

BAP

T2434d

copy 1

666
4

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

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

SCB
10397.



280/2
12
A
28

DISCOURSE

OF

Baptisme,

ITS INSTITUTION,

and Efficacy upon all Believers.

Together with

A CONSIDERATION

of the Practise of the CHURCH

IN

BAPTIZING INFANTS

of BELEEVING PARENTS:

And the Practise justified

By JER: TAYLOR D.D.

θάλασσα κλύζει πάντα τ' ἀνθρώπων κηχά.

Suffer little children to come unto me, and forbid them not, &c.

LONDON,

Printed by J. Fleisher for R. Royston, at the Angel in Ivy-Lane.

MDC LII.

DISCOVER

Journal

ITS HISTORY

A COLLECTION

OF PAPERS

BY JAMES M. SMITH

LONDON

MILLET

TO THE READER.

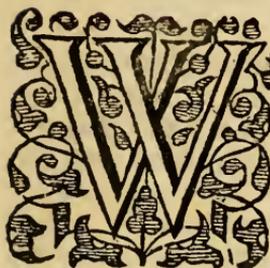
BE pleased to take notice, That this Discourse was not intended by the Author to have been sent abroad thus by it self, but was fitted by him to the ay and mode of other Discourses, wherewith he had designed it to be joyned. But some persons of judgement, to whose perusal it was committed, supposing that if this should be kept in till those other could be finished, some disadvantage might arise to the cause which it asserts, wished and advised it might be published by it self. To whose desires the Author (against his first design) hath condescended, upon this perswasion, That though it appears thus without some formalities and complements requisite to an intire Treatise, yet, as to the thing it self, there is nothing wanting to it which he believed material to the Question, or useful to the Church. And as for those Arguments which in The Liberty of Prophecyng, Sect. 18. are alleaged against Pædo-baptism, and in the opinion of some, do seem to stand in need of answering, he had it once in thought to have answered them: but upon these considerations he

To the Reader.

forbore, 1. Because those Arguments are not good in themselves, or to the Question precisely considered: but onely by relation to the preceding Arguments there brought for Pædobaptism, they may seem good one against another, but these in the Plea for the Anabaptists, have no strength, but what is accidental (as he conceives.) 2. Because in this Discourse he hath really laid such grounds, and proved them, that upon their supposition all those Arguments in The Liberty of Prophecyng, and all other which he ever heard of, will fall of themselves. 3. Because those Arguments, to his sense, are so weak, and so relying upon failing and deceitful Principles, that he was loath to do them so much reputation, as to account them worthy the answering. 4. But because there may be some necessities which he knows not of, and are better observed by them who live in the midst of them, then by himself, who is thrust into a Retirement in Wales, therefore he accounts himself at rest in this particular, because he hath understood that his very worthy friend Dr. H. Hammond hath in his charity and humility descended to answer that Collection; and hopes, that both their hands being so fast clasped in a mutual complication, will do some help and assistance to this Question, by which the Ark of the Church is so violently shaken.

A DISCOURSE

Of BAPTISM.



When the holy Jesus was to begin his Prophetical Office, and to lay the foundation of his Church on the Corner-stone, he first temper'd the Cement with *water* and then with *blood*, and afterwards built it up by the hands of the Spirit: Himself enter'd at that door by which his disciples for ever after were to follow him; for therefore he went in at the door

of Baptism, that he might hallow the entrance which himself made to the House he was now building.

As it was in the old, so it is in the new Creation; out of the *waters* God produced every living creature: and when at first the Spirit moved upon the waters, and gave life, it was the type of what was designed in the *Renovation*. Every thing that lives now, is born of *water* and the Spirit; and Christ, who is our Creator and Redeemer in the new birth, opened the fountains and hallowed the stream: Christ who is our life went down into the waters of Baptism, and we who descend thither finde the effects of life; it is *living water*, of which whofo drinks, needs not to drink of it again, for it shall be in him a well of *Joh. 4. 14.* *water springing up to life eternal.*

But because every thing is resolved into the same principles from whence they are taken, the old world which by the power of God came from the waters, by their own sin fell into the waters again, and were all drowned, and onely eight persons were saved by an Ark: and the world renewed upon the stock and reserves of that mercy, consigned the Sacrament of Baptism in another figure; for then God gave his sign from Heaven, that by water the world should never again perish: but he meant that they should be saved by water: for *Baptism, which*

§. 1.

§. 2.

§. 3.

1 Pet. 3. 21.

is a figure like to this, doth also now save us by the resurrection of Jesus Christ.

§. 4.

After this, the Jews report that the world took up the doctrine of Baptisms, in remembrance that the iniquity of the old world was purged by water; and they washed all that came to the service of the true God, and by that baptism bound them to the observation of the Precepts which God gave to Noah.

§. 5.

But when God separated a family for his own especial service, he gave them a Sacrament of *initiation*, but it was a Sacrament of blood, the Covenant of Circumcision: and this was the *fore-runner* of Baptism, but not a *type*; when that was abrogated, this came into the place of it, and that consigned the same faith which this professes: but it could not properly be a type, whose nature is by a likeness of matter or ceremony to represent the same mystery. Neither is a Ceremony, as Baptism truly is, properly capable of having a type, it self is but a type of a greater mysteriousness: and the nature of types is, in shadow to describe by dark lines a future substance; so that although Circumcision might be a type of the effects and graces bestowed in Baptism, yet of the Baptism or ablution it self, it cannot be properly; because of the unlikeness of the symbols and configurations, and because they are both equally distant from substances, which types are to consign and represent. The first Bishops of *Jerusalem*, and all the Christian Jews for many years retained Circumcision together with Baptism; and Christ himself, who was circumcised, was also baptized; and therefore it is not so proper to call Circumcision a type of Baptism: it was rather a seal and sign of the same Covenant to *Abraham* and the Fathers, and to all Israel, as Baptism is to all ages of the Christian Church.

§. 6.

And because this Rite could not be administered to all persons, and was not at all times after its institution, God was pleased by a proper and specifick type to consign this Rite of Baptism, which he intended to all, and that for ever: and God, when this family of his Church grew separate, notorious, numerous and distinct, he sent them into their own Country by a Baptism through which the whole Nation pass'd: *for all the fathers*

*Umbra in lege,
imago in Evan-
gelio, veritas in
caelo. S. Ambr.*

fathers were under the Cloud, and all passed through the sea, and were all baptized unto Moses in the Cloud, and in the sea; so by a double figure foretelling, That as they were initiated to Moses Law by the Cloud above and the Sea beneath: so should all the persons of the Church, Men, Women and Children, be initiated unto Christ by the Spirit from above and the Water below: for it was the design of the Apostle in that discourse, to represent that the Fathers and we were equal as to the priviledges of the Covenant; he proved that we do not exceed them, and it ought therefore to be certain that they do not exceed us, nor their children ours. 1 Cor. 10. 27

But after this, something was to remain which might not only consign the Covenant which God made with Abraham, but be as a passage from the Fathers thorough the Synagogue to the Church; from Abraham by Moses to Christ: and that was Circumcision, which was a Rite which God chose to be a mark to the posterity of Abraham, to distinguish them from the Nations which were not within the Covenant of Grace, and to be a seal of the righteousness of faith, which God made to be the spirit and life of the Covenant. §. 7.

But because Circumcision although it was ministred to all the males, yet it was not to the females; and although they and all the Nation was baptized and initiated into Moses in the Cloud and the Sea, yet the Children of Israel by imitation of the Patriarchs the posterity of Noah, used also Ceremonial Baptisms to their women and to their Profelytes, and to all that were circumcised; and the Jews deliver, That Sarah and Rebecca when they were adopted into the family of the Church, that is, of Abraham and Isaac, were baptized: and so were all strangers that were married to the sons of Israel. And that we may think this typical of Christian Baptism, the Doctors of the Jews had a Tradition, that when the Messias would come, there should be so many Profelytes that they could not be circumcised, but should be baptized. The Tradition proved true, but not for their reason. §. 8.

But that this Rite of admitting into mysteries, and institutions, and offices of Religion by Baptisms, was used by the posterity of Noah, or at least very early among the Jews, besides

the testimonies of their own Doctors, I am the rather induced to believe, because the Heathen had the same Rite in many places and in several Religions: so they initiated disciples into the secrets of ^a *Mithra*; and the Priests of *Cotyttus* were called ^b *Bapta*, because by Baptism they were admitted into the Religion; and they^c thought Murther, Incest, Rapes, and the worst of Crimes, were purged by dipping in the Sea, or fresh Springs; and a Profelyte is called in *Arrianus*, Βεβαμύς, *intinctus*, a baptized person.

But this Ceremony of baptizing was so certain and usual among the Jews, in their admitting Profelytes and adopting into institutions, that to baptize and to make disciples are all one; and when *John* the *Baptist* by an order from Heaven went to prepare the way to the Coming of our blessed Lord, he preached Repentance, and baptized all that professed they did repent. He taught the Jews to live good lives, and baptized with the Baptism of a Prophet, such as was not unusually done by extraordinary and holy persons in the change or renewing of Discipline or Religion. Whether *John's* Baptism was from heaven, or of men, Christ asked the Pharisees. That it was from Heaven, the people therefore believed, because he was a Prophet, and a holy person: but it implies also, That such Baptisms are sometimes from men, that is, used by persons of an eminent Religion, or extraordinary fame for the gathering of Disciples and admitting Profelytes: and the Disciples of Christ did so too, even before Christ had instituted the Sacrament for the Christian Church, the Disciples that came to Christ were baptized by his Apostles.

And now we are come to the gates of Baptism. All these till *John* were but types and preparatory Baptisms, and *John's* Baptism was but the prologue to the Baptism of Christ, The Jewish Baptisms admitted Profelytes to *Moses* and to the Law of Ceremonies; *John's* Baptism called them to believe in the *Messias* now appearing, and to repent of their sins, to enter into the Kingdom which was now at hand, and Preached that Repentance which should be for the remission of sins. His Baptism remitted no sins, but preached and con-

signed.

^a Tertull. de
prescrip. c. 40.
^b Scholiast. in
Ju. sat. 2. l. 1.
^c O nimium faci-
les qui tristia
crimina cedis
Tolli fluminâ
posse putatis
aquâ.

§. 9.

John 4. 1.

§. 10.

signed Repentance, which, in the belief of the Messias whom he pointed to, should pardon sins. But because he was taken from his office before the work was completed, the Disciples of Christ finished it: They went forth preaching the same Sermon of Repentance, and the approach of the Kingdom, and baptized or made Profelytes or Disciples, as *John* did; onely they (as it is probable) baptized in the Name of *Jesus*, which it is not so likely *John* did. ^a And this very thing might be the cause of the different forms ^b of Baptism recorded in the *Acts*, of baptizing *In the Name of Iesus*, and at other times *In the Name of the Father, Son, and holy Ghost*; the former being the manner of doing it in pursuance of the design of *John's* Baptism; and the latter the form of institution by Christ for the whole Christian Church, appointed after his Resurrection: the Disciples at first using promiscuously what was used by the same authority, though with some difference of Mystery.

Audi quid Scripturæ doceant: Johannis baptisma non tam peccata dimisit, quam baptisma penitentiae fuit in peccatorum remissionem, idq; in futuram remissionem quæ esset postea per sanctificationem Christi subsequutura. Hieronym. adv. Luciferian.

The Holy *Jesus* having found his way ready prepared by the preaching of *John*, and by his Baptism, and the Jewish manner of adopting Profelytes and Disciples into the Religion, a way chalked out for him to initiate disciples into his Religion, took what was so prepared, and changed it into a perpetual Sacrament. He kept the Ceremony, that they who were led onely by outward things, might be the better called in, and easier inticed into the Religion, when they entred by a Ceremony which their Nation always used in the like cases: and therefore without change of the outward act, he put into it a new spirit, and gave it a new grace and a proper efficacy: He sublim'd it to higher ends, and adorned it with stars of Heaven: He made it to signifie greater mysteries, to convey greater blessings, to consign the bigger Promises, to cleanse deeper then the skin, and to carry Profelytes further then the gates of the institution. For so he was pleased to do in the other Sacrament; he took the Ceremony which he found ready in the Custom of the Jews, where the *Major domo* after the Paschal Supper gave Bread and Wine to every person of his family; he changed nothing of it without, but transferr'd the Rite to greater mysteries, and put his own

^a *Vide supra. Sect. 9. n. 1.*
^b *Acts 8: 16.*
Acts 2: 38.

§. 11.

Spirit to their Sign, and it became a Sacrament Evangelical. It was so also in the matter of Excommunication, where the Jewish practise was made to pass into Christian discipline: without violence and noise *old things became new*, while he fulfilled the Law, making it up in full measures of the Spirit.

S. 12.

By these steps Baptism passed on to a divine Evangelical institution, which we finde to be consigned by three Evangelists.

Mat. 28. 19.

Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. It

was one of the last Commandments the Holy Jesus gave upon the earth, when he taught his Apostles *the things which concerned his kingdome.* For he that believeth and is baptized, shall

Mark 16. 16.

be saved: but, Unless a man be born of water and the holy Spirit, he cannot enter into the kingdome of Heaven; agreeable to

John 3. 5.

the decretory words of God by Abraham in the Circumcision, to which Baptism does succeed in the consignation of the same

Covenant and the same Spiritual Promises; *The uncircumcised childe whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken my Covenant.* The Manichees,

Gen. 17. 14.

Selencus, Hermias, and their followers, people of a dayes abode and small interest, but of malicious doctrine, taught, Baptism

not to be necessary, not to be used; upon this ground, Because they supposed that it was proper to *John to baptize with water,*

S. August. heres.

46. 59.

and reserved for *Christ as his peculiar, to baptize with the holy Ghost and with fire.* Indeed Christ baptized none otherwise.

He sent his Spirit upon the Church in Pentecost and baptized them with fire, the Spirit appearing like a flame: but he

appointed his Apostles to baptize with water, and they did so, and their successors after them, every where and for

ever, not expounding, but obeying the preceptive words of their Lord, which were almost the last that he spake upon

earth. And I cannot think it necessary to prove this to be necessary by any more Arguments. For the words are so plain,

that they need no exposition; and yet if they had been obscure,

the universal practise of the Apostles and the Church for ever,

is a sufficient declaration of the Commandment: No Tradition is more universal, no not of Scripture it self; no words are

plainer, no not the Ten Commandments: and if any suspicion

can

can be superinduced by any jealous or less discerning person, it will need no other refutation, but to turn his eyes to those lights by which himself sees Scripture to be the Word of God, and the Commandments to be the declaration of his Will.

But that which will be of greatest concernment in this affair, is to consider the great benefits are conveyed to us in this Sacrament; for this will highly conclude, That the Precept was for ever, which God so seconds with his grace and mighty blessings; and the susception of it necessary, because we cannot be without those excellent things which are the graces of the Sacrament.

§. 13.

I. The first fruit is, That in Baptism we are admitted to the Kingdome of Christ, presented unto him, consigned with his Sacrament, enter into his *Militia*, give up our understandings and our choice to the obedience of Christ, and in all senses that we can, become his Disciples, witnessing a good confession, and undertaking a holy life: and therefore in Scripture *μαθητεύειν*, and *βαπτίζειν*, are conjoyn'd in the significations, as they are in the mystery: it is a giving up our names to Christ, and it is part of the foundation or the first Principles of the Religion, as appears in *S. Pauls* Catechism; it is so the first thing, that it is for babes, and Neophytes, in which they are matriculated and adopted into the house of their Father, and taken into the hands of their Mother. Upon this account Baptism is called in antiquity, *Ecclesia janua, Porta gratia, & primus introitus sanctorum ad eternam Dei & ecclesie consuetudinem.* The gates of the Church, the door of Grace, the first entrance of the Saints to an eternal conversation with God and the Church. *Sacramentum initiationis, & intrantium Christianismum investituram,* *S. Bernard* calls it: *The Sacrament of initiation, and the investiture of them that enter into the Religion;* and the person so entering is called *πεπισμίν* and *συσταπειμέν*, one of the Religion, or a Profelyte and Convert, and one added to the number of the Church, in imitation of that of *S. Luke, ὁ κύριος προσέπιθει σωζόμενος τῇ ἐκκλησίᾳ,* God added to the Church those that should be saved; just as the Church does to this day and for ever, baptizing Infants and Catechumens: *σολόμενοι προσλιθούσαι,* they are added to the Church, that they may be added to the

§. 14.

