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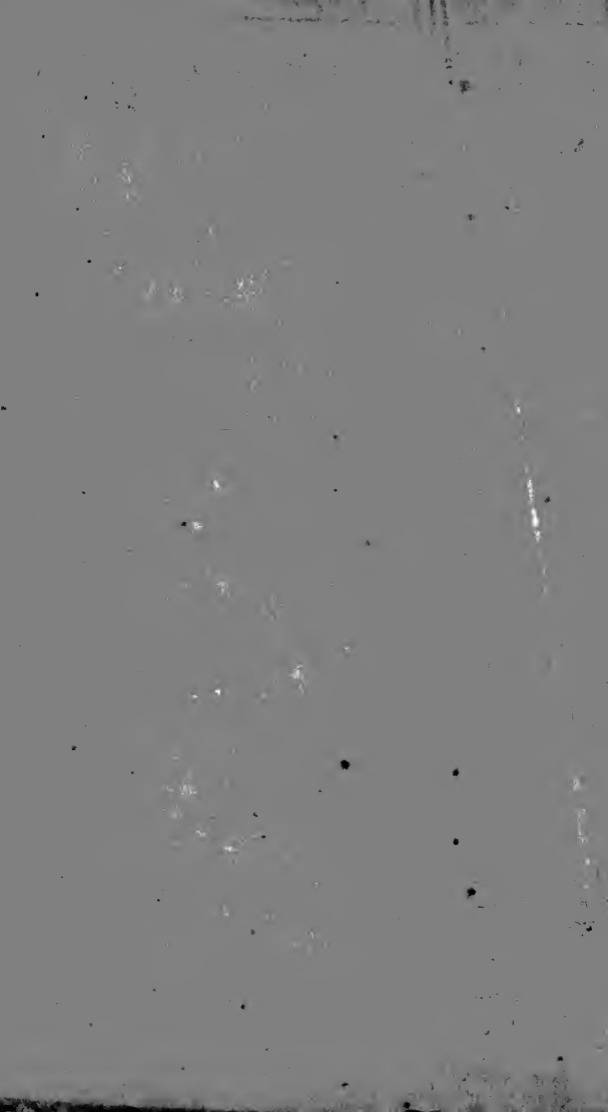
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

SCB
10285

Hutton



A Just Vindication

Of the Doctrine and Practice
Of JOHN the Baptist,
CHRIST and his APOSTLES,
Concerning

Water - Baptism.

Occasioned by a Book, Entituled, *Some plain Letters in the Defence of Infant-Baptism; And of the Mode of Baptizing, By Sprinkling, &c. which was Written by Mr. Hewerdine of March: And is now examined and confuted, By William Russel, M. D. ex Acad. Cantabrig. A lover of Primitive Christianity.*

I do believe and know, that there is neither Precept nor Example in Scripture for Pado-Baptism, nor any just Evidence for it, for above 200 Years after Christ, Dr. Barlow, late Bishop of Lincoln, in his Letter to Mr. Tombes.

The outward Rite in Baptism is Threefold. 1. Immersion into the Water. 2. Abiding under the Water. 3 Resurrection out of the Water. *Tilenus, Disput. Pag. 886. &c.*

Baptism is a Greek Word, it may be translated a Dipping, when we Dip something in Water, that it may be covered with Water. *Luther de Baptismo, Tom. 1. Fol. 71.*

There was no such thing as Sprinkling used in Baptism in the Apostles time, nor many Ages after them. *Jof. Mede, on Tit. 3. 5.*

THE [illegible]

Joint [illegible]

March [illegible]

[illegible]

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Humbly [illegible]

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TO THE

Joint-Parishoners

OF

*March, Doddington, Wimblington
and Benwick,*

Is this ensuing Treatise

Humbly Dedicated.

S I R S,

THis Dedication is occasioned by a Book of Mr. Hewerdine's, directed unto you, to whom he vouchsafed to Write a Preface, and therein to give you caution against embracing our Doctrine and Practice about Holy Baptism; lest by so doing you become Anabaptists, by being Baptized a second time. For, he tells you it must needs be so, if your first Baptism was rightly Administred. But in the close of his Preface, he commits this matter to your Examination and Judgment, upon which I shall make these Remarks.

1. He doth hereby allow us, That it is a Duty to be once truly Baptized, and that such Persons are not Anabaptists.

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2. That

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2. That those upon whom Baptism hath not been rightly Administred, may be Baptized afterwards, and not be accounted Anabaptists.

And to this agrees the Order and Direction of the Church of England about private Baptism, that is Administred in danger of Death. For they say, that if he do afterward live, it is expedient that he be brought into the Church, and then the Minister of the Parish shall examine and try whether the Child be lawfully Baptized or no. And if upon Examination he find that all things were not done as they ought; and that he was not lawfully and perfectly Baptized; some of the Essential Parts of Baptism having been wanting therein. Then (they give this Direction :) Let the Priest Baptize it in form above-Written concerning publick Baptism, saving that at the Dipping of the Child in the Font, he shall use this form of Words.

If thou be not already Baptized, N. I Baptize thee in the Name of the Father, &c.

3. I do further observe from hence, That the Priests of the Church of England (who follow this Direction) are more liable by this Practise of theirs, to make Anabaptists than we can be; because they express their doubtfulness in the very act. And if they do dip the Child a second time, and he was rightly Dipped before such a Child must needs be an Anabaptist.

4. It is apparent from hence, That in the Judgment of the Fathers of your Church, Baptism may be reiterated, if it hath not been rightly performed the first time.

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5. But seeing we deny Infants to be the proper Subjects of Baptism; and also the Mode your Priests use of Sprinkling (instead of Dipping) those they pretend to Baptize. We say they are not Baptized at all, but only Rantized, which is not Baptism: And therefore till they can prove that Christ hath any where required in his Word, that Infants are to be Rantized, we must continue to teach them, when they come to Years of Understanding, to repent of their Sins, and believe in the Lord Jesus Christ; and then to be Baptized according to Christ's Commission, Matth. 28. 19, 20. Mark 16. 15, 16. For in so doing, he hath promised to be with us alway, even to the end of the World.

Having now removed this Stumbling Block out of your way, I shall proceed to give you an account of my Method, in answer to Mr. Hewerdine's Book.

After I have considered his Allegations to prove that Infants are the Subjects of Baptism, I have made it appear, that he hath not proved what he undertook: For it doth not follow from any thing he hath said, That Our Blessed Saviour did ever command his Apostles to Baptize Infants, either in the time before, or after his Resurrection; or that they did at any time, either teach or practice it after his Ascension; therefore he was forced to confess in pag. 63. We find not in Scripture any such express Command as this, That Infants shall be Baptized. And then he flies to the old Popish Plea of Apostolical Tradition, and therein I have also sufficiently confuted him, from the Pens of divers Learned Men, both Doctors and Reverend Bishops of your own Church, who do testifie, that there is no just Evidence of any such Tradition, and that it doth not appear from any Authentick History, that any Infants were Baptized

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during the first 200 Years from the Birth of Our Saviour. And certainly the Apostles would not have wholly omitted it, if they had received a Commission from their Lord; both to have taught and practised it: For they were faithful to the trust reposed in them, and kept back nothing that was profitable for the Church of God, but did declare unto them all the Counsel of God, Acts 20. 20, 27. So that it's not being taught or practised at all for so long a time, is a full Demonstration, that the Baptism of little Infants is no part of the Counsel of God, nor is it at all profitable for the Church of God. And to suppose otherwise (as Mr. Hewerdine does) is to charge the Apostles, and their immediate Successors with unfaithfulness.

As touching his 3 first Letters about the Mode of Baptizing, I have considered them also; and do find that he hath not been able by himself, or by the help of others (whom he hath called into his assistance) to prove that Rantism is Baptism, that Sprinkling is Baptizing: But is forced to contradict himself, by confessing that all those in those Eastern hot Countries, as in Judea, and the Neighbouring Nations, were all Baptized by Dipping. And his Plea against Dipping in our climate, is very insipid, and as coldly alledged as the coldness of the Climate it self. Surely he has forgot that the Church of England, commands that the Priest shall take the Child in his hands, and naming the Child, shall Dip it in the Water; and he is (by them) excused from Dipping it, only in case the Child be weak. And for that purpose they had formerly large Fonts set up in their Churches, on purpose to Dip the Children therein. And this Practice was continued till about 70 Years since: For I knew the Son of a Minister, that did assure me he was so Baptized by his Father. And the Learned know that

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that the Russians and Muscovites (whose Climate is much colder than ours) do dip the Children three times when they Baptize them. Hear therefore what Mr. Daniel Rogers saith, both against Sprinkling, and for Dipping, in his Treatise of the two Sacraments, Part I. Chap. 5. and 8. None of old were wont to be Sprinkled, and I confess my self (saith he) unconvinced by Demonstration of Scripture for Infants Sprinkling. It ought to be the Churches part to cleave to the Institution, which is Dipping. And he betrays the Church whose Officers he is, to a disordered Error, if he cleave not to the Institution which is to Dip. That the Minister is to Dip in Water, as the meetest act; the Word Βαπτίζω notes it: For the Greeks wanted not other Words to express any other act besides Dipping, if the Institution could bear it. What resemblance of the Burial or Resurrection of Christ is in Sprinkling? All Antiquity and Scripture confirm that way. To Dip therefore is exceeding material to the Ordinance; which was the usage of old, without exception of Countries, Hot, or Cold. Thus far he, who hath (you see) born a noble Testimony for our Practice of Dipping, and against yours of Sprinkling; which I have also fully demonstrated from the Pens of divers of your own Learned Doctors, Bishops, and others (as you will find in the Second Part of this Treatise, to be agreeable to the Holy Scriptures, and the Practice of both the Greek and Latin Fathers, for many Hundreds of Years; to which I refer you.

As for Mr. Hewerdine's impertinent Cavil about the hazarding of our Health, constant Experience to the contrary, is a sufficient Confutation. And of the same Complexion is that foolish Harangue about Baptizing Naked, or with their Cloaths on, against either of which he could (by the help of Mr.

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Sydenham) make Objections to invalidate the Scripture Testimony for Holy Baptism, which I have also considered; altho' to speak freely, neither of them deserve any solid answer, being so light and trivial in themselves. But as for that long-minded Discourse of his about Od-Fathers, and Od-Mothers; I have shewed you the reason why I have not concerned my self about it; because it doth not in the least concern us to take notice of it, being wholly foreign to the Controversie betwixt him and us.

I should here have closed this Epistle, only I do not know but this Book may fall into the Hands of your Diocesan, Dr. Patrick, Bishop of Fly. And if so, I have this to Advertise his Lordship of; That when I wrote an answer to what Mr. Hewerdine quoted out of his Book of Baptism; I had not the Book by me, nor had I ever seen it, therefore I was not capable to say otherwise than I did about that passage in the Margin thereof, out of Mr. Pocock's Not. Miscel. cap. 9. But after that, before my Book was all Printed off, I did procure it; and by that I perceive he hath wronged Mr. Pocock, and consequently his Lordship by leaving out the Hebrew Word **תבטל** Tabal (which is the root it self, and signifies, He Dipped) and is rendred by the Septuagint, in 2 Kig. 5. 14. from **ויטבל בורד**, **וי βαπτισατο εν τω Ιορδαν**, and by Arias Montan. & Immerstit se in Jarden; and Tr. Junius, Immerstit se in Jardanem. And he dipped himself in (or into) Jordan. And his Lordship also in the same place, where he reckons up several sorts of washings among the Jews, as the washing of their Hands, and their daily washing, which (he saith) were introduced by the Pharisees. So also he saith, there were their Baptisms or Immersions of the whole Body into Water, which all the Jews were bound unto in their Confessions. As also, the bathing of their Women,

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men, &c. All which, as it might have been improved to my great Advantage, had I but seen the Bishops Book before my answer to that Passage was Printed off; So I do hereby assure his Lordship, I should have given him his just praise, for that candid and distinct account he hath given thereof; and should have taken particular notice of it in my answer to Mr. Hewerdine.

And seeing I have mentioned this, there is another thing to be observed, which is praise worthy in his Lordship, and shews him to be a Man of a better temper than Mr. Hewerdine. For, as Mr. Hewerdine Writes with that confidence, as if he were placed in the Chair of Infallibility: On the contrary, His Lordship expresses himself in such a modest and humble Stile, that is to me very affecting. I will recite one Passage which may be instar omnium. In his *Aqua Genitalis*, Edit. 4th. pag. 446. He asks this Question, Who are the Persons to be Baptized? His answer is; The next will not let us doubt, but all those who are willing to embrace Jesus as the Christ, and the Son of the living God, and to give themselves up to his Instruction and teaching, are thus to be initiated and entred into his Religion. Only it is scrupled, whether those that cannot express such a willingness, nor make any Signs of it, are so to be admitted; and therefore all Infants are by some excluded from these Waters, as Subjects uncapable, either to make any such Profession and Engagement. or receive from God any such benefit.

This point (saith he) hath been so sifted, even to the very Bran, that I cannot think mine Eyes so acute as to discern any little Argument, to lie still neglected that I should be able to bolt out. The custom of the Church hath been pleaded, which is accounted the best Interpreter of a doubtful Law; And the Scrip-
tures

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tures have been searched in these late times (more I think than ever) by many Learned Authors in every ones hands, and to such excellent purpose; that if I were able to plead the Infants Title strongly, my defence might be spared. And then briefly dismisses it with four Considerations; upon the first of which he modestly says, That if there were any Infants in the Jaylors Family, it is certain they were Baptized; for he was Baptized, he, and all his. But (he adds) It is doubtful indeed, whether there were any or no.

Now as this shews the Excellency of his Spirit, so it needs no Remarks of mine upon it, because what I might say, is of it self obvious to every Intelligent Reader, that understands this Controversie.

I am not unsensible of the good temper of divers of the present Bishops and Doctors of your Church, and of their great Moderation in this Point, and the sincere Charity they have towards us; and therefore am willing to acknowledge it in this publick manner: But I am troubled that some of the inferior Clergy, who have less Judgment and Learning, and are unskilled in this point in difference betwen us, should make us so much trouble as they do, without any just Provocation given them. I think the Controversie hath been sufficiently spoken to, as much as the matter will bear, on either side; and therefore there is no need for Men that have nothing to offer that is new, to blot innocent Paper to no purpose, except it be to shew their weakness, whilst they design to shew their Wit.

And I hope we do not deserve a just Censure from any, to Write in our own defence, when we are attacked so often by such Men. For, till any of them can convince us of any Error in Baptizing true Penitent Believers; we must (in the answer of a good Conscience towards God) vindicate that which we believe in

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our very Souls, to be according to the Doctrine and Practice of John the Dipper, Christ, and his Holy Apostles. But if those that oppose themselves against us, would forbear so doing; we should be as forward as any, to follow after those things that make for Peace, and things wherewith one might edifie another. I am sure, both they, and we, had more need to bend our united force, against those Heresies of the Arians, Socinians, and Eutychians, &c. that abound in our Land; and fortifie the Minds of our People against them, by a more thorow Instructing them in the Fundamental Principles of our Holy Religion: And by that they would also receive the best of Antidotes against that of Deism, and Immorality, wherewith this Generation are so much leavened and corrupted.

I shall add no more, but commend what I have Written to the serious Consideration of all concern'd, and more particularly unto you; begging that the Father of Lights, would be graciously pleased to open your understandings, that you may be enabled by his Spirit to judge between things that differ; and may have a Spiritual discerning about Divine things; and may be made willing to obey the Will of God from the Heart, so far as it is, or may be made know to you; that thereby you may obtain Peace with God here, and Glory hereafter; which is the unfeigned desire of him, who Subscribes himself,

Your Servant,

For Christ's sake,

WILLIAM RUSSEL.

T O

To the Reader.

Courteous Reader,

HA VING this Opportunity, I am willing to let all Men know, wherefore we do so stily adhere to the Doctrine and Practice of *John* the Baptist, Christ and his Apostles, about Holy Baptism; as we find it recorded in the New Testament: That none may put a Misconstruction upon our so doing, or charge us with Obstinacy therein.

1. Because we believe Christ to be the only Head and Lawgiver to his Church, in all Matters of Divine Worship; and that his Laws and Ordinances are ratified by his Death, *Heb. 9. 16, 17.* And therefore, no Man is to disanul or add thereunto, *Gal. 3. 15.* we being Charged to teach no other Doctrine, *1 Tim. 1. 3.*

2. Because we do believe the Scriptures to be the only Certain and Infallible Rule, left to direct us in matters of Faith and Worship; and that (agreeable to the Sixth Article of the Church of *England*) whatsoever is not to be found therein, or to be proved thereby, is not to be received by any Christian Man as an Article of Faith.

3. Whereas it is objected by some, *That the Scriptures do not tell us of all that was done by Christ and his Apostles.* We answer, But they do tell us of all (the *Credenda* and *Agenda*) the things to be believed and done by us. So that there is neither Sin, nor Duty, but only what is declared so to be in the Holy Scriptures; and we have no need to have

recourse to Tradition unwritten, because the Scriptures are able to make us Wise to Salvation, and to furnish the Man of God throughly to every good Word and Work.

4. Because those Persons are highly commended, who did keep the Ordinances, as they were delivered unto them by Christ and his Apostles, *1 Cor. II. 1, 2.*

5. Because we are exhorted, *To contend earnestly for the Faith which was once delivered unto the Saints, Epist. of Jude, v. 3.* And we do not expect any New Oracles to be delivered, either by the Pope, or any other.

6. Because we are under a gracious Promise of Christ's Presence, if we Teach and Observe all those things which were commanded by him to his Apostles, *Matt. 28. 20.* But there is no such Promise to those, whose Fear towards God is taught by the Precepts of Men.

7. Seeing, therefore, we find such Full and Plain Testimony in Holy Scripture, of the Baptism of Adult Persons, *That when they believed the things that were taught them, concerning the Kingdom of God and the Name of Jesus Christ, they were Baptized, both Men and Women, Acts 8. 12. 36, 37, 38, &c.* And this also being confessed by our Antagonists, and no mention made of any one Infant that was ever Baptized by the Apostles. We do, with good Reason, conclude, That our Lord (and only Lawgiver) did never Teach, or Command them so to do.

8. The Reason why we thus Conclude, is, because the Apostles were Faithful Stewards of the Mysteries of God, and did not keep back any thing from the Church of God that was profitable for them to know or practise; but did declare un-

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to them all the Counsel of God, *Acts* 20. 20, 27. And therefore, without Men will be so hardy as to affirm those Holy Men to be Unfaithful, they must agree with us, That Infant-Baptism was never Commanded by Christ, because it was never Taught nor Practised by any of his Apostles.

9. Because, as we could never find any mention of it in the Holy Scripture; so we also perceive, that the greatest Contenders for it have been forced (after all their most diligent search) to make this open Confession, *That they find it to be a hard Controversy to prove Infant-Baptism, it is so dark in the Scripture; as Mr. Baxter, and others, have acknowledged. And Mr. Hewerdine himself confesses, It's no where said in Scripture, that Infants shall be Baptized. And the Bishop of Ely acknowledgeth, (as I have shew'd) That it is a doubtful Law. And whatever his private Opinion was concerning it, yet he seems unwilling to enter the Lists of Contention about it. And this is the Case of divers others, as well as his Lordship; especially those of the greatest Parts and Learning, who have shew'd (from time to time) their great Moderation therein.*

10. As touching the *Moda* of Baptizing, I have said so much to it, in my *True Narrative of the Portsmouth Disputation*, and in my *Epistle to the Inhabitants of Ashford, &c.* that all, who will examine and compare it with the Holy Scriptures, must be forced to acknowledge, That Dipping is the right way of Baptizing; and that the Learned do bear Witness to this Truth, *That John, and the Apostles of our Lord, did so practise it; as I have also shew'd in this Treatise. And to this, I have Mr. Hewerdine's Testimony also, That the Apostles, to whom Christ gave his Commission for Holy Baptism, they did Baptize all in those Countries by Dipping.*

Besides, the Church of *England* do not only approve of Dipping, as the right way of Baptizing; but have (in their Publick Liturgy) commanded it to be done by Dipping: And do also command the Priest, when he Dips the Child, to say, *I Baptize thee, &c.* So that they do own our Practice of Baptizing by Dipping, to be a
Good

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Good and Lawful Mode of Baptizing. And therefore, when we contend about it, it's not with the Church, but some of her Ignorant and Peevish Sons, who give us needless Trouble about this part of the Controversy: For their Business is to prove their own Mode to be Lawful, and not to disprove ours; because, in so doing, they wound their own Mother, in opposing what she allows.

11. I hope, none of the Fathers and Doctors of the Church of *England*, will put any wrong Construction upon the Defence we make for our selves against those of their Communion, who do so frequently Print against us. We are only upon the Defensive Part, and therefore cannot be charged as Aggressors. Our Intentions are Good and Holy, and our Design Charitable. We have no Prejudice in our Minds against their Persons, nor do we envy their Greatness, nor design to dismount them, that our selves may be exalted. We covet not their Benefices, whatever others may do; for we had rather be under Episcopal, than Presbyterian Government. All we desire, is only the Enjoyment of our Liberties and Properties as Men and Christians, and for that (I hope) they shall always find us thankful both to God and our Governours. We are desirous to be freed from this troublesome Contending with them, and should rejoyce if they would be so kind to cease their Opposition. And we should thereby obtain a double Advantage.

1st, That precious time we spend in this Publick Way, might be improved in Instructing our People in the Grounds and Reasons of the Christian Religion, as to the most Important and Sublime Duties and Mysteries contained therein, and so the better prepare and dispose them to the Practical Duties of Piety and Holiness.

2dly, We might then be at leisure to joyn with you more effectually against the *Socinian* Heresy, and *Ani-monian* Error; as also to reform and put a stop unto those enormous Evils of Prophaneness and Immorality that

that abound amongst us, to the great Dishonour of our Holy Profession.

12. And altho' we cannot have Communion with the Church of *England*, because we do not believe them to be rightly Constituted according to the Rule and Order of the Gospel, as a true Visible Church ought to be; as thinking her Essentially Defective therein: Yet, we desire to maintain (as far as we may) a Friendly Correspondence with those that are Sober and Pious among them: And are very far from thinking (with the Church of *Rome*) that none can be Saved out of the Communion of our Church. For we are taught by the Word of God, to distinguish betwixt the Essentials of Salvation, and Church Communion.

13. Lastly, We do solemnly declare, That the Fear we have of displeasing God (whose Favour is to us more valuable than our present Ease or Worldly Advantage; yea, than Life it self) it is that which makes us refuse to comply with you in the Case of Infant Baptism: For, our Consciences are fully perswaded, from the Word of God, that we do walk as we have *John* the Baptist, our blessed Saviour, and his Holy Apostles, for our Authority and Example; and we ought to obey God, rather than Men, tho' never so highly Dignified above their Brethren. I have no more to add, but my Heart's Desire and Prayer to God, *That the Light of Truth may shine with greater Clearness and Evidence in each of our Souls; and that he would hasten the time, when all his People shall have one Heart and one Way, and shall all call upon the Name of the Lord, and serve him with one Consent.* And let all that love our Lord Jesus in Sincerity, say, *Amen.*

W. R.

ERRATA.

PAGE 10. line 28. read *in the whole Bible.* P. 28. l. 28. for *now* sense. r. *non-sense.* P. 48. l. 3. for *caprble*, r. *capable.* P. 53. l. 11. for *subjectm*, r. *subjectum.* P. 54. l. 16. for *you*, r. *it.* P. 62. l. 11. for *Acts 3.* r. *Acts 2.* and *in*; l. 19. for *Chiidren*, r. *Children.* P. 103. l. 26. for *Eaptize*, r. *Baptizo.* P. 128. l. 20. for *Authority*, r. *Authorities.* P. 41. l. 12 turn \ into 7. And if there be other Faults that have escaped our Notice, the Reader is also desired to Correct them with his Pen.

PROPERTY OF
DANIEL B. TOWN
REC. APR. 15 1881
THEOLOGICAL

A

JUST Vindication

OF THE
Doctrine and Practice

OF
JOHN the Baptist,

Christ and His Apostles,

CONCERNING

Water-Baptism.

Occasion'd by a Book Entituled, Some plain Letters in the Defence of Infant-Baptism, &c.

WHEN I first saw this Book, I did not suppose that any of our Perswasion were concern'd to take such publick Notice of it; because I did not find

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any solid Argument, or Proofes from Holy Scripture contained therein:— And therefore did not apprehend that any Man of a sound Judgment could be deceived thereby. But being inform'd, that it had a different Effect upon some in that Country where the Author lives; it was thought necessary to give some Answer to it, to remove those Prejudices that may be begotten thereby, in the Minds of some who are unskill'd in the Controversie depending.

I being therefore importun'd to take that Task upon me, did at length consent thereunto (altho' unwillingly) that it may not be thought by the Author, or his Friends, that his Book was unanswerable.

The reason of my unwillingness, did arise from hence, because I did not find any thing of Moment in it, but what hath been sufficiently refuted by divers learned Men of our Way, long before he set Pen to Paper: And therefore if *Mr. Hewerdine* had first consulted their Writings; he might have saved himself and me this needless Trouble. For, there is no end of writing, if Men will persist in writing on about Controversies, without the least regard to what hath been said about it; notwithstanding all they can say, is already answered; beyond any reasonable Contradiction.

But as this Author himself confesses, the greatest and plainest Truths, are liable to be spoken against. Of which his own Practice in opposing Believers Baptism, is a clear Proof. For, I know not of anything more plainly deliver'd in Holy Scripture.

His Three Letters in the beginning I shall pass by, until I have dispatch'd the other part of this Book. For they being about the Mode of Baptizing

ing Infants, I think it an improper begining. For unless he can first prove that Infants are to be Baptized; it's in vain for him to shew us how it's to be done, such a Method as his, in the management of his Discourse, bears some analogy with what hath been reported concerning two Persons, that contended (till they had heat themselves) about the degrees of heat in the Fire of Purgatory: Whereas they should first have agreed there had been such a purging Fire, as the *Papists* vainly imagine: For, till that be done, there is no room for Disputation about a Non-entity. For, what is not, cannot be proved to have any other Being, than what is only imaginary. And this is our very Case, in the Controversie depending. And when we came to page 35, he saw his Error; for there he brings in his Friend saying, he was sorry for his begining at the wrong end of the Controversie. If therefore I should follow his Example, I should also make work for Repentance as he hath done.

First, This Gentleman, when he comes to Discourse of the Subjects, he States two Objections: And then proceeds to give Answers thereunto.

Object. 1. You find not in Scripture that any Infants were Baptized.

Object. 2. Neither do you there find, that any Infants were commanded to be Baptized. To both which (saith he) I shall endeavour to return a very plain and full Answer.

Here the Reader may again Observe, how illogical and iminethodical he hath been in stating the Objection. For, if the latter be not first proved (by his own Confession) there can be no pretence for the Former.

For, in page 117. he speaks thus. Who, I say, dares take this power upon him, unless it be

' given him from above. It infinitely concerns us
 ' to be thoroughly satisfied, by what Authority we
 ' do this, and who gave us this Authority. You
 ' must needs understand this says an excellent Au-
 ' thor, that they who shall pretend to Act in any
 ' Office by the King's Authority, without a true
 ' Commission; the King will be so far from reck-
 ' oning himself obliged to confirm what they shall
 ' Act in his Name, that he will punish the Pre-
 ' sumption of such Officers, and those that adhere
 ' to them.

To all this we readily agree. And therefore, as
 you have hereby laid your self under a strict Oblig-
 ation, to produce a Commission from the King
 of Kings commanding you to Baptize Infants; e-
 ven so it shews your undertaking to be Preposte-
 rous, to seek for an Example in Holy Scripture of
 some Infants being Baptized; before you had prov-
 ed a Commission from Christ for their so doing.
 For that is to lay a heavy charge upon the Apostles
 of our Lord, that they had run before they were
 sent, had acted without any Commission from
 their Lord; been guilty of Will-worship; and
 (to use your own Words) Christ would then have
 been so far from reckoning himself obliged to con-
 firm what they shall Act in his Name; that he
 will punish the Presumption of such Officers; and
 those that adhere to them.

His first work therefore had been to prove, that
 Christ had commanded any Infants to be Baptized.
 And if he do that, I will give him the Cause. It's
 my business therefore to attend his Answer.

' In *page 60.* he pretends to give a particular
 Answer to this part of the Objection.

' 1. I will (saith he) enquire from Scripture,
 whether Infant-Baptism was taught by our Savi-
 our in his Life-time.

' 2ly. Whe-

‘ 2ly. Whether it was taught or commanded by him after his Death and Resurrection, before he ascended into Heaven. And,

‘ 3ly. Whether it was taught by any of his Apostles after his Ascension.

The first Text he brings is *Mark*. 12. 26. about Gods appearing to *Moses* in the Bush. But you must know, this is only Brought in by a side Wind; not to prove that our Lord taught the *Sadduces* to Baptize Infants: but to prove the Resurrection of the Dead by Consequence. And he tells his Reader, ’tis to let you see, that there may be Scripture-proof of a thing, tho’ every Eye cannot discern it. And therefore he hopes we will allow him to prove Infants Baptism by Consequence. And in page 63. Tho’ (saith he) we find not in Scripture any such express Command as this; *That Infants shall be Baptized*, What! doth the Man despair already? For, if it be nowhere said in all the Scripture, *That Infants shall be Baptized*: How is it possible for him to prove from Scripture, that our Saviour taught it in his Lifetime?

Why (saith he) I will prove it by Consequence.

To that I Answer. If Mr. *H.* will but prove what he hath asserted, by a right and genuine Consequence as our Saviour proves the Resurrection, I will allow it: But I would desire him to observe by the way, that altho’ our blessed Lord, to confute the *Sadduces* in their other corrupt Opinions of denying the existence of Angels, and the Souls of Men in their separate State, see *Acts* 23. 8. did in his great Wisdom make choice of this Portion of holy Writ, that they might see their Error in them all: It doth not thence follow, that there was no plain and full Testimony in the Writings

of *Moses* and the Prophets, to prove the Resurrection from the Dead. For, its to be proved with great plainness in many places therein; as he may see, in *Esay. 26. 19.* Thy Dead Men shall live, together with my dead Body shall they arise; awake and sing ye that dwell in Dust; for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead, &c. *Hosea 13. 14.* I will ransom them from the power of the Grave, I will redeem them from Death, &c. *Job 19. 25, 26, 27.* Where that holy Man positively declares it, with the greatest Assurance. And that the royal Prophet did declare the Resurrection of the Dead, I will not insist on those particular places where he hath affirm'd it, but content my self with the Testimony of the Apostle *Peter, Acts 2. 31.* Where he affirms that *David* spake of the Resurrection of Christ, see *Psal. 16. 10.* And also *Paul's* Testimony, *Acts 13. 32, 33, 34.* &c. Where he doth not only assert that God had promised it to the Fathers that Christ should be raised from the Dead, but had declared it in particular by *David.* And in *Dan. 12. 2.* Its as plainly declared as words can well express it, and many of them that Sleep in the Dust of the Earth shall awake; some to everlasting Life, and some to Shame and everlasting Contempt. And the same is promised to *Daniel* in particular, *ver. 13.* *But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.* So that it was not for want of plain Testimonies, that our Saviour did confute the *Sadduces* from this Text, *Exod. 3. 6.* but thereby he confuted their other Errors also.

For, 1. This confutes their Error in saying their were no such Creatures as Angels: Because in *ver. 2.* It's said, *the Angel of the Lord appeared unto Moses.* And if so, then there must be such Creatures

tures as Angels ; or else this Angel could not have appeared unto him.

2. They must needs err, in saying that the Souls of Men did not live when their Bodies were Dead: Because God declares by his Angel unto *Moses*, who lived some hundreds of Years after those Holy Patriarchs were Dead ; that he was then their God. *I am the God of thy Fathers, &c.* Now our Lord argues thus, if God is the God of the living, then *Abraham, Isaac and Jacob* did then live to God in the days of *Moses* : But they did not then live in their Bodies, therefore they must then live to God in their Souls. And by this he doth sufficiently confute their Error of denying the Souls existence after this Life.

But some may say, how doth our Lord from hence prove the Resurrection of the Bodies of *Abraham, Isaac and Jacob, &c.*

I Answer, God's being their God (in this special and peculiar Sence) is to understand him as a God in Covenant with them : The learned *Joseph Mede* in his *Diatribæ*, page 559. upon this Text saith. ' The Words must be understood with sup-
' ply of that they have Reference unto ; which is
' the Covenant that the Lord made with *Abraham,*
' *Isaac and Jacob* ; in respect whereof he calls him-
' self their God. This Covenant was to give unto
' them, and to their Seed, the Land wherein they
' were Strangers ; mark it ; not to their Seed or Off-
' springs only, but to themselves, *vide loca*, to
' *Abraham*, Gen. 13. 15. and 15. 7. and 17. 8.
' To *Isaac*, Gen. 26. 3. To *Jacob*, Gen. 35. 12.
' to all Three, *Exod.* 6. 4. 8. *Dut.* 11. 21. and 30.
' 20. in which places its promised to them, as well
' as to their Posterity.

Now that *Abraham* did not Possess it in his own Person (*viz.* the Land of *Canaan*) is evident from *Acts* 7. 5. *And he gave him none Inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a Possession, and to his Seed after him; when as yet he had no Child.* And the same is also true of *Isaac* and *Jacob*, the Heirs with him of the same Promise, *Hob.* 11. 8, 9, 13. *These all died in Faith, not having received the Promises, but having seen them afar off, &c.* And these Promises were not fully (but typically) accomplished in their Posterity enjoying *Canaan* by *Joshua* according to the Law, appears, because the Apostle *Paul* saith *Rom.* 4. 13. *The promise that he should be the Heir of the World, was not to Abraham or to his Seed through the Law, but through the Righteousness of Faith.*

Mr. Mede's Conclusion from the former Premises is this, if God then make good to *Abraham*, &c. this his Covenant, whereby he undertook to be their God, then must they needs one day live again to inherit the promised Land; which hitherto they have not done. For he Covenanted with them, not to make his Promise good to them Dead, but living. This is the strength of the Divine Argument, and irrefragable; which otherwise would not infer any such Conclusion. And that this was our Saviours meaning may appear; in that the *Jews* at that time used from these very places thus understood, to infer the Resurrection against the *Sadduces* out of the Law. And cites the Words of *Rabbi Simai*, and *Rabbi Gamaliel*, upon *Exod.* 64. and *Deut.* 11. 21.

