I say, they cannot produce ; for of all the Examples of Adult-Baptism registred in the New-Testament, there is not so much as one single Instance of a Person who can be proved to be born of Christian Parents. If they say, we demand a Thing unreasonable and impossible ; for Christianity had just then its Rise in the World, when the New-Testament History was written, so that in that Space of Time there could be none born of Christian Parents grown up to a Capacity for Adult-Baptism, to have their Baptism register'd in sacred History : I answer, the Thing demanded is neither impossible, nor unreasonable ; for the History of the *Acts* is supposed to contain the Space of about Thirty Years, from Christ's Ascension, to *Paul's* Imprisonment at *Rome*. So that the Christian Church had been growing from its Infancy, and Baptism, as the solemn Rite of Admission into it, had continued, during the Times of the Scripture-History, near Thirty Years. And in that Space of Time, there were many Thousands born of Christian Parents, and grown up, many to near 30 or 40 Years of Age, if we suppose the young Children of the first baptized Christians to be left unbaptiz'd, and many Thousands more, who might within that Space have grown up to an Age capable of Adult-Baptism ; and if none of these were baptized, while Infants, or young Children, nor included in the several Households baptiz'd by the Apostles, there is no Register of the Children of Christian Parents baptiz'd at all. For it is certain, there is not one Instance of any of these baptiz'd at Adult-Age. Therefore if the not mentioning the Baptism of Infants in Scripture be a good Argument against it, we see, it turns as forceably against our Adversaries, who by their Way of Reasoning about the Subject of Baptism, furnish the Quak-

ers with an Argument against all Water Baptism since the Administration of it to the first Christians, which upon their Principles they may find it difficult to answer. Let me only add,

5. Tho' it be granted, that there be no plain express Examples of Infants being baptized in the New Testament, Yet there are pretty plain Intimations of such Baptisms in most of the Churches, our Author has instanc'd in. For to touch briefly on each of his Instances. *First*, As to the Church at *Jerusalem*, and those that were converted by the Apostle *Peter's* Sermon. The Apostle had directed them, being convinced of their Sins, and *pricked at the Heart*, to repent and embrace Christian Baptism, and enforce'd his Advice by this Argument, *For the Promise is to you, and to your Children*. Act. 2.38,39. They readily and joyfully received the Apostle's Advice, and *were baptized*. *ψ. 41*. I know, it is commonly taken for granted, that those Three Thousands mention'd in the latter Clause of that Verse, were the same that heard the Apostle's Sermon and were baptized. & it's understood as specifying the Number of his Converts. But I would offer it to Consideration (without laying much Stress on the Criticism) whether the Grammatical Construction of the Words will fairly admit of this Sense. The Words of the sacred Penman are, *Then they that gladly received the Word, were baptized; and the same Day there were added to them about Three Thousand Souls*. The first Converts are described in the former Clause, *They that gladly received the Word, were baptized*. And we readily grant, these were Adult Persons; and if it had been only further said, *and these were about Three Thousand Souls*, it had agreed well with the common Opinion. But it follows, *And the same Day there were added to them about Three Thousand Souls— were added*. How? Doubtless by Baptism, the sacred Rite of Admission into the Christian Church. To whom were they added? To what Antecedent do these Words refer? To what other can they refer more properly than to the next foregoing; those that *gladly received the Word & were baptized?*
And

And if they were added to them, they were not the same. If it be said, they were added to the Apostles, and the Hundred and Twenty Disciples, that constituted the first Christian Church; the Words then must refer to a very remote Antecedent, as far off as *Chap. 1. 13, 14.* or at least, the Beginning of this second Chapter. For which remote Reference there appears no Reason, or Necessity, when they may with the greatest Propriety be understood as referring to the immediately foregoing Clause, as the Rules of Grammar seem to require. *And the same Day there were added*—On what Day? The same Day on which those first Converts (of whose Number, tho' doubtless great, there is no certain Account) were baptized, there were added to them about Three Thousand Souls, by being baptized into the same Christian Faith & Profession. Be it granted then, that those who heard the Apostle, and were converted and baptized, were only Adult Persons, yet among those that were added to them the same Day, it is highly probable, there were many Infants, or Children in their Non-age, who were in the Power, and at the Disposal of their Parents, especially the Children of such Jews, as were proper Natives, and Inhabitants of *Jerusalem*, who might *the same Day* bring their Children to Baptism, and so initiate them into the Christian Church of which they themselves had become professed Members. And this Sense and Interpretation of the Words seems countenanced by the Denomination here used, of the Subject. It is not said, *Three Thousand Men & Women*, but *Three Thousand Souls*; a Term, that may very well include Infants, and is often applied in Scripture to signify every Sex and Age of Mankind, when number'd together, Men, Women, and Children. Let me cite only one Text to this Purpose: It is said, *Gen. 46. 26. All the Souls that came with Jacob into Egypt, which came out of his Loins, besides Jacob's Son's Wives, all the Souls were Threescore and six.* Where it is evident, that under the general Denomination of *all their Souls*, their Children and Babes must be included in the Reckoning, as well as grown Persons. And

the same Term here used in the Text is very applicable to the same Sort of Persons, Men, Women and Children : And it is reasonable to suppose, that they might be the rather induced to offer their Children to Baptism, from the Consideration of the Argument the Apostle had used with them, to persuade them to embrace Christian Baptism, which imports a Reason why their Children, as well as themselves, ought to be baptized. *For the Promise is to you, and to your Children.* Which had ever been a Reason with the Jewish Church, why their Children ought to be circumcised. And *Aretius*, a learned and judicious Expositor, is of the same Opinion. † And I know no Reason by which it can be disproved. But whether the Sense I have given of the Words of the sacred Writer be receiv'd, or rejected, yet carrying a good Appearance of Probability, for the Reasons given, so much at least will hence follow, that in this first solemn Administration of Baptism in the Christian Church, it can't be pretended, that there is not the least Intimation of Infants being baptized ; tho' the Cause of Pædobaptism does not rest on the Evidence of Fact in this first Administration, but on the Warrant which the inspired Apostle has given us for baptizing Infant-Children, by extending the Promise or Covenant of Grace to the Children of Gospel-Believers, and that as a Reason why they should be baptized, as has been said, and will more fully appear hereafter.

2. The Instance of the Church in *Samaria* I shall pass over, only with this Remark, that the *Men & Women* said to be baptized there by *Philip*, *Act. 8. 12.* are the Names or Denominations of the several Sexes, as much as to say, *both Males & Females* ; which may be equally applied to Infants and the Adult. But if any stiffly contend, that only grown Men and Women must be meant, I think it not a Matter worth contesting, since nothing is gain'd or lost on one Side or the other, as from our Reasoning under the

† Probabile est cum Adultis, ad Baptismum delatos quoque fuisse Infantes, et pueros, de quibus dixit, promissiones illis etiam et inservire.
Aret. in Luc.

the former Heads may appear. And let me observe here, that there seems to be a Reason and Necessity, that some Declaration should be made in the New-Testament of the Mind and Will of God, that Baptism, the initiating Seal under the Gospel, should be applied to the Females, since the Males only by divine Institution had it applied to them personally under the Old-Testament in Circumcision. And the making this Declaration might be the principal Design of the Holy Ghost in the inspired Penman's recording this Passage; but there was no such Reason or Necessity with Regard to the Infants of the Church, because they ever had it applied to them by the divine Command, since God first instituted an initiating Seal to his Covenant.

3. As to the Church at *Philippi*, we have very clear Intimations of Infants being baptized, in the mention of two several Households baptized there, *viz.* That of *Lydia*, and that of the *Sailor*, Act. 16. 15, 33. Of both which I have said something already, and shall have Occasion to speak more hereafter, to shew the Weakness & Insufficiency of *Dr. Gill's* Exceptions against these two Instances. And

4. As to the Instance of the Church of *Corinth*, which is the last Church mentioned as baptized; tho' it be true, that those of the *Corinthians* who first constituted this Church, were (as the Reason of the Thing requires they should be) adult Persons, of whom it is said, that they *bearing* the Apostle preaching the Gospel to them, *believed and were baptized*, Act. 18. 8. yet that their Children also were baptized (tho' it be not recorded by *Luke*) there can be but little Doubt, if we take into Consideration a Passage in the Apostle *Paul's* first Epistle to the *Corinthians*, Chap. 7. 14.—*Else were your Children unclean, but now are they holy.* Where he determines the Case, that if either of the Parents were a Believer, their Children were not to be accounted *unclean*, as the Heathen and their Children were reputed, both in Scripture, and in the common Language of the *Jews*, (Ezra 6. 21. Act. 10. 28.) being without the Covenant of God, and unfit for sacred Ordinances; but
holy;

holy; whether we understand the Term of a *baptismal Holiness*, as divers Ancients & Moderns have understood it, for which there are solid and weighty Reasons given. (The *Greek* Word, *bagia*, *holy*, being commonly rendred *Saints*, and applied to baptized Christians, as *Chap. 1. 2.* for none but such could constitute a visible Church: and if this Sense be admitted, we have then here a plain Scripture Instance of Children baptized.) Or whether we interpret it only of a Covenant-Holiness, so much, at least, is certain, that the Word speaks a *sacred Relation* to God, whereby the Children of Believers are most plainly and expressly discriminated from Heathens, and rendred qualified Subjects of Baptism, if it does not import their being actually baptized. But of this also I shall speak again more largely, when I come to vindicate the Passage, and shall therefore dismiss it at present. And thus much for the Evidence of the Practice of Infant-Baptism, as far as it can be made out from the Writings of the New-Testament. The next Thing to be enquired into is,

II. Whether there be not undoubted Evidence from the Testimonies of the ancient *Fathers* transmitted to us in their Writings, that Infant-Baptism constantly obtained in the truly primitive Church. In order to the Resolution of this Enquiry, our Author has confined his Examination to the ancient Writers of the two first Centuries, and determines from what he has cited out of their Writings, that there is no Evidence for the Practice of Infant-Baptism from their Testimony. But it is unfair to exclude or leave out the Testimonies of the Writers of the two following Centuries, who were not so distant from the Apostolick Age, but that they were capable of giving us a right Information (in a Matter of such publick Notice, & general Concern, as the Administration of Baptism in the Church) what the Practice was in the truly primitive Church. For tho' there be not wanting sufficient Evidence from the Writings of some of the *Fathers*, of those two first Centuries, for Infant-Baptism, yet perhaps the Evidence is not so bright and clear for the Conviction of those who are disposed

disposed to doubt and wrangle, as that of those in the *third & fourth* Centuries; who tho' somewhat more remote from the Apostles Times, yet their Evidence may be attended with such Circumstances of Credibility, as to render it undoubted, that Infant-Baptism obtain'd in those Times; not only as they were Witnesses for their own Age, as our Adversaries allow, but of the preceeding Ages up to the Apostles, of whose Practice they were capable of attaining certain Knowledge, in a Matter of this Nature.

But let us *first* consider what our Author has to say of the two first Centuries. He pretends to give us a Catalogue of the Writers of those two Centuries, *Pa. 20, 22.* And as these were but few in all, so their Writings generally related to different Subjects, such as the Defence of Christianity against the Cavils and Obloquies of the Heathen; the Vindication of the Christians from their Aspersions and Calumnies; the beating down the Heresies, that sprung up in those Times; the Comfort & Encouragement of Christians under the Sufferings and Persecutions they were almost constantly liable to, and the like; they speak very little of Baptism, and less of the Baptism of Infants, which they touch but occasionally, and in general Hints, when they are treating on other Subjects. A Sign there were no Antipædobaptists in those Ages; for it's probable, if there had been such, there would not have been so general a Silence about the Controversy; since, as our Adversaries grant, Pædobaptism began to be a general Practice in the third Century; and that, without any Noise or Stir that we hear of, but from one Man, and from him not so much in Way of direct Opposition, as in Way of Advice to delay the Baptism of Infants 'till the Age of Discretion.

There are but three of the ancient Fathers, both of the first and second Century, whom our Author has cited, as speaking of Baptism; and but one of them says any Thing to the Purpose, in Relation to the disputed Point of Infant-Baptism. He tells us, Mr. *Stennet* and Mr. *Rees* have
cited

cited some Passages from *Barnabas* and *Hermas*, which I suppose may be to as little Purpose, as what he himself has cited from *Ignatius*, Pa. 21. viz. "Let your Baptism remain as Armour, Faith as an Helmet, Love as a Spear, Patience as whole Armour." This, he says, favours Adult-Baptism, since he speaks of it as attended with Faith, Love, and Patience." If he means, that the Baptism which true Christians have received, is attended with these Graces, which they are obliged by the Nature, Import, and Design of their Baptism, to be always furnish'd with, there is nothing here said, but what a Pædobaptist Minister may say to a Congregation of Christians baptized in Infancy; and so these Words of *Ignatius* import nothing in Favour of Adult-Baptism. Or if he understands his Author to intend, that the Action, or receiving of Baptism, is accompanied with *Faith*, *Love* and *Patience*, there is no impartial Eye (I am perswaded) that can discern any such Thing so much as implied in the Words. But suppose, that Adult-Baptism was chiefly intended in *Ignatius* his Words, what can our Author infer from them? Because in those first Times of Christianity, great Numbers of Heathens came into the Christian Church, and were baptized at Adult-Age, he must prove, that this was inconsistent with the Baptism of their Infants, after they had become Christians, or it is nothing to his Purpose.

The next of the ancient Fathers he cites, is *Irenæus*, who lived in the Beginning of the second Century, & wrote the Book out of which the Citation is made, some Time after the middle of it in his elder Years, for he lived to be a very old Man; and the Passage produced is more to the Purpose, than any other he has cited: But it is a plain Evidence for Infant-Baptism, whatever Pains Dr. *Gill* has taken to weaken the Credit of it, and to darken the true Meaning. The Passage is taken out of his second Book against *Heresies*, Chap. 39. I shall set it down at large, translated. Speaking of Christ he has these Words,

"Magister ergo existens, Magistri quoque habebat ætatem,
" &c.

“ &c. Therefore being himself a Master, he had also the
 “ Age of a Master, not disdaining, nor going in a Way
 “ above human Nature, nor breaking in his own Person
 “ the Law which he had set for Mankind; but sancti-
 “ fying every Age by the Likeness which it had to him-
 “ self; for he came to save all Persons by Himself: All,
 “ I say, *Qui per eum renascuntur in Deum*, who by him
 “ are *regenerated* (*born again, or baptized*) unto God; In-
 “ fants, and little Ones, and Boys, and young Men, and
 “ elder Persons. Therefore he went thro’ every several
 “ Age; and for Infants he became an Infant, sanctifying
 “ Infants; to little Ones, he became a little One, sancti-
 “ fying those of that Age, and also becoming an Exam-
 “ ple to them of Piety, Justice, and Subjection,” &c.

That which may render this Testimony for Infant-
 Baptism more obscure to vulgar Readers at this Day, is
 their Unacquaintedness with the Language and Way of
 speaking used by the Ancients. For the Word *Regene-
 ration* was customarily and constantly used by them for
Baptism; as those who have been most conversant with
 the ancient Writers of the Church do know and testify:
To regenerate, was with them *to baptize, & regenerated, or
 born again, was baptized*. Tho’ the Words have not been
 appropriated to this Sense in the Books of these latter
 Ages, yet nothing was more frequent with the ancient
 Christian Writers, grounding this Phrase on those Words
 of our Saviour, Joh. 3. 5. *Except a Man be born of Wa-
 ter, and of the Spirit, he cannot enter into the Kingdom of
 God*. Which they generally understood of Baptism with
 Water, with the conjoin’d Operation of the holy Spirit
 by the Ordinance of Christ for the Purpose of Regenera-
 tion. And in this, and no other Sense, can the Words of
Irenæus be understood, when he says, that *Christ came to
 save all that are by him regenerated unto God, even Infants,
 and little Ones &c.* i. e. who are baptized unto God the
 Father, Son & holy Ghost. Agreeably to the like Phrase
 of the Apostle—*He saved us by the washing of Regeneration,*
 Tit. 3. 5. which Words manifestly refer to the washing
 with

with Water in Baptism, the instituted Symbol of Regeneration. But whether the Ancients had a right Notion or Sense of those Words of our Saviour, in *Job. 3. 5* when they understood them of Baptism, it is not to our present Purpose to inquire; but that in Fact the Word *regenerate*, or *born again*, was ever used by them for *baptized*, is undeniable; and particularly by *Irenæus*. Dr. *Wall* has observ'd, that in all other Places of his Book that fell under his Notice, he uses the Word in this same Sense, and gives a particular Instance, that comes home to our Purpose, in his *third Book*. Ch. 19. "Where he is producing
 " Testimonies of Scripture concerning the holy Spirit, he
 " has this, *Et iterum potestatem regenerationis in Deum*
 " *demandans Discipulis, dicebat eis, &c.* "And again when
 " he gave his Disciples the Commission of *regenerating*
 " *unto God*, he said unto them, Go, and teach all Nations
 " baptizing them in the Name of the Father, of the Son,
 " and of the Holy Spirit." Where the Commission of
 " *regenerating* plainly means the Commission of baptiz-
 " ing." † And it may be further observ'd, that the Phrase
 of *regenerating unto God*, is of the very same Import with
 that he had used in the forecited Passages, of Infant, which
 therefore can mean nothing else but their Baptism. This
 Testimony of *Irenæus* is the more considerable, and de-
 serves the greater Regard, since he lived so near the Age
 of the Apostles, being born, 'as some compute his Age*
 before the Death of the Apostle *John*, or at least very
 soon after, and was acquainted with *Polycarp*, the Disciple,
 it is said, of St. *John*, and remember'd his Discourses of
 the Conversation he had with that Apostle; and therefore
 could not possibly be ignorant of what was the Practice
 of the Church at that Day in Reference to Infant-Baptism,
 and mentions it but transiently as a Thing customary and
 known in the primitive Church. This Testimony of his,
 being so plain & full in Favour of Infant-Baptism; the
 Antipædobaptist-Writers have endeavoured, with all the
 Art and Invention they are Masters of, to run it down,
 and

† *Wall's Hist. of Infant-Baptism*, Pa. I. Ch. 3. §. 3. * *Ibid.* § 5.

and evade the Force of it, as Dr. *Gill* doth particularly ; but all his Evasions are insignificant. *Pag.* 22.

1. He says, " It is but a single Passage." *Ans.* The Evidence is not the worse for that, if it be express & pertinent ; but it is the more unsuspected, when the Author does not set himself, in many Words, to assert & prove the Thing, as if it had been oppos'd or contradicted, but in treating on other Subjects, speaks of it occasionally as a Thing generally known and allowed.

2. He says, " It depends on a single Word, the Signification of which is doubtful." *Ans.* It could not be doubtful to the ancient Christians, who were used to that Way of Speaking ; the Word *regenerated*, in the Sense before given, being to them well known & familiar, signifying the same Thing as the Word *baptized* does to us. And does not our Author know, that the Meaning & Intent of an whole Sentence or Paragraph is often determined by a single Word ? If in the Account our Adversaries give, from the Writings of the Ancients, of Adult-Baptism, the single Word *only* might have been once found, in a Sense that excludes Infants, how would they triumph ? 'Tis what they would have ; and a certain bold Antipædobaptist Writer (one *Danvers*) has by his Answerers been convicted of falsifying in this Matter, by inserting the Word *only* in his Quotations from the ancient Writers, in favour of his Opinion. * Who knows not, that a single Particle may sometimes so fix the Sense of an Author, as thereby to put an Issue to a Dispute ?

3. He adds, " The Passage is only a Translation of *Irenæus*, and not expressed in his own original Words." Therefore what ? Therefore no Doubt the Translator foisted in those Words of *Infants* and *little Ones* being *regenerated unto God*. But for what Reason ? Be sure, in Favour of the Cause of the Pædobaptists. But why then did not the Antipædobaptists (if any such there, were as our Author supposes) correct this faulty Translation by the Original, while it was extant ? Why did not they ex-

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* See Dr. *Wall's* Hist. Part II. Chap. 1. § 4, 5.

pose the Translator, as a Forger of Words, & an Impostor, and not suffer the Translation to pass down to Posterity uncorrected, to the great Prejudice, if not Ruin of their Cause? But the Truth is, tho' this Passage be a Translation, and not this only (as our Author would insinuate) but the whole Book (and all or most of the Works of *Irenæus* now extant, are but Translations from the Greek into Latin) yet it is a very ancient one, and approved and cited by the Fathers, and thro' all Ages to this Day. And it is but a poor Evasion, to alledge it is a Translation, without being able to produce the Original to confront it.

4. He suggests, that the Passage is not genuine, and says, "The Chapter from whence it is taken, is by some learned Men judged to be spurious; since it advances a Notion inconsistent with that ancient Writer, and notoriously contrary to the Books of the Evangelists," respecting Christ's Age. *Ans.* If there have been some learned Men that have taken up this Conceit, there have been other learned Men since, who have more thoroughly studied the Point, who have refuted it, and have shewn *Irenæus* to have been consistent with himself, tho' they think him mistaken in making the Years of Christ's Age to be 40 or nigh 50. Which Mistake he might be led into, by those Words of the *Jews* to our Saviour, Joh. 8. 57. *Thou art not yet fifty Years old.* But such Mistakes have been common with other Writers in Point of Chronology, the Genuineness of whose Writings have never for that Reason been denied, or call'd in Question. The only learned Man (cited by Dr. Gale *) who has taken up this Opinion concerning this Chapter in *Irenæus*, and has appeared to defend it, was *Baronius*, the popish Annalist: He indeed suspected that Part of the 30th Chap. that speaks of the Age of our Saviour, to be an Interpolation; but his Reasons have been sufficiently answered by other learned Men, both Popish and Protestant. || But that Part of the Chapter suspected to be spurious, is at a considerable Distance from that

* Dr. Gale's Reflect. on Dr. Wall's Hist. of Inf. Baptism. p. 465.
 || Dr. Wall's Defence. Pa. 283.

that in which Infants are fpooken of, as regenerated unto God ; which I cannot find was ever controverted. But how does that Miftake concerning our Saviour's Age *notoriously* contradict the Books of the Evangelifts ? Where is the precise Time of the Age of our Saviour at his Death fet down in any of them ? Notwithftanding what is faid in the Evangelifts concerning Chrift's Age, Chronologers, it is known, are not agreed to this Day, concerning the exact Year either of his Birth, or of his Death ; fome placing the Time of his Death within a few Years of the Age of which *Irenæus* fuppofed him to be, without being charged with advancing Notions notoriously contrary to the Writings of the Evangelifts : And it muft be confefs'd to be a poor Shift, to except againft a Paffage in any Author, of long Standing, and a well-eftablifhed Reputation among the Learned, (and fuch has been this Book of *Irenæus*) as fpurious, to evade the Force of his Evidence ; becaufe if it be allowed to be genuine, his Testimony will appear to be convictive. But after all, our Author fufpecting, as it feems, all his Exceptions againft this Paffage to want a Foundation ; proceeds to give us his Senfe & Interpretation of it. He fays, *Pa. 23.* “ The Queftion is, Whether the Word *Renascentur* is “ to be rendred *born again*, which is the literal Senfe of “ the Word, or *baptifed*.” But the literal Senfe of Words is not always in Authors the proper one, but fometimes the Figurative ; and it is known, that in the Ufe of the ancient Chriftians, the Word *regenerated* or *born again*, is constantly appropriated to fignify baptifed. He fays, *ibid.* “ That the true Senfe of *Irenæus* feems to be, that Chrift “ came to fave all that are regenerated by his Grace and “ Spirit.” But this is not excluded, but comprehended in Baptifm ; tho' it be not the whole of what is intended by Chriftian Baptifm. Does he not know, that the Sacrament of Baptifm confifts of an outward Sign, and a fpiritual Miftery fignified ? It is not the bare outward Sign, the washing the Body with Water, which is the Chriftian Ordinance of Baptifm ; but as it relates to the

Thing signified, which is Regeneration by the Spirit : If we say otherwise, we destroy the Nature of it as a Sign. But to say, that Christ came to save all that are regenerated by his Spirit, exclusive of the outward Sign, or the Sacramental washing with Water, is to put asunder what God would have joined together in the Institution; Water and the Spirit being joined together as the Cause & Means of Regeneration, or of our new Birth (in those Words of our Saviour, Joh. 3 5. *Except a Man be born of Water and of the Spirit &c.*) the Spirit as the principal efficient Cause, and washing with Water, as the outward Sign, or instituted Means of the Spirit's Influence. And Regeneration by the Spirit being the most considerable Part of Baptism, the whole Sacrament took its Denomination thence with the ancient Christians, as hath been observed. No Man can deny the Use of the Word in this Sense by those ancient Writers of the Church, but either for want of Knowledge, or for want of Honesty; the former I shall not impute to our Author, for I believe he knows better; & as for the latter, the want of Honesty, I shall only refer him to the next Passage which he has cited out of *Justin Martyr*, to convince him of his Partiality (on which I am presently to make some Remarks) in which Passage the Words *Regeneration*, and *Regenerated*, are used no less than three Times in one short Sentence, for *Baptism*, and *baptized*. The Words of that Sentence are,—“ And they are regenerated
 “ in the same Way of Regeneration as we have been re-
 “ generated, for they are then washed with Water in the
 “ Name of the Father &c.” These Words (because he thinks, they favour Adult-Baptism) must be taken for granted without more ado to mean *Baptism*, or *their being baptized*, as indeed they do, tho' *Justin* does not once expressly mention Baptism in that whole Paragraph. But when the same Word is used in *Irenæus*, because it makes for Infant-Baptism, must not signify *their being baptized*, but only the *Work of the Spirit & Grace of Christ in their Regeneration*. What is Partiality in a Writer, or what is abusing of the Reader, if this be not?

And

And now, as if he had done the Business with *Irenæus* his Testimony, he begins to insult the Author of the Dialogue, in an ironical Exclamation, *Pa.* 23. "This is all the Evidence, the undoubted Evidence of Infant-Baptism, from the *Fathers* of the two first Centuries." *Ans.* This is good Evidence to an honest Mind, tho' not all the Evidence, that might be produced from the *Fathers* even of the two first Centuries; yet it is as good & clear an Evidence, as may reasonably be expected from the few Writers of those Centuries. He is in haste, I perceive, for his Triumph, tho' rais'd on a poor Foundation: otherwise, if he would wait a while, there are more Evidences still behind, to be produced from the Testimonies of the *Fathers* of the third Century, (which he has unfairly excluded, because else they would have spoiled his Triumph) and from those Testimonies, if I mistake not, an undoubted Evidence may be made out, of Infant-Baptism obtaining in the truly primitive Church. And if the Evidence produc'd from *Irenæus* be doubtful, to a Man that has a mind to cavil, yet it is certainly better than any our Anti-pædobaptists are able to produce in Favour of their Cause; for they cannot bring so much as one Instance, from any authentick Testimony of the Ancients, of a Person baptized at adult Age, who was born of baptized Parents, at least not in the two first Centuries. Dr. *Gill* thinks, "It is easy to produce Passages out of those ancient Writers in Favour of Believers Baptism." So think I too, both from the Scripture, and from the *Fathers*; but they are nothing at all to his Purpose, as I shewed under the Scripture-Instances of Adult-Baptism.

However, there is one more of the ancient Writers (and it is the third and last of the *Fathers* of the two first Centuries, he has thought fit to cite) and that is *Justin Martyr*, whose Testimony he alledges in Favour, he supposes, of Adult-Baptism; it is that which I now just refer'd to. The Passage is taken out of *Justin's* Apology for the Christians of that Age, presented to the Emperor *Antoninus Pius*, and the Senate of *Rome*. I shall set it
 H 3 down

down at large, so far as it relates to the present Subject. It is as follows,

“ As many as are persuaded and do believe the Things
 “ taught and said by us to be true, and do promise to
 “ live according to them, are instructed to pray and ask
 “ of God, with Fasting, the Forgiveness of their past Sins,
 “ we praying and fasting together with them, and then
 “ they are brought by us where there is Water, and they
 “ are *regenerated* in the same Way of *Regeneration*, as we
 “ have been *regenerated* ; for they are then washed in
 “ Water, in the Name of the Father and Lord
 “ God of all, and in the Name of our Saviour Je-
 “ sus Christ, and of the holy Spirit ” This Passage is
 made much Account of by the Antipædobaptist Writers,
 and is often quoted by them as if it were designedly writ-
 ten as an Apology for them, and a full Justification of
 their Cause: whereas there is not a Word in it that makes
 for their peculiar Practice ; for tho’ it be undoubted, that
Justin here speaks of the Baptism of the Adult, yet it is
 also unquestionable, that those adult Persons spoken of as
 regenerated, or baptiz’d, were such as were converted from
 Heathenism to Christianity. For *first*, the Baptisms of
 Converts from Heathenism were most frequent in that
 Age ; the Heathens being brought by the Preaching of
 the Gospel in the greatest Numbers into the Church of
 Christ, in the two or three first Centuries. Dr. *Wall* sup-
 poses (and it is no improbable Conjecture) “ that the
 “ Apostles at their Death left the World in such a State,
 “ as that there was probably an Hundred Heathens left
 “ for one Christian, even in the *Roman* Empire, where
 “ they spent most of their Pains ; but at the End of three
 “ or four Hundred Years there were probably ten Christi-
 “ ans for one Heathen.” * Now when the World was be-
 coming Christian, and such Multitudes were daily brought
 over from Paganism to Christianity, the Baptisms of adult
 Persons must be supposed to be more common, and greatly
 to exceed in Number the Baptisms of the Children of
 Christians,

* *Wall's* Hist. Part II. Chap. 1. § 2.

Christians, whether we suppose them baptiz'd in Infancy, or at Adult-Age. There is no Pædobaptist but what in the Age & Circumstances in which *Justin* lived (being about to inform Heathens & Strangers to the Christian Profession concerning the Way & Manner of admitting Profelytes into the Christian Church) would have given without all Scruple the same Account that *Justin* doth here. Secondly, The Mention of these Adult-Baptisms was suitable to the Design of *Justin's* Apology; which was to vindicate the Christians of those Times from the vile & odious Aspersions cast on them by their Heathen Adversaries, by whom they were represented as a wicked Confederacy, and as a Body of Men ill-affected to *Cæsar* and the *Roman* Empire, nourishing Principles of Disloyalty and Sedition in their Society, on Purpose to stir up the Heathen Powers to persecute, and extirpate them. And this Suspicion might be augmented by the great Numbers of the Heathen Subjects of the Empire joining themselves to their Community, which might occasion their being look'd upon as dangerous to the *Roman* Government. And nothing could conduce more effectually to wipe off this vile Calumny, and remove all Grounds of Suspicion, than the giving a just and plain Account of the Manner of their admitting Profelytes from among the Heathen; that no factious Principles were instilled into them, but only the Truths and Precepts of the Gospel of Christ, calculated for the Benefit of Mankind and of Society; that no Rites were made Use of in their Admission, but what were innocent, and favour'd of Piety, obliging them to Reverence and Devotion to the great God & Lord of all, which being rightly understood could give no Umbrage to the Government, nay, which could not but be justified by the Principles of the natural Law remaining in Heathen Men. And therefore it was with great Wisdom and Propriety that *Justin* being about to give some Account of Christian Baptism, chose to exemplify it in adult Converts from Heathenism. We can't suppose the Heathen to be under any Suspicion or Concern about the Infants of Christians,

how they dispos'd of them, or what Share they had in their Religion; they might reasonably conclude, that they initiated them into the same Religion which they themselves profess'd. Supposing therefore the baptizing of Infants to have been *then* a general Practice, yet it had been impertinent to the Purpose of the Apologist, in explaining this Christian Rite to Heathens, to have produc'd the Instances of such Baptisms. Nor was it his Design, to open and declare all the Mysteries of the Christian Religion to an Heathen Emperour; but only to vindicate the Christians in those Points in which they were most liable to the malicious Censures of their Pagan Adversaries. Now what can be gathered hence to the Advantage of the Cause of Antipædobaptism? Is there the least Proof, or indeed Probability, that the Instances of Adult-Baptism refer'd to by *Justin*, were of any Children of Christian Parents, who had been denied Baptism in Infancy? If not, and it is certain there is not, then this Citation from that ancient Writer, as it affords no Argument or Evidence for Infant-Baptism, so it makes nothing against it, or for the Cause of our Adversaries.

Our Author proceeds to touch on the third Century, but stops short, and says, P. 24. "As to the *third Century*, " it will be allow'd that it (i. e. Infant-Baptism) was " spoken of in it." A poor Concession! If he had been ingenuous and honest, he shou'd have said, it was abundantly confirmed by the Testimonies of most of the ancient Writers in that Century, not only as the common Practice of the Church in their Time, but as what had been the constant Usage from the Days of the Apostles. But it seems, the Force of Truth has, as yet, extorted no more from him, than that it was then *spoken of*: But lest we shou'd lay any Weight even on this poor Concession, he has taken Care to explain and limit it in such a Manner that it might not serve for our Turn. And that it might not offend his own Party, there are two Things he has to say to qualify it to their Gust. *First*, that it did not begin to be spoken of in the third Century. *Secondly*, that

that the Man that first spoke of it, spoke against it. For says he, *ibid.* “As soon as it was mention’d, it was oppos’d; and the very first Man that mentions it, speaks against it, namely *Tertullian.*” So that according to this Writer, Infant-Baptism was never spoken of till the third Century; a Specimen of the Gentleman’s high Confidence (when he would have his bold Assertions pass for Argument) without the least Foundation of Truth that appears. But how came Infant-Baptism to be oppos’d before it was spoken of? Or why did *Tertullian*, if he was the first Man that mention’d it, speak against it? Did he fight with his own Shadow?—But that we may know what Weight is to be laid on the Testimony of this ancient Father, let us consider his Words with some brief Observations on them. His Words are cited at length by Dr. *Wall*, in his History of Infant-Baptism: * they are in his Book *de baptismo*, Cap. 18. I shall transcribe so much of them as more immediately relates to the Subject in Debate, which are as follows.

— “According to every One’s Condition, and Disposition, and also their Age, the delaying of Baptism is more profitable, especially in the Case of little Children. For what Need is there” (it is added in some more ancient Editions, as Dr. *Wall* observes, *unless in Case of Necessity*) “that the (*Sponsors*) God-fathers should be brought into Danger? because they may either fail of their Promises by Death, or they may be mistaken by a Child’s proving of a wicked Disposition. Our Lord says indeed, *Do not forbid them to come unto me.* Therefore let them come when they are grown up. Let them come when they understand; when they are instructed whither (*for what End*) it is that they come; let them be made Christians when they can know Christ: what need their guiltless (*innocent*) Age make such Haste to the Forgiveness of Sins?—For no less Reason, unmarried Persons ought to be (*delayed*) kept off, who are likely to come into Temptation, as well those (*in Virginity*)

* Part 1, Chap. 4. § 8.

“ginity) that never were Married, as those in Widow-
 “hood, for being without their Partners, until they either
 “Marry, or be confirmed in Continnence——

Let me here observe a few Things,

1. Of *Tertullian* himself, who (tho’ a learned Man, and by his Writings did good Service to the Cause of Christianity) was yet noted by the Ancients & Moderns that have read his Works, for a Man inclin’d to singular and odd Fancies, and who held divers strange and heterodox Opinions, and in his latter Days fell into the Herefy of the *Montanists*, which was had in great Detestation in the primitive Church; whereby he lost much of his Reputation with the Church in following Ages; that his Judgment or Opinion was never accounted of any great Authority or Weight for deciding Controversies in Religion.

2. That he was a Man addicted to strange and odd Opinions, appears from several Instances in the Passage cited, besides that which relates to Infants Baptism; such as his Exposition of our Saviour’s Words, *Forbid not little Children to come unto me*, that is, says he, *Let them come when they are grown up—when they understand, &c.* which is a Sense quite contrary to that of our Saviour, who plainly means those little Children which were bro’t to him in Arms, and others of the like Age; otherwise his Words could not be understood as correcting a Fault in his Disciples for rebuking them: They would have never rebuked them, if they came to Christ when they were grown up; yet this Example of the Disciples, thus blamed and corrected by these Words of our Saviour, is followed by *Tertullian* in giving the Sense of them. Another odd Expression he has, when he calls the Age of Infants, their *innocent* or *guiltless Age*, which he gives as a Reason why they have no Need to make haste to Baptism for the Forgiveness of Sins; yet in other Parts of his Works, he plainly confesses the original Defilement and Sinfulness of Man’s Nature; as in his Book *de Anima*, he has these Words, “Every Soul is reckon’d as in Adam
 “so long, till it be a-new enroll’d in Christ; and so long
 “unclean,

“unclean, till it be so‘enroll’d; & sinful, because unclean”—and more to that Purpose. Which natural Defilement was always improv’d as a Reason by the Ancients for the Baptism of Infants. Another Instance as odd and unaccountable as any, is his Advice to Virgins and Widows to delay their Baptism, till they are past the Danger of Temptation thro’ Lutt, either till they were Married, or confirmed in Continence : for fear, I suppose, of falling into Sins afterwards. (Not that Sins after Baptism were thought unpardonable, but next to unpardonable, the Guilt and Stain whereof being with great Difficulty washed out) Strange Advice to be given by one of the sacred Order, which is no more agreeable to our Adversaries in this Controversy, than to us ; such as many wicked Men are apt to improve for delaying their Conversion to God ! and to advise any adult unbaptiz’d Persons to delay their Baptism till they are out of the Danger of Temptations, is in Effect to advise them to delay their Conversion ; for the baptismal Dedication to God is the compleating Act of Christian Conversion. Whence it appears how little Weight is to be laid on this Father’s Judgment.

3. If we consider the above-cited Passage, not only as it declares what was the Advice or Judgment of *Tertullian* about the baptizing of Infants, but as it relates to the Practice of the Church at that Day, it appears to be rather a Testimony in Favour of Pædobaptism, than against it. The Subject of our present Enquiry is not, what this or the other Father’s Judgment or Opinion was in the Case, but what the common Practice of the Church was in that Age with Reference to the baptizing of Children ; and tho’ *Tertulian* has declar’d his particular Judgment against it, and pleads for its Delay till riper Years ; yet he has deliver’d it in such a Manner as plainly supposes it to have been in common Use. He is the first Man (says our Author) that *mentions* Infant-Baptism, and *speaks against it*. What does he infer thence ? Therefore it had not come into Use in the Church before his Time ! So he is the first Man, I suppose, that mentions the Baptism of unmarried People,

People, Virgins and Widows, and speaks against it, and as earnestly pleads for its Delay till the Danger of Temptation is past, till Marriage or the abatement of Lust. Will it thence follow, that the Baptism of such unmarried People did not obtain in the Church till *Tertullian's* Time? Or that it first began then to be in Use? Our Author may as reasonably infer the latter as the former. There is not a Word in *Tertullian* intimating that the Practice of Infant-Baptism did not obtain in the Church before his Time. But the very Words in which he gives his Opinion against it, do plainly enough imply it to have been a common Practice. For why should he plead for the delaying the Baptism of little Children as more profitable, if no such Thing had been in Use? And his speaking of *Sponsors*, or God-fathers, shews there had been some such Custom. And his Words, *what need their innocent Age make such haste to the Forgiveness of Sins?* (i.e. in Baptism) plainly suppose it to have been a Thing customary in the Church, to bring Infants quickly after their Birth to Baptism. But

4. After all, what is it that *Tertullian* has spoken, against the baptizing of Infants? 'Tis true, he has given it as his Judgment, that it is more profitable that their Baptism should be defer'd till they come to riper Years, to be able to understand something of the Nature and Design of it. But he is far from going to the Heights of our present Antipædobaptists; he does not condemn it as unlawful, as they do, and as he would have done if it was *but then*, brought into the Church, as an Innovation contrary to the Rule of Scripture, or without the Approbation or Direction of the Apostles. On the contrary, he allows it in Case of Necessity, i. e. in Danger of Death. And do not most Children some Time or other in their weak infantile State become obnoxious to such a Necessity? So that he would have been as far from esteeming their Baptism void and null, or from thinking it needed to be repeated, when it had been once administered, as we may suppose he wou'd have been from condemning the Baptism of those that are unmarried, or requiring a Repetition of it, tho' he equally speaks

speaks against it, and says it ought to be delayed, *Non minori deCausa*, for no less Reason than that of Infants. So that upon the whole, our Antipædobaptists are but little befriended by this Testimony of *Tertullian*, and have but little Reason to glory in it: Tho' (whereas Dr. *Gill* tells us, he was the first Man that mentioning Infant-Baptism spoke against it, he should have said, that) he was the only Man in all Antiquity, of those whose Writings are come down to us, who has said any Thing against it.

But he goes on to say, P. 24. "The Truth of the Matter is, that Infant-Baptism was moved for in the *third* Century; got Footing & Establishment in the *fourth* and *fifth*; and so prevail'd until the Time of the Reformation." This is so far from being the Truth of the Matter, that it is a manifest disguising of the Truth, and a meer Figment of the Brain, destitute of the least Shadow of Proof that can be produced. But since he allows the Pædobaptists no more Evidence from the 3d Century, than that Infant-Baptism began then to be *spoken of*; and be sure he would produce no more than what he thought made for his Cause, (all the Authors he has cited, or refer'd to, I have examin'd, & shewed how little Advantage he has gained by them) it is therefore meet, and proper, and what may reasonably be expected, that to undeceive the Reader I should produce the Testimonies of the ancient Fathers in the Behalf of Infant-Baptism; which being laid together, will (I persuade myself) amount to an undoubted Evidence to every unprejudic'd Mind, that Infant-Baptism *generally obtain'd in the truly primitive Church.*

And for this End, I might refer the *English* Reader to a Book I have had Occasion to cite several Times already, entitled, *The History of Infant-Baptism*, written by Dr. *Wall*, who has with great Industry made a faithful Collection of the several Passages in the ancient Fathers of the four first Centuries, that make for, or against Infant Baptism. And because the Book is scarce in these Parts, and but in very few Hands, I shall take leave to transcribe a few of these Passages, (out of the great Numbers cited) that

that are plain & pertinent to the Purpose, and may suffice to give full Satisfaction to the Reader ; thô for Brevity's Sake I shall leave out the original Words of the Authors, which are set down at large by the foremention'd Writer. * Several of the Ancients of the first and second Century, besides *Irenæus*, are brought in giving their Suffrage to Infant-Baptism by more remote Hints. Particularly, *Justin Martyr* speaks of Baptism being to us Christians instead of Circumcision † (in his Dialogue with *Trypho*) in these Words, "We also who by him have had Access to
 " God, have not received this carnal Circumcision, but the
 " spiritual Circumcision, which *Enoch* and those like him
 " have observed. And we have received it by Baptism,
 " by the Mercy of God, because we were Sinners ; and it
 " is enjoin'd to all Persons to receive it by the same Way." In the same Sense the ancient Fathers generally spake of Baptism, as the *spiritual Circumcision*, succeeding to us Christians in the Room of the *carnal Circumcision*, agreeably to the Words of the Apostle *Paul*, Col. 2. 11, 12. From whence the Consequence is easy to be prov'd, that Baptism which is the Christian Circumcision, ought to be apply'd to Infants, as Circumcision in the Flesh was to the Infants of the Jews. But to come to the next Century —

The first I shall mention is *Origen*, who flourished in the Beginning of the third Century, and was for some Time
 Contemporary

* *N. B.* Tho' the few following Quotations from the Fathers are taken at second Hand, yet we may be secure as to the Fidelity, and Impartiality of the learned Writer mention'd, from whom I have taken them. And I had less Need to have Recourse to the original Authors (as I design'd to have done before the Publication of these Papers, not having the Fathers by me at my first Writing) since I find *Mr. Wiston*, who was well vers'd in the Fathers of the four first Centuries, and after he had embrac'd the Communion of the Baptists, in his Address to that People, declaring to them, that *Dr. Wall's* History of *Infant-Baptism*, "as to the Facts," appear'd to him, "most accurately done, and might be depended on by the Baptists themselves." *Mem. of his Life*. Part. II. P. 461. So that the Reader has no Cause to suspect, that the Truth or Genuineness of the said Quotations will be contested by any of our Adversaries.

† Hist. of Infant-Baptism, Part I. Ch. 2. § 2.

Contemporary with *Tertullian*. He plainly declares Infant-Baptism to have been used in the Church (*in his Homily 8. on Lev. Chap. 12.*) where he hath these Words,* “ Hear David speaking, *I was*, says he, *conceived in Iniquity, and in Sin did my Mother bring me forth* : Shewing, that every Soul that is born in the Flesh, is polluted with the Filth of Sin and Iniquity, & that therefore that was said which we mentioned before, that *none is clean from Pollution, tho’ his Life be but of the Length of one Day*. Besides all this, let it be considered, what is the Reason, that whereas the Baptism of the Church is given for the Forgiveness of Sins, Infants also are *by the Usage of the Church* baptized : when, if there were Nothing in Infants that wanted Forgiveness & Mercy, the Grace of Baptism would be needless to them.” To the same Purpose he speaks (*Homily 14. on Luke*) † “ Infants are baptized for the Forgiveness of Sins. Of what Sins ? Or when have they sinned ? Or how can any Reason of the Laver hold good in their Case, but according to that Sense that we mention’d even now, *None is free from Pollution, tho’ his Life be but of the Length of one Day upon the Earth* ? And it is for that Reason, because by the Sacrament of Baptism the Pollution of our Birth is taken away, that Infants are baptized.” And in another Place he affirms, the Church had received it as a Doctrine or Tradition from the Apostles, to baptize Infants—‡ (*Comment. on the Epistle to the Romans, Book 5.*) “ In the Law it is commanded, that a Sacrifice be offered for every Child that is born (*Lev. 12. 6.*) *A pair of Turtle Doves and two young Pigeons : of which one is for a Sin-offering, the other for a Burnt-offering.*—For what Sin is this young Pigeon offered ? Can the Child that is new born, have committed any Sin ? It has even then Sin, for which the Sacrifice is commanded to be offer’d ; from which even he whose Life is but of one Day is denied to be free. Of this Sin, *David* is suppos’d to have said that which we mention’d before ; *In Sin did*

“ my

§ 1. † *Ibid.* §. 2. ‡ *Ibid.* §. 3.

“ my Mother conceive me : for there is in the History no
 “ Account of any particular Sin that his Mother had
 “ committed. For this also it was, that the Church had
 “ also from the Apostles a Tradition (or Order) to give Baptism
 “ even to Infants ; for they to whom the divine Myf-
 “ teries were committed, knew that there is in all Persons
 “ the natural Pollution of Sin, which ought to be wash’d
 “ away by Water and the Spirit ; by Reason of which
 “ the Body it self is also called the *Body of Sin.*”

These Testimonies of *Origen* are so clear and full as to put the Matter in Debate out of all reasonable Doubt, if any Credit can be given to them : And there is no Reason that appears, why they should not be credited ; and our Adversaries can object nothing of any Moment, but that they are Translations (as most of *Origen*’s Works are Translations out of *the Greek*, in which he wrote, into *Latin*) But the Fidelity of the Translators, and the Authenticalness of these Passages, are sufficiently vindicated by *Dr. Wall*, to the Satisfaction of all impartial Enquirers.* And these Testimonies of *Origen* deserve greater Regard, in that he was one of the most learned Men of the Age, and he visited and resided for some Time in several of the most eminent Churches in his Day ; for he was born and educated at *Alexandria* in *Egypt*, and he travelled to *Rome*, to *Greece*, to *Palestine*, and *Syria*, & into other Parts, where he spent his Labours : And therefore must be tho’t to be well acquainted with the Custom of the Churches ; and living so near the Age of the Apostles, being born *Anno Domini* 185, within an Hundred Years of the Apostles ; he could not possibly be ignorant how the Case stood as to the baptizing of Infants in the Times of the Apostles. Especially since his Father and Grandfather were both Christians, from whom he might have certain Information about this Matter ; and is therefore to be admitted as a competent Witness both for his own Times and the Age preceeding, up to the Apostles. And he expressly declares it to be the common Usage of the Church, to baptize

* *Ibid.* § 4, 5, 6, 7, 8.

tize Infants, and that the Church received it as a Doctrine or Tradition from the Apostles. For we may observe, that he does not speak of it as a Thing at all opposed, or denied by any One, but occasionally refers to it for illustrating and confirming other Points he was handling, as that which was generally known and approved in the Church. And the same Thing may be observed of the Testimonies of the other Fathers of that Age: They do not any of them set themselves to defend or plead for it, as if it met with Opposition from Gainfayers; but by occasional Hints they give us plainly to understand, it was the general approved Practice.

The next of the *Fathers* whose Testimony I shall produce, is the blessed Martyr *Cyprian*, who next to *Origen* was the most noted Writer of the Church of that Age, and who was for some Time his Contemporary. (For *Cyprian* was made Bishop of *Carthage* in the Year 248, and *Origen* died in the Year 252. †) The Testimony of this ancient Writer which I refer to, was occasioned by a Question sent him by *Fidus*, a *Presbyter* or *Bishop* in the Country, which was, Whether an *Infant* might be baptized before it was eight Days old? The Reason of his Doubt, it seems, was the Law of Circumcision, which under the Old-Testament required an Infant to be circumcis'd the eighth Day from its Birth. The Resolution which *Cyprian* in a Council of Bishops assembled at *Carthage*, A.D. 253, gave to this Question, was to this Effect, That an Infant might be baptiz'd on the 2d or 3d Day, or any Time after his Birth; and that Circumcision (besides its Sacramental Nature) had something typical in it, particularly it's being administred on the eighth Day, which ceas'd at the coming of Christ, who has given us Baptism, the spiritual Circumcision, in which we are not tied up to that Circumstance of the Age. This Resolution of *Cyprian* had the unanimous Concurrence of every one of his Colleagues, as his Epistle to *Fidus* testifies. The Inscription of it runs thus,

I

Cyprian

† *Dupin's Hist.* Vol. 2. Chap. 6.

Cyprian and the rest of the Colleagues, who are present in Council, in Number sixty six, to *Fidus* our Brother, *Greeting*. *

The Epistle is too large to be inserted at full Length ; I shall extract a few Paragraphs from it, which may suffice to give us the Sentiments of those Ancients on this Case. Thus *Cyprian* writes in the Name of the forementioned Bishops ;

—“As to the Case of Infants, whereas you judge, that they
 “ must not be baptized within two or three Days after they
 “ are born, and that the Law of the ancient Circumcision is to
 “ be observed, so that you think none should be baptized and
 “ sanctified before the eighth Day after he is born : We
 “ were all in our Assembly of a far different Opinion ;
 “ for in this which you thought fitting to be done, there
 “ was not one that was of your Mind. But all of us rather
 “ judged, that the Grace and Mercy of God is to be
 “ denied to no Person born : For whereas our Lord in
 “ his Gospel says, *The Son of Man came not to destroy*
 “ *Mens’ Souls (or Lives) but to save them*— As far as lies
 “ in us, no Soul if possible is to be lost.—That the eighth
 “ Day was to be observed in the Jewish Circumcision,
 “ was a Type going before in a Shadow or Resemblance,
 “ but on Christ’s Coming was fulfilled in the Substance ;
 “ for because the eighth Day, that is the next after the Sab-
 “ bath, was to be the Day on which the Lord was to
 “ rise from the Dead, and quicken us, and give us the
 “ spiritual Circumcision ; This eighth Day that is the
 “ next to the Sabbath, or Lord’s Day, went before in the
 “ Type, which Type ceased when the Substance came,
 “ and the spiritual Circumcision was given to us. So
 “ that we judge that no Person is to be hindered from
 “ obtaining the Grace (i.e. of *Baptism*) by the Law that
 “ is now appointed ; and that the spiritual Circumcision
 “ ought not to be restrained by the Circumcision that
 “ was according to the Flesh ; but that all are to be ad-
 “ mitted to the Grace of Christ ; since *Peter* speaking in
 the

“ the Acts of the Apostles, says, *The Lord has shewn me*
 “ *that no Person is to be called Common, or Unclean.*—
 “ This therefore, Dear Brother, was our Opinion in the
 “ Assembly, that it is not for us to hinder any Person
 “ from Baptism, and the Grace of God, who is merciful
 “ and kind, and affectionate to all ; which Rule, as it
 “ holds for all, so we think it more especially to be ob-
 “ served in Reference to Infants, and those that are newly
 “ born, to whom our Help, and the divine Mercy is ra-
 “ ther to be granted, because by their Weeping & Wail-
 “ ing at their first Entrance into the World, they do in-
 “ timately nothing so much as that they implore Com-
 “ passion.”

That which is especially to be noted in this Epistle to *Fidus*, written by *Cyprian* in the Name of the Council at *Carthage* is, that it was not designed to establish the Practice of Infant-Baptism, or to decide the Question, Whether Infants were to be baptized ; of which there had been no Doubt ; but that it was taken for granted both by *Fidus* that propos'd the Case, and by *Cyprian*, & the sixty-six Bishops that resolved it, That Infants ought to be baptized ; but it only determines that an Infant may be baptized before the eighth Day, to which Circumcision was restrained : Which was the only Thing scrupled by *Fidus*. But if there be any Truth in that which is suggested by our Author, That the Baptism of Infants was but *moved for in the third Century* ; The first Question should have certainly been, Whether Infants may lawfully be baptized at all ? But of this there was no Question then, and most of the Antipædobaptists do grant, (being compelled by the Force of Truth) That the Practice of Infant-Baptism may be traced up to *Cyprian's* Time. But they must go higher, if they allow any Credit to be given to this Epistle, which was written but about 150 Years from the Apostles. And there can be no Exception made against it. *There is not a Piece in all Antiquity*, says *Dr. Wall*, *that can be more certainly prov'd to be Genuine than this*. If therefore, the Baptism of Infants did but then begin to be a general

Practice, and was brought into the Church, as an Innovation, in the third Century, it is utterly incredible that in a Council of sixty-six Bishops in the middle of that Century, there should not be one Man that should make the least Objection against it; or that should have no Doubt, but it might be administered to an Infant on the second or third Day after his Birth. For *Cyprian* declares, there was not one Man in that Assembly, that agreed in Opinion with *Fidus*, that the Baptism of Infants ought to be deferred to the eighth Day; much less could they be of Opinion that they ought not to have it administered to them at all. This general Consent necessarily supposes the Practice to have been established and approved by long Custom, and is it self a good Proof, if there were no other, that it had obtain'd in the preceeding Age, as far as the Apostles

I think it needless to recite at large any more Passages out of the Fathers, especially since our Author does in Effect yield, that plain Testimonies were given to Infant-Baptism, from the third Century. Nevertheless, to render the Evidence we have of this Practice, in those early Times of the Church, and even from the Apostles, the more undoubted, let me add in a few brief Hints, these further Testimonies from those ancient Writers.

Gregory Nazianzen * exhorts Parents without Delay to offer their Infant-Children to God in Baptism. "Hast thou an Infant-Child? (saith he) Let not Wick-
"edness have the Advantage of Time; let him be san-
"ctified from his Infancy; let him be dedicated from his
"Cradle to (or by) the Spirit." He, as well as many others of the Fathers, uses the Word *sanctified* for *baptized*.

Optatus Bishop of *Milevis*, comparing Christ to a Garment, that is put on in Baptism, in explaining what is said by the Apostle, Gal. 3. 27. *As many of you as have been baptized into Christ, have put on Christ*; Says of this Garment, "It is not plaited (or contracted) for Infants, nor
"stretched out for young Men, nor is it alter'd to suit
"Women." ||

St.

* *Ibid.* Chap. 11. § 4. || Chap. 9. §. 2.

St. Ambrose, shewing the Resemblance between *John* the Baptist and *Elias*, and having Reference to the Miracle of *Elias* in dividing the River *Jordan*, says, “Perhaps
 “ this may seem to be fulfilled in our Time, and in the
 “ Apostles Time: For that returning of the River-waters
 “ towards the Spring-Head, which was caused by *Elias*,
 “ when the River was divided (as the Scripture says, *Jor-*
 “ *dan was driven back*) signified the Sacrament of the
 “ Laver of Salvation, which was afterwards to be institu-
 “ ted; by which Infants that are baptized, are reformed
 “ back again from (*Evil*) Wickedness (or a *wicked State*)
 “ to the primitive State of their Nature.”†

This is another Testimony that carries Infant-Baptism up to the Times of the Apostles; and this was written but about 274 Years after the Apostles.

St. Chrysostom about the Year 380, speaking of the Difference between Circumcision of old, and Christian Baptism, which God has given us instead thereof: among other Things, says; “Our Circumcision, I mean the
 “ Grace of Baptism—has no determinate Time, as that
 “ had, but One that is in the Beginning of his Age, or
 “ One that is in the middle of it, or One that is in his
 “ old Age, may receive it.”*

Abundance of such occasional Hints are drop'd in the Discourses and Writings of the Ancients in Relation to Infant-Baptism, which seem to have a more peculiar Force to persuade us, that it was a general uncontroverted Practice in their Day, than if they had made Use of set Discourses to prove it. They seem to speak of it in such a Manner as any One would now, in treating on other Subjects, referring to any Point of Doctrine or Practice, that is generally taken for granted, about which there is no Dispute. Let me add to these a Passage of *St. Austin*, about 300 Years after the Apostles (in his Dispute against the *Donatists* concerning Baptism. Book 4 Chap. 15.) which is as ample a Testimony as any one can desire.

“If any one,” saith he, “do ask for divine Authority

† Chap. 13. § 1. *Chap. 14. §. 1.

“ in this Matter ;” (*viz* of Infants baptized) “ tho’ that
 “ which the whole Church practises, and which has not
 “ been instituted by Councils, but was ever in Use, is very
 “ reasonably believed to be no other than a Thing deli-
 “ ver’d (or order’d) by the Authority of the Apostles ;
 “ yet we may besides take a true Estimate, how much
 “ the Sacrament of Baptism does avail Infants, by the
 “ Circumcision which God’s former People received.” ||

But for a Conclusion of these Testimonies of the An-
 cients, let me only say, further, that the ancient Fathers
 never had the Occasion of speaking so directly to the Point
 of Infant-Baptism, as when the *Pelagian* Controversy arose
 about the beginning of the fifth Century, most Authors plac-
 ing it in the Year 410, when *Pelagius* began to vent his he-
 retical Opinions at *Rome*, the Chief whereof were these two,
viz. That Infants were conceiv’d & born without original
 Sin, derived to them from *Adam*. The other Error he was
 charg’d with, was his denying the supernatural Grace of
 God to be necessary to good Works. It was the former of
 these that gave Occasion to the Writers of the Church
 who appear’d in Oposition to that Tenet of *Pelagius*,
 (*that Infants were born free from any sinful Defilement*) par-
 ticularly to *St. Hierome*, and *St. Austin*, who were the
 chief that wrote against him, to insist much upon the
 Baptism of Infants, which being the known & generally
 receiv’d Practice of the Church, was improv’d by them as
 an Argument in Confutation of *Pelagius*. *St. Austin* closely
 urges this Argument in his Writings against the *Pelagians*,
That Infants are by all Christians acknowledged to stand in
Need of Baptism, which must be in them for original Sin,
since they have no other. If they have no Sin, why are
 they then baptized according to the Rule of the Church
 for the Forgiveness of Sins? Why are they washed in the
 Laver of Regeneration, if they have no Defilement? *Pelagius*
 was extremely puzzled and perplexed by this Argument,
 and knew not how to evade the Force of it, but by involv-
 ing himself in greater Absurdities ; for he had not the
 Impudence

Impudence or Impiety to deny either that Infants had Need of Baptism, or that it was the constant & universal Custom of the Church to baptize them. On the contrary, he plainly acknowledged it ; for being accus'd by some of denying the Baptism of Infants, which they drew as a Consequence from his Opinion, that Infants were free from original Sin, he utterly denies this Consequence, & complains of the Accusation as a Slander of his Adversaries ; and in the Confession of his Faith, which he sent to *Pope Innocent the first* (recited at large by *Dr. Wall*) he owns, *that Baptism ought to be administred to Infants with the same Sacramental Words as it is to elder Persons.* And in his Letter sent to him at the same Time, he vindicates himself in the strongest Terms, and says, *That Men do slander him as if he denied the Sacrament of Baptism to Infants, and did promise the Kingdom of Heaven to any Persons without the Redemption of Christ.** And affirms, *that he never heard any, not even the most impious Heretick, that would say such a Thing of Infants.* This Confession of *Pelagius* seems to carry in it little less than the Force of a Demonstration, That Infant-Baptism universally obtained, Time out of Mind ; for he whose Interest it was (being so hard press'd with this Argument for original Sin in Infants) to have it believed, that Baptism was not instituted for them, and that it was not the Practice of the Church from the Times of Christ & his Apostles, to administer it to them ; he could not fail of getting some Notice of it, if it had been true. But the Practice was so notorious to all Christians, that he never durst deny it, how much soever his Cause required it ; but declares that he never heard of any whether Catholick or Heretick (that own'd any Christian Baptism) that denied it to Infants ; and accounts it a Slander cast upon him, that he was charged with denying it to them.

There was surely no Society of Antipædobaptists then in the World, nor within the Memory of Man in his Time, otherwise he must have known or heard of them ;

for *Pelagius* was a great Scholar, and a great Traveller, and had been conversant in most Parts of the World where the Christian Church flourished in that Age. He was born in *Britain*, and travelled to *Rome*, where he resided some Time, and was acquainted with, and had in Esteem by the learned Men there. From thence he went into *Africa*, to *Egypt*, to *Jerusalem*, where he abode a considerable Time, and therefore he must be suppos'd to be well acquainted with the Customs of most Churches in Christendom; but he had heard of no Church, or Christian, that denied Baptism to Infants. A Man of *Pelagius* his Learning and Acquaintance in the World, might easily upon Enquiry have obtain'd certain Information concerning this Practice; whether it had been in Use in and from the Apostles Time; living but three Hundred Years distant from them; or whether it was an Innovation brought into the Church since that Time; if he had known this latter to have been the Case, (and had it been so in Fact, its scarce possible but he should know it) how easily might he have baff'd St. *Austin's* Argument, by replying? You cannot prove original Sin from the baptizing of Infants, which is but a modern Custom and Innovation brought into the Church of Christ, without any Institution from the Beginning, and so is of no divine Authority to prove a Doctrine of Faith. But neither would St. *Austin* have us'd this Argument, nor *Pelagius* have yielded it, had not Infant-Baptism been a general Practice in the Church, which both of them were verily perswaded had the Stamp of a divine Institution upon it. But *Pelagius* had Recourse to another Pretence, to evade the Force of the Argument thence for original Sin, which was, that Infants were not baptized for the Forgiveness of Sins, but that they might obtain the Kingdom of Heaven. (Which was the Ground, I apprehend, of his being charg'd with promising the Kingdom of Heaven to some without the Redemption of Christ; which, he denies in his Letter to *Pope Innocent* above cited) A new and absurd Fancy, peculiar to him & his Accomplices; which has had no Maintainers, so far as appears, since his Times.

Upon

Upon the whole, let the impartial Reader judge, whether the Author of the Dialogue had not sufficient Reason to assert, *That there is undoubted Evidence from the ancient Fathers, that Infant-Baptism constantly obtained in the truly primitive Church?* And the Church in the three first Centuries has generally been allow'd by all the learned in Antiquity, to be that primitive Church, which was most pure from Corruption in Doctrine and Discipline.

But perhaps some may inquire, What is there in the Writings of the Ancients that makes against Pædobaptism? Since I intimated, that in the forementioned Collection the Author of it propos'd to alledge impartially all such Passages in the ancient Fathers, as make either *for*, or *against* Infant-Baptism; and since I have given a Taste of the Writers that speak for it, some may be curious to know what has been said against it, and by whom. Wherefore, that I may not be thought to conceal any Thing of the Strength of our Adversaries, I must answer, The only Man in all Antiquity (as I observ'd before) who appears to have spoken, or written any Thing against the baptizing of Infants, or advised the deferring of it to more adult Ages, is *Tertullian*: whose Opinion has been already consider'd, and tho' our Adversaries in this Debate, appeal to him as their great Patron, yet I have sufficiently shewed, how little their Cause is favoured even by this one Man. It's true, our An ipædobaptist Writers do often fill many Pages, to the surfeiting of the Reader, with Passages cited from these ancient Writers, which relate to Adult-Baptism, and the Profession of Faith that goes before it, which us'd to be inculcated upon the *Catechumens* (i. e. those who came over from Paganism to Christianity, and were instructed in the Principles of the Christian Faith to prepare them for Baptism) but it is all beside the Purpose, as I shewed in my Remarks on the Quotation from *Justin Martyr*. And those that cite them, can hardly be believed to be in earnest, but that they design'd to impose upon the illiterate Vulgar; unless they thought, that the Pædobaptists were restrained by their Principles from administering Baptism to any besides Infants, or denied Adult-Baptism. But

But let this Question, (*What has been said, or written by the ancient Fathers, against Infant-Baptism?*) be answered by Dr. Wall, who had the best Advantages for Knowing, and who made it the principal Subject of his Studies and Enquiries ; he, in summing up the Evidence on both Sides, || and after having given a summary Account of the Evidence for Infant-Baptism, adds these Words, “ Lastly, as “ these Evidences are for the first four Hundred Years, “ in which there appears only one Man, *Tertullian*, that “ advis’d the Delay of Infant-Baptism in some Cases, and “ one *Gregory* that did perhaps practise such Delay in the “ Case of his Children ; but no Society of Men so thinking, or so practising ; nor no one Man saying, it was “ unlawful to baptize Infants ; so in the next seven Hundred Years, there is not so much as one Man to be “ found, that either spoke for, or practised any such Delay, but all the contrary. And when about the Year “ one Thousand one Hundred & thirty, one Sect among “ the *Waldenses* declared against the baptizing of Infants, “ as being incapable of Salvation, the main Body of that “ People rejected that their Opinion ; and they of them “ that held that Opinion, quickly dwindled away, and “ disappear’d ; there being no more heard of, holding “ that Tenet, till the rising of the *German Antipædobaptists* in the Year 1522.

This, upon the best & most impartial Search, has been found the Truth of the Case ; which shews, that our Author, however he fails in his Proofs, does not at all in his Confidence, when he says, “ Throughout these several Centuries” (i. e. from the third Century until the Time of the Reformation.) “ there were Testimonies bore to Adult-Baptism ; and at several Times certain Persons rose up “ and oppos’d Infant-Baptism.” Some Men are very apt to believe that which they have a strong Desire to find true ; otherwise it can’t be accounted for, that Persons of any Reading, or Ingenuity, among our Adversaries, should persuade themselves into the Belief of what is asserted here
by

by our Author, of which they have never been able to bring any tolerable Proof, tho' many have attempted it, and Dr. Gill among the rest, under the next Head, to which I shall proceed with him, and bestow some Remarks on what he has advanc'd. Wherefore,

III. The next Thing he has thought fit to dispute is, that which is asserted (*Dial. P. 7.*) that "It cannot be pretended that this Practice was called in Question or made Matter of Debate in the Church, till the Madmen of *Munster* set themselves against it." — It is but a weak Opposition that our Author makes against this Assertion; for tho' he could not fairly deny it, yet he makes a great Shew of Proof on the contrary, by multiplying his Authorities: but in Effect, all that he has alledged amounts to no more than what is suppos'd in the Dialogue, at least may be easily accounted for, without any Contradiction to the foremention'd Assertion. Which a few Remarks may serve to make evident.

First, With Respect to the Times since the Reformation.

1. I observe, he takes a great Deal of Pains to prove, that which will be readily granted, by his Quotations from P. 25. to P. 29. which is, That there were Anabaptists in Being, that rais'd many Stirs, and Disputes in *Germany* some few Years (ten or twelve at most) before the Tragical Affair of *Munster*, who were either the same Persons, or others of the same Spirit & Way with those that were concern'd in that Affair; which was so remarkable for that Scene of Enthusiasm, Blasphemy, Sedition, and Confusion that was acted in that City, as well as for the dismal Fate of the chief Authors, and Leaders in it, as to give Denomination to the whole Sect. And who (but one that had a Mind to cavil) could have thought, that the Writer of the Dialogue meant any other, by the Madmen of *Munster*, than the *German* Anabaptists? as tho' he had said, there was no Strife or Debate in the Church about Infant-Baptism, till the Rise of the Anabaptists in *Germany*, who made themselves known to the World, and to Posterity by the wild Extravagancies their enthusiastick Principles

ciples led them into, with the fatal Effects thereof in the City of *Munster*; tho' they set themselves (as is supposed in the Dialogue) to oppose Infant-Baptism, a few Years before they acted that mad Part. The Madness (as Mr. Fox calls the Errors of the Anabaptists) had been growing upon them for some Years, before it grew up to the Height of enthusiastick Frenzy at *Munster*. Therefore our Author might have spar'd his Pains in searching out the Dates of the Transactions, and Disputes of those Times, (that he might find some Opposers of Pædobaptism before the Extravagancies at *Munster*) which he runs up within 5 or 6 Years of the Reformation begun by *Luther*; which will be granted him without much Difficulty. But does he think any one so void of Sense, as to imagine, the Madmen of *Munster* were drop'd out of the Clouds, and never known or heard of before? or not rather, that they were of the same Tribe, or Party of Men known by the Name of *Anabaptists* (which is given them by all the Writers of those Times) who by their Preachings & Disputations in the preceding Years, raised Commotions in several Parts of *Germany*! These Times are plainly enough included in that Period mention'd in the *Dialogue*, in which those Men set themselves against the Practice of Infant-Baptism. But

2. I observe, he would fain clear the People called *Anabaptists*, from being concerned in those Tumults in *Germany* raised a little after the Reformation, at least from being the chief Promoters thereof; in which Endeavour he has advanced several Things tending to disguise the Truth, which require some Animadversion.

First, He says Pag. 25. "That the Disturbances in *Germany* were first begun in the Wars of the *Boors*, on the Account of Civil Liberties." This is so far true, that there were before the Reformation great Discontents among the *Boors*, or poor Country-Peasants of *Germany*, being grievously oppress'd by the tyrannical Government of their Princes, and by their rich Landlords, and some Commotions rais'd on that Account. But then to declare the whole

whole Truth. it should be added, That these Ferments continuing some Years after the Reformation set on Foot by *Luther* in the Year 1517, there rose up several fanatical Teachers, who took Advantage of them for disseminating their seditious Opinions among the Vulgar; the chief of whom mentioned in History, were *Nicholas Storck*, an illiterate Man, *Mark Stuber*, and *Thomas Muntzer*, who appeared about the Year 1521. † and began to divulge their pernicious Doctrines; and among other Opinions tending to Division in the Church, they preach'd up *Liberty from Subjection to Princes in temporal Things*; and *Communion of Goods*, as it was in the primitive Church; Doctrines highly to the Relish of the oppressed Country-People; by which Means they drew the Multitude after them. *Luther* having in the Year 1520, publish'd his Book of *Christian Liberty*, these Men pretending to Inspiration and secret Communication with God, carried his Principle of Liberty, much further than he ever intended. For tho' *Luther* asserted the just Liberty of all Christians from the Yoke of Popish Tyranny, and the burthensome Saperstitions and human Inventions, wherewith they loaded the Consciences of Men; yet both he and the other first Reformers constantly and strictly taught Obedience & Subjection to the civil Magistrate in Things temporal. But these enthusiastick Preachers taught their Followers not only to renounce the Romish Tyranny, but the Authority of the civil Magistrate, especially *Muntzer* the chief Leader of the Seditious Rabble, who openly profess'd himself raised up by God to punish wicked Princes, and stiled himself *the Sword of the Lord, and of Gideon*, constantly declaim'd against the Government of the Princes, as harsh and tyrannical, and not to be tolerated by Christians; and having the Multitude attach'd to him, he inculcated it upon them that *all Things were free by Nature, and common to all, and that the Yoke of the Princes was to be shaken off, as well as that of the Pope.** And it was held by them

as

† *Fred. Spanhem. Diatribe Historica De Origine, Progressu, &c. Anabapt. §. 1, 2. * Ibid. §. 3, 4, 9.*

as a Principle, that it was not fit, nor to be endur'd in the Kingdom of Christ, that some should be so Rich, & others so Poor &c. || The giddy Multitude, inspir'd with these leveling Principles, grew tumultuous, & went on under their Enthusiastick Leader, committing horrible Disorders in *Germany*, Magistrates were deposed, Monasteries rifled, rich Men's Houses pillag'd, and spoiled of their Goods, &c. The Issue of these Exorbitances, so fatal to the Authors of them, and to many Thousands of poor simple People led blindfold by them, in the Year 1525 † it is not my Business to relate : I shall only observe, that after *Muntzer* had set out upon Principles of Sedition against the civil Government, and could not be stopped in his wild Career, by the Warnings of *Luther*, and the Testimony borne against his, and his Followers licencious Proceedings, by other Protestant Ministers, as that which brought a Scandal upon the Reformation ; he inveighed against *Luther's* Reformation as imperfect, and began to consult with his Accomplices about renewing the Church to a more perfect State. Then they took it into their Thoughts to baptize a-new, those that became their Disciples (*ista Occasione Cogitatum*, says *Spanheim*) and least any Scruple of Conscience in Respect of their former Baptism should prove an Obstacle to their Design, they declaim'd against Infant-Baptism, condemning it as Unprofitable and Unlawful, because Infants were not capable of that Sacrament ; but only the Adult, who were able to judge and choose for themselves, ought to have it administred to them. So *Spanheim* gives the Account of the Original of Anabaptism.* Whence it appears, that the Opposition to Infant-Baptism had its Rise from a very wicked Design, which was carrying on by Enthusiastick Preachers, as it fell

|| *Wall's* Hist. Part II. Chap. 8. §. 4. † *Spanh. Diatrib. Hist.* §. 9.

* His Words are,—*Inde de novâ, & perfectiori Ecclesia condendâ, novaq; ejus — (Politeia) actum, et ista occasione cogitatum, de ejus Mystis novo baptismo initiandis, et ne Baptismi prioris obstaret Religio, declamatum in Pædobaptisiam, ut vanum, immo illicitum, infantibus quippe ejus handquaquam capacibus Collectum, quum Sacramentum istud non nisi adultis, & sui judicii, ac suæ Sportis hominibus conferri debeat.*—*Ibid.* §. 5.

fell in with their Scheme of attempting Innovations both in Church and State. And if this were to be accounted *a Reformation in this Ordinance of Baptism*, as Dr. Gill thinks it was, Pa. 29. we see what Sort of Men were the Instruments, and by what Counsels it was begun & carried on! And how unlikely it is, that these first Administrators of it in the Way of the Antipædobaptists should have the extraordinary Presence of Christ with them, while engag'd in so wicked an Enterprize.

Secondly, He says, Pa. 25. "That the forementioned Disturbances were first begun by such as were Pædobaptists, *Papists*, and *Lutherans*." Which (tho' it be a Truth, yet as he has left it unexplain'd) seems designed to transfer the Blame of beginning those Tumults on the Pædobaptists, and to persuade the vulgar Reader that the Anabaptists had no Hand in it; tho' he confesses, that "in process of Time some few of the People called *Anabaptists* mingled themselves among them." An artful concealing of the Truth in Fact.

I am fully persuaded, that all those who are charg'd as the Authors of those Disturbances, were at first Pædobaptists, or such as had received no other than Infant-Baptism: for it does not appear, that there was any other Baptism commonly in Use in the Church at the Beginning of the Reformation. But these, and these only were the very Men who were afterwards known, and distinguish'd by the Name of *Anabaptists*, on the Account of their Practice of Re-baptizing, and setting themselves against Infant-Baptism; who (tho' Pædobaptists at their first setting out) yet in the Course of their tumultuous Proceedings, found it requisite to their Design of innovating in the Church, to condemn & renounce Baptism in Infancy, and to baptize over again such as join'd themselves to them. That this is the plain Truth of the Case, may appear from what was last mention'd under the foregoing Head. And all Authors that write of these Affairs, generally impute those Seditions & Insurrections that happen'd in *Germany*, since the Reformation, to the People called Anabaptists, and their
Leaders,

Leaders, and to them only. And the Stirs and Seditions that follow'd the Defeat of *Muntzer*, and the Disperſion of his Followers, are conſtantly attributed to the Seeds of Anabaptiſm, that had been ſcatter'd and taken deep Root in *Germany* and other neighbouring States and Provinces, and were cultivated by Anabaptiſt-Teachers; particularly *Felix Mantz*, *Conrad Grebel*, and *Balthaſar Hubmeier*, the chief Leaders of that Sect, whom our Author commends for their Learning and Knowledge in the Tongues, *Pa.* 28. A rare Thing then to be found among the People of thoſe Principles. But other Writers brand them as Incendiaries, cauſing Diſturbances & Com-motions in the State, wherever they came to diſſeminate their Doctrines. † For which Cauſe the Magiſtrates of *Zu-richt*, and other Cities and States were induc'd to make ſevere Ediſts againſt them, by which ſome of them ſuffer'd. Nor can our Author (I believe) produce any Proof from good Authority, of any one Pædobaptiſt that had an Hand in raiſing thoſe Diſturbances, that did not fall off to the Principles of the Anabaptiſts.

To what Purpoſe then, is it to tell the World, that the Diſturbances in *Germany* were firſt begun by the *Pædobaptiſts*! when (to ſpeak truly) he could mean nothing elſe than that they had been *Pædobaptiſts*, but by the ſame enthuſiaſtick Principles, whereby they were inſti-gated to make thoſe Diſturbances, they were alſo induc'd to become *Anabaptiſts*. He does indeed ſay, *P.* 26. That “ even the Diſturbances in *Munſter*, a famous City in “ *Weſtphalia*, were firſt begun by *Bernard Rotman* a Pæ-
“ dobaptiſt Miniſter, of the *Lutheran* Perſuaſion, aſſiſted
“ by other Miniſters of the Reformation.” But here a-gain, he uſeth Equivocation with his Reader: The Diſturbances he refers to, were quite of a different Na-ture from thoſe we are now ſpeaking of, which were raiſed by the Anabaptiſts, and from thoſe that were afterwards raiſed in the City of *Munſter* by the ſame Men. The Diſturbances that followed the Preaching of *Bernard Rot-*
man,

† *Ibid.* § 16.

man, were of the same Nature with those which commonly attended the Preaching of the same Doctrine of the Gospel in other Places, in Opposition to popish Errors and Superstitions, thro' the Malice of the Papists; nor were the Disturbances in *Munster* properly raised by him, but by the popish Party, the Adversaries of the Reformation. This *Bernard Rotman* was at first a Preacher of the reformed Doctrine at *Munster*, where he with his Colleagues had very great Success, a great Multitude in the City embracing the Reformation; whereupon a Controversy arose between them and the Papists, about the Use of the Churches in the City for the publick Performance of sacred Offices; but even this Difference was well composed by the Interposition of the good Offices of the *Landgrave of Hesse*; and all was peaceable and quiet in the City before the *Anabaptists* flocked thither in the Year 1533, among whom the Chief of the Party were *John Matthias* of *Harlem*, one of their new Prophets; *John Becold*, a Taylor of *Leyden*, *Bernard Knipperdoling*, and others known in History. These, first more privately insinuating themselves into the Favour of the Citizens, began to spread their Errors, condemning Pædobaptism, baptizing a-new those that embraced their Doctrine, teaching the Communion of Goods, (for they found this a Doctrine very palatable to the Vulgar) till in a short Time they grew to a vast Number, and became the prevailing Party of the City, having called their Friends to them out of the Neighbouring Towns and Provinces; even *Bernard Rotman* was carried away with the Stream; he and some others that had been Pædobaptists before, falling away to the *Anabaptists*, many Tumults were raised in the City, in so much that most of the Senators, & wiser and soberer Sort of People departed out of it, as foreseeing the State that soon after befel it, and left it to the Sway of the *Anabaptists*, who now over-bore all; and made *John* of *Leyden* their King, who assumed the fanatical Title of *John King of the New-Jerusalem*, King of Righteousness, &c.

and behav'd with incredible Tyranny, and Blasphemy.† Here one might have seen all the wild Effects of Enthusiasm in its Reign, in all Manner of Licentiousness and Disorder, under Pretence of the Liberty of the Gospel, and the Kingdom of Christ.

But it is foreign to my Purpose to enter into the Particulars of this Tragical Story: In short, the City was at length besieg'd by some regular Forces brought against it by the Bishop, who after some Time made themselves Masters of it; and *John of Leyden*, the mock King, and some others of his Accomplices were taken alive, and put to a miserable Death. And the Rest of the Anabaptists being dispers'd, afterwards form'd different Sects in *Holland*, and the low Countries.

Now for a Man that had read these Things (*in Spanheims* historical Discourse of the *Rise, Progress, and Sects* of the *Anabaptists*, which he has often quoted, as I have also done to set Matters in a truer Light) to put such false Colours on Things, as to say that the Disturbances of *Munster* were first begun by *Bernard Rotman*, a Pædobaptist Minister, and other Ministers of the Reformation, (when by the Disturbances of *Munster*, all Men understand those Tumults & Seditions that arose there after the Year 1533. when the Anabaptists prevailed, and grew masterless in the City, and not such Differences as arose from the Opposition of the Papists to the Doctrine of the evangelical Preachers common to other Places) cannot, I think, be (in the utmost Extent of Charity) accounted for otherwise, than from a strong Prejudice he was under in Favour of of his own Party. Yet after all,

Thirdly, Let me observe, that he is willing to disclaim all Affinity with those *German Anabaptists*; for he says, P. 25. that they are “a People that scarce in any Thing agree with us.” But he should have excepted the main Thing, from whence both Sorts have their Denomination, in which they perfectly agree, that is, their Opposition to Infant-Baptism. 'Tis to be hop'd there is no Agreement
between

between our *English Antipædobaptists* and the old *German Anabaptists* in their other pernicious Errors & seditious Principles, yet they continue the Innovation begun in the Church by those Anabaptists in *Germany*, by following them in their Principle of Antipædobaptism. After the Sedition of *Munster* they were divided into many Sects : And one *Menno Simonis*, the Patriarch of one of the most sober of those Sects (from whom his Followers are called *Mennonists*, or *Mennist* to this Day in *Holland* ; from which Sect, it is said, the Antipædobaptists in *England* took their Rise) tho' he condemned many Things in the *Munster* Anabaptists, yet was not so shy of owning them for Brethren, † as Dr. *Gill* seems to be, but pitying their hard Fate, applies to them the Comforts of the Gospel, spoken by Christ to them that forsake all to follow him ; and says (as his Words are cited by *Cloppenburg* ‡) *I make no Doubt, but that our beloved Brethren, who have of late transgressed somewhat against the Lord, in defending their Faith by Arms, have found God merciful to them.* I perceive our Antipædobaptists do not well relish this Story, and Dr. *Gill* in particular says, *ibid*, the “ Pædobaptist frequently reproach us with it.” It must be confess'd to be a Fault, and contrary to the Rules of Charity to reproach any Man with the Faults & Vices of his Predecessors, of which he is innocent ; as it is unchristian, and inhuman, that the Child of a virtuous Disposition and Behaviour, should be reproach'd with the Faults of his Ancestors ; yet in Case his Title to any Part of his Patrimony, which they had gotten by ill Means be contested, he ought not to take it amiss, or impute it as a Crime to any, that he is told of the Fraud and Injustice of his Fore-Fathers. So in the present Controversy, the Pædobaptists, I presume, are not to be blam'd for reviving the Remembrance of the Disturbances, and Seditions caus'd by the *German Anabaptists*, when they are led into it in pleading their own Cause, while in the mean Time they forbear taxing their Adver-

† *Ibid*. §. 18. ‡ *Cloppenburg. Gangræna Theol. Anabap. Disput. XVI. Corollar. I.*

faries with the other impious Errors and enthusiastical Opinions of their Predecessors in *Germany*, which they professedly disavow. Yet it must be own'd to be a lasting Reproach to the Opinion it self which they maintain, that it had its Rise in Company with those other vile Errors and Opinions.

Fourthly, He says, P. 26. "That it is not reasonable to suppose that these (*Anabaptists*) were the only Men concern'd in that Affair, or that the Number of their Followers should increase to such a Degree in so small a Time, as to make such a Revolution in so large a City." But this Objection is sufficiently obviated by what has been already said. If indeed there had been no Stirs and Debates about their Opinions, before the Madmen of *Munster* appear'd to act that mad Part in that City, or if they had not set themselves in Opposition to the common Opinion and Practice of the Church before that Time, it had been hard to account for so sudden a Revolution. But when it is consider'd, that there had been for a long Time great Ferments among the Vulgar, on the Occasion aforementioned, and these increas'd, and strength'n'd by their fanatical Leaders, who had been for several Years instilling seditious Principles into them, especially the Doctrines of Liberty from the Yoke of Princes, and Communion of Goods, under the specious Pretence of great Piety and Christian Liberty; upon which levelling Principles the common Sort of People, that compose the Multitude, might reasonably hope to gain more, than they might fear to loose; and when the *Anabaptists*, the Authors and Promoters of these Principles, had form'd a strong Party in the City of *Munster*; and sent & invited all their Friends from Abroad in the adjacent Towns and Provinces, upon the Promise of the Gospel to those that forsake Houses and Lands for Christ; which upon the fore-said levelling Principles they might easily be induced to hearken to; (and that all this was real Fact, is evident from the Histories of those Times;) I say, these Things consider'd, it is not at all incredible, that they might soon have

have an Head-strong Multitude on their Side, by Means whereof they might easily effect that sudden Revolution in the City. And tho' the Principle of Anabaptism, in itself consider'd, might not have that visible Tendency to "lead them into such extravagant Notions & Actions;" yet it was not for the Credit of it, that it was connected and interwoven in the Scheme of its Authors, with those other Principles of Sedition against the State and civil Order, that had that Tendency; and in its own Nature directly tended to make a Schism in the Church, which is not healed to this Day.

