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My M. Towgood

Revised

PÆDO-BAPTISM:

OR, A

D E F E N C E

O F

I N F A N T - B A P T I S M,

In Point of

ANTIQUITY.

Against the

E X C E P T I O N S

O F

Dr. JOHN GILL, and OTHERS.

John Breckell

Baptizandos esse parvulos nemo dubitet; quando nec illi
hinc dubitant, qui ex *parte aliquâ* contradicunt.
Augustin. de Verb. ap. Serm. 14.

L O N D O N:

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PÆDO-BAPTISM:

OR, A

D E F E N C E

OF

INFANT-BAPTISM, &c.

SECTION I.

A general View of the Argument.



W H E N God gave to *Abraham* the *Covenant of Circumcision* [a], this religious Rite was administred, upon the ground of his own faith [b], to all the males, i. e. all the capable members of his family, from
B 2 eight

[a] Acts vii. 3.

[b] Rom. iv. 2.

eight days old and upwards, according to their several and respective ages [c]: *Abraham* himself being ninety years old and nine when he was circumcised, *Ishmael*, his son, thirteen years old, &c [d]. But, for the future, the appointed time of Circumcision, in ordinary, was the eighth day from the birth; excepting the case of new Profelytes, e. g. the *Sechemites* [e], and others, whose families were circumcised together, as *Abraham's* had been [f]. In like manner, when the *Covenant of Baptism* [g] was given to the Christian Church, it seems very natural to suppose, that this sacred rite also was administered to persons of every age both old and young. For, *Christian* baptism came in the room of Circumcision, so as to supersede it [h]; and we find, at the beginning of the Gospel Dispensation, whole *households* baptized together [i], as *Abraham's* household had been circumcised together. (though there is no express mention of any young children being *then* admitted to the ordinance, in the one case more than in the other.) But, it is *analogous* to think, that the usual time of administering baptism, *afterwards*, (excepting here again the Case of new Profelytes) was in the state of Infancy. Because,

[c] Gen. xvii. 23. [d] Gen. xvii. 24, 25.

[e] Gen. xxxiv. 24. [f] Gen. xvii. 23. [g] 1 Pet. iii. 21.

[h] By *christian baptism* I mean baptism, as administered in the *christian church*, commencing after the death of Christ, whereby circumcision &c. was vacated.

[i] Acts xvi. 15, 33. 1 Cor. i. 16.

Because, there is no particular direction in the Gospel to defer baptism ordinarily even to the eighth day from the birth, and much less beyond it, and lest of all to riper years ; and therefore it might well be judged lawful and expedient before. However, in this light the matter hath always appeared to me, and I believe to most other men.

Nevertheless, as the sacred History often speaks of adult baptism (which, as every one must perceive, was a thing unavoidable at the first institution of christian baptism, even supposing, not only that children also were to be baptized, but that baptism, as a standing ordinance in the *christian* church, like circumcision in the *jewish* church, was chiefly designed for children) I say, because the sacred writings of the new Testament make frequent mention of adult baptism, without expressly naming the baptism of children ; this hath lead some persons to conclude, that none, but the adult were, or ought to be baptized. Now, this, I imagine, is to turn an *accidental circumstance* into a standing rule, as the descendants of *Ishmael* did, who circumcised not their children before the 13th year of their age, because *Ishmael* himself *happened* to be so old, when he was circumcised, at the time of the first institution of the rite of circumcision [k]. And, if the *Ishmaelites*

[k] Joseph. J. antiq. lib. i.

elites could commit such a mistake, as to the time of administering circumcision, contrary to an express command, fixing it to the eighth day ; it is possible that *others* might fall into a like error about the time of admitting persons to baptism, though the proofs for *Infant-baptism* in the *christian* church, were as clear, and strong, as the evidence for *Infant-circumcision* in the *Jewish* church. It is therefore no sufficient ground of prejudice, or objection, against Infant-baptism, if some persons dislike, or disuse it ; especially when it shall be considered, how many *more*, on the other side, have declared for it, and *how long* it hath been practised in the christian church.

The *Antiquity* of this practice is the Subject of our present Enquiry. And here again, so far as I am able to judge, want of attention to the state and circumstances of persons and things, in the Primitive Church, hath proved the cause of error and deception. For, it was by *degrees* that the christian religion gained ground in the world ; and so, from time to time, *new* Converts came over to the christian church, and, by consequence, adult baptisms were very common of course in the earlier ages. But, to conclude from *hence*, as some persons would do, that Infant-baptism was not in use at that time, is evidently a wrong conclusion. For, it by no means follows, that Infants were not ordinarily baptized

zed in those days, only because adult persons, not born of christian parents, were admitted to baptism. The Antipedo-baptists themselves vouchsafe, to grant “ that Infant-baptism “ began to spread in the third century, and “ generally prevailed in the fourth [1].” And yet during that period, there are some remarkable instances, and examples of adult baptism. ’Tis true ; these cases have been mistaken, and misrepresented. For, the persons, so baptized, were not born of baptized christian parents, as some have supposed, and upon that supposition denied the general use of Infant-baptism in the first ages of the christian church. The pretence, I own, was very plausible at the first, and before the matter of fact came to be critically examined by the light of history. To read, or to hear, that such eminent and illustrious personages, as *Constantine, Constantius, Gratian, Theodosius* the first, &c. were not baptized in their infancy ; *this*, upon a slight and superficial view, might be apt, to raise a strong suspicion, that Infant-baptism was a thing little known, or practised, at the time of their nativity. But, upon a particular examination of these and the like instances, it appears, that most, if not all of them relate to persons, whose

[1] “ Infant-Baptism was moved for in the third Century ; “ got footing, and establishment in the fourth and fifth ; and “ so prevailed until the time of the Reformation.” *Dr. Gill, The Divine Right of Inf. Bap. examined, &c. p. 24.*

whose parents (one, or both) at the time of their birth, were not *baptized Christians* themselves [m]. Consequently, no argument can be drawn, or *pertinently* urged, from such examples, to disprove the constant use of Infant-baptism, in relation to the children of professed christians. A single exception, or two, if any such be found, cannot be thought of sufficient force, to set aside a general rule, or to prove a contrary custom; especially considering that a delay of baptism, in some cases, may be otherwise accounted for, without supposing Infant-baptism not to have been generally practised in the same period.

This Point, I presume, hath been cleared up by other hands, particularly by the useful labours of Dr. *Wall*; to the conviction of the most judicious and learned Antipædo-baptists themselves; because, they are now silent upon this head. There is, I confess, one *Norcot* (to say nothing of *others* [n]) who hath again made a flourish with these great names in a book called, *Believer's Baptism displayed* [o]. But, he hath *displayed* little wisdom, or modesty in so doing. His leader seems to have been Colonel *Danvers* that noted

[m] See *Wall's Hist. of Infant-Baptism. Part. 2. Ch. 3.*

[n] Some of the more illiterate among the Antipædo-baptists are often haranguing upon the same subject, both in public, and private.

[o] See his Postscript.

ted romancer [p]. In short, all the instances, referred to before, have been shewed to be nothing to the purpose, excepting *one* only, and that a dubious one at the most; viz. the case of *Gregory Nazianzen*; at the time of whose birth, that his father, (though afterwards a Bishop) was a christian, is far from being certain [q]. The general stream of history would prove the contrary, but for one single passage in his life, writ by himself [r]; which therefore hath puzzled all the Critics, So that that the learned Dr. *Wall* could find no way, to reconcile it with historical truth, but by supposing a *corruption* of the text, and offering an emendation [s]. But, as I am not fond of such expedients, I would humbly propose another method of removing the difficulty, e. g. *thus*: When *Gregory Nazian-*

C

zen's

[p] Dr. *Wall* hath given his character. Hist. of Inf. Bap. Part 2. ch. 2.

[q] That *Greg. Nazianzen's* father was once a Heathen, appears from what himself says of him. De Vitâ suâ.

[r] Οὐπω ἱσθῆλον ἐκμεμέτρηκας βίον,
Οσος διήλθε θυσιῶν ἐμοὶ χρόνος. i. e.

Nondum tot anni sunt tui, quot jam in sacris
Mihi sunt peracti victimis. —

[s] “ If one were to amend by the sense without any
“ book, or manuscript, I should think that θυσιῶν has crept
“ in by mistake for πολιῶν, &c. — You are not so old, as my
“ gray hairs are, — is to the purpose of the Father's ar-
“ gument at that place.” Hist. of Inf. Bap. p. 2. ch. 3.
sect. 5. Edit. 3. It will yield as congruous a sense, if, for
θυσιῶν, we read φυσιῶντ a participle agreeing with ἐμοί,
which is an easier correction. φυσιῶν, ἀσθμαίνων, πνευσίων.
Hesych. Thus, the sense will be, I have been troubled with
an asthma before you was born.

zen's father speaks of the *time of sacrifices*, he might refer, not to the time when himself was made a Bishop, (which probably was at a very advanced age, as he was a heathen in his younger days) but to what was the most usual time, in those days, of Bishops entering upon their office ; and this, according to the *Constitutions* [*t*], was at fifty years of age, though that rule was not always observed [*u*]. Thus then, the good old Bishop, urging his son to assist him in his weighty charge, may be conceived, to tell him, among other Arguments, " that he had survived (*the commencement* of) the Episcopal age, more " years than his son had lived : " and not, that his son had not lived so many years, as himself had been a Bishop, according to the Latin translation.—I submit this remark to the judgment of the critical, and candid Reader. And if, after all, it shall not appear of sufficient weight and force, to serve the purpose intended ; yet, from the single instance of *Gregory Nazianzen*, no argument can be drawn (as I hinted before) to disprove the general practice of Infant-baptism in that age ; for, by the confession of Antipedo-baptists themselves, it generally prevailed in the fourth Century. But, that it
then

[*t*] *Constit. Apost. lib. 2. cap. 1.*

[*u*] See *Bingham. Antiq. of the Chr. Ch. B. 2. Ch. 10.*
S. 1.

then first began to prevail, or received it's establishment, as is pretended [w]; this is a mere presumption, without any historical proof, as I hope to shew in the Sequel, by considering the practice of the primitive church, with reference to Infant-Baptism; in the time of St. Augustin, and from thence tracing it back to the first ages of all ††.

S E C T I O N II.

A View of Infant-Baptism in the fourth Century.

IN order to fix the *antiquity*, and trace back the original, of Infant-Baptism, we shall begin at the time of *St. Augustin*, who

C 2

flou-

[w] See Dr. Gill, *ubi supra*.

†† The order of *Catechumens* in the primitive Church has been alledged as a proof, that Infant-Baptism was not practised in these days. But this can be no proof at all. For that order subsisted in the time of *St. Austin*: [Vid. *Augustin de Fide Catechumen, &c.*] when Infant-Baptism, as its opponents acknowledge, was in common use. The truth is, the order of *Catechumens*, (properly so called, viz. those who were instructed in the Christian religion to prepare them for baptism,) were not persons born of baptized Christian Parents, but such, (or their children) as *relinquished Paganism, and came over to the Christian faith*: as Lord King observes. [Enquiry into the Constitution, &c. of the Primitive Church. P. 2. Ch. 3. S. 3. Compare the learned Beza's note on 1 Cor. vii. beginning.]

flourished about the end of this century, and in whose days the practice of Pædo-baptism did confessedly prevail. But, when it is pretended, that it was chiefly owing to his influence, and authority, that it did so generally prevail, either then or afterwards [x]; this pretence is a contradiction both to history and to common sense. For, St. *Augustin* himself speaks of it, as the *antient* practice of the *universal* church [y]. And how could he be so rash and stupid, as to affirm such a thing, if Infant-Baptism was generally known in his days, to be a *novel*, or late invention, which owed it's *establishment* to himself? Let me farther observe, when the *Pelagians* were strongly pressed with an argument, in proof of Original Sin, from Infant-baptism; they never denied it to be an apostolical institution, or the perpetual practice of the christian church; which, being the shortest way to get clear of the difficulty, they would undoubtedly have taken it, if they had any ground for such a pretence, as they must have had according to the modern hypothesis of our Antipædo-baptists. Their hypothesis therefore is groundless and absurd. For any one to say, that the *Pelagians* durst not deny

[x] See *Tombes Examen*. p. 12.

[y] Ut antiquitus universa Ecclesia pertineret fideles parvulos originalis peccati remissionem per Christi baptismum consecutos. *Augustin cont. Pelag. lib. 3.*

deny Infant-Baptism [z], is an idle conceit, and plainly saying nothing, for want of having something to say. For, what *durst* not *they* do, who had the courage, to deny Original Sin? which was generally considered, at that time, and strenuously urged, as the ground, and reason of Infant-Baptism; so that upon this very score they were charged with denying Infant-Baptism, as a consequence of their denying Original Sin, but they disowned the charge; and acknowledged the necessity of Infant-Baptism, though upon a different ground [a]. It was not therefore, for want of *courage*; for, they were *men of mettle*; but for want of *evidence*, that the *Pelagians* did not deny Infant-Baptism. The plain truth of the matter then is, they *could not* deny it. But, the fact itself is enough for our purpose, viz. that the *Pelagians did not* deny Infant-Baptism [b], when the fairest opportunity was offered, and they had the strongest temptation to deny it, if they could have done it consistently with honour and truth. This appears to me an unanswerable argument, that the practice of Infant-Baptism was far from being a *new* thing, or looked upon as a *human invention*, in those days, but, on the contrary, was considered, on all sides, as a divine institution, and the immortal

[z] *Tombes Examen. P. 2. Sect. 2.*

[a] *Vid. Hieronym. advers. Pelag. lib. 3. sub. fin.*

[b] *Vid. G. J. Voss. Hist. Pelag. lib. 2, par. 2. Thes. 4.*

morial practice of the christian church [c]. It is an argument which I suspect the Anti-pædo-baptists do not care to look in the face; and, though the celebrated Dr. *Gill* hath been lately forced to attack it, or give up the cause; we shall presently see, that it stands firm against all his artillery.

One method taken to invalidate the force of this argument, is alledging *other* Ecclesiastical customs, which prevailed as generally in the primitive church, as Infant-Baptism, under the notion of *unwritten traditions*; and yet are not held by us to be apostolical institutions. But before any great execution can be done this way, it must be first shewn, that the said Ecclesiastical customs have the same evidence from the *testimony* of the antients for their apostolical institution; that they were put to the same *test* with Infant-Baptism, to try their true antiquity and authority; and that they *stood* the trial, as Infant-Baptism did. For, if these things cannot be made to appear, 'tis evidently not *right*, but very wrong, to put them upon the same foot, as if we were equally obliged to receive the one, as the other, that we may preserve the character of *honest* men [d]. But more of this matter hereafter. At present I shall apply myself to
a par-

[c] See this argument well urged. The Baptism of Infants a Reasonable Service. Arg. 5.

[d] See Dr. *Gill's* Remarks on the Bap. of Inf. a Reas. Serv. p. 27.

a particular, and distinct consideration of all, that Dr. *Gill* hath advanced, in order to evade the force of our argument, as stated above.

1. Says the Doctor, “ However embarrassed *Pelagius* might be with the argument, it did not lead to a controversy about the *subject*, but the *end* of baptism, and about the latter, not the former *was* the dispute. [e].” Very well! then both sides were agreed about the *subject* of baptism. However, the dispute with the *Pelagians* did *in fact* lead to a controversy about the subject of baptism, so far as that they were actually pressed, and even teased with an argument from Infant-Baptism; as the learned Doctor cannot but know. And how easy a matter had it been for them, to crush this argument at once, and get clear of it for ever, without any more ado, only by denying Infant-Baptism, if they could have denied it with a safe conscience? I appeal to the Doctor himself, whether this was not the shortest way, and the most effectual method, to silence all his opponents. This may serve, as a proper answer to what follows [f]. “ Nor was he under so great a temptation, and much less necessity, nor did it so greatly concern him to deny the baptism of Infants, on account of his tenet; since he was able upon his principles to point out other ends of their
“ baptism,

[e] *Ibid.* p. 20.

[f] *Ibid.*

“ baptism, than that of remission of sin ; and
 “ particularly their receiving, and enjoying
 “ the kingdom of heaven, &c.” There is
 nothing in all this, that affects our argument,
 in the least. We readily grant, that *Pelagius*
 was not obliged by his principles to deny
 Infant-Baptism. On the contrary, we affirm,
 and maintain, that he neither did, nor could
 deny it. But, what we urge is this, that, when
 he was vehemently pressed with an argument
 from Infant-Baptism in proof of original sin, In-
 fant-Baptism was considered as a *medium* al-
 lowed on both sides, and it is what *Pelagius*
 never disputed, when he had a fair *occasion*
 given him to deny it, if he could have done
 it with any appearance of modesty, reason,
 and truth.—The Doctor proceeds.

2. [g] “ It should be known, and observ-
 “ ed, that we have no writings of *Pelagius*
 “ extant, &c.”——But, where is the use, or
 importance of *knowing and observing* this, in
 the present case, when Dr. *Gill* doth not de-
 ny “ that he hath been used fairly, and is
 “ willing to allow his (i. e. *Austin's*) authori-
 “ ties.” Why, it is here, that we join issue
 with him ; for, it is only upon such evidence,
 as we *have*, that we can proceed, in deciding
 any controverted point of this nature. If the
Doctor can produce any better ; we are ready
 to attend to it. But he goes on thus,

3. “ How-

3. [b] “ However acute, learned, and sagacious *Pelagius* was, yet falling in with the *stream of the times*, and not seeing himself concerned about the *subjects*, but the end of baptism, might give himself no trouble to enquire into the rise of it; but take it for granted, as *Austin* did, — that it had been the constant usage of the church, and an apostolic tradition.” — Upon which it is obvious to remark. (1.) We have here a fair concession that *the stream of the times* ran in favour of Infant-Baptism, as the *constant usage of the church, and an apostolic tradition*, in the days of *Austin*; and of *Pelagius*, who began in the year 400 to teach his errors at *Rome*, as says *Dupin* [i]. (2.) That *Pelagius* should fall in with the *stream of the times*, whatever *Austin* might do, is highly improbable. Nor can it be supposed that *Austin* himself acted in this manner, without granting at the same time, that the practice of Infant-Baptism was a prevailing custom before he came into play, which therefore could not be owing to his influence, and authority [k]. For, though we allow him to be a very acute man; yet surely he could not be the author of such an ingenious contrivance, as first to raise the stream of the times, and then suffer himself to be carried away with it. But, in
D respect

[b] *Ibid.* p. 21.
Answer to Gale. p. 427.

[i] *Hist. Eccles.*

[k] See *Wall's*

respect to *Pelagius*, I say, it is highly improbable that he should fall in with the stream of the times, and take the thing, in question, for granted without examination. So that there is no weight, or force in the Doctor's suggestion, viz. " that *Pelagius* might give " himself no trouble to enquire into the rise " of Infant-Baptism." For, we are not enquiring into mere *possibilities*, but *probabilities*, and facts. And whatever *Austin* was, it is certain that *Pelagius* was not of that temper, and complexion, as to fall in with the stream of the times. Witness his open opposition to the vulgar doctrine of original sin. In this case *Pelagius* went *against* the stream of the times, and particularly *against Austin* himself, whether at the head, or in the midst of the stream. (3.) If *Pelagius* saw himself no ways concerned about the subjects, but the end of baptism; as Dr. *Gill* says; this implies, that Infant-Baptism was no point of controversy between him, and his opponents. It was a point in which both sides were fully agreed; otherwise, when he was urged with an argument from Infant-Baptism, he might have dispatched it at once, and struck all his adversaries dumb, by denying Infant-Baptism; as, I am persuaded, Dr. *Gill*, or any other skilful disputant, would have done in the same case; and *Pelagius* appears to have been a man of sufficient *sagacity*, I add
of

of *spirit* too, not to have let slip such an advantage.—But let us attend the *Doctor*.

4. “Tho’ *Pelagius* complained, that he
 “ was defamed, and slandered by some, who
 “ charged him with denying Infant-Baptism;
 “ yet this, *Austin* observes, was only a shift
 “ of his, in order to invert the state of the
 “ question, that he might more easily an-
 “ swer to what was objected to him, and pre-
 “ serve his own opinion [1].”—Now, for my
 part, I cannot conceive, with what view *Dr.*
Gill mentioned this, or with what pertinency
 it is brought in here, unless with a design to in-
 sinuate, that *Pelagius*, notwithstanding his
 pretences to the contrary, did really deny In-
 fant-Baptism. For, the *Doctor* immediately
 adds; “ And certain it is, according to *Aus-*
 “ *tin*, that the *Pelagians* did deny baptism to
 “ some Infants, even to the Infants of Believ-
 “ ers, &c.” — But, I must leave the *Doc-*
tor, to reconcile this with what he had
 said, under the last article, of *Pelagius* *fall-*
ing in with the stream of the times, and not see-
ing himself concerned about the subjects of bap-
tism; and so proceed to examine the truth
 of his round assertion, “ that, according to
 “ *Austin*, the *Pelagians* did deny baptism to
 “ some Infants, even the Infants of Believ-
 “ ers.” A strange assertion indeed! and a
 very false one; as I shall shortly prove, I hope

to the Doctor's conviction. At present, let us consider, what the *complaint* of *Pelagius* really was, and *Austin's* reflections upon it, in order to set the matter in a true light, that the Reader may not be mislead by the Doctor's representation of the case. *Pelagius* then said [m] " that he was defamed, and slandered by some men, as denying the sacrament of baptism to Infants, and promising the kingdom of heaven to some without the redemption of Christ. But (says *Austin*) these things are not so objected to them, as he hath put them. For, neither do they deny the sacrament of baptism to Infants, nor promise the kingdom of heaven to any without the redemption of Christ. Therefore, what he complains of being defamed " for,

[m] In literis etiam, quas Romam misit (sc. *Pelagius*) ad beatæ memoriæ papam Innocentium (quoniam eum in corpore non invenerunt, et sancto papæ Zozimo datæ sunt, atque ad nos inde directæ) dicit *se ab hominibus infamari, quod negat parvulis baptismi sacramentum*, et absque redemptione Christi aliquibus cœlorum regna promittat. Sed non sic illis hæc objiciuntur, ut posuit. Nam neque parvulis negant baptismi sacramentum, neque absque redemptione Christi hæc aliquibus cœlorum regna promittunt. Itaque unde se queritur infamari eo modo proposuit, ut facile posset crimini objecto, salvo suo dogmate, respondere. Objicitur autem illis, quod non baptizatos parvulos nolunt damnationi primi hominis obnoxios confiteri, et in eos transiisse originale peccatum regeneratione purgandum, quoniam propter accipiendum regnum cœlorum tantummodo eos baptizandos esse contendunt, &c. — Ecce quod eis objicitur de baptismo parvulorum! non quod ipse ita proposuit, ut possit suæ propositioni, quasi adversantis objectioni, secundum sua dogmata respondere. Denique, quomodo respondeat advertite, et videte latebras, &c. *Austin. de Peccat. Orig. cont. Pelag. et Celest. lib. 2.*

“ for, he hath *stated* in such a manner, as
 “ that he might easily answer to what was
 “ objected to him, and preserve his own opi-
 “ nion. (i. e. *as to original sin*) Now, that,
 “ which is objected against them, is *this*,
 “ that they will not acknowledge unbapti-
 “ zed Infants to be liable to the condemna-
 “ tion of the first man, and that *original sin*
 “ hath passed upon them to be purged by re-
 “ generation; because they maintain, *that*
 “ *they are to be baptized only* that they may
 “ receive the kingdom of heaven, &c.—Be-
 “ hold what *is* objected to them concerning
 “ the baptism of Infants! &c.”—— Thus,
 whatever shuffling *Pelagius* might use, it was
 not to disguise any private opinion he enter-
 tained against Infant-Baptism, as Dr. *Gill's*
 way of introducing this matter would lead
 one to suspect. For, as *Austin* affirms, this
 was not the thing laid to his charge; on the
 contrary, *Austin* expressly says, that the *Pe-*
lagians did not deny the sacrament of baptism
 to Infants, but held that they were to be bap-
 tized, that they might receive the kingdom
 of heaven.

Let us now examine the truth of our learn-
 ed Doctor's assertion, viz. “ and *certain* it is,
 “ according to *Austin*, that the *Pelagians*
 “ did deny baptism to some Infants, even to
 “ the Infants of Believers, and that for this
 “ reason, because they were holy.” Here,
 upon a little enquiry, it will appear, that the
 Doctor

Doctor was lead into a great mistake, by understanding *absolutely* what was only spoken *hypothetically*. For, the *Pelagians* did not absolutely deny baptism to the Infants of Believers; but they only denied the necessity of it upon the *supposition* of their antagonists, viz. that the design of baptism was *to cleanse from sin*: still insisting upon the necessity of their baptism on another account, viz. *that they might enter into the kingdom of heaven*. It is a disadvantage in this argument, that we have none of their writings entire, and compleat, but are obliged to take up with small scraps, and quotations from them, without the benefit of seeing them in their due order, and connexion. However, by a narrow inspection of the passage upon which Dr. Gill hath grounded his mistake, we shall easily detect, and expose his error. St. *Augustin* introduceth the discourse thus [n]: “ But
 “ what we have said above, in answer to
 “ those that say, If a sinner begets a sinner,
 “ a righteous man should beget a righteous
 “ man; the same we also say in answer
 “ to those, who affirm, that one born of a
 “ baptized person should be considered as al-
 “ ready baptized, &c.”—Now, this argument affects

[n] Quod autem supra respondimus adversus eos, qui dicunt, si peccator genuit peccatorem, justus quoque justum gignere debuit: hoc etiam his respondemus, qui dicunt de homine baptizato natum, jam veluti baptizatum haberi debuisse, &c. *Augustin. de Peccat. merit. et remis. cont. Pelag. lib. 2.*

affects the adult children, as well as the Infants, of baptized christians. But to proceed : a little after we have these words [o] ; “ But
 “ the apostle says, *your children would be un-*
 “ *clean, but now are they holy :* and therefore
 “ say they, the children of Believers ought
 “ not now to be baptized.” This is the
 passage upon which Dr. Gill hath grounded
 his assertion, that the *Pelagians* denied baptism
 to the Infants of Believers. But (not to in-
 sist, that the words do not mention Infants,
 but children at large, and so may include the
 adult children of Believers ; and consequently
 make as much against adult Baptism, as In-
 fant-Baptism) that the *Pelagians* did not *ab-*
solutely deny baptism to the Infants of Believ-
 ers, is evident from what follows in answer to
 their argument ; which is only *argumentum*
ad hominem. Says *Austin* [p] “ It is not con-
 “ trary to our assertion, although holy chil-
 “ dren are born of Believers, that we say, if
 “ *they are not baptized, they go into condem-*
 “ *nation ; to whom (viz. the unbaptized chil-*
 “ *dren*

[o] At enim ait apostolus, Filii vestri immundi essent, nunc autem sunt sancti ; et ideo inquit fidelium filii jam baptizari minime debuerunt. *Augustin. ibid.*

[p] Et contra nostram quidem non est assertionem, etiam si ex fidelibus sancti propagantur, quod eos dicimus, *si non baptizantur*, pergere in damnationem, quibus et ipsi regnum cælorum intercludunt, quamvis eos dicant non habere ullum vel proprium, vel originale peccatum. *Augustin. ibid.* Upon another occasion St. *Augustin* says, that the *Pelagians* never denied, that Infants could not enter into the kingdom of heaven without baptism. *De Peccat. Origin. cont. Pelag. et Celest. lib. 2.*

“ *dren of Believers*) even they themselves
 “ (viz. the *Pelagians*) shut the kingdom of
 “ heaven, though they say, they have no
 “ sin, personal, or original.”—And now, let
 any impartial Reader judge, whether, as I
 said before, the learned *Doctor* was not lead
 into a great mistake, by understanding *absolutely*,
 what was only spoken *hypothetically*.
 For, it manifestly appears, from the very
 words of *Austin* in the place referred to by the
Doctor, that the *Pelagians* held Baptism to be
 necessary for the Infants of Believers. There-
 fore, they could not deny Baptism to such In-
 fants *absolutely*, but only upon the supposi-
 tion of their opponents, viz. that the design
 of Baptism was *to cleanse from sin*. And thus,
 the direct contrary of what Dr. *Gill* asserts is
certain according to Austin. We shall take
 him tripping again, under the next article,
 and in a yet more egregious manner.

5. “ *Pelagius* says *no such thing*, that he
 “ never heard, no not even any impious he-
 “ retic, who denied Baptism to Infants [q].”
 This is a surprizing assertion in the *Doctor*.
 For, we shall presently prove, and out of his
 own mouth, that *Pelagius* said the *very thing*
itself. His words are [r], “ that he never
 “ heard, no not of any impious heretic, who
 “ would say this concerning Infants, which
 he

[q] *Ibid.* p. 24.

[r] Nunquam se vel impium aliquem hæreticum audisse
 qui hoc, quod proposuit, de parvulis diceret.

“ he had *proposed*, or mentioned.” — “ The
 “ sense, as the *Doctor* rightly observes, de-
 “ pends upon the phrase, *quod proposuit, what*
 “ *he had proposed*, or mentioned, of whom,
 “ and what that is to be understood.” But
 the same or the like phrase is used several
 times in the discourse, and plainly refers eve-
 ry time to the same person, and thing, viz.
 “ to *Pelagius* himself, and to the state of the
 “ question, as he had put it [s];” to borrow
 the Doctor’s words again. Accordingly, the
 Doctor says, *this seems to be the sense* [t].
 Well! thus far we are agreed. Nothing now
 remains, for clearing up the whole matter,
 but to consider, how *Pelagius* had, in fact,
 stated the question. “ Representing (says the
 “ Doctor) that he was charged with promi-
 “ sing the kingdom of heaven to some with-
 “ out the redemption of Christ [u].” But oh,
 good Doctor! Is this the *whole* of his represen-
 tation? (or *proposition*, to use St. *Austin*’s phrase)
 Have you not (I am loth to say *designedly*)
 dropt the *first part* of it? the part, which ex-
 pressly mentions the *Baptism of Infants*? the
 very part, in short, upon which the present
 question depends! For, *Pelagius* had repre-
 sented, and complained [w] “ that he was
 E “ unjust-

[s] Ibid. p. 23. ut posuit—eo modo proposuit—ita propo-
 suit, ut possit suæ propositioni, &c. Vid. supra not. [m].

[t] Ibid. [u] Ibid.

[w] Dicit se ab hominibus infamari, quod neget parvulis
 baptismi sacramentum, et absque redemptione Christi hæc ali-
 quibus cœlorum regna promittat. Vid. supra not. [m].

“ unjustly charged with *denying the sacra-*
 “ *ment of baptism to Infants*, and promising
 “ the kingdom of heaven to some without the
 “ redemption of Christ ;” as we have seen be-
 fore. Therefore *this* is, in part, what *Pelagius*
 said, he never heard, no not of any impious he-
 retic that would say concerning Infants, viz.
 that they were to be denied Baptism; which
 was one thing falsely laid to his charge, as *Pela-*
gius complained : and the words refer to the
state of the question, as he had put it, by Dr.
Gill’s own confession. Consequently, the
 learned *Doëtor* is mistaken again, or (which
 I would hope is not the case) willing to lead
 others into a mistake, when he affirms, that
Pelagius says *no such thing*. And to what
 can we impute the *Doëtor’s* quoting by halves,
 and his leaving out the main words of the
 sentence, upon which the present debate
 wholly turns? but to his *excessive* modesty,
 which could not bear the mortification of a
 most glaring self-contradiction? But, upon se-
 cond thoughts, he may see reason to retract
 his following words [x], “ take the words
 “ which way you will, they can’t be made
 “ say, that he never heard, that any heretic
 “ denied Baptism to Infants.” For, taking
 the words in *his own way*, they as plainly say
this, as the other thing he mentions ; because
 both are equally included in the *proposition*,
 or

[x] *Ibid.* p. 24.

or in the *state of the question*, as *Pelagius* had put it. And if the Baptism of Infants was not included in the proposition; how comes their *Baptism*, and *regeneration in Christ*, to be mentioned afterwards with *reference* to it [y]? whether *putat*, or *vetat*, be the right reading. Having set this matter in a proper light; let us now follow the Doctor a step farther.

6. “ *Austin* himself doth not say, that he had never heard, or read of any catholic, heretic, or schismatic, that denied Infant-Baptism [z].” — To which I answer, it is not material to the purpose in hand, whether *Austin* himself says so, or not. We have already seen him quote *Pelagius*, saying the strongest thing, that any man could say, for the *perpetual* and *universal* practice of Infant-Baptism in the christian church from the beginning. But, the Doctor adds; “ He *could* never say any such thing;” and gives several reasons for it, which we shall examine in their order.

(1.) Says the Doctor [a], “ He must know, that *Tertullian* had *opposed* it.” — Here the Doctor hath changed the *terms* of the proposition. For, he gives it, as a reason to prove,

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that

[y] “ Dum eos baptizari; et in Christo renasci putat.— So it is in my edition of *Austin*; *putat*, and not *vetat*, as Dr. *Wall* quotes it.” Dr. *Gill*. *ibid*. p. 23. Vid. *Wall's* Hist. of Inf. Bap. p. 1. ch. 19. sect. 30.

[z] *Ibid*. p. 24.

[a] *Ibid*.

that *Austin* had heard of some body, who *denied* Infant-Baptism, that he must know, that *Tertullian* had *opposed* it. But, whatever *Austin* might know of that matter, one thing he certainly knew, viz. how to distinguish between persons *denying* Infant-Baptism, and their *opposing*, or *contradicting* it, in *some sort* [b]. Of this kind was *Tertullian's* opposition to it. For, whatever he said against it, he did not properly *deny* Infant-Baptism; but, on the contrary, allowed of it in cases of necessity; as will be shewn in its proper place. Therefore the Doctor's first argument falls to the ground. For, St. *Austin* might know, that *Tertullian* had some way *opposed* it, and yet have never heard of any one that *denied* Infant-Baptism.

(2.) “ And he himself (says the Doctor [c])
 “ was at the council of *Carthage*, and there
 “ presided, and was at the making of that ca-
 “ non, which runs thus; *also it is our plea-*
 “ *sure, that whoever denies, that new-born*
 “ *Infants are to be baptized — let him be*
 “ *anathema*: but to what purpose was this
 “ canon made, if he, and his brethren knew
 “ of none that denied Infant-Baptism? To
 “ say, that this respects some people, who
 “ were still of the same opinion with *Fidus*,
 “ an *African* Bishop that lived 150 years be-
 “ fore

[b] See his words in our Title-page.

[c] *Ibid.*

“ fore this time, that Infants were not to be
 “ baptized until they were eight days old, is an
 “ idle notion of Doctor *Wall* [*d*] : can any
 “ man in his senses think, that a council,
 “ consisting of all the Bishops in *Africa*,
 “ should agree to *anathemize* their own bre-
 “ thren, who were in the same opinion, and
 “ practice of Infant-Baptism with themselves ;
 “ only they thought it should not be admi-
 “ nistred to them, as soon as born, but at
 “ eight days old? *Credat Judæus Apella, &c.*”

—Now here let it be observed (1.) It appears by the instance of *Fidus* (whose opinion might possibly survive himself 150 years; there is no *absurdity* in the supposition) that some persons might be against the baptizing of *new-born* Infants; and yet not deny Infant-Baptism, unless they could both deny, and practise it at the same time. For, *Fidus* himself was for having Infants baptized, when they were eight days old ; at which age they surely were Infants still. Accordingly (2.) The *Canon* before us relates, not to Infants at large, but only to *new-born* Infants. For, so it is expressed, both in the *Greek* [*e*], and likewise in the old *Latin* copy, in a Treatise bound up with St. *Austin's* works [*f*]. Therefore, to extend

[*d*] Hist. of Inf. Bap. part 1. ch. 19. sect. 37.

[*e*] Τὰ μὲν πρῶτα, καὶ νεογέννητα ἐκ τῶν γαστέρων τῶν μητέρων. Canon. 112. Synod. Cârthag. Balsamon.

[*f*] Quicumque parvulos recentes ab uteris matrum baptizandos negat, &c. *De Ecclesiast. Dogmat.*

tend the canon farther, than to *new-born* Infants, is evidently to pervert it's meaning, and to put a sense upon the canon, which the makers of it never intended. For, if they meant Infants at large; why did they use such a restrictive term, as *new-born* Infants! It must then be a wrong conclusion, for any one to infer from hence, either that *Austin*, or any of his brethren, knew of some, that denied Infant-Baptism. For, if any persons were against the baptizing of *new-born* Infants; it by no means follows, that they denied Infant-Baptism. Because, as appears by the instance of *Fidus*, those, that were in the same opinion and practice of Infant-Baptism with themselves, might nevertheless think, that it should not be administered to them, *as soon as born*. It is observable, that St. *Austin* himself [g] makes mention of *new-born* children, by way of contradistinction from children *eight days* old, with an eye to the scruple of *Fidus*. (3.) It is demonstrably *certain*, that this canon was not made against any persons, that denied Infant-Baptism. Because, it was made against *Pelagius*, and *Celestius*, as is noted by *Photius*, who mentions this canon [h]. But, neither of these men denied Infant-Baptism. What then did they deny? The resolution of this point will lead us into the

[g] *De peccator. merit. et remis. lib. 3.*

[h] *Bibliothec. Cod. 53.*

the true meaning, and design of the canon ; and so furnish us with a proper answer to the Doctor's question, (viz. " to what purpose was this canon made?") without receding in the least from our hypothesis, that the makers of the canon, even their grand president himself (tho' the council consisted of all the Bishops in *Africa*) *knew of none, that denied Infant-Baptism.*—Now, though *Pelagius* denied, *Celestius* confessed that, according to the usual form of Baptism, Infants were to be baptized *for the remission of sin* ; and both agreed in this, that Infants derived no *original sin from Adam*. Let us then consider the canon, which was made against them jointly, with proper attention ; and it will appear to be judiciously, and accurately framed, in few words, according to this double occasion. The canon bears this title [*i*], " That Infants are, or " are to be, baptized *for the remission of sin.*" And it runs thus [*k*] : " It is also our pleasure, that whosoever *denys* that Infants *new-born* are to be baptized, (e. g. *Pelagius*) or " says that they should be baptized, (e. g. " *Celestius* [*l*]) *for the remission of sin* ; but " that they derive no original sin from *Adam*, " which

[*i*] Ὅτι τὰ μικρὰ εἰς ἄφεσιν ἁμαρτίων βαπτίζονται.

[*k*] Ομοίως ἤρρεσεν, ἵνα ὅστις δῆποτε τὰ μικρὰ, καὶ νεογέννητα ἐκ τῶν γαστέρων τῶν μητέρων βαπτίζόμενα ἀρνεῖται, ἢ λέγει εἰς ἄφεσιν ἁμαρτιῶν, αὐτὰ βαπτίζεσθαι, μηδὲν δὲ ἐκ τῆς τῆς Ἀδάμ, &c.—ἀνάθεμα ἔστω.

[*l*] Vid. *Augustin. cont. Celest. Eccl. lib. 2. de peccat. orig. cap. 5.*

“ which ought to be cleansed by the laver
 “ of regeneration, &c. (e. g. both *Pelagius*,
 “ and *Celestius*) let him be *anathema*.” Thus,
 according to the *title*, and to the *occasion*, and
 to the *construction* of this canon, it is so framed,
 as that the *remission of sin* stands in connexion
 with the *first*, as well as with the second clause;
 there being a plain contrast between *Pelagius’s*
denying, and *Celestius’s confessing*, the Baptism of
 Infants for the *remission of sin*. Therefore, that
 part of the canon was not made against any person,
 that absolutely denied the Baptism even of *new-born*
 Infants; but against *him*, who denied, that
new-born Infants were to be baptized for the
remission of sin; as is well known *Pelagius* did,
 tho’ he held their baptism to be necessary upon
 another account, viz. *that they might enter into*
the kingdom of heaven. This discovers the reason
 of the council’s so particularly specifying *new-born*
 Infants. (or, Infants *new-born from their mother’s*
womb; as the canon expresses it) Because, as such
 Infants could not be supposed guilty of any *actual*,
 or *personal* sin of their own; this precision in
 wording the canon was intended to limit the reason
 of their Baptism to *original sin*. In short,
 the whole emphasis lies in *this* circumstance
 of Infants being *new-born*. And no one could
 rationally pretend, as the council itself thought
 [m], that such Infants stood in need of

[m] For, upon that supposition they say, (ὅθεν γίνεσθαι
 ἀνά-

of Baptism in it's then *usual* and *common* form, that is to say, *for the remission of sin* [n] ; if they derived no *original sin* from *Adam*. And this explains the meaning of what the learned *Photius* says of the council at *Carthage*, who made the canon under consideration, viz. [o] “ that they *anathematized* those, who said, “ that *new-born* Infants stood in no need of “ Baptism, because they derived no original “ sin from *Adam*.”—Therefore, tho' we have no occasion to suppose with *Dr. Wall*, “ that “ the canon respects some people, who were “ still of the same opinion with *Fidus*, an “ African Bishop, that lived 150 years before “ this time;” (*Dr. Gill* may call this an *idle notion*, if he pleaseth; we want it not) Yet (wonder it, who will) “ a council consisting “ of all the Bishops in *Africa*, did, in fact, “ agree, to anathematize their own brethren, “ who were in the same opinion, and practice “ of *Infant-Baptism* with themselves;” only they differed about the *reason* of the thing. Nay, we see by an express clause in the canon,

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that

ἀπόλεθον, ὅτι ἐν ταῖς οὗ τύπος τῷ εἰς ἄφεσιν ἁμαρτιῶν βαπτίσματι ἐκ ἀληθείας, ἀλλὰ πλαστός νοεῖται) *Ibid*.