S. August. l. 2. c. 1. de Cate. rudib.

Just. Martyr. Apol. 2.

Acts 2. 47.

Lord,

Lord, and the number of the inhabitants of Heaven.

§ 15.

τὸ βάπτισμα,
καὶ θεοθεσίας,
καὶ εἶναι τὸ σχά-
σαι. Cyril. Hie-
rosol. Catec. 2.
1 Cor. 12. 13.
Acts 13. 48.

2. The next step beyond this, is *Adoption into the Covenant*, which is an immediate consequent of the first presentation, this being the first act of man, that the first act of God. And this is called by *S. Paul*, a being *baptized in one spirit into one body*, that is, we are made capable of the Communion of Saints, the blessings of the faithful, the privileges of the Church: by this we are, as *S. Luke* calls it, *τεταξμένοι εἰς ζωὴν αἰώνιον*, *ordained, or disposed, put into the order of eternal life*, being made members of the mystical body under Christ our Head.

§ 16.

John 3 5.

Titus 3 5.

3. And therefore Baptism is a new birth, by which we enter into the new world, *the new creation*, the blessings and spiritualities of the Kingdome; and this is the expression which our Saviour himself used to *Nicodemus*, *Unless a man be born of Water and the Spirit*: and it is by *S. Paul* called *λατρὸν παλιγγενεσίας*, *the laver of Regeneration*; for now we begin to be reckoned in a new *Census* or account, God is become our Father, Christ our elder Brother, the Spirit *the earnest of our inheritance*, the Church our Mother, our food is the

διὰ βαπτισμῶν ἀρχὴ ἑτέρας βί-
βης γίνεσθαι ἡμῶν, ἢ παλιγγενεσία καὶ
σφραγὶς καὶ φυλακὴ σῆσιον καὶ φω-
τισμός. Damasc. l. 4. orin. fid.
c. 10.

body and blood of our Lord; Faith is our learning, Religion our employment, and our whole life is spiritual, and Heaven the object of our Hopes, and the mighty price of our high Calling.

And from this time forward we have a new principle put into us, the Spirit of Grace, which besides our soul and body, is a principle of action, of one nature, and shall with them enter into the portion of our inheritance. And therefore the Primitive Christians, who consigned all their affairs and goods and writings with some marks of their Lord, usually writing *Ἰησοῦς Χριστὸς θεοῦ υἱὸς Σωτήρ*, *Jesus Christ the Son of God our Saviour*; they made it an abbreviature by writing onely the Capitals, thus:

Ι. Χ. Θ. Υ. Σ. which the Heathens in mockery and derision made *ἰχθῦς*, which signifies a *Fish*, and they used it for Christ as a name of reproach: but the Christians owned the name, and turned it into a pious Metaphor, and were content that they should enjoy their pleasure in the Acrostich; but upon that occasion *Tertullian* speaks pertinently to this Article, *Nos pisciculi secundum ἰχθὺν nostrum Jesum Christum, in aquâ nascimur.*
Christ

Lib. de Baptis.
c. 1.

Christ whom you call a fish, we knowledge to be our Lord and Saviour; and we, if you please, are the little fishes, for we are born in water; thence we derive our spiritual life. And because from henceforward we are a *new creation*, the Church uses to assign new relations to the *Catechumens*, Spiritual Fathers and *Susteptors*; and at their entrance into Baptism, the Christians and Jewish Profelytes did use to cancel all secular affections to their temporal relatives, *Nec quicquam prius imbuuntur quam Lib. 5. Hist. contemnere Deos, exuere patriam, parentes, liberos, fratres vilia habere*, said *Tacitus* of the Christians: which was true in the sense onely as Christ said, *He that doth not hate father or mother for my sake, is not worthy of me*; that is, he that doth not hate them *pro me*, rather then forsake me, forsake them, is unworthy of me.

4. In Baptism all our sins are pardoned, according to the words of a Prophet: *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness.* " The *Catechumen* descends into the font a sinner, he arises purified; he goes down the son of death, he comes up the son of the resurrection; he enters in the son of folly and prævarication, he returns the son of reconciliation; he stoops down the childe of wrath, and ascends the heir of mercy; he was the childe of the Devil, and now he is the servant and the son of God. They are the words of *Ven. Bede* concerning this Mystery. And this was ingeniously signified by that Greek inscription upon a Font, which is so prettily contriv'd, that the words may be read after the Greek or after the Hebrew manner, and be exactly the same, *νίψον ἀνόμια, μὴ μόνον ὄψιν*, *Lord wash my sin, and not my face onely.* And so it is intended and promised, *Arise and be baptized, and wash away thy sins, and call on the Name of the Lord*, said *Ananias* to *Saul*; for, *Christ loved the Church and gave himself for it, that he might sanctifie and cleanse it, τῷ λόγῳ τῆ ὕδατος ἐν ῥήματι*, with the washing of water in the word, that is, Baptism in the Christian Religion: and therefore *Tertullian* calls Baptism *lavacrum compendiatum*, a compendious laver; that is, an intire cleansing the soul in that one action justly and rightly performed: In the rehearsal of which doctrine, it was not an unpleasant Etymology that *Anastafius*

17.
Ezek. 36. 25.
πνεῦμα ἐν βά-
πτισμα εἰς
ἀφεσιν τῶν
ἀμαρτιῶν.
Symb. Nicen.
lib. 1. c. 3. in
Johan.

Acts 22. 16.

Eph. 5. 26.

Lib. 4. adv.
Marc. c. 9.
Θάλασσα κλύ-
θει πάντα τῶν
ἀνθρώπων ἁ-
μάρτια. Gr. pro.

Annon ita credimus quia omne genus peccati cum ad salutare lavacrum venimus auferitur? O. igen. homil. 15. in Jesu.

Ecce quicquid iniquitatum sempiternis ignis excoquere & expiare vix possit, subito sacro fonte submersum est, & de aeternis debitis brevissimo lavacri compendio cum indulgentissimo creditore transactum est. Ambros. l. 1. c. 7. de poen.

Qui dicit peccata in baptismo non funditis dimitti, dicat in mari rubro Aegyptios non veraciter mortuos. S. Greg. M. l. 9. ep. 39.

Pharosim.

*Avator. l. 2.
Hist. Apostol.*

*Rev. 7. 14.
1 John 1. 7.
Acts 22. 16.
Tit. 2. 5.
Heb. 9. 14.*

3. John 5. 8.

Sinaita gave of Baptism; βαπτισμα quasi βάπτισμα, ἐν ᾧ βαλλεται, ἡρώπιαι τὸ πλῆγμα, in which our sins are thrown off; and they fall like leeches when they are full of blood and water, or like the chains from S. Peters hands at the presence of the Angel. Baptism is ἀνεκλόβιστος ἀφεσις ἁμαρτιῶν, an intire full forgiveness of sins, so that they shall never be called again to scrutiny.

— *Omnia Damonis arma*

His merguntur aquis, quibus ille renascitur Infans

Qui captivus erat — the captivity of the soul is

taken away by the blood of Redemption, and the fiery darts of the Devil are quenched by these salutary waters; and what the flames of Hell are expiating or punishing to eternal ages, that is washed off quickly in the Holy Font, and an eternal debt paid in an instant: for so sure as the Egyptians were drowned in the Red sea; so sure are our sins washed in this holy flood: for this is a Red sea too; these waters signifie the blood of Christ, these are they that have washed their robes, and made them white in the blood of the Lamb, τὸ αἷμα καθαρίζει, τὸ ὕδωρ καθαρίζει, καὶ τὸ πνεῦμα ἀγνίζει τὸ αἷμα διὰ πνεύματος, τὸ πνεῦμα διὰ ὕδατος. The blood of Christ cleanseth us, the water cleanseth us, the Spirit purifies us; the Blood by the Spirit, the Spirit by the Water, all in Baptism, and in pursuance of that baptismal state. *These three are they that bear record in earth, the Spirit, the Water, and the blood, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι, these three agree in one, or are to one purpose; they agree in Baptism, and in the whole pursuance of the assistances, which a Christian needs all dayes of his life: And therefore S. Cyril calls Baptism τῶν τῶ Χριστοῦ παθημάτων ἀντίτυπον, the Antitype of the Passions of Christ: it does preconsign the death of Christ; and does the infancy of the work of grace, but not weakly; it brings from death to life; and though it brings us but to the birth in the new life, yet that is a greater change then is in all the periods of our growth to manhood, to a perfect man in Christ Jesus.*

5. *Baptism* does not onely pardon our sins, but puts us into a state of pardon for the time to come. For Baptism is the beginning of the New life, and an admission of us into the Evangelical Covenant, which on our parts consists in a sincere and timely endeavour to glorifie God by Faith and Obedience: and on Gods part, he will pardon what is past, assist us for the future, and not measure us by grains and scruples, or exact our duties by the measure of an Angel, but by the span of a mans hand. So that by Baptism we are consigned to the mercies of God and the graces of the Gospel; that is, that our pardon be continued, and our piety be a state of Repentance. And therefore that *Baptism* which in the *Nicene Creed* we profess to be for the remission of sins, is called in the *Jerusalem Creed*, *The Baptism of Repentance*; that is, it is the entrance of a new life; the gate to a perpetual change and reformation, all the way continuing our title to, and hopes of forgiveness of sins. And this excellency is clearly recorded by *S. Paul*, *The kindness and love of God our Saviour toward man hath appeared; not by works in righteousness which we have done: that's the formality of the Gospel-Covenant, not to be exacted by the strict measures of the Law, but according to his mercy he saved us, that is, by gentleness and remissions, by pitying and pardoning us, by relieving and supporting us, because he remembers that we are but dust; and all this mercy we are admitted to, and is conveyed to us,* *διὰ λύτρης παλιγγενεσίας*, by the laver of regeneration, and the renewing of the holy Ghost. And this plain evident doctrine was observed, explicated and urged against the *Messalians*, who said that Baptism was like a razor, that cut away all the sins that were past, or presently adhering, but not the sins of our future life; *ἐδὲ γὰρ τὸ τοῦ μόνου ἐπαγγέλλεται τὸ μυστήριον, ἀλλὰ τὰ τέκνον μερίζω, καὶ τελειώτερον ἀρράβων γὰρ ἐστὶ τῶν μελλόντων ἀγαθῶν, καὶ τῆς ἐσομένης ἀναστάσεως τύπος καὶ κοινωνία τῶν δεσποτικῶν παθημάτων, καὶ μετεστία τῆς δεσποτικῆς ἀναστάσεως, καὶ ἱμῶν ὀσπρίων, καὶ χιτῶν εὐφροσύνης, καὶ σολῆ φωτεινῆς, μᾶλλον δὲ αὐτὸ φῶς.* This Sacrament promises more and greater things, "It is the earnest of
"future good things, the type of the Resurrection, the commu-
"nication of the Lords Passion, the partaking of his Resurre-
"ction, the robe of Righteousness, the garment of gladness,

Titus 3.4,5.

Theodoret. Ep.
de divin. Decret.
cap. de Baptisf.

vestment of Light, or rather Light it self. And for this reason it is, that Baptism is not to be repeated, because it does at once all that it can do at a hundred times: for it admits us to the condition of Repentance and Evangelical Mercy, to a state of pardon for our infirmities and sins, which we timely and effectually leave: and this is a thing that can be done but once, as a man can begin but once; he that hath once entred in at this gate of life is alwayes in possibility of pardon, if he be in a possibility of working and doing after the manner of a man, that which he hath promised to the Son of God. And this was expressly delivered and observed by *S. Austin*. "That which the
 "Apostle, sayes, *Cleansing him with the washing of water in*
 "the word, is to be understood, that in the same laver of re-
 "generation, and word of sanctification, all the evils of the
 "regenerate are cleansed and healed: not onely the sins that are
 "past, which all are now remitted in Baptism; but also those that
 "are contracted afterwards by humane ignorance and infirmity:
 "Not that Baptism be repeated as often as we sin, but because by
 "this which is once administred, is brought to pass that pardon
 "of all sins, not onely of those that are past, but also those
 "which will be committed afterwards, is obtained. The *Mes-*
*salian*s denyed this, and it was part of their Heresie in the un-
 dervaluing of Baptism; and for it they are most excellently con-
 futed by *Isidore Pelusior*, in his third Book, 195 Epistle to the
 Count *Hermin*: whither I refer the Reader.

§. 19.

In proportion to this Doctrine it is, that the holy Scripture calls upon us to live a holy life, in pursuance of this grace of Baptism. And *S. Paul* recalls the lapsed *Galatians* to their Covenant, and the grace of God stipulated in Baptism: *Ye are all children of God by faith in Iesus Christ*; that is, *heirs of the promise*, and *Abrahams seed*: that promise which cannot be *disannulled, increased or diminished*, but is the same to us as it was to *Abraham*; the same before the Law and after. Therefore do not you hope to be *justified by the Law*, for you are entred into the Covenant of Faith, and are to be justified thereby. This is all your hope, by this you must stand for ever, or you cannot stand at all; but by this you may: for you are Gods children by faith; that is, not by the Law, or the Covenant of Works;

Lib. de Nuptiis.
cap. 23. &
Tract. 124. in
Johan.

Vide Salmeyon.
tom. 3. p. 487.

Gal. 3. 26.

Verse 29.

