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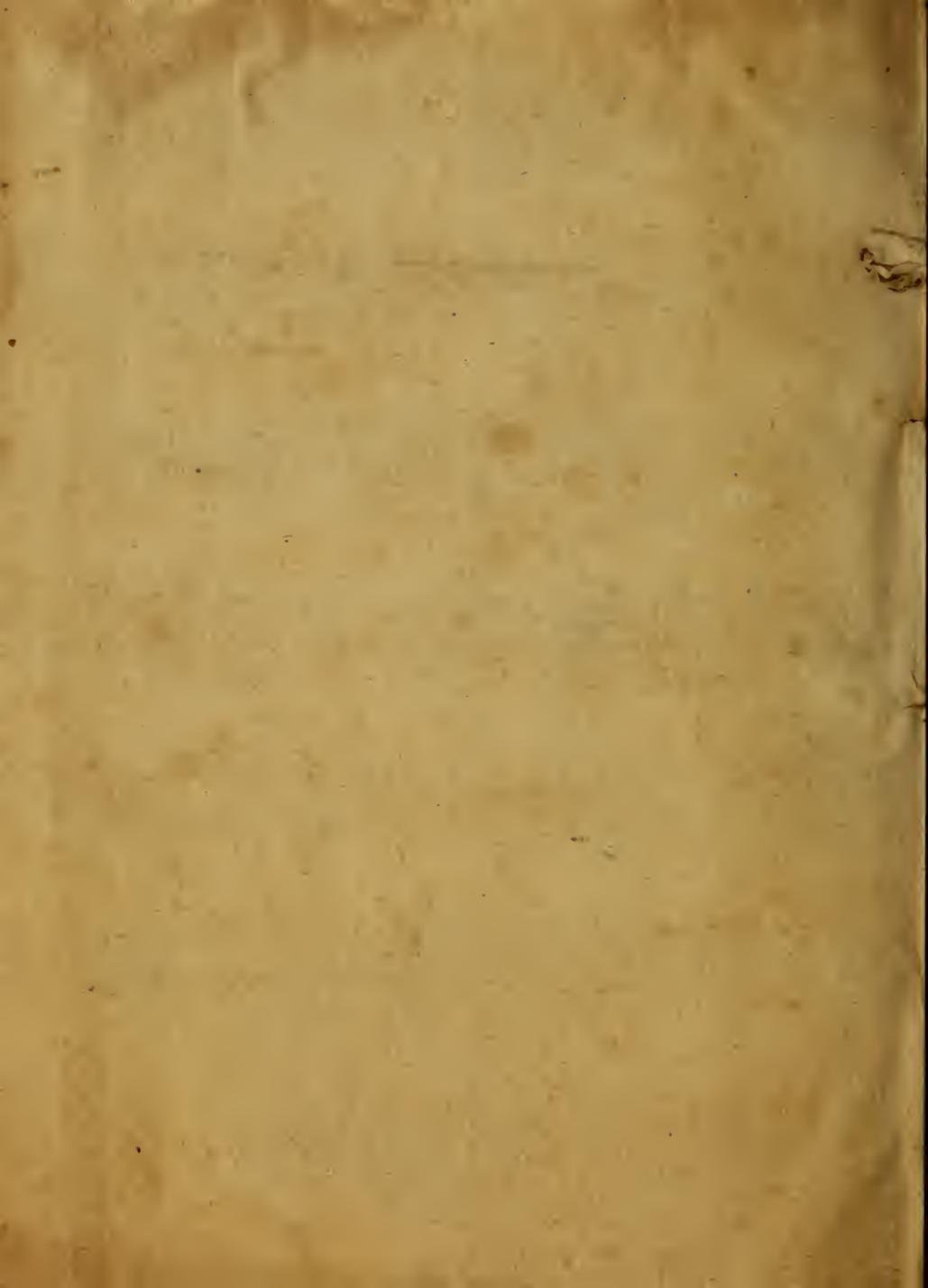
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~~Samuel Jeffery~~

~~His Book 1704~~



Plain Scripture Proof
OF
Infants Church-membership
AND
BAPTISM

BEING

The Arguments prepared for (and partly
managed in) the publike Dispute with Mr. *Tombes*
at *Bewdley* on the first day of *January*, 1649.

With a full Reply to what he then Answered, and
what is contained in his Sermon since Preached, in his
printed Books, his *M.S.* on *1 Cor. 7. 14.* which I saw, against
Mr. *Marshall*, against these Arguments.

With a Reply to his Valedictory Oration at *Bewdley* ;
And a Corrective for his Antidote.

By RICHARD BAXTER
A Minister of Christ for his Church at *Kedermister*.

Constrained unavoidably hereto by Mr. *Tombes* his importunity ; by
frequent Letters, Messengers, in his Pulpit, and at last in Print, calling
out for my Arguments, and charging the denial upon
my Conscience.

Hereto is added an *Appendix*, against the Doctrine in the other extream, contained in
a Tractate of Mr. *Th. Bedford's*, adorned with the great Names and pretended
Consent of famous, learned Dr. *Davenant*, and Dr. *Usher* ; and with
an Epistle of Mr. *Cranfords*, and a Tractate of Dr. *Wards* (on
which also some Animadversions are added.)

London, Printed for *Robert White* ; and are to sold by *Thomas Underhill*, at the Anchor
and Bible in *Pauls Church-yard*, and *Francis Tyton* at the three Daggers
in *Fleetstreet*, near the Temple Gate. 1651.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

HALL

AND THE HISTORY OF THE

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Mark. 10. 14.

When Jesus saw it, he was *much displeas'd*, and said unto them; Suffer the little children to come to me, and forbid them not; for of such is the Kingdom of God.

Mark. 9. 36, 37.

And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them: Whosoever shall receive one of such children in my Name, receiveth me, &c.

Orgien. Hom. 8. in Levit.

Quid causa est cum Baptisma Ecclesie in remissionem peccatorum datur, secundum Ecclesie observantiam etiam parvulis Baptismus datur? &c. Ita Hom. 14. in Luc. & lib. 5. in cap. 6. ad Roman.

August. de Bapt. cont. Donatist. l. 4. c. 23.

If any man ask for Divine Authority in this matter, although we most rightly believe, that what the Universal Church holdeth, and was not instituted by Councils, but hath been ever held, was not delivered but by Apostolical Authority; yet may we truly conjecture what the Sacrament of Baptism performeth to Infants, by Circumcision which the former people did receive.

August. de peccat. Merit. & Remis. l. 3. c. 5.

All Antiquity hath firmly held that Believers Infants do receive Remission of Original sin by Christian Baptism.

Justin Mart. in Epist. ad Zenam.

(Women) ought to look to their Children, because of such is the Kingdom of Heaven.

Cyprian and 66. *Bishops* in Council (*Epist.* 59. *operum.* *Edit.* *Goulartii*, pag. 163.) fully determine, that Infants may be baptized before the eighth day (which was *Fidus* doubt :) There being then no question or doubt once raised, whether they should be at all Baptized?

Of which *August.* *Epist.* 28. *ad Hieron.* saith [*Cyprian* with his fellow *Bishops* judged that a new-born Infant might be Baptized, (for correction of them that thought they might not be baptized before the eighth day, &c.) *Not making any new decree, but keeping the most constant belief of the Church.* Let any man think what he please against any Opinion of *Cyprian*, where perhaps he saw not what he should have seen: Only against the most manifest *Apostolical Belief*, let no man think.] The like he hath *lib.* 4. *ad Bonif.* c. 8. cited by *Goulartius* on *Cyprian*.

Now *Cyprian* was Bishop of *Carthage* 150 years after the death of *St. John* at the utmost; and so was like to live within near 100 years of *John*: And could a whole Council, and all the Church be ignorant whether Infants were wont to be baptized 100 years before? when some of themselves or their Fathers were those Infants? Yea, could it be so forgotten, as that none should once doubt of it?

The Currant Consent of Historians assures us, that *Hyginus* Bishop of *Rome* did first ordain God-fathers and God-mothers, at the Baptizing of Infants (*Gossips*, as *Dr. Prideaux* calls them, *ut Patrinus & Patrina Infantem susciperent in Baptismo, ut Fascicul. Tempor. vel Patrimos & Patrimas ut Platina in vitâ Hygini:*) Making no question of their Baptism it self, but mentioning it as a usual practice and undoubted duty. (Nor doth any other History speak of any beginning of it since the Apostles times.) Now *Hyginus* lived as *Dan. Pareus* saith, *Anno Dom.* 154. as *Helvicus*, 152. as *Prideaux*, 150. as *Fasciculus Tempor.* 144. as *Onuphrius*, 138. But as *Nicephorus* before them saith (*Eccles. Histor.* l. 3. c. 25.) in the first year of the Emperour *Anto. Pius*; which was according to *Helvicus* himself 137. And *Irenæus* rehearsing the Catalogue of the *Romane* Bishops, saith that *Eleutherius* was in his time, the twelfth from the Apostles; and *Soter*, *Anicetus* and *Pius* all after *Hyginus*

Hyginus; who was therefore the fourth that had been from *Irenaeus* writing upwards; and yet *Irenaeus* himself lived in *Polycarpus* time (who was *St. John's* Disciple) all which he recordeth *lib. 3. adv. haeres. cap. 3.* where he saith, that the said *Polycarp* conversed with those that had seen Christ, and was by the Apostles themselves made Bishop of *Smyrna*; so that *Hyginus* and the Church in his days living but about 40. years after *St. John*, and conversing if not with the Apostles themselves (as some did) yet at least with the Apostles Disciples and Familiars, is it possible they should so generally be ignorant, whether the Apostles baptized Infants? I know that in a doctrinal point a mistake is easier: or a bare Narration of some one Fact, (as *Irenaeus* mistake of the length of Christs life:) But in a matter of Fact, and of so publike notice, and which so many thousands were partakers in, as Baptism was, how could they be ignorant? were not many hundred then alive that could tell what the Apostles did as having seen them? and knew whether themselves and their Parents were baptized in Infancy or not? Suppose it were a question now among us, whether men were baptized at age only, or in Infancy also 40. years ago? or 50. or 100. were it not easie to know the truth? And is it possible all the Kingdom could be ignorant of it, and take the contrary for unquestionable? Let *Mr. T.* shew but as much against Infant-baptism.

Non est tennior transgressio in Interpretatione quam in Conversatione.
Tertull. de pudicit. c. 9. edit. Pamel. pag. 708. Transgression in Interpretation is not less then in Conversation.

Mr. Tombes self-condemnation. Treat. of Scandals, pag. 323.
(*ad hominem.*)

With the same spirit at this day, do many seducing Jesuits and Seminary Priests bred of the smoak of the bottomless Pir, scandalize many ignorant or corrupt souls, &c. And no better are the ends of many other Hereticks, as Socinians, Anabaptists, Familists, Separatists, and the rest of the litter of grievous Wolves, as *St. Paul* calls them, *Act. 20. 30.* that enter among Christians and spare not the Flock.

And pag. 341 342. he saith [*And others who out of crafty reaches and subdalous intentions, for worldly advantages apply the mselues to seduce others. Of which sort no doubt are many Emiffaries out of Popish Seminaries, Agents for Separation, and other Seedsmen of Tares. Shall I take up the Apostles wish Gal. 5.12. I would they were cut off that trouble us? So indeed we wish; but my Text puts me out of hope of attaining it in this life; and therefore I can do no more but only read their doom, that a heauiie direful wo hangs over their beads, which will as surely fall on them as God is true. For how can it be otherwise, but that Gods wrath should break forth against those that continue practices against him as his Enemies? Can any Prince brook the Sowers of Sedition? the Seducers of his Subjets from their Allegiance? the Underminers of his Authority? If Claudius Cæsar were so blockish, we shall seldom meet with such another. Certain it is, God will not so put it up: he hath proclaimed himself to be a God that will by no means clear the guilty; that he will repay them that hate him to their face: Let no man deceive himself, God is not mocked: There is a treasure of wrath reserved for all such Factors for Hell. The same cup that Balaam and Jeroboam, and Jannes and Jambres, and Elymas drank of, shall all Seducing Jesuits and inveigling Sectaries, and promotets of Licentiousness, drink of. The same judgement abides them; and the same Hell must hold them.*]

And pag. 349. Remember that of Solomon, Prov. 14.15. The simple believeth every word; but the prudent man looketh well to his goings. Be not easily credulous then of mens counsels: trust not lightly to their judgments. Try their spirits; examine their Counsells and Opinions before thou embrace them. Forget not St. Pauls rule, Rom. 16.17. To mark them which cause divisions and offences contrary to the Doctrine which is delivered to us, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

And pag. 309. Let not thy zeal be equal for the smaller and the greater matters of the Law, Mat. 23. 23. 2. Be not rash or too stiffe in thy Opinion, when it is about disputable points; such as honest and learned men do vary in, so that it can hardly be discerned who is in the right. Let thy conceits of thy self be modest, and be willing to learn from any one that which is Truth. 3. Be not apt to suspect anothers unsoundness. Judge not that thou be not judged, Mat. 7. 1. Rom. 14. 4. 10. 4. Wherein thou agreeest with thy brother, profess that, practice that with concord, and wait till God shall joyn you together in one mind, and one way for the rest, Phil. 3. 15, 16.

And in his Epistle: Errors in Conscience produce many great Evils, not only ad intra in mens own souls, but also ad extra in humane affaires.

Few there be that heed the terrible Commination of our Saviour against Scandalizers, and therefore are affected as if by transmigration they had Cains spirit, when he said, Am I my Brothers keeper? whence it is that offences are multiplied daily; many souls perish; alienations of mind, Schisms, jars and Wars too arise.

And pag. 103. As a lame horse when he is heated will go well enough, but when he cools will halt down right: Even so an Hypocrite though for a time he may go on fairly in his way, yet in the Conclusion, likely when he hath attained his ends, he falls foully. (Compare this with my Exposition of Mat. 7. 16. which he gain-sayes.)

And pag. 177. The Ordinances whereby the Jews were restrained in their Liberty, were a yoke which they were not able to bear, Act. 15. 10. But it is removed from our necks by Christs death, &c. So pag. 190.

And in his Exam. pag. 101. Now I pray you what was this yoke Act. 15. 10 but Circumcision? as your self declare, and all the Legal Ceremonies? &c. (compare this with his Answer to that Text.)



To the Church at Ke-
derminster, my dearly Be-
loved, my Crown,
and my Joy.

Blessed be God, the
Father of our Lord
Jesus Christ, who
hath called you
with a holy cal-
ling, and confirmed
you in his Truth, and led you
not into temptation, but delive-
red you from the evil, who hath
gathered you to his Son, and
kept you yet in him : and taught
you to seek after knowledge,
without the quenching of Zeal ;
and to maintain Zeal without
despising knowledge ; to seek
after Truth in the way of Peace,
and after Peace in the way of
Truth:

To the Church at
Bewdley, my unfaigned-
ly beloved friends,
in the Lord.

As my self and the
people of God, who
are committed to
my oversight,
did heartily con-
gratulate your supposed felicity
in your choice of your late Lectu-
rer Mr. T. so were we constrain-
ed to be very sensible of your
danger, when we saw our hopes
frustrated, and the sparks of er-
ror and discord break out into a
flame ; being blown by that
breath, which should have helped
to kindle your heavenliness, and
unanimous love. To this sensi-
bility we were engaged by many
(a) obli-

To the Church at Kederminster.

Truth : as knowing how neer they dwell together ; that when other of Christs Ministers more deserving then my self, are made by their people even a weary of their lives, I should yet be comforted in your constancy, unity and Peace : that my greatest danger lyeth in overvaluing my condition, and being more contented in the enjoyment of you, then is meet on earth. And if the beholding of your stedfastness be to me such a solace, what a blessing must it be to you who do possess it. May not your experience of the happiness of stability, unity and Peace, perswade you to hold on in so sweet a way, though other Arguments were wanting ? Is it a small mercy that you meet in one society, when others are parcelled into many ? and that you can meet in Love, & take comfort in one another, when others look strangely, and with jealousie on their brethren ? and that your solemn Assemblies are not embittered, but you can publickly praise the Lord with an unanimous joyfulness, when others do vil-

To the Church at Bewdley.

obligations. You are our Ancient, our neereſt and deereſt neighbours : As we are ſeated neerer together then any two ſuch Towns that I have ſeen in the Land, ſo have we formerly held as neer familiarity and love. We were bound to lament the danger of our dear friends, and to be ſomewhat ſenſible of our own danger, when the flames and infection was broke out ſo neer us ; but eſpecially to lay to heart the danger of the whole country, the wrong to the Religion, Goſpel and Intereſt of our Lord : Yet did I not ſtir for the quenching of this fire, till I was called forth by God and you: I had no reaſon to thruſt on my ſelf, to ſo ungrateful a work: Your Magiſtrate, Miniſter, and many of your people did againe & againe importune me to the undertaking: your miſſed neighbours more importuned me to write : I expected no worldly advantage by ſuch a labour : eſpecially in theſe times when he that is againſt ſeparations and Errors, is by many judged to be againſt the Commonwealth. If find any thing diſpleaſing in the manner of my writing, remember that it was labour under-

vilifie, or depart from the solemn worship (where God hath the highest honour, and returns the highest blessings,) or else they lose all their comforts of it by the peevish scrupulousness of their consciences, through mistakes. Is it a small blessing, that when others are a reproach to their profession, and harden the ignorant about them to their ruine, that your stability and unanimity should be convincing and winning? and make way for your counsels to the hearts of the ignorant? Not for your worthiness hath God done this, but because he hath set his love upon you. You are sons of *Adam*, and have naturally as erroneous and contentious dispositions as others. I doubt not but you feel by the stirrings of these corruptions upon personal provocations and discontents, what public discords you might have been guilty of, if God had given your natures their own way, and had but plucked up the floodgate of temptations. I look upon you as I do on my own soul: I rejoyce that God hath

taken for your selves: My great affliction in so long diversion from more profitable studies, (and perhaps some small loss to the Church hereby) hath been occasioned by your necessities. It is I that may complain. You may bear with a crack in freely given Coin. I have been large in a Preface, to let you see fully the occasion of my writing: the use whereof is known to us, that know how much misreports, and Mr. Ts. reputation have taken with men: though strangers may ask, To what purpose is all this? It is no delightful work to Paul, to withstand Peter to the face before the famous Church of Antioch: and also to tell him of his dissimulation, and walking not uprightly, and to publish in an Epistle to the Galatians (2. 11. 14.) both his, and Barnabas dissimulation, that even other Countries might know of their personal faults, who were men so famous and honourable in the Churches: And yet the increase of errors, the prevalency of false teachers, and the strange backsliding of the Galatians from the truth, as if they had been bewitched, did

To the Church at Kederminster.

hath done so much for me : but yet account not my self to have attained (the race end) but press on, forgetting the things behind, and looking to the duty and the Crown before : I dare not sit down in an *Antinomian* conceit, that I have nothing to do but express my Joy and Gratitude. So do I rejoyce in what God hath done for you : yet dare I not conclude that you are past all danger, and that I have now no more to do for you but rejoyce in your felicity. You are yet but in the way : The Crown is not yet on your heads : You are yet but in fight : Overcome and you are Blessed indeed. If you continue in Christ, then are you his Disciples indeed : if the Apostles had need of such cautions, and to have their comforts given out with the limitation of such conditions, how much more we ? what glorious Churches hath Apostacy demolished ? How many, many, many of our dearest friends, that seemed every way as good as our selves, hath God suffered of late to be the shame of their profession ? especially

To the Church at Bewdly.

make all this both lawful and necessary. If when you have impartially studied this example, with the ordinary language of the Prophets, of Christ, and the Apostles, and the occasion of my speeches, you shall yet see cause to blame me for sharpness, I refuse not to bear the blame : I am like enough to be faulty, when I think it my duty. Only be intreated to lay no fault's of mine upon the Cause of Christ, and then I care not. I am not very ambitious of standing right in your esteem, so that Christs truth may but so stand right. Remember that the question is not, Whether M^r. T. or I be the more learned, or godly ? or which of us more time-serving, and which more faithful to the truth ? nor which of us hath done or suffered more for it : nor which of us hath the more clear and piercing understanding ? or which is the loth-er to misguide you, or the likelier to be misguided ? nor which aimeth more at advantage in the world ? Fudge of all these, as you please, for me : Or rather judge them not at all : But the question is, of the Church-membership and
Bap-

especially if the judgement be once perverted; what sin so hainous that will not seem a vertue: the killing of the Saints will be doing God service: Yea and the case seem so clear, that they will wonder that all men think not as they: and think them spleenish or ungodly that will not offer a sacrifice to Mars, and keep holy-days for it. Yea even those men, whose Fathers killed the Prophets, and they built Tombes (in honour of them) and said, If we had lived in the daies of our fathers, we would not have been partakers with them in the blood of the Prophets (Mat. 23. 29. 30.) Yet themselves will at the same time out-go their forefathers. Yea, a *Iehu* who is raised to destroy a persecuting family, will be presently partaker of their sin! Oh dear friends, be very jealous of your understandings, for if those be lost, all is lost with you: If the eye be dark, how great is that darkness? If my own brother did but think he were bound to kill me, he would do it without scruple, and thank

Baptism of Infants. He confesseth that [All should be admitted Churchmembers by Baptism] *but denyeth only that* [Infants are Church-members] *and yet confesseth that* [once they were] *and that* [of the universal visible Church] *examine well how he proves this Repealed.* 1. I challenge him here, to name me one particular Church since Adam, either of Jews or Gentiles, where infants were not Church-members (if they had any Infants) till 200 years ago. 2. And I challenge him to name me one man that was against, or did once question Infants Church-membership from the Creation, (till 500 years ago according to his own false computation or till 200 years ago and less, (according to the truth.) As far as will stand with modesty, I make these two challenges to him. And for you, I desire you but impartially to consider, if Christ had revoked Infants Church-membership, whether it be possible that no word in Scripture should once mention it? nor one Apostle either question or discover it? or that the Jews, 1. Who were in present possessi-

To the Church at Kederminster.

thank God for his success. And so strangely incurable is this disease, that be there never so much Zeal, Yet neither Arguments nor Miracles will convince men; as the Pharises example shews you. Abhor the impenitent opinion of them, who think the understanding incapable of sin. You are yet but learners in the mysteries of Christ: unable to deal with many a seducer: There are Devils abroad in the shape of Angels of Light: and wolves within, that are sheep without. O let it be known when I am taken from you, that it was the interest that truth had in you, and not meerly which I had, which kept you in the truth: and that the Lord of Peace himself was the foundation of your Peace. The last Epistle which I wrote to you, I thought would have been my last. In it I gave you that advice which I beg of God to write upon your hearts. Part of it was ill taken by Mr. T. which hath occasioned the latter part of this Treatise.

You

To the Church at Bewdley.

possession of it, 2. And were so hainously offended at the not-circumcising of their Infants (Aet. 21. 21.) would not once open their mouths to object against the total unchurching of them, which was a hundred times more? That neither the believing Jews should once scruple it, nor the unbelieving charge it on Christ: nor the Council, Aet. 15. reveal it. Even when those that taught Circumcision, did take it for granted that Infants were Church-members, or else they could not have said, they must be Circumcised. Is there a possibility in all this, if Scripture be perfect? Nay, that the Apostle should tell them, Their children were Holy, and the Lord Iesus leave as his will, that we suffer them to come to him & forbid them not, because of such is the Kingdome of God? and was much displeas'd with those that kept them from him: which shews that it was then a known truth that Infants were members of Gods Kingdome, and therefore visibly members of the Church; and that on this ground the Disciples should have admitted them. Turn over your Bibles, and find

To the Church at Kederminster.

You are fully acquainted with the occasion of the whole. For your preservation and our dear neighbours of Bewdley, did I engage in this unpleasing business. You importuned me to it: you solemnly sought God before our Dispute for strength to my weak body, and discovery of his truth: By the hearing of it you are confirmed: For which benefit you thought it your duty to return as solemn thanks to God. If temptations should be renewed, I doubt not but the remembrance of these will be confirming to you. But lest it should not suffice, see, God hath compelled me (against my strong resolutions and resistance) to prepare you this preservative and leave it in your hands, that it may teach you when my mouth is stopped with the dust. The Lord who hath forced it from me, make it a blessing. But let me still intreat you, that you make these the smaller parts of your study. Read far more the last book (of Rest) which I wrote for you.

Get

To the Church at Bewdley.

find where Christ or his Apostles have said as much, or the hundredth part so much, against our admitting Infants Church-members: and then consider which way you may safest venture on. Its true, he saith to the aged, If thou believe, thou maist be baptized: And so he saith, He that believeth shall be saved, and he that believeth not shall be damned: If yet this extend not to Infants, why should the other? What great comfort would follow this conclusion, [that All your Infants are out of Christs visible Church] that men should bend their wits so to prove it? Do you not know that to be visibly in or out of the Church, is all one as visibly (or to our judgement) to belong or not belong to Christ and Heaven? Is it worthy your so hot disputes, as to turn the Church into such doleful distempers by it, only to prove that your dear children are no Christians? And can you prove that Christ will save those that are no Christians? no Disciples? not so much as visibly or seemingly subjects of his Kingdome? Prove it if you can. When I behold the scandals and inhumane

Get to heaven well, and you will see through all difficulties in a moment. To this end, press on with painfulness and patience: spend not all your time (as some do) in seeking for assurance, and comfort: but far more in mortification, and advancing of your graces. As delighting in God is a duty, be much in it: but as Joy is part of the Reward, leave it more to God, and commit your souls to him in well-doing. It is not ingenuous to look more after the Reward than the work: and to complain more of God for not doing his part in giving; then of our selves for not doing ours in obeying. Love more, and sin less, and make that your daily study, and you will find it a speedier way to comfort, than to spend all your time in enquiring after Marks of Grace. *The prevalency of Christs actual Interest in your souls above all the interest of the flesh, is (almost) the only Mark of Grace, as being the very point wherein sincerity doth con-*

mane dealings of the aged, and their wilful obdurateness therein (even that seem godly) it maketh me almost conclude as Bucer on Mat. 19. [that no one age affordeth Heaven so many Citizens as Infancy.] At least if probability in this will not serve, you must shut out all, for you have no certainty of the sincerity of the aged. But all this is more fully opened in this Book: which as for your sakes it was written, and the first occasion of it undertaken, so to you I commend it, beseeching the father of Lights to shew you whether it be true or false; that if it be sound, you may receive it; if not, you may reject it: if you cannot reach to discern; that you may have some modest regard to the judgements of Gods Ministers and Churches in all ages of the world; and may in the mean time maintain the Churches unity and Peace, and not dare to venture on new dividing courses in uncertainties. Sure I am that when you come to heaven, you will not find one there that was against the Baptizing of Infants, till less then 200 years agoe, for ought that

consist. It should be therefore the chief study and labour of your lives, to weaken the flesh's interest, and strengthen Christs. If I had but one word of counsel to give you while I lived, that should be it. The three Princes of the kingdom of the flesh, are Pride, Sensuality, and Covetousness; whose objects are, Honour, Pleasure and worldly wealth. Get down Pride and you have got down the chief. Think not him the best Christian that can talk best: but him that can love those that sleight, despise and hate him; and can easiest put up ill words and strokes; and hath learned of Christ to be meek and lowly. This is a hard lesson to the carnal; but it must be learnt: and will sweeten the life of him that hath learnt it: when the proud are tormenting themselves by their passions. Voluptuousness is brutishness: yet a sin that millions are undone by. There's no one way, by which men are here more deeply guilty, and without remorse, then by pleasing the

that Mr. T. or I have yet discovered in any credible History. If the book seem tedious to you, Read but the two first parts. The rest are but such vain contendings, which if we should write against one another twenty times, we were still like to be guilty of. It is the honour of a Scold, not of a Christian to have the last word: I am not ambitious of that honour. If Mr. T. write again, if I be alive and he convince me, you shall hear of my recantation; If I judge it vain, like the rest of his writings, you shall know by my silence. I have heard already what he can say. I doubt not but he can get more Ink and Paper, which is the best part of his books: and when one angry woman can find words against another from morning to night, much more may a man of learning find somewhat to say still, as you may see by the still unwearied writings of the Papists. If this much will not undeceive the misled, let them for me be deceived still: for multitude of words are unlike to prevail. For my part, I have satisfied my Conscience in this much: and I know the root-

the taste in meats and drinks. Make no provision for the flesh to satisfy its lusts. And for the love of the world, I hope your low estates, and the afflictions of the Church, will so imbitter it to you, that you will never seek great things for your selves. And for setting up the interest of Christ, Take but God in Christ for your only Happiness and End, and Christ as Mediator for your only Saviour and supreme Lord, and you are happy for ever. I have fully proved to you, that the faith which is the condition of Justification and Salvation, is your hearty Accepting Christ for your Sovereign, as well as for your Saviour. And that the Gospel or New-Testament, is his new Law, containing precepts and threatenings, as well as promises and narratives. These are not idle notions: but truths which have mighty influence into heart and life. Though I would not have you take old error for new Light, yet must every true spark from heaven be welcomed with gladness. The Lord be your

Tea-

ed will stand fast, and the approved will be made manifest: and for the rest I leave them to God. I hear Mr. T. blames me for publishing this without acquainting him, and asking him whether he would own his words in the dispute. But 1. Hath he not called for it, till I could in Conscience be silent no longer? and is it not as easie for me to write for all men to peruse it, as him? 2. If he had recanted any thing, he should have told me. 3. And have recanted as publicly as he seduced. 4. Did he not thank God (in your Pulpit), that he had delivered Nothing but sound Argument. 5. And in Print require me to shew his absurdities? The Lord of Truth and Peace, who is Love it self, reduce you all to Truth and Peace, and Love, and maintain the integrity of those who are yet stedfast; and keep you guiltless of the scandals and divisions of this age; that we may enjoy the comfort of unity and amity according to our vicinity with you

To the Church at Kederminster.

Teacher: And for me, I desire no higher preferment on earth, then in Faithfulness and success to be imployed under him in promoting your Faith, Obedience, and Salvation.

*Yours (while your Prayers
can continue my Com-
mission)*

Richard Baxter.

To the Church at Bewdley.

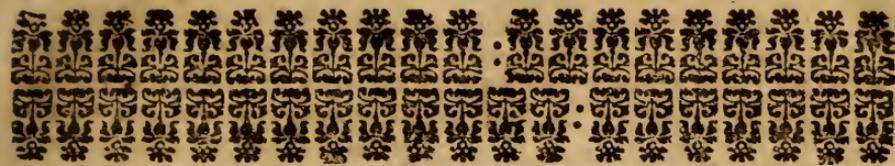
*you on Earth, and a more
perfect unity and amity in
Glory.*

So heartily prayeth

An unfeigned desirer
of your happiness,

Richard Baxter.

THE UNIVERSITY OF CHICAGO



The true History of the Conception and
Nativity of this Treatise ; being the Authors
Apology for his attempt of this
unpleasant task.



Though to acquaint the world with the passages of my pilgrimage (even those that are of far more remarkable quality) would savor of vanity, it being not worthy their notice, that ever there was such a person as I in being : Yet Mr. Tombes his frequent misreports, and his accusations of Venome, incogitancy, unadvisedness, spleen, not loving the truth, nor him, &c. require me to make a faithful report of what may concern the present controversie, and to let the world see how it comes to pass, that I who have written, and preacht so much for peace, and against the furious quarrels of this Age, and bend all my studies to find out the way of peace (with truth) and am so much for toleration of all tolerable differences, should yet be drawn into this contentious work quite contrary to my strongest resolutions ; to the wasting of my short and pretious time, the grieving and wearying of my own mind, and in all likelihood the exasperating of most dissenters.

When I was first called forth to the sacred Ministerial Work, though my zeale was strong, and I can truly say, that a fervent desire of winning souls to God, was my motive : yet being young and of small experience, and no great reading (being then a stranger to almost all the Fathers ; and most of the Schoolmen) I was a Novice in knowledge, and my conceptions were uncertain, shallow and crude : In some mistakes I was confident, and of some truths I was very doubtful and suspicious. Among others, by

that time I had baptized but two children (at Bridgnorth) I began to have some doubts of the lawfulness of Infant-Baptism. Whereupon I silently forbore the practice, and set myself, as I was able, to the study of the point. One part of my temptation was the doctrine of some Divines, who run too far in the other extrem. I had read Dr. Burges and (some yeers after) Mr. Bedford for Baptismal Regeneration, and heard it the common prayer, that God would bless Baptism to the Infants Regeneration (which I thought they had meant of a Real, and not a Relative change) I soon discerned the error of this doctrine, when I found in Scripture that Repentance and Faith in the aged were ever prerequisite, and that no word of God did make that the end to Infants which was prerequisite in others; and that signs cannot by moral operation be the Instruments of a Real change on Infants, but only of a Relative; and that to dream of a Physical Instrumentality, was worse then Popish, and to do that in Baptism, which Transubstantiation hath done in the Lords Supper; even to tie God to the constant working of a miracle: For as Amelius saith, Bellarm. Enerv. To. 3. l. 2. c. 3. [external Baptism cannot be the Physicall Instrument of the Infusion of grace; because it no way hath it in it self.] And as Dancus cont. Bellar. ad To. 2. Cont. 4 p. 238. [By the commonest rule in Physicks, corporeal signs cannot work and make an impression upon incorporeal souls.] And I knew that they who said they workt Hyperphysically (as if that had been a tertium as to the nature of the causality) were men that understood not the distinction of Physical and Moral causation, as Suarez, Ruvio, Schibler and all explain it. This error therefore discovered; made me the more jealous of the rest of the doctrine (as I see many ignorant ones do at this day: When they do but think they find men mistaking in one thing, they are ready to suspect that they erre in almost all; and so they turn their ears to seducers, and lose their Faith through prejudiciall conceits of their Teachers.) And I was unhappy also in my acquaintance (as to this) conversing with those only whose hearts were better then their heads, suspecting things because imposed, and were greater helps to my affections then to my understanding. Yet did I scarce open my doubts to any, lest it might cause them to snatch up that inconsiderately, which I was but considering of: Upon my first serious study, I presently discerned, that though Infants were not capable of what is before expressed, nor of every benefit by baptism as are the aged, yet that they were capable of the principal ends: That it might be a sign to enter them Churchmembers, and solemnize their Dedication to Christ, and engage them to be his people, and to take him for their Lord and Saviour, and

so to confer on them remission of sin, and what Christ by the Covenant promiseth to the Baptized (Though yet themselves understand not this; even as we put the names of Infants in Bonds and Leases which they can neither read nor know of.) And with all upon search it soon appeared to me undeniable, That it was the will of God, that the Infants of believers should be admitted members of his Universal visible Church: These discoveries did quickly stay me, and shew me more probability for Infant-Baptism, then was against it (And the separating, dividing, scandalous courses of all the Anabaptists that I was acquainted with, with their Ignorance and proud self esteem, and despising the pretiouslest Ministers of Christ, did deterre me from associating with them, and so kept me out of the way of further temptation.) Yet did I remain doubtful some time after, by reason that Scripture spoke so sparingly to the point, and because my apprehensions of those things which in themselves were clear and certain, remained crude and weak till time had helped them to digest and ripen. And the many weak Arguments which I met with in the words and writings of some Divines (to which I formed most of the same answers as Mr. T. now doth) were not the least stumbling block in my way. I resolved therefore silently to forbear the practice, while I further studied the point. And being more in doubt about the other Sacrament then this, I durst not adventure upon a full Pastoral charge, but to preach only as a Lecturer, till I were fully resolved; In which state I continued where I now am, till I was removed by the wars; still thinking and speaking very favorably of meer Anabaptists. Being at Gloucester when Mr. Winnels book against them came forth, I spoke so much in extenuation of their error, that my conscience hath since checked me for it; lest I should be a means thereby of drawing any from the truth, though I did discover my own judgement to be against them: As Doctor Talyors Arguments de lib. Prophet. have done by too many. These my former weaknesses, I acknowledge to my shame; and therein do but imitate Paul, a better man, who confessed himself sometime foolish, and disobedient, &c. and that he verily thought he ought to do many things against the name of Jesus, &c. And I admired to find that learned holy Reformer Zuinglius (afterward the mall of the Anabaptists) to deliver his experience in the very like kind, and that his case and mine were so neer the same, that by arguments giving too much to Baptism, he was driven quite to deny Infant Baptism (there he went beyond me; but then so he did also afterward in his powerful opposition to that error) as you may see in Tom. 2. pag. 63. as I have transcribed it before my Appendix. And why should not I as freely confess my infirmities as he? Who yet afterwards spoke

spoke more sharply against their doctrine, practices, and persons, then ever I mean to do, for all some will so much censure me as bitter (As also did Luther, Calvin, Bullinger, Rhegius, Wigandus, Schlüsselburgius; with the rest of those holy learned Reformers, whose sharpness I do promise to come short of, where I am judged most sharp.) I saw then Anabaptistry but in the seed and egg; and who then could discern what the tree and fruit would prove? But they that now see it at the stature of Ranting (against which an Act was lately made) may easly know it. He must be a good Physitian that knows such diseases in the first degree, and can discern a Cancer when the tumor is no bigger then a pease; but when it devoureth the sound contiguous parts, then any man may know it.

The Garison and City of Coventry (where I lived next) was almost free from them when I first came thither, and a good while after: But while we slept, the envious man sowed these Tares: and our tenderness of them, as godly people, caused us at first the more remissly to gainsay them, and so their number to increase: Till at last they got a separated society, and despised the Ministers, and got themselves a heap of teachers, some of which we before esteemed godly men; but knew to be silly men to become Teachers. All this while I had no contest with them, much less any falling out. For few of the soldiers had taken the Infection, they being many of them the most sober, stayed men, that I ever met with in any Garison; and had a reverend esteem of the counsel of their Teachers (which being returned home they do yet continue) But it was some younger people of the City that were then infected most. At last one Mr. Coxe (an Ancient Minister of competent learning and parts) was sent from London to confirm them, which when he had done awhile, he was desired to depart. After that he came down a second time, and because he would not promise to leave the City and come no more, the Committee did imprison him, which some of his party gave out to be procured by me: When I can truly say that I never spoke word to put him in prison, but (at the motion of Mr. Pinson) did speak to get him out. In this time I desired that Mr. Coxe would entertain some dispute about our differences: which was consented to, and begun by words, and afterward we agreed to follow it by writing: But to my first Paper I could never have answer (save to the extemporate writing before at our meeting) and so that labor ended. In which dispute my zeal for unity and Peace was so much greater then my zeal against Rebaptizing, that I resolved to dispute the case of separation first, and of Baptism next; professing that if they did not hinder the Gos-
pel,

pel, and sin against the plain word by Divisions. I should easily bear with any that differed from me in the point of Baptism. For Mr. Coxe taught them (and it was presently swallowed) that our Ministers, being unbaptized, were indeed no Ministers of Christ, and it was unlawful to hear them, or to joyn with our people (though never so godly) because they were all unbaptized persons, which doctrine began to make men look at others as Pagans, and to break all to pieces; so that the Rebaptized husband would not pray with his (supposedly) unbaptized wife.

Before these stirrings I had never (to my remembrance) medled with them in the Pulpit. Till at last it pleased the Committee and Governor, descerning the inconvenience, and the danger of the Garrison, to desire me, as being my duty, to preach on that subject. Which before I would resolve to do, I set my self more seriously to the study of that point: I read all that books for Rebaptizing that I could get; I daily begged of God, that he would not suffer me to erre, or ever to be an Instrument to oppose any truth: Till at last I arrived at a full resolution, and God shewed me more for his truth, and the weakness of the opposition, then I had ever before attained, though desired and endeavored. I had before in all learned mens company, that were likely to inform me, objected against Infant-Baptism (where I saw no unsettled Christians that might be shaken by my objections) When I had after these preparations and inducements, preached many Sermons against separation, and Governing the Church by the major vote of the members, and Rebaptizing, and for Infant-baptism it pleased the Committee to send me their desires, that I would print those Lectures. This message they sent by Sir Rich. Skeffington (that truly gracious humble Saint, now in heaven; whom I mention in love and honor to his name, whom God removed from the evil to come) and Col. Barker (with whom I lived) being then Governor and my special friend. Though they might have commanded from me any thing that I could well perform; and though I had unmannerly denied them the like request before (when they desired me by Coll. Barker and Mr. George Abbot (now with God) to print many Lectures on another subject) and though these Lectures had cost me more labor then ever I am like to bestow upon any again: Yet did I again, though unmannerly, as resolutely deny them this request also, partly because I then purposed never to have appeared in print, especially in that quarrel; which as I judged to be of the lower ranke, so I esteemed many of them to be godly people whom I must contradict: And though I know the godly should be instructed and reprovved as well as others, and never given up as incurable because they are godly (for who should receive

reproof and information, if not they? and whose souls should Ministers be more tender of, even reprov^{ing} them sharply, when need requires it, that they may be sound in the Faith?) Yet did I find these men generally so tender-ear'd, and impatient of any discovery of their Error (though I had done it by meer Argument without any reproach,) that it did but hurt them, and fill them with prejudice against the Speaker; for they took him for an Enemy, if not a Persecutor, that told them the Truth; partly, because it would have been a great Volumn, and I was sensible of the vanity and hurtfulness of filling the world with too many Books. Bnt specially because I had so lately in the point of Baptism been resolv'd my self; and knew not but somewhat might come forth which might shake me again. So far was I then from being intemperate against them; and so far am I now from that Rashness and Inconsideratness, and Want of Love to the Truth, in this cause, which Mr. T. so accuseth me of. I confess I am as likely to be ignorant as another: but if I should say I am unwilling to know the Truth, I should lie against my Conscience, and continual practice; when my thirst is so insatiable and excessive after it, and my time so wholly spent in seeking it, that I could well forbear to eat or sleep, if my frail flesh could be without it. The Arguments that I have managed in this present Treatise, are but two of the twelve, which I handled in the forementioned Lectures; I left out all the rest, partly because the Book would swell too big, partly because my time and strength is too little for tedious Works; partly because my Auditors did many of them hear them, for whose sake I chiefly write; but chiefly because other men have handled most of them already.

After all this, when the business did not stop at Baptism, but the infection was got nearer the vitals of Christianity, and the pulse of the Nation so evidently shew'd that it had tainted the Arterial blood and spirits, that a mean Physitian might have prognosticated the critical Issue which we have since seen and felt; and when fame told us that the Army was not the freest part of the Land; being invited thither by my much Honoured friend Col. Whaley and some others, upon the advice of the Ministers, I accepted the invitation: Partly because many of my dearest friends were there, whose society had formerly been delightful to me, and whose welfare I was tender of, being men that had a deeper interest in my affections than any in the world had before that time; and partly because I believed Mr. Vines (Serm. March. 12. 1644) [If they had no Preachers, they would have too many, and the Countrey would savour of the Field Doctrine:] And I am not ashamed nor afraid to say, that the discharge

of my Conscience in doing my best to prevent the Evil which in this hath befallen us, was not the last or least of my ends therein: And though there were far more ease and safety, and content, and gain (then) to be found in Cities and peaceable habitations; yet I doubt not if others of the Ministry had done as much in time (as some did) our calamity in and by this might have probably been prevented; and our eyes might never have seen those Effects of Error: Alas, to sit at home and accuse poor Soldiers of Errors, when they had few or none to teach them better, was not the way of prevention or of cure! They are men, as we are; and not bred up in Learning and Academies: nor capable of resisting the temptation themselves, and of resolving all the Romish scruples which Jesuitical Wits had hatched and dispersed through the Land: and when questions come among them, and they have not able Teachers at hand, they must learn of such as are next them, and have most interest in them. Some will say, They were violent, and would not hear nor regard! which for many I cannot deny: But, alas, we meet with many such in our own Congregations, and yet we dare not give them off: And for my own part, for those two years that I was among them, I found all friendly acceptance and respect, and never fell out with one man among them. And though many that I conversed with were against Infant Baptism, and I had frequent occasion of arguing with them, yet did I never fall into any passionate contentions with any: and for the most part, chose weightier points to conferre on. So that hitherto I was not so Violent and Rash as Mr. T. accuseth me.

But to draw a little nearer the occasion of my trouble: Before this, being in great weakness, and forced to repair to London to the Physitian, Mr. Tombes came into my Quarters (at the House of my dear friend Colonel Sylvanus Tylour:) and having greedily read over his Exhortation and Examen a little before, I was glad of that opportunity for my further satisfaction, supposing that what more was to be said against Infant baptism, I was as likely to hear from him as any. I urged him therefore with the very same Arguments which in the Dispute at Bewdely I managed against him (from Infants Church-membership:) to which he gave me such feeble Answers, and I found him so confident when he had nothing to say which seemed to me of any moment, that I quickly gave over; being much confirmed, when I understood that the Champion of that Cause had no more to defend it. And yet though I had used this Argument with him, and none but this, so many years ago, Mr. T. was not afraid to tell them in the Pulpit, that he could never know my Arguments till the Dispute, and that I hid my weapons till I meant to strike; yea, though he had also seen some Notes of

my Arguments in the forementioned Lectures, Where this was the first. When the Wars were ended, and I returned home to visit my friends, the people of Bewdeley were destitute of a Preacher for their Chappel, and Mr. William Hopkins (now with Christ) came to me to ask my advice therein; telling me they were motioned to Mr. Geree, and Mr. Tombes, but the later he was scrupulous about, because he was against Infant Baptism: My answer was, that I judged Mr. T. a pious, able man; and though he were against Infant-baptism, yet being Orthodox in all things else (as I then thought he was) and the point but small, and I hoped he was a peaceable temperate man, I was persuaded it would remain but as a difference in Opinion, and that he would not make any disturbance about it, nor (as the ignorant sort of them do) labour to propagate his Opinion, and to make parties and division among the people: which I told him, I the rather believed, in that I had heard that he had promised in London to be silent in that point, except any came into his place to preach against him: and therefore I doubted not but he would do so with them: and that his parts and piety would be more advantageous to them, than his different Opinion (thus silenced, by temperance) would be hurtful. This was the greatest wrong that ever I know I did to Bewdely; and if I be guilty (as Mr. T. charged me) of making a Schism among them, it was only by this: (though yet I believe not that my words had any great influence into the business.) When I was returned home, I more rejoiced in Mr. T's Neighbourhood, and made more use of it, than of most others: and accordingly desired and enjoyed his assistance, for which I return him unfeigned thanks. And when some godly Divines that were acquainted with his carriage of the business in London, did tell me he was a man very proud, and had far higher thoughts of himself than was meet, I did not believe them, but still defended him. And lest my touching that Controversie, though at a distance, might irritate him to fall upon it, I never spake one word in my Congregation of it (to my best remembrance) to this day, for fear of giving any occasion of difference. Yet he writes in his Letters to me, that [Many told him of my by-flings at him,] which I never used either directly or indirectly. The only passage objected that I can hear of, is this; that I once told men the danger of thinking themselves sound Christians because they are baptized again, or are of this Church or that Opinion. And is it not hard that I may not say this much to my own Hearers? I had hoped Mr. T. would have said as much himself. He hath an ill cause or an ill mind that cannot bear those words: therefore he should first have taught the Reporters to obey the ninth Commandment, before he

he had entered them into these disputes. Where ever I fell into Mr. T's company, either I skunned any discourse on this point, lest it should turn to contention; or else I labored but to perswade him of the difficulty and smalness of it, that we might be contented to differ peaceably, Where we could not close. But I could never convince him of either of these: but he confidently still affirmed that it was easie and plain, and of greater moment. I replied, that if it were so easie, then so many thousand learned godly Divines in England and through the Christian World, would not all be ignorant in it, who were as willing to know the truth as he, and studied, and prayed daily that they might know it. Though they may erre; yet hardly so generally in so easie a case. To which he answered, that they all erred through wilfulness or meer negligence: as the Lutherans did about Consubstantiation. Let the Reader judge of this answer as he sees cause. For my owne part, as I told him, I would I were as able to see the truth as I am willing (then should I think my self the wisest man in the World, without the least scruple of arrogancy.) Yet I perceived that my constant speech for Peace, was interpreted as if I were loth to own the truth for fear of breaking Peace. Being once preaching for Peace (which is the very drift of my doctrine and life, though I speak sharply against Peace breakers) among other causes, of the breach of the Churches Peace, I mentioned this [Men think that no Truth is to be suspended for Peace] and so whatsoever they judge to be truth they must publish to the World though it cost the Church never so dear. To this Mr. T. sends me word by a godly man, that if I so said, I spoke that which is false (which since he expounds of suspending truth so as to lose it) As if I had intended this against him, when, alas, I spoke it as to the healing the Churches wounds (which this one mistake is enough to keep bleeding, till it come to the last gaspe, if we had no more) (God may once give Magistrates who will be as tender of Christs honor as their own, and be as severe against those that wrong Christ, as themselves.) All this while I had never baptized an Infant (but the two forementioned) till some of my own hearers began to suspect me to be of his Judgement (though I testified my approbation by my presence at the ordinance) Thus far Mr. T. and I did live peaceably: But when the times changed, and Old England was so much more then New (and yet old still) he began to open himself fully in the Congregation: he exclaimed against the corruption of Infant sprinkling (as he called it) he prest them to take it as no baptism, and to be baptized again. He troubleth his Sermons with the names of Mr. Marshall, Mr. Blake, and my self, and with printed passages of mine, over and over. Now Bewdely being a place where (by

the help of an able ministry heretofore) were many ancient stayed Christians, that would not as children be tost up and down, and carryed to and fro with every wind of doctrine; his doctrine did not much prevaile, at least not according to his desire: At this the man grew angry, and began to charge it so sharply on their consciences, that poor people were much troubled. He told them in the Pulpit, that [let them budge at it how they would, it was their Hypocrisie that hindred them from receiving the truth] as if those that yielded not to him were hypocrites. (Though since I hear he hath got above twenty rebaptized Disciples, whom he oft visits and confirms.) Yet then for all this there did but few come in to him; whereupon he proceeded yet more angrily, and charged their blood on their own heads (as if their damnation were like to follow, if they were not rebaptized) He told them also that [Infant-baptism pleaded from circumcision as Mr. Marshall doth, is a Heresie, and one of the first condemned Heresies in the Church] I confess I did not believe this report at the first, because he had been so angry with those that call Anabaptism Heresie: but when I asked him of it, he confessed and justified it in the words I have here set down. And to make it good, he defined Heresie to be any error for which men made a party. I answered, that then he would make Independents Hereticks, seeing he judged that they erred: He told me, that if they make a party they are: I answered, that I durst not judge so hardly of them; for he knew they made a party, and did he think he was bound to avoid an Independent after the first and second Admonition? A while after this I understood by some of Mr. T's followers, that he was writing a full Treatise in answer to Mr. Marshall, Mr. Blake, Mr. Gerec, and all that was worth the answering, and so should dispatch all the business at once: And the next time I saw Mr. T. he told me he was writing against Mr. Marshall and many others. And because I thought that sure if any more could be said then I had heard, I should there meet with it, therefore I desired him to lend it me: So he sent me some two or three Sheets against Mr. M. on 1 Cor. 7. 14 which (as my manner is) I quickly read, and wrote out the substance, and sent it him again. But I presently heard that he was offended, that I sent them home so soon and without my Animadversions? when yet he never required any such matter at the delivery, nor would I have received them on any such terms; and it would have been plain folly in me, so to have fallen a board with him in the middle of a business and on Mr. Marshall's grounds: Besides that I had then a full resolution to avoid all contestation with him so far as ever I could without injury to the truth and to the souls of men; shortly after this Mr. T. coming to our Lecture (as he usually did) we had

had speech briefly about his papers, and he manifested to me, that he took it not well that I sent him not my Animadversions on them, if I did not approve them: I told him that they were far from satisfactory in my judgment; yet gave him my reasons, why it seemed unreasonable to expect my censure of them (in which I will appeal to any reasonable indifferent man.) After this day, as I remember Mr. T. never came to our Lecture more; For what ends he came till now I leave to his own conscience. By this time I began to see that Mr. T. was no longer a man for the Churches Peace, but was fully and vehemently set to carry on his opinion, and make himself a party. and took it ill that his endeavors did no better succeed. I did before believe that he was moderate and peaceable, for all his differing judgment, and that he truly abhorred division and factions in the Church. But when I had occasion to try him, I found it otherwise to my grief.

A while after that I had sent back Mr. T's papers, I received from one of Mr. T's hearers, a request only in his own name, that I would give him some Arguments to satisfy him of the lawfulness of Infant-Baptism; for Mr. T. had prest the contrary so hard upon their consciences, that they were no longer able to withstand it. I told him if he would discuss the business with me, I was ready then or any time to give him the best satisfaction I could. But he refused that, and would needs have some Arguments in writing, and nothing but writing would serve; Whereupon I perceived that he was sent by Mr. T. and asked him whether he came not by Mr. T's consent, and he confessed that he did; I told him, that if he would not argue the case himself, and yet must have satisfaction, I thought it the best way to bring some one else that could argue it, either Mr. T. or who he would. Yet withal that being now quiet I did not urge Mr. T. to this, nor would meddle in it without a better call, but for writing, it would be endless, and there was enough already. A while after comes five more together and tell me, they could not resist nor bear Mr. T's reproofs any longer; and if I did not give them my Arguments to satisfy them, they must yield. I asked them whether they had read Mr. Cobbet and some other books that were written already; and they told me they had not, and that they were not able to find out the truth in tedious Volumes; I asked them why then they urged me to write, seeing it would doubtless swell to such volumes before we had done, if we once begun? But still they urged me to write, and told me Mr. T. refused to dispute. By this time I perceived my self in a straight; and that my forbearing ever to preach for Infant baptism, or to Baptize any, would not serve turn to continue my peace, but Mr. T.

would

Would force me to engage whether I would or no, or else to betray the truth and mens souls; if I had refused to debate it, Mr. T's hearers who had turned to him, would have laid all the blame on me, and said they sought satisfaction and could have none; my own hearers were in no doubt, but yet told me if I relinquished the business, I should be guilty of betraying the truth of God, and of the great Apostacy and division that was like to follow in the Country about. I now perceived the inconvenience of an unpeaceable neighbor, and I scarce knew which of the evils to choose. But seeing Mr. T. never desired any thing as toward his own satisfaction but only his neighbors, I made these motions (seeing I must needs engage in the controversy)

1. That we might preach each of us two Sermons, and so leave all to the judgement of the people.

2. Or if that were refused, that in their hearing we might dispute it.

3. Or that we might dispute it privately before a few that were most unsatisfied.

4. Or that we might write together ex tempore.

5. Or if none of this would serve, I offered to write, so Mr. T. would give me any assurance of a quick dispatch, and shew me any way to ascertain it before we begun, lest we should write voluminously and without end or profit. These motions I signified to Mr. T. in my letters, but he consented not to any one of them, but still importuned me to write, write, write. I gave him twelve reasons against writing, that I was weak, had not time; his hearers could not stay for satisfaction till we had done; they could not examine writings; he had written with others long, and not yet ended, &c. He gainsaid none of these, and yet still importuned me to write, and told me that they would else take it for granted that I could say no more then was said already by others in print, and that all that was answered, unless I would shew the weakness of the answers. I thought this a strang conclusion from such premises: But now I discovered, as I thought, more of the design then before. Mr. T. hath a Book preparing for the press, which in his Antidote he intitleth his Review, in which at once he intends to knock down all: and therefore I perceived would feign have had my Arguments to thrust into the crowd among therest, that he might say, he had confuted all at once. I observed how he had dealt with Mr. Marhal in his Apology, and Mr. Blake in his Appendix; and that his friends had so high an esteem of his ability in Writing, and especially he of his own, that all that he had writ against, was taken for answered, when yet they confest

fest themselves unable to examine writings, and when I knew that all was slubbered over so, as it did not indeed deserve the name of an Answer: And therefore I expected to be so dealt with my self, that what ever he had writ against me, it might be said I was answered. And therefore besides all my other reasons, upon this I resolved to put by writing; And where it is given out as if I were the provoker to dispute, it was only as a shift to escape a more tedious inconvenience. A while after this, the business slept, and I was in great hope it would be buryed, and I might yet have peace: But the next news I heard, was, that Mr. T. was resolved to entertain a dispute; which I confess I was sorry to hear. Upon this he falls a preaching only on the subject: But after a while when his people were weary of hearing nothing but Baptism, some of them spoke openly to him by way of contradiction: and among others, one unhappily asked him, Why he refused to dispute with me, and yet would trouble them with those things? upon which question he suddenly was forced for his credit sake to tell them publikely, that he was resolved to dispute with me, but thought good by these Sermons to inform them first of the state of the controversie. This rash promise mard all, & hinc illæ lachrymæ. Hereupon he went on and preached eight or ten Sermons against Infant-Baptism, telling them he had answered all the arguments of any moment that by any were used. Some would have had me have moved to preach before the dispute as well as he, seeing one Sermon would perswade the people more then a dispute which was past their capacity; much more would eight or ten Sermons prepossess them. But I resolved to sit still till I were forced to stir: I sent some to fetch me the notes of his Sermons exactly; and I perceived he had culled out the weakest arguments, and satisfied himself with as weak answers to some of them. All this while Mr. T. had my name up over and over in the Pulpit, and very injuriously sometimes. I said nothing to all this, but resolved to let him go on till he were weary. But at last, the Bailiff and Minister, and divers of the godly inhabitants, sent to me to desire me to come and preach with them on that controversie, on which Mr. T. had preacht so long, that they might hear what could be said on both sides. I told them, I would not preach in Mr. T's Chappell without his consent (though I had the call of the Magistrate and his fellow Minister) and if I should preach, he would say, he could have confuted all; and therefore when they further urged me then to dispute with him, I told them, that if he consented upon such a call, I durst not refuse it: whereupon the people pressing him to it, prevailed for his consent, and the day fell out to be the first of January 1649. I had importuned God in my prayers as I was able, long before

before that if I were mistaken, he would shew me my error; and if Mr. T. had the truth on his side, that he would not suffer me to resist it or speak a word against it. And the more I prayed, the more I was animated to the work. I had been so weak and pained long before, that I was scarce able to rise and walk about the very day before; yet did I resolve to go if I were able to ride and speak; and when the time came, I was eased much of all my pains: And whereas I can hardly on any Lords day speak above an hour without the prostration of my strength, and extream languishing of my body, nor could scarce take the aire without taking a dangerous cold; it pleased God then in the midst of winter to enable me to continue the dispute in the open Church, and that fasting from before ten of the clock till between four and five, without any of my usuall infirmities, and had more ease from them a fortnight after then of many monthes: which those that know me do confidently believe was from the direct encouraging hand of God; I was known to be so unable in body, that Mr. Good came purposely prepared (without my knowledge) to have managed the dispute if my strength should fail. The main thing that ever encouraged me to this dispute, was, that I judged Mr. T. so accurate a disputant, that I verily thought he would not have digressed one hair from the rules of disputation; and therefore I hoped we might presently drive it to an issue: That which made me beyond doubt of this, was, because he had so sharply dealt with Mr. Marshall for non syllogizing, and because he had spoken to me so much against those men that would not stick close to the Laws of disputation, and in commendation of those that would, and because he had sent me his resolution before hand to lay by Rhetorick and use meer Logick; and lastly, because he had told his hearers in the pulpit (the usual dealing that had from him) that if I did any thing against him, it would be by Rhetorick (or to that effect) I found no fault with this publique insinuation, it pleased me so exceedingly to hear that I was not like to spend my self in vain babbling and roving discourse, as with the ordinary ignorant ones I was forced to do. But when it came to the tryall, to my great astonishment and trouble I found it almost clean contrary to all my expectations. I had no sooner brought him to a streight, but he breaks over the hedge, and turns all the dispute into a discourse, and goes up and down at pleasure. I came thither with a full resolution scarce to speak a word but syllogism; but all was frustrate; Yet did I endeavor still to reduce him as I was able, but all was in vain; for the next loss that he was at, he was gone over the hedge again, and from the argument he would turn, to some other questions or discourse. I intreated him to return to the meer duty of a Respondent, and intreated him again and again, but all in vain;

vain; When he would propound three or four questions one after another, at the last I told him, that was like Catechizing and not disputing; and When he would turn all to a lawless discourse, and I intreated him to keepe to Logically disputing, he had nothing to say, but, The people must be satisfied, and thereupon fall a discoursing to the people; To Which I told him that I came not to satisfie the people (i. e. on that manner by digressive discourses, which alas, the people little desired) but to dispute with him: My meaning was, we should speak to each other, and not to them, when he knew not what to say to an argument. These two words are all that Mr. T. could find in above six hours disputation, to mention as blame worthy (which I yet see no harm in) and upon the ground of these two words, he chargeth me [all along to have carryed myself magisterially, scornfully, and unbrotherly, not as one that minded clearing of truth, but to diminish his esteem and to gain an opinion to myself of having the better] Antid. p. 12. When I seriously profess, that I know not yet ever any, even of Mr. T's own friends, did to this hour blame me to my face for one unseemly or passionate word that day, but divers thanked me for that I wholly forbore it: nor can Mr. T. name any other, or else I should surely have heard of it: Nor am I conscious of any passion stirring towards him that day, but the great trouble of my mind for the crossing of my hopes, when I perceived that he would not be held to any Logically disputing: And when I palpably perceived that he had learned the common artifice, knowing that the people judge much by multitude and earnestness of words, therefore when ever he was at a loss, that the people might not perceive it, he presently would fall into a wordy vagary; a great part of which, to my most impartiall judgement, was little better then plain nonsense: And the Ministers about me concluded the same, and therefore would have had me give over. I never blamed Mr. T. for any passionate words to me that day; alas, what great harm would they have done me? Yet he once told them that I was unacquainted with the School disputing, and began to insinuate to them as if I scarce knew what disputing was: And another time, he told me [I would be hist out of the Schools, if I so disputed there] and that I spoke gibberish on a meer bravado to take with the people, and to make up that in confidence which he wanted in argument, till the Ministers spoke openly, and told him, it was he that would be hist out of the Schools; and Mr. Good would have reduced him, and set him in the School way, but that he was silenced. I said only this to him, that I came not thither on so low an errand as to plead for the reputation of my own learning, nor had I any time to spare for so mean a work, and therefore was resolved I would not speak a word to it. I never

saw less disturbance in my dispute then Mr. T. had that day; there being not the least cause of offence given, that I could discern, though the multitude and crowd was so exceeding great. Only once the people begun to laugh at Mr. T. but were stopt at a word. And for what he speaks, that [the business was packt to cry up a Baxter] Antid. p. 30. I seriously affirm, that as I never heard of any such packing, so I have cause to be confident, that it is an untruth, it being the sudden motion of those that did it; and I perceived not any of my familiar friends, that had a voice in that cry, but endeavored to still it. And it was not till all was done, and the Assembly dismissed; I undertook indeed before for Mr. T's security, that the people should be silent and quiet during the dispute, or else I would break it off; But to undertake for the tongues of such a multitude afterwards, was more then I could do. When all was done, Mr. Boraston by the consent of some godly people (and before this the magistrate had desired it) did before the Congregation ask Mr. T. whether he would give his consent that I should preach one or two Sermons there on that subject, seeing himself had preached so many, and that before the dispute to prepossess the people (and might do after, and did) But Mr. T. would not grant it, but said he could not give way to have me come there to seduce the people. I was glad to hear that he was against unlimited liberty of prophesying; but I thought it no credit to his cause, that he durst not suffer me to preach one Sermon against his ten, when yet he had liberty to contradict me. Of the success of that dayes disputation I shall say nothing; Only this, those that were Mr. T's greatest friends (Ministers and others) did the broadlyest speak in my hearing of his being foiled, and Mr. T. himself frequently confessed little less in private to divers; and laid the blame on me for treading a new path. He shortly after preached a Sermon, which he said was abundant confutation of all I had said, which yet overpast the very first and maine argument, and most of the rest; his memory is certainly deplorable, and his notaries imperfect. I had answered that Sermon exactly, but that it containeth but the very same (of any moment) with his Farewell speech and Antidote; What is more, I shall answer. Then he again fals upon me in his Pulpit, for unbrotherly dealing, in that I did not send him my Animadversions on his papers, that is, because I did not put my finger into the fire of contention easily, and engage in a quarrel with him as long as I lived, and that when I had not strength for works of a hundred fold more excellency; and that I did not all this in a preposterous, ridiculous, unprofitable way; for this must his Pulpit sound with my accusations. As also, that I did not send him my Arguments before hand to keep him from erring, when as he never desired them

them for himself but his people, and we had taken a more expeditious course for their satisfaction: yea, when he had told me that the Controversie is so easie, that All our Divines that differ from him, do it through wilfulness or negligence: Had I any reason then to send him Arguments, as to teach him, that was so far past doubt? And yet for this must my name also come into his Pulpit? After this he sets upon me again by Letters, to send him my Arguments, (it seems he thought he sped not well in his Dispute,) when yet he had heard them openly from my own mouth: But in those Letters were heapt up so many untruths (about matter of fact which he knew) that I durst never to this day answer them, lest the very naming to him his untruths might cause him to say I reproached or railed. Yet after all this, hearing of divers private half-confessions that he was worsted, and Wondring deeply with my self how so Learned and godly a man could possibly quiet his Conscience with such kind of answers as he gave me on Jan. 1. and being strongly affected with the consideration that the Church should not only lose such a man while he was yet living, but also have him for so great a scourge, and what good he might do, if God should but recover him, and withall perceiving great cause to believe the old report of his exceeding pride of spirit, and thinking that he might therefore yeeld more easily to plain truth in secret, then before a multitude; upon these thoughts I had no rest in my mind, till I had solicited him to a private conference between us two alone, if yet there might be hope: But upon tryall all proved vain. This is the conference that he speaketh so oft of his yielding to, which I confess I took well from him, and know no reason but he had as much cause to take it as well from me, who drew him to it, but in a vain hope of his own good and the Churches in him, and for no other end, that my Conscience is aware of: Yet after all this he wrote to me again, that at least I would let him have my Arguments against his Exposition of 1 Cor. 7. 14. So that I now perceived that he would force me to break my resolution, and to engage in Writing, or else to Wrong the cause of God. About this time my Book of Rest being Printed, I was forced to send up the Epistle, in which writing to my dear friends and hearers of Kederminster (of whose welfare I am as tender as if they were my children) and finding my body almost consumed, and that my abode on Earth was like to be very short, and withall being sensible of their danger when I am gone, and of the desperate evils that this Opinion doth usually end in, I durst not in Conscience but give them some warning that might stand by them when I was gone; I knew I should displease Mr. T. and others: but my Conscience asked me, whether I durst fear for of displeasing men, betray the souls of my dear

dear friends and people into the snare, and be silent now when I was unlikely to speak to them by a durable voyce any more? I knew some would say it was bitter, and it was against godly men: But my Conscience answered, shouldst not thou be bitter against sin? is it not a bitter root? is it not bitter to thy self? to the sinners? and is it not now bitter to these distressed Churches of Christ? Thou hast spoken bitterly against drunkards, and whoremongers, and why shouldst thou speak sweetly of this, which is like to do more against the Church, though the soul may scape that is guilty of it? Was not all sin bitter to Christ? and worse then the Vinegar and Gall? and should it not be bitter to thee? and shouldst not thou labor to make it bitter to others? It must be bitter to them, either here or in Hell. And what though many are godly? should I not therefore reprove them, but suffer them to lie and rot in their sin, & ruine the Church, as if I loved them less then the ungodly? What have I done this twelve years but preach bitterly against sin? and shall I now speak sweetly of it? Let them do it that find sweetness in it, for I do not; to me it hath been bitter. — upon these considerations, I set down those lines in that Epistle. But when it came abroad, what a fearfull passion was Mr. T. in? not able to contain himself. And besides the private venting of his spleen by words and Letters (which I have known of,) he falls upon it in the Pulpit. And it fell out to be the day of his Departure from Bewdley, where after his Sermon, he makes that Speech of an hour long against me, which I have inserted and answered word by word in the third part of this Treatise. When I had answered this, then comes out his Antidote, containing the same with some small alteration; which therefore I have said the less to, for avoiding repetition. In this Printed Paper he chargeth me publikely over and over for not giving him my Arguments in Writing: So that I am now compelled to it, and without forsaking the truth there is no remedy. I have done what I could to avoyd it, and was fully resolved never to have engaged in this quarrelsome business; but I see I cannot dispose of my self. I take it for one of the heaviest Afflictions that ever besel me, that I have been forced to divert my Studies and Meditations so long from Subjects so much sweeter to me, and useful to the Church; I hope the guilt will not lie on me, though I have the sorrow and the loss. I had hoped my name should not have been found among the Contenders of this age: But Gods Will must be done, and who can resist it? I confess the subject is so low, and to me so unpleasant, that I have little comfort in what I have done, but only in this, 1. That I am confident I have written for the truth: 2. And though of lower nature, yet through the present disturbance of the Church, it is become

of great necessity to defend it. 3. And God hath compelled me whether I would or no, and he knows how to make that useful which he hath thus forced from me: I go on this message as Jonah to Nineve, against my will, after a former peremptory refusal when I was desired by the Committee at Coventry to Print on this subject long ago. 4. And it cannot be denied, but most Books extant do take in some weak Arguments and leave out some strong. If the Church or any soul receive benefit by this Treatise, let them thank only God and Mr. T. God for the matter, and Mr. T. also for the Publication, and me for neither: for I confess they have it against my will, and could I well have helpt it, they had never seen it; I admire the wise providence of our God, who rather than Schism shall go unresisted, will compel the almost dead to testify against it, and make the Leaders to be the instruments of compulsion. I know Mr. T. will be angry with me for the writing of this Book; though he have compelled me to it against my will. How should a man live peaceably with such men? the Apostle knew what he said, when he put in [If it be possible] and [as much as in you lyeth,] Rom. 14. 18. I desire the wisest man that lives to tell me how it is possible for me to do it? when I never preach against his Opinion, nor practice Infant-Baptism: yet because it is discerned that my judgement is not the same with Mr. T's. I must be solicited by Messengers and Letters after Letters to enter an endless quarrel by Writing. When I give twelve Reasons against it, no excuses will serve turn: His Followers must come together to me to force me to it, or else I must bear the blame of their Re-baptizing and Divisions: No Books, no person must satisfy them but I. Alas, that a man may not live near Mr. T. except he will write against his Opinion. Why might not I have denied this contention and lived quietly as well as others? Yea, when all will not do, the people must hear of it in the Pulpit as unbrotherly and uncharitable, because I will not write: Yea, the world must hear of it from the Press with loud out-cries, that I will not write: And yet when I do write, it displeaseth him most of all. When I wrote but a few lines in an Epistle, it cast him into such a fever of passion, as I would not be in for all his revenues, were they four times more: So that if the kindled humor had not had a free ventilation in Pulpit and in Press, I doubt it might have spoiled him, whatever it may do yet. What course should I take to please such a man, that will neither suffer me to be silent, nor to speak? as Balack did with Balaam. The only way is to speak what he would have me. But if no other cause will advance me into his favour, I am contented that God should keep me from that honour. The truth, as far as I can possibly learn, is this: The root of all my sufferings by him, is,

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the interest that God hath given me in the esteem and affections of the people of these parts, especially in my own Congregation, and somewhat in his. This seemed to him a great block in the way of his success; which if he could remove, he might hope the work would go on the more smoothly: He tells them therefore in the last page of his Antidote, of their Temptation in the high esteems they have of me, which may cause them to drink in my Errors. I do verily believe that I am valued far above my Worth; but whether I encourage people therein, or rather faithfully dissuade them from it; and whether I ambitiously seek for popular breath, or how much I value it, further then it tends to the propagation of the Gospel, and the saving of mens own souls, he that searcheth my heart can tell: Though I know I am far from being free from pride, which is the most radicated and natural of all sins. And I hope Mr. T. will finde, that when I am dead and taken out of his way, the interest of Gods Truth and Peace will still withhold the people from his Schism, and that it was not my interest in them only or chiefly; (Though I confess I never knew a happy Church without a good Guide, and a dependance on him, and obedience to him.)

And I perceive by one passage, pag. 21. of his Antidote, that he is offended at me, as if I diminished his esteem; for he complaineth, that [my Neighbors were his Auditors till (he imagineth) my opposition to him took them off:] A false imagination. The story is thus (seeing the world must be troubled with such trifles:) One of my friends had a desire to perswade one at one day, and another another day to go by turns to fetch the Notes of Mr. T's Sermons; which was done a long time; and some of Bewdley did so here; I well liked neither, being to travel on the Lords day without need: yet I did not dissuade them, for three Reasons, 1. Because I was willing to hear them my self, having not the benefit of hearing any; 2. Because I would not hinder their profiting, if they found it indeed profit them: 3. Because I abhor that proud humor of Ministers that envie if any man be followed but themselves. But I found none went willingly on this business, but only to gratifie one man that desired it: and at last that man finding Mr. T. deliver such Doctrine as was against his judgement, and which he durst not repeat when he came home, did of himself break off that practice as he had set it afoot, without any knowledge of mine; for I minded it not, nor knew that they had ceased it, of many a week after. And this Mr. T. must complain of in print! O when God hath taken down the pride of our hearts, we shall learn to be less tender of our credit, and less value mens applause.