Lastly, He adds, P. 29. "That it is evident, that some of the first Reformers were inclined to have attempted a Reformation in this Ordinance, tho' they, for Reasons best known to themselves, drop'd it." Who they are he means by *some of the first Reformers*, I know not; but those eminent Men of God who were improv'd as Instruments of the Reformation, are universally known to have been zealous Asserters and Defenders of Infant-Baptism. And none of them, so far as appears, ever had it in their Thoughts to abolish it (which is what he means by *attempting a Reformation in that Ordinance*) and to suggest that they desisted from that Attempt for Reasons in their own Breasts, is to cast a Reproach upon those Worthies, as if they were swayed by secret Views in any Part of the Reformation, more than by the Word of God. No, the Reasons why they declin'd any such Attempt, as this Author speaks of, were open and apparent from the Word of God, and the Practice of the Universal Church. And if *Zuinglius*, or any other, were once more favourably inclin'd to the Principles of Anabaptism, as they had been to many Superstitions in Popery before the Light of the Reformation brake forth; yet their declaring against it afterwards with so much Zeal, as it is certain they did, is an Argument that upon deeper Search & better Light receiv'd, they were fully convinc'd of the Folly as well as Unwarrantableness of that Opinion. I have now shewed, that all his Allegations relating to the Disputes rais'd by the Ana-

baptists in *Germany*, since the Reformation, (the Dates whereof he is so careful to note that he might prove these were Debates about Infant-Baptism before the *Munster* Affair) are quite beside his Purpose; those Disputes being evidently included in that Period of Time, in which those Men (who afterwards might justly be termed *the Madmen of Munster*) set themselves in Opposition to it. Were it otherwise, it wou'd signify very little to his Cause, for he wou'd gain but ten or twelve Years more (than he mistook the Author of the Dialogue to intend) to the Age of Antipædobaptism.

Secondly, Let me go on to shew, that he is as impertinent in his other Quotations to evince that there were Opposers of Infant-Baptism in the Times that preceded the Reformation. But here I would previously observe, that it is not sufficient to weaken the Credit of that Assertion in the Dialogue (*that there was no Strife or Debate in the Church about the Practise of Infant-Baptism, till the Madmen of Munster opposed it*) to produce some Instances of particular Persons that have denyed, or opposed it in any Age before the Reformation. But in order to prove any Thing contradictory to the mention'd Assertion, it is requisite to produce good Evidence of some successive Body of Men in the Christian Church, that have rais'd a Controversy about it, or have been found in the Practise of Adult-Baptism only. (1st.) It should be made evident, that there has been a *Body* or Society of Men in the Church, that have denyed Baptism to Infants, in Opposition to the Belief and Practise of the generality of Christians. For if it be the Opinion only of a few stragling Individuals, that start up in one Age and another, who have little or no Influence in the Church, to disturb the Peace of it; it can't with Reason or Propriety be said, that such Opinion, or Practise, in Consequence of it, was Matter of Debate in the Church; unless it were espoused and maintained by any considerable Party of Men, who have set themselves against the Practise of the rest of their Fellow-Christians in that Particular, and raised a Contest

with

with them about it. (2dly.) There should be Evidence of a *successive Body of Men* joining in their Opinion and Practice against Infant-Baptism. For if it could be made to appear, that there have been a Number that have risen up, four or five Hundred Years before the Reformation, joynd in Society, who have denied Infant-Baptism, and renounced the Practice of it; yet if this Society should afterwards, in an Age or two, dwindle away and come to nothing; it might truly be said (notwithstanding the Instance of such a Society, which bears no Proportion to the Universal Church) that Infant-Baptism was not Matter of Debate in the Church before the Reformation, and the Rite of the Anabaptists. For in the Case suppos'd, there might pass two or three Hundred Years before that Period, in which there would be a profound Silence as to any Dispute or Strife of that Kind in the Church; tho' it might not be truly affirmed, there never was such a Debate in the Church before. But in Case there were Evidence of such a Body or Society of Men, that continued successively in being down to the Times of the Reformation, this indeed would make up a Proof against the Truth of what is asserted in the Dialogue.

But now there is no certain Evidence of either of these Requisites to such a Proof; *viz.* That there has been in any Age preceeding the Reformation, any Body of Men which have oppos'd Infant-Baptism; much less that there has been a Succession of such a Body down to that Period: Of the former there is but probable Evidence at best, but nothing certain; Of the latter there is no Evidence at all. And if all the Evidence from Dr. Gill's Quotations were allowed as certain and solid, they would only prove there has been in some Ages past, a Number of disunited Individuals, in sundry Parts of the World, who have declared against Infant-Baptism; but no such Number of Men that have compos'd a regular Body, or joined together in Church Society, holding that Opinion: (I shall except but one Instance, which is that of the *Petrobrusians*, or the Disciples and Followers of *Peter Bruis*; of whom I

shall say something afterwards) Much less do they prove a continued Succession of such a Society for more than one Age. But all his Allegations of Authorities are far from affording us the certain Evidence he pretends: They have all been long ago examined by the Pædobaptist Writers, and have been proved to be either impertinent or groundless, and evidenced to be Mistakes. Yet he advances forward with his Quotations, as confidently as if nothing had been said in Confutation of them. I shall bestow a few Remarks upon them, to shew the Weakness and Insufficiency of his Proofs thence.

The Passages themselves have been more largely considered and examined by others. There are but two among all his Instances that carry the least Shadow of Probability. I shall first consider these, and then briefly touch on the rest.

The first is, A Letter written to *Erasmus* out of *Bobemia*, by one *Cestecius*, dated *Octob. 10. 1519*. Wherein he gives an Account of a certain Sect, called *Pyghards*, who had their Name, he says, from a certain Refugee of the same Nation, who came thither 97 Years before the Date of the said Letter. The Passage quoted thence is this, "Such as come over to their Sect, must every one be baptized a-new in meer Water." These Words taken by themselves, leave it uncertain (as *Dr. Wall* has observed*) Whether they baptized a-new such as came over to their Sect, either as *judging Baptism in Infancy invalid, or as judging all Baptism received in the corrupt Way of the Church of Rome to be so*. But considering the Strain of the Letter, it appears pretty plain, that the latter was the Case, and that the Reason of their Re-baptizing such as came over to them from Popery, was, because they esteemed popish Baptism corrupted with so many superstitious Rites, to be null, or not the lawful Christian Baptism, and not because of its being received in Infancy. For it is to be noted, that the Writer of the Letter represents them as great Adversaries to the Church of *Rome*, calling the Pope and

* Hist. of Infant-Baptism, Part II. Chap. 8. §. 4.

and his Clergy by the Name of Antichrist, *The Whore, and the Beast in the Revelations*, and owning no other Authority but that of the Holy Scriptures. And the very Expression in the Passage cited, of their being *baptized a-new in meer Water*, plainly suggests this to be the Reason, that they baptized with *meer Water*, in Opposition to the impure Mixtures of Salt, Oyl and Spittle, with the Water; and divers other superstitious Rites used by the Papists in Baptism, whereby the Ordinance was greatly corrupted, and in their Opinion nullified, as some others have tho't likewise. Therefore those that came over to them, received Baptism in pure Water, conformably to Christ's Institution; and that this was indeed the Truth of the Case, appears from the Tenor of the whole Paragraph whence this Citation is made, which is pointed intirely against the popish Superstitions. It runs thus, "*They believe or own little or nothing of the Sacraments of the Church, (viz. of the Church of Rome) such as come over to their Sect, must every One be baptized in meer Water. They make no Blessing of the Salt, or of the Water, nor make any Use of consecrated Oyl.*" Here is no Intimation that they disapprov'd of their former Baptism, because it was received in Infancy, but because (as the Words strongly imply) they look'd on the popish Baptisms as corrupt and invalid.

And if these *Pyghards* were the same with the ancient *Picards*, as it is thought they were, it does not appear that these latter were ever charged with the Denial of Infant-Baptism. Dr. *Wall* shews from good Authorities, that they expressly own'd it in the Confession they presented to *King Uladislavus*. * So that this Instance of the *Pyghards*, or *Picards*, is so far from affording any Evidence of their Agreement in Opinion, or Practice with the Antipædobaptists, that it scarce affords the least Probability of it. But it is highly probable, if not certain, that they were led into the Practice they are charged with, from their Esteem of popish Baptism as a Corruption of the Ordinance

* *Ibid.*

Ordinance, whether administred to Persons in Infancy, or at adult Age. And though Dr. *Gill* repeats this Instance again, P. 40. Yet he has added no new Strength to it; but has given it up, in Effect, in calling them indifferently, *Pyghards*, or *Picards*: And if they were the same (as, it seems, is uncontroverted) there is good Evidence that they received and own'd Infant-Baptism, as Dr. *Wall* has shewed in the Place above-cited. And the same Answer may suffice to what he has alleg'd in the same Page from *Scultetus his Annals*, on the Year 1528, after the Anabaptists had made some Progress in *Germany*; who says (as he has cited him) “That the united Brethren in *Bohemia*, and other godly Persons were Re-baptized, not that they patronized the Errors of the Anabaptists.” Our Author adds in Way of Comment upon him, “meaning such that they were charged with, that had no Relation to Baptism.” This might pass for Sense, if he could have proved *Scultetus* to have been an Antipædobaptist; otherwise it is visible to any unprejudic'd Eye, that he does include, and chiefly intend such Errors of the Anabaptists as had a Relation to Baptism. For in the Reason given why, tho' they practiced Re-baptizing, yet they did not patronize the Errors of the *Anabaptists*, there is not the least Hint that they disapproved Baptism in Infancy; but as he has expressed it, “Because they could not see how they could otherwise separate themselves from an unclean World;” which manifestly refers to the Pollution of Popery, by which they supposed the Ordinance of Baptism was so contaminated (as well as other Ordinances of Christ, by being turned into a meer Piece of Pageantry) as to lose its Validity and Efficacy; and therefore would distinguish themselves from that corrupt Party that had the World following them, by receiving Baptism in its Purity according to the Institution of Christ. And this confirms what was before observ'd, as the Reason why the *Pyghards*, or *Picards* baptized a-new such as came over to them. Thus we see his first Evidence fails of evincing that which he pretends: And it

is the only Evidence he is able to produce within a Hundred Years before the Reformation ; yea, I may say Three Hundred Years, for the next Instance he has mentioned bares Date nigh Two Hundred Years before, in the Beginning of the thirteenth Century ; *Anno Dom. 1215*. So that it may be said truly, for ought that appears to the contrary, That there was no Debate in the Church about Infant-Baptism, at least for Three Hundred Years before the Reformation.

- *Secondly*. The next Instance among those which he has cited, P. 32. which I purpose to mention as carrying some Colour of Probability in it, is that of the *Petrobrusians*, so named from one *Peter Bruis*, who began to vent his Opinions in *France* in the Country of *Dauphin*, about the Year 1126, near 400 Years before the Reformation : Whether this *Peter Bruis*, and *Henry his Follower and Successor* (from whom the Sect was also called *Henricians*) were Antipædobaptists, that had any Body or Society of Men adhering to them in that Opinion and Practice ? Or whether they held any Baptism with Water for the Adult, and denied it to Infants ? I shall neither affirm nor deny ; Because those that have purposely made the strictest Search into the Authors of those Times, to find out the Truth of Things, as Mr. *Baxter*, Dr. *Wal* & others, represent it as a Matter full of Intricacy and Uncertainty.

- Dr. *Wall* is indeed of Opinion, That there is such a Degree of Probability in the Affirmative, that he is willing to give up this Instance to the Antipædobaptists, tho' he owns there is no certain Evidence of it, but probable at most.

Dr. *Gill* catches hold on this Concession, and says, *Pa. 32*.
 “ Dr. *Wall* allows these two Men (viz. *Peter Bruis* and
 “ *Henry*) to be Antipædobaptists, and says, “ *They were*
 “ *the first Antipædobaptist Preachers that ever set up a*
 “ *Church or Society of Men holding that Opinion against*
 “ *Infant-Baptism, and Re-baptizing such as had been bap-*
 “ *tized in Infancy.*” But he omits (as not being for his
 Purpose) that which Dr. *Wall* adds in the same Paragraph,
 that

that the Account he gives of those two Men, may equally gratify the Quakers, for he believes them *to be the first likewise of all that have owned the Scriptures, that even taught, that the Use of receiving the Lord's Supper is not to be continued.** For this, and other gross Errors were charg'd upon them by their popish Adversaries; in whose Writings only there is all the Evidence that is extant of their denying Infant-Baptism. And what is found in the Writings of *Protestants* to this Purpose, is copy'd from them. Therefore our Antipædobaptists are much beholden to Dr. *Wall's* Ingenuity & Impartiality in making this Concession; tho' at the same Time, indifferent Men must be sensible that the Proofs of this Charge taken from such malicious Accusers as the Papists, are little to be depended on.

Here therefore it is to be observed, in order to our forming a right Judgment of the *Petrobrusians*, or of the *Waldenses*, that arose in a short Time after; that about their Time, or rather a considerable Time before either of them made their Appearance in the World, there rose up several Sects in those Parts of the World (as Dr. *Wall* has largely shewed, †) who, tho' they widely differ'd from one another, and some of them held Opinions heretical and pernicious, yet they all joined together in declaiming aloud against the Superstitions & Corruptions of the Church of *Rome*; which excited the Spleen of the popish Party, who in their Writings against them, without distinguishing the Good from the Bad, were apt to charge the best with the Errors of the worst. Their Opposition to the Pope, and popish Bishops and Priests, was Crime enough in their Judgment to deserve the Censure of wicked Hereticks: And some of them were really bad, being tainted with the impious Heresy of the *Manichees*; who were charg'd with holding *two Principles of all Things, or two Gods*; the one Good, the Author of all Good; the other Evil, the Author of all the Evil in the World: *The evil God, they said, made the material World; They rejected the*

* *Ibid.* Chap. 7. §. 7. † *Ibid.* §. 4.

the Old Testament, and all the Books of the new, except the four Gospels: they condemned all Water-Baptism, as likewise Marriage, and the eating any Flesh, and divers other impious and absurd Tenets. There were great Numbers, it is said, of these *Manichees* that mingled themselves with those Sects, by whose Heresy they were more or less infected; for tho' the old *Manichees* that held these vile Opinions had their Rise in the Eastern Parts of the World, and had for a long while infested those Parts, yet (as *Bishop Usher* relates from good Authors, †) *Constantine*, the Son of *Leo Isaurus* Emperor of the East, having recovered *Melitena*, and *Theodosiopolis*, Cities of *Armenia*, about the Year 755, brought the Inhabitants, *Syrians*, and *Armenians* into *Thrace*, and with them a whole Rabble of *Manichees*; who dispersed their heretical Opinions in those Parts. And many Years after, under the Reign of *John Limiscus* in the tenth Century, vast Numbers of the *Manichees* in the East, were at the Request of *Theodorus* Bishop of *Antioch*, to the Emperor, transplanted into the Western Parts, into *Thrace*, and from thence into the neighbouring Countries of *Bulgaria* & *Sclavonia*, whence their Heresy came to be propagated into *Lombardy*, and into the Southern Parts of *France*, where it greatly prevail'd (great Numbers embracing it) and continu'd 'till the Time of *Peter Bruis*, and the Rise of the *Waldenses*. And the several Sects that had been form'd, or were at that Time often springing up, 'tis observed, had most of them a Tincture of the *Manichean* Heresy in them: And tho' there was a great Number of sound pious Christians, who kept their Purity, and witnessed against the Romish Idolatries & Superstitions, such as have been since known by the Name of the *Waldenses*, yet their popish Adversaries writing against them, and lumping them with the other Sects, did not scruple to charge them with the impious Heresies of the *Manichees*; as *Bishop Usher* hath fully shewed.*

Hence arises the uncertainty of the Truth of what is objected

† De Successione & statu Eccles. Chap. 8. §. 17. * *Ibid.* Ch. 6. & 8.

objected against the *Petrobrusians*, by *Petrus Cluniacensis*, or the *Abbot of Clugny*, and other popish Writers; whether their being charged with the denial of Infant-Baptism be a true Accusation, or a Slander cast on them by the *Papists*; for there is no Account they have given of themselves extant in any of their own confessing, that I have ever known or heard of, as there is of the *Waldenses*; unless they soon after came over to the *Waldenses*, and incorporated with them, and forsook their Error of denying the Baptism of Infants (if they ever held it) which is not unlikely; for *Dr. Wall* says, “That Opinion of the *Petrobrusians* seems to have been in a short Time extinguished and forgotten.”* If it was a true Accusation, then for the same Reason we ought to admit the Truth of the other Accusations brought against them by the same Men; and thereby it will appear, that they were guilty of such vile Errors, as rendered them unmeet for any Christian Communion. And so I doubt, but little Credit will arise to our *Antipædobaptists* by owning them for Predecessors. For besides the Denial of Infant-Baptism, they are charged by *Peter Abbot of Clugny*, with holding, that the *Sacrament of the Lord’s Supper*, is not to be administered since *Christ’s Time*, and that it is a mocking of God to sing in the Church. || If they were the same Sort of Men, that *St. Bernard* inveighs against, in his Sermons on the *Canticles* (as *Dr. Gill* supposes, *Pa.* 31.) tho’ he calls them by no Name, but says, they call themselves *Apostolicks*; it is plain they had imbib’d the Principles of the *Manichees*; for he says not only, that they laugh at us for baptizing Infants, (which only *Dr. Gill* has cited; *ibid.* as a Precedent to justify his own Sect) And so did those *Manichees* (because they renounced and derided all Water-Baptism) And so do the *Quakers* now, as well as the *Antipædobaptists* deride the Baptism of Infants; but he charges them with holding the more gross Opinions of the *Manichees*, as that they held it unlawful to Swear in any other Case; but being examined of their Tenets, they would swear

* *Wall’s Hist.* Part. II. Ch. 7. §. 7. || Cited by *Dr. Wall.* *Ibid.* §. 5.

swear and forswear in the denial of them. 2. That they held Marriage a wicked Uncleaness (only some of them said that Virgins might marry and none else) and yet they kept Company with Women in a Way that gave great Scandal, &c. 3. That they held the eating of all Flesh &c. unlawful. 4. That they owned not the Old Testament, and some of them, none of the New but the Gospels.† Now see the unfairness of Dr. Gill in quoting only that Article that relates to the Baptism of Infants, bearing his Reader in Hand, that these Men were of the same Persuasion with those of his own Sect. When it is evident, that if they held those other Principles, they are equally charged with by the same Author, they were infected with the Heresy of the *Manichees*, and so derided all Water-Baptism, only because it was the general Practice in the Catholick Church to administer it to Infants, they made *that*, peculiarly, the Matter of their Scoff and Derision.

The same Sort of Heriticks were probably intended by *Evervinus*, of the Diocese of *Cologne*, of whom he gives an Account in a Letter he wrote to *St. Bernard*, a little before the Year 1140, describing them by their Tenets, *They condemn*, he says, *the Sacraments, except Baptism only, and this only in those who are come to Age &c.* This Part of the Letter, our Author quotes out of *Dr. Wall*; but artfully conceals the other, which is to be found in the same Writer, and which shews them to have been *Manichees*, viz. *All Marriage they call Fornication, except that which is between two Virgins &c.*‡ Which was one of the Principles of the *Manichees*, as we have observed.

There is no certain Knowledge to be obtain'd, whether the Things laid to the Charge of this People, (viz. the *Petrobrusians*) by the Papists be true or false. But I insist upon it, there is no Reason why we should admit the Charge of their denying Infant-Baptism to be true & just, without admitting the other odious Errors and Heresies charg'd upon them by the same Men to be true also. And if this be admitted to be the Case, one would think, that

our

† Cited *Ibid.* ‡ Cited *Ibid.*

our *Antipædobaptists* should not be fond of any Affinity or Agreement with such People, unless the darling Point of Antipædobaptism be of more Weight & Account with them, than the very Fundamentals of natural & revealed Religion, which are subverted by the forementioned *Manichæan* Principles. But indeed, there is but little Agreement with them in that very Point; for tho' they equally hold that Infants are not to be baptiz'd, yet they widely differ as to the Grounds and Reasons of their denying Baptism to them. The *Petrobrusians* maintain'd, that no Infants could be saved, therefore it is in vain to baptize them. Their Tenet in this Particular, as *Peter Abbot of Clugny* (who wrote against them) has represented it is, in Brief, to this Effect. † “Christ says in the Gospel, *He that believeth and is baptized shall be saved, but he that believeth not, shall be damned.* From these Words of our Saviour it is plain, that none can be saved, unless he believe and be baptized, that is, have both Christian Faith & Baptism; for not one of these, but both together do save. So that Infants, tho' they be by you baptized, yet since by Reason of their Age they cannot believe, are not saved.” And therefore concluded, that the washing their Bodies with Water was an idle and useles Ceremony, since their being baptized avails nothing to their Salvation, being incapable of Faith. But our present Antipædobaptists do not, as far as appears, agree to this Opinion, but hold the direct Contrary, that Infants dying unbaptized are saved, and have no Need of Baptism; nor are they ever the more saved for their being baptized; as if their Salvation were a natural Right, and depended not on the Will & Wisdom of Christ in the Dispensation of it, according to his own Institution. But it must be confess'd, that if those Words of our Saviour in the Gospel be understood to comprehend Infants (otherwise than as they are included in the Profession of their believing Parents which gives them a Covenant Right with them to the Ordinance of Baptism) the

† As cited by *Dr. Wall. Ibid.*

the Conclusion which the *Petrobrusians* drew from them, seems much more direct and natural, That Infants cannot be saved, than that of the *Antipædobaptists*, That they ought not to be baptized, because they cannot believe; for the before-mention'd Declaration of our Saviour does more expressly make their believing necessary to Salvation, than unto Baptism: And if our Saviour meant, by that Prerequisite of Faith, to exclude Infants from Baptism, as our Adversaries pretend, 'tis an unavoidable Consequence, that he equally intended to exclude them from Salvation. Therefore I see no Reason but that our *Antipædobaptists* (in Consequence of their Principles) must come into an Agreement with the old *Petrobrusians*, in that uncharitable Opinion, that excludes all Infants from Salvation; if the Charge exhibited against them be true.

But now on the other Hand, If it be a Slander cast on them by popish Malice, taking Occasion from the Intermixture of some *Manichees* among them, to tax them undeservedly with their Opinions; this Instance, with others that depend on the same Foundation, makes nothing for Dr. Gill's Purpose. And tho' his Evidence from it is very precarious, in Regard of the Uncertainty we are under as to this Matter, yet he concludes hence, after his Manner, with the highest Degree of Assurance, P. 33. "That it is out of all Doubt, that this was a Matter of Debate 400 Years before the *Madmen of Munster* set themselves against it."

Dr. Wall, tho' he is of Opinion, that this one Sect of the *Petrobrusians* did peculiarly deny Infant-Baptism, yet observes, that those *Pædobaptists* who refus'd to give Credit to it, as being supported only by popish Evidence, have two Things to plead, which he owns are very considerable (and which, I think, carry so much Weight in the Case, as might justly abate the Confidence of those of the contrary Opinion) which are, *First*, "That it is com-

"mon for Men to slander their Adversaries about the Opinions they hold."— And it has been the known Practice of the Papists to do so, in a peculiar Manner.

Secondly, “ That we ought in all Reason either to deny
 “ Credit to these popish Writers concerning these Men,
 “ or else to believe them in one Thing as well as another.
 “ If we allow them for good Witnessess, then those that
 “ they describe, were Men of such unsound Opinions in
 “ other Things, as that no Church would be willing to
 “ own them for Predecessors : But if we account them
 “ Slanderers, we ought not to conclude from their Testi-
 “ mony, that any of these Men denied Infant-Baptism, &c.”
 And he adds, “ These Considerations do in a great
 “ Measure justify those *Pædobaptists*, who maintain that
 “ there is no certain Evidence of any Church or Society
 “ of Men, that oppos’d Infant-Baptism, till those
 “ *Germany*,”* about the Year 1522. But supposing
 with *Dr. Wall*, it is probable, those *Petrobrusians* were
 Antipædobaptists in Principle and Practice, about which
 I confess it is scarce worth while to contend, They
 were a small and obscure Sect, that had their Rise about
 400 Years before the Reformation, and tho’ *Peter Bruis*
 and *Henry* his Successor might gather a Number of Fol-
 lowers, to compose a Society, or something like a Church ;
 yet they continued but a short Time, scarce till the next
 Age, but were either soon after converted from their Er-
 ror, or dispers’d, and disappear’d ; nothing more (as far
 as can be learnt) being ever known or heard of them, for
 2 or 300 Years before the Rise of the *German Anabap-*
tists. So that they scarce deserve the Name of an Excep-
 tion from the Universal Church, every where diffus’d, and
 of 1500 Years Duration. In all which Time it can’t be
 pretended, with any Ground of Probability, that there has
 been any other Body of Men professedly appearing against
 Infant-Baptism, nor any one Man, not even *Tertullian*
 (of whom before) upon the Principles of the modern
 Antipædobaptists.

I promised to touch briefly on the other Instances our
 Author has produced under this Head. Those which he
 has mention’d about the Times of the *Petrobrusians*, or a
 little

* *Mid. 8. 2.*

little after, rely on the same Credit with what is said of that Sect, viz. That of popish Accusation: And the same Answer may suffice to them, as to the other. The Condemnation of *Peter Bruis*, and *Arnold of Brescia*, by the Lateran Council, A.D. 1139, for denying Infant-Baptism, (P. 32.) may be accounted for, the same Way.

St. Bernard's Complaint, in a Letter dated in the Year 1147, to the Earl of *St. Gyles*, of his harbouring *Henry* an Heretick, by whom the Infants of Christians were hindred from the Life of Christ, the Grace Baptism being denied them, &c. (P. 31.) was in all Probability grounded on the Report he had received from malicious Accusers, and not on any certain Knowledge he had himself of that Matter, in charging him and his Followers with opposing the Baptism of Infants. St. Bernard (saith Fuller) "taking it rather from the Rebound, than first Rise, chargeth them therewith." † As to the Letter of the Bp. of *Arles* in *Provence* to Pope *Innocent* the third (cited by our Author, P. 29, 30) representing to him, "That some Hereticks there had taught, that it was to no Purpose to baptize Children, since they could have no Remission of Sins thereby, &c." it may be said, those Hereticks might be some of the *Manichean* Sects, for ought that appears to the contrary. Or perhaps, they were some Remnants of the *Petrobrusians*, of whom enough has been said already. As for those *Gascoigners* (mentioned in the same Page) that came over into *England* under *Gerhardus* and *Dulcinus*, their Leaders, in the Year 1158, he knows not what to make of them from his Authors. "Mr. Fox supposes, they had received some Light of Knowledge, of the *Waldenses*.—*Rapin* calls them *German Hereticks*— But *William* of *Newbourgh* calls them *Publicans*—" Which was the Name of one Sect of the *Manichees*, who denied all Water-Baptism.* But it seems, the Writer last mentioned comes nearer our Author's Wish: for he relates, that these Men "being interrogated,

† Fuller's *Holy War*. Book III. Ch. 29.

* *Wall's Hist.* Pt. II. Ch. 7. §. 7.

“ at a Council held at *Oxford*, concerning their Faith, said
 “ perverse Things concerning the divine Sacraments,”
 (then, before, they were *Antipædobaptists*) “ detesting
 “ holy Baptism, the Eucharist, and Marriage ;” therefore
 they were as certainly Manichees, or Quakers, in Principle.
 What signifies then the Manuscript Quotation from *Ra-*
dulph the Monk (which, for ought he knows, might be a
 monkish Legend) charging them with asserting, “ That
 “ Infants ought not to be baptized, till they come to the
 “ Age of Understanding ” (which is no more than
 what a *Manichee* might say *then*, and a Quaker now (tho’
 they both disown all Water Baptism) as well as those that
 deny Infant-Baptism peculiarly) when it plainly appears
 by the printed Account he had cited, that these Men re-
 jected both the Sacraments of the New-Testament, *de-*
testing holy Baptism and the Eucharist ! Our Author, it
 seems, is put to hard Shifts to find out Precedents for his
 Opinion in those Times, when, rather than fail, he will
 admit into the Number, such a Sort of People, who ap-
 pear to be at a much nearer Agreement with the *Quakers*,
 than with the *Antipædobaptists*.

But he has an harder Task yet, to produce Examples
 to his Purpose before the Times of the *Petrobrusians*. The
 few Instances he has mentioned, I shall also briefly con-
 sider. The first is that of *Bruno*, Bishop of *Angers* in *France*,
 and *Berengarius*, Archdeacon of the same Church. All the
 Evidence that either of these oppos’d Infant-Baptism, re-
 lies upon common Fame, gather’d from a Letter wrote
 by *Deodoin* Bishop of *Liege*, to *Henry I.* King of *France* ;
 which runs thus, as he has cited it— “ There is a Report
 “ come out of *France*, which goes through all *Germany*,
 “ that these two do maintain that the Lord’s Body (the
 “ Host) is not the Body, but a Shadow or Figure of the
 “ Lord’s Body. And that they do disannul lawful Mar-
 “ riage ; and as far as in them lies, overthrow the Bap-
 “ tism of Infants.” But what is chiefly said in History
 concerning this Affair, relates only or chiefly to *Berengarius*,
 who appear’d in the eleventh Century (about 100 Years
 before

before the *Petrobrusians* and *Waldenses*) to oppose Transubstantiation, or the Doctrine of the corporal Presence of our Lord in the Sacrament of his Supper ; which was then stilly maintained in the Church of *Rome*. And this is all, that appears to be the Truth, in that Report mentioned in *Deodwin's* Letter. For *Berengarius* had many Adversaries, and many Councils held against him and his Followers in that Age. But Bp. *Usher*, who has trac'd his Prosecution thro' several Councils, affirms, that in the whole Process his Adversaries *had no Controversy with him about Anabaptism*. * Nor does it appear, that either *Bruno* or *Berengarius* were ever charg'd with the Denial of Infant-Baptism : Therefore we may take it as a Thing morally certain, that they did not hold that Error ; otherwise their embittered Adversaries would not have fail'd to have charg'd them with it. Nor can it be inferred from the Report that *Deodwin* mentions, which is generally express'd, *That they did as far as in them lay, overthrow the Baptism of Infants*. He does not say, they denied it. And if there were any Foundation for that Report, Bp. *Usher* is of Opinion, it might arise from their opposing that corrupt Doctrine of the Church of *Rome*, That the Sacraments confer Grace *ex opere operato*, i. e. by the meer Work done ; which might give a Handle to the Papiſts, to reproach them with overthrowing the Sacrament of Baptism, which was usually administer'd to Infants. And he quotes *Alanus* (in his 3d Book against the Hereticks of his Time) in understanding them, as if they had said, *That Baptism has no Efficacy, either in Infants or the Adult ; and that therefore Men are not bound to receive Baptism*. † So that if that Ground of the Report (which had such a sinister Interpretation put upon it by the Papiſts) were true, it is nothing at all to the Purpose. And what *Guitmundus* says, who was one of *Berengarius's* Adversaries, (whom our Author quotes, P. 34.) *That he did not teach rightly concerning the Baptism of Infants, &c.* he took wholly on the Credit of the foresaid Letter of *Deodwin* ; and there-

* De Successione & statu Eccl. Cap. VII. §. 37. † *Ibid.*

fore needs no further Answer.— The next is a Passage which Mr. *Stennet* recites from Dr. *Allix*, and our Author from him, concerning one *Gundulphus* and his Followers, who being examined at the Synod, by the Bp. of *Cambray*, in the Year 1025, denied that Baptism was profitable to Infants, and gave some Reasons against their Baptism. And our Author adds, “ Dr. *Wall* indeed represents “ these Men, the Disciples of *Gundulphus*, as *Quakers* and “ *Manichees* in the Point of Baptism.” (*Ibid.*) One may here see an Instance of the Craft of these Writers, in clipping their Quotations to serve their own Cause. Dr. *Wall* had corrected the Unfairness of Mr. *Stennet*, in quoting only that Passage from Dr. *Allix*'s Book relating to those Men, viz. their denying that Baptism could do any good to Infants; leaving out what follows in the same Author, viz. “ That “ in the same Examination, being further interrogated, “ the Men confess'd, that they thought Water-Baptism “ of no Use or Necessity to any one, Infant or Adult.”* So that it is Dr. *Allix* indeed (from whom the Quotation was made) that represents those Men as *Quakers* or *Manichees* in the Point of Baptism, holding that Water-Baptism is of no Use to any. But our Author brings in Dr. *Wall* as correcting, not Mr. *Stennet*'s Partiality, but rather the learned Dr. *Allix* his Account of those Men: And so is rather more unfair & disingenuous, than Mr. *Stennet*. Dr. *Gill* having seen the Correction, yet persists in the Fallacy put upon the Reader, and then goes on vaunting from his abused Authors, (*ibid.*) “ So we have Testimo- “ nies, that Pædobaptism was oppos'd 500 Years before “ the Affair of *Munster*.”

In the next Place, he takes a large Stride, from the eleventh, up to the fourth Century (not being able to find in the intervening Centuries one single Instance, that he could with the least Shew of Probability pretend, was an Opposer of Pædobaptism, for the Space of more than 600 Years) and says, P. 34, 35. “ If the *Pelagians*, the *Do-* “ *natists*, and *Luciferians* were against Infant-Baptism, as “ several

“ several Pædobaptist Writers affirm, this carries the Op-
 “ position to it still higher.” What Pædobaptist Wri-
 ters confirm this, I know not: It is possible, however,
 some might be induc’d to allow it, from some mistaken Ex-
 pressions in Authors concerning the *Donatists* their being
 termed *Anabaptists*, because of their Practice of Re-bap-
 tizing such as came over to their Sect. He might as well
 have added the *Arians* to the Number, who have been by
 some Writers call’d *Anabaptists*, for the same Reason; not
 because they disapproved of the Baptism of Infants, but
 disagreeing with the Orthodox in the Doctrine of the Tri-
 nity, in the Name whereof Baptism was administred, they
 re-baptized such as embrac’d their Error, and came over
 to their Communion.† The Mistake concerning the *Pe-
 lagians* might arise from their Denial of original Sin in
 Infants. Therefore *Pelagius* is charged by some with
 denying Infant-Baptism, because he denied that which
 was reputed by the Church the Ground and Reason of it.
 This Charge *Pelagius* disown’d, and complain’d of it as
 a Slander (as has been shewn) and *St. Austin* argu’d a-
 gainst the *Pelagians* from the Baptism of Infants, as *ex
 confesso*, to the puzzling and confounding their Cause.
 The *Donatists* and *Luciferians* were in a State of Schism
 from the Catholick Church; and so might re-baptize
 such as came over to their Party; as it is certain the
Donatists did, esteeming all Baptism administred in the
 Catholick Church, whether to Infants or Adults, invalid;
 and not because of any Dislike they had to the Baptism of
 Infants. And there is moreover good Evidence, that the
Donatists were in the Practice of Infant-Baptism. *Pela-
 gius*, in his Confession & Letter sent to *Pope Innocent* the
 first (which I have before cited) declares, that he never knew
 or heard of any Catholick or Heretick that would deny
 Baptism to Infants: It is then past all reasonable Doubt,
 that none of the Sects, here mentioned, oppos’d it. In the
 mean Time, I cannot but observe, that our Author is
 not troubled with over-much Modesty; otherwise he

† See Dr. *Wall's Hist.* Pt. II. Ch. 4. §. 2, 3.

might have blush'd at the Thought of admitting those Hereticks and Schismaticks into the Catalogue of his pretended Predecessors. He thinks it strange, that since it had "not its Establishment till the Times of *Austin*, there should be none to set themselves against it." P. 35. But to say, that Infant-Baptism *had not its Establishment till the Times of Austin*, is to take a Liberty to say, not what the Truth of Things requires, but what pleases him best; without, and against all Evidence from Antiquity, which has been in Part (but sufficiently) shewed. And therefore the Cause of his Wondering is a groundless Fancy. For which Reason, I don't at all wonder that he is so lame and defective in his Proofs, that there were any such; for neither *Dr. Gill*, nor any other Antipædobaptist, has been able to produce any good Evidence of so much as one Man, either Contemporary with *Austin*, or for six or seven Hundred Years after, that set himself against Infant-Baptism, which (in Case it had not been established in the Practice of the Church before *Austin* appeared) had been the strangest Thing of all.

But he has not yet done; There is, it seems, one Thing more that he thinks favours his Conceit, that is, a Canon of the Council held at *Carthage* in the Year 418, which is to this Effect, as he has rendered it: "Also it is our
 " Pleasure, that whoever denies, that new-born Infants
 " are to be baptized; or says, they are indeed to be
 " baptized for the Remission of Sins, and yet that they
 " derive no original Sin from *Adam*, to be expiated by
 " the washing of Regeneration;—Let him be *Anathema*." (*ibid.*) This Council was held against the *Pelagians*, and the Canon cited is plainly pointed against their Heresy, who own'd the Baptism of Infants, and yet denied original Sin in them that needed that Washing. But he asks, "If there were none that opposed the Baptism of new-born Infants, why should the first Part of this Canon be made?" I answer, 1. It may be accounted for, without supposing, there were any in those Times that oppos'd the Baptism of Infants; If it were only designed

to confirm the Argument, which the Catholics constantly us'd to prove that Infants were not without Sin, derived by natural Generation from *Adam*, taken from the general Practice of the Church in administering Baptism to those of that early Age, before they could be guilty of actual Sins; and also to obviate, or cut off the Plea, that might be made use of by any to evade the Force of that Argument, by denying that Infants ought to be baptized; of which *Pelagius* is said to have been accused, but without any other Grounds, it seems, but that of it's visible Connection with his other Tenet, that Infants are free from the Defilement of original Sin. And therefore the Council denounces an Anathema against him that should deny the Baptism of new-born Infants. Take the Canon entire, as it is level'd against the *Pelagian* Heresy, this can't be thought unreasonable. Nevertheless, I am rather inclin'd to think, 2. That the first Part of the Canon was fram'd with a particular View to the Opinion of those who held, that Infants were not to be baptized before the eighth Day from their Birth; tho' they fully agreed to the Practice of Infant-Baptism, yet thought the old Law of Circumcision was so far to be regarded, as to determine the Day before which Infants were not to be baptized. He says, "This wants Proof; viz." That there were some People of this Opinion in the Time of this Council, that the first Part of the Canon should be made with Respect to them. *Ans.* But it is sufficiently manifest, partly, in that the same Opinion had been started, and was discuss'd and rejected by a Council held by *Cyprian* in the same City of *Carthage*, consisting of sixty six Bishops, about 150 Years before, occasioned by a Question put to *Cyprian* by *Fidus*, a Bishop or Presbyter in some Part of the Country about *Carthage*, Whether *Infants were to be baptiz'd before the eighth Day?* *Cyprian* with his Colleagues came into an unanimous Determination against this Opinion; whereof Mention has been made before. Which renders it highly probable that this was the Notion of more than a *single Person*, and that there were some that maintain'd and adhered

hered to this Notion, even to the Year 418, when it was condemn'd a second Time by a Council at *Carthage*. Partly, it appears from the original Words of the Canon, which have a direct Aspect on the forefaid Opinion; a right Translation whereof might have fatisfied the Reader, without further Proof. The Words in the Original are, *Item placuit, ut quicumque parvulos recentes ab uteris matrum baptizandos Negat, &c. Anathema fit.* Dr. Gill (whether designedly, or not, I shall not fay) has not fairly render'd these words of the Canon into *English*, in that he has not given the proper and full *Emphasis* of the Words *Parvulos recentes ab uteris matrum*, when he renders them by a more general Term, *new-born Infants*, which may be applied to an Infant of a Month old, or more, as well as to one of a Day old. Whereas the literal Translation is; *Also it is our Pleasure, (or, it is resolved) that whosoever denies that Infants come fresh from their Mothers Wombs are to be baptiz'd, &c. let him be Anathema.* Which Manner of Expression can't otherwise be so well accounted for, than as it relates to, and is directed against those that held the foremention'd Opinion, That Infants are not to be baptiz'd any Time when come *fresh from their Mothers Womb*, till at least they be *eight Days old*; tho' the Maintainers of this Opinion were far from denying, that Infants ought to be baptized. Either of these Ways, the former Part of the Canon may reasonably be accounted for: And if so, there still wants Proof, much more, that there were any at that Time that oppos'd the Baptism of Infants.

However, to be sure of something that may look like a Proof, that Infant-Baptism was Matter of Debate in the Church before the *Madmen of Munster* appear'd in the World, and as suspecting that all his Allegations hitherto might be rejected as at least doubtful and uncertain; he runs up at last to his *Tertullian* in the Beginning of the third Century, and says, *Pag. 36.* "However, certain it is
 " that *Tertullian* oppos'd the Baptism of Infants, and
 " dissuaded from it, who is the first Writer that makes
 " mention

“ mention of it ; so it appears, that as soon as ever it was
 “ set on Foot, it became Matter of Debate.” How *Tertullian*
oppos'd Infant-Baptism, has been shewed already ;
 not by condemning it as unlawful & unwarrantable, (for
 in some Cases he admitted it,) but by giving it as his O-
 pinion, and Advice, that it is more profitable that Baptism
 should be delayed in the Age of Infancy, till riper Years.
 Nor does it appear from any Record in ancient History,
 that there was any Debate in the Church rais'd on this
 Account ; Nor that any Opposition was made to his O-
 pinion by any of the Fathers : so far is it from being true,
 that *Infant-Baptism was first set on Foot in Tertullian's Time*,
 or that *it then began to be Matter of Debate*, that his singu-
 lar Fancy was not thought so considerable, as to give any
 Turn to the general Persuasion of Christians, or any In-
 terruption to the general Practice of the Church in bap-
 tizing their Infants ; which *Origen*, who liv'd in the Be-
 ginning of the same Century, testifies to have been the
 constant Practice *from the Apostles*. Nor can it be made
 to appear from any good Authority, that there ever was
 one Sect form'd upon his Opinion, or any one Man, either
 in that, or the succeeding Ages, that profess'dly adhered
 to it. So that (as far as appears) as this Opinion was
 peculiar to *Tertullian*, who signaliz'd himself by divers
 other odd and singular Conceits, so it died with him, and
 was no more heard of in the Church, till reviv'd by the
 Antipædobaptists. Therefore Dr. *Gill's* Argument (if he
 means to argue any Thing from this Instance of *Tertullian*)
 must run to this Effect ; ‘*Tertullian* debated it with him-
 self, whether Infants were to be baptized : But *Tertullian*
 was in the Catholick Church, till he turn'd Heretick by
 embracing the Errors of *Montanus* : Therefore it can't be
 truly said, there were no *Debates in the Church* about In-
 fant-Baptism till the *Madmen of Munster* appear'd.’—How
 ridiculous soever this Argument appears, yet I am per-
 suaded, he can set it in no better and stronger Light, un-
 less he could prove (which I hardly think he will ever at-
 tempt to do) that there were Debates and Contests rais'd

in the Church, either with *Tertullian*, or any other in his Time, about Infant-Baptism.

Thus I have made some Remarks on all the Authorities, which he has muster'd together under this Head, and shewed how little they serve his Cause, and how insufficient to prove what he has been aiming at in Opposition to the abovemention'd Assertion in the Dialogue. And therefore, by all that occurs hitherto, he must be content to take the old *German Anabaptists*, that appear'd in the World a little better than two Centuries ago, for his earliest Predecessors, how shy soever of owning them as such; being unable to make out his Claim, with the least Degree of Clearness or Certainty to any others of a more ancient Date.—However, there remains one Claim more, which if he can make good, it will be granted, he may find Predecessors four or five Hundred Years higher than the Period last mention'd; and these are the ancient *Waldenses*, whom he pretends to have been *Antipædobaptists*. I shall have the Patience still to attend him with my Remarks, and doubt not to evince, the Grounds of his Pretensions are as precarious and defective, as hitherto they have appear'd to be: And this will be the Subject of our Enquiry under the next Head.

IV. Whether the ancient *Waldenses* were in the constant Practice of Adult-Baptism only, and denied the Baptism of Infants? Dr. *Gill* very earnestly contends for the Affirmative, and seems to take it in Disdain, that it should be called a meer *Chimera*, or groundless Figment, by the Author of the Dialogue. But indeed, unless his Opinion could be better supported, this is the most proper Appellation that can be given it; especially, if on the contrary it can be made to appear (as I doubt not it may) by sufficient Evidence, that the ancient *Waldenses* (not including the several Sects lump'd together by the Papists under that Name, some of whom deny'd all Water-Baptism, and had several other Names or Denominations: But the *Waldenses* strictly & properly so called, and the *Albigenses*, who were of the same religious Persuasion) were ever in
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the Practice of Infant-Baptism. This I shall endeavour to prove ; and then shall consider, what Weight there is in what Dr. *Gill* has to say on the contrary.

But in order to a clearer understanding of this Matter, it may not be amiss to premise a few Things very briefly concerning the *Waldenses*.—As to the Name of *Waldenses*, Historians generally agree, they are so denominated from one *Peter Waldo* (or *Waldus*) a rich Citizen of *Lyons* in *France*, who began to publish his Doctrine, A. D. 1160 (some say, A. D. 1130) in Opposition to the Idolatries, and Corruptions of the Church of *Rome* ; affirming, that she had lost the Faith of Jesus Christ, and that she was the *Whore of Babylon* spoken of in the *Revelation*, condemning Purgatory, Masses, Dedication of Temples, Worshipping of Saints, and Commemoration of the Dead, as Inventions of the Devil, and Snares of Avarice. This *Waldo*, it is said, reading that Command of our Saviour to the rich young Man, *Matth.* 19. 21. took a Resolution of selling all he had, and giving it to the Poor ; and some Writers report, that one Evening after Supper, as he was walking and talking with his Friends & Companions, one of them fell down dead upon the Ground. Being greatly affected with that awful Accident, he took a Resolution to lead an unblameable Life, approaching as near as he could to that of the Apostles, applying himself wholly to the reading of the Scriptures, and instructing the Poor that resorted to him for Alms, in the Way of Salvation, from the Word of God. But he with his Followers, who were greatly multiplied in about Three Years Space, being driven out of *Lyons* by the Fury of papal Persecution, they dispers'd themselves into other Regions ; this became the Means of propagating their Doctrine, and increasing the Number of their Followers in most Countries in *Europe*. * Now it is to be noted, that (as I hinted before) about the Time of the Rise of
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* See *Perin's Luther's Forerunners*. Book I. Ch. 1, 2. *Fuller's Holy War*. Book III. Ch. 19. *Pilichdory*; cited in *Wall's Hist.* Part II. Ch. 7. §. 7.

the *Waldenses*, and before that Time, there had sprung up divers Sects in the same Parts of the World, chiefly in the Southern Parts of *France*, and North of *Italy*, & about the *Alps*, some of whom were grossly Heterodox, holding the vile Opinion of the *Manichees*, (as already observ'd) some denying all Water-Baptism; one Sect only, who own'd Water-Baptism, viz. the *Petrobrusians*, Dr. *Wall* (who seems to have made the most accurate and impartial Search of any Man into this Matter) is of Opinion, denied it peculiarly to Infants; † of whom before, what is sufficient has been spoken. And if this Sect be given up to the Antipædobaptists, it is their Interest to make the best of them; yet it is but little Credit or Advantage that will accrue to their Cause from this Sort of People: For it is equally certain by the same Authority, that they wholly cashier'd the other Sacrament, denying the Lord's Supper to be a continuing Ordinance since Christ's Time; and seeing all Christians agree, upon the Warrant and Authority of the Apostle (1 Cor. 10. 16, 17.) that this Sacrament was instituted for a Band of Communion to the whole Body of Christians, I know not what Right a People that renounce it have to be reputed any Part of the Christian Community. But all these Sects setting up in Opposition to the *Romish Church* and the scandalous Corruptions that were then maintained in it; the popish Writers, either out of Ignorance or Malice, have since charg'd on the whole Body of their Opposites indiscriminately, under the Name of *Waldenses*, the grossest Errors of some few Sects that intermingled with them: and among the rest, the Error of denying Infant-Baptism. And this is all the Colour (I can find) for maintaining any Agreement of the ancient *Waldenses* in Opinion and Practice with the Antipædobaptists.

But that the *Waldenses* strictly so called, or the Followers of the Doctrine of *Peter Waldo* (or as some Writers call him, *Peter of Walden*, in the Confines of *France* ||) were

† *Wall's Hist.* Part II. Ch. 7. §. 5, 7.

|| *Usser. de Success. Eccl.* Ch. 8. §. 5, 6.

were no Friends to Antipædobaptism, but have been in the constant Practice of Infant-Baptism, appears to be the Truth, as far as may be learnt from any certain Record of their Principles and Practice. And this I shall endeavour to make evident,

First, From negative Testimony ; I mean, from their not being charg'd with the Denial of Infant-Baptism, by some of the fiercest of their Adversaries that wrote against them. I don't pretend to have seen or consulted the Books of those ancient popish Writers, that appear'd against the *Waldenses* before the Times of the Reformation ; (nor does our Author pretend it, so far as appears from his Quotations) But such Authors of unquestionable Veracity and Credibility, who have seen and read those Books, and produced large Quotations from them, as Bp. *Usher's* History of the *Succession of the Western Churches*, Dr. *Wall's* History of *Infant-Baptism*, and others, especially Mr. *Perin's* History of the *Waldenses*, collected from their own ancient Records ; which is therefore more to be relied on, than a Thousand of their popish Adversaries, whose Interest and Inclination it was to paint them out as odious as possible : These I have perus'd ; and from these Authors it appears, that tho' among the different Sects that had risen up at that Day under different Names, some were charg'd by those ancient Writers with the Error of denying Infant-Baptism, yet to those who are properly called *Waldenses*, whom the Protestants have generally own'd for Predecessors, they attribute no such Error. And tho' all these Sects have been blended together under the general Name of *Waldenses* ; yet Dr. *Wall* says, “ Especially this is constant, that no one Author that calls the People he writes of, *Waldenses*, does “ impute to them the Denial of Infant-Baptism.*

Bishop *Usher* produces out of *Æneas Sylvius* his History of *Bohemia*, out of *Guilielm. Reginald*, and from a very ancient *Manuscript*, cited by the *Magdeburgensian Historians*, several large Catalogues of the Tenets of the *Waldenses*,

* *Wall's* Hist. Part II, Ch. 7. §. 7.

Waldenses, which the Papists charg'd upon them as Errors, purposely written to give a particular Enumeration of 'em. But there is in none of those Catalogues the least mention of any Error they held concerning Infant-Baptism. Nor is there any Error at all charged upon them about Baptism, but only their using meer Water, and refusing the Mixture of consecrated Oil, which *Aeneas Sylvius* and *Reginald* are so particular as to recite; a trivial Matter, in Comparison of the Denial of Infant-Baptism, which they would by no Means have omitted, had there been just Grounds to charge them with it. And he cites to the same Purpose *Jacob Piccolomineus*, *Antoni Bonfinius*, and others.† Besides these, Dr. *Wall* also refers to *Lucas Tudenstis*, and *Petrus de Pilichdorf*, who had written largely against the *Waldenses*; and *Naucleus* his *Chronicon*; and the several Treatises in *Gretzer's* Collection, written against the *Waldenses*, reckoning up their heterodox Opinions: in all which (he says) there is not a Word of their Denial of Infant-Baptism.* Whence we may rationally conclude, it is morally certain, they did not hold that Error. For had they renounced the Baptism of Infants, it could not fail of being known; and their popish Adversaries, we may be sure, would not have failed of inserting it in the particular recital of their Errors. But moreover,

Secondly, We have positive Testimony concerning this People's owning and practising Infant-Baptism, from the Account given of them by others, and which they give of themselves, from their own Books & Confessions. Dr. *Wall*, after his critical Search into this Affair, thus concludes: † * "If we take the Name (*Waldenses*) strictly for
 " one Sort of Men, as those old Writers generally do,
 " then there is no Account that any of them were *Anti-*
 " *pædobaptists*; But if we take it in that large Sense, as
 " many late Writers do, to include all the Sorts that I
 " have rehearsed, then there is probable Evidence that
 " one Sort of them, viz. the *Petrobrusians*, were so; but
 " not

† De Suc. Eccl. Ch. 6. §. 16, 17, 18.
 Ch. 7. §. 6. † *Ibid.* §. 7.

* *Wall's Hist.* Part. II.

“ not that the general Body of the *Waldenses* were ”
 And he adds, “ That Opinion of the *Petrobrusians* seems
 “ to have been in a short Time extinguished & forgotten.”
Fuller, giving some Account of the *Albigenses*, who were
 a Branch of the *Waldenses*, or of the same Faith & Religion
 with them, saith, “ The Baptism of Infants they re-
 “ fus’d not, but only deferred it, till it might be admini-
 “ stred by one of their own Ministers ; their tender Con-
 “ sciences not digesting the Popish Baptism, where clear
 “ Water by God’s Ordinance was by Man’s Additions
 “ made a Salve with Plaister.”* Which is exactly agreeable
 to the Account given of them by *Paul Perin* ; an Author
 of chief Credit in this Matter, who compil’d the History
 of the *Waldenses* (as was noted before) out of their own
 ancient Writings & Confessions ; and shews very plainly
 from thence, that the Baptism of little Infants was an uncon-
 troverted Practice among them. And the Denial of it
 is reckoned in the Number of the Calumnies charged up-
 on them by the Papists. *The fourth is*, saith he, *that they*
reject the Baptism of Infants. † How they acquitted them-
 selves of this Slander, he shews from an ancient Book a-
 mong them, entitled the *Spiritual Almanack*. ‡ I shall set
 down the Words at large, because they plainly shew that
 they own the Practice of Infant-Baptism, and what it was
 that gave a Handle to their Adversaries the Papists to
 bring the before-mentioned slanderous Accusation against
 them. Thus then they clear themselves from this Im-
 putation. “ The Time and Place of those that are to
 “ be baptized, is not ordained, but the Charity & Edifi-
 “ cation of the Church and Congregation must serve for
 “ a Rule therein, &c. And therefore they to whom the
 “ Children were nearest allied, bro’t their Infants to be
 “ baptized ; as the Parents, or any other whom God
 “ had made charitable in that Kind. True it is, that be-
 “ ing constrained for some certain Hundred Years to suf-
 “ fer their Children to be baptized by the Priests of the
 “ Church of *Rome*, they defer’d the doing thereof as long

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* *Fuller’s Holy War*, Book III. Ch. 20.† *Hist. of the Waldenses*, Book I. Chap. 3. ‡ *Ibid.*, Ch. 4.

“ as they could possibly, *because they had in Detestation,*
 “ *these human Inventions* which were added to that holy
 “ Sacrament, which they held to be but Pollutions thereof.
 “ But for as much as their Pastors (which they call *Barbes*)
 “ were many Times Abroad, employ’d in the Service of
 “ their Churches, they could not have the Sacrament of
 “ Baptism administred to their Infants by their own Mi-
 “ nisters; for this Cause, they kept them long from
 “ Baptism; which the Priests perceiving, and taking No-
 “ tice of, charg’d them thereupon with this Imposture;
 “ which not only their Adversaries have believed, but di-
 “ vers others, who have well approved of their Life and
 “ Faith in all other Points.” — There are a great many
 Passages in the said Historian, that make it plain & evi-
 dent, that there was no Dispute among them about the
 baptizing of Infants, but that it was their avowed Practice.
 I shall take Notice of one or two Passages which are clear
 to this Purpose. The one is contain’d in the Propositions
 or Articles solemnly assented to by the Churches in *Pied-*
mont, assembled at *Angrognae*, by the Heads of their Fa-
 milies, with their Pastors, in the Year 1535, *Sept. 12.*
 Which Propositions (they say) had been taught them from
 the Fathers to the Son, for these many Hundred Years,
 and taken out of the Word of God. The *Seventeenth* is
 in these Words, * *viz.* “ Touching the Matter of the Sa-
 “ craments, it hath been concluded by the holy Scrip-
 “ tures, that we have but two Sacramental Signs, the
 “ which Jesus Christ hath left unto us; the one is Bap-
 “ tism, the other the Eucharist; which We receive, to
 “ shew what our Perseverance in the Faith is, as we have
 “ promised, *when we were baptized being little Infants*; as
 “ also in Remembrance of that great Benefit, which Jesus
 “ Christ hath done unto us, when he died for our Re-
 “ demption, washing us with his most precious Blood.”
 No Man reading this, with an unbyas’d Mind, but would
 conclude without all Doubt, that Baptism in Infancy had
 been an usual Practice among them, and that they re-
 ceived

* *Ibid.* Book II. Ch. 4.

ceived and observed the other Sacrament, in Testimony of their constant Adherence to the baptismal Vow, which they came under the Bonds of, *when little Infants*. What Dr. Gill excepts against this Article, I shall presently consider. In the mean Time, I shall add another Passage to the same Purpose : It is in their *Doctrines of the Sacraments*, extracted from their old Books, which Mr. Perin has published in the third Part of their History. * The Passage runs thus ; “ Whereas Baptism is administred
 “ in a full Congregation of the Faithful, it is to the End,
 “ that he that is received into the Church, should be re-
 “ puted and held of all for a Christian Brother ; and that
 “ all the Congregation might pray for him, that he may
 “ be a Christian in Heart, as he is outwardly esteemed to
 “ be a Christian. And for this Cause it is, that we pre-
 “ sent our Children in Baptism, which they ought to do,
 “ to whom the Children are nearest, as the Parents, and
 “ they to whom God has given this Charity.” What Evidence more full & direct to the Purpose can be desired than this, if the Account this People give of their own Doctrine is to be credited, rather than that of their Adversaries ? And in their several ancient Treatises, Catechisms, and Confessions which Mr. Perin has collected and annexed, at the End of his History, wherein there is a particular Enumeration of the Errors of the Church of Rome, which they renounc’d and witness’d against, there is no Mention of Infant-Baptism, as one of those Errors. Which is a manifest Argument that they did not account that to be any Part of the antichristian Corruption, but a sacred Ordinance of Christ : otherwise they would without all Doubt have testified against it as well as many other popish Innovations, & some of much less Importance. All these Considerations laid together, will amount (I presume) to a convictive Evidence to any reasonable Man, that the ancient *Waldenses* own’d and practis’d Infant-Baptism:

But now let us consider, what Dr. Gill has to alledge on

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* *Ibid.* Pt. 3. Book I. Chap. 6.

the contrary : I find all his Reasons to prove the *Waldenses* were in the Practice of Adult-Baptism *only* (for this he must pretend, or he had as good say nothing ; for no Man ever doubted that they baptized adult Persons as well as Infants) are so far fetch'd, and inconclusive, that I cannot think they'll have much Weight with any judicious and impartial Enquirer ; that I need not spend many Words in refuting them.

He says, *Pa.* 36. " There was a People in the Valleys of *Piedmont* before the Times of *Waldo*, and even from the Apostles Times, that held the pure evangelical Truths, & bore a Testimony to them thro'out the dark Times of Popery." *Ans.* And for that Reason I believe they held the Doctrine of Infant-Baptism, and their Practice was agreeable, for ought that has ever been made to appear to the contrary. But how will Dr. *Gill* prove in Opposition to the Dialogue, that the *Waldenses* being in the constant Practice of Adult-Baptism, is any more than a Chimera or groundless Fiction ?

1. He thinks it may appear, " by what their ancient *Barbes* or Pastors taught concerning it." *P.* 37. And here for Instance, he brings in only *Peter Bruis*, and one *Henry* and *Arnold* of *Brescia*, the Adherents & Followers of *Bruis*, as denying Infant-Baptism. These Men, it is granted, may be called *Waldenses* in that large Sense of some late Writers, which Dr. *Wall* speaks of, as inclusive of the several Sects or Societies of Men, that rose up in those Times, and in those Parts of the World, holding different Opinions. But the *Petrobrussians* were a different Sect from the *Waldenses* strictly so called, as Dr. *Wall* has clearly shewed from those old Writers ; and that *Bruis* began to teach several Years before *Waldo* appeared. || And if these Men be yielded to him, I shall leave him, after what has been said of them, to make his best Advantage of 'em. But they will avail him Nothing for Proof that the proper *Waldenses* were against Infant-Baptism. As for the *Lollards* in *England* (so nam'd, says our Author,

thor, from one *Lollardo*, another of their *Barbes*) it is known, they were the Disciples, or Followers of the Doctrine of *John Wickliff*, from whom they were called *Wickliffites*, † of whose Opinion in Favour of Infant-Baptism, there is good Evidence, and no Evidence to the contrary, but that he did not attribute the Efficacy of the Ordinance to the meer outward Work, as the popish Doctors did, but held in Opposition to them, that an Infant dying unbaptized, being providentially hindred from the Ordinance, might be saved by the Mercy of God. Therefore what our Author relates out of *Fox* his *Acts and Monuments*; of some *Lollards*, who were charged with holding that “the Sacrament of Baptism used in the Church by Water, is a light Matter and of small Effect: that Christian People be sufficiently baptiz’d in the Blood of Christ, and need no Water, and that Infants be sufficiently baptiz’d, if their Parents be baptiz’d before them:” It is most probable, might be occasion’d by their holding the foresaid Opinion of *Wickliff*, that the meer outward Work of washing the Body has no saving Efficacy, and that the Children of Christian Parents, by Accident dying without Baptism, might be saved. I am sure, he can argue nothing hence to the Advantage of his Cause. For either this Charge against the *Lollards* was true or false. If it was true, I fear, they will be found to approach nearer the Quakers in Opinion, than the Antipædobaptists, as denying all Use or Necessity of Baptism with Water. If it was false, (which *Mr. Fox* supposes to have been the Case, & that a malicious Turn was given to their Words by the Papists, who were likely enough to exaggerate Matters of such a Nature; there is no Need of supposing, with our Author, that it arose “from their denying Infant-Baptism:” This it may seem to do to one that is ignorant, or strongly prepossessed, but to any one who is acquainted with the popish Tenets, and dispos’d to weigh Things impartially, it does not so much as seem to do so; for there can be little Doubt, but that it had its Rise from their denying that

Tenet of Popery, that the Sacraments confer Grace *ex opere operato*, by the meer outward Work done, (which is also deny'd by all Protestants) and their ascribing the saving Efficacy of Baptism, to the Blood and Spirit of Christ, which is not always tied to the outward Sign, especially when there is no Opportunity of receiving it; and this is all his Evidence from the ancient *Barbes*.

2. He pretends to prove his Opinion from "their ancient Confessions & Writings." P. 38. I have produc'd full and clear Proof out of those Confessions & Writings, that they own'd and practis'd Infant-Baptism; and shall own myself much mistaken, if he can produce any Thing out of 'em contradictory; but indeed what he has alledged, has scarce the Appearance of a Contradiction: He quotes (*ibid.*) the 12th & 13th Articles of one of their Confessions, bearing Date, he says, A. D. 1120. (but this Date is justly to be question'd, being several Years before *Peter Bruis*, or *Waldo*, appeared in the World, and *Perin* has inserted it without a Date, taken out of a Book, entitled, *The spiritual Almanack*, and from the Memorials of *George Morel*.) In the 12th Article, they profess their Belief of the Sacraments, "that they are outward Signs of holy Things, or visible Forms of the invisible Grace" and declare "they hold that the Faithful may be saved without receiving the Signs aforesaid, in Case they have no Place, nor any Means to use them." In the 13th Article they profess to own but two Sacraments, *Baptism* & the *Lord's Supper*. And what Protestant is there that denies either of these? To what Purpose then can they be alledg'd, but to amuse his Readers? His next Quotation (*ibid.*) is to as little Purpose. It is the seventh Article of an ancient Confession of the *Waldenses*, without a Date.

That which he conceives makes for Adult-Baptism in this Article, I suppose is that Part of it wherein they declare what they believe to be the internal & spiritual Part of Baptism, represented by the outward Sign, namely, "the Renovation of the Spirit, and the Mortification of our Members in Jesus Christ; by which also we are re-

ceived

“ ceived into the holy Congregation of the People of
 “ God, these protesting and declaring openly our Faith
 “ and Amendment of Life.” And what Pædobaptist
 Church can he name, but acknowledges all this and more
 too to be the spiritual Import & Design of the Ordinance of
 Baptism, whether it be administred to Infants or Adult?
 Or if he put the *Emphasis* on these last Words, *there* (viz.
 in the Congregation) *protesting and declaring openly our
 Faith and Amendment of Life.* Even this is no more than
 what agrees to the Nature of Christian Baptism, to whom-
 soever administred, as it is a solemn and open Profession
 of Repentance and Newness of Life. Or can he be ig-
 norant that the *Pædobaptists* require this Profession of all
 adult Persons that come to this Ordinance, and of Parents,
 and Sponsors that present their Children? And the Child
 baptiz’d, is thereby laid under a Vow or Engagement to
 make such a Profession, and to make it good at a proper
 Age. Nor do the Words of the Article necessarily suppose
 or imply this Declaration, to be always made by the Party
 baptiz’d, previous to his Baptism. So that nothing can
 be gathered hence, with any Pretence of Reason, in Favour
 of Antipædobaptism. Yet he goes on in his impertinent
 Quotations: The next is a Tract called the *noble Lesson*,
 written he says in the Year 1100, then, before, long before
 the Times of the *Waldenses*; but let us hear the Words of
 the *noble Lesson*, when ever it was writ; He has this Passage
 from it, P. 39. that speaking of the Apostles, it is observ’d,
 that “ they spoke without Fear, of the Doctrine of Christ;
 “ they preach’d to Jews & Greeks, working many Mi-
 “ racles, and those that believed, they baptized in the
 “ Name of Jesus Christ.” And does he think there is
 any Christian of whatever Denomination, who has read
 the Bible, that does not believe this? Who can help ad-
 miring the singular Penetration of our Author, that he
 could espy an Argument for Antipædobaptism in this
 Passage, which no Man else, I am persuaded, tho’ he had
 read the *noble Lesson* a Thousand Times, could ever have
 learnt from it! They believed the History of the New-

Testament, especially the Acts of the Apostles, and the Manner therein declared, how they admitted their Converts from *Judaism & Heathenism* to Christian Baptism; (and this is all that this Passage from the *noble Lesson* teaches) therefore they were in Opinion against Infant-Baptism, and for Adult-Baptism only. So his Argument must run; but the great Fault of it is, that it is a begging the whole Question in Dispute, let him prove the Consequence.

His next (*ibid.*) carries something more of a Shew of Reason, and it is but a Shew at best; it is taken from a Treatise of their's concerning *Antichrist*. The Passage is this: "The third Work of *Antichrist* consist in this, " that he attributes the Regeneration of the holy Spirit " unto the dead outward Work (or Faith) baptizing " Children into that Faith, and teaching, that thereby " Baptism and Regeneration must be had; and therein " he confers Orders and other Sacraments, and groundeth " therein all his Christianity, which is against the holy " Spirit." This Treatise, (it is said) was written, A.D. 1120. if there be not a Mistake in the Date, it was compos'd earlier by many Years than *Waldo's* first Appearance; however it is allowed to be very ancient, and was preserved by the *Waldenses* in the *Alps*, and by divers others, saith *Perin*, from whom he hath added it in the End of his History. † But when, or by whomsoever it was written, it decides nothing of the main Question, either for or against Infant Baptism: But to any one who reads the Passage cited with a due Attention, it must appear, that it was not design'd to condemn simply the Baptism of Children as a Fault or Abuse in the Antichristian Party, but that it is plainly and directly levell'd against that antichristian Doctrine before mentioned, that the Sacraments confer Grace by the meer outward Work done; which they justly call *the dead outward Work*, or a lifeless Profession of Faith. Here they lay the Fault and Blame which they charge on the *Papists* as a Work of *Antichrist*,
not

† *Perin's Hist. of the Waldenses*, Pt. 3. Book III. Ch. 1.

not in their baptizing Children, but in attributing the Regeneration of the Spirit in Baptism, to the meer outward Administration of the Ordinance, whether to the Adult or Infants, (only the Baptism of Children is instanc'd in, because that was most generally practis'd in the Church) and in their laying the main Strefs of Christian Religion on such external lifeless Formalities. Nor do the *Waldenses* reckon the Baptism of Infants among the Errors of Popery which they rejected, in any of their Catechisms, and other Confessions of Faith, framed designedly in Opposition to those Errors, and antichristian Abuses, which they detested. And *Perin* does most fully clear them from the Denial of Infant-Baptism, as a Slander of the Papists, as we have seen. And therefore this Passage weighs nothing against that Evidence, but may fairly admit a Construction consistent with it. Our Author goes so far as to own, “ That there are indeed two Confessions of theirs, which are said to speak of Infant-Baptism.” But he adds (*ibid.*) “ These are of a late Date.” The latter of these, it is granted, bares Date a few Years since the Beginning of the Reformation A. D. 1532. as he gives the Date, or 1535, as *Perin*. And he is careful to let us know, P. 40, 41. That it was after *George Morel* return'd with Letters from *Æcolampadius* and *Bucer* out of *Germany*, whither he had been sent with *Peter Masson*, to confer with the Divines there, about the Reformation of the Church; and insinuates, as if they had received Conviction from those Divines, of the Error they had followed in denying Baptism to Infants, and got the Notion (as he Terms it, i. e. of baptizing Infants) from them; which they inserted into their Confession. But this is a meer Surmise of our Author, that has no Foundation of Proof in History, but the contrary.— But that which effectually baffles this Surmise is, that the Pastors and Heads of the Churches assembled at *Angrogne*, to whom those Letters of the *German* Divines were read (tho' their Confession bears so late a Date, about 15 Years after *Luther* began to oppose the Pope, yet they) declare, that the Ar-

ticles

ticles of it which were solemnly signed and sworn to by all present, were conformable to the Doctrine that hath been taught them, from the Father to the Son, for these many Hundred Years, and taken out of the Word of God; ut supra: among which is that of Infant-Baptism. And in the Letters written to the Waldenses of Provence by *Æcolampadius* and *Bucer*, in the Year 1530; recited by *Perin*, there is no mention of any Errors they were in, but they both bless'd God for so great Light of Truth he had imparted to them in a dark Age.* So that it is evident, that the Articles then assented to, were not drawn up upon any new Conviction, as he would make his Reader believe, but were the Matter of their Belief, which they had received (as they themselves declare) from the Father to the Son, Time out of Mind. The Article that relates to Infant-Baptism, I have cited before: And if it must stand for good Evidence for the ancient Belief & Practice of the *Waldenses*; Dr. *Gill* has found out a Way to weaken the Credit of it, as an Evidence for Infant-Baptism; for reciting that Part of the Article, where they say "We receive the Eucharist (or Lord's Supper) to shew that our Perseverance in the Faith is such as we promised, when we were baptized, being (*little Infants* or) little Children." He adds, "This Phrase *being little Children*, as I think, means their being little Children in Knowledge & Experience." A fine Thing it is, to have a Faculty of making Words to signify just what one pleases. A Man with this Faculty will never need to fear being worsted in any Controversy. It is but to put a metaphorical Meaning on Expressions, that are clear and proper, and he may ward off Conviction from the plainest Evidence that Words can express. Dr. *Gill* had as good say, He will not stand to the Determination of any human Testimony, as reject the plain and literal Sense of Words when they make against him, where there is no urgent Reason or Necessity to recede from it. But what Reason is there that little Children here, should not mean little Children *in Age*, but in Knowledge,

* Hist. of the *Waldenses*. Book II. Ch. 4.

ledge and Experience? The Pretence is, because, “ They speak of their receiving the Eucharist, to shew their Perseverance in the Faith they had promised, when they were baptized.— And what Promise are Infants in a literal Sense capable of making? ” But knows he not that the Pædobaptists teach, that even Infants are in Baptism by Virtue of God’s Covenant, laid under the Bond of a Vow or Promise to all the Duties of the Covenant, and obliged, when come to a proper Age to recognize this Vow or Promise, as their own, by a personal Profession of Christian Faith and Obedience, and to make it good, and shew their Perseverance in it (as the Confession properly expresses it) by receiving the other Sacrament, the Lord’s Supper? And tho’ the *Waldenses* did not admit God-Fathers and God-Mothers, according to the modern Usage; yet they admitted Parents to be Sponsors for their Children, (whom the natural Law, as well as the revealed Will of God in his Covenant with his People, hath appointed to that Office) and others also when Necessity required it, as appears from the several Passages I have quoted from their Confessions, as when they say, *They to whom the Children are nearest allied, ought to present them to Baptism, and any others, whom God hath made charitable in this Kind.* So that taking little Children or Infants in the literal Sense in this Confession, it speaks the right Language of Pædobaptists. Thus much it was needful to observe of the latter of those two Confessions of the *Waldenses*, which he owns speak of Infant-Baptism. As to their former Confession, that of the *Bohemian Waldenses*, wherein they own Infant-Baptism; this bares Date so early as the Year 1508, some Years before *Luther’s* Reformation, which began, A. D, 1517. And therefore it can’t be pretended, that this Confession was made in Compliance with the first Reformers, in the Point of Pædobaptism. What tho’, “ They say they were falsely called *Waldenses*,” since their Belief was one and the same? Tho’ they were more properly the Disciples of *John Huss*, who taught in *Bohemia*, having received the

Light of Truth from the Books of *John Wickliff*, who also was excited to oppose Popery, from the Example of the *Waldenses*. * So that their Faith and religious Principles were in Effect the same. As to what he adds (P. 40.) of the *Pygards* or *Picards*, and the *Bohemian Brethren*, mentioned by *Scultetus*, it has been already considered, with proper Remarks.

It is, I confess, a tiresome Business, to transcribe all his Quotations, being so little to the Purpose (and I fear the Reader's Patience is more than sufficiently exercised already) yet I would crave Leave to recite one more, that I may give a fair Account of his whole Strength, and conceal nothing that he thinks makes for his Cause: And that it may appear to what Straits he is driven to maintain his Opinion, when he catches hold on such Impertinences, and offers them as Proofs. It is, "a brief Confession of Faith (he says) publish'd by the Reformed Churches of *Piedmont*, so late as *A. D. 1655*." The Passage he cites out of it, he says, (if we will take his Word) is, "in Favour of Adult-Baptism" (i.e. of Adult-Baptism only in the Sense of the Antipædobaptists) the Passage is this, *Pa. 42*. "That God does not only instruct and teach us by his Word, but has also ordained certain Sacraments to be joined with it, as a Means to unite us to Christ, and to make us Partakers of his Benefits. And there are only two of them belonging in common to all the Members of the Church under the New-Testament, *viz.* Baptism, and the Lord's Supper; that God has ordained the Sacrament of Baptism to be a Testimony of our Adoption, and of our being cleansed from our Sins by the Blood of Jesus Christ, and renewed in Holiness of Life." But what of all this to the controverted Point? He adds, "Nor is there one Word in it of Infant-Baptism." Finely argued! This Gentleman may go on at this Rate to write Volumes of Quotations against Infant-Baptism, and that even from the Books and Writings of the Pædobaptists. For, it seems, if he lights

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* See *Perin. ibid.* Book II. Ch. 9.

on a Passage in any Author, that speaks of Baptism, and there be no express mention made of Infant-Baptism, he will without more Adoe, press it into his Service ; and it shall be a good Argument in Favour of Adult-Baptism, in his Sense, i. e. exclusive of Infants. But if *there be not a Word in it of Infant-Baptism* ; is there a Word against it ? or that tends to exclude them ? Not one Word ; unless he supposes Infants incapable of Salvation by Christ. Otherwise, there are divers Things in this very Passage, that looks favourably on Infant-Baptism. *As first*, Infants are capable of being *united to Christ*, and *partaking of his Benefits* ; which is owned and declared to be the Thing represented, and signified by the Sacrament of Baptism, as the outward Sign, and Means ; otherwise, Infants must perish eternally, dying in Infancy : which I cannot think those reformed Churches were so uncharitable, as to suppose, of all Infants. And can any one doubt, that they are as capable of the Remedy by Christ, as they are of Sin and Death derived to them from the first *Adam* ? What then should hinder their partaking of the outward Sign, unless Christ had express'd his Will to the contrary ; which he has never done. *Secondly*. The Infants of Believers are Members of Christ's Church under the New-Testament ; Christ having declared, *that of such is the Kingdom of God* ; therefore the Sacrament of Baptism belongs to them : for they confess *it belongs to all the Members of the Church, under the New-Testament*. *Thirdly*, Infants need, and are capable of being *cleansed* from original Defilement *by the Blood of Christ* ; and the Infants of Believers belonging to his Church, it is his Will plainly enough signified in the New-Testament, that they should enjoy the instituted Means (they are capable of) of the Application of the cleansing Virtue of his Blood, which is Baptism. So that this Quotation, instead of proving any Thing in Favour of Adult-Baptism *peculiarly*, furnishes us with several good Arguments for Infant Baptism. Yet here he sets up his Trophee, and says, " Upon the whole, it will be easily seen, what little Reason the
 " Writer

“ Writer of the Dialogue under Consideration, had to say, that the ancient *Waldenses* being in the constant Practice of Adult-Baptism, is a Chimerical Imagination, and a groundless Figment.” No Man, I am persuaded, without Dr. *Gill's* Spectacles, is able to discern, upon the Whole, the least Evidence in all that he has alledg'd, to weaken that Assertion of the Writer of the Dialogue. Yet he has the Confidence to say, “ There is nothing appears to the contrary, but that they were in the Practice of it, (i. e. of Adult-Baptism only) until the sixteenth Century; for what is urged against it, is since that Time.” P. 43. I answer, tho' those Confessions of the *Waldenses*, which contain full Proof of their being in the Practice of Infant-Baptism, were drawn up a little after the Beginning of the sixteenth Century; yet therein they declare not only what their present Belief and Practice was, but also that it was no other than what had been taught among them from Father to Son, for several Hundred Years before the Reformation. And who should better know what their Opinion and Practice was, in Reference to Infant-Baptism, than the *Waldenses* themselves, attesting it from their own ancient Records? And this (I Doubt not, most Men will judge) carries an Appearance of something to the contrary of what he pretends. And it is certain, that our Adversaries cannot produce any more ancient Confession of theirs that contradicts these, or make for their Side of the Question. And what our Author has alledg'd to the contrary is of no Consideration against the preponderating Evidence, which these Confessions that I have cited, carry in them. Yet he will have it, whether he has any Evidence for it or no, that the *Waldenses* were in Practice of Adult-Baptism, till the sixteenth Century: And says moreover, (*ibid.*) that “ even at that Time there were some that continued in the Practice of it.”

And on this Occasion he brings in the Testimony of *Ludovicus Vives* to the ancient Practice of Baptism. His Words are (in his Comment on *Austin's Book de civitate Dei*) “ Formerly no Person was brought to the holy Baptistary,

tistary, till he was of adult Age, &c." And one shall scarce read a Pamphlet written by Antipædobaptist, wherein this Testimony of *Ludovicus Vives* is omitted; an Author who flourish'd in the Beginning of the sixteenth Century, and who was as little capable of giving a true Account of the Practice of the ancient Church in baptizing, as any at this Distance of Time. And the same Author adds, "I hear in some Cities of *Italy*, the old Custom is still in a great Measure preserved." Here *Dr. Gill* asks, "What People should he mean by some Cities in *Italy*, unless the Remainders of the *Petrobrusians*, or *Waldenses*, as *Dr. Wall* observes." But this is an unfair Representation, *Dr. Wall* is so far from observing this, that he rather questions the Truth of the Report that *Vives* had heard; only on Supposition of the Truth of that Report, he conjectures, they might be some Remnants of the old *Petrobrusians*, not of the *Waldenses*. And there needs no other Answer to this whole Testimony of *Ludovicus Vives*, than what *Dr. Wall* has given; whose Words I shall set down more largely (that the Reader may judge of the Fairness and Integrity of this Quoter of Authors) which are as follows: "Since this *Vives* liv'd so little while ago, and produces no Proof out of any Author to confirm his Opinion; his affirming any Thing concerning any old Custom, is of no more Authority, than if any one now living should say the same, without producing his Proof; especially since he was but a young Man when he wrote this—and confesses, that as for Divinity, which was none of his Profession, he minded it only so far as his other Studies would give him Leave. And it is but a slender Occasion given him from *St. Austin's* Words, to say any such Thing: For *St. Austin* is only speaking of some baptized at the Age of Understanding, without the least Intimation that they were Children of Christian Parents. And for the Cities of *Italy*, which he mentions, I think no Body ever heard of them before, nor since; unless we will suppose that some Remainders of the *Petrobrusians*, who are said about 400

“ Years before *Vive's* Time, to have been *Antipædobaptists*
 “ — might continue that Practice in some of the Vallies
 “ of *Piedmont*.” || Now what a different Turn has our Au-
 thor given to these Words, in bringing in *Dr. Wall*, as observ-
 ing that this People mentioned by *Vives* (without any
 Limitation) were, “ the Remainders of the *Petrobrusi-*
 “ *ans*, or *Waldenses*, who continued that Practice in the
 “ Vallies of *Piedmont* ? ” And his following Observation
 (tho' true) will not help his Cause, as he intends it, viz.
 “ That there were different Sets that went all by the
 “ Name of *Waldenses*, some of very bad Principles, some
 “ were *Manichees*, and held other Errors ; and therefore
 “ it was not to be wondered at, that some bearing this
 “ Name, were for Infant-Baptism, and others not.” For
 the Truth is, (as has been made evident by the Testimo-
 nies above cited,) “ That those that denied Infant-Bap-
 “ tism were of bad Principles in other Respects, and held
 “ other Errors ; and being tainted more or less with the
 “ *Manichean* Opinions, most of them, if not all, denied
 “ all Baptism with Water.” He concludes (*ibid.*) that
 “ it will not be denied, that of late Years, Infant-Bap-
 “ tism has obtained among them ; but that the ancient
 “ *Waldenses* practis'd it, wants Proof.” Is this the migh-
 ty Champion, who appear'd with so much Disdain against
 the Saying of the Writer of the Dialogue, that the *Wal-*
denses being in the constant Practice of Adult-Baptism, was
 a groundless Figment ? Whom therefore, I had thought
 he had undertaken to confute, by laying down the solid
 Grounds and Reasons of the opposite Opinion, as it was
 incumbent on him to do, by the Rules of Disputation ;
 yet as being conscious of his Failure herein, he lowers his
 Confidence, and concludes in the Language of a Defen-
 dant, “ That the ancient *Waldenses* practis'd Infant-
 “ Baptism, wants Proof.” I have produc'd good Proof,
 that the proper *Waldenses*, as distinguished from the o-
 ther Sets that went under their Name, were ever in the
 Practice of Infant-Baptism, as far as we are able to learn
 from

from their ancient Records. And if this Proof be not satisfactory, I am pretty confident, our Adversaries are unable to produce any tolerable Proof to the contrary ; but till they do this, we are to be justified in rejecting their Opinion, that the ancient *Waldenses* were in the constant Practice of Adult-Baptism, as a chimerical Imagination.

Thus I have endeavour'd to vindicate Matter of Fact, that the Baptism of Infants has obtain'd in the Universal Church, in a constant Succession, from the Apostles to the Times of the Reformation, against the Exceptions of *Dr. Gill* ; wherein I confess, I have been carried out to a far greater Length than ever I designed : But since he took Occasion from a very few Lines in the Dialogue to enlarge as he has done, on the History of Facts, in a whole Chapter ; I perceived him to be full of the Subject, and to lay a mighty Stress upon it. I was willing therefore to take a little Pains to look into it, and have particularly and carefully, and (I hope) impartially examin'd all his Arguments and Allegations from Authorities ; nor have I designedly over-look'd any Thing that he or his Party may judge material. And I was the rather induc'd to do it, for these two Ends especially,

First, To shew the Vanity and Emptiness of the Boasts, of our Adversaries, and to disabuse the illiterate Vulgar, who are apt to be impos'd upon by confident Assertions, back'd with a large Collection of Quotations, & a great many Names of Authors ; with which the Antipædobaptist Writers, affect to stuff their Books and Pamphlets ; thereby making a Shew, as if they had the Judgment of all the most Learned, Ancient & Modern, on their Side : And the common People for Want of Reading, being unable to distinguish of Times, Persons, and other Circumstances, and incapable of judging of the Credit and Authority of a Writer, whose Name, perhaps, they have never heard of before ; not knowing but that *Ludovicus Vives*, is as good an Evidence for the Practice of the primitive Church, as *Irenæus*, *Cyprian*, or *Austin* ; are apt to be deluded with

this Pretence. Whereas if their Authorities be search'd to the Bottom, they commonly appear to be but an empty Flourish, as being either misrepresented (which is not uncommon) or impertinent, and misapplied, or at least ambiguous and uncertain, from whence nothing can be concluded or depended on as the Truth. And how far this may be truly said of Dr. Gill's Way of Management in his Quotations hitherto, is left to the discreet Reader to judge, upon a calm and impartial weighing of the Remarks already made. And if Antipædobaptism be an Error, (as will be more fully evinc'd hereafter) and an Error which (as Experience shews) has a Tendency to unsettle People's Minds, even in other Points of Religion, and to draw them off from the Principles of a religious Education receiv'd in their Childhood, causing them to wander from the Footsteps of the Flock, to the Disturbance of the Peace and Order of the Churches; it must be accounted a Piece of Charity to Men's Souls, to lay open the Fallacies whereby they are in Danger of being drawn into that Error, and to prevent their being impos'd upon by the Patrons of it, by their abused Authorities, and to clear up and vindicate the Truth that is disguis'd and perverted thereby. This has been design'd and endeavoured in the foregoing Remarks, and, I hope, not without Success, to an impartial Judgment.