The sum (saith he) of what I would say, is this. God Covenanted to give to *Abraham*, *Isaac*, and *Jacob* in their own Persons, (as well as to their

their Seed) the Land of *Canaan* for an Inheritance ; but this was not performed to them while they lived : Therefore must they one Day Live again, that they may be partakers of this Promise, and Consequently the Saints shall Live on Earth after their Resurrection. Thus far Mr. *Mede*, with much more to the same purpose : As you may see at your leisure, See *Ezek.* 37. 12, 13. 19. to the End, when that time is come, then will God open their Graves, and bring them up out of their Graves, and make the Seed *Abraham* one Nation upon the Mountains of *Israel*, and Christ shall be King over them ; and they shall dwell in the Land God gave to *Jacob*, wherein their Fathers have dwelt. Then will God give them the Accomplishment of all those Promises he made to their Fathers, and he will set his Sanctuary in the midst of them, and make a Covenant of Peace with them, and will be their God, and they shall be his People ; and they shall sit down with *Abraham*, *Isaac* and *Jacob*, and all the Prophets in the Kingdom of God. Then shall that Promise be fulfilled, *The Meek shall Inherit the Earth, and shall delight themselves with the abundance of Peace.* And these things being yet unfulfilled, must be enjoy'd in the Kingdom of Christ, to all those that are already Dead after the Resurrection : For, the Scripture cannot be broken, nor a Tittle of them pass away unfulfilled : God will keep Covenant and Mercy with his People to a 1000 Generations. So that its a most Convincing Proof of the Resurrection. But why Mr. *H.* should trouble the World with this Text, when he had undertaken to Prove from Scripture, that Christ Taught Infant-Baptism in his Life time (as he Words it) seems to me a want of Proof, which

which he endeavours to supply by an undue Citing of this Text, which hath not one Syllable in it, to Prove that Infant-Baptism was Taught by Christ; but is wholly Forreign to it. And I was willing to Note it in this Place, that I may not be thought to neglect any thing he saith that hath but a shew of Probability in it to his purpose, when I shall pass over his Impertinent Allegations of the like kind, in other Places of his Book, least I also Incur the same Censure, by troubling the World with Impertinencies as he hath done.

But before I pass this, I cannot but take Notice; that this Man, rather than he will part with his Baby-Baptism (altho' he Confesses he finds not in Scripture any such Express Command as this, that Infants shall be Baptized) he will venture to call in Question the Divinity of the Holy Ghost, and set the Proof of that upon an equal Level with Infant-Baptism; giving thereby too great Countenance to the *Socinian* Heresie: By his Magisterially putting this Question, where do you Read in Scripture that the Holy Ghost is God? His Answer is Page 62. I do assure you Sir, that it was truly Confess'd, that there is no such Scripture Text, no such Express Words in the whole Bible, &c. that the Holy Ghost is God. But (saith he) what then?

Sir, I will tell you what then, if I did not Read the whole Bible that the Holy Ghost is God; I would not Believe it: For the Scripture only is the Rule of my Faith. And if you will not make it so to you, I cannot help it.

But I do utterly deny your Assertion; and must say as our Lord did to the Saduces, *ye Err not knowing the Scriptures.* For, if you did but Understand those Sacred Languages in which they were

were Written ; you might often in the *Hebrew* of the Old Testament, find the Holy Spirit called God.

And in the New Testament it is so Manifest, that I wonder how you should miss it ; but not to Multiply Texts, I will (to use your own Words) give one Instance of a Hundred, *viz. Acts 5. 3, 4. But Peter said, Ananias, why hath Satan filled thine Heart to lie to the Holy Ghost, v. 4. Thou hast not lied unto Men, but unto God.* Is not the Holy Ghost here called God, in as plain and Express Terms as any thing can be spoken ? How then come you to presume thus boldly to deny it ? Sir, the Original will give you no Relief, for the Greek Reads it thus, *Ψεῖσθαι σὲ τὸ πνεῦμα τὸ ἅγιον. Mentiri te Spiritum Sanctum, to lie to the Holy Spirit, ver. 4. Οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ. Non es Mentitus hominibus sed Deo, thou hast not lied unto Men, but unto God.* Now seeing the Spirit hath given this full Testimony for himself ; I pray Sir, learn more Modesty for time to come, than thus to Sin against the Holy Spirit any more.

And for your better Instruction herein, let me Intreat you to bestow a few Minutes in Comparing *2 Tim. 3. 16.* with *2 Peter 1. 20, 21.* And then Consider whether you have not made Work for Repentance.

I come now to Consider Mr. *H.* his Allegations, He saith p. 63. To give you full Satisfaction in this Matter, I will here undertake briefly to prove, that our Blessed Lord and Saviour did in his Lifetime Teach, both that Children are to be admitted into his Church, and that they are to be admitted by Baptism. And the first Thing he offers at to prove them Church Members now, is this, because the *Jewish* Children were made

made Church Members under the Old Covenant by Circumcision.

Sir, Have you not forgot your self? Doth this Prove that Christ in his Life time did Teach that Children are to be admitted into his Church, and that by Baptism? If you can perswade your Auditors to swallow such Impertinencies by whole Mouthfuls, you may make them Believe any thing.

But you Proceed as you began, as if your *ipse Dixit* were sufficient; not only without, but contrary to Scripture Testimonies: And insultingly ask this Question, and what, I pray is the Christian Church, but that Old Church reform'd?

Sir, In this you offer too great an Occasion to have your Skill in Divinity suspected. If you had but Read and consider'd, *Heb.* 3. 2, 3, 4, 5, 6. You might know the distinction between the House of *Moses*, and the House of Christ, and the latter as *contra-distinct* from that Old Fabrick. And in Chap. 7. 12. *The Priest-hood being Changed, there is made of necessity a Change also of the Law.* See also, *Chap.* 10. 9. and 8. 6. 13. *Gal.* 4. 21. to the end, that you may prevent your being Split upon this Rock of Confusion, by jumbling those two Covenants and Church-States together for time to come.

I could say much upon this Head, but I shall deliver my Sentiments herein, in the Words of that Worthy and Learned Person Sir *Charles Wolsey*, Barronet, &c. in his Mount of Spirits; p. 131, 132. Our Blessed Redeemer in his own Person, having suffered all the Penalties the Law inflicted, the whole Power of Legislation and giving Laws to the World, is henceforward put into his Hand, all Power in Heaven and Earth henceforth

henceforth is his ; the Mediator is now the only Legislator, and no Law is in Force, but what he Promulgeth ; and thereupon as 't was delivered upon Mount *Sinai* to the *Jews*, 'tis by him Dissolv'd, and we come under Obligation to it, not only as it is the Law Natural, but by Vertue of a New Edition of it in the Laws of the Gospel, with which it is incorporated, and now enjoined, and becomes Obligatory upon the Gracious Terms thereof, and no other ; And in *p. 173.* By this New Covenant, we are wholly discharg'd from any Obligation to the Old, God found Fault with it ; and it being in its Nature and Designment to prepare for a better Covenant, it grew Old, and upon the Publication of the Gospel, is quite vanish'd away.

Sir, I heartily wish you had attain'd to the same Measure of Knowledge in these Matters ; and then you would see no more Reason to introduce an Old Abrogated Church-State, than an Old Abdicated King, and to make him an Equal Legislator with the New.

And till he hath proved by Scripture Evidence, that any Infants were Visible Church Members before Circumcision was given to make them so ; or, that any were Commanded to admit them after there was a Period put to that Legal Dispensation that gave Being to it : All he saith is without Foundation, and requires no further Answer,

And therefore, whereas Mr. *Hemerdine* saith, *p. 65.* 'Tis very plain, that unless our blessed Saviour has forbidden Infants to be admitted into his Church, they are still to be admitted, whether he has commanded their Admission or no. And glories in it as sufficient for their Admission, till we can prove our Lord has forbidden it.

I Answer, seeing I have already proved that the Covenant of Circumcision is abolished, the Law changed and vanish'd, upon which their Admission did depend ; unless he can shew us where its so Comanded in the New Testament by the Lord Jesus, who is our only Lawgiver ; all that he hath said vanishes into Smoak.

And to suppose, that whatsoever is not forbidden in *Terminis* may be done ; then you may use Salt and Cream, and Spittle in Baptism, and Baptize Bells, and Waxen Puppets, as the Pope and his followers do : For these Things are not forbidden in *Terminis* in the Holy Scriptures ; and therefore they may be done, if this Conceit were True.

Its this corrupt Notion, that hath brought in all that Trumpery into the *Papish* Worship ; and this is that which was so vigorously opposed by our first Reformers, in their separation from the Church of *Rome* ; who acted then against *Romish* Traditions, from the same Principle that we Oppose our selves against Infant-Baptism. For they rejected their Mass and Doctrine of Merits, Purgatory and Invocation of Saints departed, &c. because they were not Comanded by Christ, nor Taught by his Holy Apostles, nor found Written in Holy Scripture. And if they are to be Justify'd in Opposing the *Papists* upon this Topick, we also must be Justify'd in Opposing you ; and if those first Reformers were right in this, then you are wrong.

But Sir, I perceive that (upon second Thoughts) you were not satisfy'd to depend upon this Rotten Corrupt Notion ; and therefore you leave that, and Advance to a new Topick, *viz.* That our Lord has Expresly Taught and Comanded it.

But

But where is it so Written? Mr. *H.* saith, it is Expressly Taught in that celebrated Text, *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.*

Verily, He hath better Eyes than mine, or makes use of such Spectacles when he Reads it, that I am wholly a Stranger unto, if he can see in this Text an Express Command for the Ministers of Christ to admit such little Children into the Visible Church of Christ, and that by Baptism. But seeing he calls in Mr. *Walker* for his Assistant, by Quoting a Passage out of his Modest Plea for Infant-Baptism: I will Consider that also.

But by the way, let it be observed, that seeing Mr. *Walker's* Book was fully Answer'd about 23 Years ago, by that Learned Baptist Mr. *Thomas Delaune*; Mr. *H.* would have done better, if he had made an Essay to have Answer'd his Book, before he had troubled the World with Printing that over again which was sufficiently Confuted so long since.

And lest it be thought Presumption in me to think I could mend what so Great a Man as Mr. *Delaune* hath already done; I shall give you his Answer to Mr. *Walker* in his own Words, which may also serve as an Answer to Mr. *Hewerdine*.

The Text (saith Mr. *Delaune*) whereon Mr. *Walker* Grounds his Discourse, is Luke 18. 16. *Suffer little Children to come unto me, &c.* From whence he Infers, that little Children are to be suffer'd to come unto Christ, and ought not to be forbidden coming unto him, &c. And be it Noted by the way, that Dr. *Hammond* says, the Arguments from this Text are imperfect ways of Probation, Sect. 23. of his *Resol. to 6 Queries about Infant Baptism*;

tism; whose Words should do much with Mr. Walker (as also with Mr. Hewerdine) He that would Evince that this Text is a sufficient Foundation for the Fabrick of Pædo-Baptism, should have proved that there is no other way of coming unto Christ but by Baptism; or that Christ, or his Disciples actually Baptized these Children: or that the Blessing in the Text is Baptizing. 'Tis true, we have an *ipse dixit* from Mr. W. p. 19. that there can be no other way of their Coming to Christ, but by Baptism; but he cannot blame us if we rely not upon his Authority in so Material a Point.

Now if those things be not clearly Demonstrated, no certain Consequence will flow from this Text, that Infants ought to be Baptized; and if it will not certainly follow, what Rational Man dares Build his Belief upon a Foundation so uncertain, and that in Opposition both to that plain Precept and Example we have for Adult-Baptism. But this is so far from certainty, that there is not the least shew of Probability that our Saviour did (or intended to) Baptize them.

That Christ hath no other way to bring Infants to himself, but by Baptism, is a Speech too Harsh, if not Bordering upon Blasphemy; therefore Mr. W. should recall what he says that is liable to such an Interpretation: For if it were so, then doubtless our Saviour would have ordered those Children to be Baptized, for whose Approach unto him, he was pleased to Express so much willingness. So that as Dr. Taylor Notes very pertinently, p. 230. *Lib. Proph.* we may say, that from the Action of Christ's Blessing Infants, to Infer that they were Baptized, Proves nothing so much as that there is a want of better Arguments;

ments; for the conclusion would with more probability be derived thus: Christ blessed Children, and so dismissed them, but Baptized them not; therefore Infants are not to be Baptized. That Christ did not Baptize them, is an Argument sufficient that he hath other ways of bringing them to Heaven than by Baptism. Many thousand ways there are by which God can bring any reasonable Soul to Him, but nothing is more unreasonable then, because He hath tyed all Men of Years and Discretion to this way; therefore we of our own Heads should carry Infants to Him that way without His Direction. The Conceit is poor and low, and the Action consequent to it, bold and venturous; let Him do what he pleases with Infants, we must not.

'Tis a most Rational Conjecture; that if it had been the practice of that Age to Baptize Infants, as well as the Adult; and they had been the true, lawful, and wonted Subjects of Baptism. The Disciples could not have been so ignorant of, and contradictory to their own known custom, as to forbid them, or reprove their forwardness, but would have rather encouraged them thereunto. But this Circumstance discovers that Pædo-Baptism was at that time none of the Disciples Employment: But that the Ground of their Rebuke to those that brought those Children was their unwillingness to have Christ *too much prest*, and so they reprov'd *Others* when they throng'd so fast upon him, that they had no *leisure so much as to eat Bread*.

Besides in the 15th. vers. we have the *end* noted, for which these Children were brought to Christ, viz. *that he would touch them* (and that doubtless) in order to their *Cure from Bodily Infirmities*, which are as incident to *Infants as Men*; which is very

probable, if you compare this Passage as it is in *Matth.* 19. 14. with the 2d. verse, where 'tis said, that he *healed* great *Multitudes*. And *Luke* says, That they brought little Children *also*; which term [*also*] shews that others were brought too, because they heard that *Vertue* went out of him, and that as many as touched him, were perfectly made whole. *Matth.* 14. 36. And this might have served as a plain answer to his plain Letter, had he not followed it with Mr. *Walker's* Notion, about coming to Christ, and (by the way) I perceive, he hath pick'd up these Notions from him, only wanting that learned Man's skill, he hath put them into a mis-shapen Dress, But herein I have further occasion given me to complain against him; for if he would but have bestowed the pains to have Read over Mr. *Delaune's* Answer to Mr. *Walker's* Book, he had then been answered about 23 Years since: And I excused from this trouble of Transcribing it. Doth he think we have no other business upon our hands than to answer a Book so many times over?

But to give him a reason to what he saith *Pag.* 66. Sir, saith Mr. *H.* I find an answer made to this by Mr. *Walker*, viz. That to come unto Christ, signifies to become a Disciple of Christ; for so when Our Saviour saith, *Come unto me all ye that labour*; his meaning is, become Disciples to me. *Matth.* 11. 28, &c.

I cannot think how these Gentlemen should possibly believe themselves, unless that Prophecie be fulfilled in them, that God will turn the wise Men backwards; and make their knowledge foolishness. For, How could it ever enter into the Heart of Mr. *W.* or Mr. *H.* to imagine that these Two Texts should intend the same coming to Christ. For,

1. These little Children were brought to Christ by others. But these Persons in *Matth.* 11. 28. are commanded to come themselves.

2. The design was different, for those Children (as Mr. *Delaine* hath shew'd) were brought to be cured of Bodily Diseases or Infirmities: But those in *Matth.* 15, 28. were invited to come that they might find rest for their Souls, vers. 29.

3. Those in *Matth.* 11. 28. are invited to come as such that were sensible of, and wearied with the heavy burden of a Conscience loaded with Guilt, and very desirous to be rid thereof. But this can no ways agree with New-born Infants.

4. Those in *Matth.* 11. 28. are commanded to learn of Christ. Doth this any ways agree with such Infants, who can neither understand Christ's Doctrine, nor be any way supposed capable to become his Disciples by Teaching.

5 They are commanded to take Christ's Yoke upon them. But such Infants are incapable, either to understand what that Yoke is, or to take it upon them. So that if I grant him that such as are intended in *Matth.* 11. 28. did come to Christ to learn of him, and take his Yoke upon them, and so become his Disciples; I see not how this will do him the least service to prove that all this is included in those Words, *Luk.* 18. 16. *Suffer little Children to come unto me;* When those Children were brought to him for another purpose (as hath been shew'd) and were wholly incapable of performing those things required, *Matth.* 11. 28. And if this Man cannot distinguish between coming to Christ personally when he was upon Earth (as many ungodly sinners then did) and coming to him by Faith; it's a sign he hath not much acquaintance with the Holy Scriptures, and knows

not how to distinguish between things that differ.

But further, We cannot so bring our Children to Christ *now* as they did *then*, by way of personal approach, because he is gone into Heaven, and dwelleth in that Light which no Man can approach unto. We are willing to bring our Children to Christ as far as we are able, and he hath prescribed: We pray for them, and endeavour to bring them up in the Nurture and Admonition of the Lord: And we know no other way to bring them to Christ now, but by teaching and instructing them in the Faith of Christ, so soon as they are able to learn what it is for them to fear him, love him, believe in him, and obey his Laws. But to prove that Christ hath appointed in any part of his Word, that the way for us to bring our Infants to Christ and make them his Disciples, is by Baptism; and that before they are capable to be taught either the sign, or the thing signified thereby; *hic labor, hoc opus* (as Mr. *Delaune* hath told Mr. *Walker*) is the $\tau\delta\ \epsilon\rho\gamma\omega\nu$ of this dispute. This hath never been done by any others, and I despair of Mr. *Hewerdine's* performance therein: For what is not, can never be proved to be: And I am sure the Holy Scripture saith no such thing; and therefore we cannot admit of it, for we dare not add to the Word of God, lest he reprove us, and we be found liars.

To conclude this Point, Mr. *Hewerdine* tells us, *Pag. 68.* And thus we have a plain Scripture Text, wherein Our Blessed Lord has very clearly taught us, that little Children are to be admitted into his Church.

1. I deny that there is the least Syllable mentioned of the Church Militant here on Earth, as he phrases it in the foregoing Words, and then it's nothing to his purpose.

2. I deny it to be any part of their intent, who brought them to Christ, to have them made visible Members; for they had been made visible Members by Circumcision (if Males) upon the Eighth Day, according to God's Commandment: which was not abolished till the Death of Christ. And (if he believes himself) he hath no reason to object the Difference between the Church then, and afterwards; for saith he, in *Pag. 63*. What, I pray, is the Christian Church but that Old Church reformed? And from thence concludes *Pag. 65*. 'tis very plain, that unless Our Blessed Saviour has forbidden Infants to be admitted into his Church, they are still to be admitted, whether he has commanded their Admission or no. All which I have already spokē unto; and shewed his mistake therein, and therefore I do still conclude as before, That this is so far from being a plain Scripture Text to prove that little Children are to admitted Members in the visible Church of Christ, that it's no Proof at all, but a meer Pretence, without the least shadow of Scripture Authority for the same.

As for his Citing *Esay 49. 22*. It only respects the furtherance the Gentiles shall give to the *Jews* in their return to their own Land, which is yet unfulfilled. But any thing (with this Man) will serve to support his Cause; altho' it be nothing to the purpose: If it be but the *Gentiles* carrying the *Jews* Daughters a pick-pack. I hope that is not a Baptism.

But saith he, This is no more than what Our Lord himself did foretell, when he so plainly intimated, that there should be Lambs in his Flock, as well as Sheep, *Joh. 21. 15.*

Now if this Man would know who Christ's Sheep are, *Joh. 10. 27.* Will resolve him. If he would know why some of his Flock are compared to Lambs, it is because they are either newly come to the Faith, or weak Believers in his Fold. I take it for granted, he knows it to be a Metaphorical Expression, or else he is not fit to be a Teacher. But why he should fancy that Christ should command *Peter* to feed little New-born Infants, I can't imagine: For if he thinks our Saviour intended that *Peter* should set up for a Nurse-keeper, and attend upon such Infants to feed them with White-bread and Milk, and give them Water-pap when they are hungry and cry to be fed, it's a very mean and unbecoming thought. But if he had pleased to have examined the Holy Bible, he might have found that Men and Women who were true (but weak) Believers are by a Metaphor called little Children and New born Babes, as well as Lambs. For in *Gal. 4. 19.* *Paul* calls the Churches in *Galatia*, little Children, and yet they consisted of none but Men and Women, as the body of the Epistle in general, and Chap. 4. 8, 9. doth shew in particular. For, before they were converted to the Faith of Christ, they had been Idolators, and done service to them, which by Nature are no Gods; and were some of them disposed to return again thereto, and others of them to *Judaize*: Neither of which can agree with little Children in his sense. And in *Joh. 2. 1.* *My little Children, these things write I unto you, that ye sin not.* Vers. 12. *I write unto little Children.* Vers. 13.

I write unto you little Children, because ye have known the Father. Vers. 18. Little Children, it is the last time, and as ye have heard that Antichrist shall come, &c. ye know all things. Vers. 20. and in vers. 21. He tells them that they knew the Truth, and that no lie is of the Truth, &c. Chap. 3 7. Little Children, Let no Man deceive you. Chap. 4. 4. Ye are of God, little Children, and have overcome them, i. e. the false Prophets that were gone out into the World, having the Spirit of Antichrist, as he declares in the foregoing Verses. Chap. 5. 21. Little Children, keep your selves from Idols. And altho' these words little Children, doth denote the Lambs in Christ's Fold, yet there is not thereby signified or intended so much as one of Mr. *Hemerdine's* little Children that he sprinkles with cold Water to make them Christians. For, the Apostle *John* divides the Christians into three Ranks, viz. Little Children, Young Men, and Fathers; as in Chap. 2. 13. to distinguish the different degrees they had attained to in Grace and Knowledge. And if where he reads the Word Children he will have it meant in his sense, then there were no Men nor Women among the whole Congregation of *Israel*, because they are all called Children of *Israel*.

But further, Both *Paul* and *Peter*, compare them to little Children, The First calls the Church at *Corinth*, Babes in Christ, 1 *Cor.* 3. 1. The latter, calls the Saints to whom he Writes, New-born Babes, 1 *Pet.* 2. 2.

Now the Command was given to *Peter*, to feed Christ's Lambs, i. e. these Babes in Christ. But what were they to be fed with? *Peter* tells you, with the sincere rational Milk of the Word, that they might grow thereby. And thus *Paul* fed the

Corinthians, 1 Cor. 3. 2. *I have fed you with Milk, and not with Meat, because hitherto ye were not able to bear it.* And thus the Hebrew Church were fed by their Ministers, Heb. 5. 12. 13, 14. They had so declined in Grace and Knowledge, they were become such as had need of Milk, as being so unskilful in the Word of Righteousness, as to have need to be taught again, which are the first Principles of the Oracles of God, and of such an one the Apostle saith; *He is a Babe*: But not one of Mr. Hemerdines Babes. For, he tells us in the following Chap. vers. 1. 2; *That they had laid the Foundation of Repentance from dead Works and Faith towards God: The Doctrine of Baptisms, and laying on of Hands, the Resurrection of the Dead, and Eternal Judgment*: And were exhorted to go on to perfection: Which his little Children that he sprinkles, are not capable to do. Thus God made good his promises to give his People (who are his Sheep and Lambs) Pastors *i. e.* Shepherds *after his own Heart, to feed them with Knowledge and Understanding*, Jer. 3. 15. And thus Paul exhorts the Elders at Ephesus, to feed the Church of God, Acts 20. 28. And Peter also, those Elders to whom he Writes, 1 Pet. 5. 1, 2. *Feed the Flock of God which is among you.* Now seeing this is to be done by Preaching to them the sincere Milk of the Word of God, Mr. Hemerdine's New-born Babes are not the Subjects intended; and it were ridiculous in him to attempt to Preach to such with a design to feed their Understandings, before they have attained to the use and exercise of Reason. It would be as vain as the Popish St. Anthony's attempt, to instruct his Piggs.

As for what he saith about Mr. Baxter's Arguments upon this Head; I refer him to Mr. Fisher, Mr. Danvers, Mr. Tombes, and Mr. Delaune, who have

have sufficiently confuted all that he hath said for it: So that if I should say any thing, it would only be *actum agere*, and therefore I shall forbear.

Having thus dismiss all his pretended Proofs, for bringing Infants (*qua talis*) into the visible Church; I have no necessity lies upon me to confute his Inference therefrom: Because, altho' it doth follow, that all those whom Christ hath commanded his Ministers to admit as Members in his visible Church, must be brought in by the door of Baptism (as he phrases it) yet it doth not follow by any means, that Ministers are to bring in those by that Door, that Christ hath no where commanded them to bring in at all. And till he shews us where Christ hath commanded any of his Ministers to bring them into the visible Church, and admit them to the priviledge of Members, (which he hath not yet done) his Inference is void.

But lest some unwary Readers of his Book, should imagine there is some great matter in what follows; I shall take notice of that also.

Well (saith he) But then the next Question is, How are they to be admitted? I answer by Baptism: For ordinarily there is no other way of admission, as I shall prove by and by.

I reply: It is not so well neither, for you to fall in your first Proof. 2ly. I deny that Infants are to be admitted by Baptism. 3ly. I say they are not to be admitted to the Priviledge of Members in the visible Church of Christ, either by Baptism, or any other way. And I demand of you to prove it, if you can.

Instead of bringing Scripture Evidence for it, you start an Objection against it; and answer it

very lamely. But I shall pass that by, till I have attended your Text you assign, *Joh. 3. 5. Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.*

There are three Things he would have us understand as the sense of these Words.

1. That by Water, is meant Water Baptism. 2dly. That by Kingdom of God, the visible Church. 3dly. That by Man, must be understood Mankind: No Sex or Age excluded. Any one, whosoever, or of what Age soever they be, *except they be born again of Water and of the Spirit: That is, Except they be Baptized, they cannot enter into that Kingdom of God, which is the Christian Church.*

Now his sense of these Words is fully spoken to by Mr. *Danvers* in his Treatise of Baptism, *Pag. 152. 154, &c.* where he declares it to be contrary to the common received Opinion of the Protestants, and that most of them have protested against it as Erroneous. He brings in Bishop *Taylor* disclaiming it as worse than the *opus operatum* of the Papists. And Mr. *Baxter* saying, That Baptism in it self can work no such Cause. *Amesius* saith, Ontward Baptism cannot be a Physical Instrument of the infusing of Grace, because it hath it not in any wise in it self. *Zwinglius* denieth, That Baptism of it self worketh any Grace, or pardoneth Sin, or reneweth. And that Dr. *Owen* saith, That the Father of Lies himself could not easier have invented a more pernicious Opinion; or which might pour in a more deadly Poyson into the Minds of Sinners. You may there see all their Books and Pages quoted in particular.

Austin (I confess) was of Mr. *Hewerdine's* Opinion. For he saith in his Sermon *De Baptismo, &c.* c. 14. That Children should be Baptized, because of Original Sin, without which they could never be Regenerated or saved. But then I must also remind him, That the same *Austin* who asserted this of Baptism from *Joh. 3. 5*, did likewise assert the same necessity of Salvation, for Infants to receive the Lords Supper. And boldly saith, In vain do we promise Infants Salvation without it. And he Grounds that Assertion upon *Joh. 6. 53*. And let me ask Mr. *Hewerdine* what is the reason, that he contends so stiffly for Infants Baptism, from *Joh. 3. 5*. and asserts them to be visible Members of the Christian Church, and yet denies them one of the great Priviledges thereof, viz. the Lord's Supper. For, as Bishop *Taylor* saith, To suppose it means External Baptism, yet this no more infers a necessity of Infants Baptism, than the other Words of Christ infer a necessity to give them the Holy Communion. *Joh. 6. 53. Except you eat the Flesh of the Son of Man, and drink his Blood, you have no life in you.* And yet we do not think these Words a sufficient Argument to Communicate them. Why should Men be more burdened with a prejudice and a name of Obliquity, for not giving the Infants one Sacrament, more than you are disliked, for not affording them the other? For this, saith he, was the practice of the Church for several Ages.

But suppose I should allow him, that by Water is meant Baptism, in *Joh. 3. 5*. (altho' I know the generality of Protestants deny it.) And also, that by Kingdom of God, is meant the visible Church of Christ.

And further, That all that are born again by the Divine Operations of the Holy Spirit, and Baptized in the Water, are to be admitted Members of the Christian Church. Will this prove, that Infants are at all intended in this Text, as the proper Subjects thereof? For, How doth Mr. *Hewerdine* know, that all those Infants he sprinkles with Water, are thus Regenerated and Born of the Spirit? Nay, by what Marks or Signs doth he certainly know, that any one of them are? They can give no Verbal account of it, by confessing with the Mouth; they can shew no Fruits of it, by a suitable Conversation; they do not shew their willingness to obey Christ therein; but as *Austin* saith, They rather shew their Resistance by their crying, What way is there then to know that they are Regenerated by the Spirit?

Why, Mr. *Hewerdine* tells us, That the Greek Word *παις*, signifies any one, That by Man, must be understood Mankind, no Sex or Age excluded, whosoever, or of what Age soever they be. But, What doth he mean by being born of Water and of the Spirit? That is, saith he, *Except they be Baptized*. But, What a strange Expression is this? What is this his meaning, That all that are Baptized, are thereby born of the Spirit? Dare he to affirm this? Yes he doth, or else what he says, is mysterious now sense.

Now suppose I should affirm, in opposition to him, That it is only Persons of grown Years here intended: How could he possibly confute it? And if he cannot, all he hath said signifies nothing to his purpose. However, that he may see I have some reason so to think, I will make an Essay to prove my Affirmation. And I will use this method.

1. To prove that Persons of grown Years are here intended.

2. That New-born Infants (considered as such) are not at all intended.

1. The Person that these Words were spoken to, *i. e.* *Nicodemus*, is called *ἄνθρωπος*, rendred by the *Latines* *homo*, which our Translators render, a Man. *And this Man was of the Pharisees, and a Ruler of the Jews*, see *vers. 1.* And in *vers. 3.* Our Lord tells this Man, *that except a Man be born again he cannot see the Kingdom of God.* And here the Greek is *ἵνα μὴ τις γεννηθῆ ἀνωθεν.* And the *Latines*, *Si non quis natus fuerit desursum*, as well as in *vers. 5.* And let him make better English of it than our Translators have done, if he knows how.

2. *Nicodemus* understood our Saviour to intend Persons of grown Years, as appears by his Answer, *How can (ἄνθρωπος) a Man be born when he is old?* “ And our late Annotators upon these “ Words do thus express themselves, By the an- “ swer of *Nicodemus*, it should seem that he was “ an Old Man; which is also probable, because “ he was one of the Rulers: He puts the Case as “ to himself; I am, saith he, an Old Man, *How “ should I be born? Can a Man enter the second time “ into his Mothers Womb and be born?*”

Now Our Lord gives a direct Answer to this Question, and not a delusive One (which he must have done, if he had not intended the same Subjects spoken of by *Nicodemus*: But far be it from me to think Our Blessed Lord a Deceiver.) The Answer is this, *Jesus answered, Verily, verily, I say unto thee, Except a Man be born of Water, and of*
sh:z

the Spirit, he cannot enter into the Kingdom of God.
 And verſ. 7. *Marvel not that I ſaid unto thee, ye
 muſt be born again.* Thoſe Annotators Words up-
 on it are theſe, “ what our Saviour had ſaid in
 “ the general before, *That a Man muſt be born a-*
 “ *gain;* he now particularly applies to *Nicodemus,*
 “ *with thoſe of his Order, ye muſt be born again.*
 “ For *Nicodemus* would eaſily conſent, that the
 “ *Pagans, &c.* Had need of Regeneration, to par-
 “ take of the Kingdom of God; but that the Doct-
 “ ors of the Law (of which number himſelf was)
 “ eſteemed the Lights of the World, ſhould be un-
 “ der the ſame neceſſity, was aſtoniſhing to him.
 “ Therefore Our Saviour to undeceive and hum-
 “ ble him, ſaith, *ye muſt be born again.* Thus I
 have proved that Perſons of grown Years are here
 intended. But before I proceed to the Negative,
 I deſire Mr. *Hewerdine* to take notice, That theſe
 Learned and Judicious Divines, do utterly take
 away his Foundation; for they ſay, that Baptiſm
 is not at all intended in this place: (And if that be
 true, it's not any Proof for his practice of Infants
 ſprinkling, let who will be the Subjects,) Their
 Words are theſe, “ The Romaniſts and rigid *Lu-*
 “ *therans,* underſtood the Water in a proper ſenſe
 “ for the Element of Baptiſm, and from hence in-
 “ fer the abſolute neceſſity of Baptiſm for Salvati-
 “ on: But the Expoſition and Conclusion are both
 “ evidently contrary to the Truth. And further
 ſay upon what the Popiſh Party argue upon it.
 The Words of our Saviour are directly contrary
 to what they aſſert, Now every one of theſe Par-
 ties, both Papiſts and Proteſtants are for Infant
 Baptiſm, that do thus oppoſe one another about
 this Queſtion, whether Baptiſm be there intended
 by the Word *Water?* And if it be, Whether it
 doth

doth infer that Baptism alone be necessary to Salvation? Or, Whether the Regeneration of the Spirit be not the only thing intended, without including Baptism at all? This doth fully evince what Mr. *Baxter* saith, to be true; *Pl. Script Pag. 301.* That he finds it a hard Controversie to prove Infant Baptism, it is so dark in the Scripture--- And more Proof, *Pag. 219,* That it hath considerable Difficulties, and (confesseth) that *his* Proofs are not so clear, as every good Man can perceive them. But it seems Mr. *Hemerline* thinks he can out-do Mr. *Baxter*: But until he hath removed all the Difficulties that attend his Interpretation of *Joh. 3 5.* which by this brief Specimen, he may perceive are not a few; he must never suppose that we will admit it as a Proof for his Scriptureless Practice, founded upon a Popish Principle, so much opposed by the most Learned of Protestants.

Secondly, That New-born Infants (considered as such) are not at all intended in this Text, I thus argue,

If there be a distinction made by Our Lord (in the Context) betwixt the Birth after the Flesh, and that of the Spirit; and New-born Infants (considered as such) have no other Birth than that after the Flesh, then they are not at all intended in this Text.

But there is that distinction made, *&c. Ergo,* New-born Infants (considered as such) are not at all intended in this Text, 1. The distinction is asserted by our Saviour, *vers. 6. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.*

2. That:

2. That New-born Infants (considered as such) have no other Birth, than that after the Flesh; is beyond all contradiction. And therefore (as such) they cannot be said to be born of the Spirit. And seeing Mr. *Hewerdine* doth not here pretend any distinct Work that is past upon, or any Sanctification in these New-born Infants, from any fæderal Holiness conveyed from their Parents, to some Infants more than others: He can only consider them as they are in their lapsed Estate, and consider them only as born into the World: And I have not the least thought that he can imagine, that all Persons coming into the World, are upon that consideration only, born of the Spirit. And I do not desire to force that upon him by far fetched Consequences, which I do not suppose he intends, altho' he would serve Our Lord and his Blessed Apostles so, if we would suffer him, by forced Interpretations from their Words, to prove his practice of Infants sprinkling; contrary to, not only the genuine sense of the Words, but also, contrary to the best of Protestant Writers; tho' at the same time he be defending a most horrid, exploded Popish Error.

The next thing he mentions, and bestows pains to muster up Authors to prove, is, That Baptism is the way and manner of Solemn Admission into the Church, which was a Work wholly needless, for he confesses we do not deny it, but acknowledge it to be true. And I hope our Practice speaks sufficiently for us, because we admit no Persons into our Communion, but such as are truly Baptized according to Christ's Commission.

He closes this Letter, with referring us to *Mark* 10: 14. *Suffer little Children, &c.* And *Joh.* 3. 5. both

both which I have fully spoken to already. But saith he, from hence I frame this Argument.

There is no other way of Admission into Christ's Church but by Baptism: But little Children must be admitted into Christ's Church; Therefore they must be Baptized.

To give this a speedy dispatch. 1. I grant him the Major, as appears above. 2. I deny the Minor to be true. And till he proves it, the conclusion will not follow. I shall give him this opposite Argument.

There is no other way of Admission into Christ's visible Church but by Baptism: No such little Children must be Baptized: Therefore no such little Children must be admitted to the priviledge of Members, in the visible Church of Christ.

The Major is his own; And the Minor I prove thus,

If Christ hath no where commanded such little Children to be Baptized, then they must not be Baptized: But Christ hath no where commanded such little Children to be Baptized: Therefore they must not be Baptized.

