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Modest Plea

FOR
INFANTS BAPTISM.

Wherein the Lawfulness of the
Baptizing of INFANTS is defended
against the ANTIPÆDOBAPTISTS :
And the Infants Need for it, Benefit by
it, Capableness of it, and Right unto it,
Is fairly shown from Grounds of Scri-
pture, the Tradition of the CHURCH,
and the Institution of CHRIST : With
Answers to Objections.

By *W. W. B. D.*
Walker

*Commendaverim Charitati vestrae causam eorum, quæ
pro se loqui non possunt. D. Aug. Ser. 8.
de Verb. Apost.*

C A M B R I D G E,

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To the Right worshipful
 Mr. Robert Cole
 Alderman of Grantham;

And to the worshipful

The Twelve Comburgesses his Brethren;
 And to all the worthy Commoners of that
 ancient Corporation

WILLIAM WALKER

Wisheth all temporal Prosperity,
 and eternal Felicity.

Right Worshipful, &c.



H E singular Favours, which you have shewed to me, do meris a gratefull acknowledgement from me. In testimony therefore of my obligations, I dedicate unto you this Treatise. May it prove, what I design it, a lasting monument of your generosity, and my gratitude. Through Gods blessing on the conjoyn'd endeavours, pious care, and prudent conduct of Magistrate and Mini-

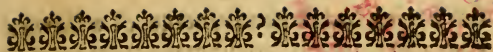
The Epistle Dedicatory.

ster, your Corporation now is, as Jerusalem of old was, as a City that is at unity in it self. A rare blessing that, at all times, but especially in dividing times. Few Corporations in England can boast the like. God continue that happiness to you, and to yours after you from generation to generation. Thereto if these Papers of mine be in any measure contributory, as I do most sincerely wish it, so I shall most heartily rejoyce at it; as being one who takes a great pleasure in the Prosperity of your Corporation, and no less in being serviceable in any manner, or measure to it. So begging your kind acceptance of my good meaning in this Dedication, and wishing a perpetuation and increase of Unity, and Amity, and all the blessed Consequents thereof among you, I present these Papers to your favour, and remain

Grantham School
Aug. 1. 1676.

Your most humble
Servant,

WILLIAM WALKER.



The Preface to the READER.



OF all *Dissenters* from the *Church of England*, none seem to lie under stronger *Prejudices*, than the *Antipdobaptists*; as having so seemingly fair *Pleas* to make, both for *Themselves*, and against their *Opponents*, and that both from *Scripture Text*, and *Ecclesiastick Practice*, as few of their fellow *Dissenters* can parallel. With the more favour and kindness, in my thoughts, are *their Persons*, precisely considered as such, to be treated; and with the more fairness and clearness ought *those Endeavours*, which are undertaken for the removal of their *Prejudices*, to be managed. And this may be a sufficient Account for that *Prolixity*, which some may think there is, and for that *Plainness*, which I have studied there should be, in these ensuing *Papers*: especially if I shall add thereto this *Consideration*, that the *Persons* lying under these *Prejudices*, and whose rescue from under the captivity of *Errour*, is the wish of all good *Christians*, are mostly such, as are to be spoke to in *Vulgar language*, and *Familiar speech*, as

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not having had those advantages of a *learned education*, which should make them capable to sound the depths of profound performances, unravel the windings of intricate discourses, and keep pace in understanding, with a high tide of big words, and a rolling torrent of strong lines: in which way *to him that speaketh they will be but as Barbarians, and he that speaketh shall be but a Barbarian unto them.*

Whence by the way I shall take occasion, to admonish those that read Books onely for the elegance of the language, and cannot relish the wholesome food of solid matter, unless it be served up in the savoury sauce of a piquant Phrase, and set out with the specious garnish of a florid style, to proceed no further; as being not likely to find herein that sparkling briskness of Expression, nor pleasing flavour of Elocution, which suits the Tasts of their delicate palates; as also to advise others of deeper learning and profounder knowledge, not to expect from me new discoveries of hitherto unrevealed mysteries, and fresh-sprung mines of as yet unravish'd and unriffled notions: whose design in these Papers is not at all to teach the Learned, but to instruct the Ignorant; and that in all humility and submission, as being conscious to
my

my self of my manifold ignorances, and imperfections, and *seeing*, even what I see, *but through a glass*, and that *darkly*.

And further to prevent any man's sinning against God, by rashly judging or uncharitably censuring me about the quotations in these Papers, which are many, and large; I declare that my ends in making them were to give *strength*, and *credit* to the cause I maintain, by shewing it espoused by persons of reputation for learning and judgment in their several ages; and to free myself from the imputation of *novelty*, and *singularity* in any thing maintained by me; and that I made them so large partly to *prevent suspicion of insincerity* in my dealings, and partly to *furnish some with opposite testimonies*, who may not have those conveniences of consulting Authors that I have had.

And let not any one think these quotations needless, because the Antipædobaptists reject all authority but that of Scripture. For I write not onely for the conviction and conversion of them, but also for the satisfaction and confirmation of others. Of whom some may have such a value for tradition, as to be much confirmed by it, others may think it so necessary, as not to be satisfied without it. And for their sakes according to the advice in *Vincent. Lirinensis*, I have
A 3 been

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Sape igitur magno studio, & summa attentione perquirens à quam pluribus sanctitate, & doctrinâ præstantibus viris, quoniam modo possim

been willing to fortifie the cause I maintain, not onely with the authority of divine Law; but also with the tradition of the Catholick Church.

certâ quâdam, & quasi generali. ac regulari viâ Catholicæ fidei veritatem ab hæreticæ pravitate falsitate discernere, hujusmodi semper responsum ab omnibus fere retuli. Quod sive ego, sive quis alius vellet exurgentium hæreticorum fraudes deprehendere, laqueosq; vitare, & in fide sanâ sanus, & integer permanere duplici modo munire fidem suam Domino adjuvante deberet. Primò scilicet divinæ legis auctoritate, tum deinde Ecclesiæ Catholicæ traditione. Hic forsitan requirat aliquis: cum sit perfectus Scripturarum Canon, sibiq; ad omnia satis, superq; sufficiat, quid opus est ut ei Ecclesiasticæ intelligentiæ jungatur auctoritas? Quia videlicet scripturam sacram pro ipsâ suâ altitudine non uno eodemq; sensu universi accipiunt, sed ejusdem eloquia aliter atq; aliter alius, atq; alius interpretatur: ut pene quot homines sunt tot illinc sententiæ erui posse videantur. Aliter namq; illam Novatianus, aliter Photinus, aliter Sabelius, aliter Donatus exponit, &c. atq; idcirco multum necesse est propter tantos tam varii erroris anfractus, ut Prophetiæ, & Apostolicæ interpretationis linea secundum Ecclesiastici, & Catholici sensûs normam dirigatur. In ipsâ item Catholicâ Ecclesiâ magnopere curandum est, ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est, hoc est etenim verè proprièq; Catholicum, &c. Vinc. Lirin. advers. hæres. cap. 1. 2, 3.

And even the Antipædobaptists themselves are willing enough to flourish their writings with humane testimonies, and to plead tradition too, if for them. Indeed I observe none to be against tradition but those that think it to be against themselves, or to reject the evidence of humane testimony, who do not fear to be condemned by it.

And because the judgments or rather fancies of men as to Authors are so infinitely various, that one esteems that as gold which another despises as dross; and values as wheat, what another rejects as chaff; therefore I have endeavoured to obviate that variety of judgments with a diversity of Authors: producing those of the *Middle*, and *Modern* ages, as well as those of the *Ancient*, and *Primitive*; *Schoolmen* as well as *Commentators*; *Historians* as well as *Fathers*; *Civilians* as well as *Divines*; and *Polemical* as well as *Didactical* Writers. So that the Readers which do not like of all may please themselves with what they have most fancy too, leaving the liberty which themselves make use of, unto others; who as being of different tastes may think their leavings as good as their takings, and relish that best which they disrelish most.

And because there is no one Prejudice that holds a stronger possession of our *Antipædobaptists*,

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dobaptists, than that which arises from that bright evidence, which they have, of *the baptizing Adult Persons* in all the Ages of the Church, and of *many's deferring* either to be baptized *Themselves*, or to baptize *their Infants*, in several Ages of it, and those especially that were nearest to the *Primitive Times*; and the removal of that Prejudice may be a fair Introduction to their depositing of all the rest, therefore I will endeavour, in my entrance, to remove that. And if I can shew that the *Delays of Baptism*, which they so speak of, in the Ancient times, were upon other Grounds, and on different Accounts from those that our *Antipadobaptists* alledge in the case, then that plea of theirs from the practice of *baptizing Adult Persons*, and *deferring the Baptism of Infants*, will neither serve their Hypothesis, nor disserve ours.

The Grounds, as I understand, on which our *Antipadobaptists* refuse to baptize their Infants, and defer their baptizing to ripeness of Age, are because, as they suppose, there is *no command* in Scripture for it; And because there is *no example* in Scripture of it; either of which if there found, they would hold it lawfull; and because they find neither of them there, they hold it unlawfull.

Now if it appear that *the unlawfulness*

to baptize Infants, for want of a Scripture command or Example for it, *was none of the Grounds on which the Ancients did defer their baptizing*, and that never any such thing was in the Primitive Times pretended or pleaded by any, to justify or excuse that delay, then I hope the case will be clear, that their delays of Baptism on other Grounds, can afford no protection to the Hypothesis of our *Antipedobaptists*, who deny Baptism to Infants, upon the Account of the unlawfulness of it.

That *never any such pretence or plea was made by any in the primitive times (even for five hundred years) against Infants Baptism* I rationally presume, because I see none yet produced by any of the Learnedst of our *Antipedobaptists*, who have, I believe, search'd through, and through, all the writings of the Fathers, and Primitive Historians, and ransack'd every page, and rifled every passage in them, for some patronage to their Hypothesis. And as they are *quick sighted enough to have espied it, so they would have been carefull enough, if there had been any, to have produced it.*

And upon the most curious search, that I have been able to make for it my self, as far as the circumstances I am under would permit me, I sincerely profess, *I have not been*

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able to find any. What I have found urged, or but hinted at, as a ground or reason for any ones delaying either his own, or any Infants baptizing, I shall fairly give an account of, and then leave the Reader to judge, what advantage our pleaders against Infants Baptism upon the account of the unlawfulness of it can make therefrom; or rather what a miserable fallacy they put upon themselves and others, whilest they alledge the Primitive Practice of deferring Infants Baptism, in justification of their denying Baptism to Infants, upon the account of the unlawfulness of it for want of a Command or Example in Scripture, whereas it was never in the Primitive Times denied to any Infant upon that account; nor was that ground ever urged or alledged by any in those days, as a reason, or so much as pretence for their deferring to baptize their Infants; nor did any ask, as our Antipædobaptists now do, *What Scripture have you for it? where did Christ ever command it? or where did any Apostle practice it?*

Now in order to the shewing on what Accounts Baptism was in Ancient Times so oft, and so long deferred, I must premise, that some did voluntarily defer their own baptizing; and some had their Baptism deferred by others; the former were *A-*
dult;

dult; the later *Infants*. And of the *Reasons* or *Occasions* of both I will speak distinctly.

And First, Those that *delayed their own baptizing* had severall *Reasons*, and *Pre- tences* for it.

(1.) Some did it out of a *fear of sinning* after *baptism*, and so for-

feiting the grace of it, and being certainly damned without hope of reco- very even by repentance, especially when they con- sidered the proneness of their own nature to sin, and the occasions and tempta- tions to sinning, that they should meet withall in their converse with the world, as appears from sundry pas- sages in *Gregory Nazian.* *Greg. Nyssen.* and *Tertul- lian.*

Ἄλλὰ φοβῆ μη διαρθείης τὸ χάρισμα, καὶ διὰ τὸ το ἀναβάλλη τὴν χάρισιν ὡς δατέραν οὐκ ἔ- γων. Gr. Naz. Orat. 40. p. 647. Ἄλλ' ἐν μέσῳ σφέρι καὶ μολωῆ τῶν δημοσίοις, καὶ δεινὸν εἶ σοι δα- πανηθήσεται, τὸ φιλάθρωπον. Id. ib. p. 649. Sed mundus rursus de- linquit, quo male- comparetur dilu-

vio. Itaque igni destinatur, sicut et homo qui post baptismum delicta restituit. Tertull. de Bapt. p. 259. ed. Rigalt. Ἄλλὰ δεδουκά, φησι τὸ τῆς φύσεως ἡμῶν εἰς ἀμαρτίαν δόκλον, καὶ διὰ τὸ τὸ ὄρος τὴν γάειν τῆς παλισχεσίας βραδυῶ. Gr. Nyssen. de Baptismo, p. 221. Indeed 'twas very usuall in those times (notwithstanding the Fathers did so- lemnly and smartly declaim against it) for persons to deter their being baptized till they were near their

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their death, out of a kind of *Novatian* principles, that if they fell into sin after Baptism, there would be no place for repentance, mistaking that place of the *Apostle*, where 'tis said, that if they who have been once enlightened (*ἅπαξ φωτισθέντας* which the Ancients generally understand of Baptism) fall away, 'tis impossible to renew them again unto repentance. *Dr. Cave Prim. Christian. par. i. ch. 10. pag. 309.*

This fear, how specious soever the presence of it be, did to *Gregory Nazianz.* seem the fear of a mad man, or a fool; and as the *Church of England*

Ἐυφρόσωπον μὲν
 οὐ τῆς δουλείας
 τὸ πρόσημα, καὶ
 χαλῶς σαυτοδυνα-
 ταχίμα πίζεις τῷ
 τῆς δουλείας
 πλάσματι. *Greg.
 Nyss. de Bar. pag.
 221.*

Ἄπαγε, ἔχ' ὄχι-
 αἰνον! ὁ φό-
 βος, παρεφρο-
 νῆν! ὁ λογισ-
 μός. *Gr. Naz.
 Orat. 40. p. 647.*
 Not every deadly
 sin willingly com-
 mitted after Ba-

positively determines a-
 gainst the ground of it, so
 both he, and *Gregory
 Nyssen* shew the vanity of
 it; and conclude it better
 to contract, or relapse in-
 to some sin, through con-
 verse with the world, than
 to die unbaptized; and
St. Basil, from the expe-
 rience of ability to resist
 sin before Baptism, encou-
 rages to deposite the fear
 of being overcome by it
 after baptizing.

ptism is sin against the Holy Ghost and unpardonable. Wherefore the grant of repentance is not to be

to the Reader.

be denied to such as fall into sin after Baptism.
Artic. 16. of Ch. of Engl. Ἄρ' ὁμοίως διὰ τῆς το
 φάξις καὶ τὸ γενέσθαι Χριστιανός; -- ὡς τῆς ἀνδ-
 λαβῆς ἀλαβείας. *Gr. Naz. Ομιλ. 40. p. 647.*
 Κρείσσον μὲν τυχεῖν τῆ ἀγαθῆς, καὶ φυλάσσειν τὴν
 χάρισιν· εἰ ὅτι ἀμφοτέρω μὴ ἐνδέχεται, κρείσσον
 ποτε μικρὰ μολυνθῆναι τοῖς σοῖς δημοσίοις, ἢ
 παντάπασιν ἐκπεσεῖν τῆς χάριτος. *Id. ib. p. 649.*
 Αἰρετώτερον ἐν κακῶν ἐκλογῇ. ἀξιοθέητα πινά
 τῆ σωθείς λυτῆς γενέσθαι. πάλιν ἐν ἀμαρτήματι,
 ἢ τῆς χάριτος ἀμέτοχον τελειοποιεῖν τὸν βίον.
 Τὸ μὲν γὰρ πλημμέλημα τυχεῖν καὶ συγγνώμης,
 ἢ φιλανθρωπίας ἀξιοθήσει, ἢς πηλὴ πρὸς τῶν
 ἀγαθῶν ἐλπίς. τὸ ὅτι παντάπασιν ἀπορριμμένον
 ἔχον τὴν σωθείαν ἐξ ἀποράσεως ὡεσμῆνης,
 ὅς. *Gr. Nyssen. de Bapt. 219.* Εἰ ὅτι μικρὰ καὶ
 ἀτελεῖ ὅτι] καὶ ἔτι πρὸς θάνατον σου τὰ ἀμαρ-
 τήματα, τί ἀγωνιάσῃς τὸ μέλλον, ὅς γε ἐκ ἀγεννῶς
 τὰ παρελθόντα ἀνώεγκας, καὶ ταῦτα ἔτι τοῦ νό-
 μιν παρὰ τὸ γένηται; *D. Basil. Exhort. ad Baptif.*
Tom. 1. p. 480.

(2) Some deferred their baptizing out-
 of the love of the world, and the pleasures
 of it, and a loathness to part either with
 their sins, or their pleasures, which they
 thought, upon their Ba-
 ptizing they must clearly
 renounce, and wholly part
 withall; so that their Ba-
 ptism would be to their
 disadvantage, in regard
 Φοβῆν] ὅτι τὸ
 Βάπτισμα, ὡς τῆς
 ἡδονῶν κώλυμα,
 καὶ τῶν μαρῶν
 ἐπολαύσεων ἀπο-
 χλώ, Ὅταν λέ-
 they

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γει ἡ περιουσι-
 ζόμεναι περιουσι-
 σεις ἐν ἁμαρτί-
 αῖς, ὅτι φοβῶμαι.
 πρὸς δὲ τὸν ὅτι
 τὴν ἁμαρτίαν ἀ-
 λαβόμεναι. ἀλ-
 λά μακρὴν αὐτῶ
 γενέσθαι βελομέ-
 ναι, τὴν ἐν ταῖς
 ἁμαρτίαις ἀνα-
 στροφῆναι. Greg.
 Nyss. de Bapt. pag.
 221, 222.

they must lose so much
 pleasure and profit for the
 present, as came by their
 sins, and get nothing the
 more for it afterward; they
 that went last into the vine-
 yard receiving as much as
 they that went in first:
 which Reason is alledged
 and answered by Greg.
 Nyssen, St. Basil, and
 Gr. Nazianzen.

Ὅτι οὐδὲν ἄλλο βοᾷ ἢ ὑπέρθεσις, ἢ ταῦτα, βαπ-
 τισάτω ἐν ἐμοὶ πρῶτον ἢ ἁμαρτία, εἴτα βαπ-
 τισάτω καὶ ὁ κύριος, παραστήσω με τὰ μέλη
 ἔπλα ἀδικίας τῆ ἀνομία. εἴτα παραστήσω καὶ
 καὶ ὅπλα δικαιοσύνης αὐτὰ πρὸς Θεῶ. D. Basil.
 Exhort. ad Bapt. p. 482. Μὴ ἐμπορεύεσθαι τὴν χά-
 ριν· μὴ εἴπης, καλὸς μὲν ὁ λόγος, ἀλλ' ἡδίων
 ἢ ἁμαρτία· ἡδίων ἄγκιστρον ὅτι τῆ διαβόλου πρὸς
 ἀπώλειαν ἔλκον· ἡδίων, μήτηρ τῆς ἁμαρτίας.
 ἢ ἡ ἁμαρτία τὸ κίτρον ὅτι τῆ θανάτου· ἡδίων τρυ-
 φὸς τῆ αἰωνίου σκώληκος. Id. ib. pag. 482.
 Ταύτων ἀγαθῶν καὶ θλιπέτων ἀθλιε περιουσι-
 ζεῖν ἄγχις τὴν ἡδίων· νοῶ γὰρ σε τὴν ὑπέρθεσιν
 καὶ πρὸς τὴν τοῖς ῥήμασιν. αὐτὰ βοᾷ τὰ
 πρὸς γὰρ, καὶ τῆ φωνῆ στυπᾶς. ἔασον, ἀπο-
 χρίσωμαι τῆ σαρκὶ πρὸς τὴ ἀπέλευσιν τῆ αἰ-
 χρῶν. ἐσκυλιθῶ τῶ βορβόρω τῆ ἡδίων, αἰμά-
 ξω τὰς χεῖρας, ἀφελῶμαι τὰ ἀλλότεια, δολίως
 πορεύω, ἔμπορκήσω, ψάσωμαι, καὶ τότε τὸ βά-
 πτισμα, ὅτι λήξω καὶ τῆ κερκῶν, ὑποδέξομαι.

Id. ib. p. 481. Τί ᾧ σοὶ νικήσει; ἢ δονὴ σαρκος; ἢ ἀγασμὸς ψυχῆς; ἀπόλαυσις τῆς παρόντων; ἢ τῆς μελλόντων ἐπιθυμία; Id. ib. 480. Ἡ ποθεῖς τῆς ἡδονῶν λείψανα, βίβη λείψανον ὧν; ἀγχερὸν τὴν μὴ ἡλικίαν παρακμάται, μὴ παρακμάσαι ἢ τὴν ἀσέλγειαν, ἀλλ' ἢ πάχειν τῆτο, ἢ δοκεῖν, διαμέλλοντα πρὸς τὴν χάδαρσιν. **St. Naz. Orai. 40. p. 648.** Ἄλλα τί μοι πλέον, φησὶ, παρακαταχθέντι διὰ τῆς βαπτίσματι, καὶ τὸ τερπνὸν τῆς ζῆν ἐμαυτῷ διὰ τῆς τάχως ἀποκλείσαντι, ἐνὸν ἐφεῖναι ταῖς ἡδοναῖς, καὶ τιμωκαῦτα τυχεῖν τῆς χάδατι; οὐδ' ἂν τοῖς ἐν τῷ ἀμπελῶνι παρακεκμηκῶσιν ὡς ἤρξεν πλέον, ἴσως τῆς μιθῆ δίδέντι καὶ τοῖς τελώτατοισι. Id. ib. p. 450.

(3) Some deferred their baptizing out of an unwillingness to take upon them the yoke of Christ, and submit to the severity of the Gospel Rule: which St. Basil intimates and replies unto.

Τί μέλλεις; τί ἀνάδου; τί φοβῆ τὸ ζυγόν, ὡσπερ δάμαλις τις ἀπειεζυγος; Χρη-

σός ἐστιν, ἐλαφρός ἐστιν. ἢ πείθει τὸν αὐχένα, ἀλλὰ δοξάζει. **D. Basil. Exhort. ad Bapt. p. 477.**

(4) Some deferred their baptizing even till their death-bed, on an opinion that by that means they should secure their salvation having Heaven immediately opened unto them, and themselves admitted into the joys of the just. And because they desired

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Ὅτιονται γὰρ διδύς
 μὲρ ὑπονοίχθη-
 σεως τὴν βασι-
 λείαν αὐτοῖς· λί-
 ψεως δὲ πνα
 χῶρον ἀγαθῶν
 γέμοντα δαυμα-
 σῶν, καὶ πᾶσι ἴ-
 σων ἀξιωθήσεσθαι
 τοῖς δικαίοις π-
 μῶν· τὸ ὅτι κενή
 τις ἔστιν ἐλπίς δι-
 ξη ψαδεῖ τὴν
 ψυχῶν σωτη-
 ρια. Gr. Nyssen. de Bapt. p. 222.

to have it then, they in the
 mean time thought, that
 God in his mercy wou'd
 accept of the desire of ba-
 ptism for their being bap-
 tized. The vainness of which
 hope is disputed against
 by St. Basil, Gr. Nyssen
 and Gr. Naz. and the dan-
 gerousness of its miscar-
 rying shown by Gratian.

Τί δαί, ἐχὶ φιλόανθρωπον, φησι, τὸ θεῖον ἔ-
 καὶ γνωστὸν γὰρ ἐννοιῶν, δοκιμάζει τὴν ἔφε-
 σιν, καὶ ἀντὶ τοῦ βαπτίσματος ποιεῖται τὴν ὁρμήν
 τοῦ βαπτίσματος; ἀνίγματι λέγεις ὁμοίον,
 εἰ περὸς μὲν ἔστι Θεῶ διὰ τὸ φιλόανθρωπον, ὁ
 ἀφώπτος, ἢ καὶ τῆς βασιλείας πᾶσι ἕρανῶν ἐν τῷ
 ὁ πάσης τυχεῖν σπουδαζῶν, διχα τῷ πρῶτον
 τὰ τῆς βασιλείας. Gr. Nazianz. Orat. 40. p. 652.
 Τίς δὲ σοι τὸν ὄρον τῆς ζωῆς ἐπέξει; τίς σοι τῆν
 προδεσμίαν τοῦ γήραος ἀεισε; τίς ἔτις ἀξίότητος
 ἔξει σοι τῶν μελλόντων ἐγγυητής; ἔχ ὄρας νή-
 πα ἀρπαζόμενα, τὸς ἐν ἡλικίᾳ ἀπαγορεύεις;
 ἐκ ὅχει μίαν προέδασιν ὁ βίος τί ἀναμέ-
 νεις πυρετῶ σοι. δῶρον γίνεσθαι τὸ βαπτίσμα;
 D. Basil. Exhort. ad Bapt. p. 482. Quando quis
 propere peccat, ut sanctum baptismum in novissima sua
 expiratione suscipiat, fortassis non adipiscitur;
 Novi multos qui hoc passi sunt, qui spe baptismatis
 multa peccabant, &c. Gratian. 3. parte de conse-
 cratione, dist. 4. fol. 453. Col. 2.

(5) Some deferred their baptizing out of want of leisure for it (as they pretended) through multitude of businessses and throng of employments, whose pretexts and excuses St. Basil doth inveigh against with much earnestness.

Ἐπειδὴν ὃ ἔχ
ύλης δ' ἔχειαν,
ἀλλὰ ψυχῆς κα-
ταρότητα περιεί-
νελαί σοι ὁ μεγα-
λόδωροϑ, περιφά-
σεις πλάττη καὶ

αἰτίας ἀπειθμῆ, δέον ἐπιτρέχειν τῷ δώρῳ. ---
ἔγω λέγεις εἶναι σοι κενόν δέξασθαι τὰ διδύμνα ;
ὡ τῆς πονηρῶν ἐμποδίων ! ὡ τῆς ἀίχρας καὶ ἀτελέ-
σε ἀχολίας ! ἕως πότε ἠδοναί ; ἕως πότε ἠδυπά-
δειαι ; πολλῶν ἐξήσαμαι χερόν τῷ κόσμῳ, ζή-
σωμαι λοιπὸν καὶ ἐαυτοῖς. -- ὡ τῆς ἀτοπίας τῆς
λόγων ! ἐκ ἀγῶ χολὴν ὑγιᾶναι μὴ πῶ μοι δείξης
τὸ φῶς· μή πῶ συνάψῃς τῷ βασιλεῖ. D. Basil. Ex-
hort. ad Bar. p. 479.

(6) Some again deferred it out of *sum-
pinity* and *laziness*, and a *careless negli-
gence*, as both St. Chryso-
stom and Greg. Nazianz.
intimates, in bestowing the
title of *storkfull careless*
persons on them for it.

Ἄου μακαρίζω ὃ
μόνον, ἀλλὰ καὶ
ἐπανῶ τὸ δὲ
γνωμοσιῶν, ὅτι
μὴ, καθάπερ οἱ
ῥαθυμώτεροι τῆς

ἀνθρώπων, ἐν ἐχάταις ἀναπνοαῖς τῷ φωτίσματι
περσὴλθετε. D. Chryf. Hom. ad Barizand. Tom.
6. p. 852. Edid. Sauii. "Οἰεθε ὃ τὸν Σολομῶντα
πικρῶς ὑμῶν ἐνειδίξεν, τοῖς ἀργτέροις ἢ νωθετέ-
ροις. ἕως ποτὲ ὀκνηρὲ κατάνεισαι λέγοντα, πότε ὃ
ὄξ ὕπνου ἀνασῆσθαι ; Gr. Naz. Orat. 40. p. 654.

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(7) Some for the deferring of their baptizing pleaded the *insufficiency* of their knowledge as yet, and thereupon their willingness to continue still

Διὰ τῆτο πόρρω-
θεν ἢ ἐκκλησία
τῆς ἐαυτῆς τρυ-
φίμως ὑψιλω κη-
ρύγματα συγκα-
λεῖ ἴν' ὅς πάλαι
ᾧδινεν, ἀποκνήση
πότε. καὶ ἀπογα-
λακτίσασα αὐτὸς
τῆς λόγων τῆς κα-
τηχίσεως, γάλακτι
τῆς σερεῆς τῆς
δογματῶν τρυ-
φῆς.-- Ἐκ νηπίου
τὸν λόγον κατε-
χέμεθα, ἔπει

lingness to continue still
(one year after another)
in the state of *Catechu-
mens*; whom *St. Basil*
chides for that pretense;
asking when they will
have knowledge enough to
become Christians? and
letting them know, that
having been so long fed
with Milk, it is now time
they were weaned, and fed
with stronger meat: and
so *Greg. Nyssen* also.

σωθέμε τῆ ἀληθείᾳ; πάντοτε μαθητῶν, ἐδέπω
ἡλθεσ ὡρὸς τὴν ἐπίγνωσιν; πειραστὸς διὰ βίε,
κατάστροφῶ μίχει γήρωσ, πότε γενήσῃ Χριστι-
νός; πότε γνωείσομερὸ σε ὡς ἡμέτερον; πέρυσι,
τὸν παρὲντα καμὲρὸν ἴξεδέχεσ. νῦν πάλιν,
ἀναμένεισ τὸν ὀπίοντα; *D. Basil. Exhortat.*
ad Bari. p. 476, 477. Μέχει ποτε μαθητῆσ τῆς
πρώτων σοιχείων; ἀνοιξόν σε τὴν ψυχὴν ὡς
δέλτον, καὶ συγχώρησον ἡμῖν ἐγχαράξαι μάθημα
τέλειον, μὴ αἰετὰ μετὰ τῶν παίδων φελλίζεσ.
μὴ νηπιώδῆσ τὴν φρένα. ἐρυθριῶ ὑπὸ σῶ.
ὅπ γηρόσασ λοιπὸν μετὰ τῶν κατηχεμένων ἐκ-
βάλλη ὡσ παιδαίειον ἀνηνῶ καὶ ἐχέμευθον, μέ-
ονλίπεσ μυσηίεσ λαλεῖσ. *Gr. Nyssen. de Bari. p. 218.*

(8) Some pleaded inconveniency of the present *time*, when they were pressed to be baptized ; and put it off till this , that , or the other time . One would be baptized at *Candlemass* , another at *Easter* , a third at *Whitfontide* . Against which pleas *St. Basil* urges that mans whole life (and then sure *Infancy* also) is a season for baptism , so that it can never come amiss .

Τὸ καὶ τὸ σκῆπτρον
προφασίζη προ-
φάσις ἐν ἀμαρ-
τίαις μένω τὰ
φῶτα τὸ πᾶσα
μοι πμιώτερον,
τὴν πεντηκοστὴν
ἐκδέξομαι, Χει-
σῶ συμφωπιδή-
ναι βέλπιον, Χει-
σῶ σωσανασῆσαι

καὶ τὴν ἀναστάσιμον ἡμέραν τὸ πνεύματος τιμῆσαι
τὴν ὀπιθέμεναι. εἶτα τί ; ἤξει τὸ τέλος ἐξείρνης
ἐν ἡμέρᾳ ἢ ἐν ἑορταστικῇ, καὶ ἐν ὥρᾳ ἢ ἐν γινώσκεις.
Gr. Naz. Or. 40. 654. Καὶ εἰς μὲν οὐκ ἄλλοις ἄλλοις
ὀπιθήσει. ἴδιον ὕπνου, καὶ ἴδιον ἐγρηγόρευσης.
ἴδιον πολέμου, καὶ ἴδιον εἰρήνης. καὶ εἰς τὴν βαπτί-
σματιον ἀπὸ πάντων ἀνθρώπων βίον. -- Πᾶς μὲν
δὲν χεῖρον δικαίαν ἔχει πρὸς τὴν διὰ τὸ βα-
πτίσματιον σωθείαν, καὶ νύκτα εἶπης, καὶ ἡμέ-
ραν, καὶ ὥραν, καὶ σιγμὴν χεῖρον, καὶ π βρα-
χίτατον. D. Basil. Exhort. ad Bapt. p. 475, 476.

(9) Some would be baptized but in this or that *Place*, this *City*, or that *River*, as *Jerusalem* , or *Jordan* , (where *Constantine* desired, and designed to be, and *St. Basil* was baptized) and so deferred their baptizing till they might come thither ; and

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to excuse their deferring to go pleaded the length of the way, and the dangerousness of the journey. In answer to which *Gr. Nyssen* alledges the Eunuchs standing upon no such circumstances; *St. Ambrose* and *Tertullian* pleads a no pre-eminence of one river above another in this respect, every river being a *Jordan* where Christ is; and *Gr. Nazianzen* exhorts to break through all impediments to obtain Baptism, even to run through fire and water to it.

Μίμησαι τὸν Ἀι-
 δίοπα τὸν ἄνῃ-
 χον τῆς ζεύσης
 ἐπιδυμίας. καὶ γὰρ
 ἐκείνος αὐτοχέδιον
 τὸ βάπτισμα ζη-
 τήσας ἔλαβεν,
 ἕτε καταγωγίαν
 ἀναμείνας, ἕτε
 πόλιν ἢ κόμην.
 ἢ τὸν τόπον ἀ-
 γάσματ' ἐκ-
 δεξάμεν. λο-
 γισάμεν. ἢ σο-
 φρόνως, ὅτι πᾶς
 τόπος τῆ κοινῆ
 δεσπότου, καὶ πᾶν

ὕδωρ ἐπιτήδειον εἰς τὴν τῆ βαπτίσματ' χρείαν,
 μόνον ἐὰν ἔυρη πίσιν τῆ λαμβάνοντ', καὶ ἄλο-
 γίαν τῆ ἀμάζοντ' ἱερέως. *Gr. Nyssen. de Bapt.*
p. 219. Debemus fratres dilectissimi (vobis Cate-
chumenis loquor) gratiam baptismatis ejus (sc. Chri-
sti) omni festinatione suscipere, & de fonte Jor-
danis quem ille benedixit benedictionem consecrationis
baurire, ut in eum gurgitem in quem se illius sancti-
tas mergit, nostra peccata mergantur. --- Sed ut eo-
dem fonte mergamur, non nobis Orientalis petenda
est regio, non fluvius terræ Judaicæ. Ubi enim nunc
Christus, ibi quoque Jordanis est. Eadem consecra-
tio quæ Orientis flumina benedixit, occidentis fluentia
sanctificat. --- D. Ambros. Serm. 41. Tom. 3. pag.

to the Reader.

268. Nulla distinctio est, mari quis an stagno, flumine an fonte, lacu an alveo diluatur. Nec quicquam refert inter eos quos Joannes in Jordane, & quos Petrus in Tiberi iunxit, nisi & ille spado, quem Philippus in via fortuitâ aquâ iunxit, plus salutis aut minus retulit. Igitur omnes aqua de pristina originis prerogativâ Sacramentum sanctificationis consequuntur, invocato Deo. Tertull. de Bapt. p. 257. Ed. Rigalt. Τί ποῦτον ποιήσεις ὄιον ἢ τῶν Ἀιδιόπων βασιλίστα; ἢ πρότων τῆς γῆς ἀπανασᾶσα, ἵνα ἴδῃ τὴν σοφίαν Σολομώντος, καὶ ἴδῃ πλεῖον Σολομώντος ἢ ἄλλο παρὰ τοῖς τελείως λογισομένοις. μὴ χροκνήσης, μὴ ὀδῶ μῆκος, μὴ μέτρα θαλάσσης, μὴ πῦρ, ἢ μικρὸν, ἢ μέζον τῶν κωλυμάτων, ὥστε τυχεῖν τῆς χάριτος. Gr. Naz. Orat. 40. p. 657. See Dr. Cave Prim. Christianity Pat. i. chap. 10. p. 313.

(10) Some would be baptized but by such or such a Person, a Bishop, and he a Metropolitan too, and one of Jerusalem, and one well descended; or, if a Presbyter, one that is unmarried, and of the Angelick order; and so deferred their baptizing upon that pretext; which nice curiosity Gr. Nazianzen gravely and largely rebukes them for.

Μὴ εἴπῃς, ὅτι σκοποῦμαι βαπτισάτω με, καὶ ἔστω μὴ ἐπιπέλιτης, καὶ Ἱεροσολυμίτης. (ὅτι γὰρ τόπων ἢ χάριτος, ἀλλὰ τῆς πνεύματος)

καὶ ἐστὶ τῶν διὰ γεγονότων (δεινὸν γὰρ εἰ πρὸς βαπτιστῆν τὸ ἀγενές με καθυβριεῖσθαι) ἢ πρεσβύτερος μὲν, ἀλλὰ καὶ ἐστὶ τῶν ἀγάμων, καὶ

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καὶ ἐπὶ τῶν ἐσκραίων καὶ ἀγγελικῶν τὴν πολιτείαν,
 (δεινὸν γὰρ εἰ ἐν καμῶν καθάρσεως ῥυπωθῆσομαι -
 μὴ ζῆτει ἀξιοπίσιαν τῆ κηρύσσοντες, μηδὲ τῆ
 βαπτίζοντες. ἀλλὰ ὁ τέτων κειτῆς - σοὶ ἢ
 πᾶς ἀξιώπις εἰς τὴν καθάρσιν μόνον ἔσω τις
 τῶν ἐγκρίτων, καὶ μὴ τῶν προσδύλων κατεγνωσ-
 μένων, μηδὲ τῆ ἐκκλησίας ἀλλόγει. μὴ κεῖνε τῆς
 κειτᾶς, ὁ χρίζων τῆς ἰατρείας. μηδὲ φιλοκρί-
 νει μοι τὰς ἀξίας ἢ σὲ καθευόντων. μηδὲ δια-
 κρίνε πρὸς τὸς γεννήτους. ἀλλὰ μὲν ἄλλο
 κρείπων, ἢ ταπεινότερον, σὺ δὲ πᾶς ὑψηλό-
 τερον. Gr. Nazianz. Orat 40. p. 656.

(11) Some protracted their Baptism
 upon exception taken at the *mixed company*
 they were to be baptized with, whereof
 many were to them unsuitable in quality,
 and unequal in dignity, whom *Greg. Na-*
zianzen gravely exhorts to an humble con-
 descension in that particu-

Μὴ ἀπαξιώ-
 σις συμβαπτι-
 ζῶσαι πένητι,
 πλάσιον, ὁ
 εὐπατείδης τῷ
 δυσκνεῖ, ὁ δε-
 σπότης τῷ δούλῳ
 μέχει τῆ νυῖ.
 ἔπω ποσῆτον τα-
 πεινοφρονήσεις,
 ὅσον Χριστὸς ὃ σὺ
 βαπτίζῃ σήμερον,
 ὅς διὰ σὲ καὶ δούλο

lar; and that from the ex-
 ample of Christ, into whom
 they were baptized, who
 humbled himself to a far
 lower degree than so, for
 for their sakes taking upon
 him the form of a servant;
 and from the no difference
 that there is amongst Chri-
 stians considered as Chri-
 stians.

to the Reader.

μορφὴν ἐδέξατο. Ἐφ' ἧς ἡμέρας μεταποιῆ πάν-
τες εἶξαν οἱ παλαιοὶ χαρακτῆρες. μὲν μορφῆ
πᾶσι Χριστοῦ ὅπτι δειτῶ. Gr. Naz. Orat. 40. pag.
656, 657.

(12) Some were apt to put off their ba-
ptizing, on pretence of not having their
Relations present, whom they desired to
have with them when they were baptized :
whom *Greg. Nazianzen*
quicken to a present acce-
ptance of the Grace offer-
ed without staying for
their friends, for fear of
some sad intervening acci-
dent, which should bring
those friends to a fellow-
ship with them in their sor-
rows, whom they would
have had partners with
them of their joys.

Μὴ εἴπῃς ἀπελ-
θῶν ἐπάνηκε, καὶ
αὔριον βαπτισθῆ-
σομαι, δὴ αὐτὸς
ὧν σήμερον ἀ-
παθεῖν. Παρέσω
μοι μήτηρ, παρέ-
σω μοι πατήρ,
ἀδελφοὶ, γυνὴ,
τέκνα, οἴλοι, πᾶν
ὅπ μοι τίμιον, καὶ
τίμινα ἅυτα σωθή-
σομαι. νῦν ὅ

ἔπω μοι χερὸς λαμψρωθῆναι. Δέθ' ἄρ', μὴ
κοινωνῆν λάβης πένθους, ἔς εὐφροσύνης κοινωνῆς
ἡλπίους. Gr. Naz. Orat. 40. p. 655.

(13) Some hung back from being ba-
ptized upon the account of the *chargeable-
ness* of it, in regard of a *Present* that was
then to be offered ; a splendid *Robe* that
was to be worn ; and a *Treat* that was to be
given to the *Minister* that baptized them :
which

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Ἄιχρόν εἰπεῖν, which considerations *Greg. Nazianzen* rejects, as too ποφορέμων ὅτι minute and trifling to come τῷ βαπτίσματι; in competition with Ba- πτῖς ὅ ἐμφώτερον ptism, which is of a higher ἐδῆς ἢ λαμ- concern than to be omitted πρυωδήσομαι; πῶ ὅ τὰ πρὸς δεξι- on so slight accounts, as- ωσιν ἢ ἐμῶν suring them that Them- βαπτιστῶν, ἵνα selves would be an ac- κἂν τέτοις εὐ- ceptable offering unto *Christ*, δολιμήσω. Πά- and their good life a plea- νυ γὰρ, ὡς ὄρας, sing entertainment to him- ὅτι ταῦτα ἢ ἀ- self. ναγκάων, καὶ πῶς τῆτο ἢ χάρις ἐ- λατρωθήσεται. μὴ μικρολόγει πῶς τὰ μεγάλα, μηδὲν ἀγεννὲς πάθης, μείζον ἢ ὁρωμένων ὅτι τὸ μυστήριον, σαυτὴν κερπύφορησον, Χριστὸν ἔν- δυσαι, θρέψον με πολιτεία, ἕως ἔγω χαίρω φι- λοφρονέμενός, ἕτω καὶ Θεός ὁ τὰ μέγιστα χαρίζο- μένός. Ὅθεν τὰ Θεῶ μέγα, ὅ μὴ καὶ πένης δι- δωσιν -- *Gr. Naz. Orat. 40. p. 655.* Ἴνα ὅ μὴ νο- μίσῃ τις πολυδάπανον τὴν δεξαμενίαν -- *Greg. Nyssen. de Bapt. p. 215.*

(14) Some checkt at *Confessing of their sins* at their baptizing, and on that account delayed to be baptized; whom *Greg. Na-*

zianzen exhorts not to be troubled at it, in conside-
 ration that it was the way
 of *Johns* baptizing; that
 the

Μὴ ἀποξιώσης
 ἡξαρρεῦσάι σε
 τὴν ἀμαρτίαν.

to the Reader:

the shame of that in this world, was the way to escape eternal shame for it in the world to come; and that it was a clear argument of the truth of their hatred and detestation of sin, thus to triumph over it, and expose it unto shame.

εἰδὼς ὅπως Ἰω-
άννης ἐβάπτισεν,
ἵνα τὴν ἐκείθεν
αἰχμήν, τῇ ἐν-
ταῦθα φύγῃς. ἐ-
πειδὴν μέγϑ' ἔχ-
τετο τῆς ἐκείσε
κολάσεως, ἔχ-
δείξῃς ὅτι τὴν ἀ-
μαρτίαν - ὄντως
μεμίσηκας ὡς αἰ-
ματινὴν ῥαβδῶ-

δειγματίσας αὐτὴν, θειασμεύσας ὡς ἀξίαν ὑβρεως.
Gr. Naz. Orat. 40. p. 657.

(15) Some stuck at the *Exorcism* that usher'd in Baptism, and on that account made no great hast to be baptized; which *Medicine Greg. Nazianzen* wishes by no means to refuse, as being the touchstone for trial of the sincerity of him that comes to Baptism.

Μὴ διατήρησης
ἐξορκισμῶ δευ-
πειαν, μηδὲ ἁρῶς.
τὸ μῆκϑ' ταύτης

ἀπαγορεύσης. Βάσανός ἐστι καὶ αὐτὴ τῆς περὶ τὸ
χάεισμα γνησιότητῃϑ. Gr. Nazianz. Orat. 40.
p. 657. Est autem Exorcismus, conscripta verbo-
rum series, in quâ is qui baptizatur, diabolum, De-
nomine adjuratum, ab eo, qui baptizatur, excedere
ac procul fugere jubet. Nicetas in Gr. Naz. Orat.
40. p. 1066. See Dr. Cave Prim. Christianity,
Part. I. c. 10. c. 316.

(16) Some (as a worthy Author of our own notes) deferred their baptizing in imitation of the way that was taken with the

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young *Heathens* converted to *Christianity*,

Yet though this abuse of Baptism prevailed not upon that opinion only (*viz.* that all their Actual as well as Original sins were washed away in Baptism, and so had the less to answer for, if they were baptized towards the later end of their days) but upon the occasion which was taken of educating and instructing Infidells in the Faith, for some good time before they were baptized, which custom divers born of Christian Parents imitated; yet we find none that the Church wilfully suffered to die without Baptism, who were descended of true believers, or had been competently instructed in the Faith of Christ --- *Scrivener, Course of Divinity, pag. 196.*

(17) Some deferred their baptizing, in imitation of the *Example of Christ*, and would not be baptized, till of that age that he was of, when he was baptized, *viz. thirty years old*, or thereabouts, (about which Age, whether on that principle, or for some other reason, or occasion, were baptized, *St. Ambrose, St. Austin, and St. Hierom*). Which pretense of theirs *Greg. Nazianz.*

*Ἀλλὰ Χριστός
ἦναι τελικόντις* very largely and solidly refutes; shewing that Christ had

had *no need* of any baptismal purgation; that he was in *no fear* by any danger for want of it; that he had *particular reasons* for his forbearance proper to him, and incompetent to them; and that there is *no necessity* of copying out all Christs actions in our imitations, by several instances.

της βαπτίζεται, κὶ ταῦτα Θεὸς ὢν, κὶ σὺ κελεύεις ἐπισπεύδειν τὸ βάπτισμα; Θεὸν εἰπὼν, λέλυκας τὸ ζητούμενον. ὁ μὲν γὰρ αὐτοκράδασις ἦν, κὶ ἐκ ἐδέϊτο κεισάρσεως, ἀλλὰ σὶ κεισάριε τι. ὡσπερ κὶ σάρκα,

φορεῖ σὶ, ἀπαρκεῖ ὢν. Ὅυδέ περ κεισάριε ἦν αὐτῷ τὸ βάπτισμα περιλείποντι. αὐτὸς γὰρ κὶ τῷ παθεῖν ἦν ἐαυτῷ ταμίαις ὡσπερ τῆς γενέσεως, &c. Gr. Naz. Orat. 40. p. 658, 659.

(18) Some forbore baptism out of a fear of being *reproached* for *Tritheists* (the owners and worshippers of three gods) because they were to be baptized in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*. Against which fear *Greg. Nazianzen* encourages his Auditors, by proposing himself to be their Champion in the defence of the Catholick Doctrine of a Trinity of Persons in the Unity of the Divine Essence; and offering to interpose himself

Ἄλλὰ δεδουκας μὴ τριθεῖαν ὀνειδιθῆς. ἔχε σὺ τὸ ἀγαθὸν τὴν ἐν τοῖς τεισιν ἔνωσιν, ἐμοὶ τὴν μάχην παρό-

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πεμφον. ἐμὸς
ὁ πόλεμος, ἔσω
σὺν τῷ ἐννίκημα.
ἐγὼ βαλλοίμην,
σὺ ᾗ εἰρήνευε.
Greg. Naz. Orat.
40. p. 699.

between them and danger in that war ; and, so they might reap the good of it, to receive all the blows that should be given in that encounter.

(19) Lastly, if I may have leave to conjecture, some forbore being baptized out of *fear of persecution* for their Religion. How probably this is conjectured will appear, when it is considered how difficult, or rather impossible it was for any in those days, under persecuting Tyrants, to hold or enjoy any place of power, profit, or honour, either in Court, City, or Army, or even life it self, that was known to be a Christian ; and how ready an expedient it was towards the holding of such places, and enjoying life and liberties, and avoiding all persecution upon the score of Christianity, by remaining unbaptized ; since they could not be proved Christians, that were never christened. And now having shown the Reasons why several above the Age of Infants did themselves delay their own baptizing, it follows secondly that I shew upon what Reasons the baptizing of children in their Infancy was delayed by others.

Now to this it may be said in *General*, that it

it is reasonable to suppose, that on what accounts the Adult delayed to be baptized themselves, on the same they delayed the baptizing of their children, (unless where the case was altered by some particularity of circumstance); and so it came to pass that the baptizing of many Infants was deferred till they came to riper years.

But there are further more *Particular* accounts to be given of the delaying of Infants, more nearly relating unto them.

First, some were as yet *Heathens themselves*, unconverted to Christianity, when their children were born: and no marvel if they would not make their children Christians, who themselves were Heathens. And the same is the case of such as, though in heart and purpose Christians, when their children were born, yet kept off from being baptized.

(2) Some Infants owed the delays of their baptizing to their *Parents tenderness* and cautiousness, who forbore to baptize them, for fear they should be too weak either to endure the present severities of baptism, especially as then mostly administered, by a total immersion (and in some places three times) into the water; or to avoid the after-defilements, that would be contracted by them, when they were baptized, through the

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imbecility of their nature, and the power of temptations; whom *Greg. Nazianz.* checks

Νήπιον ἔστι σοι;
μὴ λαβέτω κρη-
ρὸν ἢ κακία. ἐκ
βρέφους ἀμαθῆ-
τω, ἕξ ὀνύχων
ἐξιδιερωθήτω τῷ
Πνεύματι σὺ δέ-
δοικας τὴν σφρα-
γίδα. διὰ τὸ τῆς
φύσεως ἀδενές,
ὡς μικροψυχῶ
ἢ μήτηρ καὶ ὀλιγό-
πιστῶ. ἢ ἡ Ἄν-
να, καὶ πρὶν ἢ
γεννηθῆναι τὸν

for womanly weakness,
and littleness of faith; un-
like therein to *Hannah*,
who dedicated her *Samuel*
unto God before he was
born, and consecrated him
to his service as soon as he
was weaned; advising to
arm and fortifie their In-
fants against all fears, with
that great and good Amu-
let of the Trinity, by ba-
ptizing them into the
Faith, of it.

Σαμουὴλ, κρη-
πέχετο τῷ Θεῷ, καὶ γεννηθέντα ἱερὸν εὐδὺς ποιῆι

καὶ τῇ ἱερατικῇ σολῇ συνανέθρεψεν, ἔ τὸ ἀνθρώ-
πινον φοβηθεῖσα, τῷ ἡ Θεῷ πειύσαισα. — δὸς
αὐτῷ τὴν βίαδα τὸ μέγα καὶ καλὸν φυλακίηιον.

*Gr. Naz. Orat. 40. p. 648. Vide Eliæ Cretens. na-
zani in locum. Of the Trine Immersion see Dr. Cave,
Primitive Christianity, Part. 1. c. 10. p. 322. Also
Greg. Notes ch. 39. p. 171. and of the Ancients
Apostol. Canon 49. Dionys. de Eccl. Hierarch. cap.
4. Tertull. advers. Praxeam. p. 659. Ed. Rig. & de
Corona Mil. p. 121. D. Athanas. q. 94. de Interp.
Parab. Script.*

(3) Some were apt to delay their In-
fants baptism upon the account of their be-
ing

ing insensible at their baptizing, of what was got or lost, by being or not being baptized; (perhaps also on a supposition, that the Infants had *no perception* of any *inward operation*, that baptism had upon them; which some, that were baptized at full years, felt †, and St. *Cyprian* in particular testifies of himself, (*l. 2.*

Ep. 2.) Whom *Greg. Nazianzen* nevertheless advises by all means to baptize their Infants, especially in case of urgent danger; telling them, it were better that their children were sanctified without the *sense*, then died without the *seal* of baptism: arguing for the baptizing of the Infants of Christians, though insensible of baptism, from the circumcising of the Infants of Jews the eighth day, though insensible of circumcision.

λόγῳ ἡμῖν, ἢ ὀκταήμερῳ ὡσεύμῃ, πυπκὴ τις ὄυσσῃ σφραγῖς, καὶ ἀλογίσοις ἐπὶ φροσαρμένῃ.

Gr. Naz. Orat. 40. p. 658. † The ancient Christians speak of high Illuminations wherewithall God pleased then to grace Baptism; I make no question but they spake as they felt, and that they talk not

Ἔστω ταῦτα, θεοσι, ὡς τῶν ἐπιζητούντων τὸ βάπτισμα. Τί δ' ἂν εἶποις ὡς τῶν ἐπὶ νηπίων, καὶ μήτε τῆς ζημίας ἐπαυδανομένων, μήτε τῆς χάριτος ἢ καὶ ταῦτα βαπτίσουμι; πάνυ γε. εἴπερ τις ἐπείγει κίνδυνος· κρεῖσσον γὰρ ἀναιδῆ ἢ ἵως ἀγιαθῆναι, ἢ ἀπελθεῖν ἀσφραγῖσα καὶ ἀτέλεσα. Καὶ τέτυ

of a strange change then wrought which never was -- Dr. Patrick, of Baptism, pag. 42.

(4) Lastly, some might be of the mind of Tertullian, and Gregory Nazianzen (who in this case have something of singularity in their opinions) and think it might

be more for their *childrens advantage*, if they were not baptized till they could be able to answer to, though they could not fully understand their Catechisms; and in their own names desire to be baptized, and might upon that account, unless in case of necessity, defer their Baptism: the contrary where-to will (I hope) be abundantly manifested in these ensuing Papers.

*Itaque pro cujusq; personæ conditione ac dispositione, etiam aetate, cunctatio baptismi utilior est: præcipuè tamen circa parvulos. -- Ait quidem Dominus, Nolite illas prohibere ad me venire. Veniant ergo, dum a-
dolescunt, veniant, dum discunt, dum quo veniant, doceantur: fiant Christiani quum Christum nosse poterint.*

--- Norint petere salutem, ut petenti dedisse videaris. Tertull. de Bapt. pag. 264. Ed. Rigal.
Περὶ ὃ τῶν ἄλλων διδωμι γνώμην τὴν βεβίαν ὀναμείναντας, ἢ μικρὸν ἐντὸς τέλει, ἢ ἔξω τῆτο, ἢ νήκα καὶ ἀκῆσαι πὶ μουσικὸν, καὶ ὑποκείνωσιν δυνατόν. εἰ καὶ μὴ συνιέντα τελέως, ἀλλὰ τεωέ-
μνα, ἔτωσ ἀγιάζειν καὶ ψυχὰς καὶ σώματα τὰ με-
γάλω μουσιείω τῆς τελειώσεως. Greg. Naz. Orat. 40. p. 658.

And these are all the Reasons that, in my little

to the Reader.

the converse with the ancient Writers, I have found, of anies deferring either their own, or their childrens Baptizing; amongst all which there is not one, that so much as borders upon any unlawfulness in Infants Baptism.

And now so many *reasons* being alledged for the delaying of Baptism; so many *shifts* used for the putting it off, in the *Primitive Times*; and yet the *Lawfulness* of its being administred to Infants never once questioned all the while, the *Unlawfulness* of it never urged; it is a plain case, that those Times had no such thoughts of Infants Baptism as these have. For had they thought Infants baptism unlawful for want of a Scripture command for it, or example of it, when any had been exhorted to an early baptizing of their children, how easie, and how unanswerable an answer had been ready at hand? Christ never commanded any such thing as Infants baptism; the Apostles never practised any such thing as the baptizing of Infants; there is neither Precept for it, nor Example of it in Holy Scripture, and therefore it is unlawful, and we dare not do it. But in regard there is in all those times not the least appearance of any such objection made against it, or of any such plea pretended for the deferring of it, it is plain they thought there was either *pre-*
cept

The Preface

cept for it, or *example* of it in Scripture, or both; or else thought that want of either, or both, did not make it unlawful, and so did not defer it upon account of the unlawfulness of it. And so all our *Antipædobaptists* great boast of *Antiquity*, for the baptizing of only *Adult* believing Persons, and against the baptizing of Believers Infant children, affords them but little roast, there is not the least strength added to their cause thereby, nor weakness brought upon ours. And I wish those ignorant ones that are deluded with the great noise, and gay show of it, to take notice hereof, that they be no longer deceived thereby.

And now this *grand Prejudice* being (as I hope it is) removed, I shall no longer detain the Reader from the Treatise it self, than to desire him to joyn with me in prayer to God, to bless it to the end for which it is designed.

A Prayer.

GRacious Lord God, who art not willing that any should perish, but willest that all should be saved and come unto the knowledge of the Truth; and hast sent both thy Prophets, and thy Apostles, thy Son, and thy Spirit, to convince men of Error, and bring them unto the Truth, be pleased graciously to bless this Treatise, and make it use-
full

to the Reader.

ull unto that end. Dispose the minds of those ignorant and deceived ones that shall read it unto a readiness to receive the truth therein held forth in the love of it. Open blind eyes, & soften hard hearts, that they may discern the Truth when it shall be proposed to them, and have kindly impressions made by the power of it upon them. Remove from them all prejudicate opinion and self-conceit, all passionateness and worldly interest, and every thing that may hinder the operation of thy grace, in the declaration of thy truth, upon them. And make this Treatise effectually instrumental to the confirmation of such as stand in the truth, to the satisfaction of those that doubt of it, and to the restoration of such as are fallen from it; that so it may turn to the glory of thy Name, and the benefit of thy Church, in the healing of breaches, and saving of souls. Grant this, O God, for the sake of Jesus Christ, thy Son, and our Saviour. Amen.

The Litany.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, Good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We

The Preface

We beseech thee to hear us, Good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted; and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, Good Lord.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, which art in heaven, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be world without end. Amen.

ERRATA.

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A
MODEST PLEA
 FOR
Infants BAPTISM.

CHAP. I.

The Text. The Occasion of the Words. The Doctrine gathered from it, and proved.

LUKE 18. 16.

*Suffer little Children to come unto me,
 and forbid them not.*

S. I.



These words were spoken by our Saviour to his Disciples. The occasion of them was this. Certain Persons came, and brought their Children also, to Jesus, desiring that he would touch them, (v. 15.) that is, as St. Matthew relates it, put his hands upon them.

B

and

and pray, (Matth. 19. 13.) This action of theirs was so far disliked of by our Saviours Disciples, that they rebuked them, and would have chid them away. But this carriage of his Disciples towards them our Saviour did very much dislike of. Indeed St. Mark tells us, that *ἠγαπάνησαν*, he was much displeas'd thereat, (Mark 10. 14.) And in that displeasure, when he had called the Infants unto him, he spake unto his Disciples these words, *Suffer little children to come unto me, and forbid them not.*

§. 2. So that the words are an Oblique Rebuke given by our Saviour unto his Disciples, for going about to hinder the coming of little Children unto him: and a direct command to permit their coming unto him for the future; and that Command backt with a direct Prohibition, forbidding their ever after hindring of them to come. *And they brought unto him also Infants, that he should touch them: but when his Disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. From whence I gather this Point, That little children are to be suffered to come unto Christ, and ought not to be forbidden coming unto him.*

§. 3. This Doctrine is so near the very words of our Saviour, and those recorded by three Evangelists, and that with so great concord, that in the Original, there is no difference among them, save in the order of the words, and in the variation of a Tense (St. *Matthew* using ἐλθεῖν, the Aorist, whereas St. *Mark* and St. *Luke* use ἔρχεσθαι, the Present Tense, which difference in shew is really none indeed, the Aorist being ordinarily used for the Present Tense) that it will not be much needful to prove it by any other *medium*, than what the Text it self will afford; and that is this. What our Saviour commanded should be permitted, and forbad should be hindred, that ought to be suffered, and ought not to be forbidden. But our Saviour commanded that little children should be permitted to come, and forbad they should be hindred from coming to him. Therefore little Children are to be suffered, and ought not to be forbidden to come unto Christ.

§. 4. Yet for the opening of the Point three things I shall endeavour to clear: (1) What we are to understand by the *Children* that are to be suffered to come unto Christ. (2) Of *what children* it was that our Saviour gave command that they should be suffered to come to him.

(3) What coming of those children unto Christ it is, that is to be suffered, and ought not to be hindred.

CHAP. II.

Of the Children that are to be suffered to come to Christ ; Infants.

§. 1. **F**OR the First, *the little Children,* that are to be suffered to come to Christ ; it is evident

Infantem autem accipimus septem annis minorem : hæc enim ætas quicquid videt ignorat. Wefenbecii Parat. in Pandectas Juris civilis. Digest. lib. 48. Tit. 8.

* Arraignment of Anabaptism. p. 44. & 232.

that they are *Infants*. The Original word παιδιον used in the Text, being a Diminutive from παῖς, properly signifies a child under seven years of age, as * Mr. Cragge from Hippocrates and Beza, observes. And

indeed it is spoken of our *Saviour*, at that time when the Wise men came to him, and found him with his Mother at *Bethlehem* (*Matth. 2. 11.*) εὑρον τὸ παιδίον, *they found the young child.*

§. 2. Again in *Mark 10. 16.* it is said
of

of these little children, that *Jesus* took them up in his arms; which is a clear indication of their being children of a small age, as well as stature, very infants.

§. 3. Lastly, it is expressed in the verse before my Text, that they were *Infants*.

Πεσέρερον δὲ αὐτῷ καὶ τὰ βρέφη, One Translation renders it babes. And so in 1 Pet. 2. 2. ἀσπυρέννητα βρέφη, is new born babes.

And they brought unto him also Infants, or, even Infants, or, very Infants. Now βρέφη, as *Eustathius* tells us, is ἀρτι γεγονὸς παιδίον καὶ τρεφόμενον ἐπὶ τήλης, a new born child and brought up at Nurse. So that of *Infants* we are to understand it that our Saviour spake, when he said, *Suffer little children to come unto me, and forbid them not.*

CHAP. III.

What Children are to be suffered to come unto Christ.

§. I. **F**OR the Second, Of what Children it was that our Saviour commanded, that they should be suffer'd to come to him: it may be a question, whether our Saviour did mean, what he said, only of those particular In-

Infants then brought to him, but by his Disciples kept back from him; or whether his meaning in those words were not of an indefinite extent, so as that the concernment thereof may reach unto our children, as well as unto them. And to that my Answer is, that (at least as I conceive) our Saviours words were not a Particular Order of concernment only to the then present Infants, but were of a concernment so general, as to reach down even unto our Infants also, at this distance from that time and place.

§. 2. For first, Suppose the next day more Infants, or other Infants the same day, had been brought for the same end, that those were, unto Christ, is it imaginable, that the Disciples of our Saviour, would have again rebuked them that brought them, and so have stood in need of a new Rebuke from our Saviour for so dealing with them, and a new Command to suffer them to come to him? If this cannot with any reason be imagined, then it is most clear, that the words of our Saviour were of concernment unto *more Infants*, than those particular Ones, at that time brought unto him. And if they concerned any more besides them, then who can tell how many more besides them they did concern? Yea what can with any colour of

of reason be said, why the concernment of them should not be universal?

§. 3. But secondly, There is nothing either in the *Words* of our Saviour, or in the *Reason* used by our Saviour, restraining the concernment thereof unto those Particular Infants.

§. 4. First there is nothing in the *Words* of our Saviour. For they are Indefinite: and an Indefinite Enunciation is tantamount to an Universal. There is not an Individuating Particle in the whole Speech to determine the concernment thereof to these particular Infants. His *Words* only are, *Suffer little children to come unto me.* He doth not say, *Suffer only these little children to come unto me.* Take the words as they are in the Greek, and they only are τὰ παιδία, *little children*, not τῶντα παιδία *these little children.* In *St. Mark* 10. 14. the words are, *Suffer the little children:* but the Particle *the* here is at most but an Emphatical note, intimating that the *littleness* of children should be *no hindrance* to their coming to Christ: but that even the little, the least of children, should be permitted to come to him as well as elder bigger persons: It is not an Individuating Pronoun singling out these from all others to be the onely children that should be suffered to come to him. And

in the Liturgie the words have no such Emphasis upon them, being onely, Suffer little children to come unto me, just as here the same Greek words in the Text are rendered.

§.5. Secondly, there is nothing in the Reason used by our Saviour restraining the concernment of his words to *those Particular Infants*: his words being, not τῶν of *these* but τοιῶν of *such as these*, is the kingdom of Heaven. *Such as these* is an expression very far from being restrictive exactly *unto these*. Nothing here then restraineth the concernment of our Saviours words unto those Particular Infants: rather here is something that enlargeth the concernment thereof to an Indefinite number of Infants. And that is the Consideration of our Saviours fetching the Reason for the permission of Childrens coming to him, not from some consideration, which was of particular concernment to *these Children*; but from such an Head as was of general concernment unto all other Infants as well as these. He saith not, *Suffer little children to come unto me*, for they are children of my near kindred, special friends, favourers, or benefactors, for whom I have a singular respect: but, *Suffer little children to come unto me*, for of such is the kingdom of God; q. d. these and all Infants
of

of their age, are so qualified as they ought to be, who are to be the Subjects of my kingdom, into which there is no entrance for any, except they be converted and become as little children, (*Matth. 18. 3.*) and therefore suffer them, and, by a parity of reason, all others too that shall be brought to me, no less than them, to come unto me.

§. 6. Thirdly, there is something in the Context, that clearly shews, that our Saviours words are more properly of concernment unto *other* Infants, than to these. And that is the Point of Time, when our Saviour spake these words: and that was, after he had called the Infants unto him, and not before. For so it is evidently in the beginning of the verse, *But Jesus προσκαλεσάμενος αὐτὰ* having called (*i. e.* when, or after that he had called) *them* (*i. e.* the *Infants* themselves, and not his *Disciples*, nor those that brought the Infants) *he said*, &c. It is *αὐτὰ* in the neuter gender, which agrees with *βρέφη* the Infants: not *αὐτὸς* the masculine gender, which it should be if it referred either to *μαθητὰς* the Disciples, or *τοὺς προσφέροντας* those that brought the Infants. And therefore *Beza* renders the Text, *Jesus verò quum puerulos advocasset, dixit,*

But Jesus, when he had called the Infants, said, &c. Now to make the concernment of our Saviours words to be proper to those particular Infants, is to render our Saviours command perfectly needless. For what need were there of his bidding his Disciples to suffer those to come to him, that already were at, and with him. Yea suppose he had onely called them, and they were not yet come, who can imagine, that it were needful to give any further command to his Disciples to suffer those to come at him, whom he had but just then called unto him? It is therefore of *Infants in general*, and not of those particular Infants onely that he spake.