[n] Infantes autem debere baptizari in remissionem peccatorum *secundum regulam universalis ecclesie* — confitemur : says *Celestius*. *Augustin. de peccat. orig. c. 5.* Hence that question, *Quid festinat innocens ætas ad remissionem peccatorum?* *Tertullian. de Baptismo.*

[o] Ὡσαύτως τὸς τὰ βρέφη τὰ ἀρτίτοκα μὴ χρεῖαν ἔχειν βαπτίσματος, διὰ τὸ μὴ ἔλκειν αὐτὰ προγονικὴν ἁμαρτίαν ἐξ Ἀδάμ, ἀναθεματίζει. *Synodus Carthag. contra Pelagium, & Celestium. Phot. Biblioth. cod. 53.*

that the members of this council were not satisfied, if a person owned, that Infants were to be baptized *for the remission of sin*; unless he acknowledged that they were to be baptized on the account of *original sin* also. And doth not Dr. Gill himself say, and say truly, (St. *Austin* having testified the same thing [*p*].)

“ that the controversy with the *Pelagians* was
 “ not about the *subject*, but the *end* of Baptism, and about the latter, and not the former was the dispute [*q*].” — This, I presume, any competent, and candid Reader will judge a sufficient answer to what the Doctor hath advanced, both lately, and on a former occasion [*r*], with reference to the *Carthaginian* council, and their famous *canon*. For, it is manifest upon the whole, “ that tho’ St. *Austin* presided in that council, and was at
 “ the making of this canon; he might notwithstanding, have never heard, or read of
 “ any catholic, heretic, or schismatic, that *denied* Infant-Baptism.” — Let us now consider, what farther props, the Doctor hath, to support his tottering hypothesis.

(3.) [*s*] “ *Austin* himself makes mention of
 “ some, that argued against it after this manner.
 “ ner.

[*p*] Concedunt parvulos baptizari oportere. Non ergo quæstio est inter nos, et ipsos, utrum parvuli baptizandi sint, sed de causâ quaeritur, quare baptizandi sint. *Augustin. de verb. apost. serm. 14.*

[*q*] *Ibid. p. 20.*

[*r*] *Divine right of Inf. Bapt. examined, &c. p. 35.*

[*s*] Remarks on Infant-Bapt. a reasonable serv. p. 25.

“ ner [t].” “ Men are used to ask this question, says he, of what profit is the sacrament of christian-baptism to Infants, seeing when they have received it, for the most part they die, before they know any thing of it.” — But neither doth *this* come up to the point, or prove, what it is alleged for, viz. that *Austin* had heard of any one (I mean any christian, *whether catholic, heretic, or schismatic*) who *denied* Infant-Baptism. For (1.) men might ask such a question for their own information, without *denying* Infant-Baptism, or so much as *arguing against* it. In the same place St. *Austin* makes mention of another question, which some *ignorant* people were used to ask, in reference to the *death* of Infants, and their bodily pains. “ What occasion was there for one *to be born*, “ who departed this life, before he could “ merit any thing?” This question he hath no sooner answered, but he mentions the other question produced by the Doctor, and mentions it in such a manner, as to put it upon the same foot with the former [u]. Now, if that question was asked by any christian, it could only be for the sake of information. (and when persons are *ignorant*, it is very commendable in them to desire, to be informed.) For, it is very absurd to suppose,

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pose,

[t] *Augustin. de libero arbit. lib. 3. cap. 23.*[u] *Quo loco etiam illud perscrutari homines solent, sacramentum baptismi Christi quid parvulis profit, &c.*

pose, that any christian would ask the question, with a design to *argue against* the birth of children, dying in Infancy. But, there is the same reason to suppose *this*, as the Doctor hath to suppose, from the like question concerning the *Baptism* of children, dying in infancy, that the persons, who asked the question, *argued against* it. (2.) If they did thus argue against Infant-Baptism; it is incumbent upon the Doctor to prove, that they were *christians*. For, there is some reason to doubt of it, considering in what manner St. *Austin* introduces the *similar* question going before, calling it a *calumny* [w]: And truly, if it was meant as an *objection*, it is such calumny, or reflection upon divine Providence, as could proceed from the mouth of none, but men of atheistical principles. (3.) They might even *argue* in this manner against Infant-Baptism; and yet not *deny* it: nay, be so far from denying it, as to practise it themselves, supposing them to be christians. For, there is such a thing, as *arguing* for *arguing's sake*: and this very way I have known the same question asked among, and by those, who do practise Infant-Baptism. And I would gravely ask the Doctor, whether he really thinks, that any of those men, who raised the *other* difficulty about the birth of Infants, would scruple, upon the strength of

[w] Huic autem disputationi objici ab imperitis solet quædam *calumniæ* de mortuis parvulorum, &c. *Augustin. ibid.*

of their own objection, *to render due benevolence?* The application is easy, and I haste to the next thing.

(4.) “ And as before observed (says Dr. Gill [x]) he brings in the *Pelagians* saying, “ that the Infants of believers ought not to “ be baptized [y].” But, in relation to what he hath *before observed* as to this matter; we have *before proved* that our learned Doctor is under a gross mistake. And so we proceed to his last argument, (which will prove faulty, like the rest) to prove, “ that *Austin* could “ not say, what he is made to say.”

(5.) “ And so *Jerome* [z], who was a contemporary of his, speaks of some christians, “ *qui dare noluerint baptismum, who refused to “ give baptism to their children; so that tho’ Infant-Baptism greatly obtained in those times, “ yet was not so general as this author represents it. Austin* therefore could not “ say, what he is made to say.” Thus far the Doctor [a]. But, as his *conclusion* is now come to it’s last legs; so it will be hard set, to maintain it’s ground. The small scrap of *Latin* words, cited from *Jerome*, may seem, perhaps, to make for his purpose, detached, as they are, from the rest of the sentence; but, considered in their due connexion, they will appear with a different aspect. For, upon examining the passage, the Doctor will be found,

[x] *Ibid.*

[y] *Augustin. de peccator. merit. l. 2. c. 25.*

[z] *Ep. ad Lætam.* [a] *Ibid.*

found, to have repeated his former mistake, by understanding here again *absolutely*, what was only spoken by way of *supposition*. Because, St. *Jerome* is not *relating a fact*; as the Doctor's manner of quoting him would insinuate; but only *putting a case*; in order to illustrate, and enforce a point, which he had to manage with *Læta*, about sending her daughter *Paula* to *Bethlehem*, &c. And having urged that parents are accountable for their children, during their *minority*, he adds [b]; "unless, perhaps, you suppose, the children of christians, *if they should not have received Baptism*, themselves only to be guilty of sin, and the fault not to lie also upon those, *that would not give them Baptism.*" Thus, it is plain, St. *Jerome* doth not say, what Dr. *Gill* would make him say; nor is he stating a *matter of fact*, but only arguing upon a *supposition*; and in this manner either he, or any other man, might have argued, if he had never heard of one single christian, that *denied* Infant-Baptism. Besides, if we should suppose, without any necessity, the *case*, which St. *Jerome* puts, to be *fact*; this will not prove, that any christians *denied* Infant-Baptism in those days, but only that they *neglected* it in some instances.

[b] Nisi fortè existimas, Christianorum filios, si baptisma non receperint, ipsos tantum reos esse peccati, et non etiam scelus referri ad eos, qui dare noluerint, &c. Hieronym. Epist. ad Lætam.

ces[c]. For, it sometimes happens in our days, that children miss of Baptism, and die without it, through the *neglect* of parents, who are far from denying Infant-Baptism nevertheless. By the way, it is obvious to remark, that the great St. *Jerome* thought, that christian parents could not neglect to get their children baptized, without being guilty of a culpable omission.

We have now gone through all the Doctor's proofs, to support his assertion, " that *Austin could not say*, what he is made to say:" and whether he hath not failed in every one of them, I appeal to all the learned world. Therefore, I will venture to affirm, that for any thing he hath *said* himself to prove the contrary, *Austin could say*, what he is made say; whether, in fact, he did say it, or not; which is not very material. It is sufficient for our purpose, that St. *Austin could say*, if he had any occasion, " that he had never heard, or read of any catholic, heretic, or schismatic, that denied Infant-Baptism." And I am amazed to think, that, in attempting to prove the contrary, Dr. *Gill* could satisfy himself, or expect to convince others, with such slight, and superficial arguments. This to me appears very wonderful in a person of his approved learning, and unsuspected integrity

[c] See *Wall's Hist. of Inf. Bap. P. 2. ch. 3. on Greg. Nazian.*

integrity ; nor can I otherways account for it, than from the power of prejudices or hurry of precipitation.

What the Doctor next adds, is of little force, speaking still of *Austin* [d]. “ But
 “ what then doth he say, that he never re-
 “ membered to have read, in any catholic,
 “ heretic, or schismatic writer? why, that
 “ Infants were not to be baptized, that they
 “ might receive the remission of sins, but that
 “ they might be sanctified in Christ, &c.” I think the Doctor is here in the right; and also in what follows [e], “ in the same sense
 “ are we to understand him, when he says,
 “ and this the church has *always* had, has
 “ *always* held [f].” “ What? why, that
 “ Infants are diseased thro’ *Adam*; and stand
 “ in need of a physician; and are brought to
 “ the church to be healed. It was the doc-
 “ trine of original sin, and the Baptism of
 “ Infants for the remission of it, he speaks
 “ of in these passages.”—I say, in my opinion, Dr. *Gill* hath here given a true representation of *Austin’s* sense. But then, I must desire the favour of him, to resolve me one question, (whether Infants were to be baptized for the *remission of sin*, or for their *sanctification*) viz. How could any christian, catholic, heretic, or schismatic, believe, that
 the

[d] *Ibid.* . [e] *Ibid.* p. 26.

[f] *De verb. apost. serm.* 10.

the Baptism of Infants was of any use, or efficacy for *either* purpose, without supposing, at the same time, that Infant-Baptism was of *divine authority*, or an apostolical institution, and consequently that it had been *always* practised in the christian church? Accordingly, thus much seems to be *implied* in St. *Austin's* saying, "This the church has *always* had, has *" always held."* And though, as the Doctor observes [g], "it is one thing what *Aus-*
" tin says, and another, what *may be thought*
" to be the consequence of his so saying;" yet, where is the difference between what *Austin* says, and what *is* a natural consequence of his saying it? such a consequence as *Austin* himself would own, and acknowledge [b]. And, "it is true indeed, says the Doctor [i],
" he took Infant-Baptism to be an antient,
" and constant use of the church, and an
" apostolic tradition." But then the Doctor's way of accounting for this notion of *Austin* is very extraordinary, and such only as might be expected from a writer, that is at a loss what to say. For, thus he proceeds;
" which perhaps he had taken up from the
" Latin translations of Origen by Jerome and
" Ruffinus, &c."—But, I must tell the learn-

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[g] *Ibid.*[b] Consuetudo tamen matris Ecclesiæ in baptizandis parvulis nequaquam spernenda est, neque ullo modo superflua deputanda, nec omnino credenda, nisi *apostolica esset traditio*. Augustin. de Genes. ad lit. lib. 10.[i] *Ibid.*

ed *Doctor*, a *perhaps* will not do in this case. As to the business of the *Latin* translations of *Origen* by *Jerome* and *Ruffinus* ; we shall settle that account with the *Doctor* in due time. At present, since *Jerome*, and *Ruffinus* were his cotemporaries, it is natural to ask, how *they* came by the notion, that Infant-Baptism was an *apostolic tradition*, or *institution*? (words of the same import in the ecclesiastic stile) And, why might not *Austin* come by the notion the same way, that they did, without being beholden to them for it? But, if *St. Austin* took the notion from any particular writer of the church ; he had a much *earlier* author (an *original* too) than these *Latin* translators of *Origen*. For, he says himself [*k*], “ Blessed *Cyprian* indeed, not
 “ making any *new* decree, but preserving the
 “ established faith of the church, to rectify
 “ the mistake of those, who thought, that
 “ a child was not to be baptized before the
 “ eighth day from the birth, said not that
 “ the flesh, but the soul was [not] to be lost ;
 “ and

[*k*] Beatus quidem Cyprianus non aliquod decretum condens novum sed Ecclesiæ fidem firmissimam servans ad corrigendum eos, qui putabant ante octavum diem nativitatis non esse parvulum baptizandum, non carnem, sed animam [non] dixit esse perdendam, et mox-natum ritè baptizari posse, cum suis quibusdam co-episcopis censuit. Sed contra Cypriani aliquam opinionem, ubi quod videndum fuit fortasse non vidit, sentiat quisque quod libet : tantum contra apostolicam manifestissimam fidem nemo sentiat, qui ex unius delicto omnes in condemnationem duci prædicat, ex qua condemnatione non liberat, nisi gratia Dei per Jesum, &c. *Augustin. Hieronymo Ep. 28.*

“ and judged with his fellow-bishops, that a
 “ *new-born* child might be rightly baptized.
 “ But against any opinion of *Cyprian*, where
 “ he did not see, perhaps, what should be
 “ seen, let any one think, what he pleaseth ;
 “ only let no man think against *the manifest*
 “ *faith of an Apostle*, who declares, that by
 “ *the offence of one, all were brought into con-*
 “ *demnation, &c.*” It is thus, that St. *Austin*
 writes, in an epistle to *Jerome* himself. Is it
 likely then, that he learned his notion of In-
 fant-Baptism, as an apostolical tradition from
 St. *Jerome*, or *Ruffinus*? And was not St.
Cyprian, whom he quotes, a much earlier
 writer than either of them? And yet, we see,
 he did not consider the Baptism of Infants,
 particularly for original sin, as a *novel thing*
 in *Cyprian’s* time, nor did he found it merely
 upon *Cyprian’s* authority, but referred it to a
 much higher original, even the authority of
 an *apostle*. Again: St. *Austin* says [1] “ that
 “ *antiently, the universal church* held, that
 “ Infants of Believers obtained the remissi-
 “ on of original sin by the Baptism of Christ.
 “ Whence not without reason blessed *Cyprian*

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“ suf-

[1] Ut antiquitus universa ecclesia pertineret fideles parvulos
 originalis peccati remissionem per Christi baptismum consecu-
 tos. Unde non immerito beatus *Cyprianus* satis ostendit quam
 hoc ab initio creditum, et intellectum servet Ecclesia, qui
 cum parvulos a materno utero recentissimos jam idoneos ad per-
 ciendum baptismum asseret; quoniam consultus fuerat utrum
 hoc ante octavum diem fieri deberet. *Idem. de peccat. merit.*
lib. 3.

“ sufficiently shews, how the church pre-
 “ serves this, as it was believed, and un-
 “ derstood *from the begining*; who, when
 “ children are *new-born*, asserted that they
 “ are fit for the Baptism of Christ; because,
 “ his opinion had been asked, whether this
 “ ought to be done before the eighth day.”
 Once more; speaking of the same thing, and
 referring to the same epistle, viz. that to *Fidus*,
 he says again [*m*]; “ Holy *Cyprian*, what
 “ he thought of the Baptism of Infants, yea,
 “ what he hath showed the *church always*
 “ *thought*, hear in a few words, &c.” — And
 now, what becomes of the Doctor’s *perhaps*?
 Or, what force, what truth can there be, in
 his reason to support it, when he adds, “ since
 “ no other ecclesiastical writer speaks of it
 “ as such in those days.” For, St. *Austin*,
 we see, without appealing to *Origen* at all,
 translated, or untranslated, hath found ano-
 ther ecclesiastical writer in the same age, speak-
 ing the same language, and assigning the same
ground of Infant-Baptism, that *Origen* is made
 to do.

But the Doctor grows more positive: for,
 still speaking of “ *Austin’s* taking Infant-Bap-
 “ tism to be an antient, and constant usage
 “ of the church, and an apostolic traditon.”
 Dr.

[*m*] Sanctus Cyprianus—— quid senserit de baptismo par-
 vulorum, immo quid semper Ecclesiam sensisse, monstraverit,
 paululum accipite. *Idem. de verb. apost. serm. 15. Confer*
Cyprian Ep. ad Fidum.

Dr. Gill says [n], without a *perhaps*, “ but
 “ in this *he was deceived, and mistaken*, as he
 “ was in other things, which he took for
 “ apostolic traditions; which ought to be
 “ equally received as this, by those, who
 “ are influenced by his authority.”——Now,
 this is plainly *begging* the question; a great
 sign of an *impoverished* cause. It is roundly
 asserting the very thing, which is to be proved,
 and which, I am sure, never can be proved
 by such an argument, as the Doctor hath
 here advanced. For, in the name of *Logic*,
 where is the consequence? that, because St.
Austin was *deceived, and mistaken* in other
 things (supposing him to be so) therefore he
 was deceived and mistaken in *this*, “ that In-
 “ fant-Baptism was an antient and constant
 “ usage of the church, and an apostolic tra-
 “ dition?” Is not this arguing without a
genus, from one *particular* to another, con-
 trary to the rules of the Logicians? The Doc-
 tor himself is deceived, if he imagines, that
 we are *influenced* solely by *Austin's* authority
 in this question. And, perhaps, upon second
 thoughts, he will permit us to join with *Au-*
stin at least *Jerome* and *Ruffinus*; and to cast
 the weight of their authority into the same
 scale; when he remembers, what he hath
 said of their *Latin* translations of *Origen*.
 However, if *Austin* was mistaken in *some*
 points;

[n] *Ibid.* p. 26, 27.

points ; this proves indeed that he was not *infallible* ; but it doth not prove, that he was *always* in an error, nor, consequently was his being deceived in other matters any proof, that he was mistaken in his notion of Infant-Baptism, as an apostolical institution. I hope, Dr. Gill is sometimes in the right, though, I have shewn, I think, that he is often in the wrong. But, what a strange *principle* doth he reason upon here ! viz. that we must believe a *fallible* man in *nothing*, unless we will believe him in *every thing* ! Nay, that an *honest man* is obliged to it ! What ! is it come then to *this* ? that all men must be *knaves*, for using a judgment of discretion ; or *fools*, and believe every thing at random ! But surely, *est modus in rebus* : there is a *medium*, proper to be observed, between being *wholly* influenced by any man's authority, and paying *no regard* to it at all.

But the Doctor insists [*o*], “ Every *honest man*, that receives Infant-Baptism upon the “ foot of tradition, ought to receive every “ thing else upon the same foot, of which “ there is equally as *full*, and as *early* evidence of *apostolic tradition*, as of this.” — All which we readily grant. But, when he says afterwards [*p*], of *several* other *rites*, and *usages*, by him specified, not only “ that they “ claim their rise from *apostolic tradition*, but “ have

[*o*] *Ibid.* p. 27. & 38.

[*p*] *Ibid.* p. 37.

“ have equal *evidence* of it, as Infant-Baptism has;” this we utterly deny, and shall now try the strength of his hypothesis, not doubting but, whatever equality of evidence may appear in *some* respects, we shall discover a plain inequality of evidence in *others*; as the *Doctor* hath stated the case. For,

(1.) In respect to *Infant-communion*, with which the *Doctor* begins his detail [*q*], the *evidence*, which he hath produced, of it's being an *apostolic tradition* is not *equally* as full, and as early, as of Infant-Baptism. In the words alledged by the *Doctor* from St. *Austin* [*r*], he is indeed *arguing in his manner* for Infant-communion, and urging it from the *regard* which all christians owed to the *authority* of Christ, and his apostles, as the proper ground, and standard of the *catholic faith*. But, when St. *Austin* only *argues* for Infant-communion, or delivers his *own opinion* about it, tho' in the strongest terms; every one must see, that this is a very different thing, from his *testifying*, and declaring what was the *antient*, and *universal* practice of the christian church; as he doth in the case of Infant-Baptism. But, the *Doctor* affirms [*s*], “ that of the necessity
“ of

[*q*] *Ibid.* p. 27.

[*r*] “ If they pay any regard to the *apostolic authority*, or rather to the Lord and Master of the apostles, &c. — No man that remembers that he is a christian, and of the catholic faith denies, or doubts that Infants, &c.” *Augustin. Ep.* 106.

[*s*] *Ibid.*

“ of this, as well as of Baptism to eternal life,
 “ *Austin* says [t], the *African* christians took
 “ to be an *antient apostolic tradition*.” Now,
 here I might borrow the Doctor’s words, and
 say point blank, “ *Austin* says no such thing.
 “ What then does he say? Why, that the
 “ christians of *Carthage* very well call Bap-
 “ tism itself nothing else but *health*; and the sa-
 “ crament of the body of Christ, nothing else
 “ but *life*. From whence? but, *as I suppose*,
 “ from an antient and apostolic tradition.”
 — Thus, what *Austin* delivers only as his
 own *private* opinion, Dr. *Gill* represents him,
 as declaring it to be the general opinion, not
 only of the christians of *Carthage*, but of the
African christians at large. Is this quite fair
 dealing? But, how differently St. *Austin* ex-
 presseth himself, when speaking of Infant-Bap-
 tism as an apostolic tradition, is extremely evi-
 dent from what hath been said before. To which
 let me add the following passage in the same
 book, to which the Doctor hath here referred
 us [u]. “ Moreover, because they grant, that
 “ Infants are to be baptized, who cannot go
 “ against

[t] Optime Punici christiani baptismum ipsum nihil aliud
 quam *salutem*, et sacramentum corporis Christi nihil aliud
 quam *vitam*, vocant. Unde? nisi ex antiqua, *ut existimo*,
 et apostolica traditione. *Augustin. de peccator. merit. & re-*
mis. lib. 1. c. 24.

[u] Porro quia parvulos baptizandos esse concedunt, qui
 contra auctoritatem universæ Ecclesiæ proculdubio per Domi-
 num et apostolos traditam, venire non possunt, &c. *Augustin.*
ibid. cap. 26.

“ against the authority of the *universal church*,
 “ *without all doubt, delivered* by the Lord
 “ and his apostles, &c.” Thus then, of Infant-Baptism, as the antient and *universal* practice of the church, and an apostolic tradition St. *Austin* speaks with the utmost confidence; but not so doth he express himself concerning Infant-communion under the same notion. Therefore, upon the foot of his testimony, Infant-communion hath not an *equal claim* to apostolic tradition, or the *same evidence* of it, as Infant-Baptism hath.

The Doctor adds [w] “ *Innocent* the first, his
 “ cotemporary, was also of the same mind.”
 What mind? Was it that Infant-communion was an apostolic tradition? Granting this; doth it therefore follow, that it hath the same evidence on it's side, that Infant-Baptism hath? Or, doth *Innocent* the first, or *Cyprian*, whom the Doctor mentions afterwards, ever testify of Infant-communion, what St. *Austin* declares of Infant-Baptism, viz. that it was *the antient, constant, and universal* practice of the church? and consequently an apostolical institution? The Doctor vainly swaggers, when, speaking of the case of a child mentioned by *Cyprian*, he says [x], “ Now here is a plain
 “ instance of Infant-communion in the *third*
 “ century; and we *defy* any one to give a
 H “ more

[w] *Ibid.* p. 28.

[x] *Ibid.* p. 29. Confer *Cyprian. de lapsis.*

“ more early instance, or an instance so early,
 “ of Infant-Baptism.” — This is a mere bravado; bullying, not arguing. For, if by an *instance* he means a particular fact, so circumstantially related, as *that other*; what can he *infer* from it? Is it, that Infant-Baptism was not practised, *before* that case happened? No: this he doth not pretend: for the Doctor himself supposes, “ that this very child was baptized, or otherwise, says he, it would not “ have been admitted to the Lord’s Supper.” Very well! then by the Doctor’s confession, Infant-Baptism was practised *before* Infant-communion: none being admitted to the Lord’s Supper before they were baptized [y]. However, he adds, “ it is reasonable to suppose, they both began together.” But he produceth no proof, or evidence of it.—Therefore, if the Doctor’s *challenge* hath any meaning at all, it must be *this*; that there is no *sufficient evidence* that Infant-Baptism was practised before *that* time. And, if this is what he intended to suggest, I accept his challenge, and hope shortly to give him *satisfaction*.

(2.) If those other rites, and usages, mentioned by St. *Basil* [z], to whom the Doctor next refers us [a], are called *apostolical traditions*, in
 common

[y] *Vid. Justin Martyr. Apol. 2.*

[z] *De Spiritu Sanct. C. 27.*

[a] *Ibid. p. 29.—35.* As for the custom of giving a mixture

common with Infant-Baptism; yet there is *this* remarkable *difference* between it and *them*, that St. *Basil* speaks of *them*, as *unwritten* traditions, but he doth not mention Infant-Baptism under that notion, or as one of that number. This, I say, makes a *remarkable* difference in the case. For, we see, that Infant-Baptism was none of those rites, which the primitive church built upon a *mystical* sense of *scripture*, or which in St. *Basil's* time were only *presumed* to be apostolical institutions, on account of their having early and generally obtained [*b*]; otherwise, they had ranked it also among the *unwritten* traditions. Therefore *they* considered Infant-Baptism, as having *stronger evidence* on it's side, than any of those *unwritten* traditions; and consequently, it's apostolic authority is *better* supported, than that of those *other* rites, and usages, even upon the foot of *their testimony*.—If any one should object, that by this argument, *Infant-communion*, spoken of before, would be put upon the same foot with Infant-Baptism; I freely

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mixture of milk and honey to a person just baptized, mentioned by Dr. *Gill*, p. 36. it stands upon the same ground with the rest. And let me observe, the *higher* it can be traced; so much the *earlier* proof there is, that Baptism was considered under the notion of *regeneration*. Because *milk* and *honey* was the food of Infants. And so, the giving this mixture to a person just baptized, denoted his being *new-born*: ad Infantiae significationem, says St. *Jerome*. advers. *Luciferian*. C. 4.

[*b*] See *Divine Oracles*, in answer to two Catechisms. sect. 3.

grant it, and therefore acknowledge that there is more to be said for it, than for any of the *unwritten traditions*, as they are called [c]. But then, what hath been already said, under the preceding article, and what will be farther observed hereafter, when we come to St. Cyprian, plainly shews a visible *disparity* between it, and Infant-Baptism.

(3.) Infant-Baptism, as I can assure the Doctor, appears to many persons, who pass for men of sense and *probity* among their neighbours, a more *rational* thing, upon the whole, than any of the *unwritten traditions*, mentioned by him, and therefore *more likely* to be an apostolical institution. So that, in the judgment of discretion they verily think, that a *superior* regard is due to the *testimony* of the primitive church on it's behalf. For, the *matter* of Infant-Baptism, whatever may be said of the *subject*, is a divine ordinance, as may be proved from *scripture*; but none of the *unwritten traditions*, tho', perhaps, originally founded upon *scripture*, by one *sort* of construction or another, can be proved from it. Now, doth not this material circumstance make a very wide *difference*? Doth it not appear in this view more *probable* that Baptism, which can be proved to be a divine ordinance, should be applied to Infants by an apostolic tradition, than that any of those things should be apostolic traditions,

[c] See Mr. James Pierce's treatise upon that subject.

ditions, which can in no shape be proved to be divine institutions? In the one case, only the *subject* is the matter in question; in the other, the *very things* themselves. If any one should here renew the former objection about *Infant-communion*; I refer him to my former answer.

(4.) It doth not appear, that the unwritten traditions were ever put to the same *test* of their apostolical authority, as Infant-Baptism was, as we hinted before, and stood the trial, as it did, particularly in the *Pelagian* controversy. And thus, we are come round to the *Pelagians* again, where we began.

Upon the whole then, I imagine, that an *honest man* may be an honest man still, and yet think in his conscience, that the testimony of the primitive church deserves more regard in favour of Infant-Baptism as an apostolical institution, than in behalf of the unwritten traditions under that notion. The attentive, and judicious Reader must have observed in the process of this argument, that Dr. Gill hath expressly given us up by name some of the greatest lights of the church in the *fourth* century, as vouchers for the apostolic authority, and *antiquity* of Infant-Baptism: viz. St. *Jerome*, *Ruffinus*, and *Augustin*. And he hath in effect, given us all the rest. For, he hath not been able to produce one single author in this period on the other side of the question. If any one should suppose,
that

That *Gregory Nazianzen* was an Antipædo-baptist, because he advised the delay of childrens Baptism till they were three years old ; he would be much mistaken : for he approved of their Baptism at any age in case of danger [d].

S E C T I O N III.

A View of Infant - Baptism in the third Century.

HAVING seen how the case stood in the *fourth*, and in the begining of the *fifth* century ; let us now carry our enquiries back into the *third*, and so upwards, 'till we come to the *times of the apostles*, and to the *Holy Scriptures* themselves, from whence the *right* of Infant-Baptism (which we reserve, at present for the subject of another dissertation) must be derived. (Though as to the *fact*, the matter now in hand, I might leave it to rest upon the evidence already produced, 'till better evidence can be offered on the contrary side, without giving ourselves any farther trouble

[d] Τι δ' ἂν εἶποις περὶ τῶν ἑτι νηπιῶν—ἢ καὶ ταῦτα βαπτίσουσιν ; πάνυ γε, ὥστε τις ἐπείσοι κινδυνῶ. *Greg. Nazian. de baptism. Orat. 140.*

ble about it.) In this century we find a question, relating to the Baptism of Infants, unanimously resolved by a synod of sixty-six Bishops, with the famous St. *Cyprian* at the head of them, who flourished about the *middle* of it. But, what was this question? Why, not absolutely concerning Infant-Baptism itself; or, whether Infants were to be baptized at all, (for this point was no matter of doubt, or dispute among them) but, whether *new-born* Infants were to be baptized, particularly whether it was lawful to baptize a child before the eighth day, according to the time of circumcision among the *Jews*. This was what one *Fidus* scrupled; but *Cyprian*[*e*] tells him, “ We are all, here assembled in council, of another mind; and no one of us came into your sentiments; but, on the contrary, we all concluded, that the grace, and mercies of God were to be denied to none, who should come into the world.” Upon which Mr. *Marshall* makes this pertinent and just remark, in his *notes* upon the place: “ The unanimity, wherewith this question was carried, shews that Infant-Baptism was at *this time* no *novel usage*; there was no manner of dispute whether Infants should be baptized; but whether before the eighth day, or not: To which the unanimous resolution was, that the
“ *grace*

[*e*] *Cyprian. ad Fidum. Ep. 64.*

“ *grace of God should be denied to none.* ”
 —And now, what have the *Antipædo-baptists* to say to this? Why, a desperate case requires a desperate cure. Having therefore no other way left, to deal with the argument, from *Cyprian*, for the indisputed practice of Infant-Baptism in his time; they, at least some of them [*f*], will needs question the *genuineness* of his epistle to *Fidus*; without any sort of proof, or pretence, fit to be opposed to the testimony of *Austin*, who, as we have seen before, refers to that epistle, as *Cyprian's*, over, and over again. Nor, have we only his authority for the genuineness of the epistle itself, but also his testimony for the proper *sense* and meaning of it, so far as relates to the matter in hand, with this farther declaration concerning it, that the *resolution*, therein mentioned, was not any *new decree*, introducing a *novel* custom, but agreeable to the constant opinion, and practice of the christian church from the beginning; as manifestly appears by his words, already cited in the preceding section. Now, if it was an *antient* custom in St. *Cyprian's* time to baptize children, particularly before the eighth day, Infant-Baptism could not *then* be a *new* thing, or a *late* invention.

What becomes now of Dr. *Gill's* open *challenge* aforesaid? Doth it not already begin, to
 look

[*f*] *D'anvers: Treatise of baptism. Blackwood: Storming of Antichrist.*

look a little out of countenance? But says the Doctor [g] “ by *Fidus*, the country Bishop, “ applying to the council, to have a doubt “ resolved, whether it was lawful to baptize “ Infants until they were eight days old; “ it appears to be a *novel* practice, and that “ as yet it was undetermined by council, “ or custom, *when* they were to be baptized, “ whether as soon as born, or on the eighth “ day, &c.”—Now, granting all this, what doth it signify, in reference to Infant-Baptism at large? For, the doubt of *Fidus* had no relation to Infant-Baptism, *as such*; but only to the particular time of administering it, as the Doctor himself hath stated the case. Therefore, to invert his argument, since *Fidus*, the country Bishop, did *not* apply to the council, to have any doubt resolved, whether it was lawful to baptize Infants *at all*; by this Infant-Baptism appears not to be a *novel* practice. Besides, the particular day, or time, when Infants *should be* baptized, is a circumstance not yet positively determined, but *left to every one's liberty*. Doth it therefore follow, that Infant-Baptism in *these days* is a *novel practice*? Persons now differ about the particular *time* of administering the *Lord's Supper* [b]. And doth it from hence follow, that the celebration of this holy ordinance is a *novel practice*

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[g] *Argum. from apost. tradit. &c.* p. 18.

[b] See Dr. Gill's answer to a Welch Clergyman. *ibid.* p. 108.

in the present age ? Or, would this be a just inference, 1500 years hence, from the different customs, or scruples, which now obtain amongst christians, in relation to that matter?—But, the Doctor adds ; “ it should al-
 “ so be observed, that in this age Infant-com-
 “ munion was practised, as well as Infant-
 “ Baptism ; and very likely both began to-
 “ gether, as it is but reasonable, that if the one
 “ be admitted, the other should.”—To which I answer ; as to the *reasonableness* of the thing ; this is not the subject of our *present* enquiry ; but only the *fact*. And, though Dr. Gill is pleased to say, *very likely both began together* ; yet he offers no proof of it. This matter hath been considered before. And to what hath been already said upon it, I shall here add the words of Mr. *Marshall* [i]. “ Infants
 “ were admitted, ’tis plain, in our author’s
 “ time and country, to receive the holy Eu-
 “ charist ; which indeed was a just conse-
 “ quence of interpreting John vi. 53. (*except*
 “ *ye eat the flesh of the Son of man, and drink*
 “ *his blood, ye have no life in you*) of the ho-
 “ ly Eucharist ; since, upon the foot of that
 “ principle, children could with no more
 “ safety be deprived of the holy Eucharist,
 “ than of Baptism. And, as to the prepa-
 “ rations necessary, the same objections might
 “ seem to lie against Infant-Baptism, as against
 “ Infant-

[i] *Cyprian. P. i. pag. 129.*

“ Infant-communion. But, tho’ this practice obtained in our author’s time, *Tertulian’s* silence in it, where he had a just occasion of mentioning it (upon his advising against Infant-Baptism) gives some reason of suspecting, that it was not much earlier than our author, nor therefore very general, &c.”

Proceed we now to *Origen*, who flourished about the year A. D. 230. He mentions Infant-Baptism on sundry occasions [*k*], but never otherwise than as a thing in *common* use, and practice. And, not only so; but he speaks of it as a *tradition*, or (which is the same thing in the sacred, and ecclesiastical stile [*l*], tho’ Dr. *Gill* [*m*] says, “ If Infant-Baptism is “ a tradition of the apostles, then — it is “ not a scriptural business”) an *institution*, which the church received from the apostles; and, consequently, as what had been always

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[*k*] Quia nemo mundus a forde, nec si unius diei sit vita ejus. Addi his etiam illud potest, ut requiratur, quid causæ sit, cum baptisma Ecclesiæ in *remissionem* peccatorum detur, *secundum Ecclesiæ observantiam etiam parvulis baptismum dari*, &c. *Origen* in Levit. Hom. 8. — Et quia per baptismi sacramentum nativitatæ sordes deponuntur, propterea *baptizantur et parvuli*. Nisi enim quis renatus fuerit ex aquâ, &c. *Idem* in Levit. Hom. 14. Pro hoc et Ecclesia ab *apostolis* traditionem suscepit etiam *parvulis baptismum dare*. Sciebant enim illi, quibus mysteriorum secreta commissi sunt divinorum, quia essent in omnibus genuinæ sordes peccati, quæ per *aquam*, et *spiritum* ablui deberent. *Idem*. *Comment. in Ep. ad Roman. lib. 5.*

[*l*] See this point lately discussed. Divine Oracles.

[*m*] Page 40.

practised from the beginning. Thus, we have the clear testimony of the great *Origen*, not only for the practice of Infant-Baptism in *his own days*, but for the *constant* use of it all along from the time of the apostles. But weak, and tender eyes cannot bear a strong light. No wonder then, if all methods are tried, to evade the force of such bright and glaring evidence.

Says Dr. *Gill* [n]; “ It should be observed “ that these quotations are not from the *Greek* “ of *Origen*.”—True; they are only *Latin* translations from the *Greek*; but are they *false* translations? This the Doctor doth not venture to affirm. But, he tries another way to get clear of the argument, drawn from these passages. For, speaking of *Origen* he says [o]; “ His *Homilies* on *Leviticus*, and “ exposition of the epistle to the *Romans*, out “ of which *two* of them are taken, are translated by *Ruffinus*; who with the *former*, “ he himself owns, he used much freedom, “ and *added* much, and took such a liberty “ in both of adding, *taking away*, and changing, that, as *Erasmus* says, whoever reads “ these pieces, it is uncertain whether he “ reads *Origen*, or *Ruffinus*.”—But, notwithstanding *Erasmus’s* censure, if we attend to what *Ruffinus* himself says; it will appear, that there is no such mighty matter in it, as, perhaps,

perhaps, may be imagined. For, as a learned writer of the last age hath observed [p],
 “ *Ruffinus* acknowledges, in translating *Origen’s* Homilies on *Leviticus*, that he added
 “ some things to what *Origen* said, and what
 “ they were he expresses, ea quæ ab origine
 “ in auditorio Ecclesiæ ex tempore, non tam
 “ explanationis, quam ædificationis intensi-
 “ one perorata sunt [q], the things, which were
 “ spoken by *Origen* to his auditory, he translated them by way of explanation, or did
 “ more fully lay them forth in a popular way;
 “ and therein *Ruffinus* dealt candidly, telling
 “ us what were the things he added; in this
 “ *Erasmus* acknowledges his fair dealing.
 “ But, as for his commentary on the *Romans*,
 “ *Ruffinus* confesseth [r], se hoc opus totum
 “ ad dimidium traxisse, there was no addition
 “ of *Ruffinus*; *Erasmus* here blames him for
 “ cutting off what *Origen* delivered more at
 “ large, but neither doth *Ruffinus* confess,
 “ nor *Erasmus* challenge him here for, any
 “ addition to what *Origen* said.” Thus then,
 this great out-cry about additions, and interpolations in the *Latin* translations of *Origen* by *Ruffinus*, comes to nothing!

But,

[p] *Mr. Stephen Marshall. Answer to Tombes. p. 16, 17.*

[q] *Ruffini* peroratio in Ep. ad Rom. Confer Wall’s answer to Gale, p. 371.

[r] Idem præfat. ad Rom. Confer *Erasmi* Cens. de Homil. in Levit. For, *traxisse*, l. *contraxisse*. Confer Wall. hist. P. 1. ch. 5. sect. 6.