Two things I look to be questioned or blamed for in this Treatise:

1. Whether I have truly reported Mr. T's answers throughout the whole? To which I say, 1. His valedictory Oration was taken from his mouth in short hand by a Scholler and a very good Notary, who is confident he hath not lost a word, (except the name of one Author, which Mr. T. told them he had in the Library at Worcester (Which it seems by his Antidote to be Eckbertus Schonauigiensis:) and I believe I could do it my self upon the advantage of Mr. T's slow delivery: And for the fidelity of the Notary, as he is Consciencious, so he was at least as favorable to Mr. T. his cause as to the contrary, and the only man of my familiarity here that was in doubt. And for the rest of Mr. T's sayings mentioned in this Book, they are such as I had from his own mouth most of them in the Dispute before thousands of Witnesses, (which Dispute I have also by me, as taken by the foresaid Notary:) except some few out of his Books, and a few in conference. In all which I here solemnly affirm in the word of a Christian that I am certain I have spoken the direct truth, and delivered his very words, and that I have not knowingly concealed any thing of moment that might make for him, but have delivered all of consequence that he answered in the Dispute, and culled out of his Books that which seemed of greatest strength on his side; and the Papers of his Review which he sent me on 1 Cor. 7. 14. I have answered as far as they have more then is in the rest, of any moment.

2. But the main thing I shall be blamed for, is bitterness and harshness. To which I answer. 1. Sin hath dealt so bitterly with England, and especially the sin of Schism, and specially the Schism of the Anabaptists, that I dare not deal sweetly with it. I have before told you the answer of my Conscience in this. 2. Let any man speak as sharply to me as I do to them, so they will but speak as truly; and if I blame them for it, I will give them leave to tell me that I am a proud man, and unfit to Preach humility to others. The plain truth is, the Pride of this Age is grown so great, and the Reverend, Pious Ministers are many of them so guilty, that it is a very shame to mention it. They are so tender of their honours, and names, that a plain dealing man knows not how to speak to them, but they presently smart and take offence: Never did any dissembling Courtiers more basely flatter then some of them must be flattered, and soothed, and stroked, and extolled: Though they are stiled at every word viri Docti, Reverendi, Celeberrimi, yet if you do but discover the weakness of their Arguments, they think you condemn them, and trample them in the dirt: It grieves me that the Preachers of humility, peace and patience, have so little themselves. Pride hath made us so tender, that men must set their wits on the rack to find out words that shall not displease us: Every lower Scholler in the School of flattery cannot

have a room in our favour : he must be a Graduate at least. He must be a man of very strong parts, that shall be able to suit all his expressions to content us. We necessitate men to learn the School of Compliments and such books of flattery, which among humble men are thought fitter to be troden in the dirt. Every man that is not a Gnatho we account a reviler : and all plain speech we account plain railing ; We teach the people to tell us that we rail in Pulpit and private, when we cannot endure the hundredth part of that plainness and sharpness which we use to them. Our intellect or fantasie is as a Burning glass which contracteth the rayes of the most amicable expressions, so as to set all our passions on fire. We have lived so long amongst contentions, and war, till our passions are become Gun-powder and our memories Match, the one to catch fire, and the other to keep it. I speak not of all ; but I would the guilty would lay it to heart. As I will excuse no exasperating words, so I finde it is the excoriation and exulceration of mens spirits that usually causeth the smart, and maketh words to seem intolerable which are either but a duty, or wholly blameless, or at least a sound mind would never have felt them. 3. And I confess it is my judgement, that the Truth of our speech lieth in the fitting of words to the nature of the matter which they express ; and therefore where they are not so fitted, it is a kind of Falshood ; I confess it much troubleth me that I am forced to tell Mr. T. so oft that his reports are untruths ; but I doubt I should speak falsely my self, if I did otherwise. Doctrinal untruths I think fitter to be proved so, then barely called so ; but in matter of fact I must call that an untruth which is so. To speak easly of a hainous crime, is a kind of falshood of speech ; It is an expressing and representing the crime as less then it is. I will give you a touch of two examples in Mr. T. 1. The lying Papists do accuse the Albigenes and VValdenses (our first reformers) to be Witches, Buggerers, Sorcerers, and to deny Infant-Baptism, and hereupon they raise war against them, and put them to the sword, and burn their Cities to ashes : These godly men deny these accusations, and shew that their Ministers being few, and much abroad to spread the Gospel, they kept their children unbaptized till they came home, because they would not have them baptized by the Priests in the Popish fashion ; upon this the slander was raised, that they would not have Infants baptized ; which they purge themselves of, and profess their judgement for Infant-baptism. Now what doth Mr. T. but perswade the world that the Papists accusations of these men were true in this, and citeth the sayings of two or three Papists as a certain proof, that these men were 500. yeers ago against Infant-baptism. He prefixeth one of their sayings on the Title page of his first book, In the book he repeateth it over again ; Mr. Marshal told him of his fault, and he

takes no notice of it, but in the Pulpit at Bewdley With great confidence hath it up again, to delude the poor people that know not the name of a Papist from another. Yea, in his Antidote he hath it over again, and that most confidently, with this insulting preface, viz. [he would have me take notice of it that I may learn to order my pen better.] Now what language should I bestow on such a trick as this? If a Protestant should set in with Cope in his accusation of our Martyrs, and alledge the Papists testimonies against their own published professions, what would you say to such a man? Is it railing to say, that this dealing is stark brazen-faced, and unconscionable? Another instance is this. I mentioned in my Epistle the strange Judgements of God (never to be forgotten) on Mrs. Hutchinson and Mrs. Dyer, Antinomians in New-England: Mr. T. mistook me, and thought I had intended it as against the Anabaptists. Whereupon in the Pulpit, he first labors to make the people believe, that it is rather to be thought that God sends such Wonders to be stumbling blocks to men, and then he will prove to them that those wonders did witness against my doctrine of Justification: Now my doctrine is this, That works in Pauls sense (which make the reward to be not of Grace but of Debt) Rom. 4. 4. have not the least finger in Justification, but works in James his sense (and in Christs in Mat. 25. throughout) (Which are the Obediential expressions of faith in Christ) though they have no hand in our first pardon or Justification, yet they are conditions (and no more) of the continuance (or not losing) of our Justification, and of the consummation at Judgement. Now the Antinomians doctrine was, That faith is not so much as a condition of the New Covenant, that it hath no conditions on our part, that no man is justified by faith, but it is Legal to say so; that all are justified by Christ within them and not at all by faith, to prove which they lay down this argument [To be justified by faith is to be justified by works.] inferring that therefore no man is justified by faith, because no man is justified by works. Now what doth Mr. T. but name this proposition of theirs, to shew that my doctrine & theirs are alike, when as I am accused but for being too much contrary to them? Is it railing to say that this dealing is such as I never found in any Jesuit, so gross? Nay and upon further deliberation he hath printed this in his Antidote. Truly, I dare not retract my plain reprehension of such dealings. Indeed his personal miscarriages I never thought to have named, but in that I have done what is done upon the judgement of others, but not against my own; Especially because he urgeth it as my duty first in the Pulpit, and now in his book, pag. 27. he saith We have little love to him if we rebuke him not, but suffer sin on him; And moreover he will needs involve his own credit with

the credit of his cause, and therefore I thought not unmeet to say what is done, not as against himself, but his cause. 4. And my judgement tels me without any doubting, that Peace breakers and dividers of the Church, especially that violently and resolvedly go on in that practice, should not have the same language as others. My endeavors are for the peace of the place where I live; therefore if I abuse any, or if I do not part with my own right, and suffer Wrongs, for peace, i deserve to be blamed: But if there be one man in the town that will spit in every mans face that he meets, or will fall upon them and beat them, or will set the town on fire; must I bear with this man for peace? must I let him alone to do all the mischief he can, and say, I suffer him for peace? or is not the only way for the peace of the place to hinder such a man from breaking peace? If I should chide such a man will any man say, why are you so bitter, and unpeaceable, and do not rather let him go on? If I deal harshly with any erring brother that is peaceable, and seeks only the satisfaction of his own conscience, and not the division and disturbance of the Church, then let me bear the blame, and spare not. Indeed Mr. T. saith in the last page of his Antidote [that as for my wayes how far they are from truth and peace, may easily be discerned by my managing the business between him and me] And in what passage of all that business this may so easily be discerned, he could not tell the world one word, but only that I said, his turning the dispute to questioning, was Catechizing, and that I came to dispute with him, and not to satisfy the people (i. e. by overturning the dispute under pretence of discoursing to them) And is this all? I can truly say, and without vanity, that the chiefest study of my life is the Churches peace; & that all the controversial writings which I have written, or am about, are all to take men off from extreams, and bring them to Peace: And that to my best remembrance, I never fell out with one man in City or Country, Army or Garison since I was a Minister of the Gospel; and that I bear no ill will to any man on earth; nor do I know any man that is an enemy to me, except in general, in reference to National or Religious disagreements. I say therefore as Beza (præfat. ante Calvin tract. Theol.) siquis Calvinum cuiquam convitium in his scriptis fecisse, aut in Privata causa iræ indulgisse, ac multo magis siquis eum mendacio patrocinarum fuisse convicerit, tum ego plane de sententia decessero. Sin verò quam à natura insitam vehementiam habebat, eâ ipse adversus perditos sophistas usus est, ut interdum etiam modum non tenuisse videri possit, rogo moderatissimos istos homines, quibus nimium incallescere videntur, quicunque ipsorum more non frigent, ut pro quo & in quem dicatur paulò attentius expendant, neque heroicos istos spiritus ex ingenio suo metiantur.

Lastly, Yet Will I not say or think that I have not transgressed in this or any of my writings. I confess my stile in Writing doth taste of the natural keenness, and eagerness, and seriousness of my disposition; wherein I am jealous that I may easily miscarry; and am unlikely my self to discern it so soon as another, which if I have done against Mr. T. or any one else, I heartily crave their pardon, and that they would take warning by my faults, and avoid them the more carefully themselves, and joyn With me in hearty requests to the Lord, that he wil lay none of our intemperance or miscarriages to our charge. To conclude, you must know, that after Mr. T. had denyed me leave to preach in his Congregation, the magistrate and people would have had me do it Without his consent, Which I would not do: but when Mr. T. was gone from them, and they invited me again, I had some thoughts to yield to them, and therefore begun this Treatise in way of a Sermon to them, but I quickly changed my purpose, because Mr. T. should not say, I came to contradict him when he was gone, and because I ever judged Controversie fitter for the Press then the Pulpit: Yet I thought meet to let it pass as I had prepared the beginning of it for that people. I am sorry that I have occasion to trouble the World with this Apologetical Narrative, and so tedious a story of our particular matters: But those that have dealt With the Anabaptists, have been usually put to this, witness Calvin, Bullinger, Sleidan, Spanhemius, Bayly, &c. The Lord God that hath compelled me to this work, go along with it, according to the truth of it, (and no further) and bless it to the recovery of some of those poor Well-meaning souls, who through the usual gates of separation and Anabaptism, are ignorantly travelling toward their own and the Churches disturbance or desolation. Amen. July 5. 1650.

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The Contents of the first Part.

CHAP. I.

W Herein is premised ten things necessary to be known of all that will impartially and successfully study the controverſie of Infant-baptiſm. pag. 1, &c.

Chap. 2. Wherein are laid down three more preparatory propoſitions. 1. That the controverſie about Infant baptiſm is difficult. pag. 9.

2. And of leſs weight than many take it to be. pag. 9.

3. Yet the grounds on which it ſtandeth, and which uſually are denied by thoſe that deny Infant-baptiſm, are of very great moment. pag. 12.

Some termes explained. pag. 13.

Chap. 3. Containing my firſt Argument, from the Medium of Infants-Diſciple-ſhip. pag. 15.

1. Infants proved Diſciples from Act. 15. 10. and that Text fully vindicated from Mr. T's miſinterpretation. pag. 15, &c.

2. A ſecond Argument to prove Infants to be Diſciples, and the Text Levit. 25. 41, 42. fully vindicated. pag. 18, &c.

3. A third Argument from Luk. 9. 47, 48. compared with Mat. 18. 15. Mark 9. 41. pag. 22.

The objection [that Infants cannot learn] answered. pag. 23.

Chap. 4. Containing the ſecond and main Argument for Infant-Baptiſm, they ought to be admitted viſible Church members, and therefore to be baptized. pag. 23.

The full proof of the Major (that all ſuch ſhould be baptized, who muſt be admitted members of the viſible Church) which Mr. T. denjeth not pag. 24.

Chap. 5. The firſt Argument to prove Infants Church-membership: Infants were formerly Church-members by Gods appointment, and that is not any where repealed; therefore they muſt be ſo ſtill. pag. 26.

Mr.

- Mr. T. confesseth they were once Church members : He is to prove the repeal.* pag. 27.
- Mr. T. his (lamentable) proof of the repeal of Infants Church membership from Gal. 4. 1, 2, 3. examined, and the contrary thence proved.* pag. 28.
- His other proof from Mat. 28. 29, 30. examined, and the contrary thence proved.* pag. 29.
- His Arguments from the alteration of the Jews Church constitution and call examined.* pag. 29.
- Some Distinctions necessary for the right understanding of the question, How far the Jews Church is taken down ?* pag. 30.
- The palpable vanity of Mr. T's Argument [from the peculiarity of the Jews Church call by Abraham and Moses, to the overthrow of their Church-constitution] manifested : And the Ambiguity of his terms [call and constitution] dispelled.* pag. 33.
- His other Argument [from the overthrow of Temple, Sanedrim, Priesthood, &c.] manifested exceeding vain.* pag. 37.
- Chap. 6. The first Argument to prove that Infants Church membership is not repealed.* pag. 38.
- Vindicated from Mr. T's strange answers, wherein he seems to give up his cause.* pag. 38, &c.
- Chap. 7. The second Argument to prove Infants Church membership not repealed, but still to continue, from Rom. 11. 17.* pag. 43.
- Chap. 8. A third Argument from Rom. 11. 20.* pag. 44.
- That Paul speaks of the visible Church, and that most directly, is fully proved by many arguments.* pag. 45.
- Chap. 9. A fourth Argument drawn from Rom. 11. 24.* pag. 48.
- Chap. 10. A fifth Argument from Rom. 11. 24, 25, 26.* pag. 49.
- Chap. 11. A sixth Argument from Rom. 11. 17, 19, 24.* pag. 50.
- Chap. 12. The seventh Argument from Mat. 23. 37, 38, 39.* pag. 51.
- Chap. 13. The eighth Argument from Rev. 11. 15.* pag. 52.
- Chap. 14. The ninth Argument from the certainty that believing Jews are no losers by Christ, as to themselves or Infants.* pag. 52.
- Chap. 15. The tenth Argument from Heb. 8. 6. and 7. 22. Rom. 5. 14, 15, 20. The Church under Christ now in a better condition then before, therefore all Infants not unchurched.* pag. 55.
- Chap. 16. The eleventh Argument, If all Infants were put out of the Church, the very Gentiles should be in a worse case since Christ then before.* pag. 56.
- Chap. 17. The twelfth Argument from Deut. 29. 10, 11, 12.* pag. 57.
- Chap.

- Chap. 18. *The 13. Argument from Rom. 4. 11.* pag. 58.
- Chap. 19. *The 14. Argument. Infants Church-membership no part of the Ceremonial, or Judicial Laws, nor of a Covenant of works; therefore not repealed.* pag. 59.
- Chap. 20. *The 15. Argument. All Infants that were members of any particular Church, were also members of the visible universal Church, which certainly is not repealed.* pag. 60.
- Chap. 21. *The 16. Argument from Gods promise in the second Commandment, Deut. 20.* pag. 63.
- Chap. 22. *The 17. Argument from Psal. 37. 26.* pag. 66.
- Chap. 23. *The 18. Argument from Infants being Church-members visible before the Jews Commonwealth and circumcision, which is proved by three Arguments.* pag. 66.
- Chap. 24. *The 19. Argument from Gods severity to the seed of the wicked.* pag. 69.
- Chap. 25. *The 20. Argument from Deut. 28. 4, 18, 32, 41.* pag. 70.
- Chap. 26. *The 21. Argument. If Infants be not of the visible Church of Christ, then they are of the visible Kingdom of the devil, which is false.* pag. 71.
- Chap. 27. *The 22. Argument. If no Infants are members of the visible Church, then we can have no sound hope of the salvation of any Infant in the World that dyeth in Infancy.* pag. 72.
- How much better ground of hope we have of such, then Mr. T. his doctrine would allow us.* pag. 76.
- Chap. 28. *The 23. Argument. Christ while he was an Infant was head of the visible Church, therefore it is utterly improbable that he would have no Infants to be members.* pag. 79.
- Chap. 29. *The 24. Argument from 1 Cor. 7. 14.* pag. 80.
- The true sence of the word [Holy] cleared.* pag. 80.
- The same sence proved by many plain Arguments, and Mr. T's sence overthrown, and all his exceptions answered.* pag. 82, &c.
- Whether we may know who are Baptizable according to my exposition? And how far we must use a judgement of charity: The nature of that judgement by which Ministers must deliver Sacraments, is more distinctly explained.* pag. 92.
- The objection from Tit. 1. 15. answered.* pag. 98.
- Mr. T's great objection answered about the sanctifying of an unbelieving Whore.* pag. 98.
- Another of his objections answered, that if the Covenant sanctifie, they must be Holy as soon as the Covenant was made.* pag. 100.
- Whether any children of Infidels in Abrahams family were by birth-priviledge Holy? where the great question is resolved, whether any but Believers Infants may be baptized?* pag. 101.

Chap. 30. The 25. Argument. Scripture tells us fully of the ceasing of Circumcision, but not a word of the ceasing of Infants Church-membership, which is greater, nor any question or doubt about it. pag. 102.

Chap. 31. The 26. Argument from Christs plain and frequent expressions, Mark. 9. 36, 37. & 10. 13, 14, 15, 16, &c. many Arguments briefly expressed from those Words, and the right sence of the Text vindicated against Mr. T. his ex-ceptions. pag. 103

The Contents of the second Part.

CHAP. I.

- A** Nother Argument for Infant-baptism briefly named. pag. 109
The great objection answered, which is drawn from Rom. 9. 8. Eph. 2. 3. pag. 110
- Chap. 2. An answer to the Objection, That Infants are incapable of the ends of Baptism. pag. 111
- Chap. 3. A 3. Objection answered, How can children Covenant with God? And by what right do Parents Covenant for them? And whether we did Covenant with God in Baptism or not? pag. 112
- Chap. 4. A 4. Objection answered, why Infants may not as well receive the Lords Supper. pag. 114
- Chap. 5. A 5. Objection Answered, why hath God left it so dark and said no more of it, if it be his will that Infants should be baptized? pag. 115
- Chap. 6. A 6. Objection Answered, drawn from the evil consequents that are supposed to follow Infant-baptism, as Ignorance, presumption, and want of solemn engagement to Christ, &c. pag. 117
- A humble motion that the Directory may be in this revised, or the Churches satisfied with their reasons to the contrary, in these four points. 1. That the Parent may not only promise to do his own duty; but may also enter his child into Covenant with God, by promising in his name, what the Covenant requireth. And that the Parent may profess his own assent to the Articles of Faith and his consent to the duties of the Covenant. 2. That the Ancient practice of Confirmation may be reduced to its primitive use; and instead of Political and controvertible Covenants, that every Christian who was baptized in Infancy, may solemnly at age renew his Covenant personally, before he be admitted to the Lords Supper. 3. That the Church may have power to see to the renewing of this Covenant often, when there is necessary occasion. 4. That the

- words of the Covenant may be (from Scripture) prescribed, and no Minister or Churches have power to alter it. pag. 120
- The duty of Solemn personal Covenanting proved from Scripture, against those that think it a humane invention. And that this would be far more solemnly engaging then adult baptism, and more agreeable to the Will and Word of God. pag. 122
- Chap. 7. The first Argument against delaying of our Infants Baptism, in that there is no word of precept or example in all the Scripture for the baptizing a Christians child at age (except it be sinfully neglected before) pag. 125
- Chap. 8. The second Argument. The baptizing of Christians children at age ordinarily, is plainly manifested to be utterly inconsistent With obedience to Christs rule for baptizing. pag. 126
- Christs Rule is for baptizing upon the first Discipling. pag. 126
- Mr. T's qualifications of requisite profession, examined. pag. 128
- Chap. 9. A third Argument against delay of baptism. pag. 130
- Chap. 10. A fourth Argument. Baptizing Christians children at age, will unavoidably fill the Church with contentions and confusion, or give Ministers the most Tyrannical power that ever was usurped, even more then Papal. pag. 130
- Chap. 11. A fifth Argument against their ground. Mr. T's arguing from Mat. 28. Would tend to shut out Baptism from the Church. pag. 132
- Chap. 12. A sixth Argument against their ordinary baptizing in cold rivers, by dipping overhead, as necessary. pag. 134
- Chap. 13. A seventh Argument against their ordinary baptizing naked. pag. 136
- Chap. 14. An eighth Argument. Anabaptistry hath been pursued by Gods evident Judgements ever since the first rise of it. pag. 138
1. They have been great hinderers of the Gospel. 2. And the inlet to most horrid opinions. 3. And notoriously scandalous. 4. And pursued with Gods ruining Judgements. pag. 138
- The History of their carriage in Germany. pag. 139
- The doleful scandals by them in England. pag. 143
- Chap. 15. Antiquity for Infant-Baptism. pag. 152
- Cyprian and Tertullian acknowledged for us by Mr. T. pag. 153
- Further testimony out of Tertullian. pag. 153
- Ireneus Testimony vindicated. pag. 154
- Justin Martyrs Testimonies for us. pag. 155
- Mr. T's Testimony from Antiquity examined: where his most horrid vile allegations of the slanders of the Papists against the Albigenes and VValdenses is detected. pag. 157
- The conclusion, with the sound judgement of Melancthon and Camero, pag. 160
- Testimonies from Cyprian, Chrylostome, Ambrose.

The Contents of the third Part.

A Preface.	pag. 165
<i>That I never call Mr. T. Heretick.</i>	pag. 167
<i>Of the season of publishing those words in my Epistle.</i>	pag. 172
<i>Of the name Anabaptists, whether Mr. T. dare Justifie all the prophane, as having not violated any Covenant in baptism.</i>	pag. 174
<i>Whether Anabaptists play not a worse part then the Devils materially? And how they are accusers of their own children.</i>	pag. 174
<i>Whether Mr. T. keep them out of the visible Church?</i>	pag. 176
<i>Whether they that plead for Infant-baptism do play the Devils part as Mr. T. saith they do?</i>	pag. 177
<i>Whether Infants may be engaged by Covenant to Christ?</i>	pag. 178
<i>Whether Mr. T. plead against Infants being Christs Disciples and servants?</i>	pag. 179
<i>Of his denyall of Infants Holiness by separation to God.</i>	pag. 180
<i>Concerning Levit. 25. 41, 42. & Deut. 29. 11, 12.</i>	pag. 182
<i>Act. 15. 10. vindicated.</i>	pag. 184
<i>About 1 Cor. 7. 14. another exception of Mr. T's answered.</i>	pag. 187
<i>Of the term Sectary: and of Judgements on such.</i>	pag. 188
<i>My doctrine of Justification vindicated from Mr. T. his assertions; his matching it with the clean contrary doctrine of the Antinomists in New England, is such dealing, that I know no Jesuit matcheth.</i>	pag. 190
<i>Mr. T. his pleading against the right use of Gods wonders in New England, examined.</i>	pag. 197
<i>My exposition of Mat. 7. 15. vindicated.</i>	pag. 199
<i>How far false teachers may be known by their fruits?</i>	pag. 200
<i>Mr. T. not charged as he will needs suppose: yet not free.</i>	pag. 202
<i>Mr. T's confidence, and his misreports of the dispute.</i>	pag. 205
<i>Several Absurdities that Mr. T. maintained in the dispute, Jan. 1. 1649.</i>	pag. 207
<i>Many more of his evident untruths about the said dispute.</i>	pag. 209
<i>Whether I crowed over Mr. T. or trampled him under foot.</i>	pag. 210
<i>More untrue reports of his confuted.</i>	pag. 211
<i>More of the carriage of the dispute.</i>	pag. 212
<i>The true Reason of my speaking so much against Anabaptists in the Epistle before my book, entitled, The Saints Rest.</i>	pag. 216

<i>That I cast not dirt in the face of Mr. T. but only of his ill cause.</i>	pag. 217
<i>Mr. T's error about the not concealing any Truth for peace, confuted.</i>	pag. 218
<i>His error [that those that are no Ministers may Baptize] confuted.</i>	pag. 220
<i>His error [that private men may administer the Lords Supper] confuted.</i>	pag. 221
<i>His error [that God sealeth not Actually, but when the Sacrament is administered to a believer] confuted.</i>	pag. 222.
<i>His error [that the Covenant, whereof Baptism is the seal, is only the absolute Covenant, made only to the Elect] confuted.</i>	pag. 223
<i>His error against Magistrates subordination to Christ the Mediator, confuted, and my doctrine vindicated. Mr. Rutherford, and Mr. Ball are downrighr for it, That all the Kings and Rulers on earth have their power from, and under the Mediator.</i>	pag. 227

The Contents of the Corrective.

<i>Some sayings of others in stead of a Preface.</i>	pag. 237
<i> Sect. 1. Mr. T's Epistle answered, and my other writings vindicated from his misinterpretation, whether our Ministers are meer formal Teachers, and Infant-baptism be a damning error.</i>	pag. 241
<i> Sect. 2. His first Section answered About dipping, and whether we are officiating priests? whether we would have destroyed or banished Mr. T. My own Judgment about liberty of conscience.</i>	pag. 245
<i> Sect. 3. His second and third Sections answered, sundry more untruths detected.</i>	pag. 248
<i> Sect. 4. His fourth Section answered about Levit. 25. 41.</i>	pag. 248
<i> Sect. 5. His fifth Section answered about Deut. 29.</i>	pag. 249
<i> Sect. 6. His sixth Section answered about Act. 15. 10.</i>	pag. 252
<i> Sect. 7. His seventh Section answered about 1 Cor. 7. 14.</i>	pag. 253
<i> Sect. 8. His eighth Section answered, his false accusation of me about Independency; more about the monsters in New England.</i>	pag. 257
<i> Sect. 9. His ninth Section answered, Of Mat. 7. By their fruits ye shall know them.</i>	pag. 259
<i>Of Heresie, what it is.</i>	pag. 259
<i>M.T's Authors for the antiquity & goodliness of Anabaptists, examined.</i>	pag. 260
<i>Fuller proof of the Antiquity of Infant-baptism from Fathers and Councels.</i>	pag. 262
<i>Mr. T's witnesses examined particularly, Bernard, Cluniacensis, Eckbertus, Schonaugienfis and Walafridus Strabo.</i>	pag. 264.
	Cyprian

<i>Cyprian eyes salvation to the visible Church.</i>	pag. 266
<i>A cleer argument that Christ never revealed Infants Church-membership. ibid.</i>	
<i>Admonitions about Schism from Cyprian.</i>	pag. 267
<i>To those that distast godliness for the scandals of these times, somewhat out of Clemens Alexandrinus.</i>	pag. 268
<i>The Levellers (and Ranters) shew us what Anabaptistry is, when it is ripe (against whom the State is fain to make Acts.)</i>	pag. 269
<i>Sect. 10. His tenth Section answered. The Oxford Testimony considered.</i>	pag. 271
<i>The true reason of my inserting those passages in the Epistle before my Treatise of the Saints Rest, which Mr. T. is angry at.</i>	pag. 272
<i>Against Mr. T's charge, that [I am become a Ringleader of men that mind not the things of Christ, nor regard me, but to uphold their repute.]</i>	pag. 273
<i>The reason of my plain speech, which is called keenness.</i>	pag. 274
<i>Whether my judgement about universal redemption be meer Heresie? And how many of the most learned and famous Divines that ever the reformed Churches had, do maintain it?</i>	pag. 275
<i>Whether my judgement, that Magistrates hold their power under the Mediator, be meer Heresie? more Authors alledged for it, and the main obje. ans.</i>	pag. 276
<i>Whether my maintaining Infant-baptism be Heresie.</i>	pag. 278
<i>The main strength of Mr. T's answer proved vain.</i>	pag. 279
<i>Passages about the dispute and my self.</i>	pag. 280, 281.
<i>The result of my most impartial examination of all Mr. T's papers and arguments.</i>	pag. 283
<i>An advertisement to the Reader.</i>	pag. 284

The Contents of the Appendix.

A <i>Premonition to the Reader.</i>	pag. 288
<i>The sayings of sundry great Divines upon the point.</i>	pag. 291
<i>The reasons of this undertaking.</i>	pag. 293
<i>Mr. Bedfords opinion laid down out of his three books.</i>	pag. 294
<i>My own judgement laid down in ten propositions, after some distinctions preparatory thereto.</i>	pag. 295
<i>About tradition, and humane additions to Gods Worship.</i>	pag. 301
<i>Baptism only a Morall Instrument, and not Naturall or supernaturall.</i>	pag. 305
<i>Whether there be a hyperphysical causality distinct both from physical and moral.</i>	pag. 306

<i>Whether Faith give men only jus ad rem, before Baptism, and not also jus in re.</i>	pag. 307
<i>In what sence Baptism is a condition of Justification, &c.</i>	pag. 309
<i>Against the necessity of Baptism to salvation.</i>	pag. 310
<i>Whether God give seminal true grace to those Infants that afterward perish.</i>	pag. 311
<i>Whether there be any third thing infused besides the essence and Work of the Spirit? and which of these it is.</i>	ibid.
<i>Whether there be any true effectual saving grace in Infants, which Will not certainly Act when they come to age?</i>	pag. 312
<i>What Act it is by which God forgiveth and justifieth.</i>	pag. 313
<i>There is special grace from Christ, before any that flows from union with him.</i>	pag. 316
<i>The Texts that are brought for their Tenet Answered.</i>	pag. 317
<i>Of the nature of our union With Christ.</i>	pag. 318
<i>Whether experience speak for the Tenet I oppose.</i>	pag. 319
<i>What forgiveness is?</i>	pag. 321
<i>How far Christ dyed for Unbelief and Impenitency, and how far he did not, opened.</i>	ibid.

IN the Animadversions on Doctor Wards Tractate.

W <i>Hat kind of Instrument Baptism is, viz. moral.</i>	pag. 223
<i>Bradwardines Judgement of effectual grace.</i>	ibid.
<i>How far it is true, that Christs death, though a sufficient remedy, yet profiteth not except we apply it.</i>	pag. 323
<i>Several points wherein Doctor Ward is against Mr. B.</i>	ibid.
<i>Doctor W's mistake [that baptism sealeth not to Infants] confuted.</i>	pag. 324
<i>His mistake [that the word applyeth not Christs merits to Infants] confuted.</i>	pag. 325
<i>His mistake [that baptism is the first means of pardon, and not the Covenant] confuted.</i>	pag. 326
<i>Some positions about Justification by the Covenant, and by baptism.</i>	ibid.
<i>The Dr. dangerously gathereth from Act. 2. 37. that common faith is the condition of Baptism, and Baptism the means of remission, before true lively faith.</i>	pag. 327
<i>More proof that the Covenant Justifieth before Baptism.</i>	ibid.
<i>Dr. W's Arguments against Covenant justification of Infants before baptism, answered.</i>	pag. 330
<i>Calvins Testimony fully against Baptismal precedency.</i>	pag. 331

The Doctors sound judgement. 1. About Gods sole efficiency in Justification.
2. And about the universality of the conditional Covenant. pag. 332

T*He Authors Judgement of Doctor Davenant, and Mr. Owens censure of*
his late excellent Dissertations. pag. 332

Davenants clear judgement. 1. In the point of universal redemption. 2. And
of Justification, how far works concur. pag. 333

The summ of Davenants Epistle. pag. 334

Whether Bishop Usher and Mr. Cranford be for Mr. B. pag. 335

That the parents faith is the condition for the child, proved. pag. 336

Perkins Judgement herein plain and full. ibid.

The judgement of River, Beza, Zuinglius, Twiss, our Assembly, & Austin. pag. 337

A*N Addition to the twentieth Chap. of the first part, about the Catholik visi-*
ble Church, referring to Mr. Hudsons book. pag. 339

A*Rguments against the Socinians, who deny the use of Baptism to settled*
Churches. And against the duty of Baptizing twice. pag. 341

The Conclusion of the Whole. pag. 344

Errata.

Pag. 3. l. 23. for [or] read [of] p. 17. l. 31. r. [same sence] p. 18. r. [one more] & l. 32. r [have them] p. 31. l. 29. r. [it the Jews] p. 41. l. 24. r. [if it be] p. 46. l. 10. r. [not that] p. 51. l. 42. for [unchurched] read [in church again] p. 52. l. 17. r. [this text and the former] & l. 18. r. [whole Jerusalem and whole Kingdomes] p. 54. l. 16. r. [it is worse] p. 60. r. [in Abrahams family] p. 78. l. 5. r. [have Christ encouraging] p. 82. l. 12. & l. 22. for [unchurched] r. [in church and in churching] p. 83. l. 11. r. [I shall] p. 104. l. 19. r. [Christ speaks of] p. 120. l. 23. r. [to the world] p. 139. l. 35 & l. 40. for [Dadianus] r. [Vadianus] p. 145. l. 43. r. [of these] p. 150. l. 12. for [any] r. [and] p. 251. l. 3. for [lives] r. [lines] & l. 39. r [Vadianus] p. 156. l. 12. r. [was by] & l. 19. for [many] r. [may] p. 157. l. 15. r. [how unjustly] & l. 16. for [I cannot tell] r. Austin doth tell us] p. 165. l. 37. r. [that if I know] p. 184. for [Adoption] r. [Doctrine] p. 201. l. 38. for [faculty] r. [faults] p. 208. r. [only present prayer] p. 211. l. 13. for [any] r. [my] p. 214. l. 17. r. [for not writing] p. 216. l. 8. r. [that God would] and [to review] p. 220. l. 28. r. [and the rest] p. 243. l. 20. r. [hope and believe] p. 245. l. penult. for [them] r. [then] p. 246. l. 34. for [from] r. [for] p. 253. l. 6. r. [Relation] & l. 31. r. [self] p. 255. l. 44. r. [nostri] p. 260. l. 40. r. [intfance] p. 264. l. 37. r. [enough in Piscatorius & Crispines Bibliotheca] p. 266. l. 9. r. [any] p. 273. l. 29. for. [called] r. [Celled] p. 277. l. 20. for [p. 808.] r. [p. 80.] p. 281. l. 44. r. [them than] p. 282. l. 11. r. [Mediolanensi]



Mat. 28. 19.

Go ye therefore and Disciple to me all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

CHAP. I.



Beloved Friends and Neighbours, I am invited hither by your selves, and the providence of God, to perform a work to me so sad and displeasing, that no ordinary motives could ever have engaged me to : But the delivering so many beloved friends and near neighbours from so dangerous a snare ; the preventing of those dolefull divisions, distractions ; heart-burnings, and ruins which Anabaptism hath introduced where ever it yet was entertained (so far as I can possibly learn) the quenching a fire so near my own dwelling ; the curing of that plague which else may infect my own Congregation ; and especially the vindicating of Gods precious truth, and his Peoples precious priviledges, which I dare not betray by my silence, being so called forth for their defence : These are all Arguments which I cannot gainsay, and have constrained me to this task, how ungratefull soever. It can be no pleasing work to me, the Lord knows, to preach the truth in a way of contradiction : to speak against the doctrine of a Brother whom I so much love and reverence : to amuse the poor ignorant people, while they hear one man preach one thing, and another the contrary ; one pleading Scripture for this opinion, and another against it ; one interpreting it this way, and another that way ; as if we were all brought to a loss in our Religion, and so cause people to cast away all as uncertain. To be put to defend Gods truth against such a friend and lover of truth ; and Gods Church and people against a Builder, a Shepherd, a Guide, a Father in the Church ; and to heal the wounds that you have received by a friend ; to turn my labours and your attention from matters of greater moment, to these triviall quarrels ; to see the beginning of that plague broke forth in a Congregation which so lately were minding Christ in Love, and Unity, and Peace, which hath already made such havock in *England* ; and in the face of this Congregation to behold the dolefull state of the Nation ; and by the sight of your Sparks, to be forced to re-

member our publike flames, which have made us a scorn to our enemies, a wonder to strangers, a grief and astonishment to our friends, a confusion to our selves, a shame to the Gospel, and a perpetuall reproach to the cause of God : So far is this from being a pleasing employment, that it makes me begin with an afflicted heart. I pray God you may have more joy in the end by your Information, then I have in the beginning from the nature of my work ! For if I had not hopes of that, I should not have come hither. But seeing God will have it so, and because of your necessity there is no remedy, I will here assure you of these two things in the presence of God, the searcher of hearts. 1. That I have not rashly entertained the Doctrine which I come to maintain, nor have I neglected the study of it through carelesness and contempt : I never baptized but two Children, and both those of godly Parents : Before I proceeded any further in the practice, I grew into doubts of the lawfulness of it my self, and that upon the same grounds for the most part, which *Mr. T.* hath since published ; This was about ten or eleven years ago ; since which time I have used all diligence that I could to discover the truth, and upon that and other reasons suspended my practice. I bless God, that gave me not over to a spirit of rashness and headiness, to run on new untryed wayes, upon every doubting about the old ; and that gave me all along to see as great probability for the truth, as against it ; and that gave me still a detestation of Schism, and a high esteem of the Churches unity and peace ; or else I had certainly then turned Anabaptist (for I think it no sin to take this shame to my self, in confessing my former imperfections) But, *Nil tam certum quam quod ex dubio certum est*, we are most sure in those points that we have most doubted in : And I profess I am far more confident, and beyond all doubt now, that it is the Will of Christ that Infants should be Baptized, then ever I was in my life, notwithstanding it hath been opposed more of late then ever. 2. And this also I here solemnly promise you, so far as I am acquainted with my own heart, that I will not speak any thing to you in this business, save what in my judgement and conscience I believe to be the truth : And he that knoweth my heart, knoweth that I have so unsatiabla a thirst after the knowledge of Truth, that if I did think that it were a Truth of God, that Infants should not be Baptized, I should not only entertain it, but gladly entertain it ; and it is as delightful to me to discover even a disgraced truth, as it is to finde the most precious treasure : I never discover a Truth in my studies, but it is as sweet to my mind as a feast to my body : even Nature it self hath a longing desire to know. I spend my time, and strength, and spirits in almost nothing but studying after Truth ; and if after all that I should be unwilling to finde it, I were monstrously perverse. It hath hitherto been my lot, ever since I have been a Preacher of the Gospel, to be on the suffering side. If after so much contradiction to the corruptions of the times, and so many hazards of my life, and so many dolefull sights, and tedious nights and days which in wars I have endured, when others were at ease, and after the overthrow of my bodily health, and all for conscience and preservation of Truth, I should now be unwilling to receive it and acknowledge it, I should be a most treacherous enemy to my self. If a man that lives in constant expectation of death, and daily looks to be summoned before the Lord his Judge, as I do, should yet through pride or any worldly respect be false to the Truth and his own soul, and that in a time when error is the more thriving way, sure such a man were unexcusably wicked. All which I therefore say for my self (though I am confident among you that know me it is els needless) because *Mr. T.* hath told me in Conference, that the able Ministers generally that differ from him, do err through meer wilfulness or negligence so easie it is to see the Truth on his side. The Lord preserve me and all his people from that censoriousness and height

height of spirit. For my part, I solemnly profess to you, that if I deliver you not the Truth, it is through disability and weakness rather than wilfulness or negligence: though I know my will also is imperfect.

Before I come to the proof of Infant Baptisme directly; I must needs first lay down severall Positions that must necessarily be well understood before you can understand the point in hand: when a people are ignorant or mistaken in the antecedent, no wonder if they deny the consequents: and if their understandings have once received false foundations and principles, it is easie to build up a false superstructure. The Positions I lay down first, are these.

Position I.

IT hath pleased the Holy Ghost to speak of some things in Scripture more fully, and of others more sparingly: And where God speaks more sparingly, the thing must needs be more difficult, and yet his Truth still. In Four cases specially Scripture is thus sparing. 1. In speaking of those to whom it speaks not: God speaks more fully to men of themselves, but of others he speaks less: for he is not bound to give us account of his dealing with others; Therefore he speaks so little concerning the Heathen that never had the Gospel, Whether any of them be saved? or upon what terms he dealeth with them for Life or Death? Far is it from my reach to discover his mind in this. And so for Infants: they hear not the word: it is not spoke To them, and therefore it speaks more sparingly Of them: Yet God hath so much care of the comfort of Godly Parents, that he hath much more fully revealed his mind concerning their children, then the children of the wicked and open enemies. 2. Scripture speaks sparingly of smaller points; and of greater and those that are of necessity to salvation, more fully. I shall shew you anon, that this is not so great a point as many make it, and therefore no wonder if it be the more sparingly mentioned. 3. Scripture speaks fully of those particular controversies that were afoot in those times, and more sparingly of those that were not then Questioned. The great Questions then were, Whether Christ were the Messiah? Whether the Gentiles were within the Covenant, and to be received into the Church? Whether Circumcision, and the rest of the Ceremonial service must be used by the Gentiles? Whether Justification be by the works of the Law, or by Faith in Christ? Whether the dead should rise? and how? How fully are all these resolved in the Scripture? so all those lesser Questions which the Corinthians and others moved about separating from unbelievers; and Sacrament, and things offered to Idols, and meats and drinks, &c. how plainly are all these determined? But many others as difficult which then were no controversies, have no such determination. And yet Scripture is sufficient to direct us for the determination of these too; if we have wisdom to apply generall Rules to particular Cases, and have senses exercised to discern the Scope of the Spirit. Such is the case of Infant Baptisme. 4. The New Testament speaketh more sparingly of that which is more fully discovered in the Old. What need the same thing be so done twice, except men had questioned the Authority of the Old? The whole Scripture is the perfect Word and Law of God: and if he should reveal all his mind in one part, what use should we make of the other? How silent is the New-Testament concerning a Christian Magistracy? which made the Anabaptists of old deny it: where find you a Christian in the New Testament that exercised the place of a King, or Parliament man, or Justice of Peace, or the like? so of an Oath before a Magistrate, of War, of the Sabbath, &c. how sparing is the New

Testament? and why? but because there was enough said of them before in the Old? This also is the very Case in the Question in hand. The main Question is not, By what sign members are to be admitted into the Church? or whether by a sign or without? but, At what Age they are to be admitted Members? Now this is as fully determined in the Old Testament as most things in the Bible: and therefore what need any more?

The desperate highest sort of *Antinomians* who to put off this, will wipe out all the Old Testament with a stroak, are men to be deplored rather than disputed with. They may as well do so by the New Testament too if they please, when any thing in it contradiceth their conceits: and they are hasting to it apace: when in most of the Land our Question, Whether Infants should be Baptized, is turned into a higher, Whither the Scriptures be the word of God, or not? But O how happy were these men, if their disclaiming either the old Scriptures, or the whole, would make them invalid, and abrogate the Precepts and the Threats! Then perhaps they might dispute with God in Judgement, as they do now with us, and escape by excepting against the Scripture that must condemn them.

I might be very large here, if resolved brevity did not forbid, and shew you that the degrees of marriage forbidden (even marrying with a Sister) are not forbidden in the New Testament, with many the like, which yet are sins, because forbidden in the old. Some say, It is sufficient that they are forbidden in nature: But that is a Silly Shift: It tends to make the Scripture so imperfect, as if it did not forbid those sins which nature is against: Besides, it will hold much dispute, Whether it be directly against the Law of Nature or no: Whether *Cain* and *Abel* did sin in so doing. And if it be, yet the Law of Nature is so blotted and imperfect in the best, and so obliterated in others; that it is no sufficient Rule; that which Nature teacheth clearly, it teacheth all men: but it doth not teach all men, this, that it is a sin to marry ones own Sister. You may say, It is but some notorious wicked ones that have prevailed against the very light of nature, that know not this. *Ans.* I think many are in a ready way to it, that little imagine it; But I have disputed with some men of eminency who denied the Baptisme of Infants, that because they would not admit of proofs from the Old Testament, have told me plainly, that they doubted whether marrying a Sister, or any thing els which is not forbidden in the New Testament be any sin; and for their part they would not acknowledge them to be sins. And it deserves tears of blood, to hear how light some Christians make of the Old Testament. They look at the *Jews* with so strange an eye as if they would not endure to be of the same Church, or body with them: (Just as the *Jews* were wont to look at the *Gentiles*) Let them take heed lest next they refuse to have the same Head and Saviour, or the same Heaven or God as they. Thus you see in Four Cases, Scripture (especially the New Testament) speaketh very sparingly; And therefore we cannot expect to have such points at large.

Position II.

THE great difficulty of a point is no proof that it is not Truth. A thing is not therefore to be rejected as not of God, because it is not easie, nor the proof so clear as we would have it. I find a multitude of silly ignorant Christians, if a point be once Questioned, and they find not presently an easiness to resolve it, but the Scriptures and arguments brought for it seem dark, they presently conceit or suspect it is no Truth: when they never consider that what is said for the contrary may have far less evidence or likelihood of Truth, Those poor souls are far gone, that will

will needs teach God how to deliver his mind : They are neer the pits brink, that say to God in their hearts, If thou wilt speak plainly, and make all the Scripture easie to us, we will believe it : but if thou speak sparingly, and leave it difficult, believe it who list.

If a man may take the advantage of Scripture difficulties to cast them away, then we must lose *Daniel, Zachary, Revelation*, and a great part of our Bible. And if difficult doctrines shall be concluded untruths, Farewell most of our very Creed and Christianity. I am most confident of it, that if a subtile Pagan should come among you, and dispute that Scripture is not the word of God, and that *Christ Jesus* is not God, he would silence you more then you are in the present controversie, and you would be less able to answer him, then you are to answer an Anabaptist. There are many weighty controversies, that are more difficult then this : must we therefore presently turn from the Truth ? Never did I plead to my remembrance with an able Papist, but he could say far more for his Religion then *Master T.* said for his opinion on *Jan. 1.* or his Sermon since. I wil hazard all the reputation of my Understanding on it, that there may Ten times more be said for Free-will then can be said against Infant Baptisme ; yea, that it is of twenty times more difficulty ; and I here offer my self to manifest it to any man that will debate it with me : And what ? Must we therefore believe *Free-will* ? I think not : (*Bradwardine* and *Gibbons* are not yet answered) *Peter* tells us many things are hard to be understood, even in *Pauls* Epistles, which the ignorant and unlearned wrest to their own destruction. And yet they are truths for all that. Do not therefore cast away a Truth, becaule difficult, but study the more.

Position III.

If never so cleare Evidence of Truth be produced, it wil still be dark to them that are incapable of discerning it. It is one thing to bring full evidence and proof, and another thing to make people apprehend and understand it. We may do the one, but God onely can do the other: I perceive most people think that when they come with a Question to a man, we must presently give them an answer which may make the Case plain to them : and if we could create understandings in them, it is possible we might satisfie them. They think they are not so silly and unreasonable as we would make them. God doth not reveal his truth onely or chiefly to the learned : They have the teaching of the Spirit as well as we. But alas, that men should be so ignorant against both Scripture and experience : God changeth the will on a sudden: but he doth not infuse knowledge, especially of difficult points on a sudden. If he do, why are we commanded to study the Scripture, and meditate on them day and night ? Did they ever know any that was suddenly made so wise? except it were onely in his own conceit. There are several ages and forms in the School of Christ. Men reach not to the understanding of hard points, till after long study and diligence, and acquaintance with Truth. If you beleive not me, beleive the Holy Ghost, *Heb. 5. 11, 12, 13, 14.* Of whom we have many things to say, and hard to be uttered; seeing ye are dull of hearing: For when for the Time ye ought to be Teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat: For every one that useth milk is unskilfull in the word of righteousness, for he is a babe ; But strong meat belongeth to them of full age, even those who by reason of Use have their senses exercised to discern both Good and Evil. The plain truth is, this is the very

Case of the most of the godly among us : They are children in knowledge , and have not by long use their senses exercised in discerning. Most of the best of you have need to read Scripture and Books of Controversie, seven years at least before you will be capable of understanding most controversies. O cursed Pride, that will not suffer one Ignorant Godly man of many, to know that he is so Ignorant. I think I had eight years agoe , read some hundred Books more then most of you, and thought my self as wise as most of you, and others thought me wiser, when I now know that in many more weighty points then this, I was a very child ; and I hope if I lived as much longer , I should find out many more wherein I am ignorant now. Yet do I not perswade you that this point in question is beyond your reach : I see it easier now then ever I did. But thus, the generality of the godly are very ignorant : And if you deliver the plainest Evidence of Truth to the Ignorant, it will not make it plain to them. You may think you can understand plain Scripture or Reason if you hear it; but you cannot : O that Pride would let men know, that they cannot. Read the plainest Lecture of Geometry or Arithmetick to one of you, and you cannot understand it. Read the Grammer to a boy in the Primmer, and he understandeth never a word you say ; when another perceiveth it all very plain and easie. If plain teaching a truth could make every one presently understand it, then the boys in the Primmer might be the next day in their Greek , when they hear a plain Greek Lecture. But knowledge will not be had so easily : Therefore I expect not that the more silly ignorant professors should apprehend the Truth, though I deliver it never so plainly and evidently. Otherwise one man should know as much as another, and all as much as their Teachers, seeing they all hear and read the same word of God.

Position IV.

WHen the Case is so difficult that we cannot attain to a clearness and certainty, we must follow the more probable way. Now whether it be likelier that Christ would have Infants of Believers to be admitted Church-members, and so Baptized, or to be shut out, I hope I shall make plaine enough before I have done.

Position V.

Tender conscienced Christians will not be rash and venturous in changing their judgement : They know errors to be dangerous sins ; and therefore are afraid lest they should be ensnared. They will therefore wait, and pray, and enquire of all that are like to inform them, and read all the Books they can get that will help them, before they will venture. Do not say, you cannot have while, except you will venture your souls to spare you time and labour. Do not say you cannot understand Books ; for then you cannot understand words, nor the state of the controversy; and will you venture before you understand what you do ? If any of you have taken up this opinion, and have not read and studied Mr. *Cobbet*, Mr. *Church* and other the chief Books, and been able (at least to himself) to confute them, you have but discovered a feared conscience, which either taketh error for no sin, or else dare venture on sin without fear, and have betrayed your own souls by your laziness.

Position VI.

THe overthrow of a mans own former weak grounds, is not the overthrow of the Truth which he held. I shall here discover to you a most frequent cause of mens falling into errors. Almost all men in the beginning do receive many Truths upon weak or false grounds, and so hold them a long time. Now some men when by others arguments, or their own studies they are beaten out of their old arguments, do presently suspect the cause it self; as a man that leans on a broken staffe, who falls when it breaks: so do they let fall the Truth with their own weak grounds; when alas there are far better grounds which they were not aware of. I am perswaded that there is few among you that did ever receive the Doctrine of Infant Baptism on the best grounds and arguments; and then when you are driven off your old conceits, you fondly imagine the truth hath no better support then those. I dare say, by *Mr. T.* his Books, that this is his own Case.

Position VII.

THe overthrow of other mens weak arguments is no weakning of the Truth which they maintain: I cannot deny but some Divines have argued weakly for Infant Baptism, and used some unfit Phrases, and brought some misapplied Scriptures: Now it is easie to write three or four Books against these, and seem to triumph, and yet the cause be no whit shaken. Some silly people think when they hear an impertinent Text put by, or such or such a man answered, that all is done: when it may be all the most plain Scriptures and best arguments have never been answered with fence or reason.

Position VIII.

One sound Argument is enough to prove any thing true, if there were never another, and if all the rest save that one were confuted. Falshood hath no one sound Argument from Scripture or Reason to defend it. It is not number but weight that must carry it. Therefore I resolve not to heap up many. What if all the Texts were put by that are brought save one? Is not that enough? There must be two witnesses with men; But Gods single witness is as good as ten thousand. I speak not this as if I had not many, but to rectifie the ignorant in their fond conceits.

Position IX.

THe former and present customs of the holiest Saints and Churches, should be of great weight with humble moderate Christians in cases controverted and beyond their reach. Whatsoever *Mr. T.* may pretend among the simple, I shall easily prove, that Infant Baptism was used in the Church as high to the Apostles days as there is any sufficient History extant to inform us: and that the deferring of Baptism came in with the rest of Popery, upon Popish or hereticall grounds. And ever since the Reformation, who knoweth not that it hath been the Judgements of the most learned and holy, and generally is to this day. The Apostle thought there was some weight in that Argument, when he said, We have no such Custom nor the Churches of God; of which read *Mr. Cradocks Gospel Liberty.*

Position X.

Evident consequences or arguments drawn by Reason from Scripture; are as true proof as the very exprels words of a Text. If you have the words without the meaning and reason, you have no proof: so the Devil used them to Christ. And if you have the meaning and reason, you have enough for evidence. Words are but to exprels the sence. God writeth his Laws to Reasonable creatures, and without Reason they can make no use of it; Reason is the Essence of the soul. He that hath it not in faculty, is not a man: And he that hath not the use of it, is a mad man, or asleep, or in some Apoplexie or the like disease: would it not make a man pity such senseless ignorant wretches, that will call for exprels words of Scripture, when they have the Evident consequents or sence? Is Scripture-Reason, no Scripture? If I prove, That all Church-members must be admitted by Baptism, and then prove that Infants are Church-members, Is not this as much as to prove, they must be Baptized? But these men are not to be reasoned with, for it is Reason they disclaim; we must not dispute with them, for disputing is Reasoning: If they will once Renounce Reason, then they are brute beasts, and who will go to plead with a beast? It is reason that differenceth a man from a beast: But yet I may a little Question with them, and I will desire them to resolve me in these two points; 1. Do you think the Lord *Jesus* knew a good argument, or the right way of disputing? Why, how did he prove the Resurrection to the *Sadduces*? From that Text, *I am the God of Abraham, and of Isaac, and of Jacob*. Would not one of these men, if they had stood by, have chidden Christ for this argument, and have said, Give us a Text that saith, the dead shall rise? Whats this to the Resurrection, that God is the God of *Abraham*? Would not one of these men have reported abroad that Christ was not able to confute the *Sadduces*, or to bring any Scripture for his Doctrine? 2. What say you? will you allow of such an argument for Infant Baptism as Christ here brings for the Resurrection? Will you confess it to be a sufficient Scripture proof? Nay, if I bring many Scriptures for that one which Christ brought? and every one of them more plain and direct? Christ knew better then you how to make use of Scripture, and I shal think it no weak arguing which is like to his; nor shall I take my self to be out of the way while I follow him. How many consequences must here be to prove the Resurrection from this Text? 1. If God be the God of *Abraham*, then it will follow that *Abraham* in soul is living. 2. This is not directly proved from this Text, but another principle must be taken in to support it, *viz.* That God is not the God of the dead but of the living. These men would have thought this no proving, 3. If *Abrahams* soul be living, then his body must needs be raised. 4. If *Abrahams* body shall rise, then there is a Resurrection, and others also shall arise. By all these consequences must the Resurrection hence be proved: And yet I dare say this was currant Scripture proof. Now I shall goe yet a neerer way to work, and prove to you, That 1. It is the Will of God that some Infants should be Baptized. 2. That it is the Will of God that all Infants of Believers ordinarily should be baptized. But before I come to these, I will first prove to you these three Propositions. 1. That the Question of Infant Baptism is of greater difficulty then many on both sides will acknow'edge. 2. That in it self considered, it is of less moment then many on both sides do imagine. 3. Yet the grounds on which it is ordinarily denied, and the errors that are the ground of this their denial, are of great moment.

CHAP. II.

1.  Hat it is a Question of difficulty, is evident from these two grounds. 1. Positives about worship which are mentioned in Scripture but sparingly and darkly, must needs be difficult: But the point in Question is such: therefore difficult. All the talk and disputing in the world will not make that easie which God hath left obscure. 2. Those points which the most learned, Godly, impartial Divines cannot agree in after all their writing, disputing, studying and praying, are certainly no easie points: But this is such: therefore not easie. Confidence and self-conceitednesse, may make many think it easier then it is, and specially when they know not what may be said against them. But if it be so easie, why did you not see into it sooner? and why cannot so many humble, godly, learned men discern it? Mr. T. hath told me that it is an easie point: and in answer to this argument, he said, That the reason why all these Divines did not discern it, was their wilfulness or negligence: and gave instance in the *Lutheran* Consubstantiation. But I pray God never to suffer me so far to overlive my humility and modesty, and conscienciousness, as to say, that almost all the Divines on earth, except my self, are through wilfulness or negligence, Ignorant of those easie things which I understand. I confess heartily that prejudice may do wonders in this kind. But that almost all the humble, godly, learned men in the world should be so overcome by it in an easie controversie, who are so incomparably beyond Mr. T. and me in holiness, heavenliness, humility and understanding (very many of them) I should tremble to pass so high a censure.

Yet that you mistake me not, let me adde this caution; Though it be difficult, yet far from that extreame difficulty as some other points are: And also that the grounds of it are very easie and plain, though to many it be difficult to discern how it is from those grounds inferred. And therefore, though some few learned and godly and humble men do doubt of it, yet in the whole known Christian part of the world there is but few. And though it be difficult to young students, as it was about eight or nine years ago to my self: yet to those that have dived into the true state of the controversie, it is far more easie. I do not therefore by the difficulty discourage you from studying it, but would take you off from hasty conclusions, and let you know that you may think you know all when you know but little. And for Mr. T. I cannot choose but observe, that if he thinke it is wilfulness or negligence that keeps others from being Anabaptists, then it seemes that it was these that kept him from it so long till of late years; (for sure he will not say that he was then more sincere then all his brethren, though he may be now.) And if he had no better preservatives against Anabaptistry so long then wilfulness and negligence, it is little wonder to me that he is now revolted: for indeed (if so) he was virtually one before.

2. MY Second Conclusion was, That this controversie in it self considered, is of less moment then many on both sides imagine. Here 1. Let us see what men judge of it. 2 What God judgeth: and then I shal leave you to judge of this Conclusion.

1. On the one side some think it no less then Hæresie to deny Infant Baptism, and to require Re-baptizing. Not that the generality of sober Divines do so: For though some of them do number Anabaptists among Hæreticks, yet they mean not that they are so for the meer denyal of Baptism to Infants, but for the rest of the errors which almost ever do accompany it: On the other side, many that are for Re-baptizing, or against Infant Baptism, do think it a matter of so high moment, that whosoever is not Baptized at age, you may not hear them preach, nor receive the Lords Supper from them, nor with them, nor be of the same Church with them, nor pray with them in their families. O what abundance of my own acquaintance are of this opinion! Lest you should think I wrong them, I had a dispute about this very point in *Coventry* with one of the learnedst and ablest Anabaptists in *England*, Mr *Benjamin Cox* (that I have met with) Whether it be lawfull to hear a Minister not Baptized at age: And I have one of his papers yet to shew (for we agreed to manage it a last by writing) but to my answer I could never procure his Reply. I pray God none of you come to this height your selves: Mr *T.* hath confessed to me that he did preach to you in publick, [That to argue for Infant Baptism from Circumcision, as Mr *Martiall* doth, is Hæresie, and one of the first condemned Hæresies in the Church] so then Mr *Martiall* is an Hæretick with him, and all the Divines in the world that go his way. These are the men that so stormed at others for calling some grosser dissenters [Hæreticks] yea, and which is much more (if my notary fail not, and a multitude of hearers be not mistaken) Mr *T.* said, That in this he hath told them the Truth of God, which if they obey not, [their blood will lye on their own heads.] It seems then he thinks it a matter that mens blood is like to be spilt for: by which I conceive he means no lesse then their damnation. And if so, then it must needs be a fundamentall point and duty, of absolute necessity to salvation; or else he is sure that his hearers dissent is through meer obstinacy and wilfulness: but this (for all his means to convince them) he will sure never have the face to affirm; for then he must commit no lower a sin, then the challenging of Gods peculiar prerogative, (to know mens hearts) and the ascending his Throne (to judge men for their thoughts:) therefore it seemeth evident to me, that Mr *T.* doth take this for a fundamentall point, which the salvation or damnation of men doth necessarily depend on; or what he means to say, [Their blood be on their own heads] I know not. And yet he blames the Papists, for making Baptism of necessity to salvation: and therefore I know not what he would here fix on. But it is the property of error to contradict it self, as well as the Truth.

Well, but doth God lay so great a stress on this point? To them that have read our Divines against the Papists on this point, I need to say nothing. Onely this briefly. 1. It was the imperfection of the old Law, that it consisted so much of Ceremonials. 2. Some of its abolished ceremonies, were as the Apostle calls it, *Heb. 9. 10. Diabælis carnium* in divers Baptismes, or washings, and carnal Ordinances. 3. God is a Spirit, and choseth spiritual worshipers. 4. One main excellency of the Gospel above the Law is, That it placeth less in externals, and freeth Believers from the Ceremonial Yoak; Therefore sure it layeth not our salvation now upon Ceremonies. 5. Even when the worship was so much in Ceremonies in the time of the Law, yet then did God dis-regard them in comparison of Morals. Therefore he calls them vain oblations, and tels them, he will have mercy and not sacrifice, &c. Much more now. 6. The Gospel having taken down Ceremonies, and set up but two anew, which we call Sacraments, though as duties they are all great which Scripture enjoyneth, and the thing signified by them is the foundation it self, yet compara-

paratively they must needs be the smallest parts of substantial worship, considered as in themselves, seeing the Gospel excelleth in introducing spirit and life, instead of Ceremony and Letter. 7. Even in ceremonious times, God would dispense with the great Ceremonies, when they were against bodily welfare, in several cases. Though he threatened that the uncircumcised should be cut off, yet in the wilderness forty years together because of their travel, God did forbear the whole Nation in this Ordinance: and doth he lay more upon Baptism now? 8. Mark further the language of the New Testament, *1 Tim.* 4. 8. Bodily exercise profiteth little: Yet some bodily exercise was a duty, *1 Cor.* 7. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping the Commandements of God. And yet uncircumcision then was a duty, So *Gal.* 5. 1, 2, 3, 6. Though *Paul* testifies to them that, if they were circumcised, Christ should profit them nothing, and they were debtors to the whole Law, yet he tells them, That in Christ Jesus neither circumcision availeth any thing, nor uncircumcision (*i. e.* of themselves) but Faith which worketh by love. So *Col.* 3. 12. *Rom.* 2. 28, 29. He is not a Jew which is one outwardly, nor is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and Circumcision is that of the heart, in the Spirit, not in the letter, &c. see how meanly the Gospel speaketh of all meer external things. And when *Paul* saw their divisions at *Corinth*, he thanks God that he Baptized none of them (save some few); for Christ sent him not to Baptize, but to preach the Gospel. But did not God send him at all to baptize? Yes; for 1. else he had sinned in baptizing any. 2. The Apostles were sent to preach and baptize, *Mat.* 28. and he was an Apostle. But this was a small part of his work in comparison of preaching, and therefore not named to him at his particular sending, and therefore for the most part he left it to others to baptize them, though he by preaching converted them, and was their Father, *1 Cor.* 1. 14 17. & *1 Cor.* 4. 15. Therefore Christ baptized none himself, though he would preach to one silly woman, *Joh.* 4. 2. The Papists object especially two texts, *Mar.* 16 16. He that believeth and is baptized shall be saved: But it saith only, He that believeth not is condemned; not, he that is not baptized. *Heb.* 6. 2. The Doctrine of Baptisms is called one of the foundations. *Ans.* 1. That is for its precedency in order of time, because it is first laid, and not because it beareth up the building. Every stone under the Sill supports not the house. 2. But the right answer to this, and all other the like is this: When Baptism is so extolled, it is the thing signified by Baptism, and done in it, and given by it, which is chiefly meant, and not the meer externall washing: If we engage faithfully to Christ without that washing, it bringeth those excellencies. Therefore *1 Pet.* 3. 21. when he had spoke of Baptism saving, lest they should mistake, he addeth, nor the putting away the filth of the flesh, but the answer of a good conscience towards God; As saith is said to Justifie, when the thing chiefly intended is Christ believed in.

Yet all this extenuates not their sin on the other extrem, who are above both this and all Ordinances. All Christs commands must be obeyed, both great and small, so far as we know them.

But this most evidently you may gather hence that if this be so difficult, and yet comparatively so small a point, then certainly those Christians that make it a chief part of their study and conference, and lay out at least one half of their zeal about it, are sure deluded by the devil: and if they were in the truth herein, yet sure that truth is a snare to them, and like to prove the occasion of their ruin. They will say That all truths are precious, and none to be set light by, or accounted small: True, Who knows not that? But though none be small absolutely, yet many are ve-

ry small in comparison of greater ; or else our Creed must be as big as the Bible. Truths are exceeding many, and our duty very large and weighty ; our capacity is small to understand them, and our time short to study and practice them. Preachers that study all their lives, do yet know but very little, in comparison of all that which they are ignorant of. Therefore the greatest Truths and duties must be first made sure of, and most of our time bestowed in them. Some Truths are of flat necessity to salvation, so are not all, nor most, nor but few : The most necessary, God hath made most plain ; He hath not hang'd mens salvation upon difficult small controverted points, which poor people are utterly unable to reach. When men are certain that after all their study they shall leave most Truths unknown, is it their wisdom to chose out the smallest ? and leave the greatest ? or is not this a plain betraying of their own souls ? ? I dare say, that ordinarily if you lay out but the hundreth part of your time, your study, your talk, or your zeal upon this Question either for or against it, that you will never be able to justify it : perhaps if I said the thousand part. For as there are a multitude of other Truths and duties to be first learned, so some one of those may be of a hundred times more moment, and may require a hundred times more of your time, and study, and zeal. How few did I ever meet with who are the eager disputers about Baptism and such like, that are able to give a rational account of the great doctrines of faith ? or that are acquainted with the daily practice of a profitable and heavenly life, or with that constant pains that is necessary for mortifying their flesh, for watching over their hearts and ways, and for walking with God ? Nay how evidently do these disputings destroy all this, and eat out the very life and power of Godliness ? As if they were the great-est plague and mischief in the Church.

3. MY next Proposition is this : Though the point of Infant Baptism be comparatively of less moment than many judge ; Yet the grounds on which it standeth, and which usually are denied by those that deny it, are of very great moment : And therefore though the bare denying of water to Infants be no great or dangerous Error in it self considered, yet as it consisteth of all its parts, it is very great. I do not now speak of all or any of those other errors which the several sorts of Anabaptists do hold, but onely this about denying the grounds of Infant Baptisme. For example : They all (that ever I spoke with) do deny all Infants their Membership, and room in the Visible Church ; and that is another matter then to deny them Water. They deny them (usually) any part in the Covenant of God : (except when they speak like Antinomians of the absolute Covenant, calling Gods Election, or his discovery of an Election in generall [his Covenant :] and this no parent in the world can say that his Child hath interest in, as themselves will confess.) Also they deny the very naturall interest which parents have in their children, to make Covenants in their name and behalf. They call that common and unclean (at least consequentially) which God hath made and called holy. They give us a new model of the visible Church of their own making in the very materials of it. They provoke Christ to anger in forbidding children to be brought to him into his Church. They repeal a considerable part of the Old Testament, which they can never prove that God hath repeal'd : and what belongeth to them that adde to the Word, or take from it, you know. They take down the Arguments which parents should use to prove the Justification and salvation of their Children. They leave parents no true ground to believe or Hope for the salvation of their Children which dye in Infancy, according to

the received definitions of Faith and Hope ; For they deny them any promise of salvation ; and Faith and Hope go upon the ground of the Promise : They deny them entrance into the visible Church , which is far wider then the invisible , and therefore leave but little hope that they should be admitted into Heaven (according to their Doctrine) where are none but reall Saints , when they may not be admitted into the Church , which also containeth many workers of iniquity , *Mat. 13. 41.* They shut them out of the House of God : They leave them as much out of the Church as the Children of Turks and Pagans : They make the time of the Law to be incomparably more full of Grace to Children then the times of the Gospel : They make the Jews in this respect to be exceeding loosers by Christs coming , even those Jews that believed in him : They make God to un-Church and dis-franchise men before they have forsaken him ; and to punish some for the sins of others , when they abhorred and renounced those sins : They make God unfaithful in his Covenant , and to break Covenant with those that kept Covenant with him : They make God more prone far to severity then to mercy , and to shew more wrath against the Infants of the wicked , then mercy to the Infants of his Saints : They make even the very Gentiles themselves to be in a far worse state , in respect of their Children , then they were in the time of the Law , when the Gentiles were Strangers and Dogs . They exceedingly derogate from the free Grace of the Gospel , restraining and confining its unspeakable Riches : They deny our Children those mercies which God hath estated on them in the very Morall Law : They lay dangerous grounds of derogating from the Lord *Jesus* himself , while he was an Infant . Lastly , they do plainly play the Devils part in accusing their own Children , and disputing them out of the Church and House of God , and out of his Promises and Covenant , and the priviledges that accompany them , and most ungratefully deny , *reject* , and plead against the mercies that Christ hath purchased for their Children , and made over to them .

It becometh not a disputant peremptorily to conclude against his adversary before proof : But this I may say , That in my judgement they are truly guilty of all this , without any uncharitable or partiall censuring them , or any forced wresting of their speeches : And if God will , I shall prove all these to you particularly ; and till then I desire your patience ; and that you will not conclude that I wrong them till you hear my proofs .

I Come now to prove my first Proposition , *viz.* [*That it is the will of God that some Infants should be Baptized*] or [*That some Infants ought to be Baptized*] And here let me give you notice , that I intend not to meddle much with those Arguments that others have already fully managed , seeing that would be but to spend time and labour in vain ; you may read them in many Books ; and though I confess few have improved them as they might have done , or managed them in the most forcible way , yet I believe a judicious , deliberate , impartiall Reader will soon discern , that the Answers so much boasted of , are meerly frivolous : A multitude there are in Latine that were never answered that I can learn . And so are there many in English , especially *Mr. Cobbet* , which I conjecture will never be satisfactorily Answered . I shall therefore pass over most that they have said , supposing that none of you dare venture upon novelty , till you have first read , and well weighed at least the chief Authors and Arguments already in Print . And though I shall use many of the Scripture proofs that others do make use of , yet it shall be in another way , and to another end : I will not stand to use many Arguments , but rather drive home a few : And indeed , were it not

that I must not overpass that which my Text affordeth, I would spend all my time upon one only, which is drawn from the *Medium* of Infants Church-membership; as being that which doth most throughly convince my own Judgement: or at least, but one more, which is drawn from the duty of their solemn Engagement to God. But though I resolve to stand most on these, yet I must begin with this in my Text.

For the Explication of the Text, I will spare time and labour, and stand to most of that which *Mr. T.* hath given you already. I say as he, that the verb *μαθητεύσατε* signifieth [*Make ye Disciples*] and Baptizing is the Act, or Sign of their solemn admission: As the word [*Disciple*] signifieth 1. One that is a Disciple incompleat, not yet solemnly joyned to the Church: 2. Or one that is a Disciple compleat, and solemnly joyned or entered: So must there be two wayes of making them so, according to the said difference: As a King is first King by birthright, or Covenant, or the likes; but yet incompleatly, till he be solemnly Crowned and Inthroned: In the former sence it is his Birthright that makes him King (which yet receiveth all its Power from some foregoing more potent Cause, as the donation of God, or the peoples choice or covenant;) in the later sence, it is his Coronation that makes him King: Or as a man and woman are truly married by private Covenant; but yet it is not compleat till the legall conjunction or solemnizing; so it is here; They are first made Disciples, and then solemnly admitted, entred, or listd by Baptism, and so made more compleatly Disciples. Before I cometo Argue, I will briefly help you to understand 1. What is meant by a Disciple: 2. What it is that maketh a Disciple.

1. Besides what is said already, you must understand that one may be called a Disciple 1. In a larger sence, Relatively; as being of the number of those that belong to Christ, as Master and King of the Church, and destinated or devoted to his oversight and rule, and Teaching for the future: Thus Believers Infants are Disciples: Of which I shall give you the proofs anon. 2. Sometime the word is taken in a narrower sence, for those who are actually Learners. But commonly applied to men at age, it includeth Both the Relation and Subordination, and also Actuell learning, but the former principally: but applied to Infants, it intendeth the Relation as present, and actuell learning as one end of it, intended for the future.

2. To the making of a Disciple there must concur, 1. Somewhat properly causall, *i.e. Effective*; 2. Somewhat Conditionall. The former is Gods part, the later mans. It is Christ that maketh himself Disciples; in regard of the Form of a Disciple, which is Relative (*viz.* His Relation to the Master of the Church before mentioned) so Christ maketh Disciples directly by his Grant, Gift, or Promise in his Law or Covenant. *John 1. 11.* It is said of Believers at age, that *To them that Receive him he giveth power to become the Sons of God.* To be Gods sons is a Relative Priviledge: What is the cause of this? Why the Text tels you; It is Christs Gift: he giveth them Power, or Priviledge, or Title to it; And how doth he give this? Not by a voice from Heaven, but by his Laws, or written Promise, or Grant, which containeth all mens Legall Titles, and according to which their Titles must be tryed at Judgement.