The Major is self-evident, to all that own Christ to be the only Law-giver to his Church. Because to do it without his command, is Will-worship, and a Sin. *Deut.* 18. 20. to presume to do that in his Name, he hath not commanded, is there threatened with Death.

The Minor stands good till Mr. *Hewerdine* (or some for him) can give an instance in Scripture where it's so commanded. And till then, the conclusion remains good, against all that he hath hitherto said: That therefore such little Children must not be Baptized. And that because it's a Sin of presumption; 'tis to be wise above what is Written, &c.

He concludes this Letter, as if he had given sufficient Proof in what he hath said upon this Head, *viz.* That Christ in his life time has expressly taught it, *Pag.* 65. very plainly taught it, *Pag.* 67. very clearly taught us, *Pag.* 68. and in *Pag.* 71. hath commanded Children to be received into his Church, and plainly taught us, that they are to be admitted by Baptism. And yet, as I have shewed, he hath not performed one title of what he promised. For in *Mark* 10. 14. there is not the least mention of Baptism at all. For he confesses, that these Infants that were brought to Christ were dismissed without being Baptized with Water, *Pag.* 69. And in *Job.* 3. 5. as Baptism is not so much as mentioned by name, so little Children are not so much as exprest or intended thereby, as I have fully shewed. And yet he hath the Vanity to boast before the Victory is gain'd, *Pag.* 74, 75. as if his Proof were as good as Our Saviours was to prove the Resurrection: And such Proofs as the Learned Defenders of our Faith are forced to make use of, to convince the *Macedonians* that the Holy Ghost is God.

Both which he hath mentioned before in *Pag.* 62. and I have answered in their proper place. But seeing he hath mentioned the latter again, I may very fairly take the liberty to give a second rebuke for his so doing. For by this he hath put an Argument into the Mouths of the *Socinians*, which, if what he says were true (as I have shewed it is not) those *Hereticks* would laugh him to scorn, if he could bring no better consequences to prove the Deity of the Holy Ghost, than he hath done to prove, That Christ in his life-time, did expressly teach and command that Infants should be admitted into his visible Church by Baptism, where-

whereas there is not the least shew of a Genuine Consequence in any thing that he hath said, to prove what he undertook.

And thus, saith he, I have enquired how Infant-Baptism was taught by Our Saviour in his life-time.

And I must tell him, That upon the strictest Enquiry I can make, it doth not appear, that Our Saviour in his life-time, did ever teach, or command that any Infant should be Baptized. And if there be any such instance, I desire him to produce it, or confess his Error, and for ever be silent.

The second thing he proposes, is to enquire, whether Infant-Baptism was taught or commanded by Our Saviour after his Death and Resurrection, before he ascended into Heaven. And here he confesses, that all Christ hath taught or commanded concerning Baptizing with Water, at that time, may be readily found in *Matth.* 28. 19 and *Mark* 16. 15, 16. to which he confines himself.

Matth. 28. 19. He saith, Is thus read in our English Bibles, *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father and of the Son and of the Holy Ghost.* But it seems this Reading doth not please him, for he saith, Sir, be pleased to know, that the Word Translated, Teach, expressly signifies, *Go ye therefore, Disciple all Nations, &c.* For, *μαθητεύειν* and *μαθητὰς ποιεῖν* are the same thing, and are rightly rendered to make Disciples, *Job.* 4. 1. *Pag.* 76. And in *Pag.* 77. He reads it thus, *Go ye therefore μαθητεύετε Disciple all Nations, Baptizing them, &c.* I have looked over all he saith, from *Pag.* 76. to *Pag.* 88. where he begins with *Mark* 16. 15, 16. And I cannot find the least Proof imaginable assigned by

him to prove, that Infants are included in this Commission. It's only so many Pages filled up with a parcel of idle and impertinent Stories about Profelites to the old Jewish Church, and making his *Congy* of Condolance, by Personating the poor Infants, lamenting that they are delivered from that Old Jewish Yoke of Bondage, which neither they, nor their Fathers (if you will believe the Apostle *Peter*) were able to bear, which is all fooling, and deserves to be laugh't at, instead of giving it the countenance of a solid Answer.

The like may be said of that invented Whimfy, about the Sheep and Lambs, as tis here applied, and that the Sheep are to be clip'd, but the Lambs not. Doth Our Lord deliver his Commission, think you, to be thus shamefully handled by you? Doth this prove, that Infants are commanded to be Baptized in this Commission? If it doth, shew us the command; if it doth not, the Word *clip'd* will not do it. For we make no Exception to the Commission, and it's only a whimsey of your own Brain, to misrepresent us to the poor ignorant People that know no better than what you teach them. But Sir, it is not fair for you to put us into Bears Skins, and then set your Shepherds Dogs at us, to worry us: Which seems to be your design. After you have done with this Tale of the Shephard, The next thing you do is to stir up the poor People against us, as if by our way of reasoning (which is not ours but your own foolish conceit) we taught the Inhabitants of each Parish throughout *England*, to distribute their Charity so, as to take an effectual course, that all the Children of the Poor might be starved, by eluding the charitable intent of their Benefactors. Your Words are these, *Pag. 85.*

Again,

Again. This way of arguing may be very injurious to the Poor and Needy likewise, as I will here demonstrate to you, by another very plain case.

Suppose, Good Sir, that you in your great Charity, should command me, saying, *Go, feed and cloath all the Poor of the Parish, at my cost and charge, teaching them the Duties of poor People.* Now according to our Adversaries way of arguing, I ought not to feed or cloath so much as one poor Child in the whole Parish, because Children are not to be taught the Duties of poor People. But really, Sir, I should not so narrowly interpret your Command, nor so much as once doubt but your Will was, that the poor Children should all be fed and cloathed as well as their Parents, tho' they could not then be so well taught their Duties. And in short, you, Sir, may try me with the command if you please, and I will certainly feed and cloath all the Poor of the Parish, even the small and great together: Yea, and I will not only teach all that are then to be taught the Duties of poor People, but I will teach them in due time to teach their Children the same, and so in effect I shall teach as well as feed and cloath all the Poor of the Parish, so as to fulfill your command in the several parts of it.

And this is so very plain, that you must needs see how the Apostles in like manner, were to fulfill our Lord's Command, *to Disciple, Baptise, and Teach* all Nations, just as I have now shewed you I should fulfill your Command, *To Feed, and Cloath, and Teach* all the Poor of the Parish without any exception, as to Children or Infants.

To this long Tale, I shall give the following Answer.

1. I do solemnly declare, That neither my self, nor any other of our Perswasion, that I ever heard of; do in the least make any scruple or doubt of Baptizing any of those whom Christ hath commanded us to Baptize in this Commission, let them be never so many.

2. We never yet did enter our Exceptions against any part of this Commission; we understand it in as large and universal a sense as any of the Words, according to the true Signification thereof will possibly bear, in the full extent and Latitude, according as they are delivered by Our Lord, without any Addition or Substraction.

3. It is strange you should charge us with narrowly interpreting this Commission; whereas, if we may judge of your Opinion by your Practice, it's you that are guilty of so doing. For whereas all Expositors agree, and the Scripture positively affirms, that Men and Women were Baptized after they believed; you seldom, or never Baptize such, but only Infants, who are not at all mentioned in the Commission, nor were ever Baptized (as we read of) by any of the Apostles to whom that Commission was given. And that they to whom it was first given, and had the advantage of conversing with him Forty days after his Resurrection: And had the Holy Spirit poured down upon them to lead them into all Truth, and teach them all things whatsoever he had said unto them, should never teach the People to bring their Infants to be Baptized, or leave any thing behind them upon Record, to testify

testify to after Ages, that they did at any time Baptize so much as one single Infant, This doth openly proclaim to all the World, that those Holy Apostles did not believe that their Master ever intended it; for if they had understood this Commission as Mr. *Hewerdine* doth, they were such faithful Dispensers of the Word of God, that they would have both taught and practised it: For they (as well as *Paul*) were faithful, and did not shun to declare all the Counsel of God, tho' it cost them their lives for so doing. From hence I conclude, that those Holy Apostles did not understand that Christ did intend by that Commission, that any one Infant should ever be Baptized.

I will now consider the Commission it self, about which I shall observe these few things.

1. Who gave this Commission. And that was the Lord Jesus, *Matth.* 28. 18.

2. Who it was given unto. And that was his Apostles, who were Men,

3. What they are commanded thereby; and that is three things.

1. To make Disciples. As Mr. *Hewerdine* (you see) allows, from the proper Signification, and Scripture use of the Word ($\mu\acute{\alpha}\kappa\eta\tau\epsilon\upsilon\sigma\alpha\tau\epsilon$) *Mathe-*
teusate.

2. How they were to make them Disciples; and that was by teaching them the Doctrine of Christ, which our Translators allow, and therefore render the Word *Teach*. And this doth fully appear from the account given of this Commission, *Mark.* 16.

15. *Go ye into all the World, and Preach the Gospel*

to every Creature. And then it follows, *He that believeth (i. e. by their Preaching) and is Baptized, shall be saved.*

If Mr. *H.* be of the mind of his Friend Mr. *W.* That Children are made Disciples to Christ by being Baptized; and that without being first taught: As I conceive he is, by his story of the Sheep and Lambs, and also by this of the Children of the Poor; who he saith, are to be taught afterwards, altho' they cannot at that time be taught; but may be afterwards. Then his Objection in short, is this, That there is no such thing as their Teaching, and the Peoples learning what is taught, intended by the Word *Mathetesate*; to make Disciples; but if the Subjects are Baptized, tho' never instructed before hand, they are actually Discipled. And therefore concludes from this, That Infants are made Disciples of Christ by being Baptized, altho' they are not first taught, but (as he confesses) are incapable so to be. And thus (I suppose) I have truly represented what he intends by this long Harangue. For he saith in *Pag. 82.* It is not necessary that all should be so taught, who are Discipled and Baptized.

1. I would therefore know what the reason is, that he saith so often Discipling and Baptizing Infants? If it be the same thing intended by both.

2. Why doth our Lord use those Words in the Commission? Doth he think that Wisdom it self would be guilty of such a Tautology?

But to invalidate such a Supposition, I shall shew him, that Discipling is a distinct Act from that of Baptizing. And if he had observed the Answer given by the Learned *Delaurne*, in answer to his

his Friend Mr. Walker, Written about 23 Years
 since; he need not put me to the trouble of doing it
 now. And to shew his unreasonableness in reprint-
 ing that; which had been so well answered before,
 I shall give it him in the Words of Mr. Delaune,
 only changing the name.

To affirm (as Mr. *Hewerdine* does) that Baptism
 makes one a Disciple, is to contradict all the Ex-
 perience in the World: For, if we respect the
 Signification of the Word in its proper and genu-
 ine Notion (it being μαθητις, *Discipulus*, of μα-
 θησκειν, *disco*, and that of the Root διδωμι) it
 signifies a *Scholar*, or one that *learns of another*,
 which necessarily implies a just *ripeness* and *acti-*
uity of Organs, inward and outward, which all In-
 fants want; therefore what can they learn by Bap-
 tism, who want the Exercise of Understanding,
 and in whom Reason is (as it were an *Embryo*)
 not yet come to a Capacity of acting? And if we
 use the Word according to the constant *Scripture*
Acceptation of it, 'tis certain, that though *Disci-*
pling and *Baptizing*, go together in the *Adult*, the
 term is no where applied to Infants; but always to
 such as learnt the Doctrine of Christ, who says,
Matth. II. 29. μαθετε απ' εμου, learn of me, &c.
Luk. 6. 40. We have the term (μαθητις) which is
 a Relation, in the same Proposition with its Cor-
 relate (διδασκαλος, a Doctor, or Teacher.) And
 Reason teacheth us, That where there is Disciple-
 ship, there must of necessity be Mastership or
 Doctorship, according to that Rule in Logick,
Relata sunt simul Natura (nempe quatenus relata)
 That is, Relations (as they are such) are together
 in Nature; for though the *Father* be before the
Child, yet he is not a *Father* till he has a *Child*;
 nor can one be a *Master*, or *Doctor*, before he
 teaches

teaches, nor a *Scholar* or *Disciple* before he learns.

So that Baptism having no such *Efficacy* in it self, nor any such *Vertue* conferred upon it by any Word of God, as to make one a *Scholar* or *Disciple* of Christ by the bare action. We may safely conclude, That *Disciples* are made so by *teaching*, not by *Baptizing*; which is further evidenced from *Joh. 4. 1. μαθητὰς ποιεῖ βαπτίζε, &c.* *Jesus made and baptized more Disciples, &c.* where note, that it is not said, Made or Baptized, for then the Greek should be, μαθητὰς ποιεῖ ἢ βαπτίζε, but 'tis a *Conjunction Copulative* (καὶ) denoting two distinct Actions, *viz.* *Discipling*, and *Baptizing*. And hence it will undeniably follow, that it was the *method* of Our Lord Jesus, to make *Disciples*, first by *Teaching*, and then *Baptize* them.

And what Warrant Mr. *Hewerdine* has to wrest this Word out of the Signification the *Holy Ghost* constantly puts upon it, to countenance such a *Discipleship* as is no better than a meer *Conceit*, is more than I can imagine, unless to serve a Turn. But further, If Mr. *Hewerdine's* Interpretation of his Celebrated Text, for *Infant-Baptism*, be true, (and he would have us think so, because Mr. *Walker* saith so) then the meaning of those Texts that speaks of coming to Christ, is this, That to come unto Christ, signifies, to become a *Disciple* of Christ, *Pag. 66, 67.* Then this cannot be true that is feigned by him from Mr. *Walker*, that *Baptism* makes them *Disciples* without being first taught; for Our Lord saith, *Joh. 6. 45. It is Written in the Prophets, And they shall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.* Here you may note, 1. That those who come to Christ, so as to be his *Disciples*, must first be taught of God. 2dly. They

They must be such that do hear that Teaching. 3dly. That do learn the things that are taught. And every Man that hath heard, and hath learned of the Father, cometh unto Christ, and believeth in him, as in vers. 35. and 40. and so becomes his Disciple. So that there must be Teaching, Hearing and Learning, to make any one a Disciple of Christ.

Against this Opinion of Mr. *Hewerdine's*, the Learned Dr. *Burnet* Bishop of *Sarum*, hath opposed himself; in his Exposition of the 39 Articles of the Church of *England*; where in *Pag.* 302. He thus saith, The nature of a Ritual Action, even when commanded, is such, that unless we could imagine, that there is a *Charm* in it, which is contrary to the Spirit and Genius of the Gospel, which designs to save us by reforming our Natures, we cannot think that there can be any thing in it, that is of it self effectual as a Mean; therefore it must only be considered as a Command that is given us, which we are bound to obey, if we acknowledge the Authority of the Command. And he goes on Discoursing very Learnedly about the Nature of Baptism, and concludes thus. But after all, this is not to be believed, to be of the Nature of a *Charm*, as if the very Act of Baptism carried always with it an inward Regeneration. And after this goes on to blame *Austin* and others, for their forced Interpretation of *Joh.* 3. 5. and the ill Consequences that attended that Opinion: As Mr. *Hewerdine* may see at large, in his Exposition of the 27th. Article, by which he may see both himself, Mr. *Walker*, and also *Austin* himself, most learnedly confuted: So that my pains therein may be spared.

I shall now give him that Learned Bishop's Exposition of Our Lord's Commission, *Matth. 28. 19.* Where in *Pag. 302.* he hath observed what some say about Baptism, being a Jewish Rite, yet (saith he) the Institution of Baptism, as it is a Federal Act of the Christian Religion, must be taken from the Commission that Our Saviour gave to his Disciples, *Matth. 28. 19.* to go Preach and make Disciples to him in all Nations (for that is the strict Signification of the Word) *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.*

By the first Teaching, or making of Disciples, that must go before Baptism; is to be meant the convincing the World, that *Jesus is the Christ, the true Messias, Anointed of God, with a fulness of Grace, and of the Spirit without measure; and sent to be the Saviour and Redeemer of the World.*

And when any were brought to acknowledge this, then they were to Baptize them, to initiate them to this Religion, by obliging them to renounce all Idolatry and Ungodliness, as well as all secular and carnal Lusts: (And touching the Mode of Baptizing them, who were thus prepared, he saith:) And then they led them into the Water; and with no other Garments but what might cover Nature, they at first laid them down in the Water, as a Man is laid in the Grave, and then they said those Words, *I Baptize (or Wash) thee in the Name of the Father, Son and Holy Ghost: Then they raised them up again; and clean Garments were put on them: From whence came the Phrases of being Baptized into Christ's Death, of being Buried with him by Baptism, into Death: Of our being risen with Christ, and of our putting on the Lord Jesus*

Jesus Christ; of putting off the Old Man, and putting on the New.

After Baptism was thus performed, the baptized Person was to be firmer instructed in all the Specialities of the Christian Religion: And in all the Rules of Life that Christ had prescribed. Thus far this Learned Bishop, to whom I heartily subscribe as the true sense (of that part of the Article) in which I subscribed when I was qualified for a Preacher, according to the late Act of Parliament, for the ease of Protestant Dissenters. And I do greatly rejoyce, to see so great a Man give it as his sense also, of that part of the Article which we have by such our Subscription, given our Approbation of; for by it our sincerity doth more eminently appear.

As touching the last Clause of this Article, which we are (by the said Act) allowed to give our Exceptions against; we have also cause to thank this learned Person for his Note upon it: For he saith, The last Head in this Article relates to the Baptism of Infants, which is spoken of with *that moderation*, that appears very eminently through the whole Articles of our Church, on this Head. It is only said to be most agreeable with the Institution of Christ, and therefore it is to be in any ways retained in the Church. And he is so far from pretending that this is included in the Commission, *Matth.* 28. 19. That he confesses, there is no Express Precept or Rule given in the New Testament for the Baptism of Infants, but proceeds upon other Topicks, as consequential Proofs thereof. And concludes thus, and by consequence that they may be Baptized.

Next, I shall give you Mr. *Baxter's* Opinion upon Our Lord's Commission (seeing you have made

made him one of your Authors.) This is not like some occasional mention of Baptism; but it is the very Commission it self of Christ to his Disciples for Preaching and Baptizing, and purposely expresseth their *several Works*, in their *several Places* and *Orders*.

Their *First* task is to *make* Disciples, which are by *Mark* called Believers.

The *Second Work* is to Baptize them, whereto is annexed the promise of their Salvation.

The *Third Work* is to *Teach* them all other things, which are *after* to be *learned* in the *School* of Christ.

To contemn *this Order*, is to contemn *all Rules* of Order; for where can we expect to find it, if not here. I profess (saith he) my Conscience is fully satisfied from this Text, that it is one sort of Faith, even Saving, that *must* go *before* Baptism. the *Profession* whereof the Minister must expect, Baxter's *Second Disputation of Right to Sacrament*, Pag. 149. 150. Arg. 16. See also Mr. Tombs's Book, called *Fedo le se*. And Mr. Danver's *Treatise of Baptism*; where you may see much more of this kind concerning Mr. Baxter.

A Reverend Doctor of the Church of England, taking notice of a saying, used by the Author of the *Reasonableness of Christianity*, Saith, Whereas then this Author challenges all the Systematical Divines, Pag. 192. to shew that there was any other Doctrine (*viz.* besides this, That Jesus was the *Messiah*) upon their Assent to which, or Disbelief of it, Men were pronounced Believers or Unbelievers, and accordingly received into the Church of Christ, as Members of his Body, as far as meer believing could make them so or else kept out of it; This I shall undertake to shew,

1. From

From the exprefs Words of Christ, who requires of all his Disciples, in order to their Admission into the Church by Baptism, Faith in the Father, Son, and Holy Ghost, *Matth. 28. 19.* Saying, *He that believeth (this) and is Baptized, shall be saved: He that believeth not, shall be damned,* *Mark. 16. 16. &c.* See Dr. *Whitby's* Paraphrase, &c. upon all the Epistles of the New-Testament, *Pag. 627.*

Thus I have given you what I conceive, to be the true meaning of Our Lord's Commission, *Mat. 28. 19.* And *Mark 16, 15, 16.* And unless you can establish another, and a better sense of the Words, it is plain, from this Exposition, that New-born Infants are not in the least intended thereby. And to evince this more fully; I shall give you this Argument.

If Infants are not capable to be made Disciples of Christ, by the Ministry of Men, then they cannot possibly be the Subjects of Baptism intended in this Commission: But Infants are not capable to be made Disciples of Christ by the Ministry of Men.

Ergo. They cannot possibly be the Subjects of Baptism intended in this Commission.

The Major Proposition cannot be denied, because it was the Apostles, who were Men, that were commanded to make them Disciples by teaching them, and Preaching the Gospel to them; as appears by comparing, *Mat. 28. 19.* with *Mark 16. 15.* The one commanding them to go and make Disciples; the other commanded them to Preach the Gospel to that End. And to say, That altho' they are not capable to be made Disciples there-

thereby, yet they may be there intended; is to admit of such a Contradiction, as to say, they are capable to do that, which they are not capable to do.

If you shall deny the Minor, I shall prove it thus,

If Infants have no knowledge to discern between Good and Evil, then they are not capable to be made Disciples of Christ by the Ministry of Men.

But Infants have no knowledge to discern between Good and Evil.

Ergo, They are not capable to be made Disciples of Christ by the Ministry of Men.

The Major is not to be denied, unless you will say, that there is neither Good nor Evil to be learned by the Preaching of the Gospel: And that those who are devoid of all *Exercise* of Reason, and have no Knowledge, should notwithstanding be able, by outward Instruction, to know Christ, and him Crucified; which, I suppose, no Man in the right Exercise of his Reason will affirm.

The Minor, I shall prove from the Word of God, *Deut. 1. 39.* *Moreover your little ones, which ye said should be a prey, and your Children, which in that day had no knowledge between good and evil:* Here you see, that the great Jehovah who made them, and perfectly knows what their Capacity is; expressly declares they have no knowledge, &c. And certainly, he that gives Understanding, must know the state of Infants better than we can do. And yet we know, that they are so void of Knowledge in these outward things, that they do not know their Right-hand from their left: We cannot therefore without betraying our own ignorance, suppose them to be skilled in those great Mysteries of the Christian Religion. And it would render any Man ridiculous

lous, that should undertake to Preach the Gospel to New-born Infants. The Conceit is so mean and trifling, to imagine that such as they are capable to be made Disciples of Christ by outward Preaching; that if Men had not a great Prejudice against our way of Discipling Men, and Baptizing such as do profess Faith in Christ, and were not very fond of their own way, in which they have been Educated; and as unwilling to part with their Profits, as they are to become Fools for Christ's sake, that they may be wise: It's hard to conceive how some of them, who are otherways Men of great Parts and Learning; should suffer themselves to continue under so grand an Infatuation. I may say to them, as the Apostle *Paul* saith to the *Galatians*, Chap. 3. 1. *τις υμεις εβας ναυε*, &c. But Mr. *Hewerdine* goes on in his confident way of talking, in *Pag.* 86. I will add (saith he) one very plain case more out of Scripture, which he hath already taken notice of upon another occasion. 'Tis said, *Matth.* 25. 32. *That all Nations shall be gathered before the great Judge at the last day*, &c. Before I go any further, I must take notice how falsely he represents those Words of Our Lord to his Reader; For those Words the *Last Day*, are not in the Text. The Words are these; *When the Son of Man shall come in his Glory; and all the Holy Angels with him, then shall he sit upon the Throne of his Glory*, vers. 31. *And before him shall be gathered all Nations, and he shall separate them one from another, as a Shephard divid's his Sheep from the Goats*, vers. 32. Now, in neither of these is these Words, *Last Day*. And if by *Last Day* he intends the general Judgment, after the 1000 Years Reign. He is greatly ignorant of the design of Our Lord in *Matth.* 25. For in that whole

Chap. where he speaks of his Coming the second time: As in the Parable of the Virgins, &c. And here in this Text, he is speaking only of those who shall be raised in the first Resurrection, at his first appearing to set up his Kingdom. And the rest of the Dead are expressly said in *Rev. 20. 5.* *not to live again till the thousand years are finished.* This (saith the Spirit of God) *is the first Resurrection.* And in *vers. 12.* there it's said, *I saw the Dead small and great stand before God,* which is the last Day of Judgment: But as it is Written, *1. Cor. 15. 23, 24, 25.* (after the Apostle had asserted the Resurrection of all Men from the Grave.) *But (saith he) every Man in his own Order, Christ the first Fruits, afterward they that are Christs at his Coming, Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father --- for he must Reign, till he hath put all his Enemies under his feet.* See also *1 Thes. 4. 16.* The same Apostle affirms, *That the Dead in Christ shall rise first.* And he tells us also the time, *when the Lord himself shall descend from Heaven.* Now from hence it appears, There will be a considerable distance of time, between the first and second Resurrection. And whereas upon another occasion he is pleased to Cite the Learned *Mr. Jos. Mede,* if he had took time to have consulted him, he might have been instructed more fully in this Matter; to which I refer him.

But before I leave *Matth. 25.* I would desire him to consider that in *vers. 1.* *The Kingdom of Heaven is likened unto Ten Virgins.* *Vers. 2.* *Five of them were wise, and five were foolish.*

By Kingdom of Heaven, is meant (here) the visible Church on Earth, for the foolish Virgins were shut out of Christ's Heavenly Kingdom, *vers.*

12. And so likewise in the Parable of the Talents, they are all called his own Servants, vers. 14. to whom he delivered his Goods. And in vers. 19. *After a long time, the Lord of those Servants cometh and reckoneth with them.* Those that had improved their Talents, he rewardeth. But in vers. 30. (he saith) *Cast ye the unprofitable Servant into outer darkness, &c.* And then he immediately subjoins those Words I have before cited, vers. 31, 32. and continues his Discourse upon it, to the end of the Chapter.

There are therefore divers things Mr. *Hwerdine* is to prove, before he can be able to evince the truth of what he hath affirmed, that Infants are here intended. As:

1. That this is the last and great Judgment Day which is spoken of, *Rev. 20. 12* wherein the *small* and *great* shall stand before God: For *then* indeed *all the Dead shall be raised*, Infants as well as others.

2. That any others are to be raised at Christ's appearing in the first Resurrection, besides those who have been Members of his visible Church on Earth.

3. As a consequent upon that, he must then prove, that any one Infant was ever a Member of the visible Church of Christ; and admitted to that privilege by Baptism, which he saith, is the only Door into the visible Church, as I have already noted. For, if he cannot, altho' all the Members of the visible Church shall *then* be raised and judged; it doth not thence follow, that any Infants shall then be either raised or judged, altho' they shall afterwards.

4. He confesseth in the same *Pag. 86.* That none of this can be said to Infants. Yet in *Pag. 87.*

He saith, But most certain it is, that Infants are meant by all the Nations to be gathered before the Judge, *Matth. 25. 32.* 'Tis such a confused piece of non-sense which he hath said about this Matter, that I am troubled to think that Men's precious time should be no better employed; and that it should be my hard Lot to be pressed with Importunity, to confute such bold and daring Impertinencies as are uttered by this ignorant Man; who neither knows where to begin, nor how to end: And is guilty of such a Multitude of Tautologies and confusion throughout the whole Book, that I never thought it deserved any such notice to be took of it, as to have any publick answer given thereto.

I will gather up the sum of what he saith, as well as I can, And I take it to be this. That altho' Infants are not at all capable to do what is required in Christ's Commission, *Matth. 28.* and *Mark 16.* namely, to be made Disciples by outward teaching, and thereby brought to repent, and believe the Gospel, and thereupon be Baptized with Water) the Adult only being capable of that: Yet they may be intended by these Words, *All Nations.* And so are to be Baptized notwithstanding. And then he brings, *Matth. 25. 32.* to prove his Assertion. And I am assured I do not wrong him: For he saith in *Pag. 87.* Our Adversaries will not have Infants to be meant by the Nations to be Baptized, because these Nations are to be taught too, which (saith he) Infants cannot be. And so it may be argued, That Infants are not to be meant by the Nations to be gathered before the Judge; because it must be said to these Nations, *When I was an hungred, you gave me Meat,*

or ye gave me no Meat; which to Infants cannot be said.

Well, Suppose I allow you all you have here said to be true, I pray, what will you infer from hence to prove Infants to be meant in this Commission? I do not see but it proves the direct contrary, *i. e.* that therefore they are not intended either in *Matth.* 28. *Mark* 1. 6. or *Matth.* 25. 32. For we say, that the Words in the Commission cannot be spoken of any Infant, because he is not *Subjectm-capax*, a capable Subject; even as your own Church Catechism declares, That by reason of their tender Age they cannot perform those things there required.

And touching *Matth.* 25. 32. you your self say, That it cannot be (so) said to Infants. And so by your own confession they cannot be there intended: So that we are agreed in this matter.

But in the very next Words, you contradict your self in saying: But most certain it is, that Infants are meant by *Matth.* 25. 32. Why then it seems by your Logick they are meant, and yet they are not spoken to; and yet none can be meant there that are not spoken to, unless you will suppose that some of them shall be saved, and the rest damned; without my Sentence passed upon them by the Judge.

But you say further, from *Matth.* 28. The Command is plain enough: For if all Nations are to be Baptized, then are Infants and Children to be Baptized among the rest.

What he means by distinguishing here between Infants and Children, I neither know, nor care; and I fancy he knows as little reason for his so doing as I do.

But if all Nations are to be Baptized without any previous Qualifications to fit them for it, (which must be his sense of the Words, or else its non-sense) then I may thus retort his own Argument upon him.

If all Nations are to be Baptized, then all Unrighteous Persons, whether Thieves or Murthers, Drunkards or Revilers, Fornicators or Idolaters, Be they Turks or Heathens, Jews or Infidels; yea the most profligate Wretches in the World they are commanded to be Baptized by this Commission. And seeing you say that Baptism is the Door to let them into the Church, if you follow your own Interpretation of Our Lord's Commission, what a Church will you have, will you not be filled with the Subjects of the Devil? And avoid this Inference, by taking off the Retortion, or for ever be ashamed to urge such an Interpretation any more upon our Lord's Commission.

Sir, Had you but observed the Doctrine and Practice of the Learned Bishops and Doctors of your own Church, who will not admit of any Adult Persons to Baptism, that are Turks, Jews, or Infidels, till they have first been instructed in the Christian Religion; you might have known, that they did not in the least imagine that this Commission, *Matth. 28.* was to be understood in an unlimited sense, as you do here urge it upon us. Besides, had you but minded the sense of the 27th. Article of the Church of *England*, and Bishop *Burnet's* Exposition thereon, as also upon the Commission it self, as I have before truly recited it, you might have known better. For he saith, That Our Saviour did thereby require his Disciples, to go Preach and make Disciples to him in
all

all Nations; for that (saith he is the strict Signification of the Word. And he tells you that this first teaching must (according to that Commission) go before Baptism: And that latter Teaching, vers. 20. go after Baptism. And this may also serve to confute that foolish Conceit of yours (contrary thereto) which supposes, that, because they must be taught somethings before they are Baptized (as we believe) therefore (you would fancy) they must be taught every thing whatsoever that is at any time to be learned by any Christian Man, during the whole course of his life. Which is so contrary to all those Exhortations in the Holy Scriptures to the Baptized Christians, to grow both in Grace, and in the Knowledge of Our Lord and Saviour Jesus Christ; that I wonder you were not ashamed thus to expose your Ignorance in Print.

Having said more than enough to this Point, I shall proceed to answer, what you say further upon it, in *Pag. 44. 45.* which you refer to in this place. Your Words are these, *St. Paul* speaks of Infants as well as of Men and Women, when he assures us, *That we must all appear before the Judgment Seat of Christ, and every one of us receive for the good or evil done in our Bodies.* He doth not tell you the place, but the Words he refers to (tho' not truly recited by him) are in *2 Cor. 5. 10.* Now I must deny what you say to be true; and do affirm that there is not so much as one single Infant, either exprest or intended in these Words. And (to use your own Phrase) I will leave others to tell you that you have belied the Apostle *Paul*, in affirming that he speaks of Infants.

For, if you consider that he Writes this Epistle to the Church of *Corinth*, who are entirely ours

(and not yours) for they were *Baptists*, and made so by that very Method, by which our Churches are planted; (for we took our Pattern from them) For in *Acts* 18. we find that *Paul* taught them (according to his Masters Commission.) And in vers. 8. there is an account of the success of his Ministry in these Words. *And many of the Corinthians hearing, believed, and were Baptized:* Which Infants are not able to do.

2. If you do but observe it, that *Paul* doth not seem so much as to speak of this Church here, (altho' he speaks to them) for he speaks of himself, *Silvanus* and *Timotheus*, who were Ministers of Christ. by whom they had believed: See 2. *Cor.* 1. 1, 19. Chap. 2. 14. to the end: And in Chap. 3. 6. They are called, able Ministers of the New-Testament. Chap. 4 1. *Therefore seeing we have this Ministry* (vers. 5.) *We Preach not our selves, but Christ Jesus the Lord.* And goes on to treat of their Sufferings, for so doing to the end of that Chapter. And expresseth their assurance of Heaven, as the reward of this their service on Earth, Chap. 5. And in vers. 9. tells them the reason why they did and suffered all this: *Wherefore we labour that whether present or absent, we may be accepted of him. For we must all appear before the Judgment Seat of Christ, &c.* So that those Ministers are the Persons Primarily (if not only) intended in this Text: and not little Infants as he imagines. But if I allow him that the Persons to whom he speaks, and all other Christians are included, as *Paul* seems to use the Phrase in some other places; unless he could prove that Infants shall be raised in the First Resurrection, wherein the Apostle *Paul* and those other Ministers shall be raised at Christ's appearing

ng and Kingdom, when the Dead in Christ shall
ipse dixit, it doth not at all prove what he brings
 t for.

However if his *ipse dixit* may pass for Proof, I
 ay (saith he) St. Paul speaks of Infants among the
 est. And I say he doth not, and my *ipse dixit* is
 etter than his, because I have demonstrated the
 ontrary.

But when he hath so confidently affirmed it,
iterum atque iterum, he seems to have some doubt
 of the Truth of what he hath asserted: For in the
 next Words he saith, Tho' one half of what he
 here speaks, cannot be understood of them, name-
 y, That they shall receive for the good or evil
 done in their Bodies, who never lived in their
 Bodies to do either good or evil.

Now upon this I would know of Mr. *Hewerdine*,
 whether he doth believe in his Conscience, that
 the Holy Apostle would speak at such a careless
 and loose rate as he makes him do, to apply that
 to Infants, which cannot be applied to them?
 And whether he can imagine, that *Paul* would
 have us understand that of Infants, which cannot
 be understood of them? And upon second thoughts
 perhaps he may change his Sentiments.

And now Sir, having fully enervated your Pre-
 tences from this Text, I hope you will see your
 error and weakness (not to say Wickedness) in
 endeavouring to corrupt the pure Word of God,
 by your false Glosses: And will humble your
 Soul before God, for thus abusing the Commission
 of Our Lord (that you may preserve your gain
 from your Quarter) and applying it to wrong
 Subjects. But lest any (through weakness)
 should mistake my meaning, and suppose, that
 because I say that Infants are not intended, either

in *Matth.* 25. 32. or in *2 Cor.* 5. 10. as those that are said to appear before the Judgment Seat of Christ at that time; that I suppose they shall never appear: This is to satisfie such, That I do believe that there shall be a Resurrection both of the Just and Unjust of all the Men, Women and Children that have been, are now, or ever shall be in the World (except those living ones who shall be changed, mentioned in *1 Cor.* 15. 51, 52. *1 Thes.* 4. 15, 16, 17.) And shall all appear before the Judgment Seat, both small and great. *Rev.* 20. 12. But every Man in his own order, as I have noted before.