Works: And that you may remember whence you are going, and return again, he proves, that they are the children of God by faith in Jesus Christ, because they have *been baptized into Christ, and so put on Christ*. This makes you *children*, and such as are *to be saved by faith*, that is, a Covenant, *not of work*, but of *Pardon* in Jesus Christ, the Author and Establisher of this Covenant. For *this is the Covenant made in Baptism, That being justified by his grace, we shall be heirs of life eternal: for by grace*, that is, by favor, remission and forgiveness in Jesus Christ, *ye are saved*. This is the onely way that we have of being justified, and this must remain as long as we are in hopes of heaven: for besides this we have no hopes, and all this is stipulated and consigned in Baptism, and is of force after our fallings into sin and risings again. In pursuance of this, the same Apostle declares, That the several states of sin, are so many recessions from the state of baptismal grace; and if we arrive to the direct Apostasie and renouncing of, or a contradiction to, the state of Baptism, we are then unpardonable, because we are fallen from *our state of pardon*. This S. Paul conditions most strictly, in his Epistle to the Hebrews; *Heb. 10. 16, This is the Covenant I will make in those days, I will put my laws* &c. *in their hearts; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin*; that is, our sins are so pardoned, that we need no more oblation, we are then made partakers of the death of Christ; which we afterwards renew in memory and *Eucharist*, and representment. But the great work is done in Baptism: for so it follows; *Having boldness to enter into the Holiest by the blood of Jesus, by a new and living way, that is, by the veil of his flesh*, his Incarnation. But how do we enter into this? Baptism is the door, and the ground of this confidence for ever: for so he adds; *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*. This is the consignation of this blessed state, and the gate to all this mercy: *Let us therefore hold fast the profession of our faith*; that is, the Religion of a Christian; the faith into which we were baptized: for that is the faith that *justifies and saves us*; *Let us there-*

τῆς ἐλπίδος,
scil. ad futurum
respicens
ἐπισημασθῆναι
παράκλησις
καταύθησις

fore hold fast this profession of this faith, and do all the inter-
medial works, in order to the conservation of it, such as are *as-*
sembling in the Communion of Saints, (the use of the word and
Sacrament is included in the precept) *mutual Exhortation*, *good*
Example, and the like: For if we sin wilfully after we have
received the knowledge of the truth, that is, if we sin against the
profession of this faith, and hold it not fast, but let the faith and the
profession go wilfully, (which afterwards he calls *a treading under*
foot the Son of God, *a counting the blood of the Covenant where-*
with he was sanctified, *an unholy thing*, and *a doing despite to*
the Spirit of Grace; viz. which moved upon these waters, and
did illuminate him in Baptism) if we do this, *there is no more sa-*
crifice for sins, no more deaths of Christ, into which you may
be baptized; that is, you are fallen from the state of pardon and
repentance, into which you were admitted in Baptism, and in
which you continue, so long as you have not quitted your ba-
ptismal Rights, and the whole Covenant. Contrary to this, is
that which S. Peter calls *making our calling and election sure*;
that is, a doing all that which may continue us in our state of
Baptism, and the grace of the Covenant. And between these
two states, of absolute *Apostasy from*, and intirely *adhering to*,
and securing this state of Calling and Election, are all the in-
termedial sins, and being overtaken in single faults, or declining
towards vitious habits; which in their several proportions, are
degrees of danger and insecurity; which S. Peter calls, *λίθην*
τῆς καθάρσεως ἡμῶν πάλαι ἀπὸ ἁμαρτιῶν, *a forgetting our Baptism*,
or purification from our sins. And in this sense are those words,
The just shall live by faith; that is, by that profession which
they made in Baptism: from which, if they swerve not, they
shall be supported in their spiritual life. It is a grace, which
by vertue of the Covenant consign'd in Baptism, does like a
Centre, transmit effluxes to all the periods and portion of our life:
our whole life, all the periods of our succeeding hopes, are kept
alive by this. This consideration is of great use, besides many
other things, to reprove the folly of those who in the Primitive
Church deferr'd their Baptism till their death-bed: Because
Baptism is a laver of sanctification, and drowns all our sins, and
buries them in the grave of our Lord, they thought they might
sin

z Pet. 1.9.

Vide part. 2.
disc. 9. of Re-
pentance, num.
9. ad 31.

fin securely upon the stock of an after-Baptism; for unless they were strangely prevented by a sudden accident, a death-bed Baptism they thought would secure their condition: but early some of them durst not take it, much less in the beginning of their years, that they might at least gain impunity for their follies and heats of their youth. Baptism hath influence into the pardon of all our sins committed in all the dayes of our folly and infirmity; and so long as we have not been baptized, so long we are out of the state of pardon, and therefore an early Baptism is not to be avoided, upon this mistaken fancy and plot upon Heaven: it is the greater security towards the pardon of our sins, if we have taken it in the beginning of our dayes.

5. The next benefit of Baptism, which is also a verification of this, is a sanctification of the baptized person by the Spirit of Grace:

§. 20.

*Sanctus in hunc cælo descendit spiritus amnem;
Cælestiq; sacras fonte maritat aquas:
Concipit unda Deum, sanctumq; liquoribus almis
Edit ab aeterno semine progeniem.*

Paulin. Ep. 12.
ad Serenum.

The holy Ghost descends upon the waters of Baptism, and makes them prolific, apt to produce children unto God: and therefore Saint *Leo* compares the Font of Baptism to the Womb of the blessed Virgin, when it was replenished with the holy Spirit. And this is the Baptism of our dearest Lord: his ministers baptize with water; our Lord at the same time verifies their Ministry, with giving the holy Spirit: They are joynd together by *S. Paul*, *We are by one spirit baptized into one body*; that is, admitted into the Church by Baptism of Water and the Spirit. This is that which our blessed Lord calls *a being born of Water and of the Spirit*; by Water we are sacramentally dead and buried, by the Spirit we are made alive. But because these are mysterious expressions, and according to the style of Scripture, high and secret in spiritual significations, therefore that we may understand what these things signifie, we must consider it by its real effects, and what it produces upon the Soul of a man.

1 Cor. 12. 13.

John 3. 5.
S. Basil. de Spir.
S. cap. 15.

1. It is the suppletory of original Righteousness, by which
Adam

§: 21.

Adam was at first gracious with God, and which he lost by his prevarication. It was in him a principle of wisdom and obedience, a relation between God and himself, a title to the extraordinary mercies of God, and a *state of friendship*: when he fell, he was discomposed in all, the links of the golden chain and blessed relation were broken; and it so continued in the whole life of man, which was stained with the evils of this folly, and the consequent mischiefs: and therefore when we began the world again, entering into the Articles of a new life, God gave us his Spirit, to be an instrument of our becoming gracious persons, and of being in a condition of obtaining that supernatural end, which God at first designed to us. And therefore as our Baptism is a separation of us from unbelieving people: so the descent of the holy Spirit upon us, in our Baptism, is a consigning or marking us for God, as the sheep of his pasture, as the souldiers of his Army, as the servants of his household: we are so separated from the world, that we are appropriated to God, so that God expects of us duty and obedience; and all sins are acts of rebellion and undutifulness. Of this nature was the sanctification of *Jeremy* and *John the Baptist* from their mothers womb; that is, God took them to his own service by an early designation, and his Spirit mark'd them to a holy Ministry. To this also relates that of *S. Paul*, whom God by a decree separated from his mothers womb to the Ministry of the Gospel: the decree did antedate the act of the Spirit, which did not descend upon him until the day of his Baptism. What these persons were in order to, exterior Ministeries, that all the faithful are in order to faith and obedience, consigned in Baptism by the Spirit of God, to a perpetual relation to God, in a continual service and title to his Promises. And in this sense the Spirit of God is called *σφραγίς*, * a seal, in whom also after that ye believed, ye were sealed with that holy Spirit of Promise, τὸ μὲν ὕδωρ καθάρσει τὸ σῶμα, τὸ δὲ πνεῦμα σφραγίζει τὴν ψυχὴν. The Water washes the body, and the Spirit seals the soul; viz. to a participation of those Promises which he hath made, and to which we receive a title to our Baptism.

* 2 Cor. 1. 22.
Eph. 1. 13.
4. 30.
John 6. 27.
S. Cyril Hieros.
Catech. 3.

§. 22.

2. The second effect of the Spirit, is *Light* or *Illumination*; that is, the holy Spirit becomes unto us the Author of holy thoughts,

thoughts, and firm persuasions, and sets to his seal that the Word of God is true; into the belief of which we are then baptized, and makes Faith to be a grace, and the Understanding resigned, and the Will confident, and the Assent stronger than the premises, and the propositions to be believed, because they are belov'd, and we are taught the wayes of godliness after a new manner, that is, we are made to perceive the secrets of the Kingdome, and to love Religion, and to long for heaven and heavenly things, and to despise the world, and to have new resolutions, and new perceptions, and new delicacies, in order to the establishment of Faith, and its increment and perseverance, τῇ λαμπρόσῃ ψυχῇ ἀπὸ κατακλυσμῆ ἀνιδρυθεὶς ὁ θεὸς οἶονεὶ *S. Basil. in*
 φρόνον αὐτὴν ἑαυτῷ κστεργάζει. *Psal. 28.* God sits in the soul when it is illuminated in Baptism, as if he sate in his Throne; that is, he rules by a firm persuasion, and intire principles of obedience. And therefore Baptism is called in Scripture, φωτισμός, and the baptized, φωτισθέντες, *illuminated: Call to minde the former* Heb. 10. 32. *dayes, in which ye were illuminated:* and the same phrase is in the 6. to the Hebrews, where the parallel places expound each other. For that which S. Paul calls, ἀπαξ φωτισθέντες, *once illuminated;* he calls after, λαβόντες τὴν ἐπιγνώσιν τῆς ἀληθείας, *a receiving the knowledge of the truth:* and that you may perceive this to be wholly meant of Baptism, the Apostle expresses it *Heb. 6. 4.* still by its Synonymas, *Tasting of the heavenly gift, and made partakers of the holy Ghost, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water:* All which also are a syllabus or collection of the several effects of the graces bestowed in Baptism. But we are now instancing in that which relates most properly to the understanding, in which respect the holy Spirit also is called *anointing* or *unction;* and the mystery is explicated by S. John, *The anointing which ye* 1 Joh. 2. 20, 27. *have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things.*

3. The holy Spirit descends upon us in Baptism, to become the principle of a new life; to become a holy seed, springing up to holiness, and is called by S. John, σπέρμα θεοῦ, *the seed of* 1 Joh 3 9: *God:* and the purpose of it we are taught by him, *Whosoever is*
 D *born*

§. 23.

born of God (that is, he that is regenerated and entred into this new birth) doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. The Spirit of God, is the Spirit of life; and now that he by the Spirit is born anew, he hath in him that principle, which, if it be cherished, will grow up to life, to life eternal. And this is the Spirit of Sanctification, the victory of the world, the delectory of concupiscence, the life of the soul, and the perpetuall principle of grace sown in our spirits in the day of our adoption to be the sons of God, and members of Christs body. But take this mystery in the

Lib. de Spir. S.
c. 18.

words of S. Basil; "There are two ends proposed in Baptism, to wit, to abolish the body of sin, that we may no more bring forth fruit unto death; and to live in the Spirit, and to have our fruit to Sanctification. The water represents the image of death, receiving the body in its bosome, as in a sepulchre. But the quickning Spirit sends upon us a vigorous δύναμις, power or efficacy, even from the beginning renewing our souls from the death of sin unto life. For as our mortification is perfected in the water, so the Spirit works life in us. To this purpose is the discourse of S. Paul; having largely discoursed of our being baptized into the death of Christ, he adds this as the Corollary of all, *He that is dead, is freed from sin**; that is, being mortified, and buried in the waters of Baptism, we have a new life of righteousness put into us; we are quitted from the dominion of sin, and are planted together in the likeness of Christs Resurrection, that henceforth we should not serve sin.

Rom. 6. 7.
ver. 5.
6.

* χριστῷ
πορεύ, i. e. ἀπο-
κινυόμεθα.
Plutar. vide
Disc. 9. of Re-
pentance. n. 46.

S. 24.

4. But all these intermedial blessings tend to a glorious Conclusion, for *Baptism does also consign us to a holy Resurrection*. It takes the sting of death from us, by burying us together with Christ; and takes off sin, which is the sting of death, and then we shall be partakers of a blessed Resurrection. This we are taught by S. Paul, *Know ye not that so many of us as are baptized into Jesus Christ, were baptized into his death? For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection*. That declares the real event in its due season. But because Baptism consigns it; and admits us to a title to it, we are said with S. Paul, *to be risen with Christ*

Rom. 6. 3, 5.

Col. 2. 12.

in Baptism; buried with him in Baptism, wherein also you are risen with him, thorough the faith of the operation of God, which hath raised him from the dead: which expression I desire to be remembred, that by it we may better understand those other sayings of the Apostle, of putting on Christ in Baptism, putting on the new man, &c. for these onely signifie ἐπιχείρημα, or the design on Gods part, and the endeavour and duty on mans: we are then consigned to our duty, and to our reward; we undertake one, and have a title to the other: and though men of ripeness and reason enter instantly into their portion of work, and have present use of the assistances, and something of their reward in hand; yet we cannot conclude, that those that cannot do it presently, are not baptized rightly, because they are not in capacity to put on the new man in righteousness, that is, in an actual holy life: for they may put on the new man in Baptism, just as they are risen with Christ: which because it may be done by faith, before it is done in real event, and it may be done by Sacrament and design, before it be done by a proper faith; so also may our putting on the new man be. It is done sacramentally, and that part which is wholly the work of God, does onely antedate the work of man, which is to succeed in its due time, and is after the manner of preventing grace: but this is by the by: In order to the present article, Baptism is by Theodoret called μετέωρα τῆς δεσποτικῆς ἀναστάσεως, a participation of the Lords Resurrection.

5. And lastly, by Baptism we are saved; that is, we are brought from death to life here, and that is the first Resurrection, and we are brought from death to life hereafter, by vertue of the Covenant of the state of Grace, into which in Baptism we enter, and are preserved from the second death, and receive a glorious and an eternal life: *He that believeth and is baptized,* Mark 16.16. *shall be saved,* said our blessed Saviour; and, according to his Tit.3.5. *mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.*

After these great blessings so plainly testified in Scripture, and the Doctrine of the Primitive Church, which are regularly consigned and bestowed in Baptism, I shall less need to descend to temporal blessings, or rare contingencies, or miraculous events,

Nicoph. l. 7.
c. 35.
Socr. l. 5. c. 6.
Idem lib. 7. c. 7.

Pfal. 34. 7.

Heb. 1. 14.

Basil. Theodor.
Epiphani. Naz.
Col. 2. 2.
Cyril. Hieros.
Dionys. Areop.
August. l. 2.
c. 13:
Contra Crescon.
Gram.

or probable notices of things less certain: of this nature are those stories recorded in the writings of the Church, that *Constantine* was cured of a Leprosie in Baptism, *Theodosius* recovered of his disease, being baptized by the Bishop of *Thessalonica*; and a paralytic Jew was cured as soon as he became a Christian, and was baptized by *Atticus* of *C. P.* and Bishop *Arnulph* baptizing a Leper, also cured him, said *Vincentius Bellovacensis*. It is more considerable, which is generally and piously believed by very many eminent persons in the Church, That at our Baptism God assigns an Angel Guardian: for then the Catechumen being made a Servant and a Brother to the Lord of Angels, is sure not to want the aids of them who pitch their tents round about them that fear the Lord: and that this guard and ministry is then appointed, when themselves are admitted into the inheritance of the Promises, and their title to Salvation is hugely agreeable to the words of *S. Paul*, *Are they not all ministring Spirits, sent forth to minister to them who shall be heirs of salvation?* where it appears, that the title to the inheritance is the title to this ministry, and therefore must begin and end together. But I insist not on this, though it seems to me hugely probable. All these blessings put into one syllabus, have given to Baptism many honorable appellatives in Scripture, and other divine Writers, calling it *αναγέννησις, παλιγενεσία, ὄχημα* *πρὸς θεόν, ὄχημα πρὸς ἕρανόν, βασιλεία πρὸς ἕρον, τὴν κλεῖδα τῆς βασιλείας τῶν ἕρανῶν, μεγάλην πειρομένη, πειρομένη ἀχρηστοποίητον, ἀναλαίνησις, ἐπερώτημα, ἀρραβῶνα, ἐνεχύρον, ἀπόδειξις, ἀνάκλιση, ἔνδυμα φωτεινόν, Sacramentum vite & aeterna salutis.* A new birth, a regeneration, a renovation, a chariot carrying us to God, the great Circumcision, a Circumcision made without hands, the Key of the Kingdome, the Paronymph of the Kingdome, the earnest of our inheritance, the answer of a good Conscience, the robe of light, the Sacrament of a new life, and of eternal salvation. *ἀείρον μὲν ὕδωρ.* This is celestial water, springing from the sides of the Rock, upon the which the Church was built, when the Rock was smitten with the Rod of God.

§. 27.

It remains now, that we inquire what concerns our duty, and in what persons, or in what dispositions Baptism produces all these glorious effects? For, the Sacraments of the Church work in

in the vertue of Christ, but yet onely upon such as are servants of Christ, and hinder not the work of the Spirit of grace. For the water of the Font, and the Spirit of the Sacrament, are indeed to wash away our sins, and to purifie our souls: but not unless we have a minde to be purified. The Sacrament works pardon for them that hate their sin, and procures grace for them that love it. They that are guilty of sins, must repent of them, and renounce them, and they must make a profession of the faith of Christ, and give, or be given up to the obedience of Christ, and then they are rightly disposed. *He that believeth and is baptiz-*

Mark 16. 16.

zed, shall be saved, saith Christ; and S. Peter call'd out to the whole assembly, *Repent, and be baptized every one of you.* Concerning this, *Justin Martyr* gives the same account of the faith and practise of the Church. *Ὅσοι ἀντιπαύονται καὶ μετέουσιν, &c.*

Acts 2.28.