But in regard of the matter of a Disciple, God bestoweth it in a Naturall way; for it is nothing but our Being. 2. The condition of Discipleship, is what pleases the free Lawgiver to make. If he had enacted that of Sons should be made Children or Disciples to him, it should have been so. But the condition which he requireth, is but the Consent of every man at age for himself and of Parents for themselves and their Children, that they dedicate, give up, or enter themselves under him as the only Master for them and their Children: and upon this condition he will take them and their Children so devoted for his Disciples. All this shall be proved anon. In a word; the Parents

Parents Faith is the condition for himself and his Infants. The Causes of this condition of Discipleship, or Church-membership, may improperly be called the causes of our Discipleship it self: but properly Christ by his Law, or Covenant-grant is the only cause Efficient. We do not therefore say, that the Faith of the Parent is the cause either of his own, or his Childs priviledge of Church-membership, no more then of their Justification, or Salvation, but only the condition; And when we say that Children are born Christians, or Disciples, we do not make their Nature or Birth-priviledge any cause of it, but Gods gift is the cause; and that they be born of Believing Parents, is but [to be those persons whom the Law of Christ judgeth to have interest in the Condition, and so in the Priviledge.]

CHAP. III.

Come now to my first Argument, which (from the Text) is this.

All that are Christs Disciples, ordinarily ought to be Baptized: But some Infants are Christs Disciples: Therefore some Infants ordinarily ought to be Baptized.

By [Disciples] in both Propositions I mean as in the Text: Those that are *de jure*, or incompleatly Disciples, as a Souldier not yet listd or a King not yet Crowned. I put in the word [ordinarily] because there may fall out severall Cafes wherein God will dispense with externall Baptism to Yong or Old; as he did with Circumcision to the Jews Children forty years in the Wilderness. Morals naturall take place of Positives. God will have Mercy rather then Sacrifice.

The Major Proposition is evident in the Text, from the conjunction of the two Commands: *Go make me Disciples, Baptizing them.* If any shall be so quarrellsome against the plain Text, as to say, It is not all Disciples that they were commanded to Baptize, but only all that were *made Disciples*, and this Making was only by Teaching. I answer: 1. If I prove Infants Disciples, I sure prove thereby that they were Made so, or else they had never been so. 2. By Teaching, the Parents and Children were both made Diciples: the Parents Directly, the Infants Remotely, or Mediarily: If they be proved once to be Disciples, it will easily follow it is by this way. He that converteth the Parent, maketh both him and his Infant Disciples incompleat, or in Title; This therefore lies on the proof of the Minor. 3. But I would say more to this, but that *Mr. T.* (as I understand) hath in his Sermons professed, That if we will prove that Infants are Christs Disciples, he will acknowledge that they ought to be Baptized: the like he granted to me; and well he may.

That Infants are Christs Disciples, and so called by the Holy Ghost, is most evident to any that will not grossly pervert the Text, or overlook it, in *Act. 15. 10.* *why tempt ye God, to put a yoke on the neck of the Disciples, which neither our Fathers nor we were able to bear?* Now who were these Disciples? No doubt those on whom the false teachers would have laid the yoke. And what was that yoke? It is plain it was Circumcision, as necessary, and as engaging them to keep the Law. And whom would they have perswaded this to be Circumcised? Why both the Parents and Children in that Age, and only the Children in all following Ages ordinarily. So that thus I argue: Those on whose necks the false Teachers would have laid this yoke were Disciples: But some, yea most of those were Infants, on whose necks they would have laid this

this yoke : Therefore some Infants are Disciples, and so called here. The Major is plain in the Text. If any will say, That it is not All, but some of those on whom they would have laid the Yoak, that are here called Disciples, that is, only them at Age : I answer, Then it is but some onely, whose Circumcision the Apostle and the Synod doth conclude against, that is, those of Age : For he speaks against laying the Yoak on none but Disciples : And then for any thing the Apostle saith, or this Synod, all Infants might be circumcised still : which is a most gross absurdity ; when the very business of this Synod was to Decree against the necessity of Circumcision and the Law. What is further Replied to this, I shall meet with anon. But the Minor is it that *Mr. T.* denyeth : He saith, it was not on the neck of Infants that they would have put the Yoak. I prove it was the Infants also, thus : If it were Infants also whom the false Teachers would have had to be Circumcised as necessary ; and as engaging to *Moses* Law, then it was Infants also on whom they would have laid the Yoak : But it was Infants also whom they would have had circumcised, &c. Therefore &c. The Antecedent is undeniable, [*viz.* That it was Infants also that they would have had Circumcised] in *ver. 1.* except ye be Circumcised after the manner of *Moses* ye cannot be saved. If they would have had them Circumcised after the manner of *Moses*, then they would have Infants also Circumcised : But they would have had them Circumcised after the manner of *Moses* : therefore Infants also. For after the manner of *Moses*, all the *Profelytes* Children should be Circumcised as well as they ; and ever after, all their Posterity at eight days old. But it is the consequence that *Mr. T.* denyeth ; for he saith, It is not Circumcision, as necessary, and as engaging to *Moses* Law, which was the Yoak, but it was the Doctrine of those Teachers. But was *Mr. T.* of this mind when he wrote these words? exam. p. 101. [Now I pray you what was this Yoak (*Acts* 15 10.) but Circumcision as your self declare. p. 39. and all the legal Ceremonies which were great priviledges to the Jews? but yet to us it is a priviledge that we are freed from them: and if it be a priviledge to be free from Circumcision, &c.] But I shall prove to those that are willing to know the truth, that it was Circumcision as necessary and engaging to *Moses* Law, that was that Yoak.

1. The Text saith so three times over, *verse 1.* They taught the brethren, Except ye be Circumcised after the manner of *Moses* ye cannot be saved: And *verse 5.* They taught, It was needfull to Circumcise them, and to command them to keep the Law of *Moses* : And *verse 24.* saying, Ye must be Circumcised and keep the Law.

2. It appeareth evidently from the same *verse 10.* the Yoak which neither our Fathers nor we were able to bear; That which neither their Fathers nor they were able to bear, was the Yoak there meant : But it was Circumcision as necessary and engaging to keep the Law, and not the Doctrine of these false Apostles, which their Fathers and they were not able to bear; therefore &c. The Major is in the Text ; The Minor is plain ; 1. In that there is no mention in the Scripture of the Fathers being so burthened with that false doctrine ; but there is mention enough of their being burthened with the Law and Circumcision as engaging to it. 2. It was true and good doctrine before Christ, which these false Apostles taught, *viz.* That except they were Circumcised and kept the Law they could not be saved : I mean as to the Jews it was true (for I will not now meddle with that great Controversie, Whether the Gentiles were bound to keep *Moses* Law : I know what *Grotius*, *Frantzius*, &c. say on one side, and *Cloppenburghius* and many more on the other) But *Mr. T.* saith, it was the Pharisees doctrine of being Justified by the Law, which was the Yoak. But I answer,

1. The Pharisees were not of so long continuance, as to be the burthen of the
Fa.

Fathers by their doctrine. 2. These in the Text taught but a necessity that those who Believed in Christ should be Circumcised and keep the Law; so did not the Pharises.

3. The Doctrine is no further a Yoak then as it hath reference to Circumcision and keeping the Law, in practice, and as it prevaileth to bring them to the Belief and practice: therefore it is evident that the Doctrine is not the Yoak; but the Judgement and practice which that doctrine did teach them; else it would be in the power of men to Yoak and burthen us at their pleasure; for they can teach such false doctrine at pleasure: But till we obey it we are free from the Yoak; therefore the Yoak lyeth not in the doctrine but in the obeying.

4. That which this Synod did decree against, and *Peter* here spoke against, that was the Yoak here meant: But it was Circumcision as needfull and engaging to keep the Law, which this Synod decreed against, and *Peter* here spoke against: therefore this Circumcision was the Yoak. The Minor is evident in the three verses before named, and in the whole Chapter. Who dare say, that this Synod did not decree against Circumcision and keeping the Law? And the Major is as plain; And yet the very sum and strength of all that *Mr. T.* hath to say against this Text is here, which seems apparently to me to be but a meer cavilling with the plain Scripture. He saith that the Synod decreed against Circumcision but by consequence, and not expressly; and that the thing they directly and expressly decreed against, and *Peter* spoke against, was not the Yoak it self, but the Putting the Yoak on them, which was the act of the false Teachers in teaching. To which I answer. 1. If this were granted, yet neither directly nor consequently do they decree against the Circumcising of any but Disciples; and therefore Infants must needs be part of those Disciples. 2. But the Text expresseth a full Circumcision three times over. 3. It is undeniable in the 28, 29 ver. that it was matter of their practice as directly as the false Apostles teaching, and much more which was here decreed against. It seemed good to the Holy Ghost and to us, to lay upon you no greater burthen then these necessary things; That ye abstain from meats offered to Idols, &c. Marke; 1. Their practice is the thing decreed upon expressly, & not the doctrine of the false teachers (though that is implied) They do not say, we decree that they preach so no more; but that you abstain &c. 2. This is it also which is here called the [burden] in the same sense no doubt with that which before was called the Yoak, no greater burden or yoak. And can any impartial mans conscience tell him that the onely or chief Question here debated and determined, was, whether the false Apostles should any more preach such doctrine? and not rather, Whether the Disciples ought to be Circumcised and keep the Law of *Moses*? 4. It was the Church of *Antioch* and not the false Teachers that sent to *Jerusalem* for resolution. 5. And it was to the Brethren, and not to the false Teachers that the Synod did direct their Letters and Decrees: therefore it was the Disciples practice that is more directly decreed against (or at least as much) then the doctrine of the Teachers. 6. If it were granted as *Mr. T.* would have it, that it is onely putting on the yoak that is here expressly decreed against, and the yoak or practice it self but only by consequence, then he would make this Synod so weak as to leave the matter imperfect and obscure, which they were to determine expressly; and perhaps it might put him hard to it to prove that consequence: For it wil not alway follow that what may not be taught, may not be practised, as I could shew in several cases. 7. And me thinks we may be allowed to prove Baptism of Infants by consequences, if this Synod assembled of purpose about Circumcision and the Law, did yet leave them nothing but consequence against it.

5. Further, that it was Circumcision it self as needfull, and as engaging to *Moses*

Law, which is here meant, is plain in *Gal. 5. 1, 2, 3*. No doubt, either those that mis-taught the *Galatians* were the same with these, or their companions teaching the same doctrine, and therefore *Paul* there decideth the same cause; and mark what he calls the yoke: stand fast in the liberty wherewith *Christ* hath made us free, and be not entangled again with the Yoke of bondage. Behold I *Paul* say unto you, that if ye be Circumcised, *Christ* shall profit you nothing. For I testify again to every man that is Circumcised, that he is a debtor to the whole Law. Is not he wilfull, that yet will say, that the yoke is onely the Doctrine of the false teachers, and not Circumcision as engaging to keep the Law? Well but *Mr. T.* hath one argument for his conceit, and but one that I have ~~not~~ heard, and that is like the conceit it self. If (saith he) Putting on the Yoke be onely by teaching, then the yoke it self is onely the Doctrine, and consequently it was to be put on none but those that could be taught. *Ans.* I deny both the consequences, and he will never prove them. For 1. By [putting] he confesseth is meant [an endeavour to put]: therefore it must be more then the bare doctrine: And if by doctrine they prevail to perswade the people of the necessity of practice, in so doing they put on them both the misbelief and the mispractice. 2. The later consequence is as false: For he that perswadeth a parent to Circumcise himself and his child, doth as properly put that burden of Circumcision on the child as on the parent. Though he teach onely the Parent, yet by teaching the parent, he puts the burden on both. If the Parliament lay an oppressing tax, and command only the officers to do it in point of execution, yet they lay it on all. If they make a Law that you shall take your children and go out of the Land; though the Law speak but to you, yet thereby they lay the burthen of Banishment on your children as well as you. If a man perswade you to list and engage your self and your children among the Turks Gally slaves: doth not his perswasion as truly lay this burden on your children as on you? though on your selves more immediately (and yet not immediately neither, for it is your selves that must do it) and on them more mediately. It is an ill cause that must be upheld by such silly wrangling against the plain Scripture. I leave it now to any impartial Reader to judge, whether all those whom the false Apostles would have burdened with Circumcision be not here by *Peter* called Disciples? and whether many (yea most) of those were not Infants? It being after the maner of *Moses* that they would have them Circumcised; and consequently, whether those Infants were not Disciples?

Argument. II.

MY Second Argument to prove that some Infants are Disciples, is this; If no Infants are Disciples, then it is either because they are not capable, or else because God will not shew them such a mercy: But neither of these can be the cause: therefore that no Infants are Disciples, is false doctrine: *Mr. T.* to this gave this Answer; [That the reason why they are not Disciples, is, because they have not Learned] Reply, But, alas, that such an Answer should satisfie such a man! Is this any third Cause? Or is it not evidently reducible to one of the former? For if their unlearnedness hinder them from being Disciples, either it must be because it maketh or sheweth them incapable, or because God will not shew the unlearned so great mercy. I shall therefore prove to you that neither of these can be the cause, and consequently no other, and so there is no such thing.

1. If Infants are capable of being servants of God, then they are capable of being Disciples. For as they signifie here the same thing and denote the same sort of persons;

sons, so there is the same capacity requisite to both : Or if you will make a difference, there is more required to a Servant than to a Disciple.

But Infants are capable of being Gods servants : This is plain ; For the Lord God himself doth call them his servants, *Levit. 25. 41, 42.* They are commanded in the year of Jubile to let their brother that was sold to them, and his children depart ; and the reason is added [*for they are my servants.*] That Infants are here included among [his children] cannot be denied, or doubted of. (*Mr. T.* begun to deny it, but he quickly recalled it.) Is not here then direction enough to help us to Judge of the mind of God, whether Infants are his Servants and Disciples or no ? Doth not God call them his servants himself ? What more should a man expect to warrant him to do so ? Men call for plain Scripture ; and when they have it, they will not receive it ; so hard is it to inform a forestalled mind. It may be some may say, They were then capable of being Gods servants, but they are not so now. But this were a wretched answer. For their capacity was the same then and now : Infants then were like Infants now. (For Gods will towards them, we are next to enquire after it.)

Nay, may I not make this a third Argument of it self ? If God call Infants his Servants, though they can do him no service, then we may call them so too : For we may speak as God doth : But God doth call them so ; Therefore we may. Again, If God call Infants his Servants, though they are incapable at present of doing him service, then we may call them Disciples, though at present they are incapable of learning : But God doth so call them ; Therefore we may, &c. Hath he a good wit now, or a bad mind, that can raise a dust for the darkening of so express and plain a Text ? And yet still call for Scripture proof ? I will deal faithfully in telling you *Mr. T.* his Answer to this, and that upon deliberation in his Sermon after the dispute. 1. He distinguisheth of Servants of God *de jure & de facto.* 2. Between Servants Actively and Passively ; and saith that [here the term Servant is meant Passively and not Actively ; That is, such as God useth : And that they are called Servants here in no other sence then the Heavens and the Earth are, *Psal. 119. 89, 90.* They are thy Servants ; Are they therefore Disciples (saith he ?) what ridiculous arguing is this. So *Mr. T.*]

O what cause have we all to look to the tenderness of our Consciences in time, before engagement in a sinfull cause hath benumbed them, and made the word of God to be of no force to us ? I know shallow brains are incapable to discern the weakness of the silliest answer ; they go that way as their affection doth byas them : their approbation of an argument or answer is no credit to it. But let any man of a tolerable understanding and conscience not seared, but weigh seriously this answer, and I dare warrant he will think it a bad cause that must be underpropt by such palpable abuse of Scripture. For 1. He saith they are servants of God *de jure*, but not *de facto*, in right, but not in deed : But a Servant is a Relation, that is the form of it ; *Servus est domini servus.* And have they only a right to this Relation ? Who then, or what hindreth them from possessing the Relation which they have right to ? Is it not God that giveth them right to this Relation ? And is not that to give them the Relation it self ? I would he would tell us what more he giveth them that have the Relation it self *de facto* (for I suppose he dare not interpret it of a future Right.) 2. Whether they are servants Actively or Passively, is nothing to the being or form of the Relation ; they are servants of God still. And it seems by this answer, that if God had called Infants Disciples never so oft, *Mr. T.* would have put God off with his distinction, and said, They are Disciples Passively, but not Actively. For 3. What reason can he give why they may not be called Disciples in a passive sence, as well as Servants ? 4. Doth not God bid his Apostles Baptize those that were Disciples, with-

out distinguishing? Or doth he bid them Baptize Active Disciples, but not Passive ones? Where is that distinction in the Command? 5. But I shall be bold to take it for one of *Mr. T.* his fictions, and a meer falshood, that Infants are here called Servants passively only, till he have done somewhat to prove it; to which end he hath not spoke one word, as thinking it seems that he spoke to men that will take his word. Why may they not be called Servants from the meer Interest of Dominion that God hath to them? And Authority over them? Are Infants the Kings Subjects or Servants in a passive sence only? Is it not foundation enough for the Relation of a Servant, if God will own them so, and number them with his Family of meer grace, though he should make no use of them at all? Or if there must be more: May they not be so called, as being destinated to his service for the future? And so they may have the Relation before the Service: which is common with those men that buy Children with their Parents for their future service, So *Ecll.* 2. 7. read it. 6. But the grossest is yet behind: (as the worst of Error is still at last; and the further a man goes that is out of his way, the further he goes amiss.) Would any man think that such a man as *Mr. T.* can possibly believe that Infants are called Gods Servants in no other sence then the Heavens and Earth are? Let me a little reason this case: 1. Are the Heavens only passive Servants of God? Is that good Philosophy? 2. What if the Earth and Infants were both called Servants only in a Passive sence, because God maketh use of them? Is it therefore in the same sence? Is it the same use that God maketh of both? What if Christ were called Gods Servant for his suffering? Shall we say it were in no other sence then the Earth is so called? When the use and sufferings are so unlike? What if I prove (as we think with *Mr. T.* I might easily do) that the Heavens are Gods servants Actively, and Christ also is called his servant Actively? Doth it follow that they are servants in the same sence, when the Action is so unlike? 3. Hath not God prevented all these Cavils, by joyning Parents and Children together in the same title? He saith of Parents and Children both together, *They are my Servants*: where it is evident that both therefore have the same kind of Relation. And will he say that the Parents are only Passively Servants? 4. Or if all this be not enough, yet look further, where God himself tels you the reason why he calls them his Servants (who knows better then *Mr. T.*) *They are my Servants which I brought out of Egypt, &c.* Gods Interest and mercifull choice of them, and separation to himself is the Reason. When God calleth us his Servants, it oftner signifieth the honour and priviledges of that Relation which in mercy he calls us to, then any service we do him therein. Are the Heavens Gods servants because he brought them out of Egypt, and separated them to himself as a peculiar people? 5. Yet if all this be not enough, he that will see, may be convinced from this: The Jews and their Infants are called Gods servants in a sence peculiar, as chosen and separated from all others. The Gentiles at age were not so Gods servants as the Jews Infants were. If God call these Infants his Servants in no other sence then the Heavens and the Earth, then it seems in the year of Jubile men must release the Earth from its service to them: But *Mr. T.* knows that even the Gentile servants, that were actively so, were not to be released in the year of Jubile: And therefore the Jews and their Infants are called Gods servants in another sence then the Heavens, or the Heathens either; even as the chosen separated people of God, and members of his family. Or else how could it be a Reason for releasing them in the year of Jubile, any more then for releasing any other? But no Scripture can be so plain, but a man that hath a mind so disposed, may find some words of contradiction.

2. **T**HAT Infants are capable of being Disciples of Christ, I prove thus. If Infants are capable of being subjects of Christs Kingdom, then they are capable of being his Disciples : But they are capable of being his subjects ; Therefore of being Disciples. The reason of the consequence lyeth here ; in that Christs Church is at least as properly called his Kingdom as his School ; and therefore every member of it is under him both as King and Prophet. I speak not here of his Kingdom in the largest sence, as it containeth all the world ; nor yet in the strictest, as it containeth only his elect : but in the middle sence, as it containeth his Church visible, as it is most commonly used. To affirm that Christ is their King, and they his Subjects, and yet that they are none of his Disciples, would be very gross. Yet because we must expect the grossest from these men, I will prove it by one Scripture Argument, that All Christs Subjects are Disciples ; thus. If all that are Subjects of Christ in his visible Kingdom (or Church) be Christians, and all Christians be Christs Disciples ; then all such Subjects of Christ are Disciples : But all such Subjects are Christians, and All Christians are Disciples ; Therefore all such Subjects are Disciples. See *Ephes. 5. 24.* The Consequence is beyond question. The Antecedent hath two parts. The first is [That all such Subjects of Christ are Christians.] If any will be so impudent as to deny this, I think them not worth the Confuting : For if Christ be King in that speciall sence over those that are no Christians ; and if men may be so his Subjects and members of his Church, and yet be no Christians, then I know not what a Christian is. The second part is this [That All Christians are Christs Disciples.] This is it that more nearly concerns the cause ; For then certainly if I prove Infants Subjects, I prove them Christians ; and if I prove them Christians, I prove them Disciples ; And this the Holy Ghost hath done in exprefs words, *Act. 11. 26.* The Disciples were called Christians first at Antioch : So that Disciples and Christians in the language of the Holy Ghost is all one.

Now for the Antecedent in my Argument [That Infants are capable of being Christs Subjects] 1. It is evident that they are capable of being Subjects in any Kingdom on Earth ; and therefore why not of the Kingdom of Christ ? 2. Nothing can be shewed to prove them incapable. 3. They were actually subjects of Christs Kingdom before his coming in the flesh ; and therefore they are capable of being so afterward. That they were actually Subjects before, needs no proof with those who grant these two things : 1. That they were members of the Jewish Church (at least) before. 2. That the Jewish Church was part of Christs Kingdom : And he that will deny either of these is far gone. I shall further prove to the full that they were Subjects of Christ, when I come to the Argument drawn from visible Church membership.

Thus I have proved that it cannot be for want of capacity in them, it Infants be not Disciples.

I Am next to prove [That it cannot be because God will not shew them such mercy] and then there can be nothing else to hinder Infants from being Christs Disciples.

As for those that say, It is no mercy to Infants to be Disciples of Christ, or Christians I shall deal with them anon, under the Argument from Church membership : Though one would think that no man should ever affirm such a thing, that were not an infidell or enemy to Christ. I therefore argue thus. If Infants in the Jews Church were Servants and Disciples of Christ, and God sheweth as great and greater mercy

to his Church now ; then it cannot be because God will not shew them such mercy, if Infants now be not Disciples ; But Infants in the Jews Church were Servants and Disciples of Christ ; and God sheweth as great and greater mercy to his Church now ; Therefore it cannot be because he will not shew them such mercy, if they are not now Disciples.

I hope I need not stand to prove, That the Jews Church was Christs Church, and that they were his Disciples ; (though not so fully and explicitly as now) Christ was then the King as Mediator, upon undertaking to pay our debt ; he that preserved, justified, sanctified, &c. *Abraham* saw his day and rejoiced, *John* 8. 56. It was the reproach of Christ which *Moses* suffered in Egypt, *Heb.* 11. 26. *Moses* himself was a servant of Christ, and subordinate to him : No man ever performed any acceptable service to God since the fall, but in Christ ; Therefore all that service then was under him. No man ever received any mercy from God (especially saving) since the fall, but for and from Christ. I proved before that their Infants are called Gods servants as a peculiar People, *Lev.* 25. 41, 42. And then they must needs be Christs Servants, and that is all one as to be his Disciples. The Jews say, *We are Moses Disciples*, in opposition to their being Jesus Disciples, *John* 9. 28. Therefore it is evident they took the word [Disciple] in the same sence in both. But Infants also were *Moses* Disciples (and so Christs, to whom *Moses* was subordinate.) But all this will be yet fullyer proved anon.

3. **M**Y Third Argument to prove that some Infants are Disciples, is this, from Christs own words. If Christ would have some Children received as Disciples, then they are Disciples ; But Christ would have some such received as Disciples ; Therefore some such are Disciples. All the Question is of the Antecedent ; and that is plain in *Luke* 9. 47, 48. compared with *Mat.* 18. 5. and *Mar.* 9. 41. *He that receiveth this Child in my name, receiveth me.* Here observe, 1. It was the Child himself that Christ would have received. 2. He would have him received [in his name ;] now that can mean no less then as a Disciple : When they are baptized, it is into his name : And that which in *Luke* is called [receiving in Christs name] is expressed in *Mark* [one that belongeth to Christ] and in *Matthew* [in the name of a Disciple.] Though some of these places speak of Infants, and some of others: yet compared, they plainly tell you this ; That to receive [in Christs name] and [as belonging to Christ] and [as a Disciple of Christ] in Christs language is all one ; for they plainly express the same thing intended in all. So that Christ hath encouraged me to receive Children [in his name] *Luke* 9. 47. And he expoundeth it to me, that this is to receive them [as belonging] to him, and as [Disciples.] I know some frivolous answers are made to this ; but they are not worth the standing on. *Mr. Blaks* Argument hence remaineth as good as unanswered.

THUS I have proved to you, that Infants are Christs Disciples, and Christ saith in my Text, Disciple me all Nations, Baptizing them : to that being Disciples, we are commanded to baptize them. Me thinks this is plain to those that can see. And now, what is their common objection worth ? They say they cannot learn, and therefore cannot be Disciples. *Ans.* But I have fully answered this already, and shall adde this much more. 1. They can partake of the protection and provision of their Master (as the children of those that the Israelites bought) and enjoy the priviledges

of the Family and School, and be under his charge and dominion, and that is enough to make them capable of being Disciples. 2. They are devoted to learning if they live: howsoever, they are consecrated to him as their Master, who can teach them hereafter; and that is yet more. 3. I wonder you should be more rigorous with Christ in this case than you are with men. Is it not common to call the whole Nation of the Turks both old and young, by the name of Mahometans or Disciples of Mahomet? and why not we and our children then by the name of Christians and Disciples of Christ? And when a man hired a Philosopher to teach him and all his Children, were they not all then Disciples of that Philosopher? They that are entered under him as their Master for future teaching, are at present in the relation of Disciples. 4. And truly I wonder also that it should go so current that Infants are not capable of learning: there is more ways of teaching than by preaching in a Pulpit. The Mother is the first Preacher to the Infant (instrumentally): Do we not see that they do teach them partly by action and gesture, and partly by voice? That they can dishearten and take off from vices, is evident; and teach them obedience: Me thinks we should not make an Infant less docible than some brutes. Nurses will tell you more in this than I can. And what if they cannot at first learn to know Christ? Even with men of years, that is not the first lesson: If they may be taught any of the duty of a ratioll creature it is somewhat. And if they can learn nothing of the parents either by action or voice; yet Christ hath other ways of teaching then by men: even by the immediate inward working of his Spirit; Though yet it is not needfull to prove any of this, it is enough that they are taken by Christ into his School and Kingdom. But seeing an Infant can so quickly learn to know Father and Mother, and what they mean in their speeches and actions, I see no reason that we should take it for granted, that they can learn nothing of God: till we are able to prove it. Sure I am, Scripture requireth to teach children the trade of their life in the time of their youth: (as early no doubt as they are able to understand) and to bring them up in the nurture and admonition of the Lord: and sure this nurture belongs to them as Schollers of Christ.

Moreover I might argue thus. All those that are justified and saved by Christ, are his Disciples: (for he saveth none but such.) But Christ justifieth and saveth some Infants: therefore some Infants are his Disciples. But because the proof of the Minor Proposition of the next argument will prove this too, I will say no more of this.

CHAP. IV.

Argument II.

Second
MY *Second* Argument, and the chief I shall make use of, is this. All that ought to be admitted visible Church-members, ordinarily ought to be Baptized: But *some* Infants ought to be admitted visible Church-members: therefore *some* Infants ordinarily ought to be Baptized.

Mr. T. hath gone over and over the terms of this Argument so oft, as if he could not possibly find out my meaning in them: when they are as plain as I well know how to express my self. A great while he saith would have denied the major proposition: but at last he is content to deny onely the minor: And indeed that is the very heart of the controversie. *The Question between us* is not so much whether Infants may

may be Baptized, as, Whether they are in the number of Christians, and to be added as members to the visible Church. If *Mr. T.* did grant the minor, and not deny our children Christianity and to be members of the Church, I should for my part, think his error (though foul) yet of less consequence in denying them Baptism. But it is their Church-membership that he denyeth, and yeeldeth that all that ought to be admitted members should be Baptized. But because it is a mutable world, I were best prove it, though he do now yeeld it, lest he should upon second thoughts deny it again.

By [a visible Church member] I mean plainly one that is a member of the visible Church, or of the Church as visible. And by [admitting] I mean solemn admitting: As I before distinguished between Disciples incompleat and compleat, so here I do of Church-members. As a Soldier before listing, and as a King before Crowning and taking his Oath, so are we and Infants Church-members before Baptism: But as every one that must be admitted Solemnly into the Army, must be admitted by listing, as the solemn engaging sign; So every one that hath right to be solemnly admitted into the visible Church, must ordinarily be admitted by Baptism. So much to make that plain which was plain before; because some men are loth to understand any thing that is against their minds.

And 1. As to *Mr. T.* his own concession is proof enough til he change his mind. He saith in the 54 page of his Apology [I grant that Baptism is the way and manner of solemn admission into the Church; I mean the Regular way.] So there is enough for him.

For others I prove thus. 1. If we have neither precept nor example in Scripture since Christ ordained Baptism, of any other way of admitting visible members but onely by Baptism, then all that must be admitted visible members, must ordinarily be Baptized: But since Baptism was instituted (or established) we have no precept or example of admitting visible members any other way, (but constant precept and example for admitting this way): therefore all that must be admitted visible members, must be Baptized.

I know not what in any shew of Reason can be said to this, by those that renounce not Scripture. For what man dare go in a way which hath neither precept nor example to warrant it, from a way that hath a full current of both? Yet they that will admit members into the visible Church without Baptism, do so.

2. Either members must be baptized at their admission, or else after they are stated in the Church, or else never. But the two later are false: therefore it must be the former way, *viz* at their admission.

1. That they should never be Baptized, none will affirm but [the seekers, and they that are above Ordinances (that is, above obedience to God [and to Gods])]

2. If they say, They must be Baptized after they are stated in the Church (and that many years as they would have it.) I answer. 1. Shew any Scripture for that if you can. 2. It is contrary to all Scripture example, *Acts* 3. The three thousand were presently Baptized, and the Jaylor at the same hour of the night, and so of all the rest. And if you could shew any that did delay it, (since Christs command, *Mat.* 28. 19.) it would appear to have been sinfull as through ignorance or negligence; so that it must needs then be done at their first admittance according to the constant course of Scripture.

3. It is evident also from the very nature and end of Baptism, which is to be Christs listing engaging sign; and therefore must be applied when we first enter his Army.

The major proposition proved.

4. If we are (Jews and Gentiles, &c.) Baptized into one Body, then we are not to delay it till we have been stated in the body: But we are all Baptized into one body: So saith the Holy Ghost, *1 Cor. 12, 13.* (I shall have occasion to prove hereafter, that this body is the visible Church, if any doubt of it): therefore we must not delay our Baptism (or others) till we are stated in the body. For if it be the use of Baptism to engraft and enter us into the body or Church, (and into Christ as *Rom. 6. 3.*) then sure it must be used at our engrafting and entrance. Shall a Souldier be lifted two or three year after he hath been in the Army, or at the first entrance, whether?]

5. If all Church-members are Christs Disciples & all Disciples must be Baptized (at their admission) then all Church-members must be baptized at their admission: But all Church-members are Disciples, & all Disciples must be Baptized at their admission (ordinarily) therefore all Church-members must be Baptized at their admission.

1. That Disciples must be Baptized at their admission, is plain, *Mat. 28. 19, 20.* Disciple all Nations, Baptizing them, and by constant example. 2. That all Church-members are Disciples, I prove thus. 1. If it be the Church which is Christs School, then all the members of the Church are his Schollers or Disciples, or Members of his School: But it is onely th. Church which is called Christs School: therefore all Church-members are school-members or Disciples. 2. And thus; If all Church-members are Christians, and all Christians are Christs Disciples, then all Church-members are Christs Disciples: But all Church-members are Christians, and all Christians are Christs Disciples: therefore all Church-members are Christs Disciples. 1. That all Church-members (true ones) are Christians, that is, retainers to Christ, or such as belong to Christ (as his own phrase is) is beyond doubt. 2. That all Christians are Disciples, I proved before; it being the plain words of the Holy Ghost, *Act. 11. 26.* where they are made all one. The Disciples were called Christians first at *Antioch*; so that all Church-members being Disciples, they must Regularly be Baptized at their admission, according to the course of Scripture, and my text, *Mat. 28. 19, 20.*

6. Another Argument may be plainly fetcht from *Eph. 5: 26.* that he might sanctifie it and cleanse it (his Church) by the washing of water through the word; If the whole Church must be sanctified by the washing of water, then Infants and all others that are particularly members of the Church must be so sanctified. But the whole Church must be so sanctified; therefore the individuall members. *Mr. T.* in his *exercit.* objecteth; 1. That then the Thief on the Cross, &c. were no Church-members. *Ans.* It followeth not from [He that is Baptized shall be saved] that therefore he that is not baptized shall not be saved: so here, for the former speaks but *ad debitum*, and the later *de Eventu*; it will follow, that it is a duty to baptize all Church-members where it may be done: but not that it shall certainly come to pass. 2. He objecteth, that therefore it must be understood of the more famous part of the Church, or that purification is to be understood of that which is for the most part. *Ans.* The Apostle speaks plainly of the whole Church; and to take it for part, is to Cross the Text, except you shew a necessity for it. 3. It speaks of all, as I said *quoad Eventum*, in regard of real purifying. 4. And of all *quoad debitum*, in regard of the means of it which they are capable of. 5. And usually *quoad Eventum* of the said means too. *Obj.* But some may say, that [by the word] is here added, which Infants are not capable of. *Ans.* 1. Infants are sanctified by the word of promise and precept to parents to dedicate them to God, though not by the word preached to Infants. 2. The means is to each member as they are capable: washing by water to those that are capable of that, and by the word to those that are capable of that, which blind and

deaf men are not any more then Infants. *Obj.* But it is the Invisible Church that Christ is said thus to cleanse. *Ans.* 1. Certainly, those that are washed with water, and hearing the word, or either, are all visible members. 2. The visible Church hath the outward priviledges and titles of the invisible, because as to us they must in probability be judged to belong to both. Therefore *Paul* frequently calls them all Saints, and sons of God by faith, &c. so that it is plain in the Text, that the Church, and so all the members of the Church ought to be baptized, where it may be done: And I shall fully prove anon that Infants are Church-members.]

And thus I have proved the Major of my main Argument, *viz.* That all that must be admitted visible Church-members must be baptized. [Yet remember that *Mr. T.* denyeth not this.] All therefore that I have to prove for deciding the whole controversie, is now but this, that some Infants ought to be admitted visible Church-members: So that you must still remember, it is no more their baptisma, but onely their membership that hereafter I must treat on: prove that, and I prove all in *Mr. T.* his own judgement; I say it again, lest you mistake in your expectations: I pray remember that I have nothing more to prove now. but this, that some Infants ought to be admitted Church members (visible): it being already granted me, that all visible Church-members must be admitted by baptism. And this I shall by Gods help prove to you plainly and fully.

The minor propositions proved
CHAP. V.

Argument 1. To prove Infants Church membership.

THough I have many and clear Arguments from the New Testament to prove Infants to be members of the visible Church, as I shall let you see, God willing, when I come to them; Yet because I think it most orderly to take them before us from the beginning, I will first fetch one from the Old Testament, and that such as is fully confirmed from the New [For I hope you are none of those that have wiped out all the Old Testament from your Bibles, or that presently look upon a Text as no Text if you hear it come from the Old Testament: I therefore argue thus, First,]

If by the mercifull gift and appointment of God, not yet repealed, (some) Infants were once to be admitted members of the visible Church, then some Infants are to be so admitted still: But by the mercifull gift and appointment of God, not yet repealed, some Infants were once to be admitted members of the visible Church: therefore they are so to be admitted still.

The Antecedent hath two parts. 1. That by Gods mercifull gift and appointment, some Infants were once to be admitted members of the visible Church: This is as far beyond all doubt as you can expect. [*Mr. T.* granted it in his publike dispute: And so he doth in his Apology, page 66. where he saith [I acknowledge that in the visible Church of the Jews, the Infants were reckoned to the Church] yet left any should be so impudent as to deny it, I briefly prove it thus.] 1. If Infants were part of them that entred into Covenant with the Lord God, and into his Oath, that he might stablish them for a people to himself, and he might be to them a God; then Infants were part of the Church: But the former is plain, in *Deut.* 29. 10, 11, 12. to any that will read it. Therefore Infants were part of the Church.

2. If Infants were engaged to God by the seal of his Covenant (Circumcision) then they were members of his Church: But some Infants were so engaged: therefore they were Church-members; this is all undeniable. I never yet met with any that denied either.

3. If Infants were part of those that were Baptized to *Moses* in the Cloud and Sea; and drank the spirituall drink, even of that rock which was Christ, then sure they were part of the visible Church: But the Antecedent is plain in 1 *Cor.* 10. 1, 2, 3. They All were Baptized, &c.

4. The Martyr *Stephen* calleth that Assembly, whereof they were members [the Church in the wilderness] *Act.* 7. 38. Therefore they were Church-members.]

But I will spend no more words in proving that which no body that I know of denyeth.

The onely thing which *Mr. T.* denveth, and which the whole weight of this argument lyeth on, is [that this mercifull gift of God to Infants, and ordinance for their Church-membership is not repealed.] And here you see I have the negative, and the proof doth not lye upon me. They that say it is repealed must prove it. I will here first therefore examine *Mr. T.* his proof, and then I will prove the negative to you [that this is not repealed] by a multitude of evident Arguments from Scripture: and then leave it to you impartially to judge, Whether he better prove that Infants Church-membership be repealed, or I that it is not.

I have shewed you Scripture which is not questioned, that God once bestowed this mercy upon Infants; and may I not now justly expect, that he who saith God hath taken it from them again, and repealed that Law, should bring some plain Scripture or Argument to prove it? I will not conceal the least part of the strength of his Argument, but will adde what ever else I conceive he might say, and then answer all.

AND first I confess, I expected some plain Scripture. 1. Because it must be a plain word of God onely that can prove the repeal of any part of his word, and mens reasonings may as likely prove vain in this as any thing, if they be not grounded upon plain Scripture. And 2. Because I deal with those men that call for plain Scripture proof of Infant Baptism from us: therefore did I over, and over, and over, desire *Mr. T.* to bring some word of God to prove the repeal of Infants Church-membership. But what Text do you think he brought? In his publike dispute he never once offered to name one Text: Nay, in his Sermon which he preached after upon deliberation, he never offered to name one Text in all the Bible, to prove that God hath repealed Infants Church membership. Is not this enough to make his cause suspicious? Nay, I am confident he cannot bring one Text for it. What if *Mr. T.* should use Magistrates as he doth Infants (as former Anabaptists have done) hath he not as good ground? and would they take it well? May he not as well say when I shew him Scripture in the Old Testament for Magistrates in the Church, and being Gods people; [that it was from the peculiar Church State of the Jews: God hath set up no Magistrates of Christians in the Church now] would not our Magistrates bid him bring some Scripture to prove the repeal, or else they shall take their Old Testament Commission for currant? and let him bring me any more Scripture to prove the repeal of Infants Church-membership, then is brought to prove the repeal of Magistrates in the Church if he can: (O how just is it with God, that those Magistrates who favour, countenance and cherish those men that would keep all Christians Infants out

of the Church, should by the same men be put out themselves, both of Church and state ?)

Yet in private I confess he cited two Texts to prove the Repeal of Gods ordinance and mercifull gift, that Infants should be Church-members : and I will read the two places to you (which private conference I would not mention, but lest it should be thought a wrong to him to overpass his onely proofs.) The first was *Gal. 4. 1, 2, 3.* Now I say that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all, but is under Tutors and Governors till the time appointed of the Father : Even so we when we were children were in bondage under the Elements of the world : But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.

When I considered that such a man should deny all Infants Church-membership, and affirme that God hath repealed that his ordinance and mercifull gift, and have no more Scripture for it then such as this, and yet be so confident, it maketh me amazed. Hath not he a good wit, that can prove that Christ hath repealed his mercifull gift, because he hath redeemed us from under our bondage and tutorage ? or that he hath shut out all Infants from his Church, because he hath delivered them from the inconveniencies of their minority ? If I had no better proof then this for Infant Baptism, I should be ashamed once to open my mouth for it. Nay, I pray you do but consider whether his own proof be not sufficient against him ? Doth not this Text plainly tell us, that the heir in his minority is Lord of all ? and so approve of the naturall birth privilege of our children in civill things ? And will God then deny children to be heirs of any thing, and bereave them of their spirituall or Church-privilege, and neither tell us why he doth it nor that he doth it ? Again, more plainly : If Christ came to free the heir from his bondage & tutorage onely, and from the servitude of his minority ; is it likely that he came to free them from their Church-membership ? Can any man think, that this was any part of the bondage ? I require those whose consciences are not wholly enslaved to their fancies and conceits, to judge of this soberly, Whether they can possibly think it a bondage to be a member both of the univerfall visible Church, and of a particular ? Let them not here tell me that Circumcision was a bondage, or that the Law was a Tutor ; For I speak of none of these, but of their being members of the Church of God. 3 Yet further, when this Text tells us, that Christ came to redeem us from under the Law, and the bondage of minority, is it not a clear proof that he hath brought us into a far better state then we were in before ? and hath advanced us in his family, as the heir at age is advanced ? And can any man of common sence and conscience expound this of his casting all their Infants out of his family ? Christs Church is his family ; and doth the heir use to be freed by being cast out of the family ? Why may he not as well say that all the body of the Jewish Nation are now delivered by being cast out of the Church or Family of Christ ? Is it not more agreeable to the scope of the Apostle here to affirm, that certainly they are so far from being turned out of the family or Church of Christ, that by Christ they are now brought into a far higher state, and made members of a far better Church, then that particular Church of the Jews was ?

4. And if any yet say, that it is not the Infants, but only the parents that are thus advanced by Christ to a better state, is not this Text plain against him ? For the Apostle extendeth redemption here to those that were *under the Law* ; and who knoweth not that Infants were under the Law ? And if it did not belong to each individuall under the Law, yet it cannot in any tolerable sence be denyed to belong to each Species

species or age; (yet I can prove, that conditionally this deliverance was for each individuall person in the sence as God sent his son Jesus to turn every one of them from their iniquity *Act. 3.* last.) And now judge I pray whether this be not a pittifull ground for men to prove the repeal of Gods mercifull gift and ordinance of Infants Church Membership.

BUT one Text more was named, and that is my Text, *Mat. 28. 19, 20.* Go Disciple all Nations, &c. Is not this brave proving the repeal before mentioned? what saith this Text to any such matter? Nay, I am confident the contrary will be proved from this Text also: For if it be Nations that must be discipled and Baptized, certainly all Infants can never be excluded, but must needs some of them at least be included. I do not believe that men were to be made Disciples by force: nor that all were Disciples when the King or greater part were so: But that the Apostles Commission was to Disciple Nations: this is their work which they should endeavour to accomplish: and therefore this was a thing both possible and desirable: therefore when the Parents are by teaching made Disciples, the Children are thereby Discipled also: As if a woman escape drowning, the child in her body escapes thereby: yet this is not by any naturall cause, but by force of Gods grant or covenant. When all that dwelt at *Lydda* and *Saron* were turned to the Lord, the whole Cities, Infants and all, were Discipled. How can Christ bid them, Go and Disciple all Nations, if Infants, and so all the Nation are utterly incapable of being Disciples? Or, how will *Mr. T.* expound the word All Nations? He oft saith, It is here one, and there one out of a City or Nation that God will call: I shall say more to the shame of this speech afterwards: yet let me say this much at present. If it be but some few, or here and there one, yea, or but the most that Christ commandeth to Disciple, then we must endeavour to make but those few or most Disciples: (for our endeavour must not go beyond our Command and Commission.) But this is most horrid Doctrine, and notoriously false, [that Apostles and Ministers ought not to endeavour the Discipling of all, but of some.] (For *Paul* oft professeth his longing and endeavour to the contrary:) therefore it is as false that the Command is not for the Discipling of all. But more of this afterward: And thus I have truly related every Text of Scripture that ever I could get from *Mr. T.* to prove that God had repealed his mercifull gift and ordinance for Infants Church-Membership. If this be not to feign God to say what we would have him; yea, contrary to what he doth say, then I am quite mistaken. So you see now how far I have carryed on the work. 1. That all ought to be baptized who should be admitted Members of the visible Church: this *Mr. T.* denyeth not. 2. That some Infants were once to be admitted Members, and that by Gods ordinance and mercifull gift, this he doth not deny: I have put both to him over and over, and he doth not deny them. 3. And that this was ever repealed, you hear how well from Scripture he can prove: Though I desired him again and again to bring some Scripture for it if he had any.

BUT let us hear whether his Arguments be any clearer then these Texts for him? And here I shall take but the strength of them, because you shall have, if needfull, a particular answer to his Sermon where they are. The sum of all his Arguments that I can hear, is this: If the Church constitution, whereof they were Members be taken down, then their Membership is taken down: but the Church, &c. therefore &c. To

prove the Antecedent, this is added : If their Church Call be altered, then their Church-constitution is altered : but their Church-Call is altered, therefore, &c. To prove the Minor, he shewes the different Calls then and now. 1. Then they were called by *Moses* or *Abraham*, the Magistrate; but now by Ministers. 2. Then all the Nation was called in one day, even Servants and all; but now God calls here one and there one. Besides he shewes, that the Temple, Priesthood, Sacrifices are taken down, and therefore the Church constitution. This is the very strength of all that *Mr. T.* hath to say to prove the repeal of Gods mercifull Ordinance for Infants Church-Membership. And I cannot chuse but say, They are silly souls, and tractable to novelty, and easily seduced from the truth of God, and far from the stability of judicious tender conscienc't Christians, who will be drawn by such misty, cloudy arguing, without one Scripture proof; yea, and against so much Scripture.

Seeing therefore all his strength lyeth here, I will first lay you down some necessary Distinctions to dispell the clouds of ambiguity; and then Answer these reasonings of his : And also what more I can imagine may be objected, to the utmost.

And first you must distinguish between the particular Church of the Jews, and the Universall visible Church.

And here I lay down these three Propositions. 1. The Jewes Church was not the whole Universall visible Church that God had then in the world. Though many learned men think otherwise in this, yet *Mr. T.* doth not, but confesseth it true. *Grotius*, *Frantzius*, and many others have proved this : (though I know what *Cloppenburgius* and others say against them, which were vain now to trouble you with) But lest any other deny it, though *Mr. T.* doe not, I prove it thus. 1. God promiseth to bless *Abrahams* children in generall, and foretellet thus, *Gen 18. 19.* I know *Abraham* that he will teach his children after him, and they shall keep my Law, &c. Mark, God saith not, [his child] as of *Isaac* only, but his children wholly, that they should keep Gods Law : Now *Abraham* had many children by *Keturah*, and they were all Church-Members, and Circumcised : And if they kept the Law, no doubt they would teach it their Children. Again, *Sem* lived 40 years of *Isaac's* time; and who dare say that *Sem* and his Family were no Members of the visible Church? And is it near to probable, that when there were so many thousands of *Sems* Posterity then living, that none of these were of the true Church but *Abraham*? were *Sems* Tents so estranged from God? And what were the Family of *Ethuel* that *Rebecca* came from? were they none of the Church? Yet plainer; I remember what *Justin Martyr* in his Dialogue with *Tryphon* saith of *Melchizedek* : He was King of *Salem*, and a Priest of the most high God; And could there be a Righteous King, and a King of Righteousness, and a Priest so excellent as to be the Type of Christ, and had this King no Righteous Subjects, and this Priest no Righteous People? It seems by *Job* and his Family, and by the language of his three friends and *Elihu*, that God was not so strange to the world then, nor the Church so narrow as many do imagine : The like may be said of *Candace* Queen of the *Ethiopiains* (who yet derive their Church from her and *Solomon*.) So of *Hiram* King *Tyre*, of *Ninve*, and many other. Alas, that the Jewes Priviledges must needs unchurch all the rest of the world! 2. Propos. If the Jewish Church had been the whole visible Church, yet it would have been considerable in both respects; both as the Jewish Church, and as the universall. 3. There is no Member of any particular Church who is not also a Member of the Universall Church:

Church : therefore Infants were Members of the Univerfall visible Church as well as of the Jews particular Church ; So that if it could be proved that their Membership in that particular Church is overthrowen , yet that is nothing to prove that they have lost their standing in the Univerfall Church. But this I shall fullyer improve and vindicate hereafter.

2. You must distinguish between the Essentials and some Accidentals of the Jewish Church ; The Priesthood, Temple, Sacrifice, &c. were merely Accidentall, and might be repealed without the repeal of the Essentials, or the Ordinance establishing the Church it self.

3. You must distinguish between their Church considered in it self, and considered comparatively as to others. The Jews were a peculiar People and Church of God ; no other had the like Priviledges. Now if they had believed, they should have kept all their Priviledges absolutely considered : (except it be a losing them, to change them for greater) But comparatively considered, they should not have kept some relative Priviledges : For they should no longer have been a singular peculiar people, seeing others should have enjoyed as great Priviledges as they : Yet this would have been without any loss of theirs ; much more without wholly un-Churching them or their Children : when a man hath but one son , he hath the priviledge of being his fathers only son : But when his father hath many more , he hath lost that priviledge, and yet is not therefore turn'd out of the family ; nay, the adding of more brethren in our case is an encrease of the happiness of each particular : for this is the very case of the Jews : The adding of the Gentiles would have made the Jews no more to be so peculiar as to be singular in their Priviledges ; and yet they should have enjoyed never the less. Therefore, mark it, the Scripture speaking of taking in the Gentiles , it expresseth it as by taking down the partition Wall , and making of both one Church ; but it speaks not of un-Churching the Jews first, and their children, or bereaving them of their Priviledges. And when in his Vision *Peter* was taught the Doctrine of the Gentiles reception into the Church, *Act. 10.* it was not by making the Jews unclean, but by cleansing the Gentiles to be clean as the Jews. So that the Jews would have believed they should have lost only their comparative Priviledges consisting in the singularity of their enjoyments , which is no loss to them, to have the Gentiles enjoy them as well as they ; but their Priviledges in themselves considered would not have been diminished , but some lesser turned into greater : And therefore certainly God would never have turned their Children all out of the Visible Church.

4. So when we call the Jews [a Nationall Church] and when *Mr. T.* saith God took the whole Nation to be his Church, it may be meant either in regard of the appropriation and restriction to that Nation only, as if God had not called any other whole Nation : and so it may be true, that the Jews only were a Nationall Church (though yet it is deubsfull, as what is said of *Melchizedek* before sheweth :) and also in regard of their Nationall and Church Unity (which yet is the excellency and strength of all other Churches :) Or else by a Nationall Church may be meant, as if all were Church-members that were of that Nation, and no more were required to the being a Church member but to be of that Nation : And thus I perceive it is by many understood. But this is notoriously false : For it was then as well as now, the Covenant of God, (wherein he took them for his peculiar People, and they took him for their only God, the Parents engaging for themselves and their Children) which made them Members of the Church. For 1. No aged person, no not servants, much less ordinary Profelytes, were Members, except they entered the Covenant ;

though

though they are commanded to Circumcise all in their House, yet it is supposed that by their Interest and Authority, they caused them first to enter the Covenant: therefore they were to Circumcise the Servants bought with money, as being absolutely their own, whom they had most Interest in; but not the hired Servants, whom they had no such Authority over (except they became Profelytes voluntarily.) 2. And though they were taken into the Church in Infancy, yet if they afterward forsook or renounced the Covenant, they were to be cut off from the Church, yea to be put to death. 3. And in many cases their children were to be put to death with them. All which I shall speak more of afterward. And therefore their Church was not so Nationall as that any in the Nation should be a Member of it who forsook the Covenant. Indeed God chose the Seed of *Abraham* in a speciall manner; but not to be Church-members immediately, but first to enter into his Covenant, and take him for their God, and so to be Church-members.

5. You must distinguish betwixt Breaking off that particular Individuall Church, or some Members of it, and the Repealing or Breaking off the Species or Essentiall nature of the Church.

6. And so you must distinguish between the Repealing of the Law or Grant upon which the very Species or nature of the Church is grounded; and the Execution of the Threatning of the Law upon particular persons or Churches offending. The Repeal of the Law or Ordinance doth take away all Right to the Mercy granted by that Law or Ordinance, even the remote conditionall Right (*jus ad rem conditionale remotum*;) And that from all men, one as well as another, to whom that Law gave that Right. But the punitive execution of the Threatning doth only take away the Absolute Right To the Mercy, and the Right In it (*jus ad rem absolutum, & jus in re*;) and that from none but the particular offenders. This punitive execution of the Law (or the Curse of the Covenant, as it is called *Deut. 29. 20, 21.*) is so far from being a Repeal of the Law, that it certainly proveth, it is not repealed: For a Repealed Law is of no force, and so cannot be executed.

And upon these two last Distinctions, I adde this for Application of them: The Individuall Jewish Church is (tor the most part) broke off, for their sin by punitive execution of the Curse of the Covenant or Law upon them, and so they that are so broke off, are now no Church, and consequently have lost all their Priviledges: But the Law or Covenant on which the species or Essentiall form of their Church (and many of its Accidents) was grounded, is not changed or Repealed. So the Church of *Smyrna*, *Thyatira*, *Laodicea*, and the rest of *Asia* (for the most part) are now un-Churched: But this is but by a punitive execution of the Law for their sin, and no change in the Law or in the nature of the Church; And so it is with the Jews also in their un-Churching. Though they are cast off, yet the Law of nature and Churches is still the same; and only the Laws about Ceremoniall Worship, and some other Accidents of the Church are Repealed. So that the casting off of them and their children, is no proof that the whole Species of Infants is cast out of the Church visible.

7. Again you must distinguish betwixt Breaking off primarily and Morally only by Covenant-breaking & Merit (as an adulterous woman doth break the Marriage Bond, and so cast out herself) or else Breaking off in a following act by punishment (both Morally and Physically,) (as a man that putteth away his adulterous Wife:.) In the former sence all the Jews that were un-Churched did un-Church themselves and their children; And God only un-Churched them in the later sence: And therefore the children of believing Jews (who did not adulterously violate the Covenant,) were never un-Churched; God casteth out none but those that first cast out themselves.

Having

HAVING thus shewed you in what sence the Jews Church is taken down, and in what not, let us review now *Mr. T's* Arguments. 1. He saith, The Church-constitution is taken down; and therefore their Membership. To which I Answer: 1. By [Constitution] is meant either the Essentiall nature, or some Ceremoniall Accident: And by [taking down] is meant either [by repealing the Law, which takes down the whole Species] or [by meer punitive Execution, taking down that individuall Church:] In the first sence of [Constitution and Taking down] I utterly deny the Antecedent, and may stay long enough I perceive before he prove it. 2. By [their Membership] either he means the individuall Infants of unbelieving un-churched Jews (which I grant) or else the whole Species of Infants (which I deny) 3. Besides, the Argument concludeth not for what he should bring it: That which it should conclude is [that the mercifull gift and ordinance of God, that some Infants should be Church-members, is repealed:] This is another thing from what he concludeth.

He proveth that [their Church-constitution is altered; because their Church-Call is altered.] To which I Answer: 1. Here is still nothing but the darkness of ambiguity, and troubled waters to fish in. As we know not what he means by [Constitution] as is said before; so who knows what he meaneth by [their Church-Call?] Is it meant first of Gods Law or Covenant enacting, making, and constituting them a Church? 2. And, if so, then is it meant of the Essentiall parts of that Covenant or Law, giving them the Essence of a Church: [I will be to thee a God, and thou shalt be to me a People, *Deut. 29. 11, 12.*] Or is it meant of the lesser additionall parts of the Law or Covenant, giving them some Accidentals of their Church, as the Land of *Canaan*, the Priesthood, the Sacrifice, &c. 3. Or is it meant of Gods immediate Call from Heaven to *Abraham* or any others to bring them into this Covenant? 4. Or is it meant of the Ministeriall Call of man to bring them into the Covenant? 5. And if so, Whether of *Abraham* only? or *Moses* only? or both? or whether *Aaron* and all other be excluded, or not? And, what he means by a Church-Call to Infants that cannot understand, I know not; except by a Call, he meaneth circumcising them. And, 6. whether he means that Call by which particularly they were at first made a Church? or that also by which in every Generation their Posterity were so made, or entered Members? 7. And if so, Whether that which was proper to the Jews Posterity? or that which was proper to converted profelyted Members? or some Call common to both? and what that was? when I can possibly understand which of all these Calls he means that is altered, then it may be worth the labour to Answer him. In the mean time briefly thus; I Answer: 1. The additionall lesser parts of the Covenant giving them the Ceremoniall Accidents of their Church is ceased, and so are the Ceremonies built thereon. 2. The Essentiall part of the Law or Covenant is not ceased; God yet offers the Jews to be their God, and them to be his people: If they will heartily consent it may yet be done; only the World is taken into this Covenant with them, and neither Jew nor Gentile excluded, that exclude not themselves. 3. Gods immediate individuall Call of *Abraham* and *Moses* did quickly cease, when yet the Church ceased not. 4. And for the Ministeriall Call: 1. That which was by the person of *Abraham* and *Moses* numerically did cease when their act was performed; yet the effect ceased not: nor did the Jews cease being a Church when *Abraham* and *Moses* were dead and gone. 2. If he mean it of that Species or sort of Ministeriall Call, then what sort is that? And indeed for ought I can possibly

learn by his speeches, this is it that he drives at: [God then called by Magistrates, but now by Ministers: And secondly, then he called all the Nation in one day, but now he calls here one and there one.] Let us therefore see what strength lies in these words. 1. What if all this were true? Is there the least colour for the consequence from hence? It is as good a consequence to say, that when God judged *Israel* by *Debora* a woman, which before was judged by men, that then *Israel* ceased to be a Common-wealth or the constitution of the Common-wealth was altered. Or when the Government was changed from Judges to Kings, that then the Essentiall constitution of the Common-wealth was changed, and so all Infants lost their standing in the Common-wealth? what if the King inviting the Guests to the Marriage Feast, did first send one kinde of Officer and then another; first, a man, and then a woman, doth it follow that the Feast is therefore altered? If first a man, and then a child, and then a woman be sent to call you to dinner or to any employment or company, doth this change the nature of the company or employment? what if a Bishop call one man to the Ministry, and a Presbyterie another, and the People a third, is not the Ministeriall work and Office still the same? what if a Magistrate convert one man now, and a Minister another, and a woman a third, doth it follow that the Church or State that they are converted to, is therefore not the same? what a powerfull Argument is here for a man to venture upon to unchurch all the Infants in the world? The efficient cause enters not the Essence: or if it did, yet not every less-principall inferiour cause, such as the Messenger or Minister of our Call is: If you had proved that God had repealed his Law which is the charter of Church-membership, then you had said something, else you say nothing to the purpose.

2. I utterly deny that there is any more truth in the Antecedent than in the Consequent. God hath not altered the nature of the Call in any substantiall point, but in meer circumstances; It is said, it was then by Magistrates, and now by Ministers. I answer: 1. What was by Magistrates? the first Call? or all after? For the first, I know not which or when it was, Let him that can tell, see that he prove it. I finde when Circumcision was first Instituted in *Abraham's* Family; But never when their Church-membership begun: Shall I dare to think that either *Abraham* or his Family were no Church-members till they were Circumcised? *Rom. 4.* would confute me.

2. Suppose it were true that *Abraham's* Family began then to be a Church: (which will never be proved) yet did not God call them to Circumcision immediately? what is this to a Ministeriall Call?

3. Are you sure that which *Abraham* did in it, was as a Magistrate? and not as a Prophet? nor Priest? nor Master of Family? prove that if you can.

4. What was it that *Abraham* did? He circumcised them when God had commanded him; And was circumcising the Call? then the Infants in the Wilderness, nor the whole Camp almost, had no Church-Call: And then the women had never any Church-Call. What was it then that *Abraham* did more than may now be done? If you say, He compelled them to be circumcised by violence without their consent, I deny it as a forgery; And if he had done so by those at age, it had been no making them Church members; for their consent is absolutely necessary thereto. If you say, *Abraham* by his interest, authority and perswasion did win all at age in his Family to consent; dare you say, that every Master of a Family and Magistrate ought not to do so now? So that I cannot finde any more that *Abraham* did in this Call, than may now be done. And then for *Moses*, what more did he? Did he make them Members without their consent? No; He sets before them Life and

Death, Blessing, and Cursing, and bids them chuse which they would, *Deut.* 28, 29. and 30. Chapters, Doth he circumcise them? No; nor his own Son. Nor the Infants forty years, nor the women at all. Doth he command them to obey the Commands of God? And should not every King and Magistrate do the like? Doth he persuade them? Why, you know he was a Prophet; and if he had not, yet sure he must do it as a King, and as a servant of God. Where then lies this peculiar Call by the Magistrate? I think by that time we have searcht this to the quick, we shall finde the Magistracie less beholding to *Mr. T.* then was imagined. No wonder that he told the people in his Pulpit that it was Doctrine of a dangerous consequence which I delivered [That Magistrates had their power from Christ the Mediator, and not onely from God as Creator] I doubt by this arguing of his, that he will not allow the Magistrate to call all his people together, and propound the Covenant of God to them, and command them to obey God. You finde not *Moses* by Prison or Fire forcing any man to consent: And if he had, you must have a litle further work to prove that it was that which made them a Church, or that Magistrates may not still do as much as was done herein then. 5. This Argument, if good, would help the Seekers to prove that we have no Church on earth, because not called by Apostles, and so the Church-Constitution taken down, and none by God substituted. Let them that have better eyes then I finde out this peculiar Church-making Call, for I cannot. Well, But may it not yet lie in the second Point, [That they were All taken in to be a Church in one day?] Answ. 1. What day was that? I would *Mr. T.* could tell me. He saith *Moses* did it: but thats no truer then the rest. For sure they were a Church before *Moses* time. Did they begin to be a Church in the Wilderness? Or did *Moses* onely express the Covenant to them more fully, and cause them oft to renew the Covenant, and so onely confirm them a Church? Was not the circumcised seed of *Abraham* a Church in *Egypt*? and was the uncircumcised Host onely in the Wilderness the Church? This is excellent arguing.

But *Abraham* took all his Family to be a Church in one day, you will say. I Answer, First, It is not proved when they began to be a Church. Secondly, And would not *Mr. T.* now have a whole Family made a Church in a day? Is that his charity? Thirdly, And what if it had been true of the whole Kingdom? Either it was with their consent or without: without their consent they could not be made Church-Members; for they could not enter into Covenant with God. And never was any such thing attempted. Even *Josuah* treads in *Moses* steps, and bids them chuse whether they will serve the Lord or not, *Jos.* 24. And it being with their consent that the Nation were Church Members. may not the like be done now? What, may not any, or all the Nations in the world be added to the Church if they will consent and enter the Covenant? What then, is this making them a Church in one day that *Mr. T.* so cloudily talks off? If he say it is that then the Infants were taken in: I Answer, That is to prove the same by the same, or else to argue circularly. As to say their Church Call did take in Infants, therefore the taking in of Infants was peculiar to their Church Call; this begs the Question; or to say their Church constitution is ceased, because their Church Call is ceased, or their Church Call consisting in the taking in of Infants is ceased, therefore their Church constitution is ceased; and that Church constitution is ceased, therefore the taking in of Infants is ceased. This arguing is like their Cause. I cannot further imagine what *Mr. T.* means by taking in All in a day, except he should not speak of any act by Law, Covenant, or Ministry: but by [Call] should mean Gods providential gracious succeeding these *De eventus*, bowing the hearts of the whole Nation to consent to take the Lord for their God, and so to become his Church

and people: But as I hope he doth not envy the extent of the Church, so he knows sure that the converting or taking in more or less makes no such alteration in the nature of the Church Call, or Constitution. And if it did, yet do not all Prophecies speak of the enlarging of the Church by Christ, and multiplying it? Hath not the barren more children then she that had an husband? And what means *Mr. T.* to talk of here one, and there one? To speak so contemptuously, in such disparaging language of the Kingdom and Gospel of Christ? Is not the wonderful success of the Gospel one of our strong Arguments for the truth of the Gospel and our Christian Religion? And it seems *Mr. T.* will give this away to the *Pagans*, rather then admit Infants to be members of the Church; was it but here one, and there one, when three thousand were converted at once, and five thousand afterwards? and many Myriades or ten thousands, even of the *Jews* that continued zealous of the Law did believe? *Acts* 2. 41. and 4. 4. and 21. 20. besides all *Gentiles*? was it but here and there one, when all that dwelt at *Lydda* and *Saron* turned to the Lord both men and women? *Acts* 9. 35. and all that dwelt at *Samarina*, *Acts* 8. Let him shew me when three thousand *Jews* were made Church members in a day if he can before Christs time: I say, if he can let him shew it me. Sure ever since *Abrahams* time, (and I doubt not but before too) they were added to the Church by one and one as they were born. And I have shewed you before, that Christ sendeth his Messengers to Disciple all Nations: It is a bafe Exposition that shall say he means onely, Go and Disciple me here one and there one out of all Nations, and no more. And what meaneth that in *Revel.* 11. 15. The Kingdoms of the world are become the Kingdoms of the Lord, and of his Christ. Are not these Kingdoms added to the Church, as well as *Israel*? And are not all Professors of Christianity in *England*, as truly in the Church as all in *Israel* were? I challenge any to answer me herein, and undertake to make it good against them (as far as will stand with modesty to challenge) whatsoever any Separatist (commonly called Independents) or Anabaptists may say to the contrary (for I have pretty well tried the strength of their Arguing in this.)

Yet a little further. Either *Mr. T.* by [Church Call] means that which was the means of entering Infants, or men at age, or somewhat common to both. The *Jews* did all enter into the Church as members in Infancy, even they that deferred Circumcision till forty years old, and the women that were not circumcised. And what Call had these Infants that cannot understand a Call? The Profelites, who were made Church Members at age, were first converted to God, and professed the true Religion, and so brought in their children with them: They were converted not all in a day, but by times; not onely by *Moses* or succeeding Magistrates, but chiefly by Priests or Levites, or zealous people, or by what way or means God was pleased to use for that end. I did intreat *Mr. T.* to shew me any materiall difference between the Call of these Profelites into the Church in all ages till Christ, and the Call of us *Gentiles* into the Church: And truly he gave me an answer of meer words for a put off, (wherein he hath a notable faculty) which I can finde no weight nor sence in, nor am I able to tell you what he would say to it; nor can I conceive what possibly can be said of any moment.

And as *Camero* well noteth, *μαθητεύειν* is now used in the Church, as it were in the place of *προσηλυτεύειν*: Discipling now to us, is as Profeliting was to them. So that you see now what this Church Call is which he layeth so great a weight on, and how much in the main it differeth from ours,

But yet one other Argument *Mr. T.* hath to prove the Church-constitution altered, and consequently Infants now cast out, or their Church-membership repealed: And that is this; They were to go up three times a year to the Temple; they had their Sanedrim, and High Priest: now he appealeth to all whether these be not altered: And therefore the Church-constitution must needs be altered; and so Infants put out.

Alas, miserable Cause that hath no better Arguments! Are any of these Essentiall to their Church constitution? How came there to be so strict a conjunction between Priesthood, Temple, Sanedrim, &c. as that the Church must needs fall when they fall? May it not be a Church without these? I would intreat *M. T.* or any Christian who hath the least good-will to truth left in him, considerately to Answer me to these: 1. Was not the Jewish People a Church before they had either Temple, or Sanedrim, or High Priest, or any of all the Ceremonies or Laws of *Moses*? were they not a Church in *Egypt*, and in the Families of *Abram*, *Isaac* and *Jacob*? 2. Did the adding of these Laws and Ceremonies take down any former part of the Church? Or did every new Ceremony that was added, make a new Church or Constitution of the Church? 3. If the adding of all these Ceremonies did not make a new Church or overthrow the old, why should the taking of them away overthrow it? 4. If the Jews Church-constitution before *Moses* time was such as took in Infants, why not after *Moses* time? Or if Infants were Church-members long before either Temple, or Sanedrim, or High Priest, &c. Why may they not be so when these are down? Why must they needs fall with them when they did not rise with them? 5. And if the very specificall nature of their Church be taken down, then men are cast out, and women too as well as children: If it be said, that Christ hath appointed men and women to be Church members anew. I answer: What man can imagine that Christ first repealed the Ordinance that men and women should be Members of the Church, and then set it up anew? I will waste no more time in confuting such slender Arguments, but shall willingly leave it to the judgement of any understanding unbiassed man, whether *Mr. T.* have well proved, that God repealed his Ordinance, and revoked his mercifull gift, that some Infants shall be Church-members.

And now, by Gods help, I shall try whether I can any better prove that it is not Repealed: Though I must tell you that it is no necessary part of my task, seeing the proof lyeth on him that affirmeth the Repeal, and not on me that deny it. If I bring any Scripture to prove any truth, it is an easie matter to say it is repealed, if that may serve turn: So the Antinomians will put by much of the Scripture, and the Anti-Scripturist will deny it all.

CHAP. VI.



Y first Argument is this. If God have Repealed this Ordinance, and revoked this mercifull gift of Infants Church-membership, then it is either in Mercy or in Justice, either for their Good or for their Hurt : But he hath neither Repealed it in Mercy for their Good, nor in Justice for their Hurt ; therefore he hath not at all repealed it.

I will hide nothing from you that *Mr. T.* hath said against this Argument, either in our publike Dispute or in his Sermon. The sufficiency of the enumeration in the Major Proposition, he never offered to deny : nor indeed is there any ground to deny it. It must needs be for the Good or Hurt of Infants that they are put out ; and so must needs be in Mercy or Justice : for God maketh not such great alterations in his Church and Laws to no end, and of no moment, but in meer indifferency.

The Minor I prove in both parts : 1. That God hath not Repealed this to their hurt in Justice, I prove thus : If God never Revoke his Mercies, nor Repeal his Ordinances in Justice to the Parties hurt, till they first break Covenant with him, and so procure it by their own desert, then he hath not in Justice revoked this Mercy to the hurt of those that never broke Covenant with him : But it is certain that God never revoketh a Mercy in Justice to the hurt of any that never broke Covenant with him ; therefore to such he hath not so revoked it.

That this is a Mercy, and of the Covenant, is plain, *Deut. 29. 10, 11, 12.* and frequently past denyall. 2. That God doth not in Justice revoke such to any but Covenant-Breakers, I prove briefly thus : 1. From the mercifull nature and constant dealings of God, who never casteth off those that cast not off him : 2. From his Truth and Faithfulness ; for else we should make God the Covenant-Breaker. and not man ; which is horrid blasphemy. 3. From the immutability and constancy of God : His gifts and calling are without repentance. 4. Scripture frequently layeth all the Cause of all evill of suffering upon mans sinning ; *For the iniquity of Jacob is all this, and for the sin of Israel, Mic. 1. 5. Thy destruction is of thy self O Israel, but of me is thy help, Hos. 13. 9.* He that will deny this, is not worthy the name of a Christian.

Now you know there were many Jews that did believe, and did not forsake the Covenant of God, even most of the Apostles themselves, and many thousands more : Now how then can these or their Infants be put out of the Church in Justice to their hurt, who did not first break Covenant with God ?

I am brief in this, because *Mr. T.* doth not deny it. But that which he Answereth, is, that [It is in Mercy for their Good.] I prove the contrary plainly thus, It can be no Mercy to take away a Mercy, except it be to give a greater in the stead of it. But here is no greater Mercy given to Infants in the stead of Church-membership ; therefore it can be no Mercy to them that it be revoked.

The Major, *Mr. T.* doth not deny, and I will fully tell you all that he saith to the Minor : 1. In his Dispute he answered, that Church-membership of Infants was revoked in Mercy for their Good ; and that they had a greater Mercy in stead of it. And what do you think is that greater Mercy ? Why, it is Christ come in the flesh.

I confesse

I confess it amazeth me to see the power of error, how it can both at once be-
 reave the understanding of ordinary Light, and the Conscience of tenderness; or
 one of these at least. Is it possible that the judgement of such a man as *Mr. T.* can take
 this for a satisfactory Answer; or his Conscience give him leave to deny Church-
 membership to all Infants in the World, and to raise a Schism in a poor distressed
 Church, and to charge their own blood on the heads of his people that yield not to
 him, and all upon such lamentable grounds as these?