§. 7. Yet Fourthly, Our Saviours speaking these words upon that particular occasion, doth not necessarily restrain the concernment of his words unto those particular Infants. Acts of justice, and acts of Grace, are of general concernment, though the occasions of them be particular; unless there be something in the circumstances of the acts, that may lay a restraint upon their concernment. And the Apostle hath notably taught us to draw general conclusions from particular expressions, (in *Heb. 13. 5, 6.*) *He hath said, I will never leave thee nor forsake thee.* So that we may boldly say,
The

The Lord is my helper. The promise of not being forsaken of the Lord, was a particular one, made upon a particular occasion, unto a particular person, namely *Joshua*, (*Jos.* 1. 5.) And yet saith the Apostle (so general is the concernment of it, that) *we may boldly say, The Lord is my helper.* And thus, were the occasion of this Speech of our Saviour never so particular, yet how fairly is this general conclusion drawn therefrom? Christ gave order, that little children, when they were brought, should be suffered to come to him, and not be forbidden. Therefore little children should now, and at all times, be suffered, and should not be forbidden to come unto Christ: especially since, as there is the same *need* for our children, that there was for those children, to come to Christ; so there is the same *mercy* in Christ now, to move him to receive our children, that there was in him then, to move him to receive theirs: and there is no circumstance in all the action debarring our children of his mercy, and restraining it unto theirs.

§. 8. But it is time I should proceed to speak to the Third, and shew *what coming* of little children unto Christ it is, that is to be suffered, and ought not to be hindered.

CHAP. IV.

What coming of little children unto Christ is to be suffered, and ought not to be hindred.

§. 1. **N**OW to clear this, we must shew that the Phrase of *coming unto Christ* is capable of various interpretations.

§. 2. And first it notes an approach, or access of any person unto Christ, as exhibiting himself corporally present in place. Thus those Saducees came to him, that came to pose him, (*Matth. 22. 23.*) And this is the ordinary and proper signification of the Phrase. And in this sense *those Infants* spoken of in the Text, *did come* to Christ. Their being *brought* to him, was a *coming* of theirs to him. When the Disciples rebuked those that *brought them*, our Saviour commands that they [the children] should be *suffered to come* unto him.

§. 3. But in this sense, now, our children cannot come unto Christ. Christ is no where corporally present upon earth, that children may be carried to him, or in this sense come at him. In Heaven indeed he is
corpo-

corporally present : but thither children cannot be carried, thither children cannot come. *Whither I go ye cannot come*, saith our Saviour, (*John 13. 23.*) i. e. not till after death ; nor then neither, but in spirit, till the resurrection of the dead. *For flesh and blood (unchanged) cannot inherit the kingdom of God*, (*1 Cor. 15. 20.*) So that the words taken in relation to children now, are not to be understood properly. And therefore unless we mean not to have our children come at Christ, we must go seek out some other meaning of the Phrase, and find out some other way by which they may come to him.

§. 4. Secondly, therefore the Phrase may be taken Figuratively. And so sometimes it notes a *becoming*, or a *being made a Disciple* unto Christ. And so, when our Saviour saith (*Matth. 11. 28.*) *Come unto me all ye that labour*, his meaning is, become disciples to me : for so it follows (in ver. 29.) *Take my yoke upon you, and learn of me*. Where he offers himself to be a Master to such as should come to him. And in what other sense than this can we understand that (in *John 3. 26.*) *Behold the same baptizeth, and all men come unto him*. That is, Jesus by Baptism receiveth profe-

Omnes currunt ad baptismum illius, Alcu. in Aqui. Au. Car.

lytes,

lytes, and there is great recourse unto him for that end, many persons become his Disciples by receiving his Baptism. And to

Ὅλοι ἀπέυδρασι πολίται Ἱερωδοί κείνοιο τυχεῖν θεοῖο λοετρῶ. Non. in loc.

this agrees the Paraphrase of Nonnus upon the place.

All the citizens make haste desiring to partake of his divine washing, i. e.

to become his Profelytes, to be made his Disciples by Baptism. And in accordance with this sense is the same Phrase interpretable, (John 5. 40.) *Ye will not (ἐλθεῖν πρὸς με) come to me, (i. e. become my disciples, believing on me, and being baptized by me)*

See Dr. Ham. on John 6. 37.

Similitudo sumpta à discipulis quos pater magistro tradit, quique volentes eum frequentant. Grot. ap. Poli. Synops.

that ye may have life. And so again (in John 6. 37, 44, 65.) In all which places the Phrase of coming unto Christ, implies a becoming disciples to him, being made his Profelytes.

§. 5. So then, to become a Disciple to Christ is in one sense to come to Christ. And if children may be made Disciples to Christ, then there is a way left, whereby they also, as well as elder persons, may come to Christ.

§. 6. And that they may, is very fairly hinted even in this Text: the words which

our Saviour useth to express the coming of these Infants to him by, being the very words, as is observed, *Dr. Hammond*, of which that name is composed, by which such as became Disciples to Christ were anciently called, *viz.* Profelytes. His words are, *Suffer the little children* ἔρχεσθαι (or, as *St. Matthew* relates them. ἐλθεῖν) πρὸς με, *to come to me*, q. d. to become my Profelytes: for so were they called, that from Gentilism did (ἐλθεῖν πρὸς) come over unto Judaism before Christs time: and from either Gentilism or Judaism came over unto Christianity, in, or after the days of Christ. And by those words of *St. Athanasius*, wherein he mentions some other books, besides the Canonical ones, that were by the Fathers proposed to be read. (ταῖς ἄρτι προσερχομένοις καὶ βεβλομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον, *i. e.*) to those that as yet came to, and were desirous to be catechized, *i. e.* instructed or taught the word of piety, or the principles of true religion, a Profelyte seems to be described. And the word it self (προσίλυτ⊕ profelyte) we have in diverse Scriptures. (*Matth.* 23. 15.) *Ye compass sea and land to make one Profelyte*, *i. e.* to get and gain one Disciple. So *Acts* 6. 5. & 2. 10. & 13. 43.

§. 7. And it is fully confirmed by the *Reason*, which our Saviour gives for this his *Command* of suffering the little children to come unto him, and *Prohibition* of any mans hindring them from coming, in the latter end of the verse, *for of such is the kingdom of God*. Which what other sense can it have than this, Little children have in them such qualifications; as ought to be in every one, that belongs to my kingdom, that is, in every Disciple of mine, every Profelyte unto Christianity: and therefore let even them also, as well as others, come to me, be made my Disciples, admitted as Profelytes unto, and received as Subjects into the kingdom of God: it being most reasonable that they should be received into the kingdom of God, who are such as the kingdom of God consisteth of. So then Children may become Disciples of Christ, be made his Profelytes. And if Childrens *being brought* to Christ was lookt upon by him as *their coming* to him; why should we not think that their being brought to him to be his Disciples will be lookt upon by him as their coming to him to be his Disciples? Since him that cometh to him he will in no wise cast out, (*John 6. 37.*)

§. 8. O but, the doubt still remains, which way may our children become, or be made

made Disciples to Christ. I answer by being baptized in the Name, and with the Baptism of Christ. As Baptism was one Ceremony by which before Christs time Heathens were made Disciples unto *Moses*, so Baptism was the onely Ceremony by which, both in and after Christs time, both Heathens and Jews were made Disciples unto Christ. And this is evident as in the former part from what was customary among the Jews: (as we shall see afterwards) whence that Baptism, by which men were admitted Members of the Church of the Jews was called *Baptismus ad Profelytismum*, The Baptism of men for Profelytism, or bringing them into Discipleship: so in the latter part from what is said by our Saviour himself (in Matth. 28. 19.) *Go ye therefore, and μαθητεύσατε, disciple ye, or, make Disciples of all nations, bring in all nations to be my Disciples, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Where the baptizing them is expressly laid down as a means of their being made Disciples unto Christ, or Christians. And accordingly the *Persian* Interpreters explain baptizing to be making Christians. *Bibl. Polyglot.* *Baptize them, say they, that is make them Christians; who what are they*

they else but Disciples to *De Bapt. c. 18.* Christ? And so *Tertullian* says of little children, *fiant Christiani*, let them be made Christians, for let them be baptized, as soon as they shall be able to know Christ. As therefore men were made Disciples to *Moses* by being baptized into *Moses*, (*John 9. 28. 1 Cor. 10. 2.*) so are they made Disciples to Christ by being baptized into Christ. And therefore making and baptizing Disciples go together; *John 4. 1. Jesus made and baptized*, that is, (as if the words had been *ἐμαδόντευσε βαπτίζων*) *made by baptizing more Disciples than John*: accordingly as our Saviour said to his Disciples (*Matth. 28. 19.*) *μαδόντευσάτε βαπτίζοντες*, make Disciples baptizing (*i. e.* by baptizing) them.

§. 9. And whereas it may be said, that Baptizing is not enough to make a Disciple without Teaching, because our Saviour joyns Teaching to Baptizing, saying, *Go make all nations Disciples baptizing them and teaching them*. I answer, that indeed men are made Disciples both these ways, by baptizing, and by teaching: and that there must be both these before one can be a compleat and perfect Disciple; but that by either of these ways alone, without the other, a man may be entred into discipleship, made an
initial

initial (if I may so speak) or an imperfect disciple. And there is no necessity from our Saviours words, that there must be both, before one can be a Disciple in any measure or degree. For our Saviour doth not say conjunctly make disciples *baptizing and teaching* : but without any conjunction, *baptizing them, teaching them*. So that where either of these is, there a Person may become, or be made a Disciple, though not so compleat and perfect, as where there is both.

§. 10. Forasmuch then as to be made a Disciple to Christ is to come to Christ ; and to be baptized with the Baptism of Christ is to be made a Disciple to Christ ; and our Children may be baptized with the Baptism of Christ, here is a fair and a clear way opened for our children to come to Christ. And since they cannot any other way but this come at him, this way they are to be suffered to come to him, and ought not to be hindred from so coming : unless we mean to cross our Saviours command, who, not determining their coming to this, or that particular way, but leaving it open and free for them to come to him any way that they may come, expressly giveth forth order that little children should be suffered to come to him, and not be forbidden.

CHAP. V.

*The Interpretation of the Text vindicated,
and Infants Baptism further proved.*

§. 1. **N**OW interpret the words any other way, and I cannot imagine how the Reason, which our Saviour gives, why Children should be suffered to come to him, (*viz.* because they are such as the kingdom of God consisteth of) should not be impertinent, either to his Command to suffer them to come, or else to the Occasion of his giving of that Command.

§. 2. First, interpret the words of coming to him by way of *bodily approach* whilst he was corporally present *upon earth* : and so indeed those Infants might and did come to him. But how was their being *such as the kingdom of God consisted of*, a Reason of their being suffered so to come? For if there were any force in that Reason, then by the same Reason, none but such as the Kingdom of God consisted of should have been suffered to come to Christ. Which as it is contrary to Practice; for there were suffered to come to Christ such as the kingdom of God ought not to consist of, *viz.* such as sought the death
and

and destruction of Christ : so likewise it is contrary to Reason ; for how should Christ by his preaching have converted such as were not of his kingdom, considered according to their present state, if they might not have been suffered to come to him, but must have been forbidden coming ? So that of a mere *bodily access* unto Christs corporal presence the words are not interpretable : such an interpretation crossing our Saviours Reason that he gives for these words.

§. 3. Again, interpret the words of coming to him where he is now *corporally* present *in heaven* : and so, supposing children may come to him, and supposing them such in some respect, as that Kingdom of God consisteth of, so the Reason will have some pertinency to the Command of our Saviour to suffer them to come, such not being to be denied reception into that kingdom of God, as that Kingdom of God consisteth of. But then how will our Saviours Command be pertinent to the present Occasion of his speech ? No question being made by his Disciples at that time about the final estates of children dying in their Infancy ; and the whole matter being that they denied admission of some Infants brought by others unto Christ to be touched by the Imposition of his hands, and to be prayed over by him,
pro-

probably in order to their being made his Profelytes by baptism: at which denial of theirs he being angry, gave order that the children should be suffered to come to him, namely for such purpose as those then came, in all likelihood to be by his Imposition of hands and Prayer consigned over unto Profelytism, and should not be hindred from coming to him.

§. 4. And what were a declaration of childrens capacity for glory, and fitness to come to Christ, when he should be corporally present in Heaven, if they died in their infancy, to this matter? especially at a time when Christ was not corporally present in Heaven, but lived in body here below upon the earth.

§. 5. Again a Command so given, as this was, would suppose an ability in those, to whom it was given, to do contrary unto that Command, namely, to hinder Children from reception into the Kingdom of God, notwithstanding their greatest capacity for that kingdom. But that was neither then in the power of his Disciples, nor now is in the power of any man on earth. Supposing children dying in their Infancy to belong to the kingdom of glory, it is needless to command any man to suffer them to come to that kingdom.

§. 6. So that neither of a Spiritual access of these children unto Christ, where he is now corporally present in glory are these words interpretable: such an interpretation of our Saviours words rendring them impertinent to the occasion of them. And I hope none will say that our Saviour did at any time speak impertinent words.

§. 7. And therefore not being able to imagine any other way by which our Children may come, and yet may be hindred from coming unto Christ, but that One way, which hath hitherto been insisted on, namely by being made Disciples to Christ, by being baptized into the Name and Faith of Christ. I conclude that this way our children ought to be suffered to come to Christ, and ought not to be hindred from so coming.

§. 8. And now, the Point being thus explained, and the Explication thereof thus vindicated, I appeal to Common Reason, whether or no there be not here that, which the Antipædobaptists of these days do with so much insolency demand of us, *viz.* a fair and clear Scripture Ground for Infants Baptism. If Children may come to Christ, and must by the command of Christ be suffered to come to him, and there be no other way of their coming to him but by Baptism: what can be more plain, than that
in

- in commanding that they should be suffered to come to him, he commanded that they should be suffered to be baptized, and forbid that they should be hindred from Baptism.

§. 9. And by this time I hope it appears with how good judgment our Church hath appointed this passage of Scripture, (which, as *H. D.* tells us, was called (of old) the Scripture-Canon for Infants-Baptism, and upon which (as he saith) much stress hath been laid since to prove the same) to be read in the Congregation at the baptizing of Infants; namely, as containing in it a fair ground, and a clear proof for Infants Baptism: which I hope you do by this time see to be no such scriptureless thing as our Antipædobaptists do pretend.

§. 10. Yet least any man should think this Collection alone to be too weak a ground to bear that weight we lay upon it, (though by the way I must say, that a Consequence from Scripture rightly made is a ground good enough to bear any weight that can be fairly laid upon it, and as valid to all intents and purposes as if it were express Scripture it self, that being eminently contained in the Scripture, what ever it be that

that may be fairly drawn from it : and that we have no better ground then a Consequence from Scripture to build other Points of our Christian Faith upon, every way as weighty and material as Infants Baptism is, yet, I say, I shall for your better settlement in the belief of this Catholick truth, confirm it unto you by this one further Reason.

§. 11. That by which Children may have Benefit ; for which they have Need ; of which they are Capable ; and to which they have Right, that they ought to be suffered to have, and ought not to be denied the having of. But Children may have Benefit by Baptism ; they have Need for Baptism ; they are Capable of Baptism ; and they have a Right unto Baptism. Therefore they ought to be suffered to have it, and they ought not to be denied the having of it.

§. 12. That Children ought to be suffered to have, and ought not to be denied that, whereby they may be Benefited ; for which they have Need ; of which they are Capable ; and to which they have a Right, I suppose it not needful to prove. For Charity will give them that Benefit for which they have need : and Justice will not deny them that Right of which they are Capable. I

shall therefore forthwith proceed to make it out unto you, that Children may have Benefit by Baptism; have Need for Baptism; are Capable of Baptism; and have a Right unto Baptism. And these things I shall shew you severally and in order, beginning first with the Benefits that Infants may have by Baptism.

CHAP. VI.

Baptism beneficial unto Children in regard of their early consecration thereby unto God.

§. 1. **I**T will be found upon search, that Baptism is beneficial unto Children more ways than one.

§. 2. And First, by Baptism they are offered and presented, dedicated and consecrated unto God. Baptism is a consecration of the Baptized unto God, who are thereby Sanctified to his service. Hence that of St Paul to the Corinthians, (1 Cor. 7. 14.) *The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy, i. e.*
sepa-

separate from the common unclean condition of Heathens, and by Baptism admitted into the community and relation, and state of Christians, who are *Saints by calling*, as being *called to be Saints*, that is Holy Ones, and by their very calling consecrated unto God, and obliged by their *Naming of the name of Christ*, who is named upon them at their baptizing, *to depart from iniquity*, (2 Tim. 2. 19.)

§. 3. Hence as *Beza* of late said, By Baptism we are consecrated unto God, in as much as our Adoption in Christ is there ratified by the Holy Ghost: so *Justine Martyr* of old, going to give an account of the primitive way of introducing persons into the Church by Baptism begins his relation thus, Now will I set forth after what manner we did dedicate [or offer up] our selves to God, when we were renewed through Christ.

Nam Baptismo consecramur Deo, quoniam ibi nostra adoptio in Christo per Spiritum Sanctum sancitur.

Bez. - in Math. 28- 19.

"Ον τέττον ὃ ἀνεδήχθημεν ἑαυτοῦ τῷ Θεῷ χαριστοποιήσαντες διὰ τῆς Χειρῶν, Ἰησοῦ σοῦ ἑωα, ultin Martyr. Apolog.

§. 4. And as our Church in the baptizing of Infants designes a Dedication of them unto God: so did the Ancient

Grant that whoever is here dedicated unto thee by our Office and Ministry, &c. Office for Infants Baptism.

Νήπιον' ἐστὶ σοὶ,
μὴ λαβέτω κα-
εὖν ἢ καχία, ἐκ
βρέφους ἀγιασθή-
τω, Ἰζ' οὐν ἡλῶν κα-
διερωδήτω τῷ
πνεύματι. Greg.
Nazian. Orat. 4.
de Bapt. Quibus
tamen ad Consec-
rationem remissionemque Originalis
peccati prodest eorum fides à quibus
offeruntur. D. Aug.
Quinquag. Hom.
Serm. 50.

Church too. Whence that advice of *Gregory Nazianzen*; *If thou hast an Infant, let not iniquity get time; let it be sanctified in infancy, let it in the tender age be consecrated by the Spirit.* Where certainly it is the *Baptismal Sanctification and Consecration* that he speaks of, and by the *Spirit* he means *Christian Baptism*: the *Spirit*, which is one part of *Baptism*, as *Water* is the other (which two our Saviour joyns both together *John 3. 5.* saying, *Except a man be born of Water, and the Spirit, &c.* and by both means one thing, *viz. Christian Baptism*) being put for the whole: even as *Water* which is the other part of *Baptism* is by *St. Paul* (*Ephes. 5. 26.*) put for the whole, saying, *that he might sanctifie and cleanse it by the washing of Water, that is, of Christian Baptism.*

§. 5. Now for children, even in their *Infancy* to become by the designation of their

their Parents Gods own portion, and to be made Holy unto the Lord, this certainly cannot but be for the childrens good. For as much as being appropriated unto God in a nearer relation, they will be respected by him with a dearer affection.

§. 6. When any Thing is offered unto God in sincerity, God kindly accepts of it, You may see instances in

Abels offering the first- *Gen. 4. 4.*

lings of his flock; *Noahs* offering of every clean *Gen. 8. 20, 21.*

beast and fowl; *Dauids* *2 Sam. 2.*

designing; *Solomons* build- *2 Chron. 7.*

ing; and the *Jews* repair- *Hagg. 2.*

ing a House to serve God

in. So when any Person is offered and con-secrate unto God in integrity of heart, God usually blefseth both the offerer, and offer-

ing. You may see in-

stances in *Abrahams* offer- *Gen. 22.*

ing his Son *Isaac* in sacri-

fice to God; in *Samsons* *Judg. 16.*

being made a *Nazarite*

unto God from his mo-

thers womb; and in *Han-*

nahs consecrating her Son *1 Sam. 1.*

Samuel to the Service of

God.

§. 7. So that for our children to be by

us offered, and consecrated unto God and his service is the way to intitle them to Gods favour, and to derive on them his blessing. And that's reason enough, were there no more, why we should baptize them, and by so doing intitle God more nearly to them, entring them into the Catalogue of his more peculiar possessions, listing them as *Tyros* into the number of his souldiers, and enrolling them into his family as his more immediate servants. Whereupon our Church in her Office for the Baptizing of Infants, not onely gives the baptized Infant a Cross in his forehead, as a badge and cognizance of his Profession, and Relation; but also prays to God for him, that he would receive him for his own child by Adoption.

§. 8. Not to add, that so early a Consecration of them unto God, and to his service, so timely a Dedication of them unto piety and holiness, is not without a great probability of being very influential on them in their future lives, in the way of a preservative of them from impiety and iniquity: natural conscience, that light set up in the soul by the Author of Lights, being likely to suggest unto them, in their first approaches to understanding and reason, what a shame it will be for them to give themselves unto wicked-

wickedness, when they are men, who were dedicated unto holiness, when they were children; to addict themselves in their Age to the Devil, who in their Infancy were consecrated unto God. Whence doubtless it was that *Greg. Naz.*

advised the giving to the Infant the Trinity (i. e. doubtless, Baptism into the Faith of the Trinity) that great and good phylactery,

Δὲς ἅπῳ τῇ τρι-
άδι τὸ μέγα καὶ
καλὸν φυλακτήρι-
ον. *Greg. Naz.*
Orat. 4. de Bapt.

or preservative: there being no more likely means to preserve them from the after debauches of judgment or conversation, than the sense of a foregoing consecration to Truth and Purity by being baptized into the Faith of the Holy Trinity, early instilled by a Cathetical infusion of the due notices of it into a child in his Infancy; whereby he is as it were prepossessed for God and Goodness, before any possession can be gotten of him by Satan and wickedness.

CHAP. VII.

Baptism Beneficial unto Children in regard of their being brought thereby into Covenant with God.

§. 1. **S**ECONDLY, by Baptism Infants are brought into Covenant with God. Baptism is to us, as Circumcision was to the Jews, a Ceremony of our initiation or entrance into Covenant with God. And as then all circumcised ones were, so now all baptized ones are brought into Covenant with God, by a mutual stipulation and contract explicitly or implicitly made between them, and God; whereupon they become Gods, and God becomes Theirs, upon Covenant-terms, even the terms of the Gospel which is the New Covenant; they promising God to be His, and he promising them to be Theirs; they to believe, and obey him, and he to pardon, and save them.

Baptismus significat nunc in Ecclesia pactum illud, quod primum ab omni Christiano cum Deo initur. Flacci Ilirici Clavis Script. Voc. Baptismus.

See Mr. *Scrivener's* Course of Divinity. l. 1. par. 1. cap. 40. pag. 193. *Sparks* Brotherly Perswasion to Unity. c. 11. Mr. *Hookers* Eccl. Pol. l. 5 §. 64. *Gr. Naz.* tells us that Baptism in brief doth import *συνθήκας τοῦς θεοῦ δατέρας εἰς, καὶ πολιτείας καὶ σωτέρας.*

Orat. 40. *Fam* verò is qui baptizatur, secundæ vitæ meliorisque vivendi rationis & instituti pactum cum Deo init, priori & flagitiosæ vitæ nuncium remittit. *Nicetas in Orat. 40.* *Greg. Nazianz.*

§. 2. Hence all along in the Primitive Church, and so downward we read of stipulations, promises, contracts, covenants made by the Adult persons that were admitted to baptism: and of no admission of any such to be baptized without such stipulating, contracting, and covenanting.*

See *Dionys. Ar op. Eccles. Hierarch. ch. 4. Hooker Eccles. Polit. l. 5. §. 63.*

* Καὶ ἀνάγει μὲν διωλοζία πρὸς τὴν σωτηρίαν εἰσάγουσι, ἐπακολουθεῖ δὲ τὸ βάπτισμα ὁποσφορηζίζον ἢ ἄλλῃ τὴν συγκατάθεσιν. *D. Basil. l. de Spir. Sancto. c. 12.*

§. 3. And because of the incapacity of Infants to such Covenant in their own persons, Therefore that they might not for want of one circumstance go without all those mighty advantages which might amount and accrue to them from their being persons in Covenant with God, they were by the piety and charity of the Church allowed the benefit of having others to transact in that affair for

Parvuli alio profertente baptizantur, qui adhuc loqui vel credere nesciunt, Gratian. 3 par. de Consecr. dist. 4.

Cum pro parvulis alii respondent, ut impleatur erga eos celebratio sacramenti, valet utique ad eorum consecrationem, quia ipsi pro se respondere non possunt. Id. ib. Hooker Eccl. Pol. l. 5. §. 64 p. 338.

them, and make those stipulations, contracts, and covenants in their names, which

themselves could not make in their own persons. * Which Transactors on their behalf were called *Sponsores*, *Susceptores*, *Fidejussores*, i. e. Promisers, Undertakers, Sureties, because of their promising, undertaking, and engaging, that the children should be brought up, in the knowledge of that Faith, into which they were baptized, and, as much as in them lay, to the performing of that Covenant, into which they

were entred at their baptism. And of this engaging of Sureties for Infants in this case *Tertullian* is a clear witness for his time, whilest, as thinking it better to defer the baptizing of Infants for a while, he asks what necessity there was of Sureties being run into hazard upon that account.

* *Profiteor me huic puero suasurum cum intelligere sacra per aetatem poterit, divinis meis institutionibus, ut & nuncium remittat adversariis, atque ab eis deficiat, & profiteatur exolvatque divina promissa.* So *Dionys. Arcop.* expounds the Undertaking

of the Surety for the Infant. *Eccles. Hier. c. 12.* See Dr. *Sparks* Brotherly Perswasion, *ch. 11.*

Quid enim necesse est sponsores etiam periculo ingeri? Tert. de Bapt.

And accordingly † *Gratian* put all those, whether Women or Men, who had perform'd the office of Godfathers and Godmothers

mothers to children at their baptizing, in mind, that they had rendred themselves Sureties unto God for them, whom they had done that office for. And *Dionys*, the *Areopag*, an Author of great Antiquity, if not altogether so old as the Apostles days, declaring the manner, as well as ground, of the Churches admitting Infants to Baptism, saith that the Priest requires of the (Ανάδοχοι) suretie that promises to bring the child up in holiness of life, to make the abrenunciation, and professions (usually made at the admission of Adult Profelytes to baptism);

which he makes by saying, *Puer abrenunciatur & profitetur*, The Child renounces and professes.

§. 4. Now if it be, as it cannot but be, a mighty advantage to be one in Covenant with God; (for so one is intituled to the divine protection, and benediction,) then must Baptism, by which our children are brought

† *Vos ante omnia tamen mulieres quam viros, qui filios in Baptismate suscipistis moneo ut vos cognoscatis fidejussores apud Deum extitisse pro illis, quos visi estis de sacro fonte suscipere, &c.* Gratian. 3 pars dist. 4.

Ab hoc igitur qui puerum in sancta vita instituturum se esse pollicetur exigat pontifex, ut ita dicam, abrenunciationum professionem sanctasque professiones. Dion. Areopag. Eccles. Hier. cap. 12. Dr. Sparks Brotherly Perswasion, c. 11.

into Covenant with God, be mighty Beneficial to them. For long before they can

See Hooker Eccl. Polit. l. 5. S. 64.

Donec voluntatis usum, & facultatem deliberandi renatus quisque recipiat, à charitate dei separari non potest. Securus interrim degit sub protectione & advocacy Domini Dei sui. D. Bern. Serm. de Baptismo.

be able to do any thing on their part towards the performance of the Covenant, he is doing his part of it towards them, even protecting them, and blessing them with such blessings as in respect of their state and condition they are capable of; and he continues so to do all the while that they do nothing on their part to the violation and frustration of the Covenant between them.

Hoc [sc. intelligere] quamdiu non potest valebit Sacramentum ad ejus tutelam adversus contrarias potestates: & tantum valebit, ut si ante rationis usum ex hac vitâ emigraverit, per ipsum Sacramentum commendante Ecclesiæ charitate, ab illâ condemnatione, quæ per unum hominem intravit in mundum, Christiano adjutorio liberetur. D. Aug. Ep. 23. ad Bonifacium.

CHAP. VIII.

Baptism beneficial to Children in regard of the Vow they are brought under by it.

§.1. **T**Hirdly, by Baptism Infants are brought under the obligation of a *Vow*. That vow is the vow of renouncing the Devil and all his works; of believing in God; and serving him.

§.2. This profession and abrenunciation is altogether necessary in the baptism of Adult Persons, as *Melancthon* tells us. And it hath been of Ancient and General use in the Church, as is apparent by the testimonies given to it by *Dionysius Areop.* *Tertullian*, and many others.

Professio & abrenunciatio in baptismo adultorum prorsus necessaria est. *Melanct.* *Consil. Theol.* part. 2. p. 327.

Tum eum jubet tertio Satanam, ut ita dicam, insufflare, & præterea quæ defectionis & abrenunciationis sunt, profiteri: eique ter abrenunciationis solennibus verbis propositis cum toties illud conceptis verbis pronunciavit, ipsum orientem transfert. *Dionys.* *Hier. Eccles.* c. 4. Aquam adituri, ibidem, sed & aliquanto prius in Ecclesiâ sub Antistitis manu contestamur nos renunciare diabolo & pompæ & Angelis ejus. *Tertull.* *de Coron.* *Mil.* c. 3.

Cum

Cum aquam ingressi Christianam fidem profitemur, renunciaſſe nos diabolo, & pompæ, & Angelis ejus ore nostro conteſtamur, &c. *Tert. de Spect. c. 4.* Primum interrogetur Paganus ſi abrenunciat diabolo, omnibus pompis, & omnibus damnosis ejus operibus atque fallaciis cunctis, ut reſpuat primum errorem, & ſic appropinquet ad veritatem. *Gratian. 3 part. diſt. 4.* Communia vota ſunt ea, quæ in baptiſmo promiſimus, ſcilicet, ut non peccaremus, & diabolo & operibus ejus abrenunciemus. *D. Bern. de Modo bene Vivendi, Serm. 62.*

§. 3. And this profeſſion and abrenunciation, Infants, becauſe they cannot make it in their own Perſons, are by the Church allowed to make by others in their names. Hence the young *Catechumen* is taught to ſay, that his *Godfathers and Godmothers* did *promise and vow three things in his name, Firſt that he ſhould renounce the Devil and all his works, &c.* And that Infants, though unable either to repent or believe, are baptized *becauſe they promise them both by their ſureties.* And this hath been an Uſage of long ſtanding in the Church: to be ſure 'tis as old as, if not older than *Dionysius's* time, as I ſhewed before. 'Tis mentioned by *Gratian*, who ſaith of little Ones, that they are rightly called believers, who after a manner do confeſs the faith by the words of them that bear them; and by their

their words also do renounce the Devil and the world.

Parvuli fideles rectè vocantur, qui fidem per

verba gestantium quodammodo confitentur: & per eorundem verba diabolo & mundo abrenunciant. Gratian. de Baptismo dist. 4. cap. 7.

§. 4. And the profession and abrenunciation so made by others in the name of Infants is by the Church looked on, and accepted of, as if made by the Infants themselves in their own persons. This Child, (saith our Church to the Sureties after the baptizing of the Infant) hath promised by you his sureties, to renounce the Devil and all his works, to believe in God, and to serve him; -- and, it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you. And so it hath been lookt upon anciently.

Whence the profession and abrenunciation made by the Surety in the name of the Infant, is

Ecc. Hierar. c. 12.

by *Dionys. Areop.* interpreted, as made by the Infant himself, *Puer abrenunciat & profitetur*, saith he, The Child renounces and professes. And so *Nicolaus de Orbellis* saith, When the Surety in the person of the little one answers I believe, the sense is as if the little one had said, I am here ready to receive

Cum patrinus respondet Credo, in personâ parvuli, sensus est quod sacramenta fidei præstò sum recipere, & quum veniam ad adultam ætatem, actu credendo fidei consentiam. Nic. de Orb. 4. Sent. dist. 6. qu. 8.

receive the Sacraments of the faith (*i. e.* I suppose, to take upon me the obligations to believe) and when I shall attain to ripeness of age I will by an actual belief consent unto the faith.

§. 5. And as it is looked upon as made by them, so also as obligatory unto them. Hence to the Question. *Dost thou not think that thou art bound to believe and to do as thy Godfathers and Godmothers have promised for thee?* the Catechumen is taught to answer, *yes verily, and by Gods help so I will.* And in the office of Confirmation, the before baptized Infants being grown up to more maturity, and coming to renew the solemn promise and vow that was made in their name at their baptism, and to ratifie and confirm it in their own persons, do acknowledge themselves *bound to believe, and to do all those things* which their Godfathers and Godmothers then undertook for them.

§. 6. And well may a Promise and Vow of that Religious nature with the Baptismal one be looked upon as obligatory; being made

made under such solemn and awful circumstances, to the Church, to God, before Saints, before Angels, with the sacred address of Publick prayers, supplications, intercessions, and thanksgivings, upon proposal of high temporal, and eternal advantages, that any person of ingenuity, who had any sense of honour in him, coming to understand what circumstances he stood in, would be ashamed ever to turn *renegado* to so sacred a Profession, and blush to renounce so solemn an Abrenunciation: which till it be done, and done with a suitable solemnity to that of the first transaction, I humbly conceive the Obligees mere silence in the case is to be presumed upon as his consent, and his non-contradiction to be taken for an Interpretative confirmation.

§. 7. And though the Baptized Infant be under no Scriptural injunction in the case, yet there are many weighty considerations, whereby he is obliged, as soon as he comes to understanding, to take upon himself, stand to, and make good in his own person that Promise and Vow made for

Fidem Deo dedimus in Baptismo, quod quandoq; Patres nonnulli sponsonem, juramentum, promissionem, cautionem, chirographum, professionem, contestationem, ejectionem, votum nominaverunt. Lorin. in Ecclesiasten. c. 5. v. 3.

for him and in his name by his Sureties at his baptizing.

§. 8. As first, that he do not disparage the Church his Spiritual Mothers Wisdom, who has contrived this way for bringing him within the number of its Members; and making him a partaker of its Priviledges.

§. 9. Secondly, that he be not refractory to the Churches Authority, who declares him bound to perform this Vow, and expects, and requires from him the performance of it.

§. 10. Thirdly, that he may shew himself grateful to the Church for her Charity in admitting him into the enjoyment of the so many advantageous Priviledges of a Church-Member upon the engagement of others for him, when he could not engage for himself, nor understand what was for his own good.

§. 11. Fourthly, that he shew not himself ungrateful to his Sureties in slighting that so great and important a kindness of theirs to him, as it was in it self, and ought by him (and all baptized Infants) ever to be esteemed, to transact so highly concerning an affair for him, and out of a mere intuition of good to come to him thereby, without the least prospect of advantage from it to themselves, more then the hope of a reward.

from.

from God for a charitable work to man, to engage themselves both to God and Man on his behalf.

§. 12. Fifthly, that he do not unworthily expose his Sureties to danger on any account before God or the Church, with whom they dealt, contracted, and undertook; and to whom they are Pledges for his Fidelity, and Sureties for his Good Behaviour; which what, or how great it is, is not my concern here to enquire: but some, it seems, *Tertullian* thought there was, when in consideration thereof he was willing, rather that the baptizing of the Infants should for a while be deferred, than they thereunto unnecessarily exposed.

Quid enim necesse est Sponsors etiam periculo ingeri? Tertul. de Bapt.

§. 13. Sixthly, that he do not ungraciously grieve his Parents by a dissolute throwing off so advantageous an engagement as their pious care and tender respect to his present and eternal welfare had made them solicitous to bring him under.

§. 14. Seventhly, because to do otherwise would argue him to be a person (*male indolis* in *Tertullians* phrase) of an ill nature, of a wicked disposition: for none but persons

persons of evil nature and untoward disposition would be so ungracious, as to disannul such a Vow, and violate such an Obligation. The foreseen possibility whereof made *Tertullian* hang a little the other way from the baptizing of Infants, so early

Quia possunt proventu malæ indolis falli. Tert. ut supra.

as whilest they should need Sureties, for fear of their Sureties being deceived and endangered by their defection or prævarication.

§. 15. Eighthly, that by performing the Vow made for him, he may be qualified to receive the Benefit whereto the performance of that Vow doth intitle him: which is so great, that it is at once his happiness to have

made it by others, and his interest to perform it by himself. And though no adult person can be obliged by the vow of another, yet

(as we are told by that acute Schoolman *Nicolaus de Orbellis*) those things which are of necessity the Godfather may promise for the Infant, and so oblige him, through the cooperation thereunto of that

Licet autem nullus per votum alterius obligetur: ea tamen quæ sunt de necessitate potest patrinus pro parvulo promittere, & sic ipsum obligare, cooperante ad hoc bono quod parvulus recipit per patrinum. Nic. de Orb. 4. Sent. dist. 7. qu. 8.

Good

Good which the Infant receives by his God-father; just as the Guardian hath power in the Infancy of his Pupil to make contracts for him, to which contracts, if made for his advantage, he is obliged to stand; as none can say, but the Baptismal contract made by the Surety for the Infant, is highly advantageous to him. And the same is the judgment of *Gabriel Biel* also.

See *Hooker* Eccles. Polit. 1. 15. S. 64. pag. 339.

Sicut parvulus potest consequi salutem ex fide alienâ per Sacramentum Baptismi: sic congruum est ut possit obligari ad ea quæ sunt fidei obligatione alienâ. Hæc autem fit per Anadochum i. e. patrinum: cui proponuntur rudimenta fidei: & obligatio observandi quæ sunt fidei: quæ ex personâ pueri respondet, profitetur, & ipsum puerum licet ignorantem & non consentientem obligat. Et hoc quidem fieri potest in his quæ sunt de necessitate vitæ, & per quæ conditio parvuli melioratur, & ad quæ generaliter omnes tenentur. Sicut etiam tutor pupilli potest obligare pupillum in his quæ sunt necessaria ad conservationem temporalium secundum leges humanas: multo magis patrinus quasi tutor spiritualis obligare potest parvulum in his quæ sunt necessaria ad vitam spiritualem æternam. Secus tamen in his quæ non sunt necessitatis, sed supererogationis, sicut ingressus religionis & peregrinationis. Ad hæc enim parentes parvulos obligare non possunt. Nunc autem credere, & quæ fidei sunt observare, necessaria sunt ad vitam spiritualem, ad quæ omnes tenentur, qui voluerint salvari, etiamsi ex voto

non

non obligarentur. Ideo ad hæc potest parvulus ignorans & non consentiens obligari per alium: quia per hanc obligationem conditio pueri non fit deterior, sed melior. Hæc est sententia *Alex. & Tho. Gabr. Biel* in l. 4. Sentent. dist. 6. q. 3. l. E. Obligatur autem Tutor pupillo --- & hunc vicissim aliis in solidum obligat. *Wesenbecii Oeconomia Codic.* l. 5. p. 529.

§. 16. Ninthly, because without performance of the Vow

Parvulus autem qui baptizatur, si ad annos rationales veniens non crediderit, nec ab illicitis abstinuerit, nihil ei prodest, quod parvulus accepit, Gratian. de Baptismo dist 4.

there will be no receiving of the blessing; he forfeiting all the advantages of a Covenant, that performs not the condition of the Covenant. So that he is obliged to the performance of this Covenant, though not by a Law, yet by that

which hath the force of a Law, even Necessity, not of the Precept, but of the Means, there being no other way of obtaining the end without it. For as *he that believes, and is baptized, shall be saved: so he that believes not, whether baptized or unbaptized, shall be damned.* Mark 16. 16. So that some Obligation there lies on the little one baptized in his Infancy, to make good, when he comes to years of discretion, that Vow, which was by his Sureties made

made for him in his name at his baptizing.

§. 17. Now how readily well tutour'd children do set about the performance of this Vow, when once they come to the use of Reason, and are made acquainted with it, and their obligations to it, daily experience shews us; whereas were they let alone, and left at liberty, unengaged to the undertaking of it, they would not, a great many of them at least, especially as the

Deinde ubi adoleverint, eo ad scrium Dei colendi studium non mediocriter stimulantur, à quo in filios solenni adoptionis symbolo accepti fuerint, antequam per atatem cum agnoscere Patrem possent. Calv. Instit. l. 4. cap. 16. S. 9.

world goes now, be so easily and so willingly drawn to undertake it. It would not be much less labour to bring the child of a Christian, than of a Heathen to be baptized. And there would need as many, and as earnest exhortations unto Baptism to be made now by our Ministers, as we read to have been formerly made by the Fathers.

§. 18. For a child then to be so early as in its Infancy, when it was incapable of all regret or reluctancy, entered into so happy an engagement as the Baptismal Vow is, is sure, to speak modestly in the case, no unbec-

unbeneficial thing to him. He is bound to liberty; entred into a service which is perfect freedom; engaged to an easie, rational, honourable observance, which shall be rewarded with an infinite, eternal, glorious recompence: onely obliged to be holy, that he may be happy; vowed to be Gods, that God may be his.

CHAP. IX.

Baptism beneficial to Children in regard of the care that by others is taken of them upon it.

§. 1. **F**ourthly, by Baptism Infants are brought under the care of others for their instruction in the Faith of Christ, and education in the Fear of God.

§. 2. What would man be, if left to himself? to be of any, or no religion as himself listed; and if of any, to be of this or that religion, a Christian or a Heathen, a Jew or a Turk, as himself should think good. 'Tis hard to say where he would pitch, what would he be at in such a case; especially by the pravity of a corrupt nature inclined, as well as by the subtlety of a cunning Devil tempted, and by the witchery of
of

of an alluring world enticed to that which is worst.

§. 3. Happy therefore is he, who, whilst the infancy of his years denies him as well discretion to direct, as power to dispose of himself, hath other persons, whom age and experience have taught wisdom, to direct and dispose of him; so that he is not left to the wild ramblings of his own un-or ill-guided fanſie, but he is set into, and steered in a right course, by the prudent conduct of others stayed and well govern'd judgment, piously educated in the nurture and admonition of the Lord, and solid'y instructed in the true Faith, and right Worship of Jesus Christ.

§. 4 And the more of such pious Tutors, and prudent Governors, and judicious Overseers as there are to care for him, the greater happiness it still is to him. For there is the better ground of hope, that he shall be afforded towards his future happiness, the present advantages of a religious and vertuous education. And being trained up in the way that he should go, when he is young; it may well be hoped that when he

Non nihil rursus emolumentum pueri è suo Baptismo capiunt, quod in corpus Ecclesie insiti, aliis membris sunt aliquanto commendatiores. Calvin. Instit. l. 4. c. 16. §. 9.

is old, he will not depart from it, Prov. 22. 6.

§. 5. And as the prospect of this was (as we are informed from the Author of the Ecclesiastical Hierarchy) one principal ground of the primitive Churches admission of Infants unto Baptism, upon the undertaking of Sureties for them, to whose care and managery for information and instruction in faith and manners she did from

Alium enim, id quod verum est, pueros, si in sancto instituto ac lege instituuntur, ad sanctam animi constitutionem perventuros esse, ab omni errore solutos ac liberos, & sine ullo impuro vitæ periculo. Hoc cum in mentem venisset divinis nostris præceptoribus placuit admitti pueros hoc sancto modo, ut naturales pueri, qui introfertur, parentes, tradant filium alicui eorum qui

*initiatum sunt, bono puerorum in divinis rebus informatori: ac deinceps ei puer operam det, ut divino patri, sponsorique salutis, Dionys. Areop. Eccles. Hier. c. 12. * Lewis Lewkenor observations on the Venetian Commonwealth, out of Francisco Sarsovini.*

thenceforth commit them: so the Venetians a wise people in other things, shew not the least of their wisdom in this, that they confine not themselves to the number of three or four Godfathers and Godmothers, as with us, but have more, many more, even as many as they list; inso-much that sometimes (as my Author * informs me) there have been an hundred and fifty at the Christening of the Child together in the Church.

§. 6. Herein then is a great Benefit that Infants have by being baptized in their Infancy, that they have thereby the care of several persons engaged for their instruction, and education; not only their *Fathers* and *Mothers*, by Nature and Divine Imposition; but also their *Godfathers* and *Godmothers*, by Charity and Ecclesiastick injunction: who when they do their duty to a child, 'tis rare if there be not in some measure a performance of their engagement to him when a man. And if there might be instances of the ineffectualness of this care in some few; yet is it reason all should be brought under that care; since it is effective and beneficial in many, and it cannot be beforehand told, to what one it will not finally prove to be effective and beneficial.

§. 7. And if ever there was need of Godfathers and Godmothers in the world to be Sureties for childrens pious, and virtuous education (unless I take my measures wrong, and judge amiss of the face of affairs) there is need of them now upon that account; and need of as many as (if not more than) there ever were: whilst our children are like to live in days, which whether they shall be Halcyonian days of peace and tranquillity, or boystrous days of trouble and persecution, is a secret to

us: but, to be sure, *perillous*
2 Tim. 3. 1. *times*, times wherein it will
be a hard thing for a man,
much more for a child, to keep upright,
and walk with an even foot, without being
warped and swayed aside from the ways
of Truth and Godliness, one way or o-
ther; either corrupted in his Faith by the
false persuasions of erroneous Believers,
or debauched in his manners by the evil con-
versations of vitious Livers. Which con-
sideration I leave to be thought on by those
that are wise.

CHAP. X.

Baptism beneficial unto Children in regard of their being thereby united unto Christ.

§. 1. **F**ifthly, by Baptism Infants are made *Members of Christ*; united to him as members of his body. Hence the little baptized *Catechumen* is by our Church taught to say, that therein he *was made a member of Christ*. Christ is to be considered two ways, *Personally*, so as he is one in himself, and *Mystically*, so as he is one with his Church, that Body whereof himself is the Head. In this latter sense Infants are by Baptism made Members of Christ, that is, they are admitted into Fellowship with him, as members [little parts] of his mystical Body, the Church.

§. 2. This benefit *Men* have by Baptism.

For as many of you as have been baptized into Christ, have put on Christ, Gal. 3.

27. What is it to be ba-

This was the list-
ing, espousing, Co-
venanting, Ingraft-
ing, implanting

Ordinance; Believers being expressly said hereby to be *planted into Christ, Gal. 3. 27.* and *baptized into Christ, Rom. 6. 3.* And which baptizing and planting into Christ is no other but an orderly entring into the Visible Church or Body of Christ. *H: D. Postscript to Treat. of Bapt. p. 44.*

prized into Christ? Why sure to be made partakers of Christian baptism. And what is it to put on Christ? why sure to become united unto Christ, to be joyned to the Lord, (as a man becomes united with, and joyned to that which he puts on) to become a member of Christ. Whence *Primasius* thus glosseth this Text, *Toti ejus membra per baptismi sanctificationem effecti*, being wholly made members of him by the sanctification of Baptism. And *St. Chrysostom*

Omnis ergo homo Dei indutus Christum, fugat omnia que sunt incentiva carnalium libidinum. Non solum autem hæc baptizatis dissero, & prædico, sed etiam baptizandis præcipio. *D. Chryf. Hom. de Militia Christiana.*

Ad hoc datur baptismus ut aliquis per ipsum regeneratus incorporetur Christo, factus membrum ipsius. *Aquin. 3. q. 68. a. 1.*

describing a Baptized person, does it by the Periphrasis of a man of God, that hath put on Christ. *Avoid* (saith he) *O man of God, who hast put on Christ, all the incentives of carnal lusts.* Who he means by that Periphrasis appears by what follows.

And these things I do not only discourse and preach to them that already are baptized, but injoyn them that are to be baptized. Accordingly *Aquinas* saith,

To this end is baptism given, that a man being regenerated thereby he may be incorporated into Christ, being made

made a member of him. Because they are members of him that are baptized, saith St. August.

For by one Spirit (as St. Paul saith) are we all baptized into one body, whe-

ther we be Jews or Gentiles, bond or free, 1 Cor. 12. 13. One body. What bodie's

that? Why, the mystical body of Christ, the Church. Baptized into that. What's

that? why sure, entred or ingrafted into it, made members of it by Baptism: the Spirit

as the principal Agent using Baptism as his Instrument for that end. Hence saith † Occu-

menius on the place, we are made one (that is, one

body) by one spirit, and the same laver, or wash-

ing; that is, by Baptism. By the Spirit as the principal

efficient of, by Baptism as the instrumental

Union. Hence is Baptism by St.

Ecclesie janua, and *porta gratiae*, & *primus introitus*

sanctorum ad aeternam Dei & *Ecclesie consuetudi-*

nem, the gate of the Church, and the door of grace, and the first entrance of Saints to

Quia membra eius sunt, qui baptizantur. D. Aug. Serm.

119. de Temp.

† Διὰ τὸ αὐτὸ πνεῦμα καὶ τῆς αὐτῆς κολυμβήσεως, ἐν ἡμᾶς γερονέναι.

Occumen in 1 Cor.

12. 13.

Agent in, that

August. called,

D. Aug. de Catechizand. rudib. l. 2. c. 1.

an eternal Society with God and the Church. So St. Bernard calls it *Sacramentum initiationis & intrantium Christianismum investituram*, the Sacrament of Initiation, and the Investiture of such as enter into Christianity. And by the Council of Florence it is called

Primum omnium Sacramentorum locum tenet baptis- mus, quod vitæ spi- ritualis janua est: per ipsam enim membra Christi, ac de corpore efficiamur Ecclesiæ. Concil. Flor. apud Caranz. fol. 391.

the gate of spiritual life, in as much as by it we are made members of Christ, and to be of the body of the Church. And hence very significantly Baptisteries or Fonts are said to have been placed at first without, but after within the

Church, near the *πρόναος* or Porch of the Church, to signify undoubtedly the Sacrament there celebrated, namely Baptism, to be a Rite of initiation, or entrance into the Church, as it were that door, by which they that are baptized are let in, and have admittance unto the priviledges of Christians, which is to be Members of Christ.

§ 3. This benefit, I say, Men have by Baptism. And why not Infants? whom the Scripture no where shuts this door of grace against; whom it no where excludes from this benefit by it. In consideration whereof

whereof St. *Aug.* proceeds to say of the Baptism of Infants, that it is of efficacy, and doth avail to their incorporation into Christ. And again, that *This grace doth ingraft and put in even the little ones that are baptized into his body.* So *Aquinas, Children, as well as Adult persons, are made members of Christ in Baptism.* And for this cause, saith St. *Chryostom,* do we baptize Infants, that they may be members of him, that is, of Christ.

ejus membra sint omnes -- D. Chryost. Hom. ad Neophytos.

Ad hoc valet baptismus, ut baptizati Christo incorporentur. D. Aug. l. 1. de Bapt. Parvul.

Hac gratia baptizatos quoque parvulos suo inserit corpori. D. Aug. l. 1. de Pecc. Merit. & Remiss. c. 9. Pueri, sicut adulti, in Baptismo efficiuntur membra Christi, Aquin. 3. q. 69. a. 6. Hac de causa infantulos baptizamus --- ut

§. 4. And the reason is the same for the one and for the other. Because it is not several Baptisms, but one and the same Baptism, that is administred unto the one, and unto the other. For there is but one Baptism for all. One, as well as the other, Men and Children, all that are baptized, are baptized into *Jesus Christ*, as the Apostle expresses it, *Rom. 6. 3.*

§. 5. Now this being so, what can be

more visible, than that Baptism is hugely beneficial to Infants. For being by Baptism made Members of Christ they have union with him, as the Members have with the Head: and by that Union much benefit is derived to them.

§. 6. For first there is great honour comes to them thereby. The Members partake of the honour of the Head. To be the Members of such a Head, as is *Head over all things* (Ephes. 1. 22.) *the Head of all principality and power* (Coloss. 2. 10.) what an honour must this needs be to them? *Like the precious ointment upon the head that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments,* so the honourableness of Christ the Head hath a descending influence on his inferior members, so as to render them also in some measure and degree honourable.

By vertue of the Union of Christs natural body with God, there is a great honour comes to that his body: so by vertue of the Union of the mystical body of Christ with Christ its Head, there is a great deal of honour coming also to that body of his. His natural body is not the mere body of a man, but the body of God; so his mystical body is not a mere humane body, but *the body of Christ.* (2 Cor. 12. 27.) As it is with an
imp

imp or scion that is taken off from any stock of a meaner kind, and ingrafted, or inoculated into a nobler stock, and partakes with the stock into which it is ingrafted of its honourable appellation: so it is with Christians; though *by nature they be wild olive trees*, yet being by Baptism ingrafted into Christ the good olive tree, made members of his body, they do partake with Christ in some degree of that honour which is given unto him. They have *his name called upon them* by others (Acts 11. 26.) *He himself is not ashamed to call them brethren*, (Heb. 2. 11.) Not the least Infant Christian, but is a Brother, a Branch, a Member of Christ: and so is honourable in its Relation to him, and hath an honourable respect due unto it upon account of the Union that it hath with him.

S. 7. But secondly they do not only receive honour by Christ, but also influence from Christ, by vertue of their Union with him. The Head hath an influence upon the whole body, and every member of it. Sense and motion is by the animal spirits communicated to the whole body and every member of it from the head: so hath Christ an influence upon his whole body and every the least member of it. From him by his spiritual grace is communicated to his body, and every

every the least member of it, suitable to the manner and measure of its receptivity, a principle of sense of God and Goodness, and of motion to attain the enjoyment of the one by the practice of the other: which, though for a while it give forth no indications of its presence in them, yet will in due time exert its proper efficacy; and in the mean time it lies at the heart, like the sap at the root, predisposing it unto a future fructification. *Of his fullness* (saith St. John) *we have all received, and grace for grace,* (John i. 16.) There is a fullness of grace in Christ for, and an influence of grace from Christ to, all that are in him. *Of his fullness we all receive.* By partaking of the root we participate of the fatness of the olive tree, (Rom. 11. 17.) There goes vertue from him to all that are his. Not the least member of him but has an influence of grace from him. There is from him an emanation of quickening efficacy to the smallest Infant member in him: being united to him, it partakes with him according to its condition and capacity; and that seminal grace communicated by him to the Infant at the instant of its beginning to be one in and with him, will in time bring forth its fruit; unless stifled, ere it bud, by the luxuriant rankness of vicious dispositions,

rions, too thickly growing in a depraved nature, and too early ripened by a corrupting education.

§. 8. Thirdly, they are interestted in the care of Christ for them. The head cares for all the body, and for every member of it: so doth Christ the head of his Church, take care for his whole Church, and for every the least person of it. And if ye observe it, the first instance of Christs care for his Church in his charge to St. *Peter*, was for his *Lambs*, his little members, that could least care for themselves; and then follows his care for his sheep. He first saith, *Feed my lambs*: and then after, *Feed my sheep*, John 21. 15, 16, 17. After whose example St. *John* his bosome disciple begins his Epistle with *little children*; and then goes on to *fathers* and young men, 1 *John* 2. 12, 13.

§. 9. And sure 'tis worth something, and that no small matter neither, to have such a one as Christ taking care for our Infants; and taking such a care for them, as a head takes care for the members of that body that is united to it. Oh how they are continually in his eye, and in his heart! what tender regard he has to them! what melting affections for them! How kind he was to little children, and how careful of them
whilst

whilst on earth is set forth with an illustrious splendour, here in the Text, and Context. *He called them to him; he commanded access for them, he rebuked those, (though the darlings of his affections his disciples) that would have kept them from him; and because he had them much in his heart, he took them near to it, in his arms; he gave them the Imposition of his hands, and the Benediction of his mouth, would have both hand, tongue and all, concern'd, and be active too, in the promoting of their spiritual interest. And can we think, he, that had so much kindness for them on earth, hath no care for them now in heaven? Did he throw off all respect to them, when he removed hence from them? Did he lose the affectionateness of his humanity by the glorification of it? Is he less good, for being more great? If nothing of this, not the least apex of it may be imagined, we may then be secure of his care for our children. And if to be under the care of so discerning an eye, so wise a head, so strong a hand, so tender a heart, as Jesus Christ is, be a felicity, as most undoubtedly it is, and that a great one, considering the infinite advantages consequent thereunto for protection, preservation, provision, improvement of natural faculties, endowment with spiri-
tual*

tual abilities, initiation in grace, and consummation in glory, then the beneficialness of Baptism to Infants, who are thereby brought under all this care, is beyond dispute: and there is reason enough in that, if there were nothing else to move us to it, to baptize our Infants. If we would have Christ to have this care for them, it should then be our care to baptize them.

§. 10. Fourthly, they are interested in the care of the Church for them. They that are united to the Head, are united to the Body. They that are united to Christ, are united also to the Church. Communion with the Church follows Union with Christ. And as it were to intimate this, we are sometimes said to be baptized into the head, and sometimes into the body; sometimes into Christ, and sometimes into the Church: for as much as all comes to one; because Christ and his Church, the Head and the Body are all one; and he that is united to, and hath communion with either, is united to, and hath communion with the other.

§. 11. Hence our Church in her office of Baptism declares the baptized Infant to be *grafted into the body of Christs Church*; and gives thanks to God for *incorporating him into his holy Church*; as she had prayed before that he might *be received into the Ark of Christs Church*.

§. 12. And as the Head takes care for all the members; so the *members also take care one for another*, (1 Cor. 12. 25.) they *rejoyce*, and *suffer* one with another, and have the *same care one for another*, and they most especially are cared for by the rest, who are in least capacity to take any care for themselves.

§. 13. Now as to the case in hand, great truly is the care of our Church for her little members, her baptized Infants. She cares for their maintenance, cares for their inheritance, cares for their education, cares for their instruction, that *they may be virtuously brought up to lead a godly and a Christian life*; in order whereunto she not only gives both so grave an admonition to the Sureties for children at their baptizing, to *remember that it is their parts and duties to see that the Infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they had there made by them*, and so strict a charge to call upon them to bear Sermons, and provide that *they may learn the Creed, the Lords Prayer, the Ten Commandments, and all other things, which a Christian ought to know and believe to his souls health, and be virtuously brought up*, that the Sureties sometimes are apt to think. there is too much of
this.

this care taken by the Church, because so much is laid upon them; and they are ready to be at *Tertullians* question, *Quid necesse est sponsores periculo ingeri?* and ask, what necessity is there for the Godfathers being so deeply charged? but also lays severe injunction upon the *Curates* of every Parish diligently upon every *Sunday* and *Holy day* to instruct the children sent to them in a Catechism of her providing for that purpose, and that a most excellent one for that use, short indeed in it self, yet wanting in nothing necessary or fit to be known for instruction to salvation; and that under the heaviest penalties that are in her power to inflict, a sharp *reproof* for the first offence, *Suspension* for the second, and *excommunication* for the third: and under the like penalties takes care that *Parents* shall send their children, servants, and apprentices, to the Church at the times appointed, and that they also do then come thither, to be instructed in that Catechism; and by such instruction fitted and prepared for Confirmation, at which time they are *with their own mouths*

and.

That most excellent Catechism in the Liturgy Dr. Hammond, of *Idolat.* §. 67.

En verò & Catechismum: brevem quidem illum, sed in cujus brevitate nihil desideres. B. Andrews in his *Opera Posth.* p. 86.

and consent openly before the Church to ratify and confirm what their Godfathers and Godmothers promised for them in their Baptism: which excellent course were it regularly and conscientiously on all hands observed, the Primitive Discipline would return again into the Church, and there would not be occasion for such outcries of the Antipædobaptists against Infants-Baptism.

§. 14. Now if to have not only the Natural Parents of a child, but Godfathers and Godmothers also, who are a kind of spiritual Parents, Fathers and Mothers in God, to it; nor them only, but the Ministers also of the Parish; nor him only, but the whole Parish also; nor that only, but the Bishop of the Diocess, and even the whole Church en-

See Dr. Jackson,
Tom. 3. l. 10. c. 50,
§. 6.

gaged, and that not by mere nature, or charity, but by office and duty, to a respective care for it, be not for the benefit of it, I would be taught what is. And being so, it is a further instance of the beneficialness of Baptism unto Infants, and still a stronger inducement to us to bring our Infants unto Baptism.

§. 15. Yet fifthly, by vertue of this Union of Infants with Christ and his Church

his Body by their being baptized thereinto, they are interested in all the *Intercessions of Christ* for his Church, and in all the *Supplications of the Church* unto God. Whether Christ pray to his Father for his Church, or the Church pray to God for her self, Infants that cannot pray for themselves, are prayed for thereby. Christ excludes not baptized Infants from the benefit of his *Intercessions*: for he intercedes for his Body, and they are members of it. Nor doth the Church exclude them from the benefit of her *Supplications*: for she prays for all her Members, and they are some of them. Not a Christian in the world that says *Our Father*, but prays at the same time for every baptized Brother.

*Publica est nobis
& communis oratio:
& quando oramus, non pro uno,
sed pro populo toto
oramus, quia totus
populus unum sumus*
D. Cyprian.
de Orat. Dom.

Unusquisque orat Dominum non pro se tantum, sed & pro omnibus fratribus, sicut Dominus Jesus orare nos docuit, ubi non singulis privatam precem mandavit, sed communi & concordii prece orare pro omnibus iussit. D. Cyprian. l. 4. Ep. 4.

§. 16. Now this sure must needs be a Benefit to them to be pray'd, and so pray'd for. O the potency, I had almost said the omnipotency of prayer! what can it not

Mane ergo & ora dilecta, multum enim oratio potest, D. Chrysoft. de Pœnitentia. Hom. 9. Preces, quæ cum rectæ sint inefficaces esse non possunt. Boeth. de Cons. Phil. l. 5. prof. 6. Inter omnia quæ humana fragilitas facere potest unde placere Deo valeat, plerunque valet oratio, si cum pura conscientia & cordis humilitate fiat. Hugo de S. Viatore Allegor. l. 10. c. 4. † Euseb. Eccles. Hist. l. 7. c. 24. ex Interpret. Ruffini. * Histor. Tripartit. l. 5. c. 45. † Quod autem dicit, & non obsistas mihi, illud ostendit, quod preces sanctorum Dei iræ possunt resistere. D. Hieron. in Jerem. 7. 16.

not do with? what can it not obtain from God? St. James tells us, πλὴν ἰχθῆς, it avails, prevails, can do much, and that whilst it is but the single prayer *δικαίου* of a (that is, one) righteous man, Jam. 5. 16. With that key *Elias* shut and open'd heaven, first against, and then for rain, Jam. 5. 17, 18. This we are sure of from Sacred History. And, if Ecclesiastick History may be credited, by Prayer *Greg. B. of Neocæsaria* † turned a Pool of water into dry ground, and removed a mountain to make a plain. By prayer *James B. of Nisibis** overcame a power of armed men; and, what is more, *Aaron* and *Phineas* encountred and conquer'd even an angry God, Numb. 16. Psal. 105. Whereupon St. *Hierom* || observes, that the prayers of Saints are able to withstand the wrath of God. And St.

St. Ambrose † concludes † *Qui rectè vivunt juxta Evangelium* that they that lead a right *facile poterunt im-* Gospel-life, may easily *petrare quæ postu-* have, what they will ask. *lant, D. Ambros.* Which is but St. John in *in 1 Theff. 5. 25.* other words, who saith, *Whatsoever we ask, we receive of him, be-* cause we keep his commandments, and do those *things that are pleasing in his sight, 1 John* 3. 22.

§. 17. And if it be thus powerful, when *single*; what is it, when *social*? when there is a pious conspiracy of fervent pray-ers from consenting hearts and concurring tongues, all at once making as it were assault upon the Almighty, with the holy violence of a strong importunity to extort a petition from him. He loves to be thus wrestled with, and worsted, if I may so say. 'Tis an acceptable force that this way is put upon him: and he is not able ||, be- cause not willing to deny || The Prince and any thing that is thus *People of Niniveb* (saith Mr. Hooker) assembling themselves as a main army of Suppli-cants, it was not in the power of God to withstand them. I speak no otherwise concerning the force of publique Prayer in the Church of God, then be-fore me *Tertullian* hath done. *Apol. 1. 39.* We come by troupes to the place of Assembly, that being banded as it were together, we may be supplicants e-nough to besiege God with our prayers. These forces are unto him acceptable. *Eccel. Pol. l. 5. §. 24.* fought

sought of him. Our Saviour saith (Matth. 18. 19.) *If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them, of my Father which is in heaven.* Hereupon St. Ignatius † argues,

† Εἰ δὲ ἐνδὲς κ' δευ-
τέρω προσευχῇ ποι-
αύτῳ ἰχὺς ἔχει,
πόσω μάλλον ἢ τε
τῆς ἐπισκόπου κ' ἢ
πάσης τ' ἐκκλησί-
ας! Ign. Ep. ad
Ephes.

* Impossibile est
ut multorum pre-
ces non exaudian-
tur. D. Aug. Ser.
44. ad Fr. in Ere-
mo.

* Multi enim mi-
nimi dum congre-
gantur unanimes

fiunt magni, & multorum preces impossibile est ut
non impetrent. D. Ambros. in Rom. 15. 30. ¶ Pro
justis est orandum triplici ratione. Primo quidem
quia multorum preces facile exaudiuntur: unde
super illud, Rom. 15. *Adjuveritis me in orationibus
vestris*, dicit Gloss. Bene rogat Apostolus minores
pro se orare, Multi enim minimi dum congregantur
unanimes fiunt magni: & multorum preces impos-
sibile est quod non impetrent, illud scilicet, quod
est impetrabile. Aquin. 22da. q. 83. a. 7. ad ter-
tium. Vid. D. Cyprian. de Simpl. Prælat.