And upon this occasion, I will (once for all) declare my Opinion about the State of Infants in the Life to come. I do believe that all Infants dying in their Infancy, before they have done either good or evil in their own Persons, shall certainly be eternally saved, by Vertue of that Redemption that is wrought out for them by the Lord Jesus. And this agrees with the 31. Articles of the Church of *England*, which saith, That the offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual: And there is none other Satisfaction for Sin, but that alone.

If you shall say (as you seem to do in divers places of your Book) that Baptism is necessary to their Salvation. (Which was *Austin's* Opinion, &c.) and therefore must be applied to them in that Infant State, or else you say, *Pag.* 79. you lament and condole their case. And in *Pag.* 88. you argue from *Mark* 16. 15, 16. That if they have no Faith according to the meaning of that Text, and therefore are not Baptized: You ask,

what

what you shall say then? Your answer is, *Even the Lord have mercy upon them, that they may not die in that faithless Infant State*; for the Text says positively, *That he who believeth not shall be damned.* And you conclude they have Faith, and so may be Baptized.

I. answer. 1. That you do here contradict what you have brought your long Story for, namely, to prove that Infants may be Baptized before they can be taught. And yet here you tell us, they must have such a Faith as is begotten in them by the Preaching of the Gospel; for that is the Faith here spoken of: And therefore a greater contradiction you cannot well be guilty of.

2. It's contrary to all Experience, that Infants should be made to believe by Preaching to them: And if they be not Preached unto, and do not believe when they are so taught, by your Logick, they must be damned. Can you perswade your Parishoners to swallow such Doctrine as this, without chewing the Cud upon it?

3. If this be true, then your Church is mistaken; for the faith in her Catechism, That Infants by reason of their tender Age, can neither repent, nor believe. And how you will answer this to your Diocesan I know not.

4. In *Pag. 49.* You do not only lift at it your self; but bring in *Mr. Horn* to lift with you, to contradict what you say in this place: For there you two Gentlemen make it your business to prove (that which will never be done) that tho' all the *Jaylor's Household* were Baptized, yet there was never a Believer among them but himself. Sir, if this be true, then these unbelieving Infants and Family (according to your Supposition) were in a State of Damnation, when they were Baptized, and

and remained in that Cursed State after they were Baptized; unless you imagine that Grace is conveyed to them by the outward act only. And that seems to be your sense, or else I know not what you mean in *Pag.* 104. where you tell us, they are ingrafted into Christ by Baptism, and made Partakers of a new Spiritual Life; they are thereby put under the Communications and Influences of the Spirit. Baptism is our Regeneration or New-birth. And also in *Pag.* 111. you further say. And now Sir, I hope you see the necessity of Baptism. And *Pag.* 91. Baptism is generally necessary in order to Salvation. Now I shall shew him his mistake in this, by reciting the Words of *Dr. Burnet*, Bishop of *Sarum*, in his Exposition of the 39. Articles, *Pag.* 294. where he observes, That the effects of the Sacraments, comes only upon the worthy receiving of them. The pretending that Sacraments have their effect any other way, is the bringing in the Doctrine and Practice of *Charms* into the Christian Religion: And it tends to dissolve all Obligations to Piety and Devotion, to a Holiness of Life, or a Purity of Temper; when their being in a Passive, and perhaps insensible State, while the Sacraments are applied, is thought a Disposition sufficient to give them their Vertue.

And this may serve for a full answer, to what *Mr. Hewerdine* hath so confidently boasted of upon this second Head.

But 3dly. The next thing he undertakes to prove in *Page.* 92. is this, That Infant-Baptism was taught or commanded by the Apostles of Our Lord, after his Ascension into Heaven. The Text

of Scripture he insists upon, is *Acts. 2. 38. Repent and be Baptized every one of you in the Name of Jesus Christ, for the remission of Sins, and ye shall receive the gift of the Holy Ghost.* And saith, he may very well be supposed to have spoken to Infants.

I answer, It may with better Reason (than he or any others hath yet given) be concluded, that the Apostle *Peter* did not speak to Infants, if we consider but these few things.

1. Who he had been Preaching to: And the Text saith, *they were devout Men, out of every Nation under Heaven, vers. 5.* They heard the Apostles speak, *every Man in their own Tongue, vers. 8.* They understood what they spake in those many different Languages, and were amazed and marvelled saying, *we do hear them speak in our own Tongues the wonderful Works of God: Saying one to another, What meaneth this? vers. 11. 12.* None of which can be applied to Children.

2. When *Peter* speaks, he doth not direct his Speech to Children, but to Men: For he saith, *Ye Men of Judea, and all ye that dwell at Jerusalem, vers. 14.* And in vers. 22. *Ye Men of Israel, hear these Words.* And indeed it were a great disparagement to that great Apostle, to think he should be so silly to speak such things to little Infants, and that as soon as they are born: As *Mr. H.* would perswade us, if we were so weak as to believe him.

3. He charges them to whom he speaks, with that horrid Fact of Crucifying the Lord *Jesus*, vers. 36. which little Infants were not capable to do.

4. When they heard this, they were pricked in their hearts, and said unto *Peter*, and to the rest of the Apostles

bles, Men and Brethren, What shall we do? When Mr. Herodine's little Children of eight days old can do all this, then he may say to them (as Peter did to those) Repent, and be Baptized every one of you, &c. And not before, from any Expressions in this Text.

But for a final answer to this, I shall recite the Words of Dr. Taylor, late Bishop of Down, in his Book, Entituled, *The Liberty of Prophefying*, the Third Edition, in Folio, Corrected and enlarged, Sect. 18. Pag. 1045. where upon *Acts 3. 37. 38.* He saith thus, The Words mentioned in St. Peter's Sermon (which are the only Record of the Promise) are Interpreted upon a weak mistake. The Promise belongs to you, and to your Children, therefore Infants are actually receptive of it in that Capacity: That is the Argument. But the Reason of it is not yet discovered, nor ever will; for, *to you and to your Children*, is to you, and your Posterity; to you and to your Children, when they are of the same Capacity, in which you are effectually receptive of the Promise, &c. But he that, when ever the Word *Children* is used in Scripture, shall by *Children* understand Infants, must needs believe, that in all *Israel* there were no Men, but all were Infants: And if that had been true, it had been the greater wonder they should overcome the *Anakins*, and beat the King of *Moab*, and march so far, and Discourse so well; for they were all called the Children of *Israel*.

And as the promise appertains not (for ought appears) to Infants in that Capacity and consistence, but only by the Title of their being reasonable Creatures, and when they come to that act of which by Nature they have the Faculty; so if it did,

lid, yet Baptism is not the means of conveying the Holy Ghost. For that which *Peter* says, *Be Baptized, and ye shall receive the Holy Ghost*, signifies no more than this: *First be Baptized, and then by Imposition of the Apostles hands (which was another Mystery and Rite) ye shall receive the promise of the Father.* And he goes on to tell us, That it is to this sense expounded, by divers Ancient Authors; and in ordinary Ministry the effect of it is not bestowed upon any Unbaptized Persons; and it is in order next after Baptism. And concludes thus, But then from hence to argue, That wherever there is a Capacity of receiving the same Grace, there also the same sign is to be Ministred; and from hence to infer Pædo-Baptism, is an Argument very fallacious upon several Grounds.

1. Because Baptism is not the Sign of the Holy Ghost; but by another Mystery it was conveyed Ordinarily, &c. meaning laying on of Hands, as before expressed. And so as he saith, the Argument goes upon a wrong Supposition.

2. If the Supposition were true, the Proposition built upon it is false; for they that are capable of the same Grace, are not always capable of the same Sign: For *Women* under the Law of *Moses*, although they were capable of the Righteousness of Faith, yet they were not capable of the Sign of Circumcision. For God does not always convey his Graces in the same manner, &c. and there is no better instance in the World of it, than the Gift of the Holy Ghost (which is the thing now instanced in this Contestation:) For it is certain in Scripture, that it was ordinarily given by *Imposition of Hands*, and that after Baptism, &c. Now

Now seeing there hath not yet been a tolerable answer given by this Author, or any other (as I have yet seen) I desire Mr. *Hewerdine* to answer this Plea, this Bishop made for us, so as to disprove the Allegations therein, or for ever be silent, and never pretend his Authority from hence, as if *Peter* and the rest of the Apostles did in this Text teach or command Infants to be Baptized; for they cannot with any Colour of Reason, be supposed to be here intended: And we are sure they were not then Baptized, because it is only such who gladly received the Word, that are said to be Baptized, vers. 41. which Infants could not do. °

As for the Objection in *Pag.* 100. about Infants being incapable of receiving the Holy Ghost, which he calls *our* mighty Objection: I deny it to be any Objection of *ours*, and do affirm it to be a *Figment* of his *own* Brain, to amuse his poor ignorant Admirers, and then bestirs himself, and laies about him to beat down the Man of Straw he hath set up. For none of those that have Written in defence of our Practice, use to talk at that loose rate. For seeing we believe that all Infants, dying in their Infancy, shall be saved by the Lord Jesus, we doubt not; but so far as they have any need of Sanctification to fit them for Heaven, the Spirit will do it: And that they stand in no need of Holy Water to be sprinkled upon them by any Priest in *Europe*; is evident, because Christ hath not required any such thing to be done in order to that, or any other end. And it's a foolish Imagination, to suppose that the sprinkling of a little Water where there is no Faith nor Knowledge in the Subject, should save them; unless it be a Charm, or Conjunction, and it is the more wonderful

derful if it should be so, when done by a Protestant Priest, because he doth not conjure the Water, as the Popish Priests do before they practice it. As is recited in a Discourse of Popery, Printed Anno 1677. I will give you some Remarks out of it, as they are noted by a Minister of the Church of *England*, from their own Authors.

He tells us in *pag.* 148. of 22 Ceremonies they use about Baptizing an Infant, 12 before they do it, five at, and as many after Baptism: But *Bellarmino* tell us one is now out of use.

1. One is, The Priest conjures the Devil out of the Party to be Baptized. No matter whether he be there or no; tis good to be sure.

2. Another (annexed to the former) is Ex-sufflation. This is a Puffing hard upon the Party to be Baptized, in token of outing the Evil Spirit, and getting in the Good, in the room thereof.

3. A putting Holy Salt into his Mouth. And touching the Preparation of this Salt, he saith, *pag.* 148. I conjure thee, thou Creature of Salt, by the Living God, by the True God, by the Holy God, &c. that thou may'st become a Conjured Salt, for the Salvation of Believers, and may'st be Health of Soul and Body to all that do receive thee, &c. and every unclean Spirit may be charmed. With a Prayer made to bless and sanctifie this Salt, to these Holy Ends and Purposes. And now (saith he) here is a Conjured or Bewitched Salt for the Salvation of the Faithful.

Oh! but the whole Receipt: When the Water (also) shall be Blessed, and have this Blessed Salt mixt with it too; What a Blessed Composition shall we have! See how that is done.

I Conjure thee, thou Creature of Water, In the Name of God the Father Almighty, and in the Name of Jesus Christ his Son Our Lord, and in the Power of the Holy Ghost, that thou become a Conjured Water, to drive away all Power of the Enemy; and that thou mayst be able to root up the Enemy himself, with his Apostate Angels, by the Power of the same Our Lord Jesus Christ, who shall come to Judge the Quick and Dead, and the World by Fire. *Amen.*

Then follows a Prayer for the Water, that it may do all those Feats. After this, follows the Direction to mix the Holy Salt, and the Holy Water together in these Words.

Let the Priest throw the Salt into the Water after the manner of a Cross, without making the Sign thereof, Let them be mixed together; In the Name of the Father, and Son, and Holy Spirit. *Amen.* And then follows one Prayer to bless them both together.

Now these Men may well pretend as they do, that this Sanctified (pickled) Water may (with the rest of their Ceremonies) drive out all uncleanness from the Infant, and convey in the Holy Spirit to the Party sprinkled with it (as you pretend your Water does, by a shorter cut.) For they have the Authority of the Council of Trent for what they say, *Sess. 5. Decr. 5. De Baptismo, l. 1. c. 13. Baptismo reipsa tollit omnia peccata: Ita ut non solum non imputetur, sed nec sit quod imputari possit ad culpam.* And Bellarmine expressly saith, That a Baptized Person (for a while at least) must necessarily be a sinless Person.

And (saith he) the necessity they lay upon it is very marvellous. For their Doctrine is (and so is Mr. *Hæverdine's*, as I have before shew'd) That those

those who die without Baptism (ordinarily) are in a lost Condition. Poor Infants that have no actual Sin to answer for, and who are not capable of contemning or neglecting Christ's Ordinance, but miss it only by default of Friends, &c. must in their Opinion surely perish. And upon this they found the liberty for any one to Baptize (Men or Women) in case of necessity. I thought good to note this by the way, to let you see, that as this pretence of conveying the Spirit, and the Graces thereof in the Papists, is counted ridiculous by your own Party; it's more ridiculous in you, who use no Consecrated Salt, nor Consecrated Conjured Water, to sprinkle upon your Infants, when (you say) you Baptize them.

Sir, to be plain with you, you do like a Conjuror that walks in a Circle. For you plead at one time, that they have the Spirit, and therefore they may be Baptized; and at another time, that they are to be Baptized, that the Spirit may be conveyed to them by the Water of Baptism. If this beent a Circle, I know not what is; and whilst you are Dancing about in it, you suppose you are secure; Whereas it's nothing else but Mysterious Non-sense, without any Authority from Scripture, Reason, or the best of Antiquity; but only from *Austin*, and his Followers, and the Mother of Harlots, the Church of *Rome*. And unless it be that I find it directly in my way, in any other part of your Book, I shall trouble myself no farther with it.

I perceive you Priests need not trouble your selves; whether the Infants you speak to; hear or understand; when you ask them one by one, Wilt thou be Baptized into this Faith? For you have here an Example of as Learned Blockheads

as you can be, That speak to the Water and Salt, which they know can neither hear nor understand.

But I have not done with my Author yet, for he goes on and saith, What an amazing and ridiculous Subject is found for Popish Baptism? Not reasonable Creatures only; but senseless, lifeless things also. And those are Bells forsooth, that use to hang in Steeples. And when they have Christned them, they will do greater Feats than *Aarons* Bells ever did. They'll cleanse the Air of Devils, prevent the mischief of Lightnings, and save from other Calamities that arise from Tempests. This was complained of by the Princes of *Germany*, to the Popes Legate, at the Diet of *Norimberg*. (Pope *John* 14. being the first Author of this Holy Christning.) The *Suffragans* (say they) have invented, that only themselves, and none other Priest shall Baptize Bells for the Laity. And tells a long Story about their Godfathers, &c. who make answer, as is wont to be done in Baptizing Children; and after name the Bell, pag. 91, 92.

He also Shews how the Master Conjuror, the Pope, Baptizes pieces of Wax, with the Figure of a Lamb upon them. This *Agnus Dei* (or Lamb of God) useth to be Consecrated by the Pope in the first Year of his Popeship, and every seventh Year after, whilst he liveth: Which being presented to the Pope in Boxes, he (dressed up in all his *Ponificalibus*) sets upon a most prophane, and paganish; and plain Conjurors Baptism of the same: They call it Consecration. And first the Water in some great Vessel there prepared, is charmed thus: And describes the manner of it; too tedious here to relate. In his Prayer he hath these

these Expressions, O Lord God, who commanded the Waters springing out, &c. wherein thy only begotten Son was Baptized, and commanded his Disciples to Baptize all Nations therein --- Let us obtain, that those things which we have purposed to Dip in this Vessel of Waters, to the glory of thy Name, that thou may'st bless, and having blessed, sanctifie; so as by the honouring and worshipping of them, we thy Servants may have our Crimes washed off. (O horid prophane!) The Spots of our Sins wip'd away, Pardons may be procured, Graces bestowed, &c. Then he puts Balsom cross-wise into the Water, and then uses this Spell: Vouchsafe, O Lord, to Consecrate and Sanctifie these Waters by this Uction of Balsom, and our Benediction: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

After this, there is such another Spell said, for the Chrisme, with 3 Crosses, with abundancce of vain Expressions; and also another Prayer for the Wax-work it self, where among other things the Pope prays to God, thus: We humbly beseech thee, that being prevailed with, by the Service of our Speech, thou would'st bless the Waxen Shapes that have the Image of the most Innocent Lamb upon them; and by the Invocation of thy Holy Name, vouchsafe to sanctifie them, that by the touch and sight thereof, the faithful may be invited unto Praises, the noise of Hail, the ruffling of Whirlewinds, the violence of Tempests, the raging of Winds, mischievous Thunders may be laid; Malignant Spirits may fly and tremble before the Banner of Holy Cross-Imprinted thereon, &c. And when he hath used a second and third Charm, with 3 Crosses each: Then the

Pope Baptizeth them, The Prelates take care to dry them with clean Towels: They have after this, two Spells, and five Crosses more bestowed on them, to enable them against all mischiefs of Men and Devils, and to help Women in Travel, and a many other fine Feats; too long here to recite.

And now Reader, after all this Popish Vanity in the use, or rather abuse of Baptism. Let thee and I consider what Spiritual Advantage we may reap thereby.

1. It shews us the danger Men are in when they vary never so little in the use of Ordinances. For those Men, who first changed the Subjects of Holy Baptism, and brought in Infants in the room of Believers: Did (after a long Tract of time) alter the manner also, from Baptism to Rantism, from Dipping to Sprinkling.

2. They did not rest here, but they took upon them (as you see) to Baptize Bells and Waxen Puppets. A most horrid impiety!

3. Considering that Infants were not capable of being instructed in the Faith of Christ, by the Ministry of Men; and by a Misapplication of those Texts to Infants, which only concern the Adult, as *Matth. 28. 19. Mark. 16. 15, 16.* they supposing that they must be Regenerated in order to Salvation, and must believe, without which they could not be saved. *Austin* and his Followers through a mistake of the true sense of *John 3. 5.* and *Chap. 6. 53.* did affirm, That both Baptism and the Supper were necessary to Salvation, and that being Administred to Infants, they would of themselves convey Grace and Regenerate them,
and.

and put them in a state of Salvation (which they were indeed in before) and all this by their *opus operatum*, the Work done, without either Repentance or Faith, or love to God in the Subjects thereof.

4 From hence they proceeded further, to presume to convey Grace and excellent Endowments to Inanimate Creatures, as Bells and Waxen Puppets, &c. And where this Extravagancy will end, God only knows.

Now the only way to have prevented all this, had been, to have kept close to the first Institution of Holy Baptism, both as to manner and Subjects, and these fooleries had never seen the Light. For if no Man had ever presumed to have Baptized other than the Adult; nor any of them, but such as in the Judgment of Charity, were true, penitent Believers, and always practiced it by covering the Person with Water, and bringing him up again out of the Water, as a Similitude of a Burial and Resurrection, according to *Rom. 6. 4. Coll. 2. 12.* and if this and other Ordinances had never been thus abused to base and corrupt Ends, We had not been put to this great trouble to reduce this corrupt Generation to the Primitive Practice, as now we are. But I have exceeded my intended limits, and shall therefore consider Mr. *Hewerdine's* second General.

The next thing in order to be spoken to, is this, That he supposes some Infants were Baptized by the Apostles. And he attempts to prove it, in the first place from *Acts 2. 38. 39.* Now forasmuch as I have answered that sufficiently already, I shall not need to repeat it here.

2. He cites *Acts* 8. 12. And there indeed (saith he) it is said, that *they were Baptized both Men and Women.* And he further adds, that we say, That if any Children had been then Baptized, it would have been said they were Baptized, both Men, Women and Children. Well, and what says he to that? No, Dear Sir, there was no need of any such Addition: But what consideration hath moved him thus to think? Why he saith, Consider, I beseech you, the Scripture way of speaking. Well, what doth he say that is? Why, Even all Ages, of both Sexes, Children and Infants, are expressed in Scripture by Men and Women. But, How doth he prove this? Why he produces a *Horn* for his Author: As Mr. *Horn* has particularly noted in *Josh.* 8. 25, 26. and *Judg.* 9. 49, 51. which Text you may consult at your leisure, and I will take leave to go on.

But, Sir, I will not give you leave till I have examined your Texts. *And so it was, that all that fell that day, both of Men and Women were twelve thousand, even all the Men of Ai.* For *Joshua* drew not his hand back, wherewith he stretched out the Spear, until he had utterly destroyed all the Inhabitants of *Ai*.

Now if you look into the Text, and view it without prejudice, you will find, that not only the Men and Women, but all the rest of the Inhabitants of *Ai* were destroyed also. And suppose I prove, that by *all the Inhabitants* be meant the Young as well as Old, then his *Horn* hath given an uncertain sound: And I prove it thus. In *Josh.* 6. 21. it is said of *Jericho.* *And they utterly destroyed all that was in that City, both Man and Woman*

Woman, Young and Old. And in vers. 17. *Joshua* said, *The City shall be accursed, even it, and all that are therein, to the Lord: Only Rahab the Harlot shall live, She, and all that are with her in the House, because she hid the Messengers that we sent.* VWhich was accordingly done.

Now if I prove, that by the command of God the same was done to *Ai*, as to *Jericho*, then the matter is evident, that the Children were intended by *all the Inhabitants*, expressly distinguished from the Men and Woman (as you have heard) and therefore not included in them, as he saith. *Joshua* 8. 1, 2. In the first vers. we have God's Command to *Joshua*, to *arise and go up to Ai: And* (in vers. 2.) *thou shalt do to Ai and her King, as thou didst unto Jericho and her King.* And you see before, that they utterly destroyed all that was in that City, both Man and Woman, Young and Old. And whereas there they destroyed Ox, and Sheep, and Afs, with the edge of the Sword: These they were now permitted to take for a prey to themselves. And this Text he hath cited, vers. 25, 26. is the Execution of this command: So that it's most evident that the Children and Infants (as he foolishly words it) were also all of them destroyed, as well as the Men and Women. So that this sounding of the Horn, hath led Mr. *Hewerdine* to give a false Interpretation of the Text, and render *Joshua* unfaithful in not doing what God commanded him. But it's no matter who are reproached, if their beloved Baby-Rantism can but be kept up; for by this they get their gain, every one from his Quarter. For without this Trick of State, let them maintain a National Church if they can: For, if they did not make them Members by this foolish and Unscriptural way

way, Thousands of them (I am satisfied) would never be Members of their Church, when they come to Years of Discretion: But be Baptized upon Profession of Faith, according as these *Samaritans* were: For *when they believed Philip's Preaching the things concerning the Kingdom of God and the Name of Jesus Christ, they were Baptized both Men and Women.* But not one little Infant, because they could neither understand what *Philip* said, nor believe what he taught; as all these Men (both could and) did, as the Scripture positively affirms. And this is sufficient to invalidate his Proof for Infant-Baptism from hence.

But lest he should think his Horn gave a truer sound from *Judg. 9. 49, 51.* I shall examine that also, *vers. 49. So that all the Men of the Tower of Shechem died also, about a thousand Men and Women.* And *vers. 51. But there was a strong Tower within the City (not of Shechem, but Thebez) and thither fled all the Men and Women, and all they of the City, and shut it to them, and gat them up to the top of the Tower.*

Now why he should think that Infants are express'd by Men and Women in this Text; I cannot imagine. For here is all the rest distinguished from the Men and Women by these Words, *And all they of the City.* And herein his Horn mislead him again, and it doth not from hence appear (certainly) that there were any Infants Baptized in *Acts 8. 12.* But the contrary is evident from the Text it self: For, 1. They heard *Philip* Preach. 2. They gave heed to those things which he spake, bearing and seeing the Miracles which he did, *vers. 5, 6.* 3. They rejoiced with great Joy, *vers. 8.* 4. They believed the things that *Philip* Preached unto

unto them, concerning the Kingdom of God, and the Name of Jesus Christ. 5. When they had thus believed, *They were Baptized both Men and Women.* And till Mr. *Hewerdine* meets with a Company of New-born Infants that can do all these things, he must not pretend any Authority to Baptize them, from this Text, vers. 12. And this may suffice for an answer to what he hath said from thence.

As touching the case of *Philip's* Baptizing the Eunuch, *Acts* 8. 38. He does not pretend him to be an Infant, and therefore I shall pass it.

What he saith about *Paul's* Baptism by *Ananias*, doth also respect the Manner, and not the Subjects; and therefore doth not concern me here to take notice of it. For he cannot suppose *Paul* to be a New-born Infant, when he was Baptized.

The like may be said of his next Instance, because I have taken off the force of that already, and so it doth not concern me here to speak further to it.

In the next place we Read (saith he) that *Lydia* was Baptized and her Household, *Acts* 16. 14, 15. where he observes, That whatever Qualifications are mentioned to give *Lydia* a Right to Baptism; yet we Read not any thing of her Household, but that they were Baptized: And from thence concludes thus. So that thus far, I am sure here is nothing against Infants being a part of her Family.

And I am sure there were no Infants; for in vers. 40. *Paul* and *Silas* entred into the House of *Lydia*; and when they had seen the Brethren, they comforted them, and departed. By this it appears, that all the Persons of *Lydia's* Household (which he here calls Brethren) were comforted by
the

the Apostles, which little Infants are not capable to be; but Persons of grown Years are. And if they were all Impenitent Unbelievers, having no Divine Qualifications in them, as Mr. *H.* would perswade his Reader: I do not see any Ground he hath to conclude, that the Apostle would Administer Comfort to them in that State. And therefore we have Reason to conclude they were all Believers as well as *Lydia*. But I thought it had been Mr. *H.* business to have proved there had been Children in this Household, but this he hath wholly omitted. Indeed it is impossible for him to do that, until he hath first proved that ever she had a Husband; unless he supposes that she was a Harlot. I do therefore desire him (if he Writes again) to prove that she was ever Married to a Husband; and till he hath done that, I will conclude that she had no Child, and therefore this is no instance to prove Infant-Baptism. I have given so full an answer to this elsewhere, that I shall not repeat in this place; for I see no occasion for it. As for what he reflects upon the Author of the little Book, That she could be no Widow, because she is called a Woman, and makes sport with it in prejudice to him. I answer. 1. That the Reason (I conceive) of your so doing, is because you were not able to take off the force of what he had said. But, 2. I do not find any such Words in his Book. But he only tells you, That it's very likely it would have been said (if she had a Husband.) *Lydia* the Wife of such a Man; for which he quotes, *Judg.* 4. 4. (where you will find that *Deborah*, who, altho she was famous in her Generation, as being a Prophetess, and she judged *Israel* at that time; yet it is also told us, That she was the Wife of *Lapidoth*;) Or, had she been

been a Widow, he supposes it likely, that she would have been called so, as the Woman of *Sarepta* was called, a Widow; and that Woman in *Luk. 7. 12.* Now, Sir, Was this to say as you charge him? Surely no. I will conclude this in your own Words, Sir I should have despised to take notice of such Childish Reasonings as yours, had I not observed with what confidence they are Written, to impose upon vulgar Understandings.

But Mr. *Hewerdine* further saith, That in *Acts 16. 33.* we Read of the Jaylor. *that he was Baptized and all his.* The Original Words are *οι ουτος πινυ-
τες*, all that were of him, or in other Words his Off-spring.

Sir, the Greek Words are these, *και βαπτισθη αυτος και οι αυτου παντες παραχρημα*, which are rendered in Latine, *& Baptizatus est ipse & ejus omnes continuo.* And are truly rendered by our Translators, *and was Baptized, he and all his straightway.* Therefore your confining the Words to his Off-spring, is an abuse. For it includes all his, whether Wife, Children or Servants: Even all his House, as in *vers. 34.* And the Question betwixt us, is not how they were related to him, but whether they were Believers, or Unbelievers, when they were Baptized. And that they were all Believers, is asserted *vers. 34.* where it's said, *He rejoiced, believing in God with all his House:* as your self have noted.

But you are not satisfied with the Testimony of the Holy Ghost, as not allowing him to understand it. And therefore you sound your Horn again to deafen the Ears of such that would otherwise have believed the Divine Testimony; and bring in a Humane Testimony to contradict the
Divine.

Divine. For you say, To which Mr. *H.* has answered, that the Original VVords may be Interpreted, as speaking of none but the Jaylor himself, and may signifie word for word that he rejoyced House-wholly (*πρωτι*) he having believed in God.

To this I answer, First, it's a very uncouth Expression, to say he rejoyced House-wholly, if what you say be true, that it was only himself that rejoyced. Secondly, I deny that to be the sense of the Greek VVord, and must justifie our Translators, in saying, *He believed in God with all his House.* And in Evidence thereof, I shall alledge, *Arias Montanus* upon the place, he renders it thus, *cum omni domo credens Deo.* And the Learned *Leusden*, in the same VVords. And *Leigh* in his *Critica Sacra*, upon the same VVord, *πρωτι, cum tota domo*, Act. 16. 34. The first two you see render it, *believing in God with all his House:* And the last Reads it, *with his whole House:* And our Translators agree thereto. Now if you can take the liberty to pervert the sense of the 34 vers. why may not I take the same liberty to do so about the 33. verse? And say, that he only was Baptized and none of his Family; as you to say upon the 34. vers. that he believed, and none of his Family? VVould not this be to make very bold with the VVord of God? But, Sir, what need you have exposed your self thus? Could not you have said as you do elsewhere, that Infants have Faith, and so have eluded the Evidence of their being Adult Persons, notwithstanding they were all Believers. But I suppose you are not firmly perswaded that Infants have Faith, and so you dropt it at this time. And indeed you have wholly lost your Cause; for you have not been able to give us one
single

single instance as yet, that there was any one Infant, in any of those Families you have mentioned. And that there were no Infants in the Jaylor's House is evident; for *Paul and Silas spake unto him the Word of the Lord, and to all that were in his House*, vers. 32. And certainly they did not Preach to little Infants. And, '2dly. *He and all his believed*, vers. 34. as hath been already shewed. And therefore Mr. H. seeing his Labour was in vain to attempt, to prove there were some little Children amongst them. He therefore to shew his prejudice against our Practice in Baptizing Believers, would needs perswade his Reader that all this Household were Unbelievers; altho' the VVord of God saith the direct contrary.

His next Text, to prove that some Infants were Baptized by the Apostles, is *Acts 18. 8.* And unless the Man were Infatuated, he can never believe himself. I will only recite the Words, and leave the Reader to judge whether these were Infants, or Persons of grown Years. *And Crispus the chief Ruler of the Synagogue, believed on the Lord with all his House: and many of the Corinthians, hearing, believed, and were Baptized.*

His next is, *Acts 19. 3. 5.* But he answers that himself, and saves me the Labour. These last indeed (saith he) were about twelve *Men*. Then it seems in his own Opinion, there was no Children among them: And as touching what follows, it's grounded upon a false Supposition, which I have before confuted.

And for the Household of *Stephanus*, he confesses there were no Children mentioned: Yet he would insinuate as if there were some, notwithstanding it is not so Written. But suppose I prove all he saith of them upon his *Hypothesis* to be false;

viz. That they had no Faith, no Repentance, nor any such thing as some contend for, to qualifie for Baptism: For he says, there is no mention made of any such thing. Now to confute all he says upon this (which is so ridiculous, he may be ashamed of it.) I shall only trouble the Reader to consider what *Paul* (who was their Baptizer) saith of them; and then let him be judge, whether it was as Mr. *Hewerdine* hath said: See *1 Cor.* 16. 15, 16. *Ye know the House of Stephanus, that it is the first Fruits of Achaia, and that they have addicted themselves to the Ministry of the Saints. That ye submit your selves unto such, and to every one that helpeth with us and laboureth.* Now when Mr. *H.* can find these Qualifications in New-born Infants, he may Baptize them, but not till then. And whereas he denies there is any such thing mentioned: Is it not said that they were famously known to that Church, not only for the Grace of God that was in them, but for Gifts also? For they had addicted themselves to the Ministry, and were approved on as such by the Apostle, and the Church exhorted to submit to them as such. And can Mr. *H.* think after all this is said of them, that they had no Repentance, no Faith, nor any such thing to qualifie them for Baptism; mentioned in Holy Scripture? Surely he knows very little of the Mind of God in his Word, if he be but as profoundly ignorant as he pretends to be. But I see he is come to his *Ne plus ultra*; for he saith, This is all he finds in the New Testament, to have been practised by the Apostles in this case of Baptizing, &c. and saith, We have as clear hints of their Baptizing Children as can well be expected: And if he will take my Opinion upon it, He hath said nothing to the purpose. And whereas you would
excuse

excuse your not proving Infants to be the Subjects of Baptism by Scripture: in telling us, That all you find in the New Testament, is (in this Case of Baptizing) what you have already told us: and that in so short an account as this is, we have as clear hints of their Baptizing Children, as can well be expected. Then in your own Opinion (it seems) you conclude, there is no one plain Example, but only hints: and you might have said so in the beginning, and saved your self and me all this labour.

However, seeing Scripture Examples fail you, you are for finding out another way to do the feat; and that is either by History, or Tradition. For you say, *Pag. 51.* You, Sir, may venture to assure your self, that the Scripture hath acquainted us but with little; very little in comparison of what was really done by the Apostles in this case; even by those very Apostles, who had received the Command to Baptize all Nations, and in *pag. 52.* in this case of Baptizing, we do not in all the New-Testament find the Hunderedth part of what the Apostles did; so that if we must believe no more in this matter, than what the Scriptures tell us of the *Acts* of the Apostles, we believe but very little, with much more to the same purpose till he comes to *pag. 59.* Here I had thought to have found some Histories mentioned by this Gentleman to have proved that, which is not to be found in Holy Scriptures; *viz.* That Infant Baptism was practised by the Apostles of our Lord; but I find not so much as any one History refer'd to: So that seeing he cannot find one Example for it in Scripture, he is resolv'd his Reader shall be directed to no History to satisfy him therein. And yet at the same time lets us know (if we will take his

bare word for it) that he hath as good Authority for Infant-Baptism, as we have for the Authority of the *Acts* of the Apostles. I doubt Mr. *H.* is angry that there is such a Book as the *Acts* of the Apostles, because it gives so many Examples of *Men* and *Women*, that did believe and were Baptized, even many Thousands, and yet it should not give any instance therein, of any one New-born-Infants that was Baptized. But I shall put a high Value upon it, and bless God for it; notwithstanding all he hath said in the Disparagement thereof. But he did very prudently not to name any one History, lest he should have been confuted from his own pretended Authority.

As for what he says in *Pag.* 56. to prove Infant-Baptism to be an Apostolical Practice; we have (saith he) the Universal Church of Christ bearing Witness thereto in all places; yea, and at all times, for the first Fifteen hundred years after Christ, without Exception,

This is bravely said, if it were but as well proved; but in that he is altogether deficient, and hath not assigned one Instance from History to prove this bold Assertion.

I shall confront this bold Diminutive Parish-Priest, with a great and learned Bishop of the Church of *England*, the late Dr. *Barlow*, Bishop of *Lincoln*, in his Letter to Mr. *Tombs*, Printed in his life-time; whose words are these. I do believe and know that there is neither *Precept* nor *Example* in Scripture for Pædo-Baptism; nor any just Evidence for it for above 200 Years after Christ, That *Tertullian* Condemns it as an Unwarrantable Custom, and *Nazianzen* a good while after him dislikes it to: Sure I am that in the Primitive times they were *Catechumeni*, then *Illuminati* or *Baptizati*;

tizati; and not only *Pagans*, and Children of *Pagans* converted, but Children of Christian Parents, &c. I have Read what my Learned and Worthy Friends Dr. *Hamond*, Mr. *Baxter*, and others say in defence of it. And I confess, I wonder not a little, that Men of such great Parts should say so much to so little purpose; for I have not yet seen any thing like an Argument for it. And I hope Mr. *H.* will allow his skill in History, to be better than his own: however those that knew that Learned Bishop, will give it on his side, let Mr. *Hewerdine* value him as he pleases.