1. Was it ever heard before from the mouth of man, that Christ succeeded Church-
 membership, as a thing that was to give place for him? Doth Christ cast any out of
 the Church only, that he may succeed them? Can he prove that their Church-mem-
 bership was a Type of Christ, that must cease when he was come? Why doth he not
 prove it then from some Scripture or reason? Cannot we have a room in the body,
 without being cast out at the coming of the head? Are the Head and Members at
 such odds, that one must give place and be gone when the other comes? Why then is
 not the Church-membership of men and women to give place to Christ's coming in
 the flesh? Sure the nature of Church-membership is the same in both. Why did the
 Apostles never speak of this among the Types of Christ that did cease, that all In-
 fants are put out of the Church or Family of God, that Christ may succeed as a
 greater Mercy to them than their room in his Church and Family? Is not here com-
 fort (but by a silly comforter) to all the Jews themselves? though they are broken
 off from the Church, yet Christ is a greater mercy to them in stead of it.

But let us consider a little what is the Church? Is it not the body of Christ? even
 all the Church since *Adam's* fall, and the making of the New Covenant is one body
 of Christ: even the visible Church is his visible body, as *1 Cor. 12.* and many
 Scriptures fully shew; therefore even the Branches not bearing Fruit are said to be
 in him, that is, in his visible body, *Joh. 14. 1, 2, 3.* Now doth Christ break-off all In-
 fants from his body, that he may come in the flesh to be a greater Mercy to them?
 What's that, but to be a greater Mercy than himself, who is the life and welfare of
 the body?

Again, it seems by this, *Mr. T.* thinks that Excommunication is a great Mercy; If
 all the Jews Infants had been Excommunicate or cast out of the Church by God
 himself, it were no more than Christ did in Mercy, never bringing them into any
 other Church in stead. Against this strange fiction I argued thus: If ordinarily God
 shew not so great Mercy to those out of the Church as to those in it, then it is not a
 greater Mercy, or for the parties greater Good to be put out, than to be in: But ordi-
 narily God sheweth not so great Mercy to those out of the Church as to those in it;
 Therefore it is not for their greater Good, nor in greater Mercy to be put out. To
 this *Mr. T.* answered nothing.

I argued also thus: If those that are Out of the Church since Christ, have no
 such Promise or Assurance of Mercy from him, as those In the Church had before
 Christ, then it is not To them a greater Mercy to be Out of the Church: But those
 Out of the Church since Christ, have no such Promise or Assurance of Mercy from
 him, as those In the Church had before Christ: Therefore it cannot be to them a
 greater Mercy. To this *Mr. T.* answered, That it is a greater Mercy to Infants since
 Christ to be Out of the Church, than before to be In it; and that they have as
 much assurance of Mercy from Christ now, as then (he should say, more :) To which
 I Replied thus:

If those Infants which were in the Church before Christ, had God engaged in an
 Oath and Covenant to be their God, and to take them for his peculiar People, and
 those

those Infants out of the Church since Christ have no such thing; then they before Christ in the Church had more assurance of mercy then those out of the Church since Christ: But the former is true, as I proved out of *Deut.* 29. 10, 11, 12. Upon which Text, what vain altercations there were, and what words were used against the expresse letter of the Text, you shall see in the Relation of the Dispute, if I be called to publish it.

I further add out of *Ephes.* 2. 12. Those that were aliens to the Common-wealth of *Israel*, were strangers to the Covenant of Promises, and without hope, and without God in the world: and there is no Scripture speaketh of delivering any from this sad state but Church members; therefore sure it can be no mercy to be put out of the Church.

Again, God added to the Church such as should be saved: therefore to be cast or put out of the Church is no known way of mercy.

Again, The Church is the Family of Christ, (even the visible Church is called the House of God, 1 *Tim.* 3. 15.) But it is no known way of mercy to be out of Gods House and Family.

Again, The Church is the Pillar and ground of Truth; therefore no mercy to be taken off it.

Again, The Church visible is the visible body of Christ; but it is no mercy to be separated from Christs body.

Again, The Church visible is Christs visible Kingdom: But it is no mercy to be out of Christs Kingdom; Therefore it is no mercy to be out of the Church.

Lastly, Do but read all those hundred glorious things that are spoken of the City of God, all those high praises that are given to the *Jewish* Church; in *Deut.* and the *Psalms*, and all the Scriptures (*who is like unto thee O Israel, &c.*) And then read all the far more glorious things that are spoken of the Gospel-Church since Christ: And if after this you can still believe, that God did in mercy cast Infants out of one Church, and never take them into the other, and that Christ came in the flesh to put them thus out of his Church in mercy, as if he could slier save them out of his Church then in it; I say, If after reading the foresaid passages you can believe this, for my part I give you up as forlorn, and look upon your understandings in this as forsaken by God, and not onely void of spiritual illumination, but common reason: and pray the Lord to save the understandings of all his people from such a plague, and to rescue yours before you go further.

BUT let us see what *Mr. T.* answers to this in his Sermon, which upon deliberation he afterward preached to confute my Arguments, and therefore cannot lay the blame upon his unpreparedness. And truly in my judgement he doth here plainly throw down his weapons, and give up the whole Cause (though not directly confessing his error; he is not yet so happy.) I were best give you his own words, lest I be thought to wrong him: they are these; [As for those petty reasons, If it be done, it must be in Mercy or Judgement, I say in Mercy in respect of the whole Catholike Church; now Christ being come, and we having a more spiritual Church-State then they had; Their Church-State was more carnal and fleshly, and agreeable to their time of minority: It is in mercy that it is taken away: And as for that exception, It cannot be taken away in mercy, unless some priviledge be to them in stead of it: We answer, It is in mercy to the whole Church, though no priviledge be to them.] So far *Mr. T.*'s words.

I confess I never heard a cause more plainly forsaken, except a man should say flatly, I have erred, or I recant. 1. He much altereth the terms of my Argument, as you may see by it before. The Argument is thus; It can be no mercy to any to have a mercy taken away from them, except it be to give a greater in its stead: But here is no greater mercy given to Infants in stead of Church membership; therefore it can be no mercy to them, that it be revoked or taken away. To call these, [Petty reasons] is the onely strength of *Mr. T.* his Answer. For I pray you mark. 1. He never denied the Major Proposition [That it can be no mercy to any to have a mercy taken from them, except that they may have a greater in stead:] He could not deny this with any shew of Reason: For otherwise, if it be a mercy meerly to deprive the creature of mercy, then we shall turn Hell into heaven, and make it the greatest place of mercies, because none are deprived of mercy so much as they; no nor of this particular mercy: for none are further removed from being members of the Church then the damned.

2. And observe next, That as *Mr. T.* denieth not the Major, so here he plainly grants the Minor, and so yields the whole Cause. For the Minor was [That here is no greater mercy given to Infants in stead of Church Membership.] Doth not *Mr. T.* acknowledge this? when he saith twice over: 1. That it is a mercy to the whole Catholike Church (to have their Infants put out of the Church) And so if the mercy be onely to the Catholike Church, that they be none of the Church (visible) then it is not to them a mercy: So that he taketh it to be a mercy onely to others, but none to them according to this answer. 2. Yea, he saith it more plainly the second time, That it is in mercy to the whole Church, though no priviledge (much less a greater mercy) be to them (to the Infants themselves:) so that for my part, I think I may well break off here, and take the whole cause as yielded. For if be no mercy to any to be deprived of mercy, except that they may have a greater: And if Infants have no greater in stead of this; but onely their Parents have a greater: and both these be confessed: then it must follow, that it is no mercy to Infants to be deprived of this mercy of their Church membership; and consequently God hath not taken it from them in mercy for their good (which is the thing I am proving:) And *Mr. T.* yieldeth that it is not taken from them in Justice to their hurt; and therefore it is not taken from them at all. And thus you see what is come of the cause that hath been driven on with such confidence.

But yet let us follow it further. And 1. What means *Mr. T.* to talke of mercy to others, when our Question is, Whether it be a mercy to themselves to be unchurched? 2. By this arguing he may prove any thing almost in the world a mercy: For all shall work together for good to them that love God, Rom. 8. 28. And therefore if I should ask him, Whether it be in mercy to wicked men, that God giveth them over to themselves, and at last damneth them? *Mr. T.* may thus answer that it is; for it is a mercy to the whole Catholike Church; that is, to other men; but what is this to the damned? So *Mr. T.* saith, It is a mercy to the whole Catholike Church: But what is that to Infants who are unchurched? 3. And what a strange Reason is that of *Mr. T.* to say, [It is a mercy, because their Church State was carnal, fleshly, and agreeable to their minority; but ours is spiritual:] What is this to them that are put out of that carnal Church State, and kept out of this spiritual Church State too? If they had been admitted into this better state (as no doubt they are) then he had said somewhat. Else is not this as great a mercy to the poor off-cast Jews? They are put out of the carnal Church State too. But did God give so many admirable Elogies of the Jews Church; And can *Mr. T.* yet think that it is better to be of no visible Church, then to be of theirs?

4. And where did *Mr. T.* learn in Scripture to call the Jews Church-State [Carnall?] Or what doth he mean by Church-State? whether the essential nature of the Church it self? or any carnall Ordinances of Worship which were Accidentall to it? Is not this word [Church-State] like his former of [Church-Call] devised terms to darken the matter with ambiguities, and signifying what pleases the speaker?

5. And how long might I waite before *Mr. T.* would prove from Scripture, that it is a Mercy to the whole Catholike Church to have all Infants put out, or un-churched? These are the men that make their Followers believe that we have no Scripture for our Cause, when themselves give us but their Magisteriall Dictates. But I wonder whence he should fetch such a dream. What? are Infants such Toads or Vipers in comparison of men of years, that it is a Mercy to the whole Catholike Church to have them cast out? Are not the Aged worse then they? And were we not once all Infants? If this be true Doctrine, why may we not next expect to be taught, that Infants must also be cast out of Heaven, in Mercy to the whole Catholike Church? If it be no carnall Church-State to have Infants in Heaven, why is it a carnall Church State which containeth in it Infants on Earth? And if it be no benefit to the Catholike Church to have Infants kept out of Heaven, nor no hurt to the Church to see them there; why should it be a benefit to the whole Church to have them kept out on Earth? or any hurt to the Church, to see them here Members? But yet let us come a little nearer; what ever it may be to enemies, or to man-haters, (of which sort the Church hath none) yet me thinks to those that are Love as God is Love, and that are mercifull as he: his heavenly Father is mercifull, and who are bound to receive little children in Christs Name, and who are converted and become as children themselves; to such it should seem no such Mercy to have all Infants un-churched. But such are all true Members of the Church; and therefore to the Church it can be no such Mercy.

But yet nearer; whatsoever it may be to strangers, yet me thinks, to the Parents themselves it should seem no such Mercy to have their children put out of the Church: Hath God naturally planted such tender affections in Parents to their children? and doth Grace encrease it? and the Scripture encourage it? and yet must they take it for a mercy, that their children are put out? when *Mr. T.* will not say, it is a mercy to the children.

Yet further; why then hath God made such promises to the Parents for their Seed? as if much of the Parents comfort lay in the welfare of their children; if it be a mercy to them that they are kept out of the Church, may not this Doctrine teach Parents to give their children such a blessing as the Jews did? His blood be on us and our children. For their Curse is to be broken off from the Church; and if that be a Mercy, the Jews are then happier then I take them to be: And how can we then pray, that they may be grafted in again?

6. But what if all this were true? Suppose it were a Mercy to the whole Church to have Infants put out; Yet it doth not follow that God would do it. He is the God of Infants as well as of the Aged; and is mercifull to them as well as others; all souls are his: He can shew Mercy to the whole Church in an easier way, then by casting out all their Infants: And his Mercy is over all his works.

I will tell you yet how *Mr. T.* followeth this with Examples. He saith, [That the release of the Jews servants, and the consecration of *Nazarites* and first born, and the Land of *Canaan*, were all Priviledges, and yet these are taken away.] To which I answer: There are abundance far greater given in their stead; And what is that then to those

those that have nothing in stead? Beside, if *Mr. T.* think that the mercy of Church-membership is of as low a nature as to be *Nazarites*, or to have *Canaan*, he is much mistaken. But he saith, [That it was a Priviledge to the Jews to be owned as Gods People distinct from the rest of the World, while others were passed by, yet this is repealed in Mercy to us Gentiles.] Answer: In my distinctions before you may finde this answered. 1. Then it was no Mercy to the Jews you think, but to us Gentiles; But our Question is, Whether it be a Mercy to the un-Churched Infants? 2. The Jews being a Church and People of God, was a Mercy; and this God took not from any of them, but those that cast it away: But the restriction of this to them, and the exclusion of the Gentiles, was no Mercy to them, and this only (with the Ceremoniall Accidents) did God take away by the change of his Laws. It would have been rather an addition to the happiness of the believing Jews, to have the Gentiles taken in, by taking down the partition Wall: And so it will be when the Jews are grafted in again, and both made one body. Why else doth the Jewish Church pray for her little Sister that had no Breasts? And *Noah* pray that God would persuade *Japhet* to dwell in the Tents of *Sem*? Though the restriction therefore, and the exclusion, (which are no Mercies to the Jews) be taken away, yet no Mercy is taken from them, but what is supplied with a far greater in Christ: And though they partake not of these, yet that is because of their own unbelief who reject it, and not because the new Law doth exclude them: For God hath in his new Law or Covenant made a Deed of Gift of Christ and all his benefits, to All that will receive him, whether Jew or Gentile, without excluding or excepting any. And for his denying to particular persons the Grace of Conversion, that is nothing to our present business, as belonging to Decree, and not to any change in the Laws; and it was denied to many before Christ, and granted to many thousands Jews since Christ; and shall be at last to far more.

And thus you have heard all that *Mr. T.* upon deliberation hath said to this Argument. And yet (would any man think it?) he concludeth that [this is abundant clear Answer to all alledged from the visible Church-membership of the children of the Jews.] O never let my soul be tainted with this error which so strangely bereaves men of common ingenuity!

CHAP. VII.

The second Argument to prove that Infants Church-membership is not repealed, and consequently they are still to be Members of the visible Church.

Come now to my second Argument to prove [That the mercifull Gift and Ordinance, that some Infants should be Church-members, is not repealed:] and it is, (from *Rom. 11. 17.* And if some branches be broken off &c.) Whence I argue thus:

If it be only *some* that were broken off from the Church, then to the rest that were still *in it*, the mercifull Gift of Church membership to them and their children is not revoked: But it is only

Some that were broken off from the Church: Therefore to the rest that remained *In*, the Gift was not Repealed.

The Antecedent is the plain words of the Text: The strength of the Consequence

quence lyeth here : 1. For the parties not broken off ; The breaking off from the Church is an unavoydable consequence of the revoking of the Gift of Church-membership, and the repealing of the Ordinance : Therefore where there is no breaking off from the Church, there is no such revoking or repealing. This is most evident ; and yet *Mr. T.* denied this Consequence.

2. If any say, that the *Some* that were broken off were [all the Infants, among others] as the whole Chapter will confute them, so specially consider, that the *Apostle* saith it of the Jewish Church whereof Infants were Members with their Parents, that it was but *Some* that were broken off from this Church ; so far is the whole Church then from being dissolved.

Also consider that as the Infants come in with their Parents, so they are not cast out while the Parents continue *In* : Except when they are grown up, they cast out themselves by their personall sins. Who can imagine that God should cast out the Infant (that came in for the Fathers sake) while the Parents remain in the same Church ? But the Answer that is here given, is, that this place speaketh of the invisible Church, which I shall reply to when I have layd down my next Argument, because it is from the same Chapter.

CHAP. VIII.



Y third Argument to prove that this is not repealed, is from *Rom 11.* 20. [*well : because of unbelief they were broken off :*] Whence I argue thus : If none of the Jews were broken off but for unbelief, then believing Jews and their Seed were not broken off ; and consequently the Gift of Church-membership was not to them revoked : But none of the Jews were broken off but for unbelief : Therefore Believers and their Seed were not broken off ; and consequently the

Gift to them is not repealed.

The Major or Antecedent is plain in the words of the Text : The consequence, is, I think undeniable : For I hope none will affirm that God broke off all the Infants of believing Jews for the sins or unbelief of other men. He that will not punish the children for the Fathers sins, will much less punish them for a Strangers.

I have one other Argument from the same Chapter ; but I will Answer the Objections against altogether here before I come to that.

All that I know that *Mr. T.* saith to all these, is, that they speak of the invisible Church. But I pray you mark : He doth not say, of the invisible only : Nay, he confessed in our Dispute that it spoke of the visible also : And that is as much as I need, and indeed a yielding of the Cause. But he saith, It speaks not of the visible Church as visible : How then ? Doth it speak of the visible Church as not visible ? This is an answer like the rest. He brings many reasons in his Apology to shew that the invisible Church is here meant ; but not of force, though nothing to the purpose. The truth is, it is the same Church in severall respects that usually is called visible or invisible. It is specially for the sake of true Believers, that all seeming Believers are called the Church : And to say, therefore, that the Jews are broken off from the Church invisible only, and we planted in their stead, is vain. It is the same Corn Field that containeth the Corn and the Chaff and Straw : But the Corn being the more excellent, though the less discerned part, doth give the name to the whole.

whole. Now if you reap the Corn, and more grow up in the same Field, will you say that it grows up in the place of the Corn only, or of the Straw or Chaff only? Neither: But as before Corn and Straw and Chaff grow up together and make one visible Corn Field, so Corn and Straw and Chaff do spring and grow up together in the place of the former, and make one Corn Field as the former did. So is it with the Church visible and invisible, of the Jews and Gentiles. But I will give you divers plain Arguments from the Text, to prove that *Paul* speaketh here of the visible Church.

And 1. I argued from *vers. 24.* For if thou wert cut out off the Olive tree which is wild by nature, and wert grafted contrary to nature into a good Olive tree; how much more shall these which be the naturall branches be grafted into their own Olive tree? Hence I argued thus: That Church whereof the Jews were naturall branches, was the visible Church: But the Church that *Paul* speaks of, was that whereof the Jews were naturall branches: Therefore it was the visible Church: Here an ordinary man would think there were nothing to be denied. But *Mr. T.* denied the Major; whether according to his conscience or against it, he best knows. For can any man believe that the Jews are called naturall branches of the invisible Church only? I prove the Major therefore, thus: If *Paul* here speak of the main body of the Jewish Nation, and that body were all Members of the visible, but not of the invisible Church; then it is the visible Church, and that most directly, that *Paul* here speaks of: But *Paul* here speaks of the main body of the Jewish Nation, who were all Members of the visible Church, but not all of the invisible: Therefore it is the visible Church, and that most directly, that *Paul* here speaks of.

Me thinks this is plain: Can any man imagine that *Paul* speaks only of the Elect Jews, who only are Members of the invisible Church? that they are cut off, that we might be graft into the invisible Church in their place?

This Argument might prove the main by it self. Further thus: If there be none known to us to be of the invisible Church immediately, but by first knowing them to be of the visible, then it must be principally or first the visible Church whereof *Paul* saith the Jews were naturall branches: But the former is true; therefore the later.

Who dare say that *Paul* spoke here from some Revelation extraordinary, when he calleth the Jews naturall branches? But if it had been of the invisible Church directly, *Paul* could have known no man to be a Member of that but by extraordinary Revelation.

Further I argued thus: (but chiefly *ad hominem*, because *Mr. T.* stands so much on *Rom. 9. 7.*) If the Jews were not naturall branches of the invisible Church directly, but only of the visible, then it is the visible Church that *Paul* here calls them naturall branches of: But the Jews were not naturall branches of the invisible Church directly: Therefore it is the visible that *Paul* here speaks of. *Mr. T.* denied the Minor, which I proved out of *Rom. 9. 6, 7, 8.* They are not all Israel which are of Israel (but they were all naturall branches) Neither because they are the seed of Abraham are they children, but in Isaac shall thy seed be called; that is, They which are the children of the flesh, these are not the children of God, (Therefore not naturall branches of the invisible Church,) but the children of the Promise are accounted for the Seed. To this *Mr. T.* answered by a learned distinction, [That they were the Naturall branches of the invisible Church, but not *By nature*:] To which I replied, That the very express words of the Text, *vers. 24* of *Rom. 11.* consisteth his distinction, using both termes. [Naturall] and [by Nature.]

He then added [That as men, they were of *Abraham*, and so were natural; but not as branches.] Ah, what a pack of poor shifts are here? 1. The Apostle speaks of natural branches, and not natural men? 2. He opposeth them to the Gentiles, who were natural men as well as the Jews; but not natural branches. The rest of the heap of words that were here used, had no sense in them that I could understand, and you shall finde them in the Dispute if published.

How well *Mr. T.* agrees with himself, I desire you to judge when you have read these words in his *Exam. pag. 108.* The Phrases (saith he) *Rom. 11. 21.* [Of the natural branches, *ver. 24.* of the wilde Olive by nature, thou was grafted in besides nature; these according to nature] do seem to me to import, nor that the Jews were in the Covenant of grace by nature, but that they had this priviledge to be reckoned in the outward administration as branches of the Olive by their birth, by vertue of Gods appointment, which the Gentiles had not.

And is not this then to be visible members of the Church? But *Mr. T.* his wit will finde a shift to reconcile these, as contradictory as they are.

Furthermore I add: Those that were not branches of the Invisible Church at all, were neither *Naturally*, nor by *Nature* branches of it: But many thousand Jews were no branches of that Church at all: And those that *Paul* saith, *Rom 9. 8.* [That they were not the children of God because the seed of *Abraham*] then they were not members of the invisible Church, either naturally, or by nature: But yet they were members or natural branches of the visible Church as the seed of *Abraham*, because the Covenant made over that priviledge to his seed.

2. I further prove that *Paul* here speaks of the visible Church thus. If the *breaking off be visible*, then it must needs be from the *visible* Church (yea, and directly from it alone) But the *breaking off* of the Jews was *visible*; therefore it must needs be from the visible Church.

The Antecedent (that it was a visible breaking off) I prove thus.

1. From *Rom. 11 22.* Behold the goodness and severity of the Lord, on them which seek severity, &c. That breaking off wherein Gods severity was to be beheld by the Gentiles, was sure visible: But this was such a breaking off wherein the severity of God was to be beheld by the Gentiles: therefore it was visible. *Paul* would not call them to Behold that which could not be seen.

2. That *breaking off* which the Gentiles were in such danger of boasting off against the Jews, must needs be visible; (for they would not boast of that which was undiscernable,) But this was such, as appears *ver. 18. 20.* Boast not against the branches: Be not high-minded but fear.

Yea 3. *Paul* himself could not else have known that the Jews were broken off, but by Revelation extraordinary, except it had been a visible breaking off: therefore certainly the breaking off was visible.

2. And then the consequence is evident (that if the breaking off be visible, then it must needs be from the visible Church:) For to be visibly broken off, is to be visibly removed from the *Terminus a quo* (or Church from which they are broken:) But there can be no visible removal, or distance from an invisible *Terminus*: therefore there can be no visible removal from an invisible Church; and consequently it is the visible Church, which they are directly visibly broken off from: Though its true, that their breaking off from the invisible Church may from thence in the second place be rationally concluded.

3. Again, The Conclusion before said I prove thus: (*viz* That *Paul* here speaks of their breaking off from the visible Church;) If every visible breaking off from the invisible

invisible Church be also a visible breaking off from the visible Church : then the breaking off which *Paul* here mentioneth must be from both (if it be from the invisible ;) But the former is certain, therefore the latter.

The Antecedent I prove thus : To be visibly broken off from the invisible Church, is to be visibly out of Covenant with God, out of his favor, and in a known state of damnation ; (I speak not here of casting out of one particular Church onely, or with limitation, or of meer non-Communion ;) but all that are visibly out of Covenant with God, and out of his favor, in a state of damnation, are visibly broken off also from the visible Church ; (I will not now dispute, whether *De facto*, or only *De jure*, whether *in se*, or also *quoad nos* :) Therefore breaking off visibly from the visible Church is inseparable from visible breaking off from the invisible : (Nay, it is the same thing in another notion.)

Further, If God should break off men from the invisible Church onely and directly, then it would be by an invisible act. But this was by a visible act ; therefore it was from the visible Church.

4. Again, You heard before from the 17 verse, That God broke off but some of the Jews, and so the rest remained in the Church : Now, if some remain in the invisible Church, then much more in the visible : for if God should break off All from the visible Church, and but some from the invisible: then he should take those for his true servants, and in a state of salvation, who do neither profess to be his servants, nor are in Covenant with him ; But the Consequence is absurd, therefore so is the Antecedent.

That this absurd Consequence would follow, appears thus, from the nature and properties of both sorts of Church members : For visible being in Covenant, or professing true Religion (explicitly or implicitly) maketh a visible member ; and sincerity in the Covenant makes a member as invisible ; and all these are in the state of salvation : Now to say that one is a member of the invisible Church, and not, of the visible, is to say, he is sincere in a Covenant which he is not known to be in at all ; and that he is in a state of salvation before he be in a state of common profession, or any thing equivalent, which is absurd. And I shall shew you afterwards, that without this absurdity *Mr. T.* cannot in his way, affirm that any Infant is saved.

5. Again, You heard before, that they were broken off onely for unbelief : Now if unbelief onely break off from the invisible Church, then it onely breaks off from the visible ; and therefore it must needs follow, both that the visible Church is also here meant, and that none but for unbelief are broke off from one (rightly) any more then from the other. (I run over these hastily, because I would have done with this which is so plain already.)

6. Lastly, I agree thus. That Church which men may be, and are broken off from, is the visible Church (for *Mr. T.* will confess that no man is broken off from the invisible Church :) But this Church is it that men (the Jews) were broken off from : therefore this is the visible Church. *Mr. T.* hath two answers to this. 1. That they are broken off in appearance, as those branches in *Job. 15. 2.* are said to be in Christ in appearance : But this is to add error to error It is bold expounding to say, that when Christ saith They were branches in him, The meaning was, they were not in him, but onely seemed so ; They were really in Christs visible body. But 2. This Answer in his Apology he after dislikes upon the discovery of one that he thinks better, *viz.* That it is the Collective body of the Jews, not taken as at that one time ; but as the river that runs to day, is the same river that ran long ago, though not the same water. But this shift will never serve his turn. 1. For if the Church be Con-

stituted of individual persons, then if none of those individual persons were broken off, the Church was not broken off: But the Church is constituted or composed of individual persons: therefore if none of them be broken off, then the Church is not broken off; (but that is false.)

2. Again, If they were broken off for unbelief, then for the unbelief of some particular persons, and consequently it was some individual persons that for that unbelief were broken off: now sure God would not break off the Church for the unbelief of any foregoing age, without their own;

3. Again, If but *some* were broken off, then those *some* must needs be individual persons, and not all the Nation in a sence containing no individual person.

4. According to *Mr. T.* his conceit, they must be in breaking off a long time, at least an age, *viz.* by the death of all the true believers, and the succession of unbelievers: But this was not so; There was a time when the same Church, (for the greater part) which was a Church before, did immediatly cease to be so, *viz.* when Christ added a new fundamental Article to their Creed, without which they might before have been saved, but after could not [*If ye believe not that I am he, ye shall die in your sins*] They that were of the Church before, immediatly upon the rejecting of this Article were all unchurched: this being now made essential to their Sonship, or Church-membership, and of absolute necessity to their salvation, which was not so before to the same individual persons: their unbelief which was but negative, was now privative.

Either they were a Church immediatly before this breaking off, or not. If they were not, then they were broken off before this breaking off, and so this could be no breaking off: If they were a Church, then it was individual persons that were broken off; and consequently it must needs be from the visible Church, seeing from the invisible there is no breaking off in *Mr. T.* own judgment.

And thus, I dare confidently affirm, that I have fully proved, that the Apostle in *Rom. II.* doth speak of the Church visible; from which it is but some that he saith are broken off, and those but for unbelief; and therefore all the believing Jews and their children are yet in that Church, as being never yet broken off. I desire you to remember this too, the rather because I shall make further use of some Texts in this Chapter.

CHAP. IX.



Y fourth Argument to prove that Gods Ordinance for Infants Church-membership is not repealed, is from *Rom. II.* 24. [*How much more shall these which be naturall branches be grafted into their own Olive tree?*] Whence I argue thus. If it be into their *own Olive* (even the *Olive* which they were broke off from, and of which they were natural branches) that the Jews shall be reingrafted at their recovery: then Gods Ordinance for their Infants Church-membership is not repealed. But they shall be reingrafted into their *own Olive*; therefore the said Ordinance is not Repealed.

The Antecedent is the words of the Text. The reason of the Consequence lieth here; in that their *own Olive* is their own Church; I know not any that denieth that: And their

their *own Church* did ever contain Infants as members; therefore when they are re-ingrafted into their *own Church*, their Infants must needs be reingrafted with them.

I know nothing that can be said against this, but the old objection of *Mr. T.* [That it is the invisible Church that is here meant,] To which I dare say, I have given an answer sufficient to prove that it is the Church visible.

And one more Argument, to that end let me add from the Text.

That Church which is called the Jews *own*, must needs be the visible Church: But this Church which *Paul* speaks of was the Jews *own*; therefore it was the visible. If I thought any would deny that the visible Church was more properly called [the Jews *own*] than the invisible, I would waste some time to prove it; in the mean time I take it for granted.

CHAP. X.



Y fifth Argument to prove the Ordinance for Infants Church-membership not repealed, is from the same *verse*, with the two following. [They shall be grafted into their *own Olive*—Blindness in part is hapned to *Israel*, till the fulness of the Gentiles be come in, and so *All Israel* shall be saved] with a multitude of the like places in Scripture which speak of the calling of the *Jewish Nation*.

From whence I argue thus. If *All Israel* shall be grafted again into their *own Olive*, and *All* be saved from their off-broken state, then Infants shall be grafted in and saved with the Parents: But the Text saith, That *All Israel* shall be grafted in again, and saved, from their Off broken state: Therefore Infants also shall be grafted in and saved.

I know but two things that can be said against this: First, Some may say that by *All Israel*, is meant, some onely, excluding all Infants. To which I answer; 1. I had rather say, as God saith; then as they that thus contradict him: Upon such expositions you may contradict any thing in the Bible as well as this. If God say *All*, at least I think it the *safest* way to believe it is *All*. But me thinks those men should not reject the plain letter of Scripture, that so exclaim against us for want of plain Scripture.

2. *Paul* saith not *All believers* but [*All Israel*:] shewing fully that it will be a National recovery. Now if you can prove that any are excepted: yet if it be National, certainly Infants are part of the Nation; and it is not the Nation if all the Infants be excluded.

2. If the old objection (that it is the invisible Church) be brought in by *Mr. T.* besides, what is said against it already, I yet further add from the Text this strong Argument. That Church which *All Israel* shall be saved into, or re-ingrafted, or recovered into; is the visible, and not the invisible Church: But this Church which *Paul* speaks of, is it which *All Israel* shall be saved or re-ingrafted into: therefore it is the visible, and not the invisible Church.

I can hardly imagine *Mr. T.* so charitable, as to say that *All Israel*, men, women, and children shall be certainly saved eternally, as they must be if they be saved into the *invisible Church*: If he should so judge, yet at least this will hold, That if the whole Nation, Infants and all, be so visibly saved into the Church *invisible*, then they are

much more saved into the Church visible. But according to *Mr. T.* *All Israel* shall be saved into the Church *invisible*, therefore much more into the Church *visible*.

I would *Mr. T.* would chew a little upon these plain Arguments. I believe if he know that *All* the Jews Infants at their recovery shall be saved, he dare not sure deny them to be members of the visible Church (except he be grown so bold, that he dare deny almost any thing that is against his way.)

CHAP. XI.



Y sixth Argument is also from the same Text, *verse 17. 19. 24.* [*If some of the branches be broken off, and thou being a wild Olive tree wert grafted in amongst them, and with them partakest of the root and fatness of the Olive tree. &c.*] The branches were broken off that I might be grafted in &c. so *vers. 24.*

Whence I argue thus; If it were the same Church that the Jews were broken off from which we Gentiles be grafted in, then our Infants have right of membership as theirs had: (and consequently the Ordinance that some Infants should be Church-members is not repealed:) But it is the same *Olive* or Church which they were broken off from, that we Gentiles are grafted in: therefore our Infants have the same right of membership, &c. If their Church admitted Infant-members, and our Church be the same, then ours must admit of Infant-members.

This Argument concludeth not only that the gift and Ordinance is not repealed to believing Jews, but also that it continueth to the Gentiles; what may be said against it is answered before. I purposely omit those other Arguments which *Mr. Cobbet*, and others use, to prove that the Apostle speaks of the visible Church, because I will not stand to say much of that which is sufficiently said by others already in print.

Another Argument I might bring here from the same Text: in that it maketh the *Olive*, that is, the Church it self to remain still, and only some branches broken off, and others of the Gentiles ingrafted in their stead: And if the Church it self were not broken, but only some branches, then it is not taken down, except onely the Ceremonial Accidentals: therefore the Apostle saith, *Blindness in part is hapued to Israel; that is, to part of Israel.* But this Text I shall dismiss, and go to another.

CHAP. XII.



Y seventh Argument shall be drawn from that of *Mat. 23. 37, 38, 39*, [*O Jerusalem, Jerusalem, how oft would I have gathered thy children together as a Hen gathereth her chickens under her wings, and ye would not ! Behold your house is left unto you desolate, &c.*] From hence I argue thus : If Christ were so tender over *Jerusalem* that he would have gathered them as a Hen gathereth her chickens, then sure he would not have put them or their Infants out of the Church : (or repealed the mercifull

gift and Ordinance of their Church-membership :) But Christ was so tender of them, that he would have so gathered *Jerusalem, &c.* Therefore sure he would not have un-churched their Infants. The Antecedent is the words of the Lord Jesus : The reason and strength of the consequence lyeth here. 1. It is not some particular Jews that Christ would have gathered to himself (and so into his Church as accomplished with higher priviledges then before :) but it was *Jerusalem*, whole *Jerusalem*, (which is usually put for all *Judea* and the Jewish Nation.) Now if *Jerusalem* were gathered, then Infants must needs be gathered. I know nothing of any moment that can be said against this ; but leave it to any tender conscience to judge, whether it be likely that Christ would have un-churched all their Infants, when he would have gathered to himself the whole Nation, or whole *Jerusalem* !

If that contemptible answer should here be again returned, [that Christ would have gathered them only into the invisible Church :] I have answered it before ; They that are visibly or apparently gathered into the invisible Church, are gathered also thereby into the visible : And if all *Jerusalem* had been gathered, it had been doubtless a visible gathering. O that I could see as clear evidence for many other controverted truths, as I see in these words of the Lord Jesus, to convince me, that he would have gathered all *Jerusalem* into his visible Church, and consequently not have un-churched all their Infants : I should tremble to think of resisting so plain testimonies of God. If Christs own words will not serve, I know not what will. If any say, that by *Jerusalem* is meant only the aged of *Jerusalem* ; I answer : It is vain to call for Scripture if they dare contradict it at pleasure, or so make it speak only what they list. It is not fully a Nation, or City without the Infants.

Beside, *Jerusalem* had un-churched Infants when Christ so spake ; therefore how could his words be otherwise understood by them, unless he had excepted Infants ?

2 Yet further, Christ doth not in vain use the similitude of a Hen gathering her chickens ; The Hen gathereth the youngest most tenderly : Yea, how long will she sit the very eggs ? Now who dare expound this thus ? As a Hen gathereth her young ones under her wings, so I would have gathered the aged of you, but none of your young ones visibly.

3 And doth not the leaving of their house desolate, mean the Temple, and so the un-churching them, till they say, *Blessed is he that cometh in the name of the Lord* : and then *Jerusalem* (and therefore Infants) shall be un-churched again ? So Christ Jesus himself hath made me believe that he would have gathered all *Jerusalem*, but un-churched none of them.

CHAP. XIII.



Y eighth Argument is from *Rev. 11. 15*. If the Kingdoms of this world, either are or shall be the Kingdoms of the Lord and of his Christ; then Infants also must be Members of his Kingdom: (and consequently the Gift and Ordinance for their Church-membership is not repealed.) But the Antecedent is the words of the Text. What can be said against this that is sense or reason? If they say, that by [Kingdoms] is meant [some part of the Kingdoms] excluding all Infants: I say, such men need not look into Scripture for their faith: They may make their own Creed on these terms, let Scripture say what it will: I know some places of Scripture may be produced where the word *Kingdom* and *Jerusalem*, &c. is taken for a part; but if we must take words always improperly, because they are so taken sometime, then we shall not know how to understand any Scripture, and humane language will become useles: and by this any man may put by any Testimony of Scripture, though it were to prove the most fundamentall Truth: As the *Arians* put off all Testimonies for the Godhead of Christ, because Magistrates are called Gods.

But the circumstances of this Text do fully evince to us, that Christ speaketh properly of whole *Jerusalem*, and not improperly of any part only.

2. If they say, that by [Kingdom of Christ] is not meant the Church of Christ, they then speak against the constant phrase of Scripture, which calls Christs Kingdom his Church, & *conversim*: Christ is King and Saviour of the same society. What is Christs Kingdom, but his Church? I know the Kingdom of Christ is more large, and more speciall: but here it cannot be meant of his Kingdom in the larger sense, as he is *de jure*, only King (in regard of voluntary obedient subjects,) nor as he overruleth common societies and things: For so the Kingdoms of the world were ever the Kingdoms of the Lord and his Christ, and it could not be said that now they are become so. So that for any thing I can see, this Text alone were sufficient to decide the whole controversie, whether Infants must be Church-members.

CHAP. XIV.



Y ninth Argument is this: If the believing Jews children (and consequently the Parents in point of comfort) be not in a worse condition since Christ, then they were before, then their children ought still to be Church-members. (And consequently the Gift and Ordinance is not repealed.) But certainly the believing Jews children (and consequently the Parents in point of comfort) are not in a worse condition since Christ then they were before: Therefore their children ought still to be Church-members. The Antecedent I scarce take him for a Christian that will deny. Christ did not come to make Believers or their children miserable, or to undo them, or bring them

them into a worse condition. This were to make Christ a destroyer, and not a Saviour: He that came not to destroy mens lives but to save them, came not to destroy mens happines, but to recover them. He that would nor accuse the adulterous woman, will not cast out all Infants without accusation.

2. The consequence a man would think should be out of doubt: If it be not, I prove it thus: It is a far worse condition to be out of the visible Church then to be in it: Therefore if the believing Jews children be cast out of the Church, then they are in a far worse condition then they were before: (and so Christ and Faith should do them a mischief, which were blasphemy to imagine.)

Can you imagine what shift is left against this plain truth? I will tell you all that Mr. T. could say (before many thousand witnesses I think) and that is this, He saith plainly, That it is a better condition to Infants to be out of the Church now, then to be in it then. Which I thought a Christian could scarce have believed.

1. Are all those glorious things spoken of the City of God, and is it now better to be out of any Church, then in it?

2. Then the Gentiles, Pagans Infants now are happier then the Jews were then; for the Pagans and their Infants are out of the Church.

But I were best argue it a litle further. 3. If it be a better condition to be in that Covenant with God wherein he bindeth himself to be their God, and taketh them to be his peculiar people, then to be out of that Covenant, then it is a better condition to be in the Church as it was then, then to be out of that and this too: But it is a better condition to be in the aforesaid Covenant with God, then out of it: Therefore it is better to be in the Church as then, then to be in neither.

The Antecedent is undeniable: The consequence is clear in these two Conclusions:

1. That the un church'd Jews were then all in such a Covenant with God: This I proved *Deut. 29. 11, 12. Ye stand all before the Lord your God; your Captains, Elders, Officers, with all the men of Israel, your little ones, your wives, &c. That thou shouldest enter into Covenant with the Lord thy God, and into his oath which he maketh with thee this day, that he may establish thee to day for a people unto himself, and that he may be to thee a God, &c.* What Mr. T. vainly saith against the plain words of this Text you may see in the end.

2. There is to those that are now out of the Church no such Covenant, assurance, or mercy answerable. If there be, let some body shew it, which I could never get Mr. T. to do. Nay, he seemeth to confes in his Sermon, that Infants now have no privilege at all instead of their Church-membership.

4. I argue from *Rom. 3. 1. what advantage hath the Jew, and what profit the circumcision? Much every way, &c.* If the Jews circumcis'd un-church'd Infants had much advantage every way, and those without the Church have none; then it is better be in their Church then without the Church: But the former is plain in the Text; therefore the latter is certain.

5. Again, from *Rom. 9. 4.* I argue thus: If then to the Jews pertained the Adoption, the Covenants, the Promises, &c. but no such thing to them without the Church: then it is worse to be out of the Church, then to be in it as they were: But the former is the words of the holy Ghost; therefore the consequent is certain.

6. If it be better to be in Gods House and Family then out, and in his visible Kingdom then out: then it is better to be in the Church (though but as the Jews were) then out: But the former is evident; therefore the later.

7. If it be better to be a sanctified peculiar people to God, then to be none such (but an excluded, common, unclean people:) then it is better to be in the Church

(though but as the Jews were) then out of the Church : But the former is most certain ; therefore the latter. The consequence is plain, in that all the Church, both Jews and Gentiles are properly a peculiar people separated or sanctified to God ; and so are they still called in the old Testament and New : And therefore those without the Church must needs be an excluded people (even as election of some, implyeth passing by or rejecting of others :) and therefore are called common and unclean frequently.

8. If God do not usually bestow so many or greater mercies out of his Church as he doth in it : then it is worse to be out of the Church, then to be in it (though but as the Jews were.) But certainly God useth not to bestow so many or greater mercies out of the Church as in it : therefore it is worse to be out then in (though but as the Jews.)

9. If Christ have made larger promises to his Church visible then to any in the world that are not of the Church (nay, if there be no speciall promise at all, nor scarce common to any without the Church, but the conditionall, upon their coming in) then it worse to be out of the Church, then to be so in it : But the former is true ; therefore the latter.

10. If Christ have promised his presence to his Church to the end of the world, and do walk among its golden Candlesticks, and take pleasure in her ; but not so to those without the Church : then it is better being within (though but as the Jews) then without. But the former is true ; therefore the latter. Did I not resolve on brevity, it were easier to cite multitudes of Texts for all these.

But upon this much I say to the contrary minded, as *Joshua* in another case, choose you what Society you will be off, but as for me and my household, we will be of the Church of God (and had I children, I should be loth God should shut them out:) For without are dogs, extortioners, lyars, &c. Even Christ calls the woman of *Canaan* that was without, a dog, though when he had admitted her into his Church, she became a daughter. I say therefore as *Peter*, *Whither shall we goe*, if we forsake the Church ? *It is good for us to be here* : Those that will needs think it better to be out of the Church, then in it, let them go ; they need no Anathema, nor Excommunication, seeing they think it such a mercy to be without the Church ; I will not say of it as *Paul* of his ship, *Except ye abide in it, ye cannot be saved*.

And so I conclude, Christ did not come to Believers hurt, by un-churching their children.

CHAP. XV.



Y tenth Argument is this, from *Heb. 8. 6.* [*Jesus is the Mediator of a better Covenant stablished on better promises Heb 7. 22. And the author of a better Testament. Rom. 5. 14, 15, 20. where sit abounded, grace much more abounded. Ephes 3. 19, 20. That ye may comprehend the height, and breadth, and length, and depth, and know the love of Christ which passeth knowledge;*] with a hundred the like places, from whence I argue thus, If the Church of Christ be not in a worse state now (in regard of their childrens happiness, and their Parents comfort therein) then it was before

Christs coming, then our children ought to be Church-members: (and consequently that Ordinance and mercifull Gift is not repealed.) But all the said Texts and many more shew, that the Church of Christ is not in a worse condition now then it was then (but unconceivably better:) therefore our children ought to be Church-members, as well as theirs were then.

I have before proved that it is worse to be out of the Church then in it; and then nothing else can be said against this Argument, that I know of.

Further, I might prove it out of *Ephes. 2. 12.* They that are out of the Church are said to be strangers to the Covenant, and without hope, and without God in the world, in comparison with those within the Church. O how little then do they apprehend that height and depth! &c. Or know that Love of Christ that passeth knowledge, who think that Christ will un-church all the Infants of Believers now; that took them in so tenderly in the time of *Moses*? How insensible do they appear to be of the glorious riches of the Gospel, and the free abundant grace of Christ, who have such unworthy thoughts of him, as if he would put all our children out of his Church? How little know they the difference between Christ and *Moses*, that think they might then be Church-members and not now? And yet (oh the blindness;) these men do this under pretence of magnifying the spirituality of the Gospel priviledges! As if to be a member of Christs Church, were a carnall thing; or as if the visible Church were not the object and recipient of spirituall as well as common mercies! The Apostle in *Gal* saith, The desolate or bairen hath more children then she that had an husband; and these men make all her children cast out. The Apostle saith, God had provided better things for us, (then for them,) that they without us should not be made perfect *Heb. 11. 40.* and these men make us in so much worse a condition then they. The Apostle saith, Christ hath taken down the partition Wall, and made both one, &c. *Eph. 2. 14.* by letting the Gentiles into the Church-priviledges of the Jews, (and much more;) and these men think the partition Wall is so far standing still as to keep out our children, yea, and to un-church theirs that were in before: this is not to take down the partition Wall between Church and Heathens, Jew and Gentile, but to pluck up the Wall of the Church or Vineyard it self, and as to our children, to lay all waste to the Wilderness: (except *Mr. T.* will yet again bethink him and shew us that the mercies without the Church are greater then within, and that Infants have some greater mercy instead of their being in the Church and Family and Kingdom of God; which he will never well do.

CHAP. XVI.

MY eleventh Argument is this : If the children of Believers be now pur out of the Church, then they are in a worse condition then the very children of the Gentiles were before the coming of Christ : But that were most absurd and false ; therefore so is the Antecedent.

The Consequent would plainly follow , if the Antecedent were true , as is evident thus : Before Christs coming any Gentile in the world without exception, if he would, might have his children to be Members of the visible Church : But now (according to *Mr.T.*) no Gentile may have his child a Member of the Church ; Therefore according to this Doctrine the very Gentiles, as well as the Jews, are in a worse condition now : and Christ should come to be a destroyer, and do hurt to all the world, (which is most vile doctrine.)

That the Gentiles might have their children Church members before, if they would come in themselves, is not denied, nor indeed can be : For it is the express letter of Gods Law, that any Stranger that would come in might bring his children, and all be circumcised and admitted Members of the Jews Church : This was the case of any that would be full Profelytes ; God in providence did deny to give the knowledge of his Laws to the Gentiles, as he did to the Jews : but he excepted no man out of the mercy of his Covenant that would come in and take it, (except some few that were destinated to wrath for the height of their wickedness, whom he commanded them presently utterly to destroy.) If any say, that the Gentiles were admitted with their Infants into no Church but the particular Church of the Jews ; I shall answer him : 1. That it is false ; for they were admitted into the visible universall Church, as I shall shew more fully afterward.

2. If it were so, yet the Church of the Jews was a happy Church of God, in a thousand-fold better state, then those without. So that he that will be of the Faith of our Opposers, you see, must believe that Christ hath come to deny the very Gentiles that privilege which for their children they had before.

Yea, that you may see it was not tyed to the Jews only, or the Seed of Abraham, even when Abraham's own Family was Circumcised (and as *Mr.T.* thinks then first admitted all into the Church :) there was but one of the Seed of Abraham Circumcised at that time (for he had no Son but *Ishmael*) but of Servants that were not of his Seed there were admitted or Circumcised many hundred, *Gen. 14. 14.* He had three hundred and eighteen trained men Servants that fought for him; and how many hundred women and children, and all, you may then conjecture. And all these were then of the Church, and but one of Abraham's Seed, and that one, *Ishmael* : Therefore certainly though the greatest privileges were reserved for *Isaac* and his Seed, of whom Christ was to come, yet not the privilege of sole Church-membership. for the very children of Abraham's Servants were Church-members. And so I think this is plain enough.

CHAP. XVII.



Y^e twelfth Argument is from the forementioned Text in *Deut.* 29. 10, 11, 12. Where all the Jews, with all their little ones were entred into Covenant with God. From whence I argue thus: If the Covenant which those Infants who were then Church-members were entred into with God, was a Covenant of Grace (or a Gospel Covenant,) then it is not Repealed, (& consequently their Church-membership is not repealed, as being built on the Covenant, or inseparably conjunct;) But the said Covenant which the Infants who were then Church-members did pass into, was a Covenant of Grace (as distinct from the Law, which was repealed;) therefore neither it, nor their Church-membership is repealed. Here I shall prove, 1. That all the Infants did pass into this Covenant. 2. That they were Church members that did so. 3. That it was such a Covenant of Grace. 4. And then it will follow that it is not repealed.

1. *Mr. T.* denied long together in the face of many thousand people, that the Infants were entred into any such Covenant, against the plain letter of the Text: yet he persisted to deny it, without any reason (as you may see in the Dispute, if out.) If plain Scripture will not satisfie these men, why then do they call for Scripture? The words are, *Ye stand this day all of you before the Lord thy God, your captains of your Tribes, your Officers, Elders, and all the men of Israel, your little ones, your wives, and the stranger that is in thy Camp, from the heaver of thy wood unto the drawer of thy water, that thou shouldst enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day, that he may establish thee to day for a people unto himself, and that he may be to thee a God. &c.* He that saith Infants did not pass into this Covenant, I question whether he believe this to be the Word of God: For how could it possibly be spoken plainer?

2. *Mr. T.* denied in our Dispute, That these Infants were visible Church-Members; for when he had maintained that [none were Church-members but those that were Circumcised] and that [Church-membership was not then without Circumcision] I told him, that the Infants for forty years in the Wilderness were not Circumcised, and yet were Church-members, and proved it from this Covenant; yet did he resolutely deny it: that the Infants were Church-members: whereupon seeing he wasted time in wrangling, I was bold to say, I did verily believe that (contrary to our first agreement) he disputed against his own conscience, seeing he could not believe himself, That the Infants then were no Church-members, and that none but the circumcised were Church members: But he took it ill that I should so charge him to go against Conscience; And yet when I told him that women were Church-members, though not circumcised, he confessed all, and yielded that the Infants were so too. And indeed, else God had no Church, or almost none in the Wilderness, when all but *Caleb* and *Josua* were dead of the old stock; and all of forty years old were uncircumcised; yet *Steven* calls it The Church in the Wilderness. *Acts* 7. 38. But I think it vain to prove that those were Church-members that entred such a Covenant. He that will deny this, is scarce fit to be disputed with.

3. That this was a Covenant of Grace is all the Question. And that I shall quickly put out of question thus. 1. That which promisseth [To circumsise the heart, and the heart of their seed, to love the Lord God with all their heart, and with all their soul, that they may live] must needs be a Covenant of Grace: But this was such, as is evident, *Deut. 30. 6.* That this is a Covenant of Grace, the Apostle shews, *Heb. 10. 16, 17.* Here is no violence, but the plain words of Scripture for both.

2. Yet more plain. The Apostle in *Rom. 10. 5, 6, 7, 8, 9.* shews it in expresse words; For when he had shewed, That the righteousness of the Law lieth in perfect obedience [He that doth these things shall live in them] he then sheweth the difference thus, [But the righteousness which is of faith speaketh on this wise, *Say not in thy heart, who shall ascend up into heaven (that is, to bring Christ down from above?) Or who shall descend into the deep? (that is to bring Christ again from the dead) But what faith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of Faith which we preach.*] Now these words of faith the Apostle citeth out of this very Covenant, *Deut. 30. 11, 12, 13, 14.*

Mr. T. saith, That it is usual with the Apostle to allude to Scriptures thus. But what Text so plain that he may not so put off if he will? When the Apostle plainly saith, *This is the word of Faith*; and speaketh thrice in way of expounding the Text.

When you have read my Answer to *Mr. T.* his Descant on this Text, I am persuaded you will wonder at the vanity and wilfulness of his exceptions.

CHAP. XVIII.



Y thirteen Argument is from *Rom. 4.* almost all the Chapter; wherein the Apostle fully sheweth, that the Promise (upon which his Priviledges were grounded) was not made to *Abraham* upon Legal grounds, but upon the ground of Faith: From whence I might draw many Arguments, but for brevity I desire you to peruse the Chapter; onely from the *11. verse* [*And he received the sign of Circumcision, a seal of the Righteousness of the Faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, &c.*] From

whence I thus argue. If Infants then usually were entred and engaged Church-members by that Circumcision which was a seal of the righteousness of Faith, and was not given on Legall grounds, then that Church-membership of Infants is not Repealed: (as being built on grounds of Gospel, and not Law, and sealed with a durable seal, that is, the Seal of the righteousness of Faith.) But the Antecedent is plain in the Text.

I urged this on *Mr. T.* many years ago, and all his answer was, That *Abrahams* Circumcision was a seal to others that should come after, of the Righteousness of *Abrahams* faith, but no otherwise. A strange Answer, and very bold! I hear that since he answereth, that it was onely such a seal of *Abrahams* righteousness of faith, but not of others afterward. But 1. The Text seems to speak of the nature and use of Circumcision, and the end of its Institution; as being ordained at first of God to seal onely a Gospel Righteousness of faith, and not a Legal Righteousness of Works, or Ceremonies.

2. Doth God institute a standing Church-Ordinance to endure till Christ, to have one end for him to whom it was first given, and another to all others? Is not the nature, end, and use of Sacraments, or holy engaging Signs and Seals, the same to all? though the fruit be not alway the same.

These are poor shifts against a manifest truth, which deserve not answer.

CHAP. XIX.



Y fourteenth Argument is this: If the Law of Infants Church-membership were no part of the Ceremonial, or merely Judicial Law, nor yet of the Law of Works, then it is not repealed. But it was no part of the Ceremonial Law, nor merely Judicial, nor part of the Law of Works (as such :) therefore it is not repealed.

The consequence is evident, seeing no other Laws are repealed. The Antecedent I prove in its parts. 1. None will say it was part of the Law of Works; for that knows no mercy to those who have once offended; But Church-membership was a mercy.

2. If it were part of the Ceremonial Law, then 1. Let them shew what it was a Type of, and what is the Antitype that hath succeeded it, and prove it to be so if they can.

2. If the very materials of the Church were a Ceremony, then the Church it self should be but a Ceremony. And so the Church in *Abrahams* Family should be more vile then the Church in the Family of *Noah*, *Melchizedech*, *Sem*, *Job*, *Lot*, &c. which were more then Ceremonies.

3. And that it was no part of the merely Judicial Law, appears thus. 1. As was last said, then also the Church in *Abrahams* Family should be more vile then the a-fore said; For their Church-membership was not a piece of meer pollicy, as we call the Judicials.

2. It cannot be shewn that it hath any thing of the nature of a meer Judicial Law in it. (except as we may call the Moral Laws, or Gospel Promises judicial, upon which meer judicials are built :) Why, is it not as much of the Judicial Law to have women Church-members as children? Yet who dare say that this is merely judicial?

3. It is of the very Law of Nature to have Infants to be part of a Kingdom, and the Kings subjects. And *Mr. T.* hath told me his judgement, that the *Jews Church and Common-wealth was all one*: therefore according to *Mr. T.* his grounds, it must needs be requisite even naturally that Infants should then be Church-members. I think this is past denial.

4. The Promise that took them in, and the Seal, were both grounded on the righteousness of faith, as is proved before: therefore not a meer judicial.

5. Infants were Church-members long before the time of *Moses*, when the Jews were formed into a Common-wealth, and the Judicial Laws given them. And as the Apostle argues, the Law which was many hundred years after, could not make void the Promise, and so it could not be that this was part of the merely Judicial Law.

6. That it is neither a meer Judicial, nor proper to the Jews, appeareth thus. That which

which was proper to the Jews, was given to them onely : that is, onely to *Isaac* and his seed, on whom the Jewish priviledges were entailed. But many hundreds were circumcised as Church-members, (and among them many Infants) in *Abrahams* Family, before ever *Isaac* was born ; And all the Profelytes with their Infants afterward that would come in. The children of *Keturah* and their children, and the children of *Ismael*, &c were once all Church-members ; let any shew when they were unchurched, except when they unchurched themselves by their wickedness ; or let any shew that the same sons of *Keturah*, who must circumcise their sons as Church-members while they were in *Abraham*, must leave them uncircumcised, and unchurched when they were removed from that Family. Did God change Laws, and revoke such mercies and priviledges to the seed of *Abraham*, meerly because of their removing from his house, and change of place ? Who dare believe such fancies without one word of Scripture ? Remember therefore, that it is here plainly proved, That Infants Church membership was not proper to the *Jews*.

And thus I think I have made it evident, that it was not a Ceremony, nor a meer Jewish judicial point of policy, much less any part of the Law as a Covenant of Works, that Infants must be Church members, but that it is partly natural, and partly grounded on the Law of Grace and Faith.

CHAP. XX.



MY fifteenth Argument is this : If all Infants who were members of any particular Church, were also members of the universal visible Church (which was never taken down) then certainly their Church-membership is not repealed ; but all Infants that were members of any particular Church, were also members of the universal visible Church, therefore their Church-membership is not repealed.

The Consequence is beyond dispute, because the universal Church never ceaseth here. And in my judgment the whole Argument is so clear, that were there no more, it were sufficient.

1. That there is a universal visible Church, *Mr. Rutherford* and others have largely proved : They of *New England* indeed deny a universal visible Governing, or Political Church ; but not this that I speak of (as you may see in *Mr. Shephard*, and *Mr. Allens* Answer to *Mr. Balk*.) But least any should deny it, I will bring one proof, or rather many in one. *1 Cor. 12. 13.* We are all baptized by one Spirit into one body, whether Jews or Gentiles. Here you see it is one and the same body that all are baptized into : Now that this is the visible Church, I prove thus.

1. That one body which hath distinct visible members, with variety of gifts, is the visible body : But this is such.

2. That one body which is visible in suffering and rejoycing, is the visible body : But this is such, *ver. 25. 26.*

3. That body which is capable of Schism, and must be admonished not to admit of it, is the visible body ; But this is such, *ver. 25*

4. That body which had the visible Seals of Baptism and the Lords Supper, was the visible body ; but this was such, *ver. 13.*

5. That one body which had visible universal Officers, was the visible universal Church or body ; But this was such, Therefore, &c.

2. That

2. That the Jews Infants were Members of this Universall visible Church; I prove thus: There is but one visible Univerfall Church or Body: Therefore they must needs be of this one, or be un-churched. See *Gal. 3. 16. Ephes. 4. 4. 1 Cor. 12. 12.*

2. Every one that is a Member of the particular, must needs be a Member of the Universall; else one might be a part of the part, and yet not a part of the whole: which is absurd.

This is all beyond dispute; and *Mr. T.* denied none of it when I urged it on him; he confesseth, 1. That there is a Universall Church visible. 2. That the Jews Church was not the whole Universall. 3. That every one that is a Member of a particular Church, is also a Member of the Univerfall. 4. And that the Jews Infants were Members of the Universall. 5. And that this Universall Church is not dissolved. What then remains to be denied? Why, this is all that he saith to the whole: [That their Membership in the Universall Church was only by reason of their Membership in the particular; and therefore ceased with it.] And how is this proved? Why *Mr. T.* saith it is so, and that is the best proof, and all that I could get.

But let me try whether I can disprove it any better.

1. I think I have sufficiently proved, that even the nature of the Jews Church was not repealed, but only the Accidentall Ceremonies; and the individuall Church that then was, is broken off for unbelief; but the Olive still remained.

2. If the Jews Church were repealed, yet he that will affirm that the whole Species of Infants are cast out of the Universall visible Church, must prove it well: For if I finde that they were once in it, I need no more proof that they remain in till some one shew me where it is revoked, which is not yet done by any that I know of.

3. The Universall Church is more excellent far then any particular, and so our standing in the universall Church is a far higher priviledge then our standing or Membership in any particular: Therefore it will not follow, that Infants lose the greater, because they lose the lesser; and that they are cast out of the Universall, because they are cast out of the particular.

4. Persons are first (in order of nature, or time, or both) members of the Universall Church before they are Members of any particular: So was *Noah, Lot, Abraham,* and all men before Christ, and so are all since Christ. The Eunuch in *Act. 8.* was baptized into the Universall visible Church, and not into any particular. It is so with all others: It is the generall use and nature of Baptism; They are baptized into the Name of the Father, Son, and Holy Ghost, and so into the Catholike Church; but not into any particular Church: If any such thing be, it is secondary, and accidentall, and additionall, and no proper end of baptism. So that it being first in order that we are entred into the visible Universall Church; it is likely to be of more durable continuance.

5. It is no good consequence that is fetcht from the removall of a particular Church, or of the Jews particular Church to breaking off from the Universall: Therefore this will not prove that Infants are broke off. If a Jew had been forced into a strange Countrey, yet there, both he and his children had been Church members of the Universall Church. When all the Jews were scattered abroad in Captivity, so that they had neither Temple, nor Altar, nor Priest, but perhaps one live in one Town, and another in another, as they do at this day; you could not say that there were of the visible particular Church of the Jews, though you might say still that they were *Abrahams* Seed, and they and their children were Members of the visible Universall Church.

So when *Keturah's* children left the Church of *Abraham's* Family, yet they continued Members of the Universall visible Church still.

If a Jew then, or a Christian now, were cast upon the Coasts of *America* where he should never be a Member of a particular Church more, yet he should be a Member of the Universall still. Neither *Joseph, Mary*, nor *Jesus* in his Infancy were un-churched, because they lived in *Egypt*. (Though I confess it is disputable whether Christ were ever a Church-member properly; but I pass that by.)

6. Again, to lose their standing in the visible Universall Church, is to lose their place in the visible body, (*1. Cor. 12. 13.*) and in the house of the living God, (*1 Tim. 3. 15.*) the pillar and ground of truth: But to be removed from one particular Church, or from every particular Church, is no casting out of Christs body or Gods house: Therefore it will not follow upon the removal from a particular Church, that they are removed from the Universall: Especially, when we are not speaking of individual Infants, but of the whole Species. So that I think this Argument is unanswerable: Infants were Members of the Universall visible Church (as *Mr. T.* confesseth.) This is the Church that we are now baptized into: and this Church-constitution is not altered or taken down: Therefore Infants Membership of this Church is not taken down, what ever it be of the Jews particular Church.

Thus far my Arguments have chiefly tended, to prove that Gods mercifull Gift and Ordinance, that some Infants should be Church-members, is not repealed: Though many of them will also directly prove the Church-membership of all other Believers children, as well as the Jews. Yet if any should be hereby convinced, that the believing *Jews* children are still Church-members, and yet deny that the *Gentiles* children are so; I suppose (if it were worth the labour to Dispute with men so weak) we might quickly bring them Arguments enough from plain Texts of Scripture to confute them. As where the partition Wall is said to be taken down, *Eph. 2. 14.* and both Jews and Gentiles made one, and reconciled by removing the enmity, *vers. 16.* And the Gentiles to be cleansed as the Jews were before, *Act. 10.* And that there is but one Body, one Lord, one Faith, one Baptism, &c. *Eph. 4. 5, 6.* And where it is said, that there is neither Circumcision nor uncircumcision in Christ Jesus, *Gal. 6. 15.* with multitudes of such places: Indeed it is much of the substance of *Pauls* Epistles to prove the taking in of the Gentiles, and grafting them into the Olive which the Jews were of. And Christ commanding now the Discipling of Nations, and the Kingdoms of the world being now become his Kingdoms, (of which I have spoke before) it proves the same priviledge herein to the Gentiles, as to the Jews, seeing Infants are part of our Kingdoms as well as theirs.

Yet the rest of the Arguments which I shall now add, shall directly prove that Infants of Church-members in general, must be Church-members: or that this was no priviledge proper to the Jews: Though I think it is proved sufficiently already.

CHAP. XXI.



The sixteenth Argument then is this : (from the second Commandment) *visiting the sins of the Fathers upon the children to the third and fourth Generation of them that hate me, and [show mercy to thousands of them that Love me and keep my Commandments.]* From hence I argue thus : If God have made over this Mercy (of Church-membership) in the Morall Law, to the children of all that Love and obey him, then it is not proper to the Jews children, nor is it ceased : But God hath made over this Mercy in his Morall Law, to the children of all that love and obey him : Therefore it is not proper to the Jews children, nor is it ceased.

Nothing but the Antecedent here needeth proof. Every man I think among us will confesse, that the Morall Law was not proper to the Jews, and that it is not ceased. Even the most of the Antinomians confesse the Ten Commandments are in force as the Law of Christ, though not as the Law of *Moses*. However, if they be against the preceptive part of the Law, yet sure they will not be against the promissory part. Though there be some clauses that were suted to the Jews peculiarly, yet I never yet met with man that would say, this was so. If the Ten Commandments be not curraut proof, there is no disputing with them out of Scripture. Let me try therefore whether this second Commandment in the words cited do not prove the Minor : To which end I argue thus.

If God have here assured his Mercy by promise to the children of all them that Love and obey him, then he would have them be taken for Members of his Church. But he hath here assured his Mercy by promise to the children of them that Love and obey him : Therefore he would have them be taken for Church-members. The Minor is plain in the Text. The consequence of the Major I prove thus : (*viz.* That all those must be taken for Church-members on whom God hath thus stated or assured his Mercy by promise) (the word [Mercy] I shall explain anon.) If God have estated and assured his Mercy by promise to no other society of men in the world but the Church, then all those are Members of the Church on whom his Mercy is thus estated and assured : But God hath estated and assured his Mercy on no other society : Therefore, &c.

Here let me a little explain my meaning. Sometime when God promiseth Mercy, it is first to some particular person or Family : Sometime to a whole Species or sort of persons. 2. Sometime it is some particular named Mercy, and sometime Mercy in the generall, naming no sort or individuall Mercy. 3. Sometime it is upon a speciall ground, proper to some one person, or to few ; and sometime it is upon a common ground. 4. When the Mercy is specified, it is sometime meerly corporall ; and sometime spirituall. 5. And of spirituall Mercies, sometime it is common to others besides the saved ; and sometime speciall, and proper to the saved. 6. Sometime it is Mercy limited to a short or certain time ; and sometime estated and assured for continuance, while the Law standeth.

Now you must understand first, that God may bestow on some particular person or Family, on the ground of some speciall service which they or their Fathers have done,

done, or of meer mercy, some speciall corporall blessing or priviledge, especially limited to some short or certain time : And that his common preserving, sustaining mercies are over all his works; and yet none of this will prove men Church-members.

2. But when God doth not name any particular person or Family for his Mercies, but estates them on a Species or sort of persons; and when it is not a meer corporall Mercy that is so stated, but either a spiritual Mercy (common or speciall) or else Mercy in the generall without specification; and when this is not on any ground of any particular action or service done by any particular man, but upon a ground (or condition) common to others, not named; and all this not limited to any short or certain time, but stated to continuance, and that by a legall promise assuring it, and not only a meer offer of it; in this case it will certainly prove them Members of the Church.

Now that it is the priviledge of the Church only to have God thus engaged to be mercifull to them, (and that in a way of distinction from others, as it is in this Commandment promise) is to me a truth beyond dispute. And if any do doubt of it, I argue with them thus. 1. If no such Promise of such Mercy to any sort of men out of the Church can be shewn in the Scripture, then we must take it as proved, that there is none: But no such Promise can be shewn, stating such Mercy on any others: Therefore, &c. They that can shew any such Promise, let them produce it.

2. Briefly consider to the contrary: 1. Those without the Church are said to be without Hope, without God, strangers to the Covenant of Promises, *Ephes. 2. 12.*

2. The Promises are all Yea and Amen in Christ. *2 Cor. 1. 20.* And Christ is the Head Over all (indeed but only) to the Church, *Ephes. 1. 22.* To his called he giveth the precious promises, *2 Pet. 1. 4.*

3. By Faith it is that Promises were obtained, *Heb. 11. 33.*

4. To *Abraham* and his Seed were the Promises made, *Gal 3. 16.* both common and speciall: The children of the Promise are accounted for the Seed, *Rom. 9. 8.* Therefore if those without the Church were children of the Promise, then they should be the Seed. The Promise is sure to all the Seed, *Rom. 4. 16.* The Promise is to you and your children, and as many as the Lord shall call *Act. 2. 39.* The Seed are heirs of the promise.

5. The Church is the House and Family of God, and the Promises are his Treasure, and Christs Legacies, and the Word of Promise is his Testament: Therefore not for those without. The Church is the pillar and ground of Truth, and the Word is the Truth. In the midst of the Church are Gods praises *Heb. 2. 12.* Therefore in the Church are his Mercies and Promises. It is by the Church that the manifold wisdom of God is known, *Ephes. 3. 10.* The Church only is that Body, whereof the Lord of the Promises is Head, *Col. 1. 18.*

6. They that are not in Covenant, are not under the Promises of this Mercy, or have not this Mercy stated on them by Promise: But those that are without the Church, are not in Covenant.

His Argument is past contradiction. No man dare say but these are Covenant Mercies in this Promise mentioned. Wicked men in the Church are within the Covenant, as I have proved in the Appendix of my Aphorisms; but those without are not in Covenant, though they may have some conditionall Promises offered. The Covenant and such Promises as these goe together: Therefore it is called *The Covenant of Promises*, *Ephes. 2. 12. Rom. 9. 4, 2.* so is Mercy only assured by the Covenant, *Deut. 7. 9, 12.* and that to the Church only, *1 King. 8. 23. Neh. 1. 5. &c. 9. 32. Mal. 7. 20.*

Luk. 1. 50, 72. 1 Pet. 2. 10. Many more Scriptures shew the conjunction between Gods Mercy and Covenant; and most certainly they are all out of Covenant that are out of the the visible Church.

If any object, That this Promise is to the Children of them only that Love him and keep his Commandements; and we know not who those be; I answer, It is true, but though God make the Promise only to such, yet *quoad nos* it belongeth to others; that is, we are bound to deal with all that professe Love and Obedience by a serious probable profession, as if they were truly what they professe: This I shall fully prove afterward.

He that hath the face to say that God estateth here his Mercy on the children of those that Love and Obey him, and yet taketh them not for so much as Members of the visible Church, hath too hard a forehead for me to Dispute it with any further.

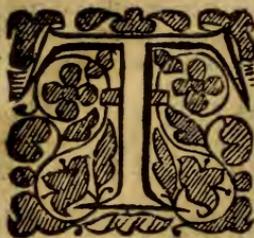
Some may object: 1. That they know not what Mercy it is that is here promised; whether common or speciall: To which I answer: What if they know not? yet it is Mercy; and more then corporall, if not speciall; What if God promise only in generall to be to them a mercifull God? Sure it affordeth us ground of confidence and comfort: As it would do to a poor man to have a Prince promise to be mercifull to him and his children.

2. They may object, That it is uncertain, what is meant by a thousand Generations: whether it be the remote or the nearest progeny.

To which I answer: 1. I judge it to be only to the immediate children of godly or ungodly Parents, that the Promise and Threat in this Commandment is made to; else there would be a contradiction between them. For if the third Generation of a wicked man should have godly Parents between, then the Promise would belong to them, and consequently not the Threat; and so on the other side. The meaning seems plainly to me to be this, that God will encrease the punishment of the children of ungodly Parents according as they succeed their Parents, remembering the sins of Grand-fathers in punishing their children: (They being still the children only of the wicked.) And that he will multiply mercies on the Posterity of the Righteous, the more still because they had Righteous Progenitors; supposing still that they are the children of such.

2. But I further answer: What if this were not understood? must we therefore reject that which may be understood? There is somewhat doubtfull in the Text, *viz.* what Mercy it is particularly? and to how many Generations? if ungodly Progenitors intervene? And there is somewhat beyond doubt in the Text; that is, that God estateth his Mercy on the immediate off-spring of his people. Now must I throw away that which is past doubt, because of that which is doubtfull? So we may throw away all the Scriptures.

CHAP. XXII.



The seventeenth Argument is drawn from *Ps.* 37. 26 [*His seed is blessed*] that is, the righteous mans seed; whence I argue as before: If God by his unchanged Law and Promise, have pronounced the seed of the Righteous blessed, then certainly they are members of his visible Church. But he here pronounceth them blessed; therefore, *Ec.* 1. I have proved before that he hath so done by no society out of the Church: They that say he hath pronounced any other society *Blessed*, let them shew it. But it is absurd once to imagine that God should pronounce a society Blessed, and yet take them for none of his visible Church.

2. That this Promise is an unchangeable Promise, I take for past doubt, till *Mr. T.* shew me where it is repealed a little better than he hath shewed me the repeal of Infants Church-membership. It is made to the Righteous and their seed in general, and not to the *Jews* onely: It is written in the Book of *Psalms*, from whence Christ and his Apostles fetch many texts for confirmation of their Doctrine. And if it had been spoke but to the *Jews*, yea, or to one particular person, yet if it cannot be proved to be restrained to them as being from a reason proper to them, the Scripture teacheth us to apply it to all the people of God, *Heb.* 13. 5. The Apostle applyeth that to all believers which was spoken onely to *Joshua*, *I will never forsake thee, nor forsake thee*, So *Heb.* 13. 6. from *Psal.* 118. *Heb.* 10. 16. 17. *Rom.* 10. 6.