Secondly, To furnish out a confirming Evidence of the divine Right of Infant-Baptism, which may appear from the foregoing Remarks, these two Ways,

First, From the Absurdity of the contrary Hypothesis. For if Infant-Baptism be not an Institution of Jesus Christ, but a meer Nullity, as our Adversaries affirm; then it must be said, that the Church has lost an Ordinance of Jesus Christ, for many Hundred Years, and even from the earliest Times of Christianity, that we have any certain Account of; then the Subjects of Christ's Kingdom have been without the visible Badge of Discrimination from the rest of the World, for so long Time, contrary to the Design of Christ's Institution; then the Laws & Ordinances

dinances of the Kingdom of Christ, are not perpetual, and unchangeable, as the Scriptures represent them to be; then it will be difficult to account for the Fulfilment of Christ's promised Presence to his Ministers in the Administration of Baptism, *always even to the End of the World.* All which most manifest Absurdities, are consequent on the Denial of Infant-Baptism; for I have made it appear from Authors of good Credit, that Infant-Baptism constantly and generally obtained in the primitive Church: Some of the most ancient Fathers testify, that it was taught and practis'd from the Age of the Apostles; nor is there any Account to be given of the Time, Manner, or Persons, when, how, or by whom, it was first introduc'd into the Church, if it was not an Institution from the Beginning of Christianity. Some Errors & Corruptions, 'tis granted, may so insensibly creep into the Church, as that it may be hard to Account for the first Rise or Beginning of them: Yet that a Practice so publick & notorious to all Christians, as that of Baptism is, should be chang'd from it's first Institution, and that in such a Degree, as to become quite null and void; and that too, in the primitive and purest Times of the Church, without any Opposition, at least with the general Silence of all ancient Writers (whose Writings are extant) about such Opposition, or about the Time, or Authors of such a Change, or the Means by which it was effected, is utterly beyond all Belief. Nor is there any Account for the first 400 Years after Christ, nor any Shadow of Proof, that there was any Sect of Christians, or Body of Men, that may be called a Church, owning Christian Baptism, that denied it to Infants: Nor any one Man in that Period that objected against it, except *Tertullian*, nor did he condemn it as unlawful; but only advis'd the Delay of it, as more profitable. Nor is there any Evidence at all that it was oppos'd by any one Man, for the Space of six or seven Hundred Years from that Period: But the Practice continued in the Universal Church without Interruption or Exception, (so far as can be known from

the Writings and Monuments of Antiquity) till about the 12th Century, *Peter Bruis*, and his Followers in *France*, are said to renounce it; a Sect that continued but a short Time, and dwindled away: Whereof yet there is but probable Evidence at best. And as to the proper *Waldenses*, *Luther's* Fore-runners, their opposing Infant-Baptism, and being found only in the Practice of Adult-Baptism, for all that has hitherto appear'd, deserves no better Name, than that of a *Chimera*, or *groundless Fiction*. And *Dr. Gill*, notwithstanding all his Pains, has fail'd of producing any tolerable Evidence of it; and until he, or some others, do it more effectually, I cannot doubt but that the Evidences produc'd from their own Confessions to prove, that it was an uncontroverted Practice among them to baptize their Children, will be esteem'd unexceptionable. It may therefore, I think, upon good Grounds be concluded, that the Baptism of Infants was the constant Practice of the Universal Church from the Beginning, with little or no Opposition, till the *German Anabaptists* arose in the Age of the Reformation. And considering the known Characters and Practices of those Men, it seems very unlikely that Christ should afford them such Marks of his extraordinary Presence, as to improve them as the Instruments of restoring any of his Laws, that had been lost or neglected. But now if Infant-Baptism be not the Institution of Christ, or if it be substituted to the making void his true Institution, I cannot see how we can avoid those intolerable Absurdities before mentioned. It remains then, that we ought to conclude it to be truly his Institution, which he has preserv'd, together with the other Sacrament, thro' all Successions of the Church, and will preserve as his Memorial, thro' all Generations.

Secondly, The Practice of the Universal Church makes out a confirming Evidence, as it interprets to us, and establishes the Sense of those Scripture-Passages, whence we prove the Right of Infants to Baptism. Good Precedents are allow'd to be of Use to explain and settle the meaning of a doubtful Law; tho' the Practice of the Church

Church be not our Warrant for baptizing Infants ; yet it may help to direct us to the right Sense of those Scripture-Testimonies that are so ; supposing them to have been doubtful before ; and those to whom they appear doubtful, ought in all Reason to be determined by the Practice of the Universal Church, especially of the primitive Christians, by whom, it is rationally to be suppos'd, this Law of Christ was reduc'd to Practice, according to the true Intent and Meaning of it. If therefore the Evidence produc'd of this Practice of the Church be of sufficient Weight, as I cannot but think it will appear, to Persons at Liberty from Prejudices and Prepossessions, to consider Matters impartially ; this alone may suffice to put an Issue to the Controversy. Tho' indeed, the Grounds from Scripture for the Practice of Infant-Baptism, are not so doubtful, as some would represent them. But this will be the Subject of our Disquisitions, in the two next Chapters.——



C H A P. IV.

The Title of Christian Infants to Baptism,
founded on their *Covenant-Interest*,
proved and vindicated.

HAVING in the two foregoing Chapters, discuss'd **THE** at large the Consequences of the Denial of Infant-Baptism, and espousing the Principles of Antipædobaptism ; and examin'd the Antiquity of the Practice of baptizing Infants, and prov'd it, (I think by unexceptionable Evidence,) to have obtain'd from the earliest Times of Christianity, in Opposition to Dr. *Gill's* Remonstrances ? I come at length to consider and discuss *Matter of Right* ; and to vindicate those Testimonies of Scripture on which this Practice is founded. The main Foundation

of the Right of Infants to Baptism, I conceive to be the Interest of the Seed of the Faithful in the Covenant of their Parents, to whom the constant Tenor of the divine Promises in the Scriptures, both of the Old & New-Testament hath been, *to be a God to them and to their Seed*; and am of Opinion, that all the other Arguments from Scripture, whereby this Right of Infants hath been justly and strongly defended, may be reduc'd to this Head; as they receive their Force and Evidence from the Covenant-Interest of the Children of Believers. If it could be prov'd that such Children are excluded from all Interest in God's Covenant of Mercy and Salvation through Jesus Christ with fallen Man, it will be own'd to be a fruitless Attempt to go about to prove their Title to Baptism; for in that Case, they must be left in the Ruins of Man's Apostacy irrecoverably, at least till they arrive to Adult Age; and dying in Infancy must be left without Hope or Possibility of Salvation, according to the ordinary revealed Method of the Dispensation of God's Grace. For to be an *Alien to the Covenant*, is the same Thing as to be *without Christ*, and *without Hope*. (Eph. 2.12.) But if on the other Hand, it be made to appear from good Scripture Testimonies, that the Infants of the Church, have been all along taken in with their Parents, into God's Covenant with them, it may with no great Difficulty be argu'd thence, that they have an undoubted Right to Baptism. For the Covenant and the Seal are in the Reason of the Thing, and by God's Appointment, of equal Extent to Subjects capable. And this appears from the whole Tenor of Scripture, that in all the Transactions of God's Covenant with Man, in every Exhibition and Dispensation of it, Children have been included with their Parents: And particularly, eminently and most expressly in the Covenant with *Abraham*, whom God extraordinarily raised up to be not only the great Patriarch of the Church of *Israel*, but of all Believers under the Gospel, who are expressly declared in the New-Testament to be the Seed of *Abraham*, (Rom. 4. 16. Gal. 3. 19.) to whom
 God's

God's Covenant and Promise was, *to be a God to him and to his Seed after him in their Generation* ; which Covenant and Promise was declared to be an *everlasting Covenant*, being design'd to abide in the same immutable Tenor, even under the Gospel, to the End of the World, as it was first established by God *to Abraham and his Seed for ever* ; as the inspired Virgin-Mother of our Lord in her Song of Praise declares, *Luk. 1. 53.* And therefore the Author of the Dialogue, very justly and consonantly to Scripture, gathers from the Constitution of this Covenant, with the annexed Seal of Circumcision, a good and sufficient Warrant for the Baptism of Infants under the Gospel.

Dr. Gill, I find, has very little to say in direct Answer to the Arguments produced in the Dialogue. But he advances a new Scheme of Notions concerning the Covenant, but so perplexed and confused, and so wide of all Foundation in Scripture, that one might almost venture to say, it seems designedly invented to secure an *Hypothesis*, and to evade the Force of the Argument from the Covenant that infers the Right of Christian Infants to Baptism. He pretends the Covenant with *Abraham* was not a Covenant of Grace, but rather of Works : And yet allows it in some Respects to be a pure Covenant of Grace, but not as such to comprehend Infants. And as to the Covenant of Grace, he has very odd and strange, and I am sure, unscriptural Notions about it ; as that the Covenant of Grace was made with all that ever had, or shall have an Interest in it, from Everlasting. The Absurdity of which Conceit, I have already sufficiently manifested. * But I am also to take Notice of the Ground of this Error, in his confounding *the Covenant of Redemption* made with Christ the Mediator, with *the Covenant of Grace* made with Believers in him. He seems to admit no Covenant of Grace made with any Man in Time, but that which was made with the Son of God, the designed Mediator and Redeemer before the World began : And

* Chap. II.

says expressly, that “The Covenant of Grace is not made with any Man.— And when at any Time we read of a Covenant of Grace being made with particular Persons, it must always be understood of making it manifest to them, &c.” P. 47. In short his Scheme seems to be entirely Antinomian, as far as can be gather’d from his Expressions, importing, that Men may really have an Interest in the Covenant of Grace, and be possess’d of the Privileges of it, Pardon, Justification, &c. all the Time of their Impenitency in Sin, before Faith and Regeneration, yea from Everlasting; that Faith is not required to their having an Interest in the Covenant, but only that it might be manifested to them, & that they might have the Assurance and Comfort of it; that all was transacted in and with Christ their Head and Representative, before ever they had a Being; and that all the Benefits and Privileges of the Covenant are so purely of divine Grace, as to exclude not only the Merit of Works on our Part, (which is granted) but all Conditions and Terms of Duty required of us; for he says not only, That the Covenant of Grace is not made with Man, but that it is *not to be kept by Man*, nor can it be *broken by Man*, P. 45, 46. All which confident Assertions, are void of any Grounds in Scripture, yea contrary to plain Scripture, as has been partly shewn already; and I shall now shew it more fully.

And therefore I find it necessary, before I come to a direct Consideration of what he has to object against this Argument from the Covenant, that a few Things be premised, for the better understanding the Force & Propriety of this Argument, which I shall lay down in several Propositions and Distinctions, for clearing up the Scripture-Doctrine of the Covenant, so far as it relates to the present Dispute; which being well supported from the Word of God, and duly attended to, it will require no great Pains to detect the Sophistry of all his Arguments and Objections. Error, I know, is no Friend to Distinctions, whereby it is driven out of its lurking Places; for it delights

lights to lie hid in Ambiguities, and double Meanings of Words & Phrases ; but the true Meaning of such Words and Phrases, being once settled by proper Distinctions, the Truth will be more clearly and easily manifested, and Error dissipated, and Debates ended. The main Distinction to be here first settled is that of God's Covenant with the Mediator, and his Covenant with Man fallen, in and thro' the Mediator.

Of God's Covenant with the Mediator.

I. I shall speak a few Things, first of all, of *God's Covenant with the Mediator*, (called by Divines, *the Covenant of Redemption*, or *the Covenant of Suretiship*) and shew, that this is a distinct Covenant, and essentially different from the *Covenant of Grace*, made with Man in and thro' the Mediator ; tho' neither of these Terms are to be found expressly in Scripture, yet the Thing signified by them, are evidently contain'd therein. That the Method of Man's Redemption was concerted between God the Father, and the Son Jesus Christ, our Mediator, before the World began, is apparent from sundry Passages of sacred Writ, which speak of fæderal Transactions, or Terms of Agreement entred into, between God the Father, and the Messias, the designed Mediator, before his coming into the World, for the Accomplishment of our Redemption. I shall only refer the Reader for Brevity's Sake, among others, to the following Texts of Scripture. *Psal.* 2. 6, 7, 8. and *Psal.* 40. 6, 7, 8. compar'd with *Heb.* 10. 5, 6, 7, 10. *Isai.* 49. 1, — 6. *Chap.* 53. 10, 11, 12. *Zech.* 6. 12, 13. *Chap.* 13. 7. *Job.* 6. 38, 39. *Tit.* 1. 2. *2 Tim.* 1. 9. And Christ's Intercessory-Prayer, in *Job.* 17. plainly refers to, and is grounded upon the fæderal Transactions between the Father and him before the World was. And the Doctrine of Redemption, as taught in the New-Testament, the Suretiship and Satisfaction of Christ, cannot be well explained, or understood, without supposing a previous Agreement between God the Father, and the Redeemer ;

as might be shewn more at large, but that it is beside my present Purpose. That which I am now to shew, is, that this Covenant of Redemption between those divine Persons, is entirely distinct from the Covenant of Grace God made with us in Christ, tho' the latter is founded on the former: And the Materials of the Covenant of Grace, are provided and comprehended in the Covenant of Redemption; yet they are formally distinct Covenants. To make this more clear, we may *first*, consider, wherein these two Covenants agree with each other.

1. They agree in this, that they are both of Grace. The Covenant of Redemption transacted before the World began, was purely of Grace. This was the first Move to the whole Work of Man's Redemption; 'twas the free good Pleasure of God's Will; that was at the Bottom of all his Thoughts and Counsels about the Salvation of fallen Man. 2 *Tim.* 1. 9. *He hath saved us — according to his own Purpose and Grace, that was given us in Christ Jesus, before the World began.* And it was owing to the Grace and Love of the Son of God, that he who was originally free, submitted to become his Father's Servant in this Undertaking. (2 *Cor.* 8. 9.) And the Covenant made in Christ with Believers is so purely of Grace, that it has usually this Appellation given it, *The Covenant of Grace.* Hence some who allow them to be distinct Covenants, do yet term each of them *the Covenant of Grace.* That between the Father and the Son, they call the *eternal* Covenant of Grace: That between God & Believers thro' Christ, the *temporal* Covenant of Grace: * But the Name or Term is not to be stood upon, if the Thing be acknowledged.

2. They both agree in this, that they relate to the Redemption and Salvation of the chosen People of God. This is the principal Matter & Design of both Covenants. God the Father and the Son enter into Articles about it in the *Covenant of Redemption*: God and Believers come under mutual Engagements for obtaining it, in the *Covenant*

* Vid. Van Mastricht. *Theolog. Theoretico-Pract.* Lib. V. Cap. I.

nant of Grace : Yet with this Difference ; the Covenant of Redemption, refers chiefly to the Impetration or Purchase of Redemption ; the Covenant of Grace, supposes the Purchase of Redemption, and refers only to the Application of it.

3. They agree also in this, that the Salvation of the spiritual Seed of Christ is promised in both Covenants. It is promised to the Believer, in the Covenant of Grace, upon his Faith in Christ. *The Righteousness of Faith* (the Apostle tells us) i.e. the Covenant of Grace, conferring Righteousness and Life on Sinners, upon their Faith in Christ, runs in this Tenor, Rom. 10. 9. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart — thou shalt be saved.* It is promised to Christ in Behalf of his spiritual Seed in the Covenant of Redemption, upon his making an Expiatory Oblation for Sin, *Isai. 53. 10, 11.* For Christ is constituted in the Covenant of Redemption, the Mediator, Surety, or Guardian, of the Covenant of Grace ; and the publick Trustee, or Repository of all the promised Mercies & Blessings of it. These Agreements between the two Covenants have caused some to overlook the real Difference between them, and to make them one and the same ; as our Author doth. But that there is a manifest Difference between them, will appear in these Particulars.

1. The *Parties* are different. In the Covenant of Redemption, God the Father, and the Son, are the Parties Covenanting : The Father propounds his Will & Counsel to the Son, concerning what was to be done for the Redemption of fallen Man ; the Son readily accepts his Fathers Decree and Proposal, and voluntarily consents to his Part of the Undertaking, saying, *Lo, I come to do thy Will, O God.* Heb. 10. 7. Which Proposal, & Consent, carries in it the Matter & Form of a Covenant. But now, in the Covenant of Grace, God and Man, are the confederating Parties ; as appears from the constant Tenor of the Scriptures, which often speak of the Covenant transacted between God & Man ; but never speak in express Terms of

of the Covenant made with Jesus Christ (unless under the Type of *David*, Pſal. 89. 3.) But with Men often. Thus God made a Covenant with *Noah* and his Sons, *Gen.* 9. 9. With *Abraham*, *Gen.* 17. 2. *I will make my Covenant between me and thee.* With *David*, *2 Sam.* 23. 5. *He hath made with me an everlasting Covenant.* And under the Gospel, with the New-Testament *Israel*, *Heb.* 8. *I will make a new Covenant with the House of Israel &c.* i.e. with Gospel-Believers. We see then the Confederates are different. But however (may some say) may not the Covenant be the same that is made with Christ and Believers; with Him as the Head, and with them as the Members of his Body? I Answer; No: For,

2. The Conditions of these two Covenants are different. The Condition undertaken by Christ was, that he should become Man, take an human Body, that he might converse familiarly with Men, and open to them the Counsels of God referring to their Salvation, and therein become obedient unto Death, offering his human Body and Soul a Sacrifice to make Atonement for Man's Sin. *Isai.* 53. 10, Margin. *When his Soul shall make an Offering for Sin, &c.* *Heb.* 10. 5, — 10 So that Obedience unto Death & Satisfaction for Sin thereby, was the main Condition required of the Son of God in the Covenant of Redemption; whereas in the Covenant of Grace, the Condition requir'd of fallen Man, is Faith in the Mediator, joined with Repentance, and productive of unfeigned Obedience to the holy Precepts and Rules of the Covenant. In the Covenant of Redemption, the Condition runs thus, "*Make thy Soul an Offering for Sin, and thou shalt see thy Seed.*" But in the Covenant of Grace, the Condition runs thus, *Believe in the Lord Jesus Christ, and thou shalt be saved.* These Conditions are not only different, but incompatible with each other, in the same Subject. The making an expiatory Sacrifice for Sin, the Condition in the Covenant of Redemption, excludes all Necessity & Use of Faith towards a Mediator in the same Person: and Faith in an atoning Mediator, the Condition of the Covenant of Grace, would be

be useleſs to a Man that could make Expiation for his own Sins. Yea, it is impoſſible for theſe Conditions to be equally perform'd by Chriſt and Believers. The Condition of the Covenant of Redemption is impoſſible to all Men, for Man, once a Sinner, is liable *himſelf* to be made a Sacrifice, but cannot poſſibly make an atoning Sacrifice for Sin. And the Conditions of the Covenant of Grace are as impoſſible to Chriſt, which are Faith & Repentance; Faith in a Mediator, requir'd of Sinners, is impoſſible to the Mediator himſelf. And how could he repent who had no Sin of his own, to repent of? It being neceſſary to qualify him to be an atoning Sacrifice for the Sins of others, that he ſhould be abſolutely ſinleſs himſelf. And therefore the manifeſt Diſagreement of theſe two Conditions, is a clear Evidence, that they can't belong to the ſame Covenant, but do plainly conſtitute two diſtinct Covenants.

3. They differ alſo in the Promiſes and Privileges of each Covenant. 'Tho' the Promiſes made to Chriſt in the Covenant of Redemption, virtually comprize all the Promiſes of the Covenant of Grace, and are the fundamental Security of all the Bleſſings promiſed to Believers, yet the Promiſes of the Covenant of Grace, were not formally made to Chriſt, as a confederate Party in the Covenant of Redemption, neither could they be. The main Promiſes of the Covenant of Grace, are of Pardon of Sin, the Gift of the Spirit for Sanctification and eternal Salvation; all which ſuppoſe the Perſons to whom they are made to be Sinners, guilty, corrupt, and liable to Damnation. For which Reaſon, no ſuch Promiſes, ſurely, can agree to Chriſt, he needs them not who was perfectly pure and ſpotleſs; had he needed Pardon of Sin and Regeneration, he could not have been our Mediator. On the contrary, the Promiſes made to Chriſt, as a confederate Party in the Covenant of Redemption, were peculiar to him, and could agree to none elſe; ſuch as the Promiſe of a Seed to ſerve him. *Iſai. 53. 10. He ſhall ſee his Seed, &c. Pſal. 22. 30. Of ſitting at his Father's right Hand, and a compleat Victory over his Enemies. Pſal. 110. 1. The Lord ſaid unto my*
Lord,

Lord, sit thou at my right Hand, until I make thine Enemies thy Footstool. The Promise of a universal Dominion, to whose supream Power & Authority all Creatures in *Heaven and Earth, and under the Earth*, Angels Men & Devils should bow the Knee. Phil. 2. 9, 10. In short, he had the Promise of having the Honour & Glory of the great Saviour & Head of the Church, a Glory which suits only to the Mediator, as his peculiar Prerogative, which no Creature in Heaven or Earth can have any Share in. And tho' these glorious Promises made to Christ redound to the Benefit of all Believers, yet there are no such Promises made to them in the Covenant of Grace: but finding them in Scripture made to Christ, upon his Undertaking and Performance of the Work of our Redemption, we must conclude, that these are distinct Covenants: for we have already seen that both the Conditions and Promises of the Covenant of Grace are such, as Christ is incapable of; and that the Conditions & Promises of the Covenant of Redemption are such, as Believers are incapable of. Let me add,

4. Christ is the Mediator of the Covenant of Grace, but in the Covenant of Redemption, a Party confederate. The Covenant of Grace is made with us through a Mediator or Surety: Hence Christ is so often called the *Mediator of the New Testament*, Heb. 12. 24. The *Testator*, whose Death confirm'd his *New Testament*, to the Heirs of Promise, Heb. 9. 15, 16. And a *Surety of a better Testament*, which is no other, but the *Covenant of Grace*, Heb. 7. 22. But in the Covenant between the Father & the Son, there was no Mediator or Surety, there needed none, for the Father and the Son were perfectly united in Mind and Counsel. John 10. 15, 18. *As the Father knoweth me, even so know I the Father: And I lay down my Life for the Sheep. — This Commandment have I received of my Father. &c.* 30. *I and my Father are one.* And they were immutably true and faithful, and trusted each other on their Word. And in this Covenant of Redemption, he was constituted Mediator of the Covenant of Grace. But if the Covenant
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of Grace was made with him, he would be both Mediator, and a Party, in the same Covenant ! Both the Testator, and the Legatee, which is unreasonable & absurd. And

5. In the Covenant of Redemption the Reward promised to Christ, upon his Performance of the Work assign'd him, was a Reward of Debt, and not of Grace. And he properly and righteously merited all that was promised by the Father; according to that Account of Merit, *Rom. 4. 4.* that it consists in such Works of perfect Obedience as render the Reward *of Debt, and not of Grace*; and such were the Works of Christ's Obedience to the Father, on the Account whereof he might justly claim the promised Reward as his Due, as we find him in *Job. 17.* putting in his Plea in the Nature of a Claim. *Y. 4, 5, 24.* But in the new Covenant all is of Grace, both the Condition and the promised Reward. *Rom. 4. 16. It is of Faith, that it may be by Grace. Eph. 2. 8. By Grace are ye saved thro' Faith, and that not of yourselves, it is the Gift of God.*

Once more,

6. They differ in their immediate Ends. The Covenant of Redemption immediately relates to the Purchase of Redemption by the Obedience & Sacrifice of the Son of God incarnate : The whole Method or Plan of this Work was agreed on in the Counsel of Peace between the Father & the Son ; but the Covenant of Grace is founded on the Supposition of this Purchase already made, and refers immediately & only to the Application of Redemption, and is published & recorded in the sacred Scripture, as the appointed Method and Rule of the Spirit's Work, in bringing Home the Redemption purchased by the Son to the Souls of Men. From all these Differences it follows, as an undeniable Conclusion, that these must be two distinct Covenants. *

These

* Most of these and other Points of Difference between the two Covenants, are noted and enlarged on by Mr. *Charnock*, in his *Discourse on God's being the Author of Reconciliation* : By Mr. *Flavel*, in his *Fountain of Life opened*. And by divers other Divines, who have written on this Subject, whereby they have clearly demonstrated these two Covenants to be intirely distinct.

These Considerations plainly shew Dr. *Gill's* Mistake, in making the Covenant with Christ, and that made with Believers, to be one & the same, and pretending, that “the Covenant of Grace was made with Christ and his People, as consider'd in him from Everlasting. P. 47.” For tho' the Covenant made with Christ before the World began (called the *eternal Covenant*) had Respect to the chosen People in Time, and was designed and contrived for their Good; yet considering the Nature and Tenor of it, as it has been distinctly (tho' very briefly) explained, in Respect to its Conditions & Promises, could not possibly be made with them, or with any of the Children of Men, as Parties confederate, it being a Covenant peculiar to Christ in his mediatorial Capacity: It may as truly and properly be said, that they were joint Undertakers with him in the Work of Man's Redemption, as that they were joint Federates with him, in the Covenant between the Father and Him, relating to that Undertaking.

It is to be confess'd, that the more ancient Divines seem to have had less distinct Notions of the Covenant of Redemption: for observing, there were Promises made to Christ in Scripture, these they explain'd and apply'd, indistinctly to the Covenant of Grace in general, and seem'd to hold that the Covenant of Grace was made with Christ, as the Head, and with Believers, as his Members, or spiritual Seed: But in a far different Sense from the *Antinomians*, or from that of Dr. *Gill*; not as exclusive of a Covenant of Grace made particularly with Believers; nor of the Conditions of that Covenant, requir'd in order to their having an Interest in the Privileges of it. The Assembly of Divines, both in their *Confession of Faith*, and *larger Catechism*, expressly mention Faith, as the Condition required of us, in order to our Interest in Christ, and his saving Benefits, and the later Divines upon a more narrow, and accurate Search, into the Nature of the Covenant, according to the Light of Scripture-Revelation, have observed a distinct Covenant between the divine Persons, God the Father, and the Redeemer, peculiar to them,

antecedent

antecedent to the Covenant of Grace, made with fallen Man in Christ, and the very Foundation of it.

Those who take these Covenants to be one and the same, seem to be led into that Opinion chiefly by one Text of Scripture, and that a very mystical one. It is that, in Gal. 3. 16. *Now to Abraham and his Seed were the Promises made: he saith not, And to Seeds, as of many; but as of one, And to thy Seed; which is Christ.* But to shew, what is most clear and certain from so doubtful a Text, let me briefly note, 1. There are divers Promises recorded, which God made to *Abraham* in Reference to his Seed. Particularly, *Gen 22. 18. In thy Seed shall all the Nations of the Earth be blessed.* Chap. 17. 7. *I will establish my Covenant between me & thee, and thy Seed after thee—to be a God to thee, and thy Seed after thee.* Chap. 13. 15. *All the Land which thou see'st, to thee will I give, and to thy Seed.* Now we need not be curious to enquire, which of these Promises the Apostle refers to, seeing he speaks of *Promises* in the Plural, including the several Promises God made to *Abraham* relating to his Seed. 2. We are further to note, That by the *Seed of Abraham* mentioned in God's Promises to him. besides his natural Seed, the Jews, there is a twofold Seed especially intended: Which two, in other Respects, are one. There is that eminent Seed, the *Messias*, who was promised as the great Blessing of the World; *in whom all Nations of the Earth are to be blessed*; and who is, by way of Eminence, stiled *the Seed of Abraham*, *Heb. 2. 16.* The other, are all Christians or Believers in Christ, the adopted Seed of *Abraham*. Therefore these Promises cannot be said, according to the Letter of the History, to be made to Christ as *the Seed of Abraham*; since as such, he was the great Blessing promised, and by whom the Promise of Blessing was to be fulfilled to the adopted Seed. 3. Observe, That in whatever Sense the Promises are said to be made to the eminent Seed of *Abraham*, i. e. to Christ, they were not made to the Person of Christ distinctively, so as to exclude others of the Faithful from having a Share in them; nor indeed

are any other Promises here referred to, but those of the Covenant of Grace, common to all Believers ; for *Abraham* is particularly and expressly joined with his Seed, to whom the Promises were made, and primarily to *Abraham*. For to *Abraham* & his Seed were the Promises made. But to say, that the Promises were made primarily to *Abraham*, and then to Christ personally considered, sounds harsh. Wherefore (to declare what I apprehend to be the Meaning of this Text) 'tis to be observ'd, that the Apostle, in Opposition to the Boast of the Jews, that they were the Seed of *Abraham*, and Heirs of the Promises made to him, is here shewing, that God intended another Seed of *Abraham* (besides the carnal unbelieving Jews,) upon the Exhibition of Christ in the Flesh, who should be Heirs of his Covenant ; even as many both Jews & Gentiles as came into Union with Christ, the great & eminent Seed of *Abraham*, by Faith ; i.e. the Christian Church, or the whole Church of Believers under the Dispensation of Christ their Head. So he had declared *ŷ. 7. They which are of Faith, the same are the Children of Abraham.* And he proves this from the Type of *Abraham's* immediate natural Seed, thus: as *Abraham* according to the Letter of the History had a diverse Seed, *Ismael* and *Isaac* ; but *Ismael* the Son of the Bond-Woman was cast out, and *Isaac* only counted for the Seed ; on whom the Promises were settled, in whose Line the Church was to be continued, *Gen. 21. 12.— In Isaac shall thy Seed be called. Chap. 17. 21. My Covenant will I establish with Isaac:* So at the Coming of Christ & under his Dispensation (tho' *Abraham* may be said to have a diverse Seed, viz. the carnal unbelieving Jews, his natural Seed, who adher'd to the legal Covenant, typified by the Son of the Bond-Woman, and all Believers, even among the Gentiles, his adopted Seed, typified by *Isaac* the Child of the Promise, *Gal. 4. 22, 23. 28.* Yet) in the mystical Sense, there is still but one Seed, who were design'd the Heirs of the Promises made to *Abraham* ; that is, all that are Christ's, all believing Jews and Gentiles united in one Body, denominated from their Head *Christ* mystical, as in *1 Cor. 12. 13.*

according

according to the Explication given by the Apostle in this same Chapter. *ſ. 28, 29. For there is neither Jew nor Greek, &c. For ye are all One in Chriſt Jeſus, and if ye be Chriſt's, then are ye Abraham's Seed* (the one Seed to whom the Promiſes were made, as it follows) *and Heirs according to the Promiſe.* The carnal Jews being broken off through Unbelief from the Root of *Abraham's* Covenant, the believing Gentiles ſucceed in their Room, as Heirs of the Promiſes: that as the natural Seed were literally *one* in *Iſaac*, *Iſhmael* being caſt out & not allow'd to inherit with him; ſo the ſpiritual Seed are myſtically *one* in Chriſt, and to them only the Promiſe belongs under the Goſpel, which was made to *Abraham and his Seed.*

According to this Explication, I ſee nothing that favours the Notion of the ſame Covenant being made with Chriſt and Believers; or however the Text be explain'd, all that can be gather'd from it, is, that the Promiſes were made to Chriſt conſider'd in his publick Capacity, as the ſecond *Adam*, and Head of his redeem'd People, to be in Time made good to all his Members, as the great Bleſſing he was to diſpenſe to them; which I conceive to be a very different Thing from ſaying, that the Covenant of Grace was made with him as a *Party confederate* in that Covenant, which I have ſhewed to be impoſſible: yet nothing hinders but that the Promiſes of the Covenant of Grace might be made to him as a publick Truſtee, in Behalf of his ſpiritual Seed, that they might claim all by and under him, by Virtue of their Union & Relation to him, who muſt in all Things have the Preheminence. And it is undoubtedly a great Truth, and agreeable to what has been ſaid of the Tranſactions between the Father & Him in the Covenant of Redemption, that all the Promiſes of the new Covenant, comprizing the Bleſſing of *Abraham*, Juſtification, the Gift of the Spirit for Sanctification, and eternal Life, were originally made to Chriſt in thoſe ancient Tranſactions, not as a Party concern'd otherwiſe than as a Truſtee, or Surety of the Covenant of Grace, who by Virtue of the Promiſe of the Father, had full

Right and Power to dispense them to his redeemed People on New-Covenant-Terms. The Father promised and engag'd to Christ on the Behalf of his chosen Seed, in Consideration of his Obedience, Death and Sacrifice, to give his Spirit to them, and all necessary Grace, to fit them for Heaven, and eternal Life in the End; which being the Consummation of the Blessing of *Abraham*, and of all the Promises of the new Covenant, is said to be *promised* by God *before the World began*. Tit. 1. 2. It was promised in Jesus Christ, as the Apostle elsewhere speaks of the *Grace given us in Christ Jesus before the World began*. 2 Tim. 1. 9. Given not to Jesus Christ, but given to us in Christ Jesus; who as Mediator was constituted the Repository of all divine Gifts, Mercies, and Blessings, to be dispens'd to sinful Men. *For all the Promises of God are in Christ True, and in him Amen*. 2 Cor. 1. 20. All were secured in his Hands, on the Behalf of his People. And so we see, that whatever Promises were made to Christ, this is no Proof that the Covenant of Grace, as contradistinguish'd from the Covenant of Redemption, was made with him. And let this suffice for the first Head. I proceed now to speak—

Of God's Covenant with Man.

2. Let us in the next Place consider the Covenant God has made with Man, in and through the Mediator. And in Order hereunto, I would first shew what a Covenant between God and Man imports in general.

God's Covenant with Man is the revealed Method of his Government over him, in a State of Trial, by Laws, Promises and Threatnings, whereby he hath shewed what Duty he requires of him; and what Favours and Benefits he may expect from his Creator upon his Compliance with his Will, that he might in a Way most suitable to his rational Nature, engage his Dependance on him, and Obedience to him, in Order to his own Glory, and the Happiness of Man. All this is implied in every Covenant with Man, as to the Substance of it on God's Part; and Man's Consent and Agreement hereunto brings him into

into Covenant with God. There is (it is granted) a great Deal of Difference between God's covenanting with Man, and Man's covenanting with his Fellow-Creature; contracting Parties among Men are suppos'd free from Obligations to each other, till they bind themselves by Covenant. But Man is originally bound, as a Servant to God, by the Law of his Creation, and God might justly demand Obedience from him, without engaging himself by Promise to reward his Obedience; therefore it is wonderful Grace and Condescension in God to enter into the Bonds of a Covenant with his Creature, to engage him to that Service and Obedience which is his original Due. Besides, Man is at Liberty to propound what Terms he pleases to his Fellow-Creature, and it is not a valid Covenant, till there be a mutual Agreement and Consent of both Parties: But Man being originally bound to God, is not at Liberty to make his own Terms, or to debate or except against the Terms propounded, on which God vouchsafes to enter into Covenant with him; but is obliged to take the Covenant just as God offers it. God's Command and Promise constitutes the whole Matter of the Covenant: the Command makes our Part in it; the Promise, his. And it is the Duty of every one to whom the Covenant is propounded, (and not Matter of Liberty) to yield his Consent to it; and it is his Sin, his Disobedience, and Ingratitude, to refuse it. These and other Differences there are, of the Covenants between God and Man, & between Man & Man. Nevertheless, that which is requisite to all Covenants, is the mutual Agreement, and Engagement of the Parties one to another; without which there can be no proper Covenant. So in God's Covenant with Man, there are Promises on God's Part, and Restipulations on Man's Part, either express or implicit. The Proposition of the Covenant on God's Part, whether by immediate Revelation, or in the standing Record of holy Scripture, is a sufficient Declaration of his Consent to a Covenant-Treaty with Men. And in order to their Interest in the Covenant, there must be an actual Consent

to God's Propofal and Demand, in Subjects capable, believingly and thankfully accepting the Promise, and obediently submitting to the Terms requir'd. I fay, in Subjects capable; for fince Man is originally and naturally bound to all the Duties required in the Covenant, if it please God to extend the Promise of it to fuch as are at prefent incapable of aſtual Conſent, as the Infants of the Faithful. they are nevertheleſs properly to be reputed Federates, and to have an Intereſt in the Covenant, by Virtue of the believing Conſent of their Parents, and God's Promise to them. There needs not the Conſent of Children, to bring them under Obligations to God; they are his already, and bound to all the Duties of the Covenant, by the Right of Creation and Redemption: And his Promise of being their God, annexed to his Command, (which as they grow up to a Capacity for it, they are obliged to own and aſtually to conſent to) is ſufficient to their Covenant-Intereſt; and they ought to be eſteemed, equally with their Parents, in Covenant with God, 'till they cut off themſelves by Apoſtacy, or renouncing their Part in the Covenant.

It has pleaſed God, all along from the Beginning, to deal with Man in the Way of a Covenant: which is to be conſidered as the Rule and Method of the moral Government, which he exerciſes over his People in this World; wherein much of the Wiſdom and Goodneſs of God is manifeſted. He hath choſen ſuch a Method of Government, to ſhew, that his Authority is temper'd with Grace and Love, reſembling that of a kind and tender Father, who conſults the Good of his Children, & chiefly deſigns the Glory of Goodneſs and Love, rather than that of an abſolute Monarch, who aims chiefly at the Glory of Power and Dominion. And this Conſtitution of Government is better accommodated to the Nature of Man, who being endow'd with Reaſon and Conſcience, Hope and Fear, is capable of a moral Law directing his Behaviour in Obedience to God, and of being influenc'd thereto by Promiſes and Threatnings. But chiefly we may ob-

ſerve,

serve, that in this Way of Government, God has laid a Foundation of his People's Dependance on him, the better to encourage & secure their Obedience to him. Had God only given us a Command, without giving us a Promise to build our Hope upon, we should have had no Ground of Dependance, but the general Perfections of his Nature, which are so much above the Reach of our Understandings, that we could not certainly conclude from these alone, that our most difficult Services should meet with a Reward, to compensate our Pains. Indeed his Goodness and general Justice might incline us to hope for a Recompence; but when we consider him as an absolute Sovereign, who may do what he will with his own, we could have no certain Persuasion, but that when we had served his Ends, he might let us sink into our original Nothing; (tho' I think it is going too far, to say, he might make us miserable out of his meer Sovereignty; which seems absolutely repugnant to his natural Goodness) so that we should have had but little Encouragement without a Promise, to depend on him, and consequently to obey him: and so the Band of Commerce between God and his reasonable Creatures, would have been very weak and easily dissoluble. But his Covenant with us affords sure Grounds to go upon both, in our Dependance on him, and Obedience to him.

What has been now said of God's Government of Man in a federal Way, is applicable to every Covenant God hath made with him, not only to the Covenant made with *Adam* before the Fall, (commonly called *the Covenant of Works*) wherein his Duty was enjoyn'd by an express Command, and guarded by a Threatning of Death, implying a Promise of Life in Case of Obedience; but also to the Covenant of Grace since the Fall, in every Dispensation whereof it has been God's great Design to keep up and establish his governing Authority over Men, to conduct them to Happiness, in a Way conducive to the Glory of his Holiness and Justice, as the Ruler of the World, as well as of his rich Grace. Wherefore to talk

of a Covenant of Grace, wherein *all* is so purely of Grace as to exclude all Terms of Duty requir'd of Man, "a Covenant that cannot be kept by Man, nor broken by Man," is unscriptural and unreasonable, and repugnant to the Method of the divine Government over Men; it being evident, that the grand Aim of the Gospel-Dispensation (which will be own'd to be a Dispensation of the purest Grace) is *to magnify the holy Law of God, and to make it honourable, Isai. 42. 21. Matth. 5. 17. Rom 3. 31.* But it is of the Covenant of Grace particularly, that I would speak a few Things, which are necessary to be understood, for the better clearing up our Argument thence to Infants Title to Baptism.

I. I shall shew what the Covenant of Grace is, in general, or what we mean by it.

The Covenant of Grace is that Dispensation of the Grace and Government of God to fallen Man by a Redeemer, reveal'd and publish'd in the sacred Scriptures, wherein, upon the Account of the Satisfaction & Merit of Christ, God freely offers & promises to us Pardon of Sin, Grace, and eternal Life, with all Things necessary and conducive to our Happiness in Soul and Body, requiring of us Faith in Christ, Repentance, Conversion, and new Obedience to his Gospel, as the Condition and Means of our Interest in, and full Possession of these gracious Promises. Or more briefly thus, The Covenant of Grace is God's wise and gracious Method of dealing with apostate Man, in Order to his Recovery to his lost Holiness and Happiness by a Mediator, wherein he promises to be a God to us and our Seed, requiring the Dedication of our selves to him by Faith in his Son Jesus Christ, to be to him a People, and to walk before him in Newness of Life; offering & dispensing the Grace of his holy Spirit to enable us thereunto. Which I find agreeable, for Substance, to the Confession of the *Assembly of Divines*,* in the brief Description they give of this Covenant, in these Words, "The Lord was pleas'd to make a second Covenant, com-
monly

* *Confession of Faith*, Chap. VII.

“ monly called *the Covenant of Grace*, wherein he freely offereth unto Sinners Life & Salvation by Jesus Christ : requiring of them Faith in him, that they may be saved, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing and able to believe.” It is called the Covenant of Grace, by Way of Eminence. There was indeed much of the Grace of God in the first Covenant made with *Adam* in Innocence, and wonderful Condescension *in the high and lofty One*, to stoop down from the Height of Majesty to treat with his mean Creature, Man, in a Covenant-Way, to enter into Articles with the Work of his own Hands, to secure that Duty & Homage (and to render it more agreeable and grateful to Man) which as his Creator he had an original Right to. But in the second Covenant, there are more peculiar and admirable Discoveries of divine Grace ; it is of Grace, not only as Grace signifies a free Favour or Vouchsafement, exclusive of all Regard to Merit in the Creature ; but of Grace, as it signifies absolutely free Bounty and Kindness, in Opposition to a contrary Demerit in the sinful Creature. The free Grace of God is evidently manifested in the whole Constitution of this Covenant. So the *Assembly of Divines* declare in their larger Catechism. “ The Grace of God is manifested in the second Covenant, in that he freely provideth & offereth to Sinners a Mediator, and Life and Salvation by him ; and requiring Faith as the Condition to interest them in him, promiseth and giveth his holy Spirit to all his Elect, to work in them that Faith, and all other saving Graces.” Agreeably hereunto we may observe, how peculiarly and eminently the Grace of God is discover’d in this Covenant, chiefly in these Particulars.

1. The most sovereign free Grace appears in the very Foundation of this gracious Constitution ; in God’s appointing his own Son to be our Mediator and Sacrifice of Atonement for Sin, which is the Ground of that Act of Grace which he has publish’d in the new Covenant.

1 Joh. 4. 10. *Herein is Love ; not that we loved God, but that*

that he loved us, (with a free Love of Benevolence) and sent his Son to be the Propitiation for our Sins. Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things? The Gift of his own Son, for the Ends mention'd, is fundamental to all the Blessings of the Covenant. And this Gift of his Son being an Act of the purest free Grace, not only without Regard to any Merit in us, but previous to the Consideration of the Merit of Christ too, all the Gifts of divine Mercy, founded thereon and flowing therefrom, must have their Rise from the same free Grace.

Therefore,

2. It is manifested in the Conditions of Pardon and Life, propounded to us and requir'd of us in this Covenant. Which are, not any Satisfaction for our past Offences, or perfect Obedience for the future; both which as Sinners we are incapable of; but Faith in the Mediator, with its necessary and inseparable Concomitants, Repentance and newness of Life; which are the lowest Terms of our being reinstated in the divine Favour, which a wise and holy God could reasonably be suppos'd to condescend to, consistently with the Glory of his own Perfections, and which are in their own Nature requisite and conducive to our Recovery from the Maladies and Miseries of our fallen State. These Terms of Pardon and Salvation God has most graciously order'd to be publish'd to the World, through the reconciling Sacrifice of the Redeemer. 2 Cor. 5. 18, 19. *All Things are of God—who was in Christ reconciling the World unto himself.* Mark 16. 15, 16. *Go ye into all the World, and preach the Gospel to every Creature: He that believeth & is baptized, shall be saved.* Luk. 24. 46, 47. — *Thus it behoved Christ to suffer, & to rise from the Dead the third Day; and that Repentance & Remission of Sins should (thereupon) be preached in his Name among all Nations.*

3. The Grace of this Covenant appears, in that (tho' the holy Law of God ceases not to require the most exact and perfect Obedience, yet) it delivereth us from the Curse, which

which our Failures wou'd constantly expose us to, and accepts the Truth and Sincerity of our Faith and other Graces, and of our holy Obedience springing thence, notwithstanding the manifold Sins & Imperfections attending them; providing Pardon upon Repentance thro' Faith in the Blood of Christ, which is secur'd by his Intercession in Behalt of all Believers. Rom. 6. 14. *Sin shall not have Dominion over you; for ye are not under the Law, but under Grace.* Tho' Sin remains in Believers, being but imperfectly sanctified, yet through the Grace of the new Covenant they are delivered from its condemning Power. *For there is no Condemnation to them that are in Christ Jesus* (Rom. 8. 1.) Who are upright in their Obedience to the Gospel. 1 Joh. 1. 7. *If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.* Chap. 2. 1. *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

4. The Grace of the Covenant is further manifested in the gracious Promise & Gift of the Spirit through Christ for Regeneration, and Sanctification, and so to work in us the Conditions which the Covenant requires, in Order to our being interested in the Benefit of it. *Ezek. 36. 26, 27. Zech. 12. 10.* Which Offer of Grace sufficient, in the Promises, is design'd as a Remedy to Man's Impotency, and an Encouragement to all, in a Dependance on that Grace to work out their Salvation, *Prov. 1. 23. Phil. 2. 12, 13.* and is made effectual to as many as God has chosen. To what Purpose then is it, for Men to exclaim against the Doctrine of a conditional Covenant, as if it were prejudicial either to the Freeness, or certain Efficacy of divine Grace? Since it is of infinite Grace, that such Conditions of Mercy are for Christ's Sake propounded to undone Sinners, and since it is by the Operations of divine Grace that they are enabled to perform them: and perform them they must in their own Persons, or otherwise they can expect no saving Benefit of the Covenant. For though it is from the Influence of the divine Spirit by the Word, that

that the Sinner is enabled to repent and believe, yet the Spirit does not perform these Acts, does not repent and believe in him. But they must be the Sinner's own voluntary, chosen Acts, before he can have any actual saving Interest in the Privileges of the Covenant. But how contrary to this is Dr. Gill's Notion, that all Men that ever had an Interest in the Covenant, *had it so early as from Everlasting*; and that the Covenant was made with them in Christ from Everlasting, and that it is *not to be kept by Man, nor broken by Man*? All which rash & dangerous Assertions, as they are contrary to Scripture, which has been shewed, so they are derogatory to the divine Government in the visible Church, the Rule or Instrument whereof is God's Covenant with his People; and tend to enervate the Motives to Obedience, as they apparently exclude all Conditions or Terms of Duty from the Covenant of Grace. But this is the next Thing I purpose to prove.

2. That the Covenant of Grace is Conditional. We have seen already that the Freeness and Efficacy of the Grace of God is not at all diminished by our asserting Conditions in the Covenant of Grace, but very well consists with them. To make this further evident, let me premise a few Things. 1. We assert no such Conditions of the Covenant, as have any Thing of Merit in them, whether of Congruity or Condignity, as the popish Doctors teach; all the Promises and Privileges of the Covenant being owing to the Merit of Christ alone. 2. We assert no such Conditions as are performed by our own natural Power, without the Assistance of supernatural Grace. 3. 'Tis granted, there neither were, nor could be any such Conditions wrought by apostate Man, as might be thought to move God to enter into Covenant with him, in Order to his Restoration; the making a second Covenant with Man after the Violation of the first, could be owing to no other Motive, than the pure free Grace of God towards Man, for the Merits sake of his Son Jesus Christ. 4. I am willing also to grant, that there are some Promises of the Covenant that have no
proper

proper Conditions, on Man's Part, annexed to them ; as the Gift of Christ and of the Spirit, the first Grace whereby a Sinner is enabled to repent and believe in him ; the Promise of God's *giving a new Heart*, &c. Ezek. 36. 26. Of God's *putting his Laws in their Minds, and writing them in their Hearts*, Jer. 31. 33. Tho' these seem rather Predictions of what God would do for his People in after-Times, than Promises directed and limited to any certain Subject ; yet I willingly admit the Distinction of the Promises of the Covenant, laid down by some Divines, into Promises that concern *the Means*, and those that relate to *the End*. Of the former Sort are those now mentioned, of the Grace of the Holy Spirit to enable Sinners to perform the Conditions, Faith and Repentance, which is absolutely promised and given, and depends not on foregoing Conditions in a sinful Creature ; yet not so absolutely as to exclude all preparatory Endeavours on Man's Part, in the diligent Use of the Means of Grace, or to countenance any in their Sloth and Negligence. But the Grace of God in Christ being at the Bottom of the whole Transaction of the Covenant, this Grace is provided in Jesus Christ, and dispens'd according to his Wisdom and good Pleasure unto Sinners, in the Attendance on the Means he hath appointed. Of the latter Sort, are all the Privileges of the Covenant, as contradistinguished to the Duties required as Means of the Enjoyment of them ; the Promises of Pardon, Reconciliation to God, Justification, Adoption, and the eternal Inheritance. And in Respect of these, the Covenant is strictly and properly Conditional, as appears from the whole Current of Scripture ; wherein there is a constant Connection of Precepts and Promises, of Duties and Privileges. This may be prov'd,

1. From the Nature of God's Covenant, which herein agrees with the general Nature of every proper Covenant, wherein there are mutual Stipulations, Consent and Agreement between the Parties covenanting. If there were no Conditions in God's Covenant, or nothing requir'd

quir'd on Man's Part, it would cease to have the proper Nature of a Covenant. A Promise it might be, but not a Covenant; for neither a Promise, nor a Command, do simply or precisely import mutual Stipulations or Engagements between God and Man; but both these connected in a conditional Form, are requisite Ingredients in every Covenant of God with Man; that is to say, Blessings promised on God's Part, upon the Performance of something required on Man's Part, which being agreed on between God and Man, suppose a conditional Covenant. And such Commands as make up the Condition on Man's Part, there are in every Covenant God hath made with him; not only in the Covenant of Works before the Fall, but in the Covenant of Grace made with fallen Man in Christ, something is required to be done by him in Order to his Interest in the Promises of it, tho' the Commands of these several Covenants are of a different Nature, and to be perform'd from different Principles and to different Ends.

2. If there were no Conditions in the Covenant of Grace, on which the Blessings of the Covenant are suspended, then God only, one of the Parties, would be bound, and Man the other Party would be left at Liberty, and under no Obligations to God by Covenant: Which is unreasonable and absurd.

3. If there be no Conditions in the Covenant of Grace, then the Covenant may be said to be made with Man without any Consent on his Part, which is an open Absurdity. If it be said, Man may accept and consent to an unconditional Promise and Covenant: I ask, Is this Consent required or not? If it be not required, Man is not bound to consent; nay, if it be neither expressly nor implicitly requir'd, he has no Warrant to accept it, or consent to it. If it be requir'd, this Consent is the main Thing requisite in the Condition of the Covenant; yea, if it be sincere, it virtually comprehends all the Conditions required; therefore the Covenant is Conditional. But,

4. That which makes it evident beyond Contradiction.

diction. That the Covenant of Grace is Conditional, is, that the Covenant and saving Benefits and Privileges of it are constantly in Scripture propounded to Sinners on certain Conditions, or Terms of Duty, to be by them performed. As, *Isai. 55. 3. Incline your Ear, come unto me, Hear :* (there's the Condition in these Expressions, implying Faith and Repentance, whereupon God promises) *and your Souls shall live ; and I will make an everlasting Covenant with you, even the sure Mercies of David.* I might fill a Volume with Quotations from Scripture, that run in this conditional Form. I shall only Instance in some of the main Privileges of the Covenant, and shew from a Text or two of Scripture, that they are propounded and promised to Sinners, no otherwise than Conditionally ; and the Conditions are Repentance, and Faith in Christ. *E.G. Pardon of Sin, Act. 3. 19. Repent ye and be converted, that your Sins may be blotted out.* Chap. 16. 43. *To him give all the Prophets witness, that through his Name, whosoever believeth in him shall receive Remission of Sins.* Justification is constantly annexed to Faith as the Condition. *Rom. 4. 22, 23. Now it was not written for his sake alone, (viz. Abraham's) that it was imputed unto him, but for us also ; to whom it shall be imputed, if we believe in him that raised up Jesus our Lord from the Dead.* *Gal. 2. 16.—Even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.—* Adoption, *2 Cor. 6. 17, 18. Wherefore come out from among them, and be ye separate, saith the Lord,—and I will receive you ; and I will be a Father unto you, and ye shall be my Sons and Daughters.* *Joh. 1. 12. As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* And the Everlasting Inheritance, *Act. 26. 18. To open their Eyes, to turn them from Darknes to Light—That they may receive Forgiveness of Sins, & Inheritance among them which are sanctified by Faith.* *Joh. 6. 40. This is the Will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting Life.* All these are confessedly the Promises and Privileges

Privileges of the Covenant of Grace, and are annexed to Repentance & Faith in Christ, as Conditions of the Participation of them. If a Man be already in the Covenant of Grace, and inflated in a Right to these Privileges, it is doing him an Injury to impose new Terms. But,

5. All these Promises and Privileges of the Covenant are suspended, 'till Sinners perform those Conditions; 'till they repent and believe in Christ. Our Saviour often declares, *Except ye repent, ye shall perish*, Luk. 13. 3, 5. And *except a Man be born again, he cannot see the Kingdom of God*, Joh. 3. 3. But lest any one of Dr. Gill's Sentiments should say, that is meant of the Kingdom of God being manifested to them, our Saviour adds, ver. 5. *He cannot enter into the Kingdom of God*. And if without Regeneration no Man can enter into the Kingdom of God, then surely not into Covenant with God; for the Kingdom of God, under the Gospel-Dispensation, means the same Thing in Effect with the Covenant of Grace, which is the great Instrument of the divine Government in the Hand of Christ. Again he saith, *He that believeth not, is condemned already*. And *He that believeth not the Son, shall not see Life; but the Wrath of God abideth on him*. Now, if that may be called a Condition, the Performance whereof is required to the obtaining a Benefit, the Bestowment of which Benefit is suspended 'till it be performed, then surely no Words can more plainly express the Conditionality of the Covenant, than those here cited; since these Covenant-Privileges and Benefits are promised only to believing repenting Sinners; and all others are in express Terms excluded.

6. The Covenant of Grace is often spoken of in Scripture under the Resemblance of a Marriage-Covenant. The Similitude is so frequent and familiar in Scripture, that to refer to particular Texts is needless: And every one knows, that the mutual Consent and Engagement of the respective Parties to each other, is requisite to the Validity of such a Covenant; and this mutual Consent is the main Thing in which the Resemblance betwixt this,
and

and the Covenant of Grace, is to be understood. There is the Promise on God's Part, and Acceptance & Consent on Man's, to his Terms; which answers a Marriage-Contract. Can a Soul be espoused to Christ without its own Consent? Tho' it is by his Grace this Consent is gain'd; nevertheless it must be the Man's own Act, in coming into Covenant, else there is no spiritual Marriage. Which plainly demonstrates the Covenant of Grace to be Conditional: And such Conditions are often prescribed as are proper to a Marriage-Covenant, as *Hos. 3. 3. Thou shalt not be for another Man, so will I also be for thee. Psa. 45. 10, 11.*

7. Gospel-Ministers are appointed by God to offer Christ and his Benefits unto all, according to the Tenor of the Covenant of Grace: For they are *Ministers of the New-Testament*, 2 Cor. 3. 6. appointed Preachers of the New-Covenant; this must be their Rule and Guide in all their Preaching: Hence they must take all their Measures, & receive all their Instructions. Now Ministers are warranted by their Commission, to offer Christ, and Life, and Salvation by him to all their Hearers, either absolutely, or conditionally. If absolutely, then all that hear them without Distinction, whether they consent to the Gospel-Rule or no; whether they will take Christ's Yoke upon them or no; whether penitent or perishing, Sinners may claim an Interest in him, and in all the Benefits of Salvation as an absolute free Gift; because it is supposed, there are no Terms or Proviso's in this Offer, whereby any one is excluded. But if this be accounted absurd, as indeed it is, and contrary to their Commission which directs & impowers them to make this Offer only Conditionally, *Mar. 15. 16.—Preach the Gospel to every Creature; he that believeth and is baptized, shall be saved: He that believeth not shall be damned:—* Then the Covenant which they preach, must be Conditional.

8. If there be no Conditions in the Covenant of Grace, then Ministers and Churches have no certain Rule to proceed by, in admitting Persons into Church-Communion. The Church of God is founded on the Covenant,

and being a Society confederated in the Bonds of the Covenant, they can have no other Guide in this Matter, than a Person's Interest in the Covenant, so far as it can be made visible and evident to Men. But if there be no Conditions in the Covenant of Grace, they have no Warrant to debar any Person, of what Character soever, because he is not debar'd by any Conditions or Terms prescribed.

9 If there be no Conditions in the Covenant of Grace, than those that profess Covenant-Relation to, or Interest in God, are under no greater Obligations to their Duty to God, than they were before such Profession: Then their Sins against God are no more aggravated, than the Sins of others that make no such Profession; because, 'tis suppos'd, they are under no more Ties & Engagements to their Duty, by any Conditions of the Covenant, than others. Which is contrary to sound Reason & Scripture. Therefore the Covenant must have Conditions annexed to it. I might multiply the absurd Consequences of the contrary Opinion: but the Reasons I have produc'd are sufficient, plainly to demonstrate the Covenant of Grace to be Conditional. 'Tis therefore idle and erroneous, to talk as Dr. Gill does, of Men's being in the Covenant, or of the Covenant of Grace being made with them in Christ their Head, from Everlasting; or of a Covenant that cannot be kept by Man; &c. Which supposes no Conditions at all impos'd or requir'd of Men in order to a Covenant-Interest.

I shall only further observe, That the main Reason for which some have entertained the Notion of the Covenant being absolute without Conditions, is their observing that there are Promises of this Covenant in Scripture, that have no Conditions annexed to them; particularly the Promises God makes of the New-Covenant in that remarkable Prophecy, Jer. 31. 31,—34. quoted at large by the Apostle, as fulfilled in the New-Testament Church, Heb. 8. 12.—*This is the Covenant that I will make with the House of Israel, after those Days, saith the Lord: I*

will

will put my Laws into their Mind, &c. Wherein, 'tis observable, there are only Promises of Grace contained. To this let me answer,

1. To all that have read the Scriptures, it is apparent, that it was not the Design of the Holy Ghost in any one Text or Passage of Scripture, to give us a compleat Draught of the Covenant of Grace, as to the Matter and Form, and all the Requisites of it. But these are to be collected from various Passages interspers'd thro'out the whole Scripture : And if Promises only are to be found in the forementioned Passage, 'tis sufficient, that the Conditions are elsewhere in Scripture expressly and plainly prescrib'd.

2. If the Conditions be not expressed in the Passage cited, they are plainly understood in the confederate Subject, *the House of Israel*, who were already in Covenant. And this Denomination of the Subject being applied by the Apostle to the Christian Church, or Believers under the Gospel, they were such as had actually complied with the Conditions of the Covenant. And 'tis granted, that the Conditions being performed, the Promises become absolute, and are no longer suspended.

3. Even in absolute Promises there is some Condition implicitly required, in Order to a Participation of them : If an absolutely free Gift be tendered me in a Promise, 'tis understood, that I should consent to accept it, otherwise I can't reasonably expect the Possession of it ; or any Benefit by it : So those Promises that seem to run in an unconditional Strain, do yet imply this reasonable Condition, that we consent to them, accept them, plead them, and improve them as Grounds of Dependance and Encouragements to Obedience, and if this Consent be cordial and sincere, it virtually comprizes (as was said) all the Conditions of the Covenant of Grace.

4. The Promises in the Passage cited, do very clearly hold forth Conditions on our Part. The first of those Promises, *I will put my Laws in their Minds, and write them in their Hearts*, implies Matter of Duty incumbent on

us in Obedience to the Law of the New-Covenant ; Faith, Repentance, even all the Conditions of the Covenant ; and God's Promise of Grace to direct and incline our Hearts to those Duties, which is meant by *his writing his Laws in them*, does not take away our Obligation to them, or make them cease to have a conditional Respect in the Covenant ; but rather confirms & establishes both the one and the other. And that comprehensive Promise, *I will be to them a God, and they shall be to me a People*, makes both God's Part and ours in the Covenant, which is its constant Tenor throughout the Scriptures ; and all that can be infered hence, is, That God has promised Grace to enable us to perform the Conditions, (which is readily granted) but nothing can be concluded hence, against the Conditionality of the Covenant it self.

3 The Covenant of Grace has been always one and the same in its essential Constitution & Tenor, under various outward Forms of Administration, both under the Old and New-Testament.

First, The Covenant of Grace has pass'd under various Forms of Administration, before & since Christ's Coming ; it has been diversly administr'd in the several remarkable Periods under the Old-Testament. (1.) In the Period from *Adam to Abraham* (not to take Notice of the lesser Difference of Administration in the Period from *Noah to Abraham*) it was administr'd by Promises, Sacrifices, and Types. It was summarily promulgated in the Promise of *the Seed of the Woman*. Gen. 3. 15. It was typically ratified by Sacrifices : *By Faith* (saith the Apostle) *Abel offer'd sacrifice* acceptable to God, whose Faith and the Acceptance of his Sacrifice, necessarily supposes a divine Sacrifice. *Abel* brought an Offering of *the Firstlings*. Gen. 4. 4. And with Respect hereunto, it is probable, Christ is call'd the Lamb slain from the Foundation of the World. (2.) In the Period from *Abraham to Moses*, there was a new Administration of the Covenant appointed. When Mankind after the Flood had degenerated into Ignorance, Impiety, and Idolatry, God called *Abraham* into special Covenant,

Covenant, promised him a Seed, and particularly that the *Messias* should be of his Seed, in whom all the Nations of the Earth should be blessed; and that the Line of the visible Church should be continued, & the true Religion settled among his Race & Posterity for many Generations, till the blessed Seed should come; and ordained Circumcision to be a Token and Seal of that Covenant. And this may be a Reason why God now first appointed an initiating Seal to his Covenant, in Circumcision; because the Church of God, and the true Religion, had been before kept up in pious Families, interspers'd among the Rest of the World, without any visible Distinction; And because the Promise of the *Messias*, the Seed of the Woman, was before left at large among the whole Race of *Adam*. But now it pleased God to confine it to the Seed of *Abraham*; therefore Circumcision was appointed to be a discriminating Badge of the chosen Seed from the Rest of the Nations, till the coming of the *Messias*, the promised Seed. And not only to point out, and ascertain the Line of the *Messias* (for when this Line was again limited to the Tribe of *Judah*, & afterward to the Family of *David*, yet the other Tribes & Families continu'd the Observance of Circumcision, according to the primitive Institution) but to distinguish the Covenant-People of God, not only of *Abraham's* natural Seed, but of the Strangers that should join themselves to them in *Abraham's* Covenant; and to be the Means of propagating the true Religion to their Children and Posterity. (3.) In the Period from *Moses* to Christ there was a different Administration. When the Seed of *Abraham* and *Israel* was become a Nation, they were brought out of *Egypt* under the Conduct of *Moses*, by whose Ministry they receiv'd the Law from God at Mount *Sinai*, in the Nature of a Covenant, whereby they were embodied into a Common Wealth: God himself became their King by their own Consent, who gave them Laws and Ordinances for the Government of their civil State, as well as sacred Institutions for the regulating their ecclesiastical Affairs; a new Ministry & Priesthood

was establish'd, and a Variety of Sacrifices, Festivals, and other Rites instituted, which were design'd as Prefigurations of Christ, and the Gospel-Benefits of Redemption; and Prophets raised up & sent them from Time to Time, to declare God's Will to them, and to give them fuller and clearer Predictions of the *Messias*, his Person, Offices, and Benefits. And under this Administration the Church of the old Testament continued till the Coming of Christ.

(4.) In the New-Testament Period, after the Coming of Christ, and his having fulfilled the Ordinances and Types of the Old-Testament, and abolish'd them, he instituted a new Administration of the Covenant, far more excellent & glorious than the former; and having compleated Atonement for Sin by his own Blood, which all the Blood shed from the Beginning of the World could not do; after his Resurrection from the Dead, he instituted a Gospel-Ministry, to preach the Doctrine of the New-Covenant, and to administer the Seals of it, Baptism and the Lord's-Supper, as the outward Means of the Dispensation and Application of the Covenant to the Souls of Men. But now,

Secondly, The Covenant of Grace is one & the same for Substance, under all these divers Forms of Administration; therefore it is called in Scripture the *Everlasting* Covenant. *Isai.* 55. 3. *Heb.* 13. 20. For though the Manner of Administration, which depends on the supream Will and Wisdom of the Legislator, hath been changed, yet the Covenant it self, in its essential Constitution, hath the same immutable & perpetual Tenor: therefore it may be on good Grounds asserted, that God's Covenant with his People under the Old-Testament, in those several Periods, was the same for Substance with that which is made with New-Testament Believers. Which may be thus proved.—

1. The Mediator of the Covenant is the same: *Jesus Christ the same Yesterday, to Day, and for Ever.* *Heb.* 13. 8. Christ's Mediation ever was the sole Ground of the Covenant, and the saving Benefits of it dispens'd to sinful Men

Men from the Beginning. He was *the Lamb slain from the Foundation of the World*. And the Apostle Peter referring to the Fathers of the Old-Testament, saith, Act. 15. 11. *We believe that through the Grace of the Lord Jesus Christ we shall be saved, even as they*. The Saints therefore of the Old Testament were saved, no otherwise than through the Grace of our Lord Jesus Christ.

2. The Matter of the Covenant is the same : *I will be your God, and the God of your Seed, and ye shall be my People*. This is the Sum of the Covenant, and has been the invariable Tenor of it, under every Dispensation. Hence the Promise made by God to confederate *Israel*, Lev. 26. 11, 12. *I will set my Tabernacle amongst you,— and I will walk among you, and will be your God, and ye shall be my People* ; is quoted by the Apostle, and applied to the Christian Church, 2 Cor. 6. 16.—*Ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my People*. As this Promise was made to the whole People of *Israel*, including their Seed undeniably, so it is made to the whole Christian Church, the Gospel-*Israel*, including their Seed also. And it is apparent, beyond Contradiction, that Children have been taken in with their Parents, into every Covenant God has made with Man, and under every Dispensation of it. Not to speak of the Covenant made with *Adam*, and all his Children and Posterity in his Loins, which accounts for the Imputation of his Sin, and the penal Effects of it, to his Posterity : I shall only observe, that tho' the Covenant of Grace was never made with any meer Man, as a common Head (as the first Covenant was made with *Adam*) so as that the Remedy should be as universally extensive as the Malady, yet God has appointed this second Covenant to run in the same Tenor all along, to believing godly Parents and their Seed ; as might be made manifest by a particular Induction of the several Editions and Dispensations of it. Thus, in the first Edition of it, immediately after the Fall ; God's Promise of *putting Enmity between the Seed of the*

Woman and that of *the Serpent*, and that the *Woman's Seed* should bruise *the Serpent's Head*, Gen. 3. 15. *The Seed of the Woman* (as also the *Seed of Abraham*) intends not only that eminent and blessed Seed, *Christ*, but being a collective Term, intends also a *Church-Seed*, as distinguish'd from the ungodly World. And not only the Adult, but the Infant-Seed is understood by the *Seed of the Woman*; as upon the Birth of *Seth*, *Eve* said, God hath appointed me *another Seed* instead of *Abel*, Gen. 4. 25. In the Covenant with *Noah*, the second Father of the human Race. Gen. 9. 8, 9. *God spake unto Noah and his Sons with him, saying, And I, behold, I establish my Covenant with you, and your Seed after you.* In the Covenant with *Abraham* most expressly, Gen. 17. 7. In the Covenant with the whole House of *Israel* from Mount *Sinai*. As *Moses* declares to them forty Years after, Deut. 5. 2, 3. *The Lord our God made a Covenant with us in Horeb; the Lord made not this Covenant with our Fathers, (i.e. not with them only) but with us, even with us, who are all of Us alive here this Day.* Most of whom then living, were at the giving of the Law from Mount *Sinai* Children and Infants, or unborn, yet the Covenant was made with them as represented by their Parents. And in the solemn Renewal of this Covenant afterwards, *their little Ones* are expressly comprehended among those that *entred into Covenant with the Lord their God*, Deut. 29. 11, 12. And it is moreover observable, that the Apostle *Paul*, in *Rom.* 10. 6, 7, 8. quotes a passage from the following Chapter, *Deut.* 30. (in which *Moses* continues his Discourse of God's Covenant with *Israel*, in which their *little Ones* were included) to illustrate the Nature of the evangelical Covenant: And thereupon adds, *Rom.* 10. 8. *This is the Word of Faith which we preach.* Whence it may plainly be demonstrated, that the Covenant under both Administrations is essentially the same, particularly in Respect of it's Extent to the Infant Children of the confederate People. Which is also evident from the Apostle *Peter's* Words, *Act.* 2. 39. *The Promise is unto you and to your Children:* As I shall show more fully under a following Head.

3. The Conditions of the Covenant are the same in general ; the same Faith and Obedience, which God ever required of his Covenant-People ; Faith, as the primary Condition of the Covenant ; Obedience, as a consequent Condition. Tho' Faith in Christ was more implicated required under the Old Testament, and more expressly under the New, when the promised Seed was exhibited : Yet God's Promise to his People of Old, did implicitly require Faith, which was the Root of all their Obedience to his Commands. Hence the Apostle brings in the most eminent Saints of the Old-Testament, into the Catalogue of Believers, *Heb. 11.* and attributes their singular and heroick Acts of Piety to their Faith, as the Evidences and Demonstrations of it ; and he elsewhere plainly intimates, that the Old Testament Saints and New-Testament Believers, have *the same Spirit of Faith*, *2 Cor. 4. 13.*

4. The Sacraments under both Testaments, tho' consisting of different Rites, had the same spiritual Use and Signification. Circumcision and Baptism, the initiating Sacraments, represented and signified the same spiritual Mystery, as they were both the Signs and Seals of the Covenant of Grace, *Rom. 4. 11. Mar. 16. 16.* They both signified Regeneration, the Mortification of Sin, or the *putting off the Body of the Sins of the Flesh*, *Col. 2. 11, 12.* The Paschal Lamb represented and prefigured Christ's Sacrifice ; and the Paschal Feast, the holy Supper which is our Feast on the Memorials of the great Sacrifice. *1 Cor. 5. 7, 8.* They of old had significant Types, which had the general Nature of Sacraments (tho' extraordinary) representing the same Thing with our Sacraments. *They were all baptized unto Moses in the Cloud, and in the Sea* (saith the Apostle) *and did all eat the same spiritual Meat, and did all drink the spiritual Drink*, (for they drank of the Rock that followed them, and that Rock was *Christ*) *1 Cor. 10. 2, 3, 4.* Our Sacraments differ from their's in Point of Clearness and Efficacy, and easiness of Observance ; but they had the same spiritual Intent and Meaning, the same Place and Use with ours, with Respect to the Covenant.

And

And therefore I need insist on nothing more, to shew that the Covenant of Grace was substantially the same to them and us. That which has given Occasion to some, to take up the Opinion, that they were two different Covenants, is the Opposition which the Apostle *Paul* makes between the *Law* and *Faith*, and between *Works* and *Grace*. yet however that Opposition be understood, which it is not my present Business to examine or dispute, I think there are irrefragable Arguments to prove, that the Covenant with *Israel* at Mount Sinai was the Covenant of Grace in Christ, typically administered; tho' there was a Representation of the rigorous Exaction of the Covenant of Works, for evangelical Purposes: And tho' the Laws given to *Israel*, as a Common-Wealth or Politick Body, called the Judicial Laws, were interwoven in that Dispensation, and enforc'd with temporal Promises & Threats; yet taking it in its complex Nature, as a Covenant transacted between God and *Israel*, it seems evident that it was in its main Intention a Covenant of Grace: For that Observation of a judicious Divine is not to be contested; *That God did not since the Fall of Man ever transact with him in any other Covenant but that of Grace.* And the very Preface to the ten Commandments speaks the Language of the Covenant of Grace, in God's revealing and exhibiting himself to *Israel* as *the Lord their God*, *Exod. 20. 2.* Can God be the God of any of the laps'd Race of *Adam* (as it implies peculiar Favours from him, as a divine and all-sufficient Benefactor) otherwise than in a Covenant of Grace thro' a Mediator? And all the Sacrifices and Rites of the Ceremonial Law were designed to assist & direct their Faith to the great Sacrifice of Atonement, in which the Covenant hath its compleat & effectual Ratification. But,

4. The Covenant made with *Abraham*, in particular, was the Covenant of Grace, the same for Substance which is made with all the Faithful under the New Testament, who are the Christian Seed of *Abraham*. I say, *the same for Substance*, in Contradistinction from the Mode of Administration, and some Circumstances & Peculiarities annex'd

to it, wherein, 'tis acknowledg'd, there is a Difference. But the Covenant made with him, in the substantial Tenor of it, is one and the same under the Christian Dispensation. This, Dr. Gill, to save his Hypothesis, strongly denies. I shall therefore lay down the Proofs of it; and afterwards examine his Objections. If sufficient Evidence has been given of the foregoing Proposition, that the Covenant of Grace is essentially one and the same, under both Administrations, as I trust, there has been; This may go a great Way to the Proof of the present Point. For this is the only Covenant in which *Abraham* walked with God, and trusted for Salvation. But if this Covenant which God made with him, was not a Covenant of Grace, but rather of Works, as Dr. Gill imagines, then *Abraham* must be saved by a Covenant of Works, and not by Faith in a Mediator; which is contrary to Scripture, which tells us, that by *the Works of the Law no Flesh can be justified*, Rom. 3. 20. And particularly of *Abraham*, that he was justified by Faith; as all his believing Seed are under the Gospel; *that he believed God, and it was accounted to him for Righteousness*, Rom. 4. 3, &c. But let me here briefly add some further Reasons and Arguments from Scripture, that do evidently demonstrate the Covenant with *Abraham* to be the Covenant of Grace, of pure Grace (which Dr. Gill denies) the same which is in Force to all Believers under the Gospel.

First, This is evident from the Nature and Tenor of God's Covenant with *Abraham*, and the Promises made to him, particularly, Gen. 17. 7. *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlasting Covenant, to be a God unto thee, and thy Seed after thee.* That this could be no other than the Covenant of Grace, is evident. For (1.) This is the constant Stile of the Covenant of Grace, *I will be a God unto thee*, &c. God never was a God to any sinful Man, in the Sense of that Phrase, but in and through Christ in a Covenant of Grace. This is the standing Promise of the Covenant under every Dispensation, particularly the New-Testament.

Heb.

Heb. 8. 10. *I will be to them a God, &c* —(2.) This Promise is very comprehensive, and comprizes all the Promises in the Word of God, and is greater than all: for when all the other particular Promises shall be accomplished, this will remain to be perpetually in the fulfilling, as the Matter of the Saints Happiness to Eternity. Rev. 21. 7. *He that overcometh (by Constancy, thro' all Temptations to the End) shall inherit all Things, and I will be his God.* So the heavenly Reward is express'd; and it is easy to shew, that all the promised Blessings of the Covenant of Grace are included in this Promise to *Abraham*; temporal, spiritual & eternal; as it is interpreted in divers Parts of Scripture. Let me, for a Specimen, instance in a few Passages for this Purpose. To begin with the lowest Kind, temporal Blessings; outward Protection, Provision and Maintenance. When God renewed this Covenant with *Jacob*, and promis'd to deal with him according to the Purport of it, Gen. 28. 13. 14. *Jacob* in the Vow he made to God on that Occasion, put this Interpretation upon it. *Gen. 28. 21. If God will be with me, & keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on, so that I come again to my Father's House in Peace; then shall the Lord be my God.* And that spiritual Blessings are included, there needs no other Evidence, than what the Apostle has taught and declar'd in Gal. 3. Where he interprets the Blessing of *Abraham* to include, both Justification through the Merit of Christ. *Gal. 3. 9 The Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed; so then, they which be of Faith are blessed with faithful Abraham.* And the Gift of the Spirit for Sanctification. *Gal. 3. 14. That the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith.* Which two virtually comprize all spiritual Blessings. God had promised *Abraham* a *Seed*, in whom all Nations shou'd be blessed, i. e. *Christ*, the Foundation, and meritorious Cause, the Procurer, and Dispenser of all Blessedness to Men.

Men. But the Blessing it self, wherewith *Abraham* & all his believing Seed are blessed, is contained in this Promise, *I will be thy God, and the God of thy Seed.* — And eternal Life and Blessedness are included in it, as I have already intimated. Our Saviour proves the blessed Immortality, and Resurrection of the Patriarchs, from this their Covenant-Relation to God, from his Words to *Moses* after they were dead, I am the God of *Abraham*, &c. as he had promised them when living. *Math. 22. 31, 32.* And the the Apostle infers from the same Relation, the heavenly Bliss of those Patriarchs, as necessary to vindicate the Honour of God's Covenant-Love, Truth, and Faithfulness in his Promises to them, and as a full Compensation for their Want of the earthly *Canaan.* *Heb. 11. 16.* — *Wherefore God is not ashamed to be called their God, for he hath prepared for them a City.* Therefore this was not a meer carnal Covenant, (as some of the Antipædobaptists dream) or a Promise to give to *Abraham* and his Seed the Land of *Canaan*, and long Life, and earthly Blessings therein : for we see plainly by the Apostle's Testimony, that it was a better Country than *Canaan*, that is, an heavenly, which the Patriarchs expected, and God bestowed on them by Virtue of this his Covenant and Promise of being their God. And spiritual and heavenly Blessings were of principal Consideration in this Covenant, according to the Explication the Scripture itself gives of it, as I have shewed. *Canaan* indeed was promis'd to *Abraham's* Seed, as the Land of their Habitation for several Generations, till the Coming of the Messias, and as typical of the heavenly *Canaan*, and as such it may be truly said to be an everlasting Possession ; but being in itself of the Nature of temporal Goods, it is to be consider'd but as an Additament to the main Blessings : as all temporal Mercies are in the new Covenant of Christ. *Math. 6. 33.* Now one would think, there should need no other Proof that the Covenant made with *Abraham* was a Covenant of Grace, yea, and a pure Covenant of Grace, than that it virtually comprehends all the Privileges and Promises

mises of that Covenant, both according to the natural Import of the Promise, and the Interpretation of it in other Scriptures, and that without the Mixture of any Thing aliene to it. Nevertheless, let me add, (3.) This Covenant with *Abraham* is stil'd *an everlasting Covenant*. Which I have shewed to be the proper Character of the Covenant of Grace. The first Covenant was soon broken and laid aside, as being of no longer Use, but to convince of Sin, and to condemn for Sin; but the Covenant of Grace is immutable, and indefectible in its Constitution, being establish'd in the Hand of a Mediator, and confirmed in his Blood. Hence called *the Blood of the everlasting Covenant*. Heb. 13. 20.—(4.) Circumcision, the Token of the Covenant made with *Abraham*, was a *Sign and Seal of the Righteousness of Faith*. Rom. 4. 11. The Righteousness of Faith, here, in the Apostle's Language and Sense, can intend no other Thing than the Covenant of Grace, however Men set their Wits on Work to pervert his Meaning. This will appear if we let the Apostle explain his own Words, as he doth in this Epistle, and in this Chapter, by opposing the Righteousness of Faith to the Law, and to the Righteousness of the Law. Chap. 4. 13. *The Promise—was not to Abraham, or to his Seed, through the Law, (i. e. the Covenant of Works) but through the Righteousness of Faith*. It is hence plain, that the *Righteousness of Faith*, as it stands here in Opposition to *the Law*, is the same with the Righteousness of the Covenant of Grace, made over to Faith, as it is oppos'd to legal Righteousness. And Chap. 10. 5, 6, 9. the Apostle explains *the Righteousness which is of the Law*, and the *Righteousness which is of Faith*, in as direct Opposition to each other, as we can suppose the Tenor of the Covenant of Works, and that of the Covenant of Grace to be. *Moses* (saith he) *describes the Righteousness which is of the Law, that the Man that doth these Things shall live by them. But the Righteousness which is of Faith, speaketh on this wise &c.* runs in this Tenor, *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God*
raised

raised him from the Dead, thou shalt be saved. And this Phrase, *the Righteousness of Faith*, is a very apt & proper Representation of the Covenant of Grace, both as to the Promise on God's Part, and the Condition on ours. *Righteousness* conveyed to a Sinner, is an Act of God's Grace in the Promise, and Faith is the Condition on our Part, whereby we receive that Righteousness, and obtain an Interest in the Promise. I know not how the pure Covenant of Grace can be better describ'd in so few Words, and distinguished from all other Covenants. Therefore it is evident that Circumcision was not annexed to a Sort of Covenant of Works, as Dr. Gill groundlessly suggests, but to a pure Covenant of Grace. Such was the Covenant God made with *Abraham*: Covenant, that confer'd Righteousness on a sinful Man without legal Works, through Faith in Jesus Christ: And Circumcision he appointed to be the Seal or Token of it. *Gen. 17. 11.* And *Abraham* in receiving it (the Apostle in plain Terms asserts) received the *Sign & Seal of the Righteousness of Faith*. Thus it appears with full and plain Evidence from the Tenor of the Covenant laid down in *Gen. 17.* with the annexed Seal of Circumcision, that it was truly and properly a Covenant of Grace and Salvation by Jesus Christ; which might be abundantly confirmed by diverse other Testimonies of Scripture. As,

Secondly, The Scripture testifies, that the Gospel was preached to *Abraham* in God's Promise to him, *saying, In thee* (or in thy Seed) i. e. in Communion with thee in the same Covenant-Blessings thro' Christ, or in the *Messias* in Union and Fellowship with him (in either Sense it comes to the same Effect) *shall all Nations be blessed*. In the forecited *Gal. 3. 8.* Now the Gospel is the pure Covenant of Grace, without all Doubt; this, God in the Scriptures preached unto *Abraham*, and he received and believed it, and was thereupon blessed. But what was this Blessedness? In what else could it consist, but in this Promise, *I will be a God unto thee, &c*? Which is comprehensive of all the Blessings we derive from Christ.

Thirdly,

Thirdly, The Scriptures testify, that Gospel Believers as the Seed of *Abraham*, and by Virtue of their Union to Christ, the blessed Seed promised, are made Heirs of his Covenant. Gal. 3. 29. *If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.*—*The Promise* (as it is called by Way of Eminence) intends that great Promise of God to *Abraham*, when he enter'd into Covenant with him: And to be Heirs according to this Promise, is to be Heirs of his Covenant. And who can deny, the Covenant which Believers are constituted Heirs of, is the Covenant of Grace?

Fourthly, The Scripture testifies, that *Abraham* was justified in the same Way and upon the same Terms as all believers are now, under the Gospel; or rather, that Gospel-Believers are justified after the Example of *Abraham*, and upon the same Terms on which he was justified; who was held forth as the great Precedent and Exemplar of Justification by Faith, in *Rom. 4*. Hence he is stiled *the Father of all that believe*, among the Gentile Nations, as well as the Jews: Which the Apostle proves *x. 17*. from what is written in *Gen. 17*. *I have made thee a Father of many Nations*. Now the Rule or Instrument on God's Part, of the Justification of a Sinner condemned by the Law, is no other, nor ever was since the Fall of *Adam*, than the Covenant of Grace in a Mediator. *Abraham* was justified in this Way, and in the same Way and no other, must every sinful Man or Woman, now under the Gospel, look to be justified. Therefore the Apostle produces the Example of *Abraham's* Justification, to prove that under the Gospel we are to be justified by Faith, in Opposition to legal Works, which the Jews were so fond of. *Rom. 4. 3, 23, 24*. *Abraham believed God, and it was counted to him for Righteousness. Now it was not written for his Sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the Dead*. Since therefore Believers now have Communion with *Abraham* in this great Covenant-Privilege of Justification; for *they which*
be

be of Faith (faith the Apostle) are blessed with faithful Abraham: It undeniably follows, that the same Covenant of Grace, in and by which this Priviledge is convey'd and applied, may be truly affirmed to belong equally to him and them.

Fifthly, The Scripture testifies, that *the Covenant* made with *Abraham* was confirmed of God in *Christ*, Gal. 3. 17. But no Covenant that God ever made with Man since the Fall, was confirmed in *Christ*, but the Covenant of Grace.

Sixthly, It also testifies, that the Covenant with *Abraham* could not be disannul'd by the *Law*, which was given 430 Years after. (*ibid.*) If this Covenant were not annul'd and superseded by the *Law*, afterwards given; if it continued in Force during that whole subservient Dispensation of the *Law of Moses*, 'till the Coming of the promised Seed, and the Beginning of the Gospel-Period, we may be sure that it is not disannul'd by the Gospel, which is a compleater and fairer Edition & Promulgation of the same Covenant, and the Instrument of conveying the Blessings of it to all Nations.

But I think there has been Evidence more than sufficient already offer'd, in Confirmation of this Proposition. 'Tis granted, there were some Favours promised by God to *Abraham* peculiar to him, as he was appointed to be the grand Patriarch of the Jewish and Christian Church; such as the Promise of the Multiplication of his Seed as the Stars of Heaven, of a Race of Kings that should descend from him, and that he should be the Father of many Nations, and particularly, and eminently, the Progenitor of the *Messias*: yet all this makes no substantial Alteration in the Covenant it self, as it was ordain'd to pass down to his Children and Heirs; any more than, supposing one who had the Honour of being the first in any Administration, shou'd have some signal Marks of Respect put upon him, or some peculiar Privilege vouchsafed him, that this should make any real Difference in the Administration it self, with Respect to his Successors in it. What was personal and peculiar to *Abraham* comes not into Consideration

ration of the Covenant of God with him, which was entail'd on his Seed and him, and this was purely a Covenant of Grace.

5. The Infant-Children of confederate Parents are admitted by God, together with their Parents, into the Covenant, under the New-Testament Administration. This our Adversaries, in the Cause of Infant-Baptism, stiffly deny; but it shall be prov'd from Scripture. For,

First, It is a necessary Consequence of the two foregoing Propositions, which have been abundantly confirm'd by Scripture, *viz.* That the Covenant of Grace has been always essentially the same from the Beginning, under the several Administrations, and in particular, that the Abrahamitical Covenant is one & the same Covenant of Grace, into which all Believers under the New-Testament are admitted Federates with God. And it has been evident from plain Testimony of Scripture, that the natural Seed of *Abraham* were taken into his Covenant, and the natural Seed of the *Israelites* were taken into the Covenant under the Mosaical Administration, and that in their Infant-Age; and that in every Covenant God has made with Man, Children have been included. But if the Infant-Children of Gospel-Believers be now shut out of the Covenant, and debar'd of all Interest in it, then it is not the same Covenant, but there is a Change in the substantial Tenor of it, and a Change for the worse. Since God's Covenant and Promise to *Abraham* and the *Israelites* was, *I will be a God to thee, and to thy Seed*; if it be now to Believers, *I will be a God to thee*, but not to *thy Seed*, is not this a very great and manifest Alteration, and that much to the Disadvantage of Gospel-Believers and their Children? "If a Man have a Deed of Gift of House and Land to himself, and his Heirs forever, and if the Donor should recall and vacate the first Deed, and leave out *his Heirs* in the second, were it not an essential Difference? And the latter a less Favour than the former." In like Manner, if God's Covenant & Promise extended to the Children of the Church under the Old-Testament,

and

and be limited to the Persons of Believers under the New, then it is manifest that there is an essential Difference between the Covenants under those different Administrations, (the contrary to which has been prov'd) and then it will follow that not the New Covenant, but the Old is in this Particular *the better Covenant*.