But to proceed, if Mr. *H.* had been so kind to himself, and his Reader, as to have considered what Mr. *DeLaune* had answered Mr. *Walker* to this, he would certainly have had his confidence weakened long since. His words are these, *Pag.* 25. Mr. *Walker*'s urging the custom of the Catholick Church to Baptize Infants, &c. serves to little more purpose than to fill up his Paper; for that will not prove that it ought to be so; for the Universality of an *Error* renders it not Authentick. Therefore though I could produce several Exceptions against Mr. *Walker*'s claim to some of those Authorities he produces; yet I shall only glance upon what he says about the three first Centuries. And truly, if we inquire into the quality of the Witnesses produced for these times, it will be found that *Pado-Baptism* leans upon a broken Reed. For the earliest they pretend to, is *Justin Martyr's Responses*, which is a *spurious* piece; as is evidently and unanswerable made out by Mr. *Danver's Treatise*, *pag.* 140. insomuch that Mr. *Walker* in his Postscript makes no defence to it, save to say, that it is acknowledged a very ancient piece. But by his leave it is not so ancient.

neither; for 'tis certain it was forged *after* the third Century: For mention is made, *Quest.* 127. of the *Manichees* (a Sect) who sprung not up till about 130 Years after *Justine*, and he wrote his two Apologies 150 Years after Christ; and so this Witness (of theirs) is Cashiered. There are many Reasons to be seen in *Scultetus* in *Annal. Justin*, cap. 11. to detect this Forgery; and the Learned *Daille*, *Vossius*, *Rivet*, *Perkins*, &c. reject it; therefore no Argument from such a Cheat, is valid against us.

As for the Constitutions ascribed to *Clemens Romanus*, and *Dionysius the Areopag.* *Eccles. Hierar.* I wonder Mr. *Walker* would fill up so many Pages from such a *Rhapsody of Forgery*, after all the unanswered Arguments given against them by Mr. *Danver's* Treatise, pag. 140. *Rep.* pag. 80. 81, &c. Which were so much to Mr. *Wills's* Conviction, that he confesses them to be a cheating Tribe, pag. 127. Infant-Baptism. And they are not only disowned by us, but by Learned Pædo-Baptists also; as by *Vossius*, *Theol. Theol.* pag. 432. *Edit.* 1628. who though he took great pains to prove the Antiquity of Pædo-Baptism, yet flights *Justin's Responses*, the *Eccl. Hier.* and these Constitutions, as Suppositions --- *Mitto (eos) nec erim libri isti eorum sunt, quibus tribuntur vulgo* --- I make no account of them (says he) for the Books commonly ascribed to them, are none of theirs.

The same this Learned Man demonstrates, from sufficient Testimonies, to be true of all the rest of his Quotations, out of the pretended Testimonies of *Irenæus*, *Cyprian*, and *Origen*, and shews that they are corrupted, and are invalid, &c. And he concludes thus, These are all the *Antiquities* pretended

tended from the first 300 Years. And let the Judicious and Impartial Reader consider, whether that Cause be not in a forlorn and languishing case, that has no better, than such a rotten *basis* to rest upon. They that desire further Satisfaction in this matter, may peruse the Works of *Delayne*, *Danvers*, *Fisher*, *Tombes*, *Grantham*, and others of our way; where they may be directed to those Learned Authors which they have taken their Testimonies from; and I doubt not, but they may find cause to conclude, That there is no just Evidence from the Fathers, nor any Authentick History in the World to be produced, that any Infant was Baptized, for the space of about 200 Years after Christ. And then they will see that Mr. *Hewerdine* was greatly mistaken in affirming, that Infant-Baptism was practiced in all places; yea, and at all times, for the first 1500 Years after Christ, without Exception. I will add the Testimonies of Bishop *Taylor*, in his Book, Entituled, *Liberty of Propheying*, pag. 1047. Folio, who saith thus, But Tradition by all means must supply the place of Scripture, and there is pretended a Tradition Apostolical, that Infants were Baptized. But we who rely upon the Written Word of God, as sufficient to establish all true Religion, do not value the Allegation of Traditions: And however the World goes, none of the Reformed Churches can pretend this Argument against this Opinion, because they who reject Tradition when 'tis against them, must not pretend it at all for them. But if we should allow the Topick to be good, yet, how will it be verified? For so far as it can yet appear, it relies wholly upon the Testimony of *Origen*, for from him *Austin* had it. For as for the Testimony pretended out of *Justin Martyr*, it is to no purpose;

because the Book from whence the Words are cited is not *Iustin's*, who was before *Origen*, and yet he cites *Origen* and *Irenæus* (and this is such a reason to prove it a cheat, that cannot be confuted; for the Author of that Book to cite Men for his Authority, who had then no Being in the World.) But (saith the Bishop) who please, may see it sufficiently condemned by *Sixtus Senensis Biblioth.* *Sanct. l. 4. Verbo Iustinus.* And that it will be a great Argument that he is credulous and weak, that shall be determined by so weak Probation, in matters of so great Concernment. And the truth of the business is, as there was no command of Scripture to oblige Children to the Susception of it, so the necessity of Pædo-Baptism was not determined in the Church till in the Eighth Age after Christ; but in the Year 418, in the *Milevitan Council*, a Provincial of *Africa*, there was a Canon made for Pædo-Baptism, never till then. And after tells us, That it was not practised often there, nor at all in other places. For which (he saith) we have the Testimony of the Learned Pædo-Baptist *Ludovicus Vives*, who in his Annotations upon *St. Austin de Civit. Dei. l. 1. c. 27.* affirms, *neminem nisi aduultum Antiquitus solere Baptizari.* And then affirms, That besides this, as the *Tradition* cannot be prov'd to be *Apostolical*; we have very good Evidence from Antiquity, that it was the Opinion of the Primitive Church, that *Infants* ought not to be Baptized, as he there proves at large.

I would therefore desire Mr. *Hewerdine*, before he troubles us any more with his pretended, lying, and corrupt Historians, and false accounts of this matter, to answer those many learned Men of his own Church and perswasion; and then, and

not till then may he expect any further reply to such sham pretences for his Unscriptural, and Un-traditional practice of Infant-Baptism.

For as *Curcellæus* in his *Instit.* l. 1. cap. 12. saith, *Pædo-Baptismus, duobus primis a Christo Nato seculis fuit incognitus, in tertio vero & quarto a paucis est approbatus, in quinto demum & sequentibus passim obtinere cepit.* Here you see that this learned Man doth affirm, That for 200 Years from the Birth of Christ, Infant-Baptism was unknown; in the third and fourth, it was approved of by a few; And that it was in the fifth and following Centuries, that it began to obtain more generally. I could cite divers Authors to the same purpose were it needful. There is one thing more which I must shew your mistake in, and that is this: You affirm that Infant-Baptism was practised of Old in the Jewish Church; and that it was as Ancient as *Moses*: and pretend the Authority of their best Writers, without naming one of them. And yet affirm in *pag.* 40. after your confident manner, Know then, Sir, and I tell it you from undoubted Authority, that Children were Baptized as well as Circumcised in the Jewish Church, long before our Saviour's coming in the Flesh. And this alone, you say, is a great Satisfaction to your mind in this case of Baptizing Infants; tho' there was nothing more to be said for it.

To which I answer, you are a Man (I perceive) very credulous about Error, but hard to be persuaded to believe the truth, as it is in Jesus. Sir, do you know of any Authority for this, besides the Jews lying *Talmud*? If you do, produce it. For your citing of some that have told the same lying Story after them, will avail you nothing.

1. The Holy Scripture saith not one Word, of any such Practice among them: Therefore if it be a Tradition, it's an unwritten one.

2. If they had took up such a Practice, it had been without any Authority from God; it had been wholly *jure humano*, and must have been reckon'd amongst the other parts of their Superstitions, and vain Worship.

But, 3^{dly}. I deny that it was ever practis'd in the World, from the beginning thereof, until 200 years after the Birth of Christ, either by *Jews* or *Gentiles*, notwithstanding your confident Assertion.

But I pray attend to what Mr. *DeLaune* saith to this, pag. 27. what Mr. *Walker* urges from the lying *Talmud* (as the learned Sir *Norton Knatchbull* calls it, in his *Animadversions*, pag. 315.) to evince that Baptism was used by the *Jews* in the Initiation of Profelytes, is of no force against us, who receive not their Custom as Gospel; nor durst we practise Infant-Baptism, which is no Baptism, from Jewish Principles, it having been never appointed by Christ, or his Apostles, but corruptly arose with Infant-Communion, from a conceit of necessity. But I refer you to the Book of that Learned Knight, which is sufficient to satisfy any Man, that there was no such Practice amongst the *Jews*, as either the Baptism of Infants, or Adult Persons. And as he says very well, that the Book from whence this Error is fetched, *i. e.* the *Talmud*, was not finished till about 500 years after Christ, when the *Jews* had a bitter Enmity in their Minds against the Lord Jesus, and his Followers, and would do any thing they could to dispa-

disparage the Christian Religion, by their lying Fables. And yet (as he notes) there is but one single Rabbi, *viz*, Rabbi *Joshua*, that affirms it, and that was after the Birth of Our Saviour. Whereas others that Writ professedly about the Rites and Customs of the Jews, at that time, as *Josephus* in particular, is altogether silent in this Matter; which is an Argument, that he knew of no such Practice, as the Baptizing of Infants among the Jews. And for Rabbi *Eliezer*, he expressly contradicts Rabbi *Joshua*, and saith, that Profelytes were not Baptized. You may see more of this in Mr. *Grantham's Truth and Peace*, pag. 19, 20, 21. where he further observes, That the *Talmud* is called a Labyrinth of Errors, and the Foundation of Jewish Fables.

I may add to this, that which is to me of great weight, That a Learned Jew, who turned Christian, and became a Dr. of *Divinity* (whose Works praise him in the Gate) was wholly ignorant of this Practice, and justifies Sir *Norton Knatchbull* in what he says in the Confutation of it, and at the close of it expresses thus, *Hactenus vir undique doctissimus & de sacris literis optime meritus, Nortonus Knatchbull Eques Baronettus.* See the Latin Edition of Dr. *Du Veil*, S. T. Doctor. *Acta Sanctior. Apostol. ad literam Explicata*, pag. 48, 49, 50, 51. And surely such a Learned Jew, should know this Matter much better than Mr. *Hewerdine*: Therefore I conclude (upon the whole) that Infant-Baptism is built upon a Jewish Fable, and is a Fable it self; having no Authority either from Holy Scripture, or Tradition to support it; and as such I shall leave it, and proceed to consider the Second Part, about the Mode of Baptizing.

The Second Part.

*Being an Answer to Mr. Hewer-
dine's three first Letters, Writ-
ten (as he saith in his Title
Page) in the Defence of the
Mode of Baptizing (now gene-
rally used in the Church of Eng-
land) by sprinkling or pouring
on Water.*

THE first Proof he brings, is their Church Catechism, pag. 2. in which (he saith) we are well and truly taught in the Sacrament of Baptism, there's the outward sign, and the thing signified.

The outward Sign is Water, wherein the Person is Baptized, in the Name of the Father, &c. And there he leaves us, as he found us; without saying one word to prove sprinkling to be the right way of Baptizing.

And in pag. 3. &c. He saith, The inward Part of this Sacrament, or the thing signified, is the Holy Spirit, or the Gifts and Graces thereof; such as a Death to sin, and a New-Birth unto Righteousness, &c. And this I say, is the inward Part,

or thing signified by the Water in Baptism. And this he calls by divers Names, as the inward Circumcision of the Heart, a Being sanctified with the Holy Ghost, the renewing of the Holy Ghost, a Being born of the Spirit. And to let us know what he means by all this, he saith, it's the Baptism of the Holy Ghost. For this he cites, *Joh. 3. 5. Acts. 3. 5. 1 Cor. 12. 13.*

Now, suppose I deny that Regeneration, Conversion, the Circumcision of the Heart, &c. is the Baptism of the Holy Ghost; then all he hath said is insignificant, till he proves it so to be, which he hath not yet done. I would ask him a civil Question, Whether the Apostles of Our Lord were not converted before his Ascension into Heaven? If he saith they were not, then he must conclude that Our Lord did imploy a company of wicked, unconverted, and un sanctified Men; to Preach the Gospel for the Conversion of others: And how unfit would they have been for such an undertaking? And we know he ordained them Apostles, and sent them forth to Preach, before the time of his Death, and therefore before his Ascension.

But if he will allow they were converted before his Ascension, as surely he must (for they could not have been his Disciples indeed; much less fit to make him Apostles, to act as they did in his Name, if they had not been converted) then it will follow that Conversion is not the Baptism of the Holy Ghost. For, it's plain from *Acts 1. 4, 5.* that they were not Baptized with the Holy Ghost till after his Resurrection, nor to expect so to be, till after his Ascension.

But, suppose I deny (as indeed I do) that any Person is now Baptized with the Baptism of the Holy

Holy Spirit; or that any have been so Baptized since those extraordinary Gifts of Tongues and Miracles have ceased; unless he can prove, that any are now so Baptized; he must be forced to deny, that any Man or Woman in the World, is converted and sanctified by the Holy Ghost: And then we may lay aside our dispute about Water-Baptism; because then there can be no Church of God in the World, no Ministers to Baptize; nor any fit to be Baptized: If all the Men and Women in the World (because none of them are baptized with the Baptism of the Spirit) are in an unconverted, un sanctified and un regenerated Estate. But I have said enough to convince any Man in my other Writing upon this Subject, that this is a grand mistake; and am sorry that this Man's folly should cause this Repetition. But what is it that he intends by all this? Why (if I understand him) he imagines, that if he can persuade us that the Baptism of the Spirit, is a part of Water-Baptism: And also, That Christ Baptizeth Men with the Spirit, by sprinkling it upon them; then Infants may be Baptized in Water, by sprinkling that upon them; without using such a quantity of Water, as is sufficient to cover them therewith.

But suppose I prove. 1. That the Baptism of the Holy Ghost is not any part of Water-Baptism (as I wonder any Priest in Christendom that hath read the New-Testament, should suppose any such thing.) And that it is a distinct Baptism from that of Water.

2dly. That Our Lord never Baptized any with the Baptism of the Spirit (that we read of) by sprinkling the Spirit upon them. And,

3dly. The

3dly. That Sprinkling a little Water on the Face, as it is not called Baptism in the Holy Scripture; so it is not any Baptism at all. Then I shall sufficiently confute what this Man hath said.

1. That the Baptism of the Holy Ghost is not any part of, but a distinct Baptism from that of Water. I thus prove, *Matth. 3. 11.* where *John the Dipper* saith, *I indeed Baptize you with Water, but he that cometh after me (i. e. Christ) he shall Baptize you with the Holy Ghost.* *Mark 7. 8.* *I have Baptized you with Water, but he will Baptize you with the Holy Ghost.* See *Luk. 3. 16.* And in *Joh. 1. 33.* there *John* points to *Christ*, and saith, *that is he which Baptizeth with the Holy Ghost.* See *Acts 1. 3, 4.* *Chap 11. 16.* And when *Cornelius* and his Friends (which *Peter* there speaks of) had been Baptized with the Holy Ghost, they were afterwards Baptized with Water, *in the Name of the Lord, Acts 10, 47. 48.*

From all which I observe. 1. That it is not in the power of any Man to Baptize with the Holy Ghost, but that *Christ* alone is the Administrator of that Baptism.

2dly. That those Baptisms, must be two distinct Baptisms, because those that were Baptized with Water, were not Baptized with the Spirit, till a long time after, and some of them, not at all. And others that were first Baptized with the Spirit, were afterwards Baptized with Water.

3dly. No Man is now Baptized with the Holy Ghost; and yet it is the Duty of all true Believers to be Baptized with Water, according to *Christ's* Commission, which is to continue in force to the end of the World. And from hence it's evident that

that Mr. *Hewerdine* is mistaken in his first Assertion, *viz.* that the Baptism of the Spirit, is a part of Water-Baptism: And if he will consult the Translators in *Q. E.*'s time above 100 Years since, and our late Annotations upon *1 Cor.* 12. 13. cited by him, he will find that they carry it for Water-Baptism, and the drinking there spoken of, for the supper of the Lord; and not for the Spirits Baptism, as he (for want of considering the scope of the place) doth suppose.

2dly. That Our Lord never Baptized any with the Baptism of the Spirit (that we read of) by sprinkling the Spirit upon them.

The first Text Mr. *H.* brings to prove it, is *Matth.* 2. 26. but the vers. is 16. But he mistook the Text, as well as the vers. for there is not the Word sprinkling, nor any thing like it; unless he should be so childish, as to take the appearance of the Spirit in the form of a Dove to be sprinkling. But to pass that. The next is *Rom.* 2. 28, 29, but not one word of sprinkling there, unless the cutting off the fore-skin of the Flesh, &c. be sprinkling. His citing, *Joh.* 3. 5. *Tit.* 3. 5. *1 Cor.* 6. 11. is not at all to his purpose; for not one of them speaks of the Baptism of the Spirit; and if they had, it had rather confuted what he brought it for: for not the Word *sprinkled*, but the Words *Washed*, and *Washing*, are there used.

But he comes forth at last with his grand Artillery, to batter down all our Building, *Act.* 2. 33. And 'tis usher'd in, as being *inftar omnium*; to bespeak his Reader to a credence before hand. His Words are these. And to mention but one place more for all, *Be Baptized and ye shall receive the Gift of the Holy Ghost*, says *St. Peter*, *Acts* 2.

33. (but the Words are in vers. 38.) From whence (saith he) 'tis very plain, That when the Ministers of Christ Baptize with Water, Christ himself Baptizeth with the Holy Ghost, which is the inward part in Baptism.

What great invitation to attention, and bold affirmation is here to force a Belief, and yet after all, this poor Man that hath bid so fair, cannot accomplish his design. For, 1. This Text doth not say, that those penitent Men and Women if they were Baptized with Water, should also be Baptized with the Holy Ghost (as those places in *Matth. 3. Acts 1. &c.*) but that they should receive the Gift of the Holy Ghost. 2. That the Baptism with the Holy Ghost is not the thing intended in this place; but the Gifts of the Spirit in general, doth appear from hence, because this Promise is made to as many as the Lord our God shall call. And surely all have not the extraordinary Gifts of the Spirit, such as the Baptism of the Spirit was. 3. I deny that all those that Christ Ministers do Baptize with Water, are sanctified by the Spirit, much less Baptized therewith: For *Simon* himself was Baptized, *Acts 8. 13.* And yet he was in the Gall of bitterness, and in the Bond of Iniquity; an un sanctified Man notwithstanding.

But when this will not do, he calls in the Common-Prayer to vouch for him. Pray, when did he know us to own their Mass-Book, Translated into English to be of Divine Authority? For tho' such weak People as himself, do through Inadvertency call it Divine Service; the learned know that it's only *jure humano*. But if I should allow him that it were good Proof, it would fail him utterly: For in the Passage he recites, there is neither

ther the Word Baptism, nor Sprinkling. Oh! unhappy Man. VVhat will not thy little skill serve thee, to find out a Proof for what thou hast asserted, neither out of Holy Scripture, nor the Common-Prayer-Book?

And seeing in what follows nothing is said to the purpose, I shall pass it, with this one remark upon it; that when Mr. *Hewerdine* shall prove, that to be meant of the Baptism of the Spirit, *Ezek.* 36. 25, 27, or of the Baptism of VVater, I shall think my self obliged to answer him, and not before. The same I may say also to all that follows in this first Letter, and might have hereby discharged my hands of it, had not this Author given such provoking Language as he hath done. For I perceive) now the Man sees, that neither Gentiles nor Jews (for he calls in *Maimonides*, and he doth not help him) nether Scripture, nor Common-Prayer will answer his end, he is in a grand Passion, like a Man at his wits end, and falls a venting his spleen against a Man that's scarcely worth his anger, but I am sure deserves it not, in that for which he is so furious against him in this place. A little Book (saith he) called, *The Reason why not Infant-Sprinkling, but Believers Baptism ought to be approved.* VVhat is the matter now? Hath the Man kept his temper tollerably well till now? And doth this little Book, VVritten by a little Man, stir up his Choller, and make him to look pale, and be quite out of that pleasant countenance he had before? If this be so, I wish it be not with this little Book, as he feigns it is with his *Baby-Baptism*, it carries a charm always along with it. But I will try if I can deliver him from this Panick fear he stands in of *C. D.* that he may the better consider what he hath said. And if he will

will take my word for it he may; if not, there are many more that are his Neighbours, and know him better than Mr. *H.* doth, and so far as I ever heard, he is the first Man that ever took *C. D.* to be a Conjurer; nor have I ever known him to pretend to any such thing. And therefore let me intreat Mr. *H.* to lay aside this fear of being enchanted by that Book, and let him but bestow the pains to read it over once more; and consider the Testimonies both Divine and Humane that are there given you; and then I hope your anger will be abated, and if the Lord help you to understand what is Written in that little Book, and become a true penitent Believer, and be Baptized upon Profession of Faith, and will Preach up the Faith you are now labouring to destroy; you will then have cause to bless God, and cease to despise the day of small things. But in what you have here Written, you have certainly made Work for Repentance. Your words are these, *Pag. 8. 9.* And shall Men be wiser than God, or think it any wit to mock at and deride his Words? And be at the pains of making a Greek Word English, to make their mockery the plainer. (What is this pestilent Word? Sprinkling, Forsooth, out of Sport and Rallery, must be called *Rantizing*; and Baptism when Administred by sprinkling or pouring on Water, must be nick-named *Rantism*. And presently subjoyns, that when the Author of this Book doth call it so, he makes a mock of the very Words of God himself; and according to his reproachful way of speaking; when God promises to sprinkle clean Water upon his People, he must not then promise to Baptize, but only to Rantize.

Here is a great Cry, but no Wool, notwithstanding your shearing and clipping both Lambs and Sheep. But to begin with the last first. Sir, you have already determined that Text in *Ezek.* 36. 25. to mean the Spirit: And I do say, that God did not then promise to Baptize at all in that Text, but he promised to Rantize them, or else our Translators have abused you, for they render it sprinkle: and you bring it to prove Sprinkling to be Baptism: But Sir, be ingenuous, Do you know in what Language the Old Testament was Written? If you do, What is the Reason that you use two Greek Words, *i. e.* Baptism and Rantism, and not the Hebrew Words used by the Prophet? Sir, this is all foolery, like the rest. But let me ask you, Is it a crime in *C. D.* to call Sprinkling *Rantizing*? Why then do our Translators constantly render *Rantizing* by Sprinkling? Pray what would you have it be rendered, if you had the ordering of it? Either thou art a Scholar, Man, or thou art not; if not, do not take upon thee thus Majesterially to contradict all the truly Learned in the World; but if thou art not, as I shrewdly suspect thee not to be; then it doth not become an illeterate, ignorant Man to rail, and rave, and rage against a Man for speaking the truth. For Rantism is Sprinkling, and Sprinkling is Rantism, say thou what thou wilt; and was never used for Holy Baptism in all the Book of God. And therefore you are guilty of the breach of the 9th. Commandment; for you have born false Witness against your Neighbour. For, 1. You accuse him with being wiser than God; with thinking it wit to mock and deride his Words: That he makes a mock of the very Words of God himself. Sir, I have viewed the Passage (I presume)

fume) you refer to, and there is no such thing in it; and therefore you are a false accuser. His Words are these, *Page*. 15. I wonder how the Infant-sprinkling Ministers dare say, In the Name of the Father, and of the Son, and of the Holy Ghost, I Baptize thee, &c. when they do but Rantize, or sprinkle, and not Baptize, or Dip. Sir, you cannot prove that Rantism is Baptism, and till you can, what he adds is true, that to say you Baptize when you do only Rantize, is to speak an untruth in the Name of the Trinity. Sir, do you and your Party make no conscience of speaking lies in the Name of the Blessed Trinity?

2. What is the Reason that Men's being at the pains of making a Greek Word English, is to make their mockery the plainer?

Sir, This is to charge all the Translators in the World, that ever had a hand in Translating Greek into any Language, as well as into English (the Reason being the same, *viz.* that it might be understood) with making their mockery the plainer; and that they have done it (to use your Rhetorick) out of Sport and Rallery. I suppose you mean Railery, if you, or your Printer had known how to have spelt the Word.

3. You say that he Nick-names Sprinkling, Rantism. Now, Sir, That I utterly deny; for there is no difference betwixt those two Words, but only one is English, the other Greek. And can I nick-name a thing by calling it by its right name? I say again, and will abide by it, That none of those you sprinkle, are Baptized, for sprinkling is not Baptism in any sense, but only Rantism: It's no Ordinance of Christ, but a meer Human Invention, and was never established by any Coun-

cil for 1300 Years after Christ, as your own Authors testify; as I shall have occasion hereafter to shew you. So that this is also a breach of the 9th. Commandment.

Having said more than I intended to this first, empty, insignificant Letter, I will conclude with his own VVords, which are most aptly to be applied to himself, and such false Accusers as he, *Pag. 10.* I will not here say with the Psalmist, *What shall be done to the false Tongue?* But rather with our most charitable Lord, *Father forgive them, for surely they know not what they say, or do.*

Remarks upon Mr. Hewerdine's second Letter.

SIR, I find your second Letter is spent about the Signification of the Greek VVord in our Lord's Commission, *Matth. 28. 19. Βαπτίζοντες,* Baptizing: See *pag. 12.* and *pag. 25.* you call it our first and great Objection. &c.

To this you say, *pag. 13.* you know your Qu-erent dares depend upon Dr. *Patrick*, now Bp. of *Ely* (whose VVritings he so justly admires) for the Signification of a Greek VVord.

Here I expected to have met with some definitive Sentence of this Bishops, that might have determined this Controversie: but instead thereof you flap us in the Mouth with a Citation of one Mr. *Pocock*, noted in the Margin of the Doctor's Book. So that according to your loose way of VVriting, we may conclude, that in your Opi-

nion) the Bp. had not skill and learning enough to give us the meaning of this Greek VVord himself, but sends his Reader to one *Pocock*, a Man of an inferior Order, to resolve it for him: Surely your Diocesan hath no cause to thank you for this; for you to send your Querent to the Bishop to be resolved, and make us believe that the Bp. turn'd off the Resolution to Mr. *Pocock*, and said not one word to it himself; altho' the Querent would (as you say) have depended upon the Dr's VVord. Here we meet with a great disappointment from you, in the very beginning of this Letter; and both your self and Querent are disappointed also. How strangely doth this weak-headed Priest represent this Learned Bishop to the VVorld, as if he had took a scanting of his Abilities by his own. I pray, Sir, let me prevail with you for the future, either to let the VVritings of such Learned Men alone (if you do not understand them) or else speak that of them, which becomes the Reverence you owe to their Persons and Order, lest you meet with a Castigation, instead of thanks.

The B's VVords (you say) are these, Mr. *Pocock* hath largely shewn, That (*Βαπτισμα*) to be Baptized, does not always signifie among the *Jews* the washing of the whole Body.

There are divers things to be noted from hence,

1. That the instance is impertinent: For we are not disputing about Jewish Ceremonies, but about that Gospel Ordinance of Christian Baptism.

2. If you mean those Jewish VVashings that are commanded in the Law of God, it's to me unaccountable why you use a Greek VVord; when

God gave forth his Law to *Israel* in the Hebrew Tongue. And they could never use any VVord to expresse a practice which was never commanded by God, nor practiced by them, as I have already shew'd you: For this Ordinance of Baptism had no beginning till the days of *John* the Dipper, who was sent of God to dip such that confessed their Sins, in the River of *Jordan*. See Sir *Norton Knatchbull*, as cited before.

3. Whereas, you say, This is to be observed against those who now make it necessary. If by this you intend that the Word Baptized (which signifies Dipped) be not at any time, or in any place to be understood, of any part less than the whole Body; wherever it's spoken of in Holy Scripture, and suppose us to be the Men that assert it; you are greatly mistaken. For, we know that it is applied to the washing of their hands, when they were dipt into the Water up to the Elbows. As our late Annotators upon *Mark* 7. 3. do affirm, and cite also *Theophilact*, saying, up to the Elbow. And Dr. *Hammond* upon *Mark* 7. 4. saith, That the Washing or Baptizing of Cups, Vessels, Beds, &c, was no other than a putting them into the Water all over, rinsing them.

Yea, we further say, That if a part of a Member be dipt in Water, it may be so called, as in *Luk*. 16. 24. *Send Lazarus that he may baptize, intingat, dip the tip of his Finger in Water.* And as Our Lord uses it, *He that dippeth with me in the Dish, &c.* But we never yet were so senseless to imagine, that when the hands, or feet, or tip of the Finger were dipt into the Water, that the whole Body was then said to be dip'd; or that such a dipping of those parts of the Body only, were

were to be esteem'd the due performance of that Holy Ordinance of Water-Baptism commanded by Christ. You Baptize your Fingers (I grant) when you dip them into the Water; but you only Rantize the Children, and not Baptize them.

But, Sir, I do also affirm, That there is no place in Holy Scripture, where the Ordinance of Baptism is spoken of, but the Persons were covered all over with the Element of Water, and that appears from the Confession of the Pædo-Baptists themselves, and from your own confession also. For you say, in *pag. 21.* Tho' it be supposed, and if it may please our Adversaries, even granted, that the Apostles in hot Nations Baptized all by Dipping. And in the same Page you tell us, there was excessive heat in those Eastern Countries, where Christ was when he gave forth his Commission to his Apostles, *to Baptize all Nations,* This is all I desire you should grant, for this will utterly ruin your Mode of Sprinkling, and prove it to be no Baptism. For, 1. You have allowed, that Christ commanded his Apostles *to Baptize all Nations,* *pag. 21.* And if there be no other Word in the Greek to express this by, then only *Βαπτίζοντες.* And the Apostles pursuant to this command, did Eaptize all the Churches in *Judea,* and all the Greek Churches, and others in those Eastern parts, of which we have an account in the *Acts* of the Apostles and their Epistles, and that they Baptized all of them by Dipping (as you confess) then it follows by an undeniable Demonstration, that the Word *Βαπτίζοντες,* in the Commission signifies Dipping. And therefore we are commanded by Christ to Baptize by Dipping. And to this agrees the Words of *Dr. Jer. Taylor,* late Bishop of *Down,*

in his *Ductor Dubitantium*, lib. 3. Cap. 4. The Custom of the Ancient Church was not Sprinkling, but Immersion, in pursuance of the Sense of the Word βαπτίζωτες, both in the Commandment and Example of Our Blessed Saviour. And Doctor *Gabriel Toverson*, in his Explication of the Church's Catechism, saith, what the Command of Christ was in this particular, cannot be well doubted of, by those who shall consider: First, the Words of Christ, *Matth. 28. 19.* concerning it, and the Practice of those times, whether in the Baptism of *John* or Our Saviour; for the Words of Christ are, that they should Baptize or Dip those whom they had made Disciples to him; for so no-doubt the Word βαπτίζωτες properly signifies. And this, Sir, with much more which I could give you from your own Authors, will answer that needless Question of yours in *pag. 26.* where you ask us; where did you read in the Scripture of any that were Baptized by being Dipt, or commanded so to be? Sir, here is the command in Our Lord's Commission, as I have shew'd you, so that you need seek no further for it.

But Mr. *Hewerdine* saith, our Adversaries ask us, Dare you translate the Words, *Go teach all Nations sprinkling them?* Sir, your Answer is a meer Evasion; for you say to be even with them; we think it enough to ask them again, Dare you translate the Words, *Go, teach all Nations Dipping them?*

Yes, Sir, we do, and so do all learned Men that understand Greek: But if you shall translate it Sprinkling, it will be a false and corrupt Translation. And now what is become of your vain Flourish? And if you can shew me but one place in all the New-Testament, where our Translators have

have rendered *Baptizo*, to Sprinkle, or *Baptismos*, Sprinkling, I will contend no further; but I know you cannot. The Dutch Bible renders it thus, *deselve doopende*, Dipping them. And is it not as lawful for us to render it dipping, as for them? They were honest, and translated it out of Greek into their own Language, that their People might understand it, and if our Translators had done so, the Controversie about the Mode of Baptizing had been at an end.

And now I have mentioned the Dutch Bible, I will shew you divers places where there is a command for Dipping, *Acts 2. 38.* And Peter said to them, *Repent (ende een yegelijk van uwerde Gedoopt in den name Jesu Christi) and be dipt every one of you in the name of Jesus Christ.* And in *Acts 9. 18.* It's said of Paul (*ende stondt op, ende wiert Gedoopt.*) And he arose and was dipt. And this was done by the Command of the Lord Jesus, *Acts 9. 6.* where Our Lord bid him go into the City, and it should be told him what he must do. And in *Acts 22. 10.* which are appointed for thee to do. And in *Acts 9. 17.* Ananias told Paul, that the Lord Jesus had sent him. And in *Acts 22. 16.* when he was come, he said to Paul, *And why tarriest thou? (Staet op, ende laet u Doopen, ende uwe sonden afwasschen) Arise, and be Dipped, and wash away thy Sin.* Here you see is also a command for Dipping.

And in *Acts 10. 47.* Can any Man forbid Water (*dat dese niet Gedoopt en souden worden*) that these should not be Dipt? And in vers. 48. It's said of Peter, *And he commanded (dat sy souden Gedoopt worden in den name des Heeren) that they should be Dipped in the name of the Lord.* Thus, Sir, you see we have Authority sufficient to translate it
Dip-

ping, but you have none to translate it Sprinkling: And I defie you to shew me such a Translation in the whole World; and till you can, and prove it to be Authentick, we shall not mind your *ipse dixit*.

Erasmus, in his Paraphrase, reads the Commission thus, *Go and teach all Nations, and when they have learned, dip them*. And surely his skill in Greek was not mean. *Pool's* Annotations upon *Matth. 28, 19*. The first Baptisms of which we read in Holy Writ, were by Dipping of the Persons Baptized.

The Learned Mr. *Joseph Mede*, in his *Diatriba*, on *Titus 3. 2*. saith, That there was no such thing as Sprinkling used in Baptism in the Apostles Days; nor many Ages after them. If you have a mind to see more of this kind from Authors, you may find it in my Epistle to the Inhabitants of *Asford* concerning Baptism. And in my true Narrative of the *Portsmouth* Disputation; to which I refer you.

2. That it signifies Dipping Mr. *H.* allows, but (he saith) tis pretty plain that Baptizing does not always signifie Dipping. And tells us, that the Primitive Fathers called Sprinkling with Water, Baptizing with Water; as in the case of *Clinic* Baptism.

I will give this double answer, 1. If the Word of God doth not call it so (as I am sure it doth not) we do not value what Men call it. By the same rule that Mr. *H.* takes his Authority from those before him; another may quote Mr. *H.* for his Author, but what doth all this signifie?