Whosoever are perswaded, and believe those things to be true,

Apol. ad Anton. Casf.

which are delivered and spoken by us, and undertake to live

accordingly, they are commanded to fast and pray, and to ask

of God remission of their former sins, we also praying together with them, and fasting. Then they are brought to us

where water is, and are regenerated in the same manner of re-

generation, by which we our selves are regenerated. For in Baptism, S. Peter observes there are two parts, *the body,* and *the spirit;* that is, *συνεὸς ἀπόθεσις ῥυτίε,* *the putting away the filth of the flesh,* that is, the material washing: and this is Baptism, no

otherwise then a dead corps is a man: the other is, *συνειδήσεως ἀγαθῆς ἐπερώτημα,* *the answer of a good conscience towards God;*

1 Pet. 3.21;

that is, the conversion of the soul to God, that's the effective disposition in which Baptism does save us. And in the same sense

are those sayings of the Primitive Doctors to be understood, *Anima non lavatione sed responsione sancitur.* The soul is not

Tertull. de resur. Carn.

healed by washing, viz. alone, but by the answer the *ἐπερώτημα*

in S. Peter, *the correspondent of our part of the Covenant:* for that's the perfect sense of this unusual expression. And the effect

is attributed to this, and denied to the other, when they are distinguished: So *Justin Martyr* affirms; *the onely Baptism that*

Ad Tryphon. Jud.

can heal us, is Repentance, and the knowledge of God. For what need is there of that Baptism that can onely cleanse the flesh and

the body? Be washed in your flesh from wrath and covetousness,

from envy and hatred, and behold the body is pure. And *Clement Alexandrinus* upon the Proverbial saying, ἴδι μὴ λυτρῶ ἀλλὰ νοῦ καὶ διανοίας, be not pure in the laver, but in the minde; addes, I suppose that an exact and a firm repentance, is a sufficient purification to a man; if judging and considering our selves for the facts we have done before, we proceed to that which is before us, considering that which follows, and cleansing or washing our minde from sensual affections, and from former sins. Just as we use to deny the effect to the instrumental cause, and attribute it to the principal in the manner of speaking, when our purpose is to affirm this to be the principal, and of chief influence. So we say, It is not the good Lute, but the skilful hand that makes the musick: It is not the body, but the soul that is the man; and yet he is not the man without both. For Baptism is but the material part in the Sacrament, it is the Spirit that giveth life; whose work is faith and repentance begun by himself, without the Sacrament, and consigned in the Sacrament, and actuated and increased in the cooperation of our whole life: and therefore

Dial. cum Tryph. Baptism is called in the *Jerusalem Creed*, ἐν βάπτισμα μετανοίας εἰς ἄφεσιν τῶν ἁμαρτιῶν, one Baptism of repentance for the remission of sins; and by *Justin Martyr*, λυτρῶν τῆς μετάνοιας καὶ τῆς γνώσεως τοῦ θεοῦ ὅτι ὑπὲρ τῆς ἀνομίας τῶν λαῶν τοῦ θεοῦ γέγονεν, *The Baptism of Repentance and the knowledge of God, which was made for the sins of the people of God.* He explains himself a little after, τὸ βάπτισμα τὸ μόνον καθαρῶσαι τὰς μετανοήσαντας δουλεύμενον, Baptism that can onely cleanse them that are penitent. » *In sacramentis Trinitati occurrit Fides credentium & professio qua apud acta conficitur Angelorum, ubi miscentur caelestia & spiritualia semina, ut sancto germine nova possit renascentium indoles procreari, ut dum Trinitas cum fide concordat, qui natus fuerit saeculo, renascatur spiritualiter Deo. Sic fit hominum Patet Deus, sancta sit Mater ecclesia,* said *Optatus.* The faith and profession of the Believers, meets with the ever-blessed Trinity, and is recorded in the Register of Angels, where heavenly and spiritual seeds are mingled; that from so holy a Spring, may be produced a new nature of the regeneration, that while the Trinity (*viz.* that is invocated upon the baptized) meets with the faith of the Catechumen, he that was
» born

born to the world, may be born spiritually to God. So God is made a Father to the man, and the holy Church a Mother. Faith and Repentance strip the old man naked, and make him fit for Baptism; and then the holy Spirit moving upon the waters, cleanses the soul, and makes it to put on the new man, who grows up to perfection and a spiritual life, to a life of glory, by our verification of the undertaking in Baptism on our part, and the graces of the Spirit on the other. For the waters pierce no further than the skin, till the person puts off his affection to the sin that he hath contracted; and then he may say, *Aqua intraverunt usq; ad animam meam*, The waters are entred even unto my soul, to purifie and cleanse it, by the washing of water, and the renewing by the holy Spirit: The sum is this, βαπτίζομενοι φωτίζομεθα, φωτίζομενοι υιοποιούμεθα, υιοποιούμενοι τελειούμεθα, τελειούμενοι ἀθανασιζομεθα, being baptized, we are illuminated; being illuminated, we are adopted to the inheritance of sons; being adopted, we are promoted towards perfection; and being perfected, we are made immortal.

Clem. Alex. lib. 1. pedagog. c. 6.

*Quisquis in hos fontes vir venerit, exeat inde
Semidens, tactis cito nobiliterur in undis.*

This is the whole Doctrine of Baptism, as it is in it self considered, without relation to rare circumstances, or accidental cases: and it will also serve to the right understanding of the reasons why the Church of God hath in all ages baptized all persons, that were within her power, for whom the Church could stipulate that they were or might be relatives of Christ, sons of God, heirs of the Promises, and partners of the Covenant, and such as did not hinder the work of Baptism upon their souls. And such were not onely persons of age and choice, but the Infants of Christian Parents. For the understanding and verifying of which truth, I shall onely need to apply the parts of the former Discourse to their particular case; premising first these Propositions.

§. 28.

PART II.

Of Baptizing INFANTS.

§. 1.

BAPTISM is the Key in Christs hand, and therefore opens as he opens, and shuts by his rule: and as Christ himself did not do all his blessings and effects unto every one, but gave to every one as they had need, so does Baptism. Christ did not cure all mens eyes, but them onely that were blinde: Christ *came not to call the righteous, but sinners to repentance*; that is, they that lived in the fear of God, according to the Covenant in which they were debtors, were indeed improved and promoted higher by Christ, but not called to that repentance to which he called the vicious Gentiles, and the adulterous persons among the Jews, and the hypocritical Pharisees. There are some so innocent, that they *need no repentance* (saith the Scripture) meaning, That though they do need contrition for their single acts of sin, yet they are within the state of grace, and need not repentance, as it is a conversion of the whole man: and so it is in Baptism, which does all its effects upon them that need them all; and some upon them that need but some: and therefore as it pardons sins to them that have committed them, and do repent and believe; so to the others who have not committed them, it does all the work which is done to the others, above or besides that pardon.

§. 2.

2. When the ordinary effect of a Sacrament is done already by some other efficiency or instrument, yet the Sacrament is still as obligatory as before, not for so many reasons or necessities, but for the same Commandment. Baptism is the first ordinary Current, in which the Spirit moves and descends upon us; and where Gods Spirit is, they are the sons of God: for Christs Spirit descends upon none, but them that are his; and yet *Cornelius*, who had received the holy Spirit, and was heard by
God

God, and visited by an Angel, and accepted in his alms, and fastings, and prayers, yet was tyed to the susception of Baptism. To which may be added, That the receiving the effects of Baptism before-hand, was used as an argument the rather to minister to Baptism. The effect of which consideration is this, That Baptism and its effect may be separated, and do not alwayes go in conjunction; the effect may be before, and therefore much rather may it be after its susception; the Sacrament operating in the vertue of Christ, even as *the Spirit shall move*; according to that saying of *S. Austin*, *Sacrosancto lavacro inchoata innovatio novi hominis perficiendo perficitur in aliis citius, in aliis tardius*. And *S. Bernard*, *Lavari quidem citò possumus; sed ad sanandum multâ curatione opus est*. The work of regeneration that is begun in the Ministry of Baptism, is perfected in some sooner, and in some later: we may soon be washed, but to be healed, is a work of a long cure.

*Aug. de moribus
Eccles. Cath.
l. 1. c. 35.
Bern. Serm. de
cæna Dom.*

3. The dispositions which are required to the ordinary susception of Baptism, are not necessary to the efficacy, or required to the nature of the Sacrament; but accidentally, and because of the superinduced necessities of some men. And therefore the conditions are not regularly to be required, but in those accidents. It was necessary for a Gentile Profelyte to repent of his sins, and to believe in *Moses Law*, before he could be circumcised; but *Abraham* was not tyed to the same conditions; but onely to faith in God; but *Isaac* was not tyed to so much: and *Circumcision was not of Moses, but of the Fathers*: and yet after the sanction of *Moses Law*, men were tyed to Conditions, which were then made necessary to them that entred into the Covenant, but not necessary to the nature of the Covenant it self. And so it is in the susception of Baptism: if a sinner enters into the Font, it is necessary he be stripp'd of those appendages which himself sewed upon his Nature, and then Repentance is a necessary disposition. If his understanding hath been a stranger to Religion, polluted with evil Principles, and a false Religion, it is necessary he have an actual faith, that he be given in his understanding up to the obedience of Christ: and the reason of these is plain, Because in these persons there is a disposition contrary to the state and effects of Baptism; and therefore

§. 3.

they must be taken off by their contraries, *Faith* and *Repentance*, that they may be reduced to the state of pure receptives. And this is the sense of those words of our blessed Saviour, *Unless ye become like one of these little ones, ye shall not enter into the kingdom of heaven*; that is, ye cannot be admitted into the Gospel-Covenant, unless all your contrarieties and impediments be taken from you, and you be as apt as children to receive the new immisions from heaven. And this Proposition relies upon a great Example, and a certain Reason. The Example is our blessed Saviour, who was *Nullius penitentia debitor*, he had committed no sin, and needed no repentance; he needed not to be saved by faith, for of faith he was *the Author and Finisher*, and the great object, and its perfection and reward, and yet he was baptized by the Baptism of *John*, the Baptism of Repentance. And therefore it is certain, that Repentance and Faith are not necessary to the susception of Baptism, but necessary to some persons that are baptized. For it is necessary we should much consider the difference. If the Sacrament in any person may be justly received, in whom such dispositions are not to be found, then the dispositions are not necessary or intrinsecal to the susception of the Sacrament; and yet some persons coming to this Sacrament, may have such necessities of their own, as will make the Sacrament ineffectual without such dispositions: These I call *necessary to the person, but not to the Sacrament*; that is, necessary to all such, but not necessary to all absolutely. And faith is necessary sometimes where Repentance is not, and sometimes Repentance and Faith together, and sometimes otherwise. When *Philip* baptized the Eunuch, he onely required of him to believe, not to repent. But *S. Peter*, when he preached to the Jews, and converted them, onely required Repentance: which although in their case implied faith, yet there was no explicit stipulation for it: they had *crucified the Lord of life*, and if they would come to God by Baptism, they must renounce their sin: that was all was then stood upon. It is as the case is, or as the persons have superinduced necessities upon themselves. In children the case is evident, as to the one part, which is equally required; I mean, *Repentance*: The not doing of which, cannot prejudice them as to the susception of Baptism; because they

Acts 8.37.

Acts 2.38.

Acts 3.15.

they having done no evil, are not bound to repent; and *to repent*, is as necessary to the susception of Baptism, as *Faith* is: but this shews, that they are accidentally necessary; that is, not absolutely, not to all, not to Infants: and if they may be excused from one duty, which is indispensably necessary to Baptism, why they may not from the other, is a secret which will not be found out by these whom it concerns to believe it.

And therefore when our blessed Lord made a stipulation and exprefs Commandment for faith, with the greatest annexed penalty to them that had it not, *He that believeth not shall be damned*, the proposition is not to be verified or understood as relative to every period of time; for then no man could be converted from infidelity to the Christian faith, and from the power of the Devil to the Kingdome of Christ, but his present infidelity shall be his final ruine. It is not therefore $\gamma\rho\acute{o}\nu\mu$, but $\chi\rho\acute{\epsilon}\iota\alpha$, not a sentence, but a use, a prediction and intermination. It is not like that saying [God is true, and every man a liar] [Every good, and every perfect gift is from above:] for these are true in every instant, without reference to circumstances: but *He that believeth not shall be damned*, is a prediction, or that which in Rhetorick is called $\chi\rho\acute{\epsilon}\iota\alpha$, or a use, because this is the affirmation of that which usually or frequently comes to pass: such as this. *He that strikes with the sword, shall perish by the sword; He that robs a Church, shall be like a wheel*, of a vertiginous and unstable estate; *He that loves wine and oyle, shall not be rich*: and therefore it is a declaration of that which is universally or commonly true; but not so, that in what instance soever a man is not a believer, in that instant it is true to say *he is damned*; for some are called the third, some the sixth, some the ninth hour, and they that come in, being first called, at the eleventh hour, shall have their reward: so that this sentence stands true at the day and the Judgement of the Lord, not at the judgement or day of man. And in the same necessity as faith stands to salvation, in the same it stands to Baptism; that is, to be measured by the whole latitude of its extent. Our Baptism shall no more do all its intention, unless faith supervene, then a man is in possibility of being saved without faith; it must come in its due time, but is not indispensably necessary in all instants and pe-

§. 4.

riods. Baptism is the seal of our Election and Adoption; and as Election is brought to effect by faith, and its consequents; so is Baptism: but to neither is faith necessary, as to its beginning and first entrance. To which also I adde this Consideration, That actual faith is necessary, not to the susception, but to the consequent effects of Baptism, appears, Because the Church, and particularly the Apostles, did baptize some persons who had not faith, but were hypocrites, such as were *Simon Magus*, *Alexander the Copper-smith*, *Demas*, and *Diorrephes*; and such was *Judas* when he was baptized, and such were the *Gnostick Teachers*. For the effect depends upon God, who knows the heart, but the outward susception depends upon them who do not know it; which is a certain argument, That the same faith that is necessary to the effect of the Sacrament, is not necessary to its susception; and if it can be administred to hypocrites, much more to Infants; if to those who really hinder the effect, much rather to them that hinder not. And if it be objected, That the Church does not know but the pretenders have faith, but she knows Infants have not. I reply, That the Church does not know but the pretenders hinder the effect, and are contrary to the grace of the Sacrament; but she knows that Infants do not. The first possibly may receive the grace, the other cannot hinder it.

§. 5.