*If the prayer of one or two
be of so great prevalency,
how much more will the
prayer of the Bishop and
the whole Church be preva-
lent! St. Augustin*, and
St. Ambrose*, and after
them Aquinas ||, conclude
it impossible that such
prayers should fail of au-
dience, and acceptance, and
not obtain what they peti-
tion for, provided they do
but petition for what is
possible to be obtained.*

§. 18. And no marvel the social prayers of unanimously consenting, and fervently competitioning Supplicants should be so powerful with God, when they have one among them, and concurring in the petition with them, *whom God always hears*, even the Son of his own love, the Lord Jesus Christ, the head of his Church, which he is *always with*, and *always will be*, even *unto the end of the world*, and even *where two or three of them are gathered together in his name*. And indeed his presence with them himself assigns for the reason of their prevalency with his Father, (Matth 18. 20.) *Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is heaven. For where two or three are gathered together in my Name, there am I in the midst of them.* The prevalency of the Churches prayers is from the concurrency of Christs petitioning with them, when they pray.

§. 19. Now hereupon it follows, that it cannot but be a mighty benefit to Christians, each to have the prayers of other, and all the prayers of the Church for them all. And hence are *our* desires both of one anothers private prayers, and also of the Churches publick prayers, especially upon
any

any extraordinary emergency. And if we, who can pray for our selves, do think the prayers of others beneficial to us, as we do think them, or else we should not desire them, how can we then but think they are beneficial to *our children*? who have the more need of the prayers of others, as they are the less able to pray for themselves; and for whom the prayers of others are by so much the more likely to be effectual, as they do the less to hinder their effectualness.

§. 20. Prayer then being so powerful a deliverer of all manner of blessings on the parties prayed for; and Baptism being the means of bringing our children within the Communion of so many and such prayers; we cannot but think Baptism highly beneficial to them; even to that measure and degree, as upon that one account alone, if there were no other besides, to be induced to baptize our children.

CHAP. XI.

Baptism beneficial unto children, in regard of their being made thereby the children of God.

S. 1. **S**ixthly, by Baptism Infants are made *children of God*. This sense our Church hath of it. Hence immediately after the Baptizing of the Infant it renders thanks to the heavenly Father, for that *it hath pleased him to receive that Infant for his own child by Adoption*. And in her Catechism teaches the little *Catechumen* to say, that in his Baptism *he was made the child of God*.

S. 2. The Apostle *St. Paul* speaking to the *Galatians*, whom he had declared to be the Sons of God, (*Gal. 3. 26.*) saith unto them, *As many of you as have* (*ὅσοι*, who-soever ye are, whether men or children, for as he names neither, so he excepts not either that have) *been baptized into Christ, have put on Christ.* (ver. 27.) And he saith it as a Reason of what was said before, even of their Sonship. *Ye are all the children of God by Faith in Jesus Christ, For as many of you as have been baptized into Christ, have put on Christ.* His reasoning seems to lie thus. They that put on Christ, that is receive Christ, they are the children of God.

Those that are baptized into Christ, they put on Christ, and do receive him. Therefore they that are baptized into Christ are the children of God.

S. 3. It is Faith indeed that qualifies for Baptism. The Adult is

Πίστις μὲν ὃν τελει-
ῶται διὰ τῆς βα-
πτίζματος, ἐά-
τησιμα ὃν δευτερο-
ῦται διὰ τῆς πίστεως
D. Basil. de Spir.
Sancto, c. 12. Tom.
2.

Ἐξιστῶν ὃν ἡσθ' διὰ
βαπτισμα ὃ ἀ-
γαθῶν τῆς πίστεως ἡσθ'
προσφερόντων αὐ-
τῶν τῶν βαπτισμα-
τι. Just. Mart.
Resp. ad Orthod.
q. 56.

¶ Non quod vel ipsi
quando baptizantur
fide careant, sine qua
impossibile est vel ipsos
placere Deo: sed salvan-
tur & ipsi per fidem
non tamen suam, sed
alienam. Dignum nempe
est, & ad dei spectat
dignitatem, ut quibus
fidem etas de-

qualified by his own Faith; Infants by the Faith of those that bring them to, and undertake for them at their baptizing. They are vouchsafed the good things that come by baptism through the faith of those that bring them to be baptized, saith the Author of the Answers to the Orthodox in Just. Martyr, speaking of Infants. And upon the account of their faith, were the Infants anciently admitted to baptism, and baptized as Believers ||. But as many as, whether upon the account of their own, or others faith, are baptized into Christ, whether they be men or children, they are υἱοὶ θεοῦ the sons of God.

negat propriam gratia prodesse concedat alienam, &c. D. Bern. Ep. 77. ad Hug. de S. Victore. Absit ut ego dicam non credentes infantes. Jam superius disputavi. Credit in altero, quia peccavit in altero: dicitur credit, & valet; & inter fideles baptizatos computatur. &c. D. Aug. Serm. 14. de Verb. Aposti.

§. 4. And this sense the Ancients had of this thing, namely the efficacy of baptism for the regenerating of the baptized and putting them into the state of children of God. Hence *Dionys. Areop.* calls the Font, wherein persons were baptized *μντήρ** *υοδεσίας* the mother of Adoption; and calls our baptism *θεογενεσιαν* a birth of, or from God; as † *St. Basil* also calls it *βαπτισμα υοδεσιας* baptism of Adoption, & *υοδεσις χαρισμα* the grace of Adoption. *Sedulius* exhorts to pray unto God under the notion of our Father by Baptism. There (saith *St. Ambro'e* speaking of baptism) the believer is washed, all his sins being laid aside, he is justified in the name of the Lord, and by the Spirit of

De Eccl. Hier.

* *Exhort. ad Bapt.*

Orate patrem baptismate nostrum.

† *D. Ambros. in 1 Cor. 6. 11. Illic omnibus peccatis depositis abluitur credens, justificatur domini nomine, & per spiritum Dei nostri Deo filius adoptatur. Id. Ad cuius [sc. divini operis] potentiam referendum est, quod dum homo exterior abluitur, mutatur interior, & fit nova crea-*

creatura de veteri, vasa iræ in vasa misericordiæ transferuntur, & in corpus Christi convertitur caro peccati. De impiis justi, de captivis liberi, de filiis hominum fiunt filii Dei. Ep. 84. l. 10.

our God he is adopted to be a Son unto God. And again to the power of that divine work (saith he) it is to be referred, that whilst the outward man is washed, the inward man is changed, and made a new creature of an old, vessels of wrath are translated into vessels of mercy, and a body of sin converted into into the body of Christ. Of wicked they are made righteous, of captives they are made free, and of sons of men they are made the Sons of God.

S. 5. St. Cyprian saith it was foretold of God by his Prophet *Isaiah* (c. 43. v. 18,

Prænuñciavit illic per Prophetam Deus, quod apud Gentes in locis, quæ in aquosa prius fuissent, flumina postmodum redundarent, & electum Deigenus, id est per regenerationem baptismi filios Dei factos adæquarent. D. Cypr. l. 2. Ep. 3.

19, 20, 21.) that among the Gentiles in places where before there was no water, rivers should abound and water the elect generation of God, that is, (saith he): those who by Baptismal regeneration are made the children of God.

And to this sense some of the Ancients interpret the forecited Text, (*Gal. 3. 26, 27.*) In his confirmation he shows (saith

Theophylact) how we are the Sons of God, namely by || baptism. And so *Primasius*, having put on the Son of God, and being wholly made members of him by the sanctification of Baptism * ye must needs be the Sons of God.

|| Κατασκιάζει πῶς ὑοι ἐσμεν θεῶ, καί φησιν ὅτι διὰ τῆ βαπτίσματος. *Theoph. in Gal. 3. 27.*

* *Filium Dei induti, & toti ejus membra per baptis-*

mi sanctificationem effecti, filii Dei sitis necesse est. *Primas. in Gal. 3. 26.*

§. 6. This being then one effect of Baptism, that by it those that are baptized become the children of God; and it being as able to effect this in children as in men, as producing its effects not by any natural † efficiency, but by a supernatural efficacy, which can take place in children also, and not in men only; and children being no way debarred from having this effect wrought on them thereby, as being no where exempted therefrom by the Author of this Holy Institution, we do, and conclude that our children

† *Εἰ τις ὄσιν ἐν τῷ ὕδατι χάρεις, ἐκ ἐκ τῆ φύσεως ὄσιν τῆ ὕδατι, ἀλλ' ἐκ τῆ τῆ πνεύματι παρουσίας.* *D. Basil.*

81. S. 5. c. 15.
See *Dr. Jackson,*
Tom. 3. l. 10. c. 50.
sect. 4.

may well hence
are by Baptism

* *Hæc de causâ &* put into a state of Adoption* of children unto God.
jam infantulos baptizamus, ut non sint coinquinati peccato, ut eis ad-
datur sanctitas, justitia, adoptio. D. Chrysoft. Hom.
ad Neophytos.

§. 7. Now this being so, an ordinary understanding will be able to conceive how beneficial baptism must needs be unto Infants in this respect. For it interests them in the fatherly love of God to them, and care for them. God loves them, and cares for them, and loves and cares for them as for his children, as for his sons.

§. 8. Now of this love and care of God, to, and for them, the effects cannot but be many and good, as well in what he at present bestows on them, as in what for future he provides for them. Let what will, or can, come at, or of earthly friends or parents, Baptized Infants can never be wholly either friendless or fatherless. When they have neither Father, nor Friend on earth, they have still both a Friend and Father in heaven: Such a Friend and such a Father, as knows their needs, and will not suffer them to be too much under wants; such a Friend and such a Father, as looks after them, whilst they are not able to look after themselves, nay nor him neither; such a Friend and such

a Father, as lays up in them an early stock of Grace, and lays up for them an eternal stock of Glory.

§. 9. O the happiness of being an Adopted Son to God! 'Tis a Relation big with felicities: both the *Indies* in one for richness and sweetness. 'Tis an honour beyond that of being of the blood of Nobles, the kindred of Princes, the sons of Kings, the heirs of Emperors. 'Tis a Magazine of stores for all manner of provisions for this and for a better life; for earth, and for heaven. 'Tis a Tower of strength for safety and protection from the power, and malice of foes; from harm, danger, and fear of enemies. 'Tis a breast of Consolation under all adverse providences, sweetning every the bitterest cup, and sharpest stroke; turning our gall into honey, and filling our wounds with balsome. 'Tis a fountain of pleasure perpetually emptying it self into our bosoms in streams of the most soul-ravishing delights and contentments. 'Tis heaven in Epitome, beatitude in quintessence; an interest in, and an earnest of an eternal inheritance.

§. 10. Baptism then putting the Baptized into this state of Adoption of Sons to God, which appellation belongs to no unbaptized Person, and giving them also the

Ὁυδείς δ' ὑὸς
 βαπτισμαῖο ἀν
 κληθεῖν· ἰσχύει.
 Chryf. Hom. 1. de
 Pœnit.

spirit of Adoption, whereby they are enabled to call God Father; this consideration, even alone and of it self, were sufficient to move any man, whose heart were not made all of rock, but had some, though the least regard to the good of his child, to baptize it, that so he might thereby both bring it into so glorious a relation, and intitle it unto so precious advantages. And yet there is more.

CHAP. XII.

Baptism beneficial unto children in regard of their being made thereby Heirs of Heaven.

§. I. **F**OR Seventhly, Infants are by Baptism made *Heirs* of the kingdom of heaven. And this follows upon the former. For Heirship follows Sonship. Gods sons are all Heirs. So the Apostle reasons it, Rom. 8. 17. & Gal. 4. 7. *If sons, then heirs, heirs of God, and joynt heirs with Christ.* By the means that we become sons, we become heirs. Infants therefore being

being made sons by Baptism, are by Baptism also made heirs. But heirs of what? why, of a kingdom, and even of that kingdom whereof Christ is an inheritor: for the sons of God are συκληρονόμοι, coheirs with Christ, heirs to the same kingdom, whereof he is an inheritor, and that is the kingdom of heaven. And accordingly St. Paul saith, *According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace we should be made heirs according to the hope of eternal life,* Tit. 3. 5, 6, 7.

§. 2. This Instrumental efficiency towards the giving of entrance and admission into the kingdom of heaven, the Fathers do in the general ascribe unto Baptism. St. Basil saith it is that whereby we are || carried to heaven, and entertain'd into that kingdom. Greg. Nazianz. saith it is that chariot* or vehicle, whereby we are carried unto God. St. Aug. saith, when a man goes forth from baptizing then the † gate of the kingdom of heaven is opened to him. Tertullian

|| Ὀχημα θεῶς ἐ-
ρανόν, βασιλείας
ἀπέξενον. D. Basil.
exhort. ad Bapt.

* Ὀχημα θεῶν. Greg. Naz.
Or. 40.

† Quando homo de
baptismo egreditur
tunc & ianua cele-
stis aperitur. D. Aug.

Serm. 29. de Temp. Felix sacramentum aquæ nostræ, qua abluti delictis pristina cæcitatæ in vitam æternam liberamur, Tert. de Bapt. c. 1.

* Greg. Naz. Orat.

40.
Aqua baptismatis baptizatos ad regnum cœlestem mittit, Greg. in Evang. hom. 17.

calls it the happy Sacrament of our water, whereby being washed from the delinquencies of our former blindness, we are freed unto eternal life. And by

Greg. Nazianz. 'tis called κλεῖς οὐρανόων βασιλείας

* the key of the kingdom of heaven. So that it not only sends || the Baptized to, but lets them into that kingdom.

§. 3. And from a well-grounded confidence hereof undoubtedly it is, that our

Church not only prays for the Infant to be baptized, that he may come to the land of everlasting life,

and to the eternal kingdom which God hath promised; and be made an heir of everlasting salvation, and an inheritor of Gods everlasting kingdom; but also gives assurance to the Sureties for the Infant, upon the word and promise of our Saviour, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom, even the kingdom of heaven.

§. 4. And in this her sense she agrees with

with the sentiment of the Ancient Church.

For St. Chrysoſtom ſaith,

For this cauſe do we baptize Infants that there may be added unto them holineſs, righteousneſs, adoption, and an inheritance. And Athanaſius

grounding his inference on two Scripture-Texts, the one the words of our Saviour in my Text, *Suffer little children to come unto me, for if ſuch is the kingdom of heaven,* the other the words of St. Paul,

but now are your children

holy, ſaith, That the baptized Infants of Believers do as undefiled and believing enter into the kingdom of heaven.

§. 5. Yea ſo highly conducing unto an entrance into heaven both for Infants and others was Baptiſm anciently thought, that it was the opinion of ſome, that there was no entrance for either in either without that; and this opinion of theirs was grounded on our Savi-

Hac de cauſa infantulos baptizamus ut eis addatur, ſanctitas, juſtitia, adoptio, hæreditas. D. Chryſoſt. Hom. ad Neoph.

Πρόδηλον ὅτι ὡς ἀσπλαγῆς πρὸς εἰς τὴν βασιλείαν εἰσέρχονται τὰ ἁγίων βεβαπτισμένα νήπια. D. Athan. q. ad Antioch. I 14. Tom. 2. p. 377.

Περὶ ἧ βαπτίσματος ἡ ἐκ βεβαπτισμένων ἀλλὰ εἰς τὴν βασιλείαν εἰσέρχονται. D. Chryſoſt.

Hom. 1. de Penit. Quum vero præſcribitur nemini ſine Baptiſmo competere ſalutem:

ex illa maxime pronunciatione Domini qui ait, Nisi natus ex aquâ quis erit, non habet vitam, sub-
ours saying, that *Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.*

riuntur scrupulosi, &c. *Tertull. de Bapt. Lex enim tingendi imposita est, & forma præscripta, Ite inquit, docete nationes tingentes eas in nomine patris, & filii, & spiritus sancti. Huic legi collata definitio illa, Nisi quis renatus fuerit ex aqua & spiritu, non intrabit in regnum coelorum, obstrinxit fidem ad baptismi necessitatem. Itaque omnes exinde credentes tingebantur. Id. ib. Nisi enim quis renatus fuerit ex aqua & Spiritu Sancto non potest introire in regnum Dei. Utiq; nullum excipit, non infantem, non aliqua præventura necessitate. D. Ambros. de Abrah. Patriarcha, l. 2. c. 11. Sine baptismo mortuos periisse non dubium est. Id. de Voc. Gent. l. 2. c. 8. Ὅταν γὰρ ἀκέσω τῆς ἀφροδῆς φωνῆς λεγούσης, ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, ἔστω αὐτοῦ ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ ἃς εἶδεν διὰ αὐτοῦ τοῖς ἀμύητοις προσδοκῆσαι χριστόν. Greg. Nyssen, de Bapt.*

§. 6. And even our own most modest Beloved, ye hear and moderate Church cannot but upon the same express words of our Saviour Christ, that *Except a man be born of water--* whereby ye may perceive the great necessity of this Sacrament, where it may be had, *Office of Bapt. of those of riper years.*

§. 7. And truly though, with Dr. *Whitaker*, and others, I do believe, that the mere want of baptism, where it cannot be had, is not absolutely exclusive of all unbaptized ones out of heaven, but only the contempt of it, where it may be had; yet two things may be observed from that Text (of *John* 3. 5.) which carry it high for a necessity of Infants baptism, at least so far as to be an excuse for those, who gathered therefrom an absolute necessity of it.

Whitaker. Prae-
lection de Eccles. Ca-
thol. qu. 1. c. 4, 5.
D. Bernard Ep. 77.
ad Hugon. de San-
cto Victore.

§. 8. The first is this, That the kingdom of God here, in the notion of it includes, not only Gods *spiritual kingdom on earth*, or the visible Church (which is all that the Anabaptists will have it to signify; and upon this design, because they would by this distinction avoid the force of the Argument hence for Infants Baptism, for whose salvation they conclude it not necessary, that they be made members of the visible Church, as having devoted them all, without exception of any, to be eternally saved, if dying in infancy, though dying unbaptized) but it doth also in the notion of it include Gods *eternal kingdom in heaven*. Because the kingdom here that a man cannot

enter into except he be born of water and of the spirit, is the same kingdom that (in *ver. 3.*) a man cannot see except he be born again. Now it is not true of Gods kingdom on earth, that a man cannot see it, except he be born again of water and of the spirit, that is, baptized: for it is therefore called the visible Church, because it is a Church that may be seen; And seen it may be of such as desire to come to it, & joyn with it, before they be of it: for how else shall they desire to come to it? Seen also it is, and may be, of such as are of it; and even of those that do oppose, & fight against it. But of the kingdom of God in heaven it is most true, that except a man be born of water and of the spirit he cannot see that. Therefore that kingdom which a man cannot enter into except he be born of water, and of the spirit doth in the notion of it include the kingdom of God in Heaven.

9. 9. And if the *Kingdom of God* here (in *John 3. 3, 5.*) be the same with that which is called (in *Matth. 19. 14.*) the *kingdom of heaven*; which again *St. Luke* (in my Text) renders by that very same expression in *St. John, the kingdom of God*, then we shall find the Anabaptists, when it is for their turn, interpreting it of *Gods kingdom in heaven*. For that very Text do
they

they alledge to prove that not any Infant dying in Infancy before the Commission of actual sin, shall suffer eternal punishment in hell for *Adams* sin : for of such (as they please to speak) belongs the kingdom of God. And if it must be interpreted there (in *John* 3. 5.) of the visible Church, then it must be here also, in *Luke* 18. 16. and *Matth.* 19. 14. And so then children will be such as belong to the Church Catholick, as members of it, of whom it is : and then why should they not be admitted into it, *that* belong unto it ?

§. 10. And if any thing be objected against this, because it is not said, *of these*, but *of such as these*, is the kingdom of God ; the same will be objected against their coming into the kingdom of glory, which they intitle them to, (from *Matth.* 19. 14.) because it is not there said, *of these*, but *of such as these* is the kingdom of heaven. And so it will follow, even by their own way of arguing, either that *such as they*, men resembling them in humility and innocence shall enter into the kingdom of glory, but *not they* : or that, if the *such as they*, hinder not but that *they* may enter into heaven, then the *such as they* cannot hinder, but that they may enter into the Church.

§. 11. The second thing to be observed from this Text is this, That our Saviour in his expression of himself, useth such a word as can no way be restrained from reaching even unto Infants, and even unto the least of them; He saith not ἐὰν ἀνὴρ nor ἐὰν μὴ ἀνθρώπος, except a man, that is, a man of years and understanding be born again (for so those words may be capable of being rendered; and even the latter of them, which is of the more extensive signification is so to be interpreted in 1 Cor. 11. 28. where the *subjectum recipiens*, or person that is to receive the Lords Supper is spoken of, *Let a man*, that is a man of years and understanding *examine himself*, &c.) but he saith here, ἐὰν μὴ τις, except *one, any one*, be it who it will be, man, woman, or child, be born again, that is baptized, he cannot enter into the kingdom of God.

§. 12. Heaven then being the region of light, the paradise of pleasure, the habitation of joy, the mansion of peace, the seat of bliss, the rest of the Saints, the country of Angels, the court of God, a kingdom of glory, an inheritance incorruptible and undefiled, and that fadeth not away, where our solaces shall be pure, our happiness compleat, and our life eternal: and Baptism being so highly conducive, if not absolutely necessary,

to an entrance into heaven, the ready way for our selves, and the only way that we know for our Infants, to get admission into that city of our God; and joy of our Lord; it necessarily follows, that Baptism must be highly beneficial to our Infants; and that we, if not upon the account of sin in them, with the Orthodox Christians, yet at least for entrance into the kingdom of heaven, with the Heterodox *Pelagians**, should be moved to baptize them.

* *Parvulos etiam negant secundum Adam carnaliter natos contagium mortis antiquæ prima natiuitate contrahere. Sic enim eos sine ullo peccati originalis vinculo asserunt nasci, ut prorsus non sit quod eis oporteat secunda natiuitate dimitti: sed eos propterea baptizari, ut regeneratione adoptati admittantur ad regnum Dei, de bono in melius translati, non ista renovatione ab aliquo malo obligationis veteris absoluti, &c. D. Aug. de Hæres. c. 88.*

CHAP. XIII.

Baptism beneficial unto Children in regrd of their being thereby made partakers of Grace.

§. 1. **Y**ET eighthly, to shew the Beneficialness of Baptism to Infants, Baptism is a means of *Grace to them*: an instrument of conveying unto them, and making them partakers of the Grace of God; that is, so far, and in such manner, and measure, as they are capable of it.

§. 2. To signifie Baptism to be a means of Grace, Grace is one of the Names by which Baptism is called in the Writings of the Fathers. Whether out of a certain strange kind of joy (saith *Gr. Na.*) *or whether in consideration of the manifold benefits of it, we give it many names, we call it Gift, Grace, Baptism, Unction, Illumination, &c.*

Ἴτε δια τὸ θεω-
χαρὲς τῶ πρῶμα-
τῶ -- εἴτε τῶ πο-
λυειδῶς τῶ ἐνεργε-
σίας -- δὲ ἔργον κα-
λῶν, χάρισμα,
βάπτισμα, χρι-
σμα, φῶτισμα,
Gr. Naz. Orat. 40.

Διὰ τῶ π μὴ μέλλετε πρὸς τὴν χάριν, ἀλλ' ἐπιείχα-
τε -- *Id. ib.* -- Διὰ τῶ π πρὸς τὴν χάριν τῶ παλι-
χρυσίας βραδύων, *Gr. Nyssen. de Baptismo.*

§. 3. Now that Infants are in some degree and measure capable, if not also sensible, of Gods grace and of divine impressions by the Holy Ghost, sure none doubts, that reads of *John Baptists* being filled with the Holy Ghost (that sure, signifies some Gifts and Graces of the Holy Ghost) from his Mothers womb, *Luke 1. 15.* * nay of his leapings for joy in the womb of his Mother, *Luk. 1. 44.* which sure could come from nothing but some divine impression made on his soul by the Holy Ghost, wherewith his Mother being at that time filled, it may well be thought he was not wholly empty, especially after so sensible an indication of it. Nor surely does any doubt, that what effect and operation Baptism hath upon elder persons, it hath also upon Infants according to their measure of capacity: inasmuch as they do not any thing to hinder its operation upon them: and there is nothing said, that de-

Ὁ γὰρ πρὸ ἀρθαρ-
σίαν αὐτοῖς παρέ-
χων, δῶκεται καὶ τῷ
ἀδοκίμῳ τῷ ἁγί-
στῶν ἀγαθῶν χα-
ρίσασθαι αὐτοῖς
δῶκεται. Just.
Mart. Resp. ad Or-
thod. 13.

Mothers womb,

* Μαρτυρεῖ ὅ τῶ-
ν τὰ τῶ βαπτιστῶ
Ἰωάννῃ ἐν τῇ κοι-
λίᾳ τῷ μητρὸς τῆ
γαλιλαίας σκιρ-
τήματα, καὶ ὁ ὕμνος
ἐν τῇ κοιλίᾳ καὶ δι-
λαζόντων. Just.
Mart. Resp. ad Or-
thod. 13.

deprives them of the benefit of its operation.

§. 4. To the point in hand then. There is a twofold Grace of Gods imparted, and communicated in Baptism : first, there is the Grace of *Justification* ; and secondly, there is the Grace of *Sanctification*. The Grace of Justification is Gods remitting to us the guilt of our sins. The Grace of Sanctification is Gods cleansing us from the corruption and pollution of our Natures and Persons, and enabling us to do acts of Righteousness and Holiness.

§. 5. Now for the first of these, the Grace of Justification, that that is communicated in Baptism, is evident from the speech of *Ananias* unto *Paul* (*Acts 22.16.*) bidding him, *arise and be baptized, and wash away his sins*, calling on the name of the Lord. And from *Peters* exhorting the Jews (*Acts 2. 38.*) to be baptized in the name of Jesus Christ *for the remission of sins*, i. e. that they might thereby obtain the forgiveness of their sins.

§. 6. Then for the second the Grace of Sanctification, that that also is communicated in Baptism is evident from that of the Apostle (in *Tit. 3. 4, 5.*) *After the kindness of God our Saviour towards man appeared, not by works of righteousness which we have done, but*

but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, i. e. by the Grace of Sanctification, which is a work of the Holy Ghost, usually begun in Baptism, and constantly wrought by it, in some measure in the party baptized, at least so far as amounts to the putting into him the first principle of it, whereby he is in time, and by degrees brought to a newness of condition, actually regenerated into a new creature.

§. 7. Hence Peter unto the convert Jews (*Acts 2.*) promises upon their Baptism the gift of the Holy Ghost (*v. 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. For the promise is made to you, and to your children, &c. The promise. What promise? Why, the Promise of the gift of (that implies sure, if any thing more, yet however sanctification by) the Holy Ghost. By what means? why, by Baptism: for 'tis expressly said, Be baptized, and ye shall receive.*

§. 8. In *1 Cor. 6. 11.* we have both these Graces together set down as the Consequents of Baptismal washing. *And such were some of you; but ye are washed (the means in Baptism that laver of regeneration)*
but

but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God. As if he had said, ye are now new creatures, other men than formerly ye were: for ye have been baptized, and in your baptism have had conferred upon you both the Grace of Justification, by the Name of the Lord Jesus; and the Grace of Sanctification, by the spirit of our God.

§. 9. And perhaps the same is intimated in that of the Apostle to the *Ephesians*. *Husbands love your wives, even as Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it unto himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish, (Ephes. 5. 25, 26, 27.)* Here cleansing may note Justification: that Grace being expressed by that very word (1 John 1. 7.) where the *blood of Jesus Christ is said to cleanse*, that is to justify us from all sin. And then the Church of Christ, which consists of Persons of all sorts and ages, small and great, old and young that have been baptized into Jesus Christ, will have both Justification and Sanctification communicated and conveyed to it by the
washing

washing of water with the word, that is by Baptism, the water whereof is sanctified to that use by the word of God. And that will make it a glorious Church indeed, to be both justified, not having spot or wrinkle upon it or any such thing; and to be sanctified, being holy and without blemish.

§. 10. And this sense of the thing our present Church hath: whilst in her office of Publick Baptism she prays for the Infant to be baptized, that he may receive remission of his sins, and be sanctified by the Holy Ghost; and in her Catechism she teaches the Baptized Catechumen, that hereby, that is, by Baptism, we are made children of grace, that is gracious children, acceptable to, and accepted of by God; accepted by the grace of Justification, and made acceptable by the grace of Sanctification.

§. 11. And this sense of it the Primitive Church of Christ also had. First, as to the Grace of Justification. Hence the *Nicene Fathers* in their Creed^a acknowledge one Baptism for the remission of sins. The *Council of Florence* saith^b, The effect of this Sacrament of Baptism is the remission of all sin, whether Original or A-

^a Ὁμολογῶ ἐν βάπτισμα εἰς ἀφεσιν ἁμαρτιῶν.

^b Hujus Sacramenti effectus est remissio omnis culpæ originalis & actualis, *Concil. Flor.*

Omnes, qui ad divinum munus & patrimonium baptismi sanctificatione perveniunt, hominem illic veterem gratiâ lavacri salutaris exponunt, & innovati spiritu sancto à sordibus contagionis antiquæ iteratâ nativitate purgantur, D. *Cyprian.* de Habitu Virgin. Considerantes ac scientes, quod templa Dei sint membra nostra ab omni fæce contagionis antiquæ lavacri vitalis sanctificatione purgata, Id. ib.

Unde genitilis auxilio superioris ævi labe detersâ in expiatum pectus ac purum desuper se lumen infudit, D. *Cypr.* l. 2. Ep. 2. In aquæ baptismo percipitur peccatorum remissio. D. *Cyprian.* Præf. ad l. de Exhor. Mart.

St. *Cyprian* saith^c, Our members are the temples of God, being purged by the sanctification of the vital laver from the dregs of the old contagion. St. *August.* saith^d, In Baptism all debts, that is sins, are forgiven us. St. *Hierom*^e saith, that Baptism doth remit the former sins, though for the future it cannot save, unless the baptized do with all diligence keep their hearts. *Tertullian*^f calls Baptism that happy Sacrament of water, wherein being washed from the faults of our former blindness we are delivered into eternal life. St. *Chrysostom*^g calls Baptism a Circumcision not made with hands, wherein no labour is undergone, but the burdens of sins are laid down, and there is found forgiveness of all the sins, which have been committed in the whole time of our

our life. *St. Bernard*^h asks, what is the Grace where-with we are invested in Baptism? and answers, that it is the purging, (that is the pardoning) of our sins. *Athanasius*ⁱ saith, one end of Baptism is, that in [or by] the water we may obtain the remission of former sins. *Greg. Nazianz.*^k saith, that this Laver hath the vertue to blot out sins. *St. Ambrose*^l saith, that there (i. e. in baptism) the Believer is washed, all his sins being put away, he is justified in the Name of the Lord, and adopted a Son to God by the Spirit of our God. And ^m *St. Basil*, (to name no more) saith, it is to captives redemption, remission of debts, &c. And these may suffice to report the Churches sense as to the matter of Justification, which stands in the re-

In aquæ baptismo percipitur peccatorum remissio; *D. Cyprian. Præf. ad lib. de Exhort. Martyr.*

^d In Baptismo omnia debita, i. e. peccata prorsus dimittuntur nobis, *D. Aug. 135 serm. de Temp. Ecce venturi estis ad fontem sanctum, diluemini in baptismo salutari lavacro regenerationis. Renovabimini, eritis sine ullo peccato; ascendentes de illo lavacro, omnia quæ vos peccata persequebantur, ibi delebuntur, D. Aug. Serm. 119. de Temp. Baptizati sunt, deletisque omnibus peccatis ex hac vitâ emigrarunt, D. Aug. lib. 13. de Civ. Dei, c. 7.-- Ut hortandi sint homines tunc se*

potius interimere, cum lavacro sanctæ regenerationis abluti universorum remissionem acceperint peccatorum. Tunc enim tempus est cavendi omnia futura peccata, cum omnia sint deleta præterita, D. *Aug.* de Civ. Dei, l. 1. c. 27. ^e Quod [sc. baptismum] sicut priora peccata dimittit, sic in futurum servare non potest, nisi baptizati omni custodiâ servaverint cor suum, D. *Hieron.* contra Hæres. *Jovin.* c. 33. Omnia scorta, & publicæ colluvionis fordes, impietas in Deum, parricidium in parentes, incestus, atque extraordinariæ voluptates utriusque sexûs mutatâ naturâ Christi fonte purgantur, D. *Hieron.* Ep. 50. ad Oceanum. Omnia nobis in baptismo condonata sunt crimina -- Id. ib. ^f Felix Sacramentum aquæ nostræ quâ abluti delictis pristina cæcitas in vitam æternam liberamur, *Tertull.* de Bapt. -- deletâ morte per ablutionem delictorum, Id. ib. -- baptismi carnalis actus, quod in aquâ mergimur, spiritualis effectus, quod delictis liberamur, Id. ib. ^g Ἄλλ' ἔξῃς κ' ἐν ἀωρῇ ἡλικία, κ' ἐν μέσῃ, κ' ἐν αὐτῷ Ἰῶ γήρα γνόμενον πινὰ, τάντῳ δέξασθαι τῷ ἀχειροποίητον πειτομῶ ἐν ἡ ἕκ βῆσι πόνον ἰσομεῖναι, ἀλλ' ἀμαρτημάτων φορτία ἀποδέδαι, κ' τῆς ἐν παντὶ χερόνω πλημμελήματων τῷ συγχώρησιν εὐρέδαι, *Chryl.* Hom. 40. in Genes. Vel potius quod omnia remiserit per lavacrum regenerationis, Id. *Enar.* in *Psal* 7. Hinc ostenditur dogma magnum quod perfectè purgantur à peccatis, qui baptizantur, Id. Hom. 40. in *Act* 1. 19. ^h Quæ est gratia, unde per baptismum investimur? Utique purgatio delictorum, D. *Bern.* Serm. 1. in Coen. Domini. ⁱ -- Ὅπως ἀφέσεως τῶν ἀμαρτηῶν ἰπέρ ὧν

προσημαρτομεν πύχαμεν ἐν τῷ ὕδατι. *D. Athan.*
Apolog. 2, pro Christian. Τὸ ἡμῶν σῶμα ταφέν ἐν
 τῷ βαπτίσματι ἔφουσε δικαιοσύνην ἡμῖν αὐτοῖς,
Id. vii. & Interpret. Parab. Script. q. 94. — ἢς [ἴσ.
 τειὰδ' Θ] τῷ ὀνόματι βαπτιζόμενοι ἐδικαιώθησαν,
 λαβόντες τὸ ἅγιον ἕρπυλλον καὶ αἰώνιον ἀγαθῶν μετχοῖας
 ἐλπίδα. *Id. Respons. ad Orthod. q. 44.* ἡ τῶν ἁ-
 μαρτημάτων ἕξάλειψιν ἔχει τὸ λείρον. *Gr. Nazian.*
Orat. 40. τῶν γὰρ ἡμαρτημάτων, ἢ τῶν ἁμαρτανό-
 μων τὸ λείρον ἔχει συγχώρησιν. *Id. ib.* ¹ Illic
 enim omnibus peccatis depositis abluitur credens,
 justificatur domini nomine, & per spiritum Dei no-
 stri Deo filius adoptatur. *D. Ambros. 1 Cor. 6. 11.*
^m Βάπτισμα αἰχμαλώτοις λύτερον, ὀφλημάτων ἀ-
 φεσις, δάνασις αἰσχύνης, παλιγγενεσία ψυχῆς,
 &c. *D. Basil. Exhort. ad Baptism.* ⁿ Beatos exi-
 stimat, qui absque labore peccatorum remissionem
 acceperunt, quod sola baptismatis gratia largiri
 potest, *Theodoret. in Psal. 50.* Pollicetur peccato-
 rum veniam, quæ per sanctum baptisma mortalibus
 datur.-- *Theod. 1. 7. de Sacrificiis.* Non reddit
 parentum peccata in filios, quia cum ab originali
 culpa per baptismum liberamur, jam non parentum
 culpas, sed quas ipsi committimus habemus, *D.*
Greg. Mag. Expos. Moral. 1. 15. c. 31, in 21 cap.
Job. Sciendum est autem eos, qui post lavacrum
 in peccata incidunt, eos esse qui castigantur. Quæ
 enim prius facta sunt dimittuntur, Quæ autem
 postea fiunt expurgantur, *Clemen. Alexandr. Stro-*
matum, 1. 4. Justificamur enim per Sanctum ba-
 ptismum; mortem Christi annunciantes, & simul
 resurrectionem ejus confitentem, *Cyri. Alexand.*
Apolog. ad Theodot. Ad peccati namque ablutio-
 nem sufficit salutare, & sacrum lavacrum, abster-
 gitq; superiorum delictorum maculam, *Cyri. Alex.*
1. 1. in Isai. cap. 1.

§. 12. Then as to the Grace of Sanctification, whereby we are purged from the corruptions of our nature, and endued with

Ἡ δὲ ἡμετέρα
πειτομή, ἢ τὸ
βαπτίσματος λέ-
γω χάρις, ἀνώ-
δυνον ἔχει τῶ ἰα-
τρείαν, καὶ μυρίων
ἀγαθῶν πλεονάζει
γίνεται ἡμῖν, καὶ
τοῦ πνεύματος
ἡμᾶς ἐμπύπνοι
χάρις, &c. D.
Chryf. Hom. 40.
in Gen.

Divinæ autem gratiæ lavacrum non corporis, sed animæ maculam sordisque mundare consuevit, D. Chrysof. ad Baptizandos.

^b Per Baptismum Spiritus Sanctus accipitur, D. Cyprian. 1. 2. ep. 3.

^c Igitur omnes aque de pristina originis prærogativâ Sacramentum sanctificationis consequuntur invocato Deo. Super-venit enim statim

inward holiness, let St. Chrysofom^a speak, and he will tell you, that the grace of Baptism heals without pain, brings us good things without number, and fills us with the grace of the Holy Ghost. And that the Laver of divine grace useth to cleanse not the spot and filthiness of the body but of the soul. St. Cyprian^b saith, By baptism is received the Holy Ghost; *i. e.* in the gifts and graces of it: a thing frequently happening certainly in visible effects, and undoubtedly in invisible graces, to persons baptized by the Apostles. Tertullian^c saith, that the waters of baptism being sanctified by the Holy Ghost do conceive a sanctifick vertue. Primasius^d saith, Having put on the Son of God,

God, and being wholly made members of him by the sanctification of Baptism, ye must needs be the sons of God. And *Greg. Nazianz.* calls Baptism $\psiυχῆς καθαρισμὸν$ the purgation of the soul; and the waters of Baptism he calls $καθαρίστικα ὕδατα$ lustral or cleansing waters, saying that they were more cleansing than hyssop, than the blood under the Law, or the ashes of an heifer.

spiritus de coelis, & aquis superest sanctificans eas de semetipso; & ita sanctificata vim sanctificandi combibunt, *Tertull.* de Baptismo. a Filium Dei induti, & toti ejus membra per Baptismi sanctificationem effecti, filii Dei sitis necesse est, *Prim.* s. in *Gal.* 3. 27.

ϵ° Ἔστιν ἀποπεν πῶματα. ἡδὴ καθαρίσει, $\psiυχῆς δὲ καθα-$

$\deltaάρον ταμείεδαι$, *Gr. Naz.* *Orat.* 40. $\text{Βαπτιζῶμεν ἕν ἵνα νικήσωμεν μετὰ ἁγῶν καθαρίστων ὕδατων, ὑπὸ πικρῶν ἰακωτέρων, ἀμαρτῶ νομικῶν καθαριστῶν, &c. Greg. Naz. ib.}$

§. 13. Baptism then being a means of making the baptized partakers of so excellent Graces of God, as the Justification of their Persons, and the Sanctification of their Natures, and so putting them out of a state of wrath and damnation, into a state of grace and salvation, must needs be concluded to be highly beneficial to those that partake of it. What thing indeed in all the world can in the least come in competition for

worth and excellency, for advantageouſness and beneneficialness, with either of these two divine Graces? Who that understood what the Guilt of sin is, and what the Punishment of damnation is, would not give the world, if it were his, to be acquitted from that guilt, whereby he should be obliged unto that punishment? And who that understood the just worth of internal holiness, or the true value of eternal happiness, would not think all the Jewels in the world, though all the pebles and sands in the world were jewels, too mean a price for such a purchase as that grace, that should intitle unto that glory?

§. 14. And that being so, what an inducement is here (O what inducement can be greater? what perswasion more forcible? what argument more strong? what obligation more powerfull?) to draw us to the baptizing of our Infants? what can we do better for them? what can we do so good for them? as to get them justified? as to get them sanctified? and to get them baptized? that they may both be justified, and sanctified.

CHAP. XIV.

Baptism beneficial unto Children in regard that by it they are consigned unto a Resurrection.

§. 1. **B**Ut Ninthly, every Grace it self doth not carry immediately and fully into Glory. There must be a rising before a reigning. Flesh and blood, in the condition it is here in, corruptible and mortal, cannot inherit the kingdom of God. There must therefore intervene a Resurrection from death, before there can be had a full Admission into life.

Primo enim resurrectio, dehinc regnum. Tertull. adv. Marcion. l. 5. 1 Cor. 15. 50.

§. 2. Now Baptism consignes the Baptized, and that whether Men, or Infants, (for there is no distinction, no exception made in this point of, or against, either, or other) unto a Resurrection; and that so effectually, that at present they are made capable, and hereafter, if they forfeit not the grace of their Baptism, they shall be partakers of it.

§. 3. And in the sense and hope of this, our Church prays for the new baptized In-

Publ. Baptism of Infants. fant-, that as he is made partaker of the death of Christ, he may also be partaker of his resurrection, so that finally with the residue of Gods holy Church he may be an inheritor of Gods everlasting kingdom.

§. 4. And the same sense of it the Ancient Church also had. This is sufficiently evident from the practice of those men (whom St. Paul speaks of, in 1 Cor. 15.29.) who were baptized for the dead. For that practice of theirs argues thus much, that they thought that vicarious baptism (as Tertulian calls it) of theirs for the dead would be of advantage to the dead in order to their rising again. And that thought must be grounded on an opinion, that those bodies that were baptized, should be raised. Now this Ground the Apostle goes not about in the least to confute; but argues from their practice grounded on it to prove a resurrection: and to them doth it

Si autem quidam baptizantur pro mortuis; videbimus an ratione; certe illa presumptione hoc eos instituisse contendit, quod alii etiam carni, ut vicarium baptismum, profuturum existimarent ad spem resurrectionis; quae nisi corporalis non aliis sic baptismati obligaretur. Quid et ipsos baptizari, ait, si non quae baptizantur corpora resurgunt? Tert. de Resurrect. carnis.

it unanswerably. For if they thought their being baptized for others did conduce to the rising of those others, they must needs much more think that they that were baptized for themselves must be raised: now neither they that had been baptized by proxy, nor they that were baptized in their own persons, could possibly rise, if there were no resurrection. So that their Practice was a confirmation of the Apostles Doctrine.

§. 5. Now this effect Baptism hath on the Baptized, by making them partakers of the Resurrection of Christ. In respect whereof we are said by the Apostle to be *risen with him in Baptism* (Coloss. 2. 12.) whence Baptism is called by St. Basil *, a *power to the resurrection*, and by Theodoret ||, a *participation of the Lords resurrection*. And well it may, inasmuch as by it we are made partakers of the Lords death. Whence we are said, (in the same place)

to be buried with him in Baptism; and (Rom. 6. 3.) to be baptized into his death. And if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, (Rom. 6. 5.) In contemplation

* Τὸ δὲ βάπτισμα δύναμις ἐστὶ τοῦ ἕως τοῦ ἀνάστασιν, D. Basil. Exhort. ad Bapt.

|| μετέτοια τῆς δεσποτικῆς ἀναστάσεως.

Σωτηρῶν ἐν
 χριστῷ διὰ τῆ βα-
 πτίσματος, ἵνα καὶ
 συνανασῶμεν; συ-
 χετέλωμεν ἵνα
 καὶ συνυψωθῶμεν;
 συνανέλθωμεν, ἵνα
 καὶ συνδοξαθῶμεν.
 Gr. Naz. Orat. 40.
 An ignoratis, quod
 quicumque in Chri-
 stum tincti sumus,
 in mortem ejus
 tincti sumus! con-
 sepulti ergo illi
 sumus per bap-
 tismum in mortem, ut
 quemadmodum sur-
 rexit Christus à
 mortuis, ita & nos
 in novitate vitæ
 incedamus. Ac ne
 de istâ tantum vitâ dictum putes, quæ ex fide per ba-
 ptisma in novitate vivenda est, providentiſſimè ad-
 struit: Si enim complantati fuerimus simulacro mor-
 tis Christi, ita & resurrectionis erimus. Per simula-
 crum enim morimur in baptisate, sed per veritatem
 resurgimus in carne, sicut & Christus, Tertull. de
 Resurrect. Carnis Edit Rigalt. p. 415. We re-
 ceive 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 Christs
 sake; yet on Gods part this action of going into
 and coming out of the water again, did signifie
 that he would bring such persons to live again. See
 this and much more in Dr. Patrick's Discourse of
 Baptism, pag. 32, 33, &c.

§. 6. Resurrection then, which is the hope of the living, and the comfort of the dying Christian, being, as *Tertullian* calls it, *janua regni*, that gate of the kingdom that lets us into the actuality of enjoyment of all those invisible and incomprehensible, immortal, and immarcescible glories, which are laid up, and kept for us in heaven: and Baptism being that Ordinance of God, whereby he consigns men unto a Resurrection; whereby they have a title given to it, and are put into a capacity for it, and a certainty of it, so they shall infallibly obtain it, if they do not through the default of their own Infidelity or Apostasie fall from the grace of it, we cannot but think it highly beneficial to our children to be partakers of it. And that consideration of the Beneficialness of it even in that respect to them, should be a motive of weight and force with us, to perswade us to procure it for them.

Et tamen non utique carni defendimus Dei regnum, sed resurrectionem substantiæ suæ, quasi januam regni per quam aditur.
Tertull. Advers. Marcion. l. 5.

CHAP. XV:

Baptism beneficial unto Children, in regard they are saved by it.

§. 1. **T**enthly and lastly, by Baptism Infants are saved.

§. 2. Salvation is such a thing, that whatsoever doth effect that, or is but in any measure conducive to the effecting of that, must needs be acknowledged beneficial to them that are saved. Besides God the great Saviour of all men, there are several things to which a saving efficacy is ascribed: as Faith, the Word of Faith, the Ministers of the Word, Prayer, and amongst the rest Baptism. Whence are we Christians? 'Tis

a question that St. *Basil* asks. To which, saith he, any body will answer through faith. But how are we saved? Why, by being regenerated through the grace conferred in baptism; or (as his words are well enough capable of being rendred) through grace by Baptism.

Χριστιανοὶ ποῦ δὴ
ἡμεῖς; διὰ τὸ πί-
στεως πᾶς τις ἂν
ἐπιποιοῦμεθα, δε-
πνὰ τρεῖπον; ἀνα-
γεννηθέντες διηλο-
νόπι, διὰ τὸ ἐν τῷ
βαπτίσματι χάρι-
τος, *U. Basil. de*
Spir. Sancto, c. 10.

§. 3. Now this salvifick efficacy of Baptism not for men, but infants also, might easily be inferred from the foregoing particulars: in as much as salvation consists but in the obtaining, and enjoying that mercy, Grace, and Glory, which Baptism qualifies them for, consigns, and intitles them to; and which they, upon due perseverance in the grace thereof, shall be made partakers of.

§. 4. But there is a nearer way to be taken than such a repetition of particulars. Our Church saith, *It is certain by Gods word, that Children which are baptized, dying before they commit actual sin are undoubtedly saved.* Children dying before the commission of actual sin are capable of no other means of salvation but Baptism, and, that which is joyned with it, Prayer. Therefore by Baptism with the Prayer of Faith, they are saved.

§. 5. But is this certain by the word of God? Yes surely, by good argument drawn from it. For baptism being the application of the blood of Christ to the party baptized for the taking away of that sin whereof he stands charged; and Infants being chargeable with no sin *but that sin of the world*, which is taken away by the blood of the lamb of God applied to them in baptism;

ptism; it must follow, that being freed from that, they must be saved.

§. 6. But we will go to Scripture-Text it self for proof. Our Saviour hath said, (Mark. 16. 16.) *He that believeth, and is baptized shall be saved.* Here we have salvation promised upon two performances; the one by us, the other upon us: that by us is Faith; that upon us is Baptism. Now as he that hath both these, is certainly saved: so no doubt at all of his salvation, that hath but either of these, so it be not his fault that he hath not the other. And if our baptized Infants have not the one, which is Faith, yet they have the other, which is Baptism.

§. 7. Put case one believe, and be in no possibility of being baptized, who doubts now of his salvation? even just so, in case one be baptized, and be in no capacity to believe, there cannot reasonably be any doubt made of his being saved.

§. 8. Our Saviour wrought many salvations for their bodies, who by themselves had made no application to him in a way of prayer or faith, upon the faith and prayer of others. And what doubt but he is as ready to work salvation for the souls of our Infants, though in no capacity of applying themselves to him by prayer or faith, even upon

upon the faith and prayer of those that bring them to baptism? Had Christ mercy only for bodies? Or hath he not it much more for souls? Or hath he mercy only for the souls of men? and not also for the souls of Infants? And who ever restrained the efficacy of Faith and Prayer in the use of Means to bodily salvation, that it cannot prevail also for the saving of souls? theirs especially who as they can do nothing of themselves to advance it, so they do nothing of themselves to hinder it. All possible proper means then being used for their salvation, which is their baptizing with the prayer of faith, there is no reason to doubt of their being saved. And therefore our Church having, after the recital of the Gospel appointed on that occasion, which contains this order of Christs to suffer

the little Children to come unto him, descanted a while on the good will of our Saviour to those children, proceeds from thence to exhort the bringers of the Infant unto Baptism, *not to doubt* of the salvation of it.

him the blessing of eternal life, and make him partaker of his everlasting kingdom, *Pub. Bzp. of Infants.*

Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive this present Infant, that he will embrace him with the arms of his mercy, that he will give unto

§. 9. But further, as our Saviour said, *He that believeth, and is baptized shall be saved*; so one of our Saviours Apostles said of him, that *according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost*, (Tit. 3. 5.) that is by Christian Baptism, which consists of those two parts, the washing of Regeneration, and the renewing of the Holy Ghost. The words are a *Merismus*, a Rhetorical Figure of Speech, wherein instead of any *Totum* or whole thing, is set an enumeration of its parts. As when for the *world*, which God in the beginning did create, it is said, *In the beginning God created the heaven and the earth*, Gen. 1. 1. As the *heaven* and the *earth*, the two constituent integral parts of the *world* are put for the *world* there: so here *the washing of regeneration*, and *the renewing of the Holy Ghost* the two constituent integral parts of Christian *Baptism*, are put for *Baptism*. Just as when our Saviour (John 3. 5.) said to *Nicodemus*, *Except a man be born of water and of the spirit he cannot enter into the kingdom of God*, by naming the two constituent integral parts of Baptism *water* and the *spirit*, he meant Christian *Baptism*, which consists of those two parts, without which in the ordinary way of salvation, as far as

that

that is revealed unto us, and without tying God in extraordinary cases unto ordinary means, there is no entrance into the kingdom of God.

§. 10. And another of his Apostles doth positively and expressly say that *Baptism doth now save us*, (1 Pet. 3. 21.) Not that it hath any Physical vertue in it self in the way of a Natural Cause to effect our Salvation, but that it hath a saving efficacy for such end communicated unto it by God the Ordainer of it, who works the effect of it by the Cooperation of his Spirit with it, and that it doth exert its efficacy, and hath that effect, upon all such, as do not frustrate the grace of God bestowed on them, and wrought in them, in, and by it : which certainly our Children before the Commission of wilfull actual sin do not do. And what is said more than so, of Faith, or the Word, or Prayer, or any other Grace or Means, which we call saving ?

§. 11. Nor let any here tell me, that the Apostle doth expressly deny this efficacy to that part of Baptism, which is the only part which Infants are capable of, namely *the putting away the filth of the flesh*, or the external washing with water.

§. 12. For first, (not in the least to allow the external washing to be the only part

of

of Baptism, which Infants are capable of; for who can tell in what manner the Holy Spirit can, or in what measures he doth insinuate himself, and communicate his grace, and exert his efficacies in very Infants? or who can deny any thing of all this to them!) the Apostle was a Jew; and wrote this Epistle to the Jews; and his meaning plainly is this, to deny (if he do deny any thing) the saving efficacy of that Baptism he speaks of, to any legal

* Τὸ γὰρ ὄφελος
 εἶναι τῆ βαπτί-
 σματος, ὅ τὴν
 σάρκα καὶ μόνον τὸ
 σῶμα φαιδρῶει;
 βαπτισθεὶς τὴν
 ψυχὴν ἀπὸ ὀφείας,
 καὶ ἀπὸ πλεονεξίας,
 καὶ ἀπὸ φθόνου, καὶ
 ἀπὸ μίσους. καὶ ἰδὲ
 τὸ σῶμα καθαρὸν

Jewish * Baptism, all the efficacy whereof was the putting away the filth of the flesh, a ceremonial purgation from legal pollution, and to ascribe it unto the Evangelical Christian Baptism; which, from its being usually administered upon such Inquiry and An-

ἔστι, Just. Mart. Dialog. cum Tryph. p. 231. Edit. Paris. 1615. Τὴν ποταμῶν ποίνων κηλίδα τὸ Ἰουδαϊκὸν ἔξεκαθάρεσθαι τὸ ἴδιον τὸ καλῶς ἔποιεσθαι, ἀλλὰ τὴν ὄντως ἀκαθαρσίαν, &c. D. Chrysost. ad Illuminand. p. 854. l. 4. Tom. 6. Edit. Eton. Βαπτισθῶμεν ἵνα νικήσωμεν. μελάχων καθαρσίαν ὑδάτων ὑσώπων ῥυπικωτέρων, αἵματι νομικῶν καθαρωτέρων, σποδῆ δαμάλεως ἱερωτέρων ῥαντισέσθαι τὰ κεκοινωμένους, καὶ πρὸς χαμερὸν ἐχέσθαι σῶμα καὶ καθαροῖν, ἕως παντελῆ τὴν αἰσθητικῆς ἀνάγειν. Naz. Ομιλ. 40.

swer, as was made by, or exacted of, such as in those days offered themselves unto Baptism, who had no inducement to bring them to it, but the prompting of a good conscience, persecution for it being the only visible consequences of it, the Apostle elegantly calls (by a word that signifies both Inquiring and Answering) ἐπερώτημα, the Inquiry or † Answer of a good conscience toward God: or the good consciences Question or Answer unto God.

† Τὸ φάσμα, λαμπερῆς ὄψις ψυχῶν, βίαια μετὰ δεσῆς, ἐπερώτημα τῆ εἰς θεὸν συνειδήσεως. Greg. Naz. Orat. 40. p. 638.

Dehinc ter mergitatur, amplius aliquid responderetis, &c. Tertull. de Corona Mil. p. 121. Edit. Rig. Quæ ideo dicitur interrogatio, quod sicut in contrahentibus emens aut comparans sibi aliquid commodi certa ratione ac formulis interrogat emptorem, ac stipulatur ab eo querendo, An hec aut illud mihi vendis ac tradis, & hac conditione ac precio, &c. cui contra venditor respondens affirmat: sic igitur etiam in Baptismo, cum Deus interrogando stipulatur ac obligat nos nostramque fidem & obedientiam, tum vicissim nos stipulando per fidem obligamus ejus paternum favorem ac gratiam. Flac. Illirici Clavis. v. Baptismus. This form of interrogation seems to have been very ancient in the Church, and the Apostle justly thought to refer to it when he stiles Baptism the answer of a good Conscience towards God, &c. Dr. Cave Primit. Christian, part. 1. ch. 10. p. 315.

§. 13. Secondly however, if what he saith were to be understood of the external washing with water in Baptism, yet his meaning is not to deny that saving efficacy he speaks of to that, but not to appropriate it unto that only; but to communicate it with that, whatever it be that he calls *ἐπερώτημα* whether Inquiry, or Answer of a good conscience towards God. When our Saviour said, *My doctrine is John 7. 16. not mine, but his that sent me;* his meaning was not to say, that his doctrine was not his at all, but not his alone, but his Fathers also which sent him. So when he said, *He that believeth on me, believeth not on me, but on him that sent me, John 12. 44.* his meaning was not to deny that he that believed on him, did not believe on him; but to affirm, that he that did believe on him, did not believe on him only, but also on him that sent him. So the Apostles meaning here is not to deny, that *the putting away the filth of the flesh doth save us* (*viz.* in its order, degree, and measure) but that not that only, or alone doth save us; but that, together with *the Answer of a good conscience towards God made by, or for the Baptized.*

§. 14. And now after all this, what need I, or what can I add more, that may set forth

forth the Beneficialness of Baptism to those that are Baptized, whether Infants or Others. What greater benefit than Salvation? What more beneficial than that that saves? If then to baptize our children be a means to save our children (and indeed that with our faith and prayer be all the means we can use in order to their saving) how should not the consideration hereof, if we desire (as how can we but desire ?) they should be saved, move us to baptize them? Yea, how shall we free our selves from the accusation of great uncharitableness, that I say not injustice, towards the offspring of our own bowels, if we may have, and do despise, or neglect the procuring for them this so beneficial a means of their salvation?

And thus I have dispatcht the first Branch of my Argument: and have shewn you, that Infants may have Benefit by Baptism, and what is the Benefit that they may have by it.

CHAP. XVI.

Childrens Need of Baptism in regard of its efficacy to take off the Guilt of Sin.

§. I. **I** Now go on to the Second, the *Need* which Children have for Baptism. And in the shewing of that I will begin with that, which Children have with them at their beginning, and is derived to them from their beginning, and that is, as it is usually called, *Original Sin*. And if it do appear, that Children are born infected with that Epidemical Malady of Original Sin; and that Baptism is a Means (the only ordinary Instrumental Means) by which they may be healed of that Malady, then certainly it will not by any reasonable man be denied, that Infants do stand in need of Baptism: unless haply it can be supposed, what yet is utterly un-supposeable, that one that is sick of a disease, whereof he will die without cure, hath no need of that Physick which is the only remedy by which he may be cured. We will first see what vertue there is in this Physick for the healing of that Malady; and then see how Children are infected with that Malady, that is to be healed with this Physick.

§. 2. Now for the first what healing vertue there is in Baptism, by the Institution of its Ordainer, for the taking away of sin and guilt, I will give you an account of it, both from the Scriptures, and from the Fathers.

In Sacramentis novæ legis, quæ derivantur à Christo gratia causatur instrumentaliter quidem per ipsa sacramenta, sed principaliter per virtutem Spiritus Sancti in Sacramentis operantis, Aquin. 1. 2dæ. q. 112. 1. Sacramenta ex sui institutione habent quod conferant gratiam, Aquin. 3. q. 66. 2. Conclus. Baptismus autem ab ipso Christo virtutem habet justificandi, Id. ib. 1^m.

principaliter per virtutem Spiritus Sancti in Sacramentis operantis, Aquin. 1. 2dæ. q. 112. 1. Sacramenta ex sui institutione habent quod conferant gratiam, Aquin. 3. q. 66. 2. Conclus. Baptismus autem ab ipso Christo virtutem habet justificandi, Id. ib. 1^m.

§. 3. I begin with the Scriptures. And the first I take notice of to this purpose is that exhortation of St. Peter to the converted Jews, (*Acts 2. 38.*) where he speaks unto them to repent *and be baptized every one of them in the name of Jesus Christ for the remission* (that is, the forgiveness) *of sins.* From whence it is clear, that Baptism is a Sacrament, whereby Christ bestoweth and conveyeth remission of sins to those that are baptized. For else, why should he exhort them to be baptized for that end? Why should he exhort them to be baptized for remission of sins, if remission of sins were not given in and by Baptism?

§. 4. And of so known an efficacy to this purpose was Baptism in the Apostles days, that *Ananias* (*Acts* 22. 16.) hastens *Saul* upon his conversion to be baptized for this end. *And now* (saith he) *why tarriest thou? Arise and be baptized, and wash away thy sins calling on the name of the Lord. Be baptized and wash away thy sins*, that is, in order to the cleansing thee from thy sins use the means which God hath ordained for that end, be baptized.

§. 5. And hence sure it is, and as having an apprehension, not to say experience, which every body must needs know *St. Paul* had of the vertue and efficacy of Baptismal washing towards this cleansing, that chosen vessel tells us (*Ephes.* 5. 25, 26.) that *Christ gave himself for the Church, that he might sanctifie and cleanse it with the washing of water by the word. By cleansing the grace of Justification is understood* (*1 John* 2. 7.) where *the blood of Jesus is said to cleanse us from all sin*, that is, to justify us, to purchase for us, and procure to us the pardon of our sins. And so unquestionably it here signifies: especially being set in contradistinction to sanctification; and more so in the Original than in the Translation, which is, not, *that he might sanctifie and cleanse it*: but *that he*

he might sanctify it, having cleansed it : that is, that having forgiven its sins by the grace of justification, he might render it holy by the grace of sanctification, the one as well as the other being applied, conveyed, or communicated to it $\lambda\epsilon\tau\rho\tilde{\omega}\ \tau\grave{\alpha}\ \tilde{\upsilon}\delta\alpha\tau\omicron\varsigma$ by the washing of water with the word, that is by Baptism, the washing here spoken of. Now this, the cleansing, that is the remitting or taking off the guilt of sin from the Church being here by the Apostle ascribed unto Baptism, and that as the Instrument used by Christ for that end, who is therefore said to cleanse the Church by that washing, it is evident that by Baptism, as by an Instrument ordained and used by Christ for that end, the Grace of justification is conveyed and communicated to the party baptized. Thus the Scriptures of God say.

*Mundatum lavacro, hoc est baptis-
mate. Theophy-
lact. Oecumen.*

§. 6. And thus say the Fathers of the Church also. St. *Chrysoft.* saith *, It is the use of the Laver of the divine grace to cleanse the spots and filth not of the body, but of the soul. And that they are perfectly purged from sins, who are baptized.

** Divina autem gratiae lavacrum non corporis, sed animae macularum, sordesque imundare consuevit. D. Chrysoft. Hom. ad Baptizandos.*

Ἐντεῦθεν δει-
κνυται δόγμα μέ-
γα ὅτι τελείως χα-
δαίρονται ἡμῶν ἀ-
μαρτημάτων οἱ
βαπτίζομενοι. Chr.
Hom. 40. in Act.

² Ὁυ γὰρ δύπου ἢ
τῆς ὕδατος φύσις
αὐτὴ καθ' ἑαυτὴν
ιάτο, ἢ γὰρ ἀνὰ
παντὸς τῆτο ἐγίνε-
το, ἀλλ' ὅτι τῆ
ἀγγέλου ἐνεργεία
τὸ πᾶν ἔκειτο ἕτως
ἐν κ' ἐφ' ἡμῶν τὸ τῆ
βαπτίσματος ὕδατος
ὑδαρ ὅτιν ἀπλῶς,
δεξάμενον δὲ τὴν
τῆς πνεύματος χά-
ριν διὰ ἡμῶν θείων
ὀπκλήδων . . . τὰ
ψυχὰ νοσήματα
λύει, &c. Theo-
phyl. in John 5. 4.

^b Scis ipse profe-
cto & mecum pa-
riter recognoscis,
quid detraxerit
nobis, quidve con-
tulerit, mors ista
criminum, vita
virtutum, D. Cy-
prian, l. 2. Ep. 2.

were ones advantage to kill himself to pre-
vent

Theophylact saith ^a, that though the water of baptism be simply water, yet when the grace of the Holy Ghost comes thereto, through calling upon God, it looses the diseases of the soul. And these we know are sins and corruptions. St. Cyprian, speaking of his own baptism ^b, calls it that death of sins, and life of vertues. Baptism is the Death of sins by the Grace of Justification, and the Life of vertues by the Grace of Sanctification. We are washed, saith ^c St. Bernard, in Baptism, because therein the handwriting of our damnation is blotted out, [that is, our sin is pardoned,] and this grace is given us not to be hurt of concupiscence unless we consent unto it. St. Augustin ^d tells us, that if that be admitted, which some contend for, that it

vent his falling into sin through pleasure or grief, it would come to this, that men were to be exhorted, then above all other times to kill themselves, when being washed in the laver of holy regeneration they had received remission of all sins. In which laver he saith, that sin, even that great sin of killing Christ himself was remitted. Hence *Juvenius* calls the waters of Baptism ^e purging waters: and *Lactantius* ^f calls the act of baptizing the pouring on of the purifying dew; which by the way is a good instance of baptizing by way of perfusion or pouring on of water, so early as within three hundred years of Christs time.

^e Lavamur igitur in Baptismo, quia deletur chirographum damnationis nostræ, & gratia hæc nobis confertur nè nobis jam concupiscentia noceat, si tamen à consensu abstineamus. D. Bern. Serm. 1. in Coen. Dom.

^d Quam causam si voluerimus admittere, eo usque progressu proveniet, ut hortandi sint homines, tum potius se interimere, cum lavacro sanctæ regenerationis abluti univerforum remissionem acceperint peccatorum. D. Aug. de Civ. Dei, l. 1. c. 27. Quod utique si fecissent [sc. ut Christum negarent] etiam hoc eis in illo lavacro dimitteretur, quod timore mortis negaverint Christum; in quo lavacro etiam illis facinus tam immane dimissum est, qui occiderant Christum, Id. ib. l. 13. c. 7. ^e Pergite & ablutos homines purgantibus undis Nomine sub sancto Patris, Natiq̄e la-

vate, &c. *Favenc.* ^f Cum primùm capit adolescere, tinctus est [sc. Christus] à *Johanne* Propheta in *Jordane* flumine, ut lavacro spiritali peccata, non sua, quæ utique nulla habebat, sed carnis, quam gerebat, aboleret : ut quemadmodum *Judaos* suscepta circumcissione, sic etiam *Gentes* baptismo, id est purifici roris perfusione salvaret, *Lactant.* Instit. l. 4. c. 15.

§. 7. These instances, not to tire you with more sayings, either of the same, or other Fathers to this purpose, are enough to secure you of the Catholickness of this Doctrine, which being found in, and founded on the Scriptures, hath been generally held by all Orthodox Writers. And therefore, having shewn you, what efficacy there is in Baptism for the taking away of Sin from the Baptized. I shall now proceed to shew, that Infants are under the guilt of sin.

§. 8. Only by the way let me observe, that the Scriptures and Fathers, which I have alledged, do not speak restrictively, either as to the *sins* remitted in baptism, but so as extending the remitting efficacy thereof unto all sin, Original, as well as Actual : or as to the *Persons* whose sins are in baptism remitted, but so as comprehending all Persons, to whomsoever sin may be imputed, whether Men or Infants.