Secondly, Since the little Children of confederate Parents were once admitted by God as Federates in his Covenant, under the former Dispensations of it, they are still accounted by God and ought to be acknowledg'd by us as Federates in the new Covenant, unless there be any good Grounds or Reasons for their Exclusion. For a Privilege once granted to the Church, must continue through all Ages, unless the almighty Donor is pleas'd to revoke it. And that the Covenant-Interest of the natural Seed of the Faithful is a Privilege, no Man can deny, and an inestimable Privilege; as they are thereby enroll'd in the Number of God's sealed, distinguish'd People, entitled to special Mercies, special Favours of Providence, special Ordinances and Privileges in the visible Church. How else could Circumcision be of much Advantage to the Jews? *Much every Way*, as the Apostle declares, *Rom. 3. 1, 2. David* accounts it a Privilege, and pleads it with God. *Psal. 86. 16. Save the Son of thine Handmaid*. And improves it as an Engagement upon him to be God's Servant. *Psal. 116. 16. I am thy Servant, the Son of thine Handmaid*, being his Servant born. And if such Children die in the State of Infancy, this their Covenant-Interest and Relation to God is a Ground of Hope concerning their Well-being in a future State. If it was an Argument (as our Saviour improves it) of the blessed State of the Patriarchs after Death, that God *was their God*, why should not the same Argument from the Promise, *I will be the God of thy Seed*, be admitted in the Case of Infants, or such Children of confederate Parents as die young, before they could do any Thing to disinherit themselves of the Blessing of that Relation? Now if this be a Privilege, *Favores sunt ampliandi*, Privileges are to be interpreted in

the fullest Extent, where the Donor has made no Exception or Limitation, to restrain them. But in the present Case there is no Exception with Respect to the Covenant-Interest of the Children of visible Believers under the Gospel, nor any Grounds or Reasons for their Exclusion. For (1.) it is evident, that God who is sovereign Lord of his own Favours, to whom it belongs to admit into, or exclude from the Covenant, whom he pleases, has all along from the Beginning of the World, at least from the Days of *Abraham* to the Coming of Christ, receiv'd the Infants of the Church as Federates together with their Parents, and has not given the least Intimation that it was ever his Design to exclude them. Nor is there one Text in the Bible, whence it may be gather'd, either expressly, or by Consequence, that it is the Will of God that the Children of the Christian Church should be disfranchis'd or cut off from that ancient Privilege. Nor (2.) has Jesus Christ since his Coming, by any Doctrine or Institution of his debar'd the Children of visible Believers from a Covenant-Interest; but has confirmed them in the Possession of their ancient Right (as we shall see.) His taking up such young Children in his Arms, and putting his Hands on them, and blessing them, as the Evangelists declare, amounts to a virtual Declaration of their Covenant Interest. Nor (3.) is there any Thing in the Nature & Constitution of the Gospel-Covenant, that doth exclude them: But supposing, what has been already prov'd, that the Covenant is still essentially the same, it must necessarily comprehend them. And in Regard of its Administration, the Scripture represents the Christian Oeconomy, as perfective of the Jewish, and the most compleat Accomplishment of it; and the new Covenant of the Gospel, as a better, more excellent, and perfect Covenant, than the former under the Old-Testament. *Heb.* 7. 22. & 8. 6. Which it cannot be, unless it contain'd all the real Privileges of the former, together with some additional Advantages. And therefore if the Covenant Interest of the Children of confederate Parents was a real Privilege under the former

(as I have proved) it is rational to conclude, that Privilege must be retain'd and confirm'd under the more perfect Dispensation of the Gospel. Nor (4.) is there any Reason from the Incapacity of the Children, whose Right is pleaded for, that can exclude them. For none can pretend, but that the Infant-Children of the Christian Church are equally capable of the Covenant, the Blessings, and the initiating Seal of it, with the Children of the Jewish Church: whatever can with any Pretence be objected against the former, as want of Understanding, or of Ability to chuse for themselves, and the like, holds fully as strong against the latter. Therefore since it is undeniable that God has of old receiv'd the Infant-Seed of the Faithful into his Covenant, and has never since, either directly or consequentially, debarred or cut them off from this Privilege; nor can any Cause be assign'd, why they ought to be debarred; we have Reason to conclude, that it is his Will that we should still reckon the little Children of Believers as his Federates under the New-Testament. But,

Thirdly, We have more positive Evidence from Scripture, that, particularly, God's Covenant & Promise to *Abraham* and his Seed continues in the same Tenor and Extent to Believers and their Seed, under the Gospel; the Promise of his *being a God to him and his Seed after him*. It is not denied, because it is plainly asserted in Scripture, that Believers in Christ, of *Gentiles* as well as *Jews*, were intended by God as the Seed of *Abraham*: Some call them his spiritual Seed; I chuse to call them his adopted Seed, in the Room of his natural Seed, which were broken off by Unbelief; Believers being more properly the spiritual Seed of *Christ*. But (not to stand upon the Appellation) it is pretended, that as Believers are the Seed of *Abraham*, the Covenant and Promise belongs to them personally considered, not to them and their Seed too: This, it is furnish'd, was a Privilege peculiar to *Abraham*, as he was the Father of the Faithful, but that the Promise hath not the same Extent to his believing Seed.

Therefore I shall endeavour to shew the Vanity of this Pretence, and to prove the contrary, by alledging a few Passages of Scripture, that are plain to this Purpose.

(1.) The Apostle has plainly declar'd, that *the blessing of Abraham is come on the Gentiles through Jesus Christ*, Gal. 3. 14.—The Blessing of *Abraham* doubtless consists in God's Promise of being a God to him and his Seed; which is the Sum of all Blessings which we can desire, and which we have in and from Christ, who is that promised Seed, *in whom all Nations* should be blessed with *Abraham's Blessing*, as he is the Author, Repository, and Dispenser of all divine Blessings to Men. This was none of the Peculiarities of the Covenant of *Abraham*, or of the Favours and Honours appropriated to him in God's federal Transactions with him; but belongs to the substantial Tenor of the Covenant through all Generations, as has been manifested. And therefore, if the Covenant and Promise of God extends not to the little Children of believing Gentiles, then the Blessing of *Abraham* is not come on the Gentiles in the full Extent of it, but they are cut off from a great Part of his Blessing. For the Blessing of *Abraham* is not only that wherewith he was blessed in his own Person, but the Blessing of his Seed and Family also. It was promis'd to him (and it was the first Promise we read of, that God made to him after his Calling) Gen. 12. 3.—*In thee shall all Families of the Earth be blessed* (i.e. *In thy Seed*, as it is afterwards explain'd, and in Communion with thee in the same Covenant-Blessings) which is a plain Intimation, that the Blessing of *Abraham* was design'd to be not a meer personal, but a Family-Blessing, that all believing Gentiles should be blessed in him, after the Example of God's blessing him and his Family, that the Gospel-Dispensation of this Blessing should extend to the Families and Children of Believers. Therefore Christ said to *Zaccheus* upon his Profession of Repentance and Faith, Luk. 19. 9. *This Day is Salvation come to this House*: and gives this Reason, *forasmuch as he also is a Son of ABRAHAM*; and being

being a Son of *Abraham*, and Heir of his Covenant in the Gospel-Sense, thro' Faith in Christ, the Blessing of Salvation is extended by Christ to him and his Household. In the same Extent, the Apostle offers this Blessing of *Abraham* to the Jailor at *Philippi*, Act. 16.31. *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House.* Thus we have good Evidence, that the Blessing of *Abraham*, according to the Extent of God's Promise to him and to his Seed, comes upon the Gentiles thro' Faith in Christ.

(2.) Another Passage in Confirmation of this occurs in the same Chapter, Gal. 3. 29. *If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.* The Apostle here declares, that all Christians, of whatever Nation, *Jew* or *Greek*, of whatever Condition, or Sex, (y. 28.) being *one in Christ Jesus*, are the true Seed of *Abraham*, under the Gospel, and Heirs of his Covenant, according to the true Purport & Meaning of *the Promise*. What Promise can he mean, but that, *I will be a God to thee, and to thy Seed?* 'Tis a grand Mistake, (&'tis the leading Error of the Antipædobaptists) to think, that the Covenant and Promise in this Extent was peculiar to *Abraham* as the Father of the Faithful, but that it extended no farther than to the Persons of his Seed: whereas it was evidently the Design of God in the first Constitution of this Covenant, to keep up a Church-Seed, in the Line of *Abraham*, from Generation to Generation, even in the natural Generations of his Seed. And Provision was made at the same Time for the Admission of Gentile Strangers into the same Covenant, and to the same Church-Privileges in the Covenant with his natural Seed. — *Any Stranger* (saith God) *who is not of thy Seed*, Gen. 17.12. (See also *Exod.* 12.48,49.) So that every Jewish Parent, and every profelyted Gentile Parent, had this Privilege, of having the Covenant & Promise extended & seal'd to their Seed, till the Coming of Christ, and the setting up the Administration of the New-Covenant; in which there was no Alteration made as to the federate Parties, but the Jews & Pro-

felytes, who came under this new Administration, by believing in Christ, and receiving Christian Baptism, had the same Privilege of the Covenant-Interest of their Seed continued to them, that they had ever enjoyed; and the same had been continued to all the rest to this Day, had they not been broken off thro' Unbelief, as will appear from the next Passage I shall cite.

(3.) Another Testimony, to prove the Extent of the Covenant of *Abraham* to the natural Seed of Gospel-Believers, are the Words of the Apostle *Peter*, directed to Jews & Profelytes at *Jerusalem*, at the Commencement of this new Administration of the Covenant, which was then confirmed by the Doctrine, Death & Sacrifice, Resurrection & Ascension of Christ, and the pouring out of the Spirit in his extraordinary Gifts on the Apostles, and a full Period was put to the Old-Testament-Administration: he exhorts them (*Act. 2. 38.*) to *repent* and believe in Christ, and to receive the initiating Token of the New-Covenant, in being *baptized in his Name*; and enforces his Exhortation by this Argument, *For the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* Whence it is apparent, that the Promise (by which God's Covenant with his People is expressed) which had been all along to confederate Parents in the Old-Testament-Church, and their natural Children, is adopted into this new Dispensation of Christ. What Dr. *Gill* has to object against this Passage, shall be considered and examined more largely hereafter. In the mean Time, let me shew, that *the Promise* here referred to by the Apostle, is that great Promise of God to *Abraham*, of *blessing all Nations in his Seed*, and of *being a God unto him and to his Seed*; and not that Promise in *Isa. 54. 16, 17.* as our Adversaries contend. For (1) The Promise of God to *Abraham* was the most known, eminent and remarkable Promise, fundamental to the Jewish Church-State, which secured all their Privileges as the peculiar People of God, and which they were so prone to glory in, as the Seed of *Abraham*, and

is therefore often, eminently and emphatically stiled *the Promise*, without any Addition, as it is here, and in many Places cited in the *Dialogue*, Pa. 37, and elsewhere. Therefore these Words being spoken to the Jews, they could understand by the Promise here, no other than that noted and most illustrious Promise made to *Abraham*, the great Patriarch of their Nation. (2) The Apostle may justly be supposed to take the Promise of God to *Abraham* for his Ground and Warrant in Preaching the New-Covenant, in the same Extent to believing *Jews & Gentiles*, and their Children; for they both run in the same Tenor. The Promise of God to *Abraham* was not only to him and his natural Seed, but to the *Stranger that was not of his Seed*, who should be join'd in his Covenant, i.e. to the profelyted Gentiles, (*Gen. 17. 7, 12. Exod. 12, 48, 49.*) so here the Promise is to the Jews & their Seed, and to the called Gentiles. (3) The Promise of the Holy Ghost was to be received after Baptism. *Repent and be baptized — and ye shall receive the Gift of the Holy Ghost*, *¶ 38.* But the Promise here referred to, was propounded as a Motive and Obligation to them to submit to the Christian Dispensation, by being baptized in the Name of Jesus Christ; and as that which belong'd to them, previous to Christian Baptism; which is grounded on and annexed only to the Doctrines and Promises of the New-Covenant, and not to the extraordinary Gifts of the Spirit. (4) The Prophecy in *Joel*, as it is understood of the extraordinary Gifts of the Holy Ghost, the Apostle had told them was fulfilled in the miraculous Effusion of the Spirit on all the Apostles, *¶ 16, 17.* But we read of no such extraordinary Gifts poured out upon these Converts, to whom *Peter* preached; but only the ordinary sanctifying Influences and Graces of the Spirit: and therefore it is rational to conclude, he did not intend that Promise in *Joel*. Or if the ordinary Gifts and Graces of the Spirit be understood in the Prophecy cited out of *Joel*, these are comprized in the Blessing of *Abraham*, as it is interpreted to include, eminently, *the Promise of the Spirit*, Gal. 3. 14.

And

And this is such a Promise, as the Infants of the Church are capable of; and such a Promise is made to them. *Isai. 44. 3. I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring.* (5.) The Promise here referred to extends to all *Jews* and *Gentiles* called by the Gospel, without Limitation to Nation, Place, or Time; to the *Jews* and their Children, and in like Manner to the *Gentiles* called into a Church-State, thenceforward during the Gospel-Dispensation to the End of the World. But how unreasonable is it to suppose, that all the Christianized *Jews*, and all the called *Gentiles*, were then Partakers of the extraordinary Gifts of the Spirit? Since these were bestowed comparatively but on few, in Respect of the Multitudes that believed? And how much more unreasonable and absurd is it, to imagine this of all Believers since that Time, for these many Hundred Years since those extraordinary Gifts ceased in the Church? For the Promise here propounded by the Apostle, belongs to those that are called in all Ages without Limitation (to us in *America*, as well as the ancient *Jews*) during the Gospel-Dispensation, as a Reason & Inducement to submit to the Terms of it. (6.) The Promise is explained in the next Chapter by the same Apostle, to intend the Promise made to *Abraham*, which he improves in pressing the same Exhortation on the *Jews*. *Act. 3. 25, 26. Ye are the Children of the Covenant, which God made with our Fathers, saying unto Abraham, And in thy Seed shall all the Kindred of the Earth be blessed. Unto you, first, God having raised up his Son Jesus, sent him to bless you, &c.* Other Reasons might be added, but these are sufficient to demonstrate plainly, that the Promise mentioned, *ψ. 39.* could not be that in *Joel*, as interpreted by the Apostle, of the extraordinary and miraculous Gifts of the Spirit, poured forth on the Day of *Pentecost*; but that fundamental standing Promise of God to *Abraham*, and to his Seed for ever. And consequently, that God's Covenant-Promise to him belongs, in its full Extent, to Christian Parents, and their Seed.

(4.) The

(4.) The next Passage of Scripture, that gives full Evidence to the Truth pleaded for, is that of the Apostle Paul, *Rom. 11.* from *v. 16, to 24* inclusively. *If the Root be holy, so are the Branches : And if some of the Branches be broken off, and thou being a wild Olive-Tree, wert grafted in among them, and with them partakest of the Root, and Fatness of the Olive-Tree, &c.* The Olive-Tree in this Allegory of the Apostle, can be applied to nothing else, with any Propriety, than the Church of Israel; (*Jer. 11. 16. The Lord called thy Name a green Olive, fair and of goodly Fruit—*) The Root whereof was the Covenant with *Abraham, Isaac, and Jacob*, which was the Root of all the visible Church-Privileges of the *Jews*, signified by the *Fatness* of the Olive-Tree; one of the principal whereof was the Covenant-Interest of their Seed, with the annexed Seal, whereby they were constituted Members of the Church of Israel. The *Jews* were the *natural Branches*, many of whom were *broken off because of Unbelief, v. 20.* The Gentile Churches were *Branches of a wild Olive-Tree*, thro' Faith in Christ grafted into the good Olive-Tree, *ver. 21, 24.* And being grafted in among the believing *Jews*, *partook with them of the Root and Fatness of the Olive-Tree*; that is, had Communion with them in the Root of *Abraham's* Covenant, and in the Privileges and Blessings derived thence. So the *Gentiles* come to be *Fellow-Heirs* with the *Jews*, and *Partakers of the same Promise in Christ by the Gospel.* *Eph. 3. 6.* Whence it undeniably follows, that under the Gospel-Dispensation the Seed of Believers have as good a Title to the Covenant and Seal of it too, as ever the Seed of the Jewish Church had, by virtue of God's first Institution of his Covenant with the Patriarchs of that Church.

(5.) I shall add but one more Testimony to this Purpose, which, if rightly explain'd, I apprehend to be an Evidence of equal Light and Force, with the foregoing: It is in the same Epistle to the *Romans*, *Chap. 15. 8, 9, &c.* *Now I say, that Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises made*
unto

unto the Fathers; and that the Gentiles might glorify God for his Mercy, &c. The Fathers to whom the Promises were made, were *Abraham, Isaac, and Jacob*, the chief Fathers of the Jewish Church. And what were the Promises made to them, but those most noted and comprehensive ones, of *Blessing all Nations in their Seed*, and of *being a God to them, and to their Seed*? These Christ has confirm'd, first to the *Jews*, (as he was a *Minister of the Circumcision*, i.e. of the Jewish Church, to which he chiefly confin'd his personal Ministry) and afterwards to the *Gentiles*, by the preaching of his Apostles; that the *Gentiles*, together with the *Jews*, might glorify God for the same Mercy, the Blessing of *Abraham* being come upon them, according to the Tenor of those Promises. But now, if the Infant-Seed of Believers, under the Gospel-Administration, be cut off from their Share in the Covenant and Promise, then Christ has not confirm'd the Promises made to the Fathers, unto New-Testament-Believers, but extremely diminish'd them. But the Apostle plainly testifies the contrary, that he has confirm'd them, and this by his Death and Resurrection, and by the pouring out of the Spirit, by his Gospel-Doctrine and Institution, by adopting them into his new Covenant, as the principal Matter of it, and appointing Baptism and the Sacrament of his Supper to be the Tokens and Seals of the Blessings of those Promises, whereby they are confirm'd and perpetuated, to the End of the World. Thus I have shewed from divers plain and pertinent Texts of Scripture, that it is the Will of God, that his Covenant with *Abraham* and his Seed should continue, and be confirm'd to Gospel-Believers and their Seed, thro' all Ages: And consequently, that the Infants of the Church are interested, as Federates with God, under the Evangelical Administration of the Covenant. — Let me briefly add one or two more Arguments.

Fourthly, There are divers express Declarations in the New-Testament, that plainly & necessarily infer the Covenant-Interest of the Infant-Children of the Faithful,

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now under the Gospel. I shall mention but three, that are sufficiently plain, and pertinent to the Purpose. The two first I shall but barely propound, because I shall have Occasion largely to vindicate them, in the next Chapter.

1. One is that Passage, particularly recorded by three of the Evangelists, of Christ's encouraging little Children to be bro't to him, his testifying his Displeasure against those that forbad them, his taking them up in his Arms, and blessing them, and declaring that *of such is the Kingdom of God*. Matth. 19. 13, 14. Mark. 10. 13, 14. Luk. 18. 15, 16. Which is the same Thing in other Words, as if he had said, that such little Children are Subjects of the Gospel-Administration of God's Covenant. And if Men would stand to this Testimony of our Saviour, one would think it fully decisive of the Point in Dispute.

2. Another plain Declaration, to the same Purpose, is that of the Apostle, 1 Cor. 7. 14.—*Else were your Children unclean; but now are they holy*. The Term *holy* is never applied to any of Mankind in the whole Scripture, but such as are in Covenant with God, and separated to his Service: and by this Term the federate People of God are often distinguish'd from the uncovenanted and uncircumcised Heathen, who, in Opposition to them, are spoken of as *unclean*. Let it suffice to produce one Text, where the same Distinction occurs, which may serve to explain, and settle the true Meaning of these Words of the Apostle. Isai. 52. 1.—*O Jerusalem, the holy City, henceforth there shall no more come into thee the uncircumcised, & the unclean*. Taking the Words in this Sense (which is the true Scripture Sense) we have from this Testimony of the Apostle, full Proof of the Infant-Children of Believers being taken into federal Relation to God; for on no other Account could they be denominated *Holy*, according to the usual Stile of Scripture. These two Passages are excepted against by Dr. Gill, but how weakly, will be shewn in the next Chapter.

3. We have a Declaration, or general Description of those whom God will admit as Federates with him in the new Covenant. Heb. 8. 8. *Behold, the Days come (saith*
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the Lord) that I will make a new Covenant with the House of Israel, and the House of Judah, &c. *Y. 10.* This is the Covenant that I will make with the House of Israel after those Days, &c. Cited from the Prophet, *Jer. 31. 31, 33.* The Author or Maker of the Covenant is the Lord *Jebovab*, who has a sovereign Right to declare, whom he will, and whom he will not, accept as Federates in his new Covenant. Whom he excludes in his Word, it belongs not to Men to admit: and whom he accepts, no Man should dare to exclude. Now the Enquiry is, Who are those whom God will account Federates with him in the new Covenant, under the Denomination of *the House of Israel*? If it comprehends in it Infant-Children, this will determine the Point without further Dispute; for those several Sorts of Persons that are included in that Denomination, are the federate Party, with whom God makes his new Covenant. And for the Resolution hereof, we must enquire into two Things. 1. What is meant by *the House of Israel*? 2. How the antient Covenant stood with *Israel*?

First, What is meant by *the House of Israel*? The Word, *House*, as here used, is by a Metonymy commonly known, put for the Inhabitants, the People, or Persons of the House: Now if we take it in the largest Sense, for the whole People of *Israel*, This, without Controversy, includes all Sorts, Men, Women, Children and Infants. And the House of *Israel* here seems plainly to be understood in the same Extent with the House of *Israel* whom God bro't out of the Land of *Egypt*, *reseed to, Y. 9.* Among whom, it is undoubted, their Children and little Ones were included. Or if we take it in the strictest Sense, for a particular Family, this also includes Parents and Children, how Young soever; yea, the House is many Times taken for the Race, the Offspring & Posterity of such a Family. As when God promised by *Nathan*, to establish the Kingdom in *David's* Family, to his Sons, & Posterity, *David* thus expresses his grateful Sense of the Favour, *2 Sam. 7. 19.* *Thou hast spoken also of thy Servant's House for a great while to come.* The Phrase often occurs in this Sense,

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in Scripture. So, *the House of Israel, and the House of Aaron, Psal. 115. 12.* mean nothing else, but their Children and Posterity; and God's blessing the House of *Israel* &c. is interpreted to intend *them* and *their Children*, ver. 14. In either Sense, the *House* takes in the Children, without exception of any Age or Sex. And if the Covenant be made with the House or Family, none can doubt, but Children are included with their Parents. If it be said, that the House of *Israel* must be understood according to the Subject-Matter treated of, and if this be of such a Nature as Children and Infants are incapable of, it is reasonable to understand it spoken of elder Persons only, the Heads of Houses. Granting that this sometimes may be the Case, it remains then to enquire, whether Infants are incapable of being entered Federates with God in his Covenant? If not, this Exception can have no Place here. Wherefore our next Enquiry is,

Secondly, How the ancient Covenant stood with the House of *Israel*? For tho' the New-Covenant be so called in Respect of a Change in the Mode of Administration, and some additional Excellencies, wherein it differs from the former; yet it is not called a New-Covenant in Respect of any Change in the Federates, who were the same under the Old & New Administration; I mean not, as to Individuals, but as to the several Sorts of Persons intended by this Denomination, *The House of Israel*. The Old Covenant was made with *the House of Israel*; and God saith, *I will make a new Covenant with the House of Israel*—(And they were natural *Israelites* and naturaliz'd Strangers, that is, *Jews* & *Profelytes*, with whom the New-Covenant was first made; of whom we read, *Act. 2.* who were therefore properly the House of *Israel*)—so that the Federates were the same in both Covenants, without the least Intimation of a Difference, or the least Exception of any Sort of Persons in the New-Covenant, that were admitted in the Old. Now I have before shewed, that the Covenant with the House of *Israel* under the Old Testament, took in their Children and little Ones, from the express

press Words of *Moses*, Deut. 29. who addressing the whole Body of that People, saith, *ver. 10. Ye stand this Day all of you before the Lord your God, &c. (your little Ones, particularly, ver. 11.) that thou shouldest enter into Covenant with the Lord thy God, &c. v. 12.* And this, pursuant to the Intention of God's Covenant with *Abraham* and his Seed, as *Moses* intimates, *ver. 13.* But lest any Wrangler should say, their *little Ones* might be such as had grown to some Exercise of Reason, so as to be capable of giving their Consent, *Moses* adds, *ver. 14, 15. Neither with you only do I make this Covenant—But with him that is not here with us this Day :* Which may be fitly understood of their Posterity, Children yet unborn, represented in that solemn Transaction by their Progenitors ; and surely new born Infants are not less capable of the Covenant. And elsewhere they are spoken of as Members of the Congregation of *Israel*. *Joel 2. 15, 16. Call a solemn assembly, gather the People, sanctify the Congregation, assemble the Elders, gather the Children, and those that suck the Breasts.* Children therefore, and sucking Babes, were reckoned of the Church & Congregation of *Israel*. As this wholly takes off the Objection of Infants Incapacity of being entred into Covenant with God, and of becoming Members of his Church, so it leaves no Manner of Doubt, but that the same Sort of Persons were intended by God to be Federates with him, when he declares, *that he will make a new Covenant with the House of Israel :* And consequently, that the Infant Children of visible Believers, under the Gospel, are taken in with their Parents into this New-Covenant : Which was the Thing to be demonstrated. For which Purpose I have produced abundant Evidence from the Scriptures of the New-Testament : But that it may appear, this is not a New-Testament Doctrine only, let me add,

Fifthly, There are plain Hints in the Scriptures of the Old-Testament, yea and express Predictions, that the Covenant should run in the same Tenor, with the Faithful and their Seed, in Gospel-Times, as ever it had done from
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the Beginning. Let me briefly cite a few Testimonies, to confirm this.—To begin with *Moses*, in *Deut.* 30. (in which Chapter there is more of Evangelical Doctrine, than in any one else in the Books of *Moses*, and which evidently refers to the Times of the Gospel, as I have shewed) there is this evangelical Promise, *ſ. 6. The Lord thy God will circumciſe thine Heart, and the Heart of thy Seed, to love the Lord thy God, &c.* To circumciſe the Heart is to purge it from vicious Affections, & to incline it prevailingly to the Faith & Love of God, & Obedience to him. But why does he uſe the Phraſe of *circumciſing the Heart*? Plainly in Alluſion to the ancient Seal of Circumciſion, as being the ſpiritual Grace of the Covenant, ſignified by that federal Rite, which was by divine Inſtitution applied to Parents and their Infant-Seed. Which leads us to underſtand the Rule and Method of God's Diſpenſation of New-Covenant Grace, even to believing Parents & their Seed, according to the ancient Tenor of the Covenant of Circumciſion. Whence we may argue, Thoſe to whom God has promiſed to diſpenſe the Grace of his Covenant, are to be reputed ſuch as he has taken into Covenant with himſelf; and indeed there can be no greater Evidence than this, of a Covenant-Intereſt: But to Parents & their Seed in Gospel-Times God has promiſed the Grace of his Covenant, to circumciſe their Heart, and the Heart of their Seed, &c. Therefore God deſign'd to take Parents with their Seed into his New-Covenant.—Again in *Pſal.* 22. which contains a Prediction of the Sufferings of Chriſt, and the Glory that ſhould follow; and as Part of that Glory, it is promiſed, *ſ. 30. A Seed ſhall ſerve him, it ſhall be accounted to the Lord for a Generation.* i. e. A Seed among the Gentiles (as the Event manifeſts) ſhall be adopted into *Abraham's* Covenant, whom the Lord will account and accept as his Covenant-People, together with their Seed in their Generations, as the ancient Jews were; and inſtead of the Jews, who were broken off, and unchurch'd becauſe of their Unbelief & Rejection of Chriſt.—Another Promise or Prediction to the ſame Purpoſe, we

have in Isa. 59. 20 *As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever.* That this Promise refers to the Gospel-Dispensation, and as some think, to a particular Period of that Dispensation, when the Jews shall be converted, the Apostle testifies *Rom. 11. 26, 27.* If it refers to the Calling of the Jews in the latter Days, this makes no Odds in the present Argument; for we know, the Gospel-Dispensation is invariably the same both to Jews and Gentiles. And it is a plain Prediction, that the New-Covenant that should be made with them, should hold on in the same Tenor as ever it had done of old, with them and their Seed, from Age to Age to the End of the World.—Further it is foretold, *Jer. 29.* when God should raise up *David* their King to them, whom they should serve, who could be no other than the Son of *David*, the *Messiah*, to whom *the Lord gave the Throne of his Father David*, that *their Children should be as aforetime*, Inheritors of the Covenant-Privileges of their Parents. *Jer. 31. 9. 20.*—A like Prophecy we have in *Ezek. 37. 24, 25, 26.* *My Servant David shall be King over them, and they all shall have one Shepherd— And they shall dwell in the Land that I have given unto Jacob my Servant.— Even they and their Children, and their Childrens Children for ever. And my Servant David shall be their Prince for ever. Moreover I will make a Covenant of Peace with them; it shall be an everlasting Covenant.* Whatever Reference these two Prophecies last cited, may have to the State of the Jews after their return from Captivity, yet certainly they look further, and have their ultimate and compleat Accomplishment only in the Times of the Kingdom of Christ, wherein it is promised (though in Language borrowed from the Old-Testament) that the Covenant-State of Children shall abide as aforetime, and that the Inheritance of visible Church-Privileges, shall be transmitted from Parents to Children

in successive Generations, as they had been of Old to the natural Seed of *Jacob*. I might produce several other Passages out of the *Psalms & Prophets*, that have the same Reference and Meaning. But I forbear. What has been alleg'd may suffice to shew, that the Old-Testament is no Stranger to the Doctrine of the Covenant-Interest of the Seed of the Faithful under the New. But the Testimonies given to it from the Scriptures of the New-Testament are most clear and convictive, which have therefore been more largely insisted on.

And for a Conclusion of this Head, let me point out the manifest and gross Absurdities, that follow on the contrary Opinion, which excludes the Infants of Christians from all Right or Interest in the Covenant of Grace. For hence it follows, (1) That the New-Testament Administration of the Covenant, which is represented in Scripture as more excellent and perfect than the foregoing, more extensive and comprehensive in other Respects, as taking in all Nations as well as *Jews*, is yet in this Respect more contracted and diminished, as it excludes the Children of Believers, who make up a great Part (if not the greatest) of the Nations, or of those Families of the Earth that believe in Christ, on whom it was foretold that the Blessing of *Abraham* should come. (2) It follows that all the Promises of God are not confirm'd by the Death of Christ, nor are they in him, *Yea and Amen*, but rather *Yea and Nay*; for if that most valuable Promise of God's being a God to the Seed of *Abraham*, be not in the Substance of it, digested into his New-Covenant, it is abolish'd by the Death of Christ: how then hath he *confirmed the Promises made to the Fathers*? (3) It follows, that though Christ has on all Occasions express'd a kind Regard to little Children, taking such in his Arms and blessing them, and declaring that of *such is the Kingdom of God*; yet he has blotted out their Title to all federal Relation to God: which implies a Contradiction, as well as an Absurdity. (4.) It follows, that though Christ has made it our Duty to *receive such little Children in his Name*, Mar. 9. 36, 37. yet he

himself has rejected them, and by the Constitution of his New-Covenant has cut them off from the Covenant-Mercies of God. (5) It follows, that a *Jewish* Parent could not come over into the New-Covenant at the first Preaching and Promulgation of it, or become a Christian, without great Loss and Detriment to his Children, by renouncing their Part in God's Covenant, and casting them out among Heathens and Aliens, excluding them from all Hope in Christ (at least till they grow up to a Capacity of repenting & believing) and by depriving himself (if his Children die young) of all Comfort and Hope in the Promise of their eternal Salvation. How easy had it been for a Jew to object, I have the Covenant already sealed to me and my Children by the Appointment of God, who are thereby taken in among his chosen distinguish'd People, separated from the Heathen World, and intitled to peculiar Favours: but by submitting to this new Dispensation of Christ, whatever personal Advantages I may expect, yet in so doing, I shall deprive my Children of all the Privileges accruing to them by the Covenant with the Seed of *Abraham*, cancel their Title to the Promise, thrust them out from the Inheritance of their Fathers, & leave them to the God of this World with uncovenanted Pagans, as having no Part with the Lord God of *Israel*. Why then do you persuade me to embrace the Christian Religion? This would have been an invincible Obstacle to the Jews coming over to the Faith of Christ. We find in the New-Testament how zealous the Jews were (even those that believed in Christ) for the Circumcision of their Children, that ancient Seal of the Promise; and how provok'd they were at what they had heard of *Paul's* teaching the *Jews* that were among the *Gentiles*, that *they ought not to circumcise their Children*. Act. 21. 21. How much more had they been provok'd, if Christian Baptism had not been substituted in its Room? And much more still, if by the Doctrine of this New-Covenant their Children had been cut off from all Covenant-Relation to, and Interest in God? (6.) It follows, that

that the Children of Christians are in a worse State, than the Children of the Jews under the Old-Testament; for the latter were confessedly taken with their Parents into Covenant with God, and thereby into a Capacity for Salvation; but the former being left out among Aliens, are *without Christ, without God in the World, and without Hope*. Eph. 2. 12. For it is certain, that if it be the Will of God, that the Children of Christians shou'd be excluded from the Covenant of Grace, it is his Will that they should be excluded from a State of Salvation: because the only revealed Method of Salvation for apostate Mankind is in the Way of the Covenant of Grace propounded in the Scriptures. These & many the like Absurdities, that naturally follow upon the Denial of Childrens Interest with their Parents in the New-Covenant, are not to be endured by Christians, and may serve to confirm the foregoing Arguments, offer'd in Vindication of the contrary Truth.

I have dwelt the longer on this Head, to evince the Right of the Infant-Children of confederate Parents in the *Covenant under the New-Testament*, because I look upon it as the firm solid Basis, or Scripture-Ground of the Title of such Children to Baptism. For supposing Christ's Institution of Baptism to be the initiating Token & Seal of his New Covenant, which he has ordained to be preach'd and seal'd by his Ministers to all Nations, without Limitation to any Sex or Age, nothing more can be requir'd to prove the Validity of the Baptism of such Children, or to make up an unanswerable Argument in Defence of their Right to it, than God's admitting & accepting the Children of Believers as Federates in the New-Covenant, and the parental Right and Power of dedicating them unto God: Both which have been fully demonstrated. But before I proceed to consider Dr. *Gill's* Pretensions in Reply to this Argument, there is one or two Things more to be premis'd.

6. When we speak of the Covenant of Grace, or of any Person's Interest in, or Exclusion from it, the Covenant of Grace is to be consider'd either in Respect of its visible

Administration, or in Respect of its internal spiritual Efficacy. Or thus, we must distinguish between the Covenant of Grace outwardly administer'd in the visible Church, & inwardly receiv'd by a spiritual Dispensation of its Grace to the Souls of Men. There is a Necessity of admitting this Distinction; otherwise we shall run into all Confusion, in our Conceptions and Discourses on this Subject. The same Man may be truly affirm'd to be in the Covenant of Grace, and as truly deny'd to be in that Covenant, which may seem an absolute Contradiction; unless we observe, by the Help of such a Distinction as this, in what Respect he is in the Covenant of Grace, and in what he is not. A Man may be in the Covenant of Grace, in Respect of its visible Administration, as all are who make a credible Profession of their Consent to it, & come under the Seals of it; and yet he may not be in the Covenant of Grace in Regard of its spiritual Dispensation and Efficacy. This is the Case of all close Hypocrites, who cannot be distinguish'd by Man from those that are sincere, and yet their religious Profession and Behaviour is such as entitles them to our Charity, and by the Rule of Charity they are to be accounted and treated as true Confederates, though destitute of a gracious Principle of Faith and Love to God. This Distinction is so well known, and approv'd by all Divines, that it were needless to say any more about it, but that the Want of observing it seems the Cause of all that Indistinctness, and Confusion that runs through Dr. Gill's Discourse on this Head, who never tells us clearly what he means by being in the Covenant of Grace. As far as I can understand him, he disallows this Distinction, holding that all and only the Elect are in the Covenant of Grace. For says he, P. 47. "The Covenant of Grace was made with Christ, and his People in him from Everlasting." And so he confounds the two Covenants, which I have before prov'd to be entirely distinct; and have also prov'd that many of the Elect are, in their natural State, Strangers from the Covenant, both as to its outward Administration, and inward

ward Efficacy. And yet he goes on to say, P. 51. Those who are in this Covenant “ have all of them the Laws “ of God put into their Minds, and written in their “ Hearts.” Which seems a Contradiction to what he had said before : unless he will assert, that all that are in the Covenant of Grace, have the Laws of God written in their Hearts from Everlasting, and consequently are sanctify’d as well as justify’d from Eternity ; which is against common Sense. For if it be true, that all that are in the Covenant of Grace have the Laws of God written in their Hearts, then it is certain that the Elect were not in the Covenant of Grace from Everlasting : For before their Conversion they have not the Law of God written in their Hearts, but the Law of Sin governs there. ’Tis true, indeed, that all who are in the Covenant of Grace in Regard of its inward Efficacy, have the Law of God written in their Hearts ; but this is not true of all that are in that Covenant in Respect of its outward Administration. This Distinction well observ’d, will help to discover the Sophistry of most of Dr. Gill’s Arguments, as I have, in Part, shewed already. I shall endeavour therefore to make it good in a few Words.

First, It may be made good by a foregoing Observation, that the *Covenant of Grace is, in its essential Constitution, one and the same under various Forms of Administration*. If indeed this Covenant was made with Men from Everlasting, as Dr. Gill imagines, I see no Need of any Ordinances or outward Administrations to bring Men into it. But as I have proved the Covenant to be Conditional, consisting of mutual Stipulations, Promises & Engagements between God and Men, so God has seen meet in his Wisdom and Goodness to appoint a Ministry, & Ordinances in his Church, as the outward Means of transacting the Covenant between himself and his People. And tho’ in Regard of the inward Frame and Constitution of the Covenant of Grace, those only may be said to be within it, who have received the Grace of the Covenant, and have true Faith and Piety in their Hearts, yet all those may

be truly said to be in the Covenant of Grace, in Regard of its external Administration, who according to the Will of God are brought under that Administration, or by professed Consent submit to it; whether they have true Faith and Piety in their Hearts, or not. So all the People of *Israel* entred into Covenant with God under the Ministry of *Moses*; call it a legal Administration, if you please, yet it was one Form of Administration of a true Covenant of Grace. So under the Gospel-Administration, though the Covenant continuing essentially the same, the same true Faith and Piety in the Heart is still requisite, as an Evidence of an Interest in the Covenant, in Respect of its inward Application; yet the conditional Proposition of Christ and Gospel-Benefits by the Ministry he has appointed in his Church, brings all that professedly consent to it, with their Seed, under the outward Administration; who may therefore be truly said in that Respect to be in the Covenant of Grace, for they have a Right to all the Ordinances & external Privileges of the Church, whether they be truly regenerated, or have true saving Grace in their Hearts, or no, which is not discernable to Man.

Wherefore,

Secondly, It may be made good from its Coincidence with the commonly received Distinction of the Church into visible and invisible.

The invisible Church consists of all, & only real Saints; called invisible, because that Grace in the Heart, which is their distinguishing Character, is invisible to the World, and discernable only to the Eye of God. All the Members of this invisible Church, it will be granted, are in the Covenant of Grace, in Regard of its spiritual Efficacy. The visible Church consists of all that make a visible Profession of the Christian Faith & Religion, not contradicted in their Lives; among whom, it is not doubted, there are many real Hypocrites, yet all these are in the Bonds of the Covenant of Grace. For the visible Church is no other than a Society of Men confederated in the Bond of the Covenant, for the Service and Worship of the true God

God in his Son Jesus Christ. But how, or in what Respect are all such Professors in the Covenant of Grace? *Answer.* In Respect of the visible Administration of it, according to divine Institution. The Church of the Old Testament was founded on the Covenant visibly transacted between God and *Israel* by Sacrifice. *Exod.* 24. 6, 7, 8. Hence *Psal.* 50. 5. *Gather my Saints together unto me; those that have made a Covenant with me by Sacrifice.* And the Gospel-Church has no other Foundation than *the New Covenant in the Blood of Christ*, the great Sacrifice of the New Testament, (*Matt.* 26. 28.) since it is a professed Acceptance of, and Consent to the conditional Proposition of it, that brings all adult Members, with their Seed, under its visible Administration. So that this Distinction of the Covenant is grounded on the same Reason with that of the Church into visible, and invisible.

Thirdly, It is further made good by the Commission and Direction Christ has given his Apostles and Ministers, *Matt.* 28. 19. *Go teach (or disciple) all Nations, baptizing them, &c.* *Mar.* 16. 16. *He that believeth and is baptized, shall be saved.* Baptism is a solemn Covenant-Dedication of the baptized, to God the Father, Son, and Holy Ghost: And Christ has instructed and directed his Ministers to baptize all that profess themselves his Disciples and Believers, and appear such to a Judgment of Charity. Therefore it can't rationally be denied, that all such are, according to the Will of Christ, admitted into the Covenant of Grace, outwardly administered. But has Christ promised Salvation to all such Professors without Distinction, when he saith, *He that believeth and is baptized, shall be saved?* No, but to those only who also *believe in their Hearts*, as well as *confess with their Mouths*, who are in the Covenant of Grace in Respect of its spiritual Application. But Christ having committed the Administration of his Covenant to fallible Men, who have no discerning of the Hearts of others, has made it their Duty to accept a credible Profession, as their Warrant for admitting Persons to the Ordinances & Seals of the Covenant. I shall only add,

Fourthly,

Fourthly, Its Necessity will appear in Order to the explaining and reconciling several Terms and Phrases of Scripture. e. g. The Apostle saith, Rom. 9. 6. *They are not all Israel, that are of Israel.* How is this to be unrid-dled? That all Israel were a People in Covenant with God, is undeniable, in Regard of its visible Administration; but all were not in Covenant, in Regard of its spiritual Application. The Kingdom of God, so often mentioned in the New-Testament, requires the same Distinction for the right understanding of it. Hereby is intended that gracious divine Government, which is erected over Men in their fallen State, dispens'd by Christ as a Mediator, in Order to their Recovery and Salvation. And the great Instrument or Rule of this Dispensation, is the Gospel or Covenant of Grace, which is therefore sometimes called *the Kingdom of God.* Matt. 21. 43. Now there is nothing more commonly observed, than that the Kingdom of God, in the Gospel, signifies either the divine Rule & Government in the Souls of Men, which is the same Thing with the Covenant of Grace inwardly dispens'd and received; or the external Administration of this Government by the Laws and Ordinances of Christ in the visible Church; which answers to the Covenant of Grace outwardly administred. And in either of these Respects, Men may be truly said to be in the Kingdom of God, and consequently in the Covenant of Grace: And our Saviour gives the Term of *the Children of the Kingdom* to both these Sorts of Subjects. As when he saith, Matt. 8. 12. *The Children of the Kingdom shall be cast out into outer Darknes*; He means the Subjects of the external Administration only. And when he saith, in explaining the Parable of the Tares, Matth. 13. 38. *The good Seed are the Children of the Kingdom*, i. e. the Heirs of the heavenly Kingdom, x. 43. He speaks of the Subjects of the internal gracious Dispensation. Again, when the Gospel Church is called *an holy Nation*, 1 Pet. 2. 9. the same Distinction is to be made use of: it is *Holy*, either really or relatively; either by Covenant-Relation to God only, and

and Separation from the World for holy Services, or also by true Sanctification of the Heart, wrought by the Grace of the Covenant inwardly dispens'd; and so it corresponds with both Parts of the Distinction laid down. Thus our Saviour saith, Matt. 22. 14. *Many are called, but few are chosen.*—*Are called*; to what? Called to the Gospel-Covenant, called to the Kingdom of God, called into a visible Church-State (all which are synonymous Expressions) under the outward Administration of the Covenant. *But few are chosen.* i. e. Called by the effectual Grace of the Covenant, pursuant to their eternal Election. Many the like Expressions there are, that require the like Distinction; but it may seem superfluous, and almost trifling, to insist on the Illustration of a Matter so clear and plain in itself: Yet the Necessity of this Distinction will appear in the Sequel, for clearing and settling the Truth in Opposition to Dr. Gill's Objections. I shall add but one Thing more.—

7. That the Evidence of a Covenant-Interest gives a proper & full Right to the initiating Token of the New-Covenant, which is Baptism. So that all those to whom it appears the Covenant belongs, ought to have this initiating Sign and Seal administered to them. That Baptism is such a Sign and Seal of the New-Covenant (tho' deny'd by Dr. Gill) I shall prove afterwards. Here let me shew in a few Words, that a Covenant-Interest gives a just Right to the initiating Token and Seal. This also is so clear a Point, as to admit of no reasonable Doubt. For,

(1.) God, when he first appointed an initiating Token of his Covenant, design'd it to confirm the Promise to *Abraham* and his *Seed*, to be to them a God, as well as their Obligation to keep his Covenant. So that all Federates have an indisputable Claim to it as a Privilege. God, who hath given the greater Thing, does not withhold the less; nay, the greater Thing virtually includes the less. The Covenant with the annexed Token or Seal is inseparably join'd in God's Grant. See *Gen. 17. 10, 11.*

(2.) God has commanded the initiating Token of his
Covenant

Covenant to be applied to all those whom he has graciously pleased to admit as Federates therein; and that in as full and large Extent as the Covenant it self to *Abraham*, and his Seed; and to the Stranger that was not of his Seed, i. e. to the profelyted *Gentile* and his Seed. As appears from *Gen. 17. 10, 11, 12, 13. Exod. 12. 48.* And though the Female Seed of *Abraham*, by Reason of a natural Incapacity, receiv'd not Circumcision in the Flesh, yet they were virtually circumcis'd in the Males, and reputed, as such, to be of the circumcis'd People of God, as they were distinguish'd from Strangers and Foreigners; and as belonging to the Congregation of *Israel*, who were oblig'd to eat the Passover, which they might not do, if accounted uncircumcised. For *no uncircumcised Person* could lawfully eat thereof. *Exod. 12. 3, 4, 47, 48.* Therefore this initiating Token and Seal being equally extended with the Covenant, especially to the Males of *Abraham's* Seed, all these Sorts of Federates might warrantably claim this initiating federal Token, both by the Promise & Command, and ought to have it apply'd to them.

(3.) For this Reason, the Sign is call'd by the Name of the Thing signified. God calls *Circumcision* his Covenant, *Gen. 17. 10. This is my Covenant — Every Man-Child among you shall be circumcised.* Again *ŷ. 13. My Covenant shall be in your Flesh, for an everlasting Covenant;* plainly intimating, that this federal Token belonged to all in the Covenant, and that all the Federate might and ought to be mark'd with it, and distinguish'd from the World as an holy People to God; if they had not the Sign of Circumcision, they had not the Covenant of God in the true and full Intent & Meaning of it. Now if Baptism has the same Place and Use in the New-Covenant of Christ, as Circumcision had in the Abrahamic Covenant, if it be a sacred Rite of Initiation into the Christian Church, as Circumcision was in the Church of *Israel*; then the Arguments I have here produced from a Covenant-State & Interest, hold as strong in Behalf of the New-Covenant Federates their Right to Baptism,

tism, as of the Federates in *Abraham's* Covenant their Right to Circumcision. And this I shall shew—

(4.) Our Lord Jesus Christ has enjoin'd his Apostles and Ministers to initiate into his Church and Covenant, all whom by Preaching the Gospel they should make Disciples and Profelytes to his Religion, by Baptism, as the Sign & Seal of his New-Covenant. This is evident from the Commission he gave them, *Math. 28.19. Mark. 16. 15, 16.* That Baptism is a Sacrament of Initiation into the Church or Covenant of Christ, is undeniable, and it may be prov'd from these Texts, *Job. 3. 5. Tit. 3. 5. 1 Cor. 12. 13. Gal. 3. 27.* Now Christ has expressly enjoin'd his Ministers to apply the Sacrament of Initiation to all that should be profelyted to his New-Covenant, to all that they should make Disciples to him : and therefore all Federates under the New-Testament have an unquestionable Right to this initiating Sign and Seal.

(5.) The Practice of the Apostles was agreeable to this their Commission, in admitting all that were converted by their Ministry, into the New-Covenant of Christ, by this initiating Sacrament of Baptism *Act. 2. 41. Then they that gladly received his Word (i. e. willingly consented to the Gospel-Covenant propounded to them by the Apostle Peter, &c. 38, 39.) were baptized.* Which confirms the Right of the New-Testament-Federates to this initiating Ordinance.

(6.) The Apostle *Peter* propounds the Doctrine and Promise of the New-Covenant as the very Ground and Reason why those that received it, should be baptized. (*ibid.*) *Repent, saith he, and be baptized every one of you in the Name of Jesus Christ &c. for the Promise is unto you and to your Children.* The Promise, which had been all along, with *Abraham*, and the Parents of the Jewish Church and their Children, the Reason why they should receive Circumcision, Christ here, by the Mouth of his inspired Apostle, adopts and digests into his New-Covenant, as a constituent Part of it. And because the Promise was to them and their Children, therefore they with their Children,

dren, ought to come under this New-Covenant-Administration, in being baptized in the Name of Jesus Christ.

This is the only proper scriptural Ground of any One's Right or Claim to have the Covenant seal'd to him ; it is a Covenant-Interest, evidenc'd to the Satisfaction of the Administrators of the Ordinance, that gives any one, whether Parent or Child, a Right to this initiating Sacrament. A Covenant-Interest, gives a Right in the Sight of God : but it must be evidenc'd to Men, so far as they are capable of such an Evidence, as the Ground and Warrant of the visible Administration of the Ordinance. And this, I say, is the only proper Ground of a Right to this initiating Seal ; if this does not give a Right, there is nothing else can. The Evidence from the Word of God of the Covenant-Interest of the Seed of the Faithful is unexceptionable. The Antipædobaptists think it best to put off the Claim that is made for Infants to Baptism, (whether they be in Covenant, or no) till they are capable of believing on Christ, and making a personal Profession of their Faith, that it may appear, who are, and who are not in Covenant with God : But this is to set up Man's Wit against the Wisdom of God. God's Covenant and Promise, in sacred Record, extended to confederate Parents and their Infant-Children, is as sure an Evidence of their Interest in his Covenant, and that he has taken them under the Administration of it, as any actual Profession of adult Persons can be. And indeed a bare Profession of Faith in Christ is no Evidence at all of a Covenant-Interest. The Devil believes there is a God, and he confess'd his Belief that Jesus was the Son of God : And what does it avail, tho' a Man profess Faith in Christ, if his irreligious and immoral Life gives the Lie to his Profession ? Does such Profession evidence a Man's Interest in the Covenant, or give any Right to Baptism ? This will not be said. Therefore it must be a Covenant-Interest alone, that gives this Right : and it is the Manifestation of it by a credible Profession in adult Persons, that must be the Rule for Ministers and Churches to go by, in judg-

ing of this Interest and Right. And as for the Infant-Children of confederate Parents, their Interest in the Covenant of Grace evidenc'd, and confirm'd by the many Testimonies of God's Word which I have produced, is as sure a Guide and Warrant for administering the initiating Rite of Baptism to them, as the other, that of the most credible Profession in the Adult, can be. Wherefore the Result of all the foregoing Observations is this, *viz.* That the Infants of confederate Christian Parents have a *divine Right* (or a Right founded on the Testimonies and Declarations of the Word of God) to Baptism, the initiating Sign and Seal of the Covenant, under the Gospel-Administration. For the Argument hence, as it is plain and clear, so it is undeniable, and unanswerable; *viz.* All those who have an Interest in the Covenant of Grace, have a just and proper Right to the initiating Token and Seal of it, and ought to be sign'd, mark'd, and distinguished by it, as belonging to the Covenant People of God: But the Infants of Christian-Parents who are in Covenant with God, have an Interest in the Covenant of Grace, under the Gospel. These two Propositions stand firm on Scripture-Grounds, as I have shewed. The Conclusion therefore is undeniable, *that the Infants of confederate Parents have a Right to the initiating Token & Seal of the Covenant, under the Christian Dispensation, which is Baptism.*

The *major* Proposition, *viz.* That *all who have an Interest in the Covenant of Grace, have a just and proper Right &c.* I have fully confirmed under the last Head of Observations, from Scripture Promises, Precepts & Examples: And it cannot be denied on any Grounds of Reason or Scripture. The *minor*, which is most disputed, *viz.* That *the Infants of Christian Parents have an Interest in the Covenant of Grace*; This also has been abundantly confirmed by manifold Scripture-Testimonies, under the fifth Head. From both which Propositions the *divine Right* of Christian Infants to Baptism necessarily results. And hence we are furnished with as good a Rule & Warrant for baptizing them, as if it were ever so expressly commanded

manded. And this was the very Rule that the Apostle *Peter* went by, in baptizing *Cornelius* and his Household. He had no particular express Order to do it, that we read of; but he concluded it to be the Mind & Will of God, that he should baptize them, from this Rule, that those of whom it is evident God hath admitted them into his Covenant under the Gospel, ought to be baptized: and therefore thought he had as good a Warrant to baptize *Cornelius* & his Company, from the Gift of the Holy Ghost conferred on them, which was the great Evidence of God's receiving and owning them in his Gospel-Covenant, as if he had the most express and direct Order for doing it. *Act. 10. 47. Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as we?* And tho' he had no other Warrant, than this Evidence of God's Acceptance of them into his Covenant, yet if he had refus'd to baptize them on this Ground, he reckons he should have been guilty of withstanding God. For relating the same Matter, in the following Chapter, he saith, *x. 17. For as much as God gave them the like Gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?* For just the same Reason we baptize the Children of Believers; because God has in his Word plainly declared his Acceptance of them into his Covenant. It is therefore an impertinent Cavil of the Antipædobaptists, that there is no express Command for baptizing Infants. We have no Command, it is true, in these express Terms, *Baptize your Infants*; nor is there any, in the like express Terms, *Baptize the Adult*: But since we have an express Institution of Baptism for all Sorts of Christian Federates, or Disciples, without Limitation or Exception of any Age or Sex; the Infants of Believers having been proved Federates under the New-Testament, there is as express an Institution & Command, and as good a Warrant for their Baptism, as for that of the Adult. What tho' there be no express Command from Scripture for baptizing Infants? If it be implicitly, or by necessary Consequence commanded, we are as much oblig'd

oblig'd to it, as if we had the most express Command for it. What has God given us Reason and Understanding for, but that we might search out, know, and determine our Duty, from the Declarations of his Mind and Will in his Word, whether it be delivered in express Precepts therein, or by just and good Consequence to be deduced therefrom? And by the due Improvement of our Reason, we may gather our Duty from a virtual or implicit Command of Scripture; and such an implicit Command may be perceived & understood even in a Promise. *Paul* and *Barnabas* infer'd a virtual Command from God to turn from the Jews, and to preach the Gospel to the Gentiles, from a Scripture-Promise. Act. 13. 46, 47.—*Lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a Light to the Gentiles, &c.* Tho' *Paul* had his Commission to preach to the Gentiles, yet he determines his Duty, in the Execution of it, from the written Word of God, the standing Revelation of his Will; and from a Promise in that Word, the Promise of the *Messias* to be given for a Light to the Gentiles, he understands & concludes it to be implicitly commanded him, to turn to the Gentiles. So the Promise of God to the Children of confederate Believers, contains a virtual Command to dedicate them to him in holy Baptism. But there is a Precept also annexed to the Promise, which binds more plainly; and there are many virtual Commands in Scripture for baptizing the Children of Christian Parents. As,

(1.) In God's first Institution of an initiating Seal or Token of his Covenant, his Command to *Abraham*, to apply it to his natural Seed, and also to the Stranger that is not of his Seed, i. e. to the Gentile Profelyte and his Children (as in *Gen. 17. 12. Exod. 12. 48.* forecited). is a virtual Command to Christian Parents to bring their Children to Baptism. For though the individual Rite of Circumcision be chang'd, and Christ has instituted Baptism for the same Use and End in his Covenant; yet the Institution of an initiating Seal of the Covenant between God and Man, being of the Nature of moral

positive Precepts, must continue binding, 'till it be the Legislator's Pleasure to revoke it; & since there has been no Revocation or Répeal of it to this Day, tho' different Rites have been us'd under the different Forms of Administration, yet the Covenant continuing substantially the same, under the several Forms, it must be understood to abide in Force to Believers under the Gospel, who are thereby virtually required and commanded to apply it to Infant-Children in Christian Baptism. Or to speak more briefly; An express Command once given by God, and never since repealed, to initiate the Infant-Seed of the Faithful into the Covenant by a solemn outward Rite, is a virtual Command to Christians to initiate their Children into God's Covenant by Baptism; which is the Rite now in Force by the Authority of Christ to Christians, for the same Purpose, for which an initiating Rite was first instituted. This may be illustrated by a parrellel Case of the Sabbath. What Command have we Christians to keep any Sabbath, or to observe the Lord's-Day, the first Day of the Week, as a Sabbath? In the first Institution of a Sabbath, the seventh Day was sanctified for that Purpose; and the fourth Commandment expressly enjoins the keeping the seventh Day as an holy Sabbath. I answer, The fourth Commandment expressly enjoining the seventh Day to be kept as a Sabbath, being of the Nature of moral positive Precepts, the Appointment of the particular Day is alterable, at the Legislator's Pleasure; and Christ, who is Lord of the Sabbath, hath for good Reasons chang'd it from the seventh to the first Day of the Week, but not abolished the Substance of the Command, which is moral, and consists in observing one Day in seven, as Holy to God. Therefore the fourth Commandment doth still virtually oblige Christians to keep the Lord's-Day as an holy Sabbath. The very same Reason may be return'd to the Question, What Command have we Christians for baptizing our Infants? *viz.* God having in the first Institution of an initiating Token of his Covenant, commanded *Abraham* to apply it to his natural Seed, and also

to the Stranger profelyted, and to his natural Seed ; tho' the particular Rite of Circumcision be abrogated by Christ, yet he has not abolished the Institution of an initiating Token of the Covenant, but only chang'd it, and appointed Baptism for the very same Purpose ; therefore the Covenant remaining substantially the same, and the Institution of the said initiating Token remaining substantially the same, the express Command of God to *Abraham* to initiate his Infant-Seed, and to the Profelyte to initiate his Infant-Seed by Circumcision, does virtually oblige Christians to initiate their Infant Seed by Baptism. That as the Law of the fourth Commandment concerning the keeping of a Sabbath, is not abrogated, but chang'd by Christ from the seventh to the first Day of the Week, and still binds in the Substance of it : So the Law concerning an initiating Sign and Seal of the Covenant is not abrogated by Christ, but changed from Circumcision to Baptism ; and still binds as to the Substance of it. And if Christ had not abolished Circumcision, and substituted Baptism as the initiating Token and Seal of his Covenant, we had been oblig'd to circumcise our Children to this Day, by Vertue of that Clause in the first Institution, which requires the Stranger that is not of *Abraham's* Seed to be circumcised, and also to circumcise Infant Male Seed, being profelyted to *Abraham's* Covenant ; who was thereupon to be reputed as a Native Israelite with Respect to all Church-Privileges. For we who were originally *Gentiles*, by coming into Covenant with the God of Israel, are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God, Eph. 2. 19. Even as if Christ had not chang'd the seventh into the first Day of the Week, to be observ'd as the Christian Sabbath, we had still been oblig'd to have kept the seventh Day as an holy Sabbath, by Vertue of the fourth Commandment. Thus it may appear, that God's Institution and express Command for the Application of the initiating Token of his Covenant, to the Infant-Seed of the Church, does virtually oblige Christians to baptize their Children.

(2.) Christ's Command, that Infant-Children should come unto him, and not be forbidden, (*Luk. 18. 15, 16.*) is a virtual Command to Christians to bring their Children to his Baptism. But of this more hereafter.

(3.) The Commission Christ gave his Apostles (*Matth. 28.*) *to disciple and baptize all Nations*, is an implicit, if not an express Command to baptize the Infants of the christianiz'd Nations. Christ gave his Commission to disciple *all Nations* unto him, pursuant to the ancient Prediction and Promise to *Abraham*, of blessing *all Nations* in his Seed; and if this Commission was as extensive to the Apostles and succeeding Ministers, as that promised Blessing of all Nations, (as we may rationally conclude it was) then either Infants must be included in that Commission, or else all dying Infants must be left to perish without Remedy, as having no Interest in the Blessing of Christ; notwithstanding Christ has said, that *of such is the Kingdom of God*. But if the Infants of the Nations, believing in Christ, be included in that Commission, they are, at least implicitly commanded to be baptized.

(4.) The Apostle *Peter's* Exhortation and Command to the Jews to be baptized upon this very Ground, because the Promise is to them & to their Children (in the forecited *Act. 2. 38, 39.*) is an implicit, if not express Command for the baptizing their Children: for the same Ground and Reason of Baptism is made to extend both to Parents & their Children. It cannot therefore be truly said, there is no Command or Direction in the Word of God for Infant-Baptism; for a virtual or implicit Command of Scripture has the Force, and Obligation of a divine Command on the Conscience: And there are many Acts of Worship, of which there are no Disputes among Christians, whether they are warranted by any divine Command, and yet are not expressly commanded, but only implicitly. What Christian makes any Doubt, that publick Worship is a commanded Duty; yet where is there any formal express Command for it in the New-Testament? that which comes nearest to such Command, is that

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Caution of the Apostle, *Heb. 10. 25. Not forsaking the assembling of our selves together.* But this is a Negative Precept: the Affirmative requiring us to assemble our selves for publick divine Worship, is but an implicit Command. Yet even such Commands are a sufficient Warrant for the Practice, and infer an Obligation on Men's Consciences to the Observation thereof.

But thus we have seen, how the Argument stands from the Covenant for the divine Right of Infant-Baptism. If both these Propositions be true, *viz.* That a Covenant-Interest gives a Right to the Seal; and that the Infants of Believers have such a Covenant-Interest, both which I have proved at large; I can see nothing more necessary to settle the Mind and Conscience of any sober unprejudic'd Person in the Persuasion of the Warrantableness of Infant-Baptism. And Christ's Institution of Baptism for the initiating Token of his Covenant, induces an Obligation on Christians to offer up their Infant-Children with themselves to God in this Way of his Appointment. There are divers other Ways of proving Infants Right to Baptism, and that very solidly: but this Argument from the Covenant, which takes in all or most of the rest, has never been confuted, and I believe never can be. Whatever Cavils or Objections have been raised against it, they have appear'd trifling & impertinent. The several Texts of Scripture that serve to corroborate and confirm this Argument, will be consider'd and vindicated in the following Chapter.

I am now to examine what Dr. *Gill* has to say in Opposition to this Argument from the Covenant. And there will scarce need any Thing more for the Refutation of all his Objections, than our reflecting on the foregoing Observations; by which the most Material have been fully obviated.

First, He enters on a Discussion of the Question, "Whether the Covenant made with *Abraham*, *Gen. 17.* was the Covenant of Grace, the pure Covenant of Grace, in Distinction from the Covenant of Works." *Pag. 44.*

This, he rightly observes, is “the leading Enquiry”: for if this Enquiry be resolved in the Affirmative, as I have prov’d it ought to be, then it will follow, that *Abram*’s Seed were taken with him into a Covenant of Grace, & the Covenant being essentially and invariably the same under every Administration, it will hence follow, that Believers and their Seed under the Gospel are taken into the Covenant of Grace; and being in the Covenant of Grace, it will also follow, that the Infant-Seed of Believers have a Right to the initiating Sign and Seal, as *Abram*’s Seed had to that instituted Token of the Covenant, Circumcision. But what says our Author to this leading Question? He says, P. 45. “It must be deny’d that it was the Covenant of Grace.” *It must*, because else the Cause of Antipædobaptism *must* fall to the Ground. But why must it be deny’d?

(1.) He says (*ibid.*) “It is never called the Covenant of Grace.” Let him tell us then, what it is he calls by the Name of the Covenant of Grace: and I will prove by the same Reason that it cannot be the Covenant of Grace; for it is no where in Scripture so called in expresse Terms. But what Divines have generally called a Covenant of Grace, agrees to the Covenant with *Abram*, or to no Covenant mentioned in the Word of God. But when he says, “It is not called by any Name which shews it to be so,” he is strangely mistaken: Strange indeed, That a Man who talks so much of a Covenant of Grace being made with Men from Everlasting, should not be able to discern the Character of the Covenant of Grace in this made with *Abram*, which God calls *an everlasting Covenant*; which I have shewed to be the Property of the Covenant of Grace, tho’ not in his mistaken Sense, yet I can find no other Pretence for that Mistake in Scripture, than the Covenant of Grace being so often called an *Everlasting Covenant*. But he says, “It is called the Covenant of Circumcision, *Act. 7, 8.*” But to what Purpose is this objected? Is it because the Covenant of Grace can admit no Token or Seal annex’d to it? Or because
 God

God might not appoint Circumcision to be the Token of that Covenant? He says, "Circumcision, and Grace are oppos'd to one another; Circumcision is a Work of the Law, which they that sought to be justify'd by, fell from Grace. *Gal. 5. 2, 3, 4.*" *Answ. 1.* Here's a Fallacy; Circumcision was never oppos'd to Grace, while that Ordinance was in Force, during the whole Œconomy of the Old-Testament. But there was infinite Grace shew'd to *Abraham* and his Seed in the Covenant of Circumcision, till the Coming of Christ & his Death, (wherein all those ancient Types, and bloody Rites were fulfilled and abolish'd) and the setting up the New-Covenant Administration. The carnal Jews indeed understood and adhered to Circumcision, and the other legal Observances, as a Sort of Covenant of Works, contrary to the Design of their Institution, and so excluded themselves from the Grace of Christ. And this was their fatal Error, which the Prophets & Apostles constantly warned them against; and when the New-Covenant was confirm'd in the Blood of Christ, and preached by the Apostles, the believing Jews were for keeping up Circumcision, and the Rites of *Moses* his Law, in Conjunction with the Gospel of Christ: Therefore these Judaizers, the Apostle very smartly, as well as justly reproves in several of his Epistles, particularly in that to the *Galatians*, for their Fondness of retaining those antiquated Rites, which pointed at Christ to come, and shed his Blood; for in so doing they implicitly denied that Christ had already come, and virtually renounc'd the Benefit of Redemption in his Blood, and in Effect, subverted the whole Gospel: And so, their adhering to the Ordinances of the Old-Testament (which were of great Use to the Church before, in Subserviency to the Covenant of Grace) was inconsistent with their Participation of the Grace of the New-Covenant, which is all that is proved from *Gal. 5. 2, 3, 4.* But what does all this signify, to prove that the Covenant with *Abraham* was not a Covenant of Grace? Circumcision in the Place it had in *Abraham's* Covenant by divine Institution, had

an Evangelical Meaning, and Intention, tho' it was perverted by the carnal Jews to a contrary Purpose. It signified Christ to come of *Abraham's* Seed, the shedding of his Blood, as also Regeneration, the Circumcision of the Heart, the Mortification of the Flesh, &c. was a *Sign, and Seal of the Righteousness of Faith*. Rom. 4. 11. And what Relation does all this bear to a Covenant of Works? Again, 2. In saying, *Circumcision is a Work of the Law*, meaning the Law of *Moses*, (which, I imagine, he takes for a Covenant of Works, and so wou'd prove Circumcision to belong to that Covenant) he is under a plain Mistake: For tho' Circumcision was adopted into the *Mosaic* Constitution, yet it was not originally an Institution of *Moses*; but God appointed it in his Covenant with the Fathers of the Jewish Church, *Abraham, Isaac, and Jacob*, to be a Sign and Seal of the Covenant of Grace. Our Saviour tells us, that Circumcision is not of *Moses*, but of the Fathers; *Joh. 7. 22*. So feeble is his first Reason.

(2.) Another Reason he gives is (*Ibid.*) "It seems rather to be a Covenant of Works, than of Grace, for this was a Covenant to be kept by Men; *Abraham* was to keep it, and his Seed.—Something was to be done by them."—By which, it seems, his Notion is, that a Covenant given by God to be kept by Men, is not a Covenant of Grace, but of Works: then the Reason must be, either 1. That the Covenant of Grace which God has given unto Men, is such as cannot be kept by them: which reflects on the Wisdom, Justice & Goodness of God, in giving Man such a Covenant as is impossible for him to keep. Or else 2. That in this Covenant of Grace God has made with Men, there is nothing to be done on Men's Part, no Duties required of them; which is contrary to Scripture, which teaches, that the Covenant of Grace may, and ought to be kept by Men; and that the Benefits of it belong only to the sincere Observers of it; and that it is not inconsistent with the Grace & Mercy of God in his federal Transactions with Men, to require something to be done on their Part, that they might keep

keep his Covenant. Does not the Scripture say? Pſal. 25. 10. *All the Paths of the Lord are Mercy, and Truth, unto ſuch as keep his Covenant.* And again, Pſal. 103. 17, 18. *The Mercy of the Lord is from Everlaſting to Everlaſting upon them that fear him, and his Righteouſneſs unto Childrens Children, unto ſuch as keep his Covenant.* Do theſe Expreſſions “favour nothing of a Covenant of Grace?” Does the Covenant of Works ſpeak a Word of Mercy to the Obſervers of it? Is not, the *Mercy of the Lord from Everlaſting to Everlaſting to ſuch as keep his Covenant*, a Promise peculiar to the Covenant of Grace? And is this ſuch a Covenant as is not to be “kept by Man”? How unſcriptural a Notion is this, as well as abſurd! ’Tis contrary to the Conditionality of the Covenant of Grace, which has been ſolidly proved, that is to ſay, that there are Duties, and Conditions to be perform’d on our Part, on which, the Privileges of the Covenant are ſuſpended. But are Men to be told, that in the Covenant of Grace, God requires nothing to be done by them, that there are no Terms enjoyn’d, no Precepts to be obſerv’d? I am ſure, on good Scripture Grounds, whatever Dr. Gill imagines, no Miniſter of the Goſpel can be faithful to the Souls of Men, who does not tell them, that the Covenant of Grace muſt be entered into, by an hearty Conſent to the Propoſitions and Terms of it, and kept too, in ſome Meaſure of ſincere Obedience; otherwiſe they frame a Notion of a Covenant on which they can have no ground-ed Hope of Salvation. David ſaith, Pſal. 119. 166. *Lord, I have hoped for thy Salvation, and have done thy Commandments.* Did David then expect to be ſaved by a Covenant of Works? Did he not ground his Salvation entirely on *the everlaſting Covenant God had made with him, ordered in all Things, and ſure?* 2 Sam. 23. 5. Was not this a pure Covenant of Grace? The Salvation whereof yet he could not expect without doing God’s Commandments.

(3.) He ſays, P. 46. “This was a Covenant that might be broken,—but the Covenant of Grace cannot be broken.” *Anſw.* The Covenant of Grace being conditional

nal, as it may be kept by Men, so it may be broken by Men. I have before shewed, in what Respects the Covenant of Grace may be broken, and in what it shall not. God will not break it, on his Part ; which is all that he proves from *Pfal.* 89. 34. And granting that it shall not be totally, and finally dissolv'd with Respect to Believers, who are Subjects of its saving Efficacy ; yet by those that are in the Covenant in Regard only of the Bonds of its outward Administration, it may be, and often is broken, and wholly made void by their Apostacy & Perfidy ; and even true Believers, in the Examination of strict Justice, would be found often guilty of breaking Covenant with God : and it is owing only to his free Mercy, and Grace, that he doth not break Covenant with them, and cast them off everlastingly. His Conceit that the Covenant cannot be broken, without any Explanation, or Restriction, tends to nourish Professors in Security.

(4.) Another Reason he offers, is, "There were temporal Things promised in this Covenant." (*ibid.*) Therefore it was not the Covenant of Grace ; why not ? Does not the Covenant extend to the whole Man, Body, as well as Soul ? And is not *the Lord for the Body*, in its due Subordination ? (*1 Cor.* 6. 13.) How else could our Saviour argue the Resurrection of the Bodies of the Patriarchs from God's Covenant Title, *I am the God of Abraham, &c.* And doubtless temporal Things concern the Body : and God would have his People trust in him for these Things, that all his Dispensations to them in this World, might be *Mercy and Truth* (*Psal.* 25. 10.) i. e. Mercy according to the Promise. And are not temporal Things contain'd in the Gospel-Covenant ? And will this prove, that it cannot therefore be a Covenant of Grace ? Doth not the Apostle tell us, that now under the Gospel, *Godliness hath the Promise of the Life that now is, as well as of that which is to come* ? (*1 Tim.* 4. 8. And that they that are Christ's have a New-Covenant Right to the Creatures, and Things of this World ? (*1 Cor.* 3. 21, 22, 23. *All Things are yours, whether the World, or Life, or Death, or Things present,*

or Things to come, &c. Tho' the Blessing of *Abraham's* Race, and the Possession of *Canaan*, were promised in the Covenant with him, yet these are to be conceiv'd of, but in a secondary Respect, and as additional to the main Blessing of the Covenant, *I will be thy God*; as all temporal Things are now promised in the Covenant of Christ. *Matth. 6. 33.* One would think our Author scarce awake, when he imagin'd this to be a Reason against the Covenant with *Abraham*, its being the Covenant of Grace.

(5.) He instances in *Ismael & Esau*, "who were included in this Covenant made with *Abraham*;" of whom he says, "It cannot be tho't they were in the Covenant of Grace." *Ans.* If he had attended to the Distinction (before laid down, and confirmed by Scripture) of being in the Covenant of Grace, either in Regard of its external Administration, or in Regard of its spiritual Efficacy, he had been under no Difficulty of conceiving how these Persons might be truly said to be in the Covenant of Grace. In the former Respect, both *Ismael & Esau* were in the Covenant of Grace outwardly administer'd in the Families of the godly Patriarchs; whether they were in it, in Respect of its spiritual Efficacy, is not so certain. However, there is no good Evidence to the contrary. On the other Hand, he instances in some of *Abraham's* Predecessors, and Contemporaries, such as *Arphaxad, Melchizedek, and Lot*, who (he says) "were not in this Covenant, yet were in the Covenant of Grace." (*ibid.*) Let us see the Force of this Reasoning. The Covenant with *Abraham* was not the Covenant of Grace, because there were some good Men living about that Time, who were in the Covenant of Grace under a former Administration, that were not taken into this Particular new Administration of it, begun in the Family of *Abraham*: hence he concludes (and it is surprizing that he concludes in so strong Terms from so weak a Reason) "Wherefore this can never be reckoned the pure Covenant of Grace." Did the Author of the Dialogue ever put any Thing in the Mouth of his weak Neighbour more mean & trifling,

(as Dr. *Gill* complains) in Defence of the Principles of Antipædobaptism? I find, indeed, more Words in Dr. *Gill*, but rather less Strength in most of his Objections.

His 6th & 7th Reasons have been fully obviated, *viz.* “ That the Covenant of Grace was only made with Christ, “ as the federal Head of it ; and that the Covenant of “ Grace was made with Christ, and with his People, as “ consider’d in Him, from Everlasting.” I have clearly shewed, and by divers Scripture-Reasons fully proved, that the Covenant made with Christ the Mediator, before the Foundation of the World, concerning the Redemption of fallen Man, whatever Term be given it, is intirely distinct from that which is called the Covenant of Grace, made with his People in Time : and have also shewed the Absurdity and Impossibility of a Covenant being made with any of Mankind from Eternity. I shall only make two or three Remarks on what occurs under his *sixth* Objection.

1. He reckons it an Absurdity, that the Covenant of Grace should be said to be “ made with *Abraham* as the “ federal Head of his natural & spiritual Seed, *Jews* and *Gentiles* ;” for, saith he, “ Then there must be two Heads “ of the Covenant of Grace.” I conceive it an Impropriety, to say, that *Abraham* was the *Head of the Covenant of Grace* : Nor is it imply’d in God’s making that Covenant with him, and his Seed, both natural & adopted ; but that *Abraham* should be called the Head of the confederate People ; not as the *Head* signifies either an Head of Government, or an Head of Communication, which is proper to Christ ; but as *Head* signifies the chief, or first in order of that Administration of the Covenant, and the great Pattern & Precedent to the Faithful in all succeeding Ages ; I see no more Absurdity in this, than his being call’d in Scripture, the *Father of them that believe* : for as both these Terms may be differently explain’d, the confederate People may as properly be said to have two *Heads* as two *Fathers*. 2. He adds, “ No meer Man is “ capable of Covenanting with God,—for what has Man “ to rellipulate with God ?” By which Question he seems

seems to imagine, that a Restipulation on Man's Part implies something equivalent to God's Promise, & that there can be no Covenant between God and Man, unless Man could offer unto God an Equivalent. I should be sorry to have any Reader who should think, that such undigested Stuff needed, or deserved a serious Reply; for this Notion of his militates against plain Fact; to what Purpose, else, is it that the Scripture speaks so often of a Covenant entred into between God and Man? But he forgets we are speaking of a *Covenant of Grace*, in which God is pleased most graciously to condescend to enter into Articles and Stipulations with Man for his own Right. Or if he does not mean the Offer of an Equivalent by Man's *Restipulating*, common Sense dictates, every Man hath wherewithal to restipulate, *viz.* Himself, Soul and Body, in all his Capacities, to be employ'd in the Service of his Creator. *Rom. 6. 13. & 12. 1.* Which is all that God requires, and which he is graciously pleased to accept. *They shall be to me a People.* 3. He tells us what he conceives is meant by the Scriptures speaking so often of a Covenant's being made with Men. "When at any Time we read, (says he, P. 47.) of a Covenant of Grace made with particular Persons, it must always be understood of making it manifest to them, of a Revelation of the Covenant, & of an Application of the Covenant-Blessings to them." What an odd Conceit is this of any Covenant made with Men, without any Consent or Agreement on their Part! The Covenant of Grace can in no Propriety of Sense be said to be made with any Person, only by the Manifestation of it, or by the Application of it's Blessings. *First*, It cannot be made only by the Manifestation of it: which in the Nature of the Thing goes before the making of it; and it may be, and often has been revealed and manifested to many, with whom it never has been made. Christ is called *the Messenger of the Covenant*, *Mal. 3. 1.* And was he not the Messenger of the Covenant of Grace? And was it not the Tendency and Scope of all his Sermons and Discourses recorded in the

the Gospel, to reveal and publish this Covenant to the Jews, to open the Doctrine of his New-Covenant, to settle the Terms, and offer the Privileges of it to that People? Was this Covenant then made with the Jews, when it was thus revealed and manifested to them (even by Christ himself) while at the same Time they were prejudiced against his Person and Doctrine? The Evangelist tells us, Joh. 1. 11. *He came to his own, and his own received him not.* They refused his Message, agreed not to his Terms, would not believe in him; therefore, with them, surely, no Covenant of Grace was made, notwithstanding the Revelation of it. But those with whom this Covenant was made, were such as complied with the Condition of it, those *that believed in his Name, &c.* 12. and not only had it manifested to them. Or if he means a spiritual Manifestation of the Covenant, by inward Illumination of the Mind, even this, in the order of Nature, goes before Covenanting. Men must *understand with their Hearts, and so be converted.* Mat. 13. 15. They must consent, with a prevailing Inclination of their Wills (implied in their Conversion) as well as understand with their Hearts, before any Covenant can be properly said to be made with them. What strange Doctrine does this Man set forth, in asserting the Covenant of Grace to be made with particular Persons, when it is but manifested to them? Yea, and how dangerous too, teaching Men to believe, they are in the Covenant of Grace, only because of its Manifestation to them! Nor *Secondly*, Can it, with any Propriety be said to be made with any one, by the Application of the Blessings of it; which pre-supposes the making of the Covenant, or a previous Agreement to the Proposition and Terms of it. What is it, but a Man's Application of the Blessings of the Covenant to himself, before, or without the Consent of his Will to the Conditions required? What he talks of "an original Contract with particular Persons," (*ibid.*) I pretend not to assert any such Thing; unless the Covenant made with the first Parents, or Heads of a godly Race may be so term'd. But God's Promise

Promise annex'd to his Command, makes up the whole Matter of his Covenant with Men; and leaves no Room for Men to indent with God, by putting any Articles, or Exceptions into his Covenant (as is usual with contracting Parties among Men) and their Consent and Agreement is requisite to the Formality of this Covenant. His saying "The original Contract was made with them only " in Christ," is but a Repetition of his former Error, in confounding the Covenant of Grace, with that of Redemption, which I have before sufficiently refuted.

(8.) Our Author goes on to say in the last Place, P. 48. " It will be allowed that the Covenant made with *Abraham* was a peculiar Covenant, such as was never made " with any before or since." *Ans.* That there were some special Favours and Prerogatives granted by God to *Abraham*, in his Transactions with him; And that the Covenant made with him had a particular Form of Administration, has been allowed already; but that this Covenant, in the main Essentials of it, was peculiar to him, *such as was never made with any before, or since*, will not be allowed; being contrary to the Tenor of many plain Texts of Scripture, whereby I have proved particularly, that the Covenant made with *Abraham* is the same Covenant of Grace, for Substance, with that which subsists under the Gospel-Administration. And therefore it is certain, that the same Covenant has been made since the Time of *Abraham*, both with the natural Seed of *Israel*, and with the New-Testament *Israel*. And that the same Covenant was made with the Patriarchs before the Time of *Abraham*, is easily proved. The Covenant with *Abraham* was a Covenant of *the Righteousness of Faith*. For so the Apostle interprets and describes the Covenant of which Circumcision was the Token and Seal. *Rom. 4. 11.* And the Covenant with *Noah* hath the same Interpretation and Description given of it in the New Testament, *Heb. 11. 7.* *By Faith Noah— became Heir of the Righteousness which is of Faith*; and that it was in Being before the Days of *Noah*, his being called the *Heir*

Heir of this Righteousness, intimates his Succession to it in the Line of the Church : And indeed the same Covenant of Grace has always been the Church's Heritage from the Beginning. But how does it appear, that this Covenant was peculiar to *Abraham* ? He says (*ibid.*) " It was " of a mixed Kind, that it had Promises and Mercies in " it of a temporal Nature, to his natural Seed ; & others " of a spiritual Sort, to his spiritual Seed. " *Ans.* Then the Covenant of Grace is of a *mixed Kind* ; for I have before prov'd, that the Promises of temporal Mercies belong to the Covenant of Grace, (under his fourth Head of Reasons, which is the same in Effect with this ; and the same Answer may be returned to it.) So that if this proves any Thing to his Purpose, it will prove too much : That there is no Covenant of Grace at all extant in Scripture. But what a strange Distribution does he here make of the promised Mercies of the Covenant ? Those of a *temporal Nature belonging to his natural Seed*, those of a *spiritual Sort to his spiritual Seed*. Were there not many of those whom he calls his spiritual Seed, among his natural Seed ? And did not spiritual Promises belong to them, because they were his natural Seed ? Again, did not temporal Promises and Mercies belong to his spiritual Seed, as well as natural ? Unless by *spiritual* he means disembodied Spirits. Did not God take the whole Man into Covenant, Body as well as Soul, and therefore particularly set the Mark of his Covenant on the Body ? And is the Body left unprovided of temporal Mercies ? Did not pious *Jacob* so interpret the Covenant, as the Ground of his Hope and Plea for temporal Mercies ? *Gen.* 28. 20, 21. What Warrant then had our Author for this Distribution ? Yet this he makes the Ground of his following Inquiry. But here again let me observe, the Promises of a temporal Nature in this Covenant, he says, " are more numerous, clear and distinct," and seems to thrust down the spiritual Promises into a lower Class, as they stand in *Abraham's* Covenant : Whereas the Reverse is true, that spiritual Promises are the primary, manifestly principal,

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most excellent, and glorious, comprehensive, and lasting Promises in this Covenant: to which the temporal Promise of *Canaan* is annexed, as an Appendage of the Covenant, and this, considered as an additional temporal Blessing, comes under the Title of that great Promise, *I will be a God to thee*; as all temporal Blessings do now in the New-Covenant.

These are all his Reasons, which occur under the leading Enquiry, (which I have fairly represented, and not designedly suppress'd any Thing that may be tho't to be of the least Force) whereby he endeavours to prove, the Covenant with *Abraham* was not a Covenant of Grace. And I leave it to the intelligent and impartial Reader to judge, how little they avail to make out the Point he would conclude from them, or whether they do not rather leave the opposite Truth more firmly established.