But beside these things, it is considerable, That when it is required, persons have faith: it is true, they that require Baptism, should give a reason why they do: so it was in the case of the Eunuch baptized by *Philip*. But this is not to be required of others that do not ask it, and yet they be of the Church, and of the Faith: for by Faith is also understood the Christian Religion, and the Christian Faith is the Christian Religion, and of this a man may be, though he make no confession of his faith; as a man may be of the Church, and yet not be of the number of Gods secrets ones: and to this more is required than to that; to the first it is sufficient that he be admitted by a Sacrament or a Ceremony: which is infallibly certain, because hypocrites and wicked people ate in the visible Communion of the Church, and are reckoned as members of it, and yet to them there was nothing done but the Ceremony administred; and there-

therefore when that is done to Infants, they also are to be reckoned in the Church Communion. And indeed in the examples of Scripture, we finde more inserted into the number of Gods family by outward Ceremony; then by the inward grace: of this number were all those who were circumcised the eighth day, who were admitted thither, as the womans daughter was cured in the Gospel, by the faith of their mother, their natural parents, or their spiritual: To whose faith it is as certain God will take heed, as to their faith who brought one to Christ who could not come himself, the poor Paralytick; for when Christ *saw their faith*, he cured their friend: and yet it is to be observed, That Christ did use to exact faith, actual faith, of them that came to him to be cured [*According to your faith be it unto you.*] The case is equal in its whole kinde. And it is considerable what Christ saith to the poor man that came in behalf of his son, *All things are possible to him that believeth*, it is possible for a son to receive the blessing and benefit of his fathers faith: and it was so in his case, and is possible to any; for *to faith all things are possible*. And as to the event of things, it is evident in the story of the Gospel, That the faith of their relatives was equally effective to children, and friends, or servants; absent or sick, as the faith of the interested person was to himself: As appears beyond all exception in the case of the friends of the Paralytick, let down with cords thorough the tyles; of the Centurion in behalf of his servant: of the noble man, for his son sick at Capernaum; of the Syrophaenician, for her daughter: and Christ required faith of no sick man, but of him that presented himself to him, and desired for himself that he might be cured, as it was in the case of the blinde men. Though they could believe, yet Christ required belief of them that came to him on their behalf. And why then it may not be so, or is not so in the case of Infants Baptism, I confess it is past my skill to conjecture. The Reason on which this further relies, is contained in the next Proposition.

4. No disposition or act of man can deserve the first grace, or the grace of pardon: for so long as a man is unpardoned, he is an evemy to God, and as a dead person; and unless he be prevented by the grace of God, cannot do a single act in order to

§. 6.

his pardon and restitution: so that the first work which God does upon a man, is so wholly his own, that the man hath nothing in it, but to entertain it, that is, not to hinder the work of God upon him: and this is done in them that have in them nothing that can hinder the work of grace, or in them who remove the hinderances; of the latter sort are *all sinners*, who have lived in a state contrary to God; of the first are they who are prevented by the grace of God, before they can choose, that is, *little children*, and those that become *like unto little children*. So that *Faith* and *Repentance* are not necessary at first to the reception of the first grace, but by accident. If sin have drawn curtains, and put bars and coverings to the windows, these must be taken away; and that is done by faith and repentance: but if the windows be not shut, so that the light can pass thorough them, the eye of heaven will pass in and dwell there. *No man*

John 6.44. ⁷ *can come unto me, unless my Father draw him*; that is, the first access to Christ is nothing of our own, but wholly of God; and

⁷ it is as in our creation, in which we have an obediencial capacity, but cooperate not; onely if we be contrary to the work of grace,

⁷ *that contrariety must be taken off, else there is no necessity*: and

Mark 10.15. ⁷ *if all men according to Christs saying, must receive the Kingdom of God as little children*, it is certain, *little children* do receive it; they receive it as all men ought, that is, without any

⁷ impediment or obstruction, without any thing within that is contrary to that state.

7. ⁷ 5. Baptism is not to be estimated as one act, transient and effective to single purposes, but it is an entrance to a conjugation and a state of blessings. All our life is to be transacted by the measures of the Gospel-Covenant, and that Covenant is con- signed by Baptism; there we have our title and adoption to it, and the grace that is then given to us is like a piece of leaven put into a lump of dow: and faith and repentance do in all the periods of our life, put it into fermentation and activity. Then the seed of God is put into the ground of our hearts, and repentance waters it, and faith makes it *subactum solum*, the ground and furrows apt to produce fruits: and therefore faith and repentance are necessary to the effect of Baptism, not to its susception; that is, necessary to all those parts of life in which Baptism does operate,
- rate,

rate, not to the first sanction or entering into the Covenant. The seed may lye long in the ground, and produce fruits in its due season, if it be refreshed with *the former and the latter rain*, that is, the repentance that first changes the state, and converts the man, and afterwards returns him to his title, and recalls him from his wandrings, and keeps him in the state of grace, and within the limits of the Covenant: and all the way, faith gives efficacy and acceptation to this repentance, that is, continues our title to the Promise, of not having righteousness exacted by the measures of the Law, but by the Covenant and Promise of grace, into which we entred in Baptism, and walk in the same all the dayes of our life.

6. The holy Spirit, which descends upon the waters of Baptism, does not instantly produce its effects in the soul of the baptized; and when he does, it is irregularly, and as he please: *The Spirit bloweth where it listeth, and no man knoweth whence it cometh, nor whither it goeth*; and the Catechumen is admitted into the Kingdome, yet *the Kingdome of God cometh not with observation*: and this saying of our blessed Saviour was spoken of the *Kingdome of God that is within us*, that is, Luke 17.20, the Spirit of Grace, the power of the Gospel put into our hearts, concerning which, he affirmed, that it operates so secretly, that it comes not with outward shew, *neither shall they say, Lo here, or lo there*: which thing I desire the rather be observed, because in the same discourse which our blessed Saviour continued to that assembly, he affirms this King- Luke 18.16, dome of God to belong unto little children, this Kingdome that cometh not with outward significations, or present expressess; this Kingdome that is within us. For the present, the use I make of it is this, That no man can conclude that this Kingdome of Power, that is, the Spirit of Sanctification, is not come upon Infants, because there is no sign or expression of it. It is within us, therefore it hath no signification. It is the seed of God; and it is no good Argument to say, Here is no seed in the bowels of the earth, because there is nothing green upon the face of it. For the Church gives the Sacrament, God gives the grace of the Sacrament. But because he does not alwayes give it at the instant in which the Church gives the Sacrament, (as if there be a secret

§. 8.

cret impediment in the suscipient) and yet afterwards does give it, when the impediment is removed (as to them that repent of that impediment) it follows, that the Church may administer rightly, even before God gives the real grace of the Sacrament; and if God gives this grace afterwards by parts, and yet all of it is the effect of that Covenant which was consigned in Baptism: he that defers some may defer all, and verifie every part as well as any part. For it is certain, that in the instance now made, all the grace is deferred; in Infants it is not certain but that some is collated or infused: however, be it so or no, yet upon this account the administration of the Sacrament is not hindred.

s. 9. 7. When the Scripture speaks of the effects of, or dispositions to Baptism, it speaks in general expressions, as being most apt to signify a common duty, or a general effect, or a more universal event, or the proper order of things: but those general expressions do not *supponere universalitèr*, that is, are not to be understood exclusively to all that are not so qualified, or universally of all suscipients, or of all the subjects of the proposition. When the Prophets complain of the Jews, that they are fallen from God, and turned to Idols, and walk not in the way of their Fathers; and at other times, the Scripture speaks the same thing of their Fathers, that they walked perversly toward God, *starting aside like a broken bow*: In these and the like expressions the holy Scripture uses a Synecdoche, or signifies *many* onely, under the notion of a more large and indefinite expression; for neither were all the Fathers good, neither did all the sons prevaricate: but among the Fathers there were enough to recommend to posterity by way of example; and among the Children, there were enough to stain the reputation of the age: but neither the one part nor the other was true of every single person. S. *John* the Baptist spake to the whole audience, saying, *O generation of vipers! and yet he did not mean that all Jerusalem and Judea that went out to be baptized of him, were such; but he under an indeterminate reproof, intended those that were such, that is, especially the Priests and the Pharisees. And it is more considerable yet, in the story of the event of Christs Sermon in the Synagogue, upon his Text taken out of Isaiah, All wondred at his gracious words,*
and

and bare him witness. And a little after, *All they in the Synagogue were filled with wrath*, that is, it was generally so; but hardly to be supposed true of every single person, in both the contrary humors and usages. Thus Christ said to the Apostles, *Ye have abidden with me in my temptations*; and yet Judas was all the way a follower of Interest and *the Bag*, rather than Christ: and afterwards none of them all did abide with Christ in his greatest Temptations. Thus also to come nearer the present Question, the secret effects of Election and of the Spirit, are in Scripture attributed to all that are of the outward communion. So S. Peter calls all the Christian strangers of the Eastern dispersion, *Elect, according to the fore-knowledge of God the Father*: and S. Paul saith of all the Roman Christians, and the same of the *Thessalonians*, that their *faith was spoken of in all the world*; and yet amongst them it is not to be supposed, that all the professors had an unproveable faith, or that every one of the Church of *Thessalonica* was an excellent and a charitable person: and yet the Apostle useth this expression, *Your faith groweth exceedingly, and the charity of every one of you all towards each other, aboundeth*. These are usually significant of a general custome or order of things, or duty of men, or design, and natural or proper expectation of events; such are these also in this very Question. *As many of you as are baptized into Christ, have put on Christ*; that is, so it is regularly, and so it will be in its due time, and that is the order of things, and the designed event: but from hence we cannot conclude of every person, and in every period of time; *This man hath been baptized, therefore now he is clothed with Christ, he hath put on Christ*: nor thus, *This person cannot in a spiritual sense as yet put on Christ, therefore he hath not been baptized*, that is, *he hath not put him on in a sacramental sense*. Such is the saying of S. Paul, *Whom he hath predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified*: this also declares the regular event, or at least the order of things, and the design of God, but not the actual verification of it to all persons. These sayings concerning Baptism, in the like manner are to be so understood, that they cannot exclude all persons from the Sacrament, that have not all those real effects of the Sacra-

1 Pet. 1. 2^d2 Theff. 1. 2^dRom. 8. 30^d

ment at all times, which some men have at some times, and all men must have at some time or other, *viz.* when the Sacrament obtains its last intention. But he that shall argue from hence, that Children are not rightly baptized, because they cannot in a spiritual sense put on Christ, concludes nothing, unless these propositions did signifie universally, and at all times, and in every person, and in every manner: which can no more pretend to truth, then that all Christians are Gods Elect, and all that are baptized, are Saints; and all that are called, are justified; and all that are once justified, shall be saved finally. These things declare, onely the event of things, and their order, and the usual effect, and the proper design, in their proper season, in their limited proportions.

8. A Negative Argument for matters of fact in Scripture, cannot conclude a Law, or a necessary, or a regular event. And therefore supposing that it be not intimated, that the Apostles did baptize Infants, it follows not that they did not: and if they did not, it does not follow that they might not, or that the Church may not. For it is unreasonable to argue: The Scripture speaks nothing of the Baptism of the holy Virgin-Mother, therefore she was not baptized. The words and deeds of Christ are infinite which are not recorded; and of the acts of the Apostles we may suppose the same in their proportion: and therefore what they did not, is no rule to us, unless they did it not because they were forbidden. So that it can be no good argument to say, the Apostles are not read to have baptized Infants, therefore Infants are not to be baptized: but thus; We do not finde that Infants are excluded from the common Sacraments and Ceremonies of Christian Institution, therefore we may not presume to exclude them. For although the Negative of a Fact is no good Argument, yet the Negative of a Law is a very good one. We may not say, the Apostles did not, therefore we may not: but thus, they were not forbidden to do it, there is no Law against it, therefore it may be done. No mans deeds can prejudicate a Divine Law expressed in general terms, much less can it be prejudiced by those things that were not done. *That which is wanting cannot be numbred*, cannot be effectual; therefore, *Baptize all nations*, must signifie all that it can signifie, all that are reckoned in the Capitations and accounts of a Nation. Now since

since all contradiction to this Question depends wholly upon these two grounds; The Negative Argument in matter of Fact, and the Pretences, That Faith and Repentance are required to Baptism: since the first is wholly nothing, and infirm upon an infinite account, and the second may conclude, that Infants can no more be saved then be baptized; because Faith is more necessary to Salvation then to Baptism; it being said, *He that believeth not shall be damned*; and it is not said, *He that believeth not shall be excluded from Baptism*: it follows, that the doctrine of those that refuse to baptize their Infants is upon both its legs weak and broken, and insufficient.

Upon the supposition of these grounds, the Baptism of Infants, according to the perpetual practise of the Church of God, will stand firm and unshaken upon its own base. For, as the Eunuch said to Philip, *what hinders them to be baptized?* If they can receive benefit by it, it is infallibly certain, that it belongs to them also to receive it, and to their Parents to procure it: for nothing can deprive us of so great a grace, but an *unworthiness* or a *disability*. They are not disabled to receive it, if they need it, and if it does them good; and they have neither done good nor evil, and therefore they have not forfeited their right to it. This therefore shall be the first great argument or combination of inducements; » Infants receive many benefits by the susceptibility of Baptism, and therefore in charity and in duty we are to » bring them to Baptism.

§. II.

1. The first effect of Baptism is, That in it we are admitted to the Kingdome of Christ, offered and presented unto him. In which certainly there is the same act of worship to God, and the same blessing to the children of Christians, as there was in presenting the first-born among the Jews. For our children can be Gods own portion, as well as theirs; and as they presented the first-born to God, and so acknowledged that God might have taken his life in Sacrifice, as well as the Sacrifice of the Lamb, or the Oblation of a beast: yet when the right was confessed, God gave him back again, and took a Lamb in exchange, or a pair of Doves. So are our children presented to God as forfeit, and God might take the forfeiture, and not admit the babe to the Promises of Grace: but when the presenta-

§. 12.

tion of the child, and our acknowledgement is made to God; God takes the Lamb of the World in exchange, and he hath paid our forfeiture, and the children are *holy unto the Lord*. And what hinders here? cannot a creple receive an alms at the Beautiful gate of the Temple, unless he go thither himself? Or cannot a gift be presented to God by the hands of the owners, and the gift become holy and pleasing to God without its own consent? The Parents have a portion of the possession: Children are blessings, and Gods gifts, and the Fathers greatest wealth, and therefore are to be given again to him. In other things we give something to God of all that he gives us; all we do not, because our needs force us to retain the greater part, and the less sanctifies the whole: but our children must all be returned to God; for we may love them, and so may God too, and they are the better our own, by being made holy in their presentation: whatsoever is given to God is holy, every thing in its proportion and capacity; a *Lamb is holy*, when it becomes a *Sacrifice*; and a *Table is holy*, when it becomes an *Altar*; and a *House is holy*, when it becomes a *Church*; and a *man is holy*, when he is consecrated to be a *Priest*; and so is every one that is dedicated to Religion: these are holy persons, the others are holy things; and Infants are between both: they have the sanctification that belongs to them, the holiness that can be of a reasonable nature, offer'd and destin'd to Gods service; but not in that degree that is in an understanding, choosing person. Certain it is, that Infants may be given to God; and if they may be, they must be: for it is not here as in goods, where we are permitted to use all or some, and give what portion we please out of them; but we cannot do our duty towards our children, unless we give them wholly to God, and offer them to his service and to his grace. The first does honour to God, the second does charity to the children. The effects and real advantages will appear in the sequel: in the mean time this Argument extends thus far, that Children may be presented to God acceptably, in order to his service. And it was highly præceptive, when our blessed Saviour commanded, that we should *suffer little children to come to him*: and when they came, they carried away a blessing along with them. He was desirous they should partake of his merits: he is not willing, neither is

it his Fathers will, that any of these little ones should perish. And therefore he dyed for them, and loves, and blessed them : and so he will now, if they be brought to him, and presented as Candidates of the Religion and of the Resurrection. Christ hath a blessing for our children, but let them come to him, that is, be presented at the doors of the Church, to the Sacrament of Adoption and Initiation ; for I know no other way for them to come.