CHAP. XVII.

Childrens Need of Baptism in regard of their being under the guilt of sin.

§. I. **N**OW as to the Point of Infants being under the guilt of sin, this also, as the former, I shall shew, first from the Scriptures, and then from the Fathers.

§. 2. The Scriptures that speak to the Point are many. Amongst them that of St. Paul (*Rom. 5. 12.*) is very notable. *By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.* The one man here mentioned is the Father of all mankind, *Adam.* The world into which sin entred by this one man is mankind: so then, if Infants be any part of mankind, any of the natural descendents from

Adam, then by *Adam* hath sin entred on, and passed through even to them: they through the imputation of his fault are concerned in his guilt, as having all been in him, when he sinned. Again, *ver. 14.* it is said,

Omnes enim unus fuerunt, D. Aug. 7 Serm. de Verb. Apost. Ecce primus homo totam massam damnabilem facit, Id. ib.

Death reigned from

from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, that is, (who can it be else but?) Infants, who die, not upon the account of any actual sin of their own; but upon the account of *Adams* first sin. Again, ver. 15. *Through the offence of one many be dead.* Many? *οἱ πολλοί*, the many, i. e. even all. Again, *by the offence of one*, i. e. Adam, judgment, i. e. a sentence, came upon all men, and so on Infants, to condemnation. Again, ver. 19. *By one mans disobedience many* [*οἱ πολλοί*, the many, i. e. even all] *were made sinners*: and so Infants, being no way excepted, are included; the sin of their first father being by imputation made theirs, and they accounted of as having sinned in him.

§. 3. And unless all had sinned in *Adam*, what account of it can be given that all should die in *Adam*? 1 Cor. 15. 22. If Infants partake not in *Adams* fault, why should they partake in *Adams* punishment? Why should they have paid unto them the wages of sin, who were no way concerned in the work of sin?

Quod si nullum esset [sc. primi peccati originale contagium] profecto nulli malo parvuli obstricti nihil mali vel in corpore vel in anima sub tanta justie Dei potestate paterentur. D. Aug. Cont. Julian. Pelag. l. 3. c. 5.

§. 4. And if all Infants be not conceived in sin, how then came *David* to be so conceived? was it only his particular mishap to be born under the guilt of his forefathers sin? Or rather is it not the common condition of all mere men that are born into the world?

§. 5. *That which is born of the flesh is flesh*, John 3. 6. that is, such flesh as that is that it was born of; sinful flesh of flesh that is sinful; as that was of which we were all born: it being in his *own likeness*, not in the likeness of *God*, that our first father begot us; in his *own likeness* as vitiated and defiled by his transgression; not in *Gods likeness*, the spotless purity, and unstained integrity of his first creation.

Fatendum est primos quidem homines ita fuisse institutos, ut si non peccavissent, nullum mortis experirentur genus: sed eosdem primos vitantes ita fuisse morte multatos, ut etiam quicquid eorum stirpe esset ex-

ortum, eadem pœnâ teneretur obnoxium. Non enim aliud ex eis, quam quod ipsi fuerant nasceretur: pro magnitudine quippe culpæ illius naturam damnatio mutavit in pejus: ut quod pœnaliter præcessit in peccantibus hominibus primis etiam naturaliter sequeretur in nascentibus cæteris. -- Quod est autem parens homo, hoc est proles homo. -- Et quod homo factus est, non cum crearetur, sed cum peccaret, & puniretur, hoc genuit, quantum quidem attinet ad peccati & mortis originem, &c. D. Aug. de Civ. Dei, l. 13. c. 3.

§. 6. And if there be *not one*, that can bring a clean thing out of an unclean, (Job 14. 4.) how then can man be justified with God? or how can he be clean, that is born of a woman? Job 25. 4.

§. 7. So then we must conclude with that of the Apostle (Rom. 3. 13) *that all have sinned* [all, young and old; Fathers and Children; Adam and his Posterity; He in himself, his Posterity in him; he actually, they Originally, nay and actually too, if living till capable of adding sin unto sin, actual to original] *and so are come short of the glory of God*, not only of that glory to which God had ordain'd us, the glory of happiness, but also of that glory in which he did create us, the glory of holiness.

§. 8. And thus you see, that, (as the Apostle saith, Gal. 3. 22.) *the Scripture hath concluded all under sin*, Infants themselves not excepted; who dying before the commission of actual sin, would have had no need * of Christ to save them, were they not under the guilt of so much sin as might condemn them.

** Nam quis audeat dicere, non esse Christum Infantum salvatorem, nec redemptorem? Unde*

aurem salvos facit, si nulla in eis est originalis agri- tudo peccati? D. Aug. de pecc. merit. & remiss. l. 1. c. 23. Quid necessarium habuit Infans Christum, si non aegrotat? D. Aug. Serm. 10. de Verb. Apost.

§. 9. Thus speak the Scriptures to the Point: let us now again see what the Fathers say to it.

§. 10. *Primasius* saith,
^a *With sin we are conceived, and with sin we are born.* *St. Ambrose* saith (and cites *Psal. 51. 5.* to prove it) ^b *that all men are born in sin, and our very birth is in fault.* *Chrysológus* saith, ^c *Nature got a deadly wound by the sin of the first man, and that began to be the original of death, which was the beginning of life.* *St. Cyprian* saith ^d, *The Infant ought not to be denied baptism, who being new born, hath no way sinned, but that it hath contracted the contagion of the old death by its first birth, that is, is guilty of Original sin.* *St. Gregory* saith ^e, *Because the first man fell by sinning from his state of Integrity, he derived the punishment of his sin upon his children.*

^a *Cum peccato concipimur, cum peccato nascimur, Primas. in Heb. 4. 15.*

^b *Omnes homines sub peccato nascimur, quorum ipse ortus in vitio est, D. Amb. de Pœnit. l. 1. c. 11.*

^c *Per peccatum primi hominis natura lethale vulnus accepit, & cepit esse origo mortis, quæ erat initium vitæ, Petr. Chrysológ. Serm. 143.*

^d *Prohiberi [à baptismo] non debet infans, qui recens natus nil peccavit, nisi quod secundum Adam carnaliter natus, contagium mortis antiquæ primæ natiuitate contraxit, D. Cyprian. l. 3. Ep. 8.*

^e *Quia à statu re-ctitudinis primus homo peccando corru-*

it, peccati pœnam
ad filios misit, D.
Greg. in Psal. 51. 5.
Peccatum quippe
originale à paren-
tibus trahimus, &
nisi per gratiam
baptismatis solva-
mur, etiam paren-
tum peccata porta-
mus, quia unum
adhuc cum illis su-
mus. -- ex origina-
li peccato anima
polluitur prolis, D.
Greg. Expos. in c.
21 Job. l. 15. c. 31.
Dixi sapius vobis,
nec mente excidere
debet, quoniam in
casu primi hominis
cecidimus omnes,
&c. D. Bern. Serm.
in Cœn. Dom. de
Bapt. & de Sa-
cram. Altar. & de
Ablut. Pedum. A
planta pedis usque
ad verticem, non ce-
rat in nobis sanitas:
erraveramus ab u-
tero: in utero dam-
nati antequam nati,
quia de peccato &
in peccato concepti,
D. Bern. Serm. 2. in
die Pentecostes.

St. Bernard saith^f, In the
fall of the first man we all
fell, and thereupon were
damn'd ere born, because
conceived of and in sin.
St. Augustin^e saith, Why
he that is born should be
under the power of the De-
vil, till he be new born in
Christ (i. e. baptized) the
cause, we say, is the con-
tagion of sin by his birth,
that is Original sin. Ter-
tullian^h reckonsevery soul
to be so long in Adam, as
till it be enrolled in Christ;
and so long defiled, as it is
unenrolled; contracting the
sully of sin from its society
with the flesh. Athanasius
saithⁱ, when Adam trans-
gressed, his transgression
passed unto all men. Origen^k
speaks of it as a thing
known to those, whom the
secrets of the divine Myste-
ries were committed to,
that there are in all the ge-
nuine pollutions of sin,
which ought to be washed
away

away by water and the spirit; and himself affirms, that there is none clean from pollution, no, if he be but of a days age. *Gratian* bids believe it firmly, and doubt not in the least of it, that whosoever is conceived by the concumbency of man and woman, is born with Original sin, &c. Yea, *Vincentius Lirinensis* asks ^m, who ever before *Cælestius* the prodigious Disciple of *Pelagius* denied, that all mankind was bound under the guilt of *Adams* transgression?

^B Nos certe causam, cur sub diabolo sit qui nascitur, donec renascatur in Christo, peccati ex origine dicimus esse contagium, D. Aug.

contr. Julian. Pelag. l. 3. c. 5. ^h Ita omnis anima eo usque in Adam censetur donec in Christo renascatur; tamdiu immunda, quamdiu recenseatur. Peccatrix autem quia immunda recipiens ignominiam ex carnis societate, Tertull. de Anima, c. 39. ⁱ Τὸ Ἀδὰμ παρὰ πάντας τοὺς ἀνθρώπους ἡ ἀπέτη δέβη, D. Athan. cont. Arianos, Orat. 10.

^k Sciebant enim illi, quibus mysteriorum secreta commissa sunt divinatorum quia essent in omnibus genuinae sordes peccati, quæ per aquam & spiritum abluì deberent, Origen. l. 5. in Rom. & Hom. 14. in Luc.

^l Firmissime tene, & nullatenus dubites omnem hominem, qui per concubitum viri & mulieris concipitur, cum originali peccato nasci impictati subditum, mortique subiectum, &c. *Gratian*. de Consecrat. Distinct. 4. ^m Quis ante prodigiosum discipulum eius *Cælestium* reatu prævaricationis *Adæ* omne genus humanum negavit astrictum? Vinc. Lirinens. advers. Hæres. c. 34.

§. 11. And if all mankind be bound under it, then Infants sure, no small part of mankind, are not free from it. No, not they, nor any else are free, in the judgment of the Fathers, but all guilty, Jesus Christ alone excepted: whom

*Solus per omnia ex
natis de fœmina
Sanctus Dominus
Jesus, qui terrenæ
contagia corrupti-
læ immaculati par-
tûs novitate non
fenserit, & cœlesti
majestate depulerit.*

God sent, not in sinful flesh, but only in the likeness of it, *Rom. 8. 3.* and who thence is called τὸ ἁγνόνικον ἄγιον the thing born holy, holy in its very birth, *Luk. 1. 35.*

D. Ambros. Com. in 2 Luc. Profedo peccatum etiam major fecisset [sc. Christus] si parvulus habuisset. Nam propterea nullus est hominum præter ipsum, qui peccatum non fecerit, grandioris ætatis accessu: quia nullus est hominum præter ipsum, qui peccatum non habuerit infantilis ætatis exortu. D. Aug. contr. Julian. Pelag. l. 5. c. 9. Sine quo generalis velamine confusionis nemo filiorum hominum intravit in hanc vitam, uno sane excepto qui ingreditur sine maculâ. Emanuel is est. D. Bern. super Cantic. Serm. 78. Solus enim Deus sine peccato, & solus homo sine peccato Christus, quia & Deus Christus, Tertull. de Animâ,

§. 12. Children then having so great a Malady upon them as Original sin is; and Baptism being that Remedy, yea the onely ordinary one by which they may be freed * from this Malady; how can it then be, but that Children must have need of Baptism?

* For if there be no *Salvation* for *Infants* in the ordinary way of the Church, but by *Baptism*, and this appear in Scripture, as it doth, then out of all doubt the consequence is most evident out of that Scripture *That Infants are to be baptized*, that their *Salvation* may be *certain*. For they which cannot help themselves, must not be left onely to *extraordinary Helps*, of which we have no assurance, and for which we have no warrant at all in Scripture, while we in the mean time neglect the ordinary way, and means commanded by Christ. A. B. *Laud. Confer. §. 15. Num. 4.*

§. 13. And truly with the Ancient Christians this consideration was of very great weight and force. Upon this account to be sure, what ever they did upon other accounts, they baptized their Infants. Why, saith *Critobolus* the *Pelagian* are Infants baptized? *St. Hierom*^a answers, that their sins may be remitted unto them in Baptism. So *Origen*^b, By baptism the filth of our birth is taken away, therefore are even Children also baptized. And saith *St. Chrysoptom*^c, It is a thing which the whole Catholick Church every where diffused doth preach, namely that Infants ought to be baptized because of Original Sin. But what

^a *Quare infantuli baptizantur? Ut eis peccata in baptisate dimittantur, D. Hier. Ep. 17. Tract. 2. par. 1.*

^b *Per baptismum nativitatis sordes deponuntur, propterea baptizantur & parvuli, Orig. Hom. 14. in Levit.*

stand

stand I upon the testimony of single Doctors, when we have it from a Council, that upon the account of that Rule of Faith, as the Fathers in the *Milev. tane* Council^d call that Text of the Apostles (Rom. 5.12.) *By one man sin entred into the world, &c.* understood, as they say the Catholick Church of Christ every where diffused did always understand it, of Original sin, are Infants, which could as yet commit no sin of themselves, truly baptized into the remission of sins, that that may be cleansed in them by Regeneration, which they have drawn upon

^c *Prædicat Ecclesia Catholica ubique diffusa debere parvulos baptizari propter Originale peccatum, D. Chrysost. Hom. de Adam & Eva.*

^d *Item placuit ut quicumque parvulos recentes ab uteris matrum baptizandos negat, aut dicit in remissionem quidem pec-*

catorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod regenerationis lavacro expietur, unde sit consequens ut in eis forma baptismatis in remissionem peccatorum non vera sed falsa intelligatur, anathema sit; quoniam non aliter intelligendum est, quod.

themselves by Generation.

And therefore St. *Augustine* saith^e, The baptism of Infants is not superfluous [and then sure there is some need of it] that they who by generation are obliged to that condemnation, which came by *Adam*, may by Regeneration be freed from the same.

quod ait Apostolus, Per unum hominem peccatum intravit in mundum, & per peccatum mors, & ita in omnes homines pertransit, in quo omnes peccaverunt: nisi quemadmodum Ecclesia Catholica ubique diffusa semper intellexit. Propter hanc enim regulam fidei, etiam parvuli, qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideo in peccatorum remissionem veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt, Concil. Milevitan. Canon. 2. apud Caranz.
 Non est superfluous baptismus parvulorum, ut qui per generationem illi condemnationi obligati sunt, per regenerationem ab eadem liberentur. D. Aug. Ep. 89.

§. 14. Unless then we will say with the *Pelagian* Hereticks, that children have not in them the Malady of sin; or will contradict our Saviour, and say, that the sick have no need of a Physician, that is of a remedy for their malady; or will not allow Baptism to avail towards remission of Sin, contrary to the Scripture and the Fathers, I say, unless we will run upon some or all of these absurdities, we must needs grant, that Infants have need of being baptized, and so ought, upon the account of that need, to be admitted unto Baptism.

CHAP. XVIII.

Childrens need of Baptism further shewn from the consideration of the evil nature, and evil consequents of Original Sin.

§. 1. **A**Nd truly he that rightly understands the nature of the Malady, will never dispute the need of a Remedy. Why? what's the matter? What so great evil is there in Original sin, or comes by it to those in whom it is, that there should be such need of baptizing our children to disengage them from it? What? why let our Church speak to this in her Ninth Article, and she will tell you, that it is the fault, and the corruption of the nature of every man that naturally is engendred of the offspring of *Adam*.

Vitium est depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati, Art. 9.

§. 2. So then, by her doctrine, there is a fault chargeable on, and a corruption diffused in, every one, till he be freed therefrom by Baptism: every natural descendent from *Adam* is guilty of a fault, even of that first fault, whereby man fell from his innocency and happiness (from the
happi-

happinefs of his innocency) and fo is liable to the curfe of God; and he is alfo depraved and corrupted in his nature, vitiated with irrectitude and deficiency in the very principles of his compofition.

§. 3. Now by this means, as our Church faith, it comes to pafs that man is far gone from original righteousnefs; far departed from that righteousnefs, which he was created in, when his mind, and will, and affections, and actions were all agreeable to the will of God; alfo that he is enclined unto evil even of his own nature; prone and forward to it even by the genuine bent and proper fway of his own natural inclination; and alfo, that his flefh is ever lufing againft the fpirit, refufing, refifting, and rebelling againft the fuggeltions, motions, and dictates of it.

Ab originali iuftitia longiffime diftet, ib.

Ad malum naturâ fuâ propendat, ib.

Caro femper adverfus fpiritum concupifcat, ib.

§ 4. Now the Confequent hereof is, that in every perfon born into the world it deferveth Gods wrath and indignation; expofing every man to the curfe of God, and

In unoquoque nâfcantium iram Dei atque damnationem meretur, ib.

Firmissimè tene rendring him liable unto
non solum homines eternal damnation.
ratione utentes, ve-

rum etiam parvulos, qui-- sine Sacramento baptis-
mi-- de hoc seculo transeunt, sempiterno igne pu-
niendos : quia cisi peccatum propria actionis nullum
habent, originalis tamen peccati damnationem carnali
conceptione ex nativitate traxerunt Gratian. de Con-
secrat, dist. 4.

§. 5. And well may this be, when
 (First) the Guilt of this fault is such as to
 oblige all men to death. *Death* (saith the
 Apostle) *passed upon all men, for that all*
have sinned, (Rom. 5. 12.) viz. in Adam,
 in whom all were at his sinning. Whence
 we are even *by nature children of wrath ;*
 (Ephes. 2. 3.) *under a judgment* (or sen-
 tence) *unto condemnation,* (Rom. 5. 18.)
 as being made sinners by our first fathers dis-
 obedience, (Rom. 5. 19.)

§. 6. And secondly, when the cor-
 ruption of our Nature, the evil conse-
 quent of that first sin is such, that it is
 a law in our members warring against
 the law of our mind, and
 bringing us in'o captivity
 to that law of sin which is
 in our members, (Rom.
 7. 23.) So that *when we*
would do good, evil is pre-
sent with us, (at hand as
 it

τῷ νόμῳ τῆ ἁμαρ-
τίας τῷ ὄντι ἐν τοῖς
μέλεσι --

παράκειται, adja-
 cet. Hier.

it were, ready for us, to be done by us) *Rom.* 7. 21. and every imagination of the thoughts of our hearts is onely evil continually; according to that representation which is given of mans depraved disposition, by him that the best knew what was in man, *Gen.* 6. 5.

And when the mind is carnal, and so inimicitious as *Rom.* 8. 6, 7, 8.

to be even enmity against God, to such a height and degree, that it neither is, nor can be brought to be subject to the law of God, then they that are in the flesh cannot please God; and then no marvel if that carnality of their mind be in the consequent of it death to them. That any

man is tempted so far as to be an actor in evil, and every man is so, it is from his being drawn away (even haled out) of his own lust, the innate corruption

Ἐκαστος ὃν πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελεγχόμενος καὶ δελεάζεται, *Jam.* 1. 14.

of his carnal affection; and however if not violently forced, yet at least cunningly enticed, and allured away, with some bewitching bait presented to him with all the best advantages, and under the most winning circumstances by it. Now when once the teeming womb of lust hath

Ἐπειτα ἡ ἐπιθυμία συλλαβῆσα τίχλει ἁμαρτίαν ἢ ὃ ἁμαρτία ὑποτελεσθεῖσα ἀποκείει θάνατον, *ib.* v. 15.

concei-

conceived, and is become impregnated, it will not be long ere it bring forth, and make it self the mother of sin: and that, the right daughter of such a mother, presently becomes bigbellied too, and brings forth death, *James* 1. 14, 15.

§. 7. Now what can any man stand more in need to be freed from, than such a Guilt upon his Person, as obligeth him unto death? than such a Corruption of his Nature, as inclineth him unto all those evils that deserve and bring upon him damnation?

§. 8. If Children were not under *that Guilt*, or had not in them *this Corruption*, then indeed in these respects Baptism were not needfull for them. But for as much as

† *Omnis aetas peccato obnoxia, ideo omnis aetas Sacramento idonea*, D. Amb. de Abrah. Patr. l. 2. c. 11.

* *Και εἰς τὸ βάπτισμα ὁ ἀπὸς ὁ ἑστὶ ἀνθρώπων βίος*, D. Basil. Exhort. ad Bapt.

every age, (as † *St. Ambrose* saith) is obnoxious to sin, inclinable to the commission, and liable to the punishment of it, therefore it is that * every age (infancy and all) is proper for, and hath this Sacrament administred to it. Yea, and it hath a need of it: (for there is a need to

be baptized, as there was a need to be circumcized; else why did *John* the *Baptist* say

say to Christ, that he *had need* to be baptized of him) and a need to be baptized, is more than a fitness for, or a capableness of baptism. Yea, for as much as there is no time of mans life free from fault, as the same St. *Ambrose* saith, there being deficiencies in our compleatest performances, irregularities in our most regular actings, aversion from God in our first movings, therefore no time of our life ought to be without that guard from sin and temptation, which is by this Sacrament communicated in the grace of it to the party baptized. Hence that of *Greg. Nazianz.* If thou hast an Infant, let not iniquity get time [nor strength by that] let it be sanctified in its infancy, let it in its tender age be consecrated to [or by] the spirit. And that of St. *Aug.* Therefore ought the lively infant to be baptized, lest the fellowship of sinful flesh be a prejudice to the soul of the Infant, hindring it from favouring any thing according to the Spirit.

Nullum tempus vitæ culpa vacuum, ergo nullum tempus vacuum debet esse tutelæ. Id. ib.

Νήπιόν ὄντι σοι,
μὴ λαβέτω καμρόν
ἢ κακία, ἐν βρέ-
φει ἀγιασθήτω, ὡς
ὄνυχον καδιερω-
σθήτω πρὸ πνεύμα-
τι, Gr. Nazianz.
Orat. 40.

Ideo vivus oportet etiam infans baptizetur, ne ob sit anima societas carnis peccati, qua participatâ fit ut nihil possit anima infantis secundum

And,

Spiritum sapere.
D. Aug. de Ge-
nes. ad Lit. l. 10
c. 14. A quo [Sa-
cramento, sc. Ba-
ptismo] nisi adju-
rus etiam juvenis
carnalem concupi-
scientiam non do-
mabit, Id. ib. Hoc
[sc. intelligere]
quandiu non potest,
valebit Sacramen-
tum ad ejus tute-
lam adversus contrarias potestates. D. Aug. Ep. 23.
Bonifacio.

And, that, without the help of that Sacrament carnal concupiscence will be too strong to be tamed by him in his youth. And that, till he come to understanding, the Sacrament, (that is the power and strength of the Grace communicated by it) will be able to defend it against the contrary powers.

§. 9. What a cruelty then is it, considering these things, in those Parents towards the fruit of their own bodies, that suffer their little children to live in a sinful, and die in a damnable estate, not doing what in them lies, and God has put into their power to free them from the guilt of that sin, and deliver them from the power of that corruption, that they were born with. Is not the damnation of their Persons a thing to be feared? Is not the corruption of their Natures a thing to be lamented? Is not a rescue from the one, and a remedy against the other, a thing to be desired? O how can they find in their hearts to let them live under the

the

the tyranny of a rampant corruption, and let them die under an obligation to an eternal damnation! Surely if they had not lost even humanity in the midst of their boasts of high Christianity, they would have compassion for their tender ones, and let them have that relief against their *Guilt*, and that remedy against their *Corruption*, which God, who sees their need, in his pity to them, has ordain'd and provided for them.

C H A P. XIX.

Childrens Baptism not to be neglected upon Presumption that God can or will save them without their being baptized.

§. I. **T**O talk of what God in his *extraordinary* grace can (and it may be hoped will) do for Infants dying unbaptized is a vain story. For though God can

We hold the same Necessity of Baptism, that the Fathers held, which is *viâ ordinariâ*: yet *non al. ligando gratiam Dei ad media*, no more than the Schoolmen do. B. Andrews Answ. to Perron.

do all he wills, yet it follows not that he will do all he can. And though he hath not tied himself to means, yet he hath tied us. And though to expect the end, when we have desired, and sought the means, but cannot have it, may be an act of hope, yet when we may have the means, and do despise it, or neglect,

still to hope the end cannot but be an act of presumption.

§. 2. And it may be that God, having in his word declared the guilt that lies upon all, hath said nothing as to the case of Infants dying unbaptized, on purpose the more strongly

strongly to oblige parents to baptize their children for the taking off that guilt from them; since their own reason will tell them, that in a case of doubtfulness it is wisdom to take the surer side (as the baptizing of them in this case must needs be) not know-

Non autem lateat quantum cordibus fidelium desidia gigneretur, si in baptizandis parvulis nihil de cujusquam negligentia, nihil de ipsorum esset mortalitate metuendum, D. Ambr. de Voc. Gent. l. 2. c. 8.

ing by what sudden providence they may be taken away unbaptized, if the baptizing of them be neglected.

§. 3. And be it that God in his extraordinary grace may save them, which yet is more than any can positively say (and there have been some, & they no mean ones, that have thought the contrary; and however, that if they did escape the torments of the damned, yet they did not partake of the enjoyments of the blessed) yet sure it is safer, and much more prudent, to take a way that is revealed for their salvation, than to venture their salvation on an unrevealed way; and whilest we neglect the ordinary means, to expect the r being saved by extraordinary grace.

Nisi enim quis natus fuerit ex aqua & Spiritu sancto non potest introire in regnum Dei. Utrique nullum excipit, non infantem, non aliqua praeven- tum necessitate,

D. Ambr. de Abrah. Patriarch. l. 2. c. 11. Neque

credi fas est eos qui regenerationis non adepti sunt sacramentum ad ullum beatorum pertinere consortium, D. Ambr. de Vocat. Gent. l. 2. c. 8. Sanè infantes quia hanc prohibente ætate non possunt habere fidem, hoc est cordis ad Deum conversionem, consequenter nec salutem, si absque baptismi perceptione moriuntur, D. Bern. Ep. 77. ad Hug. de S. Victore. Καὶ ἡγῶμαι τὸ [i. e. non βαπτιστος infantes] μήτε δοξαδῆσεσθαι, μήτε καταδῆσεσθαι περὶ τῆς διχαίης κριτῆς, ὡς ἀσφραγίστης μὴ ἀπονήρης ὅ -- Gr. Nazianz. Orat. 40. "Αυτὴ βεῖν ἢ διαφορῶν τῆς βαπτισθέντων [βρεφῶν] περὶ τὰ μὴ βαπτισθέντα, τὰ τυχεῖν μὴ τὰ βαπτισθέντα τῆς διὰ βαπτισματὶ ἀγαθῶν τὰ ὅ μὴ βαπτισθέντα, μὴ τυχεῖν. Just. Mart. Qu. 2. Resp. ad Orthod. q. 56. Τὰ ὅ ἀβάπτισα νήπια, καὶ τὰ ἐδιδασκῶν, ἕτε εἰς βασιλείαν εἰσερχομένων· αἰὲν ἕτε πάλιν εἰς κόλασιν. D. Athanas. q. 114. ad Antiochum.

§. 4. Did I say neglect the means? I doubt I should rather have said *contemn the means*. For how in this case to distinguish between the neglect and the contempt passes my understanding: especially when I find the use of it both in word and writing look'd upon as ridiculous, and accordingly derided and contemned by neglecters of it; who may very well go to hell for their contempt of the means, though their children suffer nothing for the want of it: God being more merciful to their children than themselves are, and not suffering the children to perish through their parents neglect. Which yet
me-

methinks, they should have little hope of, when they remember, how in the time of Circumcision the parallel to baptism, the manchild was to suffer excision, cutting off from his people, that is from the Church of God, and that as being a breaker of Gods Covenant, who was not at eight days old circumcised, *Gen. 17. 14.* who yet might be as little guilty of his Parents fault in neglecting to circumcise him, as ours can be of any neglect of ours to baptize them. For what could a Jews child do at eight days old towards his own circumcision, more than the child of a Christian can at the same age do towards his baptism? I suppose the severity then threatned to the child, was designed chiefly to oblige the parent. And doubtless it would have been a great punishment to the parent to have his child through his neglect cut off from the communion with the Church, and from the means of grace, and from the hope of glory, if not forthwith from life it self: and no less would it be to us to have our children undone for ever through our neglect. O how must it not needs make our own hell the more hot, to find our unbaptized children there, if through our neglect of the means ordain'd by God to preserve them from thence, they should go thither? as, who is infallibly ascertain'd that they shall not? H 2 §. 5.

§. 5. And however it may prove at last, that our children be saved, though they die unbaptized, yet since we have no assurance of that, but rather some reason to fear the contrary, we shall be guilty of their undoing and damning, though they be saved, since as to what was to our selves, we let them be undone and damned.

§. 6. I will evidence this by a parallel case. There is said to be a thing called an *Extasie* or Trance, into which people do often fall, sometimes involuntarily, and sometimes at their own will; whereof *Bodinus* gives several instances. Now all the time that one is in an Extasie he seems to be no other but dead, no sense, no motion either of pulse or heart being perceivable in him. Whereupon some have been carried forth to burial as dead, who yet were not indeed dead, but in an extasie, and have revived at, or after their burial; and one instance hereof is given in that famous Scholar *Johannes Duns Scotus*, who was buried in an extasie, and revived after burial, though killed after his reviving by his struggling in his coffin for life. Now whilest one is in an Extasie he is not sensible of any woundings, burnings, or tearings, so that some of those things, that would at other times take away life,

life, do not kill, such as drowning or hanging. An instance of the latter whereof happened not many years ago at *Oxford*, in a Maid recovered to life after hanging, and some other violences used to her for her dispatch after her cutting down. Now put case a man is in danger of death by hanging or drowning, and I may, if I will preserve him from either; (in which case that act of charity becomes my duty) if I do not my duty to preserve him, I shall be guilty of destroying him, even though it please God in that instant (as I have read it hath happened in both these cases) to cast him into an Extasie, and preserve him. He might have been hanged or drowned to death for me, who would do nothing, when I might have done something (and ought to have done any thing, that reasonably I could) to have saved him; and so I am guilty even of his death, that did not die: just as *Esther* should have been of the Jews destruction, had she not done what she could to preserve them, though they had not been destroyed, but *inlargement and deliverance had arisen to them from another place*, (*Esther 4. 14.*) And just so, it being in our power to use a means

A particular account whereof was given in a Narrative set forth at that time.

for the preserving of our children from damnation, if we neglect it, we shall be guilty of their damning, though they be not damned. Because though it were Gods mercy they should be saved, yet damned they might have been, and damned they had been for all us, who would make no use of the means ordained by God for their salvation.

§. 7. And by this time I hope it sufficiently appears, that as upon the account of the Benefits coming to children by Baptism there is Reason for their baptizing, so upon account of the Danger they are in by Original Sin, and the evil Consequents of it, from which they are wholly, or in a great measure rescued by Baptism, there is Need to baptize them.

CHAP.

CHAP. XX.

Childrens Need of Baptism shewn from Six other Considerations.

§. 1. **A**Nd yet there are other accounts, which I shall name, and not much more than name, upon which Infants have need to be baptized.

§. 2. And first, considering that there are Benefits derived to us, and descending upon us from Christ our Head by vertue of our Union with him as Members of him, which we, and our children have need of, and we cannot hope otherwise to obtain either for our selves or for our children than by Baptism, Baptism seems to be in this respect a thing which both we and our children have a very great need of.

§. 3. To instance but in his Influences upon, Care over, and Intercession for his Members. How shall we partake of those Influences of Grace, which flow from Christ to all his Members by vertue of their Union with him, if we be not united to him? How shall we come to be any thing bettered by the care of Christ over his Members, if we have no fellowship with him as Members

of him? How shall we be concerned in Christs Intercessions for his Body, if we be not incorporated into it as members of it?

§. 4. What need then our Children have of Membership with Christ in order to their partaking of those Benefits that are derived from him to his Members; that need have they of being baptized into Christ, that by their Baptism they may be made the Members of Christ.

§. 5. Again, our children being by nature *born in sin*, and conse-

— In my Baptism, wherein I was made the child of God-- *Cat. of Ch. of Eng.*— Being by nature born in sin, and the children of wrath, we are hereby made the children of grace. *Ib.*

quently *children of wrath*, how can it but be needfull that by some means they should be made *children of grace*? That by Baptism our children are made *children of grace*, and *children of God*, our Church has told us. But how they shall become children either of God, or Grace, otherwise than by Baptism, we are not told.

Ἐὰν τις ἴδῃ υἱὸν βαπτίζοντα. *Chry-
sost. Hom. 1. de
Pœnitentia.*

If any thing, the quite contrary. The name of Son is given to none but such as are baptized, if *St. Chry-
sostom* say true. What need then

then our Infants have to become Sons of God, that need have they to be baptized, that they may become his Sons.

§. 6. Further Heirship follows Sonship. Whereby then we are made Sons, thereby we are made Heirs. That as our Church hath taught, and I have proved, is done by Baptism. Whereupon it follows, that if we will be Heirs, we must be Sons, and if we will be Sons, we must be baptized. No baptism then, no son of God, and then no Heir of his. Whereupon † St. Chrysoſt. ſaith, that before baptism there is no receiving of patrimony, nor getting of inheritance. What need then our Infants have of getting an inheritance from God, that need have they to be baptized, that they may become his heirs.

-- Baptism whereby I was made an inheritor of the kingdom of heaven. *Church Catechism.*

Ἡς [ἱε. τειάδος] τῶ ὀνόματι βαπτισθέντες ἐδικαιώθησαν, λαβόντες τὸ πνεῦμα ἁγίων καὶ αἰωνίων ἀγαθῶν μετέστας τῷ ἐλπίδα. *Just. Martyr. Resp. ad Orthodox. 44.*

† Περὶ τοῦ βαπτισματός ἐκ ὅτι πατέρα λαβεῖν, ἐδὲ δεξαδα κληρονομίαν. *Chryſ. Hom. 1. de Pœnit.*

Qui ad divinum munus & patrimonium baptismi sanctificatione perveniunt--D. Cyprian de Hab. Virgin.

§. 7 Yet again, Baptism is the door of entrance into Gods kingdom. Whence

St. *August.* * saith, when a man goes forth from baptizing, then the gate of heavens kingdom is opened to him. And, that man must be born of water and the Holy Ghost for the kingdom of God. And this is grounded on what our Saviour saith, (John 3. 5.) *Except a man be born of water and the Spirit, that is, be baptized, he cannot inherit the kingdom of God.* Whence † *Tertullian* inferred a necessity of baptism to all believers. And others have extended that necessity unto Infants; to whom the *Pelagians* themselves have allowed it, though

* *Quando homo de baptismo egreditur tunc ei janua regni caelestis aperitur.*
D. Aug. Serm. 29. de Temp. Ex aqua & spiritu sancto oportet ut nascatur [homo] propter regnum Dei.
D. Aug. 12. Tract. in Evang. Johannis.

† *Obstrinxit fidem ad baptismi necessitatem.* Tertull. de Baptismo. Scripsit Augustin. duos libros de infantibus baptizandis contra

not upon the account of Original Sin, yet for entrance into the kingdom of heaven: whereas our Church takes in both those considerations, as the Catholick Church ever did, in her admission of them unto Baptism, and grounds their baptizing upon both, strengthened with Christs command here in the Text *to suffer little children to come unto him.* So that no baptism, no entrance, even for Infants, into the kingdom of heaven; that
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is none according to the ordinary way, whatever there may be extraordinarily. What need then our Infants have of entering into the kingdom of God, that need they have of being baptized, that they may have entrance into that kingdom.

hæresin vestram, per quam vultis asserere baptizari infantes, non in remissionem peccatorum, sed in regnum cælorum. D. Hieron. Dialog. 3. advers. Pelagianos.

Forasmuch as all men are conceived

and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except, &c. *Ch. of Engl. Publ. Bapt. of Infants.* So Bapt. of those of riper years. *That Baptism is necessary to the salvation of Infants* (in the ordinary way of the Church, without binding God to the use and means of that *Sacrament*, to which he hath bound us) is express in *St. John 3. Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God.* So, no Baptism, no Entrance. Nor can Infants creep in any other ordinary way. And this is the received Opinion of all the *Ancient Church of Christ.* *A. B. Laud. Confer. Sect. 15. Num. 4.*

§. 8. Fifthly, by baptism we are *saved*, (*1 Pet. 3. 21.*) But by what Baptism? Not any Jewish Baptism, which was onely the putting away of the filth of the flesh; But the Christian Baptism, which washeth away the filth of the Spirit, to the enabling of the baptized with a good conscience to seek af-

ter God. Now this for the saving efficacy of it is compared to the Ark of *Noah*. By the one, as by a means ordained of God for that end a few were saved from among the rest of mankind that perished for sin: and by the other, as a means of Gods ordaining for that end, a few are saved from amongst the rest of the Sons of men that perish in sin.

And as, we are sure, none then were saved without the Ark; so are none now, that we are sure of, saved without Baptism. As then none were, so none, that we know of, now are saved, but by water. What need then Infants have to be saved, that need they have of baptism for their salvation.

§. 9. Lastly, Grace is necessary unto Glory. For without holiness no man shall see the Lord, Heb. 12. 14. Holiness is the operation of the Spirit of God, who sanctifies all the elect people of God, as our Church teacheth us. The spirit of holiness is by Baptism communicated unto Infants in order to their regeneration; for baptism is a birth not of water onely, but of the spirit too, *John* 3. 5. Whence our Church prays that God would give his holy spirit to the

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Infant to be baptized that he may be born again, and gives thanks to God for the Infant that is baptized, that it hath pleased him to regenerate that Infant with his holy Spirit.

Whereupon Baptism is an effectual means of grace, as that must needs be, whereby is communicated the Spirit of grace, who where he is, is a principle of new life, infusing holy habits, and gracious dispositions, enabling to crucifie affections, to mortifie lusts, and to put forth acts of righteousness, and holiness. What need then our Infants have of Grace, that they may have Glory, that need they have of Baptism, that they may have grace.

*Ψυχῶν, ἔνδυμα φωτεινόν -- D. Basil. Exhort. ad Baptism. Omnes quidem, qui ad divinum munus & patrimonium baptismi sanctificatione perveniunt, hominem illic veterem gratiæ lavacri salutaris exponunt, & innovati spiritu sancto à sordibus contagionis antiquæ, iteratâ nativitate purgantur. sed nativitatæ iteratæ vobis major sanctitas & veritas competit, quibus desideria jam carnis & corporis nulla sunt. D. Cyprian de Habitu Virg. Per bap-
tisma enim Spiritus sanctus accipitur -- D. Cyprian,*

Office of Publ. Bapt. of Infants.

Πᾶσα χάρις δίδοται ἐν βαπτισμῶ, πληροφροεῖται ἡ λοιπὸν κατὰ τὴν ἔρρασίαν τῆς ἐντολῶν. Marc. Eremita. καὶ πνεύματι. νόμος. Ὁ ἡ βαπτίζομενος τὸν ἁμαρτανὸν ἀπεκδιδύσκειται. ἀνακαίνιζεται ἡ αἰσ ἀνωθεν γεννηθεὶς τῇ τῷ πνεύματι χάριτι. D. Athanas. in illud Evang. Quicumque dixerit. Βάπτισμα -- δάνατον ἁμαρτίας, παλιγενεσία

l. 2. ep. 3. Sed postquam undæ genitalis auxilio superioris avi labe detergã, in expiatum pectus ac purum desuper se lumen infudit, postquam cæliiùs spiritu hausto in novum me hominem natiuitatis secunda reparavit, mirum in modum protinus confirmare se dubia, patere clausa, lucere tenebrosa, &c. D. Cyprian, l. 2. ep. 2. Quippe qui ne vim quidem aspiciendæ sacra habeat ab ortu à Deo, sive baptismo, qui lucis & principium est & præbitor. Dionys. Areop. Eccles. Hierarch. c. 12. Ἡ δὲ ἡμετέρα πεποιτμή, ἢ τὸ βαπτίσματος λέγω χάρις, ἀνώδυνον ἔχει τὴν ἰατρείαν, καὶ μυρίων ἀγαθῶν ἀρξέν & γίνεται ἡμῶν, καὶ Ἰησοῦ τὸ πνεῦμα & ἡμᾶς ἐμπλήθει χάρι &, καὶ εἰ δὲ οὐκ ἔχει καμρόν, &c. Chr. Hom. 40. in Gen. Καὶ γὰρ καὶ τὸ θείας ἀπέλαυσας χάρι & βαπτίζοντες καὶ πνεύματος μετέχες, εἰ καὶ μὴ πρὸς τὰ ταῦτα σημεῖα ποιεῖν ἀλλ' ὅσον ἀρκεῖ πρὸς τὸ πολιτείαν ὀρθῶς καὶ ἠκειβαμμένως λαβεῖν ὡς ῥαθυμίας μόνον τὴν ἡμετέρας ὄσιν ἢ διασπορῆ. Chry. ad Demet. de compunct. cordis Hom. Ed. Savil. Tom 6. pag. 148. Cum ergo innovamur baptismi lavacro, per virtutem ab originis nostræ peccatis atque autoribus separamur -- D. Hilar, in Math. Can. 10. Omni homini renascenti aqua baptismatis instar est uteri virginalis, eodem spiritu sancto replente fontem, qui replevit & virignem -- D. Leo Serm. 4. in Nativ. Domini. Ardoris vero spiritum dicimus, gratiam in sacro sancto Baptismo, non absque spiritu nobis ingeneratam. Baptizati autem & loti sumus, non aquâ nudâ, sed nec cinere vituli emundari sumus, ad sciam carnis purificationem, quemadm. B. Paulus, sed spiritu sancto, & igne divino ac intelligibili, qui sordes vitiositatis in nobis deterit & absunit, & peccati iniquationem liquat & excoquit. D. Cyril. Alexand. l. 1. in Isa. c. 9.

§. 10. And now these things considered, (not to add any thing more to the same purpose from other considerations; as either of the care that is taken for baptized Infants, not onely by those particular persons that bring them, but by the Church also that receives them to baptism, and by God himself, to whom the Church doth by that action offer and consecrate them; or of that early Vow to, and Covenant with God to be his, which to their mighty advantage they are thereby brought into) it appears plainly enough that the baptizing of Infants is so far from being a superfluous*, needless, useles thing, as the Antipædobaptists, contrary to the judgment of the Catholick Church, do contend it to be, that it is, if not absolutely necessary†, yet highly expedient, useful to and needfull for them: and therefore with little justice, and less charity is it by any detain- ed from them.

superflua deputanda. D. Aug. l. 10. de Genes. ad Literam, c. 23. Dic mihi obsecro te, parvulis baptizatis Christus aliquid prodest, an nihil prodest? Necessesse est ut dicat prodesse. Premitur mole matris Ecclesie.

* *Non est superfluus baptismus parvulorum, ut qui per generationem illi condemnationi obligati sunt, per regenerationem ab eadem liberentur.*

D. Aug. Ep. 89. Consuetudo matris Ecclesie in baptizandis parvulis nequaquam spernenda est, nec ullo modo

clefiæ. D. Aug. de Verb. Apost. Serm. 14. † Primo igitur modo necessitatis [sc. sine quo non potest haberi finis] sunt tria sacramenta necessaria: duo quidem personæ singulari, baptismus quidem simpliciter; & absolute-- Aquin. Sum. 3. q. 65. ar. 4. Manifestum est quod omnes ad baptismum tenentur, & sine eo non potest esse salus hominibus. Id. ib. q. 68. ar. 1. Quibus [sc. infantibus] propterea est Christi gratia necessaria, ut in Christo vivificentur; qui in Adam mortui sunt: ut quia inquinati sunt generatione, purgentur regeneratione. D. Aug. de Verb. Apostol. Serm. 7.

And thus I have dispatcht the Second branch of my Argument for Infants bap̄tism. Wherein I have shewn you, both that Infants have need for Baptism, and in what respects they have need for it.

CHAP. XXI.

Children not incapable of Baptism in regard of their bodily weakness, to receive, come to, or desire Baptism.

§. 1. **I** Now go on to the Third, which is *Infants capableness of baptism*. Now a man may be in need of a thing, whereof yet in some respect he is incapable. But it is not so with Infants as to Baptism. As they have need for it, so are they also capable of it.

§. 2. If they were incapable of it, it must be in regard of something either in *Themselves*, or in the *Thing*, or in the *Law of God*, that might hinder them. But in no one of these respects are they incapable, as I shall shew in every particular severally.

§. 3. And first there is nothing in the *Infants* themselves to render them incapable of Baptism.

§. 4, It is true they are many times very *weak of Body*. Yet are they never so weak, but that they may be baptized. Nothing is there for them to suffer in Baptism, but what experience shews they may well enough endure.

§. 5.

§. 5. They may, if healthfull and strong, be well enough dip-

ped into water (as the Church appoints) without any hurt or danger to them; but that the softness of this delicate age, makes us so full of vain fear, that we dare not venture the tryal of that, which in former ages was the more common practice, and as adjudged the safer too, though it were to do it thrice.

And then naming it after them (if they shall certifie him that the child may well endure it) he shall dip it in the water ---
Office of Pub. Bapt. of Infants.
Si quis Episcopus, aut Presbyter, non trinam immersionem unius mysterii celebret, sed semel mergat in baptis-

mate, quod dari videtur in Domini morte, damnatur. Canon. Apostolorum, 49. In aqua mergimur. Tertull. de Bapt. Nam nec semel, sed ter, ad singula nomina in personas singulas tingimur. Tertull. advers. Praxeam. -- Dehinc ter mergitamur. Tertull. de Corona Militis. Ter quidem illum demergit [Hierarcha] atque in tribus ejus demersionibus emersionibusque trium divinae beatitudinis personarum nomina appellat & invocat. Dionys. Areop. Eccles. Hierarch. Το γδ καταδύσαι τὸ παιδίον ἐν τῇ κολυμβήθρα τρίτην καὶ ἀναδύσαι, τὸ το σιλοῖ τὸ θάνατον καὶ τὴν τελευτήσαν ἀνάστασιν τοῦ Χριστοῦ. D. Athanas. q. 94. de Interpret. Parab. Scriptur. Quamvis tutius sit baptizare per modum immersionis, quia hoc habet communior usus, potest tamen fieri baptismus per modum aspersionis, &c. Aquin. 3. q. 66. a. 7.

§. 6. And if they be weak and sickly,
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so as not to be able to endure dipping either thrice or once, (which, to avoid offence, I could wish more practised where there is no just necessity to decline it) yet however they may have some water poured on them (as the Church in that case *allows*) as was anciently done on persons converted in their sickness, and baptized in their beds, and no hurt at all come to them thereby. And so they are not incapable of Baptism in that respect.

§. 7. Yea, if any thing, their weakness should rather conduce to the hastening of their Baptism: lest they be, as sometimes they are prevented by death. What (saith *Greg. Nazianz.*) will you say concerning children, that neither know the loss, nor are sensible of the grace of baptism? shall we also baptize them? Yes, by all means, in case of urgent danger. It is better they should be sanctified, (that is, baptized) when they have no sense of it, than that they should die unsealed and uninitia-

But if they certifie, that the child is weak, it shall suffice to pour water upon it --- *Offic. of Publ. Bapt. of Infants.*

Τί δ' ἂν εἶποις
πρὸς τῶν ἐπινηπίων,
ἢ μήτε τ' ζημί-
ας ἐπαυδανομένων,
μήτε τ' χεῖλιθ.
ἢ καὶ ταῦτα βαπτί-
σασθαι; πανύγε.
εἰπέρις τις ἐπείγει
κίνδυνθ. χρεῖσον
γὰρ ἀναιδήτως ἀ-
μαθῶναι ἢ ἀπελ-
θεῖν ἀσφράγισα
καὶ ἀτέλεσα. *Gr.*
Naz. Orat. 40.

ted. And so *Aquinas*, If they be children that are to be baptized,

Si pueri sint baptizandi non est differendum baptisma. Primo quidem, quia non expectatur in eis major instructio, aut etiam plenior conversio. Secundo propter periculum mortis, quia non potest eis alio remedio subveniri, nisi per sacramentum baptismi. Aquin. q. 68. c. 3.

Quarto, ut parvuli si infirmari contingat, eodem die, quo nati sunt, baptizentur. Concil. Gerund. Cant. 4^{to}. D. Cyprian, l. 3. ep. 8.

their baptizing must not be deferred. And of two reasons that he brings the danger of death is one: because the Sacrament of baptism is the onely remedy provided for their help. It was decreed by the Council of *Gerunda*, that Infants in case of weakness, should be baptized the same day that they were born. And whereas *Fidus* a Presbyter was of opinion, that Infants were not to be baptized the second, nor third day after their birth, nor indeed till the eighth day, because till that day they were not anciently

circumcised, *St. Cyrian* shews him, that not himself onely, but a whole Council assembled together with him were of a far other mind, judging that baptism was not to be denied to any of the sons of men, and so not to any Infant, how young soever, but that they were to be admitted to it as soon as born.

§. 8. Again, it is true, Infants cannot of themselves *come* to baptism. Why but yet they may be *brought* to it by others. Rather than that shall keep them away.

St. *Aug.* tells us, our Mother the Church will lend them other mens feet to come withall. And such is the mercy of our Saviour, that he looks upon them as coming to him,

Accommodat illis mater Ecclesia aliorum pedes, ut veniant. D. Aug. serm. 10. de Verbis Apostoli.

that are but brought to him by others. *Suffer* (saith he) *the little children to come unto me.* And yet they came to him no other way, but even as our Infants may come, that is by being *brought* to him. So long then as Infants may be brought to be baptized, so long they have a way of coming unto Baptism: and so they are not incapable of it in that respect neither.

§. 9. It is true again, that they can neither seek after, nor desire their own baptism; a thing anciently expected from, and performed by adult Persons. But yet they can receive it, when, upon others desire, and seeking of it for them, it is administered to them. And so they are not, for that, incapable of it. There is nothing said in all the Scripture, that I know of, by which the inability of a subject to seek after, or desire,

fire, that, or any other mercy, renders him incapable of receiving it. Yea, it is part of the Gospels grace, that God therein is

found of those that seek him not; that Christ, un-
sought to for it, came, and
sought, and found, and
saved that which was lost,
pursuing after and taking
hold on mans nature, when
it was fast and far flying
away from him towards its own perdition.

Φεόγυσαν ἀπ' οὐ-
 τοῦ καὶ πόρρω φεό-
 γυσαν ἀνθρώπινην
 φύσιν Χριστὸς κατὰ-
 διώξας κατέλα-
 βεν. D. Chrysof.
 in Heb. 2. 16.
 Hom. 5.

§. 10. When our Saviour enlarg^d his Apostles Comm^{ss}ion to the taking into Disciple^{sh}ip, not the nation of the Jews onely, but all the nations of the world, he did not put it into this form, stand ye here still, and be ready to admit into disciple^{sh}ip all of all nations that shall come to you, and seek to you for baptism; but go ye, and disciple all nations, baptizing them (*q. d.*) Depart ye hence into and amongst the Heathen nations of the world, and make them disciples by baptizing them, admitting so many of them unto baptism, as shall accept that favour, and not refuse that grace, to be thereby made my disciples.

§. 11. The children here in the Text that came, that is, were brought unto Christ, desired nothing at all of him in their
 own

own names. It were strange indeed that Infants, such as they were, should have any requests to make to him. And their not desiring of a mercy was no hindrance to their receiving of one. They came to him for entrance into the kingdom of God by baptism: as we gather from what he alledges as a reason why he would have them suffered to come to him. And he prepares them for such entrance, by vouchsafing them the Ceremonies leading on unto baptizing; he laid his hands upon them and blessed them: whereupon in all probability followed his Disciples baptizing of them.

Dr. Hammond
Quære of the
Bapt. of Infants
Sect. 22. & De
Confirmat. c. 2.
S. 5.

§. 12. And if such infirmities and impediments were real hindrances unto mercy stood in need of, how many of those that our Saviour in the Gospel had mercy on, and healed, had gone without their Cure? Then persons born deaf, and dumb, or fools, though the children of parents in Covenant, should never be baptized, because they could never understand it, never speak for it, never desire it: which I think no sober Christian will say.

See *Gilberti Voc-
tii Theolog. Polit.*
part. 1. l. 2. Tract.
2. cap. 2. qu. 6.

CHAP. XXII.

Children not incapable of Baptism in regard of their having sin in them, and yet not repenting of it.

§. 1. **F**urther, it is true, that they have Sin in them. But that is so far from being any real hindrance to their baptizing, that it should rather be a motive to it, as indeed it is a reason for it; namely, that they may have their sin remitted by it.

Sacramentum ad hoc specialiter institutum, ut per ipsum peccatorum sordes mundentur. Aquin. 3. q. 68. a. 4. 6. Baptism being a Sacrament especially ordained for the cleansing away of the filth of sin, as *Aquinas* saith, and is further confirmed both by *Peter's* exhorting the Jews to be baptized for the remission of sins, *Acts* 2. 38. and *Ananias* exhorting *Saul* to be baptized and wash away his sins, *Acts* 22. 16.

§. 2. Sin indeed in persons resolved not to forsake their sins, but to persist in sinning, may be an hindrance: but not in those that are not so resolved. And of *Peccatoribus voluntatem peccandi, & in peccato perseverandi propositura* Infants it cannot be said that they are so. *habentibus baptismus minime conferendus est. Aquin. sum. 3. q. 68. a. 4. 2.* §. 3.

§. 3. And if the forepast sins, many and great sins, of mens own acting be no hinderance to their baptizing, as we see by the Persons baptized in the Scripture, of whom some had been Idolatrous Heathens, others Christ-killing Jews, &c. much less can that one sin, under the guilt whereof Infants do lie, not acted personally by them, but judicially imputed to them, hinder them from Baptism, as St. Cy-

prian reasons the case in their behalf. And so neither in this respect are Infants incapable of Baptism.

Porro autem si etiam gravissimis delictoribus & in Deum multum ante peccantibus, cum postea crediderint, remissio peccatorum datur, & à baptismo, atque gratia nemo prohibetur: quanto magis prohiberi non debet infans, qui recens natus nil peccavit, nisi quod secundum Adam carnaliter natus contagium antiquæ mortis primâ natiuitate contraxit? Qui ad remissam peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur, non propria, sed aliena peccata.

D. Cyprian, 1. 3. Ep. 8.

§. 4. Yea, but they do not repent them of their sin. Nor is it required of them that they should. The Scripture no where has enjoined them repentance in order unto baptism; nor alledged their inability to repent as a bar to their admission thereunto.

§. 5. Indeed we have Scriptures where grown men are exhorted to both together, to repent and be baptized; and where signs of repentance were shewed by such as received baptism, *Acts* 2. 38. *Matth.* 3. 6. But still the Persons both exhorted unto, and shewing repentance, were of age both to commit actual sins needing repentance, and to act that repentance that was needfull for their baptizing. But what is this to the case of Infants, who as they are not guilty of actual sin, so they are in no ability for repentance. Where there is no general rule, an argument from particulars is no farther argumentative, than to particulars under the same circumstances: which cannot be betwixt men and Infants, so as that what is enjoined to, or performed by the one, must be necessarily required of, and performed by the other. And so some mens being exhorted unto Repentance and Baptism both at once, and other mens confessing their sins (as a token of their Repentance) when they were baptized, is no argument, that therefore all Infants must do so too, or else not be baptized: and so no Infants baptized, because none can so do. The case, 'tis plain is not the same. And so whatever want of Repentance, or Non-profession of it may do to hinder *Men* from being baptized,

zed, it can do nothing to render *Infants* incapable of Baptism. Who as they have the guilt of sin brought upon them by anothers disobedience, without their knowledge, so they have that guilt taken off from them by the obedience of another, without their repentance: which pardon is not onely signed and sealed, but exhibited also, and given to them in and by Baptism.

§. 6. And as to the Church, it is true indeed that of Adult sinners it requires a Personal Profession of Repentance before it admit them to Baptism. But for Infants that have not sinned after the similitude of *Adams* transgression, it admits them to Baptism without any such Personal Profession. So there be but a Promise made of it for the future against the time that it shall be necessary, by Sureties for the Infants in the Infants names, as the Scripture doth not require so much, so the Church doth not stand upon more. And so Infants are not incapable of Baptism in this respect neither.

Ab hac pœnitentiâ cum baptizantur soli parvuli sunt immunes. Nondum enim uti possunt libero arbitrio: quibus tamen ad consecrationem remissionemque originalis peccati prodest eorum fides, à quibus offeruntur: ut quascunque maculas delictorum per alios ex quibus sunt nati contraxerunt, aliorum etiam interrogatione ac responsione purgentur. D. Aug. *Quinquag. Homil. Serm. 50.*

CHAP. XXIII.

Children not incapable of Baptism in regard of their not Believing.

§. 1. **Y**ea but, still it is objected that Infants do not believe, and therefore they ought not to be baptized.

§. 2. To this Objection if St. *Augustin* were to answer, he would deny the Antecedent, and say that Infants do believe; and so would St. *Bernard* too.

Sed absit ut ego dicam non credentes Infantes. Jam superius disputavi: credit in altero, quia peccavit in altero: dicitur credit, & valet, & inter fideles baptizatos computatur, &c. Credunt infantes. Unde credunt? quomodo credunt? Fide parentum &c. D. Aug. Serm. 14. de Verb. Apost. Accommodat illis Mater Ecclesia aliorum pedes, ut veniant; aliorum cor, ut credant. Id. ib. Serm. 10. Non quod vel ipsi [sc. Infantes] quando baptizantur,

But how? Not by any faith in themselves, but by the faith of others, their Parents, or the Church. Nor would they think it any more absurd, to say that they believe through the Faith of another, than it is to say that they have sinned through the sin of another, or that they are made righteous through the obedience of another.

fide

fide omnino careant, sine quâ impossibile est vel ipsos placere Deo: sed salvantur per fidem, non tamen suam, sed alienam. Dignum nempe est, & ad Dei spectat dignitatem, ut quibus fidem ætas denegat propriam, gratia prodesse concedat alienam. Nec enim omnipotentis justitia propriam putat ab his exigendam fidem, quos novit propriam nullam habere culpam. Porro alienâ opus est fide, cum sine sordē non nascantur alienâ. D. Bern. Ep. 77. Nemo mihi dicat, quia non habet [infans] fidem: cui mater [Ecclesia] impertit suam. Magna est Ecclesia fides. Id. Serm. 66 super Cant. In Ecclesia salvatoris, per alios parvuli credunt, sicut ex aliis, quæ in baptismo remittuntur peccata traxerunt. Gratian. 3 part. de Consecrat. dist. 4.

§. 3. But though the Faith of the Parents, or Sureties, who are Believers, may be enough, and is, to qualifie Infants for an admission into Church-membership by Baptism: yet because I think it not enough to speak them Believers antecedently to Baptism, however they be reckoned in the number of the Faithfull, after they be baptized; and that their immediate Parents faith shall no more be imputed unto them, and reckon'd theirs, than their sins, as not having been by Almighty God made Trustees in this behalf for their Children, as *Adam* was for his; therefore I shall not stand upon this.

§. 4. Some others would answer that Infants have Faith in themselves, and that in the act. And truly as the Scripture no

See *Alring. Pro-*
blem. Theolog.
 part. 1. Probl. 22.
Becan. Manual.
 Controver. l. 2. c. 2.
Phil. Melancthon.
 Confil. Theolog.
 part. 1. pag. 255.
Hooker Eccl. Pol.
 l. 5. Sect. 64.

where denies this expressly,
 so it also affords an instance
 of little ones (*παιδιων*) very
 little ones that are said to
 have believed, *Mat. 18. 6.*
 and that by one who knew
 their hearts, and could not
 be deceived in them, even
 our Saviour himself.

§. 5. Other some again would answer,
 that Infants have Faith in themselves, though
 not in the Act, yet in the Habit, or rather
 the seed and principle of it.

§. 6. And truly that as God is able to infuse,
 so the soul of an Infant is capable to receive
 divine impressions and illuminations, I think
 is a truth none will question. And if any
 should, the filling of *John Baptist* with the
 Holy Ghost from his Mothers womb, and
 his leaping for joy, at the approach of his
 Saviour, in his Mothers womb, (*Luke*
1. 15, 44.) would put it out of doubt.
 Now this being so, who can tell but that

Sicut ergo ille, in
quo omnes vivifi-
cabuntur, præter-
quam quod se ad
justitiam exem-
plum omnibus præ-
buit, dat etiam sui
spiritus occultissi-

the Infants of believers
 may through the grace of
 God obtained for them by
 the prayers, not onely of
 their Parents in particular,
 but of the Church in ge-
 neral, have a principle of
 Faith

Faith inspired into them by the secret operation of that invisible Spirit of grace, who works how, and where, and when, and how far himself pleaseth. And

nam fidelibus gratiam, quam latenter infundit & parvulis, sic-D. August. l. 1. de Peccat. Merit. & Remiss. c. 9.

where it is so in any one, who dares deny that person sufficiently qualified in point of Faith for Baptism? Can any man forbid water that these should not be baptized, which have received the Holy Ghost, as well as we? Acts 10. 47. And of what Infant of any one Believer can any man say that it is not so with him? And if there be never an Infant of any one believer of whom it can be absolutely affirmed that he is in respect of a divinely infused inwardly working principle of Faith utterly unqualified for Baptism, then why should any one be denied Baptism, of whom it cannot be said, but that he is in some degree and measure qualified for it?

§. 7. But being under no necessity for the supporting of the cause I maintain, to assert these grounds, I shall no further insist thereon: but to the Objection against Infants capableness of baptism founded in their want of Faith, give my Answer, that their not believing is no hindrance to their baptizing.

§. 8. It is no hindrance to their salvation, even in the judgment of our Anabaptists, who declare it as one Article of their Faith, That all children dying in Infancy (that is before they can act faith in their own persons, and be believers qualified for baptism according to their account) having not actually transgressed against the Law of God in their own persons are onely subject to the first death, and that not any one of them dying in that estate shall suffer for *Adams* sin eternal punishment in hell, which is the second death. It is no hindrance then to their salvation in their judgment, that they believe not. And why then should it be a hindrance to their Baptism? Is more required to their baptism, than to their salvation? to the means, than to the end?

§. 9. But to make short work, where, or by whom is faith required of Infants in their own persons to render them capable of baptism? What one Text is there in all the Bible that saith either in particular, that Infants shall not be baptized, because they believe not; or in generall that no persons whatsoever (whether capable or incapable of believing) shall be baptized, but those that believe? Let the Adversaries of Infants baptism produce the place, and the controversy, I believe, will quickly be ended.

We, all Pædobaptists, will readily yield all that shall of right be fit to be yielded to it, or unto them from it. But if the Scripture say no such thing either in words, or in sense, then for ought that as yet appears our Infants will be capable of Baptism, though they do not believe.

§. 10. Why, but doth not our Saviour say, (in Mark 16. 16.) *He that believeth, and is baptized, shall be saved: but he that believeth not shall be damned?*

§. 11. Yes. And what then? must not therefore our Infants be baptized because they do not believe? or not till they believe? No such matter. What is here said that makes believing a condition necessarily antecedent unto Baptism? It is neither said negatively, he that believeth not shall not be baptized, nor so much as affirmatively, he that believeth shall be baptized. But believing, and being baptized are made conditions, not the one of the other, but both of being saved. And now, in the name of God, what is here, that can possibly exclude Infants from baptizing, for want of believing?

§. 12. Yea, but believing is set before baptizing. He doth not say, he that is baptized and believeth, but he that believeth and is baptized, shall be saved. And what

then? Why then believing must go before baptizing; and none must be baptized, but those that first believe.

§. 13. To this I answer, that if the order of things must universally answer to that order of words, wherein the Scripture sets

Quomodo aget pœnitentiam homo, qui necdum credit?
D. Hieron. *advers.*
Lucifer.

them down, then Repentance, which is a Fruit of Faith, must go before Faith, whose Fruit it is: because our Saviour set

repenting before believing, saying first *repent ye, and then believe the Gospel*, (Mark 1. 15.) Then the outward baptism of water must always go before the inward baptism of the spirit, because our Saviour said, *Except a man be born (first) of water and (then) of the spirit, he cannot enter into the kingdom of God*, John 3. 5. Whereas the contrary hereto fell out in the family and company of *Cornelius*, *Acts* 10. 44. which drew from *Peter* that question in ver. 47. *Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?* Then the Ruler (in *Luke* 18. 22.) must have given nothing to the poor, till he had sold all he had, because our Saviour saith, (first) *sell all that thou hast, and (then) distribute to the poor.*

§. 14. But to shew the weakness of this way of Arguing, it may be proved by this same Argument, and from the same Text, that Infants ought to be baptized. (And then let them judge what strength there is in this way of Arguing.) For as our Saviour sets *believing* before *baptizing*; so he sets *baptizing* before being *saved*. And if none must be baptized, but he that believes, because believing is set first; then none must be saved, but he that is baptized, because baptizing is set first. And then what better argument can be made for Infants baptism? They must be baptized if we will have them saved: because they cannot be saved without being baptized: for baptizing goes before saving. And yet from the same Text, and by the same way of arguing, it may be proved, contrary to what the Anabaptists say of the Universal salvation of all Infants dying before the commission of actual sin, that no Infants are saved but those that believe, because believing is set before being saved; and not onely so, but whereas it is not said, he that believeth not shall not be baptized, it is said, *he that believeth not shall be damned*.

§. 15. And this may suffice to shew the absurdity of this way of arguing to the order

der of *things* from the ordering of the *words*.

§. 16. As to the thing it self, I think it will be granted them, that in Persons capable of believing or disbelieving the Gospel, faith, or at least a profession of it, is to go before baptizing.

§. 17. This we gather from the Apostles baptizing no adult persons that we read of, without some evidence given of their believing.

§. 18. Thus it was with the Converts in *Acts* 2.41. with the *Samaritans*, *Acts* 8.12. with the Eunuch, *Acts* 8.37. with *Cornelius* & his family, *Act.* 10.44. with *Lydia* and the *Gaoler*, *Acts* 16.14, & 33. with *Crispus*, and his house, *Acts* 18. 8. And is to be supposed it was so with others, of whose believing before their baptizing we read not, as of *Gaius* and *Stephanas*, *I Cor.* 1. 14, 16. And this at this day is, and ever hath been, the way of the Churches dealing with adult persons.