Secondly, I proceed to his next Inquiry, "With whom this Covenant was made:" and thus he states the Question, "Whether this Covenant, so far as it may be reckoned a Covenant of Grace, or a Revelation of it, or respected spiritual Things, was made with all *Abraham's* Seed after the Flesh, and with all the natural Seed of believing Gentiles?"—I except against several Things in this State of the Question. (1.) Against the limiting Clause, *So far as it may be reckoned a Covenant of Grace*. For I have proved this Covenant with *Abraham* to be purely a Covenant of Grace, in Distinction from the Covenant of Works, which is inconsistent with that of Grace: Nor doth the Mixture of temporal Promises make it a less pure Covenant of Grace. (2.) Against his Explanation of the Covenant of Grace; meaning thereby, 1. A Revelation of that Covenant only. 2. Its respecting only spiritual Things. Both which absurd Notions of the Covenant of Grace I have before refuted. Whereas, the Question should be thus stated, Whether the Covenant of Grace made with *Abraham*, extended to, and comprehended all his natural Seed, and all the natural Seed of believing Gentiles, under the visible Administration of it; till by their Apostacy,

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Infidelity or Profaneness, they cut themselves off, and are excluded by God? I add this Limitation, *First*, Because the Covenant, in the outward Administration of it, is no absolute Security against Apostacy; whether we respect Infants who are admitted into it with their religious Parents, in Infancy, or grown Persons in their solemn covenanting with God, how credible soever their Profession be in the Sight of Men, and how unquestionable soever their Right may be to the Ordinances of the Church: and it is not denied, that Apostates forfeit all Right they had in the Covenant, and may justly be turned out of it. *Secondly*, Because though it be an Act of Sovereignty in God to admit whom he will into his Covenant, yet tis not a meer Act of Sovereignty to exclude those whom he hath once admitted; but an Act of Justice also, upon a Forfeiture committed. Nevertheless there is much to be ascribed to the Sovereignty of God, in taking, or not taking this Forfeiture. Some have a longer Space for Repentance indulg'd them under their Degeneracies, and for that End are continued longer under the external Administration of the Covenant, than others. And therefore in order to their Exclusion, there seems requisite an Act of God, declared by his Word, or by his Providence. Hence it was, that when the Israelites had degenerated into Idolatry in *Ahab's* Time, and so forfeited their Right in the Covenant, God did not wholly cast them off, but prolong'd their Space of Repentance, and sent *Elijah* to *turn back their Heart* to the Lord God of *Israel* 1 Kin. 18. 37, 38, 39. And though the Jews had become exceeding degenerate and wicked about the Time of Christ's Coming, yet God did not presently discovenant them, but sent *John* the Baptist to *turn many of the Children of Israel to the Lord their God*. Luk. 1. 16. The Covenant-Relation still subsisted, till their Rejection of Christ and the Gospel, and the Dissolution of their Church and Commonwealth that followed thereupon; when God wrote *Lanani* upon them, and dissolved the Relation. But upon an Offence committed by *Ishmael*, the Son of the Bond-

woman, he was presently turned out of *Abraham's* Family, and that by the express Order of God (*Gen. 21.12.*) who took Occasion thereupon to declare *Isaac* the Heir of his Covenant, in whose Race the Line of the Church should be continued, and the Blessings of the Promise transmitted to his Seed, till the Coming of Christ. *In Isaac shall thy Seed be called.* Yet I think, it cannot hence certainly be concluded, that *Ismael* was cut off from all personal Interest in the Covenant of Grace, but only from the Privilege of having it entail'd on his Seed or Posterity, as it was on the Seed of *Isaac*, who was constituted Heir of the Covenant, according to the full Extent of the Promise to his Seed; from this Heirship *Ismael* was excluded: as the Apostle quotes the Oracle, *Gal. 4. 30. Cast out the Bondwoman and her Son; for the Son of the Bondwoman shall not be Heir with the Son of the Freewoman.* And hence I would observe, That there was a twofold Limitation of the Covenant to *Abraham's* natural Seed. *First*, It was limited to *Isaac*; *Ismael* being cast out: And afterwards it was limited to *Jacob*; *Esau* for his Profaneness in contemning the Birth-Right, and thereby forfeiting the patriarchal Blessing, being rejected: And so it was confirmed unto *Jacob*, and his Posterity, for an everlasting Covenant, (*Psa. 105. 10.*) without any further Limitation till the Coming of Christ; unless we will say, it was limited to the House of *Judah*, when the ten Tribes were excommunicated, being driven out of their own Land, for their Breach of Covenant, by their Apostacy and Idolatry. So that the Covenant with *Abraham*, *Isaac* and *Jacob*, was the Root of the Church-State of the Jews, till they were broken off for their rejecting Christ the promised Seed, and the Gentile Churches ingrafted in their Room.—This being premis'd, and the Question stated as aforesaid, I maintain the Affirmative, *viz.* that the Covenant of Grace made with *Abraham*, extends to, and comprehends all his natural Seed, (under the Limitations abovementioned) and all the natural Seed of believing Gentiles under the visible Administration of it, till

they cut off themselves by Apostacy, &c. And I might dismiss all his Arguments and Exceptions against the Truth laid down in this Proposition, with this only Remark, viz. That they all proceed on this mistaken Supposition, that none can be said to be in the Covenant of Grace, but those that participate of the Grace of the Covenant, or are truly regenerate and sanctified: which wholly overturns the Distinction of the Covenant of Grace outwardly administer'd, and inwardly applied in its spiritual Efficacy; which I have shewed has a solid Foundation in Scripture. And there needs nothing more than the Application of this Distinction, to discover the Fallacies and Defects of our Author's Reasoning; as by a brief View of all that he has objected under each Branch of the Inquiry, may appear. *Quest. 1.* Whether this Covenant was made with all Abraham's Seed according to the Flesh? His Reasons for the Negative are,

(1.) "If it was made with all the natural Seed of *Abraham*, as such, it must be made with his more immediate Offspring, with a mocking and persecuting *Ishmael*— And with a prophane *Esau*. P. 49." *Ans.* I have already observed, that *Ishmael* and *Esau* were excluded by a divine Direction; however, before *Ishmael* appeared to be "a mocking and persecuting *Ishmael*," and *Esau* shewed himself a profane *Esau*; Both the one and the other were Subjects of the outward and visible Administration of the Covenant, in the religious Families of the Patriarchs, and had the Token of the Covenant applied to them, equally with *Isaac*, the Child of the Promise, and with "a plain-hearted *Jacob*."

(2.) Then, he says, (*ibid.*) "It must be made with all his remote Posterity, and stand good to them in their most corrupt State." And he instances in the Unbelievers, "whose Carcases fell in the Wilderness," and in "the ten Tribes who revolted from the pure Service of God," &c. and in "the Scribes and Pharisees in our Saviour's Time, that wicked, adulterous, and hypocritical Generation of Men, &c." And then concludes

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with an Exclamation, "What Man that seriously considers these Things, can think that the Covenant of Grace belong'd to these Men?" *Answer.* It is evident from Scripture, that the Covenant of Grace, in Regard of its external Administration, belong'd to all these Men; notwithstanding their Degeneracies and Impieties. And though God threaten'd once and again to disinherit that unbelieving and murmuring Generation in the Wilderness; yet upon *Moses's* Intercession, he still bore with them. And when yet he pass'd Sentence, that the Carcases of those Murmurers should fall in the Wilderness (which was Part of the Discipline of his Covenant, to bring them to Repentance) their Children and little Ones were expressly excepted; (*Numb. 14. 28, - 31.*) to shew that he design'd not to cut off the Entail of his Covenant from their Children. And when the ten Tribes revolted from the pure Service of God to Idolatry, and so had broken Covenant with the God of *Israel*, as *Elijah* complain'd, *1 Kings 19. 10. The Children of Israel have forsaken thy Covenant:* Yet God did not presently break his Covenant with them, nor wholly disfranchise them, as he might justly have done; but exercis'd long-suffering for many Years towards them, & sent his Prophets to testify unto them, that he might reclaim them: particularly *Elijah* was sent to restore the true Worship of God among them. And in the Kingdom of *Judah*, when the People renewed the Covenant under the reforming Kings, after a foregoing Breach on their Part, in the Reign of *Aha*, *Joash*, and *Josiah*, there was no Doubt of God's Readiness to accept them, and make good the Covenant on his Part. *When they sought him, he was found of them. 2 Chron. 15. 15.* And in calling them by his Prophets unto Repentance, he pleads his Covenant Relation to them, under the Similitude of a Marriage-Covenant. *Jer. 3. 14. Turn, O backsliding Children, saith the Lord, for I am married unto you.* For in the Covenant he made with them, when he bro't them out of *Egypt*, he took upon him the Relation of an *Husband* unto them. *Jer. 31. 32.* And he directs them in their Re-

turn to him to plead their Covenant-Relation. Jer. 3. 22. — *Behold, we come unto thee, for thou art the Lord our God.* All which amounts to a manifest Evidence, that even in their greatest Degeneracies, and in their most corrupt State, they were Subjects of the external Administration of the Covenant. And even the wicked Jews in our Saviour's Time, the Scribes and Pharisees, that conspir'd his Death, though exceedingly corrupt, yet were in *Abraham's* Covenant; though they were prone to boast presumptuously of that Privilege, that they were not as yet discovenanted. Christ allows them to be *Abraham's* Seed by natural Descent, and in Regard of the visible Administration of his Covenant; though they discover'd a Spirit and Temper most opposite to that of *Abraham*. Job. 8. 37. And in the Beginning of the New-Testament-Ministry, after the Death, Resurrection, and Ascension of Christ, the Apostle *Peter* declares to the Jews, that they were the Children and Heirs of *Abraham's* Covenant. Act. 3. 25. *Ye are the Children—of the Covenant, which God made with our Fathers, saying unto Abraham, &c.* And for this Reason they were privileged with the first Offer of Christ, and his New-Covenant-Blessings, as it follows, y. 26. *Unto you first, God having raised up his Son Jesus, sent him to bless you, &c.* And their rejecting this Offer through Unbelief, was the Cause of their final Exclusion and Excommunication from the New-Testament-Administration of the Covenant. And the Passage our Author cites from *Rom. 9. 6, 7.* might have taught him the use of some such Distinction, as I have propos'd: for it is evident from the express Words of Scripture, that God's Covenant and Promise was to all the natural Seed of *Abraham* (in the Line of *Isaac* and *Jacob*) in their Generations; Gen. 17. 7. which must be understood according to the visible instituted Administration of it; though all his natural Seed were not for this Reason the genuine, or regenerated Children of God, by a Participation of the saving Grace of the Covenant. And tis as evident, that all *Israel* were taken into Covenant with God; and this, pursuant to the Cove-
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nant with *Abraham, Isaac & Jacob*, *Deut.* 29. 13. -- though all of that holy Nation and peculiar People were not internally & really sanctified by the Grace of the Covenant, so as to answer that distinguishing Title, in being *Israelites indeed*.

(3.) He further says, P. 50. "Then it must be made with *Ismaelites*, and *Edomites*, &c." *Answ.* The Consequence is here to be denied; for the Posterity of *Ismael* and *Esau* were excluded by divine Order and Direction, as has been said, (especially such of them as apostatized from the Covenant of *Abraham*) and the Line of the Covenant was limited to the natural Seed of *Isaac & Jacob*.

(4.) But if this Covenant with *Abraham* must be the Covenant of Grace, he has found out a Way to evade the Force of the Argument from it, by having Recourse to his former exploded *Hypothesis*, "That it could be no more than a Revelation, Manifestation, Copy or Transcript of it;" And therefore "can never be thought to comprehend more than the original Contract, the eternal Covenant between the Father and the Son." *Answ.* Enough, I think, has been said to confute this unfound and unscriptural Notion of the Covenant of Grace, which makes it the same with the Covenant transacted between the Father and the Son before the World was, or only a Manifestation of that Covenant; so that all and only the Elect are interested in the Covenant of Grace, and that from Everlasting. But how *Dr. Gill* will here clear himself from a plain Contradiction, when he adds this as the Character of all that are in the Covenant of Grace, P. 51. "They have *all* of them the Laws of God put into their Minds, and written in their Hearts, they have new Hearts and new Spirits given them, &c." I confess, I am not able to discern: unless he vouches it as his Opinion that they all have the Laws of God written in their Hearts, and have new Hearts given them from Everlasting; which is so extravagant a Whimsey, as must give Disgust to the common Sense and Reason of Mankind. Or if he has any sober consistent Meaning, and

intended only to say, that all that are in the Covenant of Grace from Everlasting, have the *Laws of God written in their Hearts*, in Time (i. e. some Time or other of their Lives) then it will follow, according to his own Hypothesis, that this Character of having the Law of God written in the Heart, is not distinctive, and proper to all that are in Covenant; for if they be in Covenant from Everlasting, then surely they were so, all the Time of their Lives before the Law of God is written in their Hearts, and they have new Hearts given them; and so Men may be in Covenant without being regenerated or sanctified. Why then does he make this Objection against all *Abraham's* natural Race their being in the Covenant of Grace, because many of them were wicked & unholy? When according to his own Scheme of Notions he must either say, that many are in the Covenant of Grace before they have new Hearts given them, or that they have such new Hearts given them from Everlasting. Now because all this cannot be said (and no Man in his Senses pretends to say it) of all the natural Seed of *Abraham*, that all of them are eternally chosen, regenerated, sanctified, &c. therefore he concludes, that all the natural Seed of *Abraham* could not be in the Covenant of Grace. He had talk'd more intelligibly, if his Enquiry had been, Whether all the natural Seed of *Abraham* were truly regenerated? And his Argument for the Negative had been something more pertinent: but then he might know, that no Pædobaptist, in Consequence of his Argument from the Covenant with *Abraham*, would have been oblig'd to oppose him. But for a Man (taking it for granted, that none can be said to be in the Covenant, but the Elect and truly Regenerate, without Proof) to run on in a declamatory Stile, inveighing against the contrary Tenet, without ever taking Notice of the Distinction that ought to be made in this Case, is not to explain or settle the Truth, but to involve it in greater Darkness & Confusion, and can scarce be thought to have any other Design than to amuse and mislead the vulgar Reader.

As to the Sentiments and Principles of the Gentleman, who was the Author of the Dialogue, which Dr. Gill here repeats his Reflections upon, I have shewed already how consistent those Principles are (as express'd in the Dialogue) with the true Scripture-Doctrine of Election, &c. as it stands in Opposition to *arminian* Tenets; so that he had no Grounds for his Confidence, that that Author was uncapable of writing with Propriety & Success, and "without Contradiction to himself," against those Tenets.

Quest. 2. "Whether this Covenant with *Abrakam* was made with all the natural Seed of believing *Gentiles*?" The Distinction between the actual and virtual making of the Covenant being suppos'd (for actually it could not be made with them before they came into Existence, but virtually it might include or comprehend the natural Seed of believing *Gentiles*) I hold the Affirmative, and have proved it. Dr. Gill endeavours to prove the Negative; but his Arguments run in the same Strain, and are grounded on the same false and confuted Hypothesis with the former.

I. He allows, "That this Covenant respects *Abrabam's* spiritual Seed among the *Gentiles*, even all true Believers, — but not the natural Seed of believing *Gentiles*." P. 53. So here is a strong Assertion, but no proof. I have fully demonstrated from Scripture, that the Covenant with *Abrabam* and his natural Seed runs in the same Tenor, with believing *Jews* and *Gentiles*, under the Gospel, and their Seed, and so have anticipated all his Objections under this Enquiry. But here he adds a Stroke that at once cuts off all *Abrabam's* natural Seed, & all the natural Seed of believing *Gentiles*, from having any Share in the Covenant. For he says, *ibid.* "That to none can spiritual Blessings belong, but to a spiritual Seed, not a natural one." But I presume, this was spoken unawares, from his Affectation of strong Terms, when he meant to say, *not a meer natural Seed*; for surely he will grant, that those whom he calls a spiritual Seed, were most numerous among the natural Seed of *Abrabam*, and
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among the natural Seed of Christian *Gentiles*. Why then does he so indistinctly oppose a natural Seed to a spiritual?

But here he makes a Challenge, "Let it be prov'd, if it can, that all the natural Seed of believing *Gentiles* are the spiritual Seed of *Abraham*, and then they will be admitted to have a Claim to this Covenant. *Ans.* If he means, by the *spiritual Seed of Abraham*, a truly regenerate Seed, no Man pretends the Proof of it; and it is impertinent, and proceeds on his confuted Mistake, that no Person can be said to be in Covenant but the truly Regenerate. Whereas, it is not requisite to a Person's visible Title & Claim to the external Privileges of the Covenant, that he should be truly Regenerate, or a sincere Believer: but only give credible Evidence in the Sight of Men that he is so; since the Administration of the Covenant is by divine Institution committed unto Men: and such a credible Evidence is the visible Profession of the Adult; and it is an equally sufficient and credible Evidence & Warrant to the Church to proceed by, in admitting Infants to the visible Privileges of the Covenant they are capable of, that God is pleased to extend his Covenant and Promise to the Infants of such professing Believers. Of their Right and Claim to spiritual Blessings, not Man, but God must judge. But if by *spiritual Seed*, he means the Seed of *Abraham*, according to the spiritual Intent of the Covenant, in Contradistinction from the literal, which I choose to term his *adopted* or *ingrafted* Seed, I have already proved by divers Scripture-Testimonies, that the believing *Gentiles*, with their natural Seed, are the spiritual Seed of *Abraham*, being comprehended in his Covenant. And in my Turn, I may challenge Dr. *Gill*, or any of his Party, to disprove, if they can, those Testimonies, by any sound Arguments from Reason or Scripture.

He asks, "Though believing *Gentiles* are in this Covenant, what Clause is there in it, that respects their natural Seed? Let it be shown, if it can." I answer, (not to speak of the substantial Tenor of the Covenant and Promise of God, to be a God unto him and his Seed, which

which I have shewed to be invariably the same to Gospel-Believers and their Seed) there is that Clause — *For a Father of many Nations have I made thee*, Gen. 17. 4, 5. Which the Apostle applies to the Christian Seed of *Abraham*, Rom. 4. 16, 17. But how could he be *the Father of many Nations, or of any one Christian Nation*, if their Infants were excluded? Or if the Infant-Children of a Christian Nation were not to be accounted the Seed of *Abraham*, as well as grown Persons? Are not *Nations*, in the Language & Sense of holy Scripture, as well as of all other Writings, understood to comprehend Children, who commonly make up the greatest Part of Nations? *Let it be shown, if it can*, where Infant-Children are excluded from Nations, or from any Privileges of Nations, as such. Again, There is that Clause that adopts the Stranger that is not of *Abraham's* Seed into his Covenant (*ibid.* v. 12.) whose Seed, born in *Abraham's* Family, are expressly ordered to be circumcis'd, when they were eight Days old, as well as his natural Seed. And this Law was afterwards given to the Stranger that would join himself in full Communion with the Church of Israel; *Let all his Males be circumcis'd*, Exod. 12. 48. And it was, in Conformity to this Law, the known Custom of the Jews all along to admit Profelytes from Gentilism, by the Circumcision of all their Male Seed. And so they were, by divine Appointment, to have the Token of *Abraham's* Covenant in their Flesh: Whence it follows, that the Covenant with *Abraham* and his Seed held in the same Tenor to the Gentile Stranger profelyted to it, that is, to him and to his Seed. For such is the Sacramental Union and Relation between the Thing signified and the Sign, that the Sign is often in Scripture put for the Thing signified; and the Thing signified, for the Sign; so that the Argument holds good both Ways, from an Interest in the Covenant, to a Right to the Sign; and from a Right to the Sign, to an Interest in the Covenant. Now of what Covenant or Promise was Circumcision the Token to the Stranger that was not of *Abraham's* Seed, or the profelyted Gentile and his Seed?

It could not, surely, be a Token of a meer temporal Covenant, or of the Promise of *Canaan* for their Possession; for this was appropriated to the natural Seed of *Abraham* by *Isaac* and *Jacob*: nor do we find that the Children of *Israel* ever divided any Portion of the Land to Strangers.* It remains then, that it must be a Token of the great standing Promise of the Covenant, *I will a God to thee and thy Seed*; and consequently of the Covenant of Grace, in the most spiritual Sense of it, the same that is in Force to Believers under the New-Testament. Which suggests another Argument for the Interest of the Infant-Children of Christians in the Covenant of *Abraham*, and their Right to the New-Testament Sign & Seal of it. For if God, in the first making of this Covenant, and in the first Institution of an initiating Token of it, made Provision for the Admission of Gentile Strangers into it, who were not of *Abraham's* Seed, together with their natural Seed, and expressly appointed and commanded the initiating Token of it to be apply'd to their natural Seed, which is evident from undeniable Testimonies of Scripture; it necessarily follows,

* In *Ezekiel's* Vision of the Distribution of the holy Land, there is indeed Provision made for the Inheritance of Strangers and their Children. Chap. 47. 22. *And it shall come to pass, that ye shall divide it by Lot for an Inheritance unto you, and to the Strangers that sojourn among you, which shall beget Children among you, and they shall be unto you as born in the Country among the Children of Israel, they shall have Inheritance with you among the Tribes of Israel.* But this visionary Distribution of the Land being on this, & divers other Accounts, so very different from the real Division of it under *Joshua* to the Tribes of *Israel*, when they first took Possession of it; & considering the Improbability, if not Impossibility of its having a literal Accomplishment, Interpreters therefore have been generally inclined to understand it in a mystical Sense, referring it to the Gospel-State of the Church, which perhaps may have a more glorious Accomplishment in some future happy Period. And in this Reference, what else can the Words cited import, than that the Gentile Strangers should in the Times of the Gospel be admitted to Communion with the natural Seed of *Abraham* and *Israel* in their Church-Privileges, which should be transmitted, as ever of old, from Parents to their Children? And this is no more than what is expected, by many pious and learned Men, from divers Scripture-Prophecies, when Jews and Gentiles shall be united in the Gospel-Church, in the latter Days.

follows, that believing Gentiles under the Gospel, by joining themselves in Covenant with the God of *Israel* thro' Faith in Christ, are with their natural Seed taken into *Abraham's* Covenant, and under the Evangelical Administration of the Privileges and Blessings of it, and by the Ordinance of God ought to have the initiating Token applied to them and their Infant-Seed. For, 1. Gentile Believers come into this Covenant, and are accepted in it, upon the same Footing with the Strangers that were not of *Abraham's* Seed, to whom the Covenant and Token of it belong'd by divine Institution, in the same Extent, even to their natural Seed, as to *Abraham* & his natural Seed. 2. Because this Covenant with *Abraham* aforesaid, was ordain'd by God to be an *Everlasting Covenant*, thro' all the Generations of the Faithful. Which Covenant (as has been proved) Christ has taken into his New-Testament-Administration, as the principal Matter of it, under his New-Testament Sign and Seal, which is Baptism, and that in as full Extent, without Exception of any Persons formerly received into it, and intitled to the initiating Token of it, and so has established it to endure to the End of the World. In a Word, believing Gentiles, now, with their natural Seed, are the very *Strangers that are not of Abraham's Seed*; to whom, by divine Warrant in the first Institution, the Covenant, with the initiating Token annex'd, belongs. And let this be disprov'd, if it can. But I'm pretty sure, it never can be disprov'd; unless it could be shewed, by good Evidence from the Word of God, that the Children of believing Gentiles are excluded and debarred from the Covenant and annexed Sign & Seal, which they formerly enjoyed. But where is the Text, that doth either expressly or consequentially exclude them? So that our Author may see, if he pleases, (in Answer to his Demand, "By what Right and Authority can any believing Gentile pretend to put his natural Seed into *Abraham's* Covenant?") That it is by divine Right & Authority this is done; God has put them there: and it is no unwarrantable Pretence in them, but a Duty, to acknowledge, and

and claim, and thankfully to improve this Covenant-Interest and Right, which God has graciously vouchsafed to their Children.

Secondly, He says, P. 54. "The Covenant with *Abraham* and his spiritual Seed, takes in many of the Seed of the unbelieving Gentiles, who being called by Grace, and openly believing Christ, are *Abraham's* spiritual Seed, with whom the Covenant was made." Who denies it? But what does he mean by *openly believing*? What else can he mean but an open Profession of Faith? And if he will stand to this, he must give up his Notion of the spiritual Seed of *Abraham*, that the Covenant of Grace is made with none but true Believers, or the truly regenerate; for how will he know, that those that *openly believe* in Christ are *Abraham's* spiritual Seed (in this Sense) *with whom the Covenant was made*? Do not many openly believe, that do not truly and in Heart believe? Did not *Simon Magus* openly believe, when he was all the while an Hypocrite in Heart? "On the other Hand (he says) there are many born of believing Gentiles, who do not believe in Christ, are not Partakers of his Grace; on whom the spiritual Blessings of *Abraham* do not come, and so not in his Covenant." That is to say, If all the Children of believing Gentiles do not partake of the saving Grace of the Covenant, are not truly regenerate and sanctified, then they can on no other Account be said to be in his Covenant: Let him prove the Consequence. According to this Gentleman's Conceit, no Person living is capable of the Ordinances, and visible Privileges of the Church, upon any Grounds of Covenant-Interest; because Men to whom the Administration of the Ordinances is committed, are incapable of that infallible discerning of the Hearts of others, which is requisite to their judging who are true Believers, or truly regenerate, and who are not, without a Revelation from God.

Thirdly, His next is but a Repetition of the same Argument he had used against all the natural Seed of *Abraham*, their being in the Covenant of Grace; because they are

not all “ Elect, Redeemed, effectually called, &c.” And the same Answer may suffice for the Confutation of it.

Fourthly, He thinks it best “ to put off the Claim of “ the Infant-Seed of believing Gentiles, to any Privilege “ suppos’d to arise from Covenant-Interest, till it “ appear they have one.” But is not this to correct the Wisdom of God, who has otherwise ordained the Method of the Dispensation of his Covenant to Men? And they that will not rest satisfied in the Evidence God has given of the Covenant-Interest of the Infant-Seed of Believers, do but befool and deceive themselves in expecting any better Satisfaction from other Evidence. Dr. Gill says, P. 55. “ It cannot be known who are in this Covenant, “ till they believe in Christ.” But how or when can it be known, that they do believe in Christ? That is, truly believe, “ and so appear to be *Abraham’s* spiritual Seed.” Will a Profession made at adult Age manifest this? which he seems to take for granted. Now such Profession is either a certain and infallible Evidence of true saving Faith & Regeneration, the Characteristicks of the spiritual Seed in his Sense, or it is not; if it be a certain and infallible Evidence, then all that make such a Profession are true Believers and Regenerate, & consequently all the Members of the visible Church are real Saints. But no Man in his Wits, surely, will pretend to defend such a Paradox.—But if it be not such an Evidence, why should not the Testimonies and Declarations of the Word of God, concerning all the natural Seed of the Faithful indefinitely (that *of such is the Kingdom of God*; that *the Promise* of his Covenant, under the Gospel-Administration, extends to *their Children*; and that on that Covenant they *are Holy*, so as the Children of Infidels are not) be as good Evidence of a Covenant-Interest, and as good a Warrant for admitting them to the Ordinances and Privileges of the visible Church, as any Profession of the Adult can be?

Fifthly, He adds, *ibid.* “ After all Covenant-Interest “ gives no Right to any Ordinance, without a positive Order
Order

“ Order and Direction from God.” *Ans.* What is an Ordinance of God in the Church, but a positive Order and Direction from God, to observe certain Rites and Modes of Worship? So that to say, *Covenant-Interest gives no Right to any Ordinance, without a positive Order and Direction from God*, is to say, That it gives no Right to any Ordinance, without an Ordinance of God. But since all the Members of the visible Church are Subjects of the Ordinances, and have a Right and Obligation to receive & observe them; And the Infants of visible Believers having been proved to be Members of the visible Church, so far as their Infant State & Capacity will admit (being comprehended with their Parents in the Covenant) they are so far, undoubtedly, Subjects of the Ordinances, and need no new positive Order and Direction from God, to give them a Right thereunto. As for his Instances, they make nothing for his Purpose. Particularly, as to Circumcision, his Instances in *Arphaxad & Lot* have been answer'd above: They were in the Covenant of Grace, under a former Administration; before the Institution of Circumcision in *Abraham's* Family. And if the Covenant with *Abraham* was a Covenant of Grace, as has been proved, his Assertion is false, That “ many were oblig'd to use it, who were not in the Covenant of Grace.” And as to Baptism, he says (*ibid.*) “ If it could be proved, as it cannot, that all the Infant-Seed of Believers, as such, are in the Covenant of Grace, it would give them no Right to Baptism, without a positive Command for it.” *Ans.* I have already sufficiently prov'd, 1. That Infants are capable of the Ordinance of Baptism; and that there is no Incapacity on their Part, of having it administr'd to them. 2. That all the Infant-Seed of Believers, as such, are in the Covenant of Grace outwardly administr'd. 3. That Christ has institut'd Baptism for all his New-Testament-Federates, without Exception of any Age or any Sort of Persons, who were the Subjects of the Old-Testament-Administration. And that a visible Covenant-Interest gives a Right to the

the initiating Token and Seal ; and so hath fully anticipated his Objection on this Head ; and therefore all the Infant-Seed of Believers have a Right by divine Institution to the Ordinance of Baptism. But what is his Reason ? “ Because (he says) a Person may be in Covenant, and as yet not have the Pre-requisite to an Ordinance, even Faith in Christ, and a Profession of it.” *Ans.* This Pre-requisite is indefinitely laid down by our Saviour, Mar. 16. 15, 16.—*Preach the Gospel to every Creature, He that believeth and is baptized shall be saved, &c.* (which I suppose he refers to) and must be determined by the Subject spoken of, which can be understood of no other (as the immediate Subject) than adult Persons, who by the Preaching of the Gospel are converted to the Faith and Religion of Christ. And when Parents being Christianized have this Requisite of Faith in Christ, and a Profession of it, how weakly is the Want of it urged as a Bar to their Infants, who being included in the Profession of their Christian Parents, and comprehended in the Gospel Covenant with them, have on that Account, a clear Right to Baptism. And, in Effect, this Pre-requisite, is nothing else, but a Covenant-State, which can be no otherwise entred into by adult Persons, brought up in a heathenish & profane State, than by Faith in Christ, and a Profession of it. And this is, confessedly requir'd of such Persons, before they themselves, or their Children, can have a Right to Baptism. And having themselves thus entred into a Covenant State, their Children (if any they have) are by the divine Constitution of the Covenant, brought in with them, and have equally with their Parents, a Right to this initiating Ordinance. Our Author therefore, had no Reason to suppose the want of a Pre-requisite in any that are already in a Covenant-State, that should debar them from the Ordinance.

But since this is so often in the Mouths of the Antipædobaptists, which they imagine an invincible Objection against Infant-Baptism : Christ has said, *He that believeth and is baptized shall be saved*, therefore Faith is pre-requir'd

quir'd to Baptism, which Infants are incapable of : And since it is frequently referred to by our Author, and relied on, as his *dernier Resort*, (to use his own Expression) on all Occasions : let me in a few Words observe, once for all, that in this Passage, our Saviour, in laying down the Conditions of Salvation, does indeed require Faith and Baptism in order thereunto. But Faith is more indispensably required, and greater Stress laid upon it as a Pre-requisite unto Salvation, than unto Baptism. But it is not pre-requir'd unto Baptism otherwise, than in the order of the Words : Christ does not say, *He that believeth shall be baptized*, but *he that believeth and is baptized, shall be saved*. Whence nothing more can be concluded, than that both Faith & Baptism are pre-requir'd to a Person's being admitted into a State of Salvation. Suppose an adult Heathen to profess Faith in Christ, but does not believe with his Heart, or has not the Grace of Faith that will save him, yet upon his Profession is baptized ; and supposing him afterwards to become a true penitent Believer, has not such a Person the Pre-requisites of Salvation ? May it not truly be said, that he *believes and is baptized*, and therefore has a Title to Christ's Promise of Salvation, tho' he is baptized before he believes unto Salvation. Now to apply this to Infants baptized in Infancy, not to speak of the Habit of Faith (which the Infants of the Church must be allowed capable of in their Regeneration, or be excluded from a State of Salvation by the peremptory Declaration of our Saviour, *Joh. 3. 5.*) If we take Faith here for actual believing, which consists in the explicit Acts of Knowledge, Assent, and Trusting in Christ, which, 'tis granted, Infants, as such, are incapable of ; yet being baptized in Infancy, and growing up to the Age of Discretion. they may thus believe in Christ ; and in so doing fully comply with his Terms of Salvation ; that is, may be properly said both to believe and be baptized : tho' the Acts of their Faith follow after Baptism : for this Proposition of Christ does not make it necessary to Salvation, that Faith should go before Baptism.

Or

Or to bring the Matter to a Head, one of these three Things must be said to the Objectors, concerning the Infants of those to whom the Gospel is preached, who hear, and believe it, and are baptized, either, *First*, That such Infants are included in the Profession of their believing Parents. Or *Secondly*, They are to be number'd with the Unbelievers. Or *Thirdly*, This Proposition does not at all concern Infants one Way or other, but relates only to the Adult. If the *first* be said, (which I hold to be the Truth) that Infants are included in the Profession of their believing Parents, being comprehended in God's Covenant with them, then they have an equal Right with their Parents unto Baptism by this Constitution of Christ. If it be said, *secondly*, They are to be rank'd with Unbelievers, then, seeing the Sentence is peremptory, *he that believeth not shall be damned*, all that die in Infancy must unavoidably be damned. Which is a Tenet so inhuman, uncharitable, and unscriptural, that few or none, I believe, since the Days of the *Petrobrusians*, will affirm it. If the *third* Thing be asserted, that our Saviour intended not to declare any Thing at all of Infants in this Proposition, one Way or other, but had an Eye only to the Adult Hearers of his Gospel, who should embrace it or refuse it, then, as no Argument can be drawn from these Words for Infant-Baptism, so no Objection against it can be taken from them; but notwithstanding what is here asserted, if there be good Grounds for the Baptism of the Infants of Christians from other Passages & Testimonies of sacred Writ, they ought to be baptized. And this is sufficient to stop the Mouth of this Objection.

Thirdly, His next Enquiry is, "Whether Circumcision was a Seal of the Covenant of Grace to *Abraham's* "natural Seed?" One would think, that the plain Testimony of Scripture should leave this Matter out of Question. I shall briefly suggest the Proofs of it, and then examine his Reasons against it.

1. God himself expressly calls it the Token of his Covenant. Gen. 17. 11. *Ye shall circumcise the Flesh of your*

Fore skin, it shall be a Token of the Covenant betwixt me and you. Now though a Token simply consider'd, does not necessarily imply a Seal, yet the Token of a Covenant or Promise can be nothing else. A Token annex'd to a Promise or Covenant must be a certifying Token, and what is a certifying Token but a Seal? So the Rainbow was a Token of God's Covenant and Promise, that he would not again overwhelm the Earth with a Deluge. Gen. 9. 13. *I do set my Bow in the Cloud (saith God) and it shall be for a Token between me and the Earth.* How was the Rainbow a Token of this Covenant, but as God was pleas'd to appoint it to be a Sign to confirm the Faith of *Noah* and his Sons, in the Promise that he would not again bring a Flood upon the Earth; and a Token or Sign to confirm Faith in a Promise, hath the Nature of a Seal. And such a Token was Circumcision, and therefore a Seal of the Covenant of Grace made with *Abraham* and his Seed. Yea,

2. God calls Circumcision, *his Covenant.* Gen. 17. 13. — *My Covenant shall be in your Flesh for an everlasting Covenant.* And in what other Sense could this possibly be said of Circumcision, that it is *the Covenant of God in their Flesh*, than as it was appointed by God to be a confirming Token or Seal of that Covenant?

3. The Apostle plainly tells us, that Circumcision the Token of *Abraham's* Covenant, was *a Sign and Seal of the Righteousness of Faith*, Rom. 4. 11. Which has been made evident beyond all reasonable Exception, to intend the Covenant of Faith, in Opposition to the Covenant of the Law, or of Works. What *Dr. Gill* excepts against this Testimony, will presently come to be examin'd. There is no disinterested Person, but would think the Apostle's Testimony in this Case shou'd be decisive of the Question. But what says our Author? "This must be denied;" He says, (the Cause of Antipædobaptism makes it necessary that it should, though the Denial be a down-right Contradiction to the Apostle) "Circumcision was no Seal
" of

“ of the Covenant of Grace.” Let us hear his Reasons,
 1. He says, P. 56. “ If it was, the Covenant of Grace
 “ before that took Place must be without a Seal.”
Ans. Why should this be thought a Matter so absurd and
 strange, as he seems to account it, that the Covenant of
 Grace should be for any Time without a visible Sign or
 Seal? Which is a meer positive Institution, that depends
 on the sovereign Will of the Lawgiver, to appoint at
 what Time he pleases; and it belongs not to us to require
 an Account of him, why he appointed it no sooner. But why
 shou’d it seem more absurd, that the Covenant of Grace
 should be for any Time without a Seal, than that it should
 be so from Everlasting; as it must be according to Dr.
Gill’s Notions, who admits no other Seal of this Covenant
 than the Blood of Christ, and the Holy Spirit in the Hearts
 of the Faithful. However, I have before given an Hint
 at the Reason why God first appointed an initiating Sign
 and Seal to his Covenant in the Days of *Abraham*, because
 the Line of the Church, and the Messiah, was then limited
 to his Race, which was left at large before: Nevertheless
 the Covenant of Grace can’t be said to be without a Seal
 before the Institution of Circumcision, since from the Be-
 ginning, Sacrifices were appointed to ratify Covenant-
 Transactions between God and his People; and as Types,
 they had the general Nature of Seals to confirm the Faith
 of God’s People in the Promise of the great Redeemer,
 and Redemption in his Blood, prefigured thereby.

2. “ Circumcision (he says) in the Institution of it, is
 “ called a Sign, but not a Seal.” And here he tells his
 Reader, what the *Hebrew* Word is for a *Token* or *Sign*, and
 what for a *Seal*. If our Translators had render’d the *He-*
brew Word in *Gen. 17.* a *Seal* of the Covenant, his Quo-
 tation of the Original had been something to his Purpose:
 But the original Word signifies, a *Token* or *Sign*, and our
 Translators have render’d it a *Token*; therefore I can’t
 guess at the Reason, why he should quote the Original so
 formally, but to let his Reader know that he understood
Hebrew, and could tell what the several *Hebrew* Words

were for a Token, and a Seal. But he should know withal, that a Token or Sign of a Covenant is a confirming Sign (as I have observ'd) and if this be agreed to, the Thing is granted, and Words and Syllables are not to be stood upon: For I see no Difference between a *confirming Sign* annex'd to a Promise or Covenant for the Ratification of it, and a Seal. But here are several Things added, that require some brief Animadversions. 1. He says, "Circumcision was typical of the Pollution of human Nature, propagated by natural Generation." *Ans.* That Circumcision represented the Impurity of Man's Nature to be done away by Regeneration, as doth Baptism also, is granted: But how was Circumcision typical of this Pollution? Types are generally understood to refer to Things future, not to Things past; but was not the human Nature thus polluted from the Fall of *Adam*? 2. That it was typical "of cleansing from it by the Blood of Christ, and of the inward Circumcision of the Heart; but did not seal or confirm any spiritual Blessing of the Covenant to those on whom this Mark or Sign was set." But, 1. Are not cleansing by the Blood of Christ, and the inward Circumcision of the Heart spiritual Blessings, and therefore undoubtedly Blessings of the Covenant of Grace? This cannot be denied. 2. He owns that Circumcision which God instituted for a Token of his Covenant was a Sign, (though a typical one, he says) of these spiritual Blessings, and consequently a confirming Sign of the Covenant of Grace, by the foregoing Reasoning. But, 3. To deny that this Sign confirm'd any spiritual Blessings in the Covenant-Administration of it to those, on whom it was set, is irrational and absurd, upon the two former Concessions. And how does it reflect on the Wisdom, Goodness, & Truth of God, to suppose him to appoint a solemn Token of his Covenant, without any Meaning or Design that it should confirm any Thing of which it is a Sign, unto those to whom, by his Command, it ought to be administer'd? How it confirms the Covenant to the Subjects of its Administration, I shall shew afterwards

afterwards, in discovering our Author's Mistakes about it. 3. He says, P. 57. "It is never called a Seal thro'out the whole Old-Testament." *Ans.* But if it be so called in Expressions tantamount in the Old-Testament, as when it is called a *Token* of God's Covenant, which the Nature of the Thing requires to be understood, as a certifying Token; and when it is expressly called a *Sign* and *Seal* in the New-Testament; one might think this would serve to silence all Cavils. 4. He adds, "So far is there from any express Command, that the Covenant of Grace should be sealed to Infants by it, that there is not the least Hint of it given." *Ans.* Confident Assertions, without Proof, deserve no Regard, and can have no Force but upon weak Minds. The Covenant with *Abraham* having been prov'd to be the Covenant of Grace, and Circumcision, the Seal of it, there is more than a bare Hint, even an express Command of God, that it should be applied to Infants, *Gen. 17. 12.*

3. He proceeds to tell us, how he understands Circumcision to be the *Seal of the Righteousness of Faith*. He observes, P. 57. "It is not said to be a Seal of the Covenant of Grace." *Ans.* That it is not said so in express Terms, is granted; nor is the Covenant of Grace, as it is commonly called, ever mentioned in express Terms in Scripture, but has various Denominations given it. It is called *the Promise*, Gal. 3. 17. and *Grace*, Rom. 6. 14. *the Law of Faith*, Rom. 3. 27. *the Law of the Spirit of Life*, Rom. 8. 2. So *the Righteousness of Faith*, in Opposition to the *Righteousness of the Law*, has been demonstrated to be one of the Scripture-Terms or Characters of this Covenant. And it being said, that Circumcision was a *Seal of the Righteousness of Faith*, the same Thing is intended in different Expressions, as if it had been said to be a Seal of the Covenant of Grace. But he adds, *ibid.* "The plain Meaning of the Apostle is, that Circumcision was a Seal to *Abraham*, and assured him of, or confirmed his Faith in this, that he should be the Father of many Nations, in a spiritual Sense; and that the Righteousness of

“ Faith which he had, when he was an uncircumcised
 “ Person, should also come upon, and be imputed to the
 “ uncircumcised Gentiles &c. *Answer*. 1. Were this Interpretation admitted, (as in a sound Sense it may, especially if that Turn of the Words be received, which Dr. *Lightfoot* has given, by supplying the *Ellipsis* in the Original with the Words, *which should be hereafter*,* and thus rendering them; a Seal of the Righteousness of Faith which should be hereafter in *Uncircumcision*, i.e. in the Gentiles, which should hereafter believe in Christ,) it does but confirm the Truth, that has been all along pleaded for; That the same Righteousness of Faith which *Abraham* had in his *Uncircumcision*, comes upon his Christian Seed, among the uncircumcised Gentiles; and consequently it is the same Covenant of Grace in which this Privilege was dispens'd both to him & them; which it is the Scope of the Apostle in this whole Chapter to prove: And this indeed is the Blessing of *Abraham* which is come upon the Gentiles, thro' Faith in Christ: This *Righteousness of Faith* the Apostle declares, was seal'd to *Abraham* by Circumcision. But, 2. If he means by this Interpretation, that Circumcision was a Seal to *Abraham*, only in the Nature of a Type, to confirm him in the Belief that this Privilege of the Righteousness of Faith, should be conferred hereafter upon his believing Seed among the Gentiles; but that it was of no Sacramental Use to him to ratify the Covenant, or Seal the Righteousness of Faith to his own Person, it is groundless and strain'd. For this *Righteousness of Faith* was not a meer Matter of Promise under the Old-Testament, reserv'd to be fulfilled in the Days of the Gospel to the believing Gentiles, as a Privilege peculiar to them; but has ever been the Privilege and Heritage of the Church from the Fall of *Adam*, and the first Promise of a Redeemer. All the Old-Testament Saints were Sharers in it; which is particularly affirm'd (as has been observed) of *Noah*, *Heb.* 11. 7. and of *Abraham* the same is testified, *Gen.* 15. 6. And of this Covenant-Privilege,
 Circum-

* *Hor.* *Hebraic*, in 1 *Cor.* 7. 19.

Circumcision was appointed to *Abraham* & to all his natural Descendants, who were Heirs of the Promise, for a Seal. Moreover, I grant, it was designed for the Confirmation of all God's Promises to him, and among the rest, that of his being a *Father of many Nations*; and being himself possess'd of this Privilege of the Righteousness of Faith in his Uncircumcision, he may be said to be the Exemplar, or Type of his adopted Seed, among the uncircumcised Gentiles, their sharing in the same Privilege, being justified through Faith in Christ, without Circumcision in the Flesh, which the judaizing Christians were so fond of retaining; against whom the Apostle disputes: and in this Resemblance between the Type and the Antitype in the Point of Justification by Faith in Christ, or of having Faith imputed to them for Righteousness, whilst uncircumcis'd, lies the whole Force of his Reasoning in the Passage under Consideration, and in the whole Chapter. Nevertheless, that Circumcision was to *Abraham* & his Seed a Seal of the Covenant of Grace, wherein this Privilege of Justification by Faith is confirm'd and convey'd to Believers, cannot with any Shadow of Reason be deny'd. And 'tis granted, in Effect, by our Author, with Respect to the Person of *Abraham*; tho' he adds, "Could it be tho't
 " that Circumcision was a Seal to others besides him?
 " It could at most be only a Seal to them that had both
 " Faith and Righteousness, and not to them that had
 " neither." But here he shews his Mistake about the Nature of Circumcision, as it was a Seal of the Righteousness of Faith: he supposes Circumcision to be a Seal of the Faith, or Righteousness of the Subject that receives it, which is evidently a Mistake: Though *Abraham* had both Faith and Righteousness, yet Circumcision was neither a Seal of his Faith, nor of his Righteousness, but of the Righteousness of Faith, or of the Covenant of Grace, which gives Sinners a Right to the Mercies of God, Pardon, Life, & Salvation, thro' Faith in a Redeemer. And what is here said of Circumcision, agrees to the general Nature of all Sacraments, even those of the New-Testament

ment, Bap̄tism and the Lord's Supper; they are not Seals of the Faith of the Receiver, or of his personal Interest in the spiritual Blessings of the Promise, but Signs to represent, and Seals to ratify the Promise of Blessings on God's Part, and Obligations to Duty on ours. They are primarily design'd to seal the Truth of God in his Promise, for the Confirmation of our Faith; and secondarily to seal our Obligations to the Conditions & Duties requir'd. That the Sacraments do not absolutely seal the Faith, Righteousness, or special Interest of particular Receivers, but are Seals to confirm both Parts of the Covenant, that is to say, God's Promise to our Faith, and our Obligations to be his People, to keep his Covenant and Commandments, is evident: For, 1. The Covenant is God's Act, his Deed of Gift, whereby he makes a Conveyance of all good Things conducive to true Blessedness, especially of the comprehensive Blessing of Justification by Faith, on Condition of an humble, believing, obedient and thankful Acceptance. Hence the Covenant transacted with *Abraham*, God calls *his Covenant*, all along. Gen. 17. 2, 3, 7, 9. &c. *I will make my Covenant between me and thee*, &c. He has graciously condescended to human Methods, not only in transacting with his People in a Way of Covenant, but in annexing Seals for the solemn Ratification of it. Thus he appointed Circumcision to be the Seal of his Covenant, not to assure them they had Faith and Righteousness, but to make sure the Truth of his Promise to their Faith, and to confirm their Obligations to believe the Promise, and to keep his Covenant. So that Circumcision did not seal a Blank, though the Subjects of its Administration had neither Faith nor Righteousness: But it seal'd the Truth of the Covenant as God's Act, and the Obligations thereby laid upon them to the Duties of it. 2. The Sacraments seal according to the Tenor of the Covenant, which I have prov'd to be Conditional; therefore the Sacraments do not seal the Grace of the Covenant absolutely, but conditionally, on Supposition the Receiver has the Condition requisite to his

his Interest in the spiritual Privilege. If the Sacraments did absolutely seal the Grace of the Covenant to all that are visibly qualified to receive them, then it will follow, either that all such Receivers must have saving Grace, and be certainly saved; or that God's Seal is, by his Appointment, many Times to be set to a Blank. Both which are manifestly absurd. But as the Sacraments seal the Covenant conditionally, so all the Subjects of their visible Administration are alike capable of receiving them. And so the Covenant may be sealed to *Saul*, or *Judas*, as well as to *Abraham*, *Peter* or *Paul*. 3. If Sacraments were design'd to seal the Faith of the Receiver, they could not be administered by Men, according to divine Institution. For the Power of sealing the Faith of another must depend on the Knowledge of his interior State, which belongs only to God: And therefore the Spirit of God *who searcheth all Things*, is the sole Author of this Seal to Believers. *Eph. 1. 13.* which is of a very different Nature from the visible Signs and Seals of the Covenant. 4. If the Sacraments were Seals of the Faith of the Receivers, then no Unbeliever in Heart would have a Right to make use of them: But many Unbelievers in Heart have a visible Right to the Sacraments, and ought to have them administered to them, according to the Rule of Church-Administrations. All that make a visible Profession of the true Faith and Covenant Dedication to God, not contradicted in their external Conversation, are intitled to the Charity of the Church, and have a just Right *foro Ecclesie* to the Sacraments, as Seals of the Covenant: Among whom, yet, no Man doubts there are many Hypocrites in Heart, destitute of a truly saving Faith. And hence it appears, that our Author is much out of the Way, in supposing Circumcision could be a Seal of the Covenant to none but those who had Faith and Righteousness, as *Abraham* had.

And his *fourth* Reason stands upon the same groundless and mistaken Supposition, That Sacraments Seal the Covenant of Grace to none but true Believers. For he thinks

thinks he has perplexed and puzzled the Case with this *Dilemma*, “ That if it was a Seal of the Covenant of “ Grace to *Abraham’s* natural Seed, it must be either to “ some or all. P. 58.” I answer, without Hesitation, to all, according to the foregoing Reasons : “ To a “ mocking *Ismael*, to a profane *Esau*, to *Corah*, *Dathan*, “ and *Abiram*, &c.” The Covenant was sealed to each of these by Circumcision in Infancy, as well as to *Isaac* and *Jacob*, *Moses* and *Aaron*. It only follows, that the former were guilty of the Violation of the Covenant, by their Apostacy and Disloyalty : But how then was it sealed to them ? I answer, not in this Sense, “ that they were “ assured of an Interest in it:” i. e. in the spiritual Privileges of it, as *Dr. Gill* explains the Sealing of the Covenant, contrary to what has been asserted and proved. But Circumcision seal’d to them the Truth of God’s Promise, and their Obligation to the Conditions and Duties of his Covenant, and it seal’d their Interest in promised Blessings, no otherwise than conditionally, or upon Supposition of the Conditions antecedent, concomitant, or consequent, wrought in them, or performed by them.

Fifthly, He concludes, that since “ the Covenant was “ not made, as we have seen,” He says, “ with all the “ natural Seed of *Abraham*, therefore Circumcision could “ not be a Seal of it to them.” But we have seen also, all his Notions on this Head confuted : Though here he comes in again with his Limitation, “ as far as it “ was a Covenant of Grace.” But we ought not to distinguish, where the Word of God does not : I have proved it to be purely and entirely a Covenant of Grace, and not partly a Covenant of Grace, and partly a Covenant of Works, as *Dr. Gill* imagines, which are utterly inconsistent with, and subversive of each other. And that Circumcision was a Token and Seal of this Covenant, to all *Abraham’s* Posterity, limited as aforesaid, cannot without Contradiction to the express Words of Scripture, be denied. Or if by his Limitation, *as far as it was a Covenant of Grace*, he means to say no more than,

in Regard of the spiritual Blessings of the Covenant, it is impertinent, and concerns not the present Argument; for we are now speaking not of the spiritual Application, but of the external Administration of the Covenant, to which the Sacraments as visible Signs and Seals belong; and ought to be applied, as such, to all the visible Subjects of its Administration, and such were all the natural Seed of *Abraham*, Q.E.D. So I come to his next Inquiry.

Fourthly, “Whether Baptism succeeded Circumcision, and so became the Seal of the Covenant of Grace to Believers, and their natural Seed.” This (says our Author) “Must be answered in the Negative;” It *must* in Defence of *Dr. Gill’s* Hypothesis: But I shall undertake to prove the Affirmative of both Parts of the Enquiry. *First*, That Baptism succeeds Circumcision. And *Secondly*, That Baptism is a Seal of the Covenant of Grace to Believers, and their Seed. And under each Part, shall shew in a few Words, the Weakness and Impertinence of *Dr. Gill’s* Exceptions.

First, That Baptism succeeds in the Room of Circumcision, under the New-Testament-Administration.

1. The Testimony of the Apostle is full to this Purpose, that we scarce need any other Evidence, that Baptism to Christians comes in the Room of Circumcision to the Jews of Old. His Words are, in Col. 2. 11, 12. *In whom (i. e. Christ) ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ: Buried with him in Baptism, &c.* The Jews that embrac’d the Gospel (we find in the *Acts* of the Apostles, and divers Passages in *Paul’s* Epistles) were great Sticklers for retaining the Use of Circumcision, and annexing it to the Dispensation of Christ: The Apostle in the cited Passage, in Effect, tells the *Colossians*, who were troubled with such *Judaizers*, that they had no Need of it, being *compleat in Christ*, &c. 10. And having in the New-Testament Sacrament of Baptism, that which fully answers the Design of that ancient Rite, and which he terms *the Circumcision of Christ*, or as it might

might be rendered *the Christian Circumcision*. And that nothing else but Baptism can be intended by the *Circumcision of Christ*, or the Christian Circumcision, plainly appears; For 1. It can't rationally be understood of the Circumcision which Jesus Christ received when an Infant: For how could the *Colossians* be said to be circumcised with that Circumcision? 2. Nor can it with any Reason be understood of the spiritual Circumcision of the Heart; for he had spoken of that in the foregoing Clause, calling it *the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh*. This is the spiritual Circumcision: And what a Tautology would such a Sense cause in the Words? *Ye are circumcised with the spiritual Circumcision, by the spiritual Circumcision of Christ*. But the evident & plain Meaning is; Ye have the full mystical Intent of the jewish Circumcision in the *Circumcision of Christ*. i. e. Baptism, which Christ in his New-Covenant has appointed to be to us Christians, instead of Circumcision to the Jews under the Old Law; which being a bloody Rite, and (besides its Sacramental Nature) typifying and prefiguring Christ to come and shed his Blood; he hath since his Coming and Bloodshed, abolished, and substituted Baptism with Water in its Room. And 3. The Apostle has put it out of Doubt, that this is his true Meaning; for having mentioned *the Circumcision of Christ*, he immediately adds in Way of Explanation, being *buried with him in Baptism*. This is full Proof. But let me add,

Secondly, It is further evident from the manifest Analogy or Resemblance between Circumcision & Baptism. As, 1. Circumcision was the first Token or Seal of the Covenant. Gen. 17. 11, 12. *None might eat the Passover but those who were first circumcis'd*, Exod. 12. 48. So Baptism is the first & initiating Token, as I have proved, and without it none are to be admitted to the Lord's Supper. We are first *baptized into one Body*, and then *made to drink into one Spirit*, 1 Cor. 12. 13.—2. Baptism hath the same spiritual Signification with Circumcision, *viz.* The

The inward Circumcision of the Heart, Regeneration, the Mortification of Sin; which is prov'd by the Testimony of the Apostle, above cited, *Col. 2. 11, 12.* See also *Rom. 2. 29.* and *Chap. 6. 3, 4* 3. Baptism serveth now to the same Use and Purpose under the New-Testament, which Circumcision did of Old. As, 1. Was Circumcision the Sacrament of Admission into the Church of *Israel*, *Exod. 12. 48.* And is not Baptism the same with Respect to the Christian Church & Covenant? *Matth. 28. 19. Acts 2. 38.* 2. Was Circumcision a Badge of Relation to the God of *Israel*. Was it not by this instituted Rite, that *the Sons of the Stranger joined themselves to the Lord, and took hold of his Covenant*, *Isai. 56. 6.* And is not Baptism a Badge of our Relation to Christ? *Gal. 3. 27.* 3. Was Circumcision a Sign and Seal of the Covenant of Grace, *Rom. 4. 11.* And is not the same to be said of Baptism? Compare *Rom. 10. 6, 9.* with *Mar. 16. 16.*— 4. Was Circumcision a necessary Qualification for Access to God's Sanctuary? Was it not accounted and charged as a profane Intrusion, and Pollution of the Sanctuary, for any to enter into it, who were uncircumcised in Flesh? *Ezek. 44. 7, 9.* So Baptism with Water is requisite to a confident and acceptable Approach to the sacred Ordinances of God's House under the Presidency of our great High-Priest Jesus Christ, *Heb. 10. 21, 22.* Now considering the Resemblance and Correspondence between Circumcision and Baptism, in so many material Points, and I might add more; and considering withal the Cessation of Circumcision under the Gospel; and the Institution of Baptism for the same Uses & Ends, for which Circumcision served under the Law; does not all this plainly speak the Succession of one to the other? 'Tis granted, that being different Rites, agreeing to the different Dispensations of the Covenant, before and since Christ's Coming, there were some accidental Differences between them; yet as Signs and Seals of the Covenant, they both aim'd at the same Thing, without any substantial Difference at all. Let me only further observe,

Thirdly,

Thirdly, Either Baptism succeeds Circumcision, or there is nothing at all instituted in its Room; but the Christian Church, by the Coming of Christ, has been deprived of a Sacrament, which was reckoned of singular Advantage to the Jewish Church. *Rom. 3. 1, 2.* To the Question, *What Profit is there in Circumcision?* The Apostle answers, *much every Way.* And if so, the Christian Church in being deprived of it, has lost much every Way, if nothing be appointed in its Stead. And if any other Ordinance besides Baptism under the New-Testament succeeds to it, let it be named if it can. And if it be absurd to say, that nothing is appointed instead of Circumcision; since all the most eminent & valuable Institutions of the Old-Testament, tho' abolished at the Coming and Death of Christ, have yet had something answerable appointed in the New: Instead of the Passover, we have the Lord's-Supper, which is a Feast upon the Sacrifice of Christ our Paschal Lamb, *1 Cor. 5. 7.* Instead of the Jewish Priesthood, we have a Gospel-Ministry: Instead of the meeting of the Tribes at the Temple, we have the Christian Assemblies instituted; & instead of the seventh Day Sabbath, we have the first Day of the Week, the Lord's Day, for our Christian Sabbath: And since there is no other Ordinance of the New-Testament, that bids for the Succession to Circumcision, we rightly conclude, that Baptism, and that alone, is its true Successor. Now, if Baptism succeeds in the Room of Circumcision, and hath the same Signification, Use & Place, in the Christian Church, that Circumcision had in the Church of *Israel*; it is a reasonable and undeniable Inference hence, that the Infants of Christian Parents ought to have it administered to them, as Circumcision was customarily and constantly by divine Appointment, administered to the Infants of Jews and Profelytes, unless they were by some plain Exception debarred; but no such Exception can any where be found. Nor could the Testimony of the Apostle *Paul*, above-cited, give the least Satisfaction to the christianized Jews, when he tells them, that they had the Circumcision

cumcision of Christ in being baptized, or had Baptism appointed to them by Christ, instead of Circumcision, if their Children were excepted; and Christian Baptism were only for grown Men and Women: For that which made the Jewish Christians so zealous for retaining Circumcision, was their Concern for their Infant-Children, that they might have the Mark of God's Covenant set upon them, which they had ever had. We have observ'd before, how bitterly enrag'd the Jews at *Jerusalem* were at *Paul*, when they heard that he taught the *Jews which were among the Gentiles, that they ought not to circumcise their Children.* Act. 21. 21 And his telling them they had Baptism instead of Circumcision, had been nothing to the Purpose, and could by no Means have satisfied the Jews, if this Baptism was only for adult Persons; nor could the Jews have received it as an Ordinance answering to their Circumcision. Therefore there can be no Doubt but that the Apostle intended this Christian Circumcision, to succeed the Jewish, in its Administration to Infant Children, as well as to grown Persons; otherwise he had given no Answer to the Jews Plea, for keeping up their old Circumcision. Now let us attend to what our Author has to say for the Negative.

His three first Exceptions are taken from the Differences between Circumcision and Baptism, as to their Subject, Use and Manner of Administration. Circumstantial Differences have been allow'd, and none else can he make good.

(1.) He says, P. 58. "There is no Agreement between them in the Subjects to whom they are administered." But none of his Instances wherein they disagree, will be yielded, but that of *Male and Female*; and this Disagreement has been accounted for already: The Distinction between Male and Female, which obtain'd under the Old Testament, in the Ordinance of Circumcision, is taken away by the Doctrine of the New Testament. When the Apostle had told the *Galatians*, that *as many of them as had been baptized into Christ, had put on Christ.*

Christ, Gal. 3. 27. He plainly intimates in the following *y.* That among those who are thus baptized under the Christian Dispensation, there is no Distinction to be made *between Male and Female*, as there had been of Old. But there being a perfect Silence throughout the New-Testament, as to any such Distinction between Old & Young, Adult and Infants, with Respect to the Privileges of the Covenant, is a sufficient Document to us, that there ought to be no Difference in this Respect between Circumcision and Baptism, as to the Subject of their Administration.

(2.) The Difference he notes between them as to their *Use* is not real but in Words & Expressions only. “The Use of Circumcision (he says) was to distinguish the natural Seed of *Abraham* from others.” And not that only, but (he should have added) also to distinguish Gentile Profelytes, and their natural Seed, who joined themselves in Covenant with the God of Israel, from Aliens & Idolaters. And is there not the same Use of Baptism to Christian Professors, to distinguish them from Heathens and Infidels? Why else are baptized Christians called *The Circumcision*, Phil. 3. 3. but because by Baptism they are distinguished as the peculiar People of God, as his circumcised People were of Old? But what does he mean by assigning this Use of Baptism, as different from that of Circumcision, *viz.* “That it is to be a distinguishing Badge of the spiritual Seed of Christ, such have believed in him, &c.” If he means by the spiritual Seed of Christ true Believers only, or truly regenerate Persons, which is the Sense he had before given of the spiritual Seed, and in which Sense only it can be different from Circumcision, I deny that Baptism is a distinguishing Badge of such a spiritual Seed; for many besides the truly Regenerate wear this Badge, as our Author himself confesses; P. 60. Or if he means it to be a distinguishing Badge of all that come to Christ by a Gospel-Profession of Faith in him, it differs nothing from the Use of Circumcision, which was designed to mark out a peculiar Covenant-People of God. Again he says, P. 59.

“The

“ The Use of Circumcision was to signify the Corruption of humane Nature, the Necessity of Regeneration,— and of Cleansing by the Blood of Christ.” And is not all this signified in Baptism, when it is called *the Washing of Regeneration*, and when it is said that *Christ gave himself for his Church, that he might sanctify and cleanse it with the Washing of Water*—? And what but the same Thing can be meant by *the Answer of a good Conscience towards God*? Which he makes to be a different Use of Baptism. And does Baptism “ represent the Sufferings, Burial, and Resurrection of Christ?” And did not Circumcision (in its typical Nature) represent and prefigure the Sufferings and Bloodshed of Christ? But indeed it is not the Sacramental Use of Baptism, to represent the Death, Burial, or Resurrection of Christ; which it may do to all that attend the Administration, to whom it is no Sacramental Sign or Seal of any Gospel Privilege: But tho’ Baptism (as all the other Sacraments) hath Reference to the Death of Christ, in which the New-Covenant is founded and confirmed, yet the Use proper to it as a Sacrament, is to signify and seal the Benefits of Christ’s Death to the Receivers, and to represent and ratify a spiritual Conformity thereto, in the Mortification of Sin, or the *putting off the Body of the Sins of the Flesh*, and walking in Newness of Life, wherein it fully corresponds with Circumcision. *Col. 2. 11, 12. Rom. 6. 3, 4.*—Lastly he says, “ It pre-requires Repentance and Faith.” *Ans.* It does so of all unbaptized adult Persons; and so did Circumcision of all adult Profelytes to the Covenant of the God of Israel. *Isa. 56. 6.* And as their Infant-Children were circumcis’d upon their Parents Profession, so are all the Infant Children of Christian Professors now to be baptized. In all his Instances, there is no real Difference in the Use & Design of these two Sacraments, but only in the different Turn of Expression he has given to each of their Uses.

(3.) The third Difference Dr. *Gill* mentions, is in the Manner of Administration, which has been allow’d. “The

“ one (he says) is by Blood, the other by Water, the one “ by an Incision, — the other by an Immersion, &c.” All meer accidental Differences proper to the Administration of those different Rites: This Reason, instead of making any Thing for his Purpose, serves rather to confirm the contrary, that Baptism truly succeeds to Circumcision: For that which succeeds must be distinct from that which went before, otherwise it is the same and not a Successor; and if there were no Differences between them, Baptism could not be said to be the Successor of Circumcision, but the same Thing with it. And yet he concludes with his usual Confidence, that “ Ordinances “ so much differing—the one can never be thought to “ come in the Room and Place of another.” Let the Reader judge.

(4.) He adds, “ That which puts it out of all Doubt “ that Baptism can never be said to succeed Circumcision, “ is” (now he prepares his Reader for a Demonstration, let us hear it) “ That Baptism was in Force & Use before “ Circumcision was abolish’d, and its Practice disconti- “ nued, or ought to be discontinued.” *Ans.* This Reason, instead of coming up to a Demonstration, falls short of the lowest Kind of Evidence, even a bare Probability: ’Tis as if one should go about to prove, that *Solomon* could never be said to be *David*’s Successor, because *Solomon* began his Reign before *David* expired, and his Reign was discontinued. Would not such an Argument appear ridiculous? Yet it is no better Argument that *Dr. Gill* brings against Baptism’s succeeding Circumcision. If he could have prov’d that Circumcision had been all along contemporary with Baptism, and that neither of them had surviv’d the other, he had done something to the Purpose: But from Baptism’s being brought into Use a few Years before Circumcision expir’d, to infer that it can never be said to succeed Circumcision, proves nothing, but that frivolous Pretences will pass with some Men for Demonstration, when strongly pre-possess’d in Favour of some darling Scheme. But why may not Baptism be said

to succeed Circumcision now it has surviv'd it these seventeen Hundred Years, and stood alone for all the main substantial Ends and Uses for which Circumcision serv'd before Christ's Coming and Death? — But in Truth, tho' Baptism began to take Place, and was administred by *John*, and our Lord's Disciples, suppose three or four Years before his Death, yet it was not fully settled as the Door of Admission into the Christian Church, to Jews and Gentiles, till after our Lord's Resurrection. *Matth. 28. 19.* Where we find the first Commission recorded, as given by Christ to his Ministers, to baptize; at which Time, I suppose, our Author will allow, Circumcision ought to be discontinued, having expir'd at Christ's Death; though the Practice of it, and of other Rites of *Moses*, was tolerated, in Compliance with the Weakness of the Jews, till the Destruction of their Temple.

(5.) Our Author goes on to say, P. 60. “ That it has been prov'd already, that Circumcision was no Seal of the Covenant of Grace to *Abraham's* natural Seed,” (and what Sort of Proofs they are which he has alledg'd, and how little they avail to his Purpose, we have also seen already) therefore he adds, “ Could it be prov'd that Baptism succeeds it, it would not follow that Baptism is a Seal of the Covenant of Grace.” It is no Wonder our Author is led by his erroneous Principle before noted, to deny that the Sacraments in general, and particularly Baptism, are Seals of the Covenant of Grace. His Notion is, that the Sacraments (if admitted to be Seals of the Covenant) must seal absolutely (contrary to the Tenor of the Covenant, as I have proved) and that they assure the Receiver, of his particular Interest in the Blessings and Privileges of it: Which Notion has been sufficiently refuted. I shall therefore now proceed, as was propos'd, to prove the second Part of the Question, *viz.*

Secondly, That Baptism is a Seal of the Covenant of Grace to Believers, and their Seed. This I shall make evident in a few Words.

(1.) If Baptism succeeds Circumcision in the general

Nature of an initiating Sacrament, then Baptism is a Seal of the Covenant of Grace. This Consequence is here unreasonably denied by our Author; but since it has been prov'd that Circumcision was a Seal of the Covenant of Grace, and shewed that one Instance of the Analogy or Similitude between Circumcision & Baptism is, that they are both Signs and Seals of the Righteousness of Faith; it unavoidably follows, that Baptism, succeeding Circumcision, is a Seal of the Covenant of Grace. He might with more Reason deny Baptism to be a Sacrament of the New-Covenant: for the Term *Sacrament* is not scriptural, but that of a *Sign* and *Seal* is expressly in Scripture apply'd to Circumcision. Which Term (as all Divines agree) is expressive of the general Nature of Sacraments, and applicable to those of the New-Testament, and particularly to Baptism.

(2.) If I mistake not, Baptism has the Denomination of a Seal in the New-Testament. Joh. 3. 33. *He that hath received his Testimony, hath set to his Seal, that God is true.* The Context before and after this Paragraph, that contains these Words of *John* the Baptist, speaks of Men's receiving Jesus his Baptism. That which occasion'd this Discourse of *John*, was a Question about Baptism, and a Complaint that the greater Number resorted to the Baptism of *Jesus*, *v.* 25, 26. and the Evangelist continues his Narration, in giving the Reason why Christ left *Judea*, because *the Pharisees had heard that Jesus made and baptiz'd more Disciples than John*, &c. Chap. 4. 1, 2, 3. So the Meaning of the Baptist's Words seem to be, *He that receiveth Christ's Testimony by Faith, is thereupon baptiz'd, which is as the setting to his Seal, that he believes God is true.* Christ's Testimony surely was nothing else but a Publication of the Covenant of Grace; and the Believer gives Honour to the Truth of God in this Covenant, by a publick Acknowledgment of it in his Baptism, and so doth as it were *set to his Seal*, &c. For Baptism is a mutual Seal, and on the Part of the baptiz'd, it is a solemn Declaration of his being persuaded of the divine Truth of

of the Gospel, and that God is true in all his Promises of Pardon and eternal Life by his Son Jesus Christ; and a solemn Engagement to answerable Sincerity & Faithfulness in the Observance of Gospel-Duties. So the Words may be understood, without flying to a Metaphor: and when the confirming Work of the Spirit in Believers is so often express'd by the Metaphor of sealing, particularly 1 Eph. 13. *In whom after that ye believed, ye were sealed with the holy Spirit of Promise*; I see no Reason why the Allusion may not be to Baptism, the outward visible Seal of the New-Testament. Though I am far from laying the Stress of the Proof on this Interpretation.

(3.) Nothing less may be argu'd from Christ's annexing Baptism to his Gospel-Covenant, (*Mark. 16. 16.*) than that it was design'd to be the Seal of it: *He that believeth and is baptiz'd, shall be saved.—He that believeth shall be saved*, is the Substance of the evangelical Covenant; but why must he be *baptiz'd*? Why is Baptism annex'd to this Covenant? What other Account can be given, but that Christ design'd it as a visible Token or Sign for the Confirmation of the Covenant? Now a visible Token instituted to confirm a spiritual Covenant or Promise, is nothing else but a Seal; as was argu'd before, and the same may be argu'd from *Act. 2. 38, 39.*

(4.) The Form of Administration prescrib'd by Christ to his Ministers, plainly determines Baptism to be a Seal of the Covenant. *Matth. 28. 19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Which Form of Words is to be understood, (1.) On the Minister's Part, to declare his acting in the Name or in the Power and Authority derived from the *Father, Son, and Holy Ghost.* (2.) On the Part of the baptized, as importing their Belief in and Acceptance of this blessed Trinity of Persons, in their several Relations, and Operations in the Work of our Redemption, together with the devoting and dedicating themselves to the Faith, Worship, Obedience and Service of these divine Persons (as the Greek Phrase, *into the Name, &c.* imports) and what other Con-

struction can be made of the Administration of this Christian Rite, as is it here prescrib'd by our Saviour, than that it is a solemn visible Transaction of the Covenant between God and Believers? Wherein God offers himself, Father, Son, and Holy Ghost, and solemnly engages to be their God and Father, Redeemer, and Sanctifier; and Believers in being baptiz'd into his Name, solemnly dedicate themselves to him, and reciprocally engage to be to him a People: Now if all this does not speak Baptism to be a solemn Confirmation or Seal of the Covenant thus transacted, it can have no Meaning at all, but must stand for a meer insignificant Ceremony.

(5.) It may be further argued from its being a solemn Obligation on the baptized unto covenanted Duties. 1 Pet. 3. 21. *The like Figure whereunto, even Baptism doth now also save us, not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God.* Noah's Ark was a Figure or Type, and Baptism is a like Figure, visible Representation, or Sign of the Privilege of Salvation. And in these Words the Apostle shews wherein the saving Efficacy of Baptism consists. (1.) Negatively, *not in putting away the Filth of the Flesh*: Not in the meer outward Sign, the washing the Body with Water. (2.) Positively, in the *Answer*, the Interrogation, the Stipulation, the Covenant, the Testimony, (as it is variously rendered) *of a good Conscience towards God*. Take it according to our Translation, this pre-supposes God's Interrogation or Demand of the Party to be baptized; *Dost thou renounce the Flesh, the World, and the Devil? dost thou believe in, and take me for thy God in Christ?* And it is a solemn Consent to this Demand, with an upright Intention, follow'd with a conscientious Discharge of the baptismal Vow, which is *the Answer of a good Conscience towards God*, that entitles the baptiz'd unto Salvation. Whence it appears, that in Baptism there passeth a Covenant between God and the Party to be baptiz'd; who enters into an Engagement, Stipulation, or Vow of Faith and Dedication to God through Christ; which

which connotes or implies a Promise or Engagement on God's Part, to make good his Covenant of Salvation. And if this be the Thing signified in Baptism (as is plainly to be gather'd from the Apottle's Words) then Baptism must be a confirming Sign or Seal of this Covenant.

(6.) It may be argued from its being the Sacrament of Admission into the visible Church. 1 Cor. 12. 13. *For by one Spirit we are all baptiz'd into one Body.* By the Spirit as the internal operative Principle, and by Baptism as the visible Symbol, all Christians are congregated and joined together in one mystical Body under Christ the Head; that is, in one Christian Church. Now the Christian Church has no other Foundation, as I have shewed, than the Covenant of Grace in Christ visibly transacted & apply'd to particular Persons, whose Acceptance of, & Consent to this Covenant, is requisite to their Admission with their Infant-Seed, as Members of the visible Church. So that to be admitted into the visible Church, is the same Thing in other Words, with being admitted into the Covenant of Grace, in it's visible Administration. And to deny that Baptism is an outward Sign & Seal of this Covenant, is in Effect to deny it to be a Sacrament of Admission, or Initiation into the visible Church.— And I may add, that whatever Signification, whatever Place in the Christian Scheme be consistently with the Doctrine of Scripture assign'd to Baptism, I doubt not to make it appear thence, that Baptism is a Seal of the Covenant. Our Adversaries, I hope, will grant it to be a Sign or Symbol, Mark or Badge of the Christian Profession; tho' they greatly err in making it a bare Sign. Now the Christian Profession includes in it the Covenant of Grace, as it is a Profession of Faith and Obedience to the Lord Jesus Christ: Faith relates to the Promises of the Covenant; Obedience, to the Terms and Precepts of it; so that our Christian Profession is an Acknowledgement of the Covenant in both Parts of it; the Promises that make God's Part, and the Precepts ours. And Baptism being own'd to be a visible
Symbol

Symbol or Token of this Acknowledgement, it most certainly follows, that it is not only a Sign to represent, but a Seal to ratify Covenant-Promises to our Faith, and our Covenant-Engagements to the Duties requir'd; for being granted to be a Token of the Christian Profession, it can be no otherwise so considered, than in Relation to the Covenant of Grace, which is the whole Matter of the Christian Profession, and therefore must be a confirming Token; and if this be granted too, I think it not worth while to contend about Words; when (as I said before) I take a confirming Token of the Covenant to be of the same Nature with a Seal. And from what has been said, I think it sufficiently evident, that Baptism now is, what Circumcision once was, a Sign & Seal of the Covenant of Grace to Believers and their Seed. But our Author, it seems, is not of the same Mind: Baptism (with him) is no Seal of the Covenant of Grace. But he scarce pretends to offer any Reasons for the Negative; all he says is, (1) "There are many Persons who have been baptized, and yet not in the Covenant of Grace, & to whom it was never sealed." P. 60. The Reader will soon perceive, that this Assertion proceeds on his false Principles, before rejected and confuted. (1) On his mistaken Notions about the Covenant of Grace, and an Interest in that Covenant, that none but the Elect, the Regenerate, and spiritual Seed are in Covenant with God; as if God had instituted no visible Administration of his Covenant with Men. (2.) On his groundless Supposition, that the Covenant is sealed absolutely, and the Receiver thereby assured of his personal Interest in the Privileges of it. The Error and Absurdity of both which Conceits have been sufficiently exposed.—But here, his Reader must have the Candour to over-look the Contradiction he runs into, to what he had said in the foregoing Page, That Baptism is "a distinguishing Badge of the spiritual Seed of Christ; Believers who have put him on." These, and none but these he will allow to be in the Covenant of Grace: And if Baptism be the distinguishing Badge of these, how comes it

it to pass, that many Persons may be baptized, and yet not in the Covenant of Grace? Or let him try his Skill to answer this Argument, *viz.* *As many as have put on Christ, are in the Covenant of Grace: But as many as have been baptized into Christ, have put on Christ.* The major Proposition is his own, tho' not in Terms, yet undeniably in Sense, for he makes the putting on Christ one Character of the spiritual Seed, who are, with him, the only Persons that are in the Covenant of Grace: The minor is the Apostle's, *Gal. 3. 27.* How then will he avoid the Conclusion, *Therefore as many as are baptized into Christ, are in the Covenant of Grace.* Directly contrary to his Assertion. (2.) He says, "On the other Hand, a Person may be in the Covenant of Grace, and it may be sealed to him, and he may be comfortably assured of his Interest in it, tho' as yet not baptized." *ibid. Ans (1.)* What may be in the extraordinary Dispensation of God, is not to be disputed; but he would be hard put to it, to produce an Instance in Fact, of an unbaptized Person under the ordinary Dispensation of the Gospel, having the Covenant sealed to him, in his Sense, that is, his having a comfortable Assurance of his Interest in it: and the Supposition hereof does but tend to lessen Men's Regard to God's Ordinance of Baptism. But (2.) Supposing this may be the Case by an extraordinary Dispensation, yet it does by no Means follow, that Baptism is not the visible Seal of the Covenant; for we must be govern'd by ordinary Rules; and that inward comfortable Assurance he speaks of, is improperly & metaphorically called *sealing*, and that rather of the Grace of the Covenant, than of the Covenant of Grace, and is a Thing quite distinct from, and no Ways inconsistent with the ordinary instituted Seal of the Covenant in Christian Baptism, which is enjoin'd as Matter of Duty on our Part; whereas the other is Matter of pure Dispensation on God's Part.— Thus I have very minutely and particularly considered and discuss'd all his Arguments & Objections, and shew'd them to be impertinent, groundless and inconclusive; and

have vindicated the Argument for Infants Right to Baptism, from the Tenor of God's Covenant with *Abraham* and his Seed, with the annexed Seal, from all his Exceptions.

But Confidence, I see, is a masterless Thing, and not to be dealt with or put to Silence by Reason. Our Author, as if he were now Master of the Field, throws Contempt about him, upon all that are not of his Sentiment. The Minister in the Dialogue had not heard of such a Man as *Dr. Gill*, when he observes "That it is allowed
" on all Hands, that Baptism is a Token or Seal of the
" Covenant of Grace." (*Dial. P. 20.*) Our Author reciting that Passage, says *P. 60.* "It is a popular Clamour,
" a vulgar Mistake, that either that or the Lord's Sup-
" per are Seals of the Covenant of Grace." This is a strange Discovery, and New; (if not borrowed, as I am apt to think, from the *Socinians*) all *Protestant* Divines have hitherto spoken of the Sacraments of the New-Testament, as Seals of the Covenant, particularly Baptism (which is also termed by the ancient Writers, a *Seal*, and a *Mark*) and have thought they had spoken according to the common Sense of the Vulgar, as well as agreeably to the Doctrine and Language of the Holy Scripture. But here comes this superiour Gentleman, and corrects their Mistake, and tells them they are all carried away with popular Clamour, and a vulgar Error! But the worst is, he involves the Apostle *Paul* in the same Censure, who was the great Patron and Maintainer of this vulgar Error; when he speaks of Circumcision as the *Sign* and *Seal* of the Righteousness of Faith; which is expressive of the general Nature of all Sacraments, even those of the New-Testament, as has been shewed. But what are his Reasons? You will find them as weak, as his Assurance is strong. He says, *P. 61.* "The Blood of Christ is the
" Seal & the only Seal of it.—And the Holy Spirit is the
" only Earnest, Seal and Sealer of the Saints." But (1.) The Blood of Christ is no where in Scripture called the Seal of the Covenant of Grace: which Term is yet expressly applied to one of the Sacraments, and speaks the
general

general Nature of all. (2.) The Covenant of Grace cannot be sealed by the Blood of Christ only, in the Sense of our Author, who supposes the Sealing of the Covenant to be the assuring the Person of his special Interest in it. But does Christ's shedding of his Blood for the Confirmation of the Covenant, assure any particular Person of his Interest in the special Privileges of it? (3.) The Sealing of the Covenant, in this Sense, is the Work of the Holy Spirit; which he calls the *Seal*, or *Sealer* of the Saints. Whence it follows, That the Blood of Christ is not the only Seal of the Covenant; and so we see, there may be two Seals consistent with each other, & why not a third? And then what is the Force of the Reason, the Blood of Christ is a Seal, therefore Baptism and the Lord's Supper are not Seals of the Covenant of Grace? Wherefore (4.) His Confusion and Weakness lies in not distinguishing as he ought, between the Blood of Christ, the Holy Spirit, and the Sacraments, in their several Relations to the Covenant of Grace. The *Blood of Christ* may in a large Sense be called a Seal of the Covenant, with Respect to its internal Frame and Constitution, which is ratified and confirmed thereby. The *Holy Spirit* is an inward Seal, to confirm the spiritual Application and Efficacy of the Covenant, to the Hearts of particular Believers. The *Sacraments* are outward sensible Signs and Seals of this Covenant, annexed to the visible Administration of it, to the several Members of the Church. And these are all so consistent with each other, that there is no arguing from one's being a Seal, to the Exclusion of the other; when each of them may be said to Seal the Covenant, under different Relations & Views. It was foretold of Christ, that he should *confirm the Covenant with many*, Dan. 9. 27. (which our Author refers to for Proof, that his Blood was the Seal of it.) But this he did by his Doctrine, Miracles, Resurrection, and pouring out of the Spirit, as well as by his Death. It is true, as the Covenant is called the New-Testament of Jesus Christ, so the Death of the Testator was necessary to the Validity of it, as the Apostle argues

argues from a Man's last Will and Testament, which is not in Force till his Death. *Heb.* 9. 16, 17. So the Blood of Christ may in a large and general Sense be term'd the Seal of his Testament, which renders it an everlasting Covenant, of perpetual Force and Validity. *Heb.* 13. 20. But because the Blood of Christ has so sealed or confirmed the New-Covenant, as to render it a valid Constitution for the Salvation of Sinners, to argue thence, That the Sacraments of Baptism and the Lord's Supper cannot be visible Seals of the same Covenant, is just as if one should argue, that because a Man's last Will and Testament is confirmed by his Death, therefore there is no Need that it should be otherwise confirmed by a proper Signing and Sealing of it.

The Minister in the Dialogue having asserted, that it is the self same Covenant that is sealed, both by Circumcision and Baptism, in Proof that Baptism ought now to be administred to Infants; illustrates it to his Parishioner by a familiar Similitude, of the same Patent of Lands seal'd in the successive Reigns of two several Kings, with two different Seals, a Red, and a White One. *Dr. Gill* says, it is "a fine Piece of Wit." I confess, I did not take Notice of that before, so much as of the Reason and Judgment shewn in applying the Similitude to illustrate the Point in Discourse; and perhaps on the other Hand, *Dr. Gill* was so dazzled with the Fineness of the Wit, that he did not mind that the Reasoning in it was too solid and weighty to be blown away with a Puff. I am sure (whatever becomes of the Wit, yet as to what concerns the Argument) he had no Reason for his Boast, that it "is spoiled and lost," but that frivolous one last mentioned, the Weakness whereof has been sufficiently detected. Nor has he one Word in Reply to the Scripture-Arguments produced in the *Dialogue*, that Baptism is now a Seal of the Covenant of Grace, as Circumcision was formerly.

Wherefore, upon the whole, since it has been made to appear, that the Covenant God made with *Abraham*

ham and his Seed, was the Covenant of Grace, and that it remains still in Force in the same Extent, with Respect to Gospel-Believers, the Christian Seed of *Abraham*, under the New-Testament-Administration, and that Circumcision was anciently appointed to be the Token and Seal of this Covenant; and that Baptism, under the Christian Dispensation, succeeds Circumcision, as the initiating Sign and Seal of the same Covenant, which was formerly seal'd by Circumcision to the Infants of the Faithful; I freely leave it to any judicious, unbiass'd Reader to judge, whether the Evidence from Scripture, for the Right of Christian Infants to Baptism, and that from the primitive Institution of the Covenant with *Abraham*, which requir'd the Token and Seal of it to be administer'd to Infants, without any Repeal of it ever after, does not stand good, notwithstanding all Dr. *Gill's* Exceptions: And whether he has been able to make out any one of his Pretensions to the contrary: And whether the Sophistry, Confusion and Error, (and I may add the Blunders and Contradictions) which his mistaken Principles about the Covenant have led him into, in his Arguings on this Subject, have not been sufficiently detected and expos'd.

I shall close this Chapter with a few Remarks on our Author's Endeavour to vindicate himself, and his Party, from the Charge that has been justly exhibited against them, of abridging and lessening the Privileges of the Gospel-Dispensation, with Respect to Infants, which they formerly enjoy'd, by cutting them off from their Covenant-Right, and depriving them of the New-Testament Seal. This our Author calls, "a clamorous Outcry." I believe, it does not carry a Sound that is grateful to them. For it does not appear from what our Author has said already, nor from what he has here added, that the Accusation is unreasonable or unjust: but his Vindication appears lame and insufficient. The Minister in the Dialogue has represented it as "a great & glorious Privilege granted to Children under the legal Dispensation, that they should enjoy the Seal of the Covenant:"

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And demands, “How, why, and when were Children cut off from this Privilege?” *Dial.* P. 19, 20. And shews, that in this Case the Opinion of the Adversaries is encumbered with this Absurdity, that “the Gospel is a less glorious Dispensation, with Respect to Infants, than the former. *Dial.* P. 30” Our Author has taken Notice of these Particulars, and pretends to reply to them. P. 62. (1) He says, “The Covenant of Grace was never seal’d to Infants by Circumcision.” This I shall pass over, as one of his contuted Errors. (2.) “Nor was that bloody and painful Rite accounted a rich and glorious Privilege, far from it &c.” And does he imagine, that the Author of the Dialogue plac’d the glorious Privilege of Children under that Dispensation, in that bloody Incision made in the Flesh by Circumcision, abstracting from its Sacramental Relation to the Covenant? (3.) That “it is a rich Mercy and glorious Privilege of the Gospel, that the Jews and their Children are delivered from it, and that the Gentiles and their Children are not oblig’d to it.” And can he persuade himself, that the Pædobaptists are not as sensible of this rich Mercy and glorious Privilege, as himself? (4.) “As for the Demand how, why, and when Children were cut off from it, it is easily answered, that this was done by the Death of Christ, and at the Time of it &c.” The Reader will easily perceive, that all this is meer Shuffling; for does he believe, that the Pædobaptists plead for the Continuance of Circumcision and other typical Rites of the Old-Testament, since the Coming and Death of Christ? To what Purpose then is this confused Ramble of Talk? It seems to have no other Aim or Tendency, than to darken and hide the Truth, both from himself and his Reader, or to shift the main Question where it pinches. We do not charge the Antipædobaptists with diminishing, or annulling the Privilege of Infants which they had under the Old-Testament, by not retaining Circumcision, or not circumcising their Children; but by depriving them of their Covenant-Privilege, and of the instituted Seal of the New-

New-Testament, which answers to Circumcision, as it was a Token of the Covenant, which was thereby seal'd to the Infant-Seed of the Church under the Old-Testament. Nor do we Demand of them how, why, or when, was Circumcision abolished, & the Children of the Church delivered from that burdensom painful Rite: We know very well, that this was done at the Death of Christ, which fulfilled & put an End to all the bloody Rites of the Law, which pre-figured a Redeemer to come & shed his Blood. But we demand of them, how, why, and when, were the Children of God's People cut off from their Share in his Covenant, and from the Privilege of having it sealed to them which they once enjoyed? And this they cannot Answer.