2. I will answer in the Words of Bishop *Taylor*, in his *Rule of Conscience*, B. 3. C. 4. P. 644. &c.
And

And this of Immerſion, was of ſo ſacred an account in their eſteem (meaning the Fathers of that time, when Clinic Baptiſm was uſed by ſome) that they did not eſteem it lawful to receive him into the Clergy, who had been only Sprinkled in Baptiſm, as the Epiſtle of *Cornelius* to *Fabianus* of *Antioch*, as in *Euſeb. lib. 6. c. 43*. It is not lawful that he who is Sprinkled in his Bed by reaſon of Sickneſs, ſhould be admitted to Holy Orders, doubting whether ſuch a Sprinkling ſhould be called Baptiſm. And therefore *Magnus* in his Epiſtle queſtions, whether they are to be eſteemed right Chriſtians, who are only Sprinkled and not Dip'd in Water. The firſt that I find ever ſtarted it was *Cyprian*, and it was (you ſee) oppoſed by *Magnus*, as ſoon as mentioned: So that this will do you no Service to uphold your Baby-Baptiſm. For Baptizing is Dipping, and nothing ſhort of ſuch a Dipping as covers the whole Body, can be called Baptiſm; as it is an Ordinance of Chriſt: And therefore your Rantism (or Sprinkling) is no Baptiſm at all. The Children are as much Unbaptized, as they were before you practiſed Rantism upon them. For you (like the Jews of old) have laid aſide the command of Chriſt, that you may keep the Pope's Tradition; and are (in this) deceivers of the People, and tell lies in the name of the Lord, in ſaying to the Child (a pretty Subject to talk to) I Baptize thee, when you ſhould ſay, I Rantize thee, and then you would ſpeak truth; which now you do not.

And as to that little caſt of your Office, in diſtinguiſhing between with, and in, you uſher in your Rhetorical flouriſh thus: Sir, if I might be Sophiſtical, and play with Particles, as it is the manner of our Adverſaries to do; I might here
obſerve

observe, that in our English Bibles we usually read of Baptizing with Water; and Mr. *H.* thinks if the Translators had intended Dipping, they would not have used the Word *With*, but *In*.

1. Here (as in many other places) his Reverence is pleased to call us Adversaries. I know no reason he has for it, unless he esteems us his Enemies, because we tell him the truth.

2. He affirms, that it is our manner to play with Particles. I suppose he speaks this by Hear-say, and not of his own Knowledge; and therefore his Evidence cannot be allowed.

3. Let him play the Sophister, if he knows how, and make the best of a bad Cause, that all his little Stock can enable him to do, but if he exercise his Weapons to no better purpose than he hath done already, it will not avail him.

4. Sir, I observe you do not tell us how it is in the Greek, but how it's in the English. Pray how come you to quarrel with *C. D.* in *Pag. 28.* when he brings our English Bible to prove Our Lord came up out of the Water; and yet allow it here as a Proof for your self, that he was not Dipt, nor any body else? Why, your Reason is, you cannot believe that we can think so, because your Sophistry leads you to think that it is not good sense.

Really, Sir, you are mistaken, for I think it's good sense to say, that those who are Dipped in Water, are Baptized with Water, being covered all over with that Element: And I do not think that you can with all your Sophistical Inventions, make a Man in his right Wits believe, that any Man can be Baptized with Water, and not make
use

use of it, but be Baptized without it. I am sure those that we read of in Scripture to have been Baptized by Dipping in *Jordan*, and other places where there was much Water; were Baptized with (and not without) Water. This is only a perverse way of talking.

But, Sir, Why may not we interpret the English by comparing it with the Greek, as well as you? And then you will find these Words should be read in Water; and if so, you allow it's good sense to Dip in, or into Water, and then it might be performed by Dipping in all those places, by your own grant. Now, Sir, if you will but take the pains to search, you will find, that in *Matth* 3. 6. It is *ἐν τῷ Ἰορδάνῳ*, in *Jordane*, in *Jordan*. Now in *Mark* 1. 8. it is *ἐν ὕδατι*, in *aqua*, I indeed Baptize you in Water. *Joh.* 1. 31. *ἐν τῷ ὕδατι*, in *aqua*, therefore am I come Baptizing in Water. And in vers. 33. *John* declares that he was sent to Baptize (*ἐν ὕδατι*, in *aqua*, in Water).

That which I observe from hence, is this, That in the first of these places our Translators render *ἐν*, *In*; and in all the rest they render it *With*; altho' the Particle is the same, as I have shewed you. So that we are warranted by the Original to read it dipping in Water. And this is the true sense of all those places; altho' it be not non-sense (as you suppose) to read it as it is in our English Translation; seeing it can't be performed without Water. As for your Assertion, pag. 14. That the divers Washings in *Heb.* 9. 10. is intended those Sprinklings we read of *Numb.* 8. 7. and Chap. 19. 18, 19. I utterly deny it, and demand of you to give the least colour of Reason for it, if you are able. As for the *1 Cor.* 10. 2. *They were all*
Baptized

Baptized unto Moses in the Cloud, and in the Sea. It must needs be so, for the Word *Baptizanto*, being from *Bapto, mergo, immergo*, signifies such a Dipping, by which the Person dipped is overwhelmed with the Water, so as to have all his Body covered therewith. Now this being only Metaphorical, and the Sea being a Wall to them on each side, and the Cloud covering them, they must of necessity be overwhelmed in the Cloud and in the Sea. And if our Translators had rendered it so, who, I pray, would ever have dreamed of a Baptism from hence?

The like I may say, about the Baptism of the Holy Ghost, *Acts 2.* For the House being filled with the Spirit, where the Apostles were sitting, *as of a mighty rushing Wind; they were as much environ'd with the Holy Ghost*, as a Person is that is dipt in Water, as aforesaid. So that neither of these will in the least give countenance to your Mode of Sprinkling.

But before I pass this, I must reprove you, for saying that the Cloud and Sea did sprinkle and dash them as they went through it: For this is to deceive your Reader by adding to the Word of God, for it is not so Written therein.

As for that inadequate Metaphor, he begins with *pag. 19.* and fills up several Pages with it, about hiring of all Nations into a Vineyard, &c. All I shall say to it, is this, If the Sum be paid, it's all one to me whether it be in Gold or Silver, if neither be specified; but if instead of giving a Man 10 Guineas, you shall give him only one single Penny in Silver, I shall not think that an Equivalent.

And seeing you have run the Parallel betwixt that of Gold and Silver, and that of Baptizing by
Dip-

Dipping (which you confess the Apostles practis'd) and compare that to Gold; and the other of Sprinkling to Silver; I would know of you therefore; whether a Silver Penny doth not hold as great Proportion to 10 Guineas, as Sprinkling a few drops of Water from the Fingers ends only upon the face, doth hold in Proportion to that Water that is necessary for a Man to be dipt in, so as to be wholly cover'd therewith?

Sir, we find fault with your Practice, not because you do not Baptize in some particular Mode, as backwards, forwards, side-ways, &c. for we can bear with that, if the Party be really Baptized. But this is that we complain against you for, that you do not Baptize at all; nor keep up any form of Baptism among you; but have wholly laid it aside, and brought in Rantism, *i. e.* Sprinkling in the room thereof; and by that means the Members of your Church want this Ordinance wholly, and are a Company of Unbaptized Persons, notwithstanding you plead for Baptism as an initiating Ordinance; and thereby have Unchurch'd your selves at once.

As for your reproachful Expressions, as if we delay'd Baptism in Winter, &c. I deny the Assertion, for we Baptize in the coldest, as well as the hottest Seasons of the Year. I my self was Baptized in Frosty Weather, in *December 1654.* And do never delay to Baptize any, that I judge to be true Penitent Believers (when they tender themselves) at any Season of the Year: Nor do I know of any contrary Practice herein, by any of my Brethren in the Ministry. And as for your pretending danger to our Bodies by such a Practice. I can assure you, long experience hath taught me and others the contrary. For I could give
you

you divers instances (were it needful) of Sick Persons (both Men and Women) that have been Baptized by Dipping, both by me and others; and instead of receiving damage, they have been blessed with a better state of Health than they had before; God having been graciously pleased to own that, and another Ordinance of his, for the encouragement of his poor despised little Flock, that they have had great cause to be filled with Joy and Admiration. And if you dare not trust God, there are those in this Nation that have such experience of his meeting, and owning them in his own Ordinances, that they dare venture to commit the keeping of their Souls and Bodies to his Care and Blessing; knowing that he is faithful who hath promised.

And this is all I think fit to say to your second Letter, concluding with the Words of *Dr. Cave*, in his *Primitive Christianity*, pag. 320. That the Party Baptized, was wholly immersed, or put under Water. And *Mr. Baxter*, who saith, Argument 3. against *Mr. Blake*. It is commonly confessed by us to the Anabaptists (as our Commentators declare) that in the Apostles time, the Baptized were dip'd over Head in Water.

Remarks

Remarks upon Mr. Hewerdine's Third Letter, wherein those Scriptures he mentions therein, are cleared from those Objections he makes, to render our Practice of Dipping doubtful.

THE Texts of Scripture are these, *Mark. 1. 9, 10. Matth. 3. 16. Joh. 3. 23. Heb. 10. 22. Mr. H. saith, pag. 27.* I would have them to know, that they do not read in Scripture of any that were dip'd, or commanded to be so Baptized, and not otherwise.

As for those words, and not otherwise; they concern not us, but himself. It's sufficient for us to prove our own Practice from the Word of God: and if he pretend it's to be done otherwise than as it is Written, it's his business to prove it. For, every Man is to prove his own Work. But if that were my business, I could prove it with as great certainty, as he is able to prove any Negative Proposition, that Baptism was administred by Dipping in the days of the Apostles, and not by Sprinkling. But I need not do this to Mr. H. because he saith, That the Apostles Baptized all by Dipping, &c. as I have already shewed. And if their Lord had commanded them to do it by Sprinkling, they would certainly have obeyed him therein. So that their not doing it, doth sufficiently evince, that it is not so to be performed.

As to the other part of the Objection, he answers it for us. Yes, say they, Our Saviour himself was *Dipped*, when he was Baptized of *John* in

Jordan, for the very Original Words (*ἐβαπτίσθη ἰνὰ τὸ Ἰορδάνην εἰς τὸ Ἰορδάνην*) may be Translated, *He was Dipped of John into Jordan*.

To this he saith, The Word *ἐβαπτίσθη*, does not necessarily signifie, *He was Dipped*, as I have clearly shewn you in my last Letter.

As to that, I have demonstrated the contrary in my Remarks upon it; to which I refer the Reader.

But he adds, As for the Words *εἰς τὸ Ἰορδάνην*, which our Adversaries would fain Translate *into Jordan*, They have been shewn from several the like Expressions in the New-Testament, That they may as well be Translated at *Jordan*.

1. I perceive he doth not deny but we Translate it rightly, when we say *in*, or *into Jordan*. And we must needs be justified in so doing, because all the Latin Translations, that render the Greek Words in their strict Signification (that I have seen) do render it so *As*, *Arius Montanus* reads it, in *Jordanem*, into *Jordan*. And the Learned *Leusden* in *Jordanem*, into *Jordan*. And *Beza*, in *Jordane*, in *Jordan*. And *Castellio*, also renders it, in *Jordane*, in *Jordan*. And the Dutch Translation hath it, *Ende wiert van Joanne, Gedoopt in de Jordaen*. And was dipped of *John* in the *Jordan* (i. e. the River *Jordan*.) And our own Translators read it, and was Baptized of *John* in *Jordan*. And surely it's very warrantable for us (after the Example of these great Criticks in the Greek Tongue) to render it *in*, or *into Jordan*, as they have done before us. And if you find fault with it, let the blame light upon them, and not upon us; for you see we have the Learned on our side, who give their Testimony for us.

2. Where-

2. Whereas you say, The Words may as well be Translated, *at Jordan*; That I deny. And till you shew us such a Translation of them; approved by the Learned in that Language, we shall not receive it. For the Question is, how those Words are to be understood in this place? And I have already shew'd you that the Learned render them, not *at*, but *in*, or *into*.

But in opposition to all others, you oppose your beloved *Horn*, who hath furnished you with some instances, where *εις*, is Translated *at*: As *εις Αζωτον*, at *Azotus*, *Acts* 8. 40. and *εις, πόλιν*, at the City, *Matth.* 2. 23. And at *Capernaum*, *Matth.* 4. 13. *Acts* 4. 5, 20, 16, 21, 13. and 25, 15. See (saith he) *Mr. Horn*, &c.

1. I do allow that *εις*, *in*, or *into*, is in all those places, 2. That they have rendred it *at* in some of them, but not in all as he saith. But so, as that no considerate Reader can be misguided thereby, as to doubt whether they did go *into* those places they were said to be *at*: For that is evident from the scope of the places, he hath recited, As *Acts* 8. 40. But *Philip* was found at *Azotus*. Now if he was found there, he must needs have come into that place, or rather brought thither by the Spirit, or else he could not have been found there. This *Azotus* (as the Learned observe) was *Ashdod*, a large Tract of Land belonging to one of the five Lords of the Philistines, as you may see, if you will examine the Septuagint who render *Ashdod* by *Azotus*. And *Pool's* Annotat. say the same, these five Lords had both fenced Cities and Country Villages belonging to them, as you may see, *1 Sam.* 6. 17, 18. And

we read of *Ashdod*, and the Coasts thereof, Chap. 5. 6. Now *Philip* must be understood to be within that Tract of Land, or else he could not be said to be at *Azotus*. Surely it had been as intelligible to have read it, in *Azotus*, and altogether agreeable to the Greek: For *Arius*, *Montanus*, and *Lensden* do both render it, in *Azotum*. But *Philip* was found in *Azotus*. And he must go, or be carried into it, before he could be found in it. Is it not our common way of speaking to use *at* for *in*? As when we would signifie that such a Man hath been in *Paris*, we say he hath been at *Paris*. And if I say, that I bought such a thing, or did such an Act, when I was at *Amsterdam*; I intend thereby, when I was in that City. So that neither Mr. *Horn*, nor Mr. *Hewerdene* have any reason to think, that our Translators doubted of *Philip's* being in *Azotus*, when they say, he was at *Azotus*. But why should I use more words, read but the whole verse and he will find our sense established, beyond contradiction. And *Philip was found at Azotus: And passing through, he Preached in all the Cities, till he came to Cesarea.* What doth this Man sound his Horn so loud about? Is it possible for him, or his Horn to imagine, that a Man can pass through a City, or Country, and be only *at* it, and not *in* it? I am ashamed of such trifling Divinity as this. Pray, Mr. *Hewerdene*, who plays the Sophister with Particles now, we, or you?

The second Text you cite, is *Matth. 2. 23.* which, you say, is Translated *at* the City. Sir, if you had but read the place, you might have seen your self confuted. For our Translators render it *in*, and not *at*, as you falsely accuse them. Their Words are these, *And he came and dwelt in a City called Nazareth.* The

The third Text, is *Matth. 4. 13.* which you say, is Translated at *Capernaum*. Sir, here you do also falsely accuse our Translators, for they read it, thus. *And leaving Nazareth, he came and dwelt in Capernaum.* See how subject you are to be deceived, when you prefer an Author before the Word of God, and will believe him, before your own eyes. Are you a fit Man to find fault with others, and err thus egregiously your self; and to blame them for being in the right, because your lying Horn gives a false sound? I hope you will take better heed next time.

The fourth Text, is *Acts 4. 5.* But in our last Translation, I find the Words in the 6th. verse at *Jerusalem*. But I must tell you, that they could not intend thereby, any other than being in *Jerusalem*. For in Chap. 3. 1. we have an account, that *Peter* and *John* went up together, εἰς τὸ ἱερόν, (the same Word) into the Temple, so that here they have rendred it as we do, in *Mark 1. 9.* into *Jordan*. And when they had Preached to the People in *Solomon's Porch*, Chap. 3. 11, 12. We have an account, Chap. 4. 12. That the Captain of the Temple, with others, came and seized them, and they were committed to custody until the next day. And then we find in vers. 5. and 6. That the Rulers, and Elders, and Scribes, and *Annas* the High Priest, &c. were gathered together at *Jerusalem*. Now he that can deny the Temple to be in *Jerusalem*, and that the Rulers of the Jews did not hold their Council in *Jerusalem*; may also deny that when they were met at *Jerusalem*, they were not in *Jerusalem*: But this cannot be supposed, without swallowing contradictions by whole-sale. Sir, unless you have a License to speak as you list, I know no reason why

you, and your Horn, should make such a noise, merely because our Translators make use of an Anglicism.

The 5th. 6th. and 7th. Texts, being the same words; *at Jerusalem*, I shall consider them together, *Acts* 20. 16, 21, 13, and 25. 15. For the first, we have an account that *Paul* hasted, if it were possible, to be at *Jerusalem* the day of *Pentecost*. It's said Chap. 21. 13. That he was ready not to be bound only, but also to die *at Jerusalem*. And in vers. 15. that he went up to *Jerusalem*. Vers. 17. tells us, he was come to *Jerusalem*, and received gladly. Vers. 26. tells us, he entred εις τὸ ἱερον, (the same Word) into the Temple. And after all this, if Mr. *Hewerdine* will not believe that he was either in *Jerusalem*, or in the Temple, I cannot help the weakness of his understanding. As for *Festus's* Words in *Acts* 25. 15. who saith, when I was at *Jerusalem*. Those that believe, that *Festus* intended they should understand that he was only *at* the Wall, but not *within* the City, or that our Translators should intend so: I think they deserve no answer. But whoever understands Greek, knows that it must there signifie *in*, because there is no other tolerable Construction to be put upon it. For, in vers. 1. it's said *Festus* ascended from *Cesarea* to *Jerusalem*. In vers. 2. and 3. The High Priest and chief of the Jews besought him, that he would send for *Paul* to *Jerusalem*. And in vers. 7. the Jews came down from *Jerusalem*. Vers. 9. Wilt thou go up to *Jerusalem*, and there be Judged. And when King *Agrippa* and *Bernice* made a Visit to *Festus*, as in vers. 13, 14. *Festus* tells King *Agrippa* *Paul's* Cause. And in vers. 15. he saith, about whom, when I was at *Jerusalem*, the chief Priests and the Elders

Elders of the Jews informed me, desiring to have Judgment against him. All which fully demonstrates, that he was not only *at*, but *in Jerusalem*.

Having thus discharged my hands of this Objection, we may (I hope (more quietly, for the future, affirm as we have done, That Our Saviour himself was Dipped of *John* (in or) *into* the River of *Jordan*.

And now I would appeal to Mr. *Hewerdine*, whether it be not good sense to say, he was Dipped into *Jordan*: and non-sense to affirm, that he was Sprinkled *into Jordan*.

And, Sir, before I pass this, let me acquaint you, for your better instruction, That *eis*, is rendered by, *into* in a Multitude of places in the New-Testament. And if it be not allowed to be the sense of the Word, I will force you to deny some of the most important Truths of the Gospel. As,

1. That the Father sent the Son *into* the World to save the World, as *John* 3. 17. Chap. 17. 18.
2. That Christ came *into* the World to save Sinners. *1 Tim.* 1. 15. in all which places the Words, *eis τὸν κόσμον*, are Translated (and that truly) *into* the World.
3. That Christ sent his Apostles *into* all the World, to Preach the Gospel to them. *John* 17. 18. *Mark* 16. 15. for they are the very same Greek Words in all those places.
4. That Christ is gone *into* Heaven, and is on the right hand of God. *1. Pet.* 3. 22. for the Words are there, *eis οὐρανόν*, in *caelum*, *into* Heaven.
5. That we shall enter *into* our Masters Joy, or go *into* Life Eternal, according to Christ's promise, *Mat.* 25. 21, 23, 46, where in each verse the Word *eis* *into*, is used, and in vers. 46. the Words are, *eis ζωὴν αἰώνιον* *into* Life Eternal.
6. That the wicked

shall go into everlasting Punishment, *Matth. 25. 46.* for it's the same Word, *eis*, into, and that they shall be cast into Hell, as in *Mark 9. 43, 45, 47.* in all which places it is, *eis τὴν γέενναν*, in *Ge-hennam*, into Hell, with many other places, where *eis*, is Translated into, in our English Bibles. Now if Mr. *Hewerdine* will have it to be rendered *at*, and not *in*, or *into*, in all those places; he will not only be guilty of Non-sense, but of Blasphemy, and grand Heresie. For he must be forced to deny all these great and important Truths, to be proved from any of those places, if he denies this Particle *eis*, to signifie *into*. And by this time (I hope) I have gained this point, as to force him to acknowledge, that we are in the right in our Exposition of *Mark 1. 9.* That Our Lord was Baptized, by being Dipped of *John* into *Jordan*.

The next Scripture he takes notice of (as alledged by us) is *Matth. 3. 16.* and *Mark 1. 10.* upon which he saith, in *pag. 28.* But 'tis further Objected, That Our Saviour when he was Baptized, went up straitway out of the Water. Sir, saith Mr. *H.* I wonder not, that these Texts are urged by the common People of our Adversaries, as an Argument to prove Our Lord's being Dipped.

Then (it seems) if our Translators were honest Men, and have given us the true meaning of the Words, there is an Argument to be deduced from these Texts, to prove that Our Lord was Dipped into *Jordan*. Now I dare engage for their honesty therein, as you shall see, before I have done with you; and then it will appear, that our common People (as you call them) are in the right, and you are in the wrong, by your own acknowledgment.

But you proceed, But that any Man who has Learning enough to Interpret our English Bibles (as they ought to be Interpreted) so as to agree with the Original, that any such Learned Man should take an advantage from the English Words, which he must needs know the Original will not bear; This to me indeed is very wondrous.

Sir, you know it is common for Persons that are ignorant, to admire those things they do not understand; and this (by your own confession) is your present case; for this is to you very wondrous. But I pray be patient a little, and I doubt not but (by the help of God) to couch your Cataract, and then you may see as clearly as our common People.

But to proceed, I am afraid, Sir, that you are as unskill'd as those you complain of, in Interpreting our English Bible as it ought to be. For, if I may measure *Hercules* by the print of his Foot, I must judge, that if you have no better skill in Interpreting other Parts of Holy Writ, than those you have tried your Learning upon in this Book: I must needs conclude, that you are not of a Gigantick understanding in Divine things, whatever you may be in Mundane Affairs; and therefore have the less reason to complain of others.

But what is the reason, Sir, that you are so hardy to charge us with acting against our Knowledge? For, you say, we must needs know the Original will not bear it. Now that I am sure is not true, for I know it will bear that sense into which it is Translated in our English Bibles.

But, Sir, have not you greatly forgot your self, with respect to that deference you owe to the Bishops, and learned Clergy of the Church of Eng-
land.

land, who were the Translators of our English Bibles; That you should Charge them with such a false Translation, which they know the Original would not bear. For our common People take it as they find it Translated; and therefore if those Learned Men were so wicked, as wilfully to Translate it wrong, they have (as much as in them lies) deceived many Thousands of poor ignorant Souls thereby, and have laid a Foundation for Anabaptism, as you would make the World believe. Really, Sir, this is a heavy charge you have laid them under; but the best on't is, they are not guilty, and so it must return upon your own Head, to your shame and reproach. And it seems to me to be no less than a great degree of Arrogance, for a diminutive Parish Priest, to take upon him at this rate, to use the Rod of Correction against such Worthy and Learned Men (as those Bishops and others) who Translated the Bible; as if he were their Pædagogue, and they his Pupills and Schollars. But (I doubt) if the Truth were known, this Man is angry with them, for turning the Bible into English at all. But what is all this anger occasioned by?

Why truly, by this one little Word, *Out*, which verifies what the Apostle *James* saith, *Behold how great a matter a little Fire kindleth*, *Jam. 3. 5.* You must know that *C. D.* in his little Book of Baptism, Recites *Matth. 3. 16. 17.* and then saith, I note, The Lord Jesus in his Baptism, had not Water brought to him, neither did he withdraw to a Rivolet, nor stand by the River side, but he went down so far and deep into the River, that the Text is express, *when he was Baptized, he went up straitway out of the Water.* Mark, *he went up out of the Water*, is the curious penning of the matter

matter by the Holy Ghost, to shew the considerable Depth Our Lord went into the Water to be Dipt; that it may appear, much Water is necessary for the right Administration of Baptism.

Upon this Mr. *Hewerdine* is in a grand Passion, calls it his wild note, and saith, who can sufficiently wonder at him? Looks upon him to be guilty of Blasphemy, in belying the Holy Ghost. Calls it a wrested Observation, and affirms, that the Greek Words in both those Texts, signifie only that he went up *from* the Water, and that he was not *in* the Water, but only *by* the Water-side. That he will leave it to others to say, That his wrested Observation belies the Holy Ghost.

Here I may answer him in his own Words, pag. 8. 9. Shall Men be wiser than God, or think it any Wit to mock and deride his Words, and be at the pains of making a Greek Word English, to make their mockery the plainer? It is necessary for us to enquire into the meaning of the Word Baptism, because it is not Translated, but where it is; (as in the Dutch Translation) we do not quarrel with it, but allow it. But, Sir, you do here quarrel with our making use of a Word that is honestly Translated into English? and we take it as it is Translated, and not otherwise: And therefore I desire all to take notice, that all this you have charged upon *C. D.* about the Word *Out*, out of the Water; falls upon the Learned Translators. And I hope, Sir, you will allow the Holy Scriptures, altho' Translated, to be the Word of God.

But suppose, I prove, that the Greek must be so understood, then (I hope) you will allow that *C. D.* hath not belied the Holy Ghost. (And besides he did not tell you that the Holy Ghost pen-

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ned it in English :) And surely we may say, the Holy Ghost saith, as in *Heb. 3. 7, 8.* altho' we speak it in English, and not in Greek or Hebrew. All those Texts that are recited in the Epistles, Written to the Greek Churches, out of the Old Testament, must then be denied to be the Words of the Holy Ghost, because, being turned into Greek, they were not the Words, in which they were penned by the Holy Ghost, for they were first Written in Hebrew. But further, Our Saviour, and his Apostles did approve of the Septuagint (as the Learned have shewn) and yet in Mr. *Hemerdine's* sense, that was not the curious penning of the Holy Ghost. Sir, this shifting off the plain Words of Holy Scripture, is a plain Argument to me, that you are a very weak Man in your Intellects, or, else you are conscious to your self, that you have a rotten Cause, and are forced to handle it tenderly, lest it burst forth through the Paint you have put upon it, and thereby discover it's Corruption, and become unfavory in the Nostrils of your present Admirers.

But to come to the Point, Mr. *Hemerdine* says, The Original Words in *Matth. 3. 16.* are *Ἀνέβη ἐκ τοῦ ὕδατος*, which he Englishes thus, *He went up from the Water.*

Sir, I must needs correct you here, for taking away part of the Words of the Holy Ghost; for you have left out *εὐθύς*. For the Greek Words are these *καὶ ἑβάρησθε ὁ Ἰησοῦς ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος*, which, both *Arius Montanus*, and the Learned *Leusden*, render by, *Et Baptizatus Jesus, ascendit statim de aqua.* And *Beza*, *ex aqua*, and our Translators from him, do honestly render it; *And Jesus when he was Baptized (i. e. Dipped) went up straightway out of the Water.* And in *Mark*

1. 9. we have an account, *That Jesus came from Nazareth of Galilee, and was Baptized (i. e. Dipped) of John in (or into) Jordan.* And in vers. 10. that *He straitway coming up out of the Water, &c.* doth plainly shew that he was (not only *at*, but also) *in* the River of *Jordan*.

But Mr. *H.* saith in his very next Words, *But*, granting that Our Blessed Lord went into the River to be Baptized, it will not yet follow that he was Dipt.

Then it seems, Our Lord lost his Labaour, if he went into the River on purpose to be Baptized, (*i. e. Dipped*) and came out again before it was done. How will he then prove that he was Baptized at all? And if not, then we have lost that great Example for this Holy Ordinance.

But let us hear what your Learned Doctors and others say about it.

Dr. *Hammond* in his Annotat. upon *Matth. 3.* saith, *John* put the Persons whom he Baptized into the Water; *Dipped* them all over, and so took them out again. And in his Paraphrase upon *Mark 1.* He saith, *John's* Baptism was done in *Jordan*, a River convenient for that purpose. And *Pool's* Annotat. upon *Matth. 3.* were Baptized, that is *Dipped* in *Jordan*. And upon *Matth. 28. 19.* it's true, the first Baptisms of which we read in Holy Writ, were by Dipping of the Persons Baptized. And Dr. *Taylor*, *Ductor Dubit*, saith, We have both the Commandment and Example of Our Blessed Saviour for Immersion. And Doctor *Tillotson*, late Arch-Bishop of *Canterbury*, upon *2 Tim. 2. 19.* saith, They were Immersed, and Buried in the Water. And Bishop *Nicholson*, in his Exposition of the *Church Catechism*, saith, in pag. 174. That the Ancient man-

ner of Baptism, was the putting the Person Baptized under the Water, and then taking him out again. And the *Assembly of Divines*, upon *Acts* 8. 38. say, They went both down *into* the Water. And further say, They were wont to Dip the *whole* Body, or go down *into* the Water as here, and *Matth.* 3. 16. And upon *Rom.* 6. they say, The ancient manner of Baptism, was to Dip the Parties Baptized, and (as it were) to bury them under the Water for a while; and then to draw them out of it, and lift them up. And Mr. *Baxter*, in his Paraphrase upon *Matth.* 3. saith, We grant that Baptism then, was by washing the whole Body. Again, Baptism was in *John's* time, by washing the *whole* Body. And upon *Rom.* 6. 4. Therefore in our Baptism, we are Dipped under the Water. And the present Bishop of *Gloucester*, saith, upon *Rom.* 6. 4. That Christians were plunged into the Water in Baptism. And Dr. *Cave*, in his *Primitive Christianity* (as I have already shewed) tells us, in pag. 320. That the Party Baptized, was wholly immersed, or put *under* Water. *Lucas Brugensis*, upon the place, saith thus, Christ ascended upon the Land, for he had descended *into* the River (after the manner of others that were Baptized) as deep as his Thighs, or his Navel; for the rest of his Body was Dipt by *John*, and not *Sprinkled* only with Water. The Learned *Cajetan*, also saith, Christ ascended *out* of the Water, therefore Christ was Baptized by *John*, not by *Sprinkling*, nor by pouring Water upon him, but by *Immersion*; that is, by Dipping, or Plunging into the Water.

If all these Testimonies will not be sufficient to satisfy any intelligent Reader, that Our Lord went

went into the River, and when he came there, was Dipped of *John* the Dipper, and after that, ascended *out* of the Water; as our Translators have declared; and all these Learned Bishops and Doctors of the Church of *England* have testified: I shall then despair of curing his Obstinacy and Infidelity. And this may also serve as an answer to all that vain, perverse, and malicious Babbling, used by him, and his ridiculous Author, *Sydenham*, about Baptizing Naked. For we do not Baptize any, but with decent and becoming Apparel upon them. But then this perverse Man, Mr. *Hewerdine*, finds out two Objections against Baptizing Persons with their Cloaths on. So that that if *we* Pipe, *he* will nor Dance, if we Mourn, he will not lament.

1. *Object*. If saith he, the Baptized were dipt in their Garments, then what becomes of their Objection which we hear of, from *Heb.* 10. 22. For how our Bodies can be washed with our Cloaths on, I do not well understand. And, 2. He objects, in the next Page he brings in Mr. *Sydenham*, saying, If the Person Baptized be not Naked, then this Baptism by Dipping, is rather a Baptizing Mens Cloaths and upper Garments than their Bodies.

To this, I answer, That it seems to me, that if this Text doth not prove Dipping, unless it be done Naked; I am sure it doth not prove Sprinkling, because that is not washing. And this Text speaks of washing their Bodies with pure Water. But whereas you say (by the Pen of Mr. *Sydenham*) that this alludes to the washing of the High Priest, mentioned, *Levit.* 16. 4. where it is said,

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he shall wash his Flesh in Water. Now I utterly deny his Exposition, and do say, that the Subjects here spoken of, is the Apostle Paul, and the Church of the Hebrews; for the Words are these. *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. Let us hold fast the Profession of our Faith, &c.* So that it was them, and not the High Priest under the Legal Dispensation (which was then abolished) that is here intended.

2dly. I answer, That the prime Signification of the Word Baptizing, is to Dip, so as to cover the Body of the Baptized under Water, to signifie, or represent the Burial and Resurrection of Christ; and our dying to Sin, and being Buried with him in Baptism, and rising again to newness of Life, by our being raised up again out of the Water, and that of washing only in a secondary sense. And for this I could quote many Authority of the Learned, but that of the famous Critick *Alstedius*, in his *Lexicon Theologicum*, shall suffice: Where he saith, *verbum baptizare, tantum significat immergere, non lavare, nisi ex consequente.* The Word *Baptizo*, signifies only to Dip, Plunge, or over-whelm, and not to wash, except by consequence. To this I will add what the Apostle saith, *1 Pet. 3. 21. The like Figure whereunto, even Baptism doth also now save us (not the putting away of the filth of the Flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ.* If Baptism had been designed to have cleansed the Body from all its filth, as Sprinkling could not; so neither a bare Dipping would not have been sufficient; but
Christ

Christ had a more noble design, in appointing this holy Ordinance, as I have shewn. It was to shew forth his Burial and Resurrection till his second coming; and to teach us those great Duties of Mortification and Vivification; dying to Sin, and living to God: To which end we are to be Buried with him in Baptism, wherein also we are risen with him, thro' the Faith of the Operation of God, *Rom. 6. 4. Col. 2. 12.* I shall now answer his second Objection, wherein he insinuates, that if we Baptize Persons with their Cloaths on, it's rather a Baptizing their Cloaths than their Bodies. If this be so, then I demand of Mr. *Hewerdine*, whether those Bodies that he buries in their Graves, are not wrapt up in Flannel according to the Act of Parliament? If so; whether they are not as properly said to be buried, as if they had been put into their Graves Naked? Certainly this must be allowed. And then it will as roundly follow, that we are as truly Buried with Christ by Baptism in our Cloaths, as the Dead are really Buried, altho' in their Shrouds.

But to put this matter to an issue, I shall close this with the Words of that Eminently Learned Bishop of *Sarum*. Dr. *Burnet*, in his Exposition of the 39 *Articles*. Upon Article the 27th. speaking of the Mode of Baptizing (as I have noted in *pag. 44.*) He saith, And then they led them into the Water; and with no other Garments, but what might cover Nature, they at first laid them down in the Water, as a Man is laid in the Grave, and then they said those Words, *I Baptize (or wash) thee in the name of the Father, Son, and Holy Ghost.* Then they raised them up again, and clean Garments were yet put on them: From

whence came the Phrases of being Baptized into Christ's Death, of being buried with him by Baptism into Death, of our being risen with Christ, and of our putting on the Lord Jesus Christ: of putting off the Old Man, and putting on the New? Here you may observe, That altho' his Lordship calls this Act of Baptizing by Dipping, Washing: And supposes the Minister may lawfully say, *I wash thee*; yet he tells us, that they had Garments upon them to cover Nature, when they were so Baptized; and yet allows it to be called a Washing, as well as a Burial. And whilst I have so great a Man to justify our Mode of Baptizing, I shall not value what such a little Man as Mr. *Hewerdine* saith in contradiction thereunto; as well as in contradiction to himself. For in *pag. 21.* he grants, That the Apostles in hot Nations Baptized all by Dipping: And in the same Page, he saith, in those Eastern Countries, we suppose them to have Baptiz'd there by Dipping. Then surely our Saviour was so Baptized. And then (to use his own Words) how odious a custom would this be to be Baptized Naked. And then saith he (from Mr. *Sydenham*) this Baptism by Dipping, must rather be a Baptizing of his Cloaths than of his Body. And by these Mens arguing thus triflingly (to say no worse) this Sacred Action, performed by the Son of God, for our Example, in being Dipped by *John* in *Jordan*; hath been mistaken by the Learned in all Ages, who affirm, that Christ was Baptized: For if what these Men insinuate be true, it was only his Cloaths that were Baptized, and not himself.