But, let us *suppose*, that both *Ruffinus* in the *Homilies* on *Leviticus*, and in the *Commentary* on the *Romans* made some additions of his own ; and also that St. *Jerome* did the same in translating the *Homilies* on *Luke*, out of which is the other *passage*, alledged for Infant-Baptism ; I say, supposing all this, What doth it signify in the present case ; unless it could be proved, that the particular passages under consideration are *additions*, or *interpolations* ? Dr. *Gill* makes a feeble attempt this way, saying [s], “ it looks very *probable*, that these
“ very passages are additions, or interpola-
“ tions of these men, since the *language* agrees
“ with those times, and no other ; for, no
“ cotemporary of *Origen's*, nor any writer
“ before him, or after him, until the times
“ of *Ruffinus*, *Jerome* and *Austin*, speak of
“ Infant-Baptism as an *usage* of the church,
“ or an *apostolical* tradition.”—But, the weakness, and fallacy of this way of reasoning must obviously appear to any one, that considers, how few writers, cotemporary with *Origen*, are now remaining ; and yet neither out of those *few*, nor out of *any writer before him*, or *after him* in the primitive times, hath Dr. *Gill* been able to produce one single author that speaks a *contrary* language of Infant-Baptism, or plainly denies, what *Origen* is made so clearly to affirm, concerning it. Besides, doth it
not

not appear with undeniable evidence, from what hath been already remarked on St. *Cyprian's* epistle to *Fidus*, that Infant-Baptism was the *common usage* of the church in his time? And doth not the same St. *Cyprian* in the same epistle, suggest the same *ground* of Infant-Baptism, that *Origen* himself is represented to do in these *Latin* translations? Saying [t], “ if
 “ *remission* of *sins* be granted to these most
 “ heinous offenders, who have long ago sinned
 “ against God ; and if none of them be de-
 “ nied access to the *grace of Baptism* ; how
 “ much less reason is there for denying it to
 “ Infants ; who, being but *newly-born*, can be
 “ guilty of no sin, except that, by being deriv-
 “ ed from *Adam*, according to the flesh, their
 “ birth hath communicated to them the in-
 “ fection, and punishment of his offence, &c.”
 — Thus, in effect, *Cyprian* declares Infant-Baptism to be an *apostolical tradition* ; for, otherwise, neither he, nor any other sensible man, could suppose it to be of any use or efficacy for the *remission of sin*, or any *signification* of the *grace of God*. Therefore the language of *Origen*, in the *Latin* translations, agrees with the language and sentiments of the *Cyprianic* age, that is to say, *his own*. To all which let me add from Dr. *Wall* [u]. “ In
 “ the *Greek* remains there are sentences, and
 “ expressions so alike and parallel to those—
 and

[t] *Cyprian. Ep. ad Fidum.*

[u] Answer to Gale. Appendix. p. 11.

“ and citations of texts of scripture applied so
 “ much to the same purpose; that they do
 “ confirm these to be *genuine* translati-
 “ ons, &c.”

Having now, I think, overthrown Dr. Gill's pretended grounds of *probability*; I shall shew, in the next place, it is so far from being probable, that the passages under consideration are *additions*, or *interpolations* in *Origen*, as that there is not only the *highest probability*, but a *moral certainty* of the contrary. Says Mr. Marshall [w] (speaking of the passage in the commentary on the epistle to the *Romans*. *For this reason the church of Christ received it as a tradition from the apostles, to baptize children, &c.*) “ Nor could *Ruffinus* easily be supposed to palm this passage upon *Origen*, with whom he took, indeed, great liberties, where he had occasion to defend his favourite author from some imputations; but here, I say, he had no such occasion: since it was never made any part of *Origen's* accusations, that he was *against* Infant-Baptism, and therefore *Ruffinus* could have no temptation thence, to represent him as a friend to it, if he were really not so; nor to coin any passages for him to that purpose.”—Besides, as to the other passage, in the *Homilies* on *Leviticus*; Dr. Gill himself hath unluckily observed “ that
 “ *Vossius*

“ *Vossius* [*x*] thinks that the passage cited was
 “ of the greater authority against the *Pela-*
 “ *gians*, because *Ruffinus* was incined to
 “ them.” Is it not then absurd to suppose,
 and ridiculous to suggest, that *Ruffinus* would
 coin any such passages for *Origen*, as imported
 that *original sin* was the ground and reason
 of Infant-Baptism, directly contrary to his
 own private opinion? Here *Ruffinus* hath ex-
 hibited a remarkable proof of his honesty,
 which must give the greater authority to his
 translations of *Origen*, and at the same time
 confirm the *genuineness* of the *third* passage in
 his *Homilies* on *Luke*, as translated by *Jerome*;
 especially considering that these two great
 men, *Ruffinus*, and *Jerome* were bitter ene-
 mies to each another, and yet perfectly agreed
 in giving the sense of *Origen*, upon the point
 in question, the same way [*y*].

And now I appeal to all unprejudiced, and
 impartial men, whether the testimonies alledg-
 ed from *Origen* do not stand good, as authentic
 proofs, not only of the practice of Infant-Bap-
 tism in his time, but as practised under the no-
 tion of an apostolical tradition. But what proof
 so early, or what evidence so strong, can our
 mighty champion (to remind him again of
 his noble *challenge*) produce for Infant-com-
 munion? It is in vain to seek for his proofs

K

against

[*x*] *Hist. Pelag. P. 1. lib. 2. Confer Wall. hist. of Inf. Bap. P. 1. ch. 5. sect. 8.*

[*y*] See Dr. Wall. *ibid.*

against Infant-Baptism in this period ; for he hath none at all. 'Tis true, speaking of the *Greek* of *Origen* Dr. Gill says [z], “ many “ things may be observed from thence in “ favour of adult-baptism:” an assertion either false, or very impertinent ! It is quite *impertinent*, and nothing to the purpose, if he means not adult-baptism *exclusive* of Infant-Baptism ; or in that sense many things of the same nature may be observed from St. *Austin*, and other writers, who lived in those times, when Infant-Baptism, by the confession of it's adversaries themselves, undoubtedly prevailed [a]. But if the Doctor's meaning be, that many things may be observed, from the *Greek* of *Origen* in favour of adult-baptism *exclusive* of Infant-Baptism, or in opposition to it, and *against* it ; then, what he says is utterly *false*, and, to play the Hero in my turn, I *challenge* him to make good his assertion.—Therefore, as for Bishop *Taylor's* [b] observation here cited by Dr. *Gill*, concerning *Origen* (who, by the way, was never accused of

[z] P. 17.

[a] e. g. When they speak of the qualifications of *new converts* requisite in order to baptism. See Wall's answer. p. 399, &c.

[b] Liberty of prophesying. p. 320. This is a book often cited by the Antipædo-baptists, who affect, upon all occasions to bring in the name of Bishop *Taylor* ; tho' “ he declared what he wrote to have been only some objections easy to be answered ; and which afterward he did answer himself.” See Wall's hist. of Inf. Bapt. p. 2. ch. 2. and Defence. p. 433. But it was not for Dr. Gill's purpose, to take notice of these things.

of *heresy* for holding Infant-Baptism) it may be strongly retorted. For, *one* plain authority on the one side is a *fuller testimony* than *no authority* at all on the other side.

S E C T I O N IV.

A View of Infant - Baptism in the second Century.

WE have seen how the case stood in the *third* century. And if “ out of “ the mouth of two, or three witnesses every “ word shall be established ;” especially when they are not confronted by any *cross* evidence ; proper proof, I presume, hath been produced of the *practice* of Infant-Baptism in that period. Let us now rise a step higher, and look back into the *second* century, the age next to that of the apostles. At the end of this century we find *Tertullian* ; whose testimony for the *practice* of Infant-Baptism in *his* time is clear enough ; tho’, as to the *right* of the thing, the Antipædo-baptists are wont, to alledge his authority on *their* side of the question. It is only the *fact*, that is the matter of our present enquiry. But we shall here take occasion, to consider, *en passant*,

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what

what is commonly alledged from this antient writer against the *right* of Infant-Baptism also. There is one thing I would premise, which perhaps is not duely attended to in this argument, but deserves consideration, as it may throw some light upon the question before us. It is *this*, that, though the stated time of *circumcision* was fixed to a certain day so precisely, that it was neither to be administred *before* that day, nor *after* it; yet the time of *Baptism* was not so limited to any particular age. From hence the primitive christians might easily conclude, that Baptism was *lawful* at any age; and yet differ in their opinions about the particular time when Baptism was *necessary*.—Now, the *lawfulness* of Infant-Baptism, or it's *validity*, is all that we need contend for in this debate. And *this*, as will be shewn, *Tertullian* himself allowed; and not only so, but in some cases he held it to be *necessary*, though in *other* cases he thought it *lawful*, and *expedient* to defer the Baptism of children for a time. *Gregory Nazianzen*, as we have observed before, was of the same opinion: And so, the Antipædo-baptists can claim neither the one, nor the other of them to their party.—But says Dr. Gill [c], “*Tertullian* is the first man, that ever made mention of Infant-Baptism, that we know of; and as he was the first, that spoke of it,

“ it, he at the same time spoke against it,
 “ &c.” Now, whether *Tertullian* is the
 first man, that ever *made mention* of Infant-
 Baptism, as the Doctor affirms, we shall con-
 sider hereafter. At present, let us enquire
 how far *Tertullian* spoke *against* Infant-Bap-
 tism; and I doubt not, but it will appear,
 that what he said of Infant-Baptism doth not
 amount to an absolute *denial* of the thing, in
 point either of *fact*, or of *right*, but the con-
 trary. Let us examine his words with care,
 and attention, as we have them already tran-
 slated to our hands by Dr. *Wall* [*d*]. *Tertul-
 lian* then says [*e*]— “ according to every one’s
 “ condition, and disposition, and also their
 “ age, the delaying of Baptism is *more profi-
 “ table*, especially in the case of *little children*.
 “ For what need is there [] that the godfa-
 “ thers should be brought into danger? because
 “ they may either fail of their promises by
 “ death, or they may be mistaken by a
 “ child’s proving of wicked disposition. Our
 “ Lord

[*d*] Hist. of Inf. Bap. p. 1. ch. 4. sect. 5.

[*e*] *Tertullian de baptismo*. c. 18. Says Dr. *Wall* *ibid*.
 sect. 13. “ It is plain, that St. *Austin*, and *Pelagius*, and
 “ several others, that managed the *Pelagian* controversy, had
 “ never seen *Tertullian’s* book of baptism.” But, when
Tertullian asks, “ Why doth their *innocent* age make such
 “ haste to the *forgiveness of sins*?” his question implies two
 things: (1.) That Infants *were baptized*; as Doctor *Wall*
 justly observes. And (2.) That they were, *in fact*, accord-
 ing to the usage of the church, baptized *for the remission* of
sins. Therefore I can see no great necessity for the Doctor’s
 supposition; as these two facts remove the difficulties he
 mentions as the ground of it, at least in a good measure.

“ Lord says indeed, *Do not forbid them to*
 “ *come to me.* Therefore, let them come
 “ when they are grown up: let them come
 “ when they understand: when they are in-
 “ structed whither it is they come; let them
 “ be made christians when they can know
 “ Christ. What need their *guiltless age make*
 “ *such haste* to the forgiveness of sins? Men
 “ will proceed more warily in worldly things;
 “ and he that should not have earthly goods
 “ committed to him, yet shall have heavenly.
 “ Let them know how to desire this salvation,
 “ that you may appear to have given to one
 “ that asketh. For no less reason *unmarried*
 “ persons ought to be kept off, who are likely
 “ to come into tentation, as well those,
 “ that never were married, upon account of
 “ their coming to ripeness; as those in wi-
 “ dowhood for the miss of their partner: un-
 “ til they either marry, or be confirmed in
 “ continence, &c.”

As I have here copied Dr. *Wall*; so I have
 left a blank, in the same manner as he did,
 at the place where, in the older editions, these
 words come in, *si non tam neceſſe* [*f*], accord-
 ing to which *reading Tertullian's* meaning is
 plainly this [*g*], “ What occasion is there,
 “ *except*

[*f*] For *tam* I should read *tamen*, supposing it was for-
 merly written with an abbreviation, thus *tn*, (as the word is
 sometimes printed. Vid. Ruffini Perorat. in Rom. old Edit.)
 and the letter *n* mistaken for an *m* by the transcriber.

[*g*] Quid enim neceſſe eſt, ſi non tam [vel tamen] neceſſe,
 ipſonſores,

“ *except in case of necessity*, that the sponsors,
 “ &c.” This being premised, I proceed to
 observe (1.) The words of *Tertullian* seem fairly
 to imply, that Infant-Baptism was not only
moved for, but actually *practised* in his time.
 “ For when he says, *Why does that innocent*
 “ *age make such haste*, &c. His words shew
 “ the *matter of fact* to have been so, together
 “ with his opinion against it [b].” But yet
 (2.) *Tertullian* doth not absolutely condemn
 Infant-Baptism as *unlawful*, or *unprofitable*;
 he only gives his private opinion (wherein, for
 any thing that appears to the contrary, he
 was very singular as he was in some of his
 other notions) for the delay of Baptism, as
more profitable, not only in children, but in
 the adult also. Particularly, he was for hav-
 ing the Baptism of *young women* deferred ’till
 marriage, as well as of *widows*, &c. And
 will any one infer from hence, that it was a
novel custom in those days for unmarried per-
 sons of either sex, men or women, to be baptiz-
 ed? But, you might as well infer *this*, as con-
 clude from the words of *Tertullian* that Infant-
 Baptism was a *novel custom* in his time. (3.) If
 (as some learned writers have suggested [i])
 the words of *Tertullian* may reasonably be in-
 terpreted

sponfores, &c. The turn of expression here is very agreeable
 to *Tertullian’s* stile, and manner; tho’ Dr. Gale is pleased to
 censure it. Reflections on Wall’s history, &c. p. 511.

[b] Wall *ibid.* sect. 9.

[i] Mr. Steven Marshall. Answer to Mr. Tombes Examen.
 p. 36, 37.

terpreted of the Infants of Infidels; then, however his reasoning may seem to conclude, his advice about delaying Baptism can relate only to such children. In relation to those Infants, whose parents, one or both, were christians, he allows them a *prerogative*, or privilege, by *birth*, and *institution* [k], above the children of heathens, referring to the words of St. Paul [l]: *For the unbelieving husband is sanctified by the wife, &c.* which by the way shews, that the construction, which the Antipædo-baptists put upon those words, is a *novel* interpretation, when they understand the *sanctification*, there spoken of, as denoting lawful wedlock, or cohabitation, and by the *holiness* of the children, so procreated, only their *legitimacy* [m]. For surely *Tertullian* did not suppose all the children of heathens to be *bastards*. However, he represents the children of idolaters as *born with an evil genius*; but the children of christians, as *holy by birth and institution*: i. e. as *candidates for holiness by birth*, and as *made holy by Baptism*: for so he afterward explains the matter. Therefore, it doth not certainly appear, that *Tertullian* was for having the Baptism

[k] Adeo nulla ferè nativitas munda est, utique Ethnicorum. Hinc enim et apostolus ex sanctificato alterutro sexu sanctos procreari ait: tam ex feminis prærogativâ, quam ex institutionis disciplinâ: cæterum, inquit, immundi nascerentur, &c. *Tertullian. de anima. c. 39, &c.*

[l] 1 Cor. vii. 14.

[m] See Dr. Gill's commentary in loc, &c.

tism of *Believers* children delayed at all ; and much less do his words imply any such *custom*. But, (4.) Whoever these Infants were, he was not *absolutely* against their Baptism ; but, on the contrary, allowed of it in *case of necessity*. Nay, in this case, “ he pronounced
 “ him guilty of murder, who should refuse
 “ it to any. He held that Baptism was so
 “ necessary for all, that even *laymen* should
 “ administer it, when a *clergyman* could not
 “ be had, rather than any one should *die*
 “ without it [n].” Therefore *Tertullian* was properly no Antipædo-baptist ; for he allowed, and even required Infants to be baptized in case of necessity, or danger of death. (5.) To what hath been said, I shall add two considerations to prove, that *Tertullian* himself looked upon Infant-Baptism, as no *human*, or *late* invention, but a *scripture* institution ; though left at large, where no urgent necessity, or immediate danger appeared, and not limited, as circumcision was, to any particular day. (1.) Those words of Christ [o], *Except a man be born of water, and of the spirit, &c.* I say, these words *Tertullian* understood of *Baptism*, and from thence inferred it to be necessary to salvation [p]. Thus, he put that very construction upon the text, which, as

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[n] *Tertullian. de baptis. c. 17.* [o] John i. 5.

[p] Cum vero præscribitur nemini sine baptismo competere salutem, ex illâ maxime pronuntiatione Domini, qui ait, nisi natus ex aqua quis erit, &c. *Tertul. de bapt. c. 12.*

the Antipædo-baptists pretend [q], gave rise to the practice of Infant-Baptism. Therefore, they cannot fairly deny, that it was practised in the time of *Tertullian*, that it was then practised as a *scripture* institution, and that *Tertullian* himself considered it under this notion; at least, if they allow, that he believed Infant-salvation. (2.) When he produces sundry instances of *unwritten customs* in another *treatise*, and methodically begins with the administration of Baptism [r]; *Tertullian* makes no mention of *Infant-Baptism*, (tho' he mentions other things of less moment) as any of those *unwritten customs*. From whence *one* of these two things naturally follows, either that Infant-Baptism was not practised at that time; or that he looked upon it as a *written custom*; that is to say, a custom founded upon the *written* rule of God's word, and consequently a *scripture* institution. But the former supposition hath been proved to be false from his book of Baptism, which was written *before* [s]; and so the latter must be true.

Having given Dr. Gill, I hope, *proper satisfaction* upon *this* point; we are now at leisure to attend to his *other* assertion, viz. "that *Tertullian* is the first man, that ever made mention of Infant-Baptism, that we know of." — Upon which I observe, that those words

[q] Mr. Stennet. Answer to Ruffen. p. 77.

[r] *De coronâ militis.* [s] *Vid. Dupin Hist. Eccles.*

words are *equivocal*, and must be understood with caution ; for, other writers, *before Tertullian*, speak of the *same thing*, though not precisely in the same *terms*. And if Dr. Gill will not be so candid, as to admit of this distinction ; I wish he would be so kind as to inform us, who was the first man, that ever made mention of *original sin*, e. g. that is, used this very *term*, or phrase, *peccatum originis* : to instance in no other particulars, as I might in several, which the Doctor holds by no better tenure, than what depends upon the distinction aforesaid. Have we not already seen, that *Origen*, his cotemporary, though somewhat younger than *Tertullian*, says of Infant-Baptism, that it was a *custom*, a tradition, or institution, which the church derived from the apostles ? And how could *Origen* know this, but by the testimony of other writers ? Therefore, whatever we know of the matter (and indeed we know very little of the authors, that lived in those days, so few of them now being extant) we have no room to doubt, that other writers before *Tertullian* (the sacred writers are out of the present question) had made mention of Infant-Baptism as the *usage* and *practice* of the christian church derived from the apostles, and consequently as what had obtained from the begining. Accordingly, *Clemens Alexandrinus*, *Tertullian's* senior, plainly refers to Infant-Baptism under

that notion, saying [t] “ If any one be by
 “ trade a fisher-man, he will do well to think
 “ of an apostle, and the children taken out
 “ of the water.” — “ An apostle’s *taking*,
 “ drawing, or lifting, *a child out of the water*,
 “ cannot refer to any thing, that I can think
 “ of, but the *baptizing* of it:” says Dr.
Wall [u]. And so say I too; being the
 more confirmed in this sentiment, by a passage
 in *Tertullian* [w], where he compares baptized
 persons to *little fishes*; and so points out the
 apt propriety of the sign, or *seal*, which *Cle-*
mens Alexandrinus proposes to fisher-men:
 and by his mentioning an *apostle* in the case,
 it evidently appears, that this antient writer
 looked upon Infant-Baptism as an *apostolical*
practice.

Come we now to *Irenæus*, who flourished
 about A. D. 167, thirty years or more before
Tertullian. The words, usually cited in this
 debate from *Irenæus*, will appear to contain a
 clear testimony to Infant-Baptism, if persons
 could, and would consider them without
 prejudice, and prepossession. For he says of
 Christ [x], “ that he came to save all by him-
 “ self; all I say, that by him are *born again*
 “ *unto God*, Infants, and little children, youths,
 “ and older men.” Upon which the learned
Feu-

[t] *Pædagog.* lib. 3. cap. ii.

[u] *Wall's Defence*, &c. Appendix. p. 9.

[w] *Sed nos pisciculi — in aquâ nascamur.* *Tertullian.*
de baptismo.

[x] *Iren. lib. 2. cap. 39.*

Feuardentius hath this remark ; “ that by the
 “ name of *regeneration*, according to the
 “ phrase of Christ, and of his apostles, he
 “ understands *Baptism*, clearly confirming
 “ the apostolical tradition concerning the
 “ Baptism of Infants.” Let us now have
 the patience to hear, what Dr. *Gill*, after
 others, hath objected against this testimony of
Irenæus. “ The passage (says he [y]) is only
 “ a translation of *Irenæus*, and not expressed
 “ in his own original words.” Again [z]:
 “ It is only a translation, as almost all his
 “ works be, and a very foolish, uncouth, and
 “ barbarous one.”—But yet, the doctor doth
 not pretend to say, and much less attempt to
 prove, that it is a *wrong*, or *false* translation ;
 which he should have done, if he would
 have said any thing to the purpose. It is ob-
 served by a learned and judicious writer [a],
 “ that the old translation, which we have of
 “ *Irenæus* is close, and unpolite, and for that
 “ reason may often discover to us the *origi-*
 “ *nal*, as might easily be shewed in a multi-
 “ tude of places.” And thus, the *coarseness*
 of the translation, objected by Dr. *Gill*, is
 really an argument in favour of it's truth,
 and fidelity. — But, he adds [b], “ and the
 “ chapter,

[y] Divine Right of Inf. Bap. examined, &c. p. 22.

[z] Argument from apost. tradit. p. 14.

[a] Jortin. Disc. 1. on the Christian Relig. Compare
 Wall's Defence, &c. p. 315, 316.

[b] *Ubi supra*.

“ chapter, from whence it is taken, is by
 “ *some* learned men judged to be spurious.”
 Which words imply, that *all* learned men do
 not judge so; and the Doctor must allow us,
 to think, that at least *one* learned man hath
 said what is sufficient to prove the contrary,
 until Dr. *Wall's* answer to Dr. *Gale* upon this
 head [c] hath received a proper reply. But
 this is a common artifice with writers *in dis-*
treſs, when they meet with any thing, which
 they cannot reconcile with their own dear
 prejudices, and preposſeſſions, to raise ground-
 less scruples, and suspicions about it. Thus,
Charles Blackwood, that doughty champion,
 who bravely undertook the *storming* of *Anti-*
christ, would needs have St. *Cyprian's* epistle
 to *Fidus*, though so often quoted by St. *Aus-*
tin, be suspected to be spurious [d]; (because,
 I suppose, it speaks too plainly for *him* of In-
 fant-Baptism) but upon the weakest grounds,
 that can be. No more solid, or substantial
 is Dr. *Gill's* following remark upon the passage
 under consideration [e]. “ It is but a *single*
 “ passage out of him (as if *Irenæus* could
 “ not mention Infant-Baptism at all, if he
 “ speaks of it but once) and that depends
 “ upon a single word, the signification of
 “ which is *doubtful* at the best.” — So much
 the better, if there is but *one* word in the
 sentence

[c] Wall's Defence, &c. p. 280, &c.

[d] Blackwood. Storming of Antichrist. p. 30.

[e] *Ubi supra*.

sentence of doubtful signification! But, worthy Doctor, why is the signification even of *this* word so very doubtful? Hath not Dr. Wall [f] produced abundant evidence, to prove, that the antients commonly spoke of Baptism under the notion of *regeneration*? Nay, what better evidence can be desired, than the poor evasions, and pitiful shifts, to which Dr. Gale was reduced in vainly attempting to prove the contrary; and whereby he justly merited the character given of him, viz. *an everlasting caviller against things, that are plain* [g]? We have seen before, that *Tertullian*, cotemporary with *Irenæus*, understood the words of Christ John iii. 5. of Baptism. He also says that christians *are born in water*, like fishes; and to what can this refer, but Baptism? Thus, he speaks of Baptism under the notion of regeneration:—*Clemens Alexandrinus* also speaks of christians being born, or *begotten of the womb of water*. Γεγεννηκεν ἐκ μήτρας ὕδατος.—Genuit ex matrice aquae. *Strom.* l. 4. And a like notion *Tertullian* mentions, as maintained by the *heathens* [h]: no doubt long before the time of *Irenæus*. But, we need not have recourse to the *heathens*: several christian writers, who lived *with*, or *before* *Irenæus*, speak the same language; as will be shewn here-

[f] History of Inf. Bap. p. 2. ch. 6. and Defence p. 318, &c. Appendix. p. 3. &c.

[g] Wall's Defence, &c. p. 339.

[h] *Tertullian de baptismo. cap. 5.*

hereafter. At present, I shall only remind Dr. *Gill* of what he hath himself alledged [*i*] concerning the antiquity of the “*custom* of giving a mixture of *milk* and *honey* to a person just baptized.” For, as milk and honey were the food of Infants; so the giving of this mixture to a *person just baptized*, was a signification, or symbolical sign of his being *new-born*, or born again [*k*]. Now, the Doctor says [*l*], even *Barnabas*, a companion of the apostle *Paul*, is *thought* to refer to this practice, in an epistle of his still extant [*m*]. Let me ask then; doth Dr. *Gill* himself really *think* so; or doth he not? If he doth not; Why did he alledge *this* as a proof of the high antiquity of that custom? On the other hand, if the Doctor is of that opinion; if he looks upon the epistle of *Barnabas* to be genuine, and supposes it to refer to the custom of giving a mixture of milk, and honey to a person just baptized: then must he retract his own words, when he adds [*n*], “nor had it as yet obtained among the antients, to use the words *regenerated*, and *regeneration*, for
“*baptized*,

[*i*] Argument from apost. tradit. p. 37.

[*h*] *Hieronym. adv. Luciferianos. Bochart. Hierozoic. lib.*

4. cap. 12.

[*l*] *Ibid.*

[*m*] C. 5.

[*n*] *Ibid.* p. 14. Dr. Gale also says (Reflections on Wall's history, &c. p. 489.) “I do not believe it (i. e. the word *regeneration*) is ever so much as once used in the antientest times for baptism, at least not till their *zeal for Infant-Baptism* betrayed them into that absurdity, which was not near the time of St. *Irenæus*.” — But, a zeal for Infant-Baptism will prove, upon his hypothesis, much earlier than the Doctor pretends.

“ *baptized, and baptism.*”—Let us now return to *Irenæus*; and by examining another passage, or two in *this* antient writer, it will manifestly appear, that he himself used the words *regenerated* and *regeneration* in the sense contended for. In one place [o] he speaks thus; “ And again, giving the power “ of *regeneration* unto God to his disciples, he “ said unto them, *Go, and teach all nations, “ baptizing them in the name of the Father, “ and of the Son, and of the Holy Ghost.*” This passage seems too plain to need any comment, or to be capable of any evasion. In another place [p], *Irenæus* mentions by name, “ the *Baptism of regeneration* to God.”—The Doctor cannot say of *this* passage, that it is only a *translation* of *Irenæus*; for, we have it *expressed in his own original words*, if *that* will please him. Well then! *Irenæus* expressly speaks of the *Baptism of regeneration* unto God, and of *Infants being regenerated* unto God. From whence it is natural for any man of plain sense, to infer that *Infants* were baptized.—But says the Doctor [q] “ the true “ sense of *Irenæus* seems to be *this*, that

M “ Christ

[o] Et iterum potestatem regenerationis in Deum demandans discipulis, dicebat eis: Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti. *Iren. lib. 3. cap. 19.*

[p] —τὴ βαπτίσματις τῆς εἰς θεὸν ἀναγεννήσεως, i. e. baptismatis ejus, quæ est in Deum regenerationis. *Iren. lib. i. cap. 18.*

[q] Divine right of Inf. Bap. examined, &c. p. 23.

“ Christ came to save all, that are regene-
 “ rated by his grace and spirit, and none but
 “ they, according to his own words. John iii.
 “ 3, 5.” Now, this is granting all we de-
 sire, *viz.* that the words of *Irenæus* refer to
 the words of Christ in those texts of scrip-
 ture, particularly the last. For, this is plain-
 ly giving up the point; as those words were
 always [*r*], and I think rightly [*s*], understood
 of Baptism by the antient christian writers.
 —But the Doctor is not yet easy; he says,
 that “ to understand *Irenæus* as speaking of
 “ Baptism, is to make him at least to suggest a
 “ doctrine, which is absolutely false, as if
 “ Christ came to save *all*, and *only* such, who
 “ are baptized unto God.” The like objec-
 tion is made by another learned writer [*t*], who
 should have understood the sentiments and
 language of the primitive Fathers better. Did
 not he know, that *Tertullian* as well as *St. Aus-*
tin, &c. spoke of Baptism as necessary to sal-
 vation? How came the *ecclesiastical historian*
 then to forget, that it is agreeable to the *eccle-*
siastical stile, to understand *Irenæus* also as
 speaking of Baptism under the same notion?
 And

[*r*] See Wall's History, &c. p. 2. ch. 6.

[*s*] The words of Christ, *Except a man be born of water,*
 and of *the spirit*, &c. are parallel to the words of St. Paul,
 Tit. iii. 5. *by the washing of regeneration*, and renewing of
 the Holy Ghost. And those, who would confine the words
 wholly to *spiritual baptism*, put a manifest force upon them,
 at the expence of a *tautology*: which is *Dr. Gill's* way. See
 his commentary, &c. Conf. Mar. xvi. 16.

[*t*] *J. Cleric. Hist. Eccles. ann. 180. sect. 33.*

And thus, what is urged as an objection, is really a confirmation of the given sense of *Irenæus* : which cannot be disproved by the *consequence* drawn from it, unless the infallibility of *Irenæus* in points of *doctrine* be first established. Besides, hath not the *Oracle of truth* himself declared [u]? “ He that believeth, and is baptized, shall be saved.” And is not this the same kind of language, that we suppose *Irenæus* to speak, so far as relates to *Baptism*? I hope, Dr. Gill will not here say, that “ to understand *Christ* as speaking of “ *Baptism*, is to make him at least to suggest “ a doctrine, which is absolutely false, &c.” But, if the words of *Christ* admit of a qualified sense ; so do the words of *Irenæus*. There is nothing therefore in his manner of expression, that argues that he doth not speak of *Baptism*, when he speaks of Infants *being regenerated* unto God ; but the contrary. For, his way of speaking, thus understood, is quite agreeable to the *ecclesiastical stile*, and to *scripture language* also. So much then for the testimony, the plain unexceptionable testimony, of *Irenæus* for the practice of Infant-Baptism. And as this antient writer flourished about sixty seven years after the apostles, so that he may well be supposed, as he is said, to have been born some time before the death of St. *John* : his testimony therefore carries up the

M 2

evi-

evidence for Infant-Baptism very near to the apostolic age.

But farther to corroborate this evidence, let us proceed to *Justin Martyr*, whose time is fixed only forty years after the apostles. And the better to connect our observations on him with our remarks on *Irenæus*; we shall begin with a passage, where *Justin Martyr* plainly enough speaks of Baptism under the notion of *regeneration*, though he is describing to the heathens the manner of adult-baptism only, having no occasion to descend to any farther particulars: nor do we alledge the passage as a proof of Infant-Baptism directly; but only to shew that this antient writer also used the word *regeneration*, so as to connote Baptism, and thereby confirms the sense already given of the words of *Irenæus*. *Justin Martyr* then says [w], “ We bring them
 “ (viz. the *new-converts*) to some place, where
 “ there is water; and they are *regenerated* by
 “ the same way of *regeneration* by which we
 “ were *regenerated*: for they are washed with
 “ water in the name of God the Father and
 “ Lord of all things, and of our Saviour *Jesus Christ*, and of the Holy Spirit. For,
 “ *Christ* says[x], *unless you be regenerated, you*
 “ *cannot enter into the kingdom of heaven, &c.*”
 Thus, as *Justin Martyr* useth the term *regeneration*, so he understands these words of our
 Saviour;

[w] Apolog. 2.

[x] John iii. 3, 5.

Saviour, of *Baptism*. Therefore, though he here describes the manner of administering Baptism only to the *adult*, as we are often told; yet his words cannot be thought to exclude the Baptism of Infants in those days: because, we see, that construction of our Saviour's words did *then* obtain, which, as the Anti-pædo-baptists themselves say, *introduced Infant-Baptism into the christian church*. So little reason had Dr. *Gill* to say, speaking of the time of *Irenæus*, near thirty years younger than *Justin Martyr*, "nor had it as yet obtained" among the antients to use the words *regenerated*, and *regeneration*, for *baptized*, "and *Baptism*!" As for Dr. *Gale's* quibbles upon this head, I scarce need to refer the Reader to Dr. *Wall's* reply [y] for a proper answer; the plain words of *Justin Martyr*, above cited, being a sufficient answer of themselves.

The next passage I shall mention is in his *Dialogue with Trypho* the Jew [z]; where *Justin Martyr* says *that* concerning the influence and effect of *Adam's* sin upon mankind, which the antient writers represent as the ground and reason of Infant-Baptism. In the same book he speaks of Baptism being to christians in the room of circumcision; and so points out the analogy between these two initiatory rites. Dr. *Wall* hath quoted both

[y] *Wall's Defence*, &c. p. 277.

[z] *J. Martyr Dialog. cum Trypho*, &c.

both the passages at large, and made proper reflections upon them [a]. To him therefore I shall refer the curious and inquisitive Reader : for I hasten to another passage in *Justin Martyr*, upon which I must dwell a-while longer. *Justin Martyr* then says [b]. “ Several persons among us, of both sexes, of “ sixty, and seventy years of age, οἱ ἐκ παιδῶν “ ἐμαθητεύθησαν τῷ χριστῷ, *who were discipled “ to Christ in their childhood, &c.*” Dr. Gill renders the words thus [c], “ who from their “ childhood *were instructed in Christ* : for so “ (says he) the phrase, on which the whole “ depends, should be rendered, and not *discipled*, or *profelyted to Christ*, which rendering of the words as it is unjustifiable, so it “ would never have been thought of, had it not “ been to serve a turn.”—Now, by expressing himself thus, the Doctor seems to be aware, that the *turn* of Infant-Baptism *would be served*, if that construction of the word, ἐμαθητεύθησαν, which he disallows, were admitted : and yet, if he also had not a turn to serve in his way, it is probable that he would never have thought of any other rendering of the word : nor can he justify his own sense of the phrase, ἐμαθητεύθησαν τῷ χριστῷ, by any rule of grammar, or parallel example. e. g. “ *An- “ tiphon*, the son of *Sophilus*—μαθητεύσας δὲ “ τῷ πατρὶ, *was discipled*, or a *disciple* to his “ father ;”

[a] Hist. of Inf. Bap. p. 1. ch. 2.

[b] *Apol.* 2.

[c] Argument from ap. tradit. &c. p. 12.

“ father ;” says *Plutarch* [c]. But according to Dr. Gill’s rule of construction, we should say, *Antiphon* was *instructed in his father*. And would this be good sense, or a proper way of speaking ? The Doctor himself, when perhaps he was off his guard, and *had no turn to serve*, sometimes supposed, that in the *christian* sense of the word, *disciple*, it includes *Baptism*. For, says he [d], “ The apostle takes it for granted, that they were *baptized*, since they were not only believers, but *disciples*.” And this sense of the word, as including the idea of *Baptism*, is confirmed by the following passage [e] ; “ When they had *preached* the gospel to that city, and μαθητεύσαντες taught (*discipled*) many, &c.” that is, made many disciples. By this expression the sacred writer must intend something more than bare *instruction* ; otherwise it is a mere *tautology*. And what can this something more be, but *baptizing* them ? Dr. Gill himself being judge. Therefore, since according to the *christian* sense of the word in question, it comprehends *Baptism*, when *Justin Martyr* says of certain persons ἐκ παίδων ἐμαθητεύθησαν τῷ χριστῷ ; his words imply that they were *baptized in their infancy*, or childhood : for, the *Baptism* of any persons being not a *continued*, but one single transi-

ent

[c] *Plutarc. de vit. decem Rhet. Op. Vol. 2. p. 832.*

[d] Dr. Gill’s commentary in *Acts* xix. 1, 3.

[e] *Acts* xiv. 21.

ent act, to speak of their being baptized *from* their childhood, would be improper [*f*]. We grant, the word, *disciple*, hath a reference to *teaching*, and instruction. But then, whereas the Antipædo-baptists pretend that all persons must be *first* taught before they are baptized; we, on the contrary maintain, that children rightly *may* be, and in fact *were*, baptized, and so far made disciples to Christ, in order to be taught, as a scholar is put to school, that he may learn.

With respect to the *matter of right* in this case, it is beyond the compass of my *present* design, to discuss the question in that view. However, as it may contribute something toward supporting the given sense of *Justin Martyr*; I shall here anticipate myself so far, as to offer some considerations upon the words of the *commission* [*g*]. “Go ye therefore, and “*teach (disciple)* all nations, *baptizing* them “in the name of the Father, and of the “Son, and of the Holy Ghost; *teaching* “them to observe all things whatsoever I “have commanded you, &c.”—Here, say the Antipædo-baptists, *teaching* is set before *baptizing*; and so, from hence they argue, and would conclude, that *all* persons must be taught, before they are baptized. But, from a strict, and impartial examination of the words of the commission, the contrary will appear

[*f*] See Wall's Defence, &c. p. 280.

[*g*] Mat. xxviii. 19, 20.

appear to be true, and that *baptizing* is really set before *teaching*, in the proper order of words ; though I shall not argue from thence, that *all* persons must be baptized, before they are taught, but only that there is no ground from the words of the commission for the contrary supposition. For (1.) we have the *general matter* of the commission laid down in these words ; *Go ye and disciple*, or proselyte, *all nations*. For so, I insist, the original word ought to be rendred, to express its true meaning, and to avoid a *tautology* ; not *teach* all nations ; as *teaching* is mentioned afterward by a more proper, and known term, διδάσκοντες [b]. Accordingly, thus it is, that our translators have very properly rendred the word in another place of the same gospel [i]. Nor can Dr. Gill, remembering his own observation above mentioned, disallow, how much soever he may *dislike*, this interpretation ; or confine the sense of the word to mere *teaching*, but at the expence of a palpable self-contradiction. Therefore, *discipling* is a general, and comprehensive term, including both *teaching*, and *baptizing*. For observe (2.) the *particular method* of executing this commission, appointed in *two directions* ; viz. *baptizing*, and *teaching* : that is to say, *by baptizing*, and *by teaching* : for, the

N

Greeks

[b] See Wall's Defence, &c. p. 135, 136.

[i] Mat. xxvii. 57.

Greeks use the *participles* for *gerunds* [k]. Our learned Doctor over-acts the *grammarian*, when he says [l], “ the antecedent to the “ relative *them* (after *baptizing*) cannot be all “ nations,——but *disciples*, &c.” The reason he gives for it, is of no force at all, viz. the disagreement of *gender*. Such inaccuracies, or *atticisms* [m], are not uncommon. The Doctor may find the same construction in other places [n], yea, the very same phrase [o]. And let me ask him, what is the antecedent to the second *them*? (after *teaching*) Will he say, as before, *disciples*? Then, by his own confession, *disciples* are *persons to be taught*! I give the Doctor free liberty, to chuse his own antecedent. And whether it be *all nations*, or *disciples*; this is plain, that *baptizing* is set before *teaching* in the express words of the commission. ——Therefore, to return to *Justin Martyr*, no sufficient reason appears, why the aged persons, mentioned by him, as having been *discipled to Christ in*, or *from their childhood*, may not be supposed, to have been made *disciples to Christ in* their infancy by *Baptism*, and afterwards *taught from* their infancy; according to that observation of the
learned

[k] Vid. Spanham. *Dubia Evang. in loc.*

[l] Divine right of Inf. Bap &c. p. 79.

[m] The construction of a *relative* is of the same nature with that of an *adjective*; concerning which the rule is: *positivè, et atticè, nec casu, nec genere, nec numero consentit.*

[n] 2 Kings xvii. 41, 70. Acts xv. 17.

[o] Mat. xxv. 32.

learned Dr. *Lightfoot* [p], "Baptism makes
 "disciples, and discipling sets the way to be
 "taught." This to me appears to give us
 the full import of *Justin Martyr's* phrase.
 And, considering the time, when he writ,
 the persons, of whom he speaks, must have
 been *discipled to Christ*, and consequently
 baptized, in the apostolic age, and near the
middle of it [q].

I shall not here insist upon the *questions*
 and *answers* to the *Orthodox*; a book which
 goes under the name of *Justin Martyr*, but
 is the work of a later author, in the fourth
 century perhaps [r]. However, Infant-Bap-
 tism is there spoken of, as a thing vulgarly
 known, and practised in the christian church,
 and the right of children to Baptism on the
 foot of the faith of those, that present them,
 is plainly, and positively asserted [s]. We
 may rank this book in the same class with the
Apostolical Constitutions, which expressly order
 the Baptism of Infants [t]. And so, from
both we may conclude, that Infant-Baptism
 was practised in the *Greek* church; a fact
 which the Antipædo-baptists have sometimes
 denied.