CHAP. XXIII.



The eighteenth Argument is this; If Infants were Church-members before ever Circumcision was instituted, then certainly it was not proper to the *Jews*, and consequently is not ceased, according to *Mr. T.* his own doctrine: But Infants were Church-members before Circumcision was instituted; therefore it was not proper to the *Jews*, nor is ceased. Here at our dispute *Mr. T.* seemed to yield all, if I would prove Infants were Church-members before Circumcision: But in his Sermon since among much of the same stuff, he made the poor deluded people believe (I mean those that will believe him) that by Infants being Church-members, I mean nothing else but that they suck of the breasts of godly Parents and are brought up in the Family of godly Parents; just as in our Dispute he would have faced me down before thousands of people, that by Church-membership I meant nothing but Circumcision; I told him I did not, and he told the people still that I did. Is it any intemperance or harshness upon such dealings to say, that it is sad that (I will not say eminent holiness, but) a very little tenderness of conscience, and fear of God, and love of Truth, or charity to a Brother, yea, or common modesty should not restrain
this

this! but that *Mr. T.* durst, first, Take on him to search the heart, and know a mans thoughts to be contrary to his profession; secondly, And contrary to the plain sence of his terms of speech; thirdly, And perswade multitudes of people that it is so. What hope can I have that ever *Mr. T.* should be brought to the truth, when he hath not ability enough to understand what is the meaning of [a member of the visible Church] and that after I had so fully told him? I was long before I could get him to confess, that Circumcision and Church-membership were two things and separable, till I gave him an Instance in women. And now must I be faine to shew him that Church membership is neither sucking the breast of a godly woman, nor being brought up in the Family? What a hard word is this [Church-member?] when I knew not possibly how to speak it plainer. Why Sir, where is the difficulty? Is it in the word Church? I suppose we are agreed what a Church-visible is? at least you understand it? Or is it in the Term [Member?] Why, do you not know what a [Member] is? How understand you *Pauls* discourse about the members and body? Do you understand what is *Totum aggregatum & pars totius*? Do you understand what it is to be a member of a City, or of a Family? and why not of a Church? If I say children are members of this Kingdom (or (to please you) Common wealth) or if I say children are members of every City in the Land; and of every Family where they are, this is all true; and me thinks a man of your parts should understand it. And why not when I say, that Infants are members of the Church? But if you will not understand, there is no remedy.

I come to prove that Infants were Church-members before Circumcision: 1. From *Mal. 2. 15.* And wherefore one? that he might seek a godly seed, or a seed of God. Those that are a seed of God are Church members: But some Infants before the institution of Circumcision were a seed of God: therefore they were Church members. That the term [seed of God] doth comprize Infants, *Mr. T.* confesseth, and I need not waste time to prove. That to be a seed of God is to be members of his Church, (and so to be a known seed is to be known or visible members) this is the thing which is denied: Now I finde but two Interpretations which our Divines make of the phrase [seed of God] (for that third of the *Jews*, is followed onely by *wigandus*, and a very few more) The one is that which I suppose to be the plain truth, and which the words themselves most directly signifie; that is, [to be a seed belonging to God in a peculiar special manner, as distinct from the rest of mankind:] and that is plainly [to be of his Church] And so the Sons of God, were in those times distinct from the sons and daughters of men; which clearly sheweth that there were then two distinct societies; one which was the Church, called the Sons of God; the other which had forsaken God (for almost all flesh had even then corrupted their wayes) and so were out of the Church, and called the sons of men; (for I hope few will entertain that old dotage which *Peverius* and other Papists are ashamed of, viz. that by the Sons of God is meant the Angels, who fell in love with the daughters of men.) Now doth not this phrase plainly agree with the former, viz. [Seed of God, and Sons of God,] (as *Drusus* and others who incline to the other Interpretation acknowledge.) I think therefore I shall sufficiently establish this Interpretation, if I do but besides this prove the falshood of the other.

Now the other Interpretation is this, That by a seed of God is meant a legitimate seed, and such as are not bastards: This *Mr. T.* chuseth. Now that this cannot be the meaning I prove thus: If by [a seed of God] be meant, such as are no bastards, then it would follow that if any then had more wives then one, that the children of the second were all bastards: But that Consequence is false; therefore

that cannot be the meaning. *Joseph, Benjamin,* or any other born of Polygamy were not bastards; even before the Flood they had more wives than one, as appears in *Lamech*.

2. **T**hat some Infants were Church-members before institution of Circumcision, I further prove thus.

If the Infants in *Abrahams* Family were members of the visible Church before Circumcision, then some Infants were Church-members before Circumcision: But the Infants in *Abrahams* Family were Church-members before Circumcision: Therefore *&c.* All the doubt is of the Minor. Now that the Infants born in *Abrahams* Family were Church-members before Circumcision is proved thus. 1. They were Church-members (by *Mr. T.* his own confession) after Circumcision; and Circumcision did not make them such; therefore we are to judge them such before.

That Circumcision maketh not members, is evident: 1. *Abraham* was a Church-member long before he was Circumcised; as is plain, 1. In that he was a true worshipper of God before: 2. And was justified by faith: 3. And had the Covenant made and renewed again and again.

2. It is but a sign of the Covenant, yea, and not chiefly of that Covenant which maketh Church-members, but which promised *Abraham* the extraordinary privileges after his believing.

2. Circumcision presupposeth Church-membership; therefore the Circumcised were such before. The Apostle shews this in *Abrahams* own Case, *Rom. 4.* If the Promise went before Circumcision, then Church membership went before it.

Besides, The Infants not Circumcised were to be cut off as breakers of the Covenant from their people, *Gen. 17.* therefore they were of that people, and in the Covenant before; else how could they break it?

3. The Scripture speaketh not a word so much as intimating that *Abrahams* Family was then first made a Church, or Infants then first admitted members; therefore we have no ground to believe it was so; But it speaketh of giving them the same sign of the Covenant then renewed, which *Abraham* himself (an ancient Church-member) did receive; therefore it gives us ground to judge that they were before Church-members. I do not think that any considerate sober man will think, that *Abraham* and his Family were not as much Church members before Circumcision as after.

3. That Infants were Church members before Circumcision, I prove most likely thus. If God had before the same tender love to the faithful and their seed, as he had after, and there be no mention in Scripture when the Church membership of Infants did begin (since the first Infants) then we are to judge that it did not begin at the institution of Circumcision (but rather with the first Infant of faithful *Adam*, though he after fell off) because Gods Love to the faithful and their seed, was as great before as after: But the Antecedent is true, therefore the Consequent.

He that will prove a beginning of Infants Church membership since the first Infants, let him bring any Scripture, or good Reason for it, and I will believe him, (which I never expect to see done.)

4. Lastly, I leave it to the judgement of any considerate Christian, whether there be any likelihood that God should deny that mercy to the children of *Seth, Enoch, Noah,* (whom he would preserve so wondrously when all the world was drowned,) which yet he granted to the children of the poorest servant in *Abrahams* Family; and to the poorest *Israelite* till Christs time, and to any Heathen in all the world that would

would become a Profelyte? what man of common sense can believe this? especially,
 1. When there is not a word in Scripture tending that way. 2. And Gods Love was as great to *Noah, Sem, &c.* and their Seed, as to others, and manifested by that famous deliverance from the Deluge. 3. And when all these Church mercies are bestowed upon the standing Gospel-grounds of the Covenant of Grace, entred with our first Parents presently upon the fall. 4. And when the very terms of that Covenant are to [the Seed of the woman] which comprizeth Infants as well as others: And we see in the Serpent (who was the Devils instrument, and so partaked in the Curse) that there is an enmity, even between them and Infants, as well as the aged; the very nature of man being averse to them, though they have not power so to express it as men. Yea, and Satans enmity is against the whole Seed of the woman (as *Rev. 12. 17.*) against our Infants, no doubt: And therefore it is evident that even Infants were comprized in that first Covenant of Grace, in the term [the Seed of the woman.]
 I have not leisure to stand upon these so largely as to improve them, as they deserve.

CHAP. XXIV.



Argument the nineteenth. If God be not more prone to severity then to Mercy, then he will admit of Infants to be Members of the visible Church. But God is not more prone to severity then to Mercy: Therefore he will admit of Infants to be visible Church-members.

All that needs proof here, is the consequence of the Major proposition, which is made evident thus: God hath cut off multitudes of Infants of wicked men, both from the Church and from life (for the sins of their Progenitors:) Therefore if he should not admit some Infants of faithfull men, so much as into the visible Church, then he should be more prone to severity then to Mercy; (except it be proved that God giveth them some greater Mercy out of the Church, which is not yet proved:) All the children of *Dathan* and *Abiram* and their Accomplices, were swallowed up with them for their Rebellion, and so cut off both from the Church and life. *Achans* Sons and Daughters were all stoned and burned for his sin, and so cut off from the Church and life, *Jos. 7. 25, 26.* Yea, it was the stablished Law of God concerning any City that should serve other gods (by the seducement of whomsoever) that is, If they should break the Covenant (for the Covenant is that they take God only for their God,) then that City should wholly be destroyed, and not so much as the Infants spared, *Deut. 13. 12, 13, 14, &c.* And God concludeth it in his Morall Law, that he will visit the iniquity of the Fathers on the children to the third and fourth Generation of them that hate him. All the Infants of *Amaleck* are slain with the Parents by Gods command. So are all the Males among the little Ones of the *Midianites*, and that by Gods command, *Nam. 31. 17.* They that dash the children of *Babylon* against the stones are blessed, *Psal. 137. 9.* The children of *Daniels* Accusers are cast unto the Lyons, *Dan. 6. 24.* Yea, God commanded *Israel* to save the life of no one Infant of all the Nations that were given them for inheritance; the *Hittites, Amorites, Cananites, Perezites, the Hittites and Jebusites,* *Deut. 20. 16, 17.*

(How all this is reconciled with that of *Ezek.* [The Son shall not bear the iniqui-

ty of the Father] is shewed by our Divines that write on the second Commandment.) And if God will not admit the Infants of Believers so much as to be Members of his visible Church or Kingdom, then he should not only shew more severity to the Seed of the wicked, then Mercy to the Seed of the faithfull; but should even cast out all Infants in the world from being in any visible state of Church mercies. And how that will stand with the tenderness of his compassions to the godly and their seed, and the many promises to them, and the enlargement of grace in Gospel-times, I know not.

CHAP. XXV.



He twentieth Argument I draw from *Deut. 28. 4, 18, 32, 41.* Those that keep the Covenant are [*Blessed in the fruit of their body;*] and of the Covenant breakers it is said, [*Cursed shalt thou be in the fruit of thy body: Thy sons and thy daughters shall be given to another people, and thy eyes shall look and faile with longing for them, &c. Thou shalt beget sons and daughters, but thou shalt not enjoy them, for they shall go into Captivity.*]

The Argument that I fetch hence is this. That Doctrine which maketh the children of the faithfull to be in a worse condition (or as bad) then the Curse in *Deut. 28.* doth make the children of Covenant-breakers to be in, is false Doctrine: But that Doctrine which denyeth the Infants of the faithfull to be visible Church-members, doth make them to be in as bad or a worse condition then is threatened by that Curse, *Deut. 28.* Therefore it is false Doctrine.

The Major is undeniable. The Minor I prove thus: The Curse on the children, *Deut. 28.* is, that they goe into Captivity: Now to be put out of the whole visible Church of Christ is a sorer Curse then to go into Captivity: Therefore that Doctrine which puts Infants out of the Church, doth make them in a more accursed state then those in *Deut. 28.* They might be Church-members in Captivity as their Parents were; or if they were not, yet it was no worse then this; To be in Captivity, is but a bodily judgement dire&ly; but to be out of the Church is dire&ly a spirituall judgement: Therefore to be out of the Church, is a greater judgement (which I must take for granted, having before proved that it is far better to be in the visible Church then out.)

Another Argument this Text would afford, in that the judgement on the children is part of the Curse upon the Parents, [*Cursed shalt Thou be in the fruit of thy body.*] Now God doth not Curse the faithfull; but hath taken off the Curse by Christ (though corporall afflictions are left.) But I must haste.

CHAP. XXVI.



He one and twentieth Argument : That Doctrine which maketh all Infants to be Members of the visible Kingdom of the Devill, is false Doctrine. But that Doctrine which denyeth any Infants to be Members of the visible Church, doth make them all Members of the visible Kingdom of the Devill. Therefore it is false Doctrine.

Mr. T taketh the like reasoning hainously from *Mr. Mashall*, as if it were injurious so to charge him : And he saith, 1. consequences remote must not be fastened on men when they deny them. 2. Many unbaptized are not in the visible Kingdom of the Devill ; and asketh, whether children be in, or out of that Kingdom before Baptism. If out, then by not baptizing he leaves them not in it, &c.

To this I answer : 1. He that saith, Infants are all shut out of Heaven, may well be charged for teaching that they go to Hell, because the consequence is not remote, but direct, among those that acknowledge not a third place.

2. I will only lay a true charge on the Doctrine, and not the persons : The Doctrine sure may be charged with the consequences, though the person may not.

3. It is not your denyall of Baptism directly, that leaveth Infants in the visible Kingdom of the Devill ; but your denyall of their Church-membership : I therefore to those vain Passages, I answer, That its true, that many unbaptized are in the Kingdom of Christ, and so many Infants also ; and so not in the visible Kingdom of the Devill : But that no man who is known to be out of Christs visible Church ordinarily, can be out of Satans visible Kingdom, I shall now prove ; and so that your Doctrine is guilty of making (I mean not really, but doctrinally making) all Infants to be Members of Satans visible Kingdom, in that you deny any Infants to be Members of the visible Church. For if it be certain (as you say) that no Infants are Members of the visible Church, then they are out of it : And then I argue thus.

If there be no third state on Earth, but all the world are either in the visible Church of Christ, or in the visible Kingdom of the Devill : then that Doctrine which puts them out of the visible Church of Christ, doth leave them in that visible kingdom of the Devill. But that there is no third state, but that all the world is in one of the two Kingdoms, I prove thus.

The common definition of the Church affirmeth them to be a people called out of the world ; and Christ saith, he hath chosen them out of the world, and that they are not of the world, and in the same place divers times calls the Devill [*the Prince of this world*] *Joh. 12. 31. & 14. 30. & 16. 11. & 15. 19. & 18. 36. & 17. 6, 16.* And the Apostle calleth him *the god of the world*, *2 Cor 4. 4.* So then, If the Devill be the Prince and god of the world as it is distinct from the Church, and out of which the Church is taken ; then all those that are not taken out of the world with the Church, are still of the world, where Satan is Prince : But the Antecedent is before proved : Therefore the consequent is true. The world and the Church contain all mankind according to the ordinary Scripture distribution.

If it be said, that yet they are not visibly in Satans Kingdom ; I answer, If no Infants

fants be of Christs visible Church, and this be a known thing, then they are visibly out of it: And if they be visibly out of that Church, then they are visibly of the world, which is Satans Kingdom; seeing the World and the Church contain all.

If it be said, They may be of the invisible Church, and yet not of the visible, nor of Satans Kingdom; I answer, 1. It is visibly, and not invisibly that the foresaid distribution is to be understood. 2. I shall anon prove, that the visible Church is wider then the invisible, and that ordinarily we may not judge any to be of the invisible Church, who are not of the visible.

2. Again, It appears that Infants generally were of Satans Kingdom visibly, till Christ fetcheth them out: Therefore those that are not fetcht out are in it still: And no man can say they are fetcht out, except by some means or other it be visible or discernable. *Heb. 2. 14.* Christ destroyed by death him that had the power of death, that is, the Devil. Satan had this power of death visibly over Infants as well as others. Therefore seeing *Mr. T.* buildeth so much on this, *Apol. pag. 66.* That Infants are neither in the Kingdom of Christ, nor Satan visibly till profession, either he must prove that God hath left it wholly in the dark, and not revealed either that any Infants are of Satans visible Kingdom, or of Christs, (the contrary whereof is abundantly proved) or he must find out some third Kingdom or Society, and so finde out some third King besides the King of the Church, and the Prince of this World; and its like he will be put to finde out a third place for them hereafter besides heaven and hell.

3. Sure the Apostle calls the world [them that are without] as distinct from the Church visible, who are within, *Col. 4. 5. 1. Thes. 4. 12.* And he speaks it as the dreadful misery of them, those that are without, God judgeth, *1 Cor. 5. 12, 13.* Now Infants are either within or without; and to be without, is to be of the world, which the devill is by Christ said to be Prince of.

CHAP. XXVII.



He two and twentieth Argument. That Doctrine which leaveth us no sound grounded hope of the Justification or Salvation of any dying Infants in the world, is certainly false Doctrine. But that Doctrine which denieth any Infants to be members of the visible Church, doth leave us no sound grounded hope of the justification or salvation of any dying Infants in the world; therefore it is certainly false Doctrine.

No reasonable temperate Christian will deny the Major, I think. The Minor I know will be passionately denied. *Mr. T.* takes it hainously at *Mr. Marshal*, and *Mr. Blake*, that they pinch him a little in this point, as if it were but to raise an odium upon him: And yet when he hath done all for the mitigation of the Odium (which he saith was his end, *Apol. pag. 62.*) yet he doth so little towards the vindication of his Doctrine, that he confesseth, [It suspendeth any Judgement of Infants, we can neither say they are in (the Covenant of Grace) nor out, *Apol. pag. 62.*] He labors to prove that there is no such Promise or Covenant in Scripture as assures salvation to the Infants of Believers; but that God would have us to suspend our judgement of this matter, and rest on the Apostles determination, *Rom. 9. 18.* *He will have mercy on whom he will have mercy;*

Yet that there is a hope, though not certain, yet probable and comfortable, taken from some general indefinite promises, of the favor of God to the Parents, and experience that in all ages hath been had of his merciful dealing with the children of his servants. *Apol. pag. 112.*]

I will first prosecute my Argument, and then consider of these words.

Understand therefore that 1. I do not charge their Doctrine with a Positive affirmation, that All Infants do certainly perish; but with the taking away of all positive Christian well grounded hope of their salvation.

2. That the Question now is not of particular Infants of Believers, but of the species or whole sort that so die; Not whether this or that Infant be certainly saved, or we have any such hope of it? but the question is whether there be a certainty, or any such hope that God will justify and save any Infants in the world, or any Infants of Believers at all? Now I affirm, 1. That there is a ground of Christian hope left us in this, that God doth save some Infants (yea and particular ones, though that be not now the question) 2. That they that put them all out of the visible Church, leave us no such hope. I will begin with the latter, which is the Minor in the Argument.

And 1. I take it for granted, that to be a visible member of the Church, and to be a member of the visible Church, is all one. He that denieth that, will but shew his vanity; And that the invisible Church, or the sincere part is most properly and primarily called the Church and the body of Christ; and the Church, as visible containing also the unsincere part, is called the Church; secondarily, and for the sake of the invisible, and so it is called the body, because men seem to be of the invisible Church, therefore they truly are of the visible; If we were fully certain by his own external discoveries, that any man were not of the invisible Church, that man should not be taken to be of the visible. Therefore the properties and priviledges of the invisible Church, are usually in Scripture given to the visible, (as to be Saints, holy, all the children of God by faith, *Gal. 3. 26.* to be Christs body, *1 Cor. 12. 13.* to be branches in Christ, *John 15. 2. &c.*) because as the sincere are among them, so all visible members seem in the essentials of Christianity to be sincere; therefore if any converted Jew or Pagan were to be taken into the Church upon his profession, we ought not to admit him, except his profession seem to be serious, and so sincere; for who durst admit him, if we knew he came but in jest, or to make a scorn of Christ and Baptism? so that to be a member of the visible Church, or of the Church as visible, or a visible member of the Church are all one, and is no more but to seem to be a true member of the Church of Christ (commonly called invisible) or of the true mystical body of Christ. Therefore even Cardinal *Cusanus* calleth the visible Church, *Ecclesia conjecturalis*, as receiving its members on conjectural signs. And our Divines generally make the unsound hypocrites to be but to the Church as a wooden leg to the body, or at best as the hair and nailes, &c. and as the straw & chaff to the Corn: And so doth *Bezzarmino* himself, and even many other whom he citeth of the Papists (*Aquinas, Petr. a Soto, Joh. de Turre Cremata, Hugo, Alex. Alensis, Canus.*) And when *Bezzarmino* feigneth *Calvin* and others to make two Militant Churches, Our Divines reject it as a Calumny, and manifest fiction, and say, that the Church is not divided into two sorts, but it is a two-fold respect of one and the same Church; one as to the internal Essence, the other as to the external manner of existing, as *Ames* speaks.

Again, You must understand, that to be a member of the visible Church, is not to be a member of any particular or Political Body or Society, as *Rome* would have it. And to be a visible member, doth not necessarily import that he is actually known to be a member; for he may live among the blinde, that cannot see that which is visible:

But that he is one so qualified, as that he ought to be esteemed in the judgement of men to belong to the Church of Christ: Therefore a man living alone in *America* may yet be a Member of the visible Church. For he hath that which constituteth him a visible Member, though there be none to discern it.

These things explained, I proceed, and prove my Minor, thus.

They that are not so much as seemingly (or visibly) in a state of salvation, of them so dying, we can have no true ground of Christian hope, that they shall be saved: But they that are not so much as seemingly or visibly of the Church, they are not so much as seemingly or visibly in a state of salvation: Therefore of them so dying, we can have no true ground of Christian hope, that they shall be saved.

The Major is evident; and confirmed thus: 1. Sound Hope is guided by judgement, and that judgement must have some evidence to proceed on: But where there is not so much as a seeming or visibility, there is no evidence: And therefore there can be no right judgement, and so no grounded Hope. 2. Again, to judge a thing to be what it doth not any way seem or appear to be, is (likely actually, but always) Virtually and Interpretatively a false judgement: But such a judgement can be no ground for sound Hope.

2. The Minor is as evident, *viz.* [That they that are not seemingly or visibly of the Church, are not seemingly or visibly in a state of salvation.] For 1. If they that are not of the true Church are not in a state of salvation, then they that seem not to be of that Church, do not so much as seem to be in a state of salvation: But the Antecedent is true: Therefore the consequent.

The Antecedent might be proved from a hundred Texts of Scripture. It is the body that Christ is the Saviour of, and his people that he redeemeth from their sins, and his sheep to whom he giveth eternall life, and those that sleep in Jesus, that God shall bring with him, and the Dead in Christ that shall rise to salvation, and those that die in the Lord that rest from their labours, and the Church that Christ will present pure and unspotted, &c. He that denyeth this, is scarce fit to be Disputed with as a Christian; Even they that thought *All* should at last be brought out of Hell and saved, did think they should become the Church, and so be saved. The consequence is beyond questioning.

2. I next argue thus: If there be no sure ground for Faith concerning the salvation of any out of the Church, then there is no sure ground of Hope: (For Faith and Hope are conjunct; we may not hope with a Christian hope, for that we may not believe.) But there is no sure ground for such Faith: (They that say there is, let them shew it if they can.) Therefore there is no sure ground of Hope.

3. Again, If there be no promise in Gods Word for the salvation of any without the visible Church, then there is no ground of true Christian Hope that they shall be saved: But there is no such promise, (as I think they will confess:) Therefore there is no ground for any such Hope. That Christian Hope must rest upon a word of promise, me thinks should not be denied: It is plain, *Rom.* 15. 4, 13. *Ephes.* 1. 18. & 4. 4. *Col.* 1. 5, 23, 27. 2 *Thes.* 2. 16. 1 *Tim.* 1. 1. *Heb.* 6. 18, 19. *Heb.* 7. 19. 1 *Pet.* 1. 3, 21. & 2. 15. *Rom.* 4. 18. & 5. 2. *Tit.* 1. 1, 2. *Heb.* 11. 1 &c. *Psal.* 119. 43, 74, 147. &c. In naturall things we may have a common naturall Hope upon naturall grounds: But in supernaturall things, as are justification and salvation, we must have the ground of a Divine Revelation to support all true Christian Theologicall Hope.

4. Again, If God do adde to the Church such as shall be saved, then we can have no true ground of Christian Hope of the salvation of any that are not added to the Church:

Church: But that God doth adde to the Church such as shall be saved, is the plain words of Scripture, *Act. 2.* last. Therefore we have no true ground of such Hope of the salvation of those that are not so added to it.

If any say, that the Text speaks of the Invisible Church. I answer: 1. Then it would hold of the visible much more; for the visible Church is far larger then the invisible, and contains the invisible in it.

2. But the Text expressly speaks of the visible Church. For it was such a Church: 1. As were baptized; 2. And as the three thousand souls were in one day added to; 3. And as continued in the Apostles Doctrine, Fellowship, breaking of bread, and prayers; 4. And were together, and had all things common; 5. And sold their possessions and goods, and parted them to them that needed; 6. And continued daily in the Temple, and breaking bread from house to house, did eat with gladness, &c. 7. And as did praise God, and had favour with all the people. And doubtless this was the visible Church: To this, such as should be saved were added; yet not only such: for many false Teachers and others did after go out from them; and such as *Simon Magus* were baptized; and false brethren was one cause of their sufferings.

So that I doubt not but it is clear, that they that deny any Infants to be Members of the visible Church, do leave us no true ground for any Christian Hope of their salvation.

Next let us consider how far their own Arguments will exclude all Hope of the salvation of any Infant. If it were true which *Mr. T.* so much standeth on, That the only way now appointed by Christ to make Church-Members, is by teaching the persons themselves; and that none else may be Members of the visible Church, but those that have learnt: Then 1. It will much more follow, that they are not of the invisible Church, as I have shewed; or at least that we are not to judge them to be of the invisible Church at all.

2. And if from *Mat. 28. 20.* they may argue, that none but those that are taught are disciples, and are to be baptized; why may they not as well argue from *Mar. 16. 16.* [Whosoever believeth not shall be damned] that all Infants are certainly damned? wherein lyeth the difference in these two Arguments? Sure the latter seems to me to have more shew from Scripture, though but little. I dare invite *Mr. T.* to prove to me from Scripture, that any Infants in the world are justified and sanctified, and try if I shall not in the same way prove that some Infants are Members of the visible Church? Or let him answer the Argument from *Mar. 16. 16.* that is brought for their damnation, and see if it will not afford him also an answer to that from *Mat. 28.* against their being Disciples, and to be baptized?

But why do I expect this, when he suspendeth his judgement? If he mean it of particular Infants, it is not home to the Question; for so he must suspend his judgement concerning the salvation of every particular person, as certain, seeing he is uncertain of the sincerity of any: And yet I hope he will not conclude it uncertain, whether any man be saved? But if he mean it of all the Species of Infants, then I must say, he suspendeth much of his Faith, Hope and Charity; and that Doctrine which suspendeth our belief of God, and Charity to our own children, shall be none of my Creed.

And where he thinks we must take up with that, *Rom. 9. 18.* *He will have Mercy on whom he will have Mercy.* I answer: 1. This is no other ground of Hope, then of any Heathen in *America* we may entertain. 2. It is no ground of Hope for Infants at all: For it neither directly nor indirectly promiseth any Mercy to them, nor saith any more of Mercy, then of hardning; and rather would afford such Disputers an Ar-

gument against Mercy to any Infants, because it is Mercy put in opposition to hardning, which Infants in that sence are not capable of.

Yet *Mr. T.* tells us [there is Hope for all this, though not certain, yet probable and comfortable,] and he sheweth us three grounds for it : If this be spoken of the Species of Infants, as if there were no certainty, but a probability that any of them shall be saved, then I will prove it false and vile anon : If it be spoken of particular Individuall Infants ; then 1. It is as much as can be said of any men at age : For no other man hath any certain, but a probable Hope of their salvation.

2. It is as much as I desire ; for if their salvation be probable, then they are visibly or seemingly, or to our judgement in a state of salvation : and so must needs be visible members of the Church. How dare *Mr. T.* refuse to take those for visible Church members, whose salvation is probable, when he hath no more but probability of the salvation of the best man in the world ?

3. But doth not this contradict what went before ? And I wish he do not contradict it again in his proofs. His first proof of the probability, is from some generall indefinite promises ; but what these promises are, he tells us *Apol. p. 64.* By generall and indefinite promises he means such as determine not the kinde of the good promised, nor the particular person ; and therefore are true, if performed to any person in any sort of good ; and conditionall, upon condition of Faith and Obedience.

Ans. 1. If it determine nor the kinde of good formally, nor virtually, nor contain it generically ; then how doth it make it probable ? 2. And if it neither determine the person, nor give us ground to determine, how then doth it become probable to that person ? 3. And how then can that promise give hopes to the faithfull of the salvation of their Infants, which is verified, if performed to any person in any sort of good ? as if it were but to one Infant in a Nation in reprieving him a day from damnation ? If it intend more then this, then it is not verified or fulfilled in this much : If it intend no more, then how doth it make their salvation probable ? 4. And sure the conditionall promises which he mentioneth, requiring Faith and Repentance, are little to the benefit of Infants, if these conditions are required of themselves in their Infancy.

And for his other two grounds of Hope, *viz.* The favour of God to the Parents, and experience, they are comfortable helps to second the promise ; but of themselves without a word, would give us no ground of Christian Hope in such matters as Justification and salvation are.

AND now let me proceed to the next thing promised, and shew you, that we have grounds of hope in Scripture concerning the salvation of some Infants : And I will stand the more on it, because *Mr. T.* calls on us so oft, to shew what we have to say for their salvation more then they ; which I shall here shew him once for all.

And, 1. We have a stronger probability then he mentioneth, of the salvation of all the Infants of the Faithfull so dying, and a certainty of the salvation of some, in that God admitteth them visible Members of his Church. For Christ is the Saviour of his Body, and he will present his Church cleansed and unspotted to the Father ; and if God will have them to be visible Members of this Church, then he would have us take or judge them to be Members of it : And withall there is less danger of mistake in them, then in men at years ; because they do not dissemble, nor hide any hypocriticall intents under the vizard of profession, as they may do. And it is certain also, that if God would have some and many to be of the true body of Christ, and

and so be saved, then he would not have all to be visibly out of that body. That he would have them Church-members, is proved, and shall be, God willing, yet more. If God adde to the Church such as shall be saved, then there is strong probability of their salvation whom he addeth to the Church.

2. And the promises to them are fuller then *Mr. T.* expresseth, and give us stronger ground of Hope. 1. God hath, as I have proved, assured that he will be mercifull to them in the generall, and that in opposition to the Seed of the wicked, on whom he will visit their Fathers sins: Now this giveth a strong ground of Hope that he will save them. For if the Judge or King say, I will hang such a Traytor, but I will be mercifull to such a one, it is an intimation that he meaneth not to hang him. If your friend promise to be good to you and mercifull, you dare confidently Hope that he means not to destroy you.

2. God saith (as I have shewed) that the Seed of the Righteous is blessed. Now is not that a strong ground of Hope, that so dying, they shall not be damned? It is not likely that God would call them Blessed, whom he will damn eternally, after a few days or hours life in a state of Infancy, which is capable of little sense of Blessedness here.

3. God entereth Covenant to be their God, and to take them for a peculiar people to himself, *Deut. 29. 11, 12, 13.* And this giveth strong Hope of their salvation. For as if the King promise to be your King, and take you for his Subject, it is likely he intends all the benefits of Kingly Government to you: Or, if a man promise a woman to be her husband, it is likely that he intendeth to do the office of a husband; And so when God promiseth to be their God.

4. And *Paul 1 Thes. 4. 13.* would not have the faithfull mourn for the Dead as those that are without Hope: Now what Dead are these? And what Hope is it? 1. He saith the Dead in generall, which will not stand with the exclusion of the whole Species of Infants. 2. He speaks of those Dead for whom they were apt to mourn: And will not Parents mourn for their children?

2. And for Hope; it is evidently the Hope of Resurrection to Life. For Resurrection to Damnation is not a thing to be Hoped for. This seems plain to me.

5. *David* comforteth himself concerning his Dead Child, because he should go to the Child, but the Child should not return to him. To say this was merely that he should be buried with it, is to make *David* too like a Pagan, rather then a Christian: However, it seems he was confident that he should not be damned: or else he would not say, I shall go to him. And to say *David* knew his salvation as a Prophet, is a groundless fiction that cannot be proved: Prophets knew not all things, nor ordinarily things of another world by such revelation. Therefore what ever ground of Hope *David* had, other faithfull Parents have the like.

6. Again, If there were not far more Hope of their Salvation, then fear of their Damnation, It would never be said That *Children are an Heritage of the Lord, and the fruit of the womb his reward; And the man blessed that bath his quiver full of them, Psal. 127. 3, 4, 5.*

7. And, why should children be joyned in standing Church Ordinances, as Prayer, Fasting, &c. if there were not strong Hope of the Blessing of these Ordinances to them? 2 *Chron. 20. 13.* The children that suck the breast, were to be gathered to the solenan Fast, *Joel 2. 16.* (This will prove them also standing Church members, seeing they must joyn in standing Ordinances;) so, why received they Circumcision, a seal of the Righteousness of Faith, if there were not strong probability that they

had the thing sealed and signified? God will not fail his own Ordinance where men fail not.

8. Why else doth God so oft compare his Love to that of a mother or father to the child? *1 Thes. 2. 7. Num. 11. 12. Isa. 49. 15. Psal. 103. 13.*

9. We have that encouraging us to receive children in his Name, and himself taking them up in his Arms and Blessing them, and angry with them that kept them from him, because of such is the Kingdom of God: And certainly, those that Christ Blesseth are blessed, and shall be saved; and if your selves interpret the Kingdom of God, of the Kingdom of glory, you put it past doubt: And we are sure it was not men at age that Christ took up in his arms and blessed; and therefore have cause to believe it is Infants that belong to the Kingdom also.

And that this was no extraordinary case, nor should have been unknown to the Disciples, is evident, in that Christ was offended with them for keeping them from him; which proves that they should have known that it was their duty to admit them; which they could not know of those Infants, as having more right to this blessing than others that should be so brought.

10. We read of some that have been sanctified from the womb, and therefore were in a state of salvation; and *Jacob* was loved before he was born, and therefore before he had done good or evil, was in the like state of salvation.

11. We finde promises of salvation to whole households, where it is probable there were Infants, *Act. 16. 34.*

12. God calls them Holy, *1 Cor. 7. 14.* Which I shall prove is by separation to God as a peculiar people. Now it is exceeding probable, that where God himself hath separated any to himself, so from the world, that he will not afterward reject them, except they reject his grace afresh, which Infants do not.

It cannot be said that these promises are verified according to their sense, if any Mercy be given to any Infant: Here the persons are determined, that is, *All the Seed of the faithfull*; and we have large ground given probably to conclude, that it is eternall Mercy that is intended to all that living to age do not again reject it, but that either at age keep Covenant, or die in Infancy before they break it: And we have certain ground to conclude, that this salvation belongeth to some Infants, and visible Church-membership to all of the Seed of the faithfull. And I think this is more than *Mr. T.* doth acknowledge them.

If that *Mat. 18. 10.* be well considered, it may make another Argument full to the point. If little ones have their Angels beholding the Face of God in Heaven, then they shall be saved: For that is a mercy proper to the people of God. And that the Text speaks of Infants, others have fully proved.

If any will go further, and say, that Gods assuring Mercy to them, and calling them Blessed, and Covenanting to be their God, with the rest of the Arguments, will prove more then a probability, even a full certainty of the salvation of all Believers Infants so dying, though I dare not say so myself, yet I profess to think this Opinion far better grounded, then *Mr. Ts.* that would shut them all out of the Church. And I think it ten times easier to give very plausible, probable grounds for this Opinion then for his: And it is not meely a blind charity that draws me to this, which maketh men apt to judge the best; but I mean, there is far more shew of proof for it in Scripture, that all Believers Infants are of the true body of Christ, then that none are of the visible Body: and if I must turn to one of these Opinions, I would far sooner turn to the former.

I would urge another Argument here from the Universality of Redemption.

Christ

Christ dying for All, for every man, for the sins of the whole world, as the Scripture speaketh; but that it would require more time to explain my self in it, then I can here spare: However, me thinks no man should deny that Christ dyed for every sort of men, and every age, and so for some Infants.

CHAP. XXVIII.



Y twenty third Argument is probable; If an Infant were head of the visible Church, then Infants may be Members: But Christ an Infant was Head of the Church: Therefore Infants may be Members.

That Christ was Head of the Church according to his humane nature in his Infancy, I hope is not questioned: What acclamations of Angels, and Travell and Worship from the Wise men, with many other glorious providences, did honour Christ in his Infancy, more then we read of for many years afterward! The consequence of the Major dependeth on these two grounds: 1. This proves that the nonage of Infants makes them not incapable, supposing Gods will: 2. And then it shews God would have it so, thus: because Christ passed through each age, to sanctifie it to us: This *Irenaeus* speaks in exprefs words (An Author that lived neer the Apostles times;) *Ideo per omnem venit aetatem, & infantibus infans factus sanctificans Infantes, in parvulis parvulus sanctificans hanc ipsam habentes aetatem, simul & exemplum illis pietatis effectus, & justitiae & subjectionis*: That is, therefore he (Christ) went through every age, and for Infants he was made an Infant, sanctifying Infants; in little children, he being a little child sanctifying them that have this very age; and withall being made to them an example of piety, and Righteousness, and subjection. Is not here clear proof enough from Antiquity of Infants Church-Membership? If they are sanctified by Christ, and he himself became an Infant to sanctifie Infants, then doubtless they are Church-members. (For I hope *M. T.* will not interpret *Irenaeus* sanctifying, as he doth *S. Pauls* of Legitimation.) Now let any judge whether it be probable, that if Christ the Head of the Church were an Infant, whether it be his will that no Infants should be Members: For my part, when I consider that Infant-state of Christ our Head, and the honour done to him therein, it strongly perswades me that they know not his Will, who say he will not have Infants to be visibly his Members.

CHAP. XXIX.



Y twenty fourth Argument, is from that full plain Text, 1 Cor. 7.14. against which men do so wilfully cavill in vain, as if they were sorry that God speaks it so plainly, and were resolved to yield neither to dark expressions nor to plain. [Else were your children unclean, but now are they holy.]

It is undenyable, 1. That it is only Believers to whom Paul giveth this comfort, and of whom he saith, that their children were Holy. 2. And that it was spoken as a common Priviledge to all Believers children, and not as proper to the children of these Corinthians: All this is confessed: But what is meant by Holiness here, we are not agreed.

Three Expositions are commonly given of it: 1. Some, very few think, it means that Holiness which is the true Image of God on the soul, and consisteth in its internal spirituall Life and rectitude, and accompanyeth salvation inseparably.

2. The common and (I doubt not) true Exposition is, That it is meant of a state of separation to God, as a peculiar people, from the world, as the Church is separated: wherein, because the Covenant or Promise of God is the chief cause, therefore they oft call it [Federal Holiness.]

3. Mr. T. thinks that it is taken for Legitimate, that is [no Bastards] as if Paul should say, The unbelieving Husband is sanctified to the Wife, &c. Else were your children Bastards, but now are they Legitimate.

Moreover, we are not agreed what is the meaning of [the unbelieving Husband being sanctified to the Wife, and the unbelieving Wife to the Husband.] Mr. T. saith it is spoken Carechrestically, by an abuse of Speech, and by [Sanctified] is meant [as if he were Sanctified,] that is [he or she may be lawfully enjoyed.] 2. Again, he thinks that it is no Priviledge proper to the Believer which the Apostle here mentioneth, in the sanctifying of the unbeliever to them: But that he tels them only of a common Priviledge of all Heathens married, that they may lawfully live together, because they are Husband and Wife; and that in mentioning the unbeliever sanctified, the Apostle means but this [though he be an unbeliever, yet he is lawfully used or enjoyed.]

Now on the contrary we affirm, 1. That by [the unbeliever being sanctified] the Apostle means properly as he speaks, and as Scripture useth the word Sanctified, (*viz.* for a separation from common, to God) and not abusively. 2. And that it is spoken as a peculiar priviledge of the Believer, and is not common to Heathens.

For the fuller opening of these to you, let me give you the true meaning of the word [Holy] and some distinctions of it, to avoyd confusion.

Whether ἅγιος, Holy, come from ἄω to Worship, as Jansenius would have it; or from ἀπό τῆς ἁγείας, as Aretius improbably in his Problems; or from the Hebrew word signifying a Feast, as Pasor; or from ἅγιος as Beda and the most judge, is not worth the standing on now: The last is received by most: However, it is generally agreed, that the most common use of the word [Holy] (if not the only)

only) both in Scripture and Prophane Writers is to signifie [a thing separated to God:] and to sanctifie any thing, is so to separate it to God. *Omne sanctum est Deo sanctum*; whatsoever is Holy, is Holy to God. This therefore being the proper sense and ordinary use of the Word, I take my self bound to receive it as the meaning here, till I know more reason to the contrary. For it is a generall Rule among all sound Divines in expounding Scriptures, that you are to take words in the ordinary sence wherein God in Scripture useth them, except there be a palpable unavoidable necessity of understanding them otherwise. And if men will not stick to Gods ordinary sence of words, but rashly venture upon singular Interpretations, and pin a sence upon Gods Words contrary to his own ordinary use of them, it is no wonder if such men abound with error, and be uncapable of any satisfaction from Scripture: For they will believe God means as they do, let him speak what, and how he will.

Now as [Holiness] thus signifieth [a separation to God] so it may be distinguished, thus: 1. A Person or Thing may be Holy or separated to God, either in state and standing Relation. Or else only for some particular Act or use, whether for shorter time or longer. In this latter sence, a wicked man, yea a Heathen may be sanctified or separated, when it is to a common, and not to a speciall work. But this cannot be the Holiness that is here ascribed to Infants, while they are Infants: For they be not capable of any such work for God. Therefore it is a Holiness of state which is ascribed to them.

2. Those that are Holy or separated to God thus in state, are either Holy by meer separation and Relation; or else they are also qualified with endowments suitable to the state which they are separated to: In the former sence all the Infants of the Faithfull are sanctified, and perhaps some of them also qualified by renewing Grace for their future service of God: In the latter sence every true Believer is sanctified.

3. There is a sanctifying or separating to God, either *directly and immediately*: so every Believer, and so their children are sanctified: And there is a separating or sanctifying to God *Remotely and secondarily*, when a thing is separated for his use who is separated to God, and will. (or is bound by his profession to) use it for God, and sanctifie the fruit of it directly to him: Thus all our meat, drink, and enjoyments are sanctified, because whether we eat or drink, or what ever we do, it must be all to his glory. Thus the unbelieving Husband or Wife is sanctified to the Believer: both as being separated to one that is separated to God, and also who will use all for God: Yea, as a Husband or Wife they make up that conjugall state which is more directly for God: And if they beget a holy Seed, it is one of the uses that they were sanctified to: Though I will not stick to the common term of [Instrumentall Sanctification] which *Mr. T.* takes so much advantage against, because it implyeth but one of the ends of this separation, and that not constant neither: For I doubt not but in some Cases it may be lawfull for those to marry that are past child-bearing.

4. Again, sometime persons or things are sanctified *Actively*, that is, separated to some Action for God: As the Priests, Levites, &c. And sometime passively, that is, separated to be used for God, as the Temple, Altar, Sacrifice, &c. The unbelieving Husband or Wife is both ways sanctified.

All these distinctions are but from severall ends and degrees of separation: The common nature of Holiness is one and the same in all: that is, a separation to God; And so both children of Believers, and also unbelieving yolk-fellows are here said to be Holy and Sanctified.

And now I come to my Argument.

IF the children of Believers are holy in state, then they ought to be admitted visible Church-members: But children of Believers are holy in state: Therefore they ought to be admitted visible Church-members.

The consequence of the Major I prove thus: If Holiness of state here be a stated separation of the person from the world, to God, and the Church visible be a Society of persons so separated, then those that are Holy in state, are to be visible Church-Members: But the Antecedent is true: Therefore the consequent. Whether the Greek word ἐκκλησία were before used for any Assembly, as *Camero* thinks; or whether it be spoken ἀπὸ τῆ ἐκκλησίᾳ as *Musculus* on *Rom. 1.7.* it much matters not. For certainly, all Divines in their definition of the Church are agreed, that it is a Society of persons separated from the World, to God, or called out of the World, &c.

2. I prove it further thus. If this Holiness of stated separation to God, be the constant attribute of the Church, but never of any person without the Church, then all that are so holy must be admitted Church-members: But the former is true: Therefore the latter.

3. Again, If those that are thus Holy by stated separation to God, did not belong to the Church as Members, then there were a holy Society, or Generation without the Church: But the consequent is absurd; for there is no holy Generation without the Church: Therefore the Antecedent is unsound.

4. If God argue from such Holiness of the Jews to the un-churching of them, then the so holy must be un-churched: But the Holy Ghost doth so argue *Rom. 11. 16.* &c. So the Consequent is proved.

The Antecedent is plain in the Text, [that children are holy by stated separation to God:] And for the vindicating of the sense of the Text against *Mr. T.* his sense of Legimation, I argue thus.

1. If the constant meaning of the word [Holy] be for a separation to God, then we must so understand it here, except there be a palpable necessity of understanding it otherwise: But the constant sense of the word [Holy] is for a separation to God; and here is no palpable necessity of understanding it otherwise: Therefore we must so understand it here.

To this *Mr. T.* answered thus: 1. He denied not that the constant meaning of the word Holy was as I said: 2. But he affirmed that there was a palpable necessity of understanding it otherwise here: But what that palpable necessity was he shewed not. He said also that the word ἐξουσία is taken by the Apostle in *1 Cor. 11. 15.* for a woman's Vail, as a sign of subjection to her Husband, when yet it is no where else so used. To which I answered; 1. It is usual to take the sign for the thing signified; 2. If it were not, yet once using that word out of the ordinary sense, will not warrant us to do so by this, without as palpable a necessity. Otherwise we might pervert all Scripture, and none of it would be understandable.

I applyed this my Argument for my self and others thus: If he have a better defence for his judgement and practice before the Judgement Seat of Christ, who groundeth them on Scripture express words, understood in that sense as they are used near six hundred times by the Holy Ghost, then he that groundeth them on Scripture understood in such a sense as it is no where else used, but near six hundred times otherwise; then we have a better defence for the judgement and practice of Infant-Baptism, than *Mr. T.* hath for the contrary; but the former is true; therefore the latter.

Here *Mr. T.* denied not but that the word was taken so oft in my sense, and never in his, and yet denied the consequence. I do therefore here require all men that are not of desperate resolutions, and prostituted consciences, to consider faithfully: 1. Whether he be likely to make a more comfortable answer before the bar of Christ, who saith [Lord, I searched after thy will in thy Word as far as I was able, and I durst not rashly venture on my singular fancy, but in my admitting or bringing Infants into thy visible Church, I grounded my judgement and practice on thy Word, in the same sense as it is used near six hundred times in Scripture.] I say, will not this man have a better plea then he that shutteth Infants out of the Church, upon the Exposition of Scripture in a sense as it is never else used in, but near six hundred times otherwise? (yea, and I warrant you He shall prove it is used otherwise here.)

2. Whether now it be not evident how injuriously these men deal with us, in making the deluded people that follow them, believe, that we have no plain Scripture for our judgements, but far fetcht consequence, and that they have the plain Scripture on their side? Is it not here apparant now how fals this is, and that the case is clean contrary?

MY second Argument is this: If Infants of the Faithfull were Church-members before Christs time, and so Holy; then it is utterly improbable, that the Apostle should speak of no other Holiness here, but Legitimation (which is common to the children of Pagans) and most probable that he speaks of the same kinde of Holiness, which was the ordinary priviledge of the Seed of the Faithfull before. But that such Infants were visible Church-members before Christs coming, is confessed, (and fully proved before :) Therefore, &c. They are also called the Holy Seed, *Exra 9. 2.*

The Antecedent standeth on these two grounds: 1. If the Apostle by [Holy] should have meant [that they were not Bastards] then he should have spoke in a phrase which they were unlikely to understand; and so his speech might tend to draw them into mistakes, and not to Edifie them. For if the word [Holy] were constantly used (even near six hundred times in the Bible) for a separation to God, and never used for Legitimation (all which *Mr. T.* denyeth not,) then what likelihood was there that the Apostle should mean it for Legitimation, or the people so understand him? If I should write an Epistle to a Christian Congregation now, and therein tell them, that their children are all by nature [unholy,] would they ever conjecture, that I meant that they were all Bastards? Or, if I told them; that by Grace they were Holy, or that they were Church-members, would they think that either of these words did mean only that they were lawfully begotten? If when you speak of Bread you mean a Stone, or if by a Fish you mean a Scorpion, who is like to know what you mean? If the people should mistake you in such a way of speech, are they not more excusable then you? But certainly, it was the Intent of *Paul* to Edifie, and not to seduce the people. 2. Also would not the Christians think it utterly improbable, that *Paul* should here tell Believers of that as a glorious Priviledge, which every Pagan had? and which themselves had while they were Pagans? and knew they had it?

3. And might they not well expect that the priviledge of their children should be as great as those before Christ? seeing *Paul* had told them, that the Jews were branches broken off, that they might be engrafted? and that the partition Wall was taken down, and the two made one body? and the Gentiles become fellow Citizens,

and of the household of God : of which City and House Infants were before Members, and therefore called Holy ? This being all so, would not the Christians think that sure *Paul* did speak of no other Holiness, and no lower priviledge then others before had ?

3. IF to be Holy in *Pauls* sence here, be no more then to be lawfully begotten, then we may call all persons Holy that are not Bastards : But that would be absurd ; Therefore the Antecedent is so.

The Minor I prove thus ; If it be not the phrase of Scripture to call all Pagans Holy that are not Bastards, or any other, because they are not Bastards, then it is absurd for us to call them so ; (for it is a contradicting of the constant use of the Scripture words) But the Scripture doth nowhere call Pagans Holy, or any other, meely because they are not Bastards : Therefore we must not do so. For my part I had rather speak according to Scripture, then according to the fancies of men. If *Mr. T.* his sence be right, not only almost all our Congregations are Holy (in a sence not known in the word,) but we may say, I think, that almost all the World is Holy, for I hope that Bastards are a small part of the World.

Two things *Mr. T.* pleadeth for himself here : 1. They are called in *Mal. 2. 15.* a Seed of God; and that he thinks is meant, that they are no Bastards. To which I answer : 1. This is nothing to the word [Holy.] 2. He will never prove the one or the other. I have proved before that by a Seed of God, is not meant Legitimate ; for then *Joseph, Benjamin, Solomon,* and a great part of the Holy Seed should be Bastards, and so shut out of the Congregation ; which is a known falshood. But why should not Gods Word be understood as he speaks it, and a Seed of God be understood properly ? For God will sooner choose and bless the Seed of the temperate, then of wandering, insatiare, licentious lust ; and the temperate and sober will also sooner educate them for God. And this seemeth the plain scope of the place : Though some other I know do otherwise Expound it.

But *Mr. T.* objecteth for his sence thus : The direct end of Marriage is Legitimation of Issue : Therefore this is here meant. To which I answer : 1. There are other ends as direct ; as that the man might have a help meet for him, &c. 2. The consequence is denied : For it is not proved that the Prophet speaks here of that direct end. 3. If by the direct end, he mean the ultimate end, which is first intended : Then 1. either the ultimate end of God Instituting Marriage (but then his Assertion is manifestly false, for Gods glory is his ultimate end ; and many other greater there are then Legitimation) or else he means the ultimate end of Man in Marrying, (but that is nothing to the Text, and is also plainly false.) Or if by the direct end he mean the next effect, this is neither true, nor any thing to the matter.

2. His second Objection is this : If Bastards be called *unclean*, then by consequent the Legitimate may be called *Holy*. To which I Answer ; The consequence is ungrounded ; All *uncleanness* is opposite to *cleanness*, but not All to Holiness : The Beasts that chewed the Cud and had cloven feet were clean Beasts, and yet every Ox or Sheep was not Holy. Again, you must distinguish of uncleanness ; 1. Either it was Ceremoniall ; 2. Or Morall. The uncleanness of Bastards then was only or chiefly Ceremoniall or Typicall, God did deprive them of the Jewish priviledges, as those were for a time that had touched the dead, which yet was no sin. God doth not now shut such out of his Church to so many Generations as he did then out of that Congregation in some measure. So that Bastards are not now so unclean as then they

they were, and therefore the Legitimate not so Holy; when Legall or Jewish Ceremoniall cleanness and uncleanness are ceased: therefore this could be none of the Apostles meaning here. And if God did yet call Bastards unclean, as he did then, it will not follow that we may call all them that are no Bastards, Holy; till God have warranted us so to do. But see how these men will trust to groundless, far fetcht consequences when it fits their turn!

I Proceed to my fourth Argument for my sence of the Text against *Mr. T.* his. If the sanctifying of the unbelieving Husband or Wife, be not meant of making or continuing the Marriage lawfull in opposition to Adultery, then by Holiness of the children cannot be meant their Legitimation in opposition to Bastardy. But the sanctifying of the unbelieving Husband or Wife cannot be meant of making or continuing the Marriage lawfull, in opposition to Adultery (or fornication) Therefore by Holiness of children cannot be meant their Legitimation, in opposition to bastardy. To this *Mr. T.* answereth by denying the Minor. Which I proved thus; (*viz.* That by sanctifying, is not meant so making lawfull.) If God do nowhere in all the Scripture call the meer making of a thing lawfull, [the sanctifying of it;] (but many hundred times use the word in another sence) then we must not so call it, nor so interpret him here: But God doth nowhere in Scripture call the meer making of a thing lawfull [the sanctifying of it:] Therefore we must not do so, nor here so interpret it.

To this *Mr. T.* in our Dispute answered: 1. Granting the Antecedent: 2. But denying the Consequence, said that though God did not so use the word, yet we might, and though he use it five hundred times otherwise, yet we must so interpret him here.

To which I Replied: 1. I am resolved to learn of God how to speak, rather then of you, and to follow Scripture phrase as neer as I can, least I be drawn from Scripture sence. 2. You must shew some palpable necessity then for leaving the constant use of the Word; which he said he could do: and I will believe it when I hear it. But at last *Mr. T.* denied also my Antecedent, and affirmed that the word sanctifying was used for [making lawfull] and proved it (as he useth) out of 1 *Tim.* 4. 5. All things are sanctified by the word and prayer.

To which I replied: That the Text could not mean it of a meer making a thing lawfull; which I proved thus; If it were lawfull before, (even to Pagans to eat and drink though they sin in the manner and ends,) then this cannot be meant of making it meerly lawfull; But it was lawfull before: Therefore, &c.

To which he gave not so much as any denyall, but yielded all; whereupon I could not but desire the people to observe, that when as these men would make the world believe, that we have no Scripture for us, but they have all; now *Mr. T.* confesseth before them, that the Scripture speaks many hundred-times in that sence I alledged it, and he could bring but one place which he would say did favour his sence, and now he plainly giveth up that one also. He that will follow such Disputers, and build his Faith on such proofs, is sure led by mens interest in him, more then by God, or the evidence of truth.

2. I proved my Antecedent further thus, (that [by sanctifying the unbeliever] is not meant the making or continuing them lawfull in opposition to Adultery;) If by sanctifying be meant [making or continuing lawfull] then both this and all other lawfull Relations of Pagans are sanctified; But the consequent is absurd: Therefore the Antecedent.

Mr. T. answered to this, That their Relations may be said to be sanctified in this sense; but when Scripture saith so, I will believe him.

3. I further argue thus: That which is common to all Pagans lawfully married, cannot be mentioned as a privilege proper to Believers: But *Paul* mentioneth sanctification of the Unbeliever to them, as a privilege proper to Believers: Therefore this is nothing common to Pagans (or which they enjoyed whilest they were Pagans, as that lawfulness of use is which *Mr. T.* mentioneth.) *Mr. T.* in his Books denyeth the Minor of this, and saith it is not proper to Believers to have the Unbeliever sanctified to them; but that the Apostle speaks of it as a common thing which they enjoyed while both were Unbelievers. But the scope of the Apostle fully satisfieth me of the fallhood of this; And against it, I argue thus:

If neither in this nor any other Text, the Holy Ghost do ever speak of sanctifying to the Unbeliever, but to Believers only, then it is not to be understood of a thing common to every Pagan that is lawfully married: But the Antecedent is undeniable. For here *Paul* saith only to the Believer, that the Unbeliever is sanctified to them, and not to any other. And no other Text can be produced that saith otherwise.

Whence another Argument may be added: 4. That cannot be said to be done to the Believer as his proper privilege which he enjoyed before while he was an Unbeliever: But the lawfull use of his unbelieving Wife he enjoyed before: Therefore it is not his privilege as a Believer; and consequently not the thing here meant in the Text. If it be said that it is not the making, but the continuing lawfull that is here meant: I answer, That which first made it lawfull, will continue it so; If both had continued Unbelievers, their marriage would have continued lawfull.

5. My next Argument is this; If by sanctifying were meant making lawfull, then the Apostle could not argue as *à Notiore* (from a thing more known) from the childrens Holiness to the Unbelievers being so sanctified: But the Apostle doth argue *à Notiore*: So saith *Mr. T.* still, and *Apol.* p. 120. he saith they were certain their children were Legitimate.

I do unfeignedly admire how *Mr. T.* can satisfie his own conscience in the Answer he giveth to this Argument, or how he can make himself believe that it is either satisfactory or rational. But I will hide none of his Answer from you; as it is, you shall have it, and so judge of it. I confirmed my Major proposition thus (for the Minor is his own.) 1. If no man can rationally know that his children are Legitimate, till he first know that his Marriage is lawfull (as in opposition to Adultery,) then the childrens Legitimation is not a thing better known then the said lawfulness of Marriage. But no man can rationally know that his children are Legitimate, till he know first that his Marriage is so lawfull: Therefore the childrens Legitimation is not a thing better known then the lawfulness of the Marriage.

The Minor I prove thus: If the childrens Legitimation be a meer consequent of the said lawfulness of the Marriage, receiving all its strength from it, then no man can rationally know that his children are Legitimate till he first know that his Marriage is so lawfull: But the Antecedent is certain (and confessed by *Mr. T. Apol.* p. 123.) Therefore so is the consequent.

2. Or thus; If every man that doubteth of the lawfulness of his Marriage, (as being Adulterous) must needs rationally doubt also of the Legitimation of his children, then the said Legitimation is not a thing better known. But every man that doubteth whether his Marriage be Adulterous, must needs rationally doubt also whether his children are Legitimate: Therefore the said Legitimation is not better known.

Now what saith *Mr. T.* to all this? why in our Dispute he saith, over and over, that the *Corinthians* were certain that their children were no Bastards, and yet they were not certain whether their continuing together were not Fornication. And this magisterially he affirmed without any reason: To which I reply, 1. Then were the *Corinthians* certainly mad, even stark mad men, if they doubted that they lived in Fornication, and yet were sure that their children were lawfully begotten in that state. But *Mr. T.* hath no ground in Reason and Conscience, to make such a Church as this of *Corinth* to consist of mad men: nor will I believe him, that they were so besides themselves in this, who had so much wisdom in other things.

2. I reply further: He feigneth them to know a thing not knowable; and so an impossibility; for it is not knowable that the child of an Adulterous or Fornicating Bed is lawfully begotten; and if they were in doubt of their living in Fornication, though it were not so, yet it would afford to them no more assurance of their childrens Legitimation, then if it were so indeed: For who can raise a Conclusion from unknown premises? Indeed, if there were any other premises to raise it from, then it were something; but there is no other ground in the world on which a man can know that his child is lawfully begotten, but only to know that he was no Fornicator or Adulteror.

Therefore I would *Mr. T.* would tell me, upon what ground they were certain that their children were lawfully begotten, while they doubted whether their living together were not Fornication. Doth he think they knew it by Enthusiasm or Revelation from Heaven? If not, then it must be rationally by deducing it from some premises: And what are those premises? If he will teach an incontinent person, how to be sure that his children are lawfully begotten, he will deserve a fee; especially some great men, that would fain make their Bastards their Heirs; should not all men do as they would be done by? And would *Mr. T.* take it well to be so censured himself, as he censureth these *Corinthians*? Can *Mr. T.* be sure that his children are lawfully begotten, when he is not sure whether he live in Fornication, or no, that is, whether he lawfully begot them? Why should not I think the *Corinthians* as rationally as *Mr. T.*? I am sure they had better Teachers then he among them, and lived in better times; (Though some think that many now know more then *Paul*; and I think so too; but with such a knowledge as *Adam* got by his Fall.)

But 2. *Mr. T.* saith in his Sermon on deliberation, that this is not absurd to imagine of understanding persons, seeing even learned men do not at all times see the consequences of things at the present.

To which I answer: (if it need any;) 1. Far fetcht or difficult consequences they may not see; but such as this, I dare say, he is neer mad, if not stark mad, that cannot see. 2. Then *Mr. T.* being a learned man will take it for no wrong it seems, if a man tell him he is not able at present to see this consequence, that his children are lawfully begotten; therefore he did lawfully beget them, or he did not beget them in Fornication.

3. But if such a learned man should not see the consequence of the said antecedent; yet I would fain know how he comes to know the consequent, without first knowing any premises or antecedent. This is the Question that *Mr. T.* should have answered. How they came to be so certain, that their children were lawfully begotten, when at the same time they knew not whether they begot them lawfully, or in Fornication. Did not so able a man as *Mr. T.* know, and that after so much Dispute, that this was the Question which he should have answered? And yet he saith nothing to it: And yet he saith, He hath abundantly answered all. What should a man say to such dealing?

dealing? and that from a man of learning and piety? and that dare on these grounds deny Church membership to all Christians Infants in the World? shall I accuse his understanding? Why he thinks his cause so plain; that he smiles and wonders at all the learned men in the world that dissent from him; shall I accuse his Conscience, and say, he doth these things wilfully? No: but I leave it to God the righteous Judge. Only I am still more confirmed, that a visible judgement of God doth still follow Anabaptistry where ever it comes.

3. But one thing more *Mr. T.* hath both in his Dispute and Sermon; and that is *ejusdem farinae*, of the same nature with the rest. He speaks as if it were their children begotten before conversion of the Believer, that they were certain to be Legitimate, and their Marriage-state afterward which they doubted to be unlawfull; (Though in his Sermon he speaketh darkly and ambiguously.) But it is strange to me, if he believe himself in this: And if he do, I return him this answer. Is it not enough that he feign the Christian *Corinthians* to be beside themselves, but he must charge little less on *S. Paul*, and on the Holy Ghost? As if the Spirit of God by the Apostle, did prove their continuance in Marriage with Unbelievers to be no Fornication, because their children before the conversion of the Believer (and so before the time doubted of) were Legitimate. Is this good disputing, to say you are certain that your children which you begot before your conversion are Legitimate: Therefore the Unbeliever is sanctified to you now, and you may now continue the Matrimoniall enjoyment of them? And so the Apostle should tell them nothing of the Legitimation of the children begot since their conversion, when yet the doubt was only of the lawfulness of their Marriage since then, and not before. If one of *Mr. T.* his Hearers should doubt (as many do) whether he may lawfully thus continue and proceed in the Ministry, and whether they may maintain him in this way: were it any good Argument for me to use, to say, His Labours before he Preached against Infants Baptism and Church-membership were Orthodox; Therefore he may go on now, and you may maintain him? who would not laugh at such a foolish Argument? And dare you fasten such on the Spirit of God?

Thus I have shewed you what *Mr. T.* hath to say against this Argument.

My sixth Argument is this; If it were not the unlawfulness of their Marriage as Fornicating, but as impious or irreligious directly, which the *Corinthians* suspected, then it is not the lawfulness in opposition to Fornication, that is here called sanctifying: But it was not the unlawfulness as Fornicatory, but as impious directly which they suspected: Therefore it was not the lawfulness as opposite to Fornication, which is here meant by sanctifying.

The Minor only will be denied, which I prove thus: If they doubted not of the Legitimation of their Seed, then they could not rationally doubt of the lawfulness of their use of Marriage, as Fornicatory: (but they might doubt of the lawfulness of it, as being Impious;) But the Antecedent is *Mr. T.* his own, *Apol.* p. 120. Therefore the consequent he cannot well deny.

2. besides, to any unprejudiced man, it will appear from the very scope of the Text, that this was the *Corinthians* doubt, whether it were not Irreligious to live with Unbelievers? and not, whether it were not directly Fornication?

My seventh Argument is this: When the proper sense of a word may be taken, and also that sense wherein it is used many hundred times by the Holy Ghost, and this without any palpable inconvenience; then it is sinfull to reject that sense, and prefer an abusive Catecheticall sense, and which is disagreeing from all other Scripture use of that word: But here the proper sense of the word [sanctified] may be taken,

taken, wherein Scripture useth it many hundred times, and that without any palpable (yea the least) inconvenience; Therefore it is sinfull to prefer before it an abusive sence, wherein Scripture never useth the word; (by his own confession.)

The Major was not denied: The Minor was denyed (that the proper usuall sence may be here taken without inconvenience;) 1. I desired him to shew any inconvenience in it: And you shall anon hear all that he hath shewed, then or since. 2. I proved the Negative thus: If the Scripture say expressly, that *To the pure all things are pure and sanctified*, (and here be nothing against that sence) then it being a certain truth, we may so understand it here. But the Scripture saith expressly, that *To the pure all things are pure and sanctified*; (in the proper sence:) Therefore it being a certain truth (and here is nothing against that sence,) we may so take it here. What *Mr. T.* said to this, it is a shame to hear from the mouth of a Christian; but you may see part of it (if it be worth the seeing) afterwards. In brief, he affirmed, and long contested, that all things are sanctified to Believers only while they are acting Faith; yea, only while they are actually praying (in the sence of that Text.) And so brings in an old condemned Heresie (so called by the Fathers) that nothing is pure to us longer then we are praying. Then his Dispute was unsanctified; and so is his preaching, though it be against Infant Baptism, and though he pray before and after; yea then his very mear and drink is unsanctified (which *Paul* said were sanctified by the word and prayer;) and then what good will prayer do as to the sanctifying of any thing, when it sanctifieth no longer then we are praying? would any man believe that such Doctrine should fall from *Mr. T.* a man of learning, and supposed judiciousness? If he had not long insisted on it, and that before about 30 Ministers and Scholars, and some thousands of people, I should not expect that any one should believe me. And is it any wonder if he that will or dare plead thus, dare also plead against Infant-Baptism?

Yea, when I argued against him thus, [If it be only in the very exercise of Faith and Prayer that things are pure, then sleep is not pure or sanctified to you; (for you do not exercise Faith and Prayer in your sleep.) But sleep is sanctified: Therefore it is not only in the very exercise of Faith and Prayer.] Here *Mr. T.* denied that sleep is sanctified; (would any man believe it?) which I proved thus: If *All things are pure to the pure*, then their sleep is: But the Text saith, *All things are pure to the pure, Tit. 1. 15.* Therefore their sleep is pure to them.

Here *Mr. T.* answered, that by *all things* were meant *some things*.

And thus you see, what grounds the most learned go on against our Baptism; which would make a tender-heart even tremble to repeat.

Before I come to give you his reasons against my Exposition of this Text, I will add my eighth and last Argument, because it is drawn from this same Text; and it is thus:

If the Holy Ghost say expressly, that to Unbelievers *Nothing is pure*, then you must not say that their Husbands or Wives are sanctified to them (nor expound this Text, of any supposed sanctification common to them:) But the Holy Ghost saith expressly that *Nothing is pure to unbelievers*: Therefore it is not a sanctification common to them, that is here mentioned.

If the Scripture do not only use the word *Holy* and *Sanctifie* many hundred times in another sence, and never in your sence; but also speaks the direct contrary, *viz.* that *Nothing is pure to unbelievers*; then let *Mr. T.* say, if he please, that their Wives are sanctified to them; but I will not say so.

But 1. he saith, (but Magisterially without the least proof,) that the Apostle speaks

Acurologically and abusively; and by sanctified, means *quasi*, as if they were sanctified.

Ans. But besides that this is both unproved, yea, and fully confuted, I would further know what he meaneth by [*quasi* sanctified?] Is it [as good as sanctified?] Then it is apparently false: For to be un sanctified; though lawfull, is not as good as though they were sanctified. And if the meaning were only that it was lawfull that they continue together; then, 2. It would be but a proving *Idem per Idem*; as if the Apostle should say, It is lawfull to live together, because it is lawfull; whereas he argues that they may lawfully live together, because the one is sanctified in, or to the other. 3. And why should a thing only lawfull be said to be sanctified, or as it were sanctified, when it not sanctified? Lawfulness is a condition prerequisite in the subject of sanctification; for God never sanctifieth sin. It may be long lawfull, and never sanctified. 4. And how would this resolve their doubt, which it is apparent was, whether it were not directly Impious or Irreligious to live with Heathens? would it be any satisfaction for the Apostle to answer, that, It is not Fornication? It may be unlawful as Impious, though lawfull as not Fornication, 5. And who should be here believed in their Interpretation? *Mr. T.* that expoundeth by adding to the Text? Or, those that say no more or less than the Text saith? We say as the Apostle saith, that the Unbeliever is sanctified in, or to the Believer; *Mr. T.* saith, He is as it were sanctified: That is, He is not sanctified, but either as good, or somewhat like it: who shall be believed here? *S. Paul*, or *Mr. T.*? I believe *S. Paul*, that the Unbeliever is sanctified. Let *Mr. T.* believe that he is but as it were sanctified. He tels us that *2 Cor. 10, 2, 3.* to be baptized in the Cloud and Sea, is *quasi* baptized. And what of that? What is that to this? Because in Metaphors, Similitudes, Types, &c. the name may be given from the thing signified, doth it follow that it is so here, where *Mr. T.* doth not so much as affirm any Type or Similitude?

I am resolved on (and necessitated to) brevity, else I might add more Arguments here. I will only hint one more thus: The Apostle here argueth from this as a horrid consequence, containing much evill in it. [else were your children unclean,] and from the contrary as a happy consequent; [But now are they holy:] But according to *Mr. T.* his Exposition, there is no great good in one, nor evill in the other: Therefore *Mr. T.* his sence is dissonant from the Apostles. For the Major, it is undeniable: The Minor, *Mr. T.* will confute, when he hath well answered me; what great evill is it according to his opinion to be a Bastard? 1. It is no sin (in the child,) that is certain. 2. And what evill of suffering is it? 1. Though the Parents should be impenitent, yet according to *Mr. T.* it would be no punishment to the child to be out of the visible Church. For he thinks that even the Seed of the Faithfull are all without, and yet it is no evill to them. And for the place he urgeth, (*he will have mercy on whom he will have mercy,*) they may be concerned in it as well as others. So that except meer shame among men, or the effect of humane Laws, what harm doth he leave?

I Shall now proceed to answer all that ever I could know that *Mr. T.* hath brought against my Exposition of this Text. 1. He saith, If I do overthrow his sence, and prove not my own, it is nothing: for possibly neither of us may be in the right.

Ans. 1. I wonder not that he seeth a possibility of his own erring, but rather that he seeth not that he certainly erreth. 2. I have fully proved my Exposition already:

Is it not proof enough that the Scripture neer six hundred times useth the word in my sence, and never in his? 3. When there is but these three sences urged by any of understanding, I think the overthrow of his third is the establishing of one of the former; and if either of them stand, his cause must fall. For the other sence of the word [Holy] which is for Qualitative reall Holiness, makes against him more then mine.

And I say again I had rather say as they that would have it a Holiness of separation, such as certainly saveth, then as *Mr. T.* that it is only to be no Bastards. For I know no one Scripture against their judgement that shall affirm, that all Infants of Believers so dying are certainly saved: nor any Argument, but only this, that then the children of the faithfull that prove wicked, do fall away from Grace. And were I necessitated to the one (as I am not,) I had rather believe that such Grace as consisteth not in personall qualifications, but is meerly Relative, grounded on the Covenant, and having only the Parents Faith for its condition, I say, that such Grace may be lost when they come to age, then to believe with *Mr. T.* that God hath denied all Infants in the World to be so much as Members of the visible Church. For I see twenty times more may be said against this Opinion of his, then the other.

But in his Papers which he shewed me against *Mr. Marshalls* Defence, he mentioneth some Scriptures where Holiness or Sanctifying is not taken for separation from common to sacred use, as *Josh. 20. 9.* *1 Sam. 21. 5.* *Isa. 13. 3.* *Jer. 51. 27, 28.*

To which I answer: *Mr. Marshall* can plead for himself, but this is nothing against what I have said. Holiness is ever a separation to God, though not ever to a Temple or Religious use. 1. Sure the Cities of refuge were separated to God, when they were separated for the singular exercise of his Mercy, and saving the lives of his people, and for being eminent Types of Jesus Christ the great Sanctuary of distressed sinners. 2. In what sence soever that in *Samuel* be taken, that the vessels of the young men were holy, it hath no shew of opposition to my Interpretation. 3. Much less *Isa. 13. 3.* it being the same sence evidently as I have pleaded for.