There is one Text more, that I must take pains to defend our Translators in, against his noise and great

great swelling Words of Vanity, viz. *Joh. 3. 23.* to which this is his Introduction.

And now, Sir, I come to your last and grand Argument, with which you make so much noise and cry, and in which you do really boast and triumph; with what Heat and Bravery do you repeat it to be Demonstration, perfect Demonstration, that *John* Baptized by Dipping: And why, Sir, I pray? Why, say you, don't we read that *John* was Baptizing in *Enon* near *Salem*, because there was much Water there? Well, and what then? You add that the much Water there, does certainly imply, that all that *John* Baptized in that Water, were certainly Dipped; very good: And before I answer you as to this, I must here rejoyce with you a little, that your Stomach still serves to swallow Consequences, yea, and very lusty ones too.

Well, much good may it do him with his Joy; for we always allow true and genuine Consequences; and the more Nervous (or lusty) they are, the better we like them: But such as are languid, weak, and insipid, that vanish into Smoak, when they are brought to be tried by the Fire of God's Word (which is the Touch-stone to try all Doctrines by.) If we find they have no other Authority than *jus Humanum*, our Stomachs do reject them as vain Worship, and we cannot swallow such Consequences.

But what is there in all this goodly Harangue and Rhapsody of Words? Will this prove, that Baptism ought to be Administred by Sprinkling, which is his business to do, if he knew but how? But all this noise will neither do that, nor disprove our way of Baptizing by Dipping.

I shall therefore attend to what follows. But now (saith he) Good Sir, This your high and mighty Argument, so confidently and hotly proposed; is by no means to be faintly and coldly answered, but I must e'en force my self to put on a little warinth too, and be bold to challenge all our Learned Adversaries to contradict me, whilst I say, that the Original Words in that Text signify, That *John* was Baptizing in *Enon* near *Salem*, because there were many Waters there. So that we must understand the much Water in our English Bibles, in no other sense than as it may be understood by the many Waters, (*ὕδρα πολλὰ*) which are the Original Words.

Sir, Here is a bold Challenge made, and therefore I shall consider it, before I enter the Lists with you about it; and the rather, because you tell me you are in a heat. For when a Man's Passion is up, it may be dangerous to provoke him; and therefore I will give soft Language, to see first, whether I am able to bring you into a more sedate frame of Spirit; for the wise Man saith, *A soft answer turns away Wrath*. And we are exhorted, that in meekness we instruct those that oppose themselves. I do therefore beseech you, sweet Sir, to hear with patience what I have to say.

1. Therefore, I will allow you all I can, *viz.* That there might be many Waters there; and because you are in a Heat, I will take your Word for it at this time, without contradicting you. But then, good Sir, I hope (with Submission) you will also allow me, that if there was many Waters, there might also be much Water: And then our Learned Translators spoke truth, when they said, there was much Water there. 2. I

2. I beseech you also to consider, whether the reason given by the Holy Ghost, is not seemingly at least in favour of our Translators; seeing *John* made choice of that place to Baptize in, because there was many Waters there; and being many, there might be much Water. For they concluded he had occasion for much Water to perform that Work in, or else they would not (as I conceive) have rendered it so, if that be true which you say.

3. I would intreat you to satisfy me (if you can) whether those many Waters in the plural as you render it) were many deep Rivers? Or whether there was a confluence of many small Rivolets that were united into one great and deep River near to *Salem*? And if so, then our Translators are still in the right. And I beseech you, Sir, if you have been there, and took a view of it, and sounded its depth, that you would let me know it. But now I think better of it, That will not be full Satisfaction, because there may have been a great alteration in near 1700 years; for God is pleased sometimes to turn Springs of Water into dry Land, and a Fruitful Land into Barrenness, for the wickedness of them that dwell therein.

I do therefore in the 4th place beseech you to consider, whether it be not best for you and I, to agree upon some one that was then alive, and saw *John* Baptize, and knew those many Waters you speak of; (if we can but find him out) and he will be able to resolve us, whether there was much Water in those many Waters; or whether those many Waters did contain only a little Water.

And, Sir, if it may not be offensive to you, I will propose the likeliest Man I can think of, which was then alive, and one that took notice of the Action so far, as to Write a History of it: And that is the Apostle *John*, that beloved Disciple of Christ. And I would further propose that, before we engage in his Examination, we may also agree to be determined by the most Learned Men from Age to Age, both before and since that time, if we should happen to differ betwixt our selves, about the meaning of any of his Words that are given in Evidence. And by that means there may be an amicable conclusion, and a good agreement in the Truth, if you are but become cool, and willing to be taught. Let us therefore without any more Tergiversation, hear what the Apostle *John* saith about it.

John 3. 22, 23. After these things, came Jesus and his Disciples into the Land of Judea, and there he tarried with them and Baptized. And John also was Baptizing in Enon, near to Salim, because there was much Water there; and they came and were Baptized.

Sir, I am of Opinion, that there was much Water there, as our Translators have rendred *ὕδατα πολλά*, you are not satisfied with it, but will have a new Translation of your own; and you say it is many Waters.

I looked over what you have Written, and find not one Authority produc'd by you (either Divine, or Human) to prove your New Translation to be Authentick: We must therefore take it upon your own skill and credit; And your Evidence is not to be allowed, because you bear Witness of your self.

I shall now produce my Evidences to justify our Translation: And I will produce very credible Witnesses, As

1. The Septuagint, who understood it as we do.
2. The Holy Evangelists and Apostles who lived in that time.
3. Divers Learned Men in the several Ages succeeding them.

And if this be made good, it will out-weigh Mr. *Hewerdine's* single Testimony. Our Work is not great, for its only those two Words we differ about, ὑδάτα πολλὰ.

1. The Septuagint Translators, near 300 Years before the Birth of Our Saviour, did understand it to signify as our Translators do. I will give you some few places: As in *Esay* 23. 3. they translate וַיִּבְנוּ רַבִּים רַבִּים, by ἐν ὑδασι πολλῶ. And *Trem.* and *Junius, Aquis multis*, and our Translation, by great Waters. And in the first of *Samuel* 12. 17. your wickedness is great. And in *Dan.* 4. 30. Is not this great Babilon. Surely Mr. *Hewerdine* cannot imagine that it should be read, by little Waters, little wickedness; and is not this little *Babilon*. This Man is like the Spies that brought up an evil Report upon the good Land. For he represents it as a place exceeding scarce of Water; that if a Man had wanted but a drop of Water, he must have Travelled above ten or twenty Miles, before he could have found it. But for his better Information, I would desire him to read, *Deut.* 8. 7. *2 Chron.* 32. 1, 3, 4. And he will see that Water was plentiful in that Country.

2. The Holy Evangelists and Apostles, who lived in that time; They seem to understand ὕδατα πολλὰ, to signify, a great quantity of Water; for the Word πολλῶν, signifies not only a discrete, but continued quantity: When it is made use of by those Holy Men of God. As, *Matth. 8. 8.* ὄχλοι πολλοί, *Beza, turba multa*, as likewise *Arias Montan.* And *Leusden turba multa.* Our English, great Multitudes, *Matth. 9. 37.* πολλῶν, *Arias Mont. Leusden, & Beza* render *Multa.* Our English read it *plenteous*, The Harvest truly is plenteous, *Luk. 10. 2.* The same Word is rendered great, *2 Cor. 7. 4.* πολλή, is here twice rendered by *multa*, great. *Great is my boldness of Speech towards you, great is my glorying of you: I am filled with Comfort, I am exceeding Joyfull, &c.* Now Now by this you see, that it's not taken for a little, but for much, yea, exceeding great; (whatever *Mr. Hewerdine* supposes to the contrary) if the Apostle *Paul* may be credited: And surely his great Learning, and extraordinary Gifts of the Spirit, did sufficiently enable him to understand it. I conclude from hence, that (ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *Beza, Quoniam aqua multa erant illic.*) The reason why *John* chose that place to Dip in, was because there was much Water there, as our Translators have rendered it.

And to close this Point, I could in the third place, give you the Testimony of divers, Eminent-ly Learned (in the succeeding Ages) to prove that *John* and Christ (by his Disciples) did Baptize by Dipping: And then they must chuse such places to do it in, where there was plenty of Water, otherwise they could not have Baptized those that came unto them. And seeing *Mr. Hewerdine* doth acknowledge, that all those in those Eastern

Eastern Countries were Baptized by Dipping; *John* did Baptize so, or not at all: And his Confession may in a great measure excuse that task. However I shall give you a few Testimonies, in the room of many.

Piscator, upon the place says, *ὕδατα πολλά*, signifies many Rivers, as *ὕδωρ* in the singular number, signified the River *Jordan*: This, saith he, is mentioned to signify the Ceremony of Baptism which *John* used, *immergens*, *scil. totum Corpus*, &c. Dipping; or Plunging the whole Body of the Man standing in the River; whence Christ being Baptized of *John* in *Jordan*, is said to ascend out of the Water, *Matth. 3.* the same manner *Philip* observed, *Acts 8. 38.* And in his Observations upon that place, says, that the ancient manner of Baptism was, that the whole Body was Plunged into the Water, and thence drawn out again.

Cornelius a Lapide, upon the place, From hence (saith he) you may gather that *John* so Baptized, as he wash'd not only the Head in Water (for a little Water would have served for that) but the whole Body.

Calvin, also saith, From this place, you may gather, that *John* and Christ Administred Baptism, by Plunging the whole Body into the Water. And upon *Acts 8. 38.* we see here what Fashion the Ancients had to Administer Baptism, for they Plunged the whole Body in the Water.

Pool's Annotations upon *Matth. 3. 6.* were Baptized, that is, Dipped in *Jordan*. And upon *Joh. 3. 23.* There *John* was Baptizing, because this *Enon* was a Brook or River that had much Water. It is from this apparent, that both Christ and *John* Baptized by Dipping the Body in the Water; else they need not have sought places where had been a great plenty of Water.

Luther,

Luther, also, in divers places, and particularly speaking of *Rom. 6. 4.* faith, being moved by this Reason, I would have all those that are to be Baptized, to be wholly Dipt into the Water, as the Word doth sound, and the Mystery doth signifie. *Nam Baptizo Grace, mergo Latine, & Baptisma mersio est*; as he had said immediately before.

Dr. Hammand, in his *Annotations*, saith, *John* Baptized in a River, viz. *Jordan*. *Mark 1.* in a Confluence of much Water, as *Enon*, *John. 3. 23.* Because it is added, there was much Water. And upon *John 13. 10.* tells us expressly, That *Baptizatio*, signifies an *Immersion*, or washing the whole Body.

Both the Dutch Annotators, and Assembly of Divines do agree, that this was the Ancient manner of Baptizing: For they both say, they were wholly Dipt into the Water. And the former say, there was much Water, and give this as the reason why it must be so understood, because they that were Baptized by *John*, went into the Water with their whole Bodies: And the latter say, They were wholly Dipt into the Water; and as it were Buried under the Water.

Daille, on the Fathers, 2. lib. pag. 148. saith, That it was a custom heretofore in the Ancient Church, to Plunge those they Baptized, over Head and Ears in the Water, and cites for his Authority, *Tertullian*, *Cyprian*, *Epiphanius*, and others: And this (saith he) is still the practice both of the *Greeks* and *Russians* at this day; and quotes *Cassander de Baptismo*, pag. 193. And yet notwithstanding this Custom, which is both so Ancient, and so Universal, is now abolished by the Church of Rome; and this is the reason that the *Muscovites* say, That
the

the *Latines* are not *rightly* and *duly* Baptized, because they do not use this Ancient Ceremony in their Baptism.

Thomas Smith, B. D. in his account of the Greek Church, Printed at London, 1680, and Dedicated to the present Bishop of London, in pag. 112. saith; That they use a *triple Immersion*; which threefold *Immersion*; they for the most part rigidly retain, according to the custom and practice of the first Ages.

Dr. *Towerson*, in his Explication of the Church Catechism, par. 4. pag. 20, &c. having mentioned *Joh. 3. 23.* and *Acts 8. 38.* saith, What need would there have been of the Baptist's resorting to great Confluxes of Water, or of *Philip's* and the *Eunuch's* going down into this; were it not that the Baptism both of the one, and the other, was to be performed by an *Immersion*; a very little Water sufficing for an *effusion* or *Sprinkling*. And further saith, It is well known, that the general Practice of the Primitive Church was agreeable thereto, and the Greek Church to *this very day*; for who can think that either the one or the other, would have been so tenacious of so troublesome a Rite, were it not that they were *well assured* (as they of the Primitive Church might very well be) of it's being the *only* Instituted and Legitimate one.

To this agrees what *Daniel Whitby*, D. D. and Chantor of the Church of Sarum, in his *Paraphrase and Commentary* upon all the Epistles of the *New Testament*, Printed at London, 1700, upon *Rom. 6. 4.* He thus Paraphrases. (For) *therefore we are buried with him by Baptism* (Plunging us under the Water) *into* (a conformity to his) *Death* (which put his Body under the Earth) (*that like*

as Christ was raised up from the Grave by the Glory (ous Power) of the Father, even so we also (thus dead in Baptism) should rise with him, and walk in newness of Life.

His Commentary upon it, is this, *Συμερονουεν εν αυτω δια τῆ βαπτισματ*⊙, we are Buried with him in Baptism, by being buried under Water; and the Argument to oblige us to a Conformity to his Death, by dying to Sin, being taken hence; and this Immersion being religiously observed by all Christians for Thirteen Centuries, and approved by our Church, and the change of it into Sprinkling, even without any allowance from the Author of this Institution, or any License from any Council of the Church, being that which the Romanist still urgeth to justify his refusal of the Cup to the Laity, it were to be wished that this custom might be again of general use, &c. I shall close this with the Words of Dr. Patrick, Bishop of Ely, in his *Aqua Genitalis*; A Discourse concerning Baptism, pag. 436. he saith, *We receive hereby a promise of Resurrection unto Life*: Though we by going into the Water, profess that we are willing to take up the Cross, and die for Christ's sake; yet on God's part, this action of going into, and coming out of the Water again, did signify that he would bring such Persons to live again. And in pag. 437. He tells us, That the Ministers putting them in, and taking them out of the Water, is a sign of their descending into the State of the Dead, and their ascending up from thence. And (in pag. 421. he saith) It is further manifest from all the Circumstances of Baptism. For they put off their old Cloaths, and stript themselves of their Garments; then they were Immerfed all over, and Buried in the Water, which notably signified

signified the putting off the Body of the Sins of the Flesh, &c.

And I hope what I have said, may be satisfactory to others (whatever it may be to Mr. *Hewerdine*) that our Translators are in the right, in saying there was *much Water there*, and he in the wrong in pretending there was but little, and making it doubtful, whether there was Water enough to Baptize in, although the Spirit of God saith, *That John was also Baptizing in Enon, near to Salim, because there was much Water there; and they came and were Baptized.* And if he will not give credit to any of the rest of those Learned Authors I have produced in Evidence; yet he will have that deference and respect (I hope) to his own Diocesan, as to prefer his Judgment and Skill before his own: For I am sure that Reverend Person, the present Bishop of *Ely*, doth not in the least doubt, but doth firmly believe, that our Translators have herein acted the part of honest Men; and that *John* the Baptist did Baptize Persons, by Plunging them *into* the Water. And therefore to use Mr. *Hewerdine's* own method, I will send him to that Reverend Bishop (whose Writings we so justly admire) for Satisfaction; and I have no reason to doubt but he will give him an answer, that may be to him very satisfactory and convincing, if he be but capable of receiving it.

As for what he says about *Od-Fathers* and *Od-Mothers*, which he fills divers Pages with, if I had as much leisure for Scribling, as he hath, I would detect the Ignorance and Folly that appears so manifestly therein. But until he be able to prove that Infants are to Baptized, there is no need of any Contention about it betwixt him and

us; and if he designed thereby a Quarrel against the Presbyterians (who are for Infant-Baptism, but oppose him in the business of Sureties) let them contend with him if they think it worth their while; but for my part, I intend (through the Grace of God) to employ my time about such Matters wherein the Glory of God, and the Profit of Men's Souls is more concerned, and strive no further about Words to no Profit, but to the subverting of the Hearers: And therefore shall shut up this Discourse in the Words of the Prophet *Jeremiah*, Chap 6. 16. *Ask for the old Paths, where is the good way, and walk therein, and ye shall find rest for your Souls?* But take heed when God calls upon you by his Word, that you do not answer as they did, for they said, *we will not walk therein.*

F I N I S.

POSTSCRIPT.

Being requested by a worthy Friend to look over Mr. *Samuel Wesley's* short Discourse of Baptism, Printed 1700. And finding no new Argument in it, I had thoughts to have past it by in silence; but having these two spare Pages, I shall note what may be observed in such a narrow compass.

I could have wished this Gentleman had proceeded upon some other Topick, than that in Sect. 15. Pag. 27. For, altho' it was *Austin's* Opinion, that Infants were damn'd without Baptism; yet he may very well know, there are many Learned Pædo-Baptists, that are as far from agreeing thereto, as we can possibly be. And such an Argument

ment can have no force upon us, whilst we believe the 31st. Article of your Church, viz. *That the offering of Christ once made, is that perfect Redemption, Propitiation and Satisfaction for all the Sins of the whole World, both Original and Actual, &c.* And seeing our Blessed Lord saith, of such (little Children) *is the Kingdom of Heaven.* And Mr. Wesley (I perceive) in *Pag. 34, 35, 36.* doth understand it to be meant of Infants Indefinitely, we cannot understand why he should tell us in *Pag. 51.* *That the Benefits conferred to them in Baptism, are no less than washing away the damning Guilt of Original Sin, and weakning the Power of it by the Application of our Saviour's Merits, &c.* For, if this should be so, it's to bring a Charm into the Christian Religion, as the Bishop of *Sarum* hath well noted, in his Confutation of this Opinion.

2. As for his Allegation, That Infants are included in the Evangelical Covenant, let him but distinguish betwixt the Duties of the Covenant, and the Priviledges thereof, and he may answer himself.

3. That about the Capacity of Infants coming to Christ, is (as I conceive) a mistake of his, both with respect to the Subjects themselves, and the manner of their coming.

4. What he saith about the Jewish Baptism; as it is in it self Frivilous, so the Fact is not allowed to be true; as I have already shewed, in my answer to Mr. *Hewerdine.*

5. I suppose it may be long enough before he will be able to prove from the *Acts* of the Apostles, either the certainty, or probabiltiy of their having Baptized any Infants.

6. Neither is there any certainty from any thing he hath yet said, that there were any Infants Baptized in the Age succeeding the Apostles. But

But seeing I have occasionally spoken to these things in my answer to Mr. *Hewerdine*; I must refer him thither for Satisfaction.

And altho' I know not this Learned Person. otherwise than by his Writings, I am pleased to hear him say, *That he doth not delight in Controversie with any Christian, nor to provoke any, but only to Love and to good Works*: And I will not enter the Lists of Contention any further with him, but desire in all modesty and seriousness to acquaint him. That altho' (to the grief of our Souls) there are some (as he saith) that have left the Communion of the Church of *England*, and yet deny not to communicate with those that hold dangerous and damnable Heresies; who deny the Lord that bought them, by denying the Divinity of our Saviour: Yet seeing all the Churches of our Communion have born the highest Testimony against those Cursed Doctrines, and do constantly refuse to have any Communion with the Persons that hold them; I hope he will not charge us with other Mens Errors. And as for that Doctrine (he mentions) of the Soul's sleeping till the Resurrection; we disown it as much as he doth, and affirm it to be an Error, tho' not of so pernicious a Consequence as the other. I have no more to add, but my grateful acknowledgment of that Favour he hath done me in *Pag. 51.* in Establishing (both with Learning and Judgment) that sense I gave of *Μαθηματικῶν*, in *Matth. 28. 19.* in opposition to the Presbyterians, in the *Portsmouth* Disputation: And do heartily wish, that this present Controversie being laid aside, we might unite together, to put a stop to those Heresies and Immortalities that abound in our Land; that so Peace might run down our Streets like a River, and Truth and Righteousness like a flowing Stream.

INFANT-BAPTISM

IS

VVill-worship.

BEING A

CONFUTATION

OF

Mr. *Berault's* Answer to the True Narrative of the *Portsmouth* Disputation.

By Dr. *WILLIAM RUSSEL*.

Tu Israelitarum doctor es, & hæc nescis?

UPON the 28th day of July 1699, Mr. *Peter Berault*, a French-Man, brought me a printed Pamphlet of his own writing, intituled, *An Answer to Dr. Russel's Narrative of the Portsmouth Disputation*; which I have read and considered, and have thought fit to make this following Reply.

He begins in *Page 2.* after this manner: Tho the Baptism of young Children be not necessary, *necessitate*

tate medii (as the Church of Rome teaches) yet it is necessary *necessitate Præcepti*, that is to say, as much as it is possible to obey the Commandment of Jesus Christ.

Now I expected that *Monsieur* would have produced where that Command was given by Christ for the Baptism of Infants, and then I should have consented that it ought to be done *necessitate Præcepti*: For I believe with him, that we ought as much as is possible to obey all the Commands of Christ. But what saith *Monsieur Berault* to this?

Why, he tells us, this Precept is not found in the holy Scripture in distinct and express words: but he hath found out a way to do it; for he saith, it may be infer'd from thence by clear and necessary Consequences. And then he concludes he shall satisfy me; his reason he gives is this, Because (saith he) I say in the 7th Page of my Narrative, Prove it either by Consequence, or which way you will; if you do but prove it, I will allow it.

Now seeing he here recites only part of my words, I must therefore recite the rest. But you must remember that you are to prove it according to Christ's Commission (for those are the Terms in the Question) and I believe you will find a difficult task to do that by Consequence.

Now if *Monsieur* had took regard to the Question between us, he would have seen, that whereas my Antagonists did grant me that Adult Believers were the proper Subjects of Baptism according to Christ's Commission, that which only remained for them to prove (upon that Question) is this, That according to the Commission of our Lord and Saviour Jesus Christ, Infants are the proper Subjects of Baptism.

To this he saith, his first Proof is taken from the Covenant of Grace in the Old Testament; wherein
God

God makes appear the eternal Riches of his Mercies and Compassions in so great measure, that he receives no body into that holy Covenant without receiving their Children likewise, for which he cites *Gen. 17. 7.* and says no more to it.

How *Monfieur* should imagine *Gen. 17. 7.* to be a part of Christ's Commission for holy Baptism, is to me inconceivable: I doubt he did not well consider before he wrote.

I have divers Exceptions to what he saith.

1. I deny that the Covenant of Circumcision is the Covenant of Grace; and that the administering of Circumcision to any body was the receiving of them into that holy Covenant: For *Abraham* was in that Covenant long before he was circumcised, *Rom. 4. 9, 10, 11, 12, 13.* and it did not belong to any of his Seed upon the account of their being circumcised.

2. If this were the only way of receiving every body into the Covenant of Grace, then he shuts out all the Females even of the fleshy Seed of *Abraham*, because none of them were circumcised.

3. By this he shuts all the Males that died before the eighth day out of the Covenant of Grace, and sends them to Hell also with the Females; unless he knows of any way by which they may be saved who are out of the Covenant of Grace: For the Apostle saith, *We are saved by Grace.*

4. If this be good Logick, that because God is said to be the God of *Abraham* and of his Seed, that therefore he and all his Natural Seed are in the Covenant of Grace; then all the World are in the Covenant of Grace: for he is said, *Numb. 16. 22.* to be the God of the Spirits of all Flesh. Now I hope whilst he is pleading for Infant-Baptism, he will not make use of such Mediums to support it by, as shall introduce the belief of a general Salvation.

Evident it is, that *Abraham* was in the Covenant of Grace long before he was circumcised, and so were all those holy Men that died before, as well as those that liv'd in his time; and yet they were not circumcised, because they were not commanded so to be. Altho *Lot* parted from *Abraham*, and was not in the Covenant of Circumcision, yet he was not separated from the Covenant of Grace; for he remained a righteous Man, even in the midst of the wicked *Sodomites*. And as the Learned have observed, there were other holy Patriarchs that were Contemporaries with *Abraham*, as *Heber*, *Selah*, *Shem*, &c. who were all in the Covenant of Grace as well as *Abraham*, and eminent Instruments for God in the World, and yet they were not circumcised, as not being required so to be.

Add to this, That *Melchisedec* (who was acknowledged by *Abraham* to be greater than himself) was then living, and was the Priest of the most High God, and the most eminent Type of the Son of God, and therefore must be in the Covenant of Grace; and yet was not under the Covenant of Circumcision, as *Abraham* and his Seed were.

From hence it is evident, that those two Covenants were then so distinct, as that the one not only might, but did actually subsist without the other; so as that those very Persons that were in the Covenant of Grace, were not at all concern'd with the Covenant of Circumcision. But,

5. He certainly forgets that the true Reason why the Males of *Abraham's* House were circumcised, was because God commanded them so to be, with the time when, and the manner how it was to be perform'd; so that it was not taken up without a Commission from God. Now let *Monsieur* but shew us the same Authority commanding Infants to be baptized, and we will

will submit; and till he doth, we must beg his excuse: For we fear God, and dare not do that in his Name which he hath not commanded us in his holy Word.

But saith Monsieur *Berault*, my second Proof is taken from the New Testament by those of the *Acts*, wherein *St. Peter* speaks thus unto the *Jews*: *Be baptized every one of you in the Name of Jesus Christ for the Remission of Sins; for the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call; Acts 2. 38, 39.*

This calls to my mind that Passage in *Mat. 4. 6.* where our Saviour bringing Scripture to oppose the Devil's Temptation, the Devil he would bring Scripture also to Christ, *viz. Psal. 91. 11, 12.* but he both adds unto, and takes away from the sacred Text, as you may see by comparing them together.

The Psalmist reads it thus, *For he shall give his Angels charge over thee, to keep thee in all thy Ways: They shall bear thee up in their hands, lest thou dash thy foot against a Stone.*

But the Devil he reads it thus, *For it is written, he shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a Stone.* And comparing this with *Luke 4. 10.* there it's said, *to keep thee*, which is more than is in *Matthew*. But both the Evangelists do agree in these two things:

1. That the Devil left out these words, *In all thy ways*; for he knew 'twas none of the Ways of Christ to fall down and worship the Devil: And that he could not expect Protection out of the way of God. But it would have been a tempting God, as our Saviour tells him in the 7th Verse.

2. He adds these words to the sacred Text, *at any time*, which was also to serve the same Design the Devil had upon Christ, to tempt him at that time to

cast himself down at his Command, insinuating to him that the Angels were charged to keep him at all times; whereas he knew he was a Liar, because those words [at any time] were not in Scripture, but his own addition to the words.

I have been the longer upon this, to prevent poor Souls from being thus cheated by the Devil, or any of those Priests, whom he thus employs to deceive Souls, as he did once make use of the Serpent to deceive our Mother *Eve*. Christ calls such by the same Name, *Mat. 22. 33. Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell?*

Just thus hath *Monsieur* dealt by his unwary Reader here and elsewhere.

For, 1. He hath left out these words in the beginning of the 38th Verse, *Repent, and*. Was not this to hinder his Reader from considering, that Repentance being required before Baptism, then Infants could not be the Subjects of it? and that might have spoiled his whole Design.

2. He hath left out these words in the end of the same Verse also, *And ye shall receive the Gift of the Holy Ghost*.

Now this that he leaves out is the only thing promised in the Text, which he omits on purpose to persuade his Reader, that Baptism is the thing intended by that Promise. But whoever allows themselves the liberty to consider, that Water-Baptism is a Duty commanded, and not a Promise, will readily discern that Baptism in Water cannot be intended in those words, *The Promise is to you and to your Children*.

Besides, by Children are only meant such of their Posterity, that being called by the Gospel, should repent, believe, and be baptized, and not little Infants, who are not capable of so doing. And this is not my Opinion only, but many others, and even those

those of your Church: Two of which I shall recite.

Dr. *Hammond*, taking notice of the use some have made of this Text *Acts. 2. 39.* saith, "If any have made use of that inconcludent Argument, I have nothing to say in defence of them—The word *Children* there is really the Posterity of the *Jews*, and not particularly their Infant-Children. *Hammond's* Resolution concerning Infant-Baptism, *Sect. 81.*

And Dr. *Taylor* late Bishop of *Down*, upon this Scripture saith, *pag. 223.* "The words are interpreted upon a weak Mistake: The Promise belongs to you and your Children, therefore Infants are actually receptive of it in that Capacity, that is the Argument: but the Reason of it is not yet discovered, nor ever will; for *to you and to your Children*, is to you and your Posterity; to you and your Children, when they are of the same Capacity, in which you are receptive of the Promise.

Now whereas the Gift of the holy Spirit is the only thing promised in that Text, and *Monsieur* never so much as mentions it, but would have his Reader think that Baptism is the thing intended in that Promise; not considering that Baptism in Water is a Command, and not a Promise; for which reason it cannot be at all intended by those words, *The Promise is to you, and to your Children.*

But it's thus to be understood, That if the *Jews* Posterity (yea, and the *Gentiles* also, who were said to be afar off, who were also called by the Gospel) did repent and were baptized in the Name of Jesus Christ for the remission of their Sins; they also should receive the promised Spirit, as well as those present *Jews* upon whom it was then poured out: For, it is promised to all Flesh, (as the Apostle *Peter* had then told them in that Sermon) *even as many as the Lord*

our God shall call. And to this agrees the words of Paul, 1 Cor. I. 24. intending such that were obedient to the Call of God. And as a learned Man upon these words Acts 2. 39. saith, *Id est, quicumque Deo vocanti parnerint. Nam, inquit Grotius, saepe in vocibus beneficium significantibus tacitè subintelligitur beneficii acceptatio.*

But from what hath been said, *Monsieur* may see that this Text he hath prest into his Service, doth not in the least answer the end for which he designed it. However, he adventures to infer from it, by advancing these two following Arguments.

Arg. 1. All that are partakers of the Covenant of Grace, ought to be partakers of the Seal of that Covenant, and of that Sacrament, which is the mystical Sign of our entring into that Covenant.

But not only the Faithful are partakers of the Covenant of Grace, but their Children also, as it appears by the forementioned Text: *Ergo*, not only the Faithful, but their Children also, are to be partakers of the Seal of that Covenant; and consequently of Baptism, which is the mystical Sign of entring into that Covenant.

Ans. I should not have taken this for an Argument, if *Monsieur* had not call'd it so: And to interrogate him about its geminating quality, and what Mod and Figure it belongs to, might (perhaps) prove troublesome to him to find out; and therefore I shall take the Will for the Deed, and guess at his meaning as I may.

His business was to prove that Infants are the proper Subjects of Baptism according to Christ's Commission: But the word *Baptism* is not so much as put into either *major* or *minor*. But lest they should not know what he meant, he remember'd himself at last, and put it into his Conclusion. An excellent Logician!

And by so doing he would have us know what he meant by Seal, by Sacrament, and by mystical Sign, in his two Propositions.

1. As for the word Sacrament, a Souldier's Oath, it is wholly unscriptural, and taken from the Practice of the *Roman* Generals in taking an Oath of Fidelity from their Souldiers. And who first brought it into the Church, and applied it to the Ordinances of the Gospel, I know not: And therefore I shall return it back from whence it came; and I hope *Monsieur* understands this, or else he is not fit to be an Author in this Controversy, if he be ignorant what the words he uses signify, and from whence they are derived.

Sacramenta N. Pl. Milites jurati. Sacramentum, quòd eo sacratur homo ad rem certam, ut ad militiam Imperatori, aut Reipublica. Teneri sacramento, Sueton. To be sworn to serve in War. *Jurant milites omnia se strenuè facturos quæ præceperit Imperator, nunquam deserturos militiam, nec mortem recusaturos pro Republica.* And this I take to be the original use of the word. And when the Church-men came to be corrupt, they brought this word into use in the Church, as *Augustine*, and others, and would needs have us understand by it an outward and visible Sign of invisible Grace. And also (by some) it's called a Seal.

2. As touching the word *Seal*, I deny it to be any where applied to Baptism; neither that nor the Lord's Supper are any where call'd *Seals* of the Covenant of Grace. Consult but these Texts of holy Scripture, and you will find that it is the *holy Spirit* by which true Believers are sealed to the day of Redemption, 2 Cor. I. 21, 22. *Ephes.* I. 13. chap. 4. 30. Circumcision it self (when in being) was never said to be a Seal to any upon whom it was administered, but only to *Abraham* the Father of the Faithful, as a Seal of the Righteousness of the Faith which he had being yet

uncircumcised, that he might be the Father of all them that believe, &c. Rom. 4. 10, 11, 12. which, as Dr. Cox in his Book of the Covenants hath demonstratively evinced, was peculiar to *Abraham*, and cannot be applied to any other. But if this should be granted them, that it is both a Sacrament and a Seal in their own sense, it will ruin their beloved Cause. For, as it cannot be a sign of Regeneration to them that have neither Faith nor Repentance, so it's wholly insignificant to set a *Seal* to a Blank. And if some of the Children are in the Covenant of Grace, and others not, 'tis still attended with the greater difficulty, because they are no ways able to distinguish them one from another. But,

3. That it is an outward and visible *Sign* of our being dead to Sin, because we are buried with Christ by Baptism; (and we use not to bury Persons till they are dead) And also of the washing away of our Sins by Faith in the Blood of Christ, even as our Bodies are washed with pure Water in the Ordinance of Baptism, we do not deny: But this the Apostle *Peter* tells us is done by the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.

Now this being so, it follows that Infants are not the Subjects of Baptism, because they are not capable of the Prerequisites thereof.

For Monsieur *Beccault* tells us, their original Sin is remitted, and that they are not capable of actual Sin: That therefore there is no Duty lies upon them to repent of that they never did, or to die to Sin, who never liv'd in it; nor to believe, because (as he says) they have not the use of Reason; nor by Faith to apply the Blood of Christ for the Pardon of their Sins, because (he saith) they never yet sinned; neither need they to be baptized that they may be saved, because

because (he says) they are saved without Baptism; neither can it be in them the Answer of a good Conscience towards God, because those poor innocent Babes know nothing of the matter, and therefore they are not to be baptized. And by this time *Monsieur* may perceive I have taken away his ground from under his feet. But (perhaps) he was aware of that, and therefore let us see how he hath mended himself, by shifting Scene in his other Argument.

Arg. 2. Unto whom the Promise is made, those ought to be baptized, as it appears by these words of *St. Peter*, Acts 2, 39.

But the Promise is made unto the Children as well as to their Parents.

Ergo, The Children ought to be baptized.

Ans. Here *Monsieur* is faulty again in divers respects, but particularly as he doth not tell us what Age these Children are to be of, or whether they must stay till they are grown up to years of maturity, and believe before they are to be baptized, and so come under the Promise, and that they have only a remote right till that time. So neither doth he tell us in any part of his Argument what this Promise is: The Promise of the Gift of the holy Spirit he hath excluded from the Text, and therefore cannot mean that; and there is no other Promise mention'd there: How then must we know his meaning? He saith 'tis confirm'd
 " by *Mat. 28, 19.* Go ye teach all Nations, baptizing
 " them, &c. But young Children are of the number
 " of the Nations. *Ergo*, unto them belongs Bap-
 " tism; *Ergo*, they are to be baptized.