N 2

Perhaps,

[p] Sermon on Matth. xxviii. 19. Op. Vol. 2. p. 1124.
 This is according to the rule, *Baptize your children, and
 bring them up in the nurture and admonition of the Lord.* A-
 post. Constitut. ubi infra.

[q] See the Baptism of Infants, a reasonable service. p. 32.

[r] *Vid. Quest.* 74, 126, &c.

[s] *Quest. & Respons.* 56.

[t] *Apost. Constitut. lib. 6. cap. 15.*

Perhaps, according to my proposed method, I should have mentioned the *Recognitions* before *Justin Martyr* in order. However, says the learned and laborious Mr. *Bingham* [u], “ It is an antient writing of
 “ the same age with *Justin Martyr*, mentioned by *Origen* in his *Philocalia*, and by
 “ some ascribed to *Bardeſenes Syrus*, who
 “ lived about the middle of the second century. This author speaks of the necessity
 “ of Baptism in the same style, as *Justin Martyr* did, &c. — So that if Infant-Baptism was founded, as *Salmasius* pleads, upon the opinion of the necessity of Baptism
 “ to salvation; this author must be an assertor
 “ of Infant-Baptism; because he was undeniably an assertor of the general necessity
 “ of Baptism to salvation [w].

To conclude in the words of the same author [w]. “ The most antient writer, that
 “ we have is *Clemens Romanus*, who lived in
 “ the time of the apostles. And he, though
 “ he doth not directly mention Infant-Baptism, yet says a thing, that by consequence
 “ proves it. For, he makes Infants liable to
 “ original sin, which in effect is to say, that
 “ they have need of Baptism to purge it
 “ away, &c [x]. — *Hermes Pastor* lived
 “ about

[u] Antiquities of the christian ch. B. xi. ch. 4. sect. 8.

[w] *Clement. Recognit. lib. 6.*

[w] *Bingham. antiq. ibid. sect. 6.*

[x] *Clemens Roman. Ep. 1. ad Corinth.*

“ about the same time with *Clemens*, and hath
 “ several passages to shew the general necessity
 “ of *water*, that is Baptism, to save men,
 “ &c [x]. — Therefore, they who represent
 “ this doctrine of the necessity of Baptism
 “ as a novelty, or an error, first introduced
 “ into the church in the age of St. *Austin*
 “ against the *Pelagian* hereticks; do manifest
 “ wrong both to the doctrine itself, and
 “ to St. *Austin*, and to the antients, who
 “ embraced, and delivered the same before
 “ him.”

Thus, from the beginning of the *fifth* century backward, either expressly, or in respect to the common *grounds* of it (those very grounds upon which the Antipædo-baptists themselves say, it was founded) we have traced up the practice of Infant-Baptism to the time of the apostles [y]. (And it is only the *fact* itself, as attested by the antient *writers*, not their *reasonings* about it, in which we are concerned at present) Our testimonies upon this head might have been expected to be more full for the *first* ages, if there had *then* been any *controversy* about Infant-Baptism,
 and

[x] Hermes Pastor lib. 1. & 3. See Wall's History, &c. p. 1. ch. 1. and Defence. ch. xi.

[y] Quod autem apud simplicem vulgum disseminant, longam annorum seriem, post Christi resurrectionem, præterisse, quibus incognitus erat pædo-baptismus; in eo *fædissime* *mentuntur*: siquidem nullus scriptor tam vetustus, qui non ejus originem ad *apostolorum seculum* pro certo referat. J. Calvin. Instit. lib. 4. cap. 16. sect. 8.

and we had now a greater number of primitive writers extant. So that what our *evidence* may seem to lose in *one* view, it gains in another. The main question is, on which side the *preponderating* evidence lies. And to judge of this, I desire the Reader to consider, that in all the forementioned period the Antipædo-baptists cannot produce one single author to *disprove* the fact [y]. For, the first man, that ever suggested any thing of that kind, was *Wilfrid Strabo*, a writer in the ninth century; and what he says is grounded upon a palpable mistake. Because, he builds his opinion, against the early practice of Infant-Baptism, upon no historical memoirs, or authentic testimony; but only on a passage in St. *Austin's* book of *Confessions*, which speaks of his being baptized at adult-age. Nothing at all to the purpose! For, from the same book of St. *Austin* we also learn, that, when he was born, his *father* was a heathen [z]. And, if his *mother* was
then

[y] “ Mr. Gale says, *Had it been the settled practice, &c.*
 “ *it cannot be imagined, that Tertullian should venture to*
 “ *oppose it.* Why not? Why might not he have the confidence, and self opinion, that Mr. Gale has now, when it
 “ is undoubtedly the settled practice? He knows well enough
 “ (though he would conceal it from any ignorant Reader) that,
 “ That is *Tertullian's* character among all men; to oppose
 “ his singular opinions to the practice, and tenets of the
 “ church of his time, &c.” *Wall's Defence* p. 361.

[z] See Marshall's Defence of Inf. Bap. in answer to Tombes. p. 47. and Wall's history, &c. p. 2. ch. 3. sect. ii. and ch. 2. sect. 2.

then a christian ; his being not *baptized* in infancy can no more prove, that Infant-Baptism was not the common practice of the *christian* church at that time (as we know it was by St. *Austin's* own testimony) than *Timothy's* not being *circumcised* in infancy (whose father was a *Greek*, and his mother a *Jewess* [a]) is any proof that Infant-circumcision was not then the common practice of the *Jewish* church. Wherefore to conclude all in the words of St. *Augustin*, in his epistle to St. *Jerome*, contra *Ecclesiae fundatissimum morem nemo sentiat*, i. e. “ let no body think “ contrary to *the most firmly established custom* “ of the church.”

[a] Acts xvi. 1, 3.

F I N I S.

A D V E R T I S E M E N T.

THIS Defence of the Antiquity is designed to prepare the Way for the Defence of the Authority of Infant-Baptism; in Answer to the common Objections against it.

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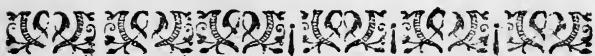
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VII. HOLY ORDERS: Or, an Essay on Ordination.



PÆDO-BAPTISM

DEFENDED, &c.



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PÆDO-BAPTISM

D E F E N D E D :

O R, T H E

A N T I Q U I T Y

O F

INFANT-BAPTISM

FURTHER MAINTAINED.

I n A N S W E R t o

DR. GILL'S REPLY,

E N T I T L E D,

ANTIPÆDO-BAPTISM, &c.

John Breckell

Parvulos baptizandos esse, concedunt, qui contra auctori-
tatem universæ Ecclesiæ *proculdubio* per Dominum et
Apostolos traditam, venire non possunt.

Augustin. de Peccator. Merit. et Remiss. lib.-1. cap. 26.

L O N D O N :

Printed for J. WAUGH, at the *Turk's-Head* in
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ERRATA in PÆDO-BAPTISM.

PAGE 8. line 24, 25. for *Believer's Baptism displayed*, read baptism discovered. Page 59. in the Notes, line 8. for Levit. read Luc. Page 92. line 8. read *Bar-desanes*.



PÆDO-BAPTISM

DEFENDED, &c.



IF Infant-baptism should pass for an *innovation*, or such a late and novel invention, as its opposers pretend it to be, this might *prejudice* them, and others, against any argument that might be offered in support of its *authority*. Therefore, to prepare the way for proving its authority, it was judged a proper step, in the first place, to discuss the point of its *antiquity*. And so, this was the design of the tract, entitled *Pædo-baptism*, which Dr. Gill has honoured with his remarks, beginning where it ends, and inverting the order of the whole argument.

Towards the close of *Pædo-baptism* [a] are these words: “ Thus, from the beginning of the fifth *century* backward, either
“ expressly, or in respect to the common
B “ grounds”

[a] Page 93.

“ grounds of it, (those very grounds, upon
 “ which, the *Antipædo-baptists* themselves
 “ say, it was founded) we have traced up
 “ the practice of Infant-baptism to the
 “ time of the Apostles”. — Now, these
 grounds were the supposed necessity of bap-
 tism to salvation, either as a mean of *cleans-*
ing from sin, particularly *original sin*, or of
 gaining admittance into the kingdom of God.
 These are acknowledged to be the common-
 ly received grounds of Infant-baptism in
 the *primitive church*; whether right, or
 wrong, was no question with the author,
 who was only enquiring into the *matter of*
fact: For, as he adds, “ it is only the *fact*
 “ itself, as attested by the antient *writers*,
 “ not their *reasonings* about it, in which
 “ we are concerned at present”. — Says
 Mr. Stennet, [b] (one of the most ingenious
 and learned writers on that side) “ The opi-
 “ nion of the absolute necessity of baptism
 “ to salvation, from a misunderstanding of
 “ those words of Christ, *Except a Man be*
 “ *born of water, &c.* Joh. iii. 5. seems to
 “ have introduced Infant-baptism into the
 “ Christian Church.” But, with submis-
 sion, as it does not appear that the *antients*
 misunderstood those words of Christ, by
 understanding them of baptism; so, it fol-
 lows not, that *Infant-baptism* was introdu-
 ced into the Christian Church upon any
 mistake,

[b] Answer to *Russen*, p. 77.

mistake, merely because a wrong notion of baptism was taken up; *supposing* that to have been the case. For, people might very easily take up such a notion, *after* they had received Infant-baptism, and though they received it as a divine institution. When any of the philosophers (e. g. *Plato*) made use of weak arguments to prove the *immortality* of the *soul*, it seems to be a just observation, that they must have received that doctrine *before*: otherwise they could not have been induced, upon such slight, insufficient *grounds*, to embrace it at all [c]. In like manner, if wrong notions, and weak reasons, of baptism in general, or of Infant-baptism in particular, prevailed in the *primitive* church, it is easy to conceive, that the thing itself was in use, before any such insufficient grounds of it were assigned. And thus, according to this view of the case, the practice of Infant-baptism was not *introduced*, (as is imagined) or originally grounded upon those reasons; but those reasons were grounded and grafted upon the practice of Infant-baptism, already received in the Christian Church. This being premised, let us now attend to Dr. *Gill's* remarks upon Pædo-baptism.

Mr. *Bingham* (a name of so much note for learning and skill in ecclesiastical mat-

B 2

ters,

[c] See *Haliburton's* Insufficiency of Nat. Relig. ch. 14. p. 45.

ters, that, if it should not secure a person from error, it might very well screen him from *contempt* with all men of candour) was quoted [d] for *this* remark; “The
 “most antient writer, that we have, is *Cle-*
 “*mens Romanus*, who lived in the time of
 “the Apostles; and he, though he doth
 “not expressly mention Infant-baptism,
 “yet says a thing, that by *consequence*
 “proves it: For, he makes Infants liable
 “to Original Sin, which in effect is to say,
 “that they have need of baptism, &c.” [e].
 The passage to which Mr. *Bingham* refers, is a quotation from *Job* xiv. 4, 5. which, according to the *Greek* version, *Clemens* reads thus: *No man is free from pollution, no not tho’ his life is but of one day.* But, Dr. *Wall* observes [f], that in the next chapter *Clemens* brings in, to the same purpose, the saying of *David*, *Psf.* li. 5. *I was shapen in iniquity, &c.*—Now, Dr. *Gill* takes notice of the former passage, but says not a word of the latter, passing over it to *another*, mentioned by Dr. *Wall*. And all that he has to urge, with reference to the passage in *Job*, is, that “it might be brought
 “to prove Original Sin, but is not brought
 “by *Clemens* for any such purpose” [g].
 However, it is as much brought in for such
 a purpose,

[d] Pædo-baptism, p. 92.

[e] *Antiq. of the Chr.* Ch. B. II. Ch. 4. S. 6.

[f] *Hist. of Inf. Bapt.* P. I. Ch. I.

[g] *Antipædo-baptism*, p. 5.

a purpose, as the saying of *David* ; and, as both these passages are commonly alledged by the primitive writers in proof of Original Sin, so, it is presumed, Dr. *Gill* himself supposes, that *Clemens* also understood them in the same light ; therefore, he cannot fairly deny, that in this *apostolical* father we may trace *one* of the received grounds of Infant-baptism in the primitive church, when he remembers his own account of *Austin's* saying, “ *This the church* “ *has always had, has always held.*” For, says he [b], “ it was the doctrine of Original Sin, and the Baptism of Infants for “ the remission of it, he speaks of.” And indeed, of all men, one cannot but wonder most at *those*, that hold Original Sin, and yet disown Infant-baptism ; that look upon all infants as *lost* in *Adam*, and left destitute, at the same time, of any appointed *sign*, or token of their concern with Christ, under the *clearest revelation*, and the brightest display, of redeeming love and grace. But, that any such persons existed in the *primitive* church, does not appear. It is to no purpose then, for the Doctor, to alledge *any* such in *our* days, unless he had produced some instances of this kind in the *earlier* ages of the church, and particularly in the time of *Clemens Romanus*.

The

[b] Argum. from Ap. Trad. p. 26.

The same learned *Bingham* was also cited [i] for *this* observation, “ *Hermas Pas-*
“ *tor* lived about the same time with *Cle-*
“ *mens*, and hath several passages to shew
“ the general *necessity* of water, that is, *Bap-*
“ *tism*, to save men.” Now, says the Dr.
[k] “ surely he could not mean real ma-
“ terial water, &c.” and yet, he does not
pretend to know, what *Hermas* does mean.
But, whatever the true meaning be, the
words plainly *allude*, at least, to Baptism,
and that as necessary to salvation: for,
there is no accounting for his way of speak-
ing upon any other supposition, when that
author expresses himself thus [l]: “ Hear
“ therefore, why the tower is built upon
“ the water: because your life is, and
“ shall be *saved by water*”. And again,
[m] “ before a man receives the name of
“ the Son of God, he is ordained unto
“ death; but when he receives the seal,
“ he is freed from death, and delivered un-
“ to life. Now, *that seal is water*, into
“ which men go down under the obliga-
“ tion of death, but come up appointed
“ unto life” [n]. Therefore, we have here
the *general ground* and foundation of In-
fant-baptism, as received in the primitive
church, either clearly expressed, or plainly
referred

[i] Ibid.

[k] Antipædo, p. 6.

[l] Lib. 1. Vision 3. Sect. 3.

[m] Lib. 3. Simil. 9. S. 16.

[n] See *Wall's* Defence, p. 237. &c.

referred to, viz. the *necessity* of Baptism to life and salvation. And this is all that *Hermas Pastor* was cited for.

Now, says Dr. Gill [o], “ our author “ upon the above passages concludes after “ this manner; “ Thus—we have traced “ up the *practice* of Infant-baptism to the “ time of the Apostles;” when those writers give not the least hint of Infant-baptism, or have any reference to it, or “ the practice of it;” and then adds, “ It “ is amazing what a *face* some men have!” which is really very true; otherwise, how could the doctor deal so unfairly, as to quote the author’s words imperfectly, by leaving out the *alternative*, viz. “ *either expressly, or in respect to the common grounds of it.*” Besides, he has removed the words out of their proper place; for, they came in as they were cited above, upon a review of the *connected* evidence for Infant-baptism, from the beginning of the fifth century, backward to the first ages of all. “ In all which period, (as it is added) “ [p] the Antipædo-baptists cannot produce “ one single author to disprove the fact.” Nor has Dr. Gill himself yet produced any such author, as will appear by the sequel. Therefore, the *preponderating* evidence, whether more or less, does still lie on the side of Infant-baptism. It is true, the

[o] Pag. 7.

[p] Pædo-baptism, p. 94.

the testimonies from *Clemens Romanus*, and *Hermas Pastor*, are not direct and express proofs, nor are they alledged as such, but only as proving Infant-baptism by *consequence*; (even upon the principles of its opposers, by pointing out the acknowledged grounds of it in the primitive church). It was thus that the argument was stated, in the words of the learned *Bingham*; and the Doctor, if he pleases, may wonder at *his* face: But, as Dr. *Wall* observes [*q*], “Proofs by consequence for any *affirmative*, “do give *that* the advantage against a *negative*, of which there are no proofs at all.”

Dr. *Gill* says [*r*], “nothing out of *Barnabas*, *Polycarp*, and *Ignatius*, in favour “of Infant-baptism, is pretended to.” But, if that had been thought necessary, or consistent with studied brevity, the same grounds of Infant-baptism might have been pointed out in these writers also. *Ignatius* mentions *Original Sin* [*s*], as the learned *Vossius* understands his words [*t*]. And *Barnabas* speaks more than once of the use and efficacy of Baptism to *cleanse* from sin [*u*]. As for *Polycarp*, I do not find, upon a cursory review, that he says any thing of Baptism at all. And this also (to note that by the way) is the case with some other antient writers,

[*q*] Defence, p. 281.

[*r*] Pag. 4, 5.

[*s*] Ep. ad Trallian.

[*t*] Hist. Pelag. lib. 2. P. 1. Th. 6.

[*u*] Sect. 11.

writers, that are sometimes mentioned, as having nothing in favour of Infant-baptism: [x] but their scheme might therefore be as *pertinently*, and properly alledged, to disprove *all* baptism in the same period.— But, speaking of *Barnabas* and *Hermas* upon another occasion [y], the Doctor observes, “ the learned Mr. *Stennet* [z] has “ cited some passages out of them, and after him Mr. *David Rees* [a], which are “ manifest proofs of Adult-baptism, and “ that as performed by immersion.” And what *Pædo-baptist* doubts of either? The only question is, whether Adult-baptism was the *only* Baptism, and immersion the only *mode* of baptism? As to the *latter*, we shall say no more of it at present: but, in relation to the *former*, it is acknowledged, that Adult-baptisms were very frequent and common in the *first*, and some following ages, by reason of the great number of *new* converts to the Christian faith. But this concludes nothing at all against Infant-baptism; because, as plain *instances*, and as clear descriptions, of Adult-baptism may be produced from those very writers who were Pædo-baptists themselves, and lived at that time when Pædo-baptism prevailed, by the confession of it's most sanguine opposers;

[x] Divine Right of Inf. Bap. p. 22.

[y] Ibid. p. 20.

[z] Ans. to *Russen*, p. 142, 143.

[a] Answer to *Walker*, p. 157.

posers ; as will be shewn in a proper place. At present I must observe, that Mr. *Stennet*, and Mr. *Rees*, as referred to by Dr. *Gill* himself, understood the words of *Barnabas*, which have been considered, of *Baptism*, and consequently as spoken of *real material water* ; though the Doctor would now shuffle them off to something else, he knows not what. *Before*, they were *manifest proofs* of Adult-baptism, &c. but now the Doctor can properly see no Baptism at all in them, no *real material water*, something *mystical* must surely be designed ; and what it is, he leaves to those who better understand these visionary things ! Thus Doctors differ ! And thus can the same Doctor differ from himself ! understand the same passages different ways ; or *affect* not to understand them at all, just as it serves a present turn ; and still *keep his countenance* ! Proceed we now with him to

The second century.

Of the *Recognitions*, says Mr. *Bingham*, [b] “ it is an antient writing of the same
 “ age with *Justin Martyr*, mentioned by
 “ *Origen* in his *Philocalia*, and by some
 “ ascribed to *Bardefanes Syrus*, who lived
 “ about the middle of the second century.
 “ This author speaks of the *necessity* of
 “ Baptism,

[b] Ubi supra, Sect. 8.

“ Baptism, in the same stile, as *Justin*
 “ *Martyr* did, &c.” [c]. Dr. *Gill* here re-
 plies, with some warmth, saying [d],
 “ whenever this ‘wretched tenet, this false
 “ notion of the absolute necessity of Bap-
 “ tism to salvation is met with, the *Pæ-*
 “ *do-baptists* presently smell out Infant-
 “ baptism, &c.” And why should they
 not? when the *Antipædo-baptists* themselves
 have lent us their noses, to smell it out?
 But some people have a wonderful faculty,
 and a strange command over their senses.
 (happy for them, and others, if they had
 the same over their passions!) They can *un-*
derstand, or not understand; *smell*, or not
 smell, just as it suits their present occasi-
 on; otherwise, what imaginable reason
 can be assigned, why those, who believed
 the absolute necessity of Baptism to salva-
 tion, should defer one moment, to admini-
 ster it to Infants, at least in case of dan-
 ger?—In respect to the notion itself, whe-
 ther it was true, or false, is not the ques-
 tion; but whether such a notion did really
 obtain in the most primitive times: and
 that it actually did, we have seen before in
Barnabas and *Hermas*. Therefore this is
 none of the *dotages* peculiar to the *Recogni-*
tions; nor was *Bardeſanes Syrus*, (if he
 was the author, and the contrary is not
 proved) ever charged with heresy for hold-

C 2

ing

[c] See *Pædo-bap.* p. 92.[d] *Antipædo.* p. 9.

ing this *tenet*: so that all, the Doctor suggests upon this head, is nothing to the purpose.—But, he has one salvo yet; he says, “the mystery of iniquity worked by “degrees, &c.” which is very true, in respect to the general corruption of religion: but, if by the *mystery of iniquity* he means *Infant baptism*, we deny his supposition, and despise the calumny. However, “true “it is, (as he says) that one error leads on “to another;” and this may account for the introduction of *Antipædo-baptism*, which upon enquiry will be found to be a *mystery*, which worked by very *slow* degrees. I shall only add, *Bardefanes Syrus* was a writer of great note; as appears from *Jerome’s* account [e]: *Eusebius* has given us a large extract from some of his writings [f]; and if he *was not wholly free from heresy*, even to the last, Dr. *Gill* should not bear too hard upon him on that account, for the sake of his favourite author, *Tertullian*. But, if *Antipædo-baptism* may be upheld; *no matter* by what weak arguments it is supported.

Pass we on now to *Justin Martyr*, from whom a passage was alledged [g], to confront the Doctor’s assertion [h], (speaking of the time of *Irenæus*, junior to *Justin*) viz.
“that

[e] Catalog. de Script. Eccles.

[f] De Praep. Evangel. lib. 6. num. 10.

[g] Pædo-baptism, p. 84.

[h] Argum. from Apost. Trad. p. 14.

“ that it had not as yet obtained among the
 “ antients to use the words, *regenerated*,
 “ and *regeneration*, for *baptized*, and Bap-
 “ tism.” The passage is this ; “ We bring
 “ them (*i. e.* the *new converts*) to some place,
 “ where there is water, and they are regene-
 “ rated by the same way of regeneration, by
 “ which we were regenerated: for they
 “ are washed with water in the name of
 “ God, the Father, &c. because Christ
 “ says [*i*], unless you be regenerated, you
 “ cannot enter into the kingdom of hea-
 “ ven, &c.” [*k*]. Observe now, (1.) *Justin*
 says of the *new converts*, (*after* they were
 made-such) “ we bring them to some place,
 “ where there is water, and they are *rege-*
 “ *nerated*, &c.” (2.) In proof hereof he
 adds, “ *for* they are washed with water,
 “ &c.” Thus he describes the *way* of re-
 generation. And then, (3.) he assigns the
reason of this practice: “ For, or because,
 “ Christ says, Unless you be regenerated, &c.”
 Can any thing in the world be plainer ; than
 that *Justin* here uses the term, *regenerati-*
on, and also understands those words of
 Christ, of *baptism*? How then could Dr.
Gill have the *face* to say [*l*], “ that the per-
 “ sons *Justin* speaks of are not represented
 “ by him as regenerated *by* baptism!” and
 who can but wonder at the reason he gives
 2 for

[*i*] Joh. iii. 3. 5.[*k*] Apol. 2.[*l*] Antipædo, p. 11.

for it? *viz.* “because they are spoken of
 “before, as converted persons, and belie-
 “vers!” Before what? why, before they
 are spoken of as regenerated by Baptism;
 therefore, they were not regenerated by
 baptism! excellent logic! This is the *strong*,
 and *nervous* reasoning of the *Antipædo-bap-*
tist! In vain would the Doctor avail him-
 self here of the *modern* use of the word *re-*
generation, as implying the same thing
 with *conversion*: but that word had no such
 use among the *antients*, without a refer-
 ence to Baptism [*m*]. In vain also would
 he burlesque the sense given of *Justin’s*
 words, by pretending, that it makes him
 say, “they were baptized, because they
 “were baptized.” — For, the present ques-
 tion is not about the *thing*, but the use of
 the *word*, regeneration. And we do not
 say, that regeneration, and baptism, are
identically the same; but that the former
 word is so used, as to *connote* baptism, and
 refer to it, *viz.* as the *way*, and mean of
 regeneration. So says *Justin*, “we bring
 “them to the water, and they are rege-
 “nerated by the same *way* of regeneration,
 “by which we were regenerated; *for*
 “they are washed with water, &c.” —
 When Dr. *Gale* had quibbled upon the
 words of *Justin Martyr*, in the same man-
 ner, as his brother *Doctor* now doth; Dr
Wall

Wall said [*n*], “ I must declare, and I do
 “ it in cold blood, I never met with any
 “ one of so finished effrontery, to deny
 “ things, that are plain, and visible.” — In
 short: *Justin* puts the very same construc-
 tion upon our Saviour’s words, *Joh. iii. 3. 5.*
 as the author of the *Recognitions* did [*o*]:
 therefore “ that then no such constructi-
 “ on of the words obtained, that baptism is
 “ necessary to salvation,” is a groundless pre-
 tence, and a manifest error. — Before we
 dismiss this passage, it is proper to consider,
 what *Dr. Gill* has suggested from it, (after
Dr. Gale) in disfavour of Infant-baptism.
 It is very plain, that *Justin* is speaking of
new converts from *heathenism*; and it is al-
 lowed, on all sides, that such persons must
 be baptized at adult-age. But this makes
 nothing against Infant-baptism. However,
 let us hear what is offered upon this head.
 It is alledged [*p*], that “ if Infant-baptism
 “ had been practised in those days, it is
 “ not consistent with that sincerity, which
 “ *Justin* sets out with, when he proposed
 “ to give the *Roman* Emperor an account of
 “ Christian Baptism, not to make any men-
 “ tion of it, &c.” — To which I reply, there
 was no insincerity, or unfair dealing in the
 case, if *Justin* said so much of baptism,
 and the other Christian rites, as was suffici-
 ent,

[*n*] Defence, p. 325.
 [*p*] Antipædo, p. 10.

[*o*] Lib. 6. num. 9.

ent, to answer the Emperor's expectation, and the proper design of writing his *apology*; which was to shew, that the Christians were not such vile, and seditious persons, as their enemies represented them, but worthy men, and good subjects, and that there was nothing in their religion, which had a tendency to make them otherwise. It was therefore quite impertinent for *Justin* to say any thing of infants; who could lie under no suspicions of that kind [q]. Besides, as the *Romans* had a solemn form of lustration for infants [r], the *Roman* Emperor, without being told of it, might naturally conclude the same of the Christians.—It is further urged from the same quarter, that, “ he had occasion to speak of it—had it “ been used; since the Christians were “ charged with using their infants barbarously, &c.” But this is a *far-fetched imagination*; as Dr. *Wall* properly enough calls it [s]: besides, *that* calumny, among others, *Justin* refutes in another part of his *apology*; and so had no occasion to recur to it again [t]. To which let me add, if, as these writers are wont to contend, *immersion* was the only *mode* of baptism; had *Justin* told the Emperor, that they *plunged* their infants, this might rather have confirmed, than

[q] See *Cobbet's* Just Vindication, P. 3. ch. 4. p. 1.

[r] Vid. *Macrob.* Saturn, lib. 1. c. 16.

[s] Ibid. p. 275.

[t] P. 70. E. Colon.

than removed the suspicion of *using them barbarously*: and for my part, I cannot conceive, how such a notion should get among the *Heathens* concerning the Christians, if their Infants had nothing to do with their *sacred rites*.——In reply to what is further recited from *Justin Martyr*, after *Dr. Gale*; it will be sufficient for me, if I transcribe *Dr. Wall's* answer, (of which *Dr. Gill* takes not the least notice; an endless way of writing controversy!) [*u*] “ what he observes of “ *Justin's* saying, that our first generation “ is without our *knowledge*, or choice; but “ that a *heathen man* (for of such he there “ speaks) comes to this Baptism (which is “ his *regeneration*, or second birth) of his “ *own will* and choice; is no more than he “ would have said of any *profelytes*, entring “ into God's covenant by circumcision, “ (which the *Jews*, as I shewed, did also “ call regeneration). The adult profelyte “ did partake of this regeneration by his “ own choice. This is no proof, but that “ his Infant-children had the same circum- “ cision, and regeneration, by their parent's “ dedicating them, and God's gracious ac- “ ceptance.”

In his *Dialogue* with *Trypho* the Jew, it was observed [*w*] there is a passage, “ where “ *Justin Martyr* says, *that* concerning the “ influence and effect of *Adam's* sin upon
D mankind,

[*u*] Defence, p. 276.

[*w*] Pædo-Bap. p. 85.

“ mankind, which the antient writers re-
 “ present as the ground and reason of In-
 “ fant-baptism.” “ Now (says Dr. Gill) [x]
 “ allowing that this is spoken of Original
 “ Sin, as it seems to be, what is this to In-
 “ fant-baptism?”—To which I answer, if
 Original Sin is any thing to Infants; why
 should not the words of *Justin* make for
 Infant-baptism, when the antient writers
 represent the former, as the ground and rea-
 son of the latter? But says the Doctor, “ I
 “ have already exposed the folly of arguing
 “ from persons holding the one, to the prac-
 “ tice of the other.”—Has he so indeed!
 But how? Why, by telling us of some *mo-*
derns that hold Original Sin without prac-
 tising Infant-baptism! And could not I tell
 him of many others, that both hold the one,
 and practise the other? But, *what is this to*
the antients? And let it be remembered,
 that it is not the *reason* of the thing, much
 less any *modern* opinions about it, but the
 sense of the *antients* concerning the matter
 in question, which is the subject of this pre-
 sent disquisition.—Again, in the same book
 another passage was referred to, as pointing
 out some *analogy* between baptism, and cir-
 cumcision. This the Doctor will not al-
 low, though *Justin* speaks of Christians
 receiving the *spiritual* circumcision by bap-
 tism; but from hence he infers, “ that it
 “ must

[x] Antipædo, p. 12.

“ must be different from baptism :” which is just such another cavil, as he made before in distinguishing between *baptism*, and *regeneration*. But it is plain, that, as according to *Justin*, regeneration was performed, or effected *instrumentally* by baptism ; so, when he says of the spiritual circumcision, “ we have received it by baptism,” (in whatever way *others* had received it) he refers to what was done for *Christians* in their baptism. But, for a more particular answer to the Doctor’s exceptions, I refer the reader to Dr. *Wall* [y].

Says *Justin Martyr* [z], (as was also observed [a]) “ Several persons among us of “ both sexes, of sixty or seventy years of “ age, οἱ ἐκ παιδων ἐμαθητεύθησαν τῷ χριστῷ, “ who were *discipled* to Christ *in*, or *from*, “ their childhood, &c.”—Dr. *Gill* contends, it should be read *instructed in* Christ : but this was shewn to be an improper way of speaking ; as it would be to say, that *Antiphon*, the son of *Sophilas*, was *instructed in his Father* [b]. The phrase, as the Doctor thinks, might better be rendered, *instructed by his father* ; which is indeed agreeable to the *English*, if it would suit the *Greek* idiom ; but some good critics are of another opinion [c], and judge it more proper to

D 2

say,

[y] Defence, p. 267. &c.

[z] Apol. 2.

[a] Pædo-bap. p. 86.

[b] See Pædo-bap. p. 86.

[c] See *Walker's Modest Plea*, p. 207.

say, *Antiphon* was a *disciple* to his father, *Discipled*, or (which is the *Doctor's* phrase, though of the same import) *profelyted*, to his father, I think, is not so well expressed. However, I could see no impropriety in it, if *Sophilas* had set up for the head of a religious sect; and it is only in the sacred, or Christian sense, that we affix the idea of *profelyting* to the *verb* in question. Now, what we urge is this, that the persons described by *Justin* must have been *baptized* in their childhood, or Infancy; because the word, *discipling*, in the Christian notion, includes baptism: for which an *authority* was produced, that *Dr. Gill* cannot well object against, *viz*, his own [*d*]. Nor doth he yet retract what he said; only, he tells us, what his *meaning* was, which was *clear* enough before, as expressed in his *comment*; but, leaving him to *enjoy his own sense*, we accept of his concession, that the word, *discipling*, includes *baptism*. And this notion was confirmed by *Acts* xiv. 21. But *here* the Doctor would have the word, *discipling*, to signify only an *effect* (not an act) wherein, I fancy, he is very singular. And yet, if he would honestly tell us, what that effect was, (provided he may enjoy his own sense) he would undoubtedly say, it included baptism; which is the thing we contend for. This construction of the word was
further

[*d*] His Commentary on *Acts* xix. 1. 3.

further supported by *Mat.* xxviii. 19, 20 [e].
 “Go ye, therefore, and *disciple* all nations,
 “&c.” where the word, *disciple*, is mani-
 festly a *general* term, which includes *bap-
 tizing*, as well as teaching. But of this,
 the Doctor takes no notice, nor makes any
 attempt, to justify his former *criticisms* on
 the text [f]. Admit then the notion, we
 advance, is just; the persons, abovementioned,
 must have been baptized in their in-
 fancy, as they were *discipled* to Christ *in*,
 or *from*, their childhood: for, as was ob-
 served [g], baptism not being a *continued*,
 but a *transient* act, to say they were *baptized*
 from their infancy, would be improper;
 as Dr. *Wall* had hinted before [h]. But,
 Dr *Gill* (p. 14.) would turn this off with a
 laugh, by saying, this “reason—is merry
 “indeed; when *Justin* is not speaking of
 “the baptism of any person at all.” How-
 ever, he must not think, to escape thus;
 for, if baptism is included in the notion of
discipling, (which the Doctor cannot deny
 without contradicting himself) when *Justin*
 speaks of certain persons being *discipled* to
 Christ, he must consequently speak of their
baptism. Therefore he must *give* us, or
 we shall *take* leave, to conclude, that “in
 “the passages of *Justin* quoted, if there is
 “no

[e] *Pædo-bap.* p. 89.

[f] *Divine Right of Inf-bap. examined*, p. 79.

[g] *Pædo-bap.* 87, 88.

[h] *Defence*, p. 280.

“ no exprefs mention of Infant-baptism ;
 “ yet there is *abint* given of it, and some *re-*
ference unto it ;” contrary to what the
 Doctor afferts. — But he would willingly
 warp himself off, by fuggesting, that *Justin*
 used the word, *discipling*, in a *different*
 fenfe from the fcripture notion of the thing.
 “ From whom (fays he p. 13.) can we bet-
 “ ter learn his meaning than from him-
 “ self ?” and complains of his *opponent*, that
 he takes no notice of feveral paffages in *Justin*,
 which the *Doctor* had alledged, to *con-*
firm his *new* fenfe of the word under con-
 fideration. Therefore, to eafe him of his
 complaint, we will now examine all thofe
 paffages, and fhew, that the *Greek* word for
discipling, admits the fenfe, contended for,
 there alfo. Let us begin with that paffage
 [i] where *Justin* fpeaks, (as it is cited and
 expreffed by the Doctor [k]) “ of Chrift’s
 “ fending his difciples to the *Gentiles*, who
 “ by them *μαθητεύσαν* (it fhould be, *ἐμα-*
 “ *θητεύσεν*) *instructed* them.”—Now, who
 does not fee, that *Justin* here alludes to the
 words of the *commiffion*, *Mat.* xxviii. 19,
 20. where, as has been fhewed, the word,
μαθητεύσατε, *disciple*, includes *baptism*. Thus
 then, *Justin* fpeaks not any peculiar dialect
 of his own, but the language of the *New*
Testament ; and fo from thence we are to
 2 learn

[i] Dialog. cum Tryph. p. 272. Colon.

[k] Argum. from Apoft. Trad. p. 12.

learn his meaning, which is *this*, viz. that Christ by his disciples, sending to the *Gentiles*, discipled them. And how did they disciple the *Gentiles*; but by baptism, and by teaching them; according to Christ's direction [l]? — Again, in another passage alleged [m], *Justin* speaks of persons “being” μαθητευομενους, *instructed* in the name “(person, or doctrine) of Christ, and leaving the way of error;” as the *Doctor* gives the words. But here also μαθητευομενους εἰς τὸ ὄνομα τοῦ χριστοῦ (which is *Justin's* phrase) aptly signifies their being *discipled* to Christ, so as to be *baptized in his name*; agreeably to these words, *Acts* xix. 5. ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, i. e. they were baptized in (or into) the name of the Lord Jesus. This notion is confirmed by what *Justin* adds of their *leaving* the way of error; which implies their renouncing the *Pagan*, and embracing the Christian religion: and when they left their old church (into which they, and their children had been *initiated* before) surely they would carry their children along with them. — Once more; *Justin* “speaks [n] of persons μαθητευθῆναι, “*instructed* into divine doctrines.” So the *Doctor* renders the words; but methinks, *instructed into divine doctrines*, is an harsh expression. I should rather read it, *initiated*
into

[l] See Pædo-bap. p. 89.

[m] Ibid. p. 258.

[n] Apolog. i. p. 43.

into divine doctrines, *i. e.* the *Christian religion*. And thus, *baptism*, the Christian rite of initiation, may be referred to in *this* place, as well as in the two foregoing.—After all; “we grant, the word, *disciple*, “has a reference to *teaching*, and instruction:” and that *new* converts from *heathenism* were (and ought to be) instructed first, before their admission to baptism. But, this concludes nothing against the baptism of infants, nor disproves the notion that children were (and should be) baptized, “and “so far made disciples to Christ, in *order* “to be taught; as (*Discipulus*) a scholar is “put to school, that he may learn” [o].

We now attend the *Doctor* to the next writer in this century, *viz.* *Irenæus*.

Irenæus says [p] of Christ, “that he “came to save all by himself; all, I say, “that by him are *born again* unto God, infants, and little children, young men, and “old men.” Upon which passage (it was observed) [q], “the learned *Fenardentius* has “this remark, that by *the name of regeneration*, according to the phrase of Christ, “and of his Apostles, he understands baptism, &c.” Now here Dr. Gill is out of patience; he will not allow this *monk* (as he calls him in contempt, p. 15.) to be a man of learning; though all the proof, he gives of

[o] See Pædo-bap. p. 88.

[p] Lib. 2. p. 39.

[q] Pædo-bap. p. 76.

of it, is, that he was a great *bigot* to a party : a man of large assurance, and uncommon boldness, &c. But, if this is the peculiar character of a *monk*, and the sign of an unlearned man ; one might perhaps, find more monks, and fewer scholars, in the world, than is imagined ; yea, some famous Doctors themselves might be in danger of being undubbed, and put on the hood. 'Tis presumed, however, that Dr. *Grabe* will be allowed, to be a man of learning, and moderation : and yet, he thought the observation of *Feuardentius* aforesaid, worth retaining in his edition of *Irenæus* [r]. Nor is it, I think, a *false gloss*, as Dr. *Gill* pretends, but much truer than his own assertion, “ that Christ and his Apostles no where “ call baptism by the name of the new “ birth ;” if his meaning be, that they no where have reference to baptism, when they speak of regeneration. The words of Christ, *Joh. iii. 3. 5.* most plainly, and literally, refer to baptism. Accordingly, so, we have proved, beyond all rational contradiction, *Justin Martyr* understood them : and he must be a man of monkish assurance, that can say, without some equivocation, “ the passage in *Justin* before-mentioned, “ falls short of proving,—that in *Irenæus’s*
E “ time,

[r] P. 161. where Dr. *Grabe* not only espouses the opinion of *Feuardentius*, but confirms it, by some remarks of his own.

“ time, it had obtained among the *antients*,
 “ to use the words *regenerated*, or *regenera-*
 “ *tion*, for *baptized*, or *baptism*.” [s]—’Tis
 pretended (ibid) “ the passages in *Tertullian*,
 “ and *Clemens* of *Alexandria*; concerning
 “ being *born in water*, and *begotten of the*
 “ *womb of water* [t], are too late.” But
 how can they be *too late*; when both these
 writers, though younger men, lived at the
same time with *Irenæus*? — The *Doctor*
 goes on; “ beside, the one is to be interpret-
 “ ed of the grace of God compared to wa-
 “ ter; this is *clearly Tertullian’s* sense; for,
 “ he adds, “ nor are we otherwise safe, or
 “ saved, than by remaining in water, which
 “ surely can never be understood literally of
 “ the *water* of baptism.” But if he had
 not been in too much haste, to consider the
 sense, and design of the words, the Doctor
 might have *clearly* perceived his own mis-
 take. For, *Tertullian* is there expressly
 treating of *water-baptism*, which some per-
 sons, as he says, were for laying aside [u].
 This was the case of one *Quintilla*, who, as
 he tells us, “ destroyed baptism according
 “ to her *nature*; for he calls her a venomous
 “ viper; and observes, that such kind of
 “ creatures frequent dry *unwatery* places.”
 Then follow the words before us; “ *But*
 “ *we*

[s] Antipædo, p. 15.