§. 19. But the Argument will not hold from Men to Children. It follows not that because men that are capable of believing or disbelieving the Gospel are not baptized except they make profession of faith; that therefore Infants who are neither capable of believing nor disbelieving must profess faith,
or

or not be baptized. Faith being required of the one, but not of the other.

§. 20. When the Apostle commanded the *Thessalonians*, that if any would not work, neither should he eat, (2 Theff. 3. 10.) did he mean the Infants should not eat, that could not work? 'Tis plain he required working onely of those, that were able to work, not of those that were unable. So in the case in hand, 'tis apparent that Believing is onely required of men able to understand and believe, not of Infants neither able to believe nor understand. For by the words immediately foregoing, *preach the Gospel to every creature*, it is most evident, that it is of such persons onely as the Gospel may be believed or disbelieved by, upon the preaching of it to them, that it is said, *He that believeth, and is baptized shall be saved: but he that believeth not shall be damned*: not of such persons, as the Gospel cannot rationally be preached to, in order to the bringing them to believe by the preaching of it, in regard of their incapacity to understand it, and inability to believe or disbelieve it. And so Infants are utterly unconcern'd in this Text. And as from it we plead nothing for them, so from it can nothing rationally be pleaded against them.

§. 21. I have read that Men must be converted, and become as little children, (I suppose for *Matth. 18. 2.* humility and innocency,) that they may enter into the kingdom of God. But I have not read that little children must be converted and become as Men (for understanding or Faith) before they can have entrance in Gods kingdom. A profession of faith by persons of understanding in the names of the Infants is required by the Church : and upon that profession it baptizes them. But that understanding and faith which is required in Adult persons as prævious to their baptism, is not by the Church required in Infants as necessary to their baptizing. Nor can it be proved that ever it was by Christ, or any Apostle of his, exacted of them ; as it cannot be proved, that ever Christ, or any Apostle of his, ordered the delay of their baptizing till it might be in them.

§. 22. And lastly , if Infants baptism be an Apostolical Tradition, that is a thing delivered down to the Church to be practiced in it by the Apostles, and Apostolical Persons, and as practiced also by themselves, as there is better ground to believe it, than there is evidence against it, then the thing is out of question. They would never have baptized themselves, nor taught

taught others to baptize, such as wanted faith, because incapable of believing, if mere want of faith, notwithstanding such incapacity to believe, did render them incapable of baptizing. And if not believing did not in the Apostles Age and the Ages succeeding it make Infants incapable of Baptism: then can it not make them so in ours: there being no more reason for the one, than for the other.

§. 23. And so here is nothing in the Infants themselves that renders them incapable of being baptized.

CHAP.

CHAP. XXIV.

Children not incapable of being baptized in regard of any thing required of them, or to be done to them in Baptism.

§. 1. **S**Econdly, There is nothing in Baptism required of, or to be done unto Infants, which hinders them from it, or renders them incapable of it.

§. 2. Not the *Thing signifying*, Water, with the application of it by way of Immersion or Affusion. They may be *dipped* into water in case of strength; or they may have water poured on them, in case of weakness.

§. 3. Not the *Thing signified*, The Blood of Christ, and the Grace of the Spirit. For what can hinder why they may not be sprinkled from the guilt of the sin of their Birth by the blood of Christ in the Grace of Justification? Cannot the blood of Christ satisfy for that guilt that lies upon Infants? Or cannot God apply the satisfaction made by the blood of Christ unto Infants? And what can hinder why they may not be cleansed from the corruption of their nature by the Power of the Spirit in the
Grace

Grace of Sanctification? Cannot the Holy Spirit mortifie those dispositions unto evil, which are in Infants? Or can he not infuse dispositions to goodness, into Infants? Is not the spirit of grace able to inoperate the grace of the spirit in Infants? Is not he able to give them a temper of heart capable to receive his Infusions? Is not he able to make Infusions of grace into their hearts suitable to their temper? No incapableness of Baptism then in Infants on these accounts.

Parvulis datur gratia operans & cooperans per baptismum, sicut adultis: sed parvulis in munere non in usu. G. Biel in 4 l. Sent. dist. 4.

S. 4. Again, may not children as well as elder persons, be taken into *Union* with Christ? May not they be incorporated into him? What? no lambs in his flock, but all old sheep? No little members in his body, but all great ones? No babes in Christ, but all strong men? Cannot the water do the same for them? Cannot the spirit do the same in them, to unite them unto Christ, that is done by it either for elder persons towards their Union with him? Surely the application of the Water of Baptism to their Bodies, does as well signifie and declare; and the infusion of the Spirit of Christ into their souls, does as well operate, and effect, their

their Union with him, as the Union of elder persons. For what should hinder? No incapableness then of Baptism in Infants on this account neither.

§. 5. Again, look upon Baptism as the Door of entrance into the kingdom of Heaven, and so far are they from being incapable of that, that they are made a kind of standard to the capacity of others for it. For our Saviour not only saith, that of such [as infants] is the kingdom of heaven, (Matth. 19. 14.) which implies that they themselves are qualified for it, and have all things required in them for entrance into it: but also he saith (Matth. 18. 3.) *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven:* which again implies, that Infants are duly qualified for an entrance into the kingdom of heaven (for why else must others be converted, and become as they are, that they may enter into it?) and not only so, but that none shall have entrance into it, but those that are so qualified for it as they are. And why they that are qualified for entrance into Heaven, should be unqualified for that which gives entrance into it, I see not. Is more required to Baptism, than to salvation? If not, then no incapableness as yet appears in Infants for Baptizing.

§. 6. Further, Look upon Baptism as the Note and Badge of a Christian, and little children are as capable of wearing that as elder persons. They have witnesses of their baptizing as well as others. They are received into the same Militia of the Lord Jesus, and have the same press-mark (if I may so say) that others have for his service. They have his name named upon them, and have their names enrolled with the rest that are called by his name. And no incapacity is there in them for any thing of this; and so none in these respects for Baptism.

§. 7. Lastly, look upon Baptism as the Seal of a Covenant entered into betwixt them and God, and they are not incapable of it in that respect neither. If they be not incapable of the Covenant, then sure they are not incapable of the seal of the Covenant. He that has not denied them the greater thing, is it imaginable he should deny them the less? As the Apostle from Gods having given Christ for us argues to his giving all things else to us; (*Rom. 8. 32.*) so surely may we argue in this case, that if God have not made our children incapable of his Covenant, then he has not made them incapable of the Seal of it. Why man then should be more severe to poor harmless babes,

babes, than God is, I cannot see; nor why man should withhold from them what God has not denied to them.

§. 8. But perhaps it will be said, that they are incapable of entering into the Covenant: and therefore incapable of receiving the Seal of it.

§. 9. Incapable of entering into the Covenant? Now God forbid. But why so? Because they can neither set any Seal to it; nor engage themselves by any promise to it; nor do so much as understand any thing of it, especially at the years, or rather days, that they are now usually baptized at.

§. 10. But none of these hinders their entering into Covenant with God.

§. 11. First not their inability to seal. For Contracts are not always sealed by both parties at the same time. We see it ordinarily in contracts made not only by Princes at greater distances of place, but by private persons at lesser distance. The contract is nevertheless interpretatively entered by both, at the sealing of the first, and continues firm and binding to the first all the while till the second have sealed also, he in the mean time acting nothing to the frustrating of it; and there is no new sealing required from the first at the sealing of the second. Be it then that Infants cannot personally set their seal

seal to the Covenant at their Baptizing, nor till their Confirming, may not God therefore set his seal to it in the mean time? May not God take them into Covenant with him, and make his promise to them, and set his seal to that promise, and bind himself to them for the present, because they cannot back again do the like at present to him, but must stay either till they can do that (and some will never be able to do it) or else there must be no Covenant betwixt them? sure no man of reason will say so. O, what a blessing 'tis to have God to have given his Covenant to our children, and to have solemnly sealed it, and to be acting pursuant to it for the good of our children in the mean time till they can personally seal to their own part themselves! And O, what a cruelty would it be to shut the door against so great a blessing to our children! And yet they do what can be expected from persons of their condition; they come, and are present at the sealing, and if they do not seal to God, yet they are sealed to, and also are sealed by God. And O the felicity of being one whom God hath sealed for his, or hath sealed himself to be his.

§. 12. And yet their very coming to, and receiving the seal, is undoubtedly in the charitable construction of the Almighty a sealing

sealing of theirs. He that takes their being brought to him for a coming of theirs to him, why may we not think he accepts of their receiving of his Seal as a counter sealing of theirs.

§. 13. And besides, what cannot be done by them, is as much in this as in any other the like case, done by others for them: and so there is no incapacity in them on this account.

§. 14. Secondly, their inability to stipulate for themselves hinders not.

§. 15. It is true, they cannot explicitly

Why then are Infants baptized, &c. Because they promise them both by their Sureties: which when they come to age, themselves are bound to perform.

Ch. Catechism.

See Dr. *Stillingsfleet's* *Vindic.* of *A. B. of Cant.* P. 107.

in their own persons make that profession that is required of Adult persons. And as true it is, that such a personal explicit profession is no where required of Infants. But what they cannot do of themselves they may, I hope, do by others. And done it they have: and that doing of it is, and hath been allowed of by the Church for many ages, even from the very beginning for ought I know that any man hath to say against it.

§. 16. And this contracting by others, is but what

what is ordinary in the affairs of mankind.

The Tutors of Infants do it :

whether appointed by the See above, ch. 8.

Wills of Parents, or assigned Sect. 15.

by order of Law, And pity it were that for want of an Authentical Trustee to transact for them, they should miss of those advantages which by any beneficial contract might accrue unto them. And as their own interest will lead them to espouse and own those contracts that are made for their advantage; so if a * Parent may contract with God on his child's behalf, as a Guardian doth in the behalf of a Minor; he will be bound in justice to espouse the contract, it being for his advantage. Yea, I am told the Law will compell them, to make good even those also that prove to be for their disadvantage, provided the contracts were made (*bona fide*) and no fraudulent dealing were used by the Contractors in the making of them.

* A Parent may contract with God on his child's behalf, no otherwise then a Guardian doth in the behalf of a Minor, or one under age, which he cannot afterward retract when he is out of his Pupillage without injustice, and being lyable to the Law, if the contract be judged to be to his behoof and benefit. Dr. *Patrick's* Discourse concerning Ba-

p-tism, pag. 46. See the place and context both before and after.

§. 17. Now to the making good of the Baptifmal Contract made for Infants by their Sureties, the Infants are doubly obliged. First by the infinite advantages that come to them by it: which, unless they be fools or mad, they will hasten all that ever they can, as soon as they know it, further to assure unto themselves by a personal engaging in it. Secondly, by the forfeiture of all benefits by it (besides many other obligations before mentioned) upon their disavowing and disclaiming of it.

§. 18. No profession then being required from themselves, and a sufficient one being made for them by others, they are not incapable of entering into Covenant with God on this account neither.

§. 19. And thirdly, that their want of understanding renders them not incapable of entering into Covenant with God is evident by one instance beyond exception, in Deut. 29. 10, 11, 12. *Ye stand this day all of you before the Lord your God, your Captains of your tribes, your Elders and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water, That thou shouldst enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God*
maketh

maketh with thee this day. See! even the little ones, as well as Elders and Officers were capable of entring, and did actually enter into Covenant with God, and into the Oath of God; their want of years and understanding to know the condition of the Covenant and Oath which they entred into, or to make profession of entring into it, not at all withstanding. So that want of years and un'ersstanding cannot render children incapable of entring into Gods Covenant. And then much less can it render them incapable of receiving the sign or seal of his Covenant.

§. 20. And however that it cannot, is evident, because the Jewish Infant was capable, as of the Covenant it self, as we have seen before, so of Circumcision the sign and seal of the Covenant, which to receive at eight days old he was bound upon pain of excision. *He that is eight days old shall be circumcised among you, every man-child in your generations. And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off; from his people, he hath broken my Covenant,* Deut. 17. 12. What he was so bound to receive, surely he was capable of. Now why the child of a Christian should be less capable of receiving one seal of a

Covenant, than the child of a Jew was of another, I am yet to learn.

§. 21. And so there is nothing in Baptism it self rendring Infants incapable of being baptized.

CHAP. XXV.

Children not incapable of Baptism by any Text of Scripture that forbids it, either directly, or by consequence.

§. 1. **A**Dmit Infants never so capable of Baptism in all other respects, yet if the *Scripture* do forbid it, then it becomes unlawfull for them to have it, and they upon that account become incapable of it.

§. 2. Thirdly therefore and lastly I affirm, that upon the diligentest search, that I was ever able to make, I could never find any one Scripture that forbad it. Search the Scripture from end to end, and not one Text appears, wherein it is forbidden. As the Antipædobaptists call but for one Scripture that commands it, and upon that say, they will yield to it: so on the other hand the Pædobaptists call for a Scripture that forbids

forbids it, and upon that say, they will not contend for it. But there is none, no not one: it would else have been shewn ere this, being so much, and so long, called for.

§. 3. Yea, though there be never a Scripture that expressly, and in terms forbids it, yet if there be but one, wherein by direct and evident consequence it is forbidden, (though our adversaries will yield nothing to all the many Scriptures, from whence we do by good consequence deduce it, because we produce not a Text; that doth in express terms command it) let it be shewn, and we shall pay all due respect unto it: the Contest will instantly be given over by us, who seek not victory without truth, but truth, whether with, or without victory; we shall believe the baptizing of our Infants unlawfull, and upon the account of its unlawfulness, believe them uncapable of it.

§. 4. But if there be no such Text in all the Scripture, as doth so much as by consequence forbid the baptizing of Infants, we must then beg to be excused, if we hold the baptizing of them lawfull, and upon the account of that lawfulness, think them not uncapable of it.

§. 5. For if *sin* be a *transgression of the law*, as St. *John* defines it, (1 John 3.4.)

and where there is no law, there is no transgression, as St. Paul determines it, (*Rom. 4. 15.*) then can it be no sin, either to Infants to be baptized, or to others to baptize Infants, because no law is by either † transgressed ; there being none,

† For therefore any thing is unlawful, because it transgresseth a law. *W. Penn. Eng. Present Interest, P. 24.*

* It is an evidence that Infants are

not to be excluded from Baptism, because there is no divine Law, which doth prohibit their admission into the Church by it. *Dr. Stillingfleet. Irenic. p. 7.*

§. 6. And put case we should grant, that there were no Text in Scripture whereon to ground it, yet would it not follow thence, that it were unlawfull. For the mere uncommandedness of a thing doth not infer the unlawfulness of it : a thing is not therefore unlawfull, onely because it is not commanded. To make a thing necessary indeed, there must be a law for it ; and to make a thing unlawfull, there must be a law against it. But to make a thing onely lawfull, it is not necessary there be any law for it,

it, it is sufficient that there be no law against it. If then we cannot prove it necessary, because the Antipædobaptists say we have no law for it, they cannot prove it unlawfull, because we are sure they have no law against it. It remains therefore that it be lawfull; and that our children, upon the account of the lawfulness of it, be capable of it.

§. 7. Why but our Saviour sets Teaching before Baptizing (*Matth. 28. 19.*) saying to his Disciples, when he commissioned them to be his Apostles to all the nations of the world, for the gathering of a Church out of it, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Well, and what then? Why then, saith the Antipædobaptist, none must be baptized before he be taught, and so taught as that they do learn. And this because Infants are incapable of, therefore they are incapable of baptism.

§. 8. This Argument of theirs is like that former, which they drew from our Saviours setting believing before baptizing; which how weak it was I hope I need not so soon remember you. And granting all they can fairly pretend to from this Text, it will not hence follow, that Infants are incapable of Baptism: as I shall hope to make

appear upon a due and through consideration of the words.

§. 9. Our Saviour here enlarges his Disciples Commission to go and preach, and make Disciples, not in *one* nation only, as formerly : but in *all* nations ; teaching and baptizing them (suppose we read the words so.) Well : what can this mean other, than that those of the nations, that were capable of teaching, should be taught and baptized : not excluding from baptizing, those that for the present were onely capable of so much discipulation (if I may so speak) as was performed by baptizing, but as yet were not capable of any teaching. And what makes this against Infants Baptism ? There is not an exclusive Particle in the whole Text.

§. 10. But to proceed, this we will grant, that if the order of Teaching and Baptizing be considered in their reference to the conversion of all nations, or any one whole particular nation unconverted, teaching is to go before baptizing. But this is not from the naked consideration of the setting of the words, Teaching, and Baptizing ; as if the order of the words were inviolably to be observed in the order of things (and if any have so thought and argued,

See Dr. *stillingsfleet's* Vindic. A. B. of *Cant.* p. 107.

gued, I cannot in that excuse them from a shortness of discourse) but it is from the otherwise unpracticableness of the things

*themselves. For as no Adult person will be brought to be baptized before he be taught what baptism means, and why he should be baptized: so the Church will admit no Infants to baptism, but those that are

* Non enim potest fieri ut corpus baptismi recipiat Sacramentum, nisi ante anima fidei susceperit veritatem. D. Hieron. in Matth. 28. 29.

the children of baptized persons, or at least are undertaken for by such as are baptized. Suppose our Saviour had set baptizing before teaching (as he might, had he pleas'd) and said, *Go ye therefore and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost, teaching them what I have commanded they should know and do*; who would have scrupled to begin his work with teaching, notwithstanding the order of the words? as imagining that none that understood themselves, would ever be baptized before they were taught. It is therefore not from the order of the words, but from the orderliness of the things, which cannot otherwise be effected, but in this way and order, that this course is, and must, in such case, be taken. Now if so, then the whole force of the An-

ripædobaptists argument from the mere consideration of the order of these words (teaching set before Baptizing) which yet is all they have in this point to urge from them, is utterly vanished.

§. 11. But when once some in a nation have been taught, and have received the faith, and have been baptized into it, then it follows not, that the same course must necessarily still be taken with every single person in it, that was proper for, and was taken with the whole of it: but that all that any way, and in any degree, are capable of baptism, may respectively according to their capacity be admitted to it, though they be wanting in some thing, which others of greater capacity have, and is requisite in them, to make them capable of it. And to argue from what is requisite in *Men* before the conversion of a nation, to what is requisite in children after the nation is converted is fallacious. For it does not follow, Thus it was with the Adult Men of the nation before any of it were converted: therefore thus it must be with the Infant Children of the Nation after the conversion of their Fathers: more being required of Men, than of Children; of Men that can receive, or reject the Gospel, than of Children that can neither reject it, nor receive it. Men are
not

not to be admitted to baptism, but upon those accounts, in respect whereof they are to be qualified for it. Children are to be admitted to baptism upon those accounts in respect whereof they are qualified for it; and not to be rejected upon those accounts in respect whereof they are not qualified for it: unless it had been positively and particularly required of them that they should be so qualified, or not be baptized. Why should any require from Infants so much as is required of Men to qualify them for baptism, when the Scripture hath not required of them so much? Why should any make Infants entrance into the kingdom of Heaven, straiter than God himself hath made it? Why should any keep them out, whom God has a mind to let in? Why should any keep them from coming to Christ, whom Christ hath commanded should be suffered to come unto him?

§. 12. Our Saviour saith, *Go teach all nations baptizing them*: but he doth not say, Baptize none of those nations before they be taught. Some must be first taught, that all may be baptized; not none baptized but those that are first taught. He saith, *teach all nations baptizing them*: but he doth not say, whether the teaching, or the baptizing shall be first. No, he determines neither to be first or second, but according as their discretion should think fit. He says

not so much as *Teach* and *Baptize*, but only *Teach baptizing*. Which therefore enforceth neither to be first, but according as the nature of the things may require, and the condition of the persons admit. Suppose he had said, *Go ye therefore and convert all nations preaching to them my Gospel*: who would ever have imagined it to have been his command, that the Apostles should first convert the nations, and then preach the Gospel to them? and that because the words were so set (converting before preaching) therefore none were to be preached to, but those that were first

Τὰ ἔθνη φησὶ π-
 σόσαντα καὶ μα-
 θητεύσαντα βα-
 πτίζεσθαι ἐν τῷ ᾧ
 τριᾶδος ὀνόματι.
 D. Basil. adv. Eu-
 nomium, l. 5.

converted? St. *Basil* gives the Text this gloss, he commanded the Gentiles that had believed, and had been taught, to be baptized in the name of the Trinity.

Can any man from the order of the words here (*believed* set before *taught*) gather hence that St. *Basil* thought persons were first to believe and then to be taught, or that none were to be taught but they that first believed? It is unimaginable. And if this way of arguing be most fallacious and absurd, as it is, then such is that of the Antipædobaptists; (whereto this is exactly parallel, and every way the same) when they argue from the order of the words

words to the order of the things. But what will they say to *Gregory Nazianzene*, who inverts the order of our Saviours words, & sets Baptizing before Teaching: * *Βαπτίσω*

σὲ μαθητῶν εἰς ὄνομα πα-
τρὸς καὶ υἱὸς καὶ πνεύματος ἁ-
γίου. Had this Father un-

* *Greg. Nazianz.*
Orat. 40. p. 670,
677.

derstood of any force in the order of our Saviours words to signify the order of the things, he would not have inverted it: or had he intended any such force in the order of his own words, that is, had he intended by setting teaching after baptizing, to express such teaching as was to come after baptizing; he would then have put the word *μαθητῶν* not onely after *βαπτίσω* but after the whole sentence *βαπτίσω σὲ εἰς ὄνομα πατρὸς καὶ υἱὸς καὶ πνεύματος ἁγίου.* There cannot be any force therefore in arguing from the order of the words to the order of the things: and yet in this argument of twisted hairs doth the great strength of these our *Samsons* lie.

§. 13. Yet further, if this Argument have any force in it, then it is clearly for us, and against them. For you plainly read here in the 19th verse the word *Baptizing*. And the first word of the 20th verse following is *Teaching*. So then if the things, must go according to the order of
the

the words, then *Baptizing* must go before *Teaching*. And so this Text is so far from making against Infants baptism, that it makes clearly for it, even by the Antipædobaptists own way of arguing.

§. 14. By which way of arguing, if allowed for good, it were easie to prove that *J. hn* the *Baptist* did first baptize his Disciples before he taught them; because (in *Mark* 1. 4.) his baptizing is set before his preaching. For so 'tis expressly there said, *John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.* See, first he *baptized*, and then he *preached*; and so by his example, especially according to their way of arguing, men may at least, if yet they ought not to be baptiz'd, before they be taught.

§. 15. And so, whereas it is said, that those that *John* did baptize, were such as confessed their sins, yet it may be said, that his baptizing (at least according to their way of arguing) went before their confessing. For so it follows (in ver. 5th) *There went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan confessing their sins.* See! first ye have his Baptizing, and after, their confessing. Which that it was really the Holy Baptists order of proceed-

ceeding, though it be not concluded from the order of the words, yet may seem probable from what was the custom of the Jews, as the learned in their customs say, namely, to admit men unto Profelytism or Discipleship by

See Dr Lightfoots
Here Hebraica,
pag. 41.

Baptizing them. Either way our business is done. For if he did not baptize them before he had preached to them, and they had confessed to him; then the Argument from the order of the words to the order of the things is not good. But if he did baptize them before his preaching and their confessing, then here is a Scripture instance of Baptizing before Teaching and confessing, which justifies our practice, and gives an utter overthrow to the whole *Hypothesis* of the Antipædobaptists in this matter.

§. 16. And as for the word Teaching, which goes before Baptizing (in the 15th verse) several very learned Persons * do affirm, that it is not so properly there rendred Teaching. The word that properly signifies Teaching comes *after* baptizing (in the 20th verse) and is διδάσκοντες from διδάσκω to teach, whence διδασκί doctrine or teaching, and

* They mistranslate the words: for Christ saith not, Go teach all nations-- for his words are μαθητεύετε, &c. Go make Disciples among all nations.

διδά-

Dr. Featly, *Dippers dipi*, pag. 40. The Phrase which is there used in the original, is a singular one, not duly expressed by our English *Teach*. It is μαθητεύσατε make Disciples, or receive into Discipleship all nations-- Dr. Hammond *Quære of the Baptizing of Infants*, pag. 196.

Ἰδούτε & a Doctor or Teacher. But the word that (in the 19th verse) comes before Baptizing, and is rendred *teaching*, is another word, namely μαθηδύσατε, which coming from μαθητὴς a *disciple* (as that from μαθηδύω to learn) according to its variety of construction signifies to be a *Disciple to another*, or to *make another a Disciple*.

See his *Defense* also, p. 46. Μαθητεύσατε, i. e. *Discipulos facite. Introduce per Baptismum ut doceantur*. Dr. Lightfoot, *Horæ Hebraicæ*, p. 323. Μαθηδύσατε, *Discipulate, aut discipulos reddite*, Vatablus. *Discipulate, i. e. discipulos reddite*, Lucas Brugensis. Μαθηδύσειν, *non est docere, sed discipulum facere*, Wendelin *Theolog. l. 1. c. 22. Explic. Thes. 11. Teach them, that is, make them my Disciples, &c.* Mr. Perkins, cited by H. D. pag. 4. Edit. 1. Μαθητεύσατε πᾶσα τὰ ἔθνη. *Locutio est Hebraica: nam תלמיד est discipulus: unde formant verbum תלמידו facere discipulum & התלמידו fieri discipulum.* Thus *Cameron* declares the propriety of the word, though he is not of opinion that it is used in that propriety here, but saith simpliciter Μαθηδύσειν est διδάσκειν docere; and so makes a Tautology in the words, which yet he endeavours afterward to salve by a distinction; but in vain.

§. 17. With a *Dative* case of the Person it signifies to be a *Disciple* to another. *Plutarch* in the life of *Isocrates* speaking of *Theopompus* and *Ephorus's* being *Isocrates's* Scholars, so expresseth it, Ἐμαθήτωσε δ' αὐτῶ κ' Θεόπομπο, &c. But Disciple or Scholar unto him was *Theopompus*, and *Ephorus*. *St. Matthew* expresses *Josephs* being a Disciple to *Jesus* by the same Phrase, *Matth.* 27. 57.-- There came a rich man of *Arimathea*, named *Joseph*, who also himself Ἐμαθήτωσε τῷ Ἰησοῦ was *Jesus's* disciple, i. e. Disciple or Scholar to *Jesus*. So *Justin Martyr* in his second Apology speaks of some of sixty, and seventy years old, ἐκ παιδῶν Ἐμαθήτωσαν τῷ Χριστῷ from their infancy, or ever since they were children, had been disciples to *Christ*. Yea, and in the forenamed place of *Plutarch*, without any *Dative* case expressed, but absolutely set, it signifies to be a Disciple. And *I*, saith he, will teach you my whole art, εἰ βέλοιο μαθηθεῖν, if you will be my Scholar, or will learn.

§. 18. But with an *Accusative* Case of the Person it is used to signify to make another a Disciple. So *Justin Martyr* speaking of the Gentiles, which before the coming of *Christ*, were like an unbroken colt, that had never born either saddle or yoke, saith, that

Discipulos suos ablegavit, & per ipsos eas in disciplinam suam recepit.

The Lat. Translat. of *Justin.*

that when Christ was come
 διὰ τῶν μαθητῶν αὐτοῦ πέμψας ἐμαθήτασεν αὐτοῖς; he
 sent by his Disciples, and
 Discipled them, or made
 them Disciples. And ac-
 cording to this import of the verb active
 μαθητεύω with an Accusative Case to enter
 one into Discipleship, the Passive verb μαθη-
 τεύομαι with an Accusative Case, and the
 Preposition εἰς doth signifie to be entred
 into Discipleship, to be taken in to be, or to
 become Disciples. Hence

Dialog. cum Tryphone Judæo sciens indies adhuc nonnullos disciplinam suscipere in nomen Christi sui & viam seductionis relinquare, Latin. Translat.

Justin Martyr speaks of
 Gods deferring his judg-
 ment now as of old he
 did in the days of *Elias*,
 γνώσκων ἔτι καὶ ἡμετέραν πύ-
 λην μαθητεύμενος εἰς τὸ
 ὄνομα τοῦ Χριστοῦ αὐτοῦ, as
 knowing that daily some
 were entred into discipleship to the name of
 his Christ, (i. e. became Christians) and
 forsook the way of errour. With a Dative
 case also put without a Preposition *St. Basil*
 useth the word, μαθητευθῆναι τῷ κυρίῳ

to become a disciple to the
Basil. de Bapt. l. 1. Lord. But we need not
 seek so far for an instance
 of this interpretation of the word, when
 the

the elegant Evangelist in his History of the Acts of the Apostles (*cap. 14. ver. 21.*) has given us one; *And when* (saith he there) *they had preached the Gospel to that city,* *καὶ μαθητεύσαντες ἰκανὸς, and had made a good many Disciples,* *they returned again to Lystra--.* Our Translation I very well know renders it, *had taught many:* but that (with humblest reverence to the Translators) I conceive not to be so right a rendering of it. For that sure, *teaching,* was expressed before in the word *preaching.* For what is that *ἐυαγγελίζεσθαι* to preach the Gospel, but to publish, declare, and teach it? And if the word be so rendred, the sense will amount to thus much; *and when they had taught that city the Gospel, and had taught many;* which is a mere tautology. The meaning then plainly is, that after they had taught the word of the Gospel to that city in their preaching, and by that had prevailed with a good many of them to undertake the profession of the Gospel and become Disciples unto Christ, they accordingly made Disciples of them by baptizing them, and perhaps, nay probably, some more besides the very persons taught, even the children, and servants of those that had been taught, as was usuall before with those that became profelytes to the Jews
 reli-

religion. And so our Saviours word here (in *Matth.* 28. 19.) is to be rendred as if he had said, ye have formerly made disciples onely of Jews, now enlarge your pains to the making disciples of Heathens also, and those of all the nations of the world; make even all heathens disciples. That must be all of them which should in any measure be capable of being made Disciples. And such, 'tis known by the rules and practices of the Jews, amongst whom our Saviour lived, and to whose customs and practices he very much conformed, were not onely men of years, and understanding, but their children also upon the undertaking of others for them. And so by our Saviours order the Apostles were to make disciples not onely of the grown men of the Heathens, if they should offer themselves to discipleship, but also their little children too, if they would bring them also to be disciples to him. And disciples to Christ they might be, by being brought by their parents to Christs School, and entered into the relation of his Scholars, though they neither knew their Master as yet, any more than any of ours, whom we put to a strange School, do at first know their Master, whom they never saw before; or whom we put to a Master, whom they have never

never seen at all, by agreeing first with him for their teaching, and so entring them into the number of his Scholars, and then, after, sending them to be taught; nor knew any thing of that which they were to learn of him, any more then any of our children, that are put to a first, or a strange Master, do know what he will learn them, till he have set them a lesson; whose Disciples or Scholars yet they are in respect of their relation to him, though as yet they have learnt nothing from him. Or as he becomes a Member of a Colledge, and a Pupil to a Tutor, who goes not personally up to the University, but has his name onely sent up, and entred in there, as a Pupil to that Tutor, and a Member of that Colledge.

§. 19. Yea, 'tis the observation of a Person very learned in the manners and customs of the Jews, that among them, as among us, and all Nations, men are not therefore taught, that they may be made Disciples, but are therefore made disciples that they may be taught. An instance whereof he cites out of *Bal Schabb.* fol. 31. i. which is of a certain Heathen, that came to *Hillel* the great, saying unto him, *Make me a Profelyte, that you may* *Profelytum me*
teach me. *fac, ut me doceas.*

Dr. Lightfoot, *Horaæ Hebr.* on *Matth.* 23. 19.

§. 20. And yet a little further to manifest the impropriety of rendring the Verb *μαθητεύσατε* here in this place by *Teach*, first let it be considered, how improperly it is followed first by the Participle *βαπτίζοντες*, and then by the Participle *διδάσκοντες*.

§. 21. First, *μαθητεύσατε βαπτίζοντες* how improperly is that rendred, *Teach baptizing*? What must that mean? *Teach by baptizing*? But how shall they be taught by baptizing, who have not first been taught what baptizing means? Or must it mean *teach and baptize*? Then it must also, when we come to *διδάσκοντες*, be rendred, *teach and teach*. Must it be *teach when ye baptize*? That's the best of it. But then also it must be, when ye come to *διδάσκοντες*, *teach when ye teach*. How improper is every way! But *μαθητεύσατε βαπτίζοντες, διδάσκοντες* make Disciples baptizing them, teaching them, or by baptizing them, and by teaching them; what can be more proper? baptizing and teaching being the two things by which men are made Discip'les.

§. 22. Secondly, let it be considered, that if *μαθητεύσατε* must signifie teaching, then there will be a needless Tautology committed in so few words. *Go ye therefore and teach all nations --- and teaching them*. One might have served, and the first is perfectly

fectly needless. But not so, but highly important if it be rendred, *disipulate*, or make Disciples.

§. 23. 'Tis frivolous to make a distinction between the Verbs, and their significations, as if the first signified to teach the faith, and the second to teach manners; the Verbs having no such distinct imports in their significations. They that have such a distinct use of the words ought to shew that use in Authors. Till then it must go but for a novel device of their own. And that it is no better may appear from * that of St. Basil, where *διδάσχω*

is used for the teaching before baptism, and particularly the baptism of the Eunuch by Philip, and comprehends all the teaching he is read to have had.

Yea, and in this place of St. Matthew what ever can be implied in the first Verb, is expressed in what follows in the

second Verb, which reaches to all things whatsoever Christ had commanded them. Unless any will say that *μω. θητέσατε* imports the teaching of somewhat that Christ never commanded his Apostles, something that

* Καὶ διδασχθεὶς τὸ εὐαγγέλιον τῆ βασιλείας, ἐδέξατο μὴ τῆ χειρὶ αὐτῶ πῖσιν. AC
et doctus Evangelium regni continuu fidei in cordis penetralibus concepit D. Basil. Exhort. ad Baptism. Tom. 1. p. 483.

neither

neither concerns faith nor manners: for these were the things that Christ commanded his Disciples to act themselves, and to teach others the acting of.

§. 24. So again, to make such a distinction between the Verbs, as if *μαθητεύσατε* must signifie, teach those that are not Disciples to make them so; and *διδάσκοντες* must signifie teach them that are Disciples after they are made so, is also frivolous. For put *μαθητεύσατε* and *διδάσκοντες* together so signifying, and so distinguished: and what will they amount to? why thus much. *Teach those, that are not Disciples to make them so teaching* (or, by teaching) *those that are Disciples after they are made so.* How uncouth, if intelligible, a construction is this! and how unpracticable the thing it self, when understood! How should a single Apostle travelling all alone into a strange place teach those that had never heard of the Gospel by his teaching those that had received it? or must he carry Disciples always along with him to, and set up School in every strange nation, that Heathens hearing him teach Christians, might by such hearing become Christians also? How is this imaginable to have been the meaning of our Saviour? How impracticable in the Apostles first onsets on the
Heathen

Heathen nations to make them become Christians? When Churches were settled, then indeed something of this might be (though none sure ever thought that to be the design of our Saviour in his commission) but how this could be before any Church were either settled, or so much as begun to be gathered, (and there must be a first beginning to gather before there could be a Church) is past imagination. And besides the Histories of those times shew the course was otherwise. But now μαθητεύσατε διδύσκοντες make disciples of Heathens, or make *Heathens disciples, teaching* (or by teaching) *them to observe all things that I have commanded you*; how clear is the interpretation! how genuine the sense! how practicable the thing in all times and places! how agreeable to the design in his commission! how nothing else but the very mind of Christ in his word!

§. 25. In a word, admit the word that comes here before baptizing were the same with that, which doth come after it, namely, διδάσκοντες teach, or did here properly signify teaching, as it doth not; how easily may it hence be gathered, That baptism may be either *before*, or *after* teaching, according to the condition of the Person to be baptized; *after* it in those that are capable to be
first

first taught; *before* it in those that are not as yet capable of teaching: *after* it to men, *before* it to children.

§. 26. And in confirmation hereof it might be said, that this hath been the very way of the Church of Christ in all the ages of it, first to teach men, and then to baptize them: but first to baptize Children, and after teach them: letting them at present have that means of grace, which at present they are capable of, and affording them afterward what remained, as soon as they should become capable of it.

§. 27. But having no authority to change any word in the Text of our Saviour, nor reason to be over liberal in my concessions, I abide by what was said before, having added this *ex abundanti*, more than was needfull, to shew the weak: ess of the Antipædo-baptists way of arguing, even upon the utmost advantage they can desire to be given them.

§. 28. And by this time I hope it appears, that there is nothing in the word of God which renders Infants incapable of being baptized.

§. 29. And if so, then we have enough, though we had no more, for Infants baptism. For Baptism being that, by which our children may have so much good as we
have

have shewn they may have, in the first branch of our Argument; and being that, whereof they have so much need, as we have shewn they have, in the second branch of it; with what either charity or justice can they be denied it? being they are so capable of it, as we have now shewn them to be in the handling of this third branch. Sure children are not the only persons in the world that may neither have acts of justice nor charity shewn towards them? And what should hinder us from doing for them this good, for which they have so much need? Neither is the pains so great, nor the trouble so much, nor the charge so heavy, but we may afford it them. What will we do for them, that will not do so little as this comes to, to baptize them? Are we not free and at liberty to do it, if we will? Is there any restraint laid upon us from doing it by the Law either of God, or Man? If neither spake for it, as indeed both do, yet to be sure neither speaks against it, and so we may do it, if we will. And what can be pretended against doing so much good, where we see there is so much need?

§. 30. Do it then, Brethren, for your Children, because it is so much for their good. Do it, because that of that good they have so much need. And do it, be-
L cause

cause it is an act both of Justice, and Charity, which they are as capable of receiving, as you at liberty for performing. Never stand hunting for a Scripture for it, so long as there is no Scripture against it: but reckon it your duty to bring them to Christ, whom Christ hath permitted to come unto him, and whose coming to him Christ hath forbidden any man to hinder, saying, *Suffer little children to come unto me, and forbid them not.*

§. 31. And more then this I need not say to move any reasonable man to the doing of it.

§. 32. And yet above and beyond all this, I shall shew you in the fourth and last place a *Right* that Children have unto Baptism, and then it cannot but be a *wrong* to hinder them from being baptized. A *Right*, I say, our Children have unto Baptism; and that upon a threefold account; the Constitution of this Church; the Custom of the Catholick Church; and the Institution of Christ; as I shall shew in order.

CHAP. XXVI.

Our Childrens Right to Baptism by the Constitution of this Church, and Custom of the Catholick Church.

§. 1. **I** Begin with our Childrens right to Baptism by the first, the *Constitution* of this present particular Church.

§. 2. And as that hath told us in her 27th Article of her Do-

ctrine, *That the Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ: so it hath provided in her Liturgy a dou-*

ble Office for the Baptizing of Infants, the one fitted for *Publick Solemnity*, the other adapted to *Private Necessity*; and hath ordered the Curates of every Parish to be often admonishing the people, that *they defer not the baptizing of their children longer than the first or second Sunday next after their Birth, or other Holy day falling between; unless upon reasonable cause, which must be great too, and to be approved by*

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.
Artic. Relig. 27.

the Curate. What the Church then not onely allows, and permits them to have, but ordains and appoints their having of, that by the Constitution of the Church they have a Right unto; and they cannot, without injustice to them, be deprived of it; unless perhaps any shall think it no injury to wrong them of any spiritual advantage, whereas it is a great one to rob them of any temporal one, when as contrarily, if the one be a *robbery*, the other is a *facrilege*.

§. 3. But because the present Church is a Party, and will not be allowed to be a Judge by her Opposers, therefore I will proceed to shew a second Right that children have unto Baptism, and that is by Prescription from the Custom and Practice of the Catholick Church of Christ. And sure they that will not be Members of our Particular Church, will yet be willing to be Members of Christs Catholick Church. And if so they be, then sure they will not oppose, nor gainsay, but submit unto, and be regulated by, the Custom and Practice of it; unless they mean to become guilty of Schism, in separating from that Church, whereof they pretend themselves to be Members.

§. 4. Now as to Church custom and practice, 'tis in that, as in other customs and

and practices. It hath the obligation of a Law. Common usage, we say, is common Law in *England*. So 'tis in civil Customs, and so too in Ecclesiastical. Where Authority from the Scripture fails, there the Custom of the Church is to be held as a Law. So St. *Augustine* saith; and so have others of the Ancients both thought and said. Whence that conclusion of the Council of *Nice*, that τὰ ἀρχαία ἴσα the ancient usages should continue in force. And if so, then Infants will have a Right to Baptism, as good as any ever had to anything on this account.

Ubi Auctoritas deficit, ibi Consuetudo majorum pro lege tenenda est. D. Aug. ad *Cafulan*. *In rebus de quibus nihil certè statuit Scriptura divina, mos populi Dei, vel instituta majorum pro lege tenenda,* D. Aug. Ep. 86.

Consuetudo autem etiam in civilibus rebus pro lege suscipitur, cum deficit lex: nec defert, Scriptura an

ratione consistat, quando & legem ratio commendat. Tert. de *Coron. Mil.* *In iis quæ Scriptura, nec jubet, nec prohibet, illud est sequendum, quod consuetudo roboravit -- Id. ib.* *Exigis ubi scriptum sit in actibus Apostolorum; etiamsi Scripturæ auctoritas non subesset, totius Orbis in hac parte consensus instar præcepti obtinet. Nam & multa alia quæ per traditionem in Ecclesiis observantur auctoritatem sibi scriptæ legis usurpârunt, veluti in lavacro ter mergitare caput, &c.* D. Hieron. *advers. Luciferan.* *Quisquis Catholici dogmatis & moris sensum, divinitus*

per loca & tempora omnia dispensatum contemserit, non hominem contemnit, sed Deum. Vincent. Lirinens.

§. 5. And that it should be so, namely, that the Custom and Practice of the Church should have the force of a Law, either to justify a Church Practice, or to give Right unto a Church Priviledge, will be no wonder sure to him that considers that the Apostle both hath made the Custom of the Church a Rule for Church-members to walk by, (1 Cor. 14. 40.) in saying, *Let all things be done decently, and in order.* (For by Decency there he means agreeableness to the custom of the Church, which, as our Learned Paraphrast saith, is the rule of decency :) and hath also himself made use of Church custom as an argument for the refutation of such as should contend for the decency of womens publick praying, that is, being present at, and joyning in the divine service, with their heads uncovered, 1 Cor. 11. 16. *But if any man seem to be contentious, we have no such customs, nor the Churches of God.* Which words of his we may fitly use to the Opposers of Infants Baptism. They contend for the deferring of the Baptizing of Infants, even of all Infants, though they be the children of believing

believing

believing Parents, till they be grown men; and hold it unlawfull for any to be baptized before. But that is a novel opinion, and practice of their own. We have no such either opinion or custom, nor the Churches of God.

§. 6. And the stronger still will Infants Right unto Baptism from the Custom of the Church be (which Custom yet must needs be granted to have a great force, when an Apostle, that could impose by an Authority Divine, would argue from a Custom of the Church) if it shall appear that this Custom of the Church hath been grounded upon Apostolical Tradition, or Practice: especially being the Apostle hath given express order to *stand fast to, and hold the Apostolical Traditions*, whether by word or by writing, 2 Theff. 2. 15. and to *mark them which walked so, as they had the Apostles for an example*, Phil. 3. 17. I will therefore first shew, that the Practice of this Particular Church to baptize Infants has been the Practice of the Catholick Church: and then proceed to shew that Practice of the Church to have been grounded on the Tradition of the Apostles, and put fair to shew it to have been the Practice of the Apostles also.

CHAP. XXVII.

The Catholick Churches Custom to Baptize Infants.

§. I. **N**OW to shew that it hath been the Custom and Practice of the Universal Church of Christ to baptize Infants, as it will be usefull unto you, and also delightfull, because you will see that what we hold and do in this case, is no other but what hath been held and done in and by the Catholick Church in all the ages of it, ever since that first wherein the Apostles lived : so it shall neither be irksome nor unpleasing to my self, because I shall hope thereby to contribute something toward the conviction and satisfaction of those that are doubters, and dissatisfied in the point. Wherein my progress shall be retrogressive, beginning below, and carrying my Catalogue upwards ; to the Primitive Times from the Present ; whereas other usually begin above, and bring it downward to the Present from the Primitive : it being not material which way it is done, but suiting better with my design to have it done this way.

§. 2. And for this present *Seventeenth Century*

Century now current, we need no other but our own eyes to be our witnesses of the daily Practice to baptize Infants, both in our own Church at home, and other Churches abroad, as well Protestant as Popish.

§. 3. And as little need almost have we to seek for witnesses in the *Century* next foregoing, there being many no doubt yet living, who were baptized Infants themselves within the compass of that *Century*, if they do not also remember the baptisms of others. However at home our *Articles of Religion* first agreed on in the reign of *Q. Elizabeth*, Anno 1562, declaring that *Infants baptism* is in any wise to be retained in the Church as most agreeable to the Institution of Christ; and our *Liturgy* compiled before in the reign of *K. Edward the Sixth*, Anno 1549, wherein is contained the office for the publick baptizing of Infants is to us a sufficient evidence for it, without seeking further. To which for neighbourhood sake, we may add the Confession of the Faith of *Scotland*, in the year 1582, wherein they confess and acknowledge that *baptism* appertaineth as well to the Infants of the Faithfull, as unto them that be of full age and discretion.

§. 4. And for the Churches abroad their Confessions shew their belief and practice

in this case. The Council of Trent in the fifth and seventh Session of it (Anno 1546, & Anno 1547) anathematizes those that either say that children ought not to be baptized; or that being baptized they ought not to be reckoned amongst believers; or that it is better wholly to let their baptizing alone, than that, not believing by any proper act of their own, they should be baptized upon the account of the faith of

Si quis parvulos recentes ab utris matrum baptizandos negat -- Anathema sit. Concil. Trident. Sess. 5.

apud Caranzam.

Si quis dixerit parvulos, eo quod aeternum credendi non habent, suscepto baptismo inter fideles computandos non esse -- Anathema sit. Id. ib. Sess. 7. con. 13.

the Church. And that gives sufficient evidence for the Church of Rome.

§. 5. Then for the Protestant Churches,

Printed at Cambridge 1586.

We condemn the Anabaptists who deny that young Infants born of faithful parents are to be baptized. For according to the doctrine of the Gospel,

the Harmony of the Confessions of Helvetia, Bohemia, Belgia, Aupsurge, Saxony, Wittenberg, Sweveland, with the French Confession., all unanimously declaring for Infants baptism, though some on one ground, and some on another, evidently enough shews what was believed.

Church, as well as those that followed the *Latine*, I will give two or three evidences of this practice among the *Russians*, *Ruthens*, and *Moscovians*.

§. 9. In an Epistle written to *David Chytrous* (dated 8 Kal. *Aug.*

Anno M. D. LXXVI.) the Author relating the manner of baptizing among the *Russians*, saith the Priest useth to pour a whole gallon of water upon the Infant. *Alexander Gaguin* saith of the *Ruthens*, that they baptize their Infants by immersion. These receiving the Faith about the year 942, and retaining it firmly ever since, are an Instance of Infants Baptism, not for this Century only, but for all the time from their first conversion. And the same is testified of them by *Johannes Sacranus*, Canon of *Cracow*, who writing his Book in the year 1500, is a witness in this case as well for the foregoing, as present Century. And *Johannes Faber* writing to *Ferdinand* King of the *Romans* *Anno 1525*) concerning the *Moscovites*, who, as themselves say, received their religion from

De Russorum, Moscovitarum & Tartarorum Religione, pag. 240.

Ib. pag. 232.

Ib. pag. 193.

Ib. pag. 176.

St. *Andrew*, and are very firm to what they have once received, saith that they baptize their Infants by a threefold immersion, if he be strong, else by pouring on of water. Now this Relation, if true, and why it may not be so I cannot tell, speaks not only for the Century, the Relator writ in, but for time before; how much 'tis uncertain, but for ought I know, for all the time since their first conversion, which reaches up to the very Apostles days.

§. 10. And to shew that Infants baptism was not the practice onely of *Europe* but of other parts of the world, and so hint at (that which some other better read in History may be able fully to make out) a Catholickness of it in respect of *Countries* professing Christianity as well as *Times*, I will give you a brief tast from Mr. *Brerewoods* Enquiries, how it was about this Century, and God knows how many Centuries before, whether from the beginning or no, in this Point with the *Eastern* and *Southern* parts of the world where Christianity is professed. And to begin with the Christians of *St. Thomas* so called, as being supposed to have been by his preaching converted to the Christian Religion, inhabiting in *India* in great numbers about *Coulan*,

Chap. 20.

lan, and Cranganor, Maliapur, where St. Thomas is supposed to lie buried and Negapatan. These baptize their Infants, though not indeed till they be forty days old, except in danger of death. Next the *Jacobites* are a sort of Christians who inhabit in Chap. 21.

Syria, Cyprus, Mesopotamia, Babylon, Palestine, and under other titles are said to be spread abroad in forty kingdoms. And these all baptize their Infants, signing them first with the sign of the Cross, which they imprint into their face or arm with a burning iron. Then the *Copti* or Christians in *Agypt*, where Religion was planted in the Apostles days, these baptize their children, though not afore the fortieth day, no not in case of death. The *Habustine* Christians inhabiting the midland of *Africa* do also baptize their Infants: but their Males not till forty days after their birth, and their Females not till eighty, except in peril of death. The *Armenian* Christians are spread in multitudes over the *Turkish* Empire, but chiefly in the *Armenia's* the Greater and Lesser, and in *Cilicia*. And these

Chap. 22.
Chap. 23.
Chap. 24.

these also baptize their Infants. Lastly,
 the *Maronites* are a sort
 Chap. 25. of Christians inhabiting

*Aleppo, Damascus, Tri-
 poli of Syria, Cyprus, and mount Libanus.*
 And these too baptize their Infants, but
 their Males not till forty days after their
 birth, and their Females not till eighty days
 after it. So that from all the Quarters of the
 world where Christianity is professed wit-
 nesses come for Infants baptism.

§. 11. But not more fruitful was this
 Century for Testifiers to this Truth, then
 some of the foregoing are barren; not
 from the rarity of the practice, or opinion
 of men against it, but from the scarcity of
 Writers in those Ages, whose works are
 extant, and from the little or no opposition
 made to it. Yet in the barrenest and dark-
 est of Ages, we shall find a sufficiency of
 light and evidence, to carry up this Practice
 through them to the Primitive Times.

§. 12. In the middle of the Fifteenth
 Age (about *Anno 1452*) we find *Ni-
 colaus de Orbellis* giving

Dist. 4. 4 Libri his testimony to this Truth.

Sent. qu. 5. For to the question whe-
 ther the effects of baptism

be alike in all, he answers by way of Di-
 stinction; saying that the Baptized are ei-
 ther

ther Infants or Adult: and that if the Comparison be of an Infant with the Adult, the effect is unequal, the advantage on the Adults side. And upon the question, whether the Infants of Infidels may be baptized against the wills of their parents, he determines that though a private person may not compell in that case, yet a Prince may. And also he gives reasons why the Infants to be baptized should be Catechized, though they be not able to apprehend any instruction, which is a sufficient indication both of his opinion and of the Churches Practice in that age. As for the Catechizing he speaks of, that none trip at that, it is nothing but the asking and answering to the questions solemnly used in baptism by the Godfathers. For he tells ye what the Godfather means, when in the Person of the Infant he answers, I believe. And the Reasons for this he draws partly from the Church, partly from the Godfathers, and partly from the Infants.

§. 13. Towards the latter end of this Century, about the year 1487 flourished *Gabriel Biel*; and he as the Author newly mentioned, discoursing of the different

*Omnes parvuli rite
baptizati rem &
Sacramentum sus-
effects*

cipiunt: sed sacramentum tantum qui fide, & sine fide & contritione accedunt. Gabriel Biel, in 1 Sentent. d. 4.

effects of baptism in persons of different age and disposition, concludes thus, All Infants rightly baptized receive the thing and the Sacrament: but those (he means adult ones) that come feignedly, and without faith and contrition receive onely the Sacrament. 'Twere lost time to stand upon it hence to prove his being for Infants Baptism.

§. 14. But before either *him*, or *De Orbellis*, flourished *Thomas Waldensis*, who died *Anno 1430*. And saith he, who ever

Quicumque baptizati sumus in Christo Jesu, in morte ipsius baptizati sumus. Ergo & parvuli qui baptizantur in Christo, quoniam in morte ipsius baptizati sunt, peccato moriuntur. Tho. Walden de Sacram. Tom. 2. q.

we be that are baptized into Jesus Christ are baptized into his death. Therefore even the Infants that are baptized into Christ, because they are baptized into his death, do die to sin. The same Author holds that Infants brought to baptism yet dying before they be baptized, do perish.

101. Fol. 104. Col. 2. Quod parvuli ad baptismum delati si praveniantur morte peribunt. Id. ib. q. 99. Fol. 101. Col. 3.

§. 15. Yea, and even in the beginning
of

of it, (about *Anno 1401*) flourished *Nicolaus Gorranus*. And he delivers his sense as to this matter in the words of *Beda*, and the Ordinary Gloss, Treating on *Mark 7. 29. Vade, exiit demonium*, Go thy way, the devil is gone out of thy daughter, he saith, And as saith *Beda*, hence we have an example, that, as that daughter was healed by the faith of her Mother, as the Centurions servant (*Matth. 8.*) by the faith of his Master, so are Infants by the faith of their Parents. Whence saith the Gloss, Here we have an example of the Catechizing and baptizing of Infants: because by the Faith and Confession of the Parents in baptism, little ones who are neither able to understand nor act any thing either of good or evil, are freed from the devil. The Catechizing here, 'tis plain, is no other but that we have newly spoke of. And by the way if *Walafridus Strabo* were the Collector of the Ordinary Gloss, as *Isaackson* from *Trithemius* and *Trifingensis* affirms, then it is apparent, that, how much soever his Authority is pretended against Infants Baptism, either he was not against it, or if he were, he was against himself; Which further appears from what *Mr. Obed Wills* in his Answer to *Henry Danvers* shews,

Infant Bapt. Affer-
ted, c. 7. pag. 24.

“namely,

“ namely, that declaring his own opinion
 “ upon the matter, he saith, that it was a
 “ sign of the growth of Religion (after
 “ a diligent search) to take up the practice
 “ of Infant Baptism ; and amongst other
 “ Testimonies citeth the Fathers in generall
 “ for it, in opposition to the prolonging of
 “ *Austins* Baptism, till he was Adult :
 “ And concludes at last thus -- Wise Chri-
 “ stians baptized their Infants, being not as
 “ some heretical persons, opposing the
 “ Grace of God, and contend that Infants
 “ are not to be baptized. So that by the
 way here we have gleaned up a witness for
 the *Ninth Century* before we come at it ;
 even *Walafridus Strabo*, the man so much
 cried up by our Antipædobaptists for a pro-
 pugner of their opinion, and an impugner
 of Infants Baptism.

§. 16. We will now step on to the
 Fourteenth Century. And in the very first
 year of it (*Anno 1300*) appears * *Johan-*

nes Duns Scotus a witness

* *Cum secundum*
Scripturam & fi-
dem parvuli tra-
hant originale
 [*peccatum*] *ade-*
jus deletionem,
quia necessaria est
ad salutem, sunt
baptizandi [par-

for Infants Baptism. And
 saith he, whereas according
 to Scripture and Faith In-
 fants bring along with
 them original sin, for the
 blotting out thereof, because
 that is necessary unto sal-
 vation,

vation, are Infants to be baptized, because in the time of the Gospel baptism is instituted as a remedy against that guilt. And to the Argument from Mark 16. 16. *Qui non crediderit --- He that believeth not shall be damned*, he answers, that may be understood of adult ones, in as much as there goes before it, *Qui crediderit --- He that believeth and is baptized*. Or it may be said, He that believes neither in act nor in habit shall be condemned--- But Infants, though they cannot have the act of believing, yet they may have the habit of faith.

Sententiar. Dist. 4. qu. 1.

§. 17. Go we now on to the Thirteenth Century. And here we have *Bonaventure* (about *Anno 1260*) giving witness to the baptizing of Infants in this Age. For speaking of believing by the Faith of others, he saith,

vuli]: quia tempore legis Evangelicæ baptismus institutus est in remedium contra illam culpam. --- Ad illud argumentum Qui non crediderit, condemnabitur. Respon. Quod potest intelligi de adultis, per illud quod præcedit, Qui crediderit & baptizatus fuerit. Vel potest dici, quod qui non crediderit nec actu nec habitu condemnabitur --- Parvuli autem etsi non possunt habere actum credendi, possunt tamen habere habitum. Joh. Duns Scot. in l. 4.

Hoc quotidie contingit in pueris qui baptizantur, qui se ante annos discretionis moriantur,

This

in alterius fide gratiam suscipiunt, qua per meritum Christi salvantur. Bonaventura de Vita Christi, c. 23.

This is a thing which falls out daily in the children that are baptized, who if they die before they arrive at years of discretion, do by the faith of another receive that grace, whereby they are saved through the merit of Christ.

S. 18. Here also we have *Aquinas* (about *Anno 1255*) giving a full and clear witness. For unto the question, whether Infants are to be baptized, he answers affirmatively, that they are. And his opinion he grounds on the Authority of *Dionys. Areop.* affirming that the Apostles did allow of it, that Infants should be admitted unto baptism. Which he also confirms from the *Need* they have of it by reason of their obnoxiousness to original sin; from the *Necessity* there is of it in order to their obtaining of salvation, because of Christ's having said, *Nisi quis renatus fuerit*-- That except

Sed contra est, quod Dionys. dicit ult. cap. Eccl. Hierarch. Divini nostri duces scilicet Apostoli probaverunt infantes recipi ad baptismum Aquin. Sum. 3. q. 68. Artic. 9. Pueri baptizandi sunt, cum sint originali peccato obnoxii, & ut à pueritia nutriti in religione Christiana, firmiter in ea perseverent. Id. ib. Conclus. Ipse autem Dominus dicit, Joh. 3. Quod nisi quis -- Unde necessarium fuit pueros baptizari, &c. Id. ib. Corp. Artic.

a man be born of Water and of the Spirit he cannot enter into the kingdom of God; and lastly from the *Conveniency* of it in order to their being brought up to, and persevering in the Christian Faith.

§. 19. In this Century Pope *Greg.* the Ninth, who was elected about *Anno* 1227, and died *Anno* 1241, declares, that the Sacrament of Baptism is usefully given to Infants, though they be defective both in faith, and understanding. He also both answers objections against Infants Baptism, and lays down grounds for it. *Circumcision* is one; and *Except a man be born again, &c.* is another.

Sacramentum baptismi utiliter confertur parvulis; licet non credant, nec intelligant, &c. *Greg. 9. Decret. l. 3. Tit. 41. De Baptismo & ejus effectu, cap. 3. fol. 296, 297.*

§. 20. In the same Century (about *Anno* 1251) the *Centuriators* of *Magdeburg* quote a Synodal Constitution, written by the Bishop of *Nemens*, wherein 'tis ordained, that in case of such danger of death, that the new born babe cannot be presented to a Priest, he shall be baptized by any *Man* that is present, and if no *man* be present, then

Et in libro Synodali ab Episcopo Nemansensi conscripto dicitur: Precipimus itaque ut infans quam cito natus fuerit, si pe-

viculum sibi mortis immineat, ita quod Presbytero nequeat presentari à circumstantibus masculis baptizetur, &c. Cent. 13. c. 6. Col. 594.

§. 21. They cite also for this Age * *Hugo* saying, That the Church prays for the baptized Infants, not as doubting of their salvation, but as intimating that they have not this from their own either merits or nature, but from grace onely.

* *Ecclesia orat pro parvulis baptizatis, non quia dubium sit ipsos salvari. sed ut innuatur quod hoc non habent ex suis meritis vel natura, sed de sola gratiâ. Hug. in Psal. 27.*

§. 22. As also *Gulielmus †* saying, That by reason of danger of death baptism is instantly to be administred to children; and not to be deferred, because there is no other way of affording them help. Which same Author speaking of the three sorts of Baptism, *viz.* that of the Spirit, that of Blood, and that of Water, saith of this last, That is it, wherewith daily Believers

† *Pueris vero propter periculum mortis est statim dandus: nec est differendus, quia non potest eis aliter subveniri. Gulielmus. De Tempore baptizandi. Sed tertius est baptismus fluminis sive aqua, quo fideles quotidie & pueri baptizantur & regenerantur. Id. de*

lievers and Infants are baptized and regenerated. As also speaking of the several ways of baptizing, he saith, sometimes the whole child is dipped in water, and sometimes water is sprinkled upon him.

Et super eum aqua infunditur. *Id. de ritu baptizandi, cap. 2.*

Baptismo & ejus partibus, cap. 2. Quandoque datur per immersionem, ita quod totus puer immergitur in aqua. Quandoque etiam datur per asperisionem, quando puer aspergitur,

§. 23. And the Synod of *Colonia* * *UR*, under the Emperor *Rudolphus* orders the Priest both in what form he shall baptize himself, and teach others, whether *Men* or *Women*, or *Parents* themselves for want of others, to baptize Infants in case of necessity.

etiam parentes si alii defuerint. Synod. Colon. sub Rudolpho, Cent. 13, c. 9. Col. 944.

* *Statuimus ut ille qui baptizat, dicat hæc verba, Petre, &c. Item Sacerdos eandem formam doceat mares & fœminas observare; cum in necessitate baptizant infantes,*

§. 24. Ascend we now one step higher unto the Twelfth Century. And here we find *Peter Lombard* the Master of the Sentences a Witness for Pædo-baptism. All little ones (saith he) receive at once both the Sacrament and the

Sacramentum & rem simul suscipiunt omnes parvuli, qui in baptismo ab

*originali mundan-
zur peccato. Namq;
quod omnibus in
baptismo remitti-
zur peccatum per
baptismum Au-
gust. evidenter di-
cit, In Enchirid.
c. 43. P. Lom-
bard, l. 4. dist. 4.
(Anno 1145.)*

thing, who are cleansed in baptism from Original Sin. And to countenance his assertion he cites St. *Augustin* as speaking to this purpose. And again (in his 8 Book on Ch. 13. of *Revel.* as he is quoted by Mr. *Wills*, p. 144.) All that are baptized (saith he)

whether little ones or great ones, receive in their foreheads the sign of the Cross. Little ones then as well as great ones were in his time baptized.

§. 25. Here also we have *Gratian* (about Anno 1140) telling us, That Infants may be baptized upon the account of the Faith and Profession of others. That the Faith of those that bring Infants to baptism is profitable to them. That the faith of others saves Infants in Baptism. That but by the Baptism of Christ no salvation is promised to Infants. And by these and other like passages, which he quotes from *August.*

Isidor. Leo, &c. he shews both his own opi-

opinion of Infants Baptism; and the Practice of the Age he lived in to be for it.

§. 26. Here comes in also *Petrus Cluniacensis* (about *Anno 1130*). And saith he by way of question; The

Infants of the Jews are saved by the Sacrament of Circumcision: and shall not the Infants of Christians be saved by the Sacrament of Baptism? And again, Because the shadow could not by any means appear more excellent than the body, nor the figure than the truth; ye must needs confess that the Infants of Christians are saved by Baptism, when ye confess that the Infants of the Jews were saved by Circumcision.

rum parvulos salvari Circumcisione, Id. ib.

*salvantur parvulū
Judæorum Sacra-
mento Circumcisi-
onis: & non sal-
vabuntur parvulū
Christianorum Sa-
cramento baptis-
matis? Petr. Clu-
niac. l. 1. contra Pe-
trobrusianos, Ep.
2. Unde quia non
potuit umbra cor-
pore, figura veri-
tate aliquo pacto
excellentiore appa-
rere, necessario
vos oportet confite-
ri Christianorum
parvulos salvari
baptismate: cum
fateamini Judæo-*

§. 27. Higher up in this Century (about *Anno 1120*) flourished *St. Bernard*: and his very complaining of some mens scoffing at the baptizing of Infants, without adding what he

*Irrident nos, quia
baptizamus infan-
tes, &c. D. Bern.
super Cant. Serm.
66. Col. 996. k. &c.*

pleads on their behalf, is a sufficient evidence of his opinion, and the Churches practice in that Age.

§. 28. After all which it is needless to tell you from the *Centuriators of Magdeburg*. how *Tyrinus* (l. 22.

Centuriat. Magd.
Cent. 12. cap. 6.
Col. 872. lin. 53.
&c.

c. 7.) makes mention of the baptizing of Infants; or how *Annonius* (l. 5. c. 57.) relates *Lewis King*

of *France's* causing his new born Son *Philip* to be presently baptized; or how the baptizing of *Elinor* and *Joan* the little daughters of the Queen of *England* presently after their birth, is to be read in the *Continuator of Sigebert*.

§. 29. From hence let us take another step upwards into the Eleventh Century.

And in that Age the *Centuriators* tell us they baptized Infants, even presently after their birth, if weak.

And then instance, from *Schnaburgensis*, in the Emperesses Son baptized within three days after his birth by reason of his weakness, and the fear of his death; as also in a Son of the Queen of *Moguntia* who was baptized presently after his birth, and died presently after his baptism, and was buried at *Hartisburg*. And to the baptizing of Infants

Infants St. *Anshelm* * in that Age gives testimony, saying that even the little ones truly who are baptized into Christ do die unto sin, because they are baptized into his death.

**About An. 1086. Hinc ostendimur mortui esse peccato, quia in Christi morte baptizati sumus: profecto & parvuli qui baptizantur in Christo, peccato moriuntur, qui in morte ipsius baptizantur. D. Anshelm in 6. ad Rom. Nec parvuli de quibuslibet sanctis justisque procreati originalis peccati reatu absolvuntur, nisi in Christo fuerint baptizati. Id. in cap. 7. 1æ ad Corinth. -- Per fidem scilicet & confessionem parentum in baptismo liberantur à diabolo parvuli, qui necdum per se capere, vel aliquid boni vel mali possunt facere. Id. in 15 cap. Matth.*

§. 30. Hence advance we to the Tenth Century, And in that the *Centuriators* also tell us they baptized Infants. And they instance from *Bonifinius* in *Stephen* the Son of *Geysa* Duke of *Hungary*, who had *Theodatus* Prince of *Apulia* for his Godfather, whom the Infant afterward called *Tata*, which signifies Father. Also (from *Helmoldus*) they tell us of the Emperor *Othos* being Godfather to a little Son of *Herold* King of *Denmark* at his baptizing; and from *Vincentius*, of a bastard got by *Edgar* King of *England* on a Nun, and baptized an Infant, though not

*Cent. 10. c. 10.
Col. 292, 293,
294, 295.*

till the seven years penance imposed by *Dunstan* on his Father were ended. And of Infants being held in the right arms at their anointing after Baptism.