Further *Mr. T.* alledgeth *1 Thes. 4. 3.* This is the will of God, even your sanctification, that ye abstain from Fornication. To which I answer: 1. It is not All that are no Bastards that are here called sanctified. 2. Nor is it meer lawfulness of Marriage-use, that is called sanctification. 3. No nor the meer chastity of any Heathen. 4. But here sanctification is plainly taken for the reall purity of their lives, as becometh a people separated to God, whereof their Chastity is a part.

Further, *Mr. T.* addeth, That Marriage is called Holy by many Divines: Therefore Legitimation may be so. *Answer.* But we are only in question how Scripture calls. I had the rather stick to Scripture with you, because you make men believe we flie from Scripture. If you would stand any whit to the judgement of either the Ancient or the late Learned and Godly, we should more willingly joyn issue with you. Besides the Popish estimation of Marriage as a Sacrament, may occasion some Epithites to it, not yet laid aside. And yet were it worth the standing on, I might shew more Reason why Marriage should be called Holy, then meer Legitimation: But I am lo h to draw you away from meer Scripture Argument.

But the great (and only Arguments which he urged in private conference) and chief Arguments which he useth in his Confutation Sermon, and in his Answer to *Mr. Marshalls* Defence (as I took it out of his own Manuscript sent me) and it seems, which he most trusteth to against my Exposition of the word Holy, and to prove it

cannot be meant as in *Tit. 1. 15.* & *1 Tim. 4. 6.* are those two. 1. He argueth thus : If the Faith of the Parents be the cause of the childrens Holiness (as he argueth against *Mr. Marshall*) or the condition or Antecedent (as I affirm) then it is either the presence of Faith or the exercise of it : if the presence, then either of the reality, or of the bare profession. If the former, then without Reality of Faith there is no Holiness of the children : If the latter, then false faith hath the reall effect of sanctifying. If it be the exercise of Faith that is required ; then it will be uncertain to the Baptizer. If it be said that in common estimation he is sanctified ; then it is common estimation that sanctifieth : For it may be without Faith, but not without common estimation. And if it be the Holiness that is mentioned *Tit. 1. 15.* *1 Tim. 4. 5, 6.* then it is only when one person is a true Believer, and also when true Faith is exercised.

This is the very strength of *Mr. T.* his Arguing against the plain words of Scripture : And be not those ductile and tractable souls, that will be drawn from the plain words of God with such a maze of words ? But me thinks to the Judicious, there should be no difficulty in the untwisting of all this which *Mr. T.* hath so ravelled. I give him therefore my Answer plainly thus.

1. Faith is no cause (nor so much as Instrumentall properly) of a mans own Justification or Salvation, but a meer condition, (*Mr. T.* and I are agreed in this, though the most Divines are against us both :) Therefore it can be no cause but a condition (which is an Antecedent, or *Causa sine qua non*) of childrens Holiness. Let others plead for its causality ; I plead but for its conditionality. 2. How Logically he contradistinguisheth the Presence of Faith from the Exercise of it, I leave to our betters to judge. By the Presence of Faith, he may mean either the presence of the Habit, or of the A& : If the latter, it would be a silly question : But I think he means the Habit only. 3. If he had not distinguished between Presence and Exercise, but between Present and Past, and so demanded whether it were the present Exercise only, or the Past, or former Exercise, it had been a more usefull Quere.

4. I answer therefore fully : If this be the Question, what is the Condition on which God in Scripture bestoweth this Infant Holiness ? It is the Actual Believing of the Parent : For what Faith it is that hath the Promise of personall Blessings, it is the same that hath the promise of this privilege to Infants : Therefore the promise to us being on condition of Believing, or of Actual Faith, it were vain to say that the promise to our Infants is only to Faith in the Habit : the Habit is for the A&. Yet is the Habit of necessity for the producing of the A& : Therefore it is both Faith in the Habit (or *potentia proxima*.) and in the A& that is necessary. But yet there is no necessity that the A& must be presently at the time performed ; either in *actu procedendi, vel tempore natiuitatis, vel baptismatis*. It is sufficient that the Parent be virtually and dispositively at present a Believer, and one that stands in that Relation to Christ as Believers do : to which end it is requisite that he have actually believed formerly (or else he hath no Habit of Faith,) and hath not fallen away from Christ, but be still in the disposition of his heart a Believer, and then the said A& will follow in season ; and the Relation is permanent which ariseth from the A&, and ceaseth not when the A& of Faith intermitteth. As a man may be your servant when he intermitteth his service ; and a Disciple or Schollar when he is not Learning, or a Tradesman, or Husbandman, or Soldier, when he is not working at his Trade, or Husbandry, or is not in Fight ; the Relation (and so the Denomination) from the A& remaining when the A& ceaseth for that time, and the profession also remaining. It is

not therefore the meer bare profession of Faith which God hath made the condition of this gift, but the former Act and present disposition in Reality: Yet the said profession will, and necessarily must accompany, so far as the party hath opportunity and ability to professe.

This is my plain full Answer. And now let's see what *Mr. T.* can say against it. 1. He saith, then it will follow that without Reality of Faith, there is no sanctification; which consequence seems not so dreadfull to me, as that I should be afraid to admit it; nor do I see any inconvenience that will follow upon it, nor any reason to avoid it. His second consequence about false Faith I have nothing to do with; yet shall anon a little further distinguish of Faith.

His third is, that if it be Faith in the Exercise, then it is uncertain to the Baptizer: If he mean the present Exercise, it is nothing to me; If he mean the Act past or present, and the disposition present, then I yield that these are necessary, and I shall here a little stay on the consideration of this consequent.

Mr. T. told me also in Conference, that if it were the Reality of Faith that was requisite, then the Baptizer could not know it, and that this was abundantly sufficient to confute all that I had said. Wonderful Confidence! what an easie Faith hath *Mr. T.*? and what a small matter seems to him abundant satisfaction? would a man believe that such a silly contemptible Answer should seem of such weight to so learned a man? Who can think hereafter that he sees more then almost all the Divines in *Europe* in the Doctrine of Baptism, who is not able to see the vanity of this Answer, but doth so admire any thing that is his own, though such as a young Divine might be ashamed of. Yet was this Argument almost all that he brought against my Exposition of this Text. Let us here then joyn issue.

1. I must tell *Mr. T.* that here are four distinct Questions to be Answered: 1. What is that Faith which God hath made the condition of Infant-Holiness? 2. Whether Infants are Holy thereupon, as separated from the World to God? 3. Whether all that are so Holy or separated to God, are to be solemnly admitted by Baptizing them? 4. Who they are whom the Church is to Judge Holy, or to have the conditions of this granted Priviledge? Now it is only the first of these Questions that I answered before. It is only the second which the Text in hand affirmeth. The third I proved towards the beginning of my Argument (affirmatively.) The fourth I shall come to next. So that let it be uncertain to the Baptizer who hath reall Faith: Yet 1. It is certain to him that Believers Infants are Holy as separated to God from the World. 2. It is certain to him, that all such should be baptized. 3. And he hath a certain Rule to know whom he is to judge or take to be Believers; not a Rule for an infallible judgement of their Faith; but an infallible Rule for his judgement. The judgement which he passeth of the persons Faith may be fallible; but the Rule is infallible by which he judgeth: And the judgement which he is bound to pass according to that Rule, as his duty, is infallible too. The Rule is, That a serious Professour of the Faith, is to be taken by us for a true Believer. Now here are included severall Assertions: 1. That a serious Profession is a probable sign of true Faith; this we may be certain of. 2. That we are therefore bound to judge such Professours to be in probability true Believers. 3. That we are bound therefore to receive and admit them, and use them as true Believers. These three Acts (two of the judgement, and one of the whole man,) are infallible Acts, and are included as certain, having certain Objects: So that thus far both Rule and Acts are infallible. 4. But then that Profession is an infallible Evidence of sincere Faith. 5. Or that this person hath certainly and infallibly a sincere Faith; the Rule giveth us no warrant

thus to judge. We are not called to any such judgement, it is none of our duty; and therefore no wonder if we be here uncertain, and may be deceived.

So that he who is mistaken in his judgement of the persons state or true Faith, is yet not mistaken in any one Act of that judgement which God bindeth him to, and which his practice proceedeth on. He neither is in danger of believing a Lie, nor of sealing to it. For he is bound to believe that Profession is a probable sign, and so it is; and that a Professor is probably a true Believer; and that is true, whether he prove so or not; and then he is bound to admit him among Believers; and this being matter of meer practice, is not said to be true or false; only, that it is our duty so to do, that is true.

I answer this Question the more fully, because I finde our own Divines many of them at a loss in it, whether in administering the Sacraments of Baptism and the Lords Supper, we are to go upon judgement of Infallibility, or judgement of Charity. I have named severall Acts of judgement that are infallible; and the phrase of [judgement of Charity] is ambiguous. A fallible judgement we are not bound to; yet it may be called a judgement of Charity: Though indeed Love being an Affection cannot rightly lead the judgement; yet we are to manifest Love in our judging (not aggravating failings, but hoping all things, and observing the best to inform our judgements,) and yet more clearly are we to manifest Charity in our admitting, receiving, and using such persons: For it may be our duty to receive them as if they were true Believers; and yet none of our duty to judge them certainly true Believers; but only to judge them probably such. God bindeth no man to believe a falsehood.

I know it is ordinary with Divines to say concerning judgement of Charity, (and I have oft said it my self,) that [It may be a duty to believe that Good of a man which is not in him, and a sin to believe that which is the truth:] But then the meaning is only this; It is a duty to believe it as probable (and so it is;) but not as certain (God bindeth none to that) and then if he prove worse then he seemed, I was not mistaken in my judging his sincerity to be probable: And on the other side: If the sincerity of a man be probable, he that shall judge either that he is certainly unsound, or that he is not probably sound, he sinneth against God, though the man prove unsound; because 1. He had no ground for his judgement, it being not a truth therefore to him, which proved true in the issue. 2. And he is forbidden such judging. 3. And the sincerity of the party was probable, which he believed improbable, and so in that believed falsely.

Well, but *Mr. T.* thinks, that seeing we are uncertain who are true Believers Seed, therefore we may not by Baptism admit them among the Holy, or into the visible Church.

Answer. But is it not enough that we know whom we are to judge in probability to be Believers? and whom we are to admit and receive among Believers? though we know not who are infallibly sincere?

But *Mr. T.* objected lastly to me thus, [however (saith he) this Text will not warrant you to admit them; for it tels you of the Holiness of none but Believers children, and you know not who those be.] To which, and the rest before, I Answer: 1. I bring not this Text to prove directly either that Infants must be baptized, or that this or that particular Infant is Holy or a Church-member: But I bring it only to prove that all the Infants of Believers are so Holy: I have proved before, that those that are so Holy or separated to God, must be baptized: This I proved from other Scriptures, and not from this: And I am proving now, that serious Professors are to

be judged probably to be true Believers, and so their Seed judged the Seed of Believers, and both received on this judgement, without any judgement of certainty about the undoubted sincerity of their Faith. And this Rule for our judgement I fetch from other Scriptures, and not from this. So that why should *Mr. T.* expect to have more proved from this Text than I intend? Let him acknowledge but as much, and I expect no more: that is, that all Believers Infants are Holy, as being separated from the world to God: (in which sence the visible Church is Holy.) If I prove only my Antecedent from one Text, will he say it's in vain, except I prove my consequent from the same Text? who would expect such arguing from such a man?

For the concluding the whole therefore I would desire *Mr. T.* to answer me these Questions following: 1. How doth he know himself whom he should Baptize? whom doth the Scripture command him to Baptize? If he say, as *Apol.* p.94. that it is those that make a sober, free, serious, understanding profession; I would know whether it be the profession it self, the bare profession which God bestoweth this priviledge on? or whether it be the Faith professed? If it be Reall Faith, Habitually or Actually, then without Reall Faith there is no visible Holiness, Church membership, or Baptism. If it be bare profession or (as he calls it) false Faith, then false Faith (or profession without Faith) hath the reall effect (or is the condition of) making visible Saints or Church-members. Again, if it must be Real Faith, in Habit or Act, the Baptizer cannot know it. If it be said, that in common estimation they are Believers, and so Holy, then common estimation doth it without Faith.

This is his own arguing; when he hath answered it for himself, he hath answered it for me. Is it not strange that he could not see, that it is as much to himself to answer it as me? If he can tell me how he knows a man hath Faith enough for his own admittance or visible Holiness, then let him prove it, and his proofs shall serve me to prove that the same Faith is it that is also the condition of his Infants admittance and Holiness.

If he say, that it is not on Faith that God giveth to men at age this visible Holiness, but upon a bare profession. 1. I should desire him to prove it, and then when he hath proved soundly that by Believers are meant Professors, and that is the direct condition of the gift, he shall prove it for me also, that it is such Professors children that on the same condition are Holy.

2. But yet I do not Believe he can prove it. Though he may prove what I am proving, that the Church is to take Professors for probable Believers, and so admit them among Believers: yet he will never prove that the Promise or Grant is made directly or properly to Profession, but to Faith; nor that Profession is the Condition, but the sign to us to judge of those that have the Condition; and therefore admitteth not into this visible state of Holiness for it self, but for the Faith which it professeth and signifieth.

Though *Mr. T.* seems to deny this, and will fly further from the Independents than I dare do in this, in his *Apol.* p.137. where he seemeth to deny, [that the Holiness which is the ground for the Administrator to baptize, must be reall either indeed, or charitably believed.] If by [charitably believed] he mean, [judged as probable] I am against him, and will not run away from Truth and Christianity for fear of Independency. For 1. I would know where it is that the Promise or Grant is made directly to a sole, bare Profession? 2. I would know whether he will baptize any man (or give him the Lords Supper, all's one,) upon a Profession which hath no signification of probable Faith and sincerity? If he say no; then it is evident that

the Faith must be probable. If he say that he would : Then 1. I say he would make Christianity a scorn, and baptize a man that he knew came in derision to make a jest of Christ. Who durst baptize such a man, whose profession he knew to be scornfull or counterfeit ? Then the Jews that put on him the Robe, and cryed, *Hail King of the Jews*, might have been baptized. 2. And then he would contradict his own rule, *Apol. p 94.* that Profession must be free, sober, serious, and understanding. And why so ? but because these are probable signs of Faith : Therefore how to reconcile *Mr. T.* with himself in the two last cited places, is beyond my skill. Perhaps some may think that I argue against my own practice, in that I admit so many hundred to the Sacrament. But I answer : Whether it be that God hath given me a better people then ordinary, or whether I take that profession for a satisfactory mark of probable Faith, which some others do not, (or indeed both together, as I am sure the Truth is,) yet I administer to none that I know to be unbelievers ; nay, nor that I judge not to be probably or hopefully Believers. For if they openly profess their Faith in Christ, and contradict it not by wicked obstinate lives, I yet can finde no reason to conclude against the probability of their Faith. Yet if *Mr. T.* or any other should insist on it, that it is bare profession, and not Reall Faith that hath the Promise, I shall satisfie it in my second Question.

2. I would desire *Mr. T.* to answer his own Questions concerning these following Texts : How will he do that ? even so will I answer him to this.

Act. 8. 36, 37. *what doth hinder me to be baptized?* (*Philip* doth not say, If thou profess, but) *If thou believest with all thy heart thou maist.* (Here is that which was the condition of his right to Baptism before God.) And he said, *I believe that Jesus Christ is the Son of God :* (Here was *Philip's* ground to judge him a Believer.) Now I would ask *Mr. T.* is it Reall Faith, or a bare profession, that was here meant by believing ? If reall Faith (as certainly it was, when it must be with all the heart) then how could *Philip* know it ? Even as we may know. (For I hope he will not plead a Revelation to *Philip.*) All his own Queries may here be put.

So *Act. 16. 30, 31.* *Believe in the Lord Jesus,* was the condition, on profession whereof the *Jaylor* was baptized. Now how did *Paul* know he believed ? As *Mr. T.* answereth, so will I to him. So *Act. 2. 38, 41.* *Repent and be baptized every one of you in the name of the Lord Jesus, &c.* They that gladly received the word were baptized, &c. about 3000 souls. It was not here a bare profession that was the condition, but Repenting ; and *Peter* baptized them because they gladly received the word. But how knew *Peter* that they Repented, and gladly received the word ? *Mr. T.* will say, the Baptizer is uncertain : and sure *Peter* knew not the hearts of 3000 men.

Is it not evident then, that true Repentance and Faith is the condition (and not a bare profession,) and yet that the Church is warranted by the constant example of all the Scripture, to take a profession, but not for it self directly as if it were the very condition, but as being the discovery of those that probably have the condition : and to the way that God would have all Ministers take in judging and admitting ; and therefore no profession must satisfie that doth not probably signifie Faith. (Yet we have example still for taking the first probable profession, without further delay or search.)

Yea, even *Simon* himself was baptized because he believed, and not because he barely professed, or at least because by professing he seemed to believe, *Act 8. 13.* So *Act. 8. 12. & 11. 21. & 13. 12 & 18. 8.* All that dwelt at *Samaricia*, and at *Lydda*, and *Saron*, believed, and therefore were baptized.

But what should I cite more places to *Mr. T.* who himself confesseth that it is Believers that are Disciples, and Disciples only that must be baptized, according to

Mat. 28. 19. 20. Now here I might run over all his own Questions ; and ask, Is it Believing in presence or in exercise ? is it reall Faith or bare profession ? If the latter, then false Faith maketh Disciples : If the former, then who can know it ? Let him answer these for himself and me.

Yea, I might refer him to all those Scriptures which speak in the like language, or direct to perform any Act towards men on Condition of some internall Act of theirs ; and put *Mr. T.*s Question, how shall we know, when they do it sincerely, or at all ?

And that we are not to pass any judgement on mens Faith as certain, and on that to administer Sacraments, but only on the foresaid judgement of its probability : and that serious profession is to be taken as such a probable sign, not only all the Scriptures before mentioned, but all others that express or intimate the grounds of Baptizing will fully prove : (for man knoweth not the heart.) *Mat. 3. 6. Mar. 1. 5. Mar. 16. 16. Act. 16. 15, 33. & 18. 8. 1 Cor. 12. 13. Gal. 3. 26. 27. Mat. 28. 19.*

But perhaps *Mr. T.* will say, that then it is only our judgement of the probability of their Parents Faith which maketh the children holy, or else we Baptize the unholy. To which I answer ; Where there is not the condition of this Holiness, that is, reall Faith, there no judgement of ours can make them Holy ; and such by birth-priviledge are not Holy ; whether any other having interest in them afterwards may dedicate them to God, and so help them to this priviledge, is a further Question, which I will not now stand to debate. And for our baptizing those that are unholy, or that have in themselves no right to it, it is no more our sin then it was the Apostles sin to baptize *Simon Magus*, who doubtless had no right to Baptism, and yet the Apostle had right to baptize him.

And thus I have answered *Mr. T.*s great Objection according to my own judgement. But now let me add this much here : There is a Reall undissembled Faith, which yet is not justifying or saving. Who can deny that ? Now suppose such a Historicall, Temporary Faith, that hath not deep rooting, nor prevailed against the Interest of the flesh, should be said to be the condition of these common priviledges of visible Holiness ; how would *Mr. T.* confute it ? It is apparent that unsound Believers were admitted Church-members, (as *Simon Magus*) and were partakers of the Holy Ghost, so far as to work Miracles and cast out Devils in Christs Name, that yet must depart from him as workers of iniquity, *Mat. 7. Heb. 6.* And why may they not have this common priviledge also for their children ? Why *Mr. T.* saith, then a false Faith would sanctifie : I answer : No, It is not properly a false, that is, a counterfeited Faith ; but then, an insufficient temporary Faith which cannot save, may yet have common priviledges.

Object. But he saith, that the Apostle saith, that every creature is sanctified by the word and prayer to them that believe.

Answer. 1. How oft are common unsound Christians said to believe (as *Simon Magus* is) and called Believers ? 2. Whether it be only by the Word and Prayer, that Text speaks not, especially of other things besides the creatures for use. 3. Nor whether it must needs be the prayer of the party using them. 4. There is a common praying as well as a common believing, which is no more counterfeited then *Ababs* humiliation. 5. But for my part I take it in that proper sence, and say it is true Faith and Prayer that is here meant, and so answer it as before ; where no difficulty ariseth against it. 6. But I shall not think as *Mr. T.* that it must needs be present prayer, and that prayer past will not serve ; for then the efficacy of prayer should last no longer then we are praying.

THe second Objection of *Mr. T.* why this Text cannot be meant of such holiness as *Til. i. 15.* is this, because the Apostle there saith that nothing is pure to such unbelievers as yet professe they know God, but deny him in works; and therefore the children of ungodly Professors by this should be unholy.

To which I answer: 1. This is nothing against me who say it is Reall Faith that is the condition. 2. I doubt you are like the English-man that King *Charls* mentions out of *Chaucer*, That which he would not know he cannot understand; Or else you might see, that the Apostle speaks there of Jews and Infidels only; For i. he expresseth them of the Circumcision, that is, Jews, *vers. 10.* 2. He calleth the Heathen Poet one of their own Prophets. 3. The thing he speaks against, is Jewish fables and commands of men that turn from the truth. 4. He expressly calleth them unbelieving; and you know who those are in the Gospel phrase. 5. He saith only, they profess to know God (as the Jews and many Philosophers did,) but not that they profess to know Christ.

3. But suppose they were professed Christians, yet they were such whose profession was no probable sign of their Reall Faith; nay, it was evident that they had no true Faith, and therefore ought to be cast out, or not reckoned among Professors; for the very essence of Faith lyeth in Assenting that Christ is King and Saviour, and consenting that he be so to us; Now these men were so far from this, that they denied even God himself by their works; being abominable, disobedient, and to every good work reprobate. From a Church composed of such Professors, I will be a Separatist.

I Meet but with one more Objection of *Mr. T.* against his Antagonists, about this Text, that is worth the noting; and that in his printed Books and his Manuscript against *Mr. Marshall*, he gloryeth in more confidently than all the rest, as if it were unanswerable: But to me he never objected it, as seeing it was of no force (I conjecture) against my exposition. And it is this; He saith, If Holiness or Sanctifying were the effect or result of the Faith of the Believer, then an unbelieving Fornicator might be said to be sanctified by his believing Whore, as well as a Husband to his believing Wife, *Apol. pag. 22.* And then it would follow they might live together.

To which I answer: 1. It is only the free gift or grant of God in his Law or Covenant which sanctifieth; Faith is but the condition. If Faith, as such, or from its own nature did cause or procure this sanctification, then indeed all such Faith would do so: But when Faith is but the condition of it (or if it were a morall cause,) and so the procurement dependeth on the will, Law, or gift of him that made this to be the condition, then it can procure no further than he hath extended its use, and annexed to it his gift. Now God hath not made it a condition for sanctifying Fornicators one to another as such; as he hath done of sanctifying lawfull Marriage. A Believer may have the Word of Promise, and may pray for the sanctifying of lawfull Marriage, which he cannot do of Fornication. A thing must be first lawfull, before it be sanctified; God sanctifieth not sin in or to any (though he may bring good out of it:). Where All things are said to be sanctified, and pure to the pure, it is meant of All things good and lawfull, but not of sin; which is not of God. Therefore *Mr. T.* his arguing

arguing is most vain, [where one party is sanctified to the other for the begetting of a Holy Seed, there they may lawfully continue together. But the unbelieving Whore is sanctified to the believing Fornicatour : Therefore they may lawfully live together.] To this I answer : 1. The Major proposition is his own fiction, and is not in the Text. The Text affordeth him only this proposition ; [where one party in lawfull Marriage is sanctified to the other, there it is no impiety for them to live together.] The reason of the limitation I shewed before. Though the said sanctification be required to make their Marriage to be Pious and Religious ; yet it is neither alway nor only required to the direct lawfulness : Nor alway ; for Heathens Marriage is lawfull to whom nothing is pure : Not only ; for there must be other requisits to the lawfulness before the sanctification, which in Fornicators is wanting.

2. His assumption also [that the unbelieving Whore is sanctified, &c.] I deny, and require his proof. Against my Exposition he offers not to prove it (that she is sanctified to the use of the Fornicator, and so to God.) * And against *Mr. Marshals* sense of Instrumentall sanctification, he doth as good as nothing, (*viz.* to prove that a Whore is sanctified for the begetting of a Holy Seed.) For if he should prove that Bastards are a Holy Seed (as he hath not yet, when himself saith, they were shut out of the Congregation to the third Generation as *Deut.* 23. 3.) Yet he hath not proved that the sanctifying of one party to the other was the cause.

But suppose this be urged yet further, and any should argue thus : All the children of those Parents whereof the one is not sanctified to the other are unclean : But the unbelieving Whore is not sanctified to the Fornicator : Therefore all their children are unclean, or unholy : To which I answer : 1. If the whole be granted, the absurdity is not such as *M.T.* his Exposition brings. All Bastards may be unholy in respect of their Birth or as not having any promise to them as such a Seed ; and yet afterwards either the penitent Parents, or others that have full interest in them, may have power to bring them into the Church and Covenant : But of this more anon.

2. The Major proposition is a meer fiction, not to be raised from the Text ; For the Text will afford but this : [All the children of those Parents are unclean, whereof one being an unbeliever is not sanctified to or in the Believer.] But *Mr. T.* will needs face down *Mr. Blake*, *Apol.* pag. 123. That though there be no more then I say in the Text, yet the proposition that proveth it must be as he saith ; As if *S. Paul's* Logick must needs be the same with *M.T.* his, or else it cannot be right. Is it not possible that *Paul* may be in the right though he reason not as he ? But (saith *Mr. T.*) he that will prove that if an Englishman be noble, he is honourable, must prove it by this universall, All noble men are honourable : *Ans.* But it is another matter which *S. Paul* is proving, He that will prove that an Englishmans Wife though of base or mean Parentage, is made honourable if he be noble ; must not prove it by such an universall, All Noble mens Wives are Honourable : For where the Law of the Land doth not alter their Title upon Marriage, this would be false. *Paul* speaks not of a sanctification that was before and without the Faith of the one party, but which is a latter priviledge, coming upon his or her believing, as is before proved. Indeed a Holiness in the Parents, is necessary to the childrens being Holy as theirs, and so a former sanctification or dedication of the Parents to God is necessary. But this sanctifying of one to the other as a priviledge to the Believer, supposing the other formerly un sanctified, this is not necessary to the Holiness of the Issue, in any but where one party was an unbeliever. It will not follow that because a Leaper must be cleansed, or else he will beget a Leaperous Issue, that therefore every man must be cleansed ; but only that every man must be no Leaper : And so here ; it will not

follow, that, because an unbeliever must be sanctified to the other in this sense; that therefore all must be so: but only that they must be no unbelievers, or else be sanctified so. Therefore if two Fornicators be both Believers, though one be not sanctified to the other, yet for any thing this Text saith, their children may be Holy. For being neither of them unbelievers, they are not capable of this sanctification. A wounded man may beget a sound Issue though a Leaper cannot.

BUT I had almost forgot one great objection which *Mr. T.* had in private conference against my sense of this Text (which I must mention though it were private, lest I wrong him in leaving out the strength of his Arguments. And because there was no Witness of it, I averre upon the word of a Minister and Christian that it is true.) It was this, If the Covenant be the cause of Infants Holiness, then they should be Holy as soon as the Covenant was in being: but that was before they were born.

To this I answered, That the consequence was unsound. He proved it from the Canon, *postâ causâ ponitur effectus*. I replied, that Morall Causes, (and so remove causes,) might have all their Being long before the effect, so that when the effect was produced there should be no alteration in the Cause, though yet it have not produced the effect by the Act of causing. To this *Mr. T.* returned so confident a denyall, that he (either in pity or contempt,) smiled at my Ignorance. Which makes me the less wonder at his other mistakes; I would know of *Mr. T.* whether Gods eternall Election of him be any cause of his Justification, Sanctification or Salvation? and if it were, Whether he were Justified, Sanctified, and Glorified, as soon as God Eleccted him? Also whether the Will of God be not the cause of all his good Actions (at least) and of all the Events that befall him? and whether these come to pass as soon as God Willeth them, (speaking of the time, or rather Eternity of the Act of Willing, and not of the time when it is his Will that they should come to pass.) Also I would know whether the death of Christ be any cause of the pardon of his sins and salvation? If it be, then whether were he pardoned and saved thereby as soon as Christ dyed? or doth Christ suffer again when he is pardoned by it? Also whether the Promise or Covenant of Grace be any cause of mens pardon or Justification? If it be, are they pardoned and justified as soon as that Promise or Covenant was made? that is, before they were born? Then fair fall the *Antinomians*. Or, what alteration is there in, or of the Covenant, or Promise when the effect is attained? Is not the Law of the Land that was made long ago the cause of a Delinquents condemnation, and the righting of the Just many years after? and of every mans right in the Tenure of his Estate? And what change is in the Law? or what containeth it, more then before? If a Deed of Gift be made of 1000l. to you to be enjoyed at the end of twenty years; was not this Deed any cause of your enjoyment? Or did you enjoy it as soon as the Deed was in being? Or what alteration was in the Deed at the production of the effect? If the like Deed of Gift be made upon a condition by you to be performed, so that you shall not enjoy the Gift, till you have performed the condition; must it needs follow, that either this Deed is no cause of your enjoyment, or else you must enjoy it as soon as the Deed is made? If a man set the clock to strike two or three hours hence, is he no cause of it except it strike suddenly? Or doth he perform any new Act after to produce the effect? It is sure therefore the *Causa proxima* as *Keckerman*, that the Canon specially concerns, *quâ postâ ponitur effectus*, and not that always neither without the usuall distinction, That *quantum ad entitatem absolutam*

solutam, & vim agendi, vel in Actu primo, causa efficiens per se potest esse effectu suo tempore prior: et si non in Actu secundo effectum producente. But this is not a fit Dispute for them to whom I intend this Labour: Therefore I referre you to *Suarez Disp. 26. Sect. 2. p. 450.* and *Schibler. Topic. cap. 2. Numb. 62. 84.* with others, that I know *Mr. T.* hath read: And then leave it to the meanest Scholler, that is rational, whether it be a good consequence, that if the Covenant be the cause of Infants Holiness; they must then be Holy as soon as the Covenant (or Promise) was made?

One thing more (for I am loth to conceal any of *Mr. T.* his strength) he hath an Objection against *Mr. Blake Apol. p. 124.* which may seem to have more weight with it; and that is, that in our sence, children may be Holy though born of Infidels; for he saith, [according to *Mr. Blakes* Opinion it is false, that [unbelieving Parents never beget children by Birth-priviledge Holy:] for children born of Infidels brought into *Abraham's* Family had right to Circumcision, and so were by Birth-priviledge Holy in *Mr. Blakes* sence.

Ans. I am the willinger to take notice of this, that I may have opportunity to resolve the great Question, whether only children of Believers ought to be Baptized?

1. I answer therefore: If a man say that this was proper to *Abraham* and the Jews, he may have far more to justifie it, then *Mr. T.* hath to prove that the Church-membership of the whole sort of Infants was proper to the Jews.

2. I answer according to my own judgement, thus: 1. I deny it as most untrue, that the children of Infidels brought into *Abraham's* Family, were by Birth-priviledge Holy, as *Mr. Blake* expresseth it. For those children that he means were either those born in *Abraham's* House, or those bought with his money: For the former, they were no children of Infidels: for *Abraham* kept no Infidels in his House, nor must do: For the Parents were to enter the Covenant as well as the Children, and the Father was to be Circumcised: And I have fully proved before (and a multitude of Texts more might be brought to prove it,) that men were not to be Circumcised, whilest they were professed Pagans, but were to enter into Gods Covenant as well as the Jewes; even the Hewer of their Wood and the Drawet of Water, *Deut. 29. 10, 11.* When God commandeth *Abraham* to Circumcise every Male, it is supposed he bring them to enter the Covenant, whereof it was the Seal.

And 2. If he mean the Infants bought with money; I say, They were not by Birth-priviledge Holy: For then they should have been Holy as soon as they were born, and so before they came into *Abraham's* Family.

2. You must therefore distinguish between Infants as born of such Parents, and so they were unholy; and as after becoming *Abraham's* own, the Parents having given up their Title to him; and so *Abraham* had power to bring them into the Covenant, and make them Holy by separating them to God: But this was by no Birth-priviledge.

3. And for my part, I believe that this is a standing Rule and Duty to all Christians: Only the children of a Believer are Holy directly as theirs, or by Birth-priviledge (in subordination to the Covenant,) and from the womb: But when we either buy Infants, or they are left Orphans wholly to us, so that they are wholly ours and at our dispose, the Parents being either dead, or having given up their Interest to us, I doubt not though they were the children of Jews and Turks, but it is our duty to list them under Christ, and enter them into his School, Kingdom, or Church by

Baptism : and that Gods Law to *Abraham* will prove this. Why else were the Jews to Circumcise all bought with money, (even meer slaves) but because they were wholly their own and at their dispose ? but not hired Servants, because they could not by their Authority so certainly prevail with these, as with the other ; but must stay till they voluntarily would be Profelytes. I know some will think it incredible that even slaves or any should be compelled to enter Gods Covenant : But I need not tell them that the good King of *Juda* appointed that whoever of his people would not enter the Covenant, should be put to death. (Indeed this Covenant contained not circumstantials, but that they should take the Lord only for their God, and renounce all Idols that were directly set up as Gods ; and he that will not take this Covenant, I think ought not by any good Prince to be suffered to live in his Kingdom.)

This is my judgement ; in which I am the more confident when I consider, how freely Christ inviteth all commers, and that he never refused any that came, or any Infant that was brought : And that it ill befeemeth Christians without plain grounds to straiten Christs Kingdom, or to keep out any that he would not have kept out.

- So much for the Vindication of, 1 *Cor* 7.14.

CHAP. XXX.



Y twenty fifth Argument is probable at least, and proceeds thus : If the Scripture frequently and plainly tell us of the ceasing of Circumcision, but never give us the least word concerning the ceasing of Infants Church membership, then though Circumcision be ceased, we are not to judge that Infants Church-membership is ceased : But the Scripture doth frequently and plainly tell us of the ceasing of Circumcision ; but never speaks one word of the ceasing of Infants Church membership ; therefore we are not to judge that it is ceased.

He that denyeth the Minor, let him bring one word of Scripture where the ceasing of Infants Church-membership is mentioned, if he can. The consequence of the Major is denied by *Mr. T.* and he gave me only this reason : The freeing of Servants in the year of Jubilee, the Dedication of all the first born, and the like are ceased, and Scripture mentioneth not the ceasing of them.

To which I answer : The year of Jubilee was one of their Sabbaths, which the Apostle saith plainly were shadows of things to come, and Christ is the substance : The dedication of the first born was evidently a Type of Christ and the Church under him. Of both these many Scriptures are plain ; and therefore we can shew that they are done away. But let it be proved that the admitting of Infants into the visible Church is a meer Type or a meer Judicial Law proper to the Jewish Commonwealth, any more then the admitting of men or women into the Church. I have examined what proofs of this they pretend, already ; and have proved the contrary : Let me adde now but this much :

It is evident to me, that it was not proper to the Jews Commonwealth or Church besides the rest, for these two reasons : 1. Because it was a vile and disgracefull thing

thing then to the whole Nations about them, and to any particular person, to be uncircumcised, and consequently to be without the Church: The uncircumcised were mentioned then by them as Pagans now by us: Therefore it is evident that to be circumcised and so to be Church-members, was a thing that they judged both desirable and attainable, by all the Nations about them (if not their flat duty.)

Now if all the Nations about should have become Church members (as no doubt they ought,) then it seems they should or might be all Circumcised; and if so, then it must be after the manner of the Jews, that is, Infants and all Males; for there is no other rule or manner of Circumcising mentioned in the Scripture. And then sure this would not have been peculiar to the Jews.

2. And let Example speak; when *Jacob* and his Family were but few in number, yet he joyned with his Sons in treating with all the *Sichemites*, to have them Circumcised, Infants and all; and it was done: (For it was *Jacob* and his Sons that they communed with about it, though *Jacob* had no hand in the deceit and cruelty,) *Gen. 34*. The thing no question was good, if it had not had wrong ends. Now no man can say, that the *Sichemites* were to become subject to *Jacob*, and so to be one people, as being under one Government. But rather *Jacob* was to take up Possions among them, and joyn to them, as Allies to them at best: he being but few in comparison of them.

So also when the Jewes in *Esthers* time prospered in Captivity, it is said that many of the people of the Land became Jews: Now to become Jews, was to be Circumcised as the Jews were, and so to be of their Religion: No man can sure dream that it was to be of the Jewes peculiar Common-wealth, and under their Civill Government, when the Jewes were dispersed in Captivity in a strang Land, under the Government of a Heathen King. Is not all this plain to those that are willing to see?

CHAP. XXXI.



Y twenty sixth Argument, (which I will but touch, because every one that treats on the subject hath it,) is drawn from the many plain speeches of the Lord Jesus with his own mouth; fully signifying, that he is so farre from repealing the priviledge of Infants, and casting them out of his Church, that he hath expressly assured us of the contrary. *Mar. 9. 36, 37.* And he took a child and set him in the midst of them, and when he had taken him in his Arms, he said unto them: whosoever shall receive one of such children in my Name receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Doth Christ take them in his Arms, and would he have them all put out of his visible Church? would he have us receive them in his Name and yet not receive them into his Church, nor as his Disciples? How can Infants be received in Christs Name, if they belong not visibly to him and his Church? Nay, doth Christ account it a receiving of himselfe, and shall I then refuse to receive them or acknowledge them the Subjects of his visible Kingdom? Will it not follow then, that whosoever refuseth them,

them, refuseth Christ, and him that sent him? For my part, seeing the Will of Christ is it that I must walk by, and his Word that I must be judged by, and he hath given me so full a discovery of his Will in this point, I will boldly adventure to follow his Rule, and had rather answer him (upon his own encouragement,) for admitting a hundred Infants into his Church, then answer for keeping out of one. I do not believe that Christ would speak such words to seduce us, or draw us into a snare.

And it is not once, but oft that he hath thus manifested his will: In the very next Chapter he doth it more fully yet, *Mark. 10. 13, 14, 15, 16.* *And they brought young children to him that he should touch them; and his Disciples rebuked those that brought them: But when Jesus saw it, he was much displeas'd, and said to them, Suffer ye little children to come unto me and forbid them not, for of such is the Kingdom of God. Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein: And he took them up in his Arms, put his hands on them, and blessed them.*

And is not here enough to satisfie us yet, that he doth not cast all Infants in the world out of his visible Kingdom or Church? but that it is his will they should be admitted? Will any say, that it was not Infants in the former Text and this that Christ that speaks of? Did he take any but Infants into his Arms? was it not plainly them, that he bid them receive (in the former Chapter?) and was it not them that he would not have to be kept from him? and was it not them that he bid should be suffered to come? (that is to be brought,) and was it not them that he Blessed?

Hence I argue thus: 1. If Christ would have us receive Infants in his Name, then we must receive them as belonging to him, and his Church. But he would have us receive them in his Name: Therefore &c.

2. If he that receiveth an Infant in Christs Name, receiveth himself, then some Infants are to be received in his Name; and those that refuse them sin: But the former is true; therefore the latter.

3. If Christ was much displeas'd with those that kept particular Infants from visible access to him then, (though they could not keep them from his invisible Grace) then he will be much more displeas'd with those that keep all the Infants in the world from visible access to him in his Church now: (Though they cannot keep them from the invisible Church:) But the former is true: Therefore the latter.

4. If Christ command us to suffer them to come and not to forbid them, then those sin against his exprefs command that will not suffer them to come, but do forbid them; (For it is a standing command, and speaks of the species of Infants, and not of these individuals only; and there is now no other visible admittance to Christ, but by admitting into his Church, and to be his Disciples:) But &c. therefore &c.

5. If of such be the Kingdom of God, then of such is the visible Church: But the former is true: therefore &c.

Here they have two cavils against the plain sence of the Text. 1. By [such] is meant [such for docibleness and humility:] To which I answer: 1. Then it seems they are so docible and humble that the Kingdom belongs to them. For if it belong to others because they are such as them, then it must needs belong to them also

2. Doth Christ say, *To such as them in this or that respect only,* and not to them? or *Is he not in generall, To such? even to such* as he took in his Arms and Blessed?

He would not have taken up and blessed any for a meer Emblem of such as were Blessed; He would not have taken up and Blessed a Lamb or a Dove, as Emblems of Humility and Innocency. If Christ say, [Of such] is the Kingdom, I am bound to take Scripture in the most extensive sence, till there be a plain reason to necessitate me to restrain it. And therefore must understand it: [To such] both of that age, or any other age. Who dare think that the word, [To such] is not rather inclusive as to them, then exclusive?

If I love humble poor men, and my Servants keep them from my House because they are poor, and if I chide them for it, and say suffer such to come to me, and forbid them not, for my delight is in such: Who would so interpret this Speech, as to think I would exclude them while I command their admittance? and that I meant other humble ones, and not these?

3. When Mr. T. maketh their *docibleness* the thing intended by Christ, he forgot that he judged them incapable of being *Disciples*. Why may not those be *Disciples*, who are not only *Docible*, but *Exemplary*, for their Teachableness?

Their second Objection is, that by the [Kingdom of God,] is meant the Kingdom of Heaven. And I think so too: But then if the Kingdom of Heaven belong to such, much more a standing as Members in the visible Church: For what is it to be a Member of the Church visible, but to be one that in seeming, or appearance, or to the judgement of man doth belong to the invisible Church, or the Kingdom of Heaven? For the Church is but one, and the difference respective as I shewed before: Therefore both visible and invisible, both military and triumphant, are called in Scripture [the Kingdom of Heaven or of God.] If a man be *known*, (or any sort of men) to belong to the Church invisible, then they visibly belong to it: and then they are visible members of the Church: So that this proof is more full for Infants Church-membership, then if it had been said, They may be visible Church-members. For it saith much more of them, which includeth that.

6. Hence I further argue thus: If Christ were much displeas'd with his Disciples for keeping Infants from him, then he took it as part of their revealed duty, that they should not forbid them: But the former is true, therefore the latter.

Whence I further argue: If it were the Disciples known or revealed duty, not to forbid them to come to Christ, then they must needs take it also for a revealed truth that Infants *in specie* (and not those numerically only) should not be forbidden to come: (for they could not know that those individuals should be admitted, but by knowing that Infants should be admitted:) But, &c.

Yet further: 7. If it were the Disciples revealed duty, to admit Infants to come to Christ for this very reason, because *of such is the Kingdom of Heaven*, then it was no secret, but a revealed truth, That *of such was the Kingdom of Heaven*: But the former is true: For Christ would not be angry so much with them for not knowing that which was never revealed, or for not admitting them when they had no means to know them to have right of admittance. The consequence is evident therefore, and so it follows: That if it were then a revealed truth, that *of such is the Kingdom of Heaven*; then they were visible Members of the Church. For that sort of men that are Known to belong to Heaven, (though it be not known of the individuals,) do visibly belong to the Church; (as I think none dare deny.)

8. But the chief evidence in the Text lyeth here: If, *because that of such is the Kingdom*: Therefore it was the Disciples sin to keep them back; then it must needs be the very *species* of Infants that Christ means are of the Kingdom, (and not only the Aged humble.) But therefore it was the Disciples sin to keep them back (and their

duty to admit them, or else Christ would not have been much displeas'd with them,) because that of *such is the Kingdom*: Therefore it must needs be Infants themselves that are of the Kingdom.

The reason of the consequence lyeth here: It could be no sin in the Disciples to keep away from Christ those that were but *meer Emblems* of the saved: But it was their sin to keep away *Infants*: Therefore it was not because they were *meer Emblems* of such as should be saved. For else it would have been the Disciples sin to have forbidden all the Sheep or Doves in the Country to have been brought to Christ to lay hands on. This is plain and convincing to me.

9. Those that Christ took up in his Arms, laid his hands on, and Blessed, were visible Members of his Church, and not *meer resemblances* of such: But some Infants Christ took in his Arms, laid his hands on, and Blessed: Therefore some Infants were Members of the visible Church: (and consequently Christ hath not repealed the Church-membership of Infants:) and they were not *meer resemblances* of such.

For would Christ have Blessed so a Sheep or Dove? Or, are they Blessed of Christ, and yet not so much as visible Members of his Church? Sure there are none visibly blest without the visible Church. And it was not these only, for I have proved, it was the Disciples duty to admit others to the like Blessing.

And it is yet more considerable, that all the three former Evangelists make full mention of these passages of Christ; and therefore it is evident that they were not taken for small circumstantial, but Doctrines of moment for the Churches information. They are recorded also in *Mat. 18. 2, 3, 4. &c. Mat. 19. 13, 14. Luk. 9. 4, 5. Luk. 18. 16, 17.* I desire any tender conscienced Christian, that is in doubt whether Infants should be admitted Members of the visible Church, and would fain know what is the pleasure of Christ in this thing, to read over the Texts impartially, and considerately, and then bethink himself, whether it be more likely that it will please Christ better to bring, or solemnly admit Infants into the Church, or to shut them out; and whether these words of Christ so plain and earnest, will not be a better plea at Judgement for our admitting Infants, then any that ever the Anabaptists brought will be to them for refusing them?

But what saith *Mr. T.* against this? Why, 1. He saith, it was some extraordinary Blessing to them, that Christ intended, *Apol. p. 149. Answ. 1.* It was a discovery of their Title to the Kingdom of Heaven: It was such an extraordinary Blessing that included the ordinary. If extraordinary Blessing, then much more ordinary. 2. It was such as the Disciples should have known that they should be admitted to, or else Christ would not have been displeas'd.

But *Mr. T.* saith, *Apol. p. 151.* That [the reason of Christs anger was their hindring him in his design, not the knowledge they had of their present visible Title; this is but a dream.] To which I answer: 1. *Mr. T.* is as bold to speak of Christs thoughts without Book, and to search the heart of the Searcher of hearts, as if he were resolv'd to make Christs meaning be what he would have it.

2. What design was it that Christ had in hand? was it any other then the discovery of his Mercy to the *species* of Infants, and to those among others? and the presenting them as a pattern to his Followers, and to teach his Church humility and renovation, and to leave them an assurance against Anabaptists, that it is his pleasure that Infants should not be kept from him?

3. How did the Disciples hinder Christs design? not by hindring him immediately; but by rebuking those that brought the Infants.

4. If this were no fault in them, why should Christ be displeas'd, and much displeas'd at it? And how could it be their fault to hinder people from bringing Infants to Christ, if they might not know that they ought to be admitted? And could they know of Christs private intents and designs?

Were there but this one consideration hence to be urg'd, I durst challenge *Mr. T.* to answer (as far as modesty would permit a challenge :) that is, If Christ had intended only that humility or docibleness should be commended from these Infants as an Emblem, to his Disciples, then it could be none of their fault to forbid the bringing of them to Christ; for how could they know what use Christ would make of them? or by what Emblem he would teach them? or when he would do it? All the Creatures in the World may be Emblems of some good; and must they therefore permit the bringing of all to Christ? Christ had not told them his Design before hand to teach them by these Emblems; and when they knew his minde they desisted.

5. If it had been only for the present Design, then Christ would have spoke but of those individual Infants, and have said, Suffer these now to come: But it appears from the Text, 1. That it was not those individuals more then others that the Disciples were offended at, or disliked should be brought: but the *species*, or those Infants because Infants.

2. And that Christ doth not only speak against their hindering those individuals, but the *species*: and laies them down a Rule and Command for the future as well as for the present, that they should suffer little children to come to him, and not forbid them.

6. And he doth not command this upon the reason of any private design, but because of such is the Kingdom of Heaven.

7. And where *Mr. T.* saith, It was not from any knowledge they had of their present visible Title; I answer: Who said it was? did *Mr. Blake*? no: but it was a thing that the Disciples ought to have known, that Infants are welcome to Christ, and that of such is his Kingdom, and therefore because of such is his Kingdom, they should not be kept from him? God will not be much displeas'd with men for being ignorant of that which they ought not to know.

I bless the Lord Jesus the King of the Church, for having so great a tenderness to the Infants themselves, and so great a care of the information of his Church concerning his Will, as to speak it thus plainly, that plain-meaning men may well see his mind; even as if he had therefore done this, because he foresaw, that in these latter days some would arise that would renew the Disciples mistake in this point, and think it unfit to bring Infants to Christ. And for my part, I gladly accept his information, and submit to his discovery: Let them resist it that dare.

And it is not unworthy observation, how that to testify that Christ rejecteth not this Age from his Church, he doth call his Disciples by the name of [little children] as an expression of his tenderness and love, even as Parents are tenderest of the least, *Job. 13. 33.* And so doth the Holy Ghost by his Apostles very frequently, *Gal. 4. 19.*
1 Job. 2. 1, 12, 18, 28. & 3. 7, 18. & 4. 4. & 5. 21.

AND thus I have sufficiently proved, that Infants ought to be admitted visible Church-members: having before proved that All that ought to be so admitted, ought (ordinarily) to be baptized; there being now under the new Testament, no other revealed way of solemn admission or entrance into the visible Church but by Baptism; Which I had stood longer and larglyer to prove, but that *Mr. T.* doth not deny it; yea, when in private conference I urged him again and again to deny it, if he would, that I might prove it, and he would not deny it. Yet lest others should deny it, I proved it in the beginning fully, though briefly.

And so I have done with this second Argument, drawn from Infants Church-membership; which I desire the Lord to bless to the Readers information, but according to its truth, and plain Scripture strength.

Part.

Part II.

CHAP. I.

Answering the Objections against Infant-Baptism, and confuting the Anabaptists way.



Intended to have handled but one other Argument to prove the Baptizing of Infants a duty ; which is drawn from the necessity of Parents solemn engaging their children to God in Covenant ; thus ;

If it be the duty of all Christian Parents solemnly to engage their children to God in Covenant (wherein they are engaged to the Lord as their God in Christ , and God again doth covenant to take them for his people) then they ought to do it in Baptism, which is the mutuall engaging sign : But it is the Duty of all Christian Parents solemnly to engage their children to God in the foresaid Covenant : Therefore they ought to do it in Baptism, which is the engaging sign. The Antecedent (that Parents are bound so to engage their children) besides the express Text, *Deut. 29. 10, 11, 12. & 26.* I would have proved from many other Scripture Arguments. The consequence, (that therefore they must do this by Baptism,) I should also easily and fully have proved ; there being no one Example in all the New Testament of doing it without ; and Baptism being as *Mr. T.* confesseth appointed to that very end ; *viz.* to be a mutuall engaging sign between God and his people. But my painfull sickness commands me to cut short the work : And I know men love not to be tired with large volumns : And it is not the number of Arguments that must do it, but the strength. If there be strength but in any one, it is no matter if all the rest be weak or wanting. And besides, there is enough said already by men more able then my self : Therefore I shall add no more of these ; but briefly answer the most common objections.

Objection. 1.

THe great and most prevailing Objection which I have heard in London most confidently insisted on in the Pulpit , and seen most used in their printed Books, is this :

It is said *Rom. 9. 8.* They that are the children of the flesh, these are not the children of God; but the children of the Promise are counted for the Seed. And, *Eph. 2. 3.* we are all by nature the children of wrath.

To which I answer: 1. There is no strong appearance of contradiction in this to what we have taught. For I willingly acknowledge that all are not *Israel* that are of *Israel*: and yet they are of *Israel* still. And they are not therefore the children of God, because they are the Seed of *Abraham*, or others that are godly, but because they are children of the Promise.

But for this first Text, I pray you observe these four things: 1. That which the Apostle here pleadeth, is, that salvation was not by the Covenant tyed to all *Abraham's* Seed: but yet he denyeth not but Church-membership did for the time past belong to the generality of them. Now it is not the certain salvation, but the Church-membership of Infants that we are disputing for (in regard of the individuals.)

2. The Apostle disputeth not against the salvation or Church-membership of every one of *Abraham's* Seed; (for many of his Seed were after this saved :) but against the salvation of the whole Seed or Posterity *conjunctim*. But now Anabaptists dispute against the Church-membership visible of any Infants.

3. That which the Apostle mainly drives at, is, that men are not therefore saved because they are *Abraham's* carnall Seed, (and consequently not because they are the carnall Seed of any other.) And I say so too with all my heart. But the Apostle doth not say or mean, that *Abraham's* Seed should not be saved: (for they shall again be called, and so *All Israel* be saved, *Rom. 11.*) But only that they are saved, not because they are his Seed, but because they are children of the Promise: And so say we, that the Seed of the faithfull are Church-members and Disciples and Subjects of Christ, not properly or directly because they are their Seed, (for so they are no better then others :) but because they are children of the Promise; God having been pleased to make the Promise to the Faithfull and their Seed; and having promised, that the Seed of the Righteous shall be Blessed: and that he will be mercifull to them; and will take them to be a people to him, and he will be to them a God; and hath pronounced them Holy. *Isaac* was *Abraham's* Seed, and *Jacob* his: and yet not saved because his Seed directly and properly (yet remotely they were :) but because they were children of the Promise.

4. And observe further, that *Paul* here speaks not a word against the Privilege of the Infants whose Parents deny not God, and violate not his Covenant, and fall not away. If a man should affirm, that all the Infants of the Faithfull so dying are certainly saved, there is not a syllable in this Text against him. For *Paul* only pleads, that if men fall away and prove unbelievers, God will not save them because *Abraham* (or any other remote Progenitor,) was faithfull. The Covenant never intended this. But yet the children of those that fall not away, or be not broke off for unbelief, do lose none of their Priviledges, but may belong to the visible, or invisible Church. If any now should deny Christ, and yet think to be saved because they are Englishmen, or because their Progenitors long since were Faithfull; I should use to them *Paul's* words here: But what is this to those that do not deny Christ, and therefore are both children of the flesh and of the Promise? Besides, those that the Apostle here excludeth were aged unbelievers. So that this Text hath not any colour, either against Baptism, or their Church-membership.

2. And for that of *Ephes. 2. 3.* I say the same; what though we are by nature the children of wrath, doth it follow that we may not be otherwise by Grace? The state of wrath goeth first in order of nature, and whether in time also, is not worth the

the disputing : But may not a state of Grace immediately succeed ? *Jeremy* that was sanctified in the womb, and *John Baptist*, and the Infants that Christ Blessed, were all by nature the children of wrath ; and yet by Grace they were in a better state. As they come from old *Adam*, they are children of wrath ; but as they receive of the Grace procured by the second *Adam*, so they are not children of wrath. If a Prince should entail some Honours upon all your children ; you might well say, that by nature, or, as they were your children, they were not Honourable or Noble ; and yet by the Favour of the Prince, they might be all Honourable from the womb. The godly at age may still say, That they are yet by nature children of wrath, even when they are sure that they are the children of God by Grace : And they use in their confession, to say, that by nature we are Enemies to God, fire-brands of Hell, &c.

2. Again, they may be Church-members visible, and yet perhaps children of wrath too. All the children of Church-members among both Jews and Profelytes were also Church-members, as will not be denyed. And yet as we are children of wrath by nature, so were they. So that if you will answer, [How all the Seed of Church-members then, could be both by nature, children of wrath, and yet by Grace visible Church-members ?] you have then answered your self.

CHAP. II.

Objection 2.

BUt it is objected further, That Infants are not capable of the ends of Baptism : For it is an engaging sign ; and signifieth also the washing away of sin in the blood of Christ, both guilt and stain ; and its very operation is by a morall way of signifying : and therefore Infants being incapable of the use of Reason, are also incapable of the operation of Baptism : and therefore should defer it till they know what it signifyeth, and what they do.

To this I answer : 1. Baptism hath more ends and uses then one : Its first use is to be Christs listing sign for the admitting of Soldiers under his Colours, or of Disciples into his School, or Subjects into his visible Kingdom : And this I have fully proved Infants are capable of. A further use of it is to be a mutuall engaging sign, whereby they are by their Parents, or those that have full power of them, engaged to God, and God engageth himself to them : And this (with the grounds and nature of it,) I shall presently shew you that Infants are capable of. And then for the operation on his soul by its significancy, I say, it is but a secondary end or use, which the Sacrament may be without ; though it be a very great end in those that are capable of it.

For 2. A Lease, or Covenant made betwixt a Land-lord and a Child, or the Tenant and his Heirs, may be of use to the Child, though he understand it not ; even as much as his livelihood comes to. So a Legacy or Deed of Gift made to a Child. Now will any be so foolish as to say, It is better leave out the Childs name till he understand the signification of this Lease, or till he be capable of enjoying the benefits of it ?

3. It may be operative by its signification as soon as he comes to the use of Reason, (which will not be so long as Anabaptists use to defer Baptism :) He may then be taught

taught what the duties and benefits of the Covenant are : what he is engaged to be, and do toward God; and what God is engaged to be, and do towards him.

4. In the mean time, as his interest is upon the condition of the Parents Faith, and as he is received as it were a Member of them, so the Parents shall have the actual comfort of it : As the Faith is theirs, and the Child theirs, so God would not have them without the comfort. God, that hath implanted so strong a love in the hearts of Parents to their Children, that they cannot but take the Good or Evil that befalls them as if it were their own, hath also a tender regard of his peoples comfort herein. A Parent hath the actual comfort of the Lease that assureth an Inheritance to his Child.

5. Baptism may be administered to those that are capable of some ends, though they are incapable of other. Christ himself was Baptized, when yet he was not capable of many of the great ends of Baptism : For Baptism was not to Christ a sign of the washing away of his sins (for he had none :) nor of purifying his soul, (which was perfect before;) nor of his being buried with Christ, nor of his entrance into the visible Church, nor of any Covenant that he solemnly engaged in with God.

6. And how incapable were the Infants that Christ laid his hands on, and took up in his Arms, of understanding the meaning of what he did, or receiving any impression by the significations of these Actions ? And yet shall we say, that Christ should have let it alone till afterwards ?

7. But yet more fully : Tell me what operation Circumcision had on all the Infants of Church-members formerly ? *It was a Seal of the Righteousness of Faith : Rom. 4. 11.* And yet they had no more Faith nor knowledge of the significancy then ours have now. It was an engaging sign ; and yet they were as incapable of understanding either the significancy or engagement, as ours are : Yea, Christ himself was Circumcised in Infancy, when in the course of nature he was incapable of understanding its Ends and Uses. Not that I am now arguing for Baptism from Circumcision : but this fully answereth this their Objection, [that Infants should not be Baptized because they are not capable of understanding its Use, and so being wrought on by it :] They are as capable of Baptism as they were of Circumcision, and its Ends : They therefore that will yet say, it were better let it alone till they are more capable, do but exalt their reason against Scripture, and speak as men that would teach God.

CHAP. III.

Objection 3.



Ue some Object : How can an Infant Covenant with God, or be engaged by this sign ? And where doth God require the Parent to engage his children ? or to Promise or Vow any thing in their names ? Or, how can it be said, that we made any Covenant or Vow in Baptism ? Could we vow or Covenant, when we could not understand ?

Ans. I am the more engaged to answer this, because I was once so ignorant of it my self, that I adventured in my Ignorance to tell others, (long ago) that I did not perceive that we could be said to make any Vow in our Infant Baptism : Therefore I am bound to unsay it, and

and right those that heard me : (young and unstudyed Preachers will be venturing to say that which, when they have studyed, they will see must be unsaid.)

1. It is agreed on both sides, that Baptism is ordained to be a mutuall engaging Sign between God and the Baptized. And that this engagement is a covenanting with God ; and so Baptism is called a Seal of the Covenant. Now that Parents have Authority to engage their children in this Covenant, and to Promise in their names that they shall perform the conditions that they may enjoy the benefit, is evident these two ways : 1. From Nature : 2. From Scripture.

1. Parents have naturally so great an interest in their children, that by this they are authorized to make Covenants in their behalf. The Law of nature is the Law of God. Nay, it is a plain naturall duty of Parents to Covenant for their children when it is for their good. May not a Parent take a Lease or other Covenant for his child ? and engage the child to pay such yearly Rent ? or do such homage ? May he not engage his child to take such a man for his Landlord, or else to be turned out of his House ? and to take such a man for his King, or be hanged as a Traytour ? Nay, were it not a sin in that Parent that would refuse to covenant in behalf of his child, when else the child should lose the benefit of it ? Nay, in some Cases a Parent may engage his child to an inconvenience. Much more may he engage him for his Good. Who buyeth not Lands for himself and his Heirs ? And the Scripture attesteth this naturall interest of Parents in their children ; in that a young woman that was not at her own dispose, but her Fathers, could not make a binding Vow without his silent consent.

2. But particularly Scripture fully sheweth, that all the people of *Israel* did by Gods flat appointment enter their children into the Covenant of God. For 1. They were to circumcise them, which God calleth, [his Covenant,] and [the Sign of this Covenant :] Therefore they were to enter the Covenant.

2. It is as plainly spoken as the mouth of man can speak it, in *Deut. 29. 10, 11, 12, 13.* Yea, even for the children that were unborn they were to Covenant, (as most expound those words [and with him that stands not here with us this day ;] though it may be meant of any Heathen that would be converted :) And this Covenant was, that the Lord would take them for a people to himself, and would be to them a God. So *Deut. 26. 17, 18.* And no question a Parents interest in his child is as great now as then ; and God as willing to Covenant with the children of his people. But this needs no peculiar proof, in that all that I have said hitherto in proving them Holy and Church Members, doth prove that they are in Covenant with Christ, to be his Disciples and take him for their Lord : and therefore they must be entered by their Parents or others that have authority and interest in them.

But it may be then objected, that it cannot be lawfull for a man to promise that which he cannot perform : How can we promise that another shall take the Lord for his God, and Christ for his Redeemer ? So we may become Covenant-breakers upon their default.

To which I answer : There is no strength at all in this Objection. For we promise not in our own names but the Infants ; nor to perform the duty our selves, but that he shall do it ; (and that we will contribute our best endeavours thereto ;) nor do we promise absolutely that it shall *come to pass* ; but we engage him to it as his duty by Covenant (which also would have been his duty, if he had not covenanted :) and we promise that he shall perform the conditions as a means to attain the benefits of the Covenant ; upon this penalty, That if he perform them not, he shall lose the benefits of the Covenant and bear the punishment threatned. So that we only promise that

that he shall keep the Covenant ; or if he do not, we leave him lyable to the penalty. And if it be not kept, it is *he* that breaks it, that was bound to perform it, and not *we* that bound *him* by our promise, and not *our selves* ; and it is *he* that must bear the punishment, and not the Parent.

Who doubteth but a man may lawfully promise for himself and his Heirs that they shall pay a small yearly rent to a Landlord for the enjoyment of some large and commodious Possessions ? and so bind them to it by Lease ? Will he say, How can I promise for my Son, when I know not whether he will perform it ? and so I may break Covenant. He that should deprive his Heires of the Inheritance for want of so engaging them, or promising in their behalf, were both unwise and unnaturall. For nature bindeth him, so to engage his Heirs when it is so much for their own benefit : and if they break the engagement or Covenants by not paying the Rent, it is their fault, and not the Fathers ; and they shall be turned out of the House and suffer for it, and not he : The Lease is made in this Tenour, That he shall suffer that performeth not what he is bound to ; so that where the Son was bound to duty or payment, the Father is in no fault that bound him. And if the Covenant be not performed, the Landlord can require no more but the forfeiture and Disseisure, and that must be from him that should have performed and did not : So is it in the present case. If the Covenant which we make for Infants be not performed by them, when they come to age, God will claim the forfeiture at their hands, and disseize them of the benefits, but we are quit.

CHAP. IV.

Objection 4.



It is yet further objected thus : If Infants must be baptized, why may they not as well receive the Sacrament of the Lords Supper ?

To which I answer : 1. It is unmannerly and unsafe to demand a Reason of Christ's Institutions : May not he establish this or that Ordinance without giving us an account of his reasons of it ? If I finde in Scripture what he hath ordained, I will leave it to others to enquire why he so ordained it.

2. I have fully proved that Infants must be baptized ; Let them prove that they must receive the Lords Supper if they can : If they bring but as good proof for this as I have done for the former, I shall heartily yield that they ought to receive both : Till then, it lies on them, and not on me ; they that affirm that Infants should have the Lords Supper, must prove it ; they cannot expect I should prove the Negative.

If they say, that there is the like reason for both ; I deny it : but yet I worship not God according to the conjectures of humane reason, but according to his Institution.

If they say that there is the like grounds in Scripture for both, let them shew as much for one as I have done for the other, and I will believe them.

3. But if they must needs have reason, me thinks Christ hath satisfied them in the very

very external nature of the severall Sacraments : He hath appointed the first to be such as Infants are capable of ; for they may be washed as well as the aged ; they are not to be agents but meerly passive in it : But the other is such as they are naturally incapable of in their first Infancy, *viz.* eating bread and drinking wine ; and they must be agents in what they can do , and having not the use of reason, perhaps will not do it.

4. Moreover, hath not Christ fully satisfied us in this by the ends and uses of the severall Sacraments ? The first Sacrament of Baptism being chiefly and primarily but to enter them into his Kingdom (which they are capable of :) the second Sacrament being for the actual doing of homage and rational acknowledgement and remembrance of the benefits we have from him (which they are incapable of.) The first is to enter them into his School, that hereafter they may learn , and in the mean time be of the number of his Disciples : The latter is the work of actual Learners. The first is but the putting their names in the Lease or entering them into Covenant with him : The latter is the actual recognizing of the Covenant, and remembering and acknowledging the mercies of it. The former is Instituted plainly for all Disciples as soon as they are Disciples ; but no Scripture saith so of the latter, *viz.* That all Disciples as such, should presently receive the Lords Supper : but it is restrained to those that can examine themselves first, and can discern the Lords Body, and keep in remembrance his death. Shew where the Scripture saith, Go, Disciple me all Nations, giving them the Sacrament of my Supper. So that this Objection is of no force.

CHAP. V.

Objection 5.

Ut some say, It is strange that if it be the will of Christ that Infants should be Baptized, that he hath left it so dark, and said no more of it in Scripture then he hath done.

To this I answer : 1. We have not much cause to complain of the darkness of that which hath so much plain Scripture as I have here produced to you. It is dark only to men that are not able to draw the conclusion from Scripture premises.

That all Church-members must be admitted by Baptism, *Mr. T.* denyeth not : and therefore I hope that it is not dark nor doubtfull. That Infants must be admitted Church-members, I have proved from so many Scriptures, that I dare confidently say that Scripture is not dark or sparing in that ; and *Mr. T.* confesseth that they were once Church-members : (and how well he hath proved the repeal, let all judge :) So that what difficulty is here but in raising the conclusion from these premises ? Yet I confess to the Vulgar sort of Christians even that is a great difficulty ; but that is not long of the obscurity of Gods Word.

Again, that all Disciples should be baptized, is the plain command, *Mat.* 28. 19, 20. and confessed by *Mr. T.* And that Infants are Disciples, the Scripture is not so dark, as I have fully proved.

2. I answer further ; Scripture dealeth fullyest in the controversies which in those times were agitated : Now it was then no controversie whether Infants were to be Members of the visible Church : The Jews all knew this, and took it for unquestionable ; for all



their Infants had actuall possession, and that upon Gods own Grant and Ordination: And what unprejudiced man of common reason can imagine, but that if Christ would have dispossessed them, he should somewhere have discovered it? yea, that it would not have had very great disputing and debates; and that the Jews would not have argued much against the parting with this privilege to all their Infants? Is it likely that they would let it go as easily as Mr. T. doth? and say. It is a benefit to the whole Church, that all our Infants are put out, or their Church-membership repealed (like a house that is quiet when the children are put out of doors,) though they have no privilege in stead of it. What a stir was there about the repeal of Circumcision, and how hardly could the many thousand believing Jews be satisfied in this, that they should not Circumcise their children? (for it was their childrens Circumcision that the quarrell was about, as is said Act. 21. 21. they were enforced that Paul taught the dispersed Jews not to Circumcise their children:) And do you think then, that if Paul had taught them that they were not to esteem or admit their children Members of the visible Church, (which was a far higher matter then the not Circumcising them,) that Paul should never have heard of this? nor the Jews have disputed it? nor been much more unwilling to acknowledge it? I conclude therefore that it is a most evident truth that Christ did not speak about Infants Church-membership, because it was a known truth, beyond controversie; nor was there any one man found in those days (that we read of) that ever denyed it: and all the Jews, yea and all other Church-members were in actuall possession of it, and Christ never questioned their possession.

Indeed, the Disciples did question the bringing of Infants to Christ personally for his further actuall blessing: but Christ quickly resolved their doubt even in that, and satisfied them of his pleasure by the manifesting of his great displeasure against them for hindring it. And yet can men say, that Christ hath left the matter so uncertain? yea, and take the contrary for certain?

3. Moreover, what if it were more obscure then it is? and the Scripture had not said so much in it as it hath? May it not be for all this a necessary truth? Peter saith, that there are many things in Paul's Epistles hard to be understood, which the Ignorant and unlearned wrest to their own destruction, as they do the others Scriptures: And are they therefore no truths? Is not the New Testament as silent about Christian Kings, or any Christian Magistrates, or about an Oath before a Magistrate, and about war, and about the degrees of Marriage forbidden, and about the Sabbath, &c. and yet who will say, that these are not revealed? It is enough that they are revealed in the Old Testament; and so was Infants Church-membership by Mr. T. his own confession. So that here is no such difficulty as may cause us to doubt whether it be Christs mind that Infants should be Baptized.

CHAP. VI.

Objection. 6.



Uc M. T. standeth much on this Objection drawn from the evill consequences of Infant Baptism, and the benefit that would ensue upon deferring Baptism till years of discretion. He saith that [the gross Ignorance of the people is much occasioned by their baptizing afore they know; that if they were not baptized till they knew Christian Religion, as it was in the first Ages, gross Ignorance in Christian Professors would be almost wholly reformed; and for Christian walking, if Baptism were administered with a solemn abrenunciacion, profession and pro-

mise by the baptized in his own person, and upon that were baptized, I doubt not but it would have more aw on mens Consciences then many other means used or devised, &c. on the other side, Infant Baptism is the ground upon which innumerable people ignorant and profane harden themselves, as if they were good Christians, regenerate, and should be saved without holiness of life, never owning or considering any profession or promise made for them as theirs, *Apol. p. 94.*]

To all this I shall return a plain and full Answer.

1. The Lord Jesus himself is the occasion of the ruine and damnation of multitudes of souls; for he is set for the fall as well as the rising of many, *Luk. 2. 34.* And he is a stone of stumbling, and rock of offence, &c. But is this long of Christ? or must Christ therefore be neglected? or had it been better the world had been without him? surely no.

The Gospel is to many the favor of death to death, and to the Jews a stumbling block, and to the Gentiles foolishness: And must the Gospel be blamed for this? or were it better let it alone? I think not.

What is it that wicked men will not take hurt by? and make an occasion of their destruction? Godly education, and hearing Sermons, and a custom of praying, occasions many to delude themselves, and think they are good Chistians, when it is no such matter: And must these therefore be cashiered or neglected?

I have heard many say so about the Education of children, that to teach them words of Prayer, or Scripture, when they do not understand them, is but to make them hypocrites, and therefore it is better let them alone till they can understand. But though this be as good an Argument as *Mr. T's.* yet is it not point blank against the will of God? that would have children brought up in the nurture and admonition of the Lord, and taught the trade of their life in the time of their Youth, and chargeth men to teach his Word diligently to their children, lying down and rising up, at home and abroad, &c. *Deut. 6. 6 7. 8.*

Multitudes among us do think they are good Chistians, meerly because they believe Gods Word to be true by a bare assent, and profess themselves Chistians: And shall we say, that this is any cause of their delusion? Or, because it is an occasion, that it were better cast it off? Or, must Ministers never perswade them to believe

that Gods Word is true, or to profess themselves Christians, lest it should tend to their delusion? what kinde of Doctrine were this?

2. Let *Mr. T.* shew if he can what there is in the nature of the thing that should be hurtfull of it self to any. If a child that can read never a letter be entered into the School that he may learn to read, is there any thing in this that tends to his delusion? or if he should be so childish as to think, that now he is a Scholler sufficient because he is in the School: would any man therefore think it needfull that they must be knowing Schollers before they come to School, lest they should run into the like mistake? And why then must they needs be *knowing* before they are Christs Disciples? If a childs name be put in a Lease, is there any thing in this to do him hurt? And if afterward, he shall be so foolish as to think that it is sufficient that his name is in the Lease, and that he needs no more to secure him the Inheritance, though he do no homage, nor pay the rent, but forfeit his Lease by breaking the conditions; Will any man say, that it is not meet therefore that children should be put into Covenants and Indentures, they should stay till they can understand what they do?