[t] See Pædo-bap. p. 79.

[u] Tertul. de baptismo, which book begins thus, *Felix sacramentum aquæ, &c.*

“ *we are born in the water like little fishes,*
 “ *after the example of Jesus Christ, &c.*”
 Therefore, *by remaining* in the water, is
 plainly meant *retaining* the *salutary use* of
 water baptism in the church. Accordingly
Pamelius observes, “ that these words are
 “ to be chiefly remarked against those, who
 “ deny the *necessity of water* in baptism.” [w]
 To the same purpose says *De la Cerda* [x],
 “ Observe the necessity of water in baptism
 “ against the *Paulicians*.” This last writer
 refers to a parallel place [y], where *Tertul-*
lian says, “ There is one kind of flesh of
 “ birds, that is, the *martyrs*, who soar to
 “ the higher regions; another of *fishes*, that
 “ is, those, whom the *water of baptism*
 “ suffices.” But there are other passages,
 which plainly shew, that *Tertullian* con-
 sidered baptism as a kind, or *mean*, of rege-
 neration; and so made use of *this* word to
 express baptism. Says he [z], “ the law
 “ of *baptizing* is enjoined, and the form
 “ prescribed. Go (says he) *teach all nati-*
 “ *ons, baptizing them in the name of the Fa-*
 “ *ther, and of the Son, and of the Holy Ghost.*
 “ Parallel to this law is that definition, *Ex-*
 “ *cept a man be born of water, and of the*
 “ *Spirit, he shall not enter into the kingdom*
 “ *of heaven.*” And again [a], “ Blessed
 E 2 “ are

[w] Pamel. Not. in loc.

[x] Not. ibid.

[y] De Resurrect. Carnis, Cap. 52.

[z] De Baptismo.

[a] Ibid. sub fin.

“ are ye whom the favour of God attends,
 “ when you ascend out of the most holy
 “ *laver of the new birth. [novi natalis]*”——
 Dr. Gill is as far wide of the truth, in say-
 ing, (p. 16.) “ as for *Clemens* [b], he is
 “ speaking not of regeneration, but of the
 “ natural generation of man, as he comes
 “ out of his mother’s womb; &c.” For,
Clemens is *allegorizing*, in his way; upon the
 words of *Job* [c], *Naked came I out of my*
mother’s womb; and naked shall I return.
 “ Not naked (says he) of possessions, for
 “ *that* is a small and common thing; but,
 “ as a just man, he returns naked of vice,
 “ and wickedness, &c. For this is what is
 “ said, *Unless ye be converted as little chil-*
 “ *dren, pure in body, and holy in soul, by*
 “ abstaining from evil works; shewing that
 “ he would have us to be such, *as he begot*
 “ *us of the womb of water.* For, *generation*
 “ *succeeding to generation,* will advance us
 “ to immortality.” Now, in this *allegori-*
cal discourse, the *womb of water* plainly an-
 swers to the *mother’s womb*; and so, these
 cannot signify one, and the same thing,
 without destroying the *allegory*, and losing
 the whole *spirit* of the discourse. There-
 fore, when *Clemens* speaks of Christians be-
 ing *begotten*, or born, of the *womb of wa-*
ter; he must intend something else, than
 the *natural generation of man*; and what
 can

[b] Strom. lib. 4.

[c] Job. i. 21.

can that be, but baptism? that generation *spiritual*, which succeeded the generation *natural*. And what must *that* generation be, which *succeeded* another; but a *regeneration*? — Besides, there are other passages in *Clemens*, which may be seen in Dr. *Wall*, [d] where he speaks of *baptism* under the notion of regeneration. Thus, *e. g.* he speaks of Christ himself being *regenerated*, in discoursing of his *baptism* [e]. This may perhaps seem a very odd notion; but *Cyprian* also says [f], “the master himself submitted to be *baptized* by his servant; and “he, who was to confer upon us the remission of sins, vouchsafed to be washed “in the *laver of regeneration*.” All which agrees with *Tertullian*’s saying before, “*We* “*are born in the water* like little fishes, after the example of, or conformably unto, “*Jesus Christ*.” [g] And in what other sense could Christ be said to be *born in the water*, or *regenerated*; but with a reference to his *baptism*?

It was observed [h], “a like notion *Tertullian* mentions [i], as maintained by the “*heathens*, no doubt long before the time of “*Irenæus*.” Upon this, says the *Doctor*, p. 16. “To have recourse to *heathens*, to ascertain the name of christian baptism, is “monstrous.”

[d] Defence. Appendix, p. 7.

[e] Pædagog. lib. i. c. 6.

[f] De Bono Patientiæ.

[g] Secundum ἵχθῦν nostrum Jesum Christum.

[h] Pædo-bap. p. 79.

[i] De baptismo.

“ monstrous.” But, where is the wonder, if persons, just converted from *Paganism*, did not immediately change their *language* with their religion, but still retained some of their old terms, (if not their *tenets*) and applied them to the Christian *mysteries*? *Priests, sacrifices, altars, &c.* are words very familiar with the antient writers, when they speak *e. g.* of the other Sacrament of the *Lord’s Supper*.—If the *Doctor* had as much of a *disposition*, as he had reason to retract, what he said about the custom mentioned by *Barnabas*, of giving *milk* and *honey* to persons just baptized; he would at least have dropped that matter. For, as this ceremony was used by the antients in token of such persons being *new-born*; [k] it is plain, they considered baptism as a *new-birth*, and a kind, or *way* of regeneration. It is therefore perfect trifling, to insert, “ that the words *regeneration*, and *re-generated*, are neither of them mentioned “ by *Barnabas* ;” nor can it answer any other end, but to discover, how well some persons are skilled in the ingenious art of equivocation or evasion. The question is not, whether *Barnabas* useth those words; but, whether in *Irenæus’s* time it had obtained among the antients to use them for *baptized*, and *baptism*. Now, if so much *earlier* than *Irenæus*, as the time of *Barnabas*,

[k] See *Pædobap.* p. 80.

nabas, the notion of baptismal regeneration obtained among the antients; does not *this* over-throw the *foundation* of the Doctor's hypothesis? He had better suppose with *Vossius* [l], that the words of *Barnabas* have no reference to the antient custom aforesaid: and so withdraw his former plea for the high *antiquity* of that custom [m]; if he can prevail with himself to *retract* any thing. But even *this* will not help him much; since the said custom of giving *milk* and *honey* to new-baptized persons, is mentioned by some of *Irenæus's* cotemporaries, particularly, *Tertullian* [n], and *Clemens Alexandrinus* [o].

Irenæus was also cited for *this* passage [p],
 “ giving the power of *regeneration* unto God,
 “ to his disciples, he said unto them, Go,
 “ and teach all nations, baptizing them in the
 “ name of the Father, &c.” [q]. “ By which
 “ power or commission (says the Doctor, p.
 “ 16.) is meant *not* the commission of bap-
 “ tizing, &c.” Astonishing! he might as
 well say, with equal modesty and truth,
 that *baptizing* is not in their commission
 at all. But since it is a *part* of their com-
 mission, it must be one branch of their
 power of regenerating persons unto God, ac-
 cording to *Irenæus*.—It was also observed, [r]
 “ that

[l] Not. in Barnab.

[m] Argum. from ap. trad. p. 37.

[n] De Corona milit.

[o] Pædagog. lib. 1.

[p] Lib. 3. c. 19.

[q] Pædo-bap. p. 81.

“ that *Irenæus* mentions by name the “ *baptism of regeneration unto God.*” [s] Here the Doctor only repeats (p. 17.) Dr. *Gale*’s quibbles [t], which have been sufficiently obviated before, by observing, that we do not take baptism and regeneration to be identically the same thing; but that, according to the sense of the antients, the latter has a reference to the former, as the *way* and mean of regeneration. It is evidently thus, that *Irenæus* explains himself [u], when he expresses the same thing by the *laver of regeneration*, and *regeneration by the laver*. Says Dr. *Wall* [w], “ Mr. *Gale* comes here “ again with his quiddity; and says, regeneration, which is *by* the laver, is different “ *from* the laver; not minding that the force “ of his objection is equally taken off by “ it’s so accompanying the laver, as never “ to be without it in the sense of the antients.”—And yet this is one of the two places, to which Dr. *Gill* refers, as where “ *Irenæus* uses the word *regeneration* in a “ different sense from baptism:” he should have said, without any *reference* to baptism; if he would have spoke to the purpose. In the other passage [x], (where the sense is observed to be imperfect. [y]) *Irenæus* hints, “ that a man cannot leave the generation of “ death,

[s] Lib. 1. c. 18.

[u] Lib. 5. cap. 15.

[x] Lib. 4. cap. 51.

[t] Reflections, p. 487.

[w] Defence, 343.

[y] Vid. Grabe in loc.

“ death, but by a *new generation*.” Now, this is so far from contradicting the sense of the word, *regeneration*, for which we contend, as that it really confirms it. For, we have here *generation succeeding generation*, as *Clemens Alexandrinus* speaks, with an eye to Christians being *begotten of the womb of water* : which, as we have shewed before, signifies *baptism*. And *Tertullian* [z] calls baptism “ the blessed sacrament of water, because, the sins of our former blindness being washed away, we are delivered unto *life eternal*.” Here then we have the *new generation*, whereby a man is delivered from the *generation of death* ; as mentioned by *Irenæus*. 'Tis true ; he represents the thing as effected by the power of God : but still his account is consistent with the notion of *baptism*, as being referred to by him. For (to mention *that* once for all) the *antients* distinguished between the *instrumental* and *efficient* cause of regeneration ; and so, betwixt the *material* and the *spiritual* part of baptism [a]. “ *Regeneration is by the water, and the spirit, even as all generation. For the spirit of God moved upon the face of the deep* [b]. “ And for this reason our Saviour was baptized, not that he needed baptism, but

F

“ that

[z] De baptismo.

[a] Clem. Alex. Epitom. p. 802. Edit. Paris.

[b] Gen. i. 2.

“ that he might sanctify all water to the
 “ *regenerated*. Hereby we are purified not
 “ only in *body*, but in *soul*, &c.—For, *bap-*
 “ *tism* is by *water*, and by *the spirit*.” Agree-
 ably to this account, *Clemens Alexandrinus*
 represents Christians as *pure in body*, and
holy in soul, when he speaks of God’s beget-
 ting them of the womb of water: as we
 have seen before. Now, all this confirms
 the notion, that in the time of *Irenæus*, it
 did obtain among the antients, to use the
 words *regenerated*, and *regeneration*, for
baptized, and *baptism*.

But to return to the first quotation from
Irenæus, upon which the chief stress is laid
 in the present controversy. Says Dr. *Gill*,
 (who is as capable of saying very surpriz-
 ing things, as most men) [c] “ *Irenæus*—
 “ most clearly uses it (viz. the word, *regene-*
 “ *ration*) in another sense in this very pas-
 “ sage; since he says, Christ came to save
 “ all, who *by him* are born again unto God,
 “ who are regenerated by Christ, and not
 “ by baptism; and which is explained both
 “ before and after by his *sanctifying* all sorts
 “ of persons, infants, little ones, young men,
 “ and old men; which cannot be under-
 “ stood of his baptizing them, for he *bap-*
 “ *tized* none, &c.” Most admirable rea-
 soning! as if Christ might not be properly
 said to do *that*, which is done by the virtue
 and

[c] Antipædo, p. 17.

and influence of his ordinances, and appointments! [d] Thus, what is done by baptism, may be said to be done by Christ himself. As for his *sanctifying* all sorts of persons, &c. *this* also (if, as the Doctor supposes, it relates to the same thing,) corresponds with the nature, and design of baptism, as a sacred rite of *dedication*, or consecration, to the service of God; which is a proper notion of sanctifying *persons*, and *things*. Accordingly, the Apostle makes mention of Christ's *sanctifying* his church by the *washing of water*, &c. [e]. And the antient christian writers often speak of baptism by the name of *sanctification*. [f] But, it is the Doctor's misfortune to confound the antient, *ecclesiastical*, with the modern, *systematical* sense of words. — He goes on in his own way thus: " And I
 " say it again, to understand *Irenæus* as
 " speaking of baptism, is to make him
 " speak what is absolutely false; that Christ
 " came to save *all*, and *only* such, who are
 " baptized unto God, &c." Well! and what if *Irenæus* was not more infallible in points of doctrine than the rest of his *brethren*, called *Fathers*? Here the good Doctor breaks forth into declamation, and expresses an *extraordinary* concern for the reputation

F 2

[d] Joh. iv. 1, 2.

[e] Eph. v. 26.

[f] See *Walker's Modest Plea*, ch. 28, 29.

putation of this *good old Father* [g]. But it is no breach of charity to say, it is all grimace. For, why should he be so very solicitous to advance the character of *Irenæus* so much above many other of the *good old Fathers*, who held the *necessity*, and *efficacy* of baptism to salvation as strongly, as *Irenæus* can be supposed to do upon our hypothesis? No, no; take my word for it, it is a zeal, a flaming, though disguised zeal for his own *system*, so nearly interested in the case, that has inspired him upon this occasion with such a mighty regard for the rules of *honour, justice, truth, and charity*. (tho' taken out of that *sphere of attraction*, I make no question, but the Doctor is a very worthy Gentleman). However, he seems to have taken a false alarm, from his own mistaking the sense of *Irenæus*. He says, "to understand *Irenæus* as speaking of baptism, is to make him speak what is absolutely false; that Christ came to save *all*, "and *only* such, &c." Now, it happens, that the *exclusive* word, *only*, is an addition of the Doctor's; who would call this, *management*, in another. And then, as for the word, *all*, it does not strictly refer to *individuals*, but to *all sorts of persons*, (to use the Doctor's phrase, p. 17.) that is, persons of all ages, *infants, little ones, young men, and old men*; as *Irenæus* himself explains it.

it.—It was observed [b], that Christ speaks the same kind of language, that *we* suppose *Irenæus* to speak, so far as relates to baptism [i]. And his words plainly include *this* proposition, “ *He, that is baptized, shall be saved.*” But this *parallel* displeases the Doctor: he calls it *mean* and *stupid*: a plain sign it pricked him: but, he should have shewed, wherein it fails; instead of which, he has only involved himself in fresh difficulties. He says of Christ’s words, “ they need no qualifying sense; the meaning is plain and easy; that every baptized believer shall be saved, and leave no room to suggest, that unbaptized believers shall not.” But do not the words of Christ as much suggest this, as the words of *Irenæus*, according to the sense, we put upon them? Let the Doctor lend us his hand, to slip in the *exclusive* word, (*only*) here, as he did in the other case; and the thing is plain to be seen by every body. Besides, his assertion, that *every baptized believer shall be saved*, (which he lays down, as the *plain* and *easy* meaning of our Saviour’s words) must be understood with some *restriction*, by his own account. For, *Simon Magus* he gives up for lost. And yet was he a *baptized believer*; for the sacred history says expressly [k], that “ *Si-*
“ *mon*

[b] Pædobap. p. 83.

[k] Acts viii. 13.

[i] Mark. xvi. 16.

“ *mon* himself also *believed*, and was *baptized*.” Such inconsistencies will men fall into, when their prejudices, and passions, get the better of their reason ! Here one might return the Doctor some of his fine *rhétoric*, and say, “ what a wretched cause must the cause of *Antipædo-baptism* be, which requires such *managing* (I add such *blundering* too) as this, to maintain it ? ” I say, what a wretched cause must this be, which is attended with such a complication of ignorance, fraud, and dissimulation ?

The passage cited from *Clemens Alexandrinus* [l], where he makes mention of an *Apostle drawing children out of the water* [m], yet sticks in the Doctor’s teeth ; he chews it, and criticises upon it, but can make nothing of it, after all, without altering the text upon his own authority. “ However, (says he, p. 21.) if this instance is continued to be urged, I hope it will be allowed, that baptism in those early times (he might have added in those *warm climates*) was performed by immersion.” Thus, what he loses one way, he hopes to gain in another ; nor ought we to grudge him so small an advantage after his other losses. Let us then compromise the matter with him, and allow, that Infants were not the only *subjects* of baptism ; provided he will grant, that

[l] *Pædobap.* p. 76.[m] *Pædagog.* lib. 3. cap. 11.

that immersion was not the only *mode* of baptism, in those early times. For neither side can pretend to more from *this* particular instance. But, the Doctor seems to have forgot one thing, *viz.* that Christ made his Apostles *fishers of men* [n]; and why not of children? particularly those under their parent's command; unless, when the parents were received into the christian church, their children were to be of *another*, or of *no* church. Besides, it must not be forgot, that *Tertullian* compares baptized persons to *little fishes*; which confirms the notion that *Clemens* alludes to the *baptism* of children. This may satisfy the Doctor without his *insisting* upon any further account of the matter. But, "that he should believe, that Infant-baptism is here referred to;" this, to be sure, is more than can be expected from a man of his *temperate* brain, *cool* imagination, and *unprepossessed* mind! However, to infer from such lame premisses, as he has laid down for the two first centuries, that Infant-baptism must be an *innovation*; (p. 21.) is very extraordinary. It is amazing to think, that any man of character could *propose* such forced, and unfair constructions, as he has put upon many passages, that have occurred in the course of this debate. But, that he should lay any *stress* on them, and pretend to

[n] Mat. iv. 19.

to draw a conclusion, *such* a conclusion from them : this surpasses all wonder ! On the other hand, let the impartial reader review the incontestable evidence, that has been produced, that in *Irenæus's* time, the anti-*tients* used the word *regeneration*, so as to *connote* baptism thereby ; and his testimony alone is a sufficient proof of Infant-baptism in that age. Besides, the remarkable testimony that was bore to the universal, and *immemorial* practice of Infant-baptism, in the *Pelagian* controversy, when a much greater number of primitive writers were extant ; is such a corroborating circumstance as furnishes us with an unanswerable argument for it's antiquity. But if, notwithstanding this, any one will conclude that *Infant-baptism* is an *innovation* ; because there is *no more* said of it in this period : we may say with Dr. *Wall[o]* ; “ what “ then will become of *Antipædo-baptism*, “ which does not appear to have been prac- “ tised 'till after the middle of the eleventh “ century ? ” Proceed we now to

The third century.

“ At the beginning of which *Tertullian* “ lived ; ” according to the Doctor, p. 22. And if, as he pretends, *Tertullian* is the first person, that ever *mentioned* Infant-bap-
 2 tism ;

tism; he must also be the first person, that ever *spoke against* it. Therefore, by the Doctor's confession, there is no evidence for *Antipædo-baptism* in the two first centuries. Thus, his own argument turns against him. But, it does not appear, that *Tertullian* did so speak against Infant-baptism, as *absolutely* to oppose it; on the contrary, he allowed of it in cases of necessity [*p*]. And though the Doctor would make nonsense (p. 23.) of that exceptive clause; "what necessity is there, *if it be not however necessary*:" the turn of expression is very agreeable to *Tertullian's* style and manner. For, the like exception he makes about *Lay-men's* administering baptism, which he allows of only in cases of necessity [*q*]. He says [*r*], "If thou hast the right of priesthood in thyself; thou mayst have it when (or where) it is *necessary*." But then he also observes [*s*], "No necessity may be excused, which may be no necessity." Is there not as much nonsense in *this*, as in the other clause? and does it not imply the same sentiment that is *there* expressed, *viz.* that it is not necessary, except in cases of (*real*) necessity.—Besides,

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this

[*p*] See *Pædobap.* p. 73.

[*q*] Sufficiat scilicet in necessitatibus, ut utaris. *De baptismo.*

[*r*] Si habes jus sacerdotis in temet ipso, ubi necesse est habeas. *Exhort. ad Castitatem.*

[*s*] Nulla necessitas excusetur, quæ potest non esse necessitas. *Ibidem.*

this is the *oldest* reading we know of ; and *Rigaltius*, who first dropt it, is not always the happiest critic [*t*] : but sometimes altered the reading for the worse. And though the *Antipædo-baptists* catch at his *needless* correction here, (for, I hope we shall now hear no more of the pretended *nonsense*, and *impertinence of the reading*) *Rigaltius* is deserted, and the *older* reading of *Gaignæus* is preferred, not only by *Pamelius*, but others. [*u*] It is a further confirmation of the *genuineness* of this reading, that *Tertullian* [*w*] asserts the *necessity* of baptism to salvation, from those words of Christ, *Except any one be born of water, &c.* [*w*]. And though he says, “ true faith is secure of salvation,” as the Doctor observes ; (p. 24.) this does not destroy his other assertion : however difficult it may seem to reconcile them [*x*] ; nor can the difficulty reach the case of Infants, unless the Doctor will suppose them to have *true faith*.—It was observed [*y*], that the words of *Tertullian*, in what he says of Infant-baptism, imply, that it was actually *practised* in his time. But this the Doctor denies ; (p. 23.) and says, “ *Tertullian* “ *might* say all that he does, though as yet “ not one Infant had ever been baptized, “ &c.”

[*t*] See *Wall's Hist.* P. 1. ch. 4. S. 8.

[*u*] Vid. De la Cerda in loc.

[*w*] De baptismo.

[*x*] See *Wall's Hist.* ibid. Sect. 7.

[*y*] *Pædobap.* p. 71.

“ &c.” Now, what a strong imagination may possibly do in this case, I cannot say. One may indeed, by the help of a lively fancy, suppose, that *Tertullian* was present upon the spot, when the first *child*, (as well as the first *Virgin*, and the first *Widow*, was converted from Paganism; for he advises the delay of baptism in all these; and, as himself says, for *equal reason* [z],) came to be baptized; and that he delivered his discourse about baptism on that occasion. This is the imaginary sense, which the Doctor paints before his reader’s eyes, by the case he supposes. But, can any man of cool thought and reflection conceive, that *Tertullian* (as mad a *Montanist* as he became afterwards) would sit him down to *write a book*, or in a book deliver a grave discourse about a *non-entity*? a thing that was not! — Besides, there is some reason to interpret his words of Infants of *Infidels*, though he makes no distinction; because, he is discoursing of new converts from heathenism. And he not only says, that the children of believers are holy, as they are *designed for holiness*; but that holiness he explains of *baptism* [a]. Now, if such children could not be admitted to baptism without previous instruction; where was their *prerogative*, *Tertullian* speaks of, above the children of Heathens? Nor is this contradicted

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by

[z] Non minori de causa.

[a] De anima.

by his saying, "Men are not *born*, but "*made* christians:" [b] because baptism is a mean of *making* christians; a mean of their *regeneration*, according to *Tertullian*: and thus, they are not *born*, but *born again*, or made, Christians. So, when he says, *fiant Christiani, cum Christum nosse potuerint, &c.* let them be made Christians, &c. his meaning plainly is, *let them be baptized*.

It was observed [c], that *Tertullian* does not mention Infant-baptism among the *unwritten* customs in a book, which was wrote *after* his book of *baptism*, where we have discovered plain evidence of the *practice* of baptizing Infants. From whence it is inferred, that he looked upon Infant-baptism as a *written custom*, &c. But the Doctor's account of the matter is, (p. 24.) that "as yet no such custom had obtained, "*&c.*" agreeably enough to his own hypothesis, but contrary to fact, in our humble opinion. And perhaps his brethren will not thank him, for making the *Antipædo-baptists* or Non-pædo-baptists, the authors of all those *innovations* in religion, mentioned by *Tertullian* there [d], as they must be upon the Doctor's supposition: tho' at other times [e], these consistent writers can represent Infant-baptism as the *leading* mischievous

[b] Apolog.

[c] Pædobap. p. 74.

[d] De Corona milit.

[e] D'Anvers's Treatise of Bapt. p. 211.

chievous cause of these very corruptions, and what introduced them into the Church.

Concerning *Origen*; the Doctor takes a great deal of pains, (p. 25, &c.) to prove what no-body denies, *viz.* that his works are *interpolated* in the *Latin* translations; though the charge seems to be too much exaggerated [*f*]: and what is quoted from *Ruffinus's* peroration, at the end of his translation of *Origen* on the epistle to the *Romans*, "was not meant by him for any serious account of what he had done in that work; but for a jeer on St. *Jerome*, &c" as Dr. *Wall* observes [*g*]. So that "the quotation from *Marshall* [*h*], is still good for something." But the Doctor having made the most of these interpolations, (and perhaps *more*, than the matter will well bear) very gravely asks, (p. 27.) "and now, where's his *probability*, and *moral certainty*, that there are *no* additions, and interpolations in *Origen*?" No additions, and interpolations! But who said so? This is gross misrepresentation. The words, here referred to, were spoken of the particular passages in question. And that they could be no interpolations of *Ruffinus's*, was proved by several arguments [*i*]. (1.) "*Ruffinus* could have no temptation, or occasi-
" on,

[*f*] See *Wall's* Defence, p. 374.

[*g*] Ibid. p. 379.

[*h*] *Pædobap.* p. 62.

[*i*] *Pædobap.* p. 64, 65.

“ on, to *coin* any passages for him to that
 “ purpose, since it was never made any part
 “ of *Origen's* accusations, that he was a-
 “ gainst Infant-baptism.” [k] (2.) It is ab-
 surd to suppose, and ridiculous to suggest,
 that *Ruffinus* would *coin* any such passages
 for *Origen*, as imported that *original sin* was
 the ground and reason of Infant-baptism, di-
 rectly contrary to his own private opinion ;
 as *Ruffinus* was inclined to the *Pelagians*, ac-
 cording to the doctor's quotation from *Vos-*
sius [l]. If then it was not *unlucky* for his
 hypothesis, that he started such a notion in
 his reader's way ; he must be one of the
luckiest men alive. But, says he, “ it is
 “ *lucky* on my side, that *Vossius* a *Pædobap-*
 “ *tist* should suggest, that this passage is in-
 “ terpolated, &c.” Now here, I suspect,
 the Doctor's good fortune fails him : for,
Vossius seems not to suggest any such thing.
 The words, referred to (as I suppose) are
 these [m] ; (speaking of Original Sin as the
 ground of Infant-baptism) “ *Origen* truly
 “ has mentioned it, in his eighth Homily
 “ on *Leviticus*, and he, whose authority
 “ should be of greater weight in *this part*,
 “ because of *Origen's* books being interpo-
 “ lated by *Ruffinus*.” Now, if *Vossius* sup-
 posed,

[k] See *Marshall's* Cyprian, P. 1. p. 120. Notes.

[l] Hist. Pelag. lib. 2. P. 1. Thef. 5.

[m] Meminere sane ejus Origines Homil. 8. in Levit. et
 is, cujus, ob interpolatos a Rufino Origenis libros, major
 etiam hac parte esse debet autoritas, p. 155. 4to.

posed, that the passage itself was an interpolation; how could he refer to it as *Origen's*? But it is not worth one's while to contend about this point; as the private opinion of a particular person is of little consequence either way. (3.) *Jerome* and *Rufinus*, though at great difference among themselves, perfectly agreed in giving the same sense of *Origen* upon the point, in their *Latin* translations. The Doctor says, (p. 26.) "the passage in *Jerome's* translation of *Origen's* homilies on *Luke*, speaks indeed of "the baptism of Infants, and the necessity "of it, (he should have added, *for cleansing "from original sin*) but not a word of it's "being a custom of the church, and an "apostolical tradition."—However, it speaks of Infant-baptism as the *practice* of the church; and founds it upon the words of Christ, *Except any one be born of water, &c.* which is, in effect, the same as making it an apostolical tradition, or institution. Therefore, *these parts* of the *Latin* translations of *Origen* may well pass for *genuine*, and consequently be *admitted an evidence in any court*, fit to try *such* a cause, and where questions of *fact* are determined by such *moral* proof, as the nature of the case admits. But, if the Doctor is for proceeding by the *civil forms* of judicature in deciding the point of Infant-baptism; this rule will do him little service upon the whole; when
it

it shall be remembered, that parents can *contract* for their children in *civil affairs*. — *Cyprian*, a cotemporary of *Origen*, speaks the same language with these *Latin* translations of his books, so as to suggest, that Original Sin is a *ground* of Infant-baptism; and if he does not expressly say, that it was a *custom of the church*, or an *apostolical tradition*, the nature of his discourse *implies*, and supposes it [n]. Nor had he any occasion to *refer* to *Origen*, as *saying these things*; because they were no matter of debate in his time; a plain sign that *Origen*, as his sense is given by his *Latin* translators, speaks the common sentiments of that age. As little necessity was there for *Austin*, if “he made a bluster about Infant-baptism being “an *apostolical tradition*,” (though it was not the thing itself, but the *reason* of it, that came into question [o]) to *appeal* to *Origen’s testimony* of it; and for the same reason also. But, how does the Doctor’s *insinuation*, (p. 28.) that there was no such testimony in *Austin’s* time, agree with his former suggestion [p], that *Austin* might take up his notion (*viz.* “that Infant-baptism was an antient and constant usage of “the church, and an apostolical tradition) “from the *Latin* translations of *Origen* by “*Jerome* and *Ruffinus*?”

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Dr.

[n] See *Pædobap.* p. 63.[o] *Argum. from Ap. trad.* p. 20.[p] *Ibid.* p. 26.

Dr. Gill having said [q], (speaking of the *Greek of Origen*) “ that many things may “ be observed from thence in favour of “ adult-baptism :” somebody had the courage to tell him [r], the assertion was either *false*, or *impertinent*: the latter, if it was not meant *exclusively* of Infant-baptism; and the former, if this *was* the Doctor’s meaning; and he was challenged to make good his assertion. This was a bold stroke; and if it was a little *smart* upon the Doctor, he should make some allowance to the author, as a *junior*, (such as the Doctor takes him to be, p. 15.) considering the *manners of youth* [s]: especially as it becomes them to imitate their *seniors*; and the Doctor (who by *his way of speaking* seems to have an indisputable claim to that character) must know, who is the person, that first *beckoned most manfully* upon this occasion, by giving out words of *defiance* [t]. But, the good Doctor is highly affronted, (though, as *Plato* says [u], *No man should be offended at the truth*) and, as *revenge* is sweet, he gratifies his spleen in so mean a manner, as himself thought stood in need of an apology. (p. 28.) He knows well enough, so much has been said in this argument on

H

both

[q] Ibid. p. 17.

[r] Pædobap. p. 66.

[s] Φιλοτιμοὶ μὲν εἰσι, μᾶλλον δὲ φιλόνηκοι. Arist. Rh. lib. 2. cap. 12.

[t] See Pædobap. p. 49.

[u] Τῷ γὰρ ἀληθεῖ χαλεπαίνειν οὐ θέμις. Plato de Re- pub. lib. 5.

both sides the question, that no one, senior or junior, can now write upon the subject with any propriety, without recurring to many *testimonies*, already alledged by Dr. *Wall*, and *others*. But, if by *taking quotations at second hand*, (which he imputes to the writer, he is opposing, and *abusing*) the Doctor means, *taking them upon trust* altogether, without having recourse to the *original authors*; I can assure him upon very good grounds, that he unhappily trespasses at once upon the laws of *candour* and *truth*. Besides, what is all this to the purpose of the argument; if the passages produced from the *antients* are truly and properly alledged? But to be sure, the Doctor cannot be *impertinent*! However, he cannot but be *conscious to himself* of one thing, *viz.* that he has repeated many things, that were said before by Dr. *Gale*, and *others*. What then? shall we suppose, or *insinuate*, that he has not examined with his own eyes both *Greek* originals, and *Latin* translations? By no means; on the contrary, we will allow that he has read them all; and from hence he will permit us to conclude, that he has picked, and culled out the strongest *passages*, he thought to his purpose. Now, if upon enquiry, these very passages shall prove *nothing* to his purpose; how simple must the grave Doctor look, after all these big words. (p. 28.) “to stop the mouth of this *swag-gering*

“ *gering blade*, whoever he is, I’ll give him
 “ an instance or two out of the *Greek* of
 “ *Origen*, in favour of adult-baptism, to the
 “ *exclusion* of Infant-baptism, and as mani-
 “ festly against it.”—This is doing some-
 thing: and if the Doctor is as good as his
 word; he will be the bravest man that ever
 appeared upon the stage of this controversy.
 But, though he says it with champion-like
 assurance; it will prove a mere flourish
 after all. He did well “ not to insist upon
 “ *Origen’s* interpretation of *Mat. xix. 14.*
 “ as not of Infants literally, but metapho-
 “ rically.” For, he must have read *Origen*
 to very little purpose, if he does not know,
 that in his *allegorizing* way *Origen* put a
double sense upon the scripture; and so, by
 the *allegorical*, he did not destroy the *lite-*
ral sense. Therefore his *metaphorical* sense
 of that text does not *destroy* the argument
 of the *Pædo-baptists* from thence, (as is pre-
 tended) because it does not destroy the *li-*
teral sense, upon which their argument is
 founded (w). Besides, it were easy to make
reprisals upon the Doctor, by reminding
 him, that the author, on whom he would
 lay so much stress, viz. *Tertullian*, under-
 stands *St. Paul’s* words, (1 *Cor. vii. 14.*)
else were your children unclean, but now are
they holy: in a different sense from what the

Antipædo-baptists put upon it [x]. — The Doctor proceeds thus: “ It is to be observed, “ says *Origen*, that the four Evangelists “ saying, that *John* confessed he came to “ baptize in (it might be read, as usual, “ *with*) water, only *Matthew* adds, *unto re-
pentance*; teaching that he has the *profit* “ of *baptism*, who is *baptized* of *his own* “ *will* and *choice*.” [y] Now here, it is acknowledged, we have a description of *adult-baptism*, and an account of the proper qualifications for it: but not a single word *exclusive* of *Infant-baptism*, or *manifestly against it* (which is the point the Doctor had to prove). For, in like terms the Apostle *teaches us* [z], who has the *profit* of *circumcision*; and will the Doctor pretend that the profit of *circumcision* is so *tied* thereby to the adult, as to exclude *Infant-circumcision*? But he goes on, (p. 29.) “ and “ a little after he says, “ the laver by the “ water is a symbol of the purification of “ the soul, washed from all the filth of wickedness; nevertheless, also of itself it is “ the beginning and fountain of divine gifts, “ because of the power of the invocation “ of the adorable Trinity, *to him that gives* “ *up himself to God* ;” which last clause excludes *Infants*, &c.” — Does it so indeed !
but

[x] See *Pædobap.* p. 72.

[y] *Orig. Comment.* in *Joan.* p. 124. Edit. *Amst.*

[z] *Rom.* ii. 25.

but how? just as the other passage excluded Infants; when neither *there*, nor *here*, is the least syllable, nor so much as the little word, *only*, to exclude them, without some of the Doctor's legerdemain to slip it in here also, as he did upon a former occasion.

If the honest reader is not yet convinced how much Dr. *Gill* has trifled with him, in putting him off with such passages as these, after such large promises; let him attend to the following observations already made by Dr. *Wall* [a]. “ It is usual with the Anti-
 “ pædo-baptist writers, to collect a number
 “ of these sayings, concerning the necessity
 “ of *faith*, &c. as there are thousands of
 “ them. Those of the said writers, who
 “ are cautious not to discover the weakness
 “ of their plea, pick them out of such Fa-
 “ thers, in whose books there is not any
 “ mention of the case of Infants; and they
 “ would have an unlearned man conclude
 “ from them, that those Fathers must have
 “ thought the baptism of Infants impracti-
 “ cable, because they do in those general sen-
 “ tences speak of *faith*, and *repentance*, as re-
 “ quisite to baptism. Now, all such arguings
 “ are shewed to be inconclusive by this one
 “ observation, *viz.* That those Fathers, who
 “ were uncontestedly *Pædo-baptists*, and in
 “ whose time the *practice* is notoriously
 “ known,

[a] Defence, p. 399. &c.

“ known, do, when they speak of baptism
 “ in general, speak in the *same language*,
 “ and *insist upon the same qualifications*.”—
 “ St. Cyprian, who lived in the 150th year
 “ after the Apostles, is now well known to
 “ the Antipædo-baptists, as one maintaining
 “ the doctrine of Pædo-baptism; and yet
 “ he, when he is discoursing of baptism in
 “ general, has sentences concerning the ne-
 “ cessity of *faith, repentance, &c.* to bap-
 “ tism, as positive as can be found in any
 “ father whatsoever. As for example, *E-*
 “ *pist.* 75. *Ed. Oxon.*

“ Qui cum Noem. &c. They, who were
 “ with *Noah* in the ark, obtained no pur-
 “ gation or cleansing by the water, but even
 “ perished by that flood. So also, *whoever*
 “ they are, that are not with Christ in the
 “ church, will perish as men out of it; un-
 “ less they come with *repentance* to that
 “ only salutary sacrament of the church, &c.

“ *Gregory Nyssen* lived in those times and
 “ places, when and where the Antipædo-
 “ baptists themselves now do not deny,
 “ that Infant-baptism was in use, *viz.* more
 “ than an hundred years after St. Cyprian.
 “ He mentions faith and prayer among the
 “ things, that compleat the sacrament of
 “ baptism. *Orat. Catechet.* c. 33.

“ *Ευχὴ πρὸς τὸν Θεόν, &c.* i. e. *Prayer to*
 “ *God, and the imploring of the heavenly*
 “ *grace, and the water, and faith, are the*
 “ *things,*

“ *things, that make up the sacrament of re-*
 “ *generation. St. Cyril, St. Chrysostom, St.*
 “ *Austin himself, when they speak of bap-*
 “ *tism in general, use sayings like to these.*
 “ Yet we are sure from other places in their
 “ books, that they understood the case of
 “ Infants to be a particular, and excepted
 “ case ; and that they were to be baptized,
 “ though they had not at present those qua-
 “ lifications ; but that they were by bap-
 “ tism dedicated to that religion, which
 “ would teach them, and which did require
 “ of them, these things, as they grew up,
 “ &c.” [a].

Where now are the *instances*, which Dr.
Gill promised from the *Greek* of *Origen*,
 in favour of adult-baptism, to the *exclusion*
 of Infant-baptism &c.? Or, what has he
 yet done, to *stop the mouth* of the swagger-
 ing blade, (as he called his antagonist) and
 to take down his mettle? Here a fair op-
 portunity offers, to rally the Doctor up-
 on his superior acquaintance with originals,
 and translations. But, as he seems to think
 himself too roughly handled already, it
 shall suffice for the present to mention Dr.
Wall's answer to Dr. *Gale* upon a like occa-
 sion [b]. “ I have read so much of them,
 “ that I am sure of one of these things ;
 “ that either he has not read them any other
 “ way than by *indexes* ; or else does not un-
 “ *derstand*

[a] Defence, p. 399. &c.

[b] Ibid. p. 335.

“ *derstand* them; or else against his conscience faces out a sense *contrary* to what *he sees* in them.”—But I must advertise the reader of a certain fallacy, which lies in this phrase, the *Greek* of *Origen*, and in appealing to it in opposition to the *Latin* translations of his works. If we had now those *Comments* of *Origen* in *Greek*; the *Latin* translations whereof; by *Jerome* and *Ruffinus*, are alledged in favour of Infant-baptism; (*viz.* on *Leviticus*, *Luke*, and the *Romans*) and found, that the passages, cited from the latter, were not in the former; this would be a strong proof of their being *interpolations*. But this is not the case! Therefore, the Doctor’s way of arguing *from* the *Greek* of *Origen*, against the said *Latin* translations, proceeds upon *this* principle, that if *Origen* did not make mention of Infant-baptism as an apostolical tradition, *e. g.* in his *Comments* on *Mathew* and *John*; he could not mention it in his *Comments* on *Leviticus*, *Luke*, and the *Romans*. A plain inconsequence! as if *Origen* must always say the same things in every *Comment*, or book; he wrote. However, Dr. *Wall* has referred [c], to some passages in the *Greek* of *Origen*, very agreeable to what is cited from the *Latin* translations; and though the baptism of Infants is not there particularly and expressly mentioned, there seems to be a re-

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ference

[c] Ibid. Appendix, p. 11.—13.

ference to it, as a thing *necessary* for them ; if *Origen* supposed they had an equal concern with others in *Original Sin* ; and a *resurrection* ; for, he represents *baptism*, as standing in connexion with these things. I shall only add one thing more, *viz.* that in some of the *Latin* translations of *Origen*, there are as strong descriptions of adult-baptism, as those produced by Dr. *Gill* from the *Greek* of *Origen* [d]. From whence it appears, that his *translators* did not consider such passages as *exclusive* of Infant-baptism ; since they also mention the latter as an apostolical institution. Therefore, for any thing the Doctor has said to prove the contrary, “ we have the clear testimony of “ the great *Origen* for Infant-baptism, as “ practised in his time, and that too under “ the notion of an *apostolical tradition*.