Parvulos baptizandos Smaragdus docet: Sinite parvulos venire ad me, talium est enim regnum cælorum. Hanc enim sanctam, puram & innocentem infantiam per baptismi gratiam casta mater gignit Ecclesia. Smarag. in Ep. Pet. c. 2. ap. Centuriat. cent. 10. c. 4. Col. 188. Hoc verbum fidei tantum valet in Ecclesia, ut per ipsam credentem, offerentem, benedicentem, tingentem, etiam tantillum mundet infantem, quamvis nondum valentem corde credere ad justitiam, & ore confiteri ad salutem. Id. ibid. Col. 187.

And to the baptizing of Infants *Smaragdus* (about Anno 990) gave witness, grounding his opinion (as they tell us) on our Saviours words in my Text, *Suffer little children to come unto me, for of such is the kingdom of God*; and saying further, that *this* holy, pure, and innocent infancy is begot by the chaste Mother the Church through the grace of Baptism.

§. 31. From the Tenth ascend we to the Ninth Century. And here we have *Hincmarus* Bishop of *Rheims* severely rebuking another *Hincmarus* Bishop of *Landam* to whom he was Uncle for denying baptism

Cen. 9. c. 4. Col. 40. Hincmarus Archiepiscopus Rhemen-sis scribit. Anno 860. Alsted. Theol. Polem.

to Infants. The account on which he denied it (that none stumble at that) was not any opinion of the unlawfulness of Infants Baptism. But as the *Centuriators* tell us he did it *ob suas privatas injurias*, stirred up thereto by his private injuries, for which he excommunicated all the Priests of his Church; and interdicted them the saying of Masses, baptizing of Infants, absolving all Penitents, and burying the dead. For which he was condemned in a Synod at *Acciniacum* called by *Carolus Calvus* (Anno 870) and forced under his own hand to promise obedience to his Sovereign and Metropolitan. After which by the Synod of *Trecas* called by Pope *John* the Ninth under *Carolus Crassus* he was restored (Anno 878). However the Bishop of *Rheims* resented the other Interdicts, it seems he most highly resented the interdiction of Baptism to Infants, pleading for it from Scriptures both of the Old and New Testament, and in particular this Text of mine, *Suffer little children to come unto me*: and then expostulates with his Cousin, saying, *And do you hinder little ones to be*

Ait illis Sinite parvulos venire ad me, & ne prohiberitis eos. Et tu prohibes offerri domino parvulos? offered unto the Lord? And then tells him how from the time of the *Nicene Council* he had never any where heard of such a thing done: and that he ought to have been

afraid to do that alone, which never any Christian had dared to do. And then he backs the practice of baptizing Infants with the Authorities of Pope *Siricius*, the *African Council*, *St. Leo*, and *St. Gregory*.

§. 32. In the same Century flourished *Haymo* Bishop of *Halberstad* Cousin to *Bede*, and Scholar to *Alcuinus*. And he expressly saith, that little children are cleansed in Baptism.

Anno 850. *Alsted. Theol. Polem. Parvuli in baptis- mate mundantur. Haymo super 5. ad Rom. ap. Cent. 9. c. 4. Col. 143.*

§. 33. Somewhat before him (*Anno 830*) flourished *Rabanus Maurus*, first Abbot of *Fulda*, and then Bishop of *Ments*, a man of such learning, that as *Alsted* saith, neither had *Italy* any like him, nor *Germany* any equal to him. And this so learned a man gives testimony in this Age for Infants baptism, saying, Plainly no man ought to doubt, but that in Baptism, before

Alsted. Theol. Polem.

before the Infant rise from the Font, the Holy Spirit comes into him that is born, though his coming be invisible.

Sic planè nemo dubitare debet, quod in alveo baptismi, priusquam Infans à fonte surgat, Spiritus Sanctus in eum qui nascitur adveniat, etsi non videatur.—Raban. *de Sacram. Euchar.* c. 10. *apud Centur. 9. c. 4. Col. 144.*

§. 34. In this Century (about *Anno 850*) flourished also *Walafridus Strabo* really a witness for Infants Baptism, how much soever he be appealed unto as a witness against it. His testimony I have before produced in the Fifteenth Century: and therefore shall not here repeat it: but shall conclude this Century with what I find of this matter in Sir *Roger Twissens* Historical Vindication of the Church of *England*; namely, that whereas it had been formerly ordained by the Laws of *Ina*, that children should be baptized within 30 days after birth, and some Priests were negligent performers of that duty, therefore by the Laws of *Ed. and Guthrun*, it was ordained, That such as were not prepared, or denied the baptizing of them should be punished.

Guthrun. about Anno 880.

§. 35. From the Ninth let us now step
up

up to the Eighth Century. And in this Age the *Centuriators* quote *Cent. 8. c. 4. Col. 219.* *Carolus Magnus* for a witness to Infants Baptism.

And with honour may such an Emperor be quoted, as was esteemed *Imperii sui fortissimus & doctissimus,*

the learnedest Scholar as well as stoutest Souldier in his Empire. And saith he, we hold one baptism, which is to be celebrated in the same words of the Sacrament at the baptizing of Infants as of elder persons.

Baptisma unum tenemus, quod iisdem Sacramenti verbis in infantibus, quibus etiam in maioribus est celebrandum. Carol. Mag: l. 3. de Imaginib. cap. 1. Cent. 8. c. 6. Col. 347. Apud Christianos fideium quotidie baptizantur filii. Daniel Ep. ad Bonif. Gratia fidei renatos in fonte baptismatis etiam parvulos, atque ipsa parvula etate defunctos superna ad gaudia perducit. Beda, l. 4. in Cantic. Canti-

§. 36. In this Age also they quote an Epistle of one *Daniel* to *Boniface*, wherein that Author saith, That among the Christians: the children of the Faithful are baptized every day.

§. 37. Also from *Beda* (l. 4. in *Cantic. Canticor.*) they quote this saying of his, That the Grace of Faith doth bring to the joys of Heaven even the little children that are born again in the baptismal Font, and that

that die in their very in- cor. ap. Cent. 8.
fancy. c. 4. Col. 218.
l. 40, &c.

§. 38. From *Regino* they tell us how the *Saxons* coming to *Lippa*, were baptized by troops together with their wives and little children in the name of the Trinity. *Saxones ad Lip- pam venientes, una cum uxoribus & parvulis caterva- tim in nomine Tri- nitatis baptizantur.* *Regino*, l. 2. ap. Cent. 8. c. 6. Col. 344. l. 13, &c.

§. 39. Lastly, they tell us that baptized Infants were carried home from their baptizing by their own mothers. And instance in *Maria* the Em- press wife of *Lea*, who returned from the Temple to the Court with her baptized Son, and by the way as she went bestowed lar- gesses on the poor. *Baptizati infan- tes à suis matribus demum reporta- bantur. Sic Maria Augusta, Uxor Leonis, una cum baptizato filio suo in aulam ex tem- plo redit, & in itinere pauperibus munera projicit.* *Diaconus*, l. 21. *Rer. Roman.* ap. Cent. 8. c. 6. Col. 34. l. 46.

§. 40. These are sufficient evidences for Infants Baptism in this Century.

§. 41. Pass we on to Century the Se- venth, and in that Age also we have evidences of Infants Baptism. For the *Centuriators* tell

tell us that in the Eighth Council of *Toledo*, and in the Sixth Council of *Constantinople*, there is mention made of the baptizing of Infants; and among other things there are these expressions to that purpose, we ba-

*Infantes etiam
nondum rationis
capaces baptiza-
mus. Et, Parvulo
egrotanti nullo
modo baptismus
denegetur: si quis
neglexerit ejus
morientis animam,
ille pro ea reddet
Deo rationem.*

*Concil. Tolet. &
Constantinop. ap.
Cent. 7. c. 6. Col.
146.*

*Exceptis his qui
propter etatem lo-
qui nondum pos-
sunt. Id. ib. Lin. 38.*

ptize Infants even before they be capable of reason.

And, by no means let baptism be denied to a sick little one: if any shall neglect the soul of him dying, he shall give an account for the same unto God. They

tell us also that in that Council of *Constantinople*,

it was ordained that none should receive either

Chrysm or Baptism, till he could say without Book

the Creed and the Lords Prayer, except such as by

reason of age were not able to speak.

§. 42. Before both these Councils, it was decreed (according to the determination of *Greg. 1.*) by the Fourth Council of *Toledo*

(*Anno 681*) that whether an Infant were dipped in baptism thrice or once, he should be accounted bapti-

zed.

zed; the third appearing of the Infant from under the water being expressive of the Resurrection after three days, and significative of the Trinity; and the single immersion giving an intimation of the Unity of Substance in the Trinity of Persons.

S. 43. They tell us of Priests killed in the temple together with Infants at baptism, from *Sabellicus*.

Foro Popilii quoque in templo trucidari leguntur Sacerdotes cum infantibus

inter baptizandum. Sabellicus Enneadis octavae, l. 6. pag. 180. apud Cent. 7. c. 6. Col. 145.

S. 44. And as Pope *Leo* granted that in case of necessity baptism might be administred on any day, so they tell us of Infants which they had read were baptized on the fortieth day after their birth; and instance in the Son of *Dagobert* in *France*; and to that from *Beda* mention a Daughter of *Heduins* born on Easter day, and baptized on *Whitsunday*.

Leo Papa tamen concessit necessitate urgente, omni die baptizari, ut refert Hartman Schedel. atque sexta. pag. 176.

Sic quadragesima post partum, quosdam infantes baptizatos legimus, ut Dagoberti filium in Gallis. Regino, l. 10. Quinquagesima vero Heduini filiam, quae nata fuit, in die Paschatis, & baptizata in die Pentecostes. Beda l. 2. c. 2. ap. Cent. 7. c. 6. Col. 145.

§. 45. And as *Heribert* was Godfather to *Dagoberts* Son at his

Idem [sc. *Rex Lotharius*] & *Meroveum*, *Regis Theoderici filium*, infantem de baptismo suscepit.

baptism; so was King *Lotharius* Godfather to *Merovens* Son of King *Theoderic* baptized an Infant.

Naucerus generatione, 21. *Heribertus Dagoberti filium*. *Regino*, lib. 1. *Magdeb. Cent.* 7. c. 6. Col. 147.

§. 46. And now supposing enough said for this Age, I shall close it up with the Law

Leg. Inæ, c. 2. p. 1. cited by *S^r Roger Twissden*, *Vindic. of Ch. of Engl.* p. 97. from *Jorvalens.* c. 2. Col. 761.

of *Ina* before mentioned, whom I take to have flourished in this Century (about *Anno* 689), which was, That children should be baptized within 30 days after birth.

§. 47. Ascend we now to the Sixth Century. And in the end of this appears as a witness for Infants Baptism, Pope *Greg. I.* who was chosen Pope *Anno* 590, and died *Anno* 604. and so, as several more who have lived within the compass of two Centuries, may pass as a witness for both. And he, as the Centuriators tell us, witnesseth that it is free to baptize Infants the same hour they are born in case of danger of death.

death. He also forbids Priests to presume to sign baptized Infants twice in their foreheads with Chrysm.

Item liberum esse infantes mox in ipsâ hora, si est periculum mortis baptizare, Gregorius testatur, l. 12. Epist. 10. apud

Magd. Cent. 6. c. 6. Col. 367. l. 21. *Presbyteri baptizatos infantes signare bis in fronte Chrysmate non presumant. Id. l. 3. c. 9.*

§. 48. In the second Synod of *Matisc-*
con (*Anno 599*) it being observed, that Christians did not observe the solemn set day for baptizing of their children, but baptized them at other times, so that there were scarce found above two or three to be baptized at Easter, that custom was prohibited, unless in case of extream infirmity, and necessity, and an order was given for the attendance of all with their Infants at the Church on the solemn festival to receive their imposition of hands, Chrysm and Baptism.

Decernimus ut extra tempora decreta baptismi nullus filios suos baptizet, nisi infirmitas nimia, vel dies extremus compulerit filios suos baptismum suscipere. Conc. Matisc. c. 3. Omnes omnino à die quadragesimo cum infantibus suis ad Ecclesiam observare precipimus ut impositionem manus, &c. Synod. Matisc. c. 9. Col. 613.

§. 49. The Second Council of *Braccarum* (*Anno* 580) ordered the Bishops to signify throughout their

Placuit, ut unusquisque Episcopus per Ecclesias suas hoc precipiat, ut hi qui infantes suas ad baptismum offerunt, si quid voluntarè pro suo offerunt voto, suscipiatur ab eis, &c.

Concil. Bracarense, Can. 7. ap. Magd. Cent. 9. Col. 354. & Caranz. fol. 250.

Churches, that if they that brought their Infants to baptism pleased to offer any thing voluntarily, it should be accepted, but that nothing should be extorted from those whose poverty rendered them unable to make any offering; lest thereby they should be discouraged from bringing their children unto baptism, and they dying unbaptized

their loss should be required at their hands, through whose violence this was occasioned.

This Synod placed by *Alsted* in the year above mentioned, is placed by the *Magdeburgenses* in the seventh Century (*Anno* 610); and so if it witness not for this Century, it will for that. And the Council of *Vivense* ordained the very same, as *H. D.* informs us from *Vossius de Bapt.* P. 179.

§. 50. *Isidor Hispalensis* whose time is placed by *Alsted*, about *Anno* (596) is of this judgment touching Infants dying without baptism, That for Original Sin alone newly born

born Infants do suffer pains in hell if they be not renewed by baptism. What his judgment was as to the baptizing of Infants is not to be questioned, when this was his judgment of those that died unbaptized. He is quoted by the *Magdeb.* for the Seventh Century; but placed by *Alsted* in the Sixth: and so will serve for the one or the other. The Centuriators tell us that some having in the time of *Gregory* made some change in the dippings of Infants, *Isidore* notes that *Gregory* did earnestly reprove them for not dipping them but once, or else thrice.

S. 51. *Justinus* the Emperor, who reigned about *Anno* 570, Ordained (as *H. D.* tells us) concerning the children, which in regard of their years cannot receive Divine Doctrine, that they shall without delay be made worthy or partakers of Baptism. And *Justinian* the Emperor who reigned about *Anno* 530, Ordained, That children should

Pro solo peccato originis launt in inferno nuper nati infantuli pœnas, si renovati per lavacrum non fuerint. Proinde pro hac causa nuper natus damnatur infans, si non regeneratur, quia originis noxitate perimitur. Isidor. de sum. bono. cap. 23. apud Magd. Cent. 7. c. 4. Col. 98. Mag. Cent. 6. c. 6. Col. 331.

Treat of Bapt.
2 Edit. p. 112.

Justinian. *Novel. Institut.* 44. ap. H. Danvers *Treat. of Bapt.* p. 112. *Edit.* 2.

should be admitted to Baptism, and that those that were come to their full growth, should be taught before they were baptized.

§. 52. *Johannes Maxentius* a Monck and Priest of *Antioch*, (*Anno* 520) thus writes, in the Confession of his Faith: There-

fore do we believe that little children newly born are baptized not onely that they may obtain the adoption of sons, or for the kingdom of Heaven (like the Disciples of *Pelagius*, & *Cælestius*) but for remission of sins also, that they may not perish for ever.

Propterea & recentes ab utero parvulos, non tantum ut adoptionem mereantur filiorum, aut propter regnum Cælorum (sicut Pelagii, & Cælestii sive Theodori Mansueltini discipuli &c.) sed & in remissionem peccatorum eos credimus baptizari, nè pereant in æternum, Maxent. ap. Magdeb. Cent. 6. c. 6. Col. 227. l. 4. &c.

§. 53. The Council of *Gerunda* (about *Anno* 517, or 520 as some) de-

creed, That little children in case of weakness should be baptized the same day that they were born.

ut parvuli, si infirmari contingat, eodem die quo nati sunt, baptizentur. Concil. Gerund. Can. 4. ap. Caranz. fol. 179.

§. 54. Not to be endless in testimonies, the *Magdeburgenses* tell us from *Adon*, and *Gaguin*, how *Androvera* wife of *Chilperic* was forced upon a surprize to be both Witness and Godmother at the baptism of her own little daughter. And thus much for this Age.

Adon in Comment. 4 ætatis, & Gaguinus, l. 2. narrant, Androveram Chilperici uxorem insidiis circumventam, ipsam

natae suae filiola baptizanda testem & commatrem extitisse. Cent. 6. cap. 6. Col. 332. lin. 28, &c.

§. 55. Go we on to the Fifth Century. And here we meet with plenty of evidences of Infants Baptism.

§. 56. The Council of *Milevis* (Anno 418) in the time of Pope *Innocent*, and the Emperor *Arcadius* (as the *Centuriators* tell us) decreed, an Anathema to him that should deny baptism to new born Infants. The ground of their decree they make to be Original Sins being drawn from *Adam* by all, and death by sin, and that according to that sense, which the Catholic Church diffused every where, ever had of that say-

Item placuit, ut quicumque parvulos recentes abuteris matrum baptizandos negat: aut dicit in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere Originalis peccati quod regenerationis lavacro expiatur: unde fit consequens ut in eis

ing

forma baptismatis, in remissionem peccatorum non vera, sed falsa intelligatur, anathema sit. Quoniam non aliter intelligendum est quod Apostolus ait: Per unum hominem peccatum intravit in mundum, & per peccatum mors, & ita in omnes homines pertransiit, in quo omnes peccaverunt: nisi quemadmodum Ecclesia Catholica ubique diffusa semper intellexit. Propter hanc regulam fidei, etiam parvuli, qui nihil peccatorum in semetipsis committere potuerunt, ideo in peccatorum remissionem veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt. Synod. Milevitana ap. Magdeb. Cent. 5. c. 9. Col. 835. Caranza fol. 123.

§. 57. In like manner say the Fathers in the Fifth Council of *Carthage* in the same Century, whosoever denies that Infants are

Quicumque negat parvulos per baptismum Christi à perditione liberari, & salutem percipere sempiternam

by the baptism of Christ freed from perdition, and receive life eternal, let him be Anathema. And in this Council St. *Augustin* was

Presi-

President, as at the Former he was present, a Bishop in it.

anathema sit. Concil Carthag. 5. ap. Magdeb. Cent. 5. c. 9. Col. 825.

§. 58. Pope Innocent confirmed the Decree of the Milevitan Council from our Saviours saying, *Suffer little children to come unto me, &c.* and saith, that their opinion, who held that children might obtain eternal life without being baptized, was a very foolish one. This Pope died Anno 417.

the First con-

proclamat hoc Dominus in Evangelio dicens, Sinite infantes, & nolite eos prohibere à me: talium enim est regnum Coelorum. Innocent. Rom. pontif. patrib. Concil. Milev. apud Magdeb. cent. 5. c. 9. col. 844, 845.

Illud verò quod eos vestra fraternitas asserit predicare, parvulos aeternae vitae praemiis etiam sine baptismatis gratia posse donari, perfaruum est. — verum ut superfluum hominum prava doctrina celeri veritatis possit ratione discindi,

§. 59. Theodoret, who flourished about Anno 430, asks, if this were the onely effect of baptism, why do we baptize Infants, who have not as yet tasted of sin? Why do we baptize them? is a clear proof of their baptizing them.

Si enim hic solus esset baptismi effectus, cur pueros baptizamus, qui peccatum nondum gustarunt? Theodoret. 2 Tom. Divin. Decret. Epit. l. 5. pag. 407.

§. 60. Pope *Leo* advanced to the Pa-
pacy, about the year 440 was for having
the solemn times for ba-
ptizing observed, yet so as
not to interdict the liberty
granted of baptizing those
that were in danger of
death at any time; for
at no time to any such
would he have baptism de-
denied.

*Non interdicta li-
centia, qua in ba-
ptismo tribuendo
quolibet tempo-
re periclitantibus
subvenitur.--Ut in
mortis periculo in
obsidionis discrim-
ine, in persecu-
tionis angustiis, in*

*timore naufragii, nullo tempore, hoc vere salutis sin-
gulare remedium cuiquam denegemus. Leo. Ep. De-
cret. 4. cap. 6. pag. 15, 16.*

§. 61. *Isidore* the *Pelusiote*, about the
year 410, in consideration of the Angel
coming to kill *Moses* be-
cause of the child's not be-
ing circumcised, concludes
*προσδίδως τὰ παιδία καθί-
σσωμεν*, Let us make hast

*Isid. l. 1. Ep. 125.
ap. Dr. Ham. Def.
of Inf. Bapt. c. 1.
p. 4.*

to baptize our children.

§. 62. *Paulinus* flourished about the
year 420, and he Poetically describing the
effects of baptism on the
baptized Infant, saith, Then
the Priest brings the In-
fants out of the Font white
as Snow, in body, in heart,
in habit.

*Inde parens sacro
ducens de fonte
Sacerdos, Infantes
niveos corpore,
corde, habitu.*

§. 63. I will conclude this Century with St. *Augustine*, who lived in the beginning of it, and in the latter end of that next before it, and so may witness for both, as also may St. *Hier.* and St. *Chryf.* whom some reckon in the one, and some in the other century, I suppose because they lived in part of both. And this Father is so copious in his testimonies that 'tis hard to know where to begin, or when to make an end of enumerating them: but I will be sparing.

§. 64. In his fourteenth Serm. *de Verb. Apost.* he saith, Let no man doubt but that Infants are to be baptized, when it is not doubted of even by those that in some respect speak against it. He means the *Pelagians*, who would not allow; that Infants should be baptized for Salvation, as having done nothing that deserved damnation, but yet allowed it for entrance into the kingdom of Heaven. Which riddle of theirs was a novelty never heard of in the Church before, as he there saith. Indeed it had been

Baptizandos esse parvulos nemo dubitet, quando nec illi hinc dubitant, qui ex altera parte aliqua contradicunt. Sed nos dicimus eos aliter salutem & vitam aeternam non habituros nisi baptizentur in Christo: illi autem dicunt non propter salutem, non propter vitam aeternam: sed propter regnum Caelorum. D. Aug.

Serm. 14. de Verb. Apostoli. *Timetis dicere, non baptizentur, ne non solum facies vestrae sputis oblinerentur virorum, verum etiam capita sandalium muliercularum committigarentur.* D. Aug. *contr. Julian. Pelag. l. 3. c. 5. Infantes autem propterea baptizantur, cum sint innocentes, ut anima rutilis nata in corpore signum habeat mortis evictae ne possit ab ea teneri.* D. Aug. *Quaest. ex Nov. Test. Tom. 4. q. 56. Ideo vivus oportet etiam infans baptizetur, ne obsit animae societas carnis peccati, &c.* D. Aug. *l. 10. de Genes. ad literam, c. 24. Tom. 3. fol. 138. A. Idco non est superfluous baptismus parvulorum, ut qui per generationem illi condemnationi obligati sunt, per regenerationem ab eadem condemnatione liberentur.* D. Aug. *Hilario Ep. 89. fol. 78. B. C. Tom. 2. Nam propter illas cupiditates, cum quibus nati sumus baptizantur infantes, ut solvantur à reatu propaginis malae quam habuerunt.* D. Aug. *Serm. 45. de Temp. Vide eund. l. 4. contra Donatistas. c. 24. fol. 88. Tom. 7. & Bonifac. Ep. 23. Tom. 2. fol. 18. K. & Enchirid. c. 42. Vide & Magdeburg. Cent. 4. Col. 658. l. 10. & Col. 655. lin. 6. & Cent. 5. c. 4. Col. 375.*

§. 65. And now being so near let us step up from St. Augustine, to his Contemporaries in the Fourth Century, St. Hierom, St. Ambrose, St. Chrysostom, &c.

§. 66. St. Hierome (to begin with him) being

being asked, why Infants were baptized, answers, that their sins might be forgiven them. He was born Anno 332, and died Anno 420.

Critob. Dic quaeso, & me omni libera questione, quare infantuli baptizantur? Attic. Ut eis peccata in baptisate dimittantur. D. Hieron. l. 3.

contra Pelag. Nisi forte existimas Christianorum filios, si baptisma non receperint, ipsos tantum reos esse peccati, & non etiam scelus referri ad eos qui dare noluerint, maxime illo tempore quo contradicere non poterant; qui accepturi erant, sicut è regione salus infantum majorum lucrum est. D. Hieron. Ep. ad Lætam. Baptisma unum tenemus: quod iisdem sacramenti verbis in infantibus quibus etiam in maioribus asserimus esse celebrandum. D. Hieron. Exposit. Fidei ad Damasum. Ep. 42.

S. 67. St. Ambrose (about the year 374) on that saying of our Saviour, Except a man be born again of water and of the Holy Spirit, he cannot enter into the kingdom of God, observes that our Saviour therein makes no exception of any, not the Infant, not him that is prevented by any necessity. And speaking of some, that made Adams sin no otherwise hurtfull to posterity, than by

Nisi enim quis renatus fuerit ex aqua & Spiritu Sancto non potest introire in regnum Dei. Utique nullum excipit, non infantem, non aliqua preventum necessitate. D. Ambr. de Abr. Patriarch. l. 2. c. 11.

Hinc evacuatio baptismatis parvulo-

rum, qui sola adoptione donari, nullo autem reatu dicerentur absolvi. D. Ambr. l. 10. Ep. 84. pag. 217.

only be said to have adoption given them, but not to have any guilt forgiven them. Likewise on *Luke* (as *Dr. Hammond*

Per quæ in primordio naturæ suæ qui baptizati fuerint parvuli à malitia reformantur. D.

Ambr. in Luk. ap. Dr. Ham. Def. p.

103. Non autem latet quantum cordibus fidelium desidia gigneretur, si in baptizandis parvulis, nihil de cujusquam negligentia, nihil de ipso-

rum esset mortalitate metuendum. D. Ambros. de Vocat. Gent. l. 2. c. 8. cujus titulus est, Quare tanta multitudo non regeneratorum infantium à perpetua alienetur Salute. Tom. 2. p. 32, 33. Nolite ergo à Christo arcere infantes, quia & ipsi pro Christi nomine subière martyrium. Talium est enim regnum Cælorum. Vocat eos Dominus, & tu prohibes? De ipsi enim ait Dominus, Sinite eos venire ad me. D. Ambros. De Virginib. l. 3, Tom. 1. pag. 93.

the example of it, he preseth them with this absurdity that would follow thereon, that hereby the baptism of Infants would be evacuated, who could

be driven back, he saith are signified the mysteries of baptism, by which the *little ones* that are baptized, are reformed from their malignity to the first state of their nature. Yea, that *St. Ambrose* affirms Pædobaptism to be a constitution of our Saviour, is affirmed by *A. B. Land. Conf. Sect. 15. P. 55.*

Nec frustra scriptum est, Nemo mundus à forde, nec infans cujus unius diei vita est super terram. Et, Quis inquit, poterit facere mundum de immundo conceptum semine? Non tu qui solus es? Propter quod sicut nunc in Ecclesia manet constitutio salvatoris dicentis, Nisi quis renatus fuerit ex aqua & Spiritu Sancto, non intrabit in regnum Cælorum: ita sacratissime erat in lege præcautum, ut natus puer nisi die circumcideretur octavo exterminaretur anima ejus de populo suo nullum in hæreditate Israel habitura consortium. D. Ambros. l. 10. ep. 84. ad Deme- triad. Virg. Vide & Magdeb. Cent. 4. Cap. 5. Col. 239. lin. 7, &c.

§. 68. The Third Council of Carthage about the year 397, decreed that nothing should be exacted from those that brought their Infants to be baptized.

§. 69. Siricius Pope of Rome, who died Anno 388, is by Hincmarus produced as an Author for Infants Baptism: as saying that he would have baptism administered with all speed to Infants, who as yet are not able to speak for want of age, as also to those that are in any necessity, to prevent (and it is worth mark-

Non est aliquid ab his exigendum qui infantes suos ad baptizandum adducunt. Caranza. fol. 99.

Nam de infantibus baptizandis, qui necdum baptizati nascuntur, quoties necessitas exegerit, Regula Ecclesiastica per beatum Siricium prolata demonstrat dicens. Ita infantibus, qui nondum loqui poterunt per ætatem, vel his quibus in qualibet ne-

sessitate opus fuerit, sacri undæ baptismatis omni votum celeritate succurri, ne ad nostram perniciem tendat animarum, si negato desiderantibus fonte salutis, exiens unusquisque de seculo, & regnum perdat & vitam. Hincmar. apud Magd. Cent. 9. s. 4. Col. 140. lin. 34, &c.

S. 70. St. Chrysostom (who died Anno 407) saith, For this cause

Διὰ τὸτο καὶ τὰ
 παιδία βαπτίζο-
 μεν καὶ τοὶ ἄμαρ-
 τήματα ἐκ ἔχον-
 τα. D. Chryf.
 Hom. ad Neophy-
 tos apud St. Au-
 gustin. l. 1. contra
 Julianum Pela-
 gianum, cap. 2.

(namely because of the so many benefits as there are by baptism) do we baptize little children, though they have not sins; that is, not any actual sins of their own, as St. Augustin shews his meaning to have

been from the right rendering of the words, against the Pelagians, who misrendred them, as Dr. Hammond shews. *Def. of Infants Bapt.* pag. 103. Where as the words of St. Chrysostom declare the practice of the thing, so St. Augustine's interpretation clears the meaning of his words. Again, in his fortieth Homily on *Genesis* speaking of Baptism, as of the

the Christian Circumcision * he saith it hath no determinate time, but 'tis lawfull both in the first age, and in the middle, and in old age it self, to receive this Circumcision made without hands. Where *ἄωρον ἡλικία*, as Dr. Hammond notes, signifies childhood, as being applied to the time of circumcision, which was on the eighth day; and given then, as the Father notes, for two reasons; † one because then the trouble of circumcising was the easilier born, the other to signifie, that what was done, did nothing conduce to the soul, but was onely for a sign. For what could (*ἄωρον παιδιον* the same with *ὀκτώ ἡμερῶν παιδιον* forgoing) an Infant of eight days old reap of advantage to his soul by things which he had neither knowledge nor sense of.

Tom. 1. Edit. Savil. p. 328. l. 4, 5.

* Η' δὲ ἡμετέρα πειτομή, ἢ τῆ βαπτίσματος λέγω χάρις, ἀνώδυνον ἔχει τὴν ἰατρείαν, καὶ μυείων ἀγαθῶν παρέξεν ἡμῖν, καὶ τῆς τῆ πνεύματος ἡμῶς ἐμπύμπλησι χάρις, καὶ ἐδὲ ὠεισμένον ἔχει καρθόν, καὶ ἀπερ ἐκέν, ἀλλ' ἔξεσι καὶ ἐν ἀώρω ἡλικία, καὶ ἐν μέσῃ καὶ ἐν αὐτῷ τῷ γήρα γενόμενον πινά, τὰυτὼ δέξασα τὴν ἀχειροποίητον περιτομὴν ἐν ἧ' ἐκ ὅτι πίνον ὑπομείναι, ἀλλ' ἀμειρημάτων φορτία ἀποδέδαι, καὶ τῶν ἐν παντὶ χερόνῳ πλημμελημάτων τὴν συγχώρησιν εὐρέδαι. D. Chrysof. Hom. 40. in Genes.

† Τί γάρ φησιν; ὁκτὸ ἡμερῶν παιδίον πειτμηθήσετ' ὃν ὁ χεῖνον ὄϊμαι τῆτον ὡείδαι παρὰ τῆ φιλανθρωπίας θεῆ, δύο ἔνεκεν. ἑνὸς μὲν ἵνα ἐν τῷ ἀώρῳ ηλικία κεφότερον ἐνεγκεῖν τὸν πόνον ζωηγηθῆ τῆς πειτομῆς τῆς σαρκὸς· δευτέρου δ', ἵνα δι' αὐτῶν τῶν ἔργων παιδευθῶσιν, ὡς ἕκ εἰς ψυχῷ πισωτελεῖ τὸ γινόμενον, ἀλλὰ σημεῖο χάριεν τῆτο γίεται. Τὸ γὰρ ἄωρον παιδίον τὸ μὴ γινώσκον τὰ γινόμενα, μηδὲ εἰδησῆν πνα ἔχον, πῶσαν ὠφέλειαν εἰς τῷ ψυχῷ ἐκ τέτε δέξααθς δωηήσετ'. D. Chryf. Hom. 39. in Genes. Edit. Savil. Tom. 1. p. 222. lin. 10, &c. Idco ergo prædicat Ecclesia Catholica ubique diffusa debere parvulos baptizari propter originale peccatum, quia filios procreare ex præcepto Dei venit, cupiditas vero quæ facit filios procreare ex pœnâ peccati venit, &c. D. Chrysoft. Hom. de Adam. & Eva. Tom. 1. Col. 447. B. Illud etiam quod circa baptizandos in universo mundo sancta Ecclesia, sive sint parvuli, sive juvenes, uniformiter agit, non ocioso contemplemur intuitu. Id. ib. Col. 448. Adducit quispiam infantem adhuc ubera sugentem, ut baptizetur, & statim sacerdos exigit infirmâ ætate pacta conventa, & assensiones, &c. Id. in Psal. 14.

§. 71. Gregory Nazianzen flourished about the year of Christ Magdeb. Cent. 10. 370, and died in the year c. 10. col. 97. & 389. And he having in his ib. c. 5. col. 416. & Oration on Baptism gone ib. c. 4. col. 238. through all the ages of man, showing that it belongs to every age and sort of life, comes at length to Infancy ;

Πάσης ηλικίας ἀπῆται, πάσης ἡλικίας εἶναι --

Infancy ; and then touching that delivers his mind thus, Thou hast an Infant, let not iniquity get time, let it be sanctified in infancy ; let it in the tender age be consecrated, &c. Where by sanctifying he means baptizing. *Vid. sup. c. 6. Sect. 4.* And again, faith he, what will you say concerning those that are yet children, and neither know the loss, nor any sensible of the grace of baptism, shall we also baptize them ? Yes by all means, if any danger press ; 'tis better they should be sanctified when they have no sense of it, than that they should die unsealed, and uninitiated. See Dr. *Hammond* urging this, and other passages of this Author. *Def. of Inf. Bapt. pag. 101, 102.* And as for this Authors willingness that Infants should stay till they be about three years

Νήπιον' ὅτι σοι,
 μὴ λαβέτω χα-
 ρὸν ἢ χάριαν, ἐκ-
 βρέφους ἀγιασθή-
 τω, ὅς' οὐχ ἔχων
 καρδιερωθήτω τῷ
 πνεύματι. Greg.
 Nazianz. Orat. 40.
 Ἔσω ταῦτα-- ὡς
 τῶν ὀπιζητάντων
 τὸ βάπτισμα· τί
 δ' ἂν εἴποις ὡς
 τῶν ἐπινηπίων,
 καὶ μήτε τῆς ζυ-
 μίας ἐπαυδανομέ-
 νων, μήτε τῆς
 χάριτος· ἢ καὶ ταῦ-
 τα βαπτίσουμι ;
 πάνυ γε· εἴπερ
 τις ἐπιείροισιν κίν-
 δυνῶσι, κρείστον
 γὰρ ἀνασθῆναι
 ἀγιασθῆναι ἢ
 ἀπελθεῖν ἀσφρά-
 γισα καὶ ὀτέλεσα.
 καὶ τὸ ἴδιον λόγῳ ἡ-
 μῖν ἢ ὀκταήμερος
 πειρομὴ τυπικῆ
 τις ἔσα σφραγίς,
 καὶ ἀλιγίσοις ἐπι-
 περσαγομένη. *Id.*
ib.

old before they be baptized, (which the *Magdeburgenses* tell us is to be accounted a singular opinion of his own,) that nothing prejudices ours, or profits the Antipædobaptistical Cause; as Dr *Hammond* shews; *loc. sup. cit.* For at three years old they are still Infants, and if they have attained to speech, yet have not attained to reason, at least not to that measure of it, thought necessary by the Antipædobaptists to qualify for Baptism.

§. 72. In this Age also, about the year 326, flourished St. *Athanasius*. And to

τῆ κρείε λέγον-
 ἸΘ ἀφετε τὰ
 παιδία ἔρχεσθε
 πρὸς με· τῶν γὰρ
 τέτων ἔστιν ἡ βα-
 σιλεία τῶν ἑρα-
 νῶν. καὶ πάλιν τῆ
 Ἀποστόλου φάσ-
 κον ἸΘ· νῦν ἵ
 τὰ τέκνα ὑμῶν
 ἀγία ἔστιν· πρὸς
 ἡλκον ὅτι ὡς ἀ-
 σπιλα καὶ πσὰ εἰς
 τὴν βασιλείαν εἰ-
 σέρχον· τὰ τῶν
 πσῶν βεβαπτισ-
 μίνα νήπα. τὰ
 Ἰ ἀβάπτισα καὶ τὰ

the question concerning the final estates of Infants dying unbaptized, he answers, that in as much as the Lord saith, *Suffer little children to come unto me, for of such is the kingdom of heaven*; and in as much as the Apostle saith, *now are your children holy*, it is manifest that the baptized Infants of believers do enter as unspotted and faithfull into the kingdom of heaven; But that their unbaptized Infants, as also the Infants of heathens, have

not entrance into that kingdom, as neither on the other side do they go into punishment, having not committed actual sin. And as in this passage he declareth his own belief as to the final estates of Infants dying, whether baptized, or unbaptized; so in another he intimates the practice of this age to be to baptize Infants, and by that particular way of Immersion, whilest he declares the signification of that Immersion to have respect to the death and resurrection of

ἠθνικὰ, ἕτε εἰς βασιλείαν εἰσέρχοντο. ἀλλ' ἕτε πάλιν εἰς γύλασιν. ἀμαρτίαν γὰρ ἐκ ἔπραξαν. D. Athanas. q. 114. ad Antiochum.

Τὸ γὰρ καταδύσαι τὸ παιδίον ἐν τῇ κολυμβήθρᾳ τρίτον καὶ ἀναδύσαι, τῷ τοῦ δειλοῦ πνεύματος καὶ πνεύματος ἀνάστασιν τῷ Χριστῷ. Id. q. 94. de Diff. & Interpret. Parabol. S. Script.

Christ, after three days. For whereas, saith he, we thrice dip the Infant in the water, and bring him up again, this signifies Christs death, and resurrection after three days. This Fathers Authority is referred to by the *Magdeburgenses* also. *Cent. 4. c. 6. Col. 416.*

And let this suffice for the Fourth Century.

§. 73. Ascend we now up to the Third Century. And about the middle of that (*Anno 248*) was St. *Cyprian* made Bishop

Bishop of *Carthage*; and ten years after (as Dr. *Hammond* notes) he suffered martyrdom. He in the year 257 sate in Council with 66 Bishops. In that Council was debated a question proposed by *Fidus*. The question was, not whether Infants might be baptized at all; (that was no question then,

that I see) but whether they might be baptized the second, or third day after birth; or whether, as in circumcision, so in baptism, the eighth day were not to be expected. To this Question St. *Cyprian* in his Epistle to *Fidus* returns in Answer the judgment of the Council upon the Case. So that, by the way, his Testimony is not a single witness, but the Testimony of a Council, and that of above threescore Bishops in conjunction with him. And what's their judgment? We all resolved upon the case, that the mercy and grace of God (and consequently that means of Grace, which was under

Quantum vero ad causam infantium pertinet quos dixisti intra secundum vel tertium diem quo nati sunt constitutos baptizari non oportere, & considerandam legem esse circumcisionis antiquae, ut intra octavum diem eum qui natus est baptizandum & sanctificandum non putares, longe aliud in concilio nostro omnibus visum est. In hoc enim quod tu putabas faciendum esse nemo consensit, sed universi potius iudicavimus, nulli hominum nato misericordiam Dei & gratiam dene-

debate,

debate, namely baptism) was not to be denied to any child of men. And, if saith he, no man be hindred from Baptism, and Grace (*i. e.* from the Grace of Baptism) how much more ought not an Infant to be forbidden. And again this was our determination in Council, that no man ought by us to be kept back from baptism and the grace of God, which being to be observed and held about all, much more do we think it ought to be so about Infants and new born children. This, and more to the purpose, speaks the Father in that Epistle.

gan. lam. D. Cypr. Ep. ad Fidum, l. 3. Ep. 8. Porro autem si etiam gravissimis delictoribus & in Deum multum antè peccantibus cum postea crediderint, remissa peccatorum datur, & à baptismo atque gratia nemo prohibetur, quanto magis prohiberi non debet infans, qui recens natus nil peccavit nisi quod secundum Adam carnaliter natus contagium mortis antiquæ primâ nativitate contraxit? Qui ad remissionem peccatorum accipiendam hoc ipso faciliùs acce-

dit, quod illi non propria remittuntur peccata, sed aliena. Et ideo frater charissime hæc fuit in concilia nostra sententia, à baptismo atque à gratiâ Dei (quæ omnibus misericors, & benignus & pius est) neminem per nos debere prohiberi. Quod cum circa universos observandum sit, atque retinendum, tum magis circa infantes ipsos & recens natos observandum putamus, qui hoc ipso de ope nostra ac de divina misericordia plus merentur, quod in primo statim nativitate suæ ortu plorantes ac flentes, nihil aliud faci-

unt,

unt, quam deprecantur. *Id. ib.* This is referred to by the *Magdeb. Cent. 3. c. 4. col 49, & c. 6. col. 125. & ib. c. 9. col. 205.*

§. 74. In the same Century, but somewhat before *Cyprian*, flourished *Origen*, who dyed (*Anno 254*). And he hath several passages in him to our present purpose. Little ones (saith he in his 14th *Hom. Parvuli baptizantur in remissionem peccatorum. Quorum peccatorum vel quo tempore peccaverunt? aut quomodo potest ulla lavacri in parvulis ratio subsistere, nisi juxta illum sensum de quo paulo ante diximus: Nullus mundus à sorde, nec si unius diei quidem fuerit vita ejus super terram. Et, quia per baptismi sacramentum natiuitatis sordes deponuntur, propterea baptizantur & parvuli. Nisi enim quis renatus, &c.* *Orig. Hom. 14. in Luc.* family on *Luke*) are baptized into the remission of sins. Again, how can any account of baptizing little ones hold, but according to what was said a little before, None is clean from pollution, no not if he but of a day old. And again, By the Sacrament of baptism the defilements of our nativity are put away; therefore are even the little ones baptized. So in his 8th *Homil. on Levit.* Let it be considered what the cause is, when the baptism of the Church is given for the remission of sins, that baptism should according to the ob-

serva-

servation (or custom) of the Church be given to little ones. See ch. 28. §. 4. His Authority is referred to by the *Magd. Cent.* 3. c. 4. *Col.* 57.

servantiam etiam parvulis baptismum dari: cum utique si nihil esset in parvulis quod ad remissionem deberet & indulgentiam pertinere, gratia baptismi superflua videretur. D. Origen. Homil. 8. in *Levit.*

Addi his etiam illud potest, ut requiratur quid causæ sit, cum baptisma Ecclesiæ in remissionem peccatorum detur, secundum Ecclesiæ ob-

§. 75. In this Age may the Author of the *Ecclesiastical Hierarchy* going under the name of *Dionysius the Areopagite* be conveniently placed. And here Dr. *Hammond* places him; though the *Magdeburgenses* put him into the fourth Century, as others into the first. And saith he, when it came into the mind of our divine Guides. what influence a pious education would be likely to have on children towards a holy conversation, they ordered that Children should be admitted, namely to baptism after this holy manner, &c. He had a little before propounded and answered this

Hoc cum in mentem venisset divinis nostris præceptoribus. placuit admitti pueros hoc sancto modo, ut naturales pueri qui introfertur parentes, tradant filium alicui eorum, qui initiati sunt, bono puerorum in divi-

que.

nis rebus informa-
tori : ac deinceps
puer ei operam det
ut divino patri
sponsorique sanctæ
salutis. D. Areop.
Eccles. Hier. cap.
ult.

Notandum est quid
dicat pater hic de
baptizandis infan-
tibus. Max. Schol.
in l. B. Dion. de
Eccl. Hierarch.

what the Father saith touching the *baptizing of Infants*.

§. 76. And about the same Age it is also supposed was the Author of the Constitutions going under the name of *Clemens*

Βαπτίζετε ὃ ὑ-
μῶν τὰ νήπια καὶ
ἐκτερέφετε αὐτὰ
ἐν παιδείᾳ καὶ νε-
δεσία Θεοῦ.

Clem. Rom. Con-
stit. l. 6. c. 15.

Romanus ; whose Authority what it is I do not well know : but that it is full for the baptizing of Infants the following words do make it appear. Baptize (saith he) your Infants and bring them up in the nurture and admonition of the Lord.

§. 77. And let these Witnesses suffice for the Third Age. Step we now up into the Second Century, that which immediately succeeds the Age wherein the Apostles lived.

And

And here the *Centuriators* *Centur. 2. cap. 4.* tell us, that it is no where *Col. 48.* read that Infants in this

Age were excluded from Baptism; yea rather that *Origen* affirms the Church to have received from the Apostles a tradition to baptize even Infants. But if this satisfie not I will endeavour to find out witnesses even for this Age also.

§. 78. And *Tertullian*, who lived in the latter end of this and in the beginning of the following Century, and so may at once speak for both; though he be produced as a witness against it, yet even his witness against it is an evidence for it. For whiles he pleads for a delay of baptism, especially that of little ones, he tacitly declares that Infants then were baptized, though sooner then he thought convenient. And when by way of reproof he saith, (*Quid festinat, &c.*) Why does that innocent age make hast to the remission of sins (that is unto baptism, wherein sins were remitted)? he plainly confesseth that that age did (*festinare*) make hast thereto. What need else was there of his

*Itaque pro cujusque
personæ conditione
ac dispositione, et-
iam cunctatio ba-
ptismi utilior est:
præcipue tamen
circa parvulos.
Tertull. de Bapt.
Quid festinat in-
nocens ætas ad re-
missionem peccato-
rum? Id. ibi.*

question? what reason for his reproof? And even in saying that the delay of baptism is (*utilior*) more profitable, he tacitly implies that the hastening of it is (*utilis*) not without its profit. And can we think but that he was really for the baptizing of

*Adeo nulla ferme
nativitas manda
est, utique Ethni-
corum. Hinc enim
& Apostolus ex
sanctificato alteru-
tro sexu sanctos
procreari, tam ex
seminis prerogati-
va, quam ex insti-
tutionis disciplina.
Cæterum, inquit,
immundi nasceren-
tur, quasi designatos
tamen sanctitati
ac per hoc etiam
saluti, intelli-
gens volens fidelium fi-
lios; ut hujus spei
pignore matrimo-
niis, quæ retinenda
censuerat, patrocini-
naretur. Alioquin
meminerat Domi-
nicæ definitionis,
Nisi quis nascetur
ex aqua & spiritu,
non ibit in regnum
Dei, id est, non
erit sanctus. Ita*

the Infants of Christians, what ever he thought as to the Infants of Heathens, who saith they are designed to holiness and by this to salvation? But how are they designed to holiness? why by Baptism sure enough. For saith he, *Except one be born of water, and of the Spirit, he shall not enter into the kingdom of God*; that is, saith he, he shall not be holy; every soul being to be reckoned in *Adam* till it be enrolled into *Christ*, and so long unclean, as it is unenrolled; in which his meaning I conceive is, that one is in that state of nature wherein he first was born, till he be baptized into *Christ*, and a child of wrath through the unclean-

uncleanness of his natural birth, till he be made a child of grace by baptismal regeneration. Can we think but he was for the baptizing of Infants who saith it is præscribed, that none is capable of salvation, without baptism, especially being the Lord hath positively said, *Except a man be born of water, he has not life*; and who, from a comparison of this Definition of our Saviours with that Law which he gave for the discipling of nations by baptizing them, gathers a necessity of baptism to salvation, upon the account of which necessity believers were baptized. And if they were baptized themselves and upon the account of a necessity of baptism unto salvation, then surely they would have so much charity for their children as to baptize them, and not leave them in a state of per-

omnis anima eousque in Adam censetur, donec in Christo recenseatur: tamdiu immunda quamdiu recenseatur. Tert. de Anima. c. 39. Quum vero prescribitur nemini sine baptismo competere salutem, ex illa maxime pronuntiatione Domini, qui ait, Nisi natus ex aqua quis erit, non habet vitam--Tertul. de Bapt. p. 261. Edit. Rigalt. Lex enim tingendi imposita est, & forma prescripta, Ite, inquit, docete nationes, tingentes eas in nomen Patris, & Filii, & Spiritus Sancti. Huic legi collata definitio illa. Nisi quis renatus fuerit ex aqua & spiritu, non intrabit in regnum Cælorum, obstrinxit fidem ad baptismi necessitatem. Itaque om-

dition.

nes exinde credentes tingebantur. Tert. *ib.* pag. 262. dition. It is plain therefore that he was rather for than against Infants Baptism.

§.79. And as he was for the baptizing of Infants, so was also *Ireneus*, in the same Age, but before him, one that had been an Auditor of *Polycarp* Bishop of *Smyrna*, and is by *St. Hierom* lookt on as a man of the Apostolical times, and so a most competent witness, as *Dr. Hammond* argues, of the Apostolical doctrine and practice, especially being as *Tertullian* saith a most accurate searcher of all doctrines, and one that sealed his belief with his blood, being martyred at *Lions* in the year 197.

Omnes enim venit per semetipsum salvare, omnes inquam qui per eum renascuntur in Deum, infantes & parvulos, & pueros, & juvenes, & seniores. *D. Irenæi advers. Hæres. l. 2. c. 39. p. 192.*

See *Dr Ham. Bapt. of Inf. Sect. 40.*

And what saith he? Why he saith, that Christ came to save all by himself, all, I say, who are born again unto God by him, Infants, and little ones, and children, and young men, and elder men. Here it is plain that Infants, and little ones, and children are in the number of those that are born again unto God through Christ. Now that by being born again unto God

God is meant by being baptized I suppose none doubts that has read, and understands (as the Catholick Church hath ever understood) that of our Saviour (John 3.5.) *Except a man be born again of water, and of the spirit, he cannot enter into the kingdom of God*; or is acquainted with the Scripture notion of *παλιγγενεσία* regeneration, the laver whereof is Baptism.

Quod verbum Christi ad Nicodemum intendit aquam sensibilem, is a position of *Thom. Waldens. de Sacramentis. Tom. 2. q. 102. fol. 104. col. 2.*

§. 80. In the same Age flourished *Hyginus* Bishop of *Rome*, and about the same time being martyred (*Anno Dom. 144*). And he, as *Platina* affirms out of the ancient Records, appointed that there should be at least one Godfather and one Godmother present at Baptism. Now who he meant by Godfather and Godmother *Platina* informs us, while he tells us that so they call those that hold Infants when they are baptized. Godfathers and Godmothers appointed to be at the baptizing of Infants supposes Infants baptized.

Voluit unum saltem Patrum, unamque Matrimam baptismo interesse: sic enim eos appellant, qui infantes tenent dum baptizantur. Platina in Vita Hygini.

§. 81. Lastly, *Justin Martyr*, or who ever wrote that Ancient piece, intituled,

Quaest. & Respons. ad Orthodox. stating the difference between Infants dying

Αὐτῆ ὁρίν ἡ δια-
φορὰ τῶν βαπτι-
σθέντων [βρεφῶν]
ἕως τὰ μὴ βα-
πτισθέντων, τὴν τυ-
χεῖν μὴ τὰ βα-
πτισθέντων τῶν δια-
τὴ βαπτίσμα-
τος ἀγαθῶν· τὰ
ἢ μὴ βαπτισθέν-
των, μὴ τυχεῖν.
ἀξιῶν) ἢ τῶν
διὰ τὴ βαπτί-
σμα] ἀγαθῶν,
τῆ πῆσι τῶν ἁε-
σφερέωντων ἀτὰ
τῶ βαπτίσματι.

S. Just. Martyr.

Quaest. & Resp. ad

Orth. 56. pag. 424.

Edit. Paris. 1615.

baptized, and unbaptized, saith it is this, that the baptized obtain the good things that come by baptism, but the unbaptized obtain them not.

A proof this, clear and full as can be desired, of the baptizing of Infants in that

Age, the age wherein that Author lived, the very next to that of the Apostles, if

Justin Martyr were that Author. To which it is not now needfull I should

add any thing, unless I should add what follows

in the same Author touching the Baptized Infants, namely, that they are vouchsafed the advantages of baptism through the faith of those that bring them to be baptized.

§. 82. And thus I have shewn you, that it hath been the Custom and Practice of the Universal Church of Christ in all the Ages there-

thereof, from the present to the Primitive Times, even up to that very Age wherein the Apostles lived, to baptize Infants.

CHAP. XXVIII.

Infants Baptism a Tradition Apostolical.

§. I. **I** Am now to examine how this could come to be the practice of the Universal Church. And truly it can be no other but the Authority of the Apostles *Tradition*, or *Practice* in their own Age. The Apostles some way by word or writing, taught others so to do, or did so themselves, and so made themselves an example for others to do the like, or both; or else it is not imaginable how such a practice should not onely be received so generally into the Church, and so early too, but continue also in it through all Ages, down from their time to our own, without interruption. I will therefore speak of both. And first of *Tradition*.

Universa Ecclesia, quae Apostolicam proxime secuta est, infantes baptizavit. Igitur dubium non est, quin mora Scripturae auctoritate, & praxi Apostolicâ hoc fecerit. Wendelin. Theolog. Christ. l. 1. cap. 13. Explic. Thess. 11.

§. 2. *Tradition* notes the delivery of a thing to be received into our belief or practice. That, where 'tis genuine and Apostolical, is of mighty moment in religious concerns. And that, if any, is truly such, which hath been received and owned for such by the Church in all the Ages of it, from the primitive to the present times, either openly in profession, or tacitly in practice.

§. 3. To this is referred the Sanctification of the Lords day. To this is referred the admission of Women to the Lords Table. To this is referred the Canon of Scripture. And to this is referred the Baptizing of Infants.

§. 4. Let no man whisper you in the ear (saith St. *Augustin*) with any other doctrines^a. This the Church hath always had, hath always held; this from the Faith of our Fore elders it hath received, and this it keeps perseveringly unto the end. And for as much as the Universal Church doth maintain it, being always held in the Church, and not brought into it by any

^a *Quid de parvulis pueris, si ex Adam ægroti? Nam & ipsi portantur ad Ecclesiam --- Nemo ergo vobis susurret doctrinas alienas. Hoc Ecclesia semper habuit, semper tenuit, hoc a majorum fide*

Councils decree^b, therefore it is most rightly believed in St. *Augustines* judgment to be delivered by Authority Apostolical; ^c nor saith he is it to be believed, to be any other but an Apostolical Tradition; which, it seems, it was so apparent then to be, that the *Pelagians* themselves upon that account did yield that Infants were to be baptized, though they would not yield it upon the account of any original sin in them: because (saith he) they cannot go against the Authority of the Universal Church delivered ^d without doubt by the Lord and his Apostles. And accordingly *Origen* testifies, that the Church did receive from the Apostles ^e a Tradition for the baptizing of Infants. And so when the Author of the *Ecclesiastick Hierarchy* reports Infants Ba-

percipit: huc usque in finem perseveranter custodit. D. Aug. serm. 10. de Verb. Apost. ^b Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi Autoritate Apostolica traditum rectissime creditur. D. Aug. de Bapt. contra Donat. l. 4. c. 24.

^c Consuetudo tamen matris Ecclesie in baptizandis parvulis nequaquam spernenda est, neque ullo modo superflua deputanda, nec omnino credenda, nisi Apostolica esse traditio. D. Aug. l. 10. de Genes. ad Litteram, c. 23. This reading is asserted and vindicated by Dr. *Stillingsfleet*. *Vindic. of A. B. of Cant. part. 1. c. 4. p. 108.* ^d Parvulos baptizandos esse concedunt, quia

contra authorita-
tem universæ Ec-
clesiæ proculdubio
per Dominum &
Apostolos traditam
venire non possunt.

D. Aug. l. 1. de
pecc. merit. & re-
miss.

° Ecclesia ab Apo-
stolis traditionem
suscepit etiam par-
vulis baptismum
dare. Origen. l. 5.
in ep. ad Roman.

† Hoc quoque de
hac re dicimus quod
divini nostri pon-
tifices à veteribus
acceptum [

ἡμεῖς τῆς ἀρχαίας μυν-
δύτης πατρ. ἡσσε-
ως] nobis tradi-
derunt. Aiunt e-
nim, id quod etiam

verum est, pueros si
in sancto instituto
ac lege instituan-
tur, ad sanctam

animi constitutio-
nem perventuros
esse, ab omni er-
rore solutos ac li-
beros & sine ullo

impuræ vitæ peri-
culo. Hoc cum in

ptism to have been
brought down to his Time
from ancient Tradition^f,
and saith, that when it
came into the mind of our

divine Guides, that children
being brought up in a holy
law would lead their life
in holiness, it pleased them

that Infants should be ad-
mitted to it after that holy
manner there by him de-
scribed, Maximus his

Scholiast interprets those
Divine Guides to be the
Apostles. And so Ph.

Melancthon^s names both
Origen and Augustin, as
avouchers hereof. And

whereas the Antipædoba-
ptists in Mr. Calvins time
made the simple believe,

that for many years toge-
ther after the resurrection
of Christ Infants Baptism

was unknown, in that saith
he, they telled a most foul
lie, for as much as there
is no so ancient writer as
doth not of a certainty re-
fer

fer the original thereof *mentem venisset*
unto the Apostles ^h Age. *divinis nostris præ-*
ceptoribus [τοῖς

θεοῖς ἡμῶν & διευκρίσιν] placuit [ἐσοξεν] ad-
mitti p̄eros hoc sancto modo, Dionys. Areopag. l. de
Eccles. Hierarch. cap. ult. & Baptismum infantium
constat à veteribus Scriptoribus Ecclesiæ probari. Nam
Origines & Augustinus scribunt ab Apostolis recep-
tum esse. Melancthon. Concil. Theolog. part. 1.
p. 59. ^h Quod autem apud simplicem vulgum disse-
minant, longam annorum seriem post Christi resurre-
ctionem præterisse, quibus incognitus erat p̄doba-
p̄tismus; in eo sædiissime mentiuntur: siquidem nullus
est scriptor tam vetustus, qui non ejus originem ad
Apostolorum seculum pro certo referat. Calvin. In-
stit. l. 4. c. 16. Sect. 8.

§. 5. So that I shall no further labour
by the Testimony of Ecclesiastical Writers
to prove the Tradition to have been Apo-
stolical: but rather go on to make it evi-
dent to you from the Testimony of the Sa-
cred Scriptures that it was the Practice of
the Apostles. (a thing done by some, or all
of them) to baptize Infants. Not that I
can produce any Text, which expressly saith
they did so; (that must not be expected
from me out of these writings which we
have of the Apostles; one such expres; te-
stimony would end the strife on all hands)
but that I shall name some Scripture Texts,
from which it may very probably, at least

be gathered, if it cannot be demonstratively concluded, that they did baptize Infants. And yet by the way, methinks even a probable Intimation of any Apostolick Practice from the Scripture, backt with so full and positive an Affirmation of it by the Catholick Church as hath been produced, should be enough to sway the judgment, and carry the Assent of any modest Inquirer therinto; next to, if not as good as a Demonstrative Argument.

CHAP. XXIX.

Infants Baptism an Apostolical Practice.

§. I. **N**OW for *Practice*: We read in the Scripture of several *households* baptized at once; as *Lydia* and her household, *Acts* 16. 15. and the *Jaylor* and his household, *ib.* 33. and the household of *Stephanas*, *1 Cor.* 1. 16. and all these by *St. Paul*. And it is not to be doubted, but the other Apostles walked in the same steps with him, and did as he did, receiving unto *Profelytism* whole households by baptizing them. And no marvel if they did sometimes baptize whole households, who were commisionated to baptize all nations. §. 2.

§. 2. Now though it be not expressed there were any Infants in those, or any of those houses : yet first it is very strange there should be none in any of them : as if the grace of God had delighted to take place and dwell chiefly in barren families, who should be in least probability of propagating it to posterity, at a time when its propagation seems to have been the design of all the persons in the Trinity : and secondly, if there were any, it is certain, that being not excepted, they were baptized. Which probability, though the Antipædobaptists, who cannot deny it, do yet think they sufficiently confute, by laughing at it, is not so altogether improbable, nor will be found so to be, when it shall appear, that it was the manner of the Jews to baptize the Infants of the Profelyte Converts, as well as themselves ; and that the Christian Baptism founded therein made no variation therefrom in that particular. Of which more anon.

§. 3. But to come to that which I chiefly purpose to insist on St.

Paul tells the Corinthians (1 Cor. 7. 14.) that the unbelieving husband had been sanctified by the wife, and the unbelieving wife by the husband : and that

See Dr. Hammond of Inf. Bapt. Sec. 31. to Sec. 39. and Defence of Inf. Baptism, pag. 101. & pag. 58. to pag. 66.

otherwise their children had been unclean, whereas now, saith he, they are holy. Now this Text rightly rendred, and understood, is a full evidence for Infants Baptism by the very Apostles themselves, or those whom they themselves appointed to baptize, which comes all to one. The word, which in the English we render *is sanctified*, is, if rightly rendered *hath been sanctified*. So the Tense of the Verb *ἡγιασται*, being the Præterperfect Tense, clearly shews it to signifie. And the sense of *ἡγιασται* *hath been sanctified*, is, *hath been baptized*; sanctification the effect of baptism being put for the act of baptizing by a Metonymie of the effect.

§. 4. And from this use of the word by the Apostle here in this place I presume it is, that it is so ordinary with Ecclesiastical Writers to express baptizing by a word that signifies to sanctifie: whose so expressing it is a confirmation of this way of understanding it. Thus *Greg. Nazianzene*

speaking of children in some danger of death, though he were not overhasty for their baptizing, yet saith, 'tis better they should be sanctified [that is baptized] when they have no sense of it, than that they

Χρῆστον ὅτι ἀ-
ναιδήτως ἀγια-
σθῆναι, ἢ ἀπελ-
θεῖν ἀσφράγισα
καὶ ἀπέλεσα. Gr.
Naz. Orat. 40. p.
658. Edit. Paris.
Πεὶ ὅτι τῶν ἀλ-

they should die unsealed and uninitiated. And for others, where there was no danger, he advises their stay from being baptized for about three years, and then advises (ἀγιασθῆναι) to sanctifie their souls and bodies by that great Sacrament of consummation. Again, if thou hast an Infant, let not iniquity get time (ἀγιασθήτω) let it be sanctified, that is, baptized in Infancy, let it in its tender age be consecrated by [or to] the Spirit. St. *Chrysoſtom* tells the Candidate of Baptism, that if he be not found walking worthy of that profession which he made, when he was consigned unto Baptism, he may well be afraid of being judged unworthy even of the gift of Sanctification, that is of being baptized. Hence *Primasius* speaks of being made members of Christ

λων διδωμι γνώμῃσι τῷ τειρεσίαν ἀναμείναντας, ἢ μικρὸν ἐν ἡσὶ τέτε, ἢ ὑπὲρ τέτε, ἢ νίκα καὶ ἀκῆσαι τὰ μυστικόν, καὶ ἀποκείνεσθαι δυνάτοιο. εἰ καὶ μὴ συνιέντα τελέως, ἀλλ' ἔν τῷ πνεύματι, ἕως ἀγιασθῆναι καὶ ψυχὰς καὶ σώματα τὰ μεγάλῳ μυστικῷ τῆς τελειώσεως.

Id. ib. Νήπιόν ἐστὶ σοι; μὴ λαβέτω καρπὸν ἢ χάριά· ὅτι βρέφους ἀγιασθήτω, ὅτι ὀνόχων καρδιεραδίτω τὰ πνεύματι, *Id. ib. pag.*

648. *Timeat ne post agnitionem Dei, cuius signaculo jam prenotatus est, si non dignus agnitione percepta inveniatur, indignus etiam sanctificationis munere judicetur. D. Chrysoſt. Homil.*

de Militia Christiana. Filium Dei induiti & toti ejus membra per baptismi sanctificationem effecti, Filii Dei sitis necesse est. Primas. in Gal. 3. 23. Ut intra octavum diem eum qui natus est, baptizandum & sanctificandum non putares, longe aliud. in concilio nostro omnibus visum est. D. Cypr. l. 3. ep. 8. Baptismum repeti Ecclesiastica regula prohibent, & semel sanctificatis nulla deinceps manus iterum consecrans presumit accedere. D. Cypr. Serm. de Ablut. ped. Baptizari & sanctificari in Ecclesia Catholica vtro & unico Ecclesie baptismo oporteat. D. Cypr. l. 1. ep. 6.

Johannes Baptista non tam peccata

by the sanctification of Baptism. So when St. Cyprian speaks of the new born Infants being to be baptized and sanctified, that is (by the Figure *Hendiadys*) sanctified by Baptism. So again saith he the rules of the Church do forbid baptism to be repeated: and to them that have once been sanctified, that is baptized, no hand presumes to come to consecrate them over again. So St. Hierom saith *John Baptist* preached the Baptism of repentance for the remission of sins, that is, that remission which afterward followed upon the Sanctification, that is the baptism of Christ. Where what he means by Sanctification is plain by what follows a little after. For saith he, as *John Bapt* was himself the forerunner of Christ, so was his Baptism the leader on unto the Baptism of Christ. Hence *Tertullians* saying
of

of Infants, that if either of their parents were sanctified, that is, were a baptized Christian, the Infants were holy; namely, so far as to be capable of baptism (as the children of Parents that were both mere Heathens were not) Candidates of holiness, that is of baptismal Sanctification, such as were in the next capacity for baptism, and as it were stood for it. And hence his calling Baptism *Sacramentum sanctificationis*, the Sacrament of sanctification.

dimisit, quam baptisma pœnitentiæ fecit in peccatorum remissionem, id est in futuram remissionem quæ est post ex Christi sanctificatione subsecuta. Ut enim ante præcursor domini ipse, sic & baptisma ejus præviûm domini baptismatis fuit. D. Hieron. advers. Luciferian.