What hurt can it be to be in Christs Family from our Youth? or to be in his School? or to be in his visible Kingdom as his Subjects? any more then it is for all the Infants in *England* to be the Subjects of the King? If they should think that it were enough to be born in a Kingdom, and so be the Subjects of a King, though they never cordially acknowledged him, nor obeyed him, but after proved Traytors; would any sober man therefore conclude that it were better let no Infants be the Kings subjects? I think not.

And I would intreat *Mr. T.* to tell me how Baptism of it self tends to hinder knowledge? cannot he be as diligent to teach the Baptized, as the unbaptized, if he will? and may they not learn as well? except he think that there is no teaching those that are in the School, but those only that are out of it; or that they will learn the better for being out of Christs School, and the worse for being in it. Or, may they not be taught to know their King Christ, and their duty to him, because they are born his visible Subjects? How doth that hinder?

3. I intreat *Mr. T.* to tell me whether Infants being born the visible Subjects of Gods Kingdom (and of Christs, I doubt not) before Christs coming, and their being solemnly entred into the visible Church and Covenant, were so great a wrong to them as is here pretended? was that the reason of the delusion and gross Ignorance of the Jews, that they did not stay till they were at age before they were entred into the Church and Covenant? How dare he say so? and so make God the deluder and blinder of the Jews? and accuse his sacred Laws and Institutions of error? and of so great error as to contradict their own ends? yea, and so much to hinder the attainment of their ends? was it not rather their high priviledge to have God so near them, and to be born and bred up in his School under his Doctrine? and in his Kingdom among his Laws? And if it were a high favour and no wrong to them to be entred in Infancy into the Church and Covenant, how comes it to be a hurt and wrong to us now? He that can answer this, hath either a better wit, or a worse then I have.

4. And I would gladly know also of *Mr. T.* whether the case of the *Profelytes* among the Jews were so much better then the Case of their *own* children, and the Case of *all* the Jews and their children? The Profelytes were all entred then, as *Mr. T.* would have all the Disciples now, *viz.* at age when they knew what they did; and the Jews were not; nor the Profelytes children were not: And dare *M. T.* say, that these Profelytes

Profelytes, who were brought over to partake of the Jews mercies, were in a better state? or that their way of covenanting was a better then Gods ordinary established Church way? and that Gods own people the Jews had less mercy then those that were thus adjoynd to them? or that their own children had less mercy then the Parents? or that by turning Profelytes, they brought all their children into a more dangerous way then themselves came in by? or rather would they not say of themselves as *Paul* of his late knowing Christ, that they were as men born out of due time? what can be said to this?

5. And what if *Mr. T.* had his desire in this? and all should profess their Faith in Christ before they were entred? were it likely to prove such a cure as he imagineth? I think it is but a meer Imagination. For he is so far from the *New England* way, that I suppose he would require no further profession or Covenanting, then he hath warrant for in Scripture; such as the Apostles when they baptized men did require, and as Christ warranteth in the Commission, *Mat. 28. 19, 20.* And were not this as likely to become Customary and formall and consistent with Ignorance, as the present course? How quickly might the multitude learn such a profession as *Mr. T.* could not reject upon any Scripture ground? They that will make no conscience of the solema Promise which their Parents made in their names, will scarce make ever the more conscience of it, if they had made it first in their own names; seeing the violation of either will alike forfeit their salvation. And is it not daily evident how forward the aged are in any sickness to make promises to God, or any wicked man when a Minister shall deal with them for their sins convincingly, and yet how easily and frequently they break them?

6. And is it not the constant endeavours of Ministers in *England* to take men off from such formality and self-delusions? and to let them know that their meer Baptism (whether in Infancy or at age) is insufficient?

7. I would fain know a reason of *Mr. T.* why that solemn abrenunciation, and promise which he speaks of, may not be as effectually at the Recognizing and personall renewing of their Covenant openly in the face of the Congregation when they come to age, though they are Baptized before, as if they had deferred their Baptism till then? For my part, it is my constant Doctrine, that though Infant Baptism is Gods ordinance, and Baptism not to be reperformed, and though the Covenanting with God by Parents may be sufficient to Infants, whose interest is on the condition of their Parents Faith, and not their own at present; yet when they come to the use of reason, as every man is bound to have a personall explicite Faith of his own, so is every man bound to enter a personall Covenant with Christ, to take him for their Lord and Saviour, and give up themselves to him, and renounce all other; and to take God for their chief good and their supream sovereign; and that the very nature of Faith lieth, as in *Absent* partly, so chiefly in this *Consent* and *Covenant* of the heart; and that as he is not a Christian whose heart doth not thus Consent and Covenant, so he is not to be taken for a Christian by the Church who will not visibly, by himself when he comes to age, (as he did by his Parents in Infancy), publicly profess both his Assent to the fundamentall Articles of Faith, and his Consent that the Lord only shall be his God, and Christ only his Redeemer and so his Saviour and Lord, and promise in heart and life to be true to him accordingly: And I deliver the Sacrament to none that will not thus profess and promise. For as with the heart man believeth unto Righteousness, so with the mouth his confession made to salvation. Now what if this were every where done, that when children come to age, they must all solemnly in the face of the Congregation thus personally own and renew their Covenant,

nant, why may not this engage them, as well as if they were baptized then?

And some foot-steps of this course have remained in *England*; partly in [the profession both of Assent to all the Articles of Faith, and the abrenunciation of the World, Flesh, and Satan, and the engagement of the Child to be Christs faithfull Servant to his lives end;] which every Parent is to make for his Child in Baptism: and partly in the solemn profession of the Articles of Faith which every man at age was bound to signifie by his standing up at the repeating of them (to avoid the inconvenience of speaking in the Congregation; even as the Covenant was taken by lifting up the hand:) and partly by the old order of Confirmation by Bishops, which was to be done upon Profession of the Faith; and lastly, by the Confessions and Professions to this end which every one was to make at the receiving of the Lords Supper. All which though by Customariness of people and negligence of Ministers they were abused, and degenerated into formalities, (the common bane of sacred things,) and so had lost their life; yet were in themselves so excellent and necessary, that it had been far fitter to have renewed and revived them, and restored them to their Primitive vigor and luster, then to have laid them down.

And here (though I have little hope of being heard and regarded in this deaf and self-conceited age (for it is not only the Anabaptists that are wilfull, intemperate, prejudiced and partiall,) yet I will satisfie my own Conscience in a word of intreaty, both to the Magistracy and Ministry of *England*; I mean, the ruling and advising part, [That they would be pleased in the forementioned particulars to revise the Directory, and if they know no more Reason to the contrary then they have made known to the word, that they would Direct and Ordain: 1. That the Parent may not only Desire that his Child may be Baptized, and Promise to discharge his own Duty in the Education, but may also Covenant in the name and behalf of the Child (which is either omitted or obscurely implied at most, in the Directory) there being no other known way of engaging a Child in Covenant with God that cannot Covenant for it self, and it being the way of the people of God in Scripture to enter their Children into the Covenant, *Deut. 29. 10, 11, 12.* (and they being no more guilty if their Child keep not Covenant, then of his forfeiture of a Lease, or like Covenant into which they engage him with man :) And that the Parent may also profess his own Belief of the fundamentall points of Faith into which he would have his Child baptized; that so we may not baptize the Children of Pagans instead of Christians; which we the rather desire, for that to our sorrow we know some that have been former Professors of Religion, that are fallen to that Libertinism and Familism which is flat Heathenism; and have given us cause to suspect strongly, if not to be stably certain that they believe not the Creation, or the truth of Scripture, or Incarnation of Christ, or his living or being visibly on Earth: Who yet for the meer avoyding of obloquy will send their children to be baptized, but will not there profess the Articles of Faith: And we know not why such children (*as theirs*) should be baptized.

2. I further humbly propound, that the ancient practice of Confirmation may be reduced to its primitive nature, (as *Calvin* earnestly desireth, *Instit. l. 4. cap. 19*) and so confirmed, that all persons when they come to age may be brought solemnly in the face of the Congregation to enter or renew and own that Covenant personally which they entred by others in their Baptism, and that in so doing they may profess their Assent to the Fundamentals of Faith, and their Consent both to the Naturall and Supernaturall parts of the Covenant, *viz.* [That the Lord only shall be their God,] and [that they take Christ only for their Redeemer, to save and Rule them,] and their Resolution to

be faithfull in this Covenant to the end of their lives : And if they did enter or subscribe their names to it (in a Book containing the names of all the Members of that Church, out of which the dead, the removed, and the excommunicate should be wiped) it would be the more engaging, and not want either Scripture or reason to warrant it.

3. And further, that the Church may have power frequently to renew this Covenant as there shall be occasion, or to call any particular person to the renewall of it : 1. In case of just suspicion that the said person is fallen into Heresie or Prophaness ; 2. Or, at the restoring of such a person after Suspension or Excommunication : And the whole Church may renew it, 1. after any publick defection : 2. or grounded suspicion of the defection of any considerable part : 3. and at the receiving the Sacrament of the Lords Supper which is a Seal of the Covenant : and at what other times shall be judged necessary : And that this may be solemnly done, that so the custome of standing up at the Creed may also be reduced to its primitive nature and vigor.

4. And lastly, that the expresse words of this Covenant (no more then what is of flat necessity,) may be prescribed to all Churches, out of Gods Word ; and that no particular Ministers may have power to impose any other Covenants upon the Churches, nor to alter any word in the Covenant, (seeing such alteration may introduce that which will subvert the whole :) And that no other Covenants containing smaller and controvertible points (as is that of Episcopacy in the Nationall Covenant,) wherein even Godly and Learned men may differ, may be rashly imposed upon the Churches. But this unquestionable Covenant of God may stand and be renewed.

(Yet though this bare profession of Fundamentals must suffice in this Case, yet I intend no inter to Errors thereby : For I conceive that the Church should have three distinct Confessions : The first, such as I have said, containing only Fundamentals (like the Apostles Creed) which is to be imposed on all the people as is said : The second, containing all points next the Foundation that are evident in Scripture, and beyond controverfie among Godly Divines, and of necessity for the clearing and maintaining of the Fundamentals : And this to be imposed on all Ministers. (And both these former to be in the very words of Scripture.) The third, to contain lower controverted points that are fit to be debated; and this to be imposed for subscription on none, nor any tyed from a peaceable modest gain-saying : But to stand as the judgement of the Synod, which should sway much with all modest men, and may be a Rule to the younger sort of Divines that are not able to discern in such Cases, and also that the most able may not unpeaceably or intemperately contradict it.)

Farre be it from me to propound these things in a way of quarrelling with the Assembly (whom I unfeignedly reverence and honour) or as if I were wiser then they, and can mend their work : far from me be such arrogancy. I doubt not but they have debated all this among them, and concluded against it, upon reasons that I know not of : And some may think that they are not bound to give a reason of their Decrees to others. But yet I remember the case of *Paphnutius* : And I judge as *Cameron* and many other Learned Divines, that the Authority of Synods in matters of Faith is Doctorall and declarative, and not decisively Judiciall ; and therefore they are as our Teachers to give us the evidence of Truths, and not to give us Truths on their bare word ; and so to give a reason of their Injunctions and Directions in all doubtfull matters, that so our obedience may be more rationally, cheerfull, and to our selves comfortable ; especially they should thus far condescend

to their Brethren of the Ministry, who must not only act in Faith, but also satisfy the peoples doubts concerning *their* Decrees: And yet more especially, when it is in matters of so high moment as the Covenant of God, and the visibility of mens Christianity: And yet more; when they take from us what we were in a full possession of: For the substance of these (as is said) was in the Common-Prayer Book: And, though I were never a Conformist to the old Superstitious Ceremonies, yet I would not have plain duties wiped out, and the Directory be more defective than the Common-Prayer Book, nor the world made believe that it is such things as these that we found fault with, and would have changed: Especially also when there are so many Learned and Judicious Opposers observing our alterations and offended at them. Therefore, I think it but modest and rational to desire, either the establishment of the fore-mentioned particulars, or the publication of satisfactory Reasons against them.

BUT to return to *Mr. T.* I make no doubt but this course would as solemnly engage Men to Christ, and have as much aw on their consciences, and be as sufficient a cure of gross Ignorance, as his deferring of Baptism, and much more; for God will not bless men in the contradiction of his Ordinances.

But the great Objection is, that it seems our Infant-Baptism is defective, or else what need we supply the defect with these inventions of our own? And it may be others will demand my proof of the lawfulness or need of what I propound.

To both which I answer: 1. It was no sign of the defectiveness of Infants Church admission, and entering into Covenant by their Parents *among the Jews*, in that they were to renew the same Covenant personally afterward: Indeed, the age and capacity of Infants is defective, and therefore they cannot do what men of years at Baptism should do: but the Ordinance is no whit defective. You may as well say, that our Doctrine of Infants Justification is defective, because their capacity for believing is defective; or that the practice of teaching children as soon as they have use of reason is defective, because their capacity is not such as it will be afterward. This therefore is but like the rest of their arguing.

2. And for the Scripture warrant I have for requiring a personall renewall and owning of the Covenant at age, I shall give it you plainly; (for I have already proved the necessity of the Parents entering the Infant into Covenant.)

1. It hath been the constant practice of the Church of God in all the best times of the Church, to be frequent in publike solemn renewing their Covenant: (not any politicall or controverted Covenant, but this Covenant of Fundamentals) so that all the people both old & young did enter it and renew it: How oft did *Moses* cause them to enter and renew the Covenant? as *Deut. 26. 17, 18.* *Thou hast avouched the Lord this day to be thy God, and to walk in his ways and keep his Statutes and Commandments and his Judgements, and to hearken to his voyce: And the Lord hath avouched thee this day to be his peculiar people, as he promised &c.* So *Deut. 29. 10, 11, 12. & 30. 15. 19 &c.* And yet all these were entered into Covenant before in their Infancy, who now solemnly renewed it at age: For Circumcision was a Seal of the Covenant which they entered. (And those that were dispensed with in the Wilderness for Circumcision, yet were not dispensed with for Covenanting) And when *Moses* was dead, *Joshua* takes the like course with them. *Josh. 24.* and so effectually dealt with them that he bringeth them to promise publicly three times together, that They would serve the Lord only as their God; and so engaged them in Covenant with him

him, *vers.* 16. 21, 24, 25. Yea, and he wrote it in a book, *vers.* 26. And yet these had all entered the Covenant in their Infancy before. Good *Josiah* did engage himself and all the people publicly and solemnly in Covenant, and all the people stood to the Covenant, *2 King.* 23. 2, 3. And *Asa* in his best days, and as one of his best works caused all the people, and strangers that fell to them, to enter into a Covenant to seek the Lord God of their Fathers with all their heart and with all their soul: And that whosoever would not seek the Lord God of *Israel*, should be put to death, whether small or great, whether man or woman: And they swore with a loud voice, and with Shouting, and with Trumpets and with Cornets: And all *Judah* rejoiced at the Oath: For they had sworn with all their heart, and sought him with their whole desire, and he was found of them, and the Lord gave them rest round about, *2 Chron.* 15. 10, 11, 12, 13, 14, 15. If our National Covenant had been as simple as theirs, and contained nothing political or controversial, we should as well have rejoiced in it, and never had cause to repeat it. So did *Hozekiah*, *2 Chron.* 29. 10. & 30. So did *Jehojada*, *2 King.* 11. 17. *2 Chron.* 23. 16. And it is said of *Josiah* further, that he caused the people to stand to the Covenant, *2 Chron.* 34. 31, 32. *Dan.* 11. 28, 29, 30, 31, 32. &c. So upon a defection they all entered Covenant again, *Ezra* 10. 3, 5. and whoever would not meet for this business out of all the Land, all his substance was forfeited, and himself separated from the Congregation, *vers.* 7. 8. (Let those mark all these places that are for Liberty of Conscience.) And in *Nehemiah's* time they did not only enter into a sure Covenant, but into a Curse and an Oath to walk in Gods Law; yea, and they subscribed and sealed the Covenant, *Nehem.* 9. 38. & 10. 28, 29. So that you see that even subscribing and sealing hath cripture Example: (though if it had not, yet it might be done: for though the Covenanting be a duty, yet the particular way of attesting, or signifying consent, is left to humane prudence to determine, as whether by lifting up the hand, or standing up, or speaking, or subscribing, or sealing &c.)

And for particular persons renewing the Covenant: 1. Each particular was contained in the whole in all these Examples: 2. The people of God are described to be such as make a Covenant with him by sacrifice, *Psal.* 50. 5. So that it seems they renewed their Covenant in sacrificing: 3. After *Peters* treble donyall, Christ bring's him to a treble profession of his Loye to him, which had the nature of an engagement also. 4. Confession with the mouth is made to salvation, as well as Believing with the heart to Righteousness, *Rom.* 10. 5. We must be alway ready to render a reason of our hope to others that demand it; much more to the Ministers and Church. 6. But most fully is the duty and necessity evinced thus. Every man in the *Apostles* time that was Baptized at age, was necessarily to profess that he believed in Christ with all his heart, (and that containeth the sum of the Covenant,) yea, implicitly of expressly, that he believed in Father, Son and Holy Ghost, (for else how could they be baptized into the name of Father, Son and Holy Ghost?) And the message Christ sent to the rebellious, was, that they would take him for their King to reign over them, as appears by their refusall for which they are condemned, *Luk.* 19. 27. Now though Infants cannot perform these by themselves at their Baptism, yet it follows not that they are therefore excused from performing them at all. Here are two duties that with the aged went together: 1. Baptism. 2. To engage themselves by solemn Covenant in the expression of that Assent and Consent which (as I have shewed in my *Aphorisms of Justification*,) are the two principall parts of Faith. Now both are duties, *viz.* to be Baptized and to Covenant; and both must be performed. They bind not alwayes *conjunctim*, so that they must needs be performed

both together; but yet they bind, either as conjoynd or divided. It doth not follow, as the Anabaptists would have it, that they must forbear Baptism till they are capable of that and personall Covenanting together: Nor doth it follow, as others would have it, that because they were baptized and entered the Covenant by their Parents in their Infancy, that therefore they are excused from personall engagement and profession afterwards. Therefore I conclude that the constant Example of Scripture in requiring a personall profession of the Faith in those Baptized at age, doth bind us still disjunctively (who by Gods Law are to be baptized in Infancy,) that we perform each duty as we are capable of it: In Infancy we are capable of Baptism, and Church enterance, and Covenanting by others: And therefore our Infancy prohibits not the duty: But not till years of discretion are we capable of a personall open profession of the Faith: And therefore then it must be performed.

7. And indeed without such a profession and owning the Covenant either explicite or implicate, (yet so as may be discerned,) how shall we know a Pagan from a Christian? Indeed the vulgar sort of Christians do perform that (in owning the Creed, and Scripture, and constant subjecting themselves to the Ordinances) which is a profession personall and publike; but were it performed more solemnly, particularly, and engagingly, it would be much better, and tend much to the killing of formality, and binding men faster to Christ and duty.

And so I have shewed you Scripture enough for this practice. And what necessity then can *Mr. T.* shew for delaying Baptism? or what benefit by that delay?

But yet my answer to this Objection hath two branches more behind. 8. I would know fain of *Mr. T.* whether his way of baptizing be like to engage men half so solemnly as this course that I speak of? 1. In regard of the place: If he would have it in a River (as the Anabaptists that I have known do use,) then it will be in a manner private, and so not solemn nor so much engaging. 2. For the manner: If he will do it on them naked or neer naked (as is commonly by them used) then people of any modesty will be so taken up with shame, that they will be the less serious in the business: and will be willing to be as private as may be, and not to have all the Congregation gaze on their nakedness, and so it will be no publike engagement.

3. And in regard of the Age: For according to his own professed principles, *Mr. T.* will likely admit them about five or six or seven years old. For if he require no more then a free, serious, sober, understanding profession (of fundamentals only I suppose, which are very few) then every diligent Parent will teach their child such a profession which he is bound to take for such, and that likely before they are seven years old. And how will this engage them more then the way mentioned? or the common way? yea, if it were supposed that they stayed till nine or ten, or twelve years old?

9. Lastly, I answer to this Objection, that it being but the spume of humane reason, I needed not to have given any other answer but this: God would have Infants to be Church-members and so entered by Baptism: And seeing, as I have proved, God would have it so, then all these Objections are against God: and a carping at his way; and finding out a supposed unreasonableness or inconvenience in his Institutions; which, how well it becomes the Creature, let *M. T.* judge. My answer is, that it is Gods will it shall be so; who needeth none of my reasons to justify his Ordinances; his own Authority and will being sufficient. And yet I have shewed you, that the reasonableness of them is evident enough too. And so much in answer to the Objections.

CHAP. VII.

Arguments to prove the Anabaptists way of Baptizing to be sinfull.



AVING now defended the Church-membership and Baptism of Infants, I shall next proceed to examine the contrary practice of delaying Baptism, and see whether it have as much warrant in Gods Word, as I have brought for Infant Baptism.

Where a Church is to be newly gathered among Pagans or Infidels that are yet without, there it is beyond doubt that they must be Baptized at age after actual conversion: But this is the Question to be debated, *whether the Infants of visible Church-members under the Gospel (or of Christians) should have their Baptism deferred till they come to age?* And here *Mr. T.* having the Affirmative, should prove it from Scripture: which yet I finde not that he doth any thing towards to any purpose, but only by denying Infant Baptism, and so putting us upon the proof. The denying destructive way of Dispute is easie. But seeing it is beyond my hope that they should do any thing considerable in proving the Affirmative, I will bring some Arguments for the Negative, and against the way of Baptism which they commonly use; I will see whether their way have any more of the Scripture Character of Divine approbation upon it then ours hath.

And here I must intreat the Reader, if he be willing to know the truth of God, and would not wilfully delude himself, that he will not look on one side only, but on both: and that he will not consider only the difficulties that seem to stand in the way of our Baptism; but also consider the proofs of their way, and what we can say against it; and lay both together, and choose that which is nearest the Scripture: For though there should be farre more said against Infant Baptism then is; yet if I can say farre more against Their way of Baptism, which they commend in stead of it; me thinks it should stop men in their changing thoughts. Every wise man will see a better way before he leave the old; and not leave one that seemeth weak to take up a far worse; nor quit his Opinions upon every difficult Objection; for so we should let go most of our Faith for we know not what. Therefore I desire but this, that you lay both together, and take that which seemeth but must likely to be truth.

And first, I will argue against the time of their Baptizing: secondly, against the manner.

And to the former, I argue thus: If there be no one word of Precept or Example for Baptizing the child of any one Christian at years of discretion, then to delay their Baptism till yeares of discretion, and then to baptize them, is not the Scripture way: But there is no one word of Precept or Example in all the Scripture for Baptizing the Child of any one Christian at years of discretion: Therefore to defer it till then, and then to do it, is not the Scripture way.

Me thinks no man should question the Consequent that acknowledgeth the Antecedent. And for the Antecedent; it lyeth on them to prove the Affirmative. Let any man shew me one word of Command or Example in all the Scripture for baptizing the Child of a Christian at years of discretion, and I will willingly cast away this Argument. And me thinks they should bring some Scripture for what they do, who require such exprefs proof for our practice. Christ never commanded the baptizing of any at age but those that were made Disciples first at age: But the children of Christians are not made Disciples first at age, as I have proved (though they may be regenerate and made sincere Disciples first at age,) therefore Christ never commanded the baptizing of the Children of Christians at age, (except they break his Rule through negligence or some other cause, in Infancy leaving them unbaptized,) I speak of the regular ordinary way.

CHAP. VIII.



Second Argument I use, is this: That practice which is utterly inconsistent with the obeying of Christs Rule for Baptism, is a sinfull practice: But the Baptizing of the Children of Christians at years of discretion ordinarily, is utterly inconsistent with obedience of the Rule: Therefore the baptizing of Christians Children ordinarily at years of discretion is a sinfull practice.

I know no sober man will deny the Major. And if I do but prove the Minor soundly, it is fully sufficient against Anabaptism if I had never another word against it. And if I do not prove it soundly, I am much mistaken.

And I prove it thus: If Christs Rule be, that persons shall be Baptized when they are first made Disciples without delay, and if they that baptize the Children of Christians at Age cannot possibly do it when they are first made Disciples, then the baptizing of such at Age, (ordinarily) is utterly inconsistent with obedience to Christs Rule. I need to say nothing for the Consequent, if I can but prove the two branches of the Antecedent, which shew the contradiction between Christs Rule and their practice: And this, I doubt not to say, I shall evidently do.

And 1. [That it is Christs Rule, that persons shall be Baptized without delay, when they are first made Disciples] I have fully proved already, both from the Commission for Baptizing, and from Scripture Example, explaining that Commission, and from the end and use of Baptism. 1. In the Commission, *Mat. 28. 19. 20.* Christ adjoyneth Baptizing immediatly to Discipling: *Go, Disciple all Nations, Baptizing them.*

2. If any should be so impudent, as to say, It is not the meaning of Christ that Baptizing should immediatly without delay follow Discipling; they are confuted by the constant Example of Scripture. For there is no mention that I can finde of any one person that was Baptized long after their Discipling; or that ever the Apostles of Christ did delay the Baptizing of Disciples, *Joh. 4. 1, 2.* Jesus made and Baptized more Disciples then *Joh. 4.* See how Making and Baptizing Disciples are conjoynd, *Act. 2. 38, 41.* The three thousand were presently Baptized the same day that they

were

were made Disciples without staying till the morrow : Though one would think the number of three thousand might have excused the delay, if they had taken longer time to do it in : And some would think that their conversion being so sudden, the Apostles should have waited for a tryall of their sincerity ? But this is not the wisdom of God, though it seem to aym at purity of the Church; Scripture tels us of another way: *Act. 8. 12.* The people of *Samarina* when they believed were Baptized (without delay.) And *vers. 13. 14.* *Simon Magus* was presently Baptized, though yet not brought out of the gall of bitterness or bonds of iniquity, and had no part or fellowship in that business : Yea, the *Samaritans* were generally Baptized by *Philip*, before they had received the Holy Ghost: For he was yet fallen upon none of them, only they were Baptized in the name of the Lord Jesus, *vers. 16.* So *Act. 8. 36. 37. 38.* The Eunuch was Baptized in his Journey as they Went, without delaying one day or hour after he professed himself a Disciple. So was *Saul* Baptized as soon as he arose from his blindness upon the words of *Ananias*, *Act. 9. 18.* So was *Cornelius* with his friends-Baptized immediately without delay, the same day they were Discipled, *Act. 10. 47. 48.* So those in *Act. 19. 5.* So was *Lydia* and her Household baptized without delay, *Act. 16. 15.* And the *Jaylor* the same hour of the night that he was Discipled, *Act. 16. 33.* So the *Corinthians*, *Act. 18. 8.* And *Ananias* language to *Paul* repeated *Act. 22. 16.* is plain. And now why tarriest thou ? Arise and be Baptized, &c And of the Household of *Stephanus* that *Paul* Baptized, it is implied too. And it is most observable which is said in *Job. 3. 26.* of Jesus himself, that he Baptized (by his Disciples) and All men came unto him. Where it is undeniable that Jesus Baptized without delay, even as fast as they came to him, and professed themselves Disciples. And can we have a better Example then the Lord Jesus himself ? Oh ! that our brethren that are so inclinable to separation, because of the unsuitness of our Church members, and that un-Church whole Parishes, and gather Churches out of them, as if they were no Churches, and that must have such tryall and discoveries of the work of mens conversion, before they admit them, would but lay to heart all these Scripture Examples, and make more Conscience of observing their Rule, and not presume to be wiser and holier then God, when it was mans first overthrow to desire to be but as God, though he did not attempt to go beyond him. Doubtless those that Christ Baptized, were Church-members ; for Baptism admitted them into his Church, and to be his Disciples *Job. 4. 1.* And he that will go beyond Jesus Christ in strictness, shall go without me. I do not think that he will be offended with me for doing as he did.

And thus you see that according to all the Examples of Baptism in the Scripture (not to speak of *John's* Baptism) there was no delaying, no not a day usually, but they were all Baptized as soon as they were Discipled. (If any reason of necessity or convenience cause it to be put off a few dayes, yet this is not properly delaying it, nor putting off many months and years as the Anabaptists do : And yet there is no warrant in Scripture for any delay at all, but as necessity may excuse it (as want of water, or the like.)

3. And I proved this before from the end and use of Baptism : If they are baptized into the name of the Father, Son and Holy Ghost, and into the body (of the Church visible) *Mat. 28. 19. 20.* *1 Cor. 12. 13.* then they are not to delay it till they are first stablished in the Church. But the Antecedent is the words of Scripture. The use of Baptism is to be the sign of their first Covenant with Christ and solemn admission into the Church : And therefore to be used at their first admission : So that I dare say that this will be out of doubt with all rational considerate impartial Christians, that the Rule of Christ is, that men be Baptized without delay as soon as they are Discipled.

Now I shall fully prove the second branch of the Antecedent; [that they who baptize the children of Christians at Age (as the Anabaptists doe) cannot possibly do it when they are first Discipled:] And that I prove by these Arguments: 1. If the children of Christians are Disciples in their Infancy, then they that Baptize them not till they come to age, cannot possibly (in so doing) baptize them when they are first Disciples: But the children of Christians are Disciples in Infancy: Therefore they that Baptize them not till they come to age, cannot do it when they are first Disciples; and so not according to Christs Rule. All the doubt here is of the Antecedent, which I have fully proved in the beginning of this Dispute; and therefore will not here repeat it.

2. But suppose this had not been proved, [that Infants are Disciples;] yet still it is impossible for those that Baptize the children of many (if not most or all) Christians at age to do it when they are first Discipled, as I prove thus:

If they cannot possibly know when such children are first Discipled (except it be in their first Infancy,) then they cannot Baptize them when they are first Discipled; But they cannot possibly know when such Infants are first Discipled: Therefore they cannot Baptize them when they are first Discipled. All that needs any proof here is the Minor: For no man can think that they can Baptize those when they are first Disciples, whom they cannot know whether or when they were such.

Now that they cannot know it (at least in very many, if not in most or all, of the godlyes off-spring) is evident thus: 1. If God use to work such to the acknowledgment of Christ, by such degrees that the beginning is usually unperceivable of their true acknowledgement, then the beginning of their being Disciples is also unperceivable; But the former is a certain truth: therefore the latter is so.

2. Again, If such do not usually know themselves when they begun to be Disciples, then others can much less know: But such (children of the godly,) do not usually know themselves when they were first Disciples: therefore much less can others know.

I here take Discipleship in *Mr. T's* own sence, as it signifieth one that doth seriously, understandingly &c. profess Christianity, laying by at present, the consideration of meer Relative Infant Discipleship: And I say, that men are usually (who are born and brought up of Christian Parents,) wrought to this by such insensible degrees, that the true beginning cannot be discerned: 1. by others: 2. no nor themselves. For 1. if you enquire after their first profession without consideration of its sincerity, then it was by degrees as their Parents taught it them, and likely almost as soon as they could speak they would profess what part they had learnt: For Parents are commanded to teach them Gods Law from their childhood, and that diligently, lying down and rising up, *Deut. 6. 6. 7. & 11.* and to teach them the trade of their life in the time of their youth, and to bring them up in the nurture and admonition of the Lord, *Ephes. 6.* And godly Parents do make conscience of this duty: therefore according to this Rule they should be baptized almost as soon as they can speak; but when the time rightly is, no man could be certain.

But I conjecture that this is none of *M. T's* meaning, to take their first profession, if it could be known: 1. because he pleads for adult Baptism, as solemnly engaging and awing the Conscience: But if he baptize them within divers years of their first profession, it will leave no great aw upon the consciences of most children, nor so strongly engage, in all likelihood.

2. Because he requires that the profession be sober, serious, understanding, &c. therefore

therefore sure he will not take a bare profession without these qualifications: And yet I am utterly uncertain of his meaning. For sometime he seemeth earnestly to disclaim an enquiry after the sincerity of those that he would Baptize; but he will be content with their profession. But is not a search after the sincerity of their profession a searching after the sincerity of the person? If his profession be sincere, he is sincere; for it is sincere, because he sincerely makes it. And therefore if *Mr. T.* will have a sincere profession before he will baptize, sure he will have first a sincere professor. Now what is an understanding, serious profession, but a sincere profession? Supposing the matter professed to be extensively sufficient. If a man profess all the Fundamental Articles of the Faith, and his Willingness to receive Christ for his Lord and Saviour, and to trust and obey him, and do this understandingly and seriously, I think it is past doubt that he doth it sincerely. If I ask a man, Whether he thus Believe, and thus Consent; and whether he will stand to this Covenant to the end of his life, and continue Christs faithfull servant and Souldier? and he seriously and understandingly say that he will, I think he is undoubtedly sincere. For as it is prerequisite to the sincerity of his profession, that it be sober, free, understanding; so in the seriousness I think lies all, or much of the very sincerity. Now if the sincerity be it that is looked after, who knoweth what day or year the child began to be sincere in his profession? Or, what Christian (not one of many) knoweth it themselves? For my own part I aver it from my heart, that I neither know the day nor year when I begun to be sincere, (no nor the time when I begun to profess myself a Christian.) How then should others know it? And when *Mr. T.* would have baptized me I cannot tell. And as large experience as I have had in my Ministry of the state of souls, and the way of conversion, I dare say, I have met not with one of very many that would say that they knew the time when they were converted: And of those that would say so, by reason that they then felt some more remarkable change, yet they discovered such stirrings and workings before, that many I had cause to think were themselves mistaken. And that I may not tell men only of my own experience, and those of my acquaintance, I was once in a meeting of very many Christians most eminent for zeal and holiness of most in the Land, of whom divers were Ministers, (and some at this day as famous and as much followed as any I know in England,) and it was there desired that every one should give in the manner of their conversion, that it might be observed what was Gods ordinary way: and there was but one that I remember of them all, that could conjecture at the time of their first conversion; but all gave in, that it was by degrees, and in long time. Now when would *Mr. T.* have baptized any of these?

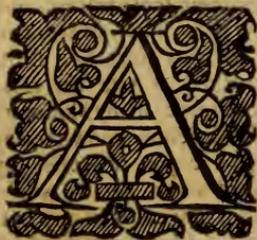
But if by *seriousness*, he mean any thing beside sincerity, as I would know what it is, so I doubt not but it will be uncertain too as well as sincerity. If he mean a *seeming seriousness*, (as I conjecture he doth,) then it is all one with a *seeming sincerity*: And even this *seeming* understanding and seriousness comes in children by long and insensible degrees: It may be at four years old or sooner, there may be some little seeming of seriousness and understanding: and at five years old a little more; and at six yet more. But when it will seem to be serious to the satisfaction of the Church, who knoweth? Christ himself encreased in wisdom and knowledge: but when he was at that degree as *M. T.* would have admitted him into the Church, who could tell?

So that to me it is quite beyond doubt, that neither the time of childrens first profession, nor of their seeming seriousness or sincerity can be known by others, nor usually by themselves, no not the moneth or year, or perhaps in many years: And

their reall sincerity can never be known to others at all, by ordinary means; So that this practice therefore of baptizing Christians Children that are born and bred in the Church at years of discretion, is utterly inconsistent with the Rule of Christ, that would have all Baptized at their first Discipling.

But now with Pagans and Infidels, and their children, it is far otherwise. When the Apostles went to preach among them, it was easie to know when they begun their profession, who had been enemies, or no professors before.

CHAP. IX.



Third Argument, drawn from what is already here laid down, is this: That practice which goes upon meer uncertainty, and hath no Scripture Rule to guide it, is not according to the will of Christ. But the practice of Baptizing the Children of Christians at age, goes upon meer uncertainties, and hath no Rule in Scripture to guide it: therefore it is not according to the will of Christ.

The Minor only is questionable: (for the Major cannot, supposing that it speaks not of things meerly indifferent or Civill, but of matters in Religion, and that necessary to be known, as no doubt this will not be denied to be by them that contend so much about it :) And the Minor is clear from what is said already under the last Argument, of the uncertainty of the time of Christians first being Disciples, if they be not so in Infancy.

CHAP. X.



Fourth Argument from the same ground, is this; That practice which will necessarily fill the Church with perpetuall contentions, (as being about a matter that cannot be determined by any known Rule,) is not according to the minde of Christ: But the practice of Baptizing Christians Children at age upon their profession, is such as will necessarily fill the Church with perpetuall contentions: therefore it is not according to the minde of Christ.

I hope none will be so vain as to object, that the Gospel occasioneth contentions, and yet is of Christ. For
 1. it doth but occasion them, and not necessarily cause them: 2. It is against its own nature, through mans perversness; but this doth it naturally: 3. And the contentions that the Gospel occasioneth, is between the Seed of the woman, and of the Serpent, between

between the godly, and wicked; but this will necessarily produce it among the Churches and best Ministers and Christians. And that is proved from the uncertainty of the time of childrens first being Disciples, which I have proved before. For *Mr. T.* saith the profession must be understanding, and serious: And how shall it possibly be known, or when will ever the Churches or Ministers agree upon it, when this understanding or seeming seriousness is arrived at that degree which must satisfy? or when it is begun so that they may no longer delay? For my own part, I make do doubt but that if *Mr. T.* had his will, and none should be Baptized but upon serious profession, it would be the greatest fire-brand of contention in the Church, (to be satisfied when this profession should be taken, and when not,) that ever the Church yet endured; while the Parents would have their children Baptized sooner, and perhaps the Minister would stay longer, and one Minister in the Church will be for one time, and another for another time. All the contentions about admitting to the Lords Supper in likelihood would be nothing to this; for there we have a certain Rule to guide us that All Church members are to be admitted except there be just cause brought against them for to suspend them while they are under tryall.

Moreover, it is evident that it would either turn all into confusion, and make Baptism contemptible and useles, or else put the greatest power and opportunity for Lordliness and Tyranny into the hands of the Ministry, that ever did any Doctrine in the Church: For either private men must Baptize, and be judge who shall be baptized, and who not; or else Ministers only must judge and Baptize. *Mr. T.* thinks that they that convert may Baptize, whether Ministers or not: And if so, then where will be the solemn engagement and awfulness of Baptism? Where will be the purity of the Church? when every man may Baptize, no doubt every man that will may be Baptized; whether he be an understanding serious Professor, or not; whether he come in earnest, or in jest; whether he come to subject himself to Christ, or to scorn him: For it will certainly be (as it is now among some lawless Curats in marrying people:) every one that will give them *12.d.* may be Baptized; and if one will not, another will. And many no doubt, would Baptize as many as they could, whether fit or unfit, that they might boast of the number of their Converts. And would not this be a fearfull Reformation? and a dolefull state for any Christian to see the Church in?

But if any be in this more judicious and moderate then *Mr. T.* and would have none Baptize and judge who should be Baptized, but Ministers, then see what power they put into Ministers hands, even to judge of all persons, Noble and Ignoble, Princes or People, whether they shall be taken in among Christians, or not; and whether they shall be admitted into the Church? or when? how long they shall be kept out? so that if the Ministers be not satisfied and pleased, neither Prince nor People shall be Christians. Did ever any Pope at *Rome* claim so great a power as this? The power of Excommunication is nothing so great. And yet these men cry down the aspiring and usurpation of Ministers; when they would have every Minister, if not every man, to have a power incomparably greater then any Orthodox Minister doth desire. We must then all stoop and couch to Ministers, and give them what they would have, lest we should be no Christians, nor be Baptized: If the fable of Purgatory drew so much Lands and Revenues to the Clergy, how much more would this be like to do it? What would not dying men give that they might be

Christians, and be Baptized and admitted into the Church before they go out of the World? And how would baptizing Priests quickly learn to delay and reserve their Patients for such an advantage?

If any shall say, That this all makes as much against the Baptizing of Pagans when converted, at age, because there the Baptizer is judge of his profession; I answer: No such matter. For where there is no doubt, difficulty, or controversie, there needs no judge to decide it. I have fully proved before, that Christs Rule is, that at their first professing themselves Disciples, and desiring Baptism, they are to be baptized; and that is easily known. If they should apparently do it in scorn, it were easily discerned. It is easily known to all, and can be no controversie, when a man begins to profess himself a Disciple, that was before a Pagan. But when one is born in the bosom of the Church, and brought up in the profession of Christianity, and so comes to it by insensible degrees; and also when the Baptizer must try and be judge when it comes to such a degree as shall be accounted serious and understanding, then the case is far otherwise. Then Ministers would indeed be as men that carryed the Keys of Heaven and Hell under their girdles.

CHAP. XI.



Having given you these Arguments against the practice of their Baptism, let me give you the fit Argument against their ground of this practice. The great Argument that *Mr. T.* produceth, and most others, is from *Mat. 28. 19, 20.* From whence they would infer, that Christ hath taken down Infant Church-membership, and now ordained that none shall be Baptized or admitted visible Church-members, but those that are first made Disciples according to the sense of that Text: And withall they deny that any according to that Text are made Disciples but those that are taught: (whereas the truth is, that indirectly and remotely the Discipling of the Parent is a Discipling of his Seed also.) Now according to the sense of that Text which they urge, this Teaching must be by Ministers only, whom Christ sendeth to Preach the Gospel. For Christ there sendeth forth his Apostles, not as private men, but as Ministers, to Preach and Baptize: and so it is only those that are made Disciples by Ministeriall Teaching directly (according to them) that should be by this Rule Baptized: And in a well ordered godly Church, that would be either few, or none. From whence I argue thus: That Doctrine which would turn the Ordinance of Baptism out of the Churches of the Saints, (or near turn it out) is contrary to the Doctrine of Christ: But this Doctrine of theirs (that only those should be Baptized that are directly made Disciples by the Preaching of men sent according to that Text) would turn Baptism (for the most part) out of the Churches of the Saints: therefore it is contrary to the Doctrine of Christ.

The Minor only requires proof, and that I prove thus: If God have appointed another primary more ordinary way of Discipling the Children of the godly, then Ministeriall Preaching; then those that would Baptize none but those that are Disciplined

scipled by Ministerial Teaching, would exclude many (if not most) of the Disciples who are children of the godly : But the Antecedent is true (that God hath appointed another primary more ordinary way of making Disciples of the children of the godly :) therefore, &c.

Besides that I have proved that the Covenant makes them Disciples from their first Infancy ; I now prove that even in *Mr. T's* sence, as a Disciple is taken for a Professor of Christianity, God hath appointed other means to effect it in such : And that is the teaching of the Mother and Father by godly education. The Mother is most with them, and therefore the chief Teacher at first. They that teach them to speak, must teach them to be Christians. That this is Gods first ordinary means of bringing the children of Believers to actuall Faith and profession, I prove 1. from Scripture, 2. And experience. 1. God commandeth the use of this means to all Parents, that they teach them the Law of God, and trade of their-life, and bring them up in the admonition and nurture of the Lord, from their childhood. So that this is the first means for Actuall Faith, that God hath appointed. Now God will appoint no means to be used from which he will ordinarily withdraw his Grace, or deny his blessing if it be used aright. Certainly, if godly Education be as well his Ordinance, as Ministeriall or publike Preaching, and go before it, then may men expect Gods blessing on their endeavours in such Education of their children, as well as on the publike Ministry. God sets none upon vain and fruitless works. [How shall they believe without a Preacher] is spoken of Jews and other Infidels only. Certainly it was not women to Educate their children, that Christ sent, when he said, *Go, Disciple all Nations, baptizing them.* For the same that were sent to make Disciples, were sent to Baptize : but women were not sent to Baptize : therefore it is not women that are there sent to make Disciples : And yet womens teaching their children must go before the publike or other Ministeriall Teaching among those that are Christians.

2. And experience confirms it, that God doth frequently bless this means before the publike Ministry comes. Not to instance in all those in Scripture, that were godly from their childhood, and some by their Mothers instruction particularly ; it is commonly seen in our times, that most (or at least many) of the children of godly Parents, that are truly sanctified, did receive the beginnings of it in their youth. The Assembly that I told you before, that gave in their experience, about the time and manner of Gods working Grace in them, did most give in, that it began as they thought in youth or childhood ; and in very few by the Ministeriall Teaching. And for my own part, I think, that if I yet ever had true Actuall Faith, it was by the benefit of Education before ever I heard a Sermon : (For the time when the potentiall or habituall Seed was infused, God knows, but I do not.) So that according to these mens Doctrine, I and many thousands more in the same case, should never be Baptized, because we were not first made Disciples immediately by teaching, according to the sence of that Text (which is Ministeriall Teaching.) See *Mr. T's* Exercit. p. 24. I doubt not, but if Parents did faithfully discharge their duty to their children, that God who set them a work would bless it, and leave but few to be first converted by the Ministry within the Church : but the chief use of that should be to Guide and Govern the Church, and to build up the Disciples, and to convert those without, as it was in the Primitive Times.

CHAP. XII.



Y sixth Argument shall be against the usuall manner of their Baptizing, as it is by dipping over-head in a river or other cold water. This is known to be the ordinary way of the Anabaptists. *Mr. T.* refused to dispute this publicly: but yet he hath publicly preached against our practice under the name of [sprinkling:] And since hath publicly preached for dipping.

For my part, I may say as *Mr. Blake*, that I never saw child sprinkled; but all that I have seen Baptized had water poured on them, and so were washed.

Now, against their ordinary practice of dipping in cold water, as necessary, I argue thus:

That which is a plain breach of the sixth Commandment, *Thou shalt not kill*, is no Ordinance of God, but a most hainous sin: But the ordinary practice of Baptizing by dipping over head in cold water, as necessary, is a plain breach of the sixth Commandment: Therefore it is no Ordinance of God, but a hainous sin; And, as *Mr. Craddock* in his Book of Gospel liberty shews, the Magistrate ought to restrain it, to save the lives of his Subjects; even according to their principles that will yet allow the Magistrate no power directly in matter of Worship. That this is flat murder, and no better, being ordinarily and generally used, is undenyable to any understanding man: For, that which directly tendeth to overthrow mens lives, being wilfully used, is plain murder: But the ordinary or generall dipping of people over-head in the cold water, doth tend directly to the overthrow of their health and lives; and therefore it is murder.

Here severall answers are made, some vain, and some vile. 1. *M. T.* saith, that many are appointed the use of Bathing as a remedy against diseases. To which I reply: 1. Though he be no Physician, me thinks his reason should tell him that it is no universall remedy. 2. Few Diseases have cold Bathes appointed them. I have cause to know a little more then every one in this; and I dare say, that in Cities like *London*, and among Gentlewomen that have been tenderly brought up, and ancient people, and weak people, and Shop-keepers, especially women that take but little of the cold ayr, the dipping them in the cold weather, in cold water, in the course of nature, would kill hundreds and thousands of them, either suddenly, or by casting them into some chronicall Disease. And I know not what trick a covetous Land-lord can finde out to get his Tenants to die apace, that he may have new Fines and Heriots, likelier then to encourage such Preachers, that he may get them all to turn Anabaptists: I wish that this device be not it that countenanceth these men.

And covetous Physicians me thinks should not be much against them: Catarrhes and Obstructions, which are the two great fountains of most mortall Diseases in mans body, could scarce have a more notable means to produce them where they are not,

not, or to encrease them where they are; Apoplexies, Lethargies, Palsies, and all Comatous diseases would be promoted by it. So would Cephalalgies, Hemicanias, Phthifises, debility of the stomach, Crudities, and almost all Feavers, Dyfenteries, Diarrhæa's, Colicks, Iliack passions, Convulsions, Spasmes, Tremores, &c. All Hepatick, Splenetick, Pulmoniack persons, and Hypochondriacks would soon have enough of it. In a word, it is good for nothing but to dispatch men out of the world that are burdensome, and to ranken Church-yards.

But *Mr. T.* will save all this; for he saith, There is no necessity that it be in cold water; To which I reply. 1. But then he forsaketh the generality of his Parteners in this opinion, so far as we can learn, who usually Baptize in Rivers or Ponds. And if they can no better agree among themselves, we have yet no reason to be hafty in believing them.

2. And his warm Bath would be also dangerous to very many persons. 3. And where should this Bath be prepared? If in private, it will scarce be a solemn engaging act. If in the meeting place of the Church, then 1. It will take no small room, and require no small stir to have a Bathing place, and water wherein to dip people over head. 2. And if they do not run home quickly before they are well engaged, the hot bath will be turned to a cold one to them, and make them repent this badge of repentance, except they will have all things ready, and be brought to bed also in the Church before the people.

3. And it will be long before *Mr. T.* will shew out of his reading of Antiquities, what Church had such a Bathing place in it. 4. But he thinks they that call for Scripture for Infant-Baptism, should also bring Scripture for their Bathing in warm water.

But some say, They may stay till the heat of Summer, when the water will be warm. To which I reply: Where have you any Scripture for that? I have proved before, that the constant Rule and Example of Scripture is clean contrary, and requires that men be Baptized when they are first made Disciples, and not stay till Summer.

Others say, that dipping was the custom in the Scripture Times. To which I reply. 1. It is not yet proved by any. The Jaylor was Baptized in the night in his House, therefore not likely over head in that Countrey where water was so scarce. The Eunuch might well be said to go down into the water; for the Countrey was mountainous, and the Brooks were down in the bottoms. Even the River *Enon*, where *John* Baptized, because there was much water, is found by Travellers to be a small Brook that a man may almost step over. 2. The word signifieth to wash as well as to dip, and so is taken when applied to other things, as *Mark* 7. 4, 8. &c. 3. The thing signified, is set forth by the phrase of washing or sprinkling; and the sign need not exceed the thing signified. See *1 Cor.* 6. 11. *Tit.* 3. 5. *Heb.* 10. 22 *Isa.* 44. 3. *Joel* 2. 28. *Ezek.* 36. 26. *1 Pet.* 1. 2. *Heb.* 12. 24. 4. If it were otherwise, it would be proved but occasionall, from a reason proper to those hot Countreys. 5. Christ hath not appointed the measure of water, nor the manner of washing, no more then he hath appointed in the Lords Supper what quantity of Bread and Wine each must take. And as it would be but folly for any to think that men must needs fill themselves full of Bread and Wine, because it best signifies the fulness of Christ; So it is no better to say that we must needs be washed all over, because it best signifies our buriall with Christ, &c. Christ told *Peter*, that the washing of his feet was enough to cleanse all. A little may signifie as well as much; as a clod of Earth doth in giving possession of much Lands, and a corn of pepper signifieth our homage for much, &c.

But some desperately conclude, that if it be Gods way, he will save our lives, how probable soever the danger may seem. I answer : 1. But this is to beg the Question. Nay, I have shewed, and am shewing, that it is not Gods way. God hath appointed no Ordinance contrary to his great Morall commands. 2. God must not be tempted : This was the Devils trick, to have drawn Christ, under pretence of Scripture and of trusting God, to have cast himself into danger of death. 3. So you might have said to the Disciples, that if it were Gods command to keep the Sabbath, then they need not rub the ears of corn ; for God could sustain them without. 4. If it were a duty, yet when it is inconsistent with a greater duty, it is at that time a sin : For it is alwayes a sin to prefer a lesse duty before a greater : But the duty of self-preservation is a Morall naturall duty ; and Baptizing is but Positive, as *Mr Craddock* hath shewed you : Especially the manner and quantity of water in Baptism. *If you had learned what this means, I will have mercy, and not Sacrifice, ye would not have condemned the guiltless,* said our Saviour to these mens Predecessors, *Mat. 12. 7.* God hath not appointed Ordinances in his Church which will destroy them except they be preserved by Miracles ; for then it were a tying himself, to a constant working of Miracles, which he hath not done, except the Doctrine of Transubstantiation be true.

So that I conclude, If Murder be a sin, then dipping ordinarily in cold water overhead in *England* is a sin : And if those that would make it mens Religion to Murder themselves, and urge it on their Consciences as their duty, are not to be suffered in a Common-wealth any more then High-way Murderers ; then judge how these Anabaptists that teach the necessity of such dipping, are to be suffered.

CHAP. XIII.



Y seventh Argument is also against another wickedness in their manner of Baptizing, which is their dipping persons naked, as is very usuall with many of them ; or next to naked, as is usuall with the modestest that I have heard of. Against which I argue thus : If it be a breach of the seventh Commandment, [*Thou shalt not commit adultery,*] ordinarily to Baptize the naked, then it is intolerable wickedness, and not Gods Ordinance : But it is a breach of the seventh Commandment ordinarily to Baptize naked : Therefore it is intolerable wickedness, and not Gods ordinance.

All the Question is of the Minor : which is evident thus, The seventh Commandment forbids all incitements to uncleanness and all immodest actions : But to Baptize women naked is an immodest action, and an incitement to uncleanness : therefore it is there forbidden

To this *Mr. T.* made me this answer in conference ; That in former times it was thought no immodesty : To which I reply. 1. Custom in some Countreys, like *Basile*, or other parts of *America*, where they go still naked, may make it seem no immodesty there ; but among those that are not Savages me thinks it should.

2. If *M. T.* could Baptize naked all the Maids in *Bowdely* and think it no immodesty, he hath lost his common ingenuity and modesty, with the truth.

3. Is not every good man sensible of the deceitfulness and wickedness of his heart? and that he needs all helps against it; and is it not his daily business to watch over it? and his prayer and endeavour that he be not lead into temptation? And would it be no snare or temptation to *Mr. T.* to be frequently employed in Baptizing Maids naked? Let him search and judge. Me thinks the very mention of it, could I avoid it, is inmodest.

If there were no danger to the Baptized, yet me thinks Ministers should have regard to themselves. For both these last Arguments make more against the Minister, then the people: For the former, it is evident, that if the Minister must go into the water with the party, (which is the use of most that I have known of them.) it will certainly tend to his death, though they may scape that go in but once. For weak Students to make a frequent practice of going into the water, will cure their itch after novelties, and allay the heat of their intemperate zeal. And so in this last case, for a Minister to be frequently employed about the naked, will be as bad. And what it may be to all sorts of Spectators, I will not stand to express.

Besides all this, it is likely to raise jealousies in Ministers Wives, and others, and so to foment continual dissentions.

And it will (upon the very probability that it should prove a snare) no doubt bring a constant scandall upon the Ministry, and make the people look upon them but as so many vile incontinent men. If Auricular Confession brought that infamy, no wonder if ordinary naked Baptizing do it.

Furthermore, It would certainly debauch people, and bereave them generally of common modesty: If it once grew into a Custom to behold each others nakedness, they would quickly be like the *Indian* Savages in this. And sure that practice is not of God, which so directly tends to bereave men of all common civility, modesty, ingenuity, and humanity.

Moreover, That practice is not of God, which would turn Gods worship into contempt, and make it meerly ridiculous: But this practice would certainly bring Gods worship into contempt, and make it meerly ridiculous: Therefore it is not of God: Would not vain young men come to a Baptizing to see the nakedness of Maids, and make a meer jest and sport of it? And where then will be the reverence and solemnity of Worship?

Moreover, that practice which would bring a generall reproach upon the Christian Profession among all the Enemies of it, & that upon so probable grounds, is certainly not of God: But undoubtedly the practice of Baptizing naked would bring a generall reproach upon the Christian Profession among all the Enemies of it; yea, among the most sober and discreet; and so would keep men in their Infidelity, and hinder the propagation of Christs Kingdom, and the conversion and salvation of millions of souls: For what hinders this more then prejudice, and the discredit of the truth? When Christians have once the repute through the World, as *Adamites* have with us, who will turn Christian? I think there is few sober men among Christians who are not so far offended with this practice, that they would be loth to take a woman to Wife that hath the Impudency to shew her self naked to an Assembly; and would esteem it next taking one from the Stews.

If they shall say to all this, as *Mr. T.* did in his Sermon, That it is not necessary that they be naked, I reply: 1. If they be next to naked, yet the difference is not great, and the former inconveniences would in great measure follow: And I leave it to any sober Christian to judge, whether it be likely God will be pleased with such Worship, when he would not have men among the Jews go up on his Altar by

steps, lest their nakedness should be discovered thereon. *Exod. 20.* and when *Cham* was cursed for beholding his Fathers nakedness, and not covering it without beholding; and when Christ telleth us, that he hath committed Adultery that looketh on a woman to lust after her; and *Davids* example will tell you, that looking on them naked is an incitement to lust; and when the Scriptures even forbid all filchiness, and foolish talking, and jesting, as things not comely, and faith, that the very naming of uncleanness becometh not Saints, as *Ephes. 5. 3. 4. 5.*

2. Those that would have them covered wholly or mostly when they are dipped, do differ from their Brethren and Partners herein; whose arguments to the contrary I leave them to answer; and when they are agreed better among themselves how to Baptize, then let them try their strength with others. 3. To dip them cloathed, will overthrow their own Argument, for the necessity of washing the whole body: For this will be no washing, but a soaking or steeping, (if they stay in long enough.) It may wash the garment, but the body will be but infused in likelihood.

And so I leave the mention of this unsavory practice, which were it not necessary to confute, I should not have medled with. But in both these last Cases, we dispute not against bare words, but experiences and known practices. For their naked Baptizing is a known thing, and the wickedness that hath followed on some, and that some have dyed on it; and I would have others be more wise, and escape both dangers. Only let me say this much more, that it is very suspicious, and to me unsavory, that *Mr. T.* should say no more, but, That it is not *Necessary* that they be Baptized naked, and in cold water; as if he took it to be lawful, though not necessary. Me thinks he should rather have given his testimony against it as sinfull, and expressed some dislike, if he do indeed dislike and judge it sinfull; and if he do not, I dare boldly say he is very far gone.

CHAP. XIV.



He last Argument that I will use, is this: That party and practice which hath been still branded and pursued by Gods eminent judgements, but never evidently with his blessing, since the first known appearance of it, is not likely to be of God: But the Anabaptists party and practice is such: Therefore not likely to be of God. The Minor only requires proof, which I shall shew to be true in these particulars. 1. It hath never helped on, but hindered the work of God where it comes: Nor hath God ordinarily blessed the Ministry of the Anabaptists to the true conversion of souls as he hath done other mens; but rather they have been Instruments of the Churches scandall and misery. 2. Anabaptistry hath been the ordinary inlet to most other vile Opinions; and few stop at it, but go much further. 3. God hath usually given up the Societies of Anabaptists to notorious scandalous wicked conversations, more then others that profess godliness. 4. And God hath still pursued them with

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ruinating Judgements, and never prospered them so far as to have any established Churches which should credit the Gospel. So that (as *Mr. Rous* saith, in *Oyl of Scorp.* of our going towards *Rome*, so) I may say of drawing towards Anabaptistry, that it is to run from God-preserving to God-destroying.

Whereas *Mr. T.* would have the world believe that the primitive Fathers were against Infant-baptism, the contrary is fully proved, as I shall briefly shew you anon: In the mean time let any man finde out any Society of men that were against Infant-Baptism in any currant History, that were not branded with all or most of the foresaid Judgements of God. I know some falsely insinuate, that the *Albigenses* and *Waldenses* were against Infant-Baptism, which I shall also speak of anon.

1. What a hinderance the Anabaptists were to the Gospel in *Germany*, by resisting the most painfull godly Ministers, and reproaching and vilifying them, by their wicked lives, by their hardening the Papists, and scandalazing the Ignorant, and hindering the conversion of multitudes that begun to have some liking to the Gospel, is too evident in the most of the Writers of those times, there being few Divines of note who do not bear witness of it frequently in their writings; as *Lutber*, *Melancthon*, *Ibericus*, *Zuinglius*, *Bullinger*, *Leo Jud.* *Calvin*, with multitudes more. How they hindered the Gospel at *Limburge* against *Junius*, you may read in his life: How they hindered it at *Auspurge*, and what stirs and opposition they made against *Urbanus*, *Regius*, and *Musculus* afterward, and other Ministers, is to be seen, as in the History of the Lives of the said Divines, so in many others: *Steidans* relation of their carriage is well known: and how they have helped on the Gospel where ever they have since been entertained, as in the Low-Countreyes, or any where else, is commonly known. Those few that formerly were in *England*, we know did more against it then for it.

Leo Juda saith of them in his time (in his Epistle before *Bullingers* Dialogue against them,) that although the Heresie of the Cata-baptists was divided into many and divers Sects, yet in this they all unanimously agree, that they make work (or disturbance) for the Preachers of Truth, and may render them to their Auditors suspected as Seducers. And again he saith, For wherever Christ comes, there the Cata-baptists are presently at hand, that they lay waste and cut in pieces the new-born, and happily instituted Churches. So doth the Devill send Boars into the clear Fountains, that they may trouble the water, and infect it with their dirt. At *Santgall* what stirs they raised is mentioned by many. *Melch. Adamus* (in *vitis German. Medicor. in vita Dadiani*,) saith, that when that excellent, learned, and godly man *Dadianus* was Consul, though he dealt not with them by punishments, nor by his Authority as Magistrate, but by Argument and Scripture, yet the Anabaptists an unquiet kinde of men did wonderfully perturb that Church by their contentions, and by an unheard-of madness did raise very much trouble or business to the Magistracy, and to the good Consul: And that in that conflict *Dadianus* first knew what Heresie was; though out of old History he knew the word [Heresie] before.

In the life of *Zuinglius* the same *Melch. Adamus in vitis Theolog. Germanor.* saith thus: In the mean time, as the Devill alway useth to sow his tares, the Heresie of the Cata-baptists crept in. (while *Zuinglius* was carrying on the work of Reformation.) At first, they forbid the Baptizing of Infants, and re-baptized themselves. Afterwards they brought in a puddle of all the Heresies that ever were. At first *Zuinglius* dealt with them familiarly, because the Authors were both his friends, and learned, and Citizens and his Flock; till they begun to do nothing but Lie, and gather together Disciples, and to separate from the Church, and to institute a new Church then

he was constrained to resist them with all his strength, and had publike disputations with them, in which being convict of Errors, they foamed against their Antagonists with blasphemies and reproaches: At last the Senate was faine to deal with them with banishments, prison, and death; not now as against Anabaptists, but as against men perjured, disobedient and seditious. The head of them was *Balthazer Hubmer*, who was an Apostate again and again; who being delivered by the benefit of *Zuinglius*, returned that thanks which the world useth to do. For the knave did not stick to load the man (that had so well deserved of him) with so great reproaches, that he was faine to satisfie the brethren by an Apology.

When poor *Musculus* was put to shift for himself, and labor for his living, he bound himself to an Anabaptist Weaver, who kept a Teacher in his house; but when *Musculus* would not say as they, but reprehended the Hypocrisie and sloath of the said Teacher, his Anabaptist Master put him away, quite contrary to Covenant, and left poore *Musculus* in such a strait, that he knew not what to take to, but was faine to hire himself to dig in the Town ditch, accusing the Anabaptistick perfidiousness, and complaining that he was thus thrust out contrary to promise.

Alas poor *Musculus*! But God had provided better things for thee then to be an Anabaptist's Journey man, or Apprentice. When the same *Musculus* was Minister at *Augusta*, and the Anabaptists had brought that Church into a troubled and afflicted state (saith the Historian) by their fury; who as they ule to insinuate themselves every where like Serpents into the tender (new planted) Churches, so they had also crept into that, and in it had both seduced many, and dealt very impudently and rashly. For now they taught not privately, but openly; and so far went the audaciousness of some of them, that they entered the temple at the hour the people were wont to meet to hear Gods word, and wens up into the Pulpit, and publicly professed their errors. And when the Magistrate, to heal the tumult and sedition, had imprisoned some, and some would have had them put to death, yet *Musculus* asswaged the Magistrates rigor, and told them, that was not the way to reduce the erring; and himself went daily to the prison to visit them, never speaking a word to them of Religion, but bringing them relief, and speaking kindly to them; yet did these Anabaptists set upon him with reproaches when he came to relieve and visit them, calling him the progeny of Vipers, and a false Prophet, that nourished a Wolf under sheeps cloathing, and that sought their blood, &c. till by long patience, and bounty, and kindness toward them he had won their affections, and then they desired conference with him, and did patiently hear him, and one after another forsake their errors; whereof one of them became a Minister; And so by the conviction of these men, the Church was afterward at more peace from the Anabaptistick fury, saith *Melch. Adamus. in vita Musculi*.

Which I the fullyer relate, because *Mr. T.* boasteth so much of *Musculus's* exposition of *1. Cor. 7. 14.* that the simple people are ready to think that he hath at least one sober, godly, learned Divine on his side.

Calvin hath wrote a Treatise against them, which he saith in his Dedication, he did for this reason, to admonish all godly men that were not well experienced herein, how mortall a poison the opinion of the Catapultists is. He begins his Treatise thus; If I would write against all the errors and false opinions of the Anabaptists, I should undertake a long work, and should enter into a deep, from whence I should have no passage out. For this puddle doth herein differ from all other Sects of Hereticks, that they do not only err in several things, but are as it were a vast Sea of stupendious dotages; so that there can scarce be found the head of one Anabaptist which is not possessed with some opinion different from the rest. Therefore there would be no end

of my work, if I should discuss, yea or but rehearse all the wicked Doctrines of this Sect; &c. So he goes on, and shews that they were then divided, especially into two Sects; One more moderate and simple, that did boast of Scripture, and plead Scripture with great confidence for all they held (which was first, that Infants were not to be baptized 2. That there should be stricter and popular discipline in every Church, and the wicked more separated from Sacrament and Communion, &c.) The other sort were called Libertines, who pretended to be so spiritual, as to be above Scripture, and had a mystical ambiguous way of speaking, proper to themselves, confounding good and bad, God and Satan, and darkning all things, &c. Against the former and better sort; he shews the vanity of their boasting of Scripture, and answers their arguments; and among other things to the point in hand, he hath these words; The Devil himself was armed with the word of God, and girded himself with that sword, that he might invade Christ; and we have experience, that he daily useth this art by his instruments, that he may deprave the truth, and so lead poor souls to destruction. As for those miserable fanatick persons, that so boast that the word of God is for them, whether that be so, the matter it self sheweth plainly. We have been endeavoring this long time by our daily labors to restore the holy word of God; for which cause we bear the opposition of all the world. But how much have these men promoted it? or what help have they afforded us? They have troubled us rather, and vehemently hindered us. So that how they have prevailed (against the work) cannot be expressed; but thus, that how much the word of God was by us promoted, or helped on, so much was it by these men retarded, and so went backward, &c.

If I should heap up all the Testimonies that such unquestionable witnesses do give us of the Anabaptists carriage and manners, I should fill a larger Volume then I intend, or am able for; I will therefore add but one more, and that is a witness (as all the rest) for learning, godliness, and faithfulness in his report beyond exception, even *H. Bullinger* in his Dialogue against the Anabaptists.

He begins his book with a lamentation at Gods Judgments on Christians for their not profiting by the word, for which God gives them up to follow novelties, as if they were given over to a reprobate sense, and all kind of filthiness and disgrace, the common people being so blinded, as not to see how great calamities follow, where once the Anabaptists set foot. And when some were so blind that they saw no harm in them, as if they were an innocent, zealous, godly people (no wonder if some will deny their wickedness, now so long after, when the partiall did not discern it then) *Bullinger* undertakes to shew what a wicked people they were, from particular instances, in these words. [I will (saith he) make all this manifest to you. This Sect hath wholly subverted *waldshut* (where *Hubner* was Teacher) they banished many of the Citizens that were good men and sincere, and drove them from their possessions (this was their liberty of conscience) by which means the Gospel, which did there excellently flourish, was utterly rooted out. (This is the success of their labors) The very same they wanted but a little of doing at *wormes*. At *Augusta, Bassl*, and in *Moravia*, there were Anabaptists that affirmed Christ was (but) a Prophet, and affirmed that the devils and wicked men should be saved (This is the progress of their Doctrine) At *Scngall* one cut off his brothers head, as he said, at his fathers command. What filthiness they commit under pretence of spirituall marriage, those Towns and Cities can testify who have often sharply punished them for these wickednesses. And this no man can deny, that most of them do forsake their wives and children, and laying by all labor, do live idly, and are fed by other mens labors; And when they abound with filthy and abominable lust, they say it is the command of their heavenly father;

perswading women and honest Matrons, that it is impossible they should be partakers of the Kingdom of heaven, unless they filthily prostitute their bodies, alledging that it is written, that we must renounce all those things which we love best, and that all kinds of infamy are to be swallowed by the godly for Christs sake, and that Publicans and Harlots go first into the Kingdom of heaven. Of the Treachery, Lying, and Sedition wherewith these disobedient people do every where abound, there is no end or measure. An d I pray, are these (and more which in prudence I silence) their vertues? Do you yet think that they design nothing dishonest? Or can you deny the truth of these things? *Object.* Sure many things are charged on them falsely, and some addeth somewhat. *Ans.* What things have hitherto been mentioned, may be all proved by signed Letters, and by certain Testimonies. For my part, I have in prudence silenced their crimes, and spoke less then they have committed; so much the more doth it grieve me, that men are so blind, that they do not observe these things, or lay them to heart; Yea, that a great part of men do embrace and follow these erroneous men, even as though they came down from Heaven, and were Saints among mortals, who preached nothing but what is Divine and Heavenly, whereas they far exceed the *Nicolaitans* and *Valentinians* filthiness. *Object.* I have not found these things so: nor do I think that all are thus defiled. And if a few among them are such, what is that to the godly? There was one *Judas* among the Apostles, &c. And they teach so excellently of God, and of avoiding sin, that I cannot conceive they are so bad. When they are apprehended, they praise God, and give thanks; when they are slain, they constantly endure it, and gladly and cheerfully undergo death; This you cannot deny; and therefore I would you had heard them as I have done. *Ans.* Perhaps I should have little to say against you, unless I had long ago thoroughly known this kind of men. But I am not ignorant how much by guile and deceit, Hypocritic can do. As to your answer; it is true, that the wickedness of a few should be no disparagement to the innocent; but you have not yet proved the Anabaptists cause to be just and good. *Nor can you show me one man of them, who is not blemished with some of the foresaid wickednesses; I mean, Lying, Treachery, Perjury, Disobedience, Sedition, Idleness, Desertion (of their wives) Filthiness.* Of these, although all have not all of them, yet every one hath some; in the mean time, I say nothing of their Heresie and Sects, their pertinacy and false erroneous Doctrine. And for that which they speak rightly, it is but the same that we say.

Thus *Bullinger* goes on in his testimony of them, which I may not be larger in transcribing. It is not against their Doctrine that I bring these Testimonies; for that would be but to alledge one mans judgement against another; But it is concerning their qualities and behavior, and open wickedness; in which case (being about matter of fact) if so many learned, holy Divines, who broke the Ice in the work of reformation, and did and suffered so much to accomplish it, and lived in the countreys and times where and when these things were acted, I say, if these be not to be taken for credible witnesses, I know not what humane testimony scarce may be credited, and whether all History be not merely vain. And I doubt not that *Mr. T.* knows that *Peter Martyr, Zanchius, Daxeus, Favellus, Beza, Chennitius, Tossanus, Gryneus, Bucer, Chytraus, Aretius, Hemmingius, Gerhard,* with multitudes more, do all give the like testimony of the Anabaptists, giving them commonly the titles of Furies, Fanaticks, Perjured, Filthy, Tumultuous, Seditious, &c. And the business of *Munster* I need not relate; *Sleidan, Spanhemius,* and lately *Mr. Baily* and others have said enough of it.

So that by this you may easily perceive how God hath followed them with his judgements abroad in all the four forementioned respects.

1. How they have been so far from being prosperous in the Ministry, and furtherers of the Gospel, that they have been the great scandals and hinderers of its success.

2. And that they seldom stopped at the denyall of Infant-Baptism, but have proceeded further to the vilest opinions; and seldom any came to notorious Heresies but by this door.

3. And that God hath usually given up their Societies to notorious wickedness in life, in so much that *Bullinger* challengeth to name a man that was free.

4. And how they have withered every where, and come to nought, is too evident to need proof. So that when the light of the Gospel once broke forth, and the true work of Reformation was set afoot, God prospered it so mightily to the astonishment of the very Enemies, that in a short space it overspread a great part of the Christian World: But Anabaptistry, which set out neer the same time and place with *Luthers* Reformation, did only make a noyse in the World, and turn Towns and Countreys into seditions and misery, and so die in disgrace, and go out with a stink: And in what Countrey soever it came, after some short stirs, it had the same success: except where a few of them are in some places tolerated, as Jews and Hereticks are, for meet Policy or compassion; yea, and still the most learned and godly Divines were the instruments of suppressing it.

And doth God use to deal thus by his truth in a time of Reformation? I deny not, but some Truths may be long hid before the time of Discovery: But this is no New Light; for it broke out long ago, and hath been put out again and again. And I deny not but godly Divines may resist a Truth with much zeal while they think it an Error: But then others will maintain it, and it will likely get ground still; or at least God will not suffer it to be extinguished in a time of Reformation; much less will he follow it with such heave Judgements, and make it the inlet of so much Error, and wickedness, and calamity.

At *Geneva* (a Church that God so wonderfully blest, and where there were able Divines to encounter it,) it no sooner broke forth, but a few Disputations did silence its Patrons, and by convincing them did extinguish the fire. Those places that have entertained it throughly, it hath been as fire in the thatch, and proved their ruine.