2. Children may be adopted into the Covenant of the Gospel, that is, *made partakers of the Communion of Saints*, which is the second effect of Baptism ; parts of the Church, members of Christs Mystical body, and put into the order of eternal life. Now concerning this, it is certain, the Church clearly hath power to do her offices in order to it. The faithful can pray for all men, they can do their piety to some persons with more regard and greater earnestness : they can admit whom they please in their proper dispositions, to a participation of all their holy prayers, and communions, and preachings, and exhortations : and if all this be a blessing, and all this be the actions of our own charity, who can hinder the Church of God from admitting Infants to the communion of all their pious offices, which can do them benefit in their present capacity ? How this does necessarily infer Baptism, I shall afterwards discourse*. But for the present I enumerate, That the blessings of Baptism are communicable to them ; they may be admitted into a fellowship of all the Prayers and Priviledges of the Church, and the Communion of Saints, in blessings, and prayers, and holy offices. But that which is of greatest persuasion and convincing efficacy in this particular, is, That the children of the Church are as capable of *the same Covenant*, as the children of the Jews : But it was *the same Covenant* that Circumcision did consign, a spiritual Covenant under a veil, and now it is the same spiritual Covenant without the veil, which is evident to him that considers it ; thus :

The words of the Covenant are these [I am the Almighty God, walk before me, and be thou perfect ; I will multiply thee exceedingly. Thou shalt be a father of many Nations : Thy name shall not be Abram, but Abraham. Nations and Kings

§. 13.

* §. 25, &c.

§. 14.

Gen. 17. 2, &c.

shall be out of thee. I will be a God unto thee, and unto thy seed after thee; and I will give all the Land of Canaan to thy seed, and all the Males shall be circumcised, and it shall be a token of the Covenant between me and thee: and he that is not circumcised, shall be cut off from his people. The Covenant which was on *Abrahams* part was, To walk before God, and to be perfect: on Gods part, To bless him with a numerous issue, and them with the Land of Canaan; and the sign was Circumcision, the token of the Covenant. Now in all this, here was no duty to which the posterity was obliged, nor any blessing which *Abraham* could perceive or feel, because neither he nor his posterity did enjoy the Promise for many hundred years after the Covenant: and therefore as there was a duty for the posterity which is not here expressed; so there was a blessing for *Abraham*, which was concealed under the leaves of a temporal Promise, and which we shall better understand from them whom the Spirit of God hath taught the mysteriouness of this transaction. The Argument indeed, and the observation is wholly *S. Pauls*, *Abraham and the Patriarchs died in faith, not having received the Promises*, viz. of a possession in *Canaan*. They saw the Promises afar off, they embraced them, and looked through the Cloud, and the temporal veil, this was not it; they might have returned to *Canaan*, if that had been the object of their desires, and the design of the Promise: but they desired and did seek a Countrey, but it was a better, and that a heavenly. This was the object of their desire, and the end of their search, and the reward of their faith, and the secret of their Promise. And therefore Circumcision was a seal of the righteousness of faith, which he had before his Circumcision, before the making this Covenant; and therefore it must principally relate to an effect and a blessing, greater then was afterwards expressed in the temporal Promise: which effect was forgiveness of sins, a not imputing to us our infirmities, Justification by faith, accounting that for righteousness: and these effects or graces were promised to *Abraham*, not onely for his posterity after the flesh, but his children after the spirit, even to all that shall believe and walk in the steps of our father *Abraham*, which he walked in, being yet uncircumcised.

Heb. 11. 13.

14.

15.

Rom. 4. 11.

7.

12.

This

This was no other but the Covenant of the Gospel, though afterwards otherwise configned : for so the Apostle expressly affirms, that *Abraham* was the father of Circumcision (*viz.* by vertue of this Covenant) *not onely to them that are circumcised, but to all that believe : for this promise was not through the law of works, or of circumcision, but of faith.* And therefore as *S. Paul* observes, *God promised that Abraham should be a father (not of that Nation onely, but) of many Nations, and the heir of the world ; that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith. And, if ye be Christs, then ye are Abrahams seed, and heirs according to the Promise.* Since then the Covenant of the Gospel, is the Covenant of Faith, and not of Works ; and the Promises are spiritual, not secular ; and *Abraham* the father of the faithful Gentiles, as well as the circumcised Jews ; and the heir of the world, not by himself, but by his seed, or the Son of Man, our Lord *Jesus* : it follows, that the Promises which Circumcision did seal, were the same Promises which are configned in Baptism ; the Covenant is the same, onely that Gods people are not impal'd in *Palestine*, and the veil is taken away, and the temporal is passed into spiritual, and the result will be this, *That to as many persons, and in as many capacities, and in the same dispositions as the Promises were applied, and did relate in Circumcision, to the same they do belong, and may be applied in Baptism.* And let it be remembered, That the Covenant which Circumcision did sign, was a Covenant of Grace and Faith ; the Promises were of the Spirit, or spiritual, it was made before the Law, and could not be rescinded by the Legal Covenant. *Nothing could be added to it, or taken from it ; and we that are partakers of this grace, are therefore partakers of it by being Christs servants, united to Christ, and so are become Abrahams seed (as the Apostle at large and professedly proves in divers places, but especially in the 4. of the Romans, and the 3. to the Galatians.)* And therefore if Infants were then admitted to it, and configned to it by a Sacrament which

S. 15.

Rom. 4, 11, 12.

V. 17.

V. 13.

Gal. 3, 14, 29.

Οἱ ὅποιοι ἐν τῷ νόμῳ ἦσαν, ἢ δὲ ἀληθεῖα ἐν τῷ εὐαγγελίῳ· ἐκεῖ γὰρ ἡ πειρασμὴ σαρκικὴ ἐσθηθήσασα χθονὸς ἕως τῆς μεγάλους πειρασμῆς, ταῦτέστι τὸ βαπτισμῆτος τὸ πειτῆμονος ἡμῶς διὰ ἀμαρτημάτων ἢ σφεαγίσαιος ἡμῶς εἰς ὄνομα θεοῦ, Epiphani. l. 1. hæref. 8. scil. Epicurætor.

which they understood not any more then ours do, there is not any reason why ours should not enter in at the ordinary gate and door of Grace as well as they. Their children were circumcised the Eighth day, but were instructed afterwards, when they could enquire what these things meant. Indeed their *Proselytes* were first taught, then circumcised; so are ours, baptized: but *their Infants* were conigned first, and so must ours.

§. 16.

3. In Baptism we are *born again*; and this Infants need in the present circumstances, and for the same great reason, that men of age and reason do. For our natural birth is either of it self insufficient, or is made so by the fall of *Adam*, and the consequent evils, that nature alone, or our first birth, cannot bring us to heaven, which is a supernatural end, that is, an end above all the power of our nature as now it is. So that if *nature* cannot bring us to heaven, *grace* must, or we can never get thither; if the *first birth* cannot, a *second* must: but the *second birth* spoken of in Scripture, is *Baptism*; *A man must be born of water and the spirit*. And therefore Baptism is *λυτρον παλιγγενεσις*, the laver of a new birth. Either then *Infants* cannot go to heaven any way that we know of, or they must be baptized. To say they are to be left to God, is an excuse, and no answer: for when God hath opened the door, and calls that the entrance into heaven, we do not leave them to God, when we will not carry them to him in the way which he hath described, and at the door which himself hath opened: *we leave them* indeed, but it is but *helpless* and *destitute*: and though God is better then Man, yet that is no warrant to us, what it will be to the children, that we cannot warrant, or conjecture. And if it be objected, That to the new birth is required dispositions of our own, which are to be wrought by and in them that have the use of reason: besides that this is wholly against the Analogy of a *new birth*, in which the person to be born is wholly a passive, and hath put into him the principle that in time will produce its proper actions: It is certain, that they that *can receive* the new birth, are capable of it; the effect of it is a possibility of being saved, and arriving to a supernatural felicity. If Infants can receive this effect, then also the new birth, without which they cannot receive

Tit. 3.5.

cannot receive the effect. And if they can receive salvation, the effect of the new birth, what hinders them, but they may receive that that is in order to that effect, and ordained onely for it; and which is nothing of it self, but in its institution and relation, and which may be received by the same capacity in which one may be created, that is, a passivity, or a capacity obediencial.

4. Concerning pardon of sins, which is one great effect of Baptism, it is certain, that Infants have not that benefit which men of sin and age may receive. He that hath a sickly stomach drinks wine, and it not onely refreshes his spirits, but cures his stomach. He that drinks wine and hath not that disease, receives good by his wine, though it does not minister to so many needs; it refreshes him, though it does not cure him: and when oyle is poured upon a mans head, it does not alwayes heal a wound, but sometimes makes him a chearful countenance, sometimes it consigns him to be a King or a Priest. So it is in Baptism: it does not heal the wounds of actual sins, because they have not committed them; but it takes off the evil of Original sin: whatsoever is imputed to us by *Adams* prevarication, is washed off by the death of the second *Adam*, into which we are baptized. But concerning Original sin, because there are so many disputes which may intricate the Question, I shall make use onely of that which is confessed on both sides, and material to our purpose. Death came upon all men by *Adams* sin, and the necessity of it remains upon us, as an evil consequent of the disobedience. For though death is natural, yet it was kept off from man by Gods favour, which when he lost, the banks were broken, and the water reverted to its natural course, and our nature became a curse, and death a punishment. Now that this also relates to Infants so far, is certain, because they are sick, and dye. This the *Pelagians* denied not. But to whomsoever this evil descended, upon them also a remedy is provided by the second *Adam*, *That as in Adam all dye, even so in Christ shall all be made alive*; that is, at the day of Judgement: then death shall be destroyed. In the mean time, death hath a sting and a bitterness, a curse it is, and an expres of the Divine Anger: and if this sting be not taken away here, we shall have no participation

S. 17.

Rom. 5. 17, 18.

Vide August. l. 4. contra duas Epistolas Pelag. c. 4. l. 6. contr. Iur. c. 4.

tion of the final *victory over death*. Either therefore Infants must be for ever without remedy in this evil consequent of their Fathers sin, or they must be adopted into the participation of Christs death, which is the remedy. Now how can they partake of Christs death, but by Baptism into his death? For if there be any spiritual way fancied, it will by a stronger argument admit them to Baptism: for if they can receive spiritual effects, they can also receive the outward Sacrament; this being denied onely upon pretence they cannot have the other. If there be no spiritual way *extraordinary*, then the *ordinary* way is onely left for them. If there be an *extraordinary*, let it be shewn, and Christians will be at rest concerning the children. One thing onely I desire to be observed, That *Pelagius* denied Original sin, but yet denied not the necessity of Infants Baptism; and being accused of it in an Epistle to Pope *Innocent* the first, he purged himself of the suspicion, and allowed the practise, but denied the inducement of it: which shews, that their arts are weak that think Baptism to be useles to Infants, if they be not formally guilty of the prevarication of *Adam*: By which I also gather, that it was so universal, so primitive a practise, to baptize Infants, that it was greater then all pretences to the contrary: for it would much have conduced to the introducing his opinion against Grace and Original sin, if he had destroyed that practise which seemed so very much to have its greatest necessity from the doctrine he denied. But against *Pelagius*, and against all that follow the parts of his opinion, it is of good use which *S. Austine*, *Prosper*, and *Fulgentius* argue; If Infants are punished for *Adams* sin, then they are also guilty of it in some sense. *Nimis enim impium est hoc de Dei sentire justitiâ quod à prevaricatione liberos cum reis voluerit esse damnatos*. So *Prosper*. *Disspendia qua stentes nascendo testantur, dicito quo merito sub justissimo & omnipotentissimo judice eis, si nullum peccatum attrahant, arrogantur*, said *S. Austine*. For the guilt of sin signifies nothing but the obligation to the punishment: and he that feels the evil consequent, to him the sin is imputed; not as to all the same dishonour, or *moral accounts*, but to the more material, *to the natural account*: and in holy Scripture the taking off the punishment, is the pardon of the sin; and in the same degree

degree the punishment is abolished, in the same God is appeased, and then the person stands upright, being reconciled to God by his grace. Since therefore Infants have the punishment of sin, it is certain the sin is imputed to them; and therefore they need being reconciled to God by Christ: and if so, then, when they are baptized into Christs death, and into his Resurrection, their sins are pardoned, because the punishment is taken off, *the sting of natural death* is taken away, because Gods anger is removed, and they shall partake of Christs Resurrection: which because Baptism does signify and consign, they also are to be baptized. To which also adde this appendant Consideration, That whatsoever the Sacraments do *consign*, that also they do *convey and minister*: they do it, that is, God by them does it; lest we should think the Sacraments to be meer illusions, and abusing us by deceitful ineffective signs: and therefore to Infants the grace of a title to a *Resurrection*, and *Reconciliation* to God by the death of Christ is conveyed, because it signifies and consigns this to them more to the life and analogy of resemblance, then Circumcision to the Infant sons of Israel. I end this Consideration with the words of *Nazianzen*, ἡ γέννησις ἐκ βαπτίσματος πάντων ἀπὸ γένεσις κλύμμα περτεμένη, καὶ πρὸς τὴν ἀνω ζωὴν ἵπανάγει. *Our birth by Baptism does cut off every unclean appendage of our natural birth, and leads us to a celestial life*: and this in children is therefore more necessary, because the evil came upon them without their own act of reason and choice, and therefore the grace and remedy ought not to stay the leisure of dull Nature, and the Formalities of the Civill Law.

Orat. 40. in 5.
Baptif.

5. The Baptism of Infants does to them the greatest part of that benefit which belongs to the remission of sins. For Baptism is a state of Repentance and pardon for ever. This I suppose to be already proved, to which I onely adde this Caution, That the *Pelagians* to undervalue the necessity of supervening grace, affirmed, That Baptism did minister to us grace sufficient to live perfectly, and without sin for ever. Against this *S. Jerome* sharply declaims, and affirms, ^a *Baptismum preterita donare peccata, non futuram servare justitiam*: that is, *non statim justum facit & omni plenam justitiã*, as he expounds his mean-

§. 18.

^a Lib. 3. adv. Pelag. 6. lib. 1. in initio.

ing in another place. *Vetera peccata conscindit, novas virtutes non tribuit; dimittit à carcere, & dimisso, si laboraverit, premia pollicetur.* Baptism does not so forgive future sins, that we may do what we please, or so as we need not labour and watch, and fear perpetually, and make use of Gods grace to actuate our endeavours, but puts us into a state of pardon, that is, in a Covenant of Grace, in which so long as we labour and repent, and strive to do our duty, so long our infirmities are pityed, and our sins certain to be pardoned upon their certain conditions; that is, by virtue of it we are capable of pardon, and must work for it, and may hope it. And therefore Infants have a most certain capacity and proper disposition to Baptism: for sin creeps before it can go, and little undecencies are soon learned, and malice is before their years, and they can do mischief and irregularities betimes; and though we know not when, nor how far they are imputed in every moneth of their lives, yet it is an admirable art of the Spirit of grace, to put them into a state of pardon, that their remedy may at least be as soon as their necessity. And therefore *Tertullian* and *Gregory Nazianzen* advised the Baptism of children to be at three or four years of age; meaning, that they then begining to have little inadvertencies & hasty follies, and actions so evil as did need a lavatory. But if Baptism hath an influence upon sins in the succeeding portions of our life, then it is certain, that their being presently innocent, does not hinder, and ought not to retard the Sacrament; and therefore *Tertullian's Quid festinat innocens atas ad remissionem peccatorum?* what need Innocents hasten to the remission of sins? is soon answered. It is true, they need not in respect of any actual sins, for so they are innocent: but in respect of the evils of their nature, derived from their original, and in respect of future sins in the whole state of their life, it is necessary they be put into a state of pardon before they sin, because some sin early, some sin later; and therefore unless they be baptized so early, as to prevent the first sins, they may chance dye in a sin, to the pardon of which they have yet derived no title from Christ.

Lib. de Baptis.
2. 18.

§. 19.