Wherefore, to clear the Truth from the Darkness and Mist of Error, which he has involv'd it in, we must distinguish of the *general & particular* Nature of Circumcision, as of all other Sacraments. If we consider it in its *particular Nature*, as it consists in the cutting of the Flesh, causing some Effusion of Blood, proper to that typical Dispensation, 'tis granted, that "it was a Yoke of Bondage, and an unsupportable One. *Act. 15. 10.* And 'tis acknowledg'd to be a rich Mercy and Privilege to the Christian Church, to be delivered from it, and to have the more easy and gentle Rite of Baptism instituted in its Room. But considering it in its *general Nature*, as an instituted Token and Seal of the Covenant, which marks out a distinguished People, intitled to peculiar Privileges under the Dispensations of divine Providence and Grace; so it was a very rich and valuable Privilege of the Church of the Old-Testament, and as such it was esteem'd by the Apostle *Paul*, when he puts the Question, *What Profit is there of Circumcision, to the Jews? Rom. 3. 1.* He Answers, *v. 2. Much every Way; chiefly because that unto them were committed the Oracles of God.* Which divine Oracles compriz'd those excellent Prerogatives which he mentions as pertaining to the Jews; *Ch. 11. 4. viz. The Adoption, and the Glory, and the Covenants, and*

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the giving of the Law, and the Service of God, and the Promises. And being consider'd as such a Privilege, the Children of the New-Testament Church were not cut off from it by the Death of Christ; since he immediately thereupon instituted his New-Testament-Seal of Baptism, in the Room of Circumcision, having the same spiritual Signification with that antiquated Rite, and answering to the same Purposes, and therefore, we say, to be administred to the same Subjects. Wherefore it is meerly trifling, and evasive, to say, That Children were cut off from the individual Rite of Circumcision, when Christ abolish'd that, & all other legal Ceremonies at his Death; seeing Christ has not left his New-Testament Church destitute of an initiating Rite, that fully corresponds with that of Circumcision, in its sacramental Use and Signification; in Respect whereof it was neither weak nor unprofitable, but a choice and excellent Privilege. And of this the Children of Christians are no less capable, than the Jews Children were of that ancient Sacramental Rite: Nor can it be pretended, that the Infants of Believers are by the Death of Christ cut off from this Privilege, but are rather confirm'd in it. See *Eph. 5. 25, 26.* If Infants are any Part of that Body of which Christ is the Head and Saviour, it is evident from the Words of the Apostle, that it was the Design of Christ's Death to *sanctify and cleanse them with the Washing of Water.* 'Tis added by our Author, (*ibid.*) That "as for
 " the Gospel-Dispensation, that is the more glorious for
 " Infants being left out of its Church-State, that is to say,
 " For its being not national and carnal as before, but
 " congregational and spiritual, for its consisting not of
 " Infants without Understanding, but of rational & spiri-
 " tual Men, of Believers in Christ, and Professors of his
 " Name; and these not in a single or small Country, as
 " *Judea*, but in all Parts of the World," &c. Let me add here a few Remarks, on these bold and confident Expressions.

(1.) What does it signify, but to divert the Mind of the

the Reader from the main Thing that ought to be in View, to tell him of the Advantages and Excellencies of the Gospel-Dispensation in other Respects, while in the particular Case of Infants, which is the principal Thing under Consideration, no Advantages at all are allow'd? And not only so, but they are accounted as secluded by the Gospel from the Advantages they enjoyed under the former Dispensation, in being admitted into the Jewish Church by Circumcision; and in this Respect, at least, the Gospel is made a less glorious Dispensation: which is the main Charge our Adversaries are concerned to acquit themselves from. That the Gospel is a more spiritual Dispensation of greater Clearness, Efficacy and Extent, both to Jews and Gentiles, is confess'd by the Pædobaptists, and improv'd to aggravate the Absurdity of their Adversaries Opinion, which curtails and diminishes the Privileges of Infants under the Gospel; when it is granted, that the Evangelical Dispensation is on all other Accounts more glorious, particularly in Regard to its Extent and Comprehensiveness.

(2.) How unreasonably is it affirmed, that the Gospel-Dispensation is the more glorious for Infants being left out of its Church-State? Is it then a Blemish or Imperfection of any Church-State, that Infants are admitted into it? Was it no Part of the Glory of God's Grace and Condescension to *Israel*, that he was pleased to take their Infant-Children into Covenant with himself, to promise to be the God of their Seed, and to appoint the Mark of his Covenant to be set upon them? Or is there one Syllable in Scripture, that intimates that former Dispensation to be, for this Reason, the less glorious? Our Author elsewhere grants, that Infants, dying in Infancy, are capable of Salvation by Christ, and are introduc'd by him into the Kingdom of Heaven: P. 70. But may he not with equal Modesty & Justice affirm, that the Kingdom of Heaven will be the more glorious for having Infants excluded thence? For though the Capacities of Infants are suppos'd to be enlarg'd and advanc'd, in their

Admission into the Kingdom of Heaven, yet the Dispensation of the Kingdom of Grace is Christ's preparative Institution for all that shall in the revealed Method of God's Grace be admitted into the Kingdom of Glory. And a Man that allows Infants to be Heirs of the Kingdom of Heaven, cannot without a manifest Inconsistency deny them to be Subjects of the Kingdom of Grace, or Members of the Christian Church. Why then should the Reception of Infants into the Gospel-Church be any more a lessening of its Glory, than their Admission to Heaven, a diminishing of the Glory of the heavenly State? But,

(3.) Let us see wherein he places the greater Glory of the Gospel Church. (1.) In its being (he says) "not National, but Congregational." But how does it appear that the Gospel Church is the more glorious for its being Congregational and not National? The Covenant of Peculiarity (as it is called) and the Laws & Ordinances whereby the Jews were distinguished and separated from other Nations, did not so properly constitute them a Church as make them the *only Church* God had in the World. And the greater Excellency of the Gospel-Church consists not so much in its being Congregational (for may not a whole Nation consist of many Christian Congregations, and in that Respect become a national Church?) as in its being Catholick, or diffus'd among all Nations. So that under the Gospel a whole Nation, yea and many Nations embracing the Christian Faith may become the Church or Churches of Christ, comprehending Parents & Children. (2) In its being "not carnal but spiritual." *Ans.* That the Ordinances of the Old-Testament-Church are called *carnal*, consisting of a Multiplicity of corporal Rites, is well eno' known: but that ever that Church was so called, I never knew before. Were the holy Patriarchs & Prophets, and all the pious Israelites the Members of that Church carnal & not spiritual? Or if there were Abundance of carnal People in the visible Church of the Jews, is not the same too plainly verified of the Christian visible Church? Or if he means this Distinction, of the several

veral Dispensations, that the Evangelical is more spiritual in its Ordinances and Way of Worship than the legal, this has been allowed before, and 'tis nothing to his Purpose. (3.) The Gospel Church is more glorious (he says) "For its consisting not of Infants without Understanding, but of rational & spiritual Men, of Believers in Christ, &c." This is the only Thing to his Purpose, if he could make it good, that rational and spiritual Men only (exclusive of Infants) are the Members of the Gospel-Church; and that on this Account there is a greater Excellency & Glory in it. I confess, if Men set their Fancies to work, they may shape out a glorious Church, consisting only of rational and spiritual Men; and if such a Church be no where to be found, but subsists only in Imagination, yet the Idea is pleasing. So I perceive, Dr. Gill is for having a Church something like, not consisting of poor silly Babes, or Children without Understanding, or not receiving such into its Bosom; but a Church made up only of understanding rational Men: And it had been more excellent still in that Regard, if he had made it to consist only of a College of Doctors, & learned Men, or of the politer Part of Mankind, exclusive of the ignorant, raw, illiterate Vulgar. But our wise & merciful Saviour knew better what Choice to make of the Materials, of which he design'd to compose his Gospel-Church, than any of our Antipædobaptists could direct him; and his Grace has often prefer'd Babes in Understanding and in Age too before the wise and prudent — The great and compassionate Shepherd owns the *Lambs* of his Flock as belonging to his Charge, no less than *the Sheep*, Job. 21. 15, 16. and is tenderly affected towards them. And on several Occasions recorded in the Gospel, we find him shewing his Condescension and Favour to Infants & little Children, by taking such into his Arms & blessing them, and has very plainly signified his Will that they should be acknowledg'd & receiv'd as the Members of his Church under the Gospel-Dispensation, so far as their infantile State and Capacity will admit, when he declared that of

such is the Kingdom of God. Of which more fully hereafter. But how can all this consist with his excluding them from his Gospel-Church? Does it not rather speak the direct contrary? There is much of the Glory of God's Grace and Compassion towards the apostate Race of Men in receiving little Children with their confederate Parents into his Church and Covenant. Though Men are apt to despise them as having but little Worth or Excellency in them, yet God who *is mighty and despiseth not any*, has undeniably extended this Favour to them in his former Transactions with his People; and their Meanness and Weakness does but serve the more to illustrate and magnify his sovereign rich Grace in its Dispensation to them; and Christ, the Minister of his Father's Grace, has receiv'd them, and willed us to receive them in his Name, as has been observ'd. Has our Author *never read, Out of the Mouth of Babes & Sucklings thou hast perfected Praise?* Matth. 21. 16. But the Glory of Gospel-Grace in this Instance had been obscured and lost, if Children who formerly shared in the Covenant & Seal, were now cut off from both: So far is it from being true, that the Gospel is a more glorious Dispensation for *leaving out Infants.*

Our Author goes on, P. 63. "As for Infants, their Case is as good, and their Privileges as many, & better than under the legal Dispensation." But how can this possibly be, if they be shut out, and left out of the Gospel-Dispensation of the Covenant? God's Covenant & Promise to the Seed of his ancient People *to be their God*, left Hope of their eternal Salvation when they died in Infancy; but in this Case their Condition is deplorable under the Gospel, if they be cut off from the Covenant-Mercies of God; since there remains no Ground of Hope in divine Revelation of their well being in a future State. He proceeds to say, with as much Assurance, as if he were privy to the secret Counsels of Heaven, that "Their Salvation is not at all affected—through Want of Baptism to succeed Circumcision." That is, their being baptized, or not baptized, does not help or hinder their

Salvation.

Salvation. But what Revelation has Dr. *Gill* for this ? Surely none in the Word of God, if the Infants of Believers be cut off from the Covenant & Seal under the Gospel : and therefore there is no Safety in relying on his confident Assertion. For, being out of Covenant, they must be *without Christ*, and *without Hope*, by the Testimony of the Apostle. *Eph. 2. 12.* I hope, Dr. *Gill* does not expect the Salvation of Infants otherwise than by the Grace of God through the Merit of Christ's Blood ; and not as a natural Right belonging to them, as they are of the human Species : therefore he must acknowledge, that it belongs to God as the free sovereign Dispenser of his own Grace, to appoint the Terms & Means of its Dispensation. And since Baptism is Christ's Institution and Means of Salvation, which Infants are capable of (as has been prov'd) it is high Presumption in any Man to persuade himself, or others, that their Well-being is not at all affected by the Want of it, especially through their Parent's Neglect. This is to abuse Grace, by making it a Pretence for the Neglect of the Means of Grace. It is as if a Parent should argue at this Rate against praying for his sick and dying Child, That its Salvation is not at all affected by my praying, or not praying for it. Whatever God's Mercies may be (which are not revealed) towards the Soul of an Infant departing this Life, without Prayer, or baptismal Dedication to God ; yet such an irreligious Parent, for his Part, can have no comfortable well-grounded Hope of its Salvation. What he adds, of the greater Privilege of Infants in " having a Christian Education, and the Advantage of hearing the Gospel, as they grow up," does not mend the Matter ; for besides that if Death seize them before they are grown up to a Capacity for Instruction, their State is as bad as the Children of the uncovenanted Pagans ; Besides this I say, when grown up they are no more under a Promise of the Dispensation and Influence of the Spirit, (as the Children of the Covenant are, *Isai. 59. 21.*) than many Heathens who may have the Opportunity and Advantage of hearing the Gospel preached.

preached. From the whole therefore it appears, that notwithstanding all our Author has said to silence the *clamorous Out-cry*, (as he terms it) there remains still as much Reason for it as ever, in charging our Adversaries (while they deny and renounce the Interest of Believers Children in the Covenant, and their Title to the New-Testament-Seal) with contracting and diminishing the Privileges of the Gospel, and rendring it a less glorious Dispensation, with Respect to Infants, than the former.

And so I shall proceed to his next Chapter.—



C H A P. V.

The several Texts in the *New-Testament*, alledg'd as confirming Evidences of the *Divine Right of Infant-Baptism*, illustrated, and vindicated.

THE main Argument for the divine Right of Infant-Baptism from the Covenant-Interest of the Children of the Faithful under the Evangelical Dispensation, having been largely and fully cleared up, confirmed, & vindicated, in the preceding Chapter, there remain divers Texts of the New-Testament, which are properly, and pertinently brought in as confirming Evidences of this divine Right; and, as such, improv'd in the Dialogue, which are objected against by Dr. Gill. It is therefore the Business of this Chapter to vindicate those Passages from his Exceptions: And I shall make no long Business of it, having already cited, explain'd, & apply'd the most of them for the Confirmation of the main Argument insisted on in the foregoing Chapter. All therefore that I here propose to do, is to clear up the Force of our Argument for the Right of Infant-Baptism.

Baptism, from those several Texts, by assigning their genuine Meaning, and to make Reply to the Objections which Dr. Gill has thrown together in this Chapter.

I. The first is that noted Text in Act. 2. 38, 39. *Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. For the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* This Passage was before noted to contain an implicit, if not express, Command for baptizing, the Infant Children of Christians. We may observe in it, *First*, The Command or Exhortation propounded, *ψ. 38. Repent and be baptized in the Name of Jesus Christ, &c.* *Secondly*, The Argument and Obligation to a Compliance with this Command, contain'd in *ψ. 39. For the Promise is unto you and to your Children &c.* And hence the Argument is very clear and strong, that those to whom the Reason of the Duty or Motive to it extends, are warranted and obliged to comply with the Duty commanded and exhorted to : But the Reason of the Duty extends to Parents and their Children. *The Promise is unto you & to your Children.* And both Parents & Children being included in the Argument & Obligation, it undeniably follows, they must both be understood as included in the Command, or in the Duty recommended & enjoin'd, *Repent & be baptized*; so far as they are respectively capable of it. It is not only asserted, that God's *Promise* or Covenant belongs to them and their Children; which alone had been sufficient to give them and their Children (upon the Parents embracing the Faith of Christ) a Right and Title to Baptism, the New-Testament Token and Seal of the Promise; but this is alledg'd & improv'd as a Reason & Motive to engage them and their Children to come under the Christian Dispensation, by being baptized in the Name of Jesus Christ, that they might partake of the Blessings of the Promise, Remission of Sins, and the Gift of the Holy Ghost. Here is a Command for Baptism annexed to the Covenant under the Gospel-Dispensation. Thus the Apostle was directed

rected by the Holy Spirit, in the very Beginning of the New-Testament-Adminiftration, to determine a Point, which is yet fo much controverted (for want of an unprejudiced Attention to the Sense & Scope of his Words) *viz.* Whether the Covenant and Seal of it fhould be as extenfive under the New-Testament, as they were under the Old, that is, to Parents and their Children. And as I have fhewed, that the Promise here referred to can be underftood of no other than that eminent Promise to *Abraham* and his Seed. So we may obferve much of a Parallel between God's firft Inftitution of his Covenant and Token of it with *Abraham*, and thefe Words of the Apoftle in the firft Adminiftration of the New-Testament-Token of the Covenant after our Lord's Death and Refurrektion. For (1.) As then, God's Promise to *Abraham* was, to be a God to him and to his Seed; fo now, *the Promise*, faith the Apoftle, *is unto you and to your Children.* (2.) As then, God appointed the Token of his Covenant to be of equal Extent with his Promise to *Abraham* and his Seed; and for this Reason, becaufe his Covenant belong'd to them, therefore the Token or Sign of it muft be fet upon them in Circumcifion. *Gen. 17. 9, 10.* So here, for the fame Reason, the Apoftle urges upon his Hearers the Reception of Baptifm, the Chriftian Circumcifion, becaufe the Promise belong'd to them and their Children, which therefore gave their Children as good a Right to Baptifm, the initiating Token of the Chriftian Covenant, as the fame Promise gave the Old-Testament-Seed of *Abraham* to Circumcifion, the Token of the Abrahamitical. (3.) As then, God ordained the Token of his Covenant to be applied to the Sons of the Stranger, that were not of *Abraham's* Seed, who fhould come into his Family & Covenant, *Gen. 17. 12, 13.* So here, the Apoftle not only afcertains this Privilege to the Jews & their Children (the natural Seed of *Abraham*) under the Chriftian Difpenfation, but alfo extends the Promise, with all the Rights, Privileges, and Bleffings of it, *to them that are afar off, when called by the Gospel into a vifible Church-State,*

State, that is, to the Gentiles who by believing in Christ become the adopted Seed of *Abraham*, and *Fellow-Heirs* with the believing Jews of the same Promise. (See *Eph.* 2. 19. & 3, 6.) From all which it appears how strongly the Argument concludes from these Words of the Apostle, for the Right of Infant-Children of Believers to Baptism. And if this Text had been the *dernier Resort* of the Author of the *Dialogue*, as Dr. *Gill* terms it, it appears he had made a wise Choice of his Defence, and that (for any Thing I have yet seen) impregnable against all Assaults. And if it be the *Sheet Anchor* of the Cause of the Pædobaptists, (as he calls it in Contempt) it still abides sure, and unmovable, (as I trust, the impartial Reader will perceive) notwithstanding the feeble Attempts of Dr. *Gill* and his Party to unfix it. In the mean Time, he is greatly mistaken, if he thinks it the main or only Support of the Cause of the Pædobaptists. I shall make some brief Remarks on his Objections, which are indeed too trivial to require an elaborate Confutation.

First, He pretends, there is a Contradiction the Pædobaptist Writers are chargable with, (particularly the Writer of the Dialogue) while, it seems, he finds them asserting, "That Persons are by Baptism brought into the Covenant of Grace;" and at other Times, "That an Interest in the Covenant gives a Right to Baptism." A Covenant-Interest is indeed suppos'd, as previous to Baptism. But where is the Contradiction between these two Assertions? Has our Author never known or heard of a Contract, or Promise in Word, or Writing, giving a Person a Right to Lands or Goods, previous to Signing, Sealing and Delivery of the Instrument of Conveyance, which gives actual Possession? Or is it so unusual a Thing, that he should need to be told, that a Person by Election may have a Right to a certain Office, and an Interest in the Rights and Privileges belonging to it, before he is actually install'd, or by some Ceremony solemnly invested in it? God's Covenant or Promise to the believing Parent to be the God of his Seed, gives his Child an Interest in his
Covenant,

Covenant, and this gives him a Title and Claim to Baptism as the Seal of it, which is his solemn Investiture in his Covenant Right, so that here is no Appearance of a Contradiction.

Secondly, He says, P. 64. "The Promise here observ'd, be it what it will, is not taken Notice of, as what gives a Claim and Right to Baptism, but as an encouraging Motive to Persons pricked in the Heart — to repent and be baptized, and as giving them Hope of receiving the Holy Ghost." *Ans.* The Promise, as it has been explain'd to intend the main standing Promise of God's Covenant, to be a God to believing Parents and their Seed, may be well understood both as a Warrant or Ground of Claim to Baptism, and as an encouraging Motive thereunto, as the Means of obtaining Remission of Sins, and the Gift of the Holy Ghost, which are the great Blessings compriz'd in the Promise to *Abraham*; as I have in the former Chapter shewed. Baptism here may be consider'd both as a Privilege, (and it is undoubtedly a Privilege to have the Covenant seal'd) and a Duty incumbent on all that are admitted into Covenant. The Promise to believing Parents and their Children, gives them a Right or Claim to Baptism, in Behalf of their Children, as it is a Privilege; and as it is a Duty, it gives them good and sufficient Warrant for baptizing them, or is the Reason why they ought to be baptized. What Reason then had our Author for making such an Opposition between an encouraging Motive, and a Warrant or Right to Baptism; as if the one being asserted, the other must be excluded? Since there is no Manner of Inconsistency between them; but the Promise here may be aptly interpreted to imply both the one and the other. If I find in the Word of God a Motive to any Practice I am concerned in, I may rightly conclude, I have a good Warrant for it. I am not sure, but charitably suppose, that *Dr. Gill* needed no other encouraging Motive to embrace the Perswasion of the Antipædobaptists, than (when he thought, however erroneously, he had found) some

some Argument or Motive in the Word of God to induce him to it. Every divine Motive to a Duty, either is, or necessarily supposes, a divine Warrant for the Observance of it. But when he goes on to observe, "Repentance" and Baptism were urged in order to the Enjoyment of "the Promise, and consequently can be understood of" "no other than adult Persons:" I deny his Consequence, (1.) Because Infants are as capable of Baptism, and of the Obligations & Benefits of it, as the Adult, though not of the Exercise of Repentance. And though this Repentance be requir'd, as well as Baptism, in the Exhortation, and the Adult only are capable of it, which our Adversaries object as a Bar (they think) to the Baptism of Infants, because they cannot repent; yet it is to be observ'd, That as Repentance is coupled with Baptism in the Command or Exhortation, so the Adult are coupled with Infants, Parents with their Children, in the Argument from the Promise; and therefore the Duties exhorted to, must be accommodated to their respective Capacities; and the Parents having by Repentance and Faith in Jesus, qualified themselves for Admission into the Christian Dispensation, their Infants being comprehended with them in the Argument, had for that Reason an equal Right to, and were capable of receiving Christian Baptism. (2.) Though Infants are not immediately capable of Repentance, in the explicit Acts of it, as the Adult are, yet they are capable of being laid under Obligations to Repentance and all other Duties of the evangelical Covenant (as they grow up to a Capacity for such Duties) by being baptiz'd in their Infancy.

Thirdly, He says, P. 65. "The Children here spoken of do not design Infants, but the Posterity of the Jews, and such who might be called Children, thô grown up.--" But what Reason or Warrant has Dr. Gill for excluding Infants from being the Posterity of the Jews? Why might not their Infants be called Children? Does not this general Term comprehend Infants, as well as Children of greater Maturity? Is there a Syllable in the Text, that restrains the

Term

Term to grown Children? But it must by no Means intend Infants, because that Sense of the Term makes against his Hypothesis; in Maintenance whereof, it seems, the Jews Infants must be denied to be their Children! He tells us indeed that “*Dr. Hammond* and some others, have given up the Argument hence for Pædobaptism.” But tho’ *Dr. Hammond* (who was a strong Asserter of Pædobaptism) laid less Stress on this Text, than on some others (particularly *1 Cor. 7. 14.*) which he was more fond of, as being more agreeable to the peculiar Notions of that learned Man; yet it is held by the generality of Divines and Commentators as a good Proof of Infant-Baptism. But if we must be held in Suspense concerning the Meaning of any Passage of Scripture, ’till all learned Criticks are agreed about it, we must despair of finding out the Sense but of few Texts in the Bible. The Argument from the Words under Consideration is plain and obvious to Men of common Capacity, without the Help of critical Learning. He adds, “Some Men, when ever they meet with the Word *Children*, it immediately runs in their Heads, that Infants must be meant.” This is spoken at Random: No Man (he knows) can have it *running in his Head*, whenever the Word *Children* is used, that *Infants must be meant*, because the Context often plainly restrains it to grown Children. But I fear in good Earnest, these Men must have a wrong Turn given to their Heads by their prejudicate Opinions, who will by no Means allow Infants to be meant, whenever they meet with the Term, Children, if it contradicts their beloved Scheme, but rather any Thing else that a working Fancy influenc’d by Bigotry can invent, Children in Experience and Knowledge, Children grown up to be Men, whatever Violence be offer’d to the Text by such a Sense. The Meaning of the Word *Children*, in this Passage, is not left dubious, but it is plainly determined by the constant Sense and Tenor of God’s Covenant and Promise, which had ever been to that Moment extended to Parents & their Infant-Children; as has been prov’d beyond Contradiction:

dition : So that under this general Term *Children* their Infants must at least be included. But *Dr. Gill* and those of his Persuasion, by their Interpretation of this Text, make the inspired Apostle to speak Nonsense, while they give the Sense thus, *The Promise is to you & to your Children*, but not to your Children, as *your Children*, or as they have any natural Relation to you ; but when they shall be grown up and called by the Gospel, then the Promise is to them ; which is no more than might be said of the Children of the Æthiopian. One would think, that no Man who is not blinded by Prejudice, but must see, that the Apostle speaks of a present Privilege the Jews Children then had above the uncovenanted Gentiles, and not of what they should have hereafter, when grown up ; for so the Promise might never belong to them, in the Sense of our Adversaries, if they continued to reject the Call of the Gospel, as the Body of the Jewish Nation did ; and this Interpretation intirely destroys the Distinction which the Apostle evidently makes between the Jews Children, and *them that were afar off*, i. e. the Gentile Nations to whom the Promise shou'd belong, when call'd into a Gospel-Church-State, and if no more were meant of the Children of the Jews, what need of the Distinction between them and the Gentiles as yet uncalled ? The old Evasion of the Anabaptists, mentioned and refuted by *Calvin*, is not more absurd, that the Place is to be interpreted of their spiritual Children.* The Observation now made may suffice to obviate his next Exception.

Fourthly, He suggests (*ibid.*) “ That the Promise is restrain'd to as many as the Lord our God shall Call ; whether they be Jews or Gentiles.— And therefore (says he) can furnish out no Argument for Infant-Baptism, &c.” *Ans.* Common Sense, and the Rules of Grammar dictate that limiting Clause, *as many as the Lord our God shall Call*, to be understood in Reference only to that Universal, *all that are afar off* ; i. e. all the Gentile Nations, which alone was that in the Apostle's Words,

* *Calvin* in loc.

Words, which requir'd a Restriction. The Gentiles are in Scripture-Language said to be *afar off*, not so much in Regard of local Distance, as of their State and Condition, their Distance from God, being out of Covenant, and in Way of Contradistinction from the Jews, who were called *a People near to God*, Ps. 148. 14. And God is said to be *nigh unto them* (Deut. 4. 7.) in Regard of the Covenant-Relation between them and him. But the Gentiles, by believing in Christ & coming into his New-Covenant, were made as nigh to God as the Jews, thro' the reconciling Blood of Christ. Eph. 2. 13. *But now in Christ Jesus, ye who were sometimes afar off, are made nigh by the Blood of Christ.* The meaning of the Phrase being thus settled to intend the uncircumcised, uncovenanted Gentiles, the Sense of the Apostle is plain and obvious, viz. *The Promise is unto you Jews, the natural Seed of Abraham, and to your Children, and to as many of the Gentile Nations, as the Lord our God shall call into Fellowship with you in a Gospel-Church-State.* And admitting, that an Interest in the Covenant gives a Right and Claim to the initiating Token and Seal (which is strongly intimated in these Words of the Apostle, his whole Reasoning in this Place is grounded on the Supposition of it; and it has been abundantly proved already, and cannot with any fair Pretence of Reason be denied) the Promise here furnishes out a full and convictive Argument for Infant-Baptism. For the Covenant and Promise had all along run in this Tenor, to the Jews and their Children. Wherefore since the Jewish Children ever had, till then, an Interest in the Covenant of their Parents, to say, that their Children were cut off from this Interest, by their Parents believing in Christ, and wholly excluded from the Covenant under the Christian Dispensation, upon their Parents coming over into it, as our Adversaries pretend, is to make the Apostle in these Words to delude his Hearers, while he propounds Matter of Privilege to induce them to come over into this Dispensation of Christ, and such a Privilege as they had, for the Substance, ever enjoy'd, which their Compliance

Compliance with his Counsel and Persuasion would deprive them of intirely with Respect to their Children: And what would this have been less than a gross Cheat and Imposture?—But if this must not be said, but that the Apostle seriously intended that their Children should still continue possess'd of their ancient Right and Privilege upon their becoming Christians, and be taken in with them under the New-Covenant-Dispensation, the Consequence is incontestable, that the Promise, as belonging to their Children, gives them a good Right and Claim to Christian Baptism, the initiating Token & Seal of this New-Covenant. Nor is it a Thing to be contested, that the Gentiles being call'd into Fellowship with the believing Jews, are instated in the same Covenant-Right & Privileges.

Fifthly, Our Author denies the Promise here to be “the Covenant made with *Abraham* ;” and yet owns, it may be “the Promise of the Messiah,” or “the Promise of the Remission of Sins, — or of the Gift of the Holy Ghost.” P. 66. As if the Covenant and Promise of God to *Abraham* did not comprize all these Promises! I have fully obviated this Objection, by proving from Scripture-Evidence, that the Promise here intended by the Apostle can refer to none else but the great Promise of God to *Abraham*, in establishing his Covenant with him and his Seed, which is comprehensive of all the following Promises both of the Old-Testament, and the New. Yet after all if the Promise of the Spirit, in *Joel*, be intended in this Passage, as some contend, it would but very little affect our Argument from it for the Right of Infants to Baptism; since it must be interpreted according to the Extent of the original Promise to *Abraham*, which was fundamental to the Jewish Church-State; and the Promise of the Holy Spirit in his ordinary sanctifying Influence is such as the Infants of the Church are capable of, which has been prov'd, and cannot be denied without excluding them from a Capacity of Salvation.

II. The next Passage excepted against by our Author is the Account the Evangelist gives of our Saviour's Re-

ception of little Children, that were brought to him. Matth. 19. 14. *Suffer little Children and forbid them not to come unto me, for of such is the Kingdom of Heaven, Or the Kingdom of God.* So Mark 10. 14. & Luk 18. 16. Now these Words of our Saviour, we think, are a plain Decision of the Case, Whether it be agreeable to his Mind that little Children (yea *Infants*, as *Luke* terms them, Chap. 18. 15.) should be brought to him for his Blessing? And who are most acceptable to Christ, and do a Thing most pleasing to him, They that present their Infant-Children to him in his own appointed Way, or they that withhold them and forbid their being brought to him? Our Lord was much displeas'd with his Disciples, who rebuked those that brought them, saith *Mark*. Ch. 10. 14. They thought it unworthy of their Master (who had greater and higher Employment) to take Cognizance of little Children; or that it would Occasion a great Deal of Trouble to him, if this Example were followed; or for whatever other Reasons, not knowing his Pleasure in the Matter, they forbid the bringing of little Children to him. But now since Christ has declared his Will, *Suffer little Children and forbid them not, &c.* how much more may it justly be thought, will he be displeas'd with those that still forbid them? The Force of our Argument hence for Infant-Baptism does not lie in these Things, either (1.) The bringing of little Children or Infants to Christ; Or (2.) Their bringing them to him in Order to be baptized by him; Or (3.) That he baptized them: for this is not said. The first we lay no great Stress upon. The two last we do not affirm. And yet the main Objections of the Antipædobaptists militate against these Things, which do not enter into the Argument. But we argue from the Command Christ gave on this Occasion concerning the Infant-Children of his People, together with the Reason of it.

First, From the Command given by Christ on this Occasion, both Positive & Negative. *Suffer little Children, and forbid them not to come to me*, i.e. to become my Pro-
felytes

selytes (according to the Etymology of the Greek Word, which is compounded of the Preposition $\pi\rho\sigma$, and the Verb $\epsilon\lambda\theta\epsilon\iota$, which signify *to come to*) for in this Sense *coming to* Christ is elsewhere understood; as in the Text I had Occasion to cite before, Joh. 3. 26. *They came to John, and said unto him, Rabbi, he that was with thee beyond Jordan — baptizeth, and all Men come to him; i. e. become Profelytes to him, and that by receiving Baptism.* In the same Sense our Saviour requires little Children & Infants to come to him, *Suffer them to come*, is as much as to say, *Admit them Profelytes to me, and forbid them not, do nothing to hinder or discourage their coming to me, in any Way in which they are capable of Profelytism.* Hence we are taught (1.) That little Children are capable of being made Profelytes to Christ; which is the same Thing in Effect with being Disciples of Christ. And why should they be less capable of this, than the young Children of Strangers were of old capable of being Profelytes to Moses? What can be objected against the former, that does not hold as strong against the latter? (2.) Christ has moreover plainly declared his Will, that the Infant-Children of his People should be admitted Profelytes to him, and solemnly initiated into his Religion, and presented to him for receiving his Grace and Blessing. And since Baptism is his only Institution and appointed Means for this Purpose, to enter Persons into his Religion; therefore this Command of our Saviour, that little Children should be *suffered to come to him*, as those did who became his Profelytes by Baptism, is a virtual Command for baptizing them: How else can they be brought, or be said to come to him? Since Christ is no more bodily present on Earth, but in Heaven, we must either say, This Command of Christ is out of Date since his Ascension, and that no Regard is to be paid to it by Christians; which is contrary to his Authority & Grace in his New-Testament; or else admit, that there is some Way still left, in which little Children are now capable of coming to him, and in which it is his Will that the Infants of his New-

Covenant-People should be brought and offered to him for his Blessing. But what other Way can this be, than the Way of his Ordinances (in which he is still spiritually present on Earth) particularly the Ordinance of Baptism, which he has appointed for initiating Profelytes to his Religion? And that this is the Meaning and Design of this Command of our Saviour is evident,

Secondly, From the Reason added to enforce it,—*For of such is the Kingdom of Heaven.* To understand the Force of which Reason, we need not curiously inquire, Whether by *the Kingdom of Heaven* is meant the Kingdom of Grace, the Gospel-State of the Church, or the Kingdom of Glory, the heavenly State; since both these are one and the same Kingdom, under the Administration of Christ, the supream Head and King; differing in the Place of Residence, the Kingdom of Grace on Earth, and the Kingdom of Glory in Heaven: As the Distribution is elsewhere made of the whole Family of Christ into those in Heaven, and those on Earth, Eph. 3. 14, 15. *Of whom the whole Family in Heaven and Earth is named.* And we learn from the Author to the *Hebrews*, That both the Kingdom of Grace & that of Glory make up one sacred Community; when he tells them, they were *come*, in Faith and Fellowship — *to the heavenly Jerusalem, to the innumerable Company of Angels, to the General Assembly and Church of the First-born that are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect.* Heb. 12. 22, 23. All the Difference lies in the Degree of Perfection; this Kingdom in its imperfect Beginnings in this World, is called the Kingdom of Grace; in its full Perfection and Consummation hereafter, the Kingdom of Glory. The Imperfection of Christ's visible Kingdom of Grace in this World, lies in two Things.

- (1.) In a Mixture of carnal Professors with sincere Saints.
- (2.) In a Mixture of Grace and Corruption in those that are sincere. But the Kingdom of Glory consists of only Saints, and those made perfect. The Kingdom of Grace is a preparatory Introduction to the Kingdom of Glory;

or

or the Nursery from whence the Subjects of the heavenly Kingdom are transplanted. This divine and heavenly Government of the Mediator, called so often in the Gospel *the Kingdom of God* and *of Heaven*, being one and the same, begun in this present State of Trial, and perfected in the future State of Reward and Happiness, is sometimes to be understood more eminently of the Kingdom of Grace in this World, sometimes more eminently of the future Kingdom of Glory. Hence it follows (1.) That the Kingdom of Grace being a State of preparatory Discipline for the heavenly Kingdom, but differing from it with Regard to its Imperfection, though all the visible Subjects of this Kingdom of Grace shall not inherit the Kingdom of Glory, but many shall be excluded through a Defect of the necessary Qualifications; yet all those of whose Title to the heavenly Kingdom there is good Evidence, are undoubtedly the Subjects of the Kingdom of Grace. (2.) If the little Children of Believers are such as belong to the Kingdom of God, then they are capable of Regeneration by the Spirit, and of the outward Sign and Seal of the New Birth, which is Baptism with Water; for without this Regeneration there is no Entrance, for any that are born of a corrupt Stock, into the Kingdom of God; by the Testimony of our Saviour, Joh. 3. 5, 6. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh, &c.* This quite takes off all the Objections of the Antipædobaptists from Infants Incapacity, either of the Thing signified in Baptism, or of the outward Sign: Yea, and moreover shews the Necessity of Baptism of such Infants, as Christ's ordinary appointed Means of Salvation. And (3.) Hence these Words of our Saviour, *Of such is the Kingdom of Heaven*, are a strong Assertion of the Church's Membership of the Infants of Believers under the Gospel; whether we understand by the *Kingdom of Heaven*, the Kingdom of Grace, or of Glory. If the former, his Words are an express and direct Declaration of his owning such Children, as the Subjects of his Kingdom in this World, or

(which is the same) Members of his Gospel-Church. If the latter, if his Words be understood to assert their Title to the Kingdom of Glory, it follows by undeniable Evidence, according to the Purport of the foregoing Reasoning, that they are to be acknowledg'd and accounted Members of the Kingdom of Grace; for there can be no surer Demonstration of a Person's Interest in the Rights and Privileges of the Kingdom of Grace, or of his being constituted a Member of the Gospel-Church, than the Evidence of his Title to Glory. And if these Words of our Saviour afford such an Evidence on the Behalf of the Infant-Children of Believers, surely he would have them owned as the Subjects of his Kingdom in this World, or the Members of his visible Church: and then who shall dare to deny them the Badge of their Subjection to him, or deprive them the visible Sign and Seal of their Church-Membership? For all the Members of the visible Church are, by the Appointment of Christ, to be solemnly initiated by Baptism. So that tho' our Saviour does not in this Passage speak a Word of the Baptism of Infants, yet he has very clearly laid down the Reasons and Grounds of their Baptism, and has implicitly commanded them to be brought and presented to him by that dedicating Ordinance, when it should be settled as the ordinary solemn Rite of Admission into his Gospel-Church, as it was after his Resurrection. Therefore this Passage, among many others, affords a good Warrant for Infant-Baptism. All Dr. Gill's Exceptions to this Evidence are impertinent, and prove nothing, to the Prejudice of the main Argument hence.

(1.) The first Thing he has to say, is, P. 66. "These little Children don't appear to be new-born Babes." *Ans.* But *Luke* says, they were *Infants*, that were brought unto him, *Luk.* 18. 15. Tho' the other Evangelists use the Word *Paidia*, of a more large Signification, for *little Children*, which may be applied to such as do somewhat exceed the Age of Infancy, as well as proper Infants; yet the Word *Brephee*, used by *Luke*, pins down the Signification

cation of the Term to those of the Infant-Age, and properly signifies an *Infant* or *new-born Babe*. And to it is rendered, 1 *Pet.* 2. 2. Mr. *Leigh* saith (*critica Sacra*) “The Word signifieth Sucking-Babes, which they carried in their Arms.” Therefore there are none of the Texts, quoted by Dr. *Gill*, at all pertinent to his Purpose, but one which hath the Word, rendred *Infants* in *Luke*, which is 2 *Tim.* 3. 15. where *Paul* saith of *Timothy*, that from a *Child* (or *Infant*) he knew the *Holy Scriptures*. But even this is nothing to his Purpose: For the Apostle does not say, that actually while a *Child* (or when an *Infant*) he knew the *Holy Scriptures*; but from a *Child*, (or from his *Infant-Age*) as soon as he was capable of knowing any Thing, he knew the *Holy Scriptures*, being instructed therein by the Care of his pious Mother and Grandmother. (Chap. 1. 5.) Nor does Christ’s calling them to him, “prove that they were able to go alone.” For he may properly be said to call them unto him, when he called those that brought them. *Luk.* 18. 15, 16. *They brought unto him Infants, that he would touch them: but when his Disciples saw it, they rebuked them. But Jesus called them unto him.* Whom the Disciples rebuked, Jesus called: and in calling them unto him, he called their Infants which they bro’t in their Arms. And what is said of one *possess of the Devil*, his being bro’t to Christ, *Matt.* 12. 22. And of a Lunatick, *Chap.* 17. 16. is no Way parallel to the present Case: For of these little Children it is said, that *Christ took them up in his Arms.* *Mar.* 10. 16. and the *Child* he took into his Arms, *Mar.* 9. 36. for ought that appears to the contrary, was an *Infant-Child*.

(2.) He says, P. 67. “It is not known, whose Children these were.” But what is this to the Purpose? The Names indeed of the Parents of these Children are not recorded: but that they were the Children of such as believed in Christ, is past all reasonable Doubt; their bringing their Infants unto him for his Prayer and Blessing, as *Matthew*, declares, *Chap.* 19. 13. was an Expression of the high Esteem they had of him, as an extraordinary

Person, as a divine Messenger or a Prophet (according to the Evidence they had of his divine Mission) if not as the Messias. But Christ out did their Expectations, in taking up their Children in his Arms, *putting his Hands upon them, and blessing them*, and giving a general Rule on that Occasion for the Reception of *such* little Children, as the Members of his Church and Kingdom. And we may be sure, the Unbelievers of that Nation, those that rejected his Person and Doctrine, would never bring their little Children to him for that Purpose. He proceeds to say,

(3.) " It is certain, that they were not brought to Christ " to be baptized by him." (*ibid.*) Who affirms it? This is nothing to the Argument: which is, that Christ took this Occasion to declare their Right to Baptism, as has been shewed; and though the Evangelists do not say, that Christ baptiz'd them, or order'd his Disciples to baptize them, yet they say that which sufficiently authorizes our baptizing them. The Evangelist *Mark* tells us, that Christ put his Hands on them, and blessed them. He confer'd his Blessing on them, The Thing signified in Baptism; and he made use of a visible significant Ceremony, in conveying the Blessing, *He laid his Hands on them*. Whence it appears, (1.) That our Children, yea little Infants are capable of the Redeemer's Grace and Blessing, and some are actually the Subjects of it: And it is the Will of Christ, that Believers should bring all their Infants to him to receive his Blessing. (2.) That they are capable of the outward Sign, as well as the Thing signified, and had it applied to them in Christ's putting his Hands upon them. And since Baptism is now the visible instituted Rite of Dedication to Christ, and the appointed Means of his Grace and Blessing; when this is administer'd to our Infant-Children by an Officer of Christ according to his Institution, what is it more than putting his Hands upon them? Christ's Blessing is the greater Thing, which we read he actually confer'd on these Children; and the Collation of the greater Thing virtually includes a Grant of the less. It is utterly improbable

probable, that these Infants might be brought to Christ to be cured of any Disease, as Dr. Gill imagines; if they were so, we can't in Reason think, that the Disciples would have rebuked them; since this would have been to act an inhuman Part towards them; but their coming to Christ for this End, would have been for the Honour of their Master, giving him Occasion for the Display of his miraculons Power. Besides, the Evangelist *Matthew* tells us, as was observ'd before, *They brought them to him that he would put his Hands on them and pray*; which the other Evangelists express by *touching them*; by which they seem to mean no more than the Ceremony of Blessing, in Use among the Jews, by touching, or laying Hands on those, on whom they prayed for a Blessing. But he goes on to say,

(4.) "This Passage concludes against Pædobaptism, and not for it." P. 68. Let us hear his far-fetch'd Reason. "For it seems by this, that it had never been the Practice of the *Jews*, nor of *John* the Baptist, nor of Christ, and his Disciples, to baptize Infants: for had this been then in Use, the Apostles would have scarcely rebuked and forbid those that brought these Children, since they might have concluded they brought them to be baptized," &c. This looks plausible, and perhaps may take with the inconsiderate. But has he so soon forgotten what he had so strongly asserted under the last Head? "Certain it is, that they were not brought to Christ to be baptized by him." But that "probably being diseased they were brought to him to be cured" But if this were so certain, why should not the Apostles know it, as well as Dr. Gill? But that which spoils all this fair Flourish, is this one Consideration, that our Lord *baptized not* any, Infants or Adults, *but his Disciples*. Joh. 4. 2. Which our Author himself takes Notice of under the former Head; and surely this could not be unknown to the Disciples; who therefore could never imagine or conclude, that they brought their Children to Christ to be baptized. Truth only is self-consistent: but Error, we see, often clashes with itself. But that it was the Custom of the *Jews* many Ages

Ages before the Days of our Saviour, to baptize the young Children of Profelytes, whether Male or Female, as well as to circumcise the Males, is so well known, and attested by so many learned Men who have been conversant in the Jewish Writings, * that we must renounce the Faith of all human Testimony, if this Fact be denied. And there is no Reason to think but that the *Jews* bro't their Children to *John's* Baptism, according to what was customary in their Nation; though the Evangelist in the brief and general Account he gives of his Baptism, contain'd in but three or four Verses, passes it over in Silence: and if Imagination may do the Business of Argument, why may not I imagine, that these very Children had been baptized, and as it was a Custom in the primitive Church for the Apostles to lay Hands on those who were baptiz'd, as a significant Ceremony of conferring some peculiar spiritual Gifts on them, especially if, as Dr. *Wall* thinks †

“ There is good Reason to believe that the Jews had
 “ before used this Ceremony of laying on of Hands on
 “ this Occasion; for it was a Thing used by them on
 “ almost all Occasions that were solemn.” Therefore the Parents of these Children, having had them baptized, might bring them to Jesus, desiring him to put his Hands on them and pray: which the Disciples might think too great Presumption, and for that Reason rebuke them; and so their forbidding them may be easily accounted for, notwithstanding their knowing the Baptism of Infants to have been in Use in that Nation long before. But to return to our Author.

5 He thinks this Passage alledg'd beside the Purpose, because it is not alledg'd, “ to prove that Infants were brought to Christ in order to be baptized by him.” But he might know, the Pædobaptists do not lay the Stress of the Argument on the Intention of those that brought their Infants to Christ, whatsoever it were; but on his Reception of them, his putting his Hands upon them, and blessing

* Vid. Dr. *Lightfoot*, Hor. Hebr. & Talm. in *Matth.* 3. 6. Dr. *Wall's* Introd. to the Hist. of Infant-Baptism. † *Ibid.* § 7.

blessing them ; his taking that Occasion to declare them the Members of his Church and Kingdom ; and signifying his Will, that such little Ones should be *suffered to come to him*, or admitted into his visible Church, and that his People should not be forbidden or restrained from offering them up to him in any Way suitable to that Purpose. And in what Way can they do it, more suitable and proper, now he has withdrawn his bodily Presence, than in the Way of his Ordinances, where he is still spiritually present (as has been said) and particularly in the Way of Baptism, which is his initiating & dedicating Ordinance. To elude the Force of the Reason our Saviour gives, *for of such is the Kingdom of Heaven* ; he flies to a metaphorical Sense, which he has found more than once to be of Use to him to help him out at a Plunge, when the plain literal Sense of Words makes against him. He would have it understood “ of such as are comparable to little Children “ for Modesty, Meekness, and Humility &c.” But this Meaning can’t be put on our Saviour’s Words, without straining them : For (1) These Words of Christ, *Of such is the Kingdom of Heaven*, are scarce intelligible, unless they refer to little Children in a proper literal Sense ; and they can refer to none else in their Connection : they were such little Children as were brought to Christ, such as he took in his Arms, *of such* (saith he) *is the Kingdom of Heaven*. No Man surely can deny the literal Sense, but in Favour of some Hypothesis which can’t consist with it. When our Saviour goes on to speak of such as are to be compar’d to little Children for a mild and humble Disposition, he uses a Note of Comparison, *Mar. 10. 15.* — *AS a little Child*. Our Author indeed quotes the *Syriac*, and *Persic* Version, as favouring his Sense, in rendring the Words, *Who are as these*. But this only shews that there are some faulty Translations : the authentick Greek Original has no such Note of Similitude. (2.) It is further evident, that our Lord intends Infant-Children in a proper, and not a figurative Sense in these Words, because they are given as a Reason why little Children should be brought

brought to him, and not forbidden : And the Reason is very pertinent and cogent ; Let little Children be presented to me. for I receive such as the Members & Subjects of my Kingdom. But of what Force is the Reason, My Kingdom consists of meek & humble Christians, that are like little Children, therefore let little Children come to me ? If only a Resemblance of little Children in Meekness and Humility, &c. were intended, “that might have serv’d for a Reason why Doves & Lambs should be brought to him,” as Mr. *Henry* well notes. For the true Subjects of Christ are in Scripture compar’d to those Animals for a meek and humble Disposition, as well as to little Children. But if this be a Reason why little Children in Age should be brought to him, who can doubt his Meaning to be, that of such Children, in a proper Sense, is the Kingdom of God. Nor can we make any Doubt but that the offering our Infant-Children to him in the Way of his Appointment, on the Warrant of this his gracious Declaration on their Behalf, will be accepted as a grateful Oblation to him. Our Author suggests, that “if the Words be literally understood of Infants belonging to the Kingdom of Heaven, interpreted of a Gospel-Church-State, they’ll prove too much, namely, that they have a Right to all the Privileges of it, to the Lord’s Supper as well as to Baptism.” P. 69. But this is not proving too much ; not more than the Pædobaptists are willing to grant. The little Children of confederate Believers being in visible Covenant with God, and consequently Members of the visible Church, have an undoubted Right to all the visible Privileges of it, (and ought to be admitted to the Enjoyment of them, as far as their Capacity goes) even the Lord’s Supper, as well as Baptism. They have a Right to the Lord’s Supper, as a Person in Minority has to an Inheritance, whom nothing but Incapacity hinders from actual Possession. And if our Adversaries could prove, that Infants are alike incapable of Baptism, as they are of the Lord’s Supper, we might be content to defer their Baptism till riper Years. The Ordinance of the Lord’s Supper does in the Nature
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of it require such Acts of the Receivers, as adult Christians only are capable of; who have some competent Measure of Christian Knowledge, the Exercise of Reason and Understanding, and of their active Powers: They must *take* the sacred Elements, *eat and drink*, and *do this in Remembrance* of Christ; *discern the Lord's Body* &c. (setting aside the Consideration of the necessary Pre-requisite of Self-Examination) all which Infants are incapable of, till they come to Years of Understanding; and when they do so, they ought to claim their Right to this Privilege of the visible Church, by professing their Adherence to the Covenant of their Baptism. But these Words of our Saviour were immediately design'd as a Reason for little Children's coming to him in the Way they are capable of; and I have fully prov'd that Infants are Subjects capable of the initiating Sacrament of Baptism, the Administration whereof does not necessarily require the Exercise of Reason and Reflection in the Subject recipient; but it may be administered (and the Administration valid) to a Subject more passive; so that there is no Incapacity on the Part of Infants, that can be objected as a Reason against their Baptism, but what might with equal Reason be objected against the Circumcision of Infants under the Law.

Dr. Gill, it seems, is willing to admit the literal Sense of the Words, if interpreted of "the Kingdom of Glory," P. 70. For, says he, "The eternal Salvation and Happiness of Infants, dying in Infancy, is not denied by us." And he supposes that "the Souls of Infants are saved by Christ, and that they are introduc'd by him into the Kingdom of Heaven." Then I ask, Are Infants introduc'd by Christ into the Kingdom of Heaven, purely because they are Infants, without Regard to Redemption through his Blood, or without the Application of that Redemption to them? This, I am persuaded, will not be said. Now then, since it is evident from the Word of God, that none of the apostate polluted Race of Men, young or old, Infant or Adult, ever were, or shall be admitted to the Kingdom of Glory, but those who are purified and prepar'd
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and made meet for it by the Application of the Redeemer's Grace in this Life ; and this ordinarily in the Use of such outward Means as he has thought fit to appoint ; it undeniably follows, that Infants are Subjects of the Application of Christ's Redemption in this Life, in Order to their Entrance into Heaven, and therefore belong to his Kingdom of Grace: and one of the outward Means of this Application, appointed by Christ, & of which Infants are capable, is the *washing of Water* in Baptism. So the Apostle teaches us, *Eph. 5. 25, 26, 27.* Christ loved his Church, and gave himself for it ; that he might sanctify and cleanse it with the washing of Water by the Word ; that he might present it to himself a glorious Church, &c. From whence it appears (1) That all who are saved and bro't at last to the Kingdom of Glory, are such as belong to the Church of Christ in this World, for which he gave himself in his Death, to sanctify & cleanse it. (2) That Baptism or baptismal *washing of Water* is one of Christ's Ordinances, or appointed Means of the Application of the saving Benefits of his Death for their Sanctification and Cleansing. (3.) If the Souls of Infants be saved in the Way of Redemption through the Blood of Christ, if they be introduc'd by him into the Kingdom of Heaven, then since Infants are not born free from the Pollution of human Nature, they must be the Subjects of the Application of the Death of Christ for their cleansing in this Life, preparatory to their Introduction into the Kingdom of Glory. And Dr. Gill by his own Concession must be forc'd to yield to this Conclusion : for he acknowledges "the Pollution of human Nature propagated by natural Generation," which needs Regeneration and "cleansing by the Blood of Christ," of which he confesses Circumcision was a Sign, P. 57. And no less is Baptism, as we have seen. And surely it will be granted, that no unclean Thing shall enter into the Kingdom of Heaven : Therefore Infants being naturally unclean, they must be the Subjects of the cleansing Vertue of Christ's Blood, before they can have Admittance thither. But now to say,

say, that Infants are Subjects of the preparatory Dispensation of the Redeemer's Grace in this Life, is as much as to say, they are Subjects of his Kingdom of Grace, or belong to his Gospel-Church, for which he *gave himself* in his Death, *that he might sanctify and cleanse it, &c.* (4.) If Infants can't be denied to be the Subjects of the Dispensation of the Grace of Christ, in their Regeneration and spiritual Cleansing, how unwarrantable is it to deny them the outward Sign and Means of this Cleansing; which Christ has appointed for the Application of the saving Benefits of his Death, or of the sanctifying and cleansing Vertue of it, to all the Members of his visible Church; and which Infants appear to be capable of, which is the *Baptismal Washing of Water*?

Dr. Gill, on Supposition that the Kingdom of Glory is here intended, thinks it an Argument of greater Force why our Saviour should cure these little Children of their bodily Distempers; and says, P. 70. "According to this
 " Sense, our Lord's reasoning is strong, that seeing he
 " thought fit to save the Souls of Infants, why should
 " they be forbid being brought to him to be touch'd by
 " him, and healed of their Bodily Diseases? The Argu-
 " ment is from the greater to the less." — But, I confess, I see no Force at all in this Reasoning: for the Argument must run thus, Because the Souls of dying Infants are sure to be saved by Christ, therefore Christ was willing to prevent the dying of these Children in their Infancy, by healing their Diseases. And so their Salvation would be left to an Uncertainty. If our Saviour had not healed these Children, but left them to die of their supposed Diseases, Dr. Gill makes no Doubt but that they would have been introduced into the Kingdom of Heaven; but being healed of their Diseases, and living to adult Age, they might have forfeited their Right by actual Transgressions, and so finally might have miss'd of Heaven: and therefore the Certainty of their Salvation in Case of dying in Infancy, seems rather an Argument against healing them. But indeed it is a groundless Imagination, either that these

these Children were brought to Christ to be healed of any bodily Disease, or that he improv'd this as an Argument for their Healing, that *of such is the Kingdom of Heaven.*

I have now particularly considered all that is material in Dr. Gill's Objections against the Argument from this Passage in Behalf of Infant-Baptism, and have sufficiently shewed how weakly and impertinently they are urged. Yet he concludes after his usual Manner, with saying, this Argument "furnishes out nothing in Favour of Pædo-baptism." Confidence, I see, in denying the Conclusion, when the Premises cannot be overthrown, must still supply the Defect of Argument.

III. Another Text produced in the Dialogue, which our Author has tho't fit to reply to, is, Matth. 18. 6. *But whoso shall offend one of these little Ones that believe in me, &c.* The main Argument and Conclusion design'd in the Dialogue to be drawn from these Words, having been fully vindicated under the foregoing Head, there will be the less Need of saying much to this: nor shall I insist long upon it. For tho' I think it hath its Weight, to the Purpose for which it was alledg'd, yet since Interpreters are divided in their Sentiments about these *little Ones*, which Christ speaks of as *believing in him*, it may be the less convictive to a wrangling Adversary. Some by these *little Ones* understand weak Christians, little Children in a figurative Sense, such as are little in their own Eyes, or little in Knowledge & Grace: Others, little Children in Age, in the proper Sense of the Word, in which Sense the Context seems plainly to carry it. The Disciples being at that Time full of aspiring Thoughts and Designs, our Saviour, to check their Ambition and Emulation, (the Evangelist tells us, *ŷ. 2.*) *Took a little Child, and set him in the midst of them*, as an Emblem of Humility: and having made an Application of it for that Purpose, to teach them a Lesson of Humility, *ver. 3, 4.* he proceeds to say, *ver. 5. Whoso shall receive one such little Child in my Name, receiveth me.* To what can that Expression, *one such little Child*, refer in the proper Grammatical Construction, but to the little

little Child which he had set before them? And which he then had in his Arms, saith *Mark*; the Connection of whose Words do more clearly determine this to be the Sense. *He took a Child — and when he had taken him in his Arms, he said unto them, Whosoever shall receive one of such Children in my Name, receiveth me.* Mar. 9. 36, 37. The Phrase of receiving a Child *in my Name*, imports the receiving it because it belongs to Christ: So our Lord himself explains it in the following Context, *ŷ. 41. Whosoever shall give you a Cup of Water to drink in my Name, because you belong to Christ.* And having spoken of receiving a little Child in his Name, he immediately adds the Words quoted, *Who so sha'l offend one of these little Ones that believe in me*; q. d. *One such little One* as this which I hold in my Arms. This seems the genuine literal Sense; tho' it be granted, that our Saviour might have a further Reach in these Expressions, and insensibly slide into the metaphorical Sense, as he did on other Occasions, in his Admonitions and Cautions against offending or despising the meanest & weakest Christians. And truly I see no Reason, why those two Interpretations mention'd, should be set in Opposition to each other, as inconsistent; for little Children in Age belong to Christ's Family, (no less than those Christians who are more grown, being yet comparable to little Children in Point of Meanness, or Humility) and are to be received in his Name, because they belong to Christ: and he bears a tender Affection towards them, as the Lambs of his Flock, and takes it ill, that either one or the other should be wrong'd or despis'd: And because they belong to him, and are the Subjects of his Grace, tho' in its weak Beginnings, he reckons them in the Number of Believers.—Nor is there any great Weight in Dr. Gill's Objections.—(1.) He grants that “*the little Child mentioned, ŷ. 2, was in an Infant-State,*” P. 71. yet denies they were “*little Ones in Age,*” whom Christ spake of in the following Verses (tho' his Words plainly relate to such a little Child as he held in his Arms at the same Time) because such little Ones are not “*capable of exercising or*

acting Faith." But their being denominated Believers in Christ, does not necessarily suppose the present acting of Faith; otherwise a true Christian, when he ceases to act Faith, or when he is asleep, ceases to be Believer. And if an Infant may be properly termed a rational Creature, on Account of the natural Gift of Reason, thô at present it lies dormant; why may not such an Infant be denominated a Believer, on the Account of the supernatural Gift of regenerating Grace: Which includes Faith, as far as the said natural Gift includes Reason, that is, in the Seed and Principle of it? And if Christ will so interpret the Work of his own Grace in Infants, who shall object against it?—Another Reason he gives, is, because such little Ones are "not capable of being offended, in the Sense the Word is here used." But what greater Offence or Injury can be done them, than to cut them off from their Right in the Covenant of Salvation, which God has graciously granted them, and from all Interest in the Privileges of the Gospel? Would it not be look'd upon as an high Offence committed against Christ's little Ones (supposing them such as are grown to some Maturity of Understanding) if they should be debarred Communion with the visible Church in the Ordinances of the Gospel, which they have a just Claim to, and be excluded among Aliens, who have no Hope in Christ, and *driven out from abiding in the Inheritance of the Lord*? As David speaks of the Offence committed against him, and pronounces a Curse on the Authors of it, *1 Sam. 26. 19.* And thô our Adversaries shew by their Opinion and Practise, that they esteem it a light Matter, and even no Offence at all, if the same Thing be done to Infants, because they are not capable of resenting it: yet they don't consider that Christ resents it, who has strictly caution'd his Disciples against offending or despising any Sort of his *little Ones*, *Matth. 18. 10.* The Angels resent it; for (as our Saviour there saith) *THEIR ANGELS do always behold the Face of my Father which is in Heaven.* And our heavenly Father resents it; for it is not his Will, that one of these little Ones should perish, *1. 14.*

nor that any Thing should be said or done prejudicial to their Salvation. (2.) He says, (*ibid.*) “ By the Disciples of Christ are meant his Apostles.” But the Disciples of Christ could not be meant by these *little Ones*: for they were then contending for the Preheminence in his Kingdom, and thereby discovered a Temper of Mind most opposite to that of little Children; which our Lord rebukes, by setting a little Child in the midst of them, as an Emblem of Humility and Meekness, which he makes the necessary Qualification of the Subjects of his Kingdom. Therefore the Disciples are here manifestly distinguished from these little Ones, both by the aspiring Disposition at that Time prevailing in them; which made them unlike to little Children; and by the Similitude taken from such, which our Lord makes use of for their Correction. (3.) He says moreover, P. 72. “ Admitting that Infants in Age have the Principle of Faith in them, yet this would not justify their Claim to Baptism; — since actual Faith and a Profession of it is a necessary Pre-requisite to Baptism.”

Ans. Though actual Faith and a Profession of it be a necessary Pre-requisite in all adult Persons, who are bro't up in other different Religions, Jews and Heathens, in order to their being entred into the Christian Religion by Baptism; such as his Instance of the *Ethiopian Eunuch*, Act. 8. 32. yet such actual Faith and Profession is no where in the New-Testament pre required to the Baptism of Children born of baptised Christians: And it is observable, there is no Instance or Example in all the New-Testament, of any one born of such Christian Parents, who was left unbaptized in Infancy, and afterwards upon the Profession of his Faith baptized. (4.) He is greatly mistaken, if he thinks the Pædobaptists are shy of owning, that Faith in Christ is pre required in Baptism, when he observes, that the Writer of the *Dialogue* “seems conscious of it to himself”, and fancies that he had no other Way of getting rid of the Objection taken thence, against Infant-Baptism, than by supposing “that Infants have Faith.” For taking Faith even in his Sense, for

actual Faith, and a Profession of it, the Pædobaptists openly profess it as their Opinion and Belief, that it is pre-requir'd to Baptism; and in their Practice as strenuously insist upon it as any of their Adversaries, so far as the Scripture warrants and requires it, that is, from all unbaptized adult Persons; because such a Faith is necessary to bring them into the Covenant of Christ under the Gospel-Dispensation, which gives them a Right to Baptism. And if their Infants be denied to have such Faith, they are at no Loss for Proof of their Title to Baptism, so long as they are able to prove them comprehended in the Covenant with their believing Parents; and in Consequence thereof to have an equal Right with them to Christian Baptism. However, upon the Supposition here made, that Christ speaks of little Ones in Age, *that believe in him*, it may serve at least as an Argument *ad Hominem*, for the Conviction of the Antipædobaptists, who make this their great Objection against the baptizing of Infants, that Faith is pre-requir'd thereunto. For if by the Law of Christ all Believers are to be baptized; and if by this plain Testimony of his, the little Children of his believing confederate People are to be accounted such as *believe in him*, they ought then to be baptized as Believers in Christ. And there is no Ground or Warrant here for distinguishing Faith into the Habit, and the Acting of it: for this Distinction makes no Difference with Respect to the Privileges, Faith may be said to give a Title to, for he that hath Faith in the Habit or Principle of it; and he that hath it in the Exercise or Acting of it, have both of them *precious Faith*. 2 Pet. 1. 1. *Like precious Faith*; because it intitles all that have obtained it, to like precious Privileges in the Covenant of Christ. (5.) His fifth Objection, *viz.* "Either all Infants have Faith, or only some", has been answered above. The Declaration & Testimony of our Saviour sufficiently warrants our passing this charitable Judgment on all Infants, *indefinitely*, who are presented to Christ by their pious Parents, that they have Faith according to their Infant Capacities, that is, the Grace of Regenera-

Regeneration, without which they are incapable Subjects of the Kingdom of God; tho' all, *universally*, may not be affirmed to be the Subjects of this saving Grace. And this is a Ground of Baptism, no more precarious than the supposed Faith of adult Professors. For who can assure Dr. Gill, that all such Professors do "truly & actually believe in Christ?" or if they do, "how comes it to pass that so many of them" afterwards prove no better Men than their Neighbours? — I come now,

IV. To make some Remarks on his Exceptions against another Text cited in the *Dialogue*, which is that remarkable one in 1 Cor. 7. 14. *For the unbelieving Husband is sanctify'd by the Wife, and the unbelieving Wife is sanctify'd by the Husband: Else were your Children unclean, but now are they Holy.* This Text has been refer'd to more than once already, for Proof of the Covenant-Interest of the Children of Believers, and their Title to Baptism; and it still appears, after the most deliberate & impartial Enquiry, notwithstanding all that has been said against it, to be a good and valid Proof. To clear up & establish the Sense of these Words, we need only to enquire into the true Scriptural Import & Signification of the Term *Holy* in the latter Clause. The Word in the Old-Testament constantly signifies (according to its Notation in the Hebrew Language) that which is *set apart, fitted & prepar'd* for some special eminent Use or Purpose; chiefly that which is design'd to some religious Use, & hath a special Relation to God, his Service and Worship. Being applied to Persons or Things, it imports a Discrimination, or Separation of them from common to sacred Uses, their special Relation to God, and his special Propriety in them above all other Persons or Things. With Regard to Men, it signifies these two Things in general. (1.) A visible relative Holiness, or a visible Separation from the Rest of Mankind, and peculiar Relation to God as his visible People in Covenant, and in whom he hath a special Interest or Propriety above all other People. Hence the whole People of *Israel* have this Denomination of *Holy* given them, solely

on the Account of their being taken into Covenant with God, and by this Relation discriminated from all other People. This is very plain from *Exod.* 19. 5, 6. aforecited, and from *Lev.* 20. 24. — *I am the Lord your God, which have separated you from other People. &c. 26. And ye shall be holy unto me; for I the Lord am holy, & have separated you from other People, that ye should be mine.* 'Twere tedious to recite all the Places where the whole Nation of *Israel* are term'd *Holy*, as they were visibly separated from other Nations; and taken into visible federal Relation to the true God as his peculiar People, distinguish'd & dignified by special Ordinances and Privileges. So that all the Members of the Church of *Israel* were visibly holy, being in Covenant with God, Children as well as grown People, and are therefore stiled the *holy Seed* in Distinction from the Heathen Nations about them. *Ezra* 9. 2. Though perhaps, but few comparatively were inwardly sanctified. (2.) It signifies a real inherent Holiness, or an inward Disposition answering the outward visible Separation and Covenant-Dedication to God, and consisting in a prevailing Inclination and Tendency of the Mind & Heart towards God, as their last End and chief Good; and is effected by the Grace of the holy Spirit, the Author of our Sanctification. The Subjects of the former Kind of Holiness are opposed to Infidels and Aliens from the Church and Covenant of God. *Isai.* 52. 1. The Subjects of the latter are opposed to such even in the visible Church, as are destitute of the Spirit of Grace, and live in reigning Sins and Lusts. *1 Cor.* 7. 34. *1 Pet.* 1. 14, 16. *Rev.* 22. 11. And as both visible and real Holiness are often express'd in Scripture by Cleanness and Purity, so the opposite Unholiness is as commonly term'd Uncleanness. *Lev.* 10. 10. *That you may put Difference between holy & unholy, and between unclean and clean.* The same Terms occur in *Eccles.* 9. 2. *Tit.* 1. 15. and in many other Texts: which may account for the Opposition between *holy* and *unclean* in the Text under Consideration. Now there are two Expositions of these Words of the Apostle (— *Else were your Children*

Children unclean, but now are they holy) far wide of his Sense. The *first* is, that of those who understand by *Holiness* of their Children, an inherent Quality, or inward real Holiness, in Opposition to Sin and Vice. But this can't be the Meaning. For (1.) It does not follow from the Faith & Holiness of either or both the Parents, that their Children are holy, because born of holy Parents; for though external Privileges & Honours may be transmitted from Parents to their Children, yet inherent gracious Dispositions are not: The moral Qualifications of Wisdom, Justice, and Sobriety, are not always propagated or derived from Parents to Children by natural Generation; Much less true Holiness, which is the Effect of supernatural Grace. (2.) Because their Children are said to be *holy*, in Opposition to others that are *unclean*; but if true Holiness be here meant, it must be understood in Opposition to the common Pollution of the human Nature, by which all the natural Race of *Adam* are defiled; and so the Children born of Parents within the Church, as well as of those without, are unclean. *For how can he be clean, that is born of a Woman?* Job. 25. 4.—(3.) This Sense of the Apostle's Words would not have been a satisfactory Answer to (what may be reasonably suppos'd to be) the Scruple of the Christians at *Corinth*; which cannot be suppos'd to be, Whether their Children were really, or visibly holy? But when one of the Parents was an Infidel or Heathen, and the other a Believer, a Christian, or Saint, whether their Children were to be reputed as Heathens, or reckon'd among Christians, or visible Saints (as the Word *Holy* signifies, and is often render'd Saints, as 1 *Cor.* 1. 2.) whether they were to be esteem'd within the Verge of the Christian Covenant, (and so federally holy) or out of it among the unclean Gentiles? Now supposing this to have been the Question, the Apostle's Words are a pertinent and full Answer to it, if we understand him to intend by the Word *Holy*, only a visible Covenant-Holiness; that if either of the Parents were a Believer, and so in Covenant with God, the Children were not to

be cast out as unclean, but reckon'd as Federates together with the believing Parent, and in Regard of their federal Relation to God visibly holy. But *secondly*, Another Exposition of these Words, that comes as far below the true Meaning of the Apostle, as the former carried it too high, is that of those who understand a *matrimonial Holiness* here intended : as if the Apostle had said, *Else were your Children Bastards*, but now they are Legitimate. Which such a Sense of the Word *Holy* as is utterly unknown to the sacred Pages. This Sense is embrac'd by Dr. Gill, as it is generally by the Antipædobaptists ; a Sense, that favours strong of Popery, as it favours the Notion of Marriage being a Sacrament. The Confutation of this absurd Tenet, I shall reserve to a following Head.

There is a third Interpretation, which, if admitted, might put an End to the Controversy. Which is that of those who understand the Word *sanctified* in the former Clause, to signify *baptized* (and in such a Sense it is very often us'd in the Writings of the Fathers) and the Word *Holy* in the latter Clause to intend Christians baptized (and it is certain that the Denomination of *Saints* or *Holy*, which is the same Word in the Original, is commonly given in the New Testament to baptized Christians ; as the Inscription of most of *Paul's* Epistles to the Churches witnesseth, To the Saints in such a Place, at *Corinth*, at *Ephesus*, at *Philippi*, &c. That is, to the Churches in those Places, consisting of baptized Christians) and so they give the Sense ; the Apostle in advising the believing Wife or Husband to dwell with the unbelieving Yoke-Fellow, tells them for their Encouragement, *The unbelieving Husband has been sanctified*, i. e. brought over to the Christian Faith and Baptism by the believing Wife ; so likewise the unbelieving Wife, by the Husband, by Means of their dwelling together in conjugal Relation ; otherwise (saith he) your Children had remain'd in Heathenism, unclean, but now they are brought to Baptism, and so made Christians, or visible Saints. This Interpretation is espous'd by many, particularly Dr. Hammond, and Dr. Wall, who tell

tell us that the ancient Writers generally went into it. And though there are some Reasons to support it, (and therefore I object not to it) yet I prefer the commonly received Sense, which is prefer'd by many sound Expositors, because it is most conformable to the Scripture-Dialect, who understand their Children being *Holy*, in the same Sense in which the whole visible Church and People of *Israel* are said to be *an holy People, The holy Seed, &c.* by Vertue of their federal Relation to God whereby they were discriminated from the Heathen Nations, and visibly separated to the Service of the true God, as his peculiar People. On the very same Account, I have shewed, the same Denomination is given to the New-Testament-*Israel*, the visible Christian Church; *An Holy Nation, A peculiar People.* 1 Pet. 2. 9. This then is the true and plain Scripture-Notion of Holiness, which Dr. *Gill* looks upon as so mysterious a Thing; it consists, I say, in a Discrimination from what is common and unclean, or in a Separation from the Infidel-Heathen-World, and Dedication to God, and peculiar Relation to him in Covenant: And this either external and visible, common to all the Members of the visible Church, who are therefore visibly holy; or internal and real, proper to those in the visible Church who are truly regenerated & sanctified by the Holy Spirit. So the Sense runs, *The unbelieving Husband is sanctified by or to the Wife*, being a Believer (admitting the Turn Dr. *Gill* gives to the Greek Preposition $\epsilon\upsilon$, rendring it *to*) as *all Things are pure to them that are pure.* (Tit. 1. 15.) And all Creatures, Relations and Enjoyments, are said to be *sanctified* to Believers (1 Tim. 4. 4, 5,) who have a gracious Covenant-Right to the Creatures, & all Things restored to them by Christ. (1 Cor. 3. 21, 22, 23.) All Things are for their Use and Benefit: whatever they be in their own Nature, the Believer hath a lawful and holy Use of them. So the unbelieving Yoke-fellow is *sanctified* so far as concerns the believing Party, that is, for lawful Cohabitation, conjugal Society, and the Propagation of an holy Covenant Seed; that the believing Husband or

Wife,

Wife may lawfully, and with a good Conscience, dwell with the unbelieving Consort, even while he or she remains a Heathen ; it not being the Design of Christianity to dissolve the Bonds of any civil Relation : *Else*, if the believing Party could not with a good Conscience dwell with the Unbelieving, but they ought to separate, then the Children born of such a Marriage, ought to be put away as unclean, as Heathenish Children ; as the Case was resolved in *Ezra's* Time, according to the *jewish Law*. *Ezra* 10. 3. — *But now*, since the Coming of Christ, and the national Difference is abolished, the Children of such Parents, of whom the one is a Believer, the other an Heathen, are to be accounted Holy, because such Children are taken into God's Covenant, with the believing Parent ; for if *the Root be holy, so are the Branches*. *Rom.* 11. 16. When the Question is, Whether such Children are to be reckon'd to the Believing, or the Infidel Parent, as being either of the holy Seed, or of the unclean Gentiles ? the abounding Grace of the New-Covenant carries it for the Believer : So the Apostle has determined. And the Argument hence for baptizing the Infants of Christians, is as strong as if it were ever so manifest, that the Word *Holy* signified such as were baptized ; for all that were visibly Holy, being in Covenant with God, all visible Saints either are, or ought to be baptized. What *Dr. Gill* has to object against this Argument, is as follows :

(1.) He would have “ it told what these Covenant-Privileges are, that Children have a Claim unto by virtue of their Covenant-Relation. P. 73, and “ if Baptism is one of them, that must be denied (he says) to be a Covenant-Privilege.” But for what Reason ? “ For then (he says) all the Covenant-Ones in all Ages ought to have enjoyed it ; whereas they have not.”

Let us try the Force of this Reason, the Supposition it goes upon, is, That can't be a Covenant-Privilege, which all the Covenant-Ones have not enjoyed in all Ages : Hence it follows, there can be no New-Covenant-Privileges : But was not the Exhibition of Christ in the Flesh, and

and the clear, spiritual, and heavenly Dispensation of the Gospel a Covenant-Privilege? Was it not the great Blessing promised to *Abraham*? And did the Covenant-Ones enjoy it in all Ages? Did not Christ say to his Disciples, *Matth. 13. 16, 17. Blessed are your Eyes, for they see, and your Ears, for they hear; for verily I say unto you, that many Prophets and righteous Men have desired to see those Things-which ye see, and have not seen them, &c?* And were not these Prophets & righteous Men Covenant-Ones? And doth not the Apostle say (after he had been speaking of the Covenant-Ones, the Believers of the Old-Testament) *Heb. 11. 39, 40. These received not the Promises; God having provided some better Thing for us, that they without us should not be made perfect?* Was not Liberty from the Burthensom Rites of the *Mosaic Law* an eminent Privilege of the New-Covenant of Christ? Does not *Dr. Gill* affirm, that it is a rich Mercy and glorious Privilege of the Gospel, to be delivered from the unsupportable Yoke of Circumcision? *Pa. 62.* And was this enjoy'd by the Covenant-Ones in all Ages? Why then may not Baptism be a Privilege of the Gospel Covenant, tho' but a visible one? But since the Covenant of Grace is, both in the Constitution and Dispensation of it, Matter of free, arbitrary Vouchsafement, it is incumbent on *Dr. Gill*, in order to maintain his Assertion, to prove that the Almighty has any where tied up his Hands from enlarging or adding to the Privileges of it. "We have seen already (he says) that Covenant-Interest gives no Right to any positive Institution, without a divine Direction; and that Baptism is no Seal of the Covenant." *P. 74.* And we have now seen too, on what weak and slighty Grounds such Paradoxes are built, and how easily they are overthrown.

(2.) He would have it "told, what this Covenant-Holiness is, whether real or imaginary" *ibid.* I have told him what it is; and it had been plainly enough told him in the *Dialogue*; only he had a Mind to make a Mystery of it, and to amuse & perplex the Reader, by seeking a Knot in a Bulrush, or by a pretended

Mistake

Mistake of the Meaning, to avoid giving a direct Answer to it. It is such a Holiness as is intended, when the whole Church and People of *Israel* are called *holy*, Psal. 50. 5. *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice.* They were Saints, holy, visibly sanctified and discriminated from others, and set apart for God in their coming into Covenant with him, by the Solemnity of Sacrifice. It consists in a visible Discrimination from the Unclean and Profane World, and a sacred Relation to God, as his visible Covenant People, as has been said. And this is a real Holiness (as opposed to imaginary) consisting in a real visible Transaction of the Covenant between God and his People by solemn Rites and Ordinances: Tho' as real is opposed to meer visible or reputed Holiness, it is not real, which consists in true Sanctification of Heart and Life: 'tis not such an Holiness as the Covenant requires as a Qualification for the special spiritual Blessings and Privileges of it, but an Holiness which the Covenant in the very Nature of it derives on those that are taken into it, or come under the Engagements of it. It is a visible, or (if he will) a reputed Holiness, which qualifies for such a visible Privilege as Baptism. "But such an Holiness (he says) can never qualify for a New-Testament Ordinance." I Answer, 'Tis a visible Holiness, and that only (*in foro Ecclesiæ*) that qualifies for the Ordinances of the visible Church. Can Dr. *Gill* deny, that Persons professing Dedication to God, or Faith & Repentance, are to be reputed holy? And if they have no other than such a reputed Holiness founded in a credible Profession (which ought to satisfy a Judgment of Charity) can he deny such Persons to be qualified for the Ordinance of Baptism? Real inherent Holiness, or sanctifying Grace in the Heart can be known only to the Heart-searching God; nor is such Knowledge required of those whom God has appointed to administer the Ordinance, as it must have been, if true Holiness in Heart were made a necessary Qualification for Admission. He says, *ibid.* "Where this real inward

ward Holiness appears, such have an undoubted Right to the Ordinance of Baptism." I hope, Dr. Gill's Meaning is, where it appears to a charitable Judgment (which is the same Thing with a reputed Holiness) otherwise if he intends its being made distinctively evident in the Sight of Men, before a Person can have a Right to Baptism, he must either forbear to admit any more Profelytes to his Mode of dipping, or pretend to the Faculty of infallibly discerning Men's Sincerity, or of reading the Characters of the Law of God written on their Hearts.

(3.) He pretends (*ibid.*) that "Holiness appertaining to the Covenant of Grace can never be meant, since it is such an Holiness as Unbelievers, yea as Heathens are said to have." But this is to be denied: For if *the unbelieving Husband* were *sanctified* to God, in the proper Sense of the Word, and either really or visibly brought over to the Christian Faith & Profession, by Means of his believing Wife, he may be said to be made holy, but not to be the Subject of this Holiness as an Unbeliever or an Heathen, but as a Christian Convert. But the unbelieving Party is not said to be sanctified in Relation to God, but only in Relation to the believing Husband or Wife. The Privilege is the Believer's. The Sanctification of the unbelieving Husband or Wife relates to and depends on the Faith and Holiness of the believing Relative; it imports no Change of Nature or State in the Heathen Wife or Husband, but remaining Heathen, it is the Privilege of their respective believing Yoke-Fellows, that the Relation is sanctified for them, to their lawful and holy Use; that their embracing the Christian Religion does not dissolve the Marriage-Relation, but sanctifies it to the Christian Party; that they might enjoy the Comforts of it in a more pure and holy Manner, though it be not thus sanctified to the Unbeliever. It is therefore a grand Mistake in our Author, to affirm that "their's and their Children's Holiness must be of the same Kind & Nature." For the Words imply no Holiness at all in the unbelieving Heathen Parent, any more than in *Meats*, when they
are

are said to be *sanctified to them that believe.* 1 Tim. 4. 3, 5. 'Tis purely with Regard to the believing Party, and as a Privilege accruing to him or her by Faith in Christ, that the Apostle saith, *The unbelieving Husband or Wife is sanctified by, or to, the believing Wife or Husband.* But when he speaks of their Children, he doth not say, their Children are sanctified by, or to their Parents; but, *they are holy,* and that in Opposition to the Children of the Heathen, the unclean. He speaks of it as a Privilege that terminates in their Children, *they are holy,* not in Relation to any other but God only, who challenges a Propriety in them, being comprehended in his holy Covenant. This is a very different Manner of Expression, and plainly requires a different Interpretation from that in the former Clause, of the Sanctification of the unbelieving Husband, which cannot be understood in Relation to God, nor has he, being an Heathen, so much as a visible Covenant-Holiness, but in Relation only to the believing Wife, as has been observ'd: therefore the suppos'd Holiness of the unbelieving Parent, and that of the Children, are of a very different Nature and Kind. And this one Observation entirely obviates, and overthrows,

His *fourth* Objection, which is founded on this mistaken Supposition, that the Holiness of the unbelieving Parent, and that of the Children, of whose Parents one is a Believer, is the same, and thence argues, "that if
 " Children by Virtue of this Holiness have a Claim to
 " Baptism, then much more their unbelieving Parents
 " who were sanctified before them." *Answer.* The unbelieving Husband being said to be sanctified by the believing Wife, can't be understood to import his deriving any Holiness from the believing Wife (especially while he continues unbelieving) by Virtue whereof he can lay Claim to Baptism. Tho', it may be granted, that he is so far sanctified by his Relation to his Christian Wife, that nothing hinders his receiving Baptism, but wilfull Refusal of his Consent to the Christian Covenant. But I have already sufficiently explain'd that Phrase. The Holiness

liness that qualifies for Baptism, is the Prerogative of the Seed, as *Tertullian* speaks.* God's Covenant is with the Believer and his Seed, not with the Believer & his Heathen Wife, or with the Heathen Husband. How far “the Holiness of the Children depends on the Sanctification of the unbelieving Parent,” I shall shew under the next Head.