Igitur omnes aquæ de pristina originis prærogativa. Sacramentum sanctificationis consequuntur invocato Deo. supervenis

enim statim Spiritus de Cœlis, & aquis superest sanctificans de semetipso, & ita sanctificatæ vim sanctificandi combibunt. Tertull. de Baptismo. Deniq; apud Augustinum duodecimo ejusdem libri capite (ubi Paulinum illud expendit, 1 Cor. 7: Sanctificatus est vir infidelis in uxore, & sanctificata est mulier infidelis in fratre, alioqui filii vestri immundi essent, nunc autem sancti sunt) magnus hæc commentatur antistes. Aut sic est accipiendum, quemadmodum & nos alibi, & Pelagius, cum eandem ad Corinthios epistolam tractaret, exposuit, quod exempla jam præcesserant & virorum quos uxores, & feminarum quas mariti lucrifecerant Christo, & parvulorum, ad quos faciendos Christianos voluntas

Christiana etiam unius parentis evicerat. Voss. Hist. Pelag. l. 1. c. 4. S. 3. p. 14.

§. 5. And this notion of the word may, for ought I see, be admitted in 1 Cor. 1. 2. *Unto the Church of God, which is at Corinth, to them that are sanctified,* as we read it, but according to the Original *ἡγιασμένοις*, to them that have been sanctified in Christ Jesus, that, say I, may be baptized into Christ Jesus, being separated from the community of the polluted world, and received into the communion of the called Saints, that Church of Christ, which he so loved, as to give himself for it, that he might sanctifie and cleanse it by the washing of water by the word.

§. 6. And this notion of sanctifying for Baptism may come from the Jews using the word *שׁוּטַף* (which signifies to sanctifie) for washing. Whence the High Priests washing his hands and feet ten times on the expiation day are called his ten sanctifications.

§. 7. Well now supposing that the word (*ἀγιάζω* and *sanctifico*) which we render to sanctifie, doth sometimes signifie to baptize, and particularly in this place hath that signification (there being no other so commodious

modious a rendring of it here as that; nor any that will not be exposed to more objections than that; especially theirs, who interpret the Holiness of

Children in this Text of their legitimacy, and their uncleanness of Bastardy, as if all children were illegitimate and Bastards, that were born of Parents whereof one at least were

Confut. of Inf. Bapt. by Tho. Lambe, p. 32.
See Mr. Stevens Precept for the baptizing of Infants, p. 5.

not a Christian) I say supposing the word (*ἀγιάζω* and *sanctifico*) here to have the signification of Baptizing, as we have shewed it elsewhere to have that signification, it will easily follow from hence that Infants were baptized in the Apostles days. For the reasoning of the Apostle is this. The unbelieving husband hath been sanctified, that is, brought to be a believer and to be baptized, by, that is through the means, the instruction and conversation of the believing wife dwelling together with him, gaining him to the Faith through her perswasion and good conversation. And the same hath also been found to be effected upon the unbelieving wife by the dwelling of the believing husband together with her. In consideration whereof he had advised the believing husbands still dwelling with his unbelieving

wife,

wife, and wife with husband, *ver.* 12, 13. Upon this experience a hope hath been grounded that your children though now they be not actually believers, yet shall be brought to be believers by the means of their living in the same Families with you that are believers, and by being instructed by you in the Christian Faith as soon as they shall be capable of understanding it. And upon this hope they have been made holy by a Visible sanctification

Aquin. *Sum.* 3. (as *Aquinas* hath it) that
 q. 68. *Ar.* 2. is baptized, or sanctified
 by baptism, separated by
 that Sacrament from the common unclean condition of Heathens, and taken into the Communion of Saints, Persons holy by design, relation, and vocation. And else, but for this hope they had not been sanctified, nor made holy by baptism: even as the children of Heathens are not baptized, nor so made Holy, because there is not the same reason for their coming hereafter to be Christians, that there is for yours: who therefore now upon this hope are in that sense Holy. Let that hope therefore move the believing husband to continue with his unbelieving wife, and the believing wife to continue with her unbelieving husband, which hath moved us to baptize the children
 of

of those of you, whereof either Parent is a Christian, even the hope that those that now actually are not believers, shall hereafter be brought actually to believe through the instruction and conversation of the believers with whom they coinhabit and converse.

§. 8. Well now, Children, as it appears by this Text, were made holy in the Apostles Times. Those children were Infants, who alone are capable of being baptized by the benefit of their Parents Faith. The Holiness of those children imported their being baptized. That Baptism was administered by none but the Apostles or Persons ordained and appointed by the Apostles for that work. Hence it follows, that Infants were baptized, as in the Age, so by the Hands, or by the Appointment, of the Apostles themselves. Than which nothing needs be required further for the justifying of Infants Baptism.

See Dr. Ham.
Def. of Inf. Bapt.
ch. 3. §. 1. p. 62.
&c.

§. 9. And now it having appeared to be the Custom and Practice of the Universal Church of Christ to baptize Infants; and that Custom and Practice being grounded on the Tradition, and derived from the Practice of the Apostles themselves; it follows that

that Infants have as good a Right unto Baptism by Prescription from thence, as any person can have to any thing else by that Title, which yet in many cases is as good as any other.

§. 10. And now, for Gods sake, tell me why Infants should now be denied that which they have always had? why should they now be forbidden coming to Christ, who in all the Ages of the Church, even up to that wherein the Apostles lived have had free access unto Christ, and have been suffered to come to him, and that by Baptism? Why should we be less carefull of our childrens concerns than in all former ages others have been? why should not we be as vigilant to preserve their Rights, and this especially, as others before us? We need not doubt their Title nor question their Right, having so good a Prescription for it. Either Prescription can give no good Right to any thing, which yet we see it doth in many: or else children having sixteen hundred years prescription to plead for it, have a good Right unto Baptism.

§. 11. And yet is not that all the Right that little Children have unto Baptism. For I shall now proceed to shew you a Third Right, that they have unto it: and that is by the Institution of Christ himself.

CHAP. XXX.

Childrens Right to Baptism by the Institution of Christ.

§. 1. **A**Nd truly if it can appear that Infants Baptism does come within the *Institution* of Christ, and that Christ in his instituting of Baptism to be a Sacrament of the Gospel did either include Infants in it, or not exclude them by it, I cannot see what any sober modest inquirer can further want for his satisfaction in this point. Unto that therefore I shall immediately hasten my discourse.

§. 2. And if any man think that the Institution of Baptism is set down in *Matth.* 28. 19. or *Mark* 16. 15. and from the circumstances of those Texts define the Subject of Baptism, as if those onely were to be baptized, that are such as those were that are there expressly mentioned, namely persons capable of hearing and learning, believing and disbelieving the Gospel preached to them, and so exclude Infants from baptizing, because incapable of these things, I shall humbly assume the boldness to believe that to be a mistake, and to affirm that Baptism was by our Saviour instituted, that is ordai-

ordained, appointed and made a Ceremony of admission of Profelytes. into his Church long before.

§. 3. The Particular time indeed when he did institute it cannot be affirmed with so

*Sum. 3. q. 66 a. 2.
Ex quo Christus a-
quis immergitur,
ex eo omnium pec-
cata abluit aqua.
D. Aug. ib.*

** Baptismus fuit à
Christo institutus
ante passionem ip-
sius: cum ante il-
lam discipuli bap-
tizarent baptismo
Christi, Joh. 3.
Quamvis hora
præcisa institutio-
nis non habeatur
ex Evangelio, non
enim fuit institu-
sus quando Chri-
stus baptizatus est
à Johanne, tamen
Christus tunc dedi-
cavit aquam tan-
quam materiam i-
doneam baptismo,*

great certainty. *Aquinas* grounding in *St. Augu- stines* saying, that from the time of Christs being dip- ped in water, water did wash away the sins of all, is of opinion that Baptism was instituted a Sacrament by Christ, when himself was baptized, though the necessity of using of it was not enjoined till after his pas- sion and resurrection. But *Nicol. de Orbellis* saith *, that he did not then insti- tute it, but onely did by the touch of his most pure flesh dedicate water as a fit matter for baptism. †Nor will *Guillerm. Vorri- long*, allow that act to be the institution of baptism, but onely an insinuation by Deed that we should be baptized; as his saying to *Nicodemus*, Joh. 3. *Ex-*

cept

cept a man be born again, &c. was an Insinuation of it by *Word*. And Mr. Calvin * saith, Christ commanded his Apostles to administer it from the very beginning of his own preaching: and that it is a great piece of childishness to fetch the Institution of baptism from those Texts. And truly, though the precise hour of its institution be not infallibly to be declared from the Gospel, yet from the Gospel it is most evident that it was instituted by Christ before his resurrection or passion: and then those words in *Matth. 28*, and *Mark 16*, cannot be its institution. And that of *John 4. 1*. will put it out of doubt, where long before our Saviours Resurrection or Death, even while *John Baptist* was yet alive, we read of our Saviours making and baptizing disciples, that is receiving disciples by Baptism. Which Ceremony yet he himself did not,

after

ex tactu sua mundissima carnis. Nic. de Orbell. *l. ist. 3. 4 Sent. q. 3. de Baptismo, fol. 7, 8.*
 † *Baptismi Insinuatio fuit Facto, quando fuit Christus baptizatus insinuans nos esse baptizandos.* Verbo, quando Nicodemo dicit, *Joh. 3.* Nisi quis renatus fuerit. Guiller. Vorri-long. *sup. l. 4. Sent. dep. 3. art. 3.*

* *In eo jam plusquam pucriliter labuntur quod primam Baptismi institutionem inde derivant, quem ab exordio predicationis suae Apostolis Christus administrandum mandaverat.* Calvin. *Inst. l. 4. c. 16. S. 27.*

after the taking in of his Apostles to be his Disciples administer by himself but by his Disciples. Now certainly they did it, not of themselves, but by his Institution; which is nothing else but his prescribing and appointing the use of it to that end whereto it was to be used. Whence it is said of those whom his *Disciples* baptized, that *he* baptized them: that being reckoned as done by him, that was done by his appointment. Now if it were practiced by the Disciples of our Saviour, and by his appointment in his life, then could not those words in *Matth.* and *Mark*, be the Institution of it, which were not spoken by him till after his death. But that must be the time, when ever it was when our Saviour instructed, empowered and appointed his Disciples to baptize, and the words what ever they were whereby he did instruct, empower, and appoint them to do it, must be the words of Institution. And accordingly the learned *Gabriel Biel*

*Institutus est ergo
baptismus prius,
quando baptizandi
officium discipulis
commissum fuerat:
licet quando & u-
bi determinatè ex
Scriptura non sit
certum. Gab. Biel.*

decides the Case, saying that Baptism was not instituted when Christ was baptized; nor in that saying of his to *Nicodemus*, Except a man be born again; nor in the last of *Matthew*, when he com-
manded

manded his Disciples to Go *in 4 lib. Sent. dist.*
 teach all Nations, &c. nor *3. qu. unica.*

in the last of *Mark*, when he said, He that believeth and is baptized; nor on the Cross, when out of his side came blood and water; nor when he sent his disciples by two and two to preach: but before, when the office of baptizing was committed to his Disciples, though when and where that was done, is not determinately certain out of the Scripture. And so those Texts can be of no force in the world against Infants Baptism, so as to gather thence, that by the Institution of our Saviour Infants are excluded from Baptism. And then one of the Antipædobaptists strongest supports of their Error is fallen to the ground.

ratio, qua tantopere confidunt. Id.

sed propugnaculum omnium munitionissimum in ipsa Baptismi institutione se habere gloriantur, quam ex capite Matthæi ultimo petunt, &c. Calvin. Inst. l. 4. c. 16. S. 27. Inexpugnabilis hæc

ib. S. 28.

§. 4. Well but what were those words then? I answer, they were a Confirming of that Commission, which the Disciples of our Saviour had formerly received, and an Enlarging of it to a giving of their power to

Baptismi Confirmatio fuit, facta, quando non solum sanguis sed aqua exivit de latere e-

be-

jus. Verbo, quando post resurrectionem misit eos dicens, Docete omnes gentes baptizantes eos, &c. Guillerm. Vorrilong. sup. l. 4. Sent. dist. 3. art. 3. fol. 123. b. col. 1.

Ceterum Apostolos non jam ad solos Judaeos mittit, sed ad omnes gentes. Theophyl. in loc.

become his Apostles, Legates, or Embassadors to forreign Nations ; so as that, whereas in his life they were onely to go to the people of the Jews (*Matth. 10. 5, 6.*) after his death they were to go unto the Gentiles, even into all the world, to preach the Gospel to the whole creation, and make Disciples of all nations.

§. 5. But where then is the Institution of Baptism set down ? and in what form of words was it instituted ? I said before, it was no where particularly set down in Scripture when the Institution of Baptism was.

Institutio autem baptismi fuit (1) Facto, quando Christus venit in in Judaeam, Joh. 3. & baptizabat. (2) Verbo, quando misit discipulos predicare, & ut creditur baptizare, Luc. 10. Guillerm. Vorrilong. in 4. l. sent. dist. 3. art. 3. fol. 123.

Nor is it, that I can meet with, how ever *Guillerm. Vorrilong* say it was instituted by *Deed*, when Christ came into *Judea* and baptized, *Joh. 3.* By *Word*, when Christ sent his Disciples to preach, and as it is believed to baptize, *Luk. 10.* in which latter he is contradicted by *Gabriel Biel*. And in what Form

Form of words it was instituted is more than I, or, I think, any man living can tell. The Scripture is not, nor was ever meant to be a compleat Register of all either the words or actings of Christ : how absurdly soever some will not allow of any thing as said, or done by him, but what is expressly written there, how credibly soever it may be otherwise shewn to have been said or done by him. And if the Form of words whereby our Saviour did institute Baptism be no more known then the Time of its institution, then can there no Argument be drawn from thence, whereby Infants can be excluded from Baptism.

§.6. But how then shall we know what the Institution of Christ was, and so judge by that, what Persons are to be baptized? I answer, very well : and by the consideration of two things. The first is, what was in use among the Jews before our Saviours time. The second is, what has been the use among Christians since the time of our Saviour. And if we find the one agreeing with the other, and answering to it as face answers to face in water, then there can be no other judged, but that as the one did agree with the other, so our Saviour did ordain it should be ; appointing that what was in use before should be still in use as it was,
— save

save where he did improve or alter any thing therein, Now whether we look at what was in use among the Jews before our Saviours time, or what has been in use among Christians since his time, we shall find all making for Infants Baptism.

§. 7. And by the way you are to understand, that our Saviour, when he put an end to the Mosaical Observances, did not wholly evacuate, and make null, all that was in use and practice among the Jews, and introduce a perfectly new platform of his own, wholly other, in all both the Substance and circumstances of it, from what was before: but did take much of what he found ready to his hand among them, that was usefull to him, and did continue it still in his Church, onely accommodating and fitting it to his own purpose, and improving and heightning it in the uses and advantages of it to his Disciples. This the

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Learned shew by instances in sundry particulars. And thus particularly it was in the institution of Baptism.

That before the time of our Saviour, even from ancient days, had been in use among the Jews as one Ceremony among others of the initiation of Disciples into the Covenant of God; as the most Authentick Records

cords of the Jewish Antiquities do testify. And that our Saviour, leaving off the other two which were in use together with it, namely Circumcision and Sacrifice, did continue and ordain should be the sole and single Ceremony of Initiation or Admittance of Disciples into his Church. And here by the way I cannot let pass, without a remark, the mercifulness of our Saviour towards mankind, in the continuation of this, and dismissal of the other two; in that whereas Sacrifice was chargeable, and Circumcision was painfull, he was pleased to lay down them, and continue onely Baptism, which was neither charge nor pain.

§. 8. Now it is most certain that before our Saviours time those that became Profelytes to the Jewish Church, were admitted into it by three things, *Circumcision, Sacrifice, and Baptism*; which last was so necessary, that though one were circumcized, yet if he were not also baptized, he was not a true Profelyte, but a Gentile still. Whence, (as the Learned Dr. *Lightfoot* informs) it is said, and said as a known

Axiome by the *Gemara Babylonica* (*Jevamoth*, fol. 46. 2.) That till a man were both circumcized and baptized he was no Prose-

Non est quis Profelytus usque dum circumcidatur & baptizetur. Dr. *Lightfoot* *Horæ Habraicæ*, p. 42.

lyte.

lyte. I say, a Man, because for a woman baptism was sufficient to make her a Profelyte without circumcision, as the same *Ger-mara* shews (*Jeramo:b* fol. 45. 2.)

§. 9. Now it being a Statute Law upon record among the Jews (*Numb.* 15. 15.) that one Ordinance should be both for them, and for the stranger (the Profelyte) that sojourned with them; and that as *they* were, so should the stranger be before the Lord; and that one Law, and one Manner, as for Moral Duties, so for Rites and Ceremonies, should be both for the native Jews and Profelytes that sojourned among them; nothing can be more evident than this, that what is recorded to have been their use with the Profelytes, was their use also with, and

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p. 10, 11, 24, 25.

By three things (say the Hebrew Doctors) did *Isra-el* enter into the Covenant, by Circumcision and Baptism and Sacrifice. -- And so in all ages when an Ethnic is willing to enter into the

among themselves; and that they did to themselves and theirs, what they did to the Profelytes and their Children: infomuch that their way of arguing to what was necessary to be done to the Profelyte, proceeded from what was done among themselves, and that because the Law of God was, that

that as it was with them, so it should be with the stranger.

Covenant and gather himself under the wings of the Majesty of God, and take upon him

the yoke of the Law; he must be circumcised and baptized and bring a Sacrifice. And if it be a woman, she must be baptized and bring a Sacrifice; as it is written [*Numb. 15. 15.*] as ye are so shall the stranger be. How are ye? by circumcision and baptism, and bringing of a Sacrifice: so likewise the stranger throughout all generations, by Circumcision and Baptism, and bringing of a Sacrifice. *Ainsworth on Gen. 17. 12. pag. 68.*

§. 10. Now this is most certain, as being upon record in the *Gemara Babylonica*, one, besides others, of their most Authentick writings, that, when any of Heathens became Jews, not onely the Profelytes themselves, but also their Infant Children, if they had any, were baptized. *They baptize the little or young stranger or Profelyte, saith the Gemara.* Again, *If together with a Profelyte his sons and daughters be made Profelytes, which none were without being baptized, what their father doth for them, turns to their good. Indeed (as R. Joseph said,) when they grew up they*

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Bapt. of Inf. §. 15.
and Def. of Inf.
Bapt. Sec. 3.

Dr. Lightfoot *Horæ Hebraicæ*, pag. 42. 43.

might, if they pleased, renounce what was done. Where the Gloss saith, This is to be understood *De parvulis*, of little ones that were made Profelytes together with their Fathers. And so again *Maimonides*, They baptize the Infant or little stranger upon the knowledge or understanding of the house of Judgment, or the Congregation. And again (saith he) If an Israelite take or find a Heathen Infant, and baptize him in the name of a Profelyte, *Ecce ille est Profelytus*, loe, he is become a Profelyte. So *R. Hezekiah* saith, Behold one finds an Infant cast out, and baptized him in the name of a servant, do thou also circumcise him in the name of a servant: but if he baptize him in the name of a freeman, do thou also circumcise him in the name of a freeman. (*Hierosol. Jevamoth*, fol. 8. 4.) Infants then were baptized among the Jews before our Saviours time, admitted into Covenant with God, and into Communion with his Church by Baptism.

§. II. And that it was so with Infants after our Saviours time I have (I hope) sufficiently made it appear by what I have already said in this discourse, shewing by abundant authorities and instances that it has been the Practice of the Catholick Church of Christ in all the Ages of it to baptize

Infants; and that Practice founded in the Tradition and derived from the Practice of the Apostles, sufficiently, though somewhat obscurely, attested by the holy Scriptures.

§. 12. Now where we find what was *before*, and what was *after* our Saviours time in this matter answering exactly each to other, save where an alteration is expressly made, what other can any rationally man judge than this, that as it was before our Saviours time, and as it was still continued after his time, so our Saviour in his time did institute and appoint, ordain and decree, that unto all future time it should be. And it is impossible any better account than this should be given of any Institution of our Saviours that is not particularly recorded in Scripture; as this of Infants Baptism, neither is, nor was necessary

* to be, being already so well known by the former practice of it; as the Learned Dr. Lightfoot excellently argues.

* *Nam cum Pædobaptismus in Ecclesia Judaicâ in admissione Proselytorum, ita suo notus, usitatus & frequens, ut nihil*

fere notius, usitatus, & frequentius (1) Non opus erat ut aliquo præcepto roboraretur [cum Baptismus jam in Sacramentum evaderet & van. elicum]. Nam, Christus Baptismum in manus suas atque in usum Evangelicum suscepit, qualem invenit, hoc solum ad-

dito, quod ad digniorem finem atque largiorem usum promoveret. Novit satis gens universa parvulos solitos baptizari: illud præcepto opus non habuit, quod communi usu semper invaluerat. Si prodiret jam edictum regale in hæc verba, Recipiat se unusquisque die Dominico ad publicum conventum in Ecclesia, insaniet certe ille quicumque olim hinc argueret, non celebrandas esse die Dominico in publicis conventibus preces, conciones, psalmodias, eo quod nulla in edicto de iis mentio. Nam cavit edictum de celebratione diei Dominicæ in publicis conventibus in genere, de particularibus autem divini cultus speciebus ibidem celebrandis non opus erat, ut esset mentio, cum istæ ante datum edictum, & cum daretur, semper & ubique notæ essent, & in usu assiduo. Ipsissimo hoc modo res se habuit cum Baptismo; Christus eum instituit in Sacramentum Evangelicum, quo in professionem Evangelii omnes admitterentur, ut olim in Profelytismum ad religionem Fudaicam. Particularia eò spectantia, modus scilicet baptizandi, ætas baptizanda, sexus baptizandus, &c. regula & definitione opus non habuerunt: eo quod hæc vel lippis & consoribus satis nota erant ex communi usu. (2) E contra ergo plana & aperta prohibitione opus erat, ut infantes & parvuli non baptizarentur, si eos baptizandos nollet servator. Nam cum per omnia secula præcedentia usitatissimum esset, ut baptizarentur parvuli, si aboleri istam consuetudinem vellet Christus, aperte prohibuisset. Silentium ergo ejus & Scripturæ hac in re Pædobaptismum firmat & propagat in omnia secula. Dr. Lightfoot Horæ Hebraicæ in Matth. 3. 6. pag. 44, 45.

§. 13. And now what can any mortall man, that hath not addicted himself a slave to prejudice, judge any other but this, that
in

in as much as our Saviour made no alteration in this particular in the Jewish Baptism, therefore Infants are by his Institution to be baptized. And, that in all those passages of Scripture, which speak of admitting any to be disciples to Christ, or of any's being admitted by baptism to be his Disciples, there, if Infants be not by some Circumstance necessarily excluded, they are in the design and by the Institution of our Saviour to be included.

§. 14. As, for instance: when our Saviour enlarging his Disciples former Commission, saith to them, *Go and make Disciples of all nations baptizing them*, who, that remembers but what persons were admitted to be made Disciples before our Saviour's time, namely Infants as well as others; and considers but withall that since his time also Infants as well as others were in the first Ages of the Church, and ever since admitted to Discipleship by Baptism, who I say, that but remembers and considers this, can judge any other, but that our Saviour did in his design extend his words to all those that he did not exclude, even to Infants also as well as to others; and that his Disciples did also accordingly so understand him; and baptize Infants; and deliver Infants Baptism down as a thing to be for ever re-

tained in the Church even by his Institution : of which their so doing there can no other probable account or reason be given.

§. 15. Put case, whereas of three things formerly in use for the admitting of Disciples, viz. *Circumcision*, *Sacrifice*, and *Baptism*, our Saviour did lay aside the two former, *Circumcision* and *Sacrifice*, and did continue onely the later, namely *Baptism*; (put case I say) he had continued *Circumcision* to be the onely Ceremony to be used in his Church for the admitting of Disciples, and had laid aside *Sacrifice* and *Baptism*; and in stead of saying, *Go ye therefore, and make Disciples of all nations, baptizing them, &c.* had said, *Go ye therefore, and make Disciples of all nations, circumcising them, &c.*

See Dr. *Stillingfleets* Vindicat. of the A. B. of *Cant.* p. 107.

who that remembered that Infants as well as others had usually in that case been circumcised, would ever have interpreted his words to the excluding of Infants from *Circumcision*, or ever have once imagined, or phansied any other, but that children should now, and henceforth, as well as formerly, be circumcised. Even so now our Saviour having discontinued *Circumcision* and *Sacrifice*, and continued *Baptism* alone, to be the Sacrament of the

Initia-

Initiation of Disciples into his Church, who, that remembers that it was the use before our Saviours time to admit Infants into the Church by Baptism, can imagine any other, but that his mind was that they should still be so admitted; or but rationally phansie, that in saying, make disciples of all nations *baptizing them* he meant to exclude Infants from Baptism. If Infants should have come in, had he said *Circumcising them*, as undoubtedly they would (who would ever once have disputed it, or made any question of it?) then they ought to come in now that he hath said, *Baptizing them*. For the case is equall on both sides, one as well as the other being a Ceremony of admission of Disciples to Profelytism before his saying those words; and there being as much reason for the one as for the other, the very same for both. Which one consideration, if reason might take place, were enough to end the controversie, and carry the Cause for Infants Baptism.

§. 16. And thus again, when in the present Text our Saviour saith, *Suffer little Children to come unto me, and forbid them not*, in as much as the coming he there speaks of is a coming to be his Profelytes, a becoming his Disciples, (as appears by what

Adduxerunt ergo aliqui è credentibus infantes suos, ut peculiari recognitione Christus eos in discipulatum suum cooptaret, ac pro suis sua configureret benedictione.

Dr. Lightfoot in *Matth.* 19. 13. *Horæ Hebraicæ*, pag. 221.

he adds as a reason why they should be suffered to come to him, viz. because of such is the kingdom of God, which intimates that their coming to him was for entrance into that kingdom, and to be made members of his Church) and his command to suffer them to come to him was to suffer them to have entrance

into Gods kingdom, so to come to him as Profelytes of his kingdom, to become members of his Church, it is most evident that he appoints they should have all things permitted to them, and that performed for them, which was necessary to their so coming to him, and was usually done to such as so came, became Profelytes to, and entred into Gods kingdom; and that was to baptize them: for he that commands the end, doth even without naming them command the means. His word (*Matth.* 28. 19.) is *μαρτυροῦτε βαπτίζοντες* make them Disciples baptizing them, i. e. admit them to Discipleship by the Ceremony of Baptism; let them come to me into my Church by Baptism, that door of their Admission, that Sacrament of their Initiation thereinto.

§. 17. And in that it is not said that our Saviour did baptize them, but onely took them up into his arms, and laid his hands upon them and blessed them, it will not hence follow that he did neither baptize them, nor appoint, nor allow of their baptizing. For to argue that he did not do, nor appoint, nor allow of this or that, because it is not said, that he did do, or appoint, or allow of it, is not good: there is no consequence at all in it. For he might allow of, appoint, and do, more than is written: that which is written of his sayings and doings being exceedingly short of comprehending and reporting all he said and did: which were so many, that St. *John* that modest Disciple, is fain to use an Hyperbole to set out the numerousness of them, saying that, if they should be written every one, he supposed that even the world it self could not contain the Books that should be written, *John* 21. 25.

§. 18. Who doubts but that the *Twelve Disciples* of our Saviour were baptized by him? *Dionysius Carthusianus* affirms it, that he baptized them, and with his own hand. And yet as *Tertullian* (*de Ba-*

Jesus primo ad tempus baptizavit, non quoslibet, sed suos discipulos propria manu, quo facto commisit eis baptizandi officium, & ipse vacabat doctrinae. *Dionys. Carthus. in Joh. 4. ptismo*)

ptismo) saith, *tinctos non invenimus*, we do not find their baptizing in Scripture; it is no where expressed that he did baptize them, or any of them. As therefore it doth not prove that his Disciples were not baptized, because it is not written, that he did baptize them; so it doth not prove, that he did not baptize these Infants, because his baptizing of them is not written.

§. 19. Again, who doubts but that our Saviour himself was *circumcised*? And yet it is no where expressed in Scripture that he was circumcised. It is said indeed, that *when eight days were accomplished for the circumcising of the Child, his name was called Jesus*, Luke 2. 21. But it is not said, that upon the eighth day, when it was come, he was circumcised. As therefore it doth not prove that our Saviour was not circumcised, because his being circumcised is not written: so doth it not prove that these Infants were not baptized, because it is not written that they were baptized by him.

§. 20. Lastly, who doubts, but that our Saviour did at his last Supper communicate with his Disciples, eat the bread, and drink the cup with them? And yet it is no where written that he did so. It is said indeed,

deed, that he blessed the bread, and brake it, and gave it to his Disciples, and said to them, *Take, eat.* But it is not said that he himself did eat it. It is said, that he likewise gave the cup to them, and said, *Drink ye all of it.* But it is not said, that he drunk of it himself. (And his saying, *Matth. 26. 29.* that he would not thenceforth drink of the fruit of the Vine, does but give reason to suppose it, and is no affirmation of it). As therefore it doth not prove that our Saviour did not communicate with his Disciples, because it is not expressed in Scripture that he did it: so it doth not prove, that he did not baptize these Infants, because it is not written that he did baptize them.

§. 21. Rather, the very great favours that he is written to have shewed these Infants, as to take their part against his own Disciples, even so far as for their sakes to rebuke them; to call the Infants to him; to take them up into his arms; to lay his hands upon them, and bless them, should argue that he did vouchsafe them all the favours that they came to him for more than is expressed. And it is evident, that the baptizing of them was one, in as much as Baptism is as it were the door of entrance into that kingdom, into which they came to him for entrance, and into which he commanded they

they should, when they came or were brought, be admitted, in saying, *Suffer the little children to come unto me, and forbid them not.* And would he deny them that one, that had vouchsafed to them all the rest?

§. 22. And if he did not baptize them himself, that is no wonder. For he did not constantly baptize himself all that he admitted to be his Disciples. Though from *John Baptists* saying, *I have need to be baptized of thee,* I may suppose that he did baptize some; and if no more, yet at least his Twelve disciples, by whose hands, after that he had baptized them, he did baptize others. Whence it is said, (*John 4. 2.*) *that Jesus himself baptized not, but his Disciples.* Though he made Disciples, which imports his admitting men to be Disciples, and receiving them to profelytism by the Ceremony thereof, which was Baptism (whence he is as well said to have *baptized,* as to have *made more disciples than John, i. e.* to have made by baptizing) yet the particular act of baptizing them, was a thing, which he did most usually, if not constantly, transact by the hands of his Disciples. And by their hands he might baptize these Infants, though he did not use his own hands to that work.

§. 23. And besides what hath been said upon.

upon other accounts to shew the probability of it, his vouchsafing to them Imposition of hands, that Ceremony, which that renowned Champion of the Church of England Dr. Hammond saith, in the ancient Church was preparatory and antecedent to Baptism, is a strong argument for, if not a clear evidence of, his admitting them to Baptism. What can be thought but that he did vouchsafe them that, who did admit them unto all foregoing that, and that was preparatory unto that? What other can be imagined, but that he gave them over to his Disciples to be baptized with their hands, who had vouchsafed them the Imposition of his own hands? For though it be not said *he baptized them*, yet it is said he did that, that was the next to it, and the utmost that he can be conceived to have done to any, whom he did not baptize himself, but gave over to his Disciples to baptize; he *laid his hands upon them*, and *blessed them*; and by those actions did as it were consign them unto baptism, mark them

Quare of the Baptizing of Infants, Sect. 22.

Explicatâque eisdem divinâ vitâ, & ut ita dicam conversatione, ex eo præterea querit, num ita instituat vivere: cum promissit, manum ejus capiti admoveri: signoque edito Sacerdotibus imperat, ut viri atque sponsoris nomina perscribant, &c. Dionys. Areop. Hierarch. lib. c. 4.

for,

for, and deliver them up to his Disciples to baptize : and that according to the former, and then present manner of receiving even Infants as well as elder persons unto Profelytism by Baptism.

§. 24. And thus, when we read of a whole City, as *Samaria*, or a Family, as the *Faylors*, and *Crispuses*, and *Stephanas's*, baptized, though none be expressed to be baptized, but those that believed, yet what other can be thought, but that even the children also of those Believers, if they had any in their town or family, were baptized? Since it was agreeable with the Jewish Baptism, (wherein our Saviours was founded, and from which in that particular it is never said in the least to have differed) to receive to Profelytism by Baptism the Infants of those that were converted, and baptized, as well as the Converts themselves. And if in so many whole Families as are reported in Scripture to have been baptized, there was never a child, which yet cannot be said, and 'tis hard to believe, yet sure in *Samaria*, a great City, there were some. And why any that were converted and baptized themselves, should not desire baptism for their children as well as for themselves, since their children were by the Institution of Christ as capable of it as themselves were,

is not easie to say. And on the contrary, that those that were converted, did desire the baptism of all theirs as well as of themselves, is most evident, because we read of the baptizing of whole Houses consequent to the conversion of the single Master, or Miltress of those Houses: for instance, the Jaylor, and *Lydias*, *Acts* 16.

§. 25. And touching this latter, the house of *Lydia* it may not be amiss to make one observation before we pass, namely that, though it be said that the household of *Lydia* was baptized, yet it is not said, that they or any of them, beside *Lydia* her self believed, professed, or ever so much as once heard the Gospel preached to them. Now hereupon I would ask our Adversaries, whether we may receive any thing as a Divine Truth, that is not written in the Divine Word, or we may not?

§. 26. It is their interest to say we may not: that being the main, if not the whole, of all the strength they have against our Plea for Infants Baptism, that it is not said in the Scriptures that Infants should be baptized, or were baptized, whence they weakly infer that Infants Baptism is not either in the Doctrine or Practice of it to be received. Now if in pursuance of their Interest they shall say we may not: then I shall infer
from

from the same ground, that it is not to be received as a Divine Truth that the Household of *Lydia* did ever believe, profess, or hear the Gospel preached to them before they were baptized, because no such thing is written of them. And so here will be a Scripture Example of Persons baptized, without any either belief, or profession, or knowledge, or so much as hearing of the Gospel; their believing, professing, knowing, or hearing of it, being not to be received as a Divine Truth, because it is not written in the Divine Word. And then a Persons not believing, professing, or knowing the Gospel will be no hindrance to his baptizing. And so our Infants cannot be denied baptism upon that account. Why may not our Infants be baptized, though they neither believe, nor profess, nor know the Gospel, upon the undertaking of believers for them, as well as the House of *Lydias* was: who, for any thing that appears in Scripture to the contrary, neither believed, nor professed, nor had any the least knowledge of the Gospel before they were baptized, but, as it may be supposed, were admitted to baptism through the Mistress of the Familie's undertaking for them, and becoming a God-mother as it were unto them.

§. 27. If, to avoid the force of this Inference,

ference, they say we may receive something as a Divine Truth, which is not written in the Divine Word, then I infer on the other side, that it can be no hindrance to our receiving Infants Baptism as a Divine Truth, that it is not written in the Scripture. For if we may receive it as a Divine Truth, that the Family of *Lydia* had both heard, and did believe, and at least make a profession to believe the Gospel, before they were baptized, (and if they did not, then let the Antipædobaptists tell us, if they can, upon what account or ground they were baptized) though no one syllable of all this be written of them in the Divine Word, then may we as well receive it as a Divine Truth, either that there were Infants among those baptized ones, or that the Apostles did baptize other Infants, though their baptizing be as much passed over in silence, and unmentioned, as the hearing, believing or professing of *Lydia's* Family before they were baptized, here is: especially being there are such other positive grounds, as we have shewn, whereupon to receive it.

§. 28. And here I must profess my self too short sighted to be able to foresee what shift our Adversaries can find out, to evade and avoid the force of this *Dilemma*; by which their whole way of arguing against

us a *non scripto*, from our having, as they pretend, no Scripture for what we profess and practice in this case, seems to be broken and overthrown.

§. 29. And by this time I hope it is evident to every one, that, not onely by the Constitution of this present particular Church, but also by Prescription from the Custom and Practice of the Catholick and Primitive Church, and also by the Institution of Christ himself our Infants have a Right to be baptized. And if so, then they cannot, without injury; and injustice to them, not to say also disobedience to the Order of this present and particular Church, Separation from the practice of the Catholick and Primitive Church, disagreement with the institution of Christ, and resistance to the Command of Christ, be denied Baptism. For what else can it be, to hinder those from coming to him, whom he hath commanded to be suffered to come?

§. 30. And so I have dispatcht the Fourth and last Branch of my Argument for Infants Baptism; and have said all I intended to say by way of Confirmation of the Point. What remains to be said will be matter of Use and Application.

CHAP. XXXI.

Infants Baptism Lawfull, though there were neither Command for it, nor Example of it.

§. 1. **B**Y what I have said in the former part of this Discourse, I hope I have sufficiently evidenced the *Lawfulness* at least of Infants Baptism; I will now go on to consider and answer Objections against it; and that will still be a further confirmation of it; and that being but obtained, the *Need* they have of it, and the *Benefit* they may have by it, will be sufficient inducements to their baptizing, though they had no positive *Right* unto Baptism.

§. 2. The Antipædobaptists main ground, on which they build their Opinion of the Unlawfulness of Infants Baptism, taken in its full strength lies thus. That which no one Text in all the Scriptures either commands, or gives example of, that is Unlawfull. But in all the Scripture there is no one Text, that either commands, or gives an example of Infants Baptism, Therefore it is Unlawfull.

§. 3. In contradiction to this ground,
and

and to shew the falseness of it, I thus argue against the first part of it. If nothing be lawfull to be *practiced*, but what some Text of Scripture doth command or give example of, then nothing will be lawfull to be *believed*, but what some Text of Scripture doth affirm. For it is as necessary that we should have a Scripture Affirmation for what we *believe*, as a Scripture Command or Example for what we *practice*. And this I think no Antipædobaptist will deny. And if so, then many things that we now believe and practice, and shall become Hereticks and Schismaticks, if we do not believe and practice them, shall become unlawfull to us, because there is in all the Scriptures no one Text that affirms the one, or commands or gives example of the other : as I shall shew in both particulars.

§. 4. And first in matters of *Faith*. First, that the *Son, as God*, is *equall* to the Father : this we believe, and I hope the Antipædobaptists do not disbelieve it. And yet there is no one Scripture that doth expressly affirm it. So, that *as Man*, he was *circumcised* : this we believe, and our Antipædobaptists do not deny, and yet (as we have already noted) there is no one Scripture that doth expressly affirm it.

§. 5. Again, that the *Holy Ghost is God* :

God: this we believe, and I would hope our Antipædobaptists did believe it too. And yet there is no one Scripture that doth expressly affirm it. Also that the *Holy Ghost proceedeth from the Father and the Son*: this we believe; and our Antipædobaptists do not, that I know, deny it. And yet there is no one Text of Scripture that doth expressly affirm it.

§. 6. Thirdly, that the *Three Persons* in the Trinity, the Father, the Son, and the Holy Ghost are *but One God*; this we believe; and our Antipædobaptists have not, that I know of, declared themselves to deny it. And yet there is no one Scripture that doth expressly affirm it.

Τὴν ὃ τὴν ἐμο-
λογίαν τῆς πίστε-
ως, πρεσβύαν εἰς
πατέρα καὶ υἱόν,
καὶ ἅγιον πνεῦμα,
ἐκ πύων γεαυ-
μάτων ἕχρων;
D. Basil. de Spir.
Sancto, cap. 27.
p. 213.

§. 7. Fourthly, even but this, to add no more, that it is the duty of *Children to love their Parents*; this we believe, and sure the Anabaptists will not deny it. And yet where is there one Text in all the Scripture that doth expressly affirm it.

§. 8. Now if we do, and may believe these things, and ought to believe them, having sufficient ground for our belief of them;
even

even good Consequence drawn from some one or more Texts of Scripture compared together, though no one Text of Scripture doth singly, and alone in *terms* affirm them: then may we as well practice some things, which no one Text of Scripture doth expressly command, or exemplifie, so long as we can deduce that practice from any one, or more Texts of Scripture compared together. And the contrary Doctrine, which is the Antipædobaptists ground for the Unlawfulness of Infants baptism, is erroneous and absurd.

§. 9. Again, in matters of *Practice*, That *Women* as well as Men ought to receive the Sacrament of the Supper of the Lord: this we believe, and practice; and the Antipædobaptists too. And yet there is no one Text of Scripture, that any more expressly commands or exemplifies that, than Infants baptism is commanded or exemplified.

§. 10. So that the weekly *Lords day* is to be sanctified, or kept holy; this we believe and practice, and the Antipædobaptists too. And yet there is no one Text of Scri-

Si quid valerent id genus argumenta mulieres pariter Cœna Domini interdiciendæ essent, quas Apostolorum seculo ad eam fuisse admittas non legimus. Calvin. Instit. l. 4. c. 16. §. 8.

Scripture that commands it. Nor is there in the Scripture any example of its sanctification, but what may agree to any other besides it. It may indeed be shown, that some where they did meet on that day, and perform holy duties: but it may also be shown that other where they did meet and perform holy duties on other days: and if one conclude for the one, then will the other conclude for the other: and so we shall either have all holy days, or none: and then not that, for any either command that enjoyns it, or example that infers it.

§. II. So that *Men or Women* may be baptized either naked or cloathed we believe, and the Church hath practiced. And the Anabaptists, I suppose, do believe and have practiced both ways. And yet there is no one Text of Scripture that commands baptizing either way: neither is there an example of any persons being either way baptized extant in Scripture. Of the going of some into the water, of their being baptized therewith, we find mention: but of their going into it, or being baptized with it, naked or clothed, there is nothing mentioned. So that let the Antipædobaptist say, which way men and women should be baptized, whether naked or clothed, yet still here will be a circumstance at least in practice

ctice allowed, and used by them as well as by our selves, without any Scripture Command for it, or Example of it. So that men may be dipped, either once, or thrice, at their baptizing, we believe, and it hath in the Church been practiced both ways. But what Scripture command or example have we to determine that circumstance either way?

§. 12. Now if both we, and the Antipædobaptists, do rightly believe, and lawfully practice, what we believe of, and practice in, these things, without any Scripture command, or example, to enjoyn, or direct us; then their assertion of the Unlawfulness of what is neither commanded, nor exemplified in Scripture is erroneous, and full of absurdity. Which yet I shall further make to appear upon other accounts.

§. 13. I think any rational man will grant, that there is no more necessity of having a Divine *Command* for every thing we take up into our practice, then there is of having a Divine *Countermand* for the laying down of any thing practiced by a Command Divine. Yea of the two there is more reason we should have an express command from God to leave off what himself had
once

once commanded, than there is to have a command for the beginning of a practice never commanded by him. For that which he never expressed any command for, may yet be agreeable to his *secret will*, and so not only lawfull, but acceptable to him. And this may be shewn in sundry cases; and particularly in the Jews ordaining and keeping the Feasts of *Dedication*, and of *Purim*. But the leaving off to do what God hath once commanded, cannot but be against his *revealed will*, and so neither acceptable to him, nor lawfull: unless there be good and

competent ground for the leaving it off, and a sufficient evidence of the ceasing of that obligation to it, which was once by vertue of a Divine command upon

What may be a sufficient ground in this case, See Dr. *Stillingfleets Irenic. part. I. c. I. S. 3. p. 12, 13.*

it. If then there may be any thing shewn, which was once expressly commanded by God, and practiced in obedience to that command, whose practice is now left off; and by the Anabaptists themselves, without any express command to the contrary, and yet lawfully, then it will follow, and convincingly, I hope, that there may be something practiced by us, which yet never was in Scripture expressly commanded us: and so Infants Baptism may be lawfull e-

nough, though never expressly in Scripture commanded. Now I instance in the *Sanctification of the seventh day*, and in the *Circumcision of Infants at eight days old*: both expressly commanded, both accordingly practiced; and both now left off to be observed, and yet without any express command for the disobeying of either. I speak all this while of *things sacred*, and not merely *civill* or *naturall*. And say an *express command*, because I find nothing else will satisfy. Else enough hath long enough, and often enough been offered to shew the lawfulness of Infants Baptism. Which if nothing else had been offered, is sufficiently proved by this Argument following, which they are as far from being ignorant of, as they are from being able to answer.

§. 14. That which is no sin cannot be unlawfull. Infants Baptism is no sin: Therefore it is not unlawfull. That Infants baptism is no sin either to the Baptizer, or Baptized is plain, because it is no transgression of any Law. For that which is no transgression of a Law is no sin. Infants Baptism is no transgression of any Law. Therefore it is no sin. That that can be no sin, which is no transgression of any Law is most evident, not onely because *St. John* hath posi-

positively defined *sin* to be *the transgression of a law*, (1 *John* 3. 4.) but also because *St. Paul* hath concluded negatively, that *where no Law is, there is no transgression*, (*Rom.* 4. 15.) And these men that conclude Infants baptism unlawfull, which must needs signifie its being sinfull, I wonder how, or whence they come to know it, and conclude it. Sure they do not know more than *St. Paul* did. And his Rule to know sin by, and so what is lawfull, and what unlawfull, was the Law. For (saith he) *by the Law is the knowledge of sin*, (*Rom.* 3. 20.) And, *I had not known sin, but by the Law* : for *I had not known lust*, i. e. had not known it to be a sin, *except the Law had said, Thou shalt not covet*, (*Rom.* 7. 7.) So then Infants Baptism being no transgression of any law ; because there is no law against it ; for there can be no transgression of a law which is not ; it must follow that it can be no sin, and so cannot be unlawfull.

§. 15. The Scripture, I say, being laid down to be the Rule of *Lawfull* and *Unlawfull* in sacred Things ; as that which the Scripture *commands* is not onely lawfull but *necessary*, and that which the Scripture *forbids*, is not onely unnecessary, but also *sinfull* : so that which the Scripture neither

commands nor forbids, is neither necessary, nor yet sinfull : but of a middle nature betwixt both ; and that is *Lawfull*. So that though the Scripture had never spoke word, either in particular or in general, of Infants baptism, yet it must have been granted lawfull, and could not have been concluded unlawfull : because neither in particular, nor in general hath the Scripture spoke any one word or title against the baptizing of Infants.

CHAP. XXXII.

Infants Baptism no Addition to the Word of God. The Scriptures objected on that account considered and cleared.

S. I. **Y**ea but, argues the Antipædobaptist, Nothing is lawfull that is not commanded in Scripture. Infants Baptism is not commanded in Scripture. Therefore it is unlawfull. But why is nothing lawfull that is not commanded in Scripture? Because the doing of any uncommanded thing is an Adding to the word; & all additions to the word are forbidden by the Word : and so unlawfull. Now the Scriptures that forbid all additions to the word are many, *Dent. 4. 2.*

Dent.

Deut. 12. 32. Prov. 30. 6. Isa. 1. 12.

§. 2. But what if not every doing of an uncommanded thing be an adding to the word? Or what if the baptizing of an Infant (suppose it never so much uncommanded) be no such addition to the word, as is forbidden? Why then Infants Baptism, for all its supposed uncommandedness, may be no sin. And so the whole force of the Argument falls to the ground. But because the best trial hereof will be a particular view of the Scriptures objected on this account, I will therefore instantly address my self to the consideration of them; and from that view I shall hope to find, as that not all doing of a thing beside the word, is an addition to the word, so that Infants baptism is none of those culpable additions to the Word, which are forbidden by it.

§. 3. And the first is that in *Deut. 4. 2.* *Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that you may keep the Commandments of the Lord your God, which I command.*

§. 4. To this I answer first that *the Adding* here forbidden cannot possibly be so understood, as to make it unlawfull to do any thing, even appertaining to the worship of God, which is not expressly commanded.

in the word of God. And that will be enough to overthrow their ground, and secure Infants Baptism from the guilt of unlawfulness. For it is evident, that the word here commanded to Israel, to *which they were not to add, and from which they were not to diminish*, are the *Statutes*, and the *judgments*, which *Moses* taught them to do (*ver. 1.*) namely, in this Book of *Deuteronomy*, and the several chapters and verses of it: and however in the whole book of the *Mosaical Law*. Now it is most certain, that those *Statutes* and *judgments*, as they lie dispersed in the whole book of *Moses Law*, do reach unto all sorts of duties of common life, towards our selves, and towards our brethren, as well as of worship towards God. If then all doing any uncommanded thing be an adding to the word, and that adding to it which is here forbidden by it, then all other uncommanded actions, as well as uncommanded acts of worship and service towards God, must hereby be forbidden, and so be unlawfull: and we must no more do any action of common life, than any act of worship and service towards God, but what is expressly commanded in the word, for fear of incurring the guilt of adding to the word, and doing that which is unlawfull. And then there will be

Absurdities enow following hereupon, as has upon severall accounts, and occasions, been shown by sundry of our Divines. But

Mr. Hooker Eccl. Politie. Dr. Hammond Will-worship, &c.

if the Prohibition of adding to the word here, be not, for the absurdities consequent thereunto, to be extended unto the actions of common life, then it is not to be extended to the actions of religious service. For the same addition that is not to be made to the one, is not to be made to the other: and the same diminution that is not to be made from the one is not to be made from the other. There being no distinction in this case made betwixt the one and the other, it must be applied to both or to neither. And either there shall no uncommanded actions of common life be lawfull, or else some actions of religion may be lawfull, though not commanded, and the doing of them no addition to the word. And if so, then Infants Baptism may be lawfull enough, notwithstanding any thing that here is said to the contrary, and not be found any addition to the word.

§. 5. Secondly, I answer, that, this way of Interpreting this Text, so as to render all uncommanded either civil or sacred actions unlawfull being overthrown, there

are other commodious renderings of the Text; which may fully speak the sense of it, and yet render Infants Baptism not unlawful.

§. 6. One is that of *Hugo Grotius*, who saith, *To diminish* is not to do that which is bidden. *To add* is to do otherwise than 'tis bidden. To do what otherwise? Why that sure which is forbidden.

His word is not (*aliud*) another thing, as if the doing of any other thing, than what was bidden, were in his sense that adding to the word which is forbidden: but it is (*aliter*) otherwise, clearly shewing his sense of the Adding here forbidden to be the doing of what was bidden, *otherwise* than it was bidden to be done. Now what is this to Infants Baptism? How can our doing of it be a doing otherwise than is commanded, and so an adding, in his sense to the word, if in the word there be nothing at all commanded that concerns it. And if it be not all commanded, how is it possible we should do it otherwise than 'tis commanded, and so be guilty of adding to the word, in his sense, by the doing of it?

§. 7. Another is that of *Dr. Hammond*, who makes the paying of an Uni-
form

form Obedience to God by the Jews according to the Law of *Moses* to be the meaning of the not adding nor diminishing mentioned in this Text. Now what is this, you shall fulfill all my commandments, and not disobey any of them, either by doing what I forbid, or by leaving undone what I command, or by doing any thing that I have commanded otherwise than I have commanded it, to the business of Infants Baptism? What one either Affirmative or Negative Law of God touching his worship and service given to the Jews by *Moses*, is violated and disobeyed thereby? And if none, then for any thing yet here said, it must remain lawfull.

§. 8. A third is that of theirs, with whom I agree, that interpret the *not adding* here forbidden of not adding any thing to the word of God as the word of God which was never spoken by God. The word *Add* is explain'd by the word *Diminish*. To *diminish* any thing from the word of God is properly to rob God of any part of it. This is done two ways. First, by wholly destroying it, as if it had never been spoken at all, And this is a thing that they were guilty of, whoever they were, by whom any book, or part of any book of

Gods word hath been lost, if ever any were, as is to be suspected: some things being spoken of as written, which are not to be found amongst the writings that are extant. Secondly, it is done by diminishing the *Authority* of it, reckoning that for merely Humane, which is Divine. This is a thing which we are wrongfully charged by the Papists to be guilty of, because we own not the Apocryphal Books as the divinely inspired word of God, but as the writings of uninspired men. But they are justly guilty of it,

Caspar Swenckfeldius docuit vocale verbum tanquam litteram occidentem rejiciendum esse: solo spiritu nos contentos esse debere. Alsted. Prolegom. Theolo. Polem. Sensum litteralem aiunt [Weigeliani] esse umbram, sonum

that look upon the Scripture as a *dead letter*, and a useless thing, to be laid by as out of date now in the times of the effusion of greater light. This is the Doctrine of the *Swenckfeldians*, and *Weigelians*, and espoused I doubt by too many of our English *Enthusiasts*.

Antichristianum, sapientiæ expertem, spiritu vacuum, fundamentum arenosum, saluti noxium, ambiguum in verbis, imperfectum in doctrinâ, mortuum, & inefficacem in literâ, ineptum ad consolationem.
Wendelin. Theolog. Christian. Epist. Dedicator.

5. 9. And accordingly to *Add to the words*

word of God is to foist in and obtrude words upon God, pretending them to be delivered and spoken by him, though he never spake them, nor gave any man order to speak them from him. And this is done two ways. First, by adding words to the word of God. This he should be guilty of that should put any words into the Bible more than Originally were there; or should put into the Translation of the Bible more than is in the words or sense of the Original. And this they are guilty of, that affirm any thing to be spoken by God, which he never spake. And this, *Nicholas Stock*, and *John of Leiden* Ringleaders amongst the *Germane Anabaptists* formerly have been charged with. And I could wish none of our English Enthusiasts were chargeable with it. Secondly, it is done by giving a divine authority to words not spoken by a divine inspiration. This we accuse the Papists to be guilty of in making the Apocryphal Books of equal Authority with the Canonical. Which yet cannot be proved to have been written by a Divine Inspiration; nor to have been given by God as a Law of Faith, but onely written by Men as a Direction for Life.

Dr. Fearley Dippers dipt, p. 225.
&c.

§. 10. If then for the Baptizing of Infants

fants we pretend no word of Gods not spoken by him; if into his word we have put no words of our own, or any mans else, nor have given to any thing not written by him an equal Authority with his word, then we are not, we cannot be guilty of that Adding to the word of God which here is prohibited. None sure is so weak as to think the baptizing of a child to be the adding of words to the word of God.

§. 11. And what hath been said of this Text will serve in answer to other Texts of the same import. Such as (*Deut. 12.32.*) where it is said, *What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it.* What thing soever, that is, as the *Septuagint* render it, *πᾶν ῥῆμα*, every word that I injoyn you, every word of command that I give you; that shall you be carefull to observe; to that shall you pay an uniform obedience, forbearing to do the things that I forbid, and doing the things, whatsoever they be, that I command; and to my words ye shall add no words of your own; ye shall put into my Law no commands that I never gave you, you shall not take from my Law any of the commands that I have given you; ye shall not change the Rule I have set down for you to walk by, either in whole or in part, by imposing

imposing on your selves either more severe or more easie performances than I have required from you, instead of those that I have required : but ye shall do fully that which I have commanded, and ye shall do it faithfully as I have commanded it.

§. 12. And this is agreeable to those Texts, where this uniform observance of the then settled rule is more explicately set down. As (in *Deut. 5. 32.*) *ye shall observe to do therefore as the Lord hath commanded you, you shall not turn aside to the right hand or to the left.* And (*Deut. 28. 14.*) *Thou shalt not go aside from any of the words, which I command thee this day to the right hand or to the left, to go after other gods to serve them.* And (*Joshua 1. 7.*) *Be thou strong, and very couragious, that thou mayst observe to do according to all the Law, which Moses my servant commanded thee, turn not from it to the right hand, or to the left.*

§. 13. Now what is this to Infants Baptism, supposing it utterly uncommanded? How is the baptizing of an Infant, a not doing as the Lord hath commanded? or a going aside from any of his words? or a turning from them to the right hand or the left? What one word of our own, or anies else, have we added to his to bring it in? what

what one word of his have we left out, that else might have given a stop to our doing of it? what one word of his have we changed to make the easier way for its introduction, or continuation? what one thing required by him have we turned from, and let alone unperformed, that we might do that in the stead of it? yea, on the contrary, how doth not our doing of it hold proportion *with* his word, and so can be no violation of his word? In short, when it can be made appear that the baptizing of Infants, is the putting of words into *Moses's* Law, then we shall, and till then we shall not yield, that it is that adding to the word of God, which God by *Moses* in this Text forbad.

§. 14. Such again is that saying of *Agur*, Prov. 30. 6. *Add thou not unto his words lest he reprove thee, and thou be found a liar.* What can this mean other, than that no man ought to add any of his own, or others words to the word of God, as if God had spoken them, whereas he never spake word of them? This whosoever he be that doth, he must needs be found a liar, when God comes to reprove him. But what reproof can he be liable to for adding to his words, that hath added nothing to them? On how can he be found a liar upon the account of

of adding to Gods words, who doth not affirm, God ever said one word more than he hath said?

§. 15. And now what is this Text, or any thing that can be inferred from it, to our pleading for Infants baptism? Have we for the introducing or defending that practice, inserted into the word of God any words of our own, pretending them to be his words? Let the book be searcht, and the words produced, and let the shame of such adding light upon the doers of it. But if we do no such thing, if we have added no one word concerning this to Gods Words, then can this Text make nothing at all against us, who have done nothing of that which is forbidden by it?

§. 16. Indeed from such words of God as are expressed in Scripture, we draw such *Consequences* as naturally flow from them: being rightly interpreted. But this is no adding to the words of God. This is but what we are enabled to by the example of our Saviour and his Apostles: who prove things not expressed in Scripture by *Consequences* deduced from Scripture: and by such proving justify a rational collection from the word to be no culpable addition to the word, which is the thing that this Text forbids.

§. 17. Yea but, do we not find the Jews severely reprov'd again and again for performing uncommanded acts of worship, of which, saith God, *I commanded them not*, neither came it into my heart, or mind, *Jer. 7. 31. & 19. 5. & 32. 35.*? Yes verily. And what then? Why then uncommanded acts of worship and service are unlawfull. And so Infants Baptism will upon that account also be unlawfull, as being an uncommanded thing.

§. 18. So the Anabaptists indeed reason from these Texts: but without any reason, yea against all reason. For the acts spoken of in those Texts as *not commanded*, are acts of devotion to, and worship of *false gods*, building high places to *Baal*, and causing their sons and daughters to pass through the fire to *Molech*. Now in the name of God, doth this follow? *Israel* were reprov'd for performing uncommanded acts of devotion and Idolatrous worship to false gods? therefore it is unlawfull for Christians to perform uncommanded acts of devotion, and religious worship to the true God? Or, because it was unlawful for them to cause their sons and daughters to pass through the fire to *Molech*, therefore it must be unlawfull for us to cause our sons and daughters to pass through the water

to Jesus Christ? May not we baptize our Infants, and so consecrate them unto God? because they may not burn their Infants, and so sacrifice them to the Devil? What an absurd? What a wild, and irrational consequence is this?

§. 19. But let us a while consider the expression, *which I commanded them not, nor spake it, neither came it into my heart, or mind.* What is this but a *Meiôsis*, intimating in a milder expression a severer interdiction? *which I commanded not*, that is, which I have most strictly forbidden, as abhorring it, and abominating it in my heart. And were not these things forbidden strictly enough, both in general in the first and second Commandment of the Decalogue, and particularly in *Levit. 18. 21.* where it is expressly said, *Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God.* And again, *Levit. 20. 1, 2, 3, 4, 5.* where stoning to death by the people of the land, and that without mercy, is threatned against the offender in this kind. See! these uncommanded things, as they are called here, were things elsewhere most strictly prohibited, most severely interdicted.

§. 20. Again it is said in the Third Commandment, *The Lord will not hold him*
guilt;

guiltless that taketh his name in vain. Is that all, that the Lord will not look on him that taketh his name in vain as altogether an innocent man? Is it not, that the Lord will most severely punish him? What else is meant in *Ezek* 17. 18, 19. *Jerem.* 7. 9, with 12, 14, 15. *Zech.* 5. 2, 3, 4. *Malach.* 3. 5. *Hosea* 4. 2. *Jerem* 23. 10. So his *not commanding* here is his *forbidding*. The *not coming into his heart*, is his *kating such abomination*, as it is called, *Jerem.* 32. 35.

§. 21. Now what is this to Infants Baptism? Where hath God any where forbidden it, that the doing of it should be such an abomination to God? From this manner of Gods expressing himself, *I commanded not*, touching things most severely forbidden, hated, and abhorred by God, how doth any argument arise, how is any reasoning framed to the rendring of that unlawfull to man, as abominable unto God, which God is so far from having ever any where forbidden, or exprest any detestation against, that he is supposed never to have said the least word about it?

§. 22. Yea, what if this be spoken in the way of aggravation of their fault in proceeding to such unnatural cruelties towards their children in the worship of false gods,

as were never by the true God required of them? As if God Almighty had said, Your idolatrous wickedness is so much the greater, in that ye do these things to serve your false gods, which, for the cruelty, and unnaturalness of them, I who am the true God, never commanded you to perform to me; it never so much as once came into my heart or mind to require any such thing of you to my self, still this will no way be applicable unto Infants Baptism, which can in no respect be parallel'd unto these most inhumane acts of the most devillish worship.

§. 23. No more can that of *Isa. i. 12.* (a place often enough thrown in our dish about this business) *Who hath required this at your hands?* For the fault there reprov'd was not the performing of an uncommanded action: the thing it self, to come and appear before God, and that no less than thrice a year, being most particularly commanded, *Exod. 23. 17.* and *Exod. 34. 23.* But it was the performing of a commanded action with such hypocrisie as they did it with; it was their being hypocrites in

Offerentium nequitta, bene olens thymiana in abominationem convertit. D. Chryf. Hom. 27. in Gen. There are several accounts upon which God in Scripture is said to disregard and not to approve or accept of Sacrifices, which yet were of his own
their

institution. 1. In respect of the Hypocrisie of the offerers : That people being grown formal and corrupt trusted in Sacrifices, and the work wrought in them, and said by them they should be justified. God expressing his indignation against such Sacrificers, rejects the things themselves wherein they trusted, that is in reference to them that used

them. This is the intention of the Holy Ghost. *Isa.* 1. 12, 13. Dr. Owen Confut. of *Biddle Catech.* ch. 22. p. 472. Ὁυ τῆ φύσει τῶν δώρων ἀλλὰ τῆ περιερέσει τῶν προσαζόντων προσερχων ὁ Θεός ἔτω κείνει τὰς προσφοράς. D. Chrysoſt. 1 *Orat. adv. Judæos.*

S. 24. Now this can no way be applicable to the prejudice of Infants Baptism : unless our Antipædobaptists will say, that our coming to appear before God with our Infants to offer and consecrate them unto him in baptism is all Hypocrisie ; and that as
oft

oft as we tread the courts of God to that end we come but to play the Hypocrites with him. Which yet I hope they will not unjustly, and I am sure they cannot justly charge us with all. What we do in this, we do it simply and sincerely, walking according to our light, and acting according to our conscience, without hypocrisie.

§. 25. But put case we do allow them their own sense of all those Texts, which they bring to prove the unlawfulness of any thing that is not commanded in the word of God (*viz.* *Deut.* 4. 2. & 12. 32. *Prov.* 30. 6, &c.) yet still it will not follow, that those Texts which were given under, and as a rule for the Legal Dispensation, and reached to all the most minute parts and circumstances of Gods worship, which were every one under the penalty of a curse to be punctually observed, are now in force under, and as rules for the Oeconomy of the Gospel. For that will be to bring back again, and make necessary all the former legal administrations; because there must be no Diminutions from Gods Word. For by what Texts of Scripture are forbidden all Additions to the word of God, by the same Texts are forbidden all Diminutions from his Word. And if we must do nothing more than has been commanded, because we must

must not add; then we must do nothing less, because we must not diminish. And so we must fall again to Circumcision, and all the outdated services of the Law, and in plain terms, turn Jews.

§. 26. If it be said, that the not doing of things now, that were commanded then, is no Diminution, because there has been a *disannulling of the Commandment going before* (Heb. 7. 18); then I answer that for the same reason the doing of things now, that were not commanded then, is no addition. And those Texts must be in force both ways, or neither way; reaching unto all Diminutions, or else not extending unto all Additions. Besides, if the Commandment be disannulled, then it is no Commandment. And how there should either from, or to, a no Commandment be made any diminution, or addition, is not so very easie to understand. How can any thing be done either more or less than is commanded, when there is no command? And a command disannulled is annihilated as to all existency of being a command: and is now none.

§. 27. If it be replied that the equity of those Texts remains still. And that therefore as nothing was to be done in the time of the Law, but what was written in the Book of
the

the Law : so nothing is to be done in the time of the Gospel, but what is written in the Book of the Gospel. I answer, No. Thus far the equity of them remains, that what is commanded in the Gospel, be done as it is commanded : and what is forbidden, be forborn. But it doth not reach to the making of every thing unlawfull to be done, which is not particularly prescribed in the Gospel. Because there is a great disparity between the Legal and Evangelical Dispensation in this case.

§. 28. In the Legal Oeconomy particular order was given for all the circumstantial as well as substantial parts of Gods service. But in the Oeconomy of the Gospel no such particular Order has been given. And so the case is not equal. And therefore the Argument from the one to the other, from a compleatly settled administration to an administration not compleatly settled, is not good.

§. 29. Find us in the Gospel so compleat a Platform not onely for all Substantials, but also for all Circumstantials, as was under the Law, and we shall not think fit, upon the account of the equity that is pleaded from those Texts, to add any thing thereto. But till then, we shall neither think it unfit for the Governours of the Church,

* *Act.* 1. 8. & 15.
28. *1 Cor.* 14. 26,
40. *2 Cor.* 12. 19.
Eph. 4. 11, 12.
Tit. 1. 5.

Church, to whom Christ hath * left the power of ordering Church affairs, to order such things as are unordered by the Gospel, nor for those that are under government to be conformable unto their Orders, and consequently to baptize Infants though their baptizing had not by the Gospel been ordered.

§. 30. And by this time I hope it appears, that, even their own sense of these Texts supposed, which yet I do not grant, that whole way of reasoning of theirs, from the prohibitions of additions to the commands under the Law, to the not doing of any uncommanded thing under the Gospel, is inconsequent, and of no force against Infants Baptism.