Well, *Monsieur*, now you may think you have done the business, for here is *Ergo* upon *Ergo*. But if this be your meaning, that the Promise is Baptism, you cannot intend Baptism in Water, for that is commanded, not promised. If therefore there be either

Truth or Sense in these Expressions of yours (for what sort of Argumentation this is, you should best know) then it's the Baptism of the Spirit, for that was promised to the Apostles, as appears, *Mat. 3. 11. Acts 1. 5.* and was fulfilled to them, *Acts 2.* beginning. But if that be your meaning, you have shifted Scene with a witness, and when you have done, said nothing to the purpose. But if it be Water-Baptism, you may easily perceive your Mistake about the Subjects, for Infants cannot be at all concerned in it; much less can this Text give any countenance thereto, because the Promise here intended, is not made to them as unbaptized Persons, but only upon the account of their being baptized upon Repentance and Faith in the Name of Jesus Christ for the remission of their Sins (and you say Children have no Sins to be remitted): but to such penitent Believers baptized here is the promise of the Spirit. And Infants (as such) are wholly excluded herefrom by the last Clause, *even as many as the Lord our God shall call*; they being uncapable to be called by the preaching of the Gospel: And there was no Infant baptized among those three thousand there spoken of, for they gladly received the Word and were baptized, which Infants are not capable to do, *ver. 41.* And that Promise of the Gift of the Spirit was receiv'd by them that did therein obey the Lord Jesus, *Acts 5. 31.* so that it intended only such of their Children that came (in time) to be obedient as they were. - And you know I have made this Interpretation evident by the Testimony of two of your own learned Doctors, to which I refer you.

But you say, young Children are of the number of the Nations.

Ans. So are all the *Turks, Jews,* and Infidels in the World, must they therefore be baptized? Surely no.

For when your Mother, the Church of *England*, puts the Question in her Catechism, *What is required of Persons to be baptized?* she tells us, Repentance, whereby they forsake their Sins; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament: And doth further assure us, that Infants by reason of their tender Age cannot perform these things, but must have Sureties to do it for them. If this be so, then she must (at least) be understood to exclude all ignorant, idolatrous, and impenitent Infidels. And the Practice of the most Reverend Fathers of that Church may sufficiently inform you of her meaning herein, because they will not admit of *Turks*, *Jews*, and other Infidels to Baptism, until they have renounced their Infidelity, and are instructed in the Christian Religion: And yet these are of the number of the Nations, as you phrase it. So that you are fencing against your new Mother, and are heedlessly wounding of her, whilst your design is to oppose us.

But I need not trouble my self further about this, for you have confuted your self in the very next that follows: For these are your words, "That we ought to teach them that are able to be taught, and baptize them that are able to be baptized. Repentance and Teaching are required in Adult Persons, I grant it."

Very well, *Monsieur*, then till such time as they are taught and have repented, by your own grant, they are not to be baptized: And yet you must needs allow that the Impenitent and Ignorant make up a great part of the Nations of the World; and yet such (by your own Concession) are not to be baptized till they have repented, and been instructed in the Christian Religion. What is now become of your Consequence, is it not sufficiently confuted by your own Pen?

But notwithstanding all this, you still continue to say that young Children are to be baptized, and you give two Reasons for it.

“ 1. Otherwise it would follow that the new Law, which is a Law of Grace, would be less favourable than the old, which was a Law of Rigor; and that Jesus Christ was come to lessen the Favours of God, and not to increase them, seeing in the old Law young Children were circumcised.

Ans. I perceive, *Monsieur*, you have a bad Memory; for, in the last Page you told us, that your first Proof was taken from the Covenant of Grace in the Old Testament, and directed us to *Gen. 17.* now that was the Covenant of Circumcision, as it's there called by God himself; see *Gen. 17. 9, 10.* And here you acknowledg, that by that old Law young Children were circumcised, and call the new Law (the Gospel of Christ) a Law of Grace, and the other an old Law, a Law of Rigor. Then it seems you have quitted it now as a Law of Grace; and so all your former Reasonings upon that Supposition fall to the ground at once: And that if Christ had continued Circumcision to Infants, it had been to them a Law of Rigor, and not suitable to the Law of Grace.

Will it not from hence follow, that Christ hath been more favourable to Infants now, than he was to them under the old Law, in that he hath by his Death abolished the Covenant of Circumcision, *Gen. 17.* which (with its attendants) was such a Yoke of Bondage, that neither they nor their Fathers were able to bear? *Acts 15. 10.*

His second Reason is this, “ Now since Baptism is in the place of Circumcision, we are to baptize young Children since they were circumcised.

Ans. If *Monsieur* can shew the like express Command for the baptizing of young Children under the Gospel,

Gospel, together with the *time* when it is to be performed, as there is under the old Law for the circumcising of the Male-Children, we will allow it him. But there is no such Precept to be found in the holy Scripture by his own Confession, and therefore young Children are not to be baptized; because the main foundation for such a Practice (*viz.* the Authority of God requiring it) is wholly wanting. Besides, doth not he know that no Females were commanded to be circumcised, and yet he is for baptizing them as well as the Males? What pretence can there be for this from the Law for Circumcision?

But *Monsieur* further tells us, "That Baptism came in the place of Circumcision."

Ans. If he means that Circumcision was a Type of Baptism, I utterly deny it, and he can never prove it, and therefore his Supposition from thence is groundless. He must have been a Man of profound Sagacity, that had seen *Abraham* cut off the Fore-skin of the Flesh of his Son *Isaac*, that could have thence infer'd that in the days of the Gospel young Children should have been baptiz'd in Water. For there was nothing in the Practice of the one, that could possibly lead to the other. But having so fully taken off this weak Pretence in my Answer to *Mr. Michael Harrison*, that it's altogether needless to insist further upon it; I shall refer *Monsieur* thither for his full Satisfaction.

But *Monsieur* tells us, that this is confirmed by the words of *St. Matthew*, chap. 19. 14. that of such Infants is the Kingdom of God. From whence he thus argues.

To whom the Things signified belong, unto them the Signs belong also; as the Crown which is the sign and mark of Royalty, belongs to him to whom the Kingdom belongs.

But

But unto little Children belongs the Kingdom of God, as it is written in *Mat. 19. 14.*

Ergo, Unto them belongs the Baptism, which is the Sign of entering into that Kingdom.

Ans. To suppose the simple Act of Baptism a Sign that the Kingdom of Heaven belongs to them, without any Qualifications to fit them for it, is no better than the *opus operatum* of the Mother of Harlots, and to be rejected by all true Protestants. And *Monsieur* himself (whatever mov'd him to write thus) doth also reject that Notion. For he saith, that the Baptism of young Children is not necessary *necessitate mediæ*, as the Church of *Rome* teaches: both because the Grace of God doth not always depend upon Elements, which are not in our power at every time; but also because the Baptism that saves us must be the Answer of a good Conscience. So that in this he hath more than confuted himself.

Moreover, doth not he know there is a remote as well as a near right to a Kingdom? And if he would please to consider, that tho' the *Dauphin* has a right to the Kingdom of *France*, yet if he should put *Monsieur's* Logick into practice, during the Life of his Father, and put the Crown on his Head, and take upon him all other the *Regalia* of the Kingdom, and exercise Regal Authority, because he hath a remote right thereto, as being Heir apparent to the Crown; he hath reason to conclude the present Possessor would count it no less than High Treason against him. I hope he is not ignorant of the like Treason in *Absalon* against his Father *David*.

But why should I add more to a Fable? For it's an inadequate Metaphor, and nothing to the purpose for which he brings it, as himself confesseth.

As touching what he saith about Christ's laying hands on the little Children that were brought to him:

him: There is no reason to conclude it to be *that* the Church of *England* calls *Confirmation*, because those Children (he saith) were not baptized. I should have thought him a better Gueffer, if he had told us it had been to cure them of bodily Infirmities, because it was the Practice of our Lord to lay hands upon the Sick, and they recovered. But *Monsieur* is at liberty to think as he pleases: I know (as well as he) our Saviour did not do it without good reason. But I hope *Monsieur* will not presume to take upon him to cure People that way: And yet for all this confused and uncertain sound, he would have Ministers confer on their Children the Ceremony of Baptism from this Practice of laying on of Hands, because Christ laid hands on them, and did not baptize them.

This is his *French* Consequence: But we *English*-Men rather conclude, that because Christ dismiss these Children and did not baptize them, we must not presume to do it, contrary to his Example, and without his Command, who is the only Lawgiver under the Gospel.

Next, we have a new Argument, such as it is; take it in his own words.

Arg. And since our Fathers and their Children were baptized in the Cloud and in the Sea, as it is evident by *St. Paul*, 1 Cor. 10. 2.

Ergo, To the end that which is by them figured be accomplished, the Children now are to be baptized in the Baptism of Jesus Christ.

Answ. 1. We may note that *Monsieur* is a *Jew* as well as a *French*-man (if he say true) or else how come the *Israelites* that come out of *Egypt* to be his Fathers?

But, 2. Who told him the Children were baptized in the Cloud and in the Sea? He says *St. Paul* did,

1 Cor. 10. 2. but that I deny; for there are none but the *Fathers* there mentioned. The words are these, *That all our 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 that his Prevarication is manifest: For as he diminished from what is written, *Acts 2. 38, 39.* to serve his purpose, to promote an Error; so here he adds to the Word of God to serve the same end.

If he shall fancy, that because the Children passed through the Sea, therefore he may presume to say they were baptized, when the Apostle doth not: Then (I hope) he will also allow himself the liberty of thinking that their Cattel were baptized, because they all passed through the Sea, as well as the Children.

This is his own Logick, and let him make the best on't; for my part, I shall not trouble my self further with it at this time, having sufficiently spoken to all that can well be said from hence in my Epistle to the Inhabitants of *Ashford*, and in my Answer to Mr. *Michael Harrison*.

But this Refugee hath another Refuge to fly to, grounded (as he thinks) on a seeming probability. His words are these.

In the Apostles time it is probable young Children were baptized; for, when a Father and a Mother were baptized, then all those of the Household were baptized also.

Answ. But, *Monsieur*, we find by experience that *English*-Men have not all the same size of Understanding, and therefore that which seems probable to one doth not appear so to another; and I fancy it's so with your Country-men, for I perceive they have very different Sentiments among themselves about Religion, as well as we. And if you intend it universally, I must be forced to deny what you say, not only because

cause I think it improbable, but because I know it is not true: For God oft-times calls one of a Family; and two of a Tribe, and brings them to *Zion*: Otherwise how should the Gospel be the occasion of making a Man's Enemies those of his own House, by dividing them, and setting the Son against his Father, and the Daughter against her Mother, &c. as our Lord foretold it should be, and as our woful Experience doth evince? But *Monsieur* quotes Scripture, saying, as it appears in *Acts* 15. 16. where it is said; that *Lydia*, a Seller of Purple of the City of *Thyatira*, was baptized and her Household: And that the Keeper of the Prison was baptized, he, and all his: And that *St. Paul* 1 *Cor.* baptized the Household of *Stephanas*.

Now *Monsieur*, instead of proving there was so much as one young Child in either of those Families; only saith, Now it is probable, that in so many Families there were young Children; and if there were any, then they were baptized.

Answ. 1. Consider, three Families are not so many; and these three Families belong'd to three distinct Cities, *Thyatira*, *Corinth*, and *Philippi*, the chief City of that part of *Macedonia*. And is it so great a wonder that there should be one Family in each of these three great Cities that had no young Children in them? We have hundreds of Families in *London* that have no young Children in them. But let us consider these three Families he names.

1. For *Lydia's* Family, she was (at that time) considerably distant from the place of her Abode, upon a trading Voyage; and 'tis not probable (if she had any young Children) that she carried them with her so far from home.

2. It doth not appear that she ever had a Husband; and therefore it's improbable she should have any Children.

3. It's said, *Acts 16. 40.* They entred into the House of Lydia, and when they had seen the Brethren, they comforted them, and departed. Now, how should he imagine there should be any Infant in that Family, when they are called Brethren, and said to be comforted by the words spoken to them by *Paul* and *Silas*? unless he can swallow the first born of Improbabilities, and convert them into an Article of his Creed.

I hope *Monsieur* will never use this for one of his probable Instances any more, because it wholly fails him in his expectation.

2ly. As for the *Jaylor* it's said, *Acts 16. 32.* And they spake unto him the word of the Lord, and to all that were in his House.

I hope *Monsieur* doth not think that *Paul* and *Silas* would preach to new-born Children. But in *v. 34.* it is said, *He rejoiced, believing in God with all his House*: So that it's most evident, they were all adult Believers.

3ly. As touching the Household of *Stephanas*, it's said (in the same Epistle) *1 Cor. 16. 15.* Ye know the House of *Stephanas*, that it is the first Fruits of Achaia; and that they have addicted themselves to the Ministry of the Saints. A thing (not only improbable, but) altogether impossible for young Children to do, without a Miracle: So that all his three Instances fail him.

And after all this Flourish, he himself doubts of his own Instances he hath given, as appears by his asking this Question; *And why shall they not be baptized?* Is there any express Word in the Holy Scripture that forbids them to be baptized? And since there is none, Why shall not Baptism be confer'd unto them?

I answer thus; And why shall not Bells be baptized? Is there any express Word in the Holy Scripture

ture that forbids them to be baptized? and since there is none, Why shall not Baptism be confer'd upon them?

You know the Papists baptize Bells, and if they should also baptize the Beasts of the Field, you cannot complain against them for so doing, because it's no where said they shall not baptize them. Besides, you can alledg, in favour of such a Practice, the same Scripture you brought for Infants Baptism, *viz.* 1 Cor. 10. 1, 2. to justify their so doing, by adding *Cattle* also to the sacred Text, as you did *their Children*, and the Work is done.

But you query farther; And what hurt is it if it be so?

I answer in your own words; And what hurt is it if the Papists, or any others, do baptize Bells, or the Beasts of the Fields? or do use Salt, and Cream, and Spittle in the Administration of Baptism? as you know the Papists do. And may I not ask you from your own Principle, What hurt is it if it be so? But really Sir, this is no other than *ludere cum sacris*.

But suppose I ask you in the words of the living God by the Prophet *Isaiah*, chap. 1. 12. *Who hath required this at your hand?*

If you shall say his Sinfulness the Pope, and a General Council, you will render your self unworthy the Name of a Protestant. If you pretend any other human Authority, I must also reject it, because Christ is the alone Lawgiver to his Church; and you your self confess, he hath no where expressly commanded Infants to be baptized.

But farther, to enervate what you suppose, *viz.* that things may be brought into the Church, and practised as parts of Divine Worship, which are not forbidden in express Words in the Holy Scripture: I will venture to tell you, that all Will-worship (as

this of Infant-Baptism must needs be, because not required by God) is forbidden (as such) by the Holy Scripture: For our Lord calls all such Worship, which hath no other than human Authority for its Foundation, vain Worship, *Mat. 15. 9. But in vain they do worship me, teaching for Doctrines the Commandments of Men.* All Additions to the Word of God are forbidden, *Prov. 30. 6. Deut. 4. 2. Col. 2. 20, 21, 22, 23.* where we are forbidden to touch, taste, or handle the Ordinances of the World, which are all to perish with the using after the Commandments and Doctrines of Men; which things, altho they have a shew of Wisdom, yet being only Will-worship, they are to be rejected. Yea, to presume to speak a word in the name of the Lord, which he hath not commanded, is by God himself threatned with eternal Death. See *Deut. 18. 20.* which is a Prophecy of Gospel-days, as appears from the *15th, 18th, and 19th Verses,* compared with *Acts 3. 22, 23.* And shall we think it to be a less Crime to presume to practise an Ordinance in the name of the holy Trinity, which is no where required at our hands? surely that cannot be: And yet this is the Case with all those that presume to baptize Infants in the name of the Lord, when it never came into his Heart to command them so to do. Did not God shew how jealous he was of the Worship of his own prescribing, when he smote *Uzza* with Death? *1 Chron. 13. 10.* And the reason is given, *Chap. 15. 13.* because they sought him not according to the due order of his own prescription. And yet the difference was only this, they had the Ark brought, but it was upon a new Cart, and not upon the Priests Shoulders, as God had commanded by *Moses, ver. 15.* which was not (in it self) so considerable as the difference between adult Believers and little Infants, and betwixt the Act of dipping

dipping and sprinkling. And therefore it's marvellous in our Eyes, how Men that own the Holy Scriptures as the only Rule of Faith and Practice, dare thus *presume* to do that which the Lord commanded them not. The Gain they get by it in this World will not prove an equivalent to the Loss they will sustain thereby in the great day, if they do not repent.

And further, if this Argument of yours be good, That whatsoever is not expressly forbidden in the Holy Scriptures, may be practised in the Worship of God; then you may say Mass, and the Protestants in *France* go to hear it; you may use Cream, and Salt, and Spittle, and the rest of those Ceremonies the Popish Priests use in their Baptism; for (to use your own words) there is not any express word in the holy Scripture that forbids you so to do.

If therefore you believe you are in the right, let me ask you a civil Question; Why were you and the rest of the *French* Refugees guilty of such great folly, to leave your Native Country and your Estates behind you, merely because the Priests of the Church of *Rome*, by the Authority of the *French* King, did impose upon you only some Human Inventions, which were not expressly forbidden in the holy Scriptures; and therefore, according to your own Rule (which you would impose upon us) might have been submitted to?

Do you not by this plainly perceive, that whilst you are using these trifling Methods to support that scriptureless Practice of Infant-Baptism, you are justifying the Church of *Rome* (that Mother of Harlots) in her many Innovations in Religion; and throwing dirt upon all the first Protestant Reformers who began their Reformation upon the same foundation that we desire to perfect it by, *i. e.* the Authority of God's holy Word: And reject the Mass, Purgatory and

Transubstantiation, &c. because they were not found written in the holy Scriptures, but were invented by Men.

There is a learned Clergy-man of great esteem in the Church of *England*, who in 1693. did publish Annotations on the *Revelations*, wherein he compares *Sardis* to the Churches of the Reformation, who had a Reputation in the World for their outward Profession, but was very much wanting in inward Life, Truth and Holiness. And upon *Rev. 3. 2.* *I have not found thy Works perfect before God*, he saith, thy Works of Reformation according to the Gospel, perfect before God, so as to be able to stand, &c. Here this Church is blam'd for not carrying on the Reformation to its utmost Perfection, and for suffering necessary Truths to decay; and he saith, they had swerved from the Model of their first Reformation.

But he speaks of other Reformed Churches, which are low in outward strength and esteem, but very strict in observing Christ's Word and Commands: which Characters (saith he) I shall not venture to adapt to any particular Churches, but leave them to the impartial Consideration of all concerned, as they may be gathered from the Text it self. A very modest Expression.

He proceeds to tell us of *their* strict adherence to the Truth, that they had kept Christ's Word, and had not denied his Name, *viz.* by entertaining any degrees of Antichristian Corruptions, which bear not my Name, or were not instituted by me; but hast openly avowed and professed my Name, as sole King and Lawgiver of my Church.

And upon *Rev. 3. 9.* he saith, By the Synagogue of Satan is meant (as hath been shewn *chap. 2. 9.*) the Church of *Rome*: And therefore by consequence, *here* must be meant some of the Reformation, who lie
and

and deceive others by the same false pretence, not into Antichristian Blasphemy or Idolatry, but Defilements; that is, corrupt Additions to God's Worship.

But for the *other*, who had but a little outward human Strength, Advantages and Authority in respect of Birth, Power, Reputation for Learning, Riches, or the like; but especially countenance and protection from the Secular Powers, of which they had but little, as having been in a patient afflicted Condition, and under Restraints. And this strict adherence of this Church to the Word, or Commandments of God only, is opposed to the departure of the *Sardian* therefrom. And a little after he saith, that the other Party (who are that part of the Reformation supported by Worldly Power) shall come and worship at her feet, *i. e.* shew the greatest honour and submission to thee, learn of thee, and join in Communion with thee, altho in an inferior degree of Esteem; and to know, *i. e.* be convinced and acknowledg that I have loved thee as my pure and undefiled Church, *Cant. 6. 4, 9.* and have shewn it by preserving thee, notwithstanding all their endeavours to the contrary.

There are three things I observe from the Pen of this learned Man.

1. That Christ doth always commend that Church-state which doth strictly adhere to the Word of God and his Commands only, and that do openly and avowedly profess Christ to be the sole King and Lawgiver to his Church.

2. That he is greatly displeas'd with all those, whether they are of the Romish or Reformed Churches, that bring in Defilements, that is, corrupt Additions to God's Worship: and that our Reformers (altho they deserve great Honour for what they did do, yet they stopt too soon) did not perfect the Reformation began.

3. That

3. That the time is not far off in which those poor, slighted, and despised Christians amongst the Protestants shall be honoured by them, and they shall be forced to own them to be the true Church, and shall join themselves to her Communion.

Having thus digressed, I shall now return to what I was before insisting upon; and shall give you the Testimony of some others against Will-worship, and human Inventions.

W. Lyford, B. D. in his Book, intituled, *Principles of Faith*, &c. saith thus upon the second Commandment of the Decalogue.

Quest. Under this gross Sin of making and worshipping of Images are condemned all other Superstitions and Corruptings of God's Worship without an Image: name some Particulars.

Ans. First, Will-worship; as such means and manner of Divine Worship as is not prescribed by God, but brought in by Man: It is Will-worship to observe what God hath not commanded, &c.

Quest. What else is here forbidden?

Ans. Human Traditions and Ordinances imposed for Conscience sake, and made the Matter and Parts of God's Worship, as the Mass, the five Sacraments, and other Ceremonies of the Church of *Rome*; all which are Superstitions of ignorant and seduced People, ascribing Spiritual Virtue to their own Devices.

Mat. 15. 9. *Mark* 7. 4, 7.

The thing here commanded is, that we worship God with a pure Worship, by those means, and in that manner which himself hath prescribed in his Word.

By Will-worship (saith he) we mean any thing that is brought into Religion, and made matter of Conscience by Man's Device or Authority, without warrant from the Word of God. By *Superstition*, we

we mean the ascribing of Holiness, or any spiritual or supernatural Virtue to any Creature, Gesture, Place, Day, Word or Actions, which is not given to the said Creature by Creation, or Divine Institution.

If this be so, then I cannot see how those Pedobaptists who confess (as *Monsieur* and the *Portsmouth* Disputants do) that Infant-Baptism is no where expressly commanded in the Word of God, and that Christ hath no where so required any of his Ministers to baptize Infants, can acquit themselves from the guilt of Superstition and Will-worship, both which are plainly forbidden by the Word of God; and so they must be forced to acknowledg that their Practice both as to Subjects and Manner is forbidden, and is a great Sin, because it makes Men neglect that which themselves confess is expressly commanded, to wit, the Baptism of Adult Believers. Thus they make void the Command of Christ by their Tradition. I shall trouble you but with one Testimony more upon this Head, and that is from that great and learned Man *Dr. James Ussler* Arch-bishop of *Armagh*, and Primate of all *Ireland*, in his *Body of Divinity*, p. 222. upon the second Commandment.

He saith, The scope and meaning of this Commandment, is to bind all Men to that solemn form of Religious Worship which God himself in his Word prescribeth; that we serve him not according to our own Fancies, but according to his own Will; *Deut.* 12. 32.

And there is generally forbidden herein every form of Worship, tho of the true God (*Deut.* 12. 31.) contrary to, or diverse from the Prescript of God's Word (*Mat.* 15. 9.) called by the Apostle *Will-worship*, (*Col.* 2. 23.) together with all Corruption in the true Worship of God (*2 Kings* 16. 10.) and all Lust and Inclination of Heart unto superstitious
Pomps

Pomps and Rites in the Service of God.

And a little after he puts this Question.

What is meant by making of Images?

He answers thus, All new Devices and Inventions of Men in the Service of God, whereby we are forbidden to make any new Word, new Sacraments, new Censure, new Ministeries, new Prayers, new Fastings, or new Vows, to serve him withal: Also all Representations of any Grace of God, otherwise than God hath appointed, or may be allowed by his Word: As Christ condemned the *Pharisees* washing. And that we are forbidden hereby the adding any thing unto, or taking any thing from the pure Worship of God, when we serve him by any other means than that which he himself hath commanded: And that we are obliged to give him that Worship which he himself hath prescribed in his Word, and that alone, without addition or alteration: with more to the same purpose, to which I refer you.

To the Testimony of this great Man, I shall observe what is written *Levit. 10. 1, 2.* as an addition thereto, and then apply my self to what *Monsieur* hath further to offer.

And Nadab and Abihu, the Sons of Aaron, took either of them his Censer, and put Fire therein, and put Incense thereon, and offered strange Fire before the Lord, which he commanded them not. And there went out Fire from the Lord, and devour'd them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the People I will be glorified. And Aaron held his peace.

It is very observable from this Passage of holy Scripture;

1. That in the very beginning of the Levitical Priest-hood, these two Priests of the Lord did greatly provoke

provoke the Eyes of his Majesty, by doing that very thing which our Priests in this day (in general) and this *Monsieur* (in particular) are contending for, *i. e.* a liberty to do that which the Lord hath not commanded.

2. That this thing they did was never forbidden them; for it was no where said unto them, *Ye shall not offer strange Fire upon God's Altar.*

3. That God expected they should have sanctified him, when they drew nigh him, by doing all their Services according to his own Prescription, without alteration or addition; which they not observing, but instead thereof doing that which the Lord had not commanded them, were destroyed by Fire from his Presence.

4. That this was so great a Sin, and so hainous a Transgression, that the great God of Heaven was resolv'd to shew his Displeasure against it, even in the very first Act, and was pleas'd to leave this upon Record to all future Generations, to deter all others from so great a Presumption, that they might never at any time, upon any occasion, for any political Reason, or worldly Interest whatsoever, presume to introduce any thing into the Worship of God, which the Lord hath not commanded.

5. That this is the very case of Pedo-Baptists, is in no wise to be denied. For as I have observed in my Epistle to the Inhabitants of *Ashford*, in my Discourse with the Reverend Dr. *Barlow* late Bishop of *Lincoln*, from the words of a learned Man upon that Text: It is not sufficient to say about instituted Worship, it's no where forbidden; for it is no where said before this time, *Ye shall not offer up strange Fire upon mine Altar.* But because there was a Divine Precept, what Fire they should offer, what Perfume they should mix with their Sacrifices, and the manner
of

of its Composition; and they not observing the Divine Precept, but offering strange Fire, which the Lord commanded them not, were destroyed by Fire from his Presence.

To apply it to our present purpose: Our Antagonists do agree with us, that Adult Believers are the proper Subjects of Baptism, according to Christ's Commission.

They do also agree that Infants are no where expressly commanded to be baptized: Neither have they yet been able to give us a single Instance of any Infant that was baptized, either by *John* the Baptist, or any of the Apostles, or other Ministers in their time. From whence it follows by an unavoidable Consequence, that it was never given them in charge as a part of their Ministerial Function, nor intended to be the Practice of after Ministers; because they were to teach others all those things whatsoever they were that Christ had commanded them: *Mat. 28. 20.* And forasmuch as there is not the least signification left in holy Record that ever they taught it to any, we must conclude that the Lord commanded it not.

And if God was so jealous of that Worship he had prescribed under the Dispensation of *Moses*, who was but a Servant in the House; so that every Transgression and Disobedience received a just Recompence of Reward, and he that despised it, died without Mercy: How can we think to escape if we not only neglect what is commanded us by Christ, who is a Son over his own House, and the only Lawgiver to his Church; but also introduce a Practice in his name which he never commanded, neither came it into his Heart for them to do? I pray God awaken all that are concern'd, that they may be sensible both of their Sin and Danger: *For, it is hard for them to kick against the pricks; to spurn at, and reject the Authority of the*

the Son of God; and set up the Inventions of Men in the room thereof.

But after all this, *Monsieur* begins to doubt of what he had said; and now (all on a sudden) he pretends Scripture for his Practice.

It is written (saith he) in St. *John* 3. 5. That except one be born again of Water, and of the holy Spirit, he shall not enter into the Kingdom of Heaven.

Upon which words (saith he) I argue thus.

But hold (a little) *Monsieur*, you are so subject to falsify the Word of God, that I will not trust you any more. The words of our Lord are these, *Verily verily I say unto thee, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* It is not said, Except a little Infant be born again; neither did *Nicodemus* understand it so; for he saith, *How can a Man be born when he is old?* And therefore (it's plain) he did not understand it in your sense; neither did our Lord so intend it: For, as *Pool's* Annotations tell you upon *ver* 7. what our Saviour had said in the general before, that a Man must be born again, he now particularly applies to *Nicodemus*, with those of his Order, *Ye must be born again.* And indeed no other could possibly be intended but such as were capable Subjects; and those are Persons of grown years; he being such a one to whom he speaks, and those of whom these words are spoken. And therefore this can be nothing to your purpose.

O! but saith *Monsieur*, I will prove it by an Argument.

Whosoever is not born again of the Water, he shall not enter into the Kingdom of Heaven.

But the Children of Baptists that die young, are not born again of Water.

Ergo, The Children of Baptists that die young, shall

shall not enter into the Kingdom of Heaven.

Ans. By the Kingdom he means (I perceive) the Kingdom of Glory hereafter ; and by Water, he intends Baptism in Water.

If the first be true, the second must be false, as is evidently demonstrated at large in *Pool's* Annotations : For they say, there is a great difference among Interpreters about the meaning of being born in Water. The *Romanists* and rigid *Lutherans* understand the Water in a proper sense for the Element of Baptism, and from hence infer the absolute necessity of Baptism for Salvation ; but the Exposition and Conclusion are both evidently contrary to the Truth. And a little after, they do give this reason (among others) for that (as they demonstrate) many have been saved without Baptism.

1. But why doth *Monsieur* leave out the *Spirit* ? for that is in the Text as well as *Water*. And surely to be born of the Spirit is more necessary to Salvation than to be born of Water, even in his own Opinion, when he speaks in earnest.

2. What moves *Monsieur* to think that the most merciful and gracious God should put it into the power of sinful Parents to damn their innocent Babes, and that they must needs be damned if their Parents omit or refuse to have them baptized ? Sure I am it's no where so written in the holy Scriptures.

3. But if *Monsieur* had put this Interpretation upon the Text, that by Kingdom of Heaven had been intended the visible Church, as it is often taken in the New Testament, and then had applied the Water to Baptism, he had avoided this Rock which he hath now split his Ship upon : For then instead of making Baptism necessary to Salvation, and damning poor little Infants to the pit of Hell that were not baptized, he had only made it necessary to Church-Communion, as an initi-

initiating Ordinance, which is very agreeable to the Opinion of Protestants in general, and of the Church of *England* in particular, whereof he pretends to be both a Member and a Minister. For in the Administration of Baptism there are these words, "Then the Priest, naming the Child, shall dip it in the Water, &c. And after this he is directed to make a Cross upon the Child's Fore-head, saying, We receive this Child into the Congregation of Christ's Flock: And then he is required to tell the People that it's grafted into the Body of Christ's Congregation, &c.

But to confirm his Exposition (wherein he agrees with the Papists, and dissents from the Protestants) he brings the Authority of two Fathers; his words are these: This Text, from which I have inferr'd this Argument, is the reason why *St. Cyprian* and *St. Austin* have so often declared the Baptism of young Children to be necessary to Salvation.

Answ. That *Austin* Bishop of *Hippo* (whom the Pope hath sainted) was such a cruel Father to Infants, remains as a Brand upon him to this day. And also it is further to be remembred, that from *John* 6. 53. *Except ye eat the Flesh of the Son of Man and drink his Blood, ye have no Life in you*, he did affirm, that altho they were baptized, if they had not the Bread and Wine given to them also in the Supper, they could not be saved. And there was a jolly parcel of erring Fathers (whom he with the Church of *Rome* calls Saints) did continue the Practice thereof for a long time. And if their Authority be of such great validity in his esteem, why doth not this trifling *French-Man* give the Supper to Infants as well as Baptism, if their Opinion be sufficient for him to build his Faith and Practice upon?

I shall therefore proceed to answer his other Allegation, and then examine him, whether he doth believe this Exposition himself.

1. He saith; If there were no other reason to baptize Children, but to remove the trouble of Mind in many, who fear their Children shall not be saved unless they be baptized; this Reason should be sufficient to confer Baptism unto them.

Then it seems the vain Conceits that are got into the minds of ignorant People, altho there be neither Precept nor Precedent for it in the Word of God, is a sufficient ground for Ministers of the Gospel to practise an Ordinance upon in the name of the blessed Trinity: Then there can be no Will-worship in the World.

But I perceive these Men are like some foolish Conjurors, who have raised a Devil they cannot lay again. Pray who was it that put this story into their heads? It was not we that did it, but your selves: And what, cannot all the Skill and Learning you have conjure it out again? Must they be bolster'd up in an Error, because you have taught it them?

But (saith he) I think I have proved by clear and necessary Consequences that Infants are to be baptized; *Ergo*, I have satisfied Dr. *Russel*; *Ergo*, he is now to allow the Baptism of Infants.

Ans. Now to oppose my Judgment to his thoughts, I do here tell him, I am quite of another mind: For he hath not proved what he undertook either by clear or necessary Consequences: *Ergo*, I am not satisfied: *Ergo*, I do not allow the Baptism of Infants: *Ergo*, The poor *French*-man hath lost his labour.

But seeing he hath told us, that the Children of Baptists that die young before they are baptized, shall not enter into the Kingdom of Heaven; let us try whether he believes himself: for if he doth not, he hath

hath no reason to expect that we should believe him, when his Arguments are not sufficient to convince himself.

Truly, to do the Man right after all this noise, he began (I perceive) that excellent work of Self-examination; and then his Conscience being awakened, he speaks out freely, and contradicts what his (supposed) Interest had led him to say before; and then he very honestly confutes his own Argument, and affirms the direct contrary in a Postscript written for that very purpose, which is as follows.

Wherein it is shewn (saith he) that all the Children that die without Baptism are saved. And he proceeds to prove it thus.

The young Children before they can use their Reason are not able to commit Sin, and consequently ought not to be punished (for God hates and punishes nothing but Sin) and consequently if they die without Baptism are saved. He saith, it's true, that the young Children have incurr'd the original Sin; but it is true also, it is forgiven unto them. For, *as by the Offence of one, Judgment came upon all Men to Condemnation; even so by the Righteousness of one, the free Gift came upon all Men to Justification of Life: Rom. 5. 18. Jer. 31. 29.* The original Sin is now remitted, not as concerning Temporal Death, and other Afflictions in this Life, which are the Consequences of that Sin, but as concerning eternal Death, and other Torments in Hell deserved by that Sin. If any is now damned, it is for his own Sin.

Suffer little Children to come unto me, saith Christ, and forbid them not, for of such is the Kingdom of God: Mark (saith he) that Christ spoke to Children not baptized; of such, saith he, is the Kingdom: Therefore they are saved tho they die without Baptism.

To close all, whereas he saith, if *Dr. Russel* can clearly shew, that the Consequences I have brought for the Infants Baptism are of no force, we will quickly agree about the manner, and he will greatly oblige him, who for the Truth's sake left his Friends and Country, *P. Berault.*

Answ. I hope I have answered his desire, and if he be willing (upon Conviction) to renounce his Infant Baptism, and own the Baptism of Repentance for the Remission of Sins, with a sincere Resolution to lead a holy Life for time to come; and agree with us, that Dipping is the right manner of performing that holy Ordinance (which I perceive he is not averse to) I shall freely consent to baptize him in the Name of the Father, and of the Son, and of the Holy Ghost, according to the Commission of our Lord and Saviour Jesus Christ: To whom be Glory given by the Churches, throughout all Ages, World without end. *Amen.*

F I N I S.