(5.) He proceeds to lay down his own Opinion concerning the Holiness here spoken of: “These Words (he says) are to be understood of a matrimonial Holiness.” This Interpretation has been before rejected: and I shall now give the Reasons why it cannot be admitted. (1) Neither the Word *sanctified* in the former Clause, nor the Word *holy* in the latter, do ever occur in this Sense in Scripture. Tho’ both these Words are most frequently used therein, and applied to God, to Christ, to Men, and to other Things in different Senses; yet are nowhere found in sacred Writ to have such a Meaning as that the one should signify *married*, or *espoused*, and the other *legitimate*. Neither the Hebrew Word *Kadasb* in any of its Conjugations (tho’ of a very large Signification) nor the Greek Word *Hagiazō* that answers it, and signifies to *sanctify*, have ever such a Sense as this put upon them in Scripture. And our Author might be conscious of this, and therefore for the Support of his Opinion, has recourse to the Jewish Doctors, in whose Writings, it seems, he finds *Marriage* or *Espousal* express’d by a Word in their Language, which signifies to *sanctify*, and he produces a large Citation from the *Mishna*, which contains the traditional Law of the Jews, wherein (he says) “the Word *sanctify* is used no less than ten Times for *marrying* or *espousing*.” But if he could have found it once to have that Signification in the Holy Scriptures, that would have been of more Weight and Value, than if he had found it an hundred Times in the Jewish Writings of later Times, such

* Apostolus ex sanctificato alterutro Sexu Sanctos procreari ait; tam ex Seminis Prærogativa quam ex institutionis Disciplina. *Tertull.* De Anima.

such as the *Mishna* is. But tho' there are some Phrases of Scripture, some proverbial Speeches and the like, that more rarely occur, which may be illustrated by the Use of the Words in *Rabbinical* Authors: Yet when a Text is sufficiently clear, of it self, and besides is confirmed by the constant Use of the Words in other Scriptures, as are the Words under Consideration; it is perfectly needless to have Recourse to the Writings of the *Rabbies*, which perhaps may rather darken, than explain the Sense: And it argues a desperate Cause, to have Need of such a Support: Nor is it probable, that the Apostle makes Use of Words here in any other than their commonly known Sense in Scripture. But whatever be the Meaning of the Word *Sanctified*, the main Dispute turns upon the Meaning of the Word *Holy*, as applied to the Children of the Believer: Does that mean *espoused* too? For that it should mean *Legitimate*, he cannot prove from Scripture, nor does he attempt to prove it from any *Rabbinical* Authorities. But if Scripture-Authority may be best vouch'd to explain itself, the Case plainly appears to be this. The *Corinthians* had written to the Apostle, for his Resolution of several Cases of Conscience; one whereof was this (as appears by his Answer to it from *ψ. 12. to ψ. 17.*—) Whether Marriage-Society between a Believer & an Unbeliever, between a Christian Professor and an Heathen, should be continued, or dissolved? It was a Case that frequently happened in those primitive Times of the Gospel, that one of the Partners in Marriage, the Husband, or Wife, embrac'd the Christian Faith, while the other remain'd an Infidel; and the Ground of the forementioned Scruple might be the Jewish Law, which forbid Marriage with the Idolatrous Heathen; according to which Law, it was resolv'd in *Ezra's* Time, that the Worshipers of the true God, called the *Holy Seed*, who had join'd in Marriage with the unclean Gentiles, should *put away their Wives, and such as were born of them.* *Ezra 10. 3.* The Apostle resolves the Case thus; That Marriage-Society should continue between the Christian & the Heathen,

then, and that the Christian Husband, or Wife, should not separate from the Heathen Wife, or Husband, as long as the Heathen were content to live with the Christian. *ſ. 12, 13.* And he gives this Reason, *ſ. 14.* *For the unbelieving Husband, is sanctified by the (believing) Wife, &c.* Not only is the Marriage lawful, and not to be dissolved, as the Jewish Matches with Heathens were; but moreover, the Relation is sanctified to the believing Partner, (through the Faith of Christ,) to whom all Things, Persons, and Relations *are pure*, and may be possess'd and us'd with a pure Conscience: And it is sanctified by Means of the Believer's Privilege in the Covenant of Christ, to the Propagation of a holy Covenant-Issue. *Else* (saith the Apostle) if the Case stood as it did in the Days of *Ezra* and *Nehemiah*, you must not only be separated from your Infidel Heathen Yoke-Fellows, your Marriage-Society with them being un sanctified, unclean and defiling to you (therefore the Separation of the Holy Seed is called *cleansing* them from their strange Wives. *Neb. 13. 30*) but your Children also must be put away, as not being of the *Holy Seed*, but as the unclean Children of the Gentiles; as the Case was then determined, *Ezra 10. 3.* *But now* under the Dispensation of the Gospel (since the Jewish Inclosure is taken down, and the Gentiles admitted into the visible Christian Church, who before were esteemed unclean; for whose Admission therefore the Apostle *Peter* was prepar'd by a Vision from Heaven, which taught him not henceforth to call the Gentiles, Common or Unclean, being to be received to the Ordinances of the Christian Church in Fellowship with the Jews, *Act. 10. 28.*) Now (saith he) your Children are Holy, i.e. visibly Holy, being within the Church and Covenant, and appertaining to the Holy Seed; and not to be shut out as unclean. This Interpretation is analogous to Scripture, and we need not seek elsewhere for the Sense of the Text. (2.) It seems evident, that the Holiness of the Children, is made to depend on the believing Parent's Privilege and Interest in the Covenant; And the Sanctification of the unbelieving

Partner, relates only to the Believing, as a Privilege accruing to him or her thro' Faith in Christ. And in this Sense it is granted, that the Sanctification of the unbelieving Parent is necessary to the Holiness of the Children; for if the Heathen Yoke-fellow were as much un sanctified and unclean to the Believer, under the Gospel, as under the Jewish Peculiarity, the Children would not be holy, but unclean. But what a poor lame Sense is put upon the Apostle's Words, (according to Dr. Gill, and his Party) if the meaning were no more, than that the *unbelieving Husband is married to the Wife*; and then, who could doubt it, the unbelieving Wife is married to the Husband? *Else*, i.e. if their Parents were not lawfully married, they might easily conclude, if the Apostle had not told them, *that their Children were Bastards*; but their Parents being married, they were *Legitimate*; what great Mystery does the Apostle reveal to them in all this? But in the Sense above given, he declares to them a precious Gospel-Truth and Privilege, that the National Distinction of Jews and Gentiles, as of clean and unclean, is now taken away by Christ; so that the Children born of Parents, whereof one is a Believer, the other an Infidel, are to be reputed as of the Holy Seed, the Marriage-Relation and Society being sanctified to the Believer. (3.) Taking matrimonial Holiness to be here intended, this could not remove the Scruple of the *Corinthians*; they knew already, as well as the Apostle could tell them, that they were lawfully married, and that their Children born in such Marriage, were *Legitimate*; this was not their Scruple, but supposing this, the Question was, Whether one of the Partners continuing in Paganism & Infidelity, were not a Reason sufficient for dissolving the Marriage? Or whether, the believing Partner could with a good Conscience, and without Sin, cohabit with such an Infidel in that Relation? And the Apostle's Answer in the Words, as they have been explain'd, is direct, pertinent and satisfactory: But if we understand him speaking of a matrimonial Holiness, he leaves the main Question unresolv'd. (4.) Their Children

Children are said to be *Holy*, in such a Sense as is oppos'd to Unclean. Now the Term *Unclean*, is most commonly given in Scripture, either to Heathens without the visible Church, and Strangers from the Covenant ; or to those in the visible Church, who were under some ceremonial Pollution, that rendred them unfit for sacred Ordinances, or under the guilt of moral Transgression ; but it is never given to illegitimate Children ; and therefore the Opposition between the Terms of *Unclean* and *Holy*, makes it manifest that the Holiness of Children here spoken of, must intend a visible federal Holiness & Fitness for the Ordinances of the Church, as far as their Capacities will admit : And it need not be repeated, that Baptism is such an Ordinance as the Infants of Believers have this Capacity and Fitness for. (Lastly.) He endeavours to confirm his Opinion by some Authorities. But *Jerom*, who is one of his Authors, is represented by *Grotius* (in his *Comment* on the Place) as having a different Thought ; and understanding their Children to be called *Holy*, for this Reason, because they were Candidates of the Faith, and born and educated without the Defilements of Idolatry. And *Musculus* who is another, is noted for being singular in this Opinion among the Reformed. But not to examine the Authors he refers to, only by giving us their Names, how far they conceded to his Sense, and with what Views and Limitations ; it will readily be granted to Dr. *Gill*, that this is no new or singular Fancy, but had been started long before he Wrote ; but the Question is, What Reason is there to Support it ? This I have never seen and therefore reject it as a groundless Conceit, for the Reasons by which I have confirm'd the opposite Interpretation.

I shall only further add, that since our Author has fail'd of producing any Authority from his *Rabbi's*, to determine the Meaning of the Word *Holy*, which is the main Thing in Question ; I shall endeavour in some Sort to suply that Defect, by a Quotation from Dr. *Lightfoot*, our English *Rabbi*,

who in his Exercitations on this Passage observes,* That “ the Apostle’s Discourse turns not upon this Hinge, “ namely, whether a Son sprung from Parents, whereof “ one was a Christian, the other a Heathen, be a Legitimate Issue, but whether it be a Christian Issue. For it “ is sufficiently known, that the Word (*Kedushim*) (*Hagiol*) “ *holy*, is frequently taken for those that profess Christianity : and so the Word (*Kedushab*) *Holiness* in the *Talmudists*, is taking in a large Sense.” And he quotes several Passages from the *Talmud*, which agree to this Sense : it shall suffice to mention but one.

[*Jevamoth*, Fol. 42. 1.] “ *An Husband and Wife being “ made Profelytes, are separated from each other ninety Days, “ that Distinction might be made between an Issue born in “ Holiness, and an Issue born out of Holiness.*” From this and divers other like Forms of Speech in Use among them, he shews it is very plain, that “ an Offspring born out of “ *Holiness*, was an Offspring born while the Parents were “ yet Heathens : *within Holiness*, when they were now “ made Profelytes. In the same Sense the Apostle, Your “ Children are born *in Holiness*, that is, within Christianity, if either Father or Mother be Christian ; and the “ Children themselves are holy, that is, Christians.” And he observes further, that “ the *Heathen* were reckon’d “ by the *Jews* for *unclean*, and so unclean indeed, that “ they could not contract Uncleanness, no, not from the “ most unclean Thing, a Sepulchre. Hence Heathen “ Children were to them [*akatharta*] *Unclean* ; and the “ Children of *Jews*, [*Hagia*] *Holy*. To which Sense very “ well known in the Nation, the Apostle alludes in these “ Words.” Thus he. Whence it appears, that whatever Application or Use the Jewish Doctors made of the foregoing Term, *sanctified*, yet the known Use of the Word *holy* among them, as oppos’d to *unclean*, was to signify a State of Profelytism to the true Religion ; perfectly agreeable to the Sense already given in Opposition to a matrimonial Holiness.

V. The

* Hor. Hebr. & Talmud. in Loc.

V. The next Passage produc'd in the *Dialogue* in favour of Infant-Baptism, which is controverted by Dr. *Gill*, are the Words of Institution, or the Commission our Lord gave his Apostles, Mat. 28. 19, 20. *Go ye, and teach all Nations, baptizing them &c. Teaching them to observe all Things whatsoever I have commanded you.* Now supposing Infants Subjects capable and qualified for this Ordinance of Baptism, according to the Rule of the Covenant, which has been abundantly prov'd, these Words of the Commission afford as clear a Warrant for their Baptism, as for that of the Adult. To this Purpose let me observe,

First. That the Object to whom this Commission given by our Saviour to his Apostles is extended, is indefinitely, or rather universally express'd; *all Nations*, i. e. all the Gentile Nations, who were distinguished from, & oppos'd to the *one Nation* of the Jews, to which the Church of God had been for a long Time confined; and the Commission first given to the Apostles, during Christ's personal Ministry, was limited to that Nation, Mat. 10. 5. *Go not into the Way of the Gentiles.* But now their Commission after his Resurrection is enlarg'd, and not only takes off the Prohibition and Restraint they were under from preaching the Gospel to the Gentiles, but authorizes and impowers them to perform the ministerial Acts of it to *all Nations*, to bring them into the Church of God. And if but one Nation were entirely discipled or profelyted to Christ, as the Commission supposes it might be, that *one Nation* would have been (what the *one Nation* of the Jews had ever been) a visible Church of God, including their Infant-Children, which were ever included in the Jewish Church. And the aggregate Term, *Nations*, comprehends every Age and Sex, Men Women & Children. The Apostles by their Ministry laid a Foundation for bringing all Nations into the Church & Kingdom of Christ. But this was designed to be the Work of Time, and not fully to be accomplished 'till the Times of the seventh Trumpet, when the Nations and Kingdoms of this

World, shall become the Kingdoms of our Lord and of his Christ, Rev. 11. 15. And when this Time shall come, when whole Nations and Kingdoms shall become subject to Christ, is there the least Ground for the Exception of Infant Children? If not, who shall deny them the appointed Livery of his Subjects? The Principles of our Adversaries, in shutting Children out of the visible Church of Christ, render it impossible that the Kingdoms of this World should become intirely the visible Kingdom of our Lord Jesus. For do not Children, or such as are in the State and Capacity of Infants, make up a great Part of the Kingdoms of this World? And if these be left out of the Kingdom of Christ, they must fall to the Kingdom of the Devil; and so the Devil will still have a great Share, near Half of the Kingdoms of this World, when Christ's Kingdom shall be most gloriously enlarged and advanced. And so Nations and Kingdoms, as such, can never become subject to Christ; contrary to the Tenor of Scripture Prophecies, and to the Intention of this Commission first given to the Apostles, to disciple & baptize all Nations; which by the Presence of Christ in the Execution of it, and the Power of his Spirit, shall be made effectual for the bringing in all Nations to him at last.

Secondly, Let us observe the ministerial Acts directed to and enjoined in this Commission, which are these three, (1) *Teach* or disciple all Nations; (2) *Baptize* them; (3) *Teach* them to observe &c. The Word rendred to *teach* before Baptism (it is commonly observed) signifies in the Original to *disciple*, or to make Disciples or Profelytes of all Nations: This is acknowledged by the most learned of our Adversaries, and by Dr. Gill particularly, who builds a Criticism upon it. P. 79. and is very different from the Word rendred *teaching* after Baptism, which intends a fuller Instruction in the Doctrines and Laws of Christ, to be observed by the baptized. So that here is nothing in this Commission that virtually or implicitly debars the Infants of Believers from Baptism; but it ought justly to be construed as an Injunction to baptize them,

them, as Part of the Nations that should be discipled to Christ For the common Objection (*viz.* Infants cannot be taught, and therefore ought not to be baptized; for Christ's Command is, *teach and baptize.*) This Objection, I say, is remov'd by admitting the Word *teach* to signify, *make Disciples*, for Infants can & may be made Disciples. Hence I argue, that the Infants of Parents profelyted to Christianity are made Disciples of Christ, together with their Parents, and therefore ought to be baptized; for all Discples ought to be baptized. 'Tis granted, that adult Persons among Jews or Heathens could be no otherwise made Disciples of Christ, than by teaching; therefore Christ sent out his Apostles to preach the Gospel to them: But upon the Parents Conversion & Discipleship to Christ, their Children, as Parts of themselves, were made Disciples with them, and as such, admitted into Christ's School, and taken under his Discipline, with their Parents. It can't be denied, that the little Children of Profelytes to the Jewish Religion, were esteemed Profelytes, or which is the same Thing, Disciples of *Moses*, and obliged to learn and observe the Law of *Moses*; and the same Reason holds under the Christian Dispensation, why the little Children of Christian Parents should be received as Profelytes or Disciples of Christ, because, as has been prov'd, the Covenant takes in the Children of professing Believers under the Gospel. Such Infants being the Disciples of Christ, are to be baptized; for the ministerial Acts of discipling and baptizing, are of equal Extent: In so much that there needed no exprefs Direction for the baptizing of the Infants of Christians, any more than supposing our Saviour had continued the Use of Circumcision under the New Testament, and had said in the Commission to his Disciples, *Go, disciple the Nations, circumcising them*; there had needed any exprefs Direction for circumcising their Infant-Children; for who can make any Doubt, but that would have been his Meaning? since it was the common and known Custom of the Jewish Church to circumcise all the Male Infants of Profelytes. And since it was a Custom

as well known to the Jewish Nation, to baptize also all the Infant-Children of Profelytes, the Apostles could be as little at a Loss, whether the Children of Christian Profelytes were to be baptiz'd, as on Supposition Christ had order'd Circumcision in his Commission, they would be, whether they should circumcise them. That the baptizing of Profelytes, and their young Children, was a known and usual Practice among the Jews, long before the Days of our Saviour, I have shewed from the Testimony of divers learned Men, well skill'd in the Jewish Customs. There are such Sayings as these (quoted from their ancient Writings by Dr. *Lightfoot* † and others) “*They baptize a little Profelyte according to the Judgment of the Sanbedrim. That is—if he be depriv'd of his Father, and his Mother brings him to be made a Profelyte.— Another, If with a Profelyte, his Sons and his Daughters are made Profelytes also, that which is done by their Father, redounds to their Good.*” Again, “*If an Israelite take a Gentile Child, or find a Gentile Infant, and baptize him in the Name of a Profelyte, behold he is a Profelyte.*” And divers others the like. Since therefore it was a customary and known Thing among the Jews to admit little Children Profelytes by Baptism, even all the Infants of profelyted Parents, as well as to circumcise all their Males; it is no wonder at all, that our Lord, when he was pleas'd to take this Rite of Baptism for his New-Testament-Sacrament of Initiation, makes no express mention of Infants in his Commission to baptize; seeing it might be well taken for granted, that the known Custom of the Jewish Church in admitting Profelytes, might serve for a plain and sufficient Direction to them as to the Subjects of Baptism. It might rather have been expected, that there should have been an express Exception of Infants in the Commission, if it had been our Saviour's Mind, that they should not be baptized: But there being no such Exception express'd or implied, the Commission fully empowers and warrants the baptizing them, no less than adults.

† Dr. *Lightfoot*, Hor. Hebr. & Talmud, in *Matth* 3 6.

adult Profelytes. Now let me proceed to a few Remarks on Dr. Gill's Exception to this Passage.

(1.) He says, P. 79. "The Commission does not enjoin the baptizing of all Nations, but the baptizing of such as are taught." And he endeavours to make this appear by a critical Observation on the Words, "that the Masculine, *Autous, them* (in the Words *baptizing them*) cannot be the Relative to *Ethnee, Nations*, which is of the Neuter Gender, but to *Matheetas, Disciples*, which is suppos'd (he says) & contain'd in the Word *Matheeteufate, Teach* or *make Disciples*." Therefore in Consequence of this Criticism, he should have said, the Commission does not enjoin the baptizing of all Nations, but of such as are made Disciples. But I Reply, (1.) The *making Disciples*, and *baptizing*, are Ministerial Acts of equal Extent, and plainly relate to all Nations: the Commission impowers and enjoins the Ministers of Christ to *Disciple all Nations*, and to admit them into the Christian Church by Baptism. (2.) His Criticism is chargeable with two Faults. It is groundless and useless. (1.) It is groundless; for a Word of the Neuter Gender signifying a Person, or Persons, hath often in the Greek Language a Relative of the Masculine Gender, to agree with it. This might be prov'd by a Variety of Instances; I shall produce but one, which is pertinent and unexceptionable, it is, Rom. 2. 14. *For when the Gentiles, Ethnee*, (the very Word here in *Matthew* rendred *Nations*) *which have not the Law, do by Nature the Things contain'd in the Law*; These, *Outoi* (a Word of the Masculine Gender, which can refer to Nothing else than the Word, rendred *Gentiles*, which is of the Neuter) *having not the Law, are a Law to themselves, &c.* Therefore we see the Propriety of the Greek Tongue may well admit the Word *Them* in *Matthew*, to agree with all Nations, though an antecedent of the Neuter Gender: And our Saviour's Words may be properly rendred, *Go, Disciple, and baptize all Nations*. So that this Criticism is not well founded. (2.) It is useless and impertinent to his Purpose. For allowing the Word *Matheeteufate*, to signify, *make Disciples*,

it will be granted, that the Nations were to be discipl'd, or made Disciples, in Order to their being baptized. But this can avail nothing as an Objection against the Baptism of Christian-Infants, unless it cou'd be made to appear, that there is no other Way in which they can be made *Disciples*, or Profelytes to Christ (which is a Word much of the same Import) but by personal Instruction under the Ministry of the Word; the contrary to which has been proved. Such Instruction more properly belongs to those that are already discipl'd and baptiz'd, and is directed to in the Commission, after Baptism, in these Words, *Teaching them to observe, &c.* Hence,

(2.) His next Objection falls of Course, which is, “ If
 “ Infants as a Part of all Nations, were to be baptiz'd,
 “ then the Infants of *Heathens, Turks, and Jews* ought
 “ to be baptized.” I Reply, that it is certain that the
 Commission of our Saviour to disciple and baptize, ex-
 tends to all these: But if he means, that *then while they*
remain Heathens, Turks, and Jews, their Infants ought to
be baptized, the Consequence is to be denied; for he can-
 not but know, that the Meaning of the Pædobaptists is,
 that Infants, as Part of the Nations *discipl'd unto Christ*,
 are to be baptiz'd, and not Infants of unchristianiz'd Pa-
 gan Nations.

(3.) Allowing the Words shou'd be rendred *Disciple*
all Nations, or make all Nations Disciples, he proceeds to
 tell us, who they are, that are “ the true Disciples of
 “ Christ, they that have learned the Way of Life and
 “ Salvation by him, that deny themselves,—Forake all,
 “ take up the Cross & follow him,—bring forth much
 “ Fruit, love one another, and continue in the Doctrine
 “ of Christ.” Now these are not the Characters of all
 who are visibly and by Profession the Disciples of Christ,
 but of those only who are really such in Heart & Prac-
 tice. But when our Author adds, “ such & only such are
 “ the proper Subjects of Baptism.” P. 80. He runs into
 a manifest Error, and may be convinced of it by Reason
 and Scripture: for if this be so, if none but the true Dis-
 ciples

ciples of Christ, if none but those who have thoroughly learnt & practis'd the Doctrines & Duties of Christianity, are to be admitted as the proper Subjects of Baptism: Then, (1.) A solemn publick Profession of the Christian Religion, how credible soever, must be set a Side as insufficient to give a Right to Baptism. 'Tis acknowleg'd that a profess'd Consent to these Characters & Practises of Christ's true Disciples is requir'd in Order to Baptism. But this is not enough, according to our Author, no, they must be such as have actually denied themselves, and have forsaken all for Christ's Sake, and have brought forth much Fruit, &c. before they can be baptiz'd as Disciples of Christ. As much as to say, Christ can have no visible Disciples, but those only who are really such; which detroys the Distinction between the visible and invisible Church.

(2.) Upon this Principle, no meer Man could ever be empower'd to administer this Ordinance; for no Man can possibly inspect the Heart, or make a discriminating Judgment of the Sincerity of Men's Profession, so as to determine who are Disciples indeed, and who are not. Nay, (3.) If we regard only the Practice of Professors, this Commission to the Apostles to baptize, had been utterly impracticable, if such and only such as have learnt and observ'd the Doctrines and Laws of Christ, and continued therein, are the proper Subjects of Baptism. For how could the Apostles go about the World making Disciples, and baptizing them, if they could admit none as the proper Subjects of Baptism, but such as gave manifest Evidence of their being the true Disciples of Christ, by the genuine Fruits proper to such Disciples, *and by continuing in the Doctrine of Christ, to their Lives End?* For, if at any Time of their Lives, they should fall from the Doctrine of Christ, they could not be said to continue in it.

“ Was it agreeable to this Commission, and the Sense of “ it” (as he says, *ibid.*) “ That Christ made Disciples, “ and then baptized them, *Job. 4. 1.*” i. e. prevail'd with many by his Preaching to become his Disciples, who were by Baptism initiated into his School, as Learners of his

his Doctrine. But had they learnt his perfect Doctrine of Life and Salvation? How then came they afterwards to be offended at it? *Job. 6. 60, 61.* Did they continue in his Doctrine? Wherefore then does the Evangelist tell us, (*ſ. 66. of the ſame Chap.*) that, *From that Time many of his Disciples went back, and walked no more with him?* (4.) How unreasonable and absurd is it to ſuppoſe Men muſt have learnt & made Proſiciency in the Knowledge and Practice of Chriſtianity, before they are by the Rules of their Commiſſion, to be conſtituted Learners, or Diſciples of Chriſt? But (5.) The Practice of the Apoſtles, as recorded in ſacred Hiſtory, was contrary to this Opinion. For the Apoſtles and firſt Miniſters of Chriſt (who it ſeems underſtood their Commiſſion better than *Dr. Gill*) immediately baptized thoſe whom they taught, as ſoon as they profeſs'd their Belief in Jeſus, as the Son of God, and their Readineſs to embrace his Doctrine, and addiſt themſelves to his Religion, without waiting to ſee the Fruits and Evidences of their being true Diſciples of Chriſt. I might inſtance in the Converts at *Pentecoſt*, who were baptized the ſame Day in which the Apoſtle preach'd that Sermon; by which they were converted. *Act. 2. 41.* And the Ethiopian Convert, who upon *Philip's* preaching to him Jeſus, as he rode in his Chariot; and coming to Water was immediately baptized, upon his profeſſing no more than his Belief, *that Jeſus is the Son of God*, *Act. 8. 37, 38.* In like Manner, the *Jailor at Philippi*, in the ſame Hour in which he was bro't over to the Faith of Jeſus, by the preaching of *Paul and Silas*, was baptized, *He and all His ſtraightway*, *Act. 16. 33.* And divers other Inſtances there are, in which ſo little Space of Time paſs'd between their Preaching and Baptizing, that it was not poſſible to explain particularly the Doctrines of Salvation; but only to demonſtrate to their Hearers, that Jeſus is the Son of God, ſent from Heaven to be the Teacher and Saviour of Men; and the like general Doctrines: And thoſe who were willing to yield themſelves to his Inſtruction, were admitted as Diſciples into his School by

Baptiſm,

Baptism, before they had learnt, but in Order to their Learning the Way of Life and Salvation by him; much more before they had brought forth the genuine Fruits of their Profession. Yea, some were baptized by the Apostles and first Preachers, upon such a general Profession, who were so far from being the true Disciples of Christ, that they afterwards turn'd out Hypocrites and Apostates, such as *Ananias* and *Saphira*, and *Simon Magus*, & others. So little Weight is to be laid on our Author's strong Assertion, that *such, and only such* (as are true Disciples of Christ) are the proper Subjects of Baptism, i. e. according to the Orders given in the Commission.

(4.) He faults the Expression us'd by the Writer of the Dialogue, of *making Men Disciples by baptizing them*; and says (*ibid.*) "They are two distinct Acts— They must be first Disciples, and then baptized." But can't these two Ways of Expression be easily reconcil'd? Infants are virtually or fundamentally made Disciples, when their Parents are profelyted to the Religion of Christ; and as such are to be baptized: And Baptism is their solemn Initiation into Christ's School; and in that Respect too, they may be said properly enough to be made Disciples, being by that solemn instituted Rite enrolled among the Disciples of Christ, and engag'd to learn and practise the Doctrines and Duties of his Religion. The Words of *Jerom* (who was known to be a Pædobaptist) in his *Comment* on the Place, and of *Athanasius* too (who does little more than repeat the Words of the Commission) cited by Dr. *Gill*, are no more than any Protestant Pædobaptist would say, in giving Instruction to some Missionaries to the *Indians*; That they should take Care that their Minds be truly informed of the general Doctrines of Faith, *before their Bodies receive the Sacrament of Baptism*: Which would be understood to be so far from excluding Infants from the Participation of this Sacrament, that supposing them to be faithful in declaring the true Doctrine of the Gospel; they must tell them, upon the Profession of their Faith, (as the Apostle *Peter* did his

his Hearers) *The Promise is unto you and to your Children* ; And that as to their Warrant and Encouragement to offer their Children also to Baptism, and being thus offered, they ought to baptize them.

(5.) Our Author boggles at the Word, *Disciple*, or a *Learner*, as applied to Infants ; and says “ It cannot agree “ with an Infant,” and again, “ They cannot be Learners “ of Christ, unless they have learned something of him— “ They ought to learn something of him, before they are “ baptized in his Name. But what can an Infant learn “ of Christ ? P. 81.” Here I cannot but observe how unaccurately, and improperly it is said, *They cannot be Learners of Christ, unless they have learned something of him* : Whereas so far as they have learned of Christ, and in that Respect, they cannot be said to be Learners of him. For can a Man with any Propriety be said to be a Learner of what he has already learnt ? But on the other Hand, Those may be called Disciples or Learners, who have learnt Nothing as yet ; provided they give up themselves to a certain Teacher to be instructed. And Dr. Lightfoot observes * “ That among the Jews, and “ also with us, in all Nations those are made Disciples, “ that they may be taught ;” and he quotes, *Rab. Shab. Fol. 31.* concerning an Heathen, that came to Hillel, and said, *Make me a Profelyte (or Disciple) that thou mayest teach me.* So our Saviour in the Commission enjoins Teaching (in the proper Sense of the Word) of those that were already made Disciples and baptized. *ŷ. 20.* And a Child put to such a Master to be taught, is enrol'd among his Disciples or Scholars, before he has learned one Lesson. And why may not an Infant-Child be enrol'd in the Number of Christ's Disciples, tho' at present incapable of outward teaching, especially since he has another Way of teaching, which none can reasonably, and upon just Grounds deny Infants to be capable of. 'Tis promised, *Isai. 54. 13. All thy Children shall be taught of the Lord.* If the Infants of Jewish Profelytes were admitted

* Hor, Hebr. and Talm. in *Metth. 28. 19.*

mitted Disciples by Circumcision, and oblig'd to learn and keep the Law of *Moses*; what hinders but that the Infants of Christian Profelytes may be initiated into the Christian School by Baptism, and oblig'd to learn and observe the Law of Christ, as they grow up to a Capacity for it; all Arguments from Incapacity are hence refuted from the Custom of the Jewish Church, founded on divine Institution. And to say, that Infants are no Ways able to learn, is contrary to Experience, for from the Time of their Birth, they are always learning, as their Capacities ripen, and they very early learn to distinguish between Sights and Sounds, and to know their Parents, and to give Attention at Worship, and then to read, and to distinguish between Good and Evil, Truth and Falshood; and many Children very early suck in Principles of Religion: And the Scripture obligeth Christian Parents to deal with Children, as with Disciples and Learners. Prov. 22. 6. *Train up a Child, &c.* And to bring them up under the Discipline and Nurture of the Lord Jesus. Eph. 6. 4. And if the Thing intended by the Word, Discippler (which is the same in the Use of the New-Testament with the other Terms of *Christians, Saints, Believers, Church-Members*, such as belong to Christ, which have been verified of Infants) agrees to them; it is not very material whether the Name be expressly given them in Scripture. Yet we find the express Term, *Disciples*, used in Relation to such as were Infants, in Acts 15. 10. *Why tempt ye God to put a Yoke upon the Neck of the Disciples, which neither our Fathers nor we were able to bear?* Those on whose Neck the judaizing Teachers would have had the Yoke of Circumcision put, are expressly term'd *Disciples*, but they were Infant-Children chiefly, on whose Neck the Yoke of Circumcision was put, by the primitive Institution of that Rite, and by the Law of *Moses*, and by the constant Usage of the Jewish Church. And if this Rite had been continued under the Gospel, which some Jewish Christians contended for; the Yoke had still been imposed chiefly on the Neck of such Infants: and

and these in the Apostle's Language and Sense were *Disciples*. Our Author's last Exception lies against this Text.

(6.) "The Text in *Acts* 15. (he says) is not to be understood of Infants, but adult Persons; even converted Gentiles, who believed in Christ, & were his Disciples." Of which no other Reason is given, but the Authority of his bare Word; which, from what has been already observed, is not likely to go far without other Proof. As much is granted in the *Dialogue*, as can fairly be demanded, *viz.* "That there were some adult Persons in the then present State of Things, upon whose Neck the Jewish Teachers would have laid the Yoke of Circumcision." *Dial. P. 25.* yet 'tis added, "That at least the greatest Part of those Disciples upon whom they would have imposed this Yoke, were young Children:" Which can't reasonably be denied; for tho' in the Case supposed, the first adult Profelytes from Gentilism must have born this Yoke, yet their Infant Children must have been then, and thenceforward, from Age to Age, the Subjects of it. The Apostle argues against laying this Yoke upon such Disciples as were Infants; when he says of it, it is *a Yoke which neither our Fathers nor we were able to bear*. And it is evident, that the Disciples at *Jerusalem*, and their Fathers up to the Days of *Abraham* had it laid upon them only, or chiefly in their Infant-Age. But that which puts the Matter out of all Doubt, is the Report which the Jews at *Jerusalem* had heard concerning *Paul*, that he *taught all the Jews that were among the Gentiles*—that *they ought not to circumcise their Children*, *Act. 21. 21.* Which Report, there can be no doubt, had its Rise from the Doctrine of that Apostle, pursuant to the Decree at *Jerusalem*, that this Burden should not be laid on the Gentile Converts, and consequently *they ought not to circumcise their Children*, which otherwise they had been obliged to do. Whence it appears, that the young Children, whether of Jewish Christians, or of Gentile Converts were esteemed and admitted in the Christian Church, as Disciples or Profelytes;

felytes ; and the latter especially, such Disciples as were exempted from the Yoke of Circumcision. For the same Persons who were exempted from this Yoke, were those on whom the *Judaizers* would have impos'd it, under the Denomination of Disciples ; but that these were young Children, we plainly learn from the Passage last cited.

VI. Our Author goes on to make some Exceptions to those Passages in the New-Testament, wherein it is recorded, that whole Housholds were baptized upon the Conversion of the Parents, or Heads of them, to he Christian Faith ; allעדg'd in the *Dialogue*, to shew how the Apostles understood their Commission by their Practice ; such as *Lydia*, and her Houshold, *Act. 16. 15.* the Jailor, and all that were his, *v. 33.* and the Houshold of *Stephanus. 1 Cor. 1. 16.* 'Tis but little he has reply to them, and that little is impertinent. (1.) He says, P. 82. “ Seeing the understanding of our Saviour's Meaning in the Commission depends on these Instances of Baptism, and so the Warrant for baptizing Infants, the Pædobaptists ought to be sure there were Infants in these Families, & that they were baptized, or otherwise they must baptize them, at most, upon a very precarious Foundation, &c.” But all this Reasoning proceeds on a very precarious Foundation. For he is mistaken in his Supposition, that the *understanding of our Saviour's Meaning in the Commission depends on these Instances of Baptism.* The Commission is clear enough of it self, and though the Subjects of Baptism be not express'd in it, yet there appears full and plain Warrant for baptizing the Infants of Believers, both from the Commission it self, and from other Testimonies and Declarations of sacred Writ : And the Pædobaptists had gone upon sure Grounds in baptizing them, even thó these Instances had not been extant in Scripture. Therefore he might have spared his invidious Reflection, that Pædobaptism, “ must stand upon a very bad Bottom, having neither Precept nor Precedent for it :” As being the Consequence of the erroneous Conceits of his own Head. Only we learn by these Instances, how the Apostles them-

selves understood their Commission, (as is asserted in the *Dialogue*, and not that the *Meaning* of it depends on these *Instances*) seeing in the Execution of it they baptiz'd whole Households upon the Faith of the Parent, or Master of the Family. And this is sufficient Security to the Practice of the Pædobaptists, whether they be sure there were Infants in these Families, or no. For from hence it is evident, that as *Abraham* was at first admitted with his whole Household into the Covenant by Circumcision, and thenceforward profelyted Parents from Gentilism were in like Manner admitted with their whole Household, tho' consisting of Children ever so young; so it is the Mind of God (plainly intimated in these Examples) that the same Method of making Profelytes by Baptism to the Christian Church should continue without Variation under the Gospel. That Parents believing in Christ, and being themselves baptized, should bring all their Household with them into the Covenant with God, and take Care to initiate all under their Charge, how young soever, into the same Faith, and religious Profession & Obligation to be the Lord's by Baptism. And therefore our Author is mistaken when he adds, (2.) "It lies upon them (the *Pædobaptists*) to prove that there were Infants in these Families, and that these Infants were baptiz'd." And says it is "unfair to put it upon us to prove a Negative, "to prove there were none." *Answer*. It does not so much concern the Pædobaptists for justifying their Practice, to be sure there were Infants in these Families, as it does their Adversaries to be sure there were none. For the Pædobaptists do not rest their Practice on so *poor a Shift*, as *Dr. Gill* has represented it, that is, their being sure there were Infants in these Families, and leaving it to their Adversaries to prove there were none: For how uncertain soever this may be, yet the Allegation of these Instances is very much to their Purpose, as it shews what the Rule was which the Apostles went by in administering Baptism pursuant to their Commission, that when any Householder, or Parent believed, and was baptized, they were wont to baptize

baptize the whole House or Family. The Question is not, Whether there were any Infants in these several Houſholds, nor does the Cause of the Pædobaptiſts depend on the Reſolution of this Question: But it being certain that the whole Houſhold was baptiz'd with the believing Parent or Head of it, (and that's all we need to be ſure of) it neceſſarily follows, that were there ever ſo many Infants in them, they were all baptized upon the Profeſſion and Baptiſm of their Parents. And this Rule which the Apoſtles went by in diſcipling and baptizing the Nations, ſo agreeable to the Rule & Method of Profelytiſm, which all along obtain'd in the Jewish Church, affords ſufficient Direction & Warrant to Miniſters to baptize whole Houſes and Families, upon the Parents Profeſſion and Admiſſion into the School of Chriſt; to initiate all that are theirs, even the youngeſt Children into the ſame Profeſſion and Diſcipline by Baptiſm. But our Adverſaries denying the Warrantableneſs of Infant-Baptiſm, confidently pretend there are no Inſtances or Intimations of Infants baptiz'd in the New-Teſtament: but before they ſhould be ſo pre-remptory, they are oblig'd in Defence of their own Opinion to prove there were no Infants in theſe ſeveral Families, eſpecially ſince the Probability lies ſo ſtrong againſt them, for though there are ſome Families in moſt Places here and there one, that have no young Children: and it was an extraordinary Thing, that when God ſmote the firſt-born of *Egypt*, *there was not an Houſe in which there was not one dead.* Exod. 12. 30. Remarkable! That in ſo large a Country there was not a Family without Children, a Child at leaſt; yet that three ſuch Families, as thoſe mention'd, ſhould have no Infants in them, or Children in the State and Condition of Infants, in Reſpect of their Capacity for Baptiſm, is utterly improbable and incredible. However, our Author attempts to ſhew it probable that there were no Infants in theſe Families: & pretends to make it appear, (3.) "That there are many Things in
" the Account of the Baptiſm of theſe Families that are
" inconſiſtent with Infants, and which make it at leaſt
" probable,

“ probable, there were none; and certain (he says) that
 “ those that were baptized were adult Persons, and Be-
 “ lievers in Christ.” But I fear Dr. Gill is too far engag’d,
 to be able to pass an impartial Judgment of what is pro-
 bable in this Case. So much may be granted, (and more
 cannot reasonably be demanded) that there might be some
 Persons of Adult-Age in these several Households, who
 might upon a personal Profession be baptiz’d with the
 Heads of them; but that there were no Infants, or Chil-
 dren in Minority in any of these Families, he is so far
 from making it appear *certain*, that he is not able to make
 out the least Probability of it. Let the impartial Reader
 weigh his Arguments. (1.) As to *Lydia*; he is uncertain
 whether she was “ a Maid, Wife, or Widow.” But it is
 not at all probable that she was a Virgin, being the
 Keeper of an House, but whether a Wife or Widow is not
 said: And then he is in a like Doubt, “ Whether she had
 “ any Children,— or if she had, whether they were In-
 “ fants or Adults.” So that, here is guess Work still, and
 one may easily conclude what he would guess. To make
 it look probable, she had no Infants, he is forc’d to suppose,
 “ That she had newly arriv’d at *Philippi*, from *Thyatira*,
 “ and had hir’d an House during her Stay there, and that
 “ therefore it is not likely that she brought Infants with
 “ her, but that her Household consisted of menial Servants.”
 All which is meer Imagination and Surmise, there being
 not an Hint in the sacred Story to found these Conjectures
 upon. It seems far more likely that she had for sometime
 a settled Habitation there, though a Native of *Thyatira*,
 since she was in a Capacity to entertain Strangers, and in-
 vited the Apostle and his Companions to take up their
 Lodgings at her House. And when she is said to have
 her Household or Family baptized, it is much more rea-
 sonable to understand it of her Children than Servants:
 Children in Scripture Dialect being said more proper-
 ly and frequently to constitute an House. *Noah* prepar’d
 an Ark to the saving of his House, *Heb.* 11. 7. *The Ser-
 vant abideth not in the House always; Job.* 8. 35. Hence
 the

the Phrase of *building the House* of any one is a figurative Expression commonly us'd for raising up a Family of Children. *Ruth. 4. 11. 1 Sam 2 35. &c.* He attempts to prove it from what is said, *ſ. 40.* Those whom the Apostles visited after they came out of Prison "are called Brethren, and were capable of being comforted by them." Therefore there were no Infants in *Lydia's* House. How far fetch'd is this Reason? (1.) He must prove that they saw the Brethren at the House of *Lydia*; but this is not said; they might visit them at their several Habitations for ought, that appears to the contrary from the Text. (2.) He must prove that those Brethren whom they comforted were of the Household of *Lydia*, and not rather a meeting of the Brethren at her House. (3.) Supposing some of these Brethren capable of being comforted, were of the Household of *Lydia*, he must prove the Consequence, that therefore there could be no young Children baptiz'd in it. But not one of these Things is he able to prove, therefore all his Reasoning here stands on a very precarious Foundation, & is far from evincing a Probability, much less a Certainty, that there were no Infants in this Family baptized.

(2.) As to the Jailor's Household, all that he alleges from the sacred History, proves no more, than that there were some adult Persons in it, who believed the Apostles Doctrine, and were Baptized the same Time with the Jailor. Who doubts it? But how does this argue that there were no others baptized in it, who were in the infantile State? Since it is said, that *all that were His were baptized*, *Acts 16. 33.* Whence had *Dr. Gill* his Revelation, that he had no Infants baptized, because some adult Persons belonging to his Family believed, & were baptized? Do not most Families indifferently numerous consist of both Sorts? But that which *Dr. Gill* & his Party chiefly harp upon, is what is said *ſ. 34.*—*He rejoiced believing in God with all his House.* As to this (omitting the different Translation and Sense given of these Words by some Expositors, *Believing in God, he rejoiced all his House over:*

The Words we render *with all his House*, are but one in the Original, *Panoiki*; or he believing in God, rejoiced for the Salvation that was come to all his House, as it was promised, *ψ. 31.*) let me observe, That in Scripture-Reckoning, the Children of Believers, even in a State of Infancy or Minority, are accounted Believers, and numbered with Believers. I shall cite but one Place to this Purpose, Acts 2. 44. *All that believed were together, and had all Things common.* This Communion of Goods was design'd for the Sustainance and Relief of the whole Christian Community at that Time; and when it is said, *All that believed were together*; it is uncertain, whether they were all together in one Place, or whether they were together in several distinct Societies; the latter of these seems most probable. However, certain it is, that they were all so together, 'as to be apart by themselves, and separate from the unbelieving Party of the Nation. Now the believing Parents among them either had their Infants and young Children with them, or they had not: If they had not, they must be unnatural to them, & leave them to Starve; for whence should they be provided for? Did their Christian Profession teach them to be worse than Infidels? *1 Tim. 5. 8.* But if they had their Children with them, as Part of the Christian Community, which was distinguished and separated from the Unbelievers, then it is evident that their Infant-Children have the Title & Denomination of Believers given them in Common with their Parents; for it was a Community of Believers. Why then might not the Jailor's Family, supposing there were in it several Children in Minority, have the Title of a Family of Believers, or a believing Family? And they that conclude, either that there were no Infants in his Family, or if there were, that is certain, there were none Baptized, because it is said, *He believed with all his House*; may as well conclude (in the forementioned Instance) that there were no Infants among the Multitudes that believed, or if there were, it is certain they had no Share in the Community

nity of Goods, because it is said, *All that believed were together, and had a'l Things common.* And,

(3.) As to the Household of *Stephanus*, all our Author says, worth taking Notice of, is that, 1 Cor. 16. 15.—*They added themselves to the Ministry of the Saints.* Whence it seems probable, that he had a large and numerous Family, (some of which were capable of doing Service to the Saints, i. e. the Christians of that Place) which renders it more likely that there were some Infants in it. These are all his Proofs.— Yet he concludes as if he had carried his Point, “All which in each of the “ Instances, can never be said of Infants.” His Argument amounts to no more than this: Because some Things are said of some adult Persons in these Families, which are not applicable to Infants; therefore there could be no Infants in them. And let every one that knows how to use his Understanding free from Biass, judge whether this Argument makes out the least Probability.

VII. The last Text our Author has tho't fit to controvert, is that, in Rom. 11. 17,—24. *If some of the Branches be broken off, &c.* This Passage has been alledg'd to shew that the same substantial Privileges of the Jewish Church, derived from the Covenant with *Abraham*, are transmitted into the Gentile Churches under the Gospel, which being grafted into the Stock of the Jewish Church, *the good Olive Tree*, come to partake with them of the *Root and Fatness of the Olive Tree*, i. e. of the same Covenant-Privileges for Substance, and consequently the Privilege of having the Covenant extended and sealed to their Infant-Offspring; which was of eminent Consideration in the Old-Testament-Church: This is the very Thing intended by the Apostle, in this Allegory of *ingrafting*; and it is a very beautiful one, and serves to teach us, among other Things, that the Church of God under every Administration, was design'd to be propagated by its natural Branches, till a new ingrafting; & when that is made, the same Method of Propagation is appointed to continue; for who is so unskilful, as not to know that

the Buds are usually ingrafted together with the Cyon into the Stock, for Increase and Multiplication? And as in this Allegory, the unbelieving Jews were broken off, as Branches with their Buds, that is, they and their Children were discovenanted; so the believing Gentiles were grafted in as Branches with their Buds, among those that remained unbroken off; that is, they and their Children were taken into visible Covenant with God, as the Jews of old were. Dr. Gill opposes this Interpretation with a great Deal of Confidence, as usual, but at the same Time with a great Deal of Weakness in his Reasoning against it, which a few Words may serve to expose.

(1.) He allows “that believing Gentiles share in all the spiritual Blessings of the Jewish Church, or of Believers under the former Dispensation.” But I answer, Though spiritual Blessings are not excluded, (yea I grant they are included) yet visible Church-Privileges are principally intended by partaking of the Root and Fatness of the Olive-Tree; the Privileges which the Jewish Church had, being founded on the Covenant solemnly transacted between God and them, whereby he took them into Relation to himself, as his visible Church, entitled to special Privileges, and Means of Grace, to special Ordinances and Providences, and that pursuant to the Covenant with *Abraham, Isaac and Jacob*, and their Seed, which was the Root of Church-Membership to the Jews. But Christ is the Root of all spiritual Blessings and Privileges to Believers: And if these only were meant in the Apostle’s Allegory, how could the unbelieving Jews be broken off from these spiritual Privileges, which they never enjoy’d, and never had any real or visible Communion with the Root Jesus Christ? What an Impertinence then is it (to use his own Language) *to talk of cutting off from that which was never had, and never was?* But even the unbelieving Jews had a Standing in the visible Church, till they were broken off through Unbelief.

(2.) He argues from his former baffled Tenets, That the Covenant of Grace was never sealed to *Abraham’s* “natural

“ natural Seed,— Did not belong to them as such, nor
 “ was Circumcision a Seal of it to them, &c ” And if
 he could make good these Things, I should readily agree
 with him, that “ it is a great Impropriety and Imperti-
 “ nence to talk of cutting off from that which was never
 “ had, and never was.” But these odd Conceits have
 been abundantly confuted already, and rejected as un-
 scriptural, unfound, and erroneous.

(3.) He goes on to say, “ The believing Gentiles were
 “ never grafted into that Church; that Church-State, with
 “ all the peculiar Ordinances of it, was utterly abolished
 “ by Christ—” And again, “ The Jewish Church is not
 “ the Olive Tree, of whose Root and Fatness the Gen-
 “ tiles partake ; they are not grafted in to the old Jewish
 “ Stock ; the Ax has been laid to the Root of that Tree,
 “ and it is intirely cut down, &c.” Meer Confusion !
 Truth and Falshood blended together ! For want of
 distinguishing as he ought concerning the Jewish State,
 which may be considered either as Ecclesiastical or Poli-
 tical ; or in other Words, as a Church, or a Common-
 Wealth. As a Church, they were founded on the Cove-
 nant made with *Abraham* and his Seed, whereby they
 were obliged to acknowledge and believe in the true God,
 the God of *Abraham*, *Isaac* and *Jacob*, as their God, and
 to worship and obey him only, and intitled to peculiar
 Favours from him. But when they became a Nation,
 and upon their Deliverance out of *Egypt*, they were also
 form'd into a Common-Wealth, by sundry Laws and
 Ordinances given them by *Moses*, which continued till
 the Coming of Christ ; after which it was dissolved. And
 he may say, if he pleases, *The Ax was laid to the Root of
 this Tree, and it was entirely cut down.* For the Jewish
 Nation as a Body Politick, was wholly exterminated by
 the *Romans*. Again, as to the Jewish Church-State, we
 must distinguish between its essential Constitution, and
 its outward Form of Administration, by peculiar Ordi-
 nances and Rites of Worship. 'Tis granted, this latter
 was abolished at the Death of Christ. But the Jewish
 Church,

Church, with Regard to its essential Constitution as a religious Society join'd together in the Bonds of the Covenant, for the Worship and Service of God, to whom pertained the Promises; was never abolished, (tho' the outward Form of Administration was chang'd, and the peculiar Ordinances of it abrogated) but subsisted after the Commencement of the Gospel-Administration, under which the Members of that Church were the only Church of Christ, for divers Years after his Death & Resurrection, before the Calling of the Gentiles. It is the Jewish Church that is compar'd to an Olive-Tree in Scripture, *Hos. 14. 6. Jer. 11. 16.* But never the Christian. The Unbelievers of that Nation since Christ's Coming, were the Branches broken off; but those that believed in Christ, are the Branches left standing in the Olive-Tree, and continued in the Possession of their ancient Covenant Privileges, as the Christian Seed of *Abraham*, under a far better Dispensation. And among these; the converted Gentiles were the Branches grafted in. No Man pretends they were grafted into the Ordinances of the Jewish Church, but among the Members of the Jewish Church into the same Stock, unto a Participation with them of the *Root and Fatness of the Olive-Tree*, i.e. the Root of the Abrahamic Covenant, with all the main Privileges derived thence to the Jewish Church, which that Church was never cut 'off from by the Gospel-Dispensation succeeding, but which were improv'd to greater Perfection. And to say, that the Stock of the Jewish Church is *intirely cut down* by the *Ax being laid at the Root*, is to say, that God hath excommunicated and cast off his ancient People; which is the very Objection that the Apostle sets himself to confute in this *Chapter*, and rejects it with great Vehemence and Abhorrence. *ŷ. 1. Hath God cast away his People?* God forbid. (He means his Jewish People taken into that Relation to him as the Seed of *Abraham*) and therefore the Apostle instancing in his own Person as one of the Remnant which God had reserved to himself, (*for I also am an Israelite*) is careful to add, *of the Seed of Abraham &c.*

This

This Remnant were the Branches of the Olive-Tree that sprang from the Root of *Abraham's* Covenant, while the unbelieving Party were disfranchis'd.

(4.) He pretends, that "the Olive-Tree of whose Root and Fatness believing Gentiles partake, is the Gospel Church-State, out of which the Jews that rejected Christ were left." But this Sense is against the current of Interpreters, and which is more, it is offering Violence to the Text, being contrary to the plain Characters laid down in this Allegory : which directs us to a different Interpretation, and can with no Propriety of Speech or Sense, be accommodated to the Jewish Unbelievers, if the Gospel Church-State be meant by the Olive-Tree. For to instance in one or two Particulars.

(1.) How could the unbelieving Jews be broken off from the Gospel-Church, who were never in it ? For that is the Word here used, *Execlastbeesan*, broken off ; not *left out*, as he would insinuate to his Reader : which carries a very different Sense : To *be left out* is one Thing, and to *be broken off* is quite different. The Heathen that never had the Gospel preached, as well as the Unbelievers who had, are left out of the Gospel-Church ; but none can be said to be broken off from it, but who were once in it : 'tis as good Sense to say, a Branch may be broken off from a Tree that was never in it, nor grew from it. But our Author, I presume, will not admit the unbelieving Jews ever to have been in the Gospel-Church, as it is certain they never were so much as visible Members of it. Therefore this only might convince him, that he is wrong in his Supposition, that the Olive-Tree is the Gospel Church-State. His own Maxim might confute him, for has he already forgotten what he had said but the Page before, " It is a great Impropriety and Impertinence, to talk of cutting off from that which was never had, and never was." And is it not as great Impropriety and Impertinence to talk of the unbelieving Jews being broken off from the Olive Tree, that is (in his Opinion) from the Gospel Church-State, who were never Members of it ?

(2.) If

(2.) If this Opinion were true, that the Olive-Tree here, is the Gospel Church-State, and if the unbelieving Jews never had any Interest in that Church State ; with what Reason or Truth could the Apostle call it *their own Olive-Tree*, *ſ. 24* ? How could it be *their own*, if they never had any Propriety in or Relation to it ? As it is manifest they never had to the Gospel-Church. It could therefore in no other Sense be called *their own Olive-Tree*, than as they formerly pertained to it as Branches, whilst they were visible Members of the Jewish Church.

(3.) Why are they called the natural Branches of this Olive-Tree ? The Apostle speaking of a future Conversion of the Jews, saith, *ſ. 24.*—*How much more shall these which be the natural Branches, be grafted into their own Olive-Tree ?* Were the unbelieving Jews the natural Branches of the Gospel Church-State ? Or doth not this Phrase most plainly point out this Sense to us, *viz.* That by virtue of their *natural descent from Abraham*, according to the Constitution of God's Covenant with him, they had the Privilege of visible Church-Membership belonging to them and their Seed, from which they were broken off thro' Unbelief ; but upon their Conversion and Faith in Christ, they shall be reinstated in their former Covenant Privileges, and partake again of the Root & Fatness of their own Olive-Tree ; and this Privilege among others, of having the Covenant continued to their natural Seed, as it had been from the Beginning, and that without Variation from Age to Age, to the World's End ; as plainly appears from *ſ. 26, 27.* of this *Chapter*, compared with *Isai. 59. 20, 21.* These Remarks entirely overthrow Dr. Gill's Hypothesis, that the Gospel-Church-State is meant here by the *Olive-Tree*. Which being refuted, his towering Boast in what follows under this Head, must fall of Course. He says, P. 86. “ That this Text is so far from being decisive in “ the present Case, that there is not one Word, one Syl- “ lable about Baptism in it, and still less in Favour of In- “ fant-Baptism.” Not one Word, one Syllable ! Is nothing then to be prov'd from Scripture, but what is con-
tain'd

tain'd in it, in so many Words and Syllables? How will he, or any Man prove the Trinity, the Incarnation and Satisfaction of Christ, and other Christian Doctrines, which are not in the very Words and Syllables contained in Scripture? Such a Way of arguing, one would think, unworthy of a Man that pretends to a reasoning Faculty. But what does a Writer that studies to gratify a Party, care for that? If it may pass for Argument, with those that are not much us'd to the Exercise of that Faculty, he gains his Point. But to all others, it will appear a clear Case, that if the Olive Tree with the Root and Fatness of it, mean the Church of *Israel*, with all the substantial Privileges of that Church, derived from the Covenant with *Abraham* and his Seed, and continued undiminish'd under the Gospel-Administration, into the Communion whereof the believing Gentiles are received, as his ingrafted Seed, as has been fully prov'd; it undeniably follows, these Privileges must be retain'd in their fullest Extent by Gospel-Believers, and in Particular, that of the Covenant-Interest of their natural Seed, with their Right to the initiating Token of it, in its visible Administration: And this, if granted, will decide the Controversy, tho' their be not a Word or Syllable of Baptism, or of Infant-Baptism in the Argument.

The *Chapter* is concluded with our Author's Attempt to answer the Charge of Partiality, which the Antipædobaptists are justly liable to, in requiring *express New-Testament Proof*, for Infant-Baptism, while they do, without any Scruple, admit Women to the Lord's Table, and yet are not able to produce any such express New-Testament Proof, that they ought to be admitted, there being no express Precept or Example in the New-Testament, of Women's partaking of that Sacrament: But he fails in his Attempt, not being able to bring any other than Consequential Proofs. His Arguments, I grant, to prove Womens Right and Obligation to partake of the Lord's-Supper, are in the Main conclusive; and he must be a Wrangler that will dispute them. But I affirm, that
there

there are the same, or as good Proofs of the Baptism of Infants.

(1.) He pretends to set aside the Arguments in the Dialogue, to prove Womens Right to partake of the Lord's Supper, and yet makes use of the same in Effect, or such as coincide with them. It is not "their Covenant-Interest, or their Claim to have the Covenant-Seal to them, &c." but "their being Believers and Disciples of Christ," he grants is the Ground of their Admission, (so he denies and affirms the same Thing in Terms equipollent). Whereas the only Ground of Believers having a Right to the Sacraments, is their being in visible Covenant with God: The Sacraments being evidently founded on a Covenant. And we bring the same Proof for the Infants of Believers, their Title to Baptism, from their being accounted Believers and Disciples. *Mattb. 8. 6. Act. 2. 44. Chap. 15. 10.*

(2.) He proves it by "their Right to the Ordinance of Baptism." That Women have a Right to this Ordinance, and that there is express Proof of this Right, is granted, but I deny there is such express Proof of their Right to the other Sacrament. Nor is it so clear a Case, that "they that have Right to one Ordinance, have to another," as not to need Proof. For it may be objected, that at the first Institution and Celebration of the Lord's Supper, there were only Christ's own Disciples present as Communicants, but not one Woman; nor is there any particular positive Direction given in the New-Testament for Womens partaking. So that this Proof is but Consequential.

(3.) He proves it from "their being Church Members." But if this be good Proof, we bring the same for the Baptism of Christian Infants. *Luk. 18. 16. 1 Cor. 7. 14. Eph. 5. 25, 26.*

(4.) He pretends to prove it by Example. But herein he fails; his Examples are, *Mary*, the Mother of our Lord, and other Women, who are said to be with the Disciples at *Jerusalem*, who went into an upper Room, and continued

nued with one Accord in Prayer & Supplication. *Act. 1. 13; 14.* And in the following Chapter we read of the Disciples being together, and *breaking of Bread. Act. 2. 42, 44, 46.*—Whence he would gather an Example of Womens partaking of the Lord's-Supper. But here is nothing exprefs to this Purpose. For (1.) We are not certain, whether the Women mention'd in the first Chapter, were with the Apostles at the Feast of *Pentecost*, which was one of the three Festivals, to which the Males only were exprefsly requir'd to repair. *Exod. 34. 23.* Nor whether the Place where they were assembled when the holy Ghost was given them, was the same with that upper Room into which they entred, when they return'd to *Jerusalem.* (2.) Nor are Interpreters agreed about the *breaking of Bread* mentioned, *Act. 2. 42. 46.*—Whether it is to be understood of common Bread, or of Sacramental Bread. But granting the latter, (3.) What is said of their continuing in the *breaking of Bread*, is spoken of those that were converted & baptiz'd on the Day of *Pentecost*, *ψ. 41.* of these only it is said, *ψ. 42. And they continued in the Apostles Doctrine and Fellowship, and in breaking of Bread, &c.* So here is no exprefs Precedent, or Example of Females partaking of the Lord's-Supper. The utmost that can be concluded hence is, that it is probable, some Women were admitted as Communicants: And we assert there is at least the same Probability, that some Infants were baptiz'd in the whole Housholds mention'd.

(5.) He pretends to prove it “by a divine Direction, Exhortation & Command.” He must mean an exprefs divine Direction; otherwise he says no more than what may be said for Infant-Baptism, we have an implicit Direction, Exhortation and Command of God for the baptizing of Infants; as has been shewn. The only Text he brings to prove, there is a divine Direction & Command for Womens partaking of the Lord's-Supper, is *1 Cor. 11. 28. Let a Man examine himself, & so let him eat.* Therefore (so his Argument must run,) here is an exprefs Direction and Command, that a Woman ought to examine her self, and so to eat.

And

And to make this out, he observes that the Word *Anthropos, a Man*, “ is of the common Gender, and signifies both Men and Women ” I *Answer*, though the Word be of the common Gender, and therefore applicable to both Sexes, when there is nothing in the Subject-Matter (spoken of to determine it to one Kind rather than another ; yet if we insist on the latter, it is here evidently limited to the Male Kind by the Pronoun *Heauton, himself*, which is of the Masculine, *Let a Man examine himself*. So that this appears the weakest of all his Proofs ; for if there be no other Argument from Scripture to prove Womens Right, and Obligation to partake of the sacred Supper, this is no Argument at all that they ought to do so.

And thô our Author affects a different Method of proving this, and pretends to bring different Reasons from those mentioned in the *Dialogue* ; yet in Effect, he produces nothing of any Weight, but what is coincident with them ; except that of Womens Right to Baptism ; and excepting this only, which is the Thing disputed in the Case of Infants ; we bring the very same Proof for their Baptism, and altogether as good as any he is able to alledge for the Admission of Women to the sacred Communion. And so, I hope, if Dr. *Gill* will stand to his Promise, that he will have done disputing against the Baptism of Infants, yea, “ that he will readily admit them to Baptism,” P. 87, 89. for the Conditions he requires are performed. It has been shewed of the Infants of Believers, that “ they are Members “ of the Gospel-Church,” and have a Right to all the Ordinances administered therein, and ought to be admitted to them as far as they appear Subjects capable ; and that there is as plain “ Precept & Precedent for the baptizing of them,” as there is for Womens Communion. (Therefore to deal impartially, he ought not to exclude the former from one Ordinance, if he can without Scruple, admit the latter upon no better Grounds to the other.

Thus I have finished my Remarks upon the main Subject of Dr. *Gill's* Book, which he has intitled, *The divine Right of Infant Baptism examin'd & disprov'd*. And how fairly

fairly he has examined, and how well he has succeeded in his Attempt to disprove this Right ; as also, whether there be nothing *said or done in the Word of God that gives any Reason to believe it is his Will that it should be observ'd,* (as this Gentleman so confidently affirms in his Introduction,) I hope I may with Safety leave to every impartial, intelligent Reader to judge, after the Perusal of the foregoing Remarks. I have been put upon saying many Things, and making use of many Arguments that have been often said and used in the Defence of Infant-Baptism : Which could not well be avoided, when the same Objections and Cavils are raised by its Adversaries : But if I mistake not, I have added some new Illustration and Enforcement to those several Arguments, according to the Analogy of holy Scripture ; at least, such as have not occur'd to me in any Author I have seen. And upon the whole, I may venture to say, that of all the Truths and Duties that are not deliver'd in express Terms in Scripture, but are by just and necessary Consequences to be deduced thence, this of Infant-Baptism appears to me with the most clear and satisfying Evidence, and the Grounds of it therein, as legible as if written with the Beams of the Sun. And since it is a Doctrine apparently conducive to the Honour & Glory of God's rich Grace towards Man, and to the Interest & Propagation of the Kingdom of Jesus Christ in the World, as the sanctified Means of transmitting it to future Ages among the natural Seed of the Church, and to the Establishment of the Duty, Comfort, and Benefit of Men ; were it doubtful, yet methinks it should be very desirable to every good Man to see it confirm'd by good Scripture-Evidence ; and especially to every one that has the Bowels of a Parent, who is concern'd to find some Intimations in the Word of God, as the Ground of his Faith and Prayer, Comfort and Hope, concerning his Children (and such Intimations abundantly sufficient for that Purpose have, in this & the foregoing Chapter, been offer'd to the Reader) insomuch that Prejudices cherish'd in Men's Minds against this wholesome

Doctrine, on Grounds so weak and frivolous, as we have seen, appear at once both unreasonable, uncharitable and uncomfortable.

All that remains is to make some brief Remarks on his last Chapter, which relates to the Mode of Administration.



C H A P. VI.

The Lawfulness of the Mode of administering Baptism by *Affusion*, or *Sprinkling*, defended.

THE other Part of the Controversy rais'd by our Antipædobaptists, which this Chapter relates to, being about the external Mode of administering the Ordinance of Baptism, whether by pouring on Water, or putting into Water, the Party to be baptized, seems one of the most trifling Controversies that ever was manag'd. It is a Controversy, I say, rais'd by our Adversaries, (whether from an humorous Singularity, or Spirit of Contradiction to their Fellow-Christians, or (as it generally happens to most Sectaries) from an intemperate and unquiet Zeal for their own Opinion) and that for little or no Cause given them. For if they prefer the Mode of Dipping as more agreeable to their Notion of Baptism, or if they be not satisfied in their Consciences with receiving it in any other Way, they might freely, and without Offence enjoy their own Opinion, and make use of the Mode they are so fond of: We should have no Controversy with them; provided, they would extend the like Candour to those Christian Brethren from whom they differ, and allow them the Liberty of their own Judgment, believing they also are persuaded in their own Consciences of the Lawfulness and Validity of the other Mode of Asperision, or pouring of Water in Baptism.

For

For all or most Pædobaptists do allow the washing the Body by dipping it in Water to be a lawful and valid Administration of the Ordinance, though not that only. But for that People to set up their own Persuasion as a Standard, and to censure and condemn the Baptism of others as a Nullity, because they don't come up to it in that Particular, or merely because they are not washed by Dipping, but only by the Affusion of Water; what is it else but to make the whole Ordinance of Baptism, and all visible Christianity, to depend on a Nicety, a Formality, and even a Formality not expressly instituted, or required by Jesus Christ? This is purely a Piece of Pharisaism, and favours nothing of the Spirit of the Gospel, which is not nice and punctual about the little Modes & Circumstances of religious Actions; and can have Place only in Minds too far addicted to Superstition. Such being the Nature of the Subject of this Chapter, I shall not dwell long upon it, but shall first propound a few Things tending to clear and settle the Point: And then make some brief Animadversions on Dr. Gill's Exceptions to the several Passages in the Dialogue.

I. I say then, Though the washing of Water, or the Application of Water to the Body or Flesh, in a Way proper for washing, is of the Essence of Baptism; yet the Mode of this Application, whether by Sprinkling, pouring on, or dipping into Water, is not essential; nor is it determined by any Institution of the New-Testament. That it is a true and proper Baptism which is instituted by Christ, in which the Element of Water is to be used, we maintain against the Quakers, from clear and undeniable Testimonies of Scripture: such as (for Instance) Act. 10. 47. *Can any Man forbid Water, that these should not be baptised?* But all that is made essential by the Institution to the outward Mode of Administration, is the Application of Water to the Body, or washing the Body, or Part of it, with Water. So much is manifestly required in all such Passages in sacred Writ, as speak of Baptism as an outward Washing. It is stiled, *the washing of Wa-*

ter, Eph. 5. 26. And the baptized are said to have their *Bodies washed with pure Water*, Heb. 10. 22. And the Apostle *Peter* distinguishing between the outward & spiritual Part of Baptism, or between the outward Sign and the Thing signified, expresses the outward Part, *by putting away of the Filth of the Flesh*, 1 Pet. 3. 21. And as there are several Ways of doing this, either by pouring of Water, or dipping into Water, so there is nothing express in the New-Testament to determine the Mode this Way or the other : but for ought that appears to the contrary, it is left to the Discretion of Christians, as a Matter of Liberty and Indifferency. To this Purpose let me observe,

II. That the Greek Word (which is retain'd in our Translation and most others) *Baptizo*, to *baptize*, (about which our Adversaries make such a Noise and Bustle) is never used in Scripture in such a Sense as obliges us to understand *dipping* to be thereby meant, but only a washing in general, without determining the Sense to this or that Mode of Washing ; tho' it be sometimes found in *Greek* Authors to signify to *immerge* or *dip*, as the Subject-Matter that happens to be spoken of requires, as well as to wash by pouring, or Sprinkling. And hence Critics, and Lexiographers, do commonly render it indifferently by the Words, *Immergo*, *Lavo*, to *dip*, to *wash* ; yet when the Dispute is about the Use of a Word in a Scripture-Institution, all Reason requires that we should understand it in the Sense in which the Scripture constantly uses it. Now where ever the Word occurs in the New-Testament, it does not necessarily require the Idea of *Dipping* to be affixed to it, any more than *Affusion*, but only that of washing in general. Hence it is that our Translators, have rightly rendred the Word *washing*, in many Places of the New-Testament ; the same Word in the Original, which they elsewhere render *Baptism*, or *baptize*. It is observ'd of the *Pharisees* and *all the Jews*, except they *wash their Hands oft*, they eat not, Mar. 7. 3. The Word there used is the common Word for *washing*. Now this washing of the Hands before Dinner, is elsewhere called
the

the *baptizing* of the Man, in the *Greek*. *Luk. 11. 38.* The Pharisee that invited our Saviour to dine with him, *marvelled that he had not first washed (ebaptisthee; that he was not baptized) before Dinner.* Which plainly shews, that the Words *washing* and *baptizing*, are indifferently used for one and the same Thing; and that so as to leave the Mode of washing, whether by Affusion or Dipping, undetermined; for the Hands are as commonly wash'd, by pouring Water on them, as by dipping them into Water. And those that are skill'd in this Sort of Criticism, do assure us, that the Jews Custom was to wash their Hands by Affusion.* Again, it is said of the Jews, that *when they come from the Market except they wash; ean mee baptisfontai, except they are baptized) they eat not: And many other Things there be which they have received to hold, as the washing of the Cups & Pots, and brasen Vessels, and of Tables (or rather of Beds, as the Word more properly signifies) the Word in the Greek is, baptismons, the Baptisms of Cups &c. Mar. 7. 4.* Now there is not one of these Things that necessarily requires dipping, in order to its being washed, which may as well be done by pouring out Water. But some of these Things seem necessarily to require washing by Affusion: for who ever washes *Tables* or *Beds*, by dipping or plunging them into Water? Therefore it is evidently a Mistake to say, that Baptism requires Dipping, in its Signification, when us'd of any other Washing, besides the Sacramental. And to make this more evident, I shall add one Instance more: The Writer to the *Hebrews* speaking of the legal Purifications which were typical of the saving Virtue of the Blood of Christ *in purging the Conscience from dead Works*, mentions *divers Washings*, *Heb. 9. 10.* In the *Greek* it is, *Diaphorois baptismois; divers Baptisms*, or (as the Words signify) *different Sorts of Baptisms*: Now there were two Sorts of Washings under the Law, *Bathing*, and *Sprinkling*, or Affusion; and both are included under the Term *Baptisms* here used: Which is a plain Demonstration

* Vid. *Pol. Synopf. in Mark 7. 4.*

tion that the sacred Writers use the Word *Baptism* for *Washing*, in its large and general Signification, as inclusive of the several Ways of performing it, or in such a Sense as does not determine it to this or the other Mode. Or, if we suppose the *Baptisms* in the Text last mentioned, to have Reference to one Mode rather than another, the Context clearly carries it for Sprinkling. For the sacred Writer in the following Words giving an Example of these *Washings*, or *Baptisms*, instances only in those legal Purifications that were performed by Sprinkling. *ŷ. 13. For if the Blood of Bulls and of Goats, and the Ashes of an Heifer, sprinkling the Unclean, sanctifieth to the purifying of the Flesh, &c.* Which Words have a plain Reference to the *Waters of Separation*; in which the Ashes of a red Heifer were mingled; which were appointed to be sprinkled on One that was ceremonially Unclean; of which we read at large, *Numb. 19. per tot.* Whence it is manifest, that a Washing or Purification, perform'd by Sprinkling, is in the Sense and Language of holy Scripture, a true and proper Baptism. So far is the Word *baptize*, or *Baptism*, from determining the Sense to Dipping, that in the Scripture Use and Signification of it, it is never limited to that Mode; but the Term, we see, is used therein of such Purifications as are express'd by the other Mode of Sprinkling. Nothing therefore can be concluded in favour of Dipping, from the constant Use of the Word *baptize* in the New-Testament.

III. Christian Baptism is very frequently express'd in the New-Testament, by the general Term of *Washing*; which may be applied to any Kind of Washing; as appears from the Places I have cited, wherein Baptism is called *the washing of Water*, and having *the Body washed with pure Water*; and it is called *the washing of Regeneration*, *Tit. 3. 5.* And the Thing signified is often denominated from the outward Sign, a *Washing, Cleansing, Purging*. *Act. 22. 16. Arise and be baptized, and wash away thy Sins.* *1 Cor. 6. 11. Ye are washed, ye are sanctified, &c.* *Eph. 5. 26. That he might sanctify & cleanse it with the washing of Water.* *2 Pet.*

i. 9.—*Had forgotten that he was purged from his old Sins,* i. e. in Baptism. So, by what appears from the Writers of the New-Testament, *Baptizing & Washing* are used by them as synonymous Terms. Though therefore the Christian Church has appropriated the former to signify the first Sacrament of the New-Testament, which might have been as well express'd by *Ablution*, or *Washing*, yet the former is of no greater Force to infer the Necessity of Dipping, than the latter.

IV. The Analogy to the Thing signify'd, is preserv'd in both Modes of Baptism, which is Remission of Sins in the Blood of Christ, and Regeneration and Sanctification by the Spirit. And if our Obligation to a spiritual Conformity to the Death & Resurrection of Christ, in which our Sanctification consists, (which is spoken of in one or two Places of the New-Testament, as one Intent of Baptism: *Rom. 6. 4. Col. 2. 12.*) be fitly represented by the Mode of Plunging, yet the Application of the Blood of Christ for the Remission of Sins, and the divine Influences of the Spirit for our Regeneration & Sanctification, which are the great Blessings of divine Grace signified in Baptism, are much more frequently represented and express'd by Sprinkling & Effusion. *Heb. 10. 22.*—*Having our Hearts sprinkled from an evil Conscience,* (which is the internal and spiritual Part of Baptism, answering the outward Sign, in the following Words) and *our Bodies washed with pure Water.* *1 Pet. 1. 2.*—*Through the Sanctification of the Spirit unto Obedience, and the Sprinkling of the Blood of Jesus.* And divers other Passages cited in the *Dialogue* to this Purpose. And the Communications of the Spirit for Regeneration, &c. are in the common Phrase of Scripture called the *pouring out of the Spirit*, that I need not cite Texts. So that if any Thing be argued from the Analogy of the Sign to the Thing signified, for the Determination of the outward Mode of Administration, the Argument, we see, must preponderate in Favour of Sprinkling, or pouring of Water; though it be granted that some Part of this Analogy is well express'd by the Mode of Dipping.

V. There

V. There is no Example extant in the New-Testament of so much as one Person, of whom there is any certain Evidence that he was baptized by being plung'd into Water. All that is pleaded in Favour of it, is from Probability only ; as the Account given us by the sacred Historian, of many repairing to some River or Conflux of Water, where they were baptized ; and their going down to, and coming up from, or out of the Water. But,

(1.) We don't read of one Instance of any Person who repair'd to a River or Conflux of Water, purely on the Design of being baptiz'd therein. All the Instances of those who are baptiz'd in Rivers or Brooks belong'd to the Baptism of *John* ; there is but one Instance recorded in the Book of the *Acts*, which is that of the Eunuch baptiz'd by *Philip*. They met with Water occasionally as they travelled, at the Instant the Eunuch was converted to the Faith of Christ by the Preaching of *Philip*. *Act*. 8. 36. Here was no going to Water, with a Design of being baptiz'd. And as for *John*, his baptizing in Rivers, this may be accounted for from the Manner of his Education in the Deserts of *Judea* ; where he very much confin'd his Ministry, in Fulfilment of the Prophecy of *Isaiab* concerning him. *The Voice of one crying in the Wilderness*, *Mat*. 3. 1, 3. There is no Intimation in sacred Writ, that the People repair'd to *Jordan*, or any other Places of Water for the Sake of being baptized in them : But they repaired to *John*, to attend his Ministry, and many were brought thither out of Curiosity, as our Saviour intimates, *Mat*. 11. 7. And having chosen his Residence in such Places where he might be near Water for the Convenience of baptizing the Multitudes that resorted to his Ministry, not having ('tis to be suppos'd) any other Convenience of Vessels for bringing Water, in such a Place as the Wilderness, those that embrac'd his Doctrine were baptiz'd of him in *Jordan* and other Places of Water : but the sacred Writers are entirely silent as to the Manner of his baptizing them, whether by plunging their Bodies in whole or in part under Water, or by pouring Water on their Faces.

In the Account the Evangelists give us, there is nothing that makes for or against one Side or the other, in the Controversy.

(2.) What is related of some, their going down into the Water, and coming out of it, I shall afterwards have Occasion to speak to that: In the mean Time, nothing can be concluded thence, as to the Mode of their Baptism. There going down into the Water, and coming up from it was one Thing, and their Baptism another. There are many learned Pædobaptists ('tis to be confess'd) who do think it highly probable, that they were dipp'd. But none that I ever knew or heard of, but the Antipædobaptists, do confidently conclude from these Instances, that it is certain they were so; whereas nothing is more certain, than that those who draw this Conclusion, go beyond their Evidence. But if it be thought probable that *John* baptiz'd by Dipping, it must be thought equally probable, if not much more so, that others were baptiz'd by Affusion, as those three Thousand at *Pentecost*, *Paul*, *Cornelius*, his Company, the *Sailor* and his Household. It can't rationally be thought by any one who considers the History of these Baptisms, that these several Persons were dipp'd: (But these Instances will occur again) therefore it is unaccountable, that any should be so pertinacious as to think no other Way of Baptism lawful, but that of Dipping. I shall only add,

VI. Were it certain (as it is not) that Dipping was the most common Mode of Baptizing in the Apostles Times, yet it will by no Means follow that that is the only lawful Mode, but that the other of Affusion is full as valid an Administration of the Ordinance. For the Institution requiring Baptism or Washing with Water, has not determin'd the Administration of it to this or that Mode, but (as was shew'd) left it as a Matter of Indifferency. Therefore those in *Judea*, and other warmer Countries, where Baigns were so common and customary a Thing, might reasonably be suppos'd from Inclination, Custom & Choice, to receive their Baptism by Dipping. But then, what Authority

Authority has their Practice in a Matter of Liberty, to bind others? What Reason can be given why their Choice and Practice should debar other Christians of their Liberty to choose the other Mode? Those *Pædobaptists* therefore, who approved dipping in Baptism, and have been of Opinion that it was the Practice of the primitive Church, do yet strongly assert the Liberty of the Christian-Church to make use of either Mode, as in a Matter of Indifference, according to the Variation of Times, Places, and Circumstances; * holding that Christ has no where directly commanded Plunging or Sprinkling, but only Baptizing, which may be perform'd in either of these Modes. And it is in great Wisdom and Kindness that our blessed Lord has appointed the Sacrament of Initiation into his Religion, in such general Terms, as *baptizing* or *washing* with Water in the Name of the Father, the Son, and the holy Ghost, leaving the Mode of Administration free, that it might be the better accommodated to the State & Circumstances of particular Persons of all Ages, and of all Nations of the Earth. Since his Religion was design'd to be an universal Religion; it was proper that the initiating Rite should be of such a Nature as might be adapted to the Circumstances of all Nations, that all Sorts of Persons might have free Access to the Means of their Salvation, those in Infancy and Childhood, as well as those of older Years; those of a weak and sickly Constitution, as well as the healthy and strong, and that in the several Countries and Climates of the Earth, and in the several Seasons of the Year, the coldest as well as warmest. Whereas to have limited the Ordinance to the Mode of Plunging under Water, would have been a restraining that visible Symbol of the Christian Religion, to those only who are able to bear it, without endangering their Health: Which seems not congruous to a religious Institution, which was design'd for all Nations of Men without Limitation.

The foregoing Observations, which cannot be fairly contradicted, do sufficiently obviate all, or most of Dr.

Gill's

* Vid. Zanch. Opera. Tom. IV. P. 493, 494.

Gill's Objections in this Chapter ; for all that he has advanc'd relating to the Mode of Administration, in Opposition to the Dialogue, is either granted, and nothing to the Purpose, or doubtful and unprov'd ; or else are plain Mistakes, and to be corrected.

First. It is granted that the Word *Baptizo*, signifies to Dip or Plunge, as well as to wash ; and this is not contradictory to the Dialogue, which admits that the Word sometimes signifies to dip, P. 31. And I make no Doubt, it is often used in that Signification in Classic Authors ; but not always : it has also with them the more general Signification of Ablution, & even of Perfusion or Sprinkling. And therefore our Author might have spared his Pains in making Citations from the *Lexicons*, and Criticks, for four Pages together, to shew the Meaning of the Word *Baptizo*, is to dip ; such as *Scapula*, *Stephanus*, *Schrevelius*, *Leigh*, and others, for the *Lexicons* ; *Calvin*, *Beza*, &c. for the *Criticks* ; who having Regard to the Use of the Word in Heathen Writers, give it this Sense ; yet there is none of them that exclude the other Sense, in which it is also used by *Greek* Writers, (which is evidently the Scripture-Sense of the Word) even that of Ablution in general, or that deny this also to be a proper Sense of the Word. Yea, most of those whom he has cited render the Word, *Mergo*, *Lavo*, &c. to Dip, or Plunge, to make wet, to wash or cleanse ; only he says, the primary Sense of the Word is to Dip, and its consequential Sense is to Wash ; P. 90. If his Meaning be, that Things are dip'd in order to their being wash'd, I grant Washing to be the Consequence of Dipping, and in this Respect to have a consequential Sense ; for, as *Vossius* observes, (cited in *Leigh's Crit. Sacr.*) that “ a Thing is wont to be dip'd, or ting'd, that it might be wash'd, “ therefore the Word is used for Washing,” in the several Texts of Scripture, which he there quotes. But if he means, its proper Sense is to Plunge ; but to wash is an improper, or figurative Sense of the Word ; he is confuted by the several *Lexicons* he has been at the Pains to cite ; which

which equally, and indifferently render it, to *dip*, to *wash*; and make *washing* as natural and proper a Sense of the Word, as *dipping*. It is used in an improper, and metaphorical Sense, when applied to signify great Afflictions, and the pouring out of the Spirit. But I cannot but observe Dr. Gill's Partiality to his own Side, in quoting Mr. Leigh's, *Critica Sacra*, (which is a Collection of the most eminent Criticks in the Greek Language) when he fastens upon that Passage only; "The native and proper Signification of it is to *dip into Water*, or to *plunge under Water*:" And *Casaubon*, *Bucanus*, *Bullinger*, and *Zanchy*, are cited as agreeing to this Sense, who were all Pædobaptists, and never meant to deny the other Sense of the Word: But he conceals, or passes over in Silence, what went before in that Author: *viz.* "The Word *Baptize*, tho' it be deriv'd from (*Bapto*,) *tingo*, to *dip*, or *plunge* into the Water, and signifieth primarily such a Kind of washing as is used in Bucks, where Linnen is plunged and dipt; yet it is taken more largely for any Kind of washing, rinsing or cleansing, even where there is no dipping at all." For which he cites Dr. Featly, who confirms it by a Number of Texts out of the New-Testament; and adds, "Christ no where requireth *Dipping*, but only *Baptizing*; which Word (as *Hesychius*, *Stephanus*, *Scapula*, and *Budaus*, the great Masters of the Greek Tongue, make good, by very many Instances and Allegations, out of Classic Writers) importeth no more than Ablution, or Washing."

Our Author says, *Scapula* "makes *dipping* or *plunging* to be the first & preferable Sense of the Words." P. 91. Tho' he as plainly gives it the other Sense pleaded for. But be sure, *dipping* must be the preferable Sense with Dr. Gill, and his Party; otherwise that Mode of Baptizing will lose much of its Reputation. But why should not the Scripture-Sense of the Word, be the preferable one, especially in the Use of a sacred Institution? Which Sense, as it refuses not *Dipping*, so it will admit *Sprinkling* or *Affusion*, and either Way the baptismal Washing may be performed.

performed. But when he tells us, there is “no proper Washing but what is by Dipping;” one would hardly think him in earnest, being so liable to be confuted by the common Sense & Custom of Mankind, that to spend Words for the Proof of the contrary, would appear superfluous, and trifling, as it is even ridiculous for a Man seriously to assert, there can be no proper Washing but by Dipping. P.93. He refers his Readers to Others, for the Use of the Word in Greek Authors; by the Instances of which he says, “It appears to have the Sense of Dipping, and Plunging, and not of Pouring or Sprinkling;” and particularly to Dr. Gale. I might also refer the Reader to other Writers in this Controversy, who produce plain and numerous Instances from those *Greek* Authors of the other Sense of the Word, which he opposes, and even to Dr. Gale himself; for several of his own Instances have been made to appear to make against him, and to signify even Perfusion, or Sprinkling. But that Gentleman has found out a Way to secure himself from being ever worsted in any Contest of this Nature, which is, when he meets with the Word which in the genuine Meaning of the Author is used for *pouring, sprinkling, or staining with Asper-sion*, to fly to a figurative, or metaphorical Sense of the Word, and to stand to it with Confidence, that the Word in its native Signification intends *Dipping* only. * At this Rate a Man may be invincible in maintaining the grossest Absurdities.

But to what Purpose is it to puzzle the illiterate Vulgar about the Use of the Word in profane Authors, when we are discoursing of the Sacramental Use of it, about which we have sufficient Light & Direction given us in the holy Scriptures themselves? I shall therefore go on with our Author.

Secondly, To consider the Use of the Words *Baptize*, and *Baptism* in the New-Testament, and what he excepts against the Explication given of them in the *Dialogue*.

The *First* Example mentioned, is the Application of the Word *Baptize*, to the Descent of the Holy Ghost, on the

* Gale's Resil on Wall's Hist. Letter 3.

the Apostles, and on *Cornelius* and his Company. Our Saviour promising to send the Spirit to his Disciples, said, *John truly baptized with Water, but ye shall be baptized with the Holy Ghost.* Act. 1. 5. comp. Act. 11. 15, 16. The Author of the *Dialogue* justly observes, That “ it can’t be pretended, that here was the least Allusion to, or Resemblance of *Dipping* or *Plunging*, in this Use of the Word.” (*Dial. P. 32.*) i. e. It can’t with any Shew of Reason be pretended. In Opposition hereunto, Dr. *Gill* sets up the Sentiment of the learned *Casaubon*, a very great Critick (he says) in the Greek Tongue, who, it seems, was of Opinion, (as quoted by our Author) that Regard “ is had in this Place (viz. Act. 1. 5.) to the proper Signification of the Word ; for (he adds) *Baptizein*, is to immerge, so as to tinge, or dip, and in this Sense the Apostles are truly said to be baptized ; for the House in which this was done, was filled with the Holy Ghost, &c.” This indeed is an Instance that shews how some learned Criticks, are sometimes forc’d to strain their Fancies to make Words chink to their pre-conceived Opinions. But by the Leave of this very learned Critick, let me observe, That before he or any other Man can pretend, there was the least Regard or Resemblance (in this Dispensation of the Spirit) to *Dipping* or *Plunging* (which he calls the proper Signification of the Word) it should be made to appear, that the House was first filled with the Holy Ghost, before the Apostles enter’d into it : Whereas, that extraordinary Presence and Manifestation of the Holy Spirit, was vouchsaf’d at *Pentecost*, only in Relation to the Disciples of Christ ; and those miraculous Symbols of the Presence and Power of the divine Spirit, are said to *come from Heaven*, and to *fill all the House*, where they were Sitting. Act. 2. 2. And the *Holy Ghost* is said to *fall upon* *Cornelius* his Company. *Chap. 10. 44.* Now that which comes from Heaven, and that which falls upon Men, may be properly said to carry in it a Resemblance of pouring Out or Sprinkling ; but with no Shew of Reason or Propriety can they be said to be

be dipp'd or plung'd into it. Can a Man without a manifest Absurdity be said to be dipp'd in a Shower of Rain falling ever so copiously upon him? If he may, then the Pædobaptists dip, when they make Use of the Mode of Asperſion, or Aſuſion: And then what do our Adverſaries contend for, about the Mode of Baptiſm? The giving of the Holy Ghoſt, is compared to the pouring down Water from above, and expreſs'd in ſuch Language in Scripture. Iſa. 44. 3. *I will pour Water upon him that is Thirſty,—I will pour my Spirit upon thy Seed, &c.* And this is what our Saviour calls a *Baptizing*, or *being baptized with the Holy Ghoſt*. No Man therefore, that is not wedded to an *Hypotheſis*, nor ſuffers his Imagination to get the Start of his Reaſon, can pretend there is the leaſt Similitude or Reſemblance between the pouring out of the Spirit, and Dipping or Plunging. Nor conſequentially that the Phraſe of *baptizing with the Holy Ghoſt*, carries any Alluſion to it. Nay, this very Phraſe ſo often uſed by the evangelical Writers, makes it evident that they had never the Idea of Plunging, as neceſſarily connected with the Word *Baptize*, or *Baptiſm*; but rather that of Sprinkling, or pouring of Water: For let us ſuppoſe *Plunging* to be meant by *Baptizing*, how ſtrained? How harſh and unnatural muſt the Expreſſion be? How diſſonant from common Senſe, to ſay, *Ye ſhall be plunged with the Holy Ghoſt*, or *ye ſhall be dipp'd or plunged into the Holy Ghoſt*? But ſuppoſing they meant no more by the Expreſſion, than ſimply an Ablution, or Aſperſion, there is the greateſt Fitneſs, and Propriety in it, and it is agreeable to Senſe, and the Rules of Grammar, to ſay, *Ye ſhall be ſprinkled, purged, or waſhed with the Holy Ghoſt*, plentifully poured out upon you. And this Manner of Speech being conſtantly parallel'd with that other of *baptizing with Water*, and govern'd by it (Mar. 1. 8. *I indeed (ſays John) have baptized with Water; but he ſhall baptize you with the Holy Ghoſt.* So Matt. 3. 11. Luk. 3. 16. Act. 11. 16.) It is natural hence to conclude, the ſacred Writers by this Phraſe, meant only a Waſhing with

Water.