§. 31. Yea but, say they still, there is as full and clear a Text against adding to the word of God in the Gospel, as there was any under the Law. Is there so? I pray, where? Why in *Revel.* 22. 18. *If any man shall add unto these things, God shall add unto him the plagues, that are written in this Book.* Well, what of this? Why then Infants Baptism being not written in the Gospel, is an addition to the Gospel, and so unlawfull.

§. 32. Not so. For the adding here spoken of hath reference onely to this one Book of the *Revelation*, and not to the Gospel, as that is one intire volume, containing all the Books of the New Testament. For they were not put altogether into one Book till some years after the death of the Author of the *Revelation*: it being long ere sundry of the Books now, in the Canon were received into it. Yea,

there be that affirm the Gospel of this Evangelist to have been written after his *Revelation*. And therefore what is here said could have reference to it self onely, and not to the other Books which were written by others, or to be written by himself.

Euseb. Hist. l. 6. cap. 22.

It is certain that he was banished into *Patmos*, where he wrote his *Revelation*: and after his Return to *Ephesus* his three Epistles and Gospel, which was published

by *Gaius* his host and Deacon. *Bp. Pricdeaux* Introd. to *Histor.* p. 60. According to *Bucholcer* in his *Chronology* (pag. 635.) he was banished *Anno Christi 96* to *Patmos*, where he writ his *Revelation*: *Anno Christi 98* he returned from banishment to *Ephesus* where in *Anno 99* he wrote his Gospel: for which he quotes *Hierom.* *Cum publico edito edito jussisset omnes Christianos, & maxime prædicatores Evangelii pelli in exilium, profugere Joannes coactus est in Pathmon insulam, ubi dicitur Apocalypsin scripsisse, si modo illius autor*

est hic Joannes --- Tandem trucidato Domitiano permissa est Christianis libertas redeundi, itaque reversus est Joannes ad Ecclesiam suam Ephesinam, & tranquillitatem nactus scripsit contra Ebionitas, Marcionem, & Cherintum [Cerinthus] hæreticos Evangelium suum --- Herman. Bonnus. Farrag Exemplor. fol. 7. See also Isaacksons Chronology; and Hutcheson upon John, pag. 1. The same may be further confirmed from several other Chronologies, as that of Regino Prumiensis; Hermannus Contractus; Marianus Scotus; the Compilatio Chronologica published by Joannes Pistorius; the Pantheon of Gosfridus Viterbiensis; and Wirner Rolewinks Fasciculus Temporum; also from Spondanus's Epitome of Baronius, Anno Christ. 97. & 99.

S. 33. And however that the reference of it is onely unto it self, is evident by what goes before, and after, in this, and the following verse. For I testifie, saith the Author of this Book, unto every man that heareth the words of the Prophecie of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book. This Book. What Book? Why that, sure enough, that himself was then a writing; the Book of the Revelation containing those Prophecies, which God was pleased to impart unto him, and appoint him to write in a book, Rev. I. 11. Which book, even whilest he was a writing of it, he frequently makes reference unto: as where he mentions the words of this Prophecie, and the things which are written therein, Rev. I. 3.

and

and the sayings of the prophesie of this book; & the sayings of this book; and the words of the prophesie of this book; and the words of the boock of this prophesie, Rev. 22.7, 9, 10, 18, 19. All, expressions intimating the book he spake of, to be that book which himself was then writing, containing the prophesies and predictions of the things that were to come, and the most of them in a short time, whence the sayings of the prophesie of this book were not to be sealed, the time being at hand, Rev. 22. 10.

§. 34. Now let our Antipædobaptists here have his own sense of Adding; let it import the doing of something not commanded. And what will then follow? Why, that nothing is lawfull to be done now in the time of the Gospel, but that which is contained in this Book, the Book of the *Revelation*. But that, he will tell you, cannot be. For so we shall have no Baptism at all: because none is commanded in the *Revelation*.

§. 35. What then is the Adding here spoken against? Plainly this, and no more, the putting of some word or words to this Book. This is evident by that which is not to be taken away. For contraries laid together do illustrate each the other. Now, that, the taking away, is meant of any of the words Ἐάντις ἀφαιρη

ἐπὶ τῶν λόγων
*Si quis abstulerit
 de Verbis libri,
 Versio interlinea-
 ris si quis dimi-
 nuerit de verbis --
 Vers. Vulg. & Sy-
 riac. Si quis de-
 traxerit ex verbis
 Prophetie quæ
 continentur in hoc
 libro. Vers. Arab.*

So that in accordance here with the *adding* here forbidden is the putting of any word or words to the words of this book, more, or other, then were at first set down in it,

*Hoc propter insal-
 satores dixit. Gor-
 ran. in loc. ex Beda.*

word to it, or taking any word from it.

§. 36. And this was a caution but necessary for those times, when Hereticks be-

*Innuat futuros in
 Ecclesia Hæreticos
 qui Scripturas sa-
 cras adulterarent,
 atque ad eas cor-
 rumpendas, & in
 suos errores detor-
 quendas quædam*

of it. For so it is in ver. 19. *If any man shall take away from the words of the book of this Prophecie, God shall take away his part out of the book of life, &c.*

What, I pray, can be taken away from the words of a book, but words or some part of the words? by the Author of it; whose design is to prevent any mans corrupting of his book by addition or diminution, by putting any

word to it, or taking any word from it. began to corrupt the Apostolical writings with their own interpolations. And of *Marcions* so dealing with the Sacred Scriptures, both by taking away from them, and adding to them, *Tertullian*

is a witness, who from his gnawing away of the Gospel calls him the *Pontick Mouse*. And *Blasius Viegas* tells us the like may be shewn of many other Hereticks. In reference to which evil dealing of Corrupters with Authors, *Irenæus* in imitation of our Author, at the end of one of his own books, adjures * the Transcriber of it, by the Lord Jesus Christ, & his glorious coming to judge both quick and dead, to compare his copy with the Original, and most diligently to amend it by the exemplar from whence he had transcribed it.

*dem lib. de carne Christi, c. 7. Non recipio inquit, quod extra Scripturam, de tuo infers. Quod de Marcione docet Tertull. in multis aliis Hæreticis ostendi posset quos uti diximus hoc loco notavit Apostolus. Blas. Vieg. in Apocalyps. cap. 22. Sect ult. p. 893. * Adjuro te, qui transcribis librum istum, per Dominum Jesum Christum, & per gloriosum ejus adventum, &c.*

adjicerent, quædam etiam mutilarent. Id quod de Marcione testatur Tertullianus: Et in primis quod plura deleteret in sacris literis ad suas hæreses astruendas docet, l. de carne Christi, cap. 2. His opinor consiliis tot originalia instrumenta Christi delere Marcion conatus est. Unde eundem Marcionem Tertullian, lib. adv. eum 1 cap. 1. Marcionem Ponticum appellat Evangelium corrodentem. Quod verò Marcion de sua quædam scripturis adjiceret, docet i-

§. 37. Now who is so weak as not to see how nothing at all this makes against Infants baptism? and how remote it is from proving every thing unlawfull that is not commanded? A child is able to distinguish betwixt a Font and a Standish; water and ink; an Infant and a Bible; pouring water upon the one, and putting words into the other; and how no connexion there is between the one and the other; so that from the prohibition of the one to the unlawfulness of the other no Argument can be drawn.

§. 38. And if the want of a *Command* cannot render Infants baptism unlawfull; then much less can the want of an *Example*: unless we were under some command not to act without a precedent, nor to proceed further than we have example. But that as we have not, so I do not hear it pretended as yet. And therefore though I think we may in some cases, (I will not say in all) argue positively from an example, and say, this I lawfully may do, because I find it done, yet I do not think we must in all cases argue negatively from a no example, and say, this I may not lawfully do, because I find no example of its doing. So that if there were not the least intimation of any such thing done in the Scripture, nor any thing

thing whereby we might conjecture the doing of any such thing, the contrary whereto has abundantly been shewn in this discourse, yet were not that any Argument at all from whence to conclude Infants Baptism unlawful.

§. 39. And now having shewn the unlawfulness of Infants baptisin, though there were in all the Scripture no either command to enjoyn it, or example to justify it, I might here set up my rest.

§. 40. Nevertheless, as being willing to give the fullest satisfaction that can be needed, I shall yet *ex abundantis* further speak touching that often urged, but never proved assertion, that our Saviour gave no precept for the baptizing of Infants, and that the Apostles of our Saviour never baptized any; both which yet might be, though nothing were said of either; and the Scriptures supposed silence in the case is no proof, either that he did not command, or they not practice any such thing. I will speak of both severally.

CHAP. XXXIII.

The Scriptures silence no proof of our Saviours not commanding the baptizing of Infants.

S. I. **A**ND first, it doth not follow that our Saviour gave no precept for the baptizing of Infants, because no such precept is particularly (as our Adversaries suppose) expressed in the Scripture. For our Saviour spake many things to his Disciples concerning the kingdom of God, both before his Passion, and also after his Resurrection, which are not written in the Scriptures. And who can say, but that among those many *unwritten sayings* of his there might be an expresse precept for Infants baptism? And if there were one, it is never the less binding for its not being written. It is Gods speaking, not mans writing. that makes his word Authentick, and his command obliging. If no Apostle, nor Evangelist had ever set pen to paper to tell us by writing, what our Saviour did command, sure his commands had been as obliging, though unwritten, as they are now after their writing. And if any command of his did

did escape writing, as well might be, the Evangelists neither resolving every one severally, nor agreeing all joyntly, to set down in writing all his commands, as writing at several times, and in several places, and upon several occasions, and without any command (that appears) from God to set down universally all his sayings, and make one *Codex*, as it were, of all his Laws; I say, if any of his commands did escape writing, it does notwithstanding bind those, to whom it is, though by any other way than writing, credibly made known, as much as if it had been written. So that if it may credibly appear, that our Saviour did give any precept for the baptizing of Infants, then will Infants-baptism be to be received and practiced upon a higher account, than that of the mere lawfulness of it, as being though not commanded, yet not forbidden in the Scriptures.

See Dr. Hammonds *Quare* of Resolving of Controversies.

§. 2. And truly, to pass by S. *Ambrose* his affirming that Infants Baptism was a Constitution of our Saviours, that such a Precept was given by him, the very practice of the Church to baptize

And they all agree with St. *Ambrose* l. 10. ep. 84. ad *Demetriadem Virginem*, who expressly affirms.

it, *Pædobaptis-
mum esse Constitu-
tionem Salvatoris.*
And it proves it
out of St. Joh. 3.
5. A.B. *Laud Con-
fer. S. 15. pag. 55.
in margine.*

Infants (as we have shewn it to be,) doth make it credible. For it is not easily imaginable how such a practice should come up so early, and so universally into the Primitive Church, if the Church had not received it from the Apostles as a command of Christs to baptize Infants.

§. 3. Who that understood it to have been our Saviours command to *teach all nations to observe all things whatsoever he had commanded them,* (Matth. 28. 19, 20.) and observed the Apostles teaching, by word or practice, the baptizing of Infants, could judge any other, but that the Baptism of Infants was *one of those things,* which he had commanded them to teach all nations to observe? Though I have also shewn, that even our Saviours silence in the case, not excluding Infants from that, which it had been the use of the Church before his time to administer to them, when he did institute Baptism to be the Ceremony of admitting into Discipleship to him, is a sufficient indication of his mind, that it was his will they should be admitted; especially when it is remembered and considered, that the same use that was before his Institution, was con-
tinued

tinued still after it : which makes it evident, that he made no alteration in it.

§. 4. Not to add, that this very *Text* of mine was anciently lookt upon as a ground, and even as a command of our Saviours, for Infants Baptism. And there-

fore St. *Augustine* having exhorted the *Pelagian* to baptize his Infant, expostulates with him for contradicting, and going about with new disputes to break the old Rule of Faith; namely in the point of the baptizing of Infants upon the account of Original Sin in them. For whereto, saith he, tends your saying, that children have no, not so much as original sin; but to this, that they might not come to Jesus? that is to be ba-

Quare contradicis? quare novis disputationibus antiquam fidei regulam frangere conaris? Quid est enim quod dicis? Parvuli non habent omnino vel originale peccatum? Quid est enim quod dicis, nisi ut non accedant ad Jesum? Sed tibi clamat Jesus, Sinite pueros venire ad me. D. Aug. Serm. 8. de Verb. Apost.

p-tized, that being the thing which he before had pressed him to. But (saith he) Jesus crieth to thee (that sure is as much as if he had commanded) Suffer the little children to come unto me, that is to be baptized: as is evident by the design of the Father in that place.

§. 5. And accordingly *Tertullian*, who lived within two hundred years of our Saviours birth, thinking this Text to oppose his Opinion, which was for the delaying of the Baptism of Infants for a while, yet not as unlawfull, but as more profitable, as he phansied, propounds this Text as an Objection against his Opinion, and labours to answer it. Which shews however that even so early as his time, this Text was lookt upon as a Precept for Infants Baptism.

§. 6. And what saith he to it? Why by way of Concession he saith, Our Lord doth indeed say, Do not hinder them from coming to me. And what then? Why then let them come when they are grown up to ripeness of years. Yea, but if they must stay so long before they be baptized, they will not be little ones when they come to baptism; and so will not be concern'd in this Text, which speaks of the coming not of Adult persons, but of young children unto Christ. He saith not, Suffer those that are Adult, but *Suffer little children* to come unto me. And his saying, *Suffer little children* to come unto me, imports his mind to have them come, and his readiness to receive them at their coming to him, even when,

when, and whilst they are little children. And what man of judgment, would ever have interpreted our Saviours saying, *Suffer the little children to come unto me and forbid them not*, at a time when little children were brought to him, and hindred, for being brought to him so little, as if he had by so saying meant, Suffer these, which now are little children, to come to me hereafter, when they shall be men? that is, as much as to say, Suffer them not to come to me now: which is to command the very same thing which at the very same time he rebuked his Disciples for going about to do; and contrary to his present acting, who even then turn'd them not away from him, but took them up into his arms, and laid his hands upon them, and blessed them. A gloss this, that contradicts, and corrupts the Text.

§. 7. Again, saith he, *Veniant dum discunt*, &c. Let them come when they have learned, and are taught whither to come. But those, whose coming to Christ occasioned this speech, and according to whose then present condition the speech is to be understood, were not such, nor so taught, not such as had learned, or could be taught how to come to Christ: but were Infants brought to him by others by reason of their inabi-

This passage of *Tertullian* because it is much stood upon, see further spoken to, and more fully answered by *B. Gaulten Eccles. Anglic. Suspiria*, 1.3.c.13. p. 299. And by *Mr. Wills Infant Baptism Asserted*, Par. 2. chap. 7.

inability to come to him of themselves: and of them then, and of such as they then were are his words now to be understood, and accordingly have been understood in all the ages of the Church: to be sure as early as *Tertullians* time: else why did he dispute against it?

§. 8. But if there were neither this, nor any other Text, that was, or lookt like, a Precept for Infants Baptism, in the whole Bible, yet there might have been one given, though none were written. And what probability there is of it that one was given, if none of those Texts that are written were by the practice of the Church interpreted to be such, I have now shown.

CHAP. XXXIV.

The Scriptures silence no proof of the Apostles baptizing no Infants.

§. I. **S**ECONDLY, as it follows not, that our Saviour gave no express *precept* for Infants baptism, because none is written, that is, none is written so expressly as to be acknowledged for such by the Antipædobaptists, though my Text, as I have shewn you, is so express as to have been taken for such in St. *Augustines* time, and in *Tertulians* time, fourteen hundred, and fifteen hundred years ago, and for ought I know, or any man living can prove to the contrary, from the beginning: so it doth not follow, that the Apostles did baptize no Infants, because it is not expressly written in the Scriptures, that they did baptize any; though I have shewn you from the Scripture a very pregnant proof of such practice even by the Apostles themselves in their own times, did not prejudice so blind the eyes of our Adversaries that they will not see it. For they might baptize Infants, though it were not expressed in their extant writings that they did so.

§. 2. Are all things written in the Scriptures, that all the Twelve Apostles did in all places, where they came, and preached, gathered, and settled Churches? Yea, how little is there written of what was done by any of them? And how many are there of them, of whom there is nothing written at all; neither what they did, nor whither they went, nor what became of them? Did they nothing of whose doings nothing is written? who are at least one half of the whole number of the Apostles. And if they did any thing, as sure enough they would be doing, they might as well do that, baptize Infants, as any thing else, for any thing, that is written, And where we find Infants Baptism in a Church planted by an Apostle, as in *Muscovia*, Christianized by St. *Andrew*, or in *India* by St. *Thomas*. Why may we not think that planted there by that Apostle, as well as other Christian Customs or Constitutions, though in the Scripture there be a deep silence as to the whole Story. And there is as good proof, that they did not any thing else, of all those things which our Saviour commanded them, as that they did not that: because no more is written of any thing else that they did, than of that, which is just nothing at all.

§. 3. And they of whose doings any thing is written, did they no more, than just what was written? Were they so exact in keeping, and publishing Diaries of all their actions? Not a word said? not a deed done, but what was book'd down? How many persons do you read of that were baptized by *Paul* in all that time that he continued preaching the Gospel, and planting the Church of Christ at *Rome*? And do ye think none were baptized by him, or at his command all the while? Can there be a Church founded, and formed up without baptism? And if any were baptized, where is it written in Scripture, who, what, or how many they were? Again, do ye think the Saints at *Rome* did never commemorate the death of Christ in the celebration of the Eucharist? If yea, what mention is there of it in Scripture? In what book, chapter, verse is it to be read? No doubt both the one and the other Sacrament was by *Pauls* instructing and ordering received there: and yet is the Scripture profoundly silent as to any such thing. And who now will be so silly as from the Scriptures silence to draw a negative conclusion, and say no such thing was done there, because the Scripture says nothing of the doing of it. The like may be said of other Apostles,

postles,

postles, and the Churches planted by them.

§. 4. Unless therefore that which is written were a perfect register of all that was done by all, and every one of the Apostles, as it is not of the doings of either all, or one half, or any one of them, it cannot be proved, that no one of them did any thing, or appointed any thing to be done, (for instance to baptize Infants) because it is not extant in those few scanty memoires, and intimations rather than relations, of some actions of some few of them, written for the most part occasionally, which are come to our hands, that any one of them d d it. They might therefore do it, though their doing of it be not expressly written in the Scriptures.

§. 5. And that they did it, or however so far delivered their mind concerning it, that done it was, and upon the account of their authority is most credible. Because the Practice thereof is, and has been, looked on in all the Ages of the Church, succeeding that, wherein they lived, as a *Tradition* of theirs. And that Tradition from them is as credibly avouched to us, as their writing those several Epistles and Gospels, which we receive for their writings, and look upon as the word of God. And we may as well receive the one upon that Tradition

dition as the other, and with as good reason reject the one as the other. We have the Testimony of the Church for the one, and we have but the Testimony of the Church for the other. And if we may believe the Church, when it tells us the Apostles writ those Books, why may we not as well believe it, when it tells us the Apostles ordered that thing? And if it be of no credit in the latter, let our adversaries consider whether they do not by so saying, derogate from, and destroy all its credit in the former. And so the matter is at last come to this, that either we must have no new Testament Scriptures, or else we must have Infants baptism. The new Testament, and this Sacrament of it, must for ought I see, ever stand and fall together: both standing upon one bottom, Catholick Tradition, which must bear up both, or neither; not being able to support the one, if it cannot support the other also.

§. 6. I will not say but that some few (one or two, for many hundreds of years) may have thought it not necessary to be administred so soon as in the prime of Infancy, unless in case of death. But their not thinking it necessary *then*, is a sufficient evidence of their opinion of its lawfulness at *other* times. For what is not
lawfull

lawfull at other times, cannot be necessary even then.

§. 7. And what ever reason we find any of the Ancients had to think it fitter to defer it, I am of opinion we shall never find the unlawfulness of it to have been any of their reasons.

Quid enim necesse est Sponsores etiam periculo ingeri? quia & ipse per mortalitatem destituere promissiones suas possunt, & proventu malæ indolis falli. Tert. de Bapt.

Tertullian thought the deferring of it was more profitable; but not the doing of it unlawful; to be sure he does not say so. And what's his reason against the necessity of it? That the Godfathers might not be brought into danger of failing in

their undertaking, by their own mortality, or the Infants untowardness. The deferring of it might then be prudential, but that makes not the doing of it unlawfull. And if he thought it prudential to defer it, others as judicious as he have thought it no less prudence to hasten it. And so his opinion in that case signifies nothing as to our present concern.

§. 8. Perhaps some might think it prudence to defer it, to avoid the exposing of so sacred an administration to the jeers of profane scoffers. *Dionysius* *Eccl. Hier. c. 12.* the *Areopagite* mentions some

some such in his days, as jeer'd at the Sureties being interrogated and answering in the Infants name. And no doubt there are now such in our days as think that practice ridiculous enough. But still be it as ridiculous as any has imagined it, that renders it not unlawfull. And if every thing must be laid by that any will think ridiculous, we shall have little left, either of our Worship or Doctrine. When some heard of the Resurrection they mocked (*Acts 17. 32.*) But, as wise and pious persons will not be jeer'd out of a practice that is solemn and serious and of weighty concern by the raillery of a few airy-brain'd phantasticks, so it is beside the question in hand; and if any have thought fit to defer it on that account, that is no argument of the unlawfulness of it.

§. 9. Some perhaps imagining the Contract made by the Persons themselves, though never so young, but three or four years old, so they could but answer themselves to what was to be required of them in order to their baptizing, would afterwards be accounted by themselves the more obligatory, and have stronger impressions upon them than if made by others, have
thought

thought it fitter to defer it for a while. I dispute not the prudentiality of the consideration: but onely say that the prudence, be it never so great, of its deferring longer, can infer no unlawfulness on its doing sooner. And it seems to me, that there are more weighty considerations inclining to, and pressing for the hastening of it, than that, or any I have yet met with for the deferring, because the generality have this way shew'd themselves inclined by baptizing their children whilest Infants.

§. 10. And since we have so many weighty considerations moving to hasten it, being we are assured by
B. Gawden Eccl. Angl. Suspir. a late learned Father of our
p. 299. Church, that there is not any one of the Ancients that doth deny its lawfulness, I see no reason why any suggestions or pretences of inconveniency, unnecessariness, or novelty in that practice by an inconsiderable number of persons either of elder or later times, should sway us against the vogue of the Catholick Church, to depofite a Constitution in which we see there is so much conveniency, for which we see there is so great necessity,
of

of which we see there is so great antiquity; antiquity reaching up, both unto, and also into, the Apostles Age as being delivered unto the Church by them.

CHAP.

CHAP. XXXV.

The Argument from the sixth Article of our Church answered.

§. 1. **Y**Ea, but is it not the express *Doctrine of our Church* that Holy Scripture containeth all things *necessary to salvation*? Yes. And what then? Is Infants Baptism therefore unlawfull? No such matter. It follows not, I hope there are more things lawfull, than what are either necessary to salvation, or are contained in holy Scripture.

§. 2. But what then follows! Why this. That, supposing Infants baptism were neither read in Scripture, nor could be proved thereby, it were *not to be believed as an Article of the Faith*, nor were the belief of it to be thought *necessary to salvation*. But sure a thing is not therefore unlawfull, because it is not to be received as an Article of the Faith; or because its belief is not necessary to salvation. And so this Article, even on that supposition, fights not with the lawfulness of Infants Baptism.

§. 3. But we deny the supposition, and say

Nullum dari potest dogma ad salutem obtinendam cognitū necessarium, quod in Scripturā non contineatur expressè vel implicite, & analogicè, ita ut per consequentiam legitimam inde elici possit. Wendelin Theolog. Proleg. c. 3 Thef. 7.

Cum dico perspicue intelligo vel in se, vel per se: vel in suis principiis & per aliud. Hier. Zanch. de Sacra Script. q. 8. prop. 1. pag. 194. *Etsi*

enim non extet expressum præceptum hac de re (sc. de baptizandis infantibus fidelium liberis) colligitur tamen perspicue ex suis principiis, hoc est, ex causis propter quas conferendus sit alicui baptismus, &c. Id. ib. pag. 195.

say that Infants Baptism is contained in the Holy Scriptures, in that manner as other things are, that are not expressed in it, but yet may be deduced from it, namely *eminently* though not formally, *implicitly* though not expressly; so as all Points of Faith are contained in the *Creed*, that are not expressed in it: or as all Duties are contained in the *Decalogue*, or all Petitions are contained in the *Lords Prayer*, that are not particularly and formally expressed therein.

§. 4. And that it may be proved thereby, I hope this Discourse hath already given a sufficient evidence. And before I conclude, I will yet add one further proof of it: and that such an one as

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though some think not conclusive of the Point, yet that acute Divine as well as Heroick Prelate, A. B. *Laud*, thought to be a direct proof, and *near an expression in Scripture it self.* 'Tis Acts 2. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, &c. But how doth this prove Infants Baptism? Why, let that learned Man tell you in his own words. For

“ when St. Peter had ended that great Ser-
 “ mon of his, *Acts* 2. he applies two com-
 “ forts unto them, *ver.* 38. Amend your
 “ lives, and be baptized, and you shall re-
 “ ceive the gift of the Holy Ghost. And
 “ then *ver.* 39. he infers, For the Promise
 “ is made to you, and to your children.
 “ The Promise; what Promise? What?
 “ why the Promise of Sanctification by the
 “ Holy Ghost. By what means? Why,
 “ by Baptism. For 'tis expressly, Be bapti-
 “ zed, and ye shall receive. And as ex-
 “ pressly, This promise is made to you,
 “ and to your children. And therefore
 “ *A. C.* may find it, if he will, That the
 “ Baptism of Infants may be directly con-
 “ cluded out of Scripture.

§. 5. But *Infants* are not named here. True; Yet *Children* are. But those *children* might be *men*. Yes, and they might be *Infants* also. I conceive the word is exclusive of neither, but inclusive of both. Unless any will say that the *Infants* were no children; or that the promise that was made to the children as well as persons of the then present hearers, was made onely to such of their children as were men and not *Infants*; which is easilier said, than proved. For the Apostle says *to your children*; that is all of them; not onely *some of them*; all of them being capable of the thing promised, and none of them being exempted from the benefit of the promise. And where God has enlarged the bounds, why should man enclose the Common? where God has made no exemption, why should Man make a restriction? Where God has been kind, why should Man become cruel, and shut out *Infants* from the benefits of a promise, when God has opened a door wide enough to let them in to it?

§. 6. It is true, the word *Children* is not always to be understood of *Infants*, but sometimes of *Men*: and as true it is that it is not always to be understood of *Men*,

but sometimes of *Infants*: and as true again it is that sometimes it includes both. For when *the children of Israel went into the midst of the sea upon the dry ground*, (Exod. 14.22.) Were those *children* all *men*? Had they no *Infants* among them? Did they leave them any where behind them? I think it will not be said. In as much then as no distinction is here made, it includes the *Infant* as well as *Men children* of *Israel*. And the rather because where God would have it to signify *Men* exclusively as to children, himself makes a restriction. As in Exod. 12. 37. *And the children of Israel journeyed from Ramesis to Succoth, about six hundred thousand on foot, that were men, beside children.* No distinction then being made of the children into *Men children*, and *Infant children*, it is by Analogy of Scripture, as well as Judgment of Reason to be understood of both. And if it be to be understood of both, then what right the men had to Baptism by this Text, the *Infants* had the same, and were to be baptized for the remission of sins, and reception of the Holy Ghost as well as they. And admit, we say, *you, and your children*, does intend the *then present Jews*, and *their posterity*; yet sure none can think the Apostle meant that the promise did belong to their posterity only,

onely, and not to their present children also. For why should it belong to those that after should be their children, and not to those that then were? Why should these be skipt over and the other taken in? And would not their after children be once in a state of infancy as well as their present? Would they not be children before they could be men? And at what period of their age must their right to the promise first commence? When must they begin to be receptive of the Holy Ghost? Here's no restriction or limitation made as to times, any more then as to persons; to shew that both then, and afterward, to all that were, or should be their children, as soon as ever, and as long as ever any should be in that relation, the promise did belong.

§. 7. Again, admit we interpret the children as meaning onely such of their children, whether then or after, as were in that capacity that the persons then present with the Apostles, and to whom St. *Peter* spake, were: still the business will be done, and effectually. For St. *Peter* spake to that whole multitude that was come together upon the noise of what was happened unto the Apostles. And to them he said, *be bapti-*

zed every one of you. So then every one of the then present multitude was capable of baptism. Now is it imaginable that so great, and so confused a multitude coming together on a sudden accident, could consist all of persons qualified for age and understanding in principles of Christianity, according to the Antipædobaptistical measures of capability to receive baptism? What? were they all Adult persons? no children? no infants, at least of three, four, five, or six years old, among them? We may make an estimate of the matter by what we daily see amongst our selves on like occasions. Where is it possible to find a Fair, or Market, or other solemn convention of any remark in which some of age under the Antipædobaptists standard of capacity for baptizing shall not be immixed? especially if that convention be sudden, and tumultuary, as this was, when a whole Town flocks together, as when a fire happens, or any fray is fought, or game is plaid, or show is seen. What running is there on such occasions of mothers, and servants after their children, to secure them from the injuries of the multitude, and save them from being trodden under foot? And we can imagine nothing less then a miracle in it if this assembly were
not

not such. And if such it were, then what would we have more than an exhortation of the Prince of the Apostles with the concurrence of all his Coapostles to such a multitude to *be baptized every one of them*? What is this less than a Precept for Infants baptism, And though none of them were sucklings, yet if any of them were Infants (& infancy is a state of some latitude) though able to run about and play, yet unable rationally to *profess repentance towards God, and faith towards our Lord Jesus Christ*, the case is all one as to the difference between us and the Antipædobaptists, and Infants baptism will hence be established.

Confession of Faith set forth by Anabaptists, Anno 1660. pag. 6.

§. 8. Yea, but these words are spoken to persons capable of repenting. And they onely are bidden to be baptized, who are capable of so doing.

§. 9. I answer, First it is plain the words were spoken to a confused multitude; and it cannot be proved that there were none in it, but such as were so capable; no demonstration can be made of it, that there were no Infants mixed with it. And

therefore when the Apostle says to that multitude, *be baptized every one of you*, it cannot be proved that he had those onely of them to be baptized, which were capable of repenting.

§. 10. Secondly, the words were spoken of Persons capable of receiving the Holy Ghost: but their children were capable of that: and therefore of baptism the means to make them partakers thereof. And sure their inability to repent, could not render them incapable, unless they had been per-

* τῶν γὰρ ἐξ
ἀγνοίας ἀμαρτι-
ματων, περὶ τῆς
ἡλικίας αὐτοῖς τὸ
ἀνεύθυνον. Greg.
Naz. Orat. 40. p.
658. Edit. Paris.

sons that * needed repentance, and of whom it had been required that they should repent. 'Tis hard-heartedness sure, and that to a high degree, for want of that duty which they have not need nor ability to perform, to deprive them of that benefit which they have need of, and capability to receive; to deny them the means of being made partakers of the Holy Ghost, who as they do not act repentance, so they need not to repent; and need not to repent because they act no sin.

§. 11. Thirdly, the Reason inducing the Jews to be baptized, is applied to their children as well as to themselves; which were needless, if their children were not capable of baptizing, as well as themselves. Be baptized every one of you. Why? For the promise is made to you and to your children. No need of mentioning the childrens right to the Promise, if that did not give them a right to the Means. The Argument as applied to the Parents lies thus. If the promise belong to you, then the means. But the former does belong to you. Therefore the latter. And therefore be baptized, which is the means, that you may receive the Holy Ghost, which is the Promise. And lies it not just so as applied to their Children? If the promise belong to your Children, then the means also belongs to them. But the Promise belongs to them; for it is made to them as well as unto you. Therefore the means also belongs to them. And therefore let your children have the means, that they may not want the grace, let them be baptized that they may receive the Holy Ghost.

§. 12. Again, that which he would have them baptized for, namely remission
S. 5. of

of sins, is sufficiently I hope proved to be needful for children as well as parents. And where there is the same need, why should we not think he designed the same help? When he bad the Parents be baptized for the remission of sins, can it be thought his meaning was that the children should rather go without remission, than have baptism? as if he had some compassion indeed for the parents, but none for the children.

§. 13. But if he meant their children as well as themselves should be baptized, why did he not say, Be baptized both you and your children, but onely be baptized your selves, without any mention of their children. I answer, It was needless so to say, because as one that well understood the *Genius* of that people, he knew that they would look upon their children as heirs of the promise, as well as themselves, and so to be as capable of, and to have as good right to the means, that would make them partakers of the promise, as themselves; and because he intended particularly to urge that reason for their baptizing, which would be as appliable to their children as to themselves, and which they accordingly,

dingly, observing the custom of their nation to circumcise, and baptize the children as well as parents, would apply unto them.

He that would see this Text further open'd and urged, may consult Mr. *Nathaniel Stephen's* Precept for the Baptism of Infants.

§. 14. And thus I have shewn the Practice of this Church to baptize Infants not to be inconsistent with that Article of the Church which is urged against it. And I hope I have sufficiently answered the Antipædobaptists Arguments against the Lawfulness of Infants baptism, and defended it against them.

CHAP. XXXVI.

A Reply to an Answer made by H. D. to the Objection from the no express Command or Example in Scripture of Womens receiving the Lords Supper; referring to Chap. 31. Sect. 9.

Obj. **T**HE Objection (saith *H. D.*) that is usually brought under this Head, is, That there is no express Command or Example for Womens receiving the Lords Supper; yet who doubts of a good ground from consequential Scripture for their so doing.

Ans. In answer whereto, you'll find there is both Example and Command for the Practice, viz.

1. From Example, *Acts* 1. 14. where we read, that *Mary and other women were gathered together*, and that these women together with the rest of the Disciples, were altogether in one place, and continued stedfastly in the Apostles Doctrine and Fellowship, and breaking of Bread and Prayers, chap. 2. 42, 44. It being expressly said, That all that *believed were together*.

2. It appears from Command, *1 Cor.* 11.

28. Let a man examine himself, and so let him eat : The Greek word signifieth a Man or a Woman ; the word is *ανθρωπος*, a word of the Common Gender, as appears, 1 Tim. 2. 4, 5. There is one Mediator betwixt God and Man, and Woman ; there is the same word used, Gal. 3. 2. There is neither Male nor Female, but ye are all one in Christ. Let but as good proof appear (from Command and Example) for Infants Baptism, and it shall suffice. Thus far *H. D. Edit. 2. p. 95, 96.*

Having my self with others, made this Objection, and finding nothing replied by Mr. *Wills* to this Answer made thereto, I think it convenient to take away the force thereof by the ensuing Reply.

And first I say, that the Allegation that *Mary* and other Women were gathered together, *Acts* 1. 14, will not prove that there is exprefs example for womens receiving the Lords Supper. For though the Apostles continuing with one accord in prayer and supplication with the women, and *Mary* the Mother of Jesus be mentioned there, yet is no mention there made of their continuing, or so much as being with them at the *Sacrament of the Supper of the Lord*. Nor is it there, or any where, expressly said, that these women together with
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the rest of the Disciples were altogether in one place, and continued stedfastly in the Apostles Doctrine, and Fellowship, and breaking of Bread, and Prayers.

It is said indeed, Acts 1. 15. *That in those days Peter stood up in the midst of the Disciples.* But how does it appear, that any Women were among them at that Assembly? They are not mentioned. And the word μαθητῶν Disciples, does not necessarily by the force of its literal import imply them. For that is the proper word for *male* or *he-disciples*; there are two other words μαθητρίαι and μαθηταίς for *female* or *she-disciples*; and if the she-disciples had been intended, why was not one of the words proper for them used to include them? But further the Apostles address is expressly to *men*, and not to *women*. His words are not so much as Ἄν' ἄνθρωποι ἀδελφοί, which might be thought to take in the women, but ἀνδρες ἀδελφοί *men* (in a word whose literal import excludes *women*) and *brethren*. So that unless by *Men and Brethren* must be meant (and expressly too, or else all is nothing) *women and sisters* here will be no room for the women here.

Again in Acts 2. 1. *They that were all with one accord in one place,* are mentioned in a word of the masculine gender, ἅπαντες.

So in *ver. 2.* καὶ δήμενοι. So in *ver. 3.* αὐτοῖς. So in *ver. 4.* ἅπαντες and αὐτοῖς again. So in *ver. 7.* πάντες οὗτοι. So in *ver. 13.* μεμεστωμένοι. So in *ver. 15.* ἔπει again. So in *ver. 37.* ἄνδρες ἀδελφοί, all expressions necessarily implying *men*, but not necessarily implying *women*, if not necessarily excluding them.

And who was it that continued stedfastly in the Apostles Doctrine, and Fellowship, and breaking of Bread, and Prayer, *ch. 2. 42.* the women? It is not so expressed. But οἱ ἀποδεξάμενοι expressly the Males that gladly received his word, which ἦσαν ἄρσενες καὶ τεῖνοντες continued stedfastly in the Apostles Doctrine, &c. To whom before their conversion the Apostle addresses his speech as to *Men*, & not *Women*; Ἄνδρες ἀδελφοί, that's his word, *ver. 29. Men and Brethren.* And to, and of whom after their conversion he still speaks as to persons of the *male sex*, as far as we can guess by the gender of his words. *Ver. 38.* Peter said unto them ἀρσενες; and again ἕκαστος ὑμῶν every one of you, i. e. in the literal import, every *male* of you.

Nor does it prove it, that it is said, *ch. 2. 44. That all that believed were together.* For still they are persons of the *male sex*, that there expressly are spoken of, if πάντες οἱ

πισδ'οντες, words all of the masculine gender denote any such thing: of which gender still are all the words that denote their persons to the end of the Chapter; *ωρσκαρτε-ρουντες*; and *κλωντες*, ver. 46. *ειρουντες* and *ειχοντες*, v. 47.

I might add that its being said, that *all that believed were together*, does not prove, that the whole multitude of believers men and women were always all together, never asunder, but all, in all places, and at all times, and in all actions, still together. *επι το αυθ* will not enforce that.

I might add also, that it is not demonstrable, that the *breaking of bread here* is infallibly meant of the Holy Sacrament, for some understand it otherwise, though it is ordinarily so understood. And then where's all the force of the Argument from Example gone? Nothing here said by *H. D.* has proved it.

And much of the same rate is the proof for Command, from 1 Cor. 11. 28 *Let a man examine himself, and so let him eat.* Here, saith *H. D.* the Greek word signifieth a *man or woman*, the word is *ανθρωπος* a word of the common gender, as appears 1 Tim. 2. 4, 5. *There is one Mediator betwixt God and Man and Woman.*

To which I Reply; Admitting the word.

ἀνθρώπων to be, as he saith, of the common gender, and that whilest it continues undetermined to either sex by any distinguishing note, it may be allowed to comprehend both sexes in it (as in 1 Tim. 2. 5. where we have ἀνθρώπων, without any article of either masculine or feminine gender to confine it to either sex, and exclude the other) yet where it is determined by distinguishing notes to either sex, how doth it follow that the excluded sex is necessarily implied under that note that excludes it? The nature of common words being such, that before their determination by any masculine or feminine adjective, they are applicable to either sex, but after their determination to either, they are no longer common to both. Had it been said to be of the doubtfull gender, something might have been inferred from that. But as the word is not of that gender, so *H. D.* expressly saith it is of the common gender. Now look but into 1 Cor. 11. 28, and it is most evidently apparent that the signification of the common word ἀνθρώπων is determined to the male sex by the very next word that follows it, viz. ἐαυτὸν himself, which is of the masculine gender, and not of the feminine, and in propriety of speaking denotes the male and not the female sex. So that that Text which is onely express for

mens receiving the Sacrament, can be no exprefs command for *womens* receiving it alfo.

And whereas he faith, there is the same word used in *Gal.* 3. 28. First it signifies nothing, if it were there, unless it were so used as exprefsly under a determination of sex by gender to intend a sex excluded by such determination. But secondly, it is not true that it is there: for there is no such word used in that Text: but to take in both the sexes there are two words each distinctly belonging to its several sex, ἀρσεν κὶ θήλυ, the first for male, and the second for female. And so that Text is nothing to the purpose.

And now having shewed that there is no proof from either the Example or Command produced by *H. D.* from Scripture, for womens admission to the Sacrament of the Lords Supper, I may conclude, that the proof for Infants Baptism is as good as for womens Communion, and with it might (as *H. D.* saith it shall) suffice.

CHAP. XXXVII.

*The Conclusion of this Discourse with a
Reprehension, Caution, and Exhorta-
tion.*

§. I. **T**He remaining part of this Discourse, wherein I will not be long, shall be spent in a threefold address by way of *Reprehension*, *Caution*, and *Exhortation*: *Reprehension* of such as baptize not their Infants; *Caution* against the seductions of Antipædobaptists; and *Exhortation* to the baptizing of Infants.

§. 2. And first, if it be so that little children are to be suffered to come to Christ, and ought not to be hindred from coming to him, then do they deserve a sharp rebuke, that will not suffer them to come, but hinder their coming. Hath Christs so much tenderness of heart towards your Infants hardened your own hearts against them? What a cruelty is this to them, to debar them from, and deprive them of, that Remedy for their native Infirmity, which the Physician of souls hath provided

ded for them! Do ye love to see them wallowing in the blood of their nativity, unwashed therefrom in the Laver of Regeneration? Is natures filth so amiable in the eye of any pretending to be Christian? What a presumptuousness is this in you to let them live, and venture their dying, in a damnable estate, And if they be not damned, they have more to thank the mercy of their God, then the care of their Parents; they might have been damned for all you, you resolved to venture both theirs, and your own damnation too, rather than have them baptized, though you knew baptism to be the means, the onely ordinary means there is, whereby they might be saved. What shall I call it in you? pride? or perverseness? that you so contumaciously and contumeliously oppose and confront your private novel conceit, to the judgment and practice of Christs whole Catholick Church. Yea, what is it? cross-grainedness or rebelliousness against the Lord Christ himself, to have no regard to his word, no respect to his reason, but opposing your resolution against his reason, and your will against his word, to hinder little children from coming to him, and forbid their coming, though he hath said, *Suffer the*
little

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

§. 3. Secondly, are little children to be suffered to come to Christ? and ought they not to be forbidden coming to him? then, my Brethren, beware of giving ear to the contrary Infusions of Antipædobaptistical Seducers. O let no man whisper into you any doctrine, that contradicts the Command of Christ, disagrees with the Institution of Christ, and crosses the practice of the Universal Church of Christ. O consider not what they say now, but what Christ so long ago hath said, and let his word be of more prevalency with you, than the words of any heretical Seducer. O regard not what they do now, but what the Church of Christ hath ever done, and let her judgment be of more power with you, than the Opinion of any Schismatical Separatist. O think not that an upstart generation of men not heard of in the world till many hundreds of years after Christianity had been planted and settled in the world, are the onely men in the world that have the priviledge of discerning the truth. *But stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls, Jer. 6. 16.*

§. 4. Lastly, are little Children to be suffered to come to Christ? and ought not their coming to be forbidden? Suffer then, I beseech you, Brethren, a word of Exhortation. Be perswaded to bring, and suffer your little children to come to Christ. Do ye not see Christ calling little children to him? And how can ye then forbear bringing them unto him? Do ye not hear him pronouncing them such as the kingdom of Heaven consisteth of? and how can ye then any longer forbear entring them into his kingdom? Do ye not observe him commanding that little children be suffered to come to him? And how can ye then have the hearts to hinder them from coming to him? O suffer little children to go to their Saviour, who hath his arms wide open to receive them! O forbid not Infants coming to Jesus, who hath his hands stretched out to bless them! O bring your children, O carry your Infants to Christ, who for their salvation did himself become an Infant, and pass through the state of Childhood. Suffer them to be made partakers of his grace by being baptized with water, who, that they might be made partakers of his glory, was baptized with blood. Consider the *Benefit* your children may have by Baptism, and let that move you to have them baptized.

Consider the *Need* your Children have of Baptism, and let that excite you to their baptizing. Consider your Childrens *Capableness* for Baptism, and let that persuade you to baptize them. What shall I say more? Consider your Childrens *Right* to Baptism, and let that prevail with you not to suffer them to go unbaptized. Shall the *Constitution of this particular Church* be of no force to move you? Shall the *Practice of the Catholick Church* have no power to work with you? Shall the *Tradition of the Apostles of Christ* be of no moment to induce you? Yea, shall the *Institution of Christ* himself have no prevalency in it to persuade you? To conclude, if not out of sense of your childrens misery, yet out of conscience of your own duty; if not, that you may save your Children, yet that you may not damn * your selves; if not out of regard to the Authority of the Church, yet out of obedience to the command of Christ; be so just to the fruit of your own bodies, be so charitable to the issue of your own bowels, as to suffer

* Denique terrere nos summopere debet damnatio illa vindicem fore Deum, si quis fœderis symbolo filium insignire contemnat: quod eo contemptu oblata gratia respuatur & quasi

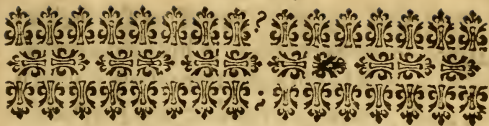
your

ejuretur. Calvin. *your little Children to
 Instit. l. 4. c. 16. come unto Christ, and for-
 S. 9. bid them not.*

Δόξα ἐν ὑψίστοις Θεῷ καὶ ὁτι γῆς εἰρῶν,
 ἐν ἀθρόοις δόδοια.

Luc. 2. 14.

Post-



A Postscript.

TAKING notice of some attempts made by *H. D.* to take away the strength of the Argument from *Ecclesiastick Tradition*, and *Catholick Practice*, by decrying the Persons of four or five of the earliest Witnesses we have thereof as erroneous, or their Writings as spurious and supposititious, I think fit here to speak something in vindication of them, which I could not so conveniently insert into and interweave with that part of my Discourse, where their Testimonies were appealed unto.

And first in general, I cannot but think it very unreasonable, that Persons and Writings generally received for Genuine and Orthodox in those things, wherein they did anciently agree with the Catholick Church, should, for the upholding of any modern Party in their differences from the Catholick Church, be thrown by, as erroneous and Heterodox Persons, and as Fabulous, and

T

Ficti-

Fictitious Writings. For if to say such an Author was Erroneous in his judgment or practice, and held or did some things, which any now, through prejudice and prepossession, rather than any just reason, not knowing the true ground and genuine original thereof, shall call *erroneous* or *superstitious*, or that he was a *Factor for Antichrist*, and that *the mystery of iniquity did work strongly in him*, though a Confessor of, though a Martyr for Christ, be enough to blow away his Credit, and blast his Reputation, and take away all Authority from his Testimony in any case of Difference, which a private Person or Party hath with the Catholick Church about matters of Doctrine, Worship, or Discipline; if to say any Writing of any Father or Ecclesiastick Author is *supposititious* or *corrupted* in any point of present difference, without demonstrable proof that it is so in it self, or was so esteemed and accounted in the Church, before the arising of that difference, be enough to take away the Credit of all testimony given by that writing, What Authors, what Writings shall we have left unquestioned to appeal unto for testimony to the Truth, and support of Religion? For how many must be laid by, or shrewdly purged by the *Papists* for being in their sense guilty of Heresie?

resie? How many by the *Protestants* for suspicion of Popery? How many by those who are for *Episcopacy*, as favouring Presbytery and the pretended Discipline? How many by the *Presbyterians* and *Independents* as for asserting Episcopacy and the Hierarchy? How many by the *Anabaptists* for proving Infants Baptism? How many by the *Quakers* for vindicating the Scriptures and Tradition? How many by the *Socinians* for holding the Deity of Christ, and the Holy Ghost, and their Unity with the Father. And how many by the *Orthodox Christians* for countenancing *Socinianism* or *Enthusiasm*? How many by the *Calvinists* for being *Arminian*? and how many by the *Arminians* for being *Calvinistical*? Where shall we have a Father left? where shall we have a Writing left? where shall we have a Council left, that must not upon the differences of some or other of the Parties, be cashiered, and laid by as an unfaithfull, and an insufficient witness in the case? and then what shall we have left to vindicate our Religion and Faith against *Jews*, *Turks*, and *Pagans* withall? who will credit that Religion which is professed by such erroneous and superstitious Persons? who will believe that Faith, that is delivered

and taught in such forged and corrupted writings? who will receive any writings for the word of God, upon the testimony of such fallacious and deceitful men? Thus shall the whole concerns of Christianity be sacrificed to the interest of a Party. *O tell it not in Gath, publish it not in the streets of Ashkelon, lest both the daughters of the circumcised rejoyce, and the daughters of the uncircumcised too triumph.*

Secondly in particular, if the Author of the *Ecclesiastick Hierarchy* were pretended by us to be that *Dionysius the Areopagite*, that lived in the Apostles days, much of what is alledged might perhaps really lie against him. But when his time is laid much lower, even about the *third Century*, there will be no reason for such hideous outcry of *horrid cheat*, as is made against him. For it being questioned (as *Dr. Hammond* informs us*) about the

* *Dr. Hammond*
Quare of the
Bapt. of Infants,
S. 43.

year 420, whether these were the Genuine Works of that *Dionysius*, and *Theodorus Presbyter* alledging the Arguments on both sides, it must needs follow that he must be an Author before that time, and in all probability some considerable time before that.

Whence

Whence Dr. Hammond not onely saith of him himself *, that he is not to be contemned in the opinion of other Doctors, though *Dalleus* relish him not, as being near upon equal with *Damasus*, but also tells us * what Mr. *Cassaubons* opinion was of him, namely that he was *Scriptor antiquissimus & elegantissimus*, a very ancient and most elegant writer. And it doth not follow that his writing was false and forged because questioned. For then some books of Holy Scripture will come under suspicion, whose Authentickness was for some time doubted of, if yet they pass for current with all.

* Dr. Hammond
de Confirmatione,
c. 2. §. 10. p. 60.

* Dr. Hammond
Quere of Infans
Bapt. §. 43.

For what *Hyginus* (who died a Martyr about the year 158) saith, Dr. Hammond tells us it is affirmed by *Platina* out of the ancient *Records*. And though the words alledged from the *Author of the Constitutions* were not written in the Apostles times by *Clemens Romanus*, yet he saith there is sufficient reason to assure us that they were very ancient; and the Testimony of a Person of his Learning,

Dr. Ham. of Inf.
Bapt. §. 42. 43.

Judgment, and Integrity is very considerable with unbiass'd persons.

Then for the *Responses* ascribed to *Justin Martyr*, if they should not be his, yet being acknowledgedly a very ancient piece they are nevertheless a considerable testimony for the Antiquity of Infants Baptism. And a suspicion of their Interpolation cannot take away their Authority, unless it could be proved, that they were interpolated in this part, or a suspicion of it had been started before this controversie. And it is observed, that even in *Justin Martyrs Dialogue* with *Trypho* the Jew, there is a passage that hath a favourable aspect on Infants Baptism. Where, saith he*,

* Κὶ ἡμεῖς οἱ διὰ
τέτεσθε περιχορή-
σαντες τῷ Θεῷ,
ἐν τῷ πνεύματι καὶ
σάρκα παρελάβο-
μεν πειρομῶ,
ἀλλὰ πνευματι-
κῶς, ἢν Ἐνώχ
καὶ οἱ ὅμοιοι ἐφύ-
λαξαν. ἡμεῖς δὲ
διὰ τῆς βαπτί-
σματις αὐτῆν,
ἐπειδὴν ἁμαρ-
τωλοὶ ἐγενήθη-

we, who through him are
come unto God, have not
received that circumcision
which is according to flesh,
but that spiritual, which
Enoch, and the like kept.
But we received it by Ba-
ptism through the mercy of
God, in as much as we had
been born sinners, and it is
free for all in like manner
to receive it. Here the
reason alledged for Mens
obtain-

obtaining from God that spiritual Circumcision by Baptism, namely *because we had been born in sin*, is as truly alledgable on the behalf of Infants. And how can it be thought, but that he that understood, there was the same reason for childrens baptizing as for mens, should be of opinion that children were to be baptized as well as men. And when he extends the liberty of receiving it unto all, why should he be thought not to extend it unto Infants? Especially when as well the external motive of Gods compassion, the misery of mans being born in sin, as the internal Mover of God unto compassion, even his mercy to men so born, is extended unto Infants as well as Men.

μὴ δὲ διὰ τὸ ἔλεθ-
 τὸ παρὰ τοῦ Θεοῦ
 ἐλάβομεν καὶ πᾶ-
 σιν ἐρεπεῖν ὁμοίως
 λαμβάνειν. Just.
 Mart. Dial. cum
 Tryph. pag. 261.
 D. C.

And when he saith *, *Moreover the precept of Circumcision commanding to circumcise Infants on the eighth day, was a type of the true circumcision, wherewith we were circumcised from our error and naughtiness,*

* Ἡ ὁ ἐντολὴ
 τῆς περιτομῆς κε-
 λέυσα τῆ ὀγδοῦ
 ἡμέρᾳ ἐκ
 παιτὸς περιτέμ-
 νειν τὰ γεννώ-
 μεθα, τίωθ' ἵν

τῆς ἀληθινῆς
 θεωρομένης ἢ ἐπι-
 μήθημεν ἀπὸ τῆς
 πλάνης καὶ πονη-
 είας διὰ τῆς ἀπὸ
 νεκρῶν ἀναστάν-
 79-- Justin Mar-
 tyr Dialog. c. 117
 Tryph. pag. 260.
 B. C.

Cyprian, lib. 3.
 Ep. 8.

† Κρεῖσσον γὰρ ἀ-
 ναδήτως ἀγα-
 θούσι, ἢ ἀπελ-
 δεῖν ἀσφράγισα
 καὶ ἀτέλεσα. Καὶ
 τέτατος λόγῳ ἢ
 μὴν ἢ ὀκταήμε-
 ρῳ θεωρομένη, τυ-
 πικῆ περὶ ἕσα
 σφραγίς, καὶ ἀλο-
 γισοῖς ἐπιπροσα-
 γομένη. Gr. Naz.
 Orat. 40. p. 658.
 A. B.

by him that rose from the
 dead, hath he not a kind
 aspect on Infants baptism;
 Fairly intimating (by ex-
 pressing the time of Cir-
 cumcision the eighth day)
 that our Circumcision,
 which is baptism, should
 agree with that which ty-
 pified it, so far at least as to be susceptible
 by Infants even of eight days old ; younger
 than which *Fidus* the Presbyter , because of
 that law of circumcision , thought they
 ought not to be baptized, though *Cy-
 prian* shew'd him, that
 himself, and a whole Coun-
 cil were of another mind,
 even that they might be
 baptized sooner. And that
 he had so is the more pro-
 bable in regard *Greg. Na-
 zianzene* † gives the Cir-
 cumcision of the Jewish
 Infants on the eighth day
 for a reason why the In-
 fants of Christians should
 in case of danger be ba-
 ptized even so early , as
 whilst they are insen-
 sible

sible of either the want or having of grace ,
by the want, or having of baptism.

To proceed to *Origen*; if he were as perhaps he was not, so very Heretical and desperately Erroneous in his own judgment as is pretended, yet this doth not follow, that he must be also insincere, and mendacious in his report of the Churches Practice. Is it impossible for a man that is erroneous in something, to speak true in any thing? If so, the truth it self will have few witnesses to it, but be well neer left to stand and fall by its self. Had *Origen* been of no Authority in the Church, sure *St. Hierome* would never have appealed to his judgment, in the case of so high a concern, as whether the Hebrew Books of the Bible had been falsified by the Jews or no, saying

* If any man doubt of that, * *Quod si aliquis*
Audiat Originem, let him *dixerit Hebraos*
hear *Origen*, &c. -- *libros postea à Ju-*
dæis esse falsatos,

audiat Originem, quid in octavo volumine explanationum Esaiæ huic respondeat. quæstiuicula: quod nunquam Dominus & Apostoli, qui cætera crimina arguunt in Scribis & Phariseis, de hoc crimine, quod erat maximum reticuisent. D. Hier. l. 3. Comment. in Esaiam, cap. 6. Tom. 4. Col. 55.

But we have not *Origen's* Original of his Commentaries on the *Ep. to the Romans*, but *Ruffinus's* Translation. No matter, so the Translation be right. But *Ruffinus* added, and alter'd at his pleasure, so that if *Erasmus* say true, you know not when you read *Origen*, and when *Ruffinus*. Then it cannot be known, but that what we read in him touching Infants Baptism is his own. And being taken so to be by all not concerned to oppose it, it ought to pass for his, unless the contrary could be proved. And suppose it were not his, but *Ruffinus's*; yet still is that a good evidence for the Age he lived in; and that was pretty early up towards the Apostles Times, being confessedly in the Fourth Century. But *Ruffinus* was a very bad man. Perhaps not all out so bad, as his bitter adversary *St. Hierom* makes him. And may not a bad man speak truth? Had he spoken untruth in this case, why was not his falshood detected in the times he lived in? why did not *Hierom* amongst all the rest of his accusations charge this upon him? that he made *Origen* say, (*l. 5. in Rom. c. 6.*) that the Church received from the Apostles a tradition to give baptism even to Infants, when as *Origen* said no such thing? 'Tis plain he had no-

thing

thing to say, because he said nothing, who had will enough to incline him, and passion enough to provoke him, to say all he could. Yea, who sometimes quarrels with *Ruffinus* * for his overmuch fidelity in translating some of *Eusebius* and *Origen's* works, and changing onely some few things concerning the Son, and the Holy Ghost, likely to grate upon *Roman* ears, and letting the rest go intire, and publishing them so as they were written. Besides what should move *Ruffinus* to falsifie *Origen* in this place? How came he concern'd to make any such Interpolation? what advantage to himself, or any party, could he intend herein? But what if, after all this, that piece of *Origen* on *Rom.* were translated by *St. Hierom* himself, and this be owned by him in his Epistle to *Heraclius*, prefixt before the Com-

* Cum hæc ita se habeant, quæ insania est, paucis de Filio & Spiritu Sancto commutatis quæ apertam blasphemiam præsecebant; cætera ita ut scripta sunt protuliste in medium, & impia voce laudasse, cum utique & illa & ista de uno impietatis fonte processerint? D. Hieron. ad Avitum. Tom. 2. Col. 218. A. B. Paucisque testimoniis de Filio Dei, & Spiritu Sancto commutatis, quia sciebas displicitura Romanis, cætera usque ad finem integra dimisisti: hoc idem faciens in Apologia quasi Pamphili, quod &

men-

in Origenis *œi*
ἀπορῶν translatione
 fecisti. D. Hieron.
 l. 1. Apolog. adv.
 Ruffinum. Tom. 2.
 Col. 296. B.

Dr. Hammond Inf.
 Bapt. S. 42.

† Cum igitur con-
 fect Anabaptistas
 agi fanatico spi-
 ritu, non moveat
 nos eorum autori-
 tas, ut discedamus
 à communi consen-
 su veteris Eccle-
 siæ de baptizandis
 infantibus. Nam
 vetustissimi Scri-
 ptores Ecclesiastici
 probant baptis-
 mum infantium. O-
 rigenes enim in
 6 cap. ad Rom. sic
 scribit, Itaque Ec-
 clesia ab Apostolis
 traditionem acce-
 pit etiam parvulis
 dare baptismum.
 Sciebant enim illi
 quibus secreta di-
 vinorum mysterio-
 rum commissa sunt,
 quod essent in om-
 nibus genuinæ sor-

mentary? why then all the
 dust about *Ruffinus* his
 corrupting of *Origen* in
 this particular vanishes into
 smoke, and we have St.
Hieroms Authority as Dr.
Hammond saith to secure
 us that these are *Origen's*
 words. And that *Origen's*
 words they are † *Melan-*
thon doth expressly say.
 And lastly, why *Origen*
 should be so much as sus-
 pected to be corrupted in
 this Place, unless in some
 other of his writings he had
 declared himself to the
 contrary, which I see not
 pretended, is no easie thing
 to say; and the suggestion
 of it is nothing else but a
 miserable shift of persons
 enslaved to an Hypothesis,
 and resolved to say any
 thing, how irrational and
 groundless soever, for the
 maintaining of it. And
 though this place were laid
 by, as likewise that of his
 in

in *Levit.* yet whilest his
 14. Homil. on *Luke* of
 unquestion'd Authority
 shall be extant, there will
 be a witness. of *Origens* to
 be produced for Infants
 Baptism.

*des peccati quæ per
 aquam. & spiritum
 abolere deberent.
 Hæc sunt Orige-
 nis verba, in qui-
 bus utrumque re-
 statar, & bap-
 tizari infantes, &
 consequi eos per
 baptismum remis-
 sionem peccati originalis, hoc est, reconciliari eos
 Deo. Melancth. Loc. Com. de Baptismo.*

Lastly for *Cyprian*; his not urging it as an
 Apostolical Tradition or Precept doth not
 prove it was none. However his delivering
 his Judgment for Infants baptism is a sure
 evidence, that he thought neither Scripture
 precept, nor Apostles practice, nor Church
 Tradition was against it. And it cannot be
 thought a private opinion, which was so
 early concluded in a *Council* of no fewer
 than 66. Bishops. And though *H. D.* meets
 with no such Council, nor can tell where
 it was held, yet *St. Augustine* doubtless
 was satisfied concerning the truth of it (and
St. Hierom too) or else he would never
 have appealed to its Authority in the case.
 Nor does *St. Cyprians* mentioning it to be
 defined in a Council prove it no Apostolical
 Tradition, because it was delivered for an A-
 postolical tradition before that Council. Nor
 was

was it properly Infants Baptism that was defined in that Council, but whether Infants might be baptized before the eighth day. Whether the grounds upon which that Councils Conclusion was grounded, wear *weak* and *frivolous*, as they are confidently enough said to be, is not now under my consideration (though to wiser persons than I they may, for ought I know, seem strong and weighty), but whether they did so conclude or no, which so good a witness as St. *Cyprian* is sufficient to prove. Nor do I find it so much contradicted by his great Master *Tertullian*, whom he so much revered, who disputed indeed against the hastening, but not against the lawfulness of Infants baptism, to which disputation I have given an Answer in part, and Mr. *Wills* more fully. And therefore I shall rather believe St. *Cyprian* himself declaring himself to be for Infants Baptism, then *Baronius*, if he assert, or suggest, that he was against it.

Inf. Bapt. Par. 2.
chap. 7.

And if other things have been fathered on *Cyprian*, yet till that Epistle of his to *Fidus* be demonstrated to be spurious, which

which, *H. D.* doth not tell us is yet done, no not by *Daille* himself, I shall presume it is his own. And well may, having it own'd for his by two so early and eminent Authors as St. *Augustine*, and St. *Hierom*; † the former of which in his Epistle to *Hierom* appeals to it; * the latter in his third book against the *Pelagians*, not onely doth that, but transcribes a considerable part of it.

† *Beatus quidem Cyprianus non aliquod decretum condens novum, sed Ecclesie fidem firmissimam servans, ad corrigendum eos, qui putabant ante octavum diem natiuitatis non esse parvulum baptizandum; non carnem sed animam dixit esse perdendam, & mox natum rite baptizari posse, cum suis quibusdam coepiscopis censuit. D. Aug. Ep. 28. ad Hieron. Tom. 2. Col. 108. B.* * *Ac me putes haeretico sensu hoc intelligere, beatus Martyr Cyprianus, cuius te in Scripturarum testimoniis digerendis amulum gloriaris, in Epistola quam scribit ad Episcopum Fidum de Infantibus baptizandis hac memorat. Porro autem si etiam gravissimis delictoribus, &c. D. Hieron. l. 3. adv. Pelag. Tom. 2. Col. 47. C.*

Nor shall I ever the unwilling receive from him a Catholick Verity, for his having held other, I will not say, (with *H. D.*) corrupt and Antichristian Tenents, (which I should tremble to say, or think of so pious

pious a person and eminent a Martyr) but private opinions (as *Tertullians*, and *Gr. Nazianzens* for the delay of Infants Baptism are said to have been); which, if no worse than that of the Churches being founded upon *Peter*, and that *sprinkling* might serve in stead of baptizing (in both which I can assure the Reader he hath good company) may prove not to deserve so heavy a censure, nor he for them to be adjudged a *Notable Factor for Antichrist*, and one in whom the mystery of iniquity did strongly work, which is a character strangely inconsistent with that estimate that by the Catholic Church has been made of him, both in the times he lived in, and in those that succeeded; as may appear by what *Gr. Nazianzen* saith in his Oration of him; and what *Baronius* and others record concerning him, in memory of whose pious life, and glorious death Temples were built, an Altar erected, and a Festival observed.

And this with men of Reason and Modesty may suffice to have been said in Vindication of those Primitive Witnesses, and their Testimonies. He that is not satisfied herewith may find more for his satisfaction in *Mr. Wills* of *Inf. Bapt. Part. 2. ch. 3. p. 125, &c.* One

One thing more I shall beg the favour of saying, and then conclude the Readers trouble; and that is, that *I have not urged all the Arguments* that are, or might be, insisted on in this dispute: so that if all I have said on these grounds should chance to signifie nothing, yet still is the cause neither desperate, nor deplorable; there being behind *Reserves of other Auxiliary* forces for its succour and support. But why then did I not insist on them? Partly because I thought what *I have said* to be enough, and was loth to be troublesome with more: and partly because *those Arguments* have already Mr. Baxter, Stephen, Sydenham, Gere, Wills, &c. been managed by other Writers with great diligence and dexterity: so that it seemed needless for me to concern my self in them. As for those I have used, they are *the same* mostly that were used by Dr. Taylor, and Dr. Hammond; which because I thought very good, yet as delivered by them, not so well adapted to vulgar capacities, by reason of the too much *abstruseness* of the language of the one, and too much *floridness* of the style of the other, as to do that good on *ignorant souls*, which they intended, therefore I have sent them

them abroad again, in a vulgar dress, and country habit, accommodated for language and style, as near as I could, and the matter would bear, to mean capacities, so as to be intelligible by the ignorant sort, (who have most need of instruction, as being most liable to temptation, and whose information, conviction, and satisfaction I have chiefly, and even almost solely, aimed at in these Papers) yet *Adding* withal some things of my own, and somewhat *Improving* what was theirs. And if I have at any time exalted my Pen, it has been merely for the refreshment of *some Readers*, who would else have been tyred with too long a continuation of one strain, and that too but the dull hum of a Country drone: and for that, if it be criminous, I beg, and hope the Readers pardon.

Et jam defessus lampada trado.

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