“ Of *Cyprian* the Doctor says, (p. 29.) “ that he is the first pleader for it (i. e. *Infant-baptism*) that we know of.” But he widely mistakes, or grossly represents the case. For, *Cyprian* was no pleader for Infant-baptism, *as such* ; nor had he any occasion to plead for it ; because no body had any doubt about it, and much less opposed it : the only question in debate being, (occasioned by the doubt of *Fidus*, an *African* bishop) Whether Infants should be baptized before the eighth day, according to the time

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of

[d] Vid. *Origen*. Homil 8. in *Exod.* Homil 21. in *Luc.*

of circumcision [e]. As for the Doctor's pretence, (p. 30.) " that though Infant-baptism now *began* to be practised, it appears " to be a novel-business (*and novel-business* " *it questionless was, if it then began to be* " *practised*) from the time of it's administration being undetermined:" the weakness of this argument was so fully exposed; that he is in danger to expose himself by repeating it [f]. The Doctor further urges, that " the exceeding weakness of the arguments " then made use of for baptizing new-born " Infants, of which the present *Pædo-baptists* must be ashamed, shew that *Pædo-baptism* was then in it's *infant state*." By this sort of reasoning one would be lead to suspect that those, who use it, are not far from their *second infancy*. Why are not the *Antipædo-baptists* ashamed, to confound two such *different*, and distinct questions, as, Whether *new-born* infants were to be baptized? and, Whether Infants should be baptized *at all*? If *Cyprian* argued weakly for the *former*; in the name of good sense, what has this to do with the *latter*? Therefore, the long citation from *Cyprian*, (p. 30. —32.) is mere parade, and nothing to the purpose, but only as it served to introduce a most curious remark of the Doctor's, *viz.* " Every one that compares what *Cyprian* " and his colleagues say for Infant-baptism, (here

[e] Pædobap. p. 57.

[f] See Pædobap. *ibid.*

(here he falls again into an *ignoratio elenchi*; he should have said, for baptizing Infants at any time under eight days old) “ and “ what *Tertullian* said against it as before “ related, will easily see a difference between “ them, between *Tertullian*, the *Antipæ-* “ *do-baptist*, and *Cyprian*, the *Pædo-baptist*; “ how manly and nervous the one! how “ mean, and weak the other!”—A very good jest! When *Cyprian* neither argued *for*, nor *Tertullian* argued *against* Infant-baptism, *absolutely*, and as such! Here I cannot but congratulate the Doctor upon the felicity of his *genius*, and the dexterity of his address. Infant-baptism, according to him, must be a novelty in *Cyprian*’s time, because he is the *first pleader for it*, that we know of! And it must be a novelty, or *non-entity*, in *Tertullian*’s time, because he is the first, that was ever known to speak *against* it! However, the Doctor doth not deny, (p. 24.) that this *strong* and *nervous* reasoner “ might have some odd notions, “ and singular opinions; about which he “ talked wrong, and weakly:” and it is pretty plain, that he had some odd, and superstitious notions of *baptism* itself.—The Doctor owns at last, “ that *no doubt* was raised “ about Infant-baptism at this time:” which utterly spoils all, he had said before, of *Cyprian*’s pleading for it. And this is a clear evidence, that the practice of baptizing Infants

was, at least, a thing of some standing in the church, and so did not then first *begin*, as is pretended. But this, says the Doctor, “ does not prove it then to be an *antient* “ custom ; since the same observation, which “ may be made, would prove *Infant-com-* “ *munion* to be equally the same.”—Well : supposing *that* ; what follows from it ? (though, perhaps, there may not be the same ground, to make the observation of Infant-communion, if nothing relating to it was not upon the carpet) The higher it can be traced ; so much the more it makes for the *antiquity* of Infant-baptism ; none being admitted to that ordinance, but those that were baptized ; as we learn from *Justin Martyr* [g] : (who says not, however, that *all*, who were baptized, had admittance to it). The *incidental* way of mentioning a particular instance of Infant-communion, in *Cyprian* [h], is an argument that it was not the *first* of the kind. And if Infant-communion itself was at that time a thing of some standing ; *Infant-baptism* could not then be a novelty : as it must be the older of the two.

The fourth Century.

Here the Doctor makes the Pædo-baptists *welcome* to the greatest lights of the church

[g] Apol. 2.

[h] Cyprian, De Lapsis.

church in this century, as vouchers for Infant-baptism; (he should have added, as practised not only in *their time*, but under the notion of an *apostolical tradition* [i]) for, says he, (p. 33.) “ they have need of them “ to enlighten them in this dark affair, &c.”

Now, this is a mere flash of fancy, where we have a little wit, but no argument. Besides; he was told [k], (and he does not now gainsay it) that “ he has in effect given “ us all the rest: for, he has not been able, “ to produce one single author in this period on the other side of the question.”

What a *dark affair* then must that be, which has no light at all on it's side? *but clouds instead, and ever during dark.* In relation to the testimony of *Pelagius*, that he never heard of any Christian whatsoever, that denied Infant-baptism [l]: nothing further needs be said upon that head, since *about this* the Doctor *will not contend*; which is fairly giving up the point. But he would impute it to the ignorance of *Pelagius*, without any shadow of proof; nor has the Doctor proved himself a more knowing man, by producing any such instances; which it was his business to have done; and not content himself with calling *Pelagius* an *arch heretic*; as if giving him a nick-name were sufficient to destroy the weight of his testimony:

[i] See Pædobap. p. 53.

[k] Ibid.

[l] Ibid. p. 24, &c.

mony: an artifice unworthy of a dignified *Protestant* Divine. Says Dr. *Wall* [*m*], “if
 “there had ever been any *church* in any
 “time, or any part of the world, that de-
 “nied Infant-baptism; he (i. e. *Pelagius*)
 “must have heard of them. For he was a
 “learned man; and had lived in the most
 “noted churches of *Europe*, *Asia*, and *A-*
 “*frica*, &c.”—What a wild imagination then
 must it be, to suppose, that Infant-baptism
 was an invention of the third century!—
 The Doctor does what he can, (p. 34, &c.)
 to support the reasons he had alledged [*n*],
 to prove, that *Austin* must have heard of
 some that *denied* Infant-baptism. But, how
 poorly he acquits himself upon this head,
 any judicious reader will easily perceive, by
 comparing the critical examination of those
 reasons [*o*], with his lame defence of them.
 Therefore, to avoid prolixity, we shall
 only make here a few cursory remarks.
 (1.) *Tertullian* did not *contradict* or op-
 pose Infant-baptism in the same *sense*, as
 Dr. *Gill* and his friends oppose it: so that
 there is no arguing from the one case, to the
 other. And whatever Dr. *Wall* thought;
 the author, Dr. *Gill* had to do with, did
 not subscribe to his opinion, *viz.* that nei-
 ther *Austin*, nor *Pelagius*, had seen *Tertul-*
lian's

[*m*] Defence, p. 395.[*n*] Argum. from Ap. trad. p. 24, 25.[*o*] Pædobap. p. 27.—38.

lian's book of baptism [p]. And indeed, they might both have seen it, and yet have said what they did : the *latter*, that he had never heard of any Christian that denied Infant-baptism ; for *Tertullian* did not *absolutely* deny it ; and the *former*, that Infant-baptism was *always* administered in the church, for *original sin* : for *Tertullian's* phrase, *innocens ætas*, as Dr. Gill himself understands it, (p. 22.) imports no more than the *comparatively* innocent age of infants. (2.) In respect to the controverted *canon*, made in the council of *Carthage* ; the Doctor had here another convincing proof, that his antagonist was not a mere copier of Dr. *Wall* ; but, following the direction of *Photius*, pointed out a different sense of the said canon. And, after all his shuffling, he cannot obscure, much less expunge, this self-evident truth, that the canon relates not to infants at large, but to *new-born* Infants alone. Therefore, he attempts to put a *fallacy* upon his readers, by slipping into his *conclusion* another term, and saying, that *Austin* must know of some persons that denied baptism to *babes*. This is pure equivocation. For, if *Austin* knew of some, that denied baptism to *new-born* Infants, does it therefore follow, that he knew of any, that denied baptism to babes *indefinitely* ? that is, denied *Infant-baptism* ; which

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is the point the Doctor was to prove. (3.) It was only for *argument's* sake, that his author *supposed*, that the persons, who asked the question, about the *reason* of baptizing Infants (because many of them *die young*, &c.) were *Christians*: and it was the Doctor's business to have *proved* them to be Christians, in order to make the instance *pertinent* to his purpose. But even *this* would not answer his end; for, after all, these persons might be as *good friends* to *Infant-baptism*, as those were good friends to *Infant-propagation*, who asked the other question, mentioned by St. *Austin* in the same place, for their own information, concerning the *reason* of those Infants being *born*, that *die young*. (4.) The Doctor is here put to his *guesses*, and he guesses wrong. For, his supposition of the *Pelagians* saying, "that the infants of believers unbaptized enter the kingdom," is a flat contradiction to what St. *Austin* says of the *Pelagians* in the very passage referred to [q]. But the Doctor is loth to own himself in an error; however, if he is mistaken, he is not *ashamed* of it, because it is in good company; a pretty excuse for being *lead astray*. (5.) Sparing, as he is, of his concessions, he is forced to acknowledge, that the words quoted by him out of *Jerome*, are spoken by way of *supposition*. "But then (says he) they suppose a
" case

[q] See Pædobap. p. 23, 24.

“ case that *had been*, &c.” Well ; but how does that *appear* ? not merely from *Jerome*’s supposing it : and the Doctor offers no other proof of this contested fact, but a *critic* upon the word *noluerint* ; which, after all, may import no more than a *wilfull* omission in *refusing* to get their children baptized in due time ; without implying that they *denied* infant-baptism. But, let the meaning be as the Doctor would have it ; yet still, as mentioned by *Jerome*, it is not a matter of *fact*, but a bare supposition. Nevertheless, the Doctor settles his countenance, and gravely says, (p. 38.) “ from *all* these *instances* put together, we cannot but conclude, that there were some persons, that “ did oppose, and *reject* infant-baptism in “ those times !” But, if any *one* of his pretended instances proves any such thing, I am much mistaken. The appeal lies before the learned world [*r*], and let them judge. —As to what he subjoins from Mr. *Marshall*, concerning some in those times that *questioned* it ; Mr. *Marshall* does not say, that there were any in those times that *denied* and refused it ; for, he tells us, [*s*] “ that the *first*, that ever made *head* against “ it, or a *division* in the church about it, “ lived in a much later age.” Nor do the words of St. *Austin* referred to, imply, that any persons in his time *denied Infant-*

K *bap-*

[*r*] Ibid. p. 39.[*s*] Sermon on Inf. bap. p. 5.

baptism, or so much as *doubted* of it, but the contrary : for he says, that *even those, who contradicted it in some sort, did not doubt of it.* 'Tis true, in that discourse [t], he sets up a *fiction* person to argue with the *Pelagians* in their own way ; and then asks them, how they would answer such a Disputant, but from the *Scripture* : and so he exhorts *them* also to submit to Scripture authority, and not trust to their own *subtile reasonings* upon the point in question. But therefore his saying, “ *Let no one doubt, whether Infants are to be baptized, &c.*” does not imply, that any one did *really doubt* of it ; this was only a wise precaution, which *Austin* thought proper to use in a popular discourse *concerning baptism of Infants against the Pelagians* ; in order to avoid the raising of unnecessary scruples in the minds of the people, and to prevent their *suspecting* that any body did doubt of it. This is the plain and obvious sense of his words ; nor can we put any other construction upon them, without making *Austin* contradict himself in the same breath.

“ *Austin*, we allow, (says the Doctor) frequently speaks of infant-baptism as an “ antient usage of the church, and as an “ apostolical tradition.” Why did he not add here, (what he urged upon a former occasion

[t] De Verb. ap. Serm. 14. Nescio quis, &c.

caſion [u]) *for original ſin*?—To the Doctor's queſtion then, "What proof does he "give of it?" I anſwer; he appeals to the authority and practice of the univerſal church in all paſt ages. But, he had no occaſion to *produce teſtimonies* for Infant-baptiſm itſelf: becauſe no one ever denied it; no, not the *Pelagians* themſelves, with whom he was deeply engaged, not about the *ſubjects*, but the *end* of baptiſm, by the Doctor's own confeſſion [w]. The Doctor aſks again, (p. 39.) "Does he produce "any higher teſtimony than *Cyprian*?" I anſwer; for what? For infant-baptiſm itſelf, he does not produce the teſtimony of *Cyprian* at all; having no occaſion to do it, as was hinted before: but for the *reaſon* of it. So that all, which the Doctor can conclude from hence, is *this*, that the doctrine of *original ſin* was a novelty in *Cyprian's* time: and if this doctrine gave riſe to *Infant-baptiſm* in *Cyprian's* time, as the Doctor ſuggeſts, (though we have deplumed him of his *infallibility*) why was not the *one* as much a *novelty* as the *other*? But, he all along confounds two *different* and diſtinct queſtions: for, it is one thing to argue *for Infant-baptiſm from original ſin*; which is the caſe, which the Doctor here ſuppoſes, contrary to *fact*; and another thing to ar-

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gue

[u] Argum. from Ap. trad. &c. p. 26.

[w] Ibid. p. 20.

gue for *original sin* from *Infant-baptism*: which was really the state of the question between St. *Austin*, and his opponents. Thus *Infant-baptism* was a common *data*, a thing agreed on by both sides.—The same observation may be made of *Cyprian* and his colleagues: and therefore he had no occasion to *urge* it, as an *apostolical tradition*: however, what he says about it, *implies* so much; as has been remarked before.—In short: *Austin* appeals to *Cyprian*, and St. *Paul*, *Rom. v. 18.* for *one*, and the same thing, *viz. original sin*, as the *reason* of *Infant-baptism*: for, as he understands that text of *original sin*, so he refers to it as exhibiting the *ground* and *reason* of *Infant-baptism*; for, according to him, it is by *baptism*, that *Infants* are made partakers of the *grace of Christ* [x]. But, observe! neither was *Infant-baptism*, the *thing itself*, nor *original sin*, as the *reason* of it, any matter of doubt, or debate in *Cyprian's* time. *This* is the very thing, that St. *Austin* hinges upon; and from hence he draws his observation, “That blessed *Cyprian* did
“not make any *new* decree; but only pre-
“served the *established* faith of the church:”
[y] that is, with respect to the *reason* of baptizing *Infants*, which *supposes* the thing
itself.

[x] Ep. ad Hieronym. Ep. 28. De Verb. Apost. Serm. 14.

[y] See Pædobap. p. 42. Nam de origine peccati nulla erat quæstio; et ideo, ex ea re, unde nulla erat quæstio, &c. Augustin ibid.

itself.—Our worthy Doctor seems not to be aware, that his way of arguing will conclude too far ; unless he is turned as arch a heretic as *Pelagius*. For, if the main design of St. *Austin* is to support the doctrine of original sin by the *established faith of the church* ; and yet “ he produces *higher testimony* than *Cyprian* :” let the Doctor look to the consequence, if there is any force in his way of reasoning upon the head of *appeals*. And here the difficulty, he starts about *Austin*’s not appealing to *Origen*, and the argument he would draw from *this* circumstance, to prove that *Origen* must have been *unfairly dealt with*,—returns home upon himself. For, if any one should argue, that, because *Austin* never appeals to *Origen*, nor to any other antient writer before *Cyprian* in proof of *original sin* ; therefore those writers *must have been unfairly dealt with*, and the passages *interpolated*, where they speak of original sin : What answer would the Doctor shape to this argument ? Perhaps he would think it sufficient to say, *Cyprian*’s authority alone, at the head of a whole council of bishops, was of weight enough, to decide a question of this nature, without any other testimonies. And as for *Origen*, he lay under some reproach for his heterodox opinions, on which account he is censured by St. *Austin* himself [x] : and there-

[x] De Civitate Dei. lib. 2. cap. 23. lib. 21. cap. 17. &c.

therefore this good bishop of *Hippo* might judge it improper to appeal to his *obnoxious* books for any thing at all. Now, the same answer will serve our turn; without further animadverting upon the Doctor's *inconsistency*, in *formerly* supposing, that *Austin* might take up his notion that Infant-baptism was an apostolical tradition, from the *Latin* translations of *Jerome* and *Ruffinus*; and *now* suggesting, that the passages in *Origen* relating to this point are *interpolated* since the time of St. *Austin*. Thus the Doctor founders himself, and his argument at once.

The pretence, “that there is equally as *full*, and as *early* evidence of apostolic tradition for *Infant-communion*, &c.” was shewn to be without foundation [a]: a little further wants to be said upon that point, as the Doctor has yet *stated* the case; and it was only to the state of the case, as he had put it, that the reply was made.

(1.) As to *infant-communion*: “it was, “(as the Doctor says p. 40.) in use beyond “all contradiction,” in *Cyprian*'s time; but such clear evidence has been produced, that Infant-baptism was practised *before Cyprian*'s time, as that none can reject it, but those, who have a peculiar faculty of denying things *plain* and *visible*.—If St. *Austin* argues for Infant-communion from the Scripture, as the rule and standard of the *Christian*,

[a] Pædobap. p. 47.—53.

tian, and *catholick* faith ; he does not testify of it, as he does of infant-baptism, that it was the *antient* and *universal* practice of the Christian church. Whether the *Punici Christiani* be the christians of *Carthage*, or of *Africa* ; *Austin* says not (as he was represented by the Doctor) that *they took* it to be an antient apostolic tradition : nor does he *positively* say, that Infant-communion (if that was the thing intended, and not the particular *mode* of *speech* used concerning the *Eucharist*) was such a tradition ; but only *supposed* it ; which, as every one must perceive, is a more *cautious* and reserved way of speaking, than he uses, when he speaks of infant-baptism under that notion [b].

(2.) The *other particulars* were taken notice of in the gross, as mentioned by St. *Basil*, under the notion of *unwritten* traditions. But it was observed [c], that Infant-baptism is not ranked in that number ; and consequently, the antients looked upon it as having a better foundation in the *Scripture*, than any of those other *Rites*. Now here the Doctor rejoyns, (p. 41.) “ neither
“ are infant-communion, sponsors at baptism, exorcism in it, and giving milk and
“ honey at that time, mentioned by *Basil*
“ among them, &c.”—To which the reply is, (1.) As to *Infant-communion*, the objection

[b] Pædobap. p. 47.—49.

[c] Ibid. p. 51.

on was allowed, and considered [d]. (2.) *Sponsors at baptism*, in one shape or other, being a natural *circumstance* of Infant-baptism, are presumed to be an apostolical appointment, conformably to the practice of the Jewish church in the like case [e]. These sponsors, among other things, gave names to children [f]; a custom transferred from the Jewish to the Christian church.

(3.) Forms of *exorcism* are as antient as the Apostles time; but *exorcism* in *baptism* is not called an *apostolic tradition*, nor an *unwritten* tradition by *Austin*, to whom the Doctor refers [g]. He speaks of it indeed, as an *antient tradition*; and might properly enough appeal to it for the *general sense* of the church; but he does not urge it as of *apostolical authority*; so far as yet appears. The same remark may be made on the passages cited from the other antient writers, mentioned by the Doctor. (4.) If *Basil* does not, yet (which is the same thing in this argument) *Tertullian* does mention the giving

[d] Pædobap. p. 52.

[e] — Minorum vero nomine idem ipsum profitebatur præfectura ipsa, uti in Christianismo *susceptores* minorennium, seu parvulorum, &c. *Selden de Synedriis, &c. lib. 1. cap. 3.*

[f] Luk. i. 59. &c. ii. 21. a like custom obtained among the antient *Persians*, of giving names to their children at baptism. Hyde Relig. Vet. Pers. cap. 28. Other nations also made a ceremony of imposing names. Vid. Aristoph. Aves. Polyæn. Stratagem. lib. 6. cap. 1. S. 6. Lucian. Contemplantes, &c.

[g] Argument from Apost. trad. p. 32.

giving milk and honey to the baptized persons among the *unwritten* customs and traditions [b].

(3.) It was observed [i], that, “ it does “ not appear, that the *unwritten* traditions “ were ever put to the same *test* of their “ Apostolical authority, as Infant-baptism “ was, and stood the trial as it did.” By which was obviously meant, it’s obtaining the *strongest* and most *express testimony* of it’s *immemorial*, and universal use in the Christian church, even from those very persons, that were urged with an argument from it. Therefore, there is little force in the observation, that the *Pelagians* were also pressed with an argument from the *exorcisms*, and *exsufflations* used in baptism. For, as these are not called *apostolical traditions*, (which was not noted before) so there is no evidence produced, that the *Pelagians* bore the same *testimony* in favour of them, as they did of Infant-baptism. What the Doctor says there about any particular rite, standing the test of all ages, in respect of *continued use*, is not to the purpose ; unless it were attended with a declaration of it’s *apostolic authority* ; which is not the case.

“ Upon the whole then it is clear, there “ is no *express mention* of *Antipædo-baptism* in “ the *two first* centuries, no nor any *plain* “ *hint* of it, nor any *manifest reference* to

L

“ it ;

[b] De Corona M litis.

[i] Pædobap. p. 14.

“ it ; and that there is no evidence of it’s
 “ being *practised* in the *third*, or in the
 “ *fourth* century, &c.” On the other side,
 we have traced up the acknowledged *grounds*
 of *Pædo-baptism* to the times of the Apostles.
 In the next age we read of Infants (con-
 structively) *made disciples* to Christ, and *re-*
generated, that is by baptism. In the *third*
 century that Infant-baptism was *practised*,
 and *prevailed* in the *fourth*, is confessed by
 it’s greatest opposers. *And so rests the state*
of the controversy.

The Public will now judge, what ground
 Dr. *Gill* had for his candid insinuation, (p. 3.)
 that the *nameless* author, or *anonymous* writer,
 with whom he is engaged, was ashamed of
 his *cause*, or *Name*, because he appeared un-
 der that character; as some Writers on his
 own side have had the modesty, or pru-
 dence to do, without blame or censure.
 And perhaps it may occasion some specula-
 tion, that the Doctor *likewise* was not an
 anonymous Writer upon this subject, either
 on his own account, or for the sake of his
 friends; many of whom may be so much
 influenced by the authority of his *name*, as
 implicitly to believe any thing he says, how
 remote soever from truth, and fact. It
 should seem, that he himself hath no great
 confidence in his argument, though he en-
 deavours to put a good face on’t; since he
 hints

hints so often at the *uncertainty* of *tradition* : as if he wanted to *secure his retreat*, in case of any disaster. But the instance he refers to, *viz.* the observation of *Easter*, is not parallel. For, if two *contrary* traditions were pleaded in *that* case, (which might affect the credit of both) no such thing can be pretended in *this* case ; as *one* uniform tradition carries it for *Pædo-baptism* ; and not a single testimony can be produced from the antient writers in favour of a tradition for *Antipædo-baptism*, *Originals*, or *translations*. Therefore, upon a fair summing up of the *historical* evidence, it appears, that not Pædo-baptism, but Antipædo-baptism is an innovation.

Hæc Hactenus.

F I N I S.



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PÆDO-BAPTISM:

THE

SECOND PART.

OR, A

DEFENCE

OF THE

Authority of Infant-Baptism.

In ANSWER to the

Common OBJECTIONS against it.

John Breckell

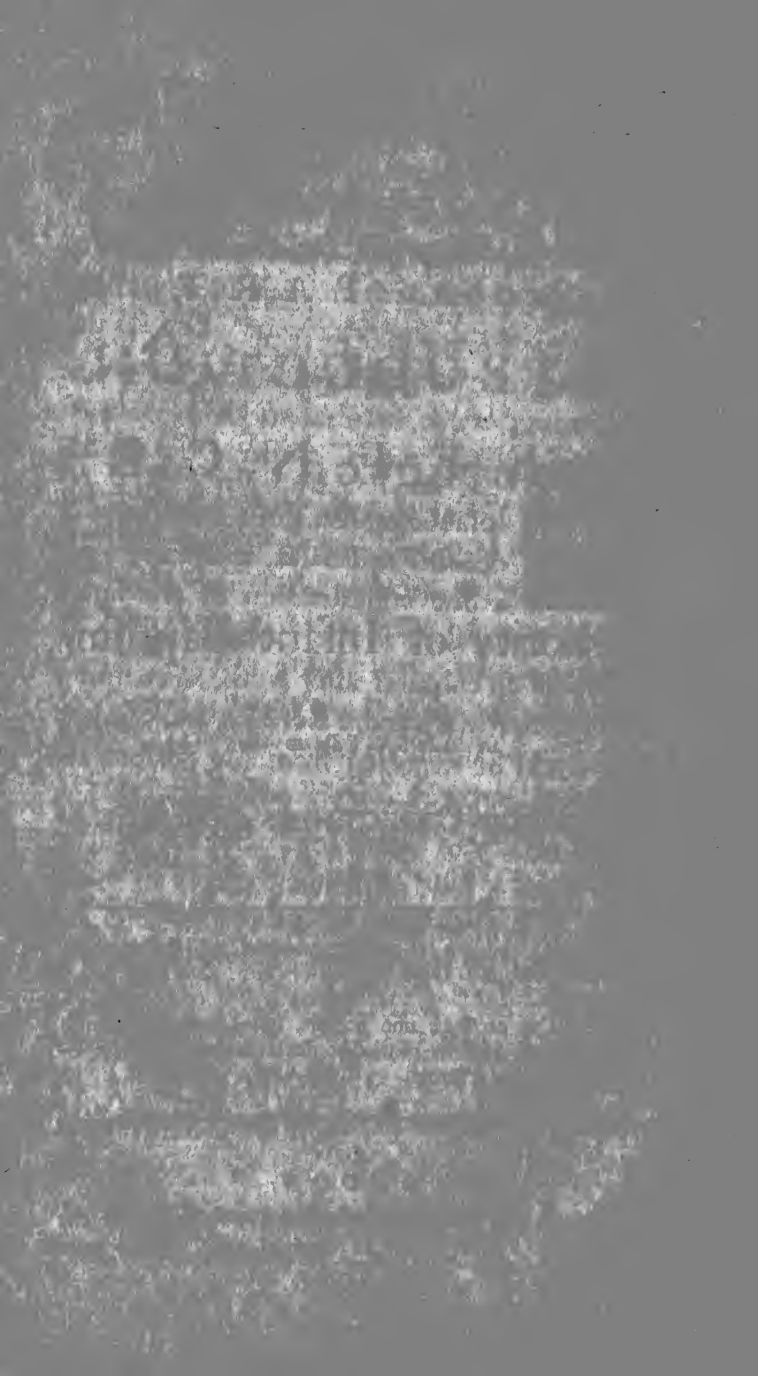
Suffer little Children to come unto me, and forbid them not: for of such is the Kingdom of God. *Luke xviii. 16.*

Nam Deus ut *personam* non accipit, sic nec *ætatem*, cum se omnibus ad cœlestis gratiæ consecutionem æqualitate libratâ præbeat Patrem. *Cyprian. Ep. ad Fidum.*

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M. D C C. LV.





INTRODUCTION.



ALTHOUGH the *authority* of Infant-baptism doth not formally depend upon it's *antiquity*; yet a due consideration of the latter may be subservient to the former, so far as to dispose an enquirer after truth, to examine the Question with more freedom and candor, than could be expected from any persons already prepossessed with a groundless notion of the *novelty* of the thing. Such a notion, built upon a few mistaken passages in some of the antient writers, seems to have laid the foundation of this whole controversy at the first, and ever since determined some conscientious people, who had a laudable zeal for the Bible, as the rule of *faith and practice*, to dispute every inch of ground with so much pertinacity, and to try all the methods of evasion to elude the force of every

very *scripture*-argument. Therefore a former attempt having been made to remove this unhappy *prejudice* by maintaining the *antiquity* of Infant-baptism [*a*]; we shall now endeavor to defend it's *authority* against the chief and common *objections*. — By the *authority* of Infant-baptism every *Protestant* reader will understand such ground and reason for it in the *Scriptures*, as is sufficient to justify the thing, and so render any further baptism unnecessary and superfluous, in a regular administration of gospel-ordinances, to those, who were baptized in their Infancy. The point, then, which we now propose to maintain, is *this*, viz. the *lawfulness*, or *validity* of Infant-baptism. For, though baptism, in the *general*, is a positive and plain institution of Christ; yet, as the *particular time* of administering it is no where precisely fixed: *when* therefore, or at what *age* persons ordinarily shall be baptized, *this*, we presume, is a circumstance left undetermined. Consequently, they may be rightly baptized at *any* age, even in their earliest infancy, and the children, so baptized,

[*a*] See Pædo-baptism, and Pædo-baptism defended in answer to Dr. Gill's Reply.

zed, have *lawful* and *valid* baptism: Because they are admitted to baptism according to the liberty and latitude allowed in the Gospel.—As this appears to have been the general sense of antiquity [b]; so, this view of the Question easily accounts for the different opinions, that occasionally arose in the primitive church, about the most proper and convenient time of administering baptism: Some supposing, that children ought not to be baptized before the *eighth* day, *e. g.* *Fidus*, an *African* bishop (though he had no doubt whether they should be baptized at all) [c]; others, that they might be baptized on *any* day after their birth, *e. g.* *Cyprian*, and a whole *council* of bishops [d]; and others, that their baptism might be more conveniently deferred till they were three years old, *e. g.* *Gregory Nazianzen* [e], and perhaps *Tertullian* [f]. However, it was the prevailing opinion, that baptism was so necessary for *all*, as that none should be suffered to die without it. And upon this ground it is no difficult task, to reconcile the two last named writers with themselves,

[b] See Blake, answer to Tombes, Sec. 2.

[c] Cyprian. Ep. ad Fidum.

[d] Ibid.

[e] Orat. 40.

[f] Lib. de Baptismo.

selves, when they advise the delay of children's baptism, and yet allow, yea required, them to be baptized in case of *danger* [g]. Thus, it appears, they supposed, that a discretionary power was left with christians, to order and determine the *time* of baptism, as they saw occasion. So that, if they did not look upon the baptism of children in their earliest infancy to be *necessary*, or *expedient*, in ordinary cases; yet they held it *lawful*, and *valid*; nor, N. B. did they ever persuade any persons to be *re baptized*, who, (or because they) had been baptized in their infancy. *Tertullian* himself says, that baptism is to be but *once* administered [h].
 ——— It

[g] *Ubi supra*. This plainly is the meaning of that exceptive clause in *Tertullian*, si non tam (or tamen) *neceffe*. The not observing with a critical exactness how the word, *neceffe*, varies it's signification in this part of the sentence, hath led some persons to make *nonsense* of the passage. But, to say, " what necessity is there, except in case of " danger," (*i. e.* of death) is very intelligible.

[h] *Denuò ablui non licet. Tertullian de Pudicitia*. In the same book, he discovers it to be his opinion, that sins, committed *after* baptism, are unpardonable. Which, by the way, easily accounts for his advising the *delay* of baptism, not only in *children*, but in *virgins*, and *widows*, without supposing the baptism of any such persons to be a *novelty* in his days: and indeed there is as much reason to suppose it of the one as the other.

—It may possibly be alledged that, if Infant-baptism is *commanded*, it must be *necessary*; and if it is *not* commanded, it must be *unlawful*. But this *dilemma* can give us no pain; for it is a mere *sophism*. And the argument would prove too much, if any thing at all, *viz.* that *every* thing, every *circumstance* in religion must be either necessary, or unlawful. For a solution, we judge it sufficient to say, That the particular and precise *time* of baptism is not the matter of any divine precept or appointment, (though *baptism* itself is so) but a *circumstance* left undetermined in the christian *code*. Should any one apply this reasoning to the ordinance of the *Lord's Supper*, the consequence will not affect our argument, 'till the reasons for *Infant-communion* are disproved [*i*]. But the two cases do not seem to us exactly parallel: Because the nature of the solemnities is different. For in the administration of baptism the baptizer is the agent, and the party baptized is *passive*. But, in the celebration of the Lord's Supper, not only the administrator, but the recipient also is

[*i*] See Mr. James Peirce's Essay on this subject.

is *active*. For, as he *eats* and *drinks*, what Infants cannot digest; so, according to the very nature and design of that *commemorative* Rite, he is to exercise his *understanding*, and *memory*, in *discerning* the *Lord's body*. &c. [k] actions, which Infants cannot perform. As to the Jewish *passover*, which was also a *memorial* of another kind, if Infants partook of it (though this is matter of dispute) no argument can be urged from thence in favour of *Infant-communion*, but what will conclude more strongly for *Infant-baptism*.

[k] 1 Cor. xi. 29. See Mr. Baxter. Plain Scripture-proof. &c. P. 2. ch. 4.





PÆDO-BAPTISM:

T H E

S E C O N D P A R T.

S E C T I O N I.

The previous Question, concerning the perpetuity of Christian-baptism, considered.



THOUGH *Pædo baptists* and *Antipædo-baptists*, both are generally agreed, that baptism is a *standing* ordinance of Christ; yet, because some persons have raised a scruple upon this head, it is not foreign to the subject in hand, to take that matter into consideration. “ For, if baptism, that is to say, “ water-baptism be *ceased*, then surely bap-
B “ tizing

“ tizing of Infants is unwarrantable ;” says Mr. *Barclay* [1].

It is the opinion of these people, called *Quakers*, that *water-baptism* only typified the *baptism of the Spirit*, and so, as they will have it, was superseded by it. But according to this notion (for which there is not the least foundation, in scripture, reason, or fact) *water-baptism*, which is plainly intended in the *commission* [m], ceased in the Christian church before it began, which is very absurd. For, as the Christian church did not commence till after the death &c. of Christ [n] ; so his Apostles were not to execute their commission, before they had received the *Holy Ghost*, which was the baptism of the Spirit [o]. Nor could they with any propriety baptize persons in the name of—the *Holy Ghost*, before the *Holy Ghost* was actually given. For, *this form* of baptism was a plain and public acknowledgment of that divine donation [p]. Hence that question, which St. *Paul* put to certain persons, who said “ they had not “ heard that there was a *Holy Ghost* ;” [q] “ *unto what then were ye baptized?*” [r] Im-
plying,

[1] *Apology*. Prop. 12. sub fin.

[m] Mat. xxviii. 19, 20. This must signify baptizing with *water*, not with the *Holy Ghost*.

[n] Vid. *Pearson*. Lect. i. in Act. Apost. Op. Posthum.

[o] See Luk. xxiv. 49. Acts i. 8. Mat. iii. 11. Acts i. 5.

[p] — in quem enim tingeret ? — in spiritum sanctum ? qui nondum a Patre descenderat in ecclesiam. *Tertullian de baptismo*.

[q] Acts xix. 2.

[r] *ibid.* ver. 3.

plying, that they must have heard, that there was a *Holy Ghost*, (viz. “poured forth “ in his extraordinary gifts,”) [s] if they had received *Christian* baptism: because in the very form of *this* baptism the gift of the *Holy Ghost* was recognized by the *naming* of Him. When therefore it is afterwards said of the same persons, “*that they were baptized in the “ name of the Lord Jesus;*” [t] the plain meaning is, that they received *Christ’s* baptism, as contradistinguished from *John’s* baptism, which they had received before [u]. But, it seems reasonable to suppose, that they were baptized according to the solemn form of baptism, prescribed by Our Saviour, and referred to in the Apostle’s question aforesaid; the same form of baptism, that *Justin Martyr* also describes in his account of the primitive worship [w]. However, ’tis very evident, that the baptism of the Spirit was actually received, before water-baptism really began in the Christian church: and therefore the former could not supersede the latter, as is pretended.—Besides, did not St. *Peter* expressly order and direct those very persons themselves to be baptized with water;

B 2

who

[s] Vid. Dr. J. Owen. Theolog. lib. 6. cap. 6. Rees. answer to Walker, p. 104.

[t] Acts xix. 5.

[u] Of the difference betwixt John’s baptism, and the baptism of Christ, see Bp. Burnet on article 27.

[w] ἐπ’ ὀνόματος γὰρ τοῦ πατρὸς καὶ τ. λ. J. Martyr. Apol. 2.

who had received the Holy Ghost already [x]? Nay, did he not openly appeal to the common sense and reason of all men for the justness and propriety of the thing? “*Can any*” “*man* (says he [y],) *forbid water, that these*” “*should not be baptized, who have received*” “*the Holy Ghost, as well as we?*” Thus then, the having received the *baptism of the Spirit*, was so far from being thought any objection against the use or application of *water-baptism*, that, on the contrary, it is urged as an unanswerable argument for it, particularly in the case of certain *gentiles*, and so (to obviate that pretence) not in compliance with any *Jewish* prejudices. Therefore, *water-baptism* was not superseded by the baptism of the Spirit, in the course and order of gospel ministrations. For, we see, the Apostle *Peter*, (who had the honour to receive the *keys of the kingdom of heaven* [x], or of the Gospel state of the church, that he might first *open the door of faith*, both to Jews and Gentiles) admitted some persons to baptism, who were already baptized with the Holy Ghost; as upon a former occasion also he had directed others *to be baptized*, in order that they might *receive the Holy Ghost* [a]. All which things are so clear and convincing to men of candor and sense, that it is needless

[x] Act. x. 44. 48.

[y] *ibid.* ver. 47.

[*] Mat. xvi. 19. Confer. Luk. xi. 52. Mat. xxiii. 13.

Act. xiv. 27.

[a] Act. ii. 38.

less to trouble the Reader with a particular confutation of the shallow and superficial reasons, with which Mr. *Barclay* vainly endeavours to support his groundless hypothesis.

This heresy of the *Antiwater-baptists* appears to be more antient, than the *Apologist* himself supposed. For, besides the persons, “ who (as he says [b]) testified against water-baptism in the darkest times of popery ;” *Tertullian* mentions [c] one *Quintilla*, who declared against it in his time.—But, there is another hypothesis, of a much later date and standing, set up by *Socinus*, and espoused by some others, that seem fond of *novelties*. (though novelties in religion are the worst kind of rarities, and seldom attended with the best consequences.) These men suppose, that Christ took the rite of baptism from the *Jews*, who are said to have had a custom of baptizing *Profelytes*, with their children *already* born, at their admission into the Jewish church, as being *unclean* Gentiles: but their children, born *afterwards*, were not baptized; because they were looked upon as *holy*, like native Jews themselves. Now, upon this ground it is concluded, that though Christ instituted baptism, as the rite of *initiation* into his church for all *Christian* *Profelytes* and their children at the beginning; yet he did not intend it for the use of their posterity,

[b] Barclay. Apol. Prop. 12. Sect. 10. [c] De baptismo.

rity, as a standing ordinance.—To which it may be replied, (1) In relation to *Profelyte-baptism* among the Jews ; this is a point about which the learned are not agreed, at least as to the *antiquity* of it. Not only *Pædo-baptists*, but *Antipædo-baptists* differ amongst themselves, and are divided in their opinions upon this head [*d*]. It seems therefore improper and imprudent, to lay so much stress, as to build an hypothesis upon so uncertain a foundation. (2.) Granting, there was such a practice among the Jews ; it does not certainly follow, that Christ took the Rite of baptism from them. For, the Gentiles also had their *initiatory* Rites, and forms of *Lustration*, both for children and others [*e*]. And, as the Christian religion was framed and calculated for *all nations*, in it's original constitution and design ; It seems a more rational presumption, that he would adopt his institutions to the *rites* and usages of the bulk of mankind, than to suppose that he suited them to the customs of the one, small, and despised nation of the Jews alone. But (3.) suppose, Christ did take the rite of baptism from the Jews ; it follows not, that he exactly

[*d*] Mr. *Tombes*, a learned *Antipædo-baptist*, contended for it. *Examen*. p. 89. But others on the same side of the question have strongly opposed it. See *Gale's Reflections*, &c. *Let.* 9.