Water. And it is so far from favouring the Notion of *Dipping* being necessarily implied in *Baptizing*, that if it must be understood to connote the Mode of performing it, that of sprinkling with Water stands fairer for Admission, than that of Plunging, which the Propriety of the Expression will scarce admit.

Secondly, Another Instance of the Word. relates to the Sufferings, Crucifixion, and Death of Christ, which is called a *Baptism*, Mar. 10. 38. Luk. 12. 50. Now if it be ask'd, What Resemblance or Allusion can there be to Dipping, or Plunging, in Christ's Crucifixion, in " his being buffeted, spit upon, and lifted up on the Cross." In Answer hereto, Dr. *Gill* observes, P. 95. " That the Sufferings of our Lord, are sometimes express'd by deep Waters, and Floods ; and he is represented as plung'd into them and covered, and overwhelm'd with them." And to this Purpose applies, Psal. 69. 1, 2. *The Waters are come into my Soul, I sink in deep Mire— I am come into deep Waters, &c.* 'Tis acknowledged, that great Afflictions, and Calamities, are often signified in Scripture by *Waters* and *Floods*, *Waves* and *Billows*, whether they come over a Man, or he sinks into them ; and so those figurative Expressions may be understood to signify the Sufferings of the *Messias* in general, as the *Psalmist* (doubtless) in the Use of them primarily intended his own. But the Question still remains, What Resemblance do the true and proper Sufferings and Crucifixion of Christ, bear to Plunging ? Or what greater Resemblance do Sufferings in general bear, to a Man's sinking in deep Waters, than to *Waves* and *Billows* going over him ? As the Expression is *Psal.* 42. 7. And to take down his Boast, that " Immersion must more fitly express the Sufferings of Christ, than a Word which *only* signifies Pouring, &c." I might easily produce numerous Instances, wherein great Sufferings are signified by the Metaphor of Effusion : And even the Sufferings of Christ are thus express'd, in *Psal.* 22. which contains a prophetic Complaint of the Sufferings of the *Messias*. This Metaphor

occurs,

occurs, *ſt.* 14. *I am poured out like Water.* And the Infliction of the Curse, which our Lord underwent for us, (*Gal.* 3. 13.) is expressed by the same Metaphor of Effusion, *Dan.* 9. 11. *The Curse is poured upon us.* And we read in the same Chapter, of the *Consummation poured upon the Desolate.* And how often are the fore Judgments of God upon Man represented under the figurative Expressions of his *Anger or Wrath poured out upon them?* And the pouring out of the Vials, in *Rev.* 16. signify the great Calamities brought upon the World; and that, by the Ordination of Heaven. So that this Metaphor of *Effusion*, carries in it a Representation of the Sufferings of Christ as *ordained of God*, rather more full and significant, than that of *Immersion*, or *sinking into deep Waters.* But I lay no Stress on these figurative Expressions; but shall only observe, that *Dr. Gill* comparing these two Modes, with Regard to Christ's Sufferings, very unfairly, and untruly insinuates, as if we held, that "the Word only signifies "Pouring, or" (as he is pleas'd to term it) "Sprinkling "a few Drops of Water." Whereas we affirm, not that it signifies only Pouring, or Sprinkling; as on the other Hand, we deny that it signifies *only* Dipping. What we maintain, is, That it imports an *Ablution* in general, which may be perform'd either Way; and nothing can be gathered for determining the Sense to Dipping, from any Allusion thereto in the Sufferings of Christ, rather than to Affusion.

A third Instance refers to *Baptism*, or *Washing* in a proper Sense, which is that Text before quoted, *Mar.* 7. 4. Where the Evangelist observes of the *Pharisees, and all the Jews*, that when they come from the Market, *except they Wash*, (*Gr.* are Baptized) *they eat not.* And that among other Traditions, they hold *the Washing*, (*Gr.* the *Baptisms*) of *Cups, and Pots, Brazen Vessels, and of Tables or Beds.* *Dr. Gill* says, in Answer to this, That "when "the Pharisees came from Market, or any Court of Ju- "dicature, if they touch'd any common Persons, or their "Cloaths, reckoned themselves unclean; and according

“ to the Tradition of the Elders, were to immerse themselves in Water, and did.” But (1.) It is not said in the Text, that *if they touch'd any common Persons, or their Cloaths*, they were Baptized or Washed : But only that the *Pharisees, and all the Jews*, i.e. the generality of them, *when they come from the Market*, wash themselves before they eat : Which they might do upon a Supposition of some Pollution contracted, whether knowingly or ignorantly, or as Dr. *Lightfoot* observes, “ Being ignorant and uncertain what Uncleanness they came near unto in the Market”. † This was tho't a sufficient Reason, by that superstitious People, for washing their Hands, when they came from it, before they eat. But (2.) When he says, that *by the Tradition of the Elders*, they were (on this Occasion) *to immerse themselves in Water, and did* : He is contradicted by the best Masters of the Jewish Learning. Dr. *Lightfoot* denies that the plunging of the whole Body is here understood ; and makes it appear from the *Rabbies*, That “ such Plunging is not used, but when Pollution is contracted from the more principal Causes of Uncleanness.” Among the Instances whereof, which he recites from *Rab. Sol.* There is none that reaches the present Case. “ But for smaller Uncleannesses it was enough to cleanse the Hands.” * And Dr. *Pocock* affirms, That in Case of the greater Pollutions, the Immersion or Plunging of the whole Body was of no Advantage, with Respect to their common Meals, which are no where forbidden to the Unclean ; and in order to which, the Washing of the whole Body is no where requir'd by the Jewish Masters, but of the Hands only. † But the Text speaks only of such Washings as were observ'd by the Jews before Meats. And be sure, the Law of God never debarr'd those that were ceremonially Unclean, from their necessary Food, till they were cleansed : Which in some Cases, was not till seven Days. And whatever our Author pretends in his Exposition of this Place, the Writer last mentioned, whom all learned Men have

† Hor. *Heb. & Talmud.* in *Marc* 7.4. * *Ibid.* † *Not. Michd.* Cap. 9.

have in high Esteem, for his Skill in the oriental Languages, and in the ancient Customs of the Jews, (having applied his Studies chiefly that Way) and who was under no such Biass as our Author, by being engag'd in a Controversy of this Nature, has assured us, and largely prov'd from the *Rabbies*, that the Jews Custom in washing their Hands, was by pouring of Water, or by Water running out of a Vessel or Cistern, through Cocks, or Pipes, made for that Purpose; and that the Jews might wash their Hands both Ways, either by pouring Water on them, or by dipping them; and for this Reason the Word here used by *Mark* comprehends both: For though (he observes) the Word, *baptizes thai*, does indeed especially agree to Immersion, yet that it does not signify *that* only, or necessarily, plainly appears from that which occurs, *Luk. 11. 38.* The Pharisee *marvel'd that he had not first washed* (or as we have observed, it is in the Original) was not first baptiz'd, &c. † Where nothing else can be meant but the washing of his Hands; which *Luke* expresses by a Word which signifies *his being baptiz'd*. And the same Word here, in *Mark*, can have no other Reference, as is plain from the Context, which mentions the Pharisees faulting the Disciples of Christ *for eating with unwashen Hands*; which gave Occasion for this Remark of the Evangelist. And it is a Thing not to be conceiv'd, or imagin'd, and scarce possible, that those who lived near the Market, who have often Occasion to go into it, should as often as they return, uncloth, and immerse themselves in Water before they eat. So that this Notion of *Dr. Gill*, appears in itself incredible, as it is disprov'd by good Authority.

He asks, P. 96. “As for Cups, Pots, & brazen Vessels, what other Way of washing of them is there, than by dipping, or putting them into Water?” Any old Woman might have told him, they may as conveniently be wash'd by pouring Water on them, or into them, and rinsing and rubbing them; and some Sorts of Pots and Vessels can't conveniently be wash'd any other Way. He

† *Pocock. Ibid.*

adds “ in this Way (*viz.* by dipping) unclean Vessels were to be washed according to the Law.” And he refers to *Lev.* 11. 32. where we find, that Rules are given for the cleansing of whatsoever Vessel or Thing was under a Ceremonial Pollution, by the falling of the Carcase of an unclean Animal into it, that any *Vessel of Wood*, or *Raiment*, or *Skin*, or *Sack*, was by divine Appointment to be put into Water; every *Earthen Vessel* was to be broken; but *Vessels of Brass*, or of any other Mettal, that might endure the Fire, were according to that Law, (*Num.* 31. 23.) to pass thro’ the Fire; and to be purified with the *Waters of Separation*; which was done by *Sprinkling*, *Num.* 19. 18. So that if the *brassen Vessels* here mentioned by *Mark*, had a Baptism according to the Law; that could be only by *Sprinkling*: for otherwise they were not to pass thro’ the Water at all, or to have Water applied to them; but to go thro’ the Fire, and to have the Waters of Separation sprinkled upon them. But this was a Method of cleansing commanded by God for Things Ceremonially Unclean: and what Relation has this to the Baptisms in the Text, which were the superstitious Inventions & Traditions of the Elders, by the Observance whereof Christ charg’d the Pharisees, with *making void*, or *rejecting the Commandments of God*, &c. 8, 9. Therefore *Dr. Gill* is strangely beside his Text, when he adds, that “ even Beds, Pillows, “ and Bolsters, when they were unclean in a Ceremonial “ Sense; and not as this Author puts it, every Time they “ lay or sat upon them, were to be wash’d by Immersion, “ or dipping them into Water.” Be it so; but can he think that our Saviour rebukes the Pharisees for observing what God had commanded in Case of Ceremonial Uncleaness? If not, why might not the Case which the Evangelist refers to, be as this Author puts it? The sacred Text seems plainly to insinuate, that their *Tables*, or *Beds*, had these Washings from the Superstition of the Jews, as often as they had Occasion to use them, especially at Meals: and these are termed *Baptisms*: And I see no Reason why these Washings, tho’ performed by Sprinkling, being so

often repeated, might not as *truly represent* their Superstition, as dipping them all over in Water. In fine, as I willingly grant, that some of the Things mentioned in the Text, might probably be wash'd by dipping, so our Adversaries, to deal candidly, must acknowledge, that as to others, there is no Probability at all that they were so washed. And I readily subscribe to Dr. *Lightfoot's* Opinion, which he gives as the Result of his Observations from the *Rabbies*: "The Word therefore *Baptismous, Washings*, (saith he) applied to all these, properly and strictly, is not to be taken of Dipping or Plunging, but in Respect of some Things of Washing only, and in Respect of others, of Sprinkling only.*

A *fourth* Text relates to the Passage of the Israelites through the Red-Sea, under the Cloud, which is called a *Baptism*; of which the Apostle discourses, 1 Cor. 10. 1, 2. *I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed thro' the Sea. And were all baptised unto Moses in the Cloud and in the Sea.* It is not denied, that there was in this Case, a true and proper Ablution with Water from the Cloud, in which they were baptiz'd; which was therefore a true & proper Baptism; tho' also a typical one, and holy, extraordinary* and miraculous. And divers good Interpreters are of Opinion, that the Cloud which pass'd from the Front to the Rear of the Israelitish-Host, (*Exod. 14. 19.*) when it pass'd over them, let fall some Drops of Water upon them, in a greater or less Quantity; and our Author quotes Mr. *Gataker*, giving his Sentiments to that Purpose. To which that Passage of the *Psalmist* is understood to refer, *Psal. 68. 7, 8, 9. O God, when thou wentest forth before thy People, when thou didst march thro' the Wilderness, Selah. The Earth shook, the Heavens also dropped at the Presence of God.—Thou, O God, didst send a plentiful Rain, whereby thou didst confirm thine Inheritance when it was weary.* Now, if when the People were under the Cloud, in their passing thro' the Sea, *the Heavens dropped*, and the Clouds

* Hor. Hebr. & Talmud. in Loc.

sent down a plentiful Rain, then the Baptism they are said to receive in the Cloud, and in the Sea, must be understood in a proper & literal Sense : Who then can even imagine, that they received it in any other Way than by Sprinkling or Affusion ? Could they be dip'd into the Cloud, or plung'd into the Rain ? Yet our Author contends, that it carried “ a much greater Resemblance to Immersion.” But here he is forc'd to set his imaginative Faculty to work ; and he had Need of it ; his Reason rightly used, could never help him to this Conclusion. Let us see how he goes to work. *First* he will consider “ the Sea & the Cloud together ;” and the Israelites, he says, “ had the Waters on each Side of them, and the Cloud over them ; so that they were as Persons immers'd in, & covered with Water.” They were as Persons immers'd ; But were they really immers'd, as they were really Sprinkled ? The Egyptians we know, Pharaoh and his Host, were plunged indeed. Exod. 15. 10.—*The Sea covered them, they sank as Lead in the mighty Waters.* This was a proper and literal Plunging : But was there any Resemblance in the Baptism of the Israelites to this Plunging ? So far from this, that in Opposition to the plunging of the Egyptians, the sacred Historian observes, that the Children of Israel walked upon dry Ground in the midst of the Sea. Exod. 14. 28, 29. Chap. 15. 19. So the Israelites Baptism was neither a real Plunging, nor a Resemblance of Plunging. Or, *Secondly*, He will consider them apart, and so they were baptized, he says, “ in the Cloud, which when it passed over them, let down a plentiful Rain upon them ;” (it is agreed then, that there was a real Affusion of Water from the Cloud ; he adds) “ whereby they were in such a Condition, as if they had been dipp'd all over in Water, &c.” But their being wet, or washed with Water, determines nothing of the Mode. Our Inquiry is, In what Way were they made wet all over, though as wet as if they had been dipped ? A real Sprinkling, or pouring down Rain from the Cloud that covered them, is acknowledg'd ; and because (he supposes) they were hereby made thro'ly wet,

wet, and were in such a Condition as if they were Dipped; therefore he would infer, that their Baptism bare a greater Resemblance of Immersion, or Plunging into Water. So a fanciful Man may imagine the *Antipodes* to walk *Topsey-Turvy*, with their Heads downwards; and may argue for it with as good an Appearance of Reason, as *Dr. Gill* does for the Mode of Baptism by Plunging, from the *Israelites* being washed with Water from the Cloud. Again, he says, “ they might be said “ to be Baptized in the Sea, when as they passing thro’ “ it, the Waters standing up above their Heads, they “ seem’d as if they were immers’d.” But how does he know, *the Waters stood up above their Heads*? *Moses* only tells us, *the Waters were a Wall unto them on the Right Hand, and on the Left*, *Exod. 14. 22.* to defend them against their Enemies attacking them in the Flank. But supposing they were congeal’d, (as the Expression is *Exod. 15. 8.*) on each Side to a great Height: Does a Man passing between two Mountains of Snow and Ice, seem as as if he were plunged in Snow? But be this as it will, here is but a seeming Immersion at best, but a real Sprinkling or Affusion. He adds yet, “ the Descent of the *Israelites* into the Sea, where *they seem’d*, as though they “ were buried in the Waters of it, and their ascent again “ out of it on the Shore, have a very great Agreement “ with Baptism by Immersion.” But that which spoils all these fine Fancies, is, that one Observation often repeated in the History of *Moses*; That *the Children of Israel went on dry Ground, through the midst of the Sea*, *Exod. 14. 16, 22, 29. & 15. 19.* Nor is it said, that they descended into the Sea, or ascended out of it, but that the Sea was divided into Parts, and the Children of *Israel walk’d in the midst of it on dry Land.* In which there was not the least Resemblance of Baptism by Immersion, whatever there might be in some Men’s Imagination of a Burial and Resurrection.

The *Fifth* and last Text, is that which I cited before, to shew that the sacred Writers could not understand Im-

merſion or Plunging, as neceſſarily included in the Signification of the Words *Baptize*, and *Baptiſm*, which is, *Heb. 9. 10.* where the inſpired Writer referring to the typical Rites of *Moſes* his Law, inſtances in *divers Waſhings* : The Words in the *Greek* ('twas obſerved) ſignify *different Baptiſms*. I obſerve, when our Author has leaſt to ſay in Way of Argument, he is moſt confident and pre-emptory in his Aſſertions. So here, to this Inſtance he replies, “ that the Aſhes of an Heifer ſprinkling the Unclean” (referring to *ſ. 13.* in which the inſpir'd Writer inſtances in one Kind of the legal Baptiſms) “ were ſo far from being the principal Part of the Jewiſh Waſhings or Baptiſms, that it was no Part at all : nor is this mentioned by the Apoſtle, as any Exemplification of them, who underſtood theſe Things better.” But I Answer, If the Apoſtle may be allow'd to explain his own Meaning, it ſeems he underſtood theſe Things better than *Dr. Gill*. That the Reader may judge, let him but obſerve the Connection of the Apoſtle's Diſcourſe, in *Heb. 9.* where he undertakes to explain the typical Diſpenſation of the Old-Teſtament, ſhewing, that the ancient Jewiſh Sacrifices and Rites, were Figurative and Symbolical ; among which he mentions their *various Waſhings, or Baptiſms*, and ſhews they were all inſufficient, of themſelves, to purify the Souls and Conſciences of Men, from the Guilt and Deſilement of Sin, or to make thoſe that perform'd thoſe corporal Services *perfect, as pertaining to the Conſcience, ſ. 9, 10.* but were deſign'd as Types and Pre-figurations of the Application of the Blood of Chriſt, which hath a real and abundant Efficacy for that Purpoſe.

And to ſhew how far the Antitype excelled the Type, he inſtitutes a Compariſon between thoſe legal Sacrifices and Waſhings, and the Blood of Chriſt, as to the Vertue and Efficacy proper to each, *ſ. 13, 14.* All the Vertue of the legal Sacrifices and Waſhings, he makes to extend no farther than an external Sanctification. *ſ. 13.* *If the Blood of Bulls and of Goats, and the Aſhes of an Heifer, ſprinkling the Unclean, ſanctifieth to the purifying of*
the

the Flesh: &c. where it is evident, he refers to the *Sacrifices* and *Washings* he had mentioned but two Verses before, giving a particular Example of each Kind. Their *Gifts and Sacrifices*, *ſ. 9.* are refer'd to, and expreſſed by the particular Instance of the *Blood of Bulls and of Goats*; their *divers Washings*, or *different Sorts of Baptisms*, or Purifications, are as plainly refer'd to in the particular Instance of one Sort, viz. *The Sprinkling the Unclean with the Aſhes of an Heifer*, or the Water of Separation, (as it is called, *Numb. 19. 13.*) in which the Aſhes of a red Heifer were mingled. Whence he argues, the ſuper-eminent Vertue and Efficacy of the *Blood of Chriſt*, to *purge the Conſcience from dead Works*, *ver. 14. i. e.* from the Defilements of Sin, which bring Pollution and Death on the Soul; called dead Works, in Alluſion to the particular Uncleanneſs, (for the purging whereof, the Aſhes of an Heifer were appointed) which was contracted by the Touch of a *dead Body*. Hence it is evident,

(I.) That the Sprinkling of the Water of Separation was one Kind of the Jewish Washings or Purifications by Water; and to deny this, is to make the Apoſtle's Diſcourſe imperfect and incoherent, and to enervate the Force of his Argument, which was deſigned to prove the Inſufficiency of all the legal *Sacrifices*, and all the legal *Washings*, to cleanſe the Conſcience from the Defilements of Sin, which is done by the Blood of Chriſt only, in which all thoſe Types had their perfect Accompliſhment, and the typical Deſign of each was fully answered. And as the *Blood of Bulls and of Goats* are put by a *Synecdoche*, as an Exemphication of all their Sacrifices; ſo the *ſprinkling of the Unclean with the Aſhes of an Heifer*, in the Water of Purification, is by a like Figure put for all the legal Washings. If by this Sprinkling, the Apoſtle meant not an Exemphication of their divers Washings, he had failed in one Part of his Argument; which was to ſhew the Imperfection and Inſufficiency of all the legal Purification or Baptiſms, either to purify or pacify the Conſcience, which only the Blood of Chriſt could do, which was pre-
figured

figured by them. If these be not understood by the *Sprinkling of the Unclean*, as a *Specimen*, the Apostle does not shew the super-eminent Virtue of the Blood of Christ above the legal *Washings* : when at the same Time, he alludes to them in describing the Efficacy of Christ's Blood in *purging the Conscience from dead Works*. So that what is said of the Antitype, may serve to settle the true Meaning of the Type ; and it follows,

(2.) That this sprinkling of the Unclean, mentioned by the Apostle, was one of the most eminent of the Jewish Washings or Purifications ; as appears from his making Choice of this Instance, to prove the Preheminence of the Christian Purification by the Blood of Christ, above all the legal Washings. Otherwise, a cavilling Jew might object with as much Reason as Dr. Gill, that tho' the Sprinkling of the Ashes of an Heifer extended no further than the *purifying of the Flesh*, yet they had greater Washings appointed by the Law of *Moses*, as when they bathed themselves, and dipped their whole Body over Head and Ears in Water, not leaving so much as the *Tip of their little Finger* unwashed ; and by these, a Jew might say, they were thoroughly cleansed from Sin, and rendred acceptable to God. Now what had the Apostle to Answer, but that he knew better, and had instanc'd in the principal of their Purifications ? And he might easily have prov'd it. For (1.) The Ashes of an Heifer in the Water of Separation is called by God, *a Purification for Sin*, Numb. 19.9. Which is never said of any other of the Washings or Bathings of the Jews. (2.) The Uncleanness for which this Sprinkling was appointed, was contracted by some of the principal Causes of Uncleanness ; as by the Touch of a *dead Body*, or of a *Bone*, or of the *Grave* of a dead Man : Whereas Bathing in Water was requir'd in Case of lesser ceremonial Pollutions ; even the Priests that had the Over-sight of the Ceremony of burning the Heifer, *ŷ. 7.* He that burned her, *ŷ. 8.* He that gathered up the Ashes, *ŷ. 10.* as also he that sprinkled the Water of Purification, *ŷ. 19. 21.* were all to bath themselves in Water, being under

under a Sort of typical Uncleanneſs ; tho' it is hard to conceive, what Pollution they could contract, by doing what God had commanded to be done, in order to the cleaning of others. (3.) In other legal Pollutions, the purifying themſelves with common Water, was ſufficient, but in this Sprinkling for the purifying of the Unclean, there was requir'd the Solemnity and Ceremony of burning a red Heifer, preparing the Aſhes, and putting running Water into them : All which ſpeak it to be the greater Purification. (4.) The Unclean, for whoſe purifying this Preparation was made, were a longer Time in cleaning, than thoſe who bath'd themſelves in Water, who were unclean but 'till the Evening, *ſ. 19. He ſhall be clean at Even* : But he that was to be cleaned by ſprinkling of the Water of Separation, was in his Uncleanneſs ſeven Days, and not to be thoro'ly purified before the ſeventh Day, *ſ. 11, 12. He that toucheth the dead Body of any Man ſhall be unclean ſeven Days ; he ſhall purify himſelf with it on the third Day, and on the ſeventh Day he ſhall be clean.* From all which it appears, that this was the moſt ſolemn Purification of the Jews : and therefore the fitteſt Inſtance to be choſen for the Apoſtle's Purpoſe, which was to ſet forth the excellling Virtue and Efficacy of the Blood of Chriſt for the purging away Sin, above all the legal Waſhings. And therefore Dr. Gill is greatly miſtaken, when he ſays, P. 114. " That the principal Purifications " of the Jews were perform'd by Immersion." But he can inſtance in none greater than this of Sprinkling the Water of Separation : and that Bathing was uſed as a leſſer Kind of Purification, appears from what I have obſerved. He adds, (*ibid.*) " Even the Purification by the Aſhes of " a red Heifer was not perform'd without Bathing the " Perſon all over in Water." For which he cites, *Numb. 19. 19.* And this (he ſays) " was the cloſing & finiſhing " Part of it." But this alſo I conceive to be a plain Miſtake ; which will appear if the Reader will turn to the Place, *Numb. 19. 18, 19.* The Words at large are theſe, *And a clean Perſon ſhall take Hyſſop and dip it in Water, and ſprinkle*

sprinkle it upon the Tent, (viz. in which a Man dieth, y. 14.) And upon all the Vessels, and upon all the Persons that were there, and upon him that toucheth a Bone, or one slain, or one dead, or a Grave. And the clean Person shall sprinkle upon the unclean on the third Day, and on the seventh Day; and on the seventh Day, he shall purify himself & wash his Cloths, and bath himself in Water, and shall be clean at Even. It is evident, that Directions are here all along given to the clean Person, who was appointed to sprinkle the unclean; and who is suppos'd to have contracted some Degree of ceremonial Pollution, by being employ'd in that Sprinkling, which requir'd a Purification by Bathing; in like Manner as he that burned the red Heifer, and the Priests that sprinkled her Blood, were to bath their Flesh in Water. And therefore that Clause, in *Ver. 19. On the seventh Day he shall purify himself, and wash his Cloths, &c.* refers not to the unclean Person sprinkled upon, but to him that perform'd the Sprinkling. (1.) I say, it refers not to the unclean Person, to whom no such Rite was prescrib'd for his Cleansing, as that of Bathing, but only Sprinkling on the third and on the seventh Day; nor is the Blame of his not being purifyed imputed to any Want of Bathing, but to the Want of Sprinkling. *Ver. 13. Because the Water of Separation was not sprinkled upon him.* Again, the same Thing is repeated, *Ver. 20. But the Man that shall be unclean, and shall not purify himself, that Soul shall be cut off from among the Congregation.—The Water of Separation hath not been sprinkled upon him, he is unclean.* Which intimates, that the whole of his Purification was to be perform'd by sprinkling the Water of Separation: No other Rite being prescribed, and the Neglect of no other Rite blamed. And (2.) That it is to be understood of the clean Person that perform'd the Sprinkling, is evident beyond all Doubt, from *y. 21. And it shall be a perpetual Statute unto them, that he that sprinkleth the Water of Separation shall wash his Cloths, &c.* And therefore as to what our Author here says, P. 99. “Sprinkling the Ashes of the Heifer, & the washing or bathing the Person in Water, which was by Immer-
“ sion,

“ sion, are spoken of as distinct & separate Things, *Numb.*
 “ 19. 19.” I grant it, because (as I have made to appear) they were distinct and separate Persons, who were the Subjects of each of these Modes of Purification. But supposing the Unclean, who was sprinkled with the Water of Separation, was also to use Bathing, or Immersion, as the finishing Part of his Cleansing, (which I think cannot be prov'd; and there is this further to be said in Proof of the contrary, that the Person sprinkled upon was to be clean on the seventh Day, *ŷ. 12.* But he that bath'd his Flesh, was not clean until the Even, *ŷ. 19.* consequently not 'till the seventh Day was ended and passed, and therefore could not be clean on the seventh Day; whence it seems evident, that his being sprinkled on the seventh Day was the finishing Part of his cleansing.) But supposing, I say, that the unclean Person was to make use of Bathing as well as Sprinkling, yet both these are comprehended in the Apostle's divers Washings: or as I have observ'd, the Words are in the Greek, *Diaphorais Baptismois*, different Baptisms, or *different Kinds of Baptisms*; which the Words *divers Washings* in one Language, do not fully Answer, if they be interpreted (as they are sometimes used) to signify *many*, or repeated Washings. Now these different Sorts of Washings or Baptisms, which the sacred Writers speak of, were perform'd by Sprinkling or Affusion, and by Dipping or Bathing. The Word *Diaphorais*, evidently refers to, and must be understood to include these several Sorts. But if the Word Baptisms, mean only Dippings, tho' such Dippings & Bathings in Water, were often repeated and enjoined on several Sorts of Persons, and with Respect to several Sorts of Things, yet who will undertake to shew what different Sorts of Dippings were us'd? This Sense therefore can't be attributed to the sacred Writer, without making him guilty of a manifest Impropriety, in speaking of *different Dippings*. And as to the Propriety of the Phrase of *washing by Sprinkling* (taking Washing, Purifying, and Cleansing, as synonymous Terms) if it be not reconcileable to Dr. *Gill's* Sense, yet agrees very well
 with

with the Sense of Scripture, which often speaks of purifying by Sprinkling.

“ However, certain it is, saith he, that the washing
 “ of the *Priests, Levites, Israelites, Vessels, &c.* which were
 “ enjoin’d by the Ceremonial Law—were done by put-
 “ ting them into Water, and not by pouring or sprink-
 “ ling Water upon them.” P. 99. But let us examine this
 Matter a little more exactly: That the Priests were to be
 washed at their first Consecration, is undoubted. *Thou shalt*
wash them with Water; saith God to *Moses, Exod. 29. 4.*
 But whether this was to be done by the Immerision of the
 whole Body, or by the Affusion of Water, is not said. But
 granting the former, yet it is evident, that the ordinary
 washing of the Priests, when they went into the Taber-
 nacle, or approached the Altar to perform their Ministra-
 tions; was not of the whole Body, but only of their Hands
 and Feet; and that by pouring on Water. *Exod. 30. 19.*
For Aaron and his Sons shall wash their Hands & their Feet
thereat. (i. e. at the Brazen Laver) not therein. In the pre-
 ceeding *Ver. 18.* this Direction is given, *Thou shalt make a*
Laver of Brass, and his Foot also of Brass to wash withal, &c.
 “ By this Description” (saith *Dr. Willet*, in his Comment
 on the Place) “It may be gathered that the Laver did not
 “ stand flat upon the Ground, but was reared upon his
 “ Foot; and consequently it being, so reared up, upon
 “ his Foot or Base, the Priests could not put their Feet
 “ therein to wash them.” But they washed at the Brazen
 Laver by letting out the Water by certain Spouts upon
 their Hands and Feet, not by dipping them into it. Thus
 the Manner of their washing at the Laver is described by
Dr. Lightfoot, from the *Rabbins*. * “ He laid his right
 “ Hand upon his right Foot, and his left Hand upon his
 “ left Foot, and the Cock or Spout running upon them, he
 “ thus stood stooping & washed his Hands and Feet toge-
 “ ther.” And the Original is still more exprefs for this Sense,
 v. 19. *They shall wash—Mimmennu, from thence, or out of it.*
 And what is said of the *molten Sea*, in *Solomon’s Temple*,
 which

* In his Treatise of the Temple. See his Works. Vol. I. P. 2043.

which ferved for the fame Ufe, 2 Chron. 4. 6. *The Sea was for the Priest to wafh in ; Junius & Tremellius, and divers other render, to wafh themfelves, ex eo, out of it.* And the learned *Vatablus* obferves, * “ That the Priests
 “ did not wafh themfelves in the Sea ; but with Water
 “ which they drew out of the Sea by Pipes or Cocks, they
 “ wafhed their Hands and their Feet.” Which muft therefore be done by pouring Water upon them. And as for the Levites, their Cleansing was to be performed chiefly by Sprinkling, as is apparent, from Numb. 8. 6, 7. *Take the Levites from among the Children of Israel, & cleanse them : and thus fhalt thou do unto them to cleanse them ; sprinkle Water of Purifying upon them &c.* And the other Ifraelites were purified from ceremonial Uncleannefs, in fome Cafes by Bathing, or Immersion, in others by Sprinkling, as has been fully fhewed of thofe that were unclean by the Dead. And the fame may be faid of unclean Veffels, fome were to be put into Water, others had no other Application of Water, than by Sprinkling, *Numb. 31. 23.* So that what *Dr. Gill* here afferts, we fee, is far from being true, that the wafhing, or cleansing, enjoined on thefe feveral Perfons & Things by the Ceremonial Law, was done *only* by putting them into Water. He tells us of a Rule the Jews went by in Wafhing or Bathing, particularly, that “ If any Man dips him-
 “ felf all over, except the Tip of his little Finger, he is
 “ ftill in his Uncleannefs :” Then I hope, our Antipædobaptifts will either leave off that Piece of Mockery, in pretending a Neceffity of the total Cleansing of the Body by Plunging, while yet they plunge their Profelytes with a Garment about them ; and that they will conform more punctually to the Rule of the Jews in dipping ftark naked, as they did ; who held, “ that it was no Wafhing (or that
 “ the Wafhing was Null, or of no Account, ||) if any
 “ Part of the Body remain’d cover’d, fo as that the Wa-
 “ ter could not come to it.” Or elfe think it fufficient
 that

* In *Pol. Synop.* in 1 *Reg.* 7. 39. || *Nullam putant Lotionem, fi corporis pars aliqua tefta maneat, quo aqua pervenire nequeat.* *Buxt. Synog. Jud. Cap. II.*

that Water be applied to the Face only, either by Dipping or Affusion. But our Question is not here, how the Jews bath'd themselves ; but whether the *Baptisms* the Apostle refers to, were not perform'd by Sprinkling, and Affusion, as well as Bathing. The Affirmative I have fully manifested, and shew'd Dr. Gill's Exceptions have no Foundation of Truth. Yet he concludes in his usual Strain, "From the whole (he says) it appears that the Words *Baptize*, " and *Baptisms*, in all the Places mention'd, do from their " Signification, make Dipping, or Plunging, the necessary Mode of administering the Ordinance of Baptism." Whereas I am persuaded, from the whole, nothing appears more plainly to every intelligent Reader, than that the Faculty of Reasoning fairly and closely, does not always go along with that of talking confidently. There is not so much as one of the Places mention'd, whence he is able to infer, with the least Shew of Reason, that the Words *Baptize*, and *Baptism*, necessarily include Dipping in their Signification, but only an Ablution, which in some Cases, I have demonstrat'd must be perform'd by Sprinkling or Affusion. So far is he from the least Proof that those Words do, from their Signification make Dipping or Plunging the necessary Mode of administering the Ordinance.

Thirdly, Our Author pretends to vindicate those Texts of Scripture, that he thinks favours the Mode of Baptism, by Immersion. He calls them Instances of it ; but among all the Texts alledg'd, there is not one single Instance of Immersion : Nor any certain Proof of that Mode of administering the Ordinance. I am sufficiently weary with arguing upon such Niceties, and trifling Matters, as this Dispute leads One to ; which are scarce worthy of a serious Debate. All that deserves Notice under this, and the following Head, has been fully anticipated by the Observations I laid down in the Beginning of the *Chapter*. I shall only make some cursory Remarks on the remaining Part : And under this Head on the Passages in the New-Testament, whence he pretends to argue for the Mode of Immersion. But indeed all of them signify nothing to
his

his Purpose, unless he cou'd make it appear, that any of these Texts, do "necessarily prove that any one Person was baptized by dipping, either by *John* the Baptist, "our blessed Saviour, or his Apostles." And this must be his Aim in Opposition to the Writer of the Dialogue, who had denied it, *Dial.* P. 34. But his Attempt does but discover his Weakness and Impertinence.

The first Text which he produces, as an Instance of Baptism by Immersion, is, *Matth.* 3.6. *And were baptized of him in Jordan, confessing their Sins.* Here let me observe, that it is not true, that the Writer of the Dialogue "makes his Neighbour to argue on this Place, from these "Persons being baptized, to their being dip'd;" as *Dr. Gill* has represented him, P. 100. But he makes his Neighbour to put the Objection as strongly as *Dr. Gill* himself doth in these Words: *Dial. ibid.* "How could "they be baptized in *Jordan*, if they were not dipped in "that River?" He had complain'd of the aforesaid Writer, that he made his Neighbour to defend the Cause of Antipædobaptism, "in a very mean and trifling Manner." Now I refer it to any intelligent & candid Reader, even of his own Party, to judge, whether in the Argument from this Text, *Dr. John Gill*, has said any Thing of more Strength or Weight, than this weak Neighbour; when all he says, is to the same Effect, in a few more Words: We argue he says, "from their being baptized in the "River *Jordan*; for why should *John* choose the River "Jordan to baptize in, and baptize in that River, if he "did not administer the Ordinance by Immersion?" The Objection I think, is very mean & trifling, by whomsoever made. *John's* making Choice of *Jordan*, and other Places of Water, for the Convenience of Baptizing, has been already accounted for, from the austere Manner of his Life, and his confining himself in the Performance of his Ministry to the Wilderness. And the Minister's Answer in the *Dialogue*, is sufficient, and stands good. from the parallel Expressions of the Blind Man's Washing in the Pool of *Siloam*, *Joh.* 9. 7. And of the Lavers that *Solomon* made

to *wash in them*, 2 Chron 4. 6 Dr. Gill turns off these Instances by saying only, “ they are very impertinent.” A short Way of answering without giving a Reason. But by Dr. Gill’s Leave, I think them very apposite. For as it cannot be argued from the Blind Man’s Washing *in the Pool of Siloam*, that he immers’d his whole Body in it ; but only that he washed his Eyes, by our Saviour’s Direction, for the Recovery of his Sight ; nor from the Laver’s made to *wash in them*, that the Priests plung’d their whole Bodies in them ; but only that they washed their Hands and their Feet, with the Water therein contained, let out upon them as aforesaid : So neither can it be argued, from their being baptized in the River *Jordan*, that their whole Bodies were plunged under Water ; but only that the Water of that River was applied to their Bodies in a Way proper for Washing. And they might truly be said to be baptized in *Jordan*, if but an Handful of Water were taken up from that River, and poured on their Faces, by the Administrator. But when he asks, “ Whoever washes his Hands without dipping “ them in the Water he washes in ? ” It is surprizing he should be Ignorant. Another Man might ask, Whoever washes his Hands, without having Water poured upon them ? And there would be equal Propriety and Sense in each Question. For what End did Elisha *pour Water on the Hands of Elijah*, but that he might wash them ? 2 Kin. 3. 11. And his being described as the Servant of *Elijab* from this Character, — *Elisha the Son of Shaphat, which poured Water on the Hands of Elijah* ; gives us to understand, that it was a common and known Custom for Servants to pour Water on their Masters Hands, when they washed them.

Dr. *Hammond*’s Paraphrase on these Words, and our Author’s Quotations from other Pædobaptist Writers, in Favour of Immersion, P. 104, 105. are all but an impertinent Flourish. All that can be argued from them, has been granted already ; that there have been some learned Pædobaptists who have been of the Opinion, as high-

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ly probable, that in the several Passages refer'd to, Baptism was perform'd by Immersion, according to which Opinion, they fram'd their Paraphrases and Expositions. And this Probability is the utmost that can be gathered from those Texts, but no certain Proof; but the contrary Opinion may be fairly maintained in Consistency with said Texts. The Mode of baptizing being Matter of Fact, can be no otherwise proved, than by Testimony of those who had the certain Knowledge of it. But the sacred Writers are entirely silent as to the controverted Mode, whether by Immersion or Affusion. What they declare of Persons being baptized in *Jordan*, or in Places *where* there is much Water, or their going down to, or coming up out of the Water, in some few Instances, has been accounted for, without any Necessity of supposing the plunging their whole Bodies. And those Pædobaptist Writers aforesaid, were far from the rigid Notion of our Antipædobaptists, that Immersion or plunging the whole Body, is the only valid Administration of the Ordinance. They generally held the Mode, a Circumstance that was left free: And that which Way soever it was perform'd, the Administration was valid, so long as the Substance of the Ordinance was duly observ'd. And no more need be said on this Argument, from human Authority.

The second Text produc'd is no more to the Purpose, which is *John 3. 23.* John was *baptizing in Enon near to Salim, because there was much Water there.* Though our Author spends three or four Pages to prove hence, that *John* baptiz'd by Dipping, yet he scarce makes out a Probability of it. And the same Reply may serve to all his Arguings from this Text, as to those from the former. That the Words in the Original signify *many Waters*, i.e. many Springs or Rivulets, is not denied; whence it does not follow; that the Place afforded a sufficient Depth of Water for plunging Men's Bodies: Though he says, "They could easily fill large Pools sufficient for Immersion." Yet there is nothing of this said in the sacred History. Nor is it denied that the Place might be chosen

for other Ends, as for the Supply of the Multitudes that came to *John's* Baptism, with Drink for themselves, and their Horses, and Camels, as well as for the Conveniency of baptizing them. But setting aside these Considerations, and granting what cannot be prov'd: let the Words signify much Water, implying a large Quantity, or deep Waters, as well as many Steams; let the Place be chosen for Baptism only: yet nothing can be concluded hence, but that *John* baptiz'd with Water; which no Man ever denied, not even the Quakers themselves. But the Mode in which he baptized, there is nothing said to determine. The Writer of the *Dialogue* to shew it improbable, that *John* should baptize all those Multitudes by Dipping, observes, that had he done so, " he must have stood almost
 " continually up to his Waist in Water, and could not
 " have surviv'd the Employment but by Miracle." *Dial.* P. 35. And Dr. *Gill* supposes, that he had extraordinary divine Supports. For says he, P. 103. " Admit the Work
 " to be hard & laborious, yet as his Day was, his Strength
 " was, according to the divine Promise." But it does not seem likely that a standing Ordinance should be appointed in the Church, that should at any Time exceed a Man's ordinary Strength to perform. However, to make it look credible, it might be done without a Miracle, he tells us a Story from *Fox* the Martyrologist, which he relates from *Fabian*, an Author of no great Reputation, " That *Austin*,
 " Archbishop of *Canterbury*, baptiz'd ten Thousand in one
 " Day, in the River *Swale*;" and adds, " *Ranulph* the
 " Monk, says it was on a Day in the middle of Winter." Though this Story carries in it much of the Air of a Popish Legend, yet because there is Dipping in the Case, our Author can swallow it without Hesitation, and seems highly pleas'd with it, by his repeating it, Pag. 110. But what great Service it will do him or his Cause, let him learn from *Fuller*, who gives this Account of it from *Cambden*; that " The Archbishop commanded by the
 " Voice of Cryers, that the People should enter the River
 " confidently, two by two, and in the Name of the Tri-
 " nity

nity baptize one another by Turns. This indeed," says Fuller, "was the most compendious Way, otherwise Joshua's Day, wherein the Sun stood still, had been too short for one Man's personal Performance of such an Employment." And though he does not discredit the whole Fact, yet he questions the Author of this numerous Baptizing, & ascribes it rather with Bede, to Paulinus, Archbishop of York, several Years after.* And who, as our Author reports, from Bede, "Did nothing else for six & thirty Days successively, than instruct the People, and baptize them in the River Glen." And this he refers to as a distinct Piece of History from the former. P. 104. And so, it seems, he has made two Stories out of one. What Credit soever the Reader will give to this latter Story, it can be but of little Service to his Purpose.

The third Text pretended in Favour of Dipping, is *Matth. 3. 16. And Jesus when he was baptiz'd, went up straightway out of the Water.* All that I shall remark upon his arguing from these Words, is, that however the Greek Preposition *apo*, may sometimes admit to be render'd as it is by our Translators in this Text, *out of*, (tho' none of the Texts he has cited do necessarily infer this Sense, but in every one of them the Particle may as properly be rendered *from*, as *out of*) yet it is undeniable, that its common, most genuine and proper Signification is, *from*; according to which the Evangelist only declares, that Jesus when he was baptized, went up *from the Water.* And so it is far from being "a clear Case, that he went down into it, in Order to his being baptized." Much less can it certainly be concluded from the Words (even as they stand in our Translation) that he was baptiz'd in the Way of Immersion. The same Observation may be made upon,

The fourth Text, and is that which relates to Philip's baptizing the Eunuch. *Act. 8. 38, 39. They went down both into the Water, — and when they were come up out of the Water, &c.* The Writer of the Dialogue had observ'd and prov'd, that the Preposition *eis*, there rendered *into*, natu-

* Fuller's Church-Hist. of Britain. Cent. 7. §. 19, 20.

“ rally signifies unto.” And that therefore “ there can be no more proved from this Text than that *Philip* and “ and the *Eunuch* went down to the Water and came up “ from it,” *Dial.* P. 35. *Dr. Gill* says, this is “ a very false Piece of Criticism.” But how does he make this appear? He gives no other Reason, but what is founded on a real Mistake in Criticism. He says, P. 106, “ The Historian “ relates in *ver.* 36. that before this they were come to a certain Water,” not “ to the Water Side,” as he by Mistake interprets it; but to the Sight of Water, or to a Place where there was Water in View, and at Hand: for after it is said, they came to a certain Water, and while the Chariot was going on, several Questions and Answers pass’d between *Philip* and the *Eunuch.* *ver.* 36, 37. And then it follows, *ver.* 38. and He commanded the Chariot to stand still. And they both lighted from it, and went down unto the Water: Whence it appears, he had no Reason to tax the Criticism in the *Dialogue* with Falshood, from any Inconsistency with the Context, with which it bears a perfect Harmony. And his Arguing is very precarious, that because the Preposition sometimes signifies *into*, therefore “ it must have this Signification here.” For he gives no Reason for it, but what is built on the foremention’d Mistake. And as he cannot deny that the other Preposition signifies as properly *from*, as *out of*, so here is no Evidence at all that the *Eunuch* was baptiz’d by Dipping, nor that he did so much as step into the Water. *Philip* might baptize him, by taking up Water in the hollow of his Hand, and pouring it on his Face. There is nothing in sacred Writ to contradict this. However it is a nice Criticism, and I think it not worth While to contend about it; there is nothing gain’d or lost on either Side, if it be read, as in our Translation, they both went *into the Water*, and went up *out of* it. But it no more follows hence, that the *Eunuch* was baptiz’d by Dipping, than that *Philip* himself was baptiz’d; for the same Thing is said of both, they *both went down into the Water*: and there is no more Evidence

dence that the *Eunuch* was dipp'd, than there is, that he went further into the Water than *Philip*.

Calvin is here again, quoted for his Opinion of the Antients, their Baptizing by Plunging. P. 107. And since our Author seems to pay a Regard to *Calvin's* Authority (and why should he not do it in one Thing as well as another,) He would do well to consider the Words of *Calvin* that follow next to those he has quoted; which he has wisely omitted, because they shew too plainly to be of any Service to his Cause, what the Sentiments of those Pædobaptists were who suppos'd the Antients, to make use of Immersion in Baptizing. His Words are, (after having observ'd that the common Custom is now for the Minister to use Asperision) * *Cæterum, non terti esse novis debet, &c.* "Nevertheless, so small a Difference of Ceremony ought not to be of so great Account with us, that we should for that Cause rend the Church, or disturb it with our Contentions or Controversies." And further he declares, "that nothing of the Substance of Baptism is wanting, while the Symbol of Water is made use of, for the Ends which Christ has appointed; and the Substance being retain'd, the Church from the Beginning enjoy'd a Liberty of making use of somewhat different Rites. And therefore we ought not to be unreasonably stiff in Things unnecessary or uncommanded," of which Nature it is plain he supposes the Mode of Baptizing. Now let our Adversaries agree to this, and the Controversy is at an End.

The last Text produced and pleaded in Favour of Dipping, is *Rom. 6. 4. We are buried with him by Baptism into Death.* Whence *Dr. Gill* thus argues, P. 107. "Baptism is called a Burial; a Burial with Christ, a Representation or Resemblance of his, which it cannot be, unless, it be administered by Dipping." In Reply whereto, after all that has been said, and particularly in Reference to the Sufferings and Death of Christ figuratively expressed by Baptism, it shall suffice to observe these few Things.

First

* *Calvin* in *AJ. 8. 28.*

First. Tho' Baptism hath Reference to the Death of Christ, in which the New-Covenant is founded; and tho' it derives all its Virtue from his Death, yet it is a great Mistake to say, that Baptism was instituted to be a Resemblance, either of his Death or Burial. Baptism was design'd for an higher End, as a Sacrament of the New-Testament, namely, to represent and signify the Application of the Benefits of his Death, for Remission of Sins, and Sanctification & Cleansing by his Blood and Spirit, to the Person baptized; and also to represent and confirm his Obligation to a spiritual Conformity to the Death and Resurrection of Christ in the Mortification of Sin, and Walking in Newness of Life. And that this, and nothing else can be the Meaning of the Apostle, is evident from the Context, when, our being *buried with Christ into Death*, and being *planted together in the Likeness of his Death*, *ψ. 5.* and being *crucified with him*, *ψ. 6.* are Phrases of the same Significancy. Therefore it can be no more gather'd hence, that Baptism was design'd to be a Representation or Resemblance of his Burial, than of his Crucifixion. The same Thing, *viz.* a Conformity to the spiritual Virtue of his Death, being intended by our being buried with him into Death, and being crucified with him. But if Baptism were a meer symbolical Representation of the Fact of Christ's Death and Burial, it must be so to all that attend the Administration of it, who are all equally & indifferently capable of having it represented to them. And so Baptism would signify no more Communion in the Benefits of Christ's Death to the Party baptiz'd, than to many others who have no real, or visible Title to them; and no more Obligation to a Conformity to the Design of it. Again, if Baptism were design'd to represent the Death and Burial of our Lord, what Necessity is there that it should be a *Resemblance* of it? The Lord's-Supper was more plainly appointed to represent the Death of Christ, than Baptism. 1 Cor. 11. 26. *As often as ye eat of this Bread, &c. ye do shew forth the Lord's Death.* But what *Resemblance* is there of the Death of Christ in Eating and Drinking?

Drinking? 'Tis an instituted Representation that is intended, and not a natural Resemblance. But,

Secondly, There is no more a Resemblance of the Burial of Christ in the Mode of Immersion in Baptism, than in that of Sprinkling or Affusion. No more Resemblance of the Burial proper to Christ's Person, or of common Burials. (1.) There is no Resemblance of the Burial proper to Christ's Person in the Mode of Immersion. His dead Body was intomb'd in a Sepulchral-Monument, after the Manner of rich and honourable Persons, as distinguish'd from the Graves of the common People, which were made in the Earth; such as are describ'd by our Saviour. Luk. 11. 44. *Graves which appear not, and the Men that walk over them are not aware of them.* For Joseph a rich Man laid the Body in his own new Tomb which he had hewn out in the Rock, Mat. 27. 60. For it seems the Rich and Great affected to be distinguished from the Vulgar in the Manner of their Burial, having Caves hewed out of a Rock, or *Sepulchres hewed out on high*: Such a Sepulchre had *Shebna* prepared, who being but an ill Man, the Prophet is sent to rebuke him for his Pride and Vanity, and Security, in these Words, Isai. 22. 16. *What hast thou here? Or whom hast thou here, that thou hast hewed thee out a Sepulchre here, as he that beweib him out a Sepulchre on high?* The common People were but laid in the Ground without any Tomb; but the richer and nobler Sort erected to themselves *Sepulchres on high*: and in such a Sepulchre was the sacred Body of Christ deposited. And thus divers learned Criticks think the Words of the Prophet should be rendred, Isai. 53. 9. *He made his Grave with the Wicked, and with the Rich his high Places.* Now what Resemblance does the plunging Men under Water bare to our Saviour's Burial, whose Body was not put under Ground, nor cover'd with Earth? but was laid in a Sepulchre hewn out of a Rock on high. Nor (2.) is there any more Resemblance of a common Burial in Baptism by Immersion, than by sprinkling or pouring on Water. For a dead Body is not buried meerly by being put into a
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Pit made in the Ground, but by casting Earth upon it, to cover it, which is as fitly signified by Sprinkling or pouring Water on the baptized, as by dipping the whole Body under Water. And a Corpse even above Ground, may be properly said to be buried, by having a sufficient Quantity of Earth cast upon it. And therefore the pouring on Water answers, in Point of Significancy, the chief Intent of burying. Nor is the Quantity of Water prescribed in the Institution, nor any where determin'd, but so much as may serve for an outward Sign of the spiritual Benefits confer'd; and the smallest as well as largest Quantity may suffice for that Purpose, as in the Lord's-Supper, the eating and drinking a small Portion of Bread & Wine, fitly signifies the spiritual Feast on the Sacrifice of Christ's Death. And so we see what our Author so roundly affirms, P. 108. "There is no other Mode of administering the Ordinance, "that can represent a Burial, but Immersion," is quite Groundless, and to be imputed to the overflow of his Zeal for Dipping; and deserves no further Reply. And hence I think it evident, that all the Texts here cited from the New-Testament fail of certain Proof, that Dipping was the constant Mode of Baptizing. Nor is there one single Instance that he is able to produce, whence it may certainly be infer'd that the Ordinance was administered by Immersion. All that can be concluded from the above Passages, with any Appearance of Reason, is a bare Probability; and this I am willing to grant, and am inclinable to the Opinion of those who think it probable, that both Modes were used in Scripture Times. All that I contend for, is, that both Modes of Affusion and Immersion are equally lawful and valid; against the unreasonable Pretensions of our Adversaries, who limit the Validity of the Ordinance to Dipping: Who yet can produce no express New-Testament Proof of it; which they demand in the Case of Infants-Baptism. All the Proof they pretend, I have shewed, to be built upon a precarious Bottom. And as it can never be demonstrated from the Scripture-Account of this Matter, whether the Ordinance of Baptism was certainly

certainly performed only by Dipping, or by sprinkling with Water; so the Probability hence, is at least equal on both Sides: And as I have allow'd it on one Side for Dipping, so I affirm on the other Hand, there are many Instances of Baptisms recorded in the New-Testament, in which it is neither probable, nor scarce possible, that the Mode of Dipping was used. All the Instances, except those baptized by *John*, and the *Eunuch*, were of Persons baptized in Cities, or private Houses, or Synagogues, where, as soon as any were converted to the Christian Faith, the sacred Story tells us, they were immediately thereupon baptized; without the least Hint of their Removal from the Spot, or going to any River, Pool, or Bath, for the Sake of being dipp'd. This is the next Thing contested by our Author.

Fourthly, The Instances in Scripture, that show it improbable that this Ordinance was perform'd by Dipping. Those mentioned in the *Dialogue*, are the Three Thousand baptized at *Pentecost*; the Baptism of *Paul*, of *Cornelius* and his Company, of the Jailor and his Household. Now whatever may be argued for the Probability of Dipping, in the Case of those who came to *John's* Baptism; yet I think, no Man without the most flagrant Partiality can deny the equal Probability of Affusion or Sprinkling in the Instances refer'd to. To touch briefly on Particulars,

First, As to those Three Thousand that were converted on the Day of *Pentecost*, by the Apostle *Peter's* Sermon; and were baptized the same Day, probably towards the Close of it: The Improbability of their being dipp'd, arises chiefly from two Considerations: The Shortness of the Time, and the Want of Convenience, on a sudden, for baptizing such a Multitude of People. Dr. *Gill* allows, they were baptized the same Day; which I think is clear from the Context. But I perceive he is for shortning the Apostle's Sermon, that he might have a longer Space for performing the Ceremony of Dipping. He tells us, P. 110. that "it was but the third Hour, or nine o'Clock
" in the Morning, when *Peter* began his Sermon; which
" does

“ does not seem to be a long One, &c.” But his fixing the Beginning of the Apostle’s Sermon at the third Hour, or nine o’Clock, proceeds, I apprehend, from a Mistake. The Apostle does indeed say, *Act. 2. 15. These are not drunken as ye suppose, seeing it is but the third Hour of the Day.* But the third Hour, in the Account of the Jews, comprehended the whole Space of Time, which run out from the third to the sixth Hour; or as we speak, from nine o’Clock, till Noon: For as they divided their Day into Twelve Hours, *Job. 11. 9.* So again they divided it into four Quarters, (as their Nights were divided into four Watches) assigning three Hours to each Quarter, which Quarter was denominated from the Hour whence it began. And so the second Quarter was denominated from the third Hour. This was especially observ’d on their solemn Festivals, when the third, sixth, and ninth Hour, was notified by the Sound of a Trumpet. And this Account of the Division of their Day, offers the fairest Method I have met with, of reconciling the two Evangelists, concerning the Time of Christ’s Crucifixion: Which is follow’d by *Calvin, Grotius, Aretius,* and others. † *Mark* saith, *Chap. 15. 25. And it was the third Hour, and they crucified him.* *John* saith it was *about the sixth Hour,* when *Pilate* delivered him to be crucified, *Job. 19. 14.* that is, that Quarter of the Day which was denominated from the third Hour, was not completed when they crucified him, though it might be near Noon, or the sixth Hour. And so *Peter* saying, *it is but the third Hour of the Day,* does not determine the Time of the Beginning of his Sermon, precisely to nine o’Clock: It might be an Hour or two, or longer after that Time, even ’till the sixth Hour. It is probable, that the Disciples came together in one Place, at the Beginning of the third Hour; which was the Time of Morning Prayer with the *Jews,** and when the Morning Sacrifice was offered. And supposing the Holy Ghost to have descended upon them precisely

† Vid. Pol. Synop. Crit. in Matt. 27. 45. *Calv.* Harm. Evang. in Mar. 15. 25. *Aret.* in Joh. 19. 14. * Vid. Pol. Synop. Crit. in Act. 2. 25.

cifully at nine o'Clock, the several Events that followed before *Peter* began his Sermon, must take up a considerable Space of Time, as, the Apostles speaking with Tongues to the Company then present, *ŷ. 4.* And after that, this was noised Abroad, as a strange and an amazing Event, *ŷ. 5.* Which occasion'd the Multitudes of the several Nations mentioned in the following Verses, to gather together to the Apostles, whom they heard for some Time speaking to them, in their own Tongue, the wonderful Works of God, *v. 11.* At which they expressed their Surprize and Astonishment. So that one or two Sermons had been preach'd since the Descent of the Holy Ghost, before *Peter* stood up and delivered that Discourse, the Substance of which is recorded from, *ŷ. 14. to ŷ. 36.* inclusively. And though this Sermon, as here recorded, be of no great Length, yet we must Note, that the sacred Historian pretends not to give us his whole Discourse, but expressly tells us, that *with many other Words he did testify and exhort them, &c. ŷ. 40.* All which Things considered, the Day must be far spent, before the Apostles could proceed to their Baptism. And then let our Author suppose, as many as were qualified, to be Administrators of the Ordinance; it is hardly possible such a vast Multitude could be plunged in so short a Space, as the Remainder of the Day must be supposed to be. He tells us, that "a Person being ready, is very near as soon dipped into Water, as Water can be taken and sprinkled or poured on his Face." That is, a Man may very near, as soon strip himself naked, and go down into a Pool, or Bath, and be plung'd under Water, as have Water sprinkled on his Face. He must have a very mean Opinion of the Sense of Mankind, to hope to be believed in this. Or if he means by their *being ready*, their standing stark naked, (as the ancient Custom was, we are told, when Dipping was used,) before such a promiscuous Multitude of Spectators, how can it be reconcil'd to Decency and Modesty? So that the Shortness of the Time for baptizing so many Thousands, makes out an Argument of far

far greater Probability of their being baptized by Perfusion, than by so tedious a Ceremony, as that of Immerſion. Eſpecially, if we add hereto, the Want of Convenience for dipping ſo vaſt a Number of People. That there were in *Jeruſalem* many Baths, or Conveniencies for Immerſion, I make no Doubt ; but the Queſtion is, How was it poſſible, the Apoſtles could find ſuddenly, proper Conveniencies ſufficient for Plunging ſo great a Multitude, ſo as to employ all Hands, that may be tho't qualified to adminiſter the Ordinance ? Which had been few enough for ſuch an Employment, had Sprinkling only been uſed. Our Author pretends to find out Conveniencies enough for that Purpoſe ; the chief he mentions are, *The Dipping-Room in the Temple, The ten Lavers of Braſs, and the Molten Sea*. He is ſo weak, as to ſuppoſe, that the Jewish Priests, who had the Cuſtody of the Baths in the Temple, and who had been the moral Enemies of Jeſus Chriſt, and his Followers ; were become all on a ſudden, ſo friendly and good natur'd to the Diſciples, as to permit them the Uſe of thoſe Baths, for the baptizing Proſelytes from Judaism to Chriſtianity. But whatever a warm Imagination may ſuggeſt, I believe moſt Men of a cool and unbiaſ'd Thought, upon conſidering the Fact, in all its Circumſtances, will be apt to conclude it utterly unlikely, that Three Thouſand People, and perhaps a greater Number, (as I have ſhewed probable,) ſhould be baptized otherwiſe, than by Sprinkling or Affuſion.

And then,

Secondly. As to *Paul's* Baptiſm ; to ſhew the Improbability of his being dip'd or plung'd, nothing needs to be added to the plain hiſtorical Narrative, given us by the ſacred Penman ; which repreſents his Baptiſm to be adminiſtered in the Houſe of *Judas*, where he lay three Days blind, without eating or drinking. And when *Ananias* had ſpoken to him, it is ſaid, *He received Sight forthwith, and aroſe, and was baptized*, Act. 9. 18. Dr. Gill would make out an Argument for his Mode, from *Paul's* ariſing to be baptized ; and ſays, P. 112. “ Had the Ordinance
“ been

“ been to have been administered by Sprinkling, or pouring a little Water upon him, he need not have rose up from either his Bed, or his Chair.” But if he was able to arise, he ought to have done it, in Reverence to the Ordinance. And the Text saith, *He arose and was baptized*; but that there was “a Bath in Judas’s House,” or that he went to any “Place without Doors, convenient” for Dipping, there is not the least Hint; but is the meer Imagination and Surmise of our Author, without any Reason at all; but only it seems to run in his Head, that where-ever he meets with the Word *Baptise*, or an Instance of Baptism, there must be Plunging in the Case.

Thirdly. As to the Baptism of *Cornelius* and his Household; The Words of the Apostle *Peter*, Act. 10. 47. *Can any Man forbid Water, that these should not be baptiz’d*; in their proper Sense & Construction, plainly suppose the bringing and pouring of Water in their Baptism; and not their repairing to any Pool or River for that End. Dr. *Gill* says, “The Sense is, *Can any Man forbid the Use of his River, or Bath, or what Conveniency he might have, for the Baptizing (i. e. Dipping) of Persons.*” But these are not the Apostle’s Words, but a strained Sense put upon them: Had he said, *Can any Man forbid the Use of his River or Bath*; we had heard of it often enough: ’Tis the very Point in Controversy. But his Words are, *Can any Man forbid Water*? Which implies, (1) That if they had but Water, they might be baptized, without supposing the Necessity of any large Quantity, or Depth of Water for that Purpose: otherwise, tho’ Water were not forbidden, yet they might not be baptized. (2.) The Phrase of *forbidding Water*, in order to Baptism, in strict Sense and Propriety of Speech, imports, the forbidding Water being brought; otherwise, if this Meaning be put on the Apostle’s Words, *Who can forbid their going to any River or Bath*; it is very harsh and unnatural. He says further, P. 113. if the Sense were not as he gives it, “it would not have been in the Power of any Man to hinder their having a little Water to be sprinkled or poured

“ ed

“ ed on the Face.” *Answer, Cornelius*, or any one of the Circumcision present with *Peter*, might have forbidden them Water for the End of Baptism, if they had not evidently a divine Right to that Ordinance ; concerning which, being so plainly signified by the Descent of the Holy Ghost upon them, he appeals to all present, and refers it to their Judgment, whether any of them could with Reason forbid Water to be brought, and applied to them in the Ordinance of Baptism ; who had received the Holy Ghost : And this Sense is proper and intelligible. What the Writer of the Dialogue had said to expose the Absurdity of the contrary Sense, that “ certainly the Apostle “ did not speak of forbidding the Water to run in the “ River &c.” *Dr. Gill* says, “ is very impertinent and ridiculous.” That is to say, the Exceptions and Cavils of the Antipædobaptists against this Text, and their Ways of explaining it, to suit their Hypothesis (which have no better Sense) are very impertinent and ridiculous. And herein I fully agree with him.

The Baptism of the Jailor and his Household, is the fourth and last Instance, which the Relation given by the sacred Historian renders exceeding probable, if not certain, was performed only by Sprinkling, or pouring Water upon them. His Words are, *Act. 16. 33. And he took them the same Hour of the Night (viz. in which he was converted to the Faith of Jesus Christ, which was about Midnight, ver. 25, 26.) and washed their Stripes, and was baptized, he and all his straightway.* Our Author has nothing to object to this, but most extravagant Suppositions imaginable ; either, that “ there was a Pool in the “ Prison ;” or “ that they went out of the Prison to the “ River near the City.” One may see here, an Instance of the pitiful Shifts, a desperate Cause is forc’d to fly to, when Men are resolv’d to stand it out against all rational Probability. ’Tis quite unreasonable and incredible, that the Jailor, with his whole Family, should leave the Prison, and the Prisoners, of whom he had so strict a Charge, (concerning whom he had but a few Minutes before been
 thrown

thrown into an Agony of Fear, lest any of them had made their Escape) and go forth out of the City to the River-side in the dead of the Night, "and return unobserved by any before Morning;" when many of the Inhabitants, were, doubtless, rous'd by the Earthquake that happened. But such Suppositions are found necessary, to the Defence of the Cause our Author has undertaken. We have no Reason to suppose any greater Quantity of Water made Use of for their Baptism, than what might be in a Vessel at Hand, out of which the Jailor had washed their Stripes (and no Man surely will think it necessary that they should be plung'd for that Purpose) for the sacred Penman tells us in the same Breath, *He washed their Stripes, and was baptized, he and all his straightway*

All that remains, is to take Notice, in a few Words, of his Exceptions to that Passage in the Dialogue, " Since
 " Sprinkling was the greatest Purification among the
 " Jews, and our Cleansing by the Blood of Christ, and
 " by the Influences of the blessed Spirit, are frequently
 " represented by Sprinkling, and by Affusion, but never
 " by Dipping; it is a natural and just Conclusion, that
 " our Mode of administering the Ordinance of Baptism
 " is the most proper." *Dial. P. 39.* Here, Dr. *Gill* denies that Sprinkling was the greatest Purification among the Jews. But his Mistakes in this Matter have been sufficiently detected, and confuted above. But he adds, P. 114. " It is not Fact that the Blood of Christ, and the
 " Influences of the Spirit are never represented by Dip-
 " ping." His reader must pity him that he is so lame in his Proofs. "The Bloody Sufferings of Christ," he says, " are called a Baptism." But what is this to the Purpose? That metaphorical Term is intended to express only the personal Sufferings of Christ, but no Application of them, much less any Mode of Application. Another Thing he pretends is, " The Blood of Christ is represented as a Fountain opened to wash in for Sin and for
 " Uncleaness. *Zech. 13. 1.*" But there is nothing men-

tion'd in that Text, either of the *Blood of Christ*, or of *washing in it*. The Words are, *In that Day there shall be a Fountain opened—for Sin and for Uncleanness*. Which intends nothing more than, the Gospel-Doctrine of God's free Grace and Mercy shall be open'd to Sinners, for pardoning and cleansing them from their Sins through the Blood of Christ. However those figurative Expressions import a Cleansing, yet there is not the least Intimation of the Manner of Cleansing, much less of Dipping, rather than of Sprinkling. We find in the Law, running Water, such as issues from a Fountain, was to be made use of in Sprinkling the Unclean. And as for the Influences of the Spirit, he says, P. 115. "The Donation of the Spirit on the Day of Pentecost, is called a Baptism," or (as he would have it express'd) "a Dipping." But this is the very Argument that has been improv'd for his Confutation: And one would think, if any Thing plainly express'd in Scripture were sufficient to convince & silence a Wrangler, this might do it. The Meaning of our Saviour's Words, *Ye shall be baptiz'd with the Holy Ghost*, is not, ye shall be *dipp'd* into the Holy Ghost; but ye shall have the Holy Ghost *poured out* upon you. The Apostle *Peter*, after he had receiv'd this Baptism of the Spirit, tells us, it was the Fulfilment of that Prediction in *Joel*. *It shall come to pass in the last Days (saith God) I will pour out of my Spirit upon all Flesh*. Act. 2. 17. "But" (says our Author) it is not on those allusive Expressions, "that we lay the Stress of the Mode of Administring this Ordinance." And there is very good Reason for it, because they cannot do it, if they would; there being no allusive Expressions in Scripture taken from the Mode of Dipping, whereby the Application of the Blood of Christ, and the Gift of the Holy Ghost is represented: though dipping the Body under Water may represent the Fact of Christ's Burial and Resurrection, yet no special Application of it on God's Part, but only on our Part, a spiritual Conformity to the Design of both: which, 'tis granted, is one Thing signified in Baptism. But when he goes on to say,

say, P. 115. "They are only such" (*allusive Expressions*) "this Author attempts to mention in Favour of Sprinkling" — This is certainly an Untruth in Fact, and such as must be notorious to every attentive Reader, that 'tis amazing he should assert it. Did not that Author argue from the Words of Institution, which did not require Dipping, but left the Mode free, and requir'd only baptizing with Water? And from the Scripture-Import of the Word *Baptize*, which he shewed, in the sacred Pages is applied to Sprinkling? Did he not argue from the good Appearance there is of Evidence, that in the Apostles Times the Mode of Sprinkling was us'd? What has Dr. *Gill* been endeavouring to confute in this whole Chapter, if that Author had attempted to mention nothing in Favour of Sprinkling, but the Significancy of that Mode? I should gladly admit an Apology for him, rather than leave him under so gross an Imputation: But I am at a loss for any Thing that can be said in his Defence; unless it be, that he was conscious to himself, that this Argument from the manifest Allusion of the Thing signified in Baptism (as express'd in Scripture) to the Mode of Baptizing, carried in it Weight and Conviction, above all his other Proofs. But then, it is one Thing to say, he had brought no other valid Proofs for Sprinkling, and another very different, that *he had not attempted to mention* any other, which could not be said with Truth.

And now, upon the whole, I may venture with equal Assurance as our Author, and I hope with more safety, to leave it with the impartial Reader to judge, *Which is the most proper and significative Rite used in the Administration of this Ordinance of Baptism, Immersion, or Sprinkling and Affusion?* Or rather, Whether they be not each an equally proper, and lawful Mode of Administration, and the one, to all Intents and Purposes as valid and effectual as the other? Or whether Dr. *Gill* has alledg'd any Thing to prove that Dipping is of the Essence of the Ordinance, or the *only* Mode of Administration, by the Institution of Jesus Christ? Or whether there be any answerable Strength



The CONTENTS.

CHAP. I.

Containing Remarks on Dr. GILL'S Introduction.

T HE Uncharitableness of the Antipædobaptists briefly noted. Page 2.	His Remarks on the Title-Page of Mr. Dickinson's Dialogue, considered. 6
Mistakes in Fact, in Dr. Gill's Account of the Occasion of his Writing corrected. 3	The Method and Form of the Dialogue, vindicated. 8

CHAP. II.

The Consequences of embracing Antipædobaptism by such as have been baptized in Infancy examined. P. 13.

T Hese Consequences reduced to five Heads; Two of which more largely considered. 14	Dr. Gill's Conceit of Men's being in the Covenant of Grace from everlasting unscriptural, irrational, and contrary to Scripture. 39
First, The embracing Antipædobaptism, a virtual renouncing of a true Baptism of Christ. <i>ibid.</i>	A necessary Distinction between being in Covenant, in Respect of it's spiritual Dispensation, or Efficacy, and in Respect of its visible Administration. 46
The Age, not essential to the Validity of the Ordinance. 14	Entering into Covenant by Baptism, to be understood in the latter Respect. 50
Infants capable of Christian Baptism. 16	In what Sense, the Covenant of Grace may, or may not, be vacated. 55
A Mistake (supposed in the Circumstance of Age) does not nullify the Ordinance. 23	The Principles of the Author of the Dialogue, not favourable to Arminianism. 57
The supposed Error of administering Baptism in an Age too early, capable of being rectified afterwards at adult Age, without the Repetition of it. 24	Some general Considerations on the other three Consequences &c. 60
Parents Right, & Obligation to dedicate their Children to God. 26	Particular Remarks under each Head. 63
A Dedication, in Fact, being made of Children to God in Baptism, the Renunciation of it unlawful 31	On the third Consequence. <i>ibid.</i>
Secondly, This, in Effect, a making void the Covenant sealed in Baptism to Infants. 35	On the fourth. 65
All unbaptized Persons, as to their visible State, out of Covenant. 38	On the fifth. 71

The CONTENTS.

CHAPTER III.

The Antiquity of the Practice of Baptizing Infants, even from the Days of the Apostles, maintain'd against Dr. GILL's Exceptions. P. 76

THE Importance of an Inquiry into the Practice of the primitive Church, in Relation to Infant-Baptism. *ibid.*

The baptizing of Infants, a Practice generally obtaining in the Christian Church, from the Days of the Apostles, proved in discussing several Questions. As, I. What Evidence is there for this Practice from the Writings of the New-Testament? 78

The Objection of there being no express Mention of Infants baptiz'd, in the New-Testament, consider'd, and answer'd at large. 79

II. *Whether there be not undoubted Evidence from the Writings of the ancient Fathers, that Infant-Baptism constantly obtain'd in the truly primitive Church?* 92

Testimonies produced from the ancient Fathers of the four first Centuries, clearly evincing the general Practice of Infant-Baptism. 94

III. *Whether there was any considerable Debate in the Church about Infant-Baptism, or Opposition to it, before the Rise of the Anabaptists (Anno 1522.) in Germany?* 123

The Rise of Anabaptism, with the tragical Affair of Munster, considered; and Dr. GILL's Misrepresentations thereof corrected. 123

All Dr. Gill's Allegations in Favour of Antipædobaptism, before the Times of the Reformation, shewed to be either Misrepresentations or Impertinences. 134

IV. *Whether the ancient Waldenses being in the constant Practice of Adult-Baptism only, be a mere Chimæra, or groundless Figure?* 156

Some general Account of the Waldenses. 157

It's being agreeable to the Principles and Practice of the ancient Waldenses, to baptize Infants, proved by unexceptionable Evidence from their own Books & Confessions, and other good Authorities. 159

The fruitless Attempt of Dr. Gill to prove the contrary, considered in all his Instances. 164

The Vanity of our Adversaries in their Boasts of Authorities on their Side. 177

A confirming Evidence of the Right of Christian Infants to Baptism from the Practice of the universal Church. 178

CHAPTER IV.

The Title of Christian Infants to Baptism, founded on their Covenant-Interest, proved and vindicated. P. 181

THe Matter of Right discuss'd; and This shewn to be founded in the Interest of Believers Children in the Covenant, under the Gospel. 182

The Necessity of Explaining & Clearing the Doctrine of the Covenant, so far as it relates to the present Argument. 183

The CONTENTS.

First, <i>Of God's Covenant with the Mediator.</i> 185 <i>This proved to be essentially different from the Covenant of Grace.</i> 186 Secondly, <i>Of God's Covenant with Man, consider'd in its general Nature.</i> 196 <i>The Covenant of Grace in Christ with Believers, explained and distinguished, under seven Heads.</i> I. <i>Showing what the Covenant of Grace is in general.</i> 200 II. <i>That it is Conditional.</i> 204 III. <i>That it has been always one and the same, for Substance, under various outward Forms of Administration.</i> 212 IV. <i>That the Covenant made with Abraham, in particular, was the Covenant of Grace; the same for Substance, with that which is made with all the Faithful under the New-Testament.</i> 218 V. <i>That the Infant-Children of confederate Parents, are admitted by God, together with their Parents, into his Covenant under the New-Testament-Administration.</i> 226 VI. <i>That the Covenant of Grace is to be considered in two several Respects, either in Respect of its visible Administration, or of its internal spiritual Application.</i> 245 VII. <i>That the Evidence of a Covenant-Interest gives a proper and full Right to the initiating Token of the New Covenant.</i> 251 <i>The Argument, for the Title of Christian Infants to Baptism, drawn out from the Premises.</i> 255	Dr. GILL's <i>Exceptions considered, and refuted, in vindicating the Affirmative of the following Queries, viz. First, Whether the Covenant made with Abraham, was a pure Covenant of Grace?</i> 261 Secondly, <i>Whether this Covenant was made with all the Seed of Abraham according to the Flesh, and with all the natural Seed of believing Gentiles?</i> 273 <i>The common Objection (from Faith's being pre-requisite to Baptism) founded on Mar. 16. 16. He that believeth, and is baptized, &c. answered.</i> 289 Thirdly, <i>Whether Circumcision was a Seal of the Covenant of Grace to Abraham's natural Seed?</i> 291 Fourthly, <i>Whether Baptism succeeded to Circumcision, and became the Seal of the Covenant of Grace, to Believers, and their natural Seed?</i> 301 <i>The Affirmative of the first Branch of the Query, viz. That Baptism succeeds to Circumcision, prov'd and vindicated.</i> <i>ibid.</i> <i>The Affirmative of the second Branch: That Baptism is a Seal of the Covenant of Grace, prov'd and vindicated.</i> 309 <i>The Antipædobaptists Principles charg'd with diminishing the Privileges of the Gospel-Church, and making the Evangelical a less glorious Dispensation with Respect to Infants, than the legal.</i> 319 Dr. GILL's <i>pretended Vindication of them shewn to be very insufficient.</i> 320
--	---

The CONTENTS.

C H A P. V.

The several Texts in the New-Testament alleg'd as confirming Evidences of the Divine Right of Infant-Baptism, Illustrated and Vindicated, viz. P. 328.

- | | |
|---|---|
| <p>I. <i>ACTS</i> 2. 38, 39. Repent and be baptized every one of you in the Name of Jesus Christ, &c. For the Promise is unto you, and to your Children, and to all that are a far off, even as many as the Lord our God shall call. 329</p> <p>II. <i>MATTH.</i> 19. 14. Suffer little Children, and forbid them not to come unto me, for of such is the Kingdom of Heaven. 337</p> <p>III. <i>MATTH.</i> 18. 6. But who so shall offend one of these little Ones that believe in me, &c. 352</p> <p>IV. <i>I COR.</i> 7. 14. For the unbelieving Husband is sanctified by the Wife &c. Else were your Children unclean, but now are they holy 357</p> <p>V. <i>MATTH.</i> 28. 19. Go ye and</p> | <p>teach all Nations, baptizing them &c. 373</p> <p>VI. <i>The whole</i> Households recorded to have been baptized, <i>ACT.</i> 16. 15, 33, and <i>I COR.</i> 1. 16. 385</p> <p>VII. <i>ROM.</i> 11. 17, --- 24. If some of the Branches be broken off, and thou being a wild Olive-Tree, wert grafted in among them, &c. 391</p> <p><i>Dr. GILL's vain Attempt to clear the Antipædobaptists from the Charge of Partiality, in admitting Women to the Lord's Supper, without express New-Testament Proof, which yet they demand in the Case of Infants Baptism.</i> 397</p> <p><i>The Conclusion, as to the Subjects of Baptism.</i> 400</p> |
|---|---|

C H A P. VI.

Of the Mode of administering Baptism. P. 402

- | | |
|--|--|
| <p><i>S</i>ome general Observations, for clearing and settling this Part of the Controversy. I. Tho' the washing with Water be of the Essence of Baptism, yet the Mode of this Washing, whether by pouring on, or dipping into the Water is not essential, nor determined in the New-Testament. 403</p> <p>II. <i>The Greek Word βαπτίζω</i> is never used in such a Sense in Scripture, as obliges us to understand Dipping to be meant, but only a Washing in general. 404</p> <p>III. <i>Christian Baptism</i> is very frequently express'd in the New-Testament Writings, by the general Term of Washing, which may be applied to either Mode. 406</p> | <p>IV. <i>The Analogy to the Thing signified</i> is present'd in both Modes of baptizing. 407</p> <p>V. <i>There is no Example, extant in the whole New-Testament, of so much as one Person, of whom there is any certain Evidence that he was baptiz'd by Plunging.</i> 408</p> <p>VI. <i>Were it certain (as it is not) that Dipping [was the most common Mode of baptizing in the Apostles Times, yet it will by no Means follow, that this only is a lawful and valid Mode of Administration.</i> 409</p> <p><i>Dr. GILL's Arguments & Objections examined and refuted.</i> First, <i>From the use of the Word βαπτίζω in Classic Authors.</i> 411</p> |
|--|--|

Secondly,

The C O N T E N T S.

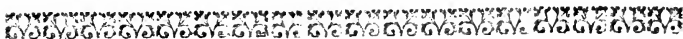
Secondly, <i>The Scripture-Use of the Word baptize and Baptism, considered. The Texts, where it occurs, shewn to make rather for the Mode of Affusion or Sprinkling, and vindicated.</i> 413	(1) MATTH. 3. 6. 433 (2) JOH. 3. 23. 435 (3) MATTH. 3. 16. 437 (4) ACT. 8. 38, 39. <i>ibid.</i> (5) ROM. 6. 4. 439
Such as speak, 1st. <i>Of being baptized with the Holy Ghost, as</i> ACT. 1. 5. <i>ibid.</i>	Fourthly. <i>The Instances of Baptism in the New-Testament, which render it probable, that the Mode of Affusion or Sprinkling was in Use, vindicated.</i> 443
2dly. <i>Of Christ's Sufferings called a Baptism,</i> MAR. 10. 38. 416	As, <i>the Baptism of the three Thousand, in</i> ACT. 2. 41. <i>ibid.</i>
3dly. <i>Of the Custom of the Jews, when they come from the Market, to wash, or be baptized, before they eat, and of the Baptisms of Cups, &c.</i> MAR. 7. 4. 417	Of Paul, <i>Chap</i> 9. 18. 446 Of Cornelius and his Household, <i>Chap.</i> 10. 47. 447 Of the Jailor, and his Household, <i>Chap.</i> 16. 33. 448
4thly. <i>Of the Israelites being baptized in the Cloud, and in the Sea,</i> 1 COR. 10. 2. 421	Sprinkling <i>shewn to represent most aptly and properly the Thing signified in Baptism, viz. Cleansing by the Blood of Christ, and the Influences of the blessed Spirit, often express'd by Sprinkling.</i> 449
5thly. <i>Of the legal Purifications by divers Washings, or Baptisms,</i> HEB. 9. 10. 423	The Conclusion. 451
Thirdly, <i>Dr. GILL's Arguments from those Texts that seem to favour the Mode of Dipping answered, and shewed to be inconclusive.</i> 432	

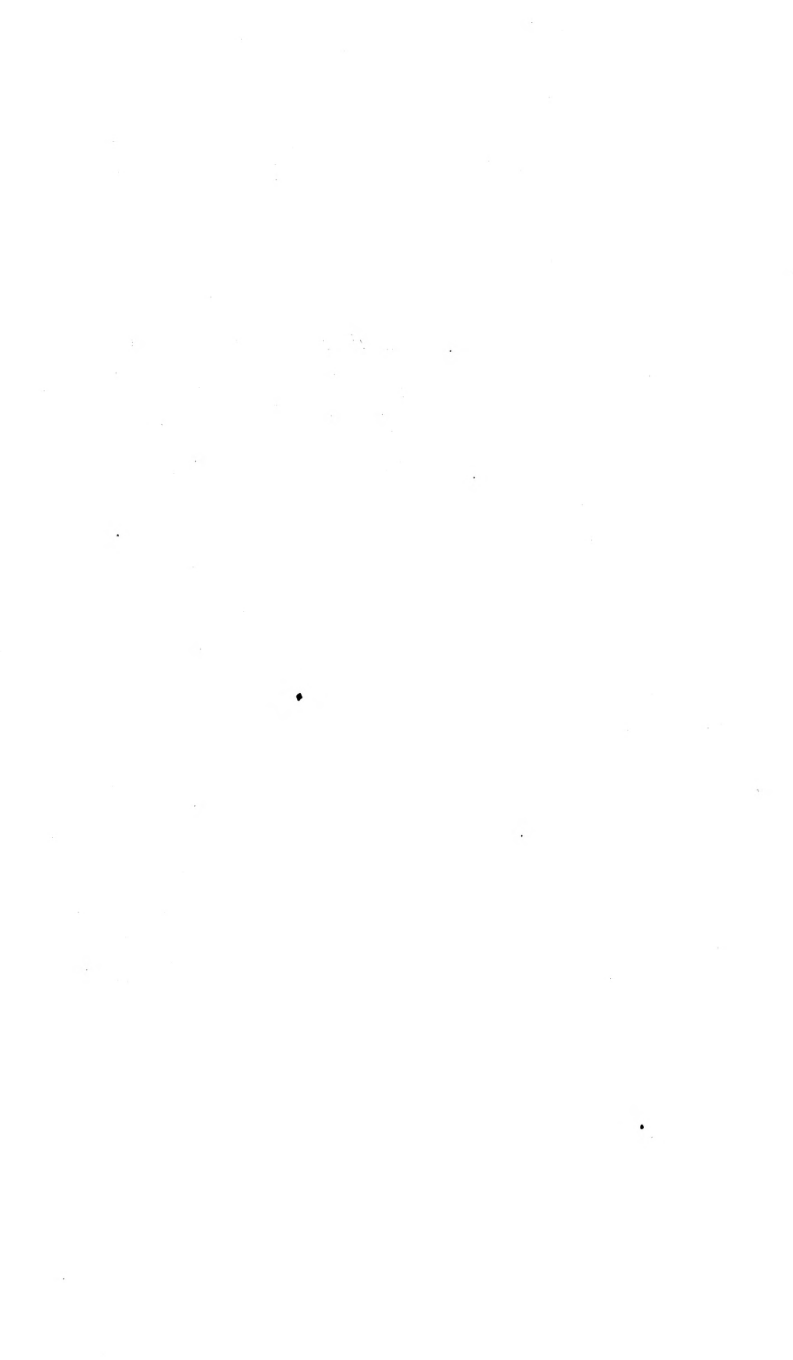


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A
 Brief Illustration and Confirmation of the *Divine Right of Infant-Baptism*; In a plain and familiar DIALOGUE, between a *Minister* and one of his *Parishioners*.

By the late Reverend Mr. JONATHAN DICKINSON,
 President of the College of *New-Jersey, &c.*









Sponsors mentioned by Portulian	Page 109
The young Children of Proxymus & Isis	345
Proxymus first wife, & afterwards laught	376
	300

JT