6. The next great effect of Baptism, which children can have, is the Spirit of Sanctification, and if they can be baptized with Water and the Spirit, it will be sacrilege to rob them of so holy treasures.

treasures. And concerning this, although it be with them, as S. Paul sayes of Heirs, *The heir so long as he is a childe differeth nothing from a servant, though he be lord of all*; and children, although they receive the Spirit of Promise, and the Spirit of Grace, yet in respect of *actual exercise*, they differ not from them that have them not at all, yet this hinders not but they may have them. For as the reasonable soul and all its faculties are in children, *Will and Understanding, Passions, and Powers of Attraction and Propulsion*, yet these faculties do not operate or come abroad till time and art, observation and experience have drawn them forth into action: so may the Spirit of Grace, the principle of Christian life, be infused, and yet lye without action till in its own day it is drawn forth. For in every Christian there are three parts concurring to his integral constitution, *Body, and Soul, and Spirit*; and all these have their proper activities and times, but *every one in his own order, first that which is natural, then that which is spiritual*. And as Aristotle said, *A man first lives the life of a plant, then of a beast, and lastly of a man*, is true in this sense: and the more spiritual the principle is, the longer it is before it operates, because more things concur to spiritual actions, then to natural: and these are necessary, and therefore first; the other are perfect, and therefore last. And who is he that so well understands the Philosophy of this third principle of a Christians life, *the Spirit*, as to know how or when it is infused, and how it operates in all its periods, and what it is in its being and proper nature; and whether it be like the soul, or like the faculty, or like a habit, or how or to what purposes God in all varieties does dispense it? These are secrets which none but bold people use to decree, and build propositions upon their own dreams. That which is certain, is, that * The Spirit is the principle of a new life, or a new birth. * That Baptism is the laver of this new birth. * That it is the seed of God, and may lye long in the furrows before it springs up. * That from the faculty to the act, the passage is not always sudden and quick. * That the Spirit is the earnest of our inheritance, that is, of Resurrection to eternal life: which inheritance because children we hope shal have, they cannot be denied to have its *Seal and Earnest*, that is, if they shall have all, they are not to

be denied a part. * That children have some effects of the Spirit, and therefore do receive it, and are *baptized with the Spirit*, and therefore may *with Water*: which thing is therefore true and evident, because some children are sanctified, as *Jeremy* and the *Baptist*, and therefore all may. And because all signification of persons is an effect of the holy Ghost, there is no peradventure but they that can be sanctified by God, can in that capacity receive the holy Ghost: and all the ground of dissenting here, is onely upon a mistake, because Infants do no act of holiness, they suppose them incapable of the grace of Sanctification. Now *Sanctification* of children, is their *adoption* to the inheritance of sons, their presentation to Christ, their consignation to Christs service, and to Resurrection, their being put into a possibility of being saved, their restitution to Gods favour, which naturally, that is, as our nature is depraved and punished, they could not have. And in short the case is this: * Original Righteousness was in *Adam* after the manner of nature, but it

Τὴν ἀνδρωπεϊαν φύσιν ἀρχῆθεν ὑπὸ τῶν
 δειῶν ἀμαρτιῶν ἀνοήτως ἐξολιθίσασαν ἢ πο-
 λυπαθεσάτη ζῶν διαδέχεται καὶ τῶ θεογενεῖα
 δυνάτε πύξας. Dionyl. Areop. eccles. Hier.
 cap. 3. part. 3.

was an act or effect of grace, and by it men were *not made, but born righteous*; the inferior faculties obeyed the superior, the minde was whole and right, and conformable to the

Divine Image, the Reason and the Will alwayes concurring, the Will followed Reason, and Reason followed the Laws of God, and so long as a man had not lost this he was pleasing to God, and should have passed to a more perfect state. Now because this, if *Adam* had stood, should have been born with every childe, there was in Infants a *principle* which was *the seed of holy life* here, and *a blessed* hereafter; and yet the children should have gone in the road of nature, then as well as now, and the Spirit should have operated at natures leisure; God being the-giver of both, would have made them instrumental to, and perfective of each other, but not destructive. Now what was lost by *Adam*, is restored by Christ, the same Righteous-

Ut quod perdidimus in Adam, i. e. nefs, onely it is *not born, but superinduc'd*, secundum imaginem & similitudinem esse Deis hoc in Jesu Christo recipiemus. is, there is no difference, but that the same

or the like principle may be derived to us from Christ, as there should have been from *Adam*, that is, a principle of obedience, a regularity of faculties, a beauty in the soul, and a state of acceptance with God. And we see also in men of understanding and reason, *the Spirit of God dwells in them*, (which *Tatianus* describing, uses these words, ἡ δὲ ψυχὴ ὡς εἰς ἕνα σωμα τῆς δυνάμεως αὐτῆς [πνεύματος] καὶ ἡμῶν. The soul is possessed with sparks, or materials of the power of the Spirit) and yet it is sometimes ineffective and unactive, sometimes more, sometimes less, and does no more do its work at all times, then the soul does at all times understand. Adde to this, That if there be in Infants naturally an evil principle, a proclivity to sin, an ignorance and pravity of minde, a disorder of affections (as experience teaches us there is, and the perpetual doctrine of the Church, and the universal mischiefs issuing from mankind, and the sin of every man does witness too much) why cannot Infants have a good principle in them, though it works not till its own season, as well as an evil principle? If there were not by nature some evil principle, it is not possible that all the world should choose sin: In free agents it was never heard, that all individuals loved and chose the same thing, to which they were not naturally inclined. Neither do all men choose to marry, neither do all choose to abstain: and in this instance there is a natural inclination to one part; but of all the men and women in the world, there is no one that hath never sinned. *If we say that we have no sin, we deceive our selves, and the truth is not in us*, said an Apostle. 1 Joh. 1. 8. If therefore nature hath in Infants *an evil principle*, which operates when the childe can choose, but is all the while within the soul; either Infants have by grace a principle put into them, or else sin abounds where grace does not superabound; expressly against the doctrine of the Apostle. The event of this discourse is, that if Infants be capable of the Spirit of grace, there is no reason but they may and ought to be baptized, as well as men and women; unless God had expressly forbidden them, which cannot be pretended: and that Infants are capable of the Spirit of grace, I think is made very credible. *Christus infantibus infans* Ep. ad Fiden.
factus sanctificans infantes, said *Irenaeus*: *Christ became an Infant* lib. 3. ep. 8.
among;

among the Infants, and does sanctifie Infants: and S. Cyprian affirms, *Esse apud omnes sive infantes sive majores natu unam divini muneris equitatem*. There is the same dispensation of the divine grace to all alike, to Infants as well as to men. And in this *Royal Priesthood*, as it is in the secular, Kings may be anointed in their Cradles, *Dat (Deus) sui Spiritus occultissimam gratiam, quam etiam latentèr infundit in parvulis*, God gives the most secret grace of his Spirit, which he also secretly infuses into Infants. And if a secret infusion be rejected, because it cannot be proved at the place and at the instant, many men that hope for heaven will be very much to seek for a proof of their earnest, and need an earnest of the earnest. For all that have the Spirit of God cannot in all instances prove it, or certainly know it: neither is it yet defined by how many *indices* the Spirit's presence can be proved or signified. And they limit the Spirit too much, and understand it too little, who take accounts of his secret workings, and measure them by the material lines and methods of natural and animal effects. And yet because whatsoever is holy, is made so by the holy Spirit, we are certain that the children of *believing*, that is, of *Christian parents*, are holy. S. Paul affirmed it, and by it hath distinguished *ours* from the children of unbelievers, and *our marriages from theirs*: and because the children of the Heathen when they come to choice and reason, may enter to Baptism and the Covenant if they will, our children have no privilege beyond the children of Turks or Heathens, unless it be in the present capacity, that is, either by receiving the holy Ghost immediately, and the Promises, or at least having a title to the Sacrament, and entering by that door. If they have the Spirit, nothing can hinder them from a title to the water; and if they have *only* a title to the water of the Sacrament, then they shall receive the Promise of the holy Spirit, the benefits of the Sacrament: else their privilege is none at all, but a dish of cold water, which every village nurse can provide for her new born babe.

§. 20.

But it is in our case as it was with the Jews children: our children are *a holy seed*; for if it were not so with Christianity, how could S. Peter move the Jews to Christianity, by telling them *the Promise was to them and their children*? For if our children

be

be not capable of the Spirit of Promise and Holiness, and yet their children were holy, it had been a better Argument to have kept them in the Synagogue, then to have called them to the Christian Church. Either therefore 1. there is some holiness in a reasonable nature, which is not from the Spirit of holiness; or else 2. our children do receive the holy Spirit, because they are holy; or if they be not holy, they are in worse condition under Christ then under *Moses*: or if none of all this be true, then our children are holy by having received the holy Spirit of Promise, and consequently nothing can hinder them from being baptized.

And indeed if the Christian Jews, whose children are circumcised, and made partakers of the same Promises and Title, and Inheritance and Sacraments, which themselves had at their conversion to the faith of Christ, had seen their children now shut out from these new Sacraments, it is not to be doubted but they would have raised a storm, greater then could easily have been suppressed: since about their Circumcisions they had raised such Tragedies and implacable disputations: and there had been great reason to look for a storm; for their children were *circumcised*, and if not *baptized*, then they were left under a burthen which their fathers were quit of, for *S. Paul* said unto you, *Whosoever is circumcised, is a debtor to keep the whole Law*. These children therefore that were circumcised, stood obliged for want of Baptism to perform the Laws of Ceremonies, to be presented into the Temple, to pay their price, to be redeemed with silver and gold; to be bound by the Law of pollutions and carnal ordinances: and therefore if they had been thus left, it would be no wonder if the Jews had complained and made a tumult: they used to do it for less matters.

To which let this be added, That the first book of the New Testament was not written till eight years after Christs Ascension, and *S. Marks* Gospel twelve years. In the mean time, to what Scriptures did they appeal? by the analogy or proportion of what writings did they end their Questions? whence did they prove their Articles? They onely appealed to the Old Testament, and onely added what their Lord superadded. Now either it must be said that our blessed Lord commanded that Infants should not be baptized, which is no where pretended;

H

and

§. 21.

§. 22.

and if it were, cannot at all be proved: or if by the proportion of Scriptures they did serve God, and preach the Religion, it is plain, that by the Analogy of the Old Testament, that is, of those Scriptures by which they proved Christ to be come, and to have suffered, they also approved the Baptism of Infants, or the admitting them to the society of the faithful Jews, of which also the Church did then principally consist.

§. 23.

7. That Baptism (which consigns men and women to a blessed Resurrection) doth also equally consign Infants to it, hath nothing, that I know of, pretended against it, there being the same signature and the same grace, and in this thing all being alike passive, and we no way cooperating to the consignment and promise of grace: and Infants have an equall necessity, as being lyable to sickness and groaning with as sad accents, and dying sooner then men and women, and less able to complain, and more apt to be pityed and broken with the unhappy consequents of a short life, and a speedy death, & *infelicitate priscorum hominum*, with the infelicity and folly of their first Parents: and therefore have as great need as any, and that is capacity enough to receive a remedy for the evil which was brought upon them by the fault of another.

§. 24.

8. And after all this, if Baptism be that means which God hath appointed to save us, it were well if we would do our parts towards Infants final interest; which whether it depends upon the Sacrament and its proper grace, we have nothing to relye upon, but those Texts of Scripture which make Baptism the ordinary way of entering into the state of salvation: save onely we are to adde this, that because of this law Infants are not personally capable, but the Church for them, as for all others indefinitely, we have reason to believe, that their friends neglect shall by some way be supplied; but Hope hath in it nothing beyond a Probability. This we may be certain of, that naturally we cannot be heirs of Salvation, for *by nature we are children of wrath*, and therefore an eternal separation from God, is an infallible consequent to our evil nature: either therefore children must be put into the state of grace, or they shall dwell for ever where Gods face does never shine. Now there are but two ways of being put into the state of grace and salvation; *the inward*, by the

Of Baptizing Infants.

the Spirit, and the outward, by Water, which regularly are together. If they be renewed by the Spirit, what hinders them to be baptized, who receive the holy Ghost as well as we? If they are not capable of the Spirit, they are capable of Water; and if of neither, where is their title to heaven, which is neither internal nor external, neither spiritual nor sacramental, neither secret nor manifest, neither natural nor gracious, neither original nor derivative? And well may we lament the death of poor babes that are ἀβαντοι, concerning whom if we neglect what is regularly prescribed to all that enter heaven, without any difference expressed, or case reserved, we have no reason to be comforted over our dead children, but may weep as they that have no hope. We may hope when our neglect was not the hinderance, because God hath wholly taken the matter into his own hand, and then it cannot miscarry; and though we know nothing of the children, yet we know much of Gods goodness: But when God hath permitted it to us, that is, offered and permitted children to our ministry, whatever happens to the Innocents, we may well fear lest God will require the souls at our hands: and we cannot be otherwise secure, but that it will be said concerning our children, which S. Ambrose used in a case like this, *Anima illa potuit salva fieri, si habuisset purgationem*, This soul might have gone to God, if it had been purified and washed. We know God is good, infinitely good, but we know it is not at all good to tempt his goodness: and he tempts him, that leaves the usual way, and pretends it is not made for him, and yet hopes to be at his journeys end, or expects to meet his childe in heaven, when himself shuts the door against him, which for ought he knows is the onely one that stands open. S. Austin was severe in this Question against unbaptized Infants, therefore he is called *durus Pater Infantium*: though I know not why the original of that opinion should be attributed to him, since S. Ambrose said the same before him, as appears in his words above quoted in the margent.

And now that I have enumerated the blessings which are consequent to Baptism, and have also made apparent, That Infants can receive these blessings, I suppose I need not use any other persuasions to bring children to Baptism. If it be certain they n

Nisi qui renatus fuerit &c. utique nullum excipit, non infantem, non aliquam præventum necessitate. Ambr. de Abrah. patr. lib. 2. c. 11.

Lib. 2. c. 11. de Abrah. patriarc.

.25.

may receive

receive these good things by it, it is certain they are not to be hindered of them without the greatest impiety, and sacrilege, and uncharitableness in the world. Nay, if it be onely probable that they receive these blessings, or if it be but possible they may, nay unless it be impossible they should, and so declared by revelation or demonstratively certain, it were intolerable unkindness and injustice to our pretty innocents, to let their crying be unpitied, and their natural misery eternally irremediable, and their sorrows without remedy, and their souls no more capable of relief, then their bodies of Physick, and their death left with the sting in, and their *Souls* without *Spirits* to go to God, and no Angel guardian to be assigned them in the Assemblies of the faithful, and they not to be reckoned in the accounts of God and Gods Church. All these are sad stories.

§. 26. There are in Scripture very many other probabilities, to persuade the Baptism of Infants, but because the places admit of divers interpretations, the Arguments have so many diminutions, and the certainty that is in them is too fine for easie understandings, I have chosen to build the ancient doctrines upon such principles which are more easie and certain, and have not been yet sullied and rissled with the contentions of an adversary. This onely I shall observe, That the words of our blessed Lord [*Unless a man be born of Water and the Spirit, he cannot enter into the Kingdome of heaven*] cannot be expounded to the exclusion of children, but the same expositions will also make Baptism not necessary for men: for if they be both necessary ingredients, *Water* and the *Spirit*, then let us provide water, and God will provide the Spirit; if we bring wood to the Sacrifice, he will provide a Lamb. And if they signifie distinctly, one is ordinarily as necessary as the other, and then Infants must be baptized, or not be saved. But if one be exegetical and explicative of the other, and by *Water and the Spirit* is meant onely the purification of the Spirit; then where is the necessity of Baptism for men? It will be as the other Sacrament; at most but highly convenient, not simply necessary, and all the other places will easly be answered, if this be avoided. But however, these words being spoken in so decretory a manner, are to be used with fear and reverence; and we must be infallibly sure by some cer-

certain infallible arguments, that Infants ought not to be baptized, or we ought to fear concerning the effect of these decretory words. I shall onely adde two things by way of Corollary to this Discourse.