[*e*] *Vid.* *Clem. Alexand. Strom.* 5. *Tertullian. de baptismo*. *Macrobian. Saturnal. lib.* 1. *cap.* 16. *Alex. ab Alex. Genial. Dier. lib.* 2. *cap.* 25.

actly conformed to their use of baptism in *all* points [*f*]. On the contrary, it is manifest, that he varied from it in one material circumstance, *viz.* by ordering *native Jews* themselves, as well as Gentiles, to be baptized at their admission into the Christian church [*g*]. Thus, Christ clearly took away the ground of that partial distinction, which the *Jews* made in their manner of administering baptism; as mentioned before. And is it rational to think, that what he discountenanced in *them*, he would make a pattern, or precedent to his own church in the administration of baptism? Were not the *Jews* formerly an *holy people*, and the true church of God, as well as the Christians are now, under a different dispensation? If then no prerogative of *birth*, or descent, exempted the *former* from Christian baptism; what ground can there be to plead such an exemption for the posterity of the latter; Christ having plainly fixed this ordinance upon such a footing as is common to persons of all pedigrees and descents, even all the children of *Adam*? (4.) Though the after-born children of *Jewish* proselytes were not baptized, they were circumcised after the manner of the *Jews*; conformably whereunto the children of Christian parents are to be baptized.

[*f*] See Dr. Benson's Answer to Mr. Emlyn. Essay on the public worship of Christians, chap. 5. sect. 2. edit. 2d.

[*g*] See Wall's history of Infant-baptism, Introduction, Sect. 5.

ed through all generations. For, in the order of the divine œconomy, where the Jewish circumcision ended, Christian baptism began as the sacred rite of initiation into God's (*reformed*) [*b*] Church: but with this Difference in the *Subjects*, that baptism is of a larger extent in its use and application: For, "in Christ Jesus *there is neither male nor female* [*i*]." (5.) There is not the least intimation given, that baptism was only a *temporary* institution; nor is there any ground to suppose it from the *nature* and reason of the thing, since the *moral* ends of baptism still remain [*k*], no less than those of the *Lord's Supper*, which is acknowledged to be a standing ordinance in the church of Christ [*l*]. The pretence, that baptism was only a *temporary* institution, because the commission to baptize was given by Christ to his Apostles, at the first *discipling of the nations*, is without any foundation. For the same Commission had been given to them, who were to be employed in first planting the Christian church, even supposing that *baptizing* as well as *teaching*, was to be a standing ordinance. And indeed there is the same reason to pretend, that *teaching* also was a temporary institution; because it is included in the same commission

[*b*] Heb. ix. 10.[*i*] Gal. iii. 28.[*k*] Vid. Limborch. Theolog. Christ. lib. 5, cap. 68. Sect. 5.[*l*] 1 Cor. xi. 23.—26.

on [m]: But the Apostles, who received this commission, did not understand, that the full and final execution of it was confined to themselves. For, as in the close of it Christ promised to be with them *always, even to the end of the world* [n]; (a promise which could not be verified in their own persons abstractly) so, they provided for a succession of gospel-ministers, by fixing stated pastors in every church [o]. (6.) In the most *primitive* times none were admitted to the *Lord's Supper*, but those that were baptized [p]. But, surely, the descendents of Christians were admitted to the Lord's Supper, and consequently were baptized [q]. (7.) The *novelty* of this notion is no small prejudice against it in a just and reasonable account. For, so far as we can learn, it was never heard of in the Christian world before the time of *Socinus*, that is, above 1500 years after Christ, and appears to be a fond invention of his own. Whatever it was, that swayed him into this *new* opinion, and some others after him; whether it was a desire of abolishing the doctrine of the *Trinity*, as Dr. *Wall* guessed [r]: or, some dislike to the doctrine of *original Sin*, as others may suspect; we shall not take upon us to determine.

C

mine.

[m] Mat. xxviii. 19, 20.

[n] Ibid.

[o] Act. xiv. 23.

[p] Vid. J. Martyr, apol. 2.

[q] See Wall's Answer to Emlyn, Defence, &c. p. 34. and Benson, ubi supra.

[r] Hist. of Infant-baptism, Introduction, sect. 5.

mine. But this we presume to say, that for any persons to be prejudiced against the *continuance* of baptism on any such accounts is very absurd; whether baptism, which is acknowledged an institution of Christ, hath, or hath not, any real connexion with the said doctrines. For, in the latter case, they betray great weakness; and in the former, they convict themselves of heresy.—Upon the whole then, the *authority* of baptism, and consequently of *Infant-baptism* (supposing it was practised at the beginning, which these writers allow according to their own hypothesis) as a *perpetual* and standing rite in the Christian church, apparently rests upon a sufficiently firm and solid foundation.

S E C T I O N II.

No just objection against Infant-baptism from the nature of the thing, but the contrary.

BY the contemptuous *names* and *epithets*, which are sometimes given to Infant-baptism, (v. g. *baby-baptism*, *childish baptism*, *childish business*, &c.) it should seem that certain persons suppose, and would insinuate, that the thing is too *ridiculous*, and absurd *in itself* to have any place in a religious institution. But why *Infant-baptism* should be more unworthy of this honour than *Infant-circum-*
cision,

cision, we cannot imagine. And yet the latter must be allowed to be a divine ordinance [s]. Will they say, (as they have sometimes unadvisedly done [t]), that *Infant-church-*

C 2

church-

[s] Gen. xvii. 10, &c. A&t. vii. 8. N. B. It does not appear, that God appointed circumcision in *compliance* with any such custom amongst the nations. 'Tis true; the *Pagan* writers pretend that the *Jews* derived it from the *Egyptians*. (Vid. Herodot. lib. 2. Diodor. Sicul. lib. 1. Strabo, lib. 17. Celsus, in Origen, lib. 1.) And this notion is so far favoured by some modern authors, as that they suppose Circumcision was practised in *Egypt* before it was used in *Abraham's* family. (Vid. Marsham, Canon. chronic. p. 72, 207. Edit. Lips. J. Cleric. comment. in Gen. xvii. Bp. Cumberland Sanchoniatho, p. 150.) But other learned men think with more reason that *Abraham* was the first person in the world that was circumcised. (Vid. Euseb. de Præp. evangelic. lib. 7. cap. 8. G. J. Voss. Hist. idolat. lib. 1. cap. 30. Huet. Quæst. Alnetan. lib. 1. cap. 12. sect. 17. Bp. Patrick's Comment. in Gen. xvii. 11, &c.) For, it is easy to conceive that the *Egyptians* themselves might derive circumcision from one branch or other of his family. (See Revelation examined with candour) Nor is it hard to guess from what branch it was so derived, if the *Egyptians* circumcised their children at 14 years of age, according to the testimony of St. *Ambrose*, (de *Abrahamo*, lib. 2.) alledged by sundry authors, and not controverted by any, so far as we have seen. (Vid. Marsham. can. chronic. p. 175, &c. Bochart op. vol. III. col. 1122. Spencer de legib. Hebr. p. 59 edit. fol.) For this was near the Age, that the posterity of *Ismael* circumcised their children. (Vid. Joseph. J. Antiq. lib. 1. Origen. Philocalia, cap. 23.) And as they settled upon the borders of *Egypt*, Gen. xxv. 18. this might give them an opportunity to introduce circumcision amongst the *Egyptians*, especially if they were the famous Shepherds that *invaded* them: (Vid. Joseph. cont. Apion, lib. 1.) and some took them for *Arabians*. This hint may be of some use in *chronology*. But the chief design of this *note* is to support the dignity of circumcision, as originally from heaven; which will excuse the length of it with every curious and candid reader.

[t] See Keach, answer to Owen, p. 84. Burroughs's two discourses relating to positive institutions, p. 42.

church-membership, and consequently Infant-baptism, is too *carnal* a thing, to suit the *spiritual* nature of the Christian church? Then, according to their principles, either the church of Christ upon earth is more spiritual, pure, and perfect, in its frame and constitution, than the church in heaven; or infants are no members of the latter!—Circumcision indeed left a *mark* in the flesh of an infant, which baptism does not; and good reason there is why it should not. For, “as circumcision
 “ was a *mark* in *the flesh*, it appears to have
 “ been of a political nature, and designed as
 “ a token to mark and distinguish the *Jews*
 “ from all other nations. But under the
 “ gospel such a national distinction is remov-
 “ ed, and therefore it is neither necessary,
 “ nor proper that there should be any lasting
 “ mark in the flesh to distinguish a peculiar
 “ people, when the gospel is to be preached
 “ unto all nations, &c.” Accordingly, nei-
 ther doth *Adult-baptism* leave any mark in the
 flesh; and yet who will censure or revile it on
 this account?—Besides, when the *Israelites*
 grew up; that the mark of circumcision was
 not *natural* but artificial, and applied as
 a religious rite, how did they know? By the
 information of others only, confirmed by
 their own observation in seeing infants circum-
 cised every day. Now, the same satisfaction
 may any Christian-man have of his own bap-
 tism,

tism, though administred in his infancy [*v*].—Moreover, is baptism a *significant* rite? So was circumcision [*w*]. And yet a Jewish infant knew no more of its signification, than any Christian infant understands of his baptism.—Further yet; is baptism a *profession* of the *Christian* religion, or a rite of *initiation* into it? So was circumcision a rite of initiation into the Jewish religion: and yet it was administred not only to the adult, but to infants by divine appointment. If baptism be, as some represent it, an *engaging* sign; there can be no absurdity in applying it to infants: for such a sign also was circumcision [*x*]. Therefore the baptism of infants, considered abstractly in itself, appears noways unworthy to have a place in a religious institution.—If it be said, the same thing may be urged in behalf of *Chrism*, &c. the answer is, that it is not fair to put these things upon a *level*; for the cases are not parallel. “ In the one
“ case, only the *subject* is the matter in ques-
“ tion; in the other the *very things* them-
“ selves [*y*].” The use of baptism is allowed to be a divine appointment. And when it shall be proved that the use of *Chrism*, &c. also is appointed, *v. g.* for the adult, as the
Anti-

[*v*] See Hollingworth, Catechist catechized, p. 43. Wills: Answer to Danverfe, chap. 3. p. 240.

[*w*] Rom. ii. 28, 29. iv. 11.

[*x*] Gal. v. 3. See Keach, *ubi supra*, p. 83, 85.

[*y*] See Pædo-baptism, p. 52, 53.

Anti-pædo-baptists acknowledge baptism to be ; then, and not before, may they argue from the one to the other.

Thus far we have reasoned the case from the *nature* of the two religious rites, *circumcision* and *baptism*, compared together ; without insisting at present, *that*, or enquiring *how*, the one succeeded in the room of the other. But, laying aside this comparison, let us now take a view of Christian-baptism by itself ; and see whether there is any thing in its true and proper notion, which can render it unapplicable to infants. What then is baptism as to the *subject* but an ordinance of *dedication* ? as Mr. *David Rees*, an eminent anti-pædo-baptist, acknowledges [z]. This notion of *Christian-baptism* (which is the matter under consideration) naturally arises from the manner of St. *Paul's* putting that question to the factious *Corinthians*, split into different parties [a] *Were ye baptized in the name of Paul* ? The same notion is confirmed by his saying [b], *I thank God that I baptized none of you ; but Crispus, and Gaius, lest any should say that I had baptized in my own name*. This he said, not in disparagement of baptism, but because they had accidentally made such an ill use of it ; and some amongst them had set him up for the *head of a party*. Since therefore things had fallen out so perversely ; St. *Paul* was

[z] Answer to Walker, &c. p. 226.

[a] 1 Cor. i. 12, 13.

[b] Ibid. ver. 15.

was very glad, and thankful, that he had given his enemies so little handle to accuse him of *making a party* to himself, and devoted to his own interest. This he calls *baptizing* in *his own name*. And thus his words plainly represent baptism, as an ordinance of dedication. This notion of Christian-baptism he suggests also upon another occasion [c]; when he speaks of Christ “ sanctifying his church “ by the *washing of water, &c.*” For, *sanctification* commonly signifies, in scripture, a *dedication*, or consecration of persons or things to a sacred use. Thus, v. g. the altar is said to *sanctify* the gift [d]: Because the gift, by being laid upon the altar, became a sacred oblation, and so was a thing *dedicated* to God. In like manner baptized persons are properly said to be sanctified by the water of baptism, in as much as they are *dedicated* to God by this sacred and solemn rite. Now, according to this notion of baptism, and considering it as an *ordinance of dedication* [e], there is nothing in the *nature* of the thing to render the baptism of infants an *unreasonable service*, much less ridiculous and absurd; if infants are capable of being dedicated to God, which, we presume, none will deny. And in truth, what is the proper meaning and import of that solemn

[c] Eph. v. 26.

[d] Mat. xxiii. 19.

[e] This notion of baptism is fixed on, as being not only *scriptural*, but applicable to all sorts of persons, whether the descendents of Christians, or new converts.

solemn *form* of baptism prescribed by Christ [*f*], (and practised in the primitive church, as was noted before) *viz.* “ Baptizing them in the “ name of the Father, and of the Son, and “ of the Holy Ghost?” What doth this mean or signify, according to St. *Paul*’s notion of being *baptized in the name* of any one? but a solemn *dedication* of the party baptized to the service of God, under that religious institution, which God the *Father* published to the world by Christ his *Son*, and which was divinely confirmed by the *Holy Ghost*. Therefore, as baptism is a sacred rite of *dedication*, and infants are capable of being dedicated to God, there is nothing in the nature of the thing to render it improper for infants; especially if Infant baptism hath an apt tendency to answer any valuable ends and purposes of religion.

It is taken for granted, that in the nature and reason of things there is just ground for distinguishing betwixt *positive* and *moral* duties. For, even those, that would resolve *all* moral obligation into the *will* of God, add this restriction, *as determined by his moral perfections* [*g*]. Thus, they suppose *moral perfections*, and moral properties, *distinct* from the will of God, *independent* on it; what determine it, and so are not determined by it.

But

[*f*] Mat. xxviii. 19.

[*g*] See Dr. Gill’s reflections on Mr. S. Chandler’s Reformation Sermon.

But then, as all divine institutions are the appointments of divine wisdom; it is most rational to think, that they are well chosen, and wisely calculated, to answer some excellent and useful ends. Therefore Christian-baptism itself, though a *positive* rite, must be supposed to have its *moral* ends and uses. Let us then modestly enquire whether baptism, as applied to infants, hath not an apparent fitness, aptitude and tendency to serve some worthy purposes of religion. Now, that it *hath* so, seems very easy to conceive in the following views, without indulging an extravagant fancy.

(1.) With respect to *God* himself; as an aptly expressive *sign* and *token*, not only of his *claim*, but of his *favour* to infants. And considering the human race, as related to a *first*, and a *second Adam*, according to St. *Paul's* account [*b*], which we cannot but prefer to any modern hypotheses; such a token and signification of the divine regards to poor infants, and of their concern with a Redeemer, appears very worthy the *Father of mercies*, who hath made the most *ample* discoveries of his love and grace to the children of men under the Christian dispensation.

(2.) With relation to *Christian parents*. Doth it not minister great comfort to them, when they see so much *notice* taken of their dear infants, living or dying, in a dispensa-

D

tion

[*b*] Rom. v. 12—19. 1 Cor. xv. 21, 22.

tion of mercy to a lapsed world? Besides, by *consenting* to their children's baptism, and *concurring* in it, they make that solemn profession of Christianity, and lay themselves under those voluntary engagements, which have a happy tendency to impress their own souls with a more lively sense of religion, and thereby excite them to act a part worthy of the Christian name and character, particularly towards their children.

(3.) In reference to their *children*, who may be benefited by their baptism. That Christ hath a *blessing* for infants, we may assuredly conclude from his *taking them up in his arms, and blessing them*, upon a certain occasion [i]. And if it is rational to recommend infants to God by prayer; why is it improper, in the nature of the thing, to dedicate them to God by baptism? And why may not a divine blessing be as likely to attend the one action, as the other; though the infants themselves are equally *ignorant* of both; and can no more join in the pious recommendation, than concur in the baptismal dedication? Besides, the part, which the parents are supposed to act in this affair, hath a tendency to secure their best *affections* and regards to their children, strongly prompting them to *bring them up in the nurture and admonition of the Lord*. For after such a solemn transaction, they must look upon the young creatures,

[i] Mark x. 13, 16. Luke xviii. 15.

tures, as *devoted* things, as *consecrated* things, whom they themselves, by desiring their baptism, have given up to God. And therefore, (not to mention here the particular engagements which the *sponsors* enter into upon the occasion,) they can no more neglect the religious education of their children, than a person could alienate a sacred oblation from God, without being guilty of sacrilege.—To which add, as children grow up, the frequent *seeing* of other Infants baptized, hath an apt tendency to affect their tender minds, in the reflection, with the solemnity of their own baptismal dedication to God, and so inspire them with an early sense of religion, and a proper concern to act suitably to the divine destination in casting their lot under the sacred ministrations of the Gospel.

(4.) With regard to the *honour* and credit of *christianity*. It is the glory of the Gospel, that it is a full and final revelation of the grace of God. If then the grace of God at all extends to Infants; it seems very congruous and agreeable to the nature and genius of this salutary dispensation, that there should be some appointed *sign* and token of it in the christian church. And what so proper as baptism? Besides, as other religions had their sacred rites for Infants; would not the christian religion, without some thing of that kind, have appeared in

the eyes of the world an *imperfect* institution? Nay, would not christianity have been thought an *unnatural* religion, if it had caused so great a separation betwixt parents and children, as only to admit the former *into*, and excommunicate the latter *from*, the visible church of God? “ Nature, (says “ Mr. *Baxter* [k]) hath actually taught most “ people on earth, so far as I can learn, to “ repute their Infants in the same *religious* “ society with themselves, as well as in the “ same *civil* society.”—There is one *circum-*
stance which may deserve some little notice, *viz.* That as the Jews *named* their children at the time of their *circumcision* [l]; so the Heathens gave names to their children at the time of their *lustration* [m]; in like manner as it is usual with christians to mention the names of their children at the time of *baptism*. This conformity of customs is somewhat remarkable, and seems to have a language, that speaks in favour of the common

[k] More proofs of Infants church-membership, &c. P. 112.

[l] See Luk. i. 59,—63. ii. 21.

[m] Est autem dies *lustricus*, quo infantes lustrantur, et nomen accipiunt. Macrob. Saturnal, lib. i. cap. 16. Mari-
 bus qui nono die postquam in lucem editi fuissent, feminis
 vero octavo, nomina imponerent, nonnunquam septimo, qui
 dies *lustricus* nomen habet.—Ab *Atheniensibus* vero, et omni
 ferè *Græcia*, decimo a natali die *infanti nomen imponere* ser-
 vatum est. *Alex ab. Alex. Genial. Dier. lib. 2. cap. 25.*
 In primo infantum baptismate imponitur nomen. *Hyde.*
Relig. Vet. Persarum. Cap. 28. Confer. cap. 34.

mon practice in baptizing Infants, as a thing agreeable to the common notions and apprehensions of mankind ; since there is such a general agreement in a circumstance so minute.

Upon the whole then it is manifest, that no reasonable objection lieth against Infant-baptism from the *nature of the thing* itself ; but the contrary. For, it plainly is such a Rite as *Hebrews, Greeks, and Romans*, even all the world, would naturally approve, as a proper religious ceremony.

S E C T I O N III.

The Objection from want of an Example considered.

THIS is one popular plea of the Anti-pædo-baptists, viz. “ That there is “ no *instance, or example*, in Scripture, of “ baptizing Infants ; but frequent mention “ is made of baptizing Believers, or the “ Adult.” To which the answer is as follows.

(1.) *Believers*, or Adult persons were of course to be baptized at the first administration of baptism, as a rite of the *christian* church ; supposing, that Infants also were to be, and actually were admitted to baptism. For, as circumcision was introduced into *Abraham's* family upon the ground of his

his *faith* [n]: so christian-baptism could not be regularly introduced into any families without being first administered to their believing heads and governors ; at the time of the first institution and administration of these different rites respectively. Therefore how numerous soever the *examples* of Believers, or Adult-baptism, are in the history of the *first* planting of the christian church, when christian-baptism was a *new* thing ; this is no disproof at all of Infant-baptism in those days, (though it may look very plausible in the eyes of the vulgar, and is apt enough to impose upon their weak understandings from a partial view of things, and not attending to all the circumstances of the case). For, those examples of Adult-baptism had been as numerous, as they are, for the reason aforesaid, even upon the supposition, that Infants also were baptized at that time ; and so can be no proof of the contrary. And though some people would lay so much stress upon that circumstance, as if it was little less than demonstration ; it should be considered, that not *one* of all those instances relates to persons, whose parents were *christians*, or members of the christian church, at the time of their birth. Consequently their being baptized at Adult-age is no argument, that the Infants of baptized christians were not baptized themselves. But
of

[n] See Pædo-baptism, p. 1.

of all the examples of Adult-baptism recorded in the New Testament, none is commonly produced with greater pomp, nor yet any one urged with more impertinency, than that of the *Eunuch* [o]. As if the baptizing not only of a *new*, but a *childless* convert, an Eunuch, was any proof that the Infants of christian converts and believers were not baptized in those days!

(2.) The Scripture speaks of *whole households* being baptized together [p]. Therefore the children, Infants and others, were baptized along with the rest, if any such were in those families; and the contrary cannot be proved. But, we are told by a dignified writer [q], “ They ought not to put it upon “ us to prove the *negative*, to prove that “ there were none, this is unfair.” Well, we will then be so fair, as only to put it upon them to prove, if they can, this *affirmative*, viz. That all the members of those baptized households were Adult-persons. And *this* we may demand, without any unfairness, from them, who lay the whole stress of their argument upon it; and therefore ought not to take the thing for granted without proof; such *plain* proof, as they are wont to insist upon themselves. In these baptized households it is *possible*, there might be

[o] Act. viii. 27—39.

[p] Act. xvi. 15, 34. xviii. 8, &c.

[q] Dr. Gill. Divine Right of Infant-baptism examined, &c. p. 83.

be *some* Infants, or young children ; and therefore no man can be certain of the contrary. Nay, more ; it seems highly *probable*, as to some of these families ; as well as in the families of the *Shechemites*, when all their *males* were circumcised [*r*], and consequently their male-infants ; although Infants are expressly named in neither case. For it is observable, that in some of the instances referred to, the whole house is said to *believe* [*s*]. But in others, nothing is said, or hinted, that the whole house believed, but that the head of the family *believing*, they were *all baptized* [*t*]. This distinction deserves some attention in an argument, formed upon plain scripture language. For, as it is very supposable, that there might be young children and *minors* in some families, and none but *grown* persons in others ; so, if there was not this difference in those baptized households ; let them, that say so, account for the different manner of expression, used by the sacred Historian in speaking of them. Will they affirm, that *all* the members, *e. g.* of *Lydia's* family were Adult-persons, and believers ; though the history is *silent* about it ? Let them judge then of the force of their own argument from the *silence* of Scripture concerning the baptism of

[*r*] Gen. xxxiv. 22—24.

[*s*] Act. xvi. 34. xviii. 8.

[*t*] Act. xvi. 15.

of Infants, particularly in the instances under consideration. Have not we as much right to assert *this* fact, as they can have to maintain the other, without any *express* mention of it in Scripture [*v*]? But, it is urged [*w*], “As for *Lydia*, it is not certain, “in what state of life she was, &c.” Now, if so, (to join issue here) then she might be a *wife*, or a *widow*, and she might have *children*, yea *little children*. Nor is it rational to think, that she would have *kept house*, as she did, at *Philippi* [*x*], where she had her family with her [*y*]; and leave her children at *Thyatira*, from whence she came; but not as a travelling pedlar to sell her purple at the fair, which is all fiction; for, could she not be a *seller of purple*, and yet a *shop-keeper*, as she plainly was an *house-keeper*? It is said indeed, that she was a *woman of Thyatira*. But, to argue and conclude from hence, “that *this* city, and not *Philippi*, “was now the place of her usual residence, “and stated abode;” This way of reasoning, which many have used [*z*], is *false criticism*. For, persons are said in Scripture to be of *such*, or *such* a place, to denote the place where they were *born*, or *brought up*;

[*v*] See Walker’s modest Plea, &c. ch. 30. §. 27.

[*w*] Dr. Gill. ubi supra.

[*x*] Aët. xvi. 15.

[*y*] Ibid.

[*z*] See Keach, answer to Burkit, p. 125. Stennet, answer to Ruffen, p. 31. Rees, answer to Walker, p. 35, &c.

the place from whence they came, and to which they originally belonged; though they had removed their habitation from thence, and settled in some other town or country. Thus *e. g.* *Mnason*, an old Disciple, is said to be of *Cyprus*; and yet he lived, and kept house at *Jerusalem* [a]. And thus again (to mention a most illustrious instance) our blessed Saviour himself is commonly called *Jesus of Nazareth*; (the very inscription upon his cross [b]!) though, leaving *Nazareth*, where he had been brought up [c], he came and dwelt at *Capernaum* [d]. Therefore, laying all circumstances together, there is not the least ground to conclude any other, but that *Philippi* was the place of her settled habitation, at the time of *Lydia's* embracing the Christian faith in that city; in consequence of which not only she herself, but her household also was baptized, though not a syllable is said of her household believing. As she is called a worshipper of God [e], she appears to have been a devout Gentile; and, knowing it to be the custom of the Jewish church to receive Profelytes together with their children, this easily accounts for it, that she desired her household might be baptized with herself, and had her desire granted. After all, though we insist upon

[a] Act. xxi. 16. Vid. Knatchbull. in loc.

[b] Joh. xix. 19.

[c] Luk. iv. 16.

[d] Mat. iv. 13.

[e] Act. xvi. 14.

upon it, that there is no evidence, and justly demand a proof, that *all* the members of her family were Adult-persons, or believers; yet, that there were *none* such besides herself, we neither presume to say, nor are obliged by our argument to maintain.

(3.) There are some texts of Scripture, that seem to prove, directly or consequential-ly, that Infants were baptized in the Apostles days. St. *Paul* was blamed for “teaching
“ the *Jews*, which were among the *Gentiles*,
“ that they ought not to *circumcise* their chil-
“ dren” [f]. And would he not have been blamed still more, if he had not ordered their children to be *baptized*, but left them entire-ly destitute of any thing to supply the room of circumcision? As “circumcision ceased to
“ be an ordinance of God *at* the death of
“ Christ,” according to Mr. *Rees* [g]; So, *Christian* baptism (that is, baptism as administered in the Christian church, which commenced *after* the death of Christ) succeeded the *Jewish* circumcision in the order of the divine oeconomy. And it is matter of special observation, that *one* main ground of St. *Paul*’s opposing the *continuance* of circumcision was the *sufficiency* of baptism without it. For, speaking of Christ, he tells the *Colossians* [h],
“ *And ye are complete in him, which is the*
“ *head of all principality and power. In*
E 2 “ *whom*

[f] Act. xxi. 21. [g] Answer to Walker, p. 70.

[h] Coloss. ii. 10,—12.

“ whom also ye are circumcised with the cir-
 “ cumcision made without hands, in putting off
 “ the body of the sins of the flesh by the circum-
 “ cision of Christ: Buried with him in bap-
 “ tism, &c.” In these words, *He is the*
head of all principality and power, there is a
 plain allusion, or at least an apt corresponden-
 cy to that declaration of Christ, which he
 made at the very time, when he instituted the
 ordinance of Christian-baptism [i]: “ *All pow-*
 “ *er is given unto me in heaven, and in earth.*”
 And thus, the Apostle’s discourse implies, that
 since Christ by the fulness of his authority did
 not appoint *circumcision*, but *baptism* to be used
 in his church; therefore, by having the *lat-*
ter Christians were *complete*, without the *for-*
mer. It is plain then, that St. Paul opposed
 the continuance of circumcision upon *this*
 ground and foundation, *viz.* That baptism
 was *sufficient* without it, as was hinted before;
 and so rendered it unnecessary for the disciples
 of Christ to be *circumcised after the manner*
of Moses [k]. Therefore those, whom St.
 Paul was not for having *circumcised*, were
baptized. But, it is said, he was not for hav-
 ing the *children* of the convert *Jews* among
 the *Gentiles* circumcised: Therefore such
 children (and by parity of reason others also)
 were baptized; and baptized in their *infancy*:
 Otherwise, they had nothing to supply the
 want of circumcision, nothing to render it
 superfluous

[i] Mat. xxviii. 18.

[k] Acts xv. 1.

superfluous to them, or to make *them complete* without it, according to his own argument. — Again. In order to persuade *Christian* men and women to cohabit with their *unbelieving* husbands and wives, the Apostle makes use of this argument [l]; “ *For, 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.*” “ An invincible argument (says a worthy man [m], for *Pædo-baptism.*” And such probably it would appear *upon sight* to any one; that viewed it with an unprejudiced eye. For, what can be more natural, than the learned *Knatchbull’s* account of this passage? “ *Else, unless one of the parents were a believer, your children were unclean, that is, remain heathen, as the children of that parent, that was κλήτος ἅγιος, called a saint; or reputed a believer, were reputed saints, and holy also, and consequently admitted to the participation of baptism, as the son of a proselyte was capable of circumcision, &c. [n].*” Thus, their children were *holy* not merely in a *civil*, but in an *ecclesiastical* sense; and if by this *term* the Apostle had meant the same with *legitimate*, he might have used a more proper word to express

[l] 1 Cor. vii. 14.

[m] Increase Mather. Discourse concerning the subject of baptism. p. 18.

[n] Sir N. Knatchbull in loc. confer. Dr. Hammond. Quære 4. sec. 31 — 37.

press that Idea [o]. Indeed by understanding this holiness of believers children to denote their *legitimacy*, the *Antipædo-baptists* involve themselves in inextricable difficulties; as sundry writers have shewed [p]. As for that *Rabbinical* phrase of a *woman's sanctifying herself to a man*, to signify her *becoming his wife* [q]; this is not parallel to the Apostle's expression, when he speaks of an unbeliever being sanctified *by* (or *in*) the believer. For, he plainly intends such a sanctification, as doth not result from the relation betwixt husband and wife *as such*; but only as the *one* is a believer, and so the *instrument* of sanctifying the other, to the end of producing an *holy seed*. Besides, if the word, *sanctified*, here signifies the being *espoused* or *married*; St. Paul told them nothing, but what they knew before. For, this is the very case supposed in calling them *husband* and *wife*; and so they could have no doubt about it, nor therefore could they question the *legitimacy* of their issue. On the other hand, if they were satisfied of the *legitimacy* of their children (as the *form* of the Apostle's argument would imply, according to this construction of his words) how could they doubt, or want to be resolved about (the *civil*) lawfulness of their own marriage or cohabitation? In short;
if

[o] See Whitby in loc.

[p] See Marshall's Answer to Tombes, p. 145, &c. Blake's ditto. chap. 7. Wills. Answer to Danvers, P. 2. 162, &c. Dr. Featley's Dippers dipped, p. 36, 57.

[q] See Dr. Gill. comment. in loc.

if the marriage-union, whereby *twain became one flesh*, be supposed the *remote* ground of this *sanctification*, the Apostle speaks of; yet the *proximate* cause, and the formal reason of it manifestly is, *one* of the parties being a *christian believer*. For, if *lawful wedlock* were all that is intended by it; the *believer* might as well have been said to be sanctified *by the unbeliever*, as *vice versâ*; as hath been often alledged, but to no purpose, for the conviction of those good men, who having once imbibed a false notion of the *novelty* of Infant-baptism, think themselves obliged (as they certainly are, so long as that is their notion) to strain any text to any sense, and to *embrace* any interpretation, however forced and unnatural, rather than admit such a construction, as militates with their own preconceived opinion. But to us, who labour under no such *prejudice*, and can with an unbiassed mind attend to the current sense, and the native force of scripture-language, the words of St. Paul before us appear to imply the *church-membership*, and consequently the *baptism* of believers children so strongly, as that we are entirely satisfied with *this* proof of the *fact*, without further enquiry [r].

(4.) The

[r] By the *holiness* of believer's children some think the Apostle meant their *baptism* itself. *Tertullian* glossing upon his words understands, a holiness by the *prerogative* of birth, and by the *discipline* of institution. He represents the children
of

(4.) The most sanguine opposers of Infant-baptism are called upon to produce an *example* from *Scripture* of their *own* practice in waving the baptism of *believers children*, 'till they are of age; or a single instance of any such children being baptized at riper years upon a personal profession of their own faith. If they can produce such an example; why have they never yet done it? And if they cannot; then they must be obliged either to grant themselves, that the children of believers were not baptized at all, and so yield the point to the *Socinians*, or take it for granted that they were baptized some time, though the Scripture is *silent* about it. Now, if they suppose the *silence of scripture* to be no disproof of their *own* way; with what consistency can they argue from the silence of Scripture against *our* way? And with what prudence can they insist upon an argument, which, if it had a better foundation than it really hath, may be so easily retorted upon them? Possibly, some
 injudicious

of *believers* as *candidates for holiness by birth*; and *made holy by baptism*, as he explains himself afterwards, saying, "He (viz. St. Paul) remembered our Lord's definition, *Except a man be born of water and of the Spirit, he shall not enter into the kingdom of God*; that is, he shall not be *holy*." This baptismal holiness plainly is what he refers to by the *discipline of institution*, which he opposes to the *superstitious rites* used about the children of *heathens*; in like manner as he makes the children of *believers* *candidates for holiness by birth*, by way of contrast to the children of *Infidels*, whom he styles *candidates of demons*, to which they were early *dedicated*, lib. de animâ, cap. 39.

injudicious people may imagine, that the adult-
 persons, baptized by the Apostles, were *denied*
 baptism in their infancy; otherwise they
 had been baptized before. But, they widely
 mistake the cases: for, in the *infancy* of those
 persons, their parents were not *Christians*, that
 is, members of the *Christian church*; but *Jews*
 or *heathens*. The Christian church was not
then in being, nor consequently was baptism,
 as a *Christian* ordinance, administered at that
 time.—Here, by the way, one may justly
 wonder what a certain *anonymous* writer (for
some such have appeared on the other side of
 the question, it is likely without *being ashamed*
of their name or cause) had in his head, when
 he asked that wise question; “ If any might
 “ be baptized in infancy, why not *Christ* him-
 “ self, whose example was to be a pattern to
 “ his followers, even to the end of the
 “ world [s]?” Alas! when Christ was born,
John Baptist, his immediate forerunner, and
 the person appointed to administer baptism to
 the *Jews* (not to *Christians*) was himself but
six months old [t]. How then could *Christ*,
 according to that dispensation, have been bap-
 tized in his infancy; unless an infant was to
 be his baptizer? But it is certain, that (as he
 was baptized *without a confession*, so) he was
circumcised in his infancy [v]; and in this

F view,

[s] Plain account of the sacred ordinance of baptism, p. 52.
 confer. Keach Answer to Owen, p. 232.

[t] Luke i. 36.

[v] Luke ii. 21.

view, *mutatis mutandis* ; his example may be considered as a pattern to his followers. Besides, *John's* baptism was only *preparatory*, not *initiatory* : for, if Christ himself “ did “ not set up in his own days on earth a visible church, discipline, and worship distinct from the *Jewish*,” as *Mr. Tombes* confesseth [*w*] ; much less did *John* enter persons into any *new church-relation*. And tho’ “ he was the greatest of prophets ; yet he, “ that is the least in the kingdom of heaven “ is greater than he [*x*].” Therefore, if it should be allowed that *John* baptized none but adult persons ; this is nothing to the present purpose, nor any way affects our argument ; especially, when the opposers of Infant-baptism reason in such a manner from his administration, as would equally exclude infants from *baptism* and *salvation*. An absurdity, that sticks so close to their hypothesis, as that they can scarce avoid falling into it almost upon all occasions [*y*].—But to proceed. It is said of the *Samaritans* [*z*], “ When they “ believed *Philip*, preaching the things concerning the kingdom of God, and the name “ of Jesus Christ, they were baptized both “ men and women.”ⁱ Now, as *this* was the *first planting* of the Christian church in *Samaria*, that *believers*, both *men* and *women*, were baptized,

[*w*] Examen. p. 88.

[*x*] Mat. xi. 11.

[*y*] See Dr. Gill's comment, in Mat. iii. 2.

[*z*] Act. viii. 12.

baptized, was a thing of course, and what must have happened, even supposing that their children also were baptized. But therefore neither *this*, nor any other instance of the like nature, can be any disproof of Infant-baptism; as is commonly pretended by its opposers. For, as these men and women were not born of *Christian* parents themselves; so, nothing at all being said of their children, whether they were, or were not then, or ever after baptized; no conclusion can be drawn from the history to prove the *negative*; because, it says not, that *none* but men and women, or that men and women *only*, were baptized. Besides, these terms, *men* and *women*, may chiefly denote here *males*, and *females*, without respect of age [*a*]. “ And “ there was a more special reason for mentioning the baptism of *females*, than of “ *children*, as *circumcision* had been limited “ to the *males* under the former dispensation [*b*].” In short; neither *this*, nor any other passage of Scripture, exhibits any *instance* or *example* of the practice followed by those, who deny baptism to believers children ’till they are of age, and capable to make a profession of their faith. Thus, their own objection returns home upon themselves,

F 2

S E C-

[*a*] Vid. Levit. xiii. 29—38. Num. v. 2, 3.

[*b*] See Blake. answer to Blackwood, p. 28. Hussey. answer to Tombes, p. 5.

SECTION IV.

The Objection from the want of a Command considered.

IT is further objected against Infant-baptism that, There is no command for it in *Scripture*. Now, to this it is replied,

(1.) There was no *occasion* for a particular and express command to baptize Infants, even supposing, that *they* also, as well as others, were to be baptized; but a *general* command to baptize was a sufficient rule of direction, to introduce and authorise this practice. For, the Apostles of Christ, to whom the great commission of *discipling*, or proselyting, all nations by baptizing them, &c. was immediately given, were members of the Jewish church and nation, and so must have been well acquainted with the Jewish *rites* and customs. Now (not to insist upon what many learned men have said of a custom among the Jews to *baptize* the children of *Gentile* proselytes together with their parents) it is certain that the proselytes, of *righteousness*, and their children were *circumcised* after the manner of the *Jews* [c]; a custom, which the *judaizing* christians were for maintaining in the christian church [d]. This matter, perhaps, is not considered with

[c] Vid. Corn. Tacit. hist. lib. 5. [d] Act. xv. 1.

with proper attention. Those that would *distinguish* away the right and title of believers children to the *Abrahamic*, or Gospel-covenant [e], both *sign* and *thing*, alledge, that they are in no sense the seed of *Abraham*; not his *natural* seed; because not lineally descended from him: nor his *spiritual* seed; because they want *faith*, though their believing parents, like *Abraham*, have it. But, in what *class*, will they rank the *Jewish* proselytes? If in either, doubtless, in that of his *spiritual* seed; to whom therefore the spiritual part of the covenant belonged. And yet circumcision was applied to the *children* of those believers, as well as to themselves. And thus, the Apostles had a plain rule of direction to proceed by in administering baptism to *christian* proselytes and their children, when *this* ordinance, as the rite of initiation, came in the room of circumcision. For, had Christ commanded his Apostles to go and *proselyte* all nations by *circumcising* them, &c. What could they have understood by such a command, without any other explication; but that parents and their children were both a like to be received into the christian church by circumcision, according to the usage of the Jewish church? In like manner, when *circumcision* was laid aside, and that *wall of partition* removed [f], as the very order to
disciple

[e] See Gal. iii. 17.

[f] Eph. ii. 14, 15.

disciple all nations [g] implied ; when, upon the abolition of this initiatory rite, *baptism* was appointed as the rite of initiation in the christian church ; the Apostles would naturally, and even necessarily conclude, that parents and their children were to be equally received into the christian church by baptism ; especially having been told before with respect to *Infants* themselves, that *of such is the kingdom of heaven* [b]. Therefore, a general command to baptize, which is not denied, was sufficient to direct, and authorise the practice of baptizing Infants. Consequently, there was no occasion for a particular and express command to baptize *them*, even supposing that Infants, as well as others, were to be baptized. So that the want of such a command is weakly urged as an objection against Infant-baptism : especially, if it be considered on the other hand ;

(2.) There was a real necessity for a *plain*, and *express prohibition* of *Infant-baptism*, at the repeal of *Infant-circumcision*, if Infants were not to be baptized : but no such *prohibition* appears, nor can be produced. This is a matter of the utmost consequence in the present debate ; and, as our writers think, is the very *hinge*, on which the controversy turns.

[g] Mat. xxviii. 19.

[b] Mat. xix. 14. Luk. xviii. 15, 16. “ —The literal meaning of *these words* is, that little children may be admitted into the dispensation of the Messiah, and by consequence may be baptized.” Bp. Burnet, on Artic. 27.

turns. For why? Children, infants and others, had been admitted to the *initiator* rite before, at the reception of proselytes into the church of God under the *Jewish* dispensation; as hath been already observed. If then, at the *time of reformation* [i] under the Gospel, when the church of God was new-modelled, so great an alteration was intended in it's constitution, as that Infants should be wholly *excommunicated*, like *aliens* and *strangers*, without any sacrament or *sign* of salvation; had *this* been the case, there was a plain necessity for a positive and express *prohibition* of their baptism. But, we say it again, no such prohibition can be found. Here the Scripture is profoundly silent, where one might rationally have expected it to speak clearly out; if Infant-baptism had not been agreeable to the mind of *Christ*, and as suitable to the nature of the Christian-institution, as Infant-circumcision was to the Jewish dispensation! Says the great *Stillington* [k], “ 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; for, this is the *negative* “ of a law; and if it had been Christ's intention to have excluded *any* from admission into the church, who were admitted

[i] Heb. ix. 10.