That the Church of God ever since her numbers are full, have for very many ages consisted almost wholly of Assemblies of them who have been baptized in their Infancy: and although in the first callings of the Gentiles, the chiefest and most frequent Baptisms were of converted and repenting persons and believers, yet from the beginning also the Church hath baptized the Infants of Christian Parents; according to the Prophecy of *Isaiab*, *Behold, I will lift up my hands to the Gentiles, and set up a standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.* §. 27. Isa. 49. 22. Concerning which, I shall not onely bring the testimonies of the matter of fact, but either a report of an Apostolical Tradition, or some Argument from the *Fathers*, which will make their testimony more effectuell in all that shall relate to the Question.

The Author of the book of Ecclesiastical Hierarchy, attributed to *S. Denis* the Areopagite, takes notice, that certain unholy persons and enemies to the Christian Religion, think it a ridiculous thing that Infants, who as yet cannot understand the Divine Mysteries, should be partakers of the Sacraments; and that professions and abrenunciations should be made by others for them and in their names. He answers, that *Holy men, Governors of Churches, have so taught, having received a Tradition from their Fathers and Elders in Christ*: by which answer of his, as it appears, that he himself was later then the Areopagite; so it is so early by him affirmed, that even then there was an ancient Tradition for the Baptism of Infants, and the use of *Godfathers* in the ministry of the Sacrament. Concerning which, it having been so ancient a Constitution of the Church, it were well if men would rather humbly and modestly observe, then like scorers deride it, in which they shew their own folly as well as immodesty. For what undecency or incongruity is it, that our parents natural or spiritual should stipulate for us, when it is agreeable to the practise of all the laws and transactions of the world, an effect of the Communion of

Saints and of Christian Oeconomy? For why may not Infants be stipulated for as well as we? all were included in the stipulation made with *Adam*; he made a losing bargain for himself, and we smarted for his folly: and if the faults of Parents, and Kings, and relatives, do bring evil upon their children, and subjects, and correlatives, it is but equal that our children may have benefit also by our charity and piety. But concerning making an agreement for them, we finde that God was confident concerning *Abraham*, that he would teach his children: and there is no doubt but Parents have great power, by strict education and prudent discipline, to efform the mindes of their children to vertue. *Joshua* did expressly undertake for his household, *I and my house will serve the Lord*: and for children we may better do it, because till they are of perfect choice, no Government in the world is so great, as that of Parents over their children, in that which can concern the parts of this Question: for they rule over their understandings, and children know nothing but what they are told, and they believe it infinitely: and it is a rare art of the Spirit, to engage Parents to bring them up well in the nurture and admonition of the Lord; they are persons obliged by a superinduced band, they are to give them instructions and holy principles; as they give them meat; and it is certain that Parents may better stipulate for their children, then the Church can for men and women; for they may be present Impostors and Hypocrites, as the Church story tells of some, and consequently are *neglectissimi*, not really converted, and ineffectively baptized: and the next day they may change their resolution, and grow weary of their Vow: and that is the most that children can do when they come to age: and it is very much in the Parents, whether the children shall do any such thing, or no;

—purus & infans

[*Ut me collaudem*] si & vivo carus amicis,
Causa fuit Pater his—

Ipse mihi custos incorruptissimus omnes

Circum Doctores aderat; quid multa? pudicum

(*Qui primus virtutis honos*) servavit ab omni

Non solum facto, verum opprobrio quoq; turpi:

—ob hoc nunc

Laus illi debetur, & à me gratia major. Horat.

For Education can introduce a habit and a second nature, against which children cannot kick, unless they do some violence to themselves and their inclinations. And although it fails too often when ever it fails, yet we pronounce prudently concerning future things, when we have a less influence into the event, then in the present case, (and therefore are more unapt persons to stipulate) and less reason in the thing it self (and therefore have not so much reason to be confident.) Is not the greatest prudence of Generals instanced in their foreseeing future events, and guessing at the designs of their enemies, concerning which they have less reason to be confident, then Parents of their childrens belief of the Christian Creed? To which I adde this consideration, That Parents or Godfathers may therefore safely and prudently promise, that their children shall be of the Christian faith, because we not onely see millions of men and women who not onely believe the whole Creed onely upon the stock of their education; but there are none that ever do renounce the faith of their Country and breeding, unless they be violently tempted by interest or weakness, antecedent or consequent. He that sees all men almost to be Christians, because they are bid to be so, need not question the fittingness of *Godfathers* promising in behalf of the children for whom they answer.

And however the matter be for Godfathers, yet the tradition of baptizing Infants passed through the hands of *Irenæus*, *Omnes aetatem sanctificans per illam quæ ad ipsam erat similitudinem. Omnes n. venit per semetipsum salvare, omnes inquam qui per eum renascuntur in Deum, infantes, & parvulos, & pueros, & juvenes, & seniores. Ideo per omnem venit aetatem, & infantibus infans factus sanctificans infantes, in parvulis parvulus, &c.* Christ did sanctifie every age by his own susception of it, and similitude to it. For he came to save all men by himself, I say all who by him are born again unto God, *Infants, and children, and boyes, and young men, and old men.* He was made an Infant to Infants, sanctifying Infants, a little one to the little ones, &c. And *Origen* is exprels, *Ecclesia traditionem ab Apostolis suscepit etiam parvulis dare baptismum.* The Church hath received a Tradition from the Apostles to give Baptism to Children. And *S. Cyprian* in his Epistle to *Fidus*, gives account of this Article :

S. 29.
L. 2. c. 39.

Vide etiam
Conflit. Clementis. βαπτίζεσθαι ὑμῶν καὶ τὰ νήματα, καὶ ἐκτρέφεσθαι αὐτὰ ἐν παιδείᾳ καὶ νομοῖς θεοῦ.
Lib. 5. ad Rom. c. 6. idem homil. 14. in Lucam & lib. 8. hom. 8. in Levitic.

for

for being questioned by some lesse skilfull persons, whether it were lawfull to baptize Children before the eighth day; he gives account of the whole question, and a whole Councell of sixty six Bishops upon very good reason decreed, that their baptism should at no hand be deferred, though whether six, or eight, or ten dayes, was no matter, so there be no danger or present necessity. The whole epistle is worth the reading.

§. 30.

But besides these authorities of such who writ before the starting of the *Pelagian* Questions, it will not be useles to bring their discourses, of them and others, I mean the reason upon which the Church did it both before and after.

§. 31.

Irenæus.

Irenæus his argument was this; Christ tooke upon him our nature to sanctifie and to save it; and passed through the severall periods of it, even unto death, which is the symbole and effect of old age; and therefore it is certaine he did sanctifie all the periods of it: and why should he be an infant, but that infants should receive the Crowne of their age, the purification of their stained nature, the sanctification of their persons, and the saving of their soules by their Infant Lord and elder Brother?

§. 32.

Tertullian.

Omnis enim anima eousque in Adam censetur donec in Christo recensetur: tamdiu immunda quamdiu recensetur. Every soul is accounted in *Adam* till it be new accounted in Christ; and so long as it is accounted in *Adam*, so long it is uncleane; and we know no uncleane thing can enter into heaven; and therefore our Lord hath defined it, *Unlesse ye be born of water and the spirit, ye cannot enter into the Kingdome of Heaven:*

*Lib. de anima.*c. 39. & 4^a*S. Cyprian epist. ad Fidum.*

that is, ye cannot be holy. It was the argument of *Tertullian*; which the rather is to be received, because he was one lesse favorable to the custome of the Church in his time of baptizing Infants, which custome he noted and acknowledged, and hath also in the preceding discourse fairely proved. * And indeed (that *S. Cyprian* may superadde his Symbol) *God who is no accepter of persons will also be no accepter of ages.* * For if to the greatest delinquents sinning long before against God, remission of sins be given when afterwards they beleive, and from Baptisme and from Grace no man is forbidden, how much more ought not an Infant be forbidden, who being new born, hath sinned nothing, save onely that being in the flesh, born of *Adam* in his first birth,

* *Cyprian.*

he

he hath contracted the contagion of an old death. Who therefore comes the easier to obtain remission of sins, because to him are forgiven not his own, but the sins of another man. None ought to be driven from Baptism and the Grace of God, who is mercifull, and gentle, and pious unto all; and therefore much lesse Infants, who more deserve our aid, and more need the divine mercy, because in the first beginning of their birth crying and weeping, they can do nothing but call for mercy and reliefe. For this reason it was (saith Origen) that they to whom the secrets of the Divine mysteries were committed, did baptize their Infants, because there was born with them the Impurities of sin, which did need material absolution as a Sacrament of spiritual purification; for that it may appear that our sins have a proper analogy to this Sacrament, the body it self is called the body of sin: and therefore the washing of the body is not ineffectual towards the great work of pardon and abolition. Indeed after this absolution there remains concupiscence, or the material part of our misery and sin: For Christ by his death onely took away that which when he did dye for us, he bore in his own body upon the tree. Now Christ onely bore the punishment of our sin, and therefore we shall not dye for it, but the material part of the sin Christ bore not. Sin could not come so neer him; It might make him sick and dye, but not disordered and stained He was pure from Original and Actual sins; and therefore that remains in the body, though the guilt and punishment be taken off, and changed into advantages and grace; and the Actual are received by the Spirit of grace descending afterwards upon the Church, and sent by our Lord to the same purpose.

Origen. lib. 5.
ad Rom. c. 6.

But it is not rationally to be answered what S. Ambrose sayes, *quia omnis peccato obnoxia, ideo omnis etas Sacramento idonea*: For it were strange that sin and misery should seize upon the innocent and most unconsenting persons; and that they onely should be left without a Sacrament, and an instrument of expiation. And although they cannot consent to the present susception, yet neither do they refuse; and yet they consent as much to the grace of the Sacrament, as to the prevarication of Adam and because they suffer under this, it were but reason they should be relieved by that. And *it were better (as Gregory

S. 33.
S. Ambrose.
de Abraham
patriar. l. 2. c. 11.
* S. Greg. Naz.
κρείων γὰρ ἀ-
ναδὴτως ἀγ-
αθῆναι, ἢ ἀ-
πελθεῖν
ἀσφαλισα ἢ
ἀτέλεσα. Orat.
40. in S. Baptist.

Nazianzen affirms) that should be conigned and sanctified without their own knowledge, then to dye without their being sanctified; for so it happened to the circumcised babes of Israel: and if the consperion and washing the doore posts with the blood of a lamb, did sacramentally preserve all the first-born of Goshen, it cannot be thought impossible or unreasonable that the want of understanding in children should hinder them from the blessing of a sacrament, and from being redeemed and washed with the blood of the Holy Lamb, who was slain for all from the beginning of the world.

§. 34.

After all this it is not inconsiderable that we say the Church hath great power and authority about the Sacraments; which is observeable in many instances. She appointed what persons she pleased, and in equal power made an unequal dispensation and ministry. The Apostles first dispensed all things, and then they left off exterior ministeries to attend to the word of God and prayer: and *S. Paul* accounted it no part of his office to baptize, when he had been separated by imposition of hands at *Antioch*, to the work of preaching and greater ministeries; and accounted that act of the Church, the act of Christ, saying, *Christ sent mee not to baptize, but to preach the Gospel*: they used various forms in the ministracion of Baptism, sometimes baptizing *in the name of Christ*, sometimes expressly invoking the Holy and ever Blessed Trinity: one while [*I baptize thee*] as in the Latine Church, but in Greek, [*Let the servant of Christ be Baptized*:] and in all Ecclesiastical ministeries the Church invented the forms, & in most things hath often changed them, as in *absolution*, *excommunication*, and sometimes they baptized people upon their profession of repentance, and then taught them; as it hapned to the *Jaylor* and all his family; in whose case there was no explicit faith afore hand in the mysteries of Religion, so far as appears; and yet he, and not onely he, but all his house were baptized at that hour of the night when the earthquake was terrible, and the fear was pregnant upon them, & *this upon their Masters account*, as it is likely: but others were baptized in the conditions of a previous faith, and a new begun repentance*. They baptized in rivers or in lavatories, by dipping or by sprinkling; for so we finde that *S. Laurence* did as he went

* *Non ut delinquere desinant sed quia desierunt*, as *Tertul.* phraseth it.

to martyrdom, and so the Church did sometimes to Clinicks, and so it is highly convenient to be done in Northern Countries according to the prophecy of Isaiah, *So shall he sprinkle many Nations*, according as the typical expiations among the Jews were usually by sprinkling: and it is fairly relative to the mystery, to the *sprinkling with the blood of Christ* and the watering of the furrows of our souls with the dew of heaven, to

Aqua refectiois & baptismi lavacrum quo anima sterilis ariditate peccati ad bonos fructus inserendos divinis muneribus irrigatur. Cassidor. m. 23. pl. 2.

make them to bring forth fruit unto the Spirit and unto holiness. The Church sometimes dipt the *Catechumen* three times; sometimes but once. some Churches use fire in their baptisms, so do the Ethiopians, and the custome was antient in some places. And so in the other Sacrament; sometimes she stood and sometimes kneeled, and sometimes received it in the mouth, and sometimes in the hand: one while *in leavened*, another while in *unleavened bread*: sometimes the wine and water were mingled, sometimes they were pure; and they admitted some persons to it sometimes, which at other times she rejected: sometimes the Consecration was made by one forme, sometimes by another: and to conclude, sometimes it was given to Infants, sometimes not: and she had power so to do; for in all things where there was not a Commandment of Christ expressed or employed in the nature and in the end of the institution, the Church had power to alter the particulars, as was most expedient, or conducing to edification: and although the after ages of the Church which refused to communicate Infants, have found some little things against the lawfulness, and those ages that used it found out some pretences for its necessity; yet both the one and the other had liberty to follow their own necessities, so in all things they followed Christ. Certainly there is infinitely more reason why Infants may be communicated, then why they may not be baptized. And that this discourse may revert to its first intention; although there is no record extant of any Church in the world, that from the Apostles dayes inclusively to this very day ever refused to baptize their children, yet if they had upon any present reason they might also change their practise, when the reason should be changed; and therefore if there were nothing els in it, yet the universal practise of all Churches in all ages, is abundantly sufficient to determine us, and

Ἐνίοι τὰ ὄρα τῶν σφραγισμένων μετὰ τὸ μύνησθαι, dixit Hieracleon apud Clem. Alex.

and to legitimate the practise, since Christ hath not forbidden it. It is sufficient confutation to disagreeing people to use the words of S. Paul, *we have no such custome, nor the Churches of God*, to suffer children to be strangers from the Covenant of Promise, till they shall enter into it as Jews or Turks may enter, that is, by choise and disputation. But although this alone to *modest and obedient*, that is, to *Christian Spirits*, be sufficient, yet this is more than the question did need. It can stand upon its proper foundation.

Concil. Milvuit.
Can. 2.

Quicumque parvulos recentes ab uteris matrum baptizandos negat, anathema est.

He that refuseth to baptize his Infants, shall be in danger of the Council.

The PRAYER.

O Holy and Eternal Iesus, who in thy own person wert pleased to sanctify the waters of baptism and by thy institution and commandment didst make them effectual, to excellent purposes of grace and remedy, be pleased to verify the holy effects of baptism to me and all thy servants whose names are dedicated to thee in an early and timely presentation, and enable us with thy grace to verify all our promises, by which we were bound, then when thou didst first make us thy own portion and relatives in the consummation of a holy covenant. O be pleased to pardon all those undecencies and unbandsome interruptions of that state of favour in which thou didst plant us by thy grace, and admit us by the gates of baptism: and let that Spirit which moved upon those holy waters never be absent from us, but call upon us and invite us by a perpetual argument and daily solicitations and inducements to holiness; that we may never return to the filthiness of sin, but by the answer of a good conscience may please thee and glorify thy name and doe honour to thy religion and institution in this world, and may receive the blessings and the rewards of it in the world to come, being presented to thee pure and spotless in the day of thy power when thou shalt lead thy Church to a Kingdome, and endless glories. Amen.

The End.