[k] Irenicum, p. 7, 8. Edit. 2d.

“ mitted before, as *Infants* were, there must
 “ have been some *positive* law, whereby
 “ such an intention of Christ should have
 “ been expressed: For, nothing can make
 “ that unlawful, which was a duty before,
 “ but a direct and express *prohibition* from
 “ the legislator himself, who alone hath
 “ power to rescind, as well as to make
 “ laws. And therefore Antipedo-baptists
 “ must, instead of requiring a positive com-
 “ mand for baptizing Infants, themselves
 “ produce an *express prohibition* exclud-
 “ ing them, &c. [1]” To all which add; when
 Christ, upon a certain occasion, spake so
 favourably of Infants, and children *in arms*,
 as to declare publickly, that *of such is the*
kingdom of God [m]; it had been highly pro-
 per, in order to prevent any mistake upon
 this head, to *forbid* the baptism of Infants,
 if Infants were not to have been baptized in
 his church. Therefore, the remark, which
 hath been made upon *that* case by some
 noted writers on the other side [n], may
 be strongly retorted *thus*; “ Christ’s intire
 “ silence about the *exclusion* of Infants from
 “ baptism at this time, when he had such
 “ an opportunity of speaking of it to his
 “ disciples,

[1] See this point well argued by Mr. Baxter. Plain Scripture-proof of Infants church-membership, &c. P. 1. ch. 5, &c.

[m] Mark x. Luk. xviii. ubi supra.

[n] Dr. Gill. Comment in Mat. xix. 14. Rees, answer to Walker, p. 86.

“ disciples, had it been his will, hath no
 “ favourable aspect on such a practice.”
 But, if the *silence* of Christ upon that oc-
 casion discountenances such a practice ; how
 much more his *speech*? when he said, “ *Suf-*
 “ *fer little children to come unto me* [o], and
 “ *forbid them not : for of such is the kingdom*
 “ *of heaven :*” ‘ that kingdom, which *q. d.*
 ‘ you are all expecting under the *Messiah*,
 ‘ pursuant to the antient prophecies[p], and
 ‘ into which kingdom baptism is to be the
 ‘ solemn rite of admission [q].’

(3.) After all ; we seem to have a plain
command for baptizing *children*, without any
 limitation of *age*. And this command oc-
 curs, where one might naturally expect it,
viz. at the *first opening* of the *Christian* dis-
 pensation on the day of Pentecost by St.
Peter ; who upon that great and solemn oc-
 casion delivered, in the audience of a vast
 assembly, the following words, amongst
 others[r]. “ Repent, and be baptized, *every*
 “ *one of you*, in the name of *Jesus Christ*, for
 “ the remission of Sins, and ye shall receive
 “ the *Holy Ghost*. For, the *promise* is unto
 “ you, and to your children, and to all that
 “ are afar off, even as many as the Lord
 “ our God shall call.”——“ It is observable

[o] ἑλθεῖν πρὸς με, i. e. is to be *profelyted* to me. See
 Joh. iii. 26. And Walker’s modest plea, p. 13,---15.

[p] Daniel ii. 44. vii. 13, 14, &c.

[q] Joh. iii. 3, 5.

[r] Act. ii. 38, 39.

“ (says a learned, and judicious friend) that
 “ when God made his covenant, or grant of
 “ blessings, with *Abraham*, he made him,
 “ with respect to that covenant, the *father*
 “ *of many nations* [s], even of us, and of as
 “ many among the nations, who should be-
 “ lieve in Christ, who were to be justified,
 “ or interested in the blessings of the cove-
 “ nant; in the same manner as *Abraham*
 “ was, namely by faith. Thus, the bles-
 “ sing of *Abraham* came on us Gentiles
 “ through *Jesus Christ* [t], in whom that
 “ Covenant, or Deed of gift was establish-
 “ ed, when made with *Abraham* [v]. And
 “ it is certain from St. *Paul*’s reasoning in
 “ the *third* chapter to the *Galatians*, that the
 “ Gospel-covenant, which our Lord came
 “ into the world to publish and explain in
 “ it’s extensive grace, was no other than
 “ the Covenant with *Abraham*, which was
 “ originally established in Christ. Therefore
 “ our Lord, when he gave his full and final
 “ commission to his Apostles [w], Go ye
 “ and teach, or *disciple*, all nations, bap-
 “ tizing them, &c. plainly commands them
 “ to publish the *Abrahamic* Covenant, which
 “ alone included *all nations*, and to baptize
 “ according to the tenor, rule and constitu-
 “ tion of *that*, which expressly takes in
 “ *Abraham*

[s] Gen. xvii. 4. Rom. iv. 16, 17.

[t] Gal. iii. 14.

[v] Ibid. ver. 17.

[w] Mat. xxviii. 19,

“ *Abraham* and his children in the line of
 “ election; or which descended from him
 “ by his son *Isaac*, or under the Gospel be-
 “ came his children by faith in Christ [x].
 “ And that our Lord intended baptism
 “ should be administered according to this
 “ particular constitution of the Covenant,
 “ *I will be a God to thee, and to thy seed after*
 “ *thee*, (which certainly included the chil-
 “ dren of those who should be taken into the
 “ Covenant,) appears from what the *Holy*
 “ *Ghost* in *St. Peter* saith, at the admini-
 “ stration of the ordinance to the *first* chri-
 “ stian converts [y]. *Repent, and be baptized*
 “ *every one of you, &c. For the promise is*
 “ *unto you, and to your children, and to all*
 “ *that are afar off, even as many as the Lord*
 “ *our God shall call.*” How narrow and im-
 “ perfect soever *St. Peter’s* notions might be
 “ (at present) concerning the calling of the
 “ Gentiles, or nations, it is certain, that
 “ according to the sense of the Spirit, who
 “ spake by him, by those *that are afar off*,
 “ is meant the *nations* or *Gentiles*, whom
 “ God should call into his church or king-
 “ dom under the *Messiah*. Therefore the
 “ *promise*, both here, and in *Joel* referred
 “ to by *St. Peter* [z], is plainly by this cha-
 “ racter ascertained to be the *Abrahamic*
 “ covenant, or promise, and the Apostle in
 “ the

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[x] Gal. iii. 29.

[y] Act. ii. 38, 39.

[z] Joel. ii. 28,—32. Act. ii. 16, &c.

“ the Spirit, with the greatest justness and
 “ propriety, exhorts every one of *them*, even
 “ *them and their children*, to be baptized, ac-
 “ cording to the constitution of that promise
 “ or covenant. And thus it appears, that
 “ our Lord did commission his disciples,
 “ both to preach and baptize according to
 “ the constitution of the *Abrahamic* cove-
 “ nant; because at the first solemn open-
 “ ing of the church of God to the first
 “ *Christian* converts, the *Holy Ghost* did di-
 “ rect them, *so* to preach, and *so* to bap-
 “ tize.”

Now, if we view the matter in this light;
 one may clearly discern the meaning and
 connexion of St. *Peter's* words, when he
 saith, “ *Ye shall receive the Holy Ghost : For*
 “ *the promise is unto you, and to your children,*
 “ &c.” For, the gift of the *Holy Ghost* was
 a seal of their *adoption* into God's church
 and family under the christian dispensation
 [a], and so a plain sign or token, that the
promise of Gospel- blessings belonged to them.
 And thus, because the promise was to them
 and to their children; therefore, as an *evid-
 ence* thereof, they should receive the *Holy
 Ghost*.—But this text will bear a more criti-
 cal examination. Let it then be observed.
 (1.) In this clause, “ *Repent and be baptized*
 “ *every one of you.*” There is a remarkable
 change

[a] Rom. viii. 15. Eph. i. 13, 14.

change of *number* and *person* in the original [b], which literally runs thus, “ *Repent ye, and let every one of (or among) you be baptized.*” So that this command concerning baptism agrees in form with the command that was given about circumcision. There the command was [c], *Every male among you shall be circumcised.* And here the command is, *Let every one of, or among, you (i. e. you and all your’s without distinction of sex, or age) be baptized.* This construction of the Apostle’s words agrees to what follows. “ *For the promise is unto you, and to your children, &c.*” For, where was the pertinency or propriety of naming their *children* in the *reason* of the command, if the command itself had no immediate reference to their *children*? (though * the command was not directed to the children, but to the parents in relation to their

[b] Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν.

[c] Gen. xvii. 10. Περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν. N. B. The difference of the two phrases. ὑμῶν πᾶν, and ἕκαστος ὑμῶν, is not material, as πᾶς and ἕκαστος are several times joined together. vid. 2 Chron. xxiii. 10.

* Note: There is no impropriety in the notion of children being subjects of a positive rite, without being subjects of a positive command enjoining it, as we see in the case of circumcision. And if it became the Jews, who practised Infant-circumcision, to fulfil all righteousness; the like obligation upon Christians may very well comport with the practice of Infant-baptism. Nor can that obligation be urged, as an argument to the contrary, without taking the thing for granted, which ought to be proved, viz. that Christian-baptism

their children, as well as to themselves ; in answer to that question [*d*], *What shall we do?* Which, by the way, naturally accounts for the *varied* manner of the Apostle's expression taken notice of before). (2.) These words, "*And to all that are afar off, even as many as the Lord our God shall call,*" evidently refer to the *Gentiles*, or Heathens [*e*]; without excluding their children : for, it is agreeable to the scripture stile to speak of children as *called*, when the call is directly given to their parents, to those that bring them, or have the command over them [*f*]. But then, St. *Peter* himself can hardly be supposed to have any reference here to the *general calling* of the *Gentiles* : for it seems, that this mystery had not yet been revealed to him [*g*] : though the words of the prophet,

baptism is designed only for the *Adult* : a point, which cannot be proved from the nature, or *peculiar signification* of baptism, as a symbolical rite. For, circumcision had a peculiar signification, as it was a *token of the covenant* : and yet the Jewish infants knew nothing of the matter, much less could they *profess* any knowledge, or *faith*, about it ; though others did in applying that rite to them. In short, if any primary ends of baptism are not answered in the baptism of infants ; even *this* is no valid objection against it. For some primary ends of John's baptism were not answered in the baptism of Christ : and yet baptism was *rightly* administered to him. By this the reader may judge of the weight of Mr. Burroughs's argument. See *Two Discourses relating to positive Institutions, and the Defence*.

[*d*] Act. ii. 37.

[*e*] Eph. ii. 13, 17.

[*f*] Mat. ii. 13,—15. Luk. xviii. 16. Vid. Beza. in loc.

[*g*] See Act. Chap. 10. Pearson. lectiones in Act. Apost. p. 33.

phet, *Joel*, to which he alludes, are thought to look that way. Therefore, it is humbly offered to consideration, whether, in this last clause, the Apostle had not a direct view to those Gentile *servants*, which were incorporated into Jewish families according to the law [b]. This notion seems to be favoured by his manner of quoting the words of *Joel*, where, together with *Sons* and *Daughters*, mention is made of *Servants* and *hand-maidens* [i]: And if allowed, we have here a plain command, given at the first foundation of the christian-church, to believing parents and heads of families, to get all the *members* of their house without distinction *baptized*, in like manner as *Abraham* was commanded to have all the *males* of his house, of a certain age, *circumcised* at once [k]. Thus, the words of St. *Peter* before us, will admit of this easy paraphrase,

“ Repent ye, and let every one among you
 “ be baptized without delay, &c. For, the
 “ promise is unto you, therefore be ye bap-
 “ tized; and to your children, therefore let
 “ them be baptized along with you; and to
 “ all that are afar off, even as many as the
 “ Lord our God shall call amongst the
 “ Heathens, therefore let your Gentile ser-
 “ vants also be baptized.” The words view-
 ed in this light appear with the greatest pro-
 priety,

[b] Levit. xxv. 44.

[i] Act. ii. 17, 18.

[k] Gen. xvii. 12, 27.

priety and force; and at the same time discover the ground of the subsequent practice of the Apostles in *baptizing whole households*.

But, as some writers suppose, that the *promise* mentioned by St. Peter is the promise of the *Holy Ghost* himself; which, they think, invalidates the argument for Infant-baptism from this text: we will therefore argue the point with them upon their own supposition. Now, —— “ When it is said, “ *you shall receive the Holy Ghost*, ’tis not intended, that *every* one of them, upon their baptism, should be endued with the extraordinary gifts of tongues and prophecy. —But the meaning of St. Peter is, that he should fall upon *some* of all ranks of them, according to the true purport of the words of *Joel*:” says Dr. Whitby. And if he had attended to the force of his own observation, the following *note* might have been spared, *viz.* “ That these words will not prove the right of Infants to receive baptism [1]. For, it follows from his own remark, that some persons might have a right to receive baptism, and yet not receive the extraordinary gifts. If Infants therefore did not receive the said gifts, which is the ground of the objection, they might nevertheless have a right to receive baptism. And, as those divine gifts were not ordinarily conferred

[1] See Whitby, Comment. in loc.

conferred *before* baptism; as they were a *free* donation, given to *some*, and not to others; (*e. g.* some *parents*, some *children*, &c.) and as the command for baptism is *universal*, “ Let *every one* of you be baptized;” so the reason given to enforce this command, “ for the promise is unto you, and “ to your *children*, &c.” seems plainly to prove the right of children *indefinitely*, that is, children of any *age*, and consequently Infants, to receive baptism. For, where none are excluded, all must be included, and so *vice versa*. And, as the parents could not tell, *which* of them, or of their children, should receive the *Holy Ghost*; or in what *degree* they should receive it; or at what particular *time*, whether *immediately*, upon their baptism, or some time *after* it: So, they had here an express order and direction to lay *themselves and all theirs* in the way of the promised blessing, by being baptized with the baptism of *Christ*. Had it not been high presumption in them to limit the most High by making any distinction in their children on account of *age*? especially considering the promise that was given with relation to *John Baptist*, *viz.* that he *should be filled with the Holy Ghost from his mother’s womb* [*m*]. Language, which, doubtless, his father, *Zacharias*, to whom it was spoken, very well understood. Seeing then the Jews

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had

had a notion of persons being filled with the *Holy Ghost*, even from their mother's womb, they could have no ground to question their Infants right to baptism, from any suspicion, that the promise of the *Holy Ghost* did *in no wise* extend unto them, because they were Infants. Besides, though the promise of the *Holy Ghost* in it's full extent comprehended the extraordinary gifts ; what necessity is there for *confining* that promise to these gifts, the *Antipædo-baptists* themselves being judges. For, when any of *them* pray over the baptized person, that *he may receive the Holy Ghost*, as some of them are supposed to do upon the foot of this very promise, surely they do not expect him to receive the *extraordinary gifts of tongues and prophecy* !

After all ; it may possibly remain a difficulty with some persons, how the words of St. Peter, " Let every one of you be baptized in the name of Jesus Christ for the remission of sins, can be applicable to the case of Infants." It may be said upon this occasion, *why should the innocent age make such haste to the remission of sins ?* In answer to which let it be observed. (1.) As the baptism of water is a symbolical representation of *washing away sin* [n] ; so, that imprecation of the Jews [o], *his Bloud be on us, and on our children* (meaning, no doubt, *all* their children, old and young) discovers a significant

[n] Act. xxii. 16.

[o] Mat. xxvii. 25.

significant propriety in the Apostle's exhorting these *Crucifiers* of Christ [*p*], to *repent themselves*, and to get both them and their children baptized for the *remission of sins*. Accordingly, Mr. *Tombes*, that learned and zealous Antipædo-baptist, supposed (*q*), that St. *Peter* might have an eye, in this place, to that horrid imprecation. (2.) Besides this consideration peculiar to the Jews, there is another ground and reason of the thing, common both to Jews and Gentiles. For, if all mankind, as descended from *Adam* by ordinary generation, are reputed *Sinners*, at least as being subject to death, the *penalty* of sin (*r*), (and as *Job* says (*s*), *who can bring a clean thing out of an unclean*) then must Infants also be considered under this character. Therefore, since Christ is the *second Adam*, and the Redeemer of a lost world; it seems no ways improper, but rather very fit and congruous, that Infants should be baptized with *Christ's* baptism for the remission of sin: in token that, "as by one
 " man's disobedience many were made sin-
 " ners; so by the obedience of one should
 " many be made righteous (*t*): and that,
 " as in *Adam* all die; so in Christ shall all
 " be made alive (*v*)."
 Hence that remark of *Cyprian* (*w*), "If remission of sins be
 " granted

[*p*] Act. ii. 36, 37. [*q*] Examen p. 60. [*r*] Rom. v. 12, &c. [*s*] Job. xiv. 4. [*t*] Rom. v. 19. [*v*] 1 Corinth. xv. 22. Vid. Limborch. Theol. Ch. lib. 5. cap. 68. Sec. 23. [*w*] Ep. ad Fidum.

“ granted to these most heinous offenders,
 “ who have long ago sinned against God ;
 “ and if none of them be denied access to
 “ the grace of baptism ; how much less
 “ reason is there for denying it to Infants ?
 “ who being but *newly* born can be guilty
 “ of no sin, except that being derived from
 “ *Adam*, according to the flesh, their birth
 “ hath communicated to them the infection
 “ and punishment of his offence ; who
 “ therefore are the more easily admitted
 “ to the pardon of their sin, because it is
 “ not so properly *their own*, as *another’s*.”

Upon the whole then, it seems very plain
 to us, that the words of St. *Peter* under
 consideration, exhibit a proper command to
 christian believers to get all the members of
 their respective families, and particularly, most
 expressly their *children*, together with them-
 selves, baptized. And the true meaning of
 this command, like that of any other law,
 must be fixed by the proper signification of
 the *terms*, in which it is conceived and ex-
 pressed, without any dependence upon what
 follows in the sacred history. For, if not a
 single person had been baptized on that oc-
 casion, this would not have *altered the sense*,
 or destroyed the authority of the command.
 However, there is nothing in the context,
 that in the least militates with the given
 sense of the Apostle’s words. For, as this
 was the *first* opening of the *Christian* dis-
 pensation,

pensation, and so the first administration of Christian baptism; it was of course to be administered first of all to Christian believers. But this could be no impediment, it was indeed a necessary leading step, to the baptizing of their *households*; because, no persons could regularly have their families baptized, without being first baptized themselves, in consequence of their *receiving the word gladly*: according to what is said of the first converts [x]. When we read that such and such persons *believed*, and *were added to the church* [y]. This language is by no means exclusive of their children: for, it is no more than what might be said of any Jewish Proselytes, when they were received into the Jewish church, without the exclusion of their children from the rite of initiation. Thus, *e. g.* it is said of *Achior*, “He *believed* in God greatly, and “circumcised the flesh of his foreskin, and “*was joined to the house of Israel* [z];” that is, to the church of the Jews. We conclude therefore, that St. *Peter* hath laid down a plain command for baptizing children without *limitation* of age. And though, as Mr. *Stennet* remarks [a], “there seems no necessity to “*restrain* the term [children] to infants:” there appears to be no reason for limiting it so as to *exclude* infants; which is all we contend for [b].

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[x] Act. ii. 41.

[y] προσετέθησαν. *ibid.*[z] προσετέθη εἰς τὸν οἶκον Ἰσραὴλ. *Judith* xiv. 10.[a] Answer to *Russen*. p. 33.[b] See *Cragge's* reply to *Tombes*. p. 208.

SECTION V.

The pretence of a virtual Prohibition examined.

THIS examination we shall begin with that *text* which perhaps is the *first*, that was ever directly alledged against the practice of baptizing infants by certain persons, who lived above a *thousand* years after Christ [c]; “ *He that believeth, and is baptized, shall be saved; &c.* [d]” From hence it is inferred, that *all* persons must believe before they are baptized; and therefore infants are not to be baptized, because they do not believe. In answer to which argument it is replied (1.) These words were spoken by *Christ* to his Apostles with an immediate view to the first planting of the Christian church, and consequently to the first administration of Christian baptism to convert *Jews* and *Heathens*. For thus the words are introduced; “ *Go ye unto all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved, &c.*” Now, in this case it is plain, that adult persons of either sort (at least those, that were *sui juris*) were to be first instructed in the Christian

[c] See Dr. Allix. on the Piedmont churches, p. 143. and Wall on the Waldenses.

[d] Mark xvi. 16.

Christian faith, before they were by baptism received into the Christian church. Accordingly (2.) we grant that all persons in the same circumstances with those first converts ought to *believe* before they are baptized. Thus, *e. g.* if a *Jew*, a *Mahomedan*, or an *Indian* should *now* embrace the Christian religion, we are not against his being instructed in it, before he is baptized. For, as the thing appears to be rational in itself ; so it is conformable to the practice of the Jewish church in making *Profelytes* [*e*]. But (3.) the *consequence* is denied with respect to *infants*. For, though the Jews instructed new Profelytes in the principles of their religion, before they were admitted to circumcision, (not to mention the *baptism* of Profelytes amongst them) yet their children also were circumcised together with themselves. In like manner, if new converts to Christianity were first instructed in it before their admission to baptism ; yet, for all that, their children might be baptized along with them : and certain it is, the contrary can never be proved by such an argument, as is here alledged. For (4.) the text says not, *all* persons whatever must believe before they are baptized. On the contrary, if one might argue from the *order of words*, (which is the way the Antipædobaptists take here) it would follow even from this passage of Scripture, that infants ought
by

[*e*] See Bishop Patrick. comment. in Levit. xix. 10.

by all means to be baptized; as hath been frequently urged by the writers on our side [*f*]. For, if from *this* circumstance, that *believeth* is set before *baptized* in the order of words, it follows, that all persons must believe before they are baptized; by the same rule all persons must be baptized before they can be saved: because *baptized* is set before *saved* in the same order of words. Again; in the latter clause of the text it is added, “*He, that believeth not, shall be damned.*” And thus, by the words of *Christ*, believing is made as necessary at least to salvation, as it is to baptism. Therefore, the argument, from this text against the *baptism* of infants, concludes as strongly against their *salvation*; which is reducing it to a plain and shocking absurdity. Mr. *Rees* would evade all this, by asking [*g*], “Why they (*i. e. infants*) may “not be saved without baptism?” A question little to the purpose. For, if infants may be saved at all; why will he and his friends insist upon such an argument against their baptism, as would equally conclude against their salvation?

Again; it is pretended [*b*] that the words of the *commission* [*i*], “Go ye, and teach all na-
“tions,

[*f*] Marshall, Serm. on baptizing Inf. p. 45. Wills. answer to Danvers. p. 10. Walker. Modest Plea, &c. chap. xxiii. sec. 14.

[*g*] Answer to Walker, p. 36.

[*b*] See Gale. Reflexions, &c. Let. 7.

[*i*] Mat. xxviii. 19, 20.

“ *tions, baptizing them, &c.*” contain a virtual *prohibition* of Infant-baptism. For, say they, *teaching* is set before *baptizing*, ergo, &c. And so indeed it may seem to an *English* reader ; but baptizing is set before teaching in the express order of the words according to the *original*, which ought to be rendered thus, “ Go ye, and *disciple* all nations, “ *baptizing* them in the name of the Father, “ &c. *teaching* them, &c.” Observe here (1.) The *general matter* of the commission is expressed by *discipling*; which is a comprehensive term, including both *teaching* and *baptizing*, by the confession of some of our most learned opposers [*k*], (2.) Then follows the *particular method* of executing this commission laid down in two directions, *viz.* by *baptizing*, and by *teaching*, agreeably to the *Greek* idiom of speech [*l*]. It is plain therefore, that in the express order and series of the words in the commission, teaching is not set *before*, but *after* baptizing. But, suppose the contrary were true; this would prove no more against Infant-baptism, than the text in *St. Mark*, already considered ; and how much *that* proves against it, is left to the judgment of common sense.

Again ; *St. Paul* makes mention of *one baptism* [*m*]. Now, by this *one baptism* Mr.

I

Barclay

[*k*] Dr. Gill. comment. in *Act.* ix. 1, 2.

[*l*] See *Pædo-baptism*, p. 89, &c.

[*m*] *Eph.* iv. 5. confer. 1 *Cor.* i. 12—15.

Barclay understands the *baptism of the Spirit*, in opposition to *water-baptism* [n]. On the other hand *Mr. Keach* understands it of *adult-baptism* in exclusion of *Infant-baptism* [o]. But both accounts are wide enough of the apostle's meaning. *St. Paul* is there recommending *unity*, peace and love to fellow-christians. And so, by *one baptism*, he plainly intends one moral end and design of baptism, as it is a sacred rite of dedication to one and the same religious service, the service of one common Lord, who is the head of one spiritual society. “*One Lord, one faith, one baptism, one God and Father of all, one body, one Spirit, one hope, one heaven:*” And what! are infants excluded from all these? God forbid.—Besides; Christian baptism may be *one baptism*, and yet of a *complex* nature in relation to the *subjects* of it. For, was not *circumcision* under the law *one* circumcision, as a rite of dedication, or engagement to the service of God [p]? And yet it was administered to different subjects, particularly to adult-profelytes and their children.

Again; *St. Paul* says [q], “*Henceforth know we no man after the flesh, &c.*” *q. d.* “*I have no regard to any one, according to the flesh, &c. for being circumcised, or a Jew* [r].” The distinction of Jew and Gentile

[n] Apology, prop. 12.

[o] Answer to Owen. p. 241, &c.

[p] Gal. v. 3.

[q] 2 Cor. v. 16.

[r] *Mr. Locke* in loc.

Gentile was set aside under the Gospel, by the *wall of partition* being removed, and broken down [s]. Surely those persons are at a loss for arguments, who alledge this text as a disproof of Infant-baptism [t]. *Tacitus* says a much stronger thing of the *Jewish* Profelytes [v], viz. “That they were taught to “ *despise* their parents, children, brethren.” And would any one conclude from hence, that no infants of Profelytes were circumcised? It is abusing the reader’s patience to take notice of such simple and trifling cavils; we shall therefore only mention one text more, which may seem to be urged with a little better grace.

St. *Peter* says [w], “*The like figure where-
“ unto baptism doth also save us, (not the put-
“ ting away the filth of the flesh, but the an-
“ swer of a good conscience towards God) by
“ the resurrection of Christ.*”—But infants cannot make this answer of a good conscience. *Ergo, &c.* To which argument it will be sufficient to reply in the words of Dr. *Whitby* [x], viz. “That St. *Paul* also says, that
“ the *true circumcision* before God is not the
“ *outward circumcision of the flesh*, but the
“ *internal circumcision of the heart and spi-
“ rit* [y]. But will any one here argue,
I 2 “ That

[s] Rom. x. 12. Eph. ii. 14. Col. iii. 11.

[t] See Keach. ubi supra, p. 208.

[v] Corn. Tacit. hist. lib 5.

[w] 1 Pet. iii. 21.

[x] Comment. in loc.

[y] Rom. ii. 29.

“ That the Jewish infants for want of this
 “ were not to be admitted into covenant with
 “ God by circumcision ? And yet the argu-
 “ ment is plainly parallel : The answer of a
 “ good conscience is required, that the bap-
 “ tism may be salutary ; therefore they only
 “ are to be baptized, who can make this an-
 “ swer : and the inward circumcision of the
 “ heart is required, as the only acceptable
 “ circumcision in the sight of God : therefore
 “ they only are to be circumcised, who have
 “ this inward circumcision of the heart. The
 “ Jews did not admit proselytes to circumci-
 “ sion without the answer of a good consci-
 “ ence ; but they admitted their infants with-
 “ out any such thing. Why therefore may
 “ we not allow the Christian church in the
 “ administration of baptism, to observe the
 “ same custom, in admitting the children of
 “ their *Proselytes* to baptism ; as they admitted
 “ them to circumcision and baptism.”—It is
 plain then, that there is nothing in what St.
Peter says of *baptism*, which can amount to
 a *prohibition*, or exclusion of baptizing infants
 in the Christian church. For, St. *Paul* says
 the same thing in effect of *circumcision* ;
 and yet, it is undeniably certain, that infants
 were circumcised in the Jewish church.

In relation to what Dr. *Whitby* says of the
 Jews admitting the children of proselytes to
 circumcision and *baptism* ; he proceeds upon
 the notion of *Proselyte-baptism* obtaining
 amongst

amongst them. But, as learned men are not agreed in this point, we have laid little or no stress upon it ; the argument from *Profelyte-circumcision* being clear and strong enough without it. However, it is pleasant enough to observe, that some authors, who very much depreciate the authority of the Jewish writers upon this head, scruple not to make use of their authority in deciding any point in their own favour, *e. g.* about the antient *mode* of baptism ; concerning which we shall offer a few remarks, and so conclude this argument. Now—that the word, *baptize*, doth not *always*, or necessarily signify, *dipping the body all over* ; even Dr. *Gale*, after all his pains to prove the contrary, was forced to acknowledge in as plain terms as he durst. This point hath been set in a good light by Mr. *Perronet* [z]. And Dr. *Wall* brought the matter to a fair issue in a short *dialogue* between an Antipædo-baptist, and a churchman [a]. The truth is, much of the time and labour might have been spared, which hath been spent in rummaging authors, to fix the original sense of the *Greek* words, βάπτω, and βαπτίζω. For the learned *Critics* know, that the *first* and *primitive*, is not always the *true* and *proper* sense of words. Because in the flux of language the signification of words alters at different times and places, and amongst different

[z] Defence of Infant-baptism, sec. 2.

[a] Defence, &c. p. 96.

different people. And as words are but arbitrary signs of *ideas*, or thoughts; *custom* is the rule to fix their current sense. Suppose then, that the words in question primarily, and originally signified to *dip*, or *immerse a body all over*; it follows not, that *this* is their real and precise meaning in the New Testament. For, in the time of Christ and his Apostles, these words, as being then parts of a *living* language, might have acquired a more lax and general signification amongst the *Hellenists*, importing to *wash*, not only by dipping, but other ways. And that this was the case in fact, appears pretty plain from sundry passages in the *Greek* writers among the *Jews*. E. g. It is said of *Nebuchadnezzar* [b], “ that his body was *wet* [c] with the dew of “ heaven.” Now, can this mean, that his body was *dipped* in the dew of heaven; and not rather that his body was wet with the dew, *falling* or *sprinkled* upon it?—Again: it is related of *Judith* [d], “ that she went “ out in the night into the valley of *Bethulia*, “ and *washed* herself [e] in (or *at* [f]) a fountain, by (or *in* [g]) the camp.” But the circumstances of the case render it very improbable, that she stripped herself, and immersed her whole body in the water.—

Again,

[b] Dan. iv. 33.

[c] Ἐβάδην from βάπτω.

[d] Judith xii. 7.

[e] Ἐβαπτίστητο, literally *baptized*.

[f] Ἐπὶ τῆς πηγῆς.

See Walker. Doctrine of baptisms,

chap. 3.

[g] Ἐν τῇ παρεμβολῇ.

Again, when the Apostles were baptized with the *Holy Ghost* according to Christ's promise [b]; this was not by *immersion*, but *effusion*. For, upon that occasion, St. Peter told the multitude [i], "*Christ being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this [k], which ye now see and hear.*" This expression, *hath shed forth*, or *poured out*, *this* (meaning the *Holy Ghost* in its extraordinary gifts) is of more force than *Causabon's* criticism in Act. i. 5. upon which more stress is laid than it will bear, to make out something like a proper immersion in the present case. For (1.) it is not said, as he understands it, that the house was *filled with the Holy Ghost* (which would make the house *inspired*) but that the *sound*, which came from heaven, as of a rushing mighty wind, filled the house [l]. (2.) This sound, or *noise*, filled all the house, and not only the particular room where they were sitting. But, were all the people in the house baptized with the *Holy Ghost*, as well as the Apostles? (3.) It *so* filled all the house, as to be *heard* by all that were in it; and so great was the alarm, as that it occasioned the multitude to come together [m]. Thus then, the Apostles were
baptized

[b] Act. i. 5.

[i] Act. ii. 33.

[k] Ἐξέχευ.

[l] Act. ii. 2.

[m] Ver. 6. Vid. Dan. Heinsius. Sac. Exercit. in loc.

baptized with the *Holy Ghost*, not in the way of *immersion*, but of *effusion*. For, they were not *dipped* into the Holy Ghost, but the Holy Ghost was *poured out* upon them.—Once more; we read [n], that a certain Pharisee, who invited Christ to dine with him, “*marvelled that he had not first washed [o] before dinner.*” Surely, *this* washing cannot mean immersing his body all over; as there is no room here to pretend, “that *Christ* was now come from *market*, or any *court of judicature*, which might render it necessary to immerse himself in water according to the superstition of the Pharisees [p].” And yet in the original it is the very same word for *washed*, that is used in speaking of *Christ* being *baptized* by *John*. How then doth it appear, that Christ himself was dipped? Why, we are told [q], “Christ, when he was baptized by *John* in the river Jordan, went up *straitway* out of the water, &c.” From whence it is inferred [r], “that since it is said, that he came *out of the water*, he must first have gone *down into* it; must have been in it, and was baptized in it; a circumstance strongly in favour of baptism by immersion, &c.” Doth not this look wonderful plain and clear? And yet, it is all grounded upon a mistake, and the inaccuracy of

[n] Luk. ii. 38.

[o] ἑβαπτίσθη, literally, *baptized*.[p] See Dr. Gill. *Divine Right of Infant-baptism examined*, &c. p. 96.

[q] Mat. iii. 16.

[r] Dr. Gill. *comment. in loc.*

of our *English* version. Let us only hear what Mr. Henry says upon the place; “ Christ
 “ having no sins to confess went up immedi-
 “ ately *out of the water*; so we render it, but
 “ not right; for, it is ἀπὸ τοῦ ὕδατος, i. e. *from*
 “ *the water*, from the brink of the river, to
 “ which he went down to be washed with wa-
 “ ter, i. e. to have his *head*, or *face* washed;
 “ (John xiii. 9) for, here is no mention of
 “ the putting off, or putting on his cloaths,
 “ which circumstance would not have been
 “ omitted, if he had been baptized naked [s].”
 If this remark on the *Greek* phrase is not quite
 new; it was worth repeating; for it seems to
 be a fair *Criticism*, and not any *wretched*
shift, as Mr. Rees is pleased to call it. But
 it is really a *wretched construction*, which
 he and others [t] put upon the words of St.
 Mark,

[s] Mr. Henry's Exposition on Mat. iii. 16.

[t] Rees. answer to Walker, p. 127. Keach. answer to Owen, p. 23, 320. Plain account of the sacred ordin. of baptism, p. 31. Burroughs's two discourses on positive institutions, p. 28. This last named author says (Defence of two discourses, &c. p. 31.) “ If εἰς τὸν Ἰορδάνην does not mean *into Jordan*,—what is the meaning of εἰς τὸ ὕδωρ, when applied to Philip, and the Eunuch?” Why, if it mean *into the water*, this will neither determine the meaning of that other phrase, nor necessarily conclude for *dipping*. But, says he (ib. p. 26.) “ There is no accounting for such words as these, [going down both into the water, baptizing there, and then coming up out of the water.” Acts viii 38, 39.] that is, upon any other supposition, either of sprinkling or pouring. And yet, unless the word *baptize*, of itself necessarily means
 K dipping,

Mark [v], when they make him say, that John baptized Christ *into Jordan* [w]. For, in the stile of *Scripture*, this would signify, that John made him a *disciple* of Jordan [x]: The proper meaning of the *Greek* phrase is *at Jordan*; expressing the place, where John was baptizing [y], by way of distinction from the place, whence Christ came to be baptized of him. It is the very same phrase, that is used by the *Greek* interpreters, where *David* tells *Solomon* [z], that *Skimei* came down to meet him

dipping, (which is denied) these mere circumstances of going down into the water, and coming up out of the water, will not prove a dipping in that case: for, was Solomon dipped, when they went down with him, *ἐς τὴν Γιβὼν*, *to* (or be it *into*) *Gibon*, and after anointing him in *Gibon*, came up from thence, 1 Kings, i. 38, 45. Nor will those circumstances, considered in connexion with the act of baptizing, so certainly fix it for immersion, as is conceived. For one may easily conceive, that for want of other conveniences, in that *desart* place, *Philip* might go down with the Eunuch into the water to a certain depth, that so he might the more commodiously take up water with the hand, and pour it on the Eunuch's head. “But why did “*Philip* go down into the water himself, and take the Eunuch “along with him? Why did he not fetch a little water, to “sprinkle, or to pour upon him?” To which it is answered. Where could *Philip* have in such a place any vessel proper for the purpose? Besides, if the Eunuch was dipped, it must either be *naked*, or with his *clothes* on: neither of which seems probable in his present circumstances. After all, how will it prove, that dipping was practised in *all* cases, and particularly, that *John* in baptizing him, dipped Jesus, even supposing that *Philip* dipped the Eunuch? A supposition so precarious, as that upon a distinct view of the case, Mr. Walker says, (*Doctrine of baptisms*, chap. 14. sec. 12.) “What’s all the noise of *Philip*’s “dipping the Eunuch come to? To nothing else but mere “noise.”

[v] Mark i. 9.

[w] *ἐς τὸν Ἰορδάνην*.

[x] See 1 Cor. x. 2.

Gal. iii. 27.

[y] Joh. i. 28.

[z] 1 Kings ii. 8.

him *at Jordan* [a].—As it is only by the by that we here take notice of the *mode* of baptism ; we shall not examine all the texts, that are commonly alledged in favour of *immersion* ; but refer the reader to those treatises, which have been professedly writ upon that subject [b]. Let it suffice for the present to observe, that there is hardly a stronger passage to be found, than those words of St. Paul [c], “ We are *buried with him by baptism into death, &c.*” And yet says an ingenious writer, “ I question whether we can certainly from this passage infer the outward mode of administering baptism. For, in the next verse, our being incorporated into *Christ* by baptism is also denoted by our being *planted*, or rather *grafted together in the likeness of his death*: and *Noah’s ark*, floating upon the water, is a figure corresponding to baptism, 1. *Pet.* iii. 20, 21. But neither of these give us the same idea of the outward form, as *burying* [d].” But, suppose it were proper to preserve some analogy between the mode of *baptism*, and that of a *burial*; it should be considered, that the

K 2

modes

[a] κατέβη—εἰς τὸν Ἰορδάνην. By this expression we see, that Christ *might go down* to Jordan, and so *come up from* Jordan after he was baptized by John *at* Jordan ; and yet never have been so much as *in* Jordan.

[b] See Plunging, a subject of bigotry, when made essential, &c. Dipping not the only Scripture and primitive mode, &c.

[c] Rom. vi. 4.

[d] Taylor in loc.

modes of burial *differ* in different countries; and so would require *different* modes of baptism to represent and express them truly. Consequently, no one particular mode could be proper in all cases. And thus the very argument, which is commonly urged for the universal propriety and even necessity of *immersion*, proves quite the contrary.—In short, from the examples already produced, (to which more might be added [e], the word baptism appears to have acquired in common use among the *Hellenists*, so large and general a sense, as to comprehend other modes and ways of washing, besides that of immersion. Hence *Origen* calls *pouring water upon the wood*, baptizing it [f]. Therefore the command to baptize seems to be only a command to *wash*, without prescribing the particular mode [g]. And therefore, as no one particular mode can be necessary, *exclusive* of another; so, different modes of baptism might be used from the beginning. We are not pleased to find any grave authors speak lightly of baptism by immersion: for this might be *one* mode of baptizing amongst the ancients. But yet, supposing it to be so, this
is

[e] See Walker. Doctrine of baptisms, chap. 4—6.

[f] See 1 King. xviii. 33. Wall's Defence, Appendix, p. 19.

[g] The Hebrew word, *Tabal*, and the Syriac, *Amad*, are observed to admit the same large construction. See Walker, ubi supra, ch. 7.

is no proof, that it was anciently the *only* mode. Let immersion then be allowed, but not absolutely required : it should neither be *despised* nor *idolized*, in our humble opinion. Since baptism doth not save by the washing, or *putting away the filth of the flesh* [b], is there not danger of *over-doing* here, by laying so much stress upon the external mode of administration, as borders too near upon superstition? In a word, if the salutary nature of baptism consists not in the outward rite itself, how much less in the particular mode !

[b] 1 Pet. iii. 21.

F I N I S.

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