But alas, what need we look into other Kingdoms to enquire whether the fire be hot, when we are burning in it? or to know the nature of that poyson that is working in our bowels, and which is striving to extinguish the life of Church and State. *England* is now the stage where the dolefull Tragedy is acting; and the eyes of all Reformed Churches are upon us, as the miserable objects of their compassion. Certainly, he that will not know and acknowledge sin in the very time of Affliction, and that when so many heave Judgements are on our backs, yea, and when we smart by that sin for which we smart, so that it is the means as well as the Merit of our misery, this man is fearfully blinded and hardened. To love and plead for the sin for which, and by which we smart, even while we smart, is no good sign. I have had too much opportunity to know very many of these called Anabaptists, and to be familiar with them, and having first examined my heart, least I should wrong them out of any disfaffection, through difference of judgement, as I clearly discover that I bear no ill will to any one man of them, nor ever did, nor finde any passion but compassion moving me to say what I do; so I do impartially and truly affirm concerning the most of them that I have conversed with, concerning the forementioned particulars, as followeth: 1. That I have known few of them so much as labour after the winning of souls

souls from sin to God, and bringing them into love with Christ, and holiness, and heaven; but the main scope of their endeavours in publike and private, is to propagate their Opinions; and if they do Preach any plain wholsom Doctrine, it is usually but subservient to their great Design; that the truth may be as sugar to sweeten their errors, that they may be the easlyer swallowed: And so strangely are they transported with a desire to bring men to their Opinion, as if they were never in a happy condition till they are re-baptized, or as if there were no hope of the salvation of the holiest men till then; and as if there were little more then this required to make men happy: For this is the Doctrine that they most eagerly press; and if they can get the prophanest persons to imbrace their Opinions, and be re-baptized, they usually make much of them, and shew more affection to them then to the most godly that differ from them. Nay more, they are the greatest hinderers of the work of God in the converting of souls, and reforming the Church, that I know in the Land; what others have done I will not say; but I know none of the most prophane or malignant, that are half so bitter Enemies to the Ministry, and so great hinderers of the saving of souls. Alas! how oft hath it wounded my spirit with grief, to see and hear men professing to be more godly then others, to make it the very business of their lives to disgrace the Ministers of the Gospel, and make them vile and odious to the people! If they come into company of the prophane, that hate a godly painfull Minister for seeking their salvation, these men will harden them in it, and say far more against the Minister then the most notorious scorers were wont to do; and that not in a bare scorn, which is less sticking, but in serious slanders, perswading the poor people that their Ministers are Hypocrites, and belly-gods, and meer self-seekers, that study but to feed their own guts, and to make a prey of the people, and to advance themselves, and be masters of all men; and that they are cruel blood-thirsty persecutors, Baals Priests, and Antichristian seducers, and that they preach falshood to our people, and tell lies in the Pulpit, with the like accusations. O how this confirmeth men in their enmity to the Doctrine of the Gospel and the Preachers of it! When poor people hear those despise the Ministry that once were constant hearers; and hear those deride family-duties, and holy walking, and the Lords day, who once seemed godly, they may think that sure these men that have tryed this strict way, see some evill in it, or else they would never speak against it so much. Nay, I never heard any of the old scorers that would scorn half so bitterly and reproachfully as some of these men. Read but the Books called *Martin Mar-priests*, and then judge. And usually when they run up into a Pulpit, or Preach in private, the chief scope of their Doctrine is to perswade the people that the Ministers are Seducers and Liers, and fals Prophets, &c. As if the poor people were in the sure way to salvation, if they could but have base thoughts of their Ministers; and as if the first thing that they have need to learn to make them happy, were to scorn their Teachers, whom the Holy Ghost commands them to obey, *Heb. 13. 7, 17.* and highly to esteeme them for their works sake, and know them to be *Over them in the Lord,* *1 Thes. 5. 12. 13.* How could all the Devils in Hell have found out a more effectuall means to make all the people disregard and dispise the Gospel, and so to perish certainly and speedily, then by thus bringing them to vilifie the Messengers of the Gospel, and think it a vertue to reproach and forsake their Guides?

Moreover, the most of them that I have known, have made their Doctrine of Anabaptistry a ground of separation, and perswade the people that it is a sin to hear our pretended Ministers (as they call them,) because they were never baptized: And thus when they can make them believe that the Ministers are Seducers, and that

it is a sin to hear them, then judge what good they are like to receive by that Ministry ? and what a case the Land were in if all men did believe these mens Doctrines ? This is the Papists only strength among us ; to make the people believe, it is a sin to hear us, or joyn with us, and then they are out of all ways of recovery ; they may make them believe any thing when no body contradicteth it. And it is not only the vulgar sort of the Anabaptists that hence plead a necessity of separation ; but the most Learned of their Teachers : As *Mr. Benjamin Cox* did at *Coventry*, whose first endeavors (when he had made them believe that Infant-Baptism was sinfull) were to perswade them, it was sinfull to hear and joyn with their Teachers, being unbaptized men ; which case when I had awhile disputed with him, it was agreed that we should prosecute it by writing, and that the people should hear each writing read. But when I had sent in my first, in confirmation of my Arguments, I could never get his reply to this day ; At first, he excused it by his imprisonment (whereof I was falsely accused to be Author, when indeed I perswaded them to release him :) but yet never since could he have while to do it.

Moreover, the very scandall of these mens Opinions and practices have been an unconceivable hinderance to the success of the Gospel, and the salvation of multitudes of souls. O how it stumbleth and drives off the poor ignorant people from Religion, when they see those that have seemed Religious prove such ? and when they see us at such difference one with another ? and when they see so many Sects and Parties that they know not which to turn to ? They think that all strictness doth tend to this ; and so that the godly are but a company of giddy, proud, unseled, singular persons, that know not where to stop till they are besides themselves. O how the Papists also are hardened by this ! I have spoke with some of them, that once begun to be moderate, and could scarce say any thing for their Churches forbidding the common use of the Scripture, and teaching people an implicate Faith, who now upon the observation of these Sects and their miscarriages, are generally confirmed in their way, and say to us, Now you may see what it is to depart from the unity, and bosom of the Church ; and what it is to make the Scriptures common ; and to forbid silly people taking their Faith upon trust from the Church ; and set them all a studying for that which is beyond them, till you are cut into shreds, and crumbled to dust ! The Episcopall Party are far more confirmed in their way by it, and say, Now you see what it is to cut up the hedge, and pluck up the banks of Government. There was none of this work under the Government of the Bishops ; you see how you have mended the matter, by extirpation of them root and branch : Yea, those that were offended at the Prelates cruelty, in silencing and suspending, &c. do now upon the sight of these Sects and abuses think they did well, and that it was needfull for the quenching of this fire while it was a spark : And many that begun to stagger at the Kings late cause and Wars, are now many thousands of them perswaded of the lawfulness of it, meerly from the miscarriages of these men : Yea, and if report (too probable) do not lie, thousands and millions of Papists in all Countreys of *Europe* where they dwell, are confirmed and hardened in their Religion, by the odious reports that go of the miscarriages of the these men in *England* : These (say they) are your Reformers : And this is your Reformation ! O that our heads were fountains of water, that we might weep day and night for this wound to the Gospel, this dishonor to God, and this grievous injury to the souls of multitudes ! It must needs be that offence cometh, *but wo be to those men by whom it cometh ; it were better for them that a milstone were hang'd about their necks, and they were cast into the depth of the Sea* : And happy is he that is not offended in Christ. This is the

help that the work of Reformation, and of mens salvation hath received from these men.

Furthermore, it is evident how little they help on the work, in that they labor for the most part to work upon those that are or seem Religious already, and not those that have most need of Instruction: (though yet they will welcome these too if they will be of their way;) They make a great stir to pervert a few of the weaker unstable Professors, but the great work of converting souls is little endeavored by many. How many Sermons do they spend in venting their own Opinions? till they have brought poor souls (which is too easily done) to place their Religion in holding these Opinions, and in being Rebaptized, and then they think they are good Christians indeed, and of the highest form: An easie Religion, which will prove a desperate delusion. If *Mr. T.* do challenge me here as being free from this exception himself, I should be loath to meddle in such personall applications; but 1. One Swallow makes no Summer. 2. I should have been loath to have spent so much time and zeal in the Pulpit for Infant-Baptism, as he hath done against it, and to have had the names of *Mr. Marshall*, *Mr. Blake*, and *Mr. Baxter*, oftner in so many Sermons, then of *David*, or *Peter*, or *Paul*. And 3. though I unfeignedly acknowledge my self a most unworthy wretch to have been the instrument of converting one soul, and that I have deserved God should rather blast all my labours, and that the success he hath given me hath been meerly of free-mercy, yet I would not for all the gold and glory in the World, that I had no better fruit of my Labors to shew then *Mr. T.* hath since he came amongst us; and that I could discern the probable signs of conversion (from prophaness to sincerity) upon no more souls in my charge lately wrought, then for ought I can learn is discernable in his, as wrought by his Ministry; unless the perverting of five or six Professors, be the work of their conversion; Yet I know that better men then either of us, have labored long with small success; but that is not usuall. But in my own experience, I never knew the Labors of any zealous Anabaptist, that ever God blessed to the true conversion of many souls; but many they make meer talking, censorious Opinionatists, and usually there leave them. Nay, I desire any sober Christian but to look impartially through all the Land, and tell me where ever any such Teachers lived, but the place in generall was much the worse for them: Where the Gospel before prospered, and Christians spent their time and conference in the edifying of each others souls, and in heavenly duties, and mutuall assistance, and lived together in unity and love, according to the great command of Christ; they ordinarily turn all this to vain janglings, and empty, windy, unprofitable Disputes, which he that is most gracious, doth taste the least sweetness in; and they turn their unity into divisions, and factions, and their amity into jealousies and contentions; one is for this side, and another for that; and they seldom meet but they have jarrings and contendings; and look on one another with strangeness, if not with secret heart-burnings and envyings; studying all they can how to undermine each other, and every man to strengthen his own party. And these are the usuall fruits of the Doctrine of Anabaptistry where it comes. It may be they will say, that Christ came not to send peace, and the Gospel it self occasions division. Answer 1. It doth occasion it, but not directly produce and foment it of its own nature, as this doth. 2. The Gospel occasions division between good and bad, the Seed of the woman and of the Serpent, but not between the godly, and the godly, as this doth: Christs Doctrine and his ways lead all to peace, and to dearest love among the Brethren. He leaves them his peace as one of his chief legacies, and makes it his new commandment to them, that they love one another, and faith, that by

that shall all men know that they are his Disciples. But of this before.

2. And as Anabaptistry hath been no greater a friend to mens salvation with us, so every man knows that it is the ordinary inlet to the most horrid Opinions. How few did you ever know that came to the most monstrous doctrines, but it was by this door? And how few did you ever know that entered this door, but they went on further? except they dyed or repented shortly after? I confess, of the multitudes of Anabaptists that I have known; at the present I cannot call to mind any one that hath stopt there. Most that I have met with are Separatists, *Arminians*, or *Antinomians*, or both (for they have found out a way to joyn these extreams, which a man would think impossible) *Socinians*, *Libertines*, *Seekers*, or *Familists*. But because men may refuse to credit my experience of them, (O that most parts of *England* had not experience of them as well as I, though perhaps not so much,) I appeal to the writings of all of them that I can remember that ever wrote. Whether *Mr. Denis* arrived by this way, his writings shew, and his late confession when he was to be put to death for Rebelling with the *Levellers*. What horrible things *Collyer* is come to, his writings against Ordinances witness. *Mr. Saltmarsh* his writings testify the like too openly. *Paul Hobson* (one of the Subscribers of the Churches Confession) publisheth himself a *Socinian* to the World, teaching that God was never at enmity with men, but only men with God, and that Christ did not reconcile God to man, but only man to God, and did not purchase Love, Life and Salvation, but was sent to manifest them, &c. *Mr. Cox* (another of the Subscribers) taught them at *Coventry*, that our Ministers might none of them be heard, as being unbaptized men, and that they might not ordinarily Preach in the ordinary Assemblies, and that the errors of their calling and Doctrine were greater then that of the Priests and Pharisees in Christ's time, when there were two High Priests, and when they were annually chosen, and that by the *Romans*, and held it not by succession and for life as they ought; yea, when they corrupted the very fundamentals: Also that the very office of our Ministry is not from God, no more then the Call; and that we are all incapable of any Office in a Church of Christ, because we are unbaptized. All this I have under his own hand: Beside what he taught about Redemption, the Law, Liberty of Conscience, &c. Whither *Mr. Dell* is arrived, let his Sermon against Reformation, and his Treatise against Uniformity witness. How far *Mr. Williams* in *New England* went by this way, that Plantation can sadly witness, but *England* far more sadly, who giving him kindly entertainment then they, have received far more hurt by him, when he became the Father of the *Seekers* in *London*. Even *Mr. Blackwood* hath as much for his Liberty of Conscience as for Anabaptistry. For *Mr. Erbury*, let the *Oxford* Conference testify of him: What should I tell you of all those hideous Pamphlets against Ordinances, and for the Morality of the soul, and that the soul is God himself, and against the truth of Scripture, and down-right Familism, Libertinism, and Paganism, such as *R. wilkinsons*, The mad mans dissection of the Divinity, &c. with a multitude more, which all spring from this root of Anabaptistry: I remember four years ago, when Anabaptistry had not been long in the Countrey, about *Marsfield*, and *Trubridge*, and those parts, they maintained that Christ took our sin into his nature, as well as our flesh, and so had originall corruption as well as we: and that mens souls are but a beam of God, or God himself appearing in several bodies, and when men die the soul is in God again. I cannot but think how men cryed out against *Mr. Edwards* his *Gangren* at first, as if he had spoken nothing but lies; and now how they have justified it with a fearful overplus. I will not stand to name any more to you, but only one, which being late, is fresh in our memory, and being not far off us, is newer our knowledge, and being

most dreadfull, should be heard with trembling, as one of Gods most fearfull Judgements; and that is of *Mr. Coppe*, and his Followers, called by some the *Ranters*, by others, the *High-attainers*. This man was a zealous Anabaptist, when I was Preacher to the Garrison of *Coventry*, he was Preacher to the Garrison of *Compton-House* in the same Countrey, and I heard of no Opinion that he vented or held, but, the Necessity of Rebaptizing, and Independancy, and was a sharp Reproacher of the Ministry, (which is the common Character of all Schismaticall Subverters of the Church: They smite the Shepherds, that they may scatter and devour the sheep the more easily,) This man continued a most zealous Re-baptizer many years, and re-baptized more then any one man that ever I heard of in the Countrey, witness *warmickshire*, *Oxfordshire*, part of *worcestershire*, &c. (So far was his Success beyond *Mr. T's* in this work.) Till at last God gave him over to a spirit of delusion, that he fell into a Trance, and Professeth himself that he continued in it three or four days, and that he was in Hell, and that he received those Revelations which he hath published in his Book, in which he Blasphemously arrogates to himself the Sacred name and Titles of God, and crys down Duties and godly Life, by the name of [plaguy holiness] and sweareth most vilely; and professeth that it doth him more good to run on men, and tear them by the hair, and curse like a Devil, and make them swear by God, then to joyn in Family Duties, and in plaguy holiness: And that he can swear a full mouth'd oath, and can kiss his Neighbors Wife in Majesty and honour, which if a Precisian do, that knoweth sin, he shall be damned for it: He pleads for Community, and against Propriety; and faith, he went up and down *London* Streets with his Hat cockt, his Teeth gnashing, his eyes fixed, charging the great Ones to obey his Majesty within him; This and abundance more such hideous Blasphemies his own Book contains. And his practice is answerable to his Profession. For he went up and down teaching this to the poor Professors in the Countrey, and sweareth most hideously in his Conference and Preaching, and Cursing, and filthy lascivious practises, not to be named, are his Religion. It may be some will say that he is a mad man: But it is otherwise, as may be known by those that will speak with him, (he is now in *Coventry* Jail, where he was once before upon his re-baptizing, for which they were taken to be Persecutors by those that now are approvers of his suffering,) but doubtless he is worse then mad in his delusion: But O the dreadfulness of Gods Judgements! would any Christian ever have believed that such a man should have had any Followers? and that men and women professing the zealous fear of God should ever be brought to place their Religion in revelling, roaring, drinking, whoring, open full-mouthed swearing ordinarily by the the Wounds and Bloud of God, and the fearfullest Cursing that hath been heard, as if they were all possessed with Devils? (as for my part, I think they are,) yet so it is: Many of his People fall into Trances as well as he, and go about like walking Devils in this language and carriage. Some were set in the stocks at *Stratford upon Avon* for their Oaths, which came to a great number: About *Southam* and *Compton* side among those that were Anabaptists before, divers, as I am most credibly informed, are brought to this fearfull state: And some moderate hopefull Anabaptists nearer us, are inclined to it. One said, that when she first heard him swear, her flesh trembled, but when she heard him speak for himself, she saw that he had ground for it: (or to that sence:) And in *London* it is by impartiall testimony reported that he hath abundance of Followers; whereof one woman was lately Carted through the Streets for ordinary Whordome, and gloried in it, who was formerly judg'd godly and modest. And is not the plague of blindness upon his understanding that will not see the hand of God in this? The Lord is known by the Judgements which

he executeth, *Psal. 9. 16.* And is not that man a second *Pharaoh* that yet will not see nor stoop to God? Is not the name of the sin legible in the judgement? and doth not God testifie from Heaven against Anabaptism plainly by all these? Are they not even as visible Characters of Gods displeasure, as the Monsters in *New England* were? The Lord grant that neither I, nor any friend of mine may be ever so blinded and hardned, as to run upon the face of such visible judgements, and to over-look the apparent finger of God, and to stop our ears when he thus speaks from Heaven. O poor *England!* what Vermine are bred in the carcass of thy glory? Did we ever think when we were reproached by the Enemies, as having our party composed of Anabaptists and Separatists, that so many of them would have proved so much worse, and made their Accusations true, as Propheticall, which were then false, as Hystoricall, and *de presente*? And is this it that our eyes must behold instead of our so-much-desired and hoped-for Reformation? O what heart is so hard in any true Christians breast, that doth not rend and relent to think of the dolefull case of *England!* How many thousand Professors of Religion are quite ruined in their souls, and turned into Monsters rather than Saints? How many sad, distracted, divided Congregations? Ministers lamenting their people, and people reproaching their Ministers? what dividing, and subdividing, and subdividing again, and running from Church to Church, and from Opinion to Opinion, till some are at such a loss, that they affirm that Christ hath no Church, nor Ministry on Earth, nor any currant Scripture; nor shall have till he send new Apostles or Miracles to restore them; and others placing their Religion in Cursing, Swearing and Blaspheming? How many a distracted Family is there in *England* that were wont to worship God in unity and joyfulness? One will pray, and the other will not pray with him, because he is unbaptized, and a third saith, that Family Duties are not commanded in Scripture: One will sing prayes to God, and another scorneth it, as if he were singing a Jig, and a third will sing Psalms from the dictate of the Spirit only. One will crave Gods blessing on his meat, and return him thanks; and another derides him for it. One will devote the Lords day to sacred employment, and the other thinks the observation of it is superstitious. One will be of one Church, and another of another; envying and strife hath taken place, while unity and love are laid aside; because that truth is jostled out by error.

3. And for the judgement of a wicked life, to which God usually gives up the grossly erroneous, and specially this Sect. 1. We have made it evident from unquestionable witnesses, how this hath still followed them in other Ages and Countreys. 2. And for these now living, we have not seen their end, and therefore know not yet how they will prove: Most persons that end worst of these sorts do begin fairly. It is the end of wicked men that must give us the true estimate of their condition. When Christ said, [*by their fruits ye shall know them,*] he doth not say [*by the fruits of the first year, or second, or seventh,*] I heartily wish they do not grow worse and worse, deceiving and being deceived. 3. I do not say or think that every particular person of them is so vile in their lives; Christ did not tie himself to give every man of them up to such a conversation, when he saith, [*by their fruits ye shall know them.*] It is sufficient that it is so with them usually: Even as when he saith [*The seed of the righteous are blessed,*] he doth not tie himself, to make every one blessed with his speciall blessing, though he do it ordinarily. We may know an Orchard by the fruit; Though some one or two Trees may have none, yet if the generality be Crab-Trees, the rule will hold. We may know a Flock of Sheep to be such a mans by his mark, though two or three among them may have no mark. 4. But for the most of them that I know, this

is the most discernable judgement upon them of all the rest: what a multitude do I know that are most notorious for pride, thinking themselves wiser than the ablest Teachers, when they have need to be catechised? some of them run up into the pulpits to preach, and challenge the ablest Ministers to dispute, and openly contradict what Ministers preach, when they neither understand themselves nor others, and no man can persuade them that they are ignorant, though it be as palpable as the Egyptian darkness to all knowing men that know them. Others that will not come in publick, are constant Teachers in private, where they vilifie the Ministry, and make poor souls believe, that the Ministers are ignorant of the truths of God in comparison of them. As if the most learned and godly were all but fools, and there were a flat necessity that these men must take on them the instructing and guiding of the people, or they were in apparent danger of being mislead any perishing; When, alas, the silly wretches have need to be taught the very principles themselves; Family duties, and the Lords Day, and many other duties they neglect; All the Heresies in the Land they make themselves guilty of by their Doctrine of Liberty for all. In a word, let those that have tryed them, judge how many of Pauls Characters appear upon them, 2. Tim. 3. 1, 2, 3. *In the latter days shall come perilous times, for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unboly, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, beady, high minded, lovers of pleasures more then lovers of God; Having a form of godliness, but denying the power thereof; from such turn away.* O that England were clear from the guilt of these sins! and these kind of men had not brought this infamy upon us! For my own part, all the afflictions that ever I endured from the wicked in my body, state, or name, and all the sufferings and dangers that I have gone through in these evil times, are nothing to me in comparison of 1. The doleful scandal that these men have brought upon Religion. 2. And the frustrating of our expectations hitherto of the so much desired Reformation, and the power, and plenty, and purity, and peaceable enjoyment of the Ordinances of God. Had they brought me and all the friends I have into servitude, to be their bondslaves, it would have been nothing to me, if I know my own heart, in comparison of these. Had they brought the whole Kingdom into a far greater slavery or poverty then ever was before endeavored, it would have been nothing to these: Had our taxes and oppressions been as great as the Israelites in Egypt, yet it would have been comfortable, had it not been for these. But O the wound that Gods cause hath received! O the horrible scandal that hath been cast on our Religion! the hardening of Papists and Atheists! the opening of the mouths of all the Lords enemies, and causing them to Blaspheme, and to reproach his truth! What heart can hold to think of these? To see the powder-plot buried in oblivion by their miscarriages? and to hear the Protestant Religion charged with perjury, perfidioufness, prevarication, and sins that may not be named. It makes me almost ready with *Jeremy* to lament the day of my birth, and to say, wo is me that my mother brought me forth, to be a man of sorrows, and did I think to have lived to hear these reproaches cast on the people and wayes of the Lord? The present times may palliate them with vain distinctions, and cover them with silencing all that openly may mention them; But truth is the daughter of time; when we are dead, Chronicles will speak plain, and other Countries speak plainly now.

O that God would find out some way to vindicate his own honor, and clear his cause, and then no matter what becomes of us so much. Why, the vindication is at hand, and that most true and unfeigned, and I do charge all men that look upon the actions of these times, to take notice of it, and in the name of the most high God I require

quire them, that they mis-interpret not his providences, and impute not the sins of men to him or his truth : And those that shall write the History of this Age to Posterity, if these lives fall into their hands, I adjure them to consider and declare this truth; [*That it was not the Orthodox godly Protestants, that were the Authors or Approvers of the horrible wickednesses of these times, but the Anabaptists, and other the like Sectaries, whom the Orthodox more zealously and constantly opposed, then any others did, who stander them as guilty; yea, and how far they have gone to suffering in their opposition, the world is judge: And though all be not Anabaptists that have been guilty of these sins, yet the leading active party are; and the rest are but drawn or driven by them: So that Gods Cause and People are hereby fully vindicated: And Blessed be the Lord that hath kept his Orthodox people from the guilt, that his Cause may be so vindicated. What are Anabaptists to us? and why should we be charged with their miscarriages, any more then with the Papists? If Papists were Covenant-breakers, and destroyers of Authority, and Self-exalters, and Captivaters of the best of their Brethern, and Abetters of, or Connivers at the vilest Heresies and rendings of the Church; what were all this to us? what were the stirs at Munster to the Protestants of Germany? Did not the Protestants there do more against them then all the Papists? Yea, did not the Papists first occasion all by their pollutions and cruelty? And did not the Prelates by their Superstitions, Innovations, and Persecutions, occasion all this among us? which me thinks should make them silent and blush for ever?]*

And for the disappointing of our hopes in point of Ordinances and Reformation, it is a most heave burden and grief to our hearts : The divisions and havock of the Church is our calamity: we intended not to dig down the banks, or pull up the hedge, and lay all wast and common, when we desired the Prelates Tyranny might cease : We prayed for Reformation and peace, and the progress of the Gospel; we fasted, and mourned, and cryed to God; we waited, and long'd for it more then for any worldly possession : Indeed, we over-valued it, and had too sweet thoughts of it, as if it had been our Heaven and Rest : Therefore it was just with God to suffer these men to destroy our hopes : And if they do root out the Gospel quite out of England, (as *Bullinger* saith the Anabaptists did from *Waldshut* where *Hubner* was Teacher,) it is just with God : But yet we hope that they shall be but our scourges, and not our utter destroyers; and that God is but teaching us the evill of their Doctrines & Schisms by this experieace, which all the teaching else in the world would hardly have convinced us of. I have wondered formerly why *Paul* speaks so much against Heresies and Schisms: and what made even all the primitive Fathers spend most of their zeal and painful writings against Heresies and Errors? as doth *Ignatius*, *Clemens Alexand.* *Irenaeus*, *Justin-Martyr*, *Tertullian*, *Cyprian*, and almost all; When we in these days were ready to think these to be scarce sins? But now we begin to know their meaning; and I can say as good *Dadianus* (before mentioned) I never knew what Heresie or Schism was till now.

I conclude this with a solemn adjuring of every sober Christian that reads this, to consider, and again consider, *whether it be any whit likely that God would reveale his truth to such men as these, and hide it wholly from all the most holy, zealous, judicious Reformers? evca from Zinglius and Luther to this very day? yea, and suffer those most Learned, Godly Divines to be the chief instruments in all times to oppress and extinguish it, if it had been his Truth? I do not say that all this evill followeth only the Anabaptists: for other Sects (especially the Antinomists,) have also their share; But usually Anabaptistry is the door to all, and the companion of all. Mr. T. saith others have miscarried as well as they: To which I answer. It is too true: But then consider*

consider, that the vulgar will be carnall, who are of that Religion which is most in credit: and that some few of the zealous have been alway scandalous: But for so great a part of the zealous Professors of Religion to miscarry, and that avowing it, as these before mentioned, is a thing that the most malicious Turk or Papist could never yet make good of the Orthodox Party. The Lord grant that men may see how judgement pursueth the dividing, Church-destroying Sects of these times, that they may not run in blindness like *Balaam*, on the drawn Sword.

CHAP. XV.



Will conclude with a little tryall of the strength of *Mr. T.*'s cause in point of Antiquity, which indeed in this case is of some moment, not directly to teach us, whether Infants should be baptized; but *de facto*, whether in the times next after the Apostles they were Baptized or no; which will much help us to know whether the Apostles did Baptize them. And I also build the more on this, because God hath promised that he will never fail us or forsake us; and Christ hath prayed that his Church may be sanctified by the truth, *Joh. 17. 17.* and promised that he will be with them alway to the end of the world, *Mat. 28. 20.* And God will teach the meek his way, and reveal his secrets to them that fear him, *Psal. 25. 8, 9, 12.* And the Apostle saith, If so far as we have attained, we mind the same things, and walk by the same Rule, then if in any thing we be otherwise minded, God shall reveal even this unto us, *Phil. 3. 15.* And God saith. That surely he will do nothing, but he revealeth his secrets to his servants the Prophets, *Amos 3. 7.* And that we need not that any teach us, but as the same annoying teacheth us of all things, and even as it hath taught us we shall abide in him, *1 Joh. 2. 27.* And we shall be all taught of God, *Heb. 8. 11. Isa. 59. 20, 21.* And Christ promiseth to send the Spirit to teach them all things, *Joh. 14. 26.* and promiseth, That when the Spirit of truth is come, he shall guide them into all truth, *Joh. 16. 13.*

Now, how all these Promises can be fulfilled, if God have given up his Churches ever since the Apostles days into Errors in this point (especially if it be of so great moment and consequence as many make it,) I cannot understand. Now that Infants were baptized ever since the Apostles days, as far as the Church hath any currant History left for her Information, I shall prove, 1. By producing the Testimonies; 2. And then require *Mr. T.* to shew where, or when the Church spoke against it? or when there was ever an Anabaptist in the Church uncondemned? or when Infant-Baptism had its beginning? Yea, or how many he can prove that ever denied Infant-Baptism, till the late Reformation in *Germany*?

And 1. for the later Fathers, as *Austin, Hierom, Basil, the Gregories, &c.* I need not mention them, *Mr. T.* will not deny but they were for Infant-Baptism, and it was then practiced:

practiced: All the weight lies on the Testimonies of their Predecessors. And for *Lactantius* that lived as *Bullinger* saith 320. years after Christ, (though *Baronius* and *Helvicus* say, he wrote his Institutions in extream old age, about the year 317. and so was like to live within about 200 years of Christ,) he is known to be for us, in *Institut. lib. 4. cap. 4.* And for *Cyprian* (who lived as *Bullinger* about 255, or rather as *Helvicus* saith, he read *Tertullian* being himself then Bishop of *Carthage* about the year 247. and so was likely to live within 200. years of Christ,) he in his *Epist. 59. ad Fidum*, is known to be openly for it, and a whole Council in his time. And they do not mention it as a thing newly begun, but as a granted case. And is it likely that the Church in that persecuted time, when they were so tenacious of the Apostles ways, should within 100. years after *S. John's* death, so souly forget the Apostollicall practice? Yea, in *Tertullians* time *Mr. T.* confesseth it was in practice, (for he told me *Tertullian* was the ancientest that we could alledge for it.) And do we need any more? *Tertullian* as *Helvicus* placeth him, wrot his Book of Prescriptions about the year 195. which was about 97. years after the death of *S. John*, and we cannot imagine that himself could be less then thirty or forty: So that by this account he lived about sixty or seventy after *S. John* (though *Pamelius* say he flourished about 200 *ann. Dom.*) And could the Apostles practice in so remarkable a thing be unknown within seventy, or eighty, or a hundred years after their death? Is it not easie to know whether Infants were Baptized in *England* or no, a hundred or two hundred years ago? And here it was as easie. As for *Origin*, others have shewed out of his Comment on *Rom. & Levit.* That it was then taken as delivered from the Apostles. But it is needless to insist on him, as being somewhat later then *Tertullian*. Now for *Mr. T.* to expect any Ancienter Record, is strange, when he cannot but know that there are but very few small Books which are of unquestionable credit before *Tertullian*; and those few are upon other theams. And yet we shall find somewhat even from them. And because *Mr. T.* seems in his Apology to put by *Tertullians* Testimony, I shall make it evident that Infant Baptism was practiced in his time, and that his judgement was for it. And first if it had not been then practiced, why should he perswade them not to make hast? *lib. de Bap. cap. 8. Cunctatio utilior, precipue circa parvulos, &c. 2.* Why should he speak of *sponsors* else rather then *susceptores*? 3. He evidently excepteth the case of necessity, that is, when they were in danger of death, when he saith. [*si non tam necesse.*] as *Pamelus* truly expoundeth him. So that *de facto* (which is all that we enquire after now,) it is evident that Infant-Baptism was then practiced: And for the question *de Jure* about delay, I doubt not *Tertullian* erred, 1. not considering that in Scripture it was ever admistred at the first entrance without delay, and yet *Tertullian* would have even the adult to delay, when himself and other Fathers call Baptism [Initiation.] 2. And the weakness of his reasons are evident. 1. *Quid enim necesse est sponsors periculo ingeri, qui & ipsi per mortalitatem destituere promissiones suas possunt, & proventu male indolis falli?* 2. *Quid festinat Innocens etas ad remissionem peccatorum?* 3. *Cautius agetur in secularibus ut cui substantia terrena non creditur, divina credatur?* Be not these poor reasons? And yet I believe with *Pamelius*, and many others, that it were only Heathens children that *Tertullian* here speaks of, because he speaks only *de sponsoribus & non de parvulis*; and how could the Sponsors be indangered while there were Parents? 4. But further, it is evident that *Tertullian* was for Infant-Baptism, in that he argues for the necessity of Baptism to Salvation, and answereth the Arguments to the contrary, *lib. de bap. cap. 12. Quum vero prescribitur nemini sine Baptismo competere salutem, &c.* Now he oft expresseth himself for the salvation of Infants; and therefore mult needs be for their Baptism. (The grounds we now stick not on, but the

matter of fact and that it was then in use.) So *lib. 4. advers. Marcion. cap. 23. Sed ecce Christus diligit parvulos, tales esse docens debere qui semper majores velint esse, &c. Quâ vero bonus (Deus) adeo diligit parvulos, ut apud Egyptum benefecerit obstricticibus protegentibus partus Hæbreos periculantes edicto Pharaonis; Ita & hæc affectio Christi cum creatore est. Immo nunc Deus Marcionis qui connubium averfatur, quomodo videri potest parvulorum dilector &c. Qui semen odit, fructum quoq, execretur necesse est. Næ ille se viator habendus Egyptio rege, &c.* Hence I gather 1. That he took Infants to be Church-members, which with *Mr. T.* will infer their Baptism. Or else how could God and Christ be said so to love them? 2. That he concludeth the salvation of Infants, and consequently their Baptism, seeing that he took Baptism to be of flat necessity to salvation. As for that *lib. de Anima*, where he calls *fideliû filios sanctitatis candidatos & sanctos tam ex seminis prærogativa, &c.* Others have fully shewed his opinion from it.

And whereas *Mr. T.* is rather confirmed he saith, because *Cyprian* and others alledge such weak grounds for Infant-Baptism. I answer: 1. I care not much for their grounds, as to our present Dispute, but whether the thing were then in use? And certainly, that a Council of 66. Bishops should determine about it (not mentioning it as any new thing) who lived within some 110. or 120. years of *S. John* (for so it will appear) is no small confirmation to any impartial man, that it was the Apostles practice. 2. And I may better argue against delay of Baptism from the weakness of *Tertullian's* reasons. 3. And *Cyprian's* reasons are not so silly as is pretended, if well weighed; but I will not stand on that.

And though the Books before *Tertullian* be small and few that are currant, and meddle not directly to this Question, yet their judgement may be gathered plain enough. *Irenæus* who lived a Bishop in France in the year 170. according to *Helvicus* and others, and so was a Bishop within 73. years of *S. John*, and consequently must needs live within some 43. or there about of *S. John* (for its like he would not be a Bishop much before 30. years old,) his Testimony in that commonly alledged place seems plain to me: *Lib. 2. adver. hæres. cap. 39. Magister ergo existens, magistri quoq, habebat ætatem, non reproband nec supergrediens hominem, neq, solvens suam legem in se humani generis, sed omnem ætatem sanctificans per illam que ad ipsam erat similitudinem. Omnes enim venit per semetipsum salvare, omnes inquam qui per eum veniunt in Deum, infantes & parvulos & pueros & juvenes & seniores. Ideo per omnem venit ætatem, & Infantibus Infans factus sanctificans Infantes, in parvulis parvulos, sanctificans hanc ipsam habentes ætatem, &c.* From these words of *Irenæus*, it is evident. 1. That Infants were then taken for Members of the visible Church. For if that Age be sanctified, & the Infants sanctified, and if Christ did of purpose become an Infant that he might sanctifie Infants & save them, then sure there is nothing in the Age to hinder them from being visible Church-members: Nay, they are actually such: For what can be said more of any, but that they are sanctified, and that Christ became of the same Age to sanctifie theirs? If any say, that this is meant of internall reall sanctification only; I answer: 1. That cannot be, for he speaks of Christs sanctifying the very Species or Age, by becomming of that Age; And 2. Then according to their Exposition of *Renaſcuntur*, it should be but a tautology; *q. d.* [he sanctifieth all that are sanctified, or new born.] 3. And the word [sanctifie,] will be seldom (if at all) found to be used for a meer Infusion of the Seed of Grace without any actual holiness: But for a Relative separation to God, it is most frequently used. 4. However, this was a sanctification which was known to the Church, or else how could *Irenæus* speak of it? and if it were known that some were sanctified, the very Age of Infancy being sanctified, then there

are certainly some Individuals whom the Church is bound to judge to be probably such, and to receive as such : For to say that Christ by being an Infant hath sanctified Infancy and Infants, and yet there are no Infants in the world whom we are bound to judge probably sanctified, and to receive as such, is a contradiction. Nor will it follow that then all Infants are sanctified : No more then that all the *Parvuli & Juvenes*, though Christ became *Parvulus & Juvenis* to sanctifie them. And for *Mr. T.* his saying, that *A judgement of Charity is no ground to walk by in this*; I have fully answered it before.

2. And further, as it is hence evident, that Infants were then taken for sanctified, and so for Church-members (as Infants among the Jews were,) so also expressly that they were Baptized : For in *Justin Martyr*, *Tertullian*, and all the first Writers then, *Renasci* is an ordinary term to signifie *Baptizari* : Nor do either the words or scope of *Ireneus* here shew his meaning to be otherwise, for all that *Mr. T.* saith. For as his scope is to shew that Christ went through all Ages to sanctifie some of all, and Infants among the rest, so here he puts this in to shew who those some were, that we might not think he meant all of every Age : And Baptism is the Cognizance by which he would have us discern them. And [*per eum,*] may be meant [by his command,] or [by him, as the way to the Father,] seeing they were Baptized into the name of the Father, Son, and holy Ghost. The truth is, *Renascencia* is not used by the Fathers ordinarily, so far as I remember, for either meer Baptism, or meer Regeneration ; but for Baptism as signifying Regeneration (or as many thought, effecting it,) or Regeneration as signified (given) by Baptism. For those that they judged probably Regenerate (or to be fitted for it,) they Baptized ; and those that were Baptized they called Regenerate. So that calling Infants Regenerate, was a certain sign, according to the language of the Antients, that they were Baptized. For *Mr. T.* can never shew (I think) where they called any Regenerate, that were not Baptized, or fit to be Baptized. The rest of *Mr. T.*'s exceptions against *Ircneus*, *Mr. Marshall* hath answered.

The next Testimony which I will produce, is from *Justin Martyr*, who lived in all likelihood in *S. John*'s days, (and therefore could not be ignorant of the Apostles practice in this :) For he was a Philosopher, and converted to Christianity in the year of Lord 128, and wrote his first Apology 150, as *Helvicus* from his own Testimony gathereth : And therefore if he were a converted Philosopher before thirty years of age, or thereabout, it is strange : (And *S. John* dyed, anno 98.) *Scullietus* saith, he flourished 140. *Parvus*, that he was beheaded 168. You cannot expect that he should speak expressly to the point, both because he is brief, and treateth on other Theams, to which this did not belong, and because the Church then living among Heathens, had so much to do in converting and baptizing the aged, that they had little occasion to treat about children, especially it being a point not controverted, but taken for granted by the Christians, who knew Gods dealings with the Jews Church, that children were Members with the converted Parents ; especially when the very Gentiles children were Members before Christ ; and it was the Jews that were in part broken off, but no talk in Scripture of Breaking off the Gentiles or their children : (If there be, *Mr. T.* would do well to shew it better then yet he hath done, if he mean to satisfie men with Scripture, and not with his own naked affirmations.) Yet doth *Justin* give us such hints, by which his judgement and the practice of the Church in those days may be discerned. The commonly alledged place in *Respons. Quæst.* 56. ad *Orthodox.* I will not insist on, because though the place be most exprefs for Infant Baptism, and the Book ancient, yet it is either spurious or interpolate. I have not the Greek

Copy now at hand, and therefore must 'use Translations. In his Dialogue with Tryphon, part. 2. Propos. 3. he saith (according to Gelenius Translation.) *Nos certe qui hujus ope ad Deum accessimus, non carnalem istam Circumcisionem assumpsimus, sed spirituales illam quam Enoch & similes observaverunt: Hanc nos per baptismum, utpote peccatores nati, à Deo miserante accepimus; eam licet omnibus similiter accipere.* Or as Scultelus translates it. *Posteaquam vero per Christum aditum ad Deum nati sumus, non carnalem suscepimus circumcisionem, sed spiritualem, quam Enoch & similes custodierunt. Eam vero nos per Baptismum, quoniam quidem peccatores fuerimus, propter misericordiam ipsius Dei accepimus: Omnibusq; adeo illam ex aequo accipere integrum est.* Now if 1. this be the way by which the heart-circumcision is received, that is, by Baptism, then sure they did Baptize Infants. For they knew that Infants had the Promise of that heart-circumcision, Deut. 30. 5, 6, 7, &c. 2. And if All might receive it, even so as they, (which by was Baptism,) then sure the sort of Infants must be part of that All, and not wholly excluded.

Again, in the same Dialogue *Justin* saith, *Sic & præceptum Circumcisionis quæ ab omnibus nuper natis exigitur octavo die, figura erat veræ Circumcisionis, &c.* This is but a leaf before the other; and so he makes it plain, that the heart-circumcision which he before said they received by Baptism, and All might even so receive as well as they, is it which succeeds this Circumcising of children the eighth day, and so children are part of the All that many receive it. And therefore a few lines after he going on with this, in expounding a saying of *Isaiah*, saith, *Quod autem dicitur pluraliter Annunciamus, in conspectu ejus, ac mox singulariter, Ut pueri, significat multos conversos à malitia per obedientiam fecisse imperata illius, atq; ita universos factos tanquam unum puerum: sicut videre licet in corpore cum multa membra numerentur, &c.* And if the whole Church be made of God as one child, and so called, then sure they did think that children were not themselves excluded from being Members of that Church:

Again, *Justin* makes Baptism to be the only way to Remission of sin, and salvation; and he judgeth that Infants are forgiven and saved; therefore he judgeth that they must be baptized. The former he lays down a little after the forecited place. *Studendum est ut cognoscatis viam remissionis peccatorum, & spem hereditatis promissorum bonorum; in nulla est enim alia præter hanc, si agnito hoc Christo, abluti in remissionem peccatorum lavacro ab Esaia predicato, sine peccatis vivatis in posterum.* Its true, as speaking to the adult, he joyneth agnition of Christ, which all are not capable of, but addeth Baptism which Infants are capable of. So in Apolog. 2. *Renascentur modo renascendi quo & nos renati sumus: nam in nomine Patris omnium dominiq; Dei, & servatoris nostri Jesu Christi & spiritus sancti in aqua tunc lavantur: dixit enim Christus ipse, Nisi renati fueritis, non intrabitis in regnum calorum.* So that he thought Baptism necessary to salvation: And a little after: *Ad quod (alimentum Eucharistiæ) nisi qui credit veram esse nostram doctrinam, ablutus regenerationis lavacro in Remissionem peccatorum, & sic vivens ut Christus docuit.* And a little before he giveth it as one reason why they must be baptized for the obtaining of Remission of sins; *Quoniam prima natiuitas nec scientibus nec volentibus nobis obvenit ex complexu parentum, &c.* And that he judged Infants to be pardoned and saved, is undoubted, from what is alledged before. And *Epist. ad Zenam.* *Oportet autem pueros attendere, talium enim est regnum calorum.* And if he thought that they belonged to Heaven, sure he thought they belonged to the visible Church. For I hope *Mr. T.* will not say that *Justin* by [such] did mean only humble persons of Age, as excluding children, (as Christs words are usually abused.) For this would have been a strange reason for *Justin* to urge Mothers to look to their children, because of humble persons at age is the Kingdom of Heaven.

So in Dialogue cum Tryphone, he saith, *Nam neq; meritationes illas inutiles que in piscinis*

piscina & aquis putealibus sunt, recipiunt: Nihil sunt enim collatæ ad hoc vitæ lavacram &c. Vos in carne circumcisi opus habetis nostra circumcissione, &c. Whence I gather,
 1. That he took Baptism to succeed Circumcision (as the Ancients generally did.)
 2. That he took Baptism to be the ordinary entrance or way to Life and Salvation, in that he calls it *The Laver of Life*; and therefore doubtless took it to belong to Infants whom he judged before to belong to the Kingdom of Heaven. 3. And he thinks those that were circumcised in the flesh should use our Circumcision, that is, the Laver of Life before mentioned: But Infants were Circumcised in the flesh, and therefore it is Infants also that he would have to be Baptized.

For the latter Fathers, I need not to produce their judgements in this Cause: It will be easily confessed sure that all after *Tertullian* and *Cyprian* were for Infant-Baptism. *Vossius* in *Thef.* and *Pamelius* in his Annotations on *Cyprian*, and on *Tertullian de Baptis.* and many more will direct you to proof enough of this.

2. IN the next place therefore I shall desire from *Mr. T.* against the next, some proof out of the Antients, against the Baptizing of Infants, as good as we have brought for it: And when it first begun? Or, who did oppose it for many hundred years? He thinks it crept in among other corruptions: I think contrarily; that the delay of Baptism which *Constantine* and some others were guilty of, did creep in among other corruptions, and was grounded on the false doctrine of those Hereticks that denied forgiveness of sin to those that fell after Baptism, which affrighted poor people from that speedy use of it which the Scripture prescribeth. He thinketh the worse of it, because it is pleaded by *Origen* as a Tradition from the Apostles; I think very much the better of it, both because it the more fully resolveth the Question concerning the matter of Fact, and Apostolical Custom, and shews that it was no late Invention or Innovation; and the Fathers then took not the word *Tradition* in the Popish sense for that which hath been delivered in doctrine from Age to Age above what is delivered in Scripture, as to supply the supposed defect of the word: But for the very written Word it self, by which the Apostles delivered the Truth, and for their Examples, and the report of it, and of some other passages, especially in matter of Fact, tending only to the explication of their Doctrines, and not to the adding of new Doctrines, as if the former were defective.

For my part, in my small reading, I cannot find that any one Divine or party of men certainly opposed or denied Infant-Baptism for many hundred years after Christ. The *Pelagians* in *Austlins* days were accused of it, but how justly, though Hereticks, I cannot tell; Anabaptism I find condemned, but not the denial of Infant-Baptism, in *Eusebius*, even *Cyprian* that *Mr. T.* thinks was the spring of Infant Baptism (or the Councell he mentioneth) is called an Anabaptist for desiring and urging the Re-baptizing of those that were Baptized by Hereticks: The like kind of Anabaptism *Nicephorus*, lib. 17. cap. 9. saith the Synod of *Constantinople* condemned one *Severus Petrus*, and *Zooras* for; but no other that I finde. But *Mr. T.* will prove that there were some that denied Infant-Baptism 500. years ago; and that out of *Bernards* 66. *Serm. in Cant.* a saying which he stands much on, and putteth it in the Frontispiece of his Exercitation; that all Learned men may see how little verity is in his Cause that must be upheld by such dealing; the saying is this, *Irrident nos quia baptizamus Infantes, quod oramus pro mortuis, quod sanctorum suffragia postulamus*: So the like out of *Bernards* 140. *Epist.* And from *Petrus Cluniacensis*.

And here, though I would fain believe that *M. T.* his Conscience is not so deprived

depraved as his judgement, yet I cannot tell how to defend either the tenderness of his Conscience, or common ingenuity against the force of this plain Testimony against him; if any man hence gather, that he is a man that will strike in with any party, or take up any the falsest slander, to defend his Cause with, I know not how to confute him. For I dare not think but *Mr. T.* his reading is far more then mine; and consequently, that he is not ignorant, that these supposed Hereticks that *Bernard & Cluniacensis* did thus accuse, were *Henricus* and *Peter Bruis* the first great Preachers of the *Albigenses* and *Waldenses*, and that their Accusers were Papists, and *Cluniacensis* a railing lying Abbot, laying many other false charges against them, and confessing he took them upon report; and though *Bernard* were devout, yet a Popish Abbot, and took up this with other false accusations against them (as that they were *Manichees*) upon lying fame: And that (as *Mr. Marshall* hath truly told him,) the *Albigenses* & *Waldenses* own writings and confessions mentioned by *Usher*, *Howden*, the *Magdeburgenses*, *Baltazar Lydius*, &c. do acquit them from this false accusation. And if *Mr. T.* had been glad to rake up such lying accusation against the Saints of God, for the furthering of his Cause, and to strike in with the Accuser of the Brethren, he might have found more of the like slanders and lies, if he had read *Albertus de Capitaneis* of the Originall of the *Valdois*. *Rainerius de forma hereticandi hereticos*: & *Summa Claud. Rubis Histor. Lugdun.* &c. Where he might have found these godly Reformers to be accused of many Heresies, and to be Ribalds, Buggerers, Sorcerers (as *Bernard* also too much doth) and all as truly as to be against Infant-Baptism. Yet that it may appear that some Papists, yea, a Pope himself dealeth more conscionably and honestly, then *Mr. T.* with them, you may finde that many of those their bitter Adversaries do free them from those false Accusations. *Rainerius* himself mentioneth them as reported to have continued from the Apostles days, and freeth them of many false Accusations: And so doth *Baronius*, an. 1178. vol. 12. art. 17. 21. And *Jacobus de Riberia* in *Collect. de urbe Tholos.* giveth them high commendations, and doth not charge them with this: Yea, *Rainerius* when he reporteth their Doctrine maliciously, yet chargeth them in point of Baptism, but that they would not have it administred in an unknown tongue, because the Godfathers understood not what they answered or promised: Is it not hence plain that they were for Infant-Baptism? And *Aneas Sylvius*, afterward Pope *Pius* the Second, in *hisor Bohem.* cap. 35. reporteth all their Doctrines, and in particular about Baptism, and never chargeth them with denying Infant-Baptism, but only that they would have Baptism done with common water without the mixture of Oyl; And would not he that searched them so narrowly have mentioned more if they had held more? And *Frederick* the Second, in his Decrees against them, did never charge them with any such thing, as appears in the Epistles of *Peter de Vineis*, his Chancellor, *lib. 1. cap. 25 26. 27.* Many more Authors, both Protestants and Papists that Vindicate the *Albigenses* and *Waldenses* from the foresaid slanders, you may see in *Paul. Perrin's* History of them, and in the *Lord du Pleßis* Mystery of Iniquity and others. I will only add what they say themselves of their own belief in the point of Infant-Baptism. In their Book called *The spirituall Almanack*, fol. 45. they say against this slander: The time and place of those that are to be Baptized is not ordained, but the Charity and Edification of the Church and Congregation must serve for a Rule herein, &c. And therefore they to whom the children were nearest allyed brought their Infants to be Baptized, as their Parents, or any other whom God had made charitable in that kind. True it is that being constrained for some certain hundred years to suffer their children to be Baptized by the Priests of the Church of *Rome*, they deferred the doing thereof as long as they could possibly, because they had

had in derestation those humane inventions which were added to that holy Sacrament, which they held to be but pollutions thereof. And forasmuch as their Pastors were many times abroad, employed in the service of the Churches, they could not have the Sacrament of Baptism administred to their Infants by their own Ministers; for this Cause they kept them long from Baptism, which the Priests perceiving, and taking notice of, charged them hereupon with this imposture, which not only their Adversaries have believed, but divers others who well approved of their life and faith in all others things.

Thus you see what occasioned the Papists to slander the *Waldenses*, as being against Infant-Baptism, and their own Vindication. So in a Confession of their Faith about the Sacraments in *Perrins History, lib. 1. of part. 3. cap. 3.* they have these words. And whereas Baptism is administred in a full Congregation of the Faithfull, it is to the end that he that is received into the Church, should be reputed and held of all for a Church-brother, and that all the Congregation might pray for him, that he may be a Christian in heart, as he is outwardly esteemed to be a Christian. And for this cause it is, that we present our children in Baptism, which they ought to do to whom the children are nearest, as their Parents, and they to whom God hath given this Charity.

Now after all these clear Vindications of these godly men from the malicious Accusations of the Monks and Fryers, who would have thought that such a man as *Mr. T.* or any other Protestant that hath any profession of Conscientiousness, should ever dare so openly to make the world believe that the malicious Papists speak truth in accusing these men? and that all our Divines Vindication of them is false? Yea, and that their own Vindication of their own Faith is false? and all this to have somewhat to say for his own Cause. What a cause is it that must be thus defended? Why may not *Mr. T.* as well strike in with *Cope's* and others Testimony against our Book of Martyrs, or with the Papists in their other foul lies and slanders against *Luther, Calvin, Beza, Zuinglius, &c.* as well as he doth here? Nay, would not this make the world believe, that all other the Papists slanders of the *Waldenses*, (as to be *Arrians, Manichees, Witches, Buggerers, &c.*) were true, as well as this? For if the Papists Testimonies be better then ours, yea or the mens own in one thing, why not in another? But yet worst of all is this, in that, when *Mr. Marshall* in his Defence had said enough one would think to have convinced *Mr. T.* of the horrible foulness of this dealing, yet he goes on in it, and publikely in the Pulpit in his *Valedictory* Oration to the People of *Bewdeley* (only against me,) did with mighty confidence repeat the same passages out of *Bernard* and *Cluniacensis*. He that dare do thus, what dare he not do? and what Testimony will he not think valid, that will leaue on such as these? and how small a matter will satisfie him that will take up with this? and upon such like grounds, dare venture his life yet upon the truth of his Cause? I pray God con-viace him; for bare evidence and reason, and Scripture will never do it, while such reasoning as this seems satisfactory or honest.

For the rest, he saith about Antiquity, and the Testimony of mistaken *Strabo* and *Vives*, I refer you to *Mr. Marshall's* sufficient answer.

HAVING thus to the satisfaction of my own soul, discovered the duty of admitting Infants into the Visible Church by Baptism, and the sinfulness of denying them this admittance, I would here have concluded with a serious advice to all men that have any fear of God and tenderness of Conscience left, to take heed of running into such hainous and manifold guilt as the most lie under that are our Opposers in this point; or if they are already under it, to bewaile it, and seek to get out. And here I had prepared to shew twenty particular hainous sins, which they are guilty of. But my time will not permit me to be so large, and men that seem godly love not to hear of their faults. Only thus in brief.

Most that turn Anabaptists pretend only tenderness of Conscience, which if it be true, me thinks they should make conscience of all those grievous evils that they run into. Besides those which I mentioned in the beginning, me thinks it should lie heavie on a tender Conscience, to add to Gods Word, to affirm the repeal of his Ordinances which no Scripture affirmeth; to say he hath revoked his mercies when they cannot prove it; to put such a scorn upon the most high God, as to say he hath revoked his mercies in mercy without giving any greater or other mercy in stead of it; and that it is in mercy to the Church and Parents to have their children all out of the visible Church, and to have this Ordinance and mercy revoked, though it be no mercy to the children; As if Infants were such creatures that it is a mercy to the whole Church to have them all kept out: Thus to deprave and pervert the Sacred Scriptures, against the minde of the Holy Ghost: To teach false Doctrine: To defile the Church, and make work for more Reformation: To break the Second Commandment by taking down a part of the Ordinances of Christ: To corrupt their own and other mens understandings: To draw poor souls into error, whom they cannot recover again: To run upon a way that God witnesseth against from Heaven: To be guilty of the Churches dolefull Divisions; and the great grief that hereby oppresseth the hearts of the godly; and especially the faithfull Ministry: To hinder the salvation of multitudes of souls, by being such a scandall to them, and usually by vilifying a painfull Ministry that should do them good, and doing more to the disgrace of them, and so to the hindering of the Gospel then the prophaneest scorers: To vilifie Gods Ordinances and scorn them, as most of them do by Infant Baptism: To hinder the blessed work of Reformation, and so help to destroy the hopes of so many thousand Christians: To open the mouths and harden the hearts of the Enemies, and make them say of the godly, You see what they will come to at last: To lift up themselves in the pride of their hearts, and censure (if not un-Church) all the Churches of Christ, since the times of the Apostles, or almost all: To discourage godly Magistrates, and bring them into such a snare that they know not what to do; If they restrain these men, they are afraid of persecuting or being injurious to men for such differences; if they do not, they are afraid of being guilty of all this evil: To waste so much pretious time, in these Disputes and vain Janglings, which should be spent in helping one another to Heaven; contrary to *Rom. 14. 1.* *1 Tim. 1. 3, 4.* & *6. 3, 4.* *Tit. 3. 8, 9.* with many more the like sins: O what tender conscience can bear them? much less rashly and violently rush into all this guilt? And all this upon no necessary. What is it that they so earnestly strive for? but to prove that their own children are all out of Christs visible Church? And what excellency is in that conclusion if it were true, that so should make men break the Churches peace to vindicate it? *M. T.* confesseth that if they ought

ought to be admitted Church-members, they ought to be Baptized. So that all the Question is, whether they ought to be admitted visible Church-members? And is it not a doléfull case that any Christians should be so zealous to dispute their own children out of Christs Church? and to plead that they have no right to be admitted Members? that they are no Disciples of Christ; and so no Christians? Can none be found in Earth or Hell to do such an office against our children, but Christian Parents themselves? Doth *Mr. T.* take it so ill, that I call this the Devils part? I shall shew you now that it is far worse then the Devils part. I speak soberly, without passion; I believe it is materially far worse. I conclude in the words of holy, judicious, peaceable *Melancthon*, (who as *Mr. T.* would fain make the world believe, was inclined in this to the Anabaptists,) as they are cited by *Conradus Bergius* in his most excellent Pacifactory (though hitherto much unsuccessfull,) Treatise, called *Praxis Cathol. Divini Canonis Dissert. 2. pag. 88.* Ita nos pronunciamus de baptismo Infantum. Habemus testimonia in Scripturis manifesta quæ affirmant, extra Ecclesiam non esse salutem: Ergo inferimus Ecclesie Infantes. Deinde & primæ Ecclesie testimonia juvamus. Ita. Jdex est verbum Dei, & accedit puræ antiquitatis confessio. *Melanct. in Corp. doctrina edit. Argentor. 1580. p. 479. i.e.* So we pronounce of the Baptism of Infants: We have in the Scriptures manifest Testimonies which affirm, that out of the Church there is no salvation: Therefore we ingraft Infants into the Church: And then we are helped by the Testimonies of the first Church. So the Word of God is the judge: and the confession of pure Antiquity is also added.

The Lord Jesus, who being yet an Infant was Head of the Church, forgive mens contesting against their Infants membership, and himself vindicate their priviledges; that they may be suffered to come to him, and not forbidden, because of such is the Kingdom of Heaven. And the Lord recover all his own that are fallen into this deceitfull error, and deliver his poor Church from the mischiefs that it hath already brought, and is yet bringing on it. Amen.

Camero in Disputatione cum Courcellio, referente P. Testardo.

Addidit Camero — Infantes servari ut appendices parentum, ad sædus pertinentes. Quod ut illustraret, Aristotelem adduxit in Ethicis disputantem, An Infantes Civium ejusdem Civitatis Civés dici & censeri debeant? ac Civium privilegiis frui, cum Civés vulgo censentur in tantum qui Principi fidelitatis Jus-jurandum præstiterunt, aut certis officii erga Civitatem vel principem deserviuntur, quæ nondum valent per ætatem præstare Infantes? Quæ difficultate sic se expedit, ut dicat, Civium Infantes esse Cæsivèntes, hoc est, veluti appendices quasdam Parentum, & reputati Civés, quia cum ex Civibus nati sint, tamdiu Civés in beneficio censentur, quamdiu opere & factis eo se non prodiderunt indignos. Exemplum ad rem sic accommodavit Camero, ut diceret, Infantes pariter fidelium parentum esse Cæsivèntes, ac in fœdere censeri, quia nascuntur inter fœderatos, ex fœderatis; ac proinde tamdiu haberi pro fœderatis quamdiu ipsinet fœdus non deserunt, & gratiam Christi quæ est fœderis fundamentum per incredulitatem non rejiciunt, quod nisi adulti facere non possunt. Itaq; si moriantur antequam ad ætatem pervenerint in qua possunt bonum à malo discernere, eodem loco à deo haberi acsi credidissent, proindeq; salvari.

If you would see more of the probability of the perishing of all Infants without the visible Church, and of the true Exposition of 1 Cor. 7. 14. and the difference

rence between Holiness Typical and Real, and that Relative or by Renovation, and the true meaning of the Promise in the Second Commandment, with more of this subject, Read out the rest of that Disputation.

I know by what *Mr. T.* hath borrowed concerning *Vives, Strabo, &c.* that he is not unacquainted with the Testimonies which *Vossius* bringeth for Infant-Baptism, not only out of *Hierom, Austin, Paulinus, Theodoret, Concil. Meleuit. Gerundens. & Braccens. &c.* but also from *Ieranus, Origen, Cyprian, Tertul. Nazianz*. I will therefore pass them over: And what *Grotius* hath in his Annotations, with which I see also *M. T.* is acquainted. To which it were easie to add many Testimonies gathered by others, as *Pamelus* in *Cyprian, Joan Arboreus* in *Theosoph. lib. 2. cap. 8. 9.* *Bullinger* in *Dialog. Vigner. Institut. cap. 16. fol. 156. E.* *Calvin, Chamier, Zanchius*, with many more. And the Fathers Arguments from the Remission of sin, and salvation of Infants (used also by solid modern Divines, as *Chemnit. Examen. Concil. Trident. part. 2. pag. (mibi) 86. 87.* and others) are not so light as some judge them. And *Basil's* many Arguments (in *concione exhortator. ad Baptismum*) against delaying Baptism, are of considerable weight to Infants as well as the aged, it being once proved that they are Disciples, Church members, or Christians.

Though I know many of the Fathers placed too great a necessity in Baptism (as appears by *Greg. Nyssens* Arguments in *Oratione Catechet. cap. 33. 34. 35. Tertullian lib. de Baptismo*.) (yet that it was not generally taken for absolutely necessary; see *Arboreus* proving out of *Austin, Ambrose, Cyprian, &c.*) Yet it was warrantable which they generally held, that where it might be had, it was Gods ordinary way of Remission and Salvation, and so far necessary: So that according to the generall Doctrine of the Fathers, he that will say they were against Infants Baptism, must needs say also they were against their salvation. *Vid. Vossium de Bapt. disp. 1. Thef. 1. pag. 342, 343, 344.* Thence the Fathers called it *Baptismus fluminis, investitura Christianismi, Sacramentum nove vite, Θεογεννησις, αναγεννησις*; Sic *Augustin. (de peccat. mer. & remis. contra Pelag. c. 24.) Optime Punici Christiani Baptismum nihil aliud quam Salutem vocant. Unde? nisi ex antiqua ut existimo & Apostolica Traditione.* And *D. Casaubon Exerc. 16. ad Annal. Baronii, pag. 417. Invenias & Baptismum in scriptis antiquorum appellari vitam. & pag. 364. φωτισμα, illuminationem.* And *Luther* calls it (reference *L. Crocio*) *Puerperam regni calorum* And many Scriptures hint the like, *Eph. 5. 26. Tit. 3. 5. Marc. 16. 16. Act. 3. 8. & 22. 16. &c.* Therefore *Parker de Descensu Christi, lib. 4. pag. 28.* shews that *Credo unum Baptisma, habebatur olim in quibusdam Symbolis: & Baptismus Christi olim erat inter articulos Fidei, p. 27. &c.* So that doubtless this being the Fathers judgement in general, he that can prove out of them (as I have done out of *Justine, and Tertullian's*) that they judged Infants were ordinarily saved, doth thereby prove (if there were no more) that in their time, they were Baptized. Of the ordinary salvation of Infants by vertue of the Covenant, see the sentence of *Junius* (too large to transcribe,) in *lib. de Nat. & Grat. ad rat. 28. referente etiam Doctis. Conrad. Bergio in Praxi Cathol. Canon. Dissert. 6. Sect. 172. pag. 847. 848.*

A N
A N S W E R
T O

M^r. Tombes

HIS

Valedictory Oration to the People
of *BEWDELEY*:

In Vindication of the fifth Direction, which I give
my Hearers of *Kederminster*, in the Preface
of my Book, Entituled

The Saints Everlasting Rest.

WITH

A brief Confutation of six more of *Mr. T's* Errors.

AND

A Corrective for his Antidote, and Confutation-
S E R M O N.

Being the third Part of this Treatise.

Extorted unavoidably, from one that abhorreth Division
and contention, and bendeth his prayers and studies for
the Peace of the Church.

Rom. 16. 17, 18. I beseech you Brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

Rom. 14. 1. Him that is weak in the faith receive you; but not to doubtful disputations.

London, Printed Anno-Dom. 1651.

Mr. T.



Should have said little more, had not an unexpected occasion enforced me to add some thing further; the last Lords day handling the point of Heresie, because I knew there were not a few intemperate Spirits, that were ready to censure the holding of that Doctrine that I have taught; [Of denying Infant-Baptism to be lawfull,] to be Heresie; I did therefore the last Lords day abundantly (as I suppose) clear my self, and those that hold that which I conceive truth, and do yet assure my self it is truth,

far from holding any Heresie. But it seems others they stick not to reckon them that deny Baptizing of Infants most Hereticall: and the next day after unexpectedly I lighted upon a Book of my Neighbour Mr. Richard Baxters making, to which he hath prefixed a Preface, or an Epistle Dedicatory to his Neighbours of Kederminster, in which he commends to them ten Directions, in the fifth of which, after a very short touch upon Antinomianism, Socinianism, Arminianism, Separation, Independency, he then flies out upon the Anabaptists, whom he calls Hereticks, and meddles with somewhat more fully, and particularly names me, and reckons me among them whom he calls Hereticks, as any man may easily perceive, that if he did not lay at me only, yet mainly, and so it seems it is taken; and accordingly that passage hath been had up in publike by the Parson of your Parish the last Lords day: and Persons are grown insolent in their speeches upon it. And I cannot but observe it to be only used, partly to make me more odious, or contemptible to you, and partly to divide your affections from me; and it is not unlikely to be the beginning of a Schism, or rent among you; and it is likely to be injurious to me throughout the whole Kingdom.

R. B.



SIR, I am sorry that your Spirit should be so moved at those few lines in my Preface, as I understand it was: I solemnly profess, that I neither then was, nor to this day am conscious to my self of any Passion towards you, but only of compassion for your exceeding high and passionate disposition, and that you should be an instrument of so much hurt in the Church of God, who otherwise might have done much good. Me thinks that ordinary ingenuity might have

restrained your passion: You know it was not in any cause of my own that I spake; It is the Cause of God and his Church: in which as no man should dare to miscarry by intemperance, so no man ought to freez or be remis. I hate both ignorant violence, and lukewarmness. Sir, I can say (what ever you accuse me of,) Before him that knoweth my heart, that I know my own heart, I bear you no more ill will then I do the nearest friend I have; but heartily long that God would recover you from the

snare, (though I confels my hopes do now much languish :) and that it was the meer enforcements of Conscience that caused me to write those words. Sir, I am as a dying man (being almost consumed,) my people of *Kederminster* are very dear to me : My affections to them, and theirs to me are very strong : I have laboured much among them, and God hath given me that success which binds me to be everlastingly thankfull to God, and to be very tender of them. And should I betray their souls after all this by my silence, for fear of displeasing you ? You know I take your Opinion to be an error ; and its consequences to be dangerous : Are you angry at this ; will you be angry with all that are not of your Opinion ? And I wrote those Directions to them as my dying counsell, that they might have somewhat to preserve them ; and might be minded of the snare when I am gone : Had I not spoke now, for ought I know I might never have spoke so more. And do you take your self to be so bound in conscience to Preach so many Sermons together against Infant Baptism ? and may not I write a few lines to defend them against the Infection of your Doctrine ? If the plague were at *Bewdeley*, had not *Kederminster* need to watch ? when our Parish joyneth to your Town, and our converse is so frequent ? You know or might do, that I meddle not with you in the Pulpit (nor ever did in my life, though you wrote to me that you were informed that I had often girds at you : which is a notorious falsehood : So well have you taught your few Disciples to speak truth :) And may I neither in Pulpit nor Press speak any thing against your minde ? All that I was wont to dispute with about Liberty of Conscience, would grant a liberty to speak against error, though not to use force against it. And by how many Letters, and Messengers, and Sermons have you urged me, and called upon me to write ? and are you now so angry at a few lines ? If I have offended, it is against my will, for it is without my knowledge ; and no one hath so much cause to be troubled at it as my self ; for if it be evill, it is unconceivably more injurious to my own soul then to you. I am drawing apace to the time of my account. Truly Sir, without vanity I may almost challenge you to name a man that hath proceeded less rashly and more cautiously in this point of Infant-Baptism then my self ; I never yet Baptized but two in my life ; and those were children of godly Parents, which is near eleven or twelve years ago. I had presently after some doubts about it, and I endeavoured to get them resolved as impartially as I could ; while I have been searching, I have forborn the practice till this day ; I have heard all that I could hear against it in Army and Countrey ; I have read all that I could get against it : And though I have been long satisfied, yet because I was to be your Neighbour, and you were judged the most able that way, I was willing to hear the utmost that could be said before I practiced. And though I shunned Disputes of this nature as much as I could, yet when you had forced me to it, I entertained it with much disadvantage ; for a man of my extream weakness of body, and weakness in Learning, and unreadiness of speech oft-times to Dispute before thousands of people, and some thirty Ministers and Schollars with a B. of Divinity of so long standing, and so perfectly versed in this Controversie, having written against, and slighted far abler men then my self, nothing but necessity and love of truth could have forced me to it : In the mean time, I daily prayed the Lord as heartily as I could, that if you were in the right, he would not suffer me to oppose you, but convince me, and bring me over to you. And when the time came, though I was extream ill the day before, God enabled me to speak from betwixt nine and ten a clock, till after four, when at no other time I am able to speak well above an hour : yea, and I was better a fortnight after it then of long time : This providence I know was in answer to my prayers. : And so was the success of that dayes Dispute ;

which I have in writing by me, as it was taken in short hand, but am unfeignedly ashamed for your sake, that the world should see it. I mention not my suspension of baptizing, nor my doubts so long, by way of excuse, much less of boasting; for God knows I lament it as my weakness and error. But to shew you how cautelously I have proceeded, in this case, and therefore how little cause you have to be so angry with me herein, (besides many a hundred pound means that I might have had more if I would have Baptized and administered the Lords Supper) Do you think I did not know when I wrote those lines that I should offend you? Yes: And did I desire to provoke you? No, the Lord knows it. But I first beg'd direction of God, and then studied my duty, and then consulted my conscience, and it charged me to speak faithfully and plainly for God, and not shun my duty for fear of displeasing men. And your own judgement is, that Truth must not be silenced, so as to be lost for Peace. Though it be not Canonically, he was a wise man that said in *Eccclus. 4. 22, 23.* *Accept no person against thy soul, and let not the reverence of any man cause thee to fall; and refrain not to speak when there is a time of saving.* I took this counsell to be Divine, and therefore obeyed it, though against your pleasure. Yet I looked further to *vers. 25.* and resolved in no wise to speak against the truth (if I could know it) and where I knew it not, to be ashamed of the error of my Ignorance, when discovered. But yet I looked further to *vers. 28.* with which I took up; *strive for the Truth unto Death, and the Lord shall fight for thee.* And I found that he did.

R. B.

I Am in little hope that you should be an instrument of discovering any extraordinary truth to the Church of God, till you have so far recovered the tenderness of your Conscience, as to fear speaking falsely. Perhaps you will take it for harsh language of me, to tell you that the last Letters I had from you, and this your Oration, have very many palpable gross untruths, which you either knew to be so, or might have done: but if I could bethink my self of milder language which might acquaint you with your sin, and vindicate the truth, I would use it: (Though its pitty that men are grown so tender of their names that they must be flattered in evil.)

1. That I used those speeches only (or at all) to make you odious and contemptible, is very false. It was to preserve my friends from the danger of your error, and make it odious, and not you:
2. That I did it to divide the affections of your people from you, is untrue: Why should you pretend to know my heart and ends better than my self? Is not this to make your self a God? who only searcheth the heart. And is this no sin with your Conscience?
3. That my lines there are likely to be the beginning of a Schism among them, is a jest indeed: *Risum teneatis amici.* Mr. T. hath been long preaching for to have his people renounce their Infant-Baptism, and be baptized again, and he hath prosecuted it so hotly, that he hath charged their own blood upon them if they did not receive his Doctrine; but *Bowdeley* hath divers solid settled Christians; his Doctrine perverted very few (when he sent them to me for Resolution, there came but five or six,) whereupon *M. T.* tels them, that it was their hypocrisy that made them not submit to the truth, (as he calls it) After all this, he knows what success the Dispute had against him: And now he tels them in his Farewell-speech, that a few lines in my book to my own people is like to make a Schism among

among them; because I hinder that fearful Schism which by preaching and private dealing he hath been long a working. It is a fine world when such men as *Mr. T.* shall cry out against making a Schism among them, because I warn my own people to take heed of his error. As if he had been setting *Bewdley* on fire, and I bid *Kedermister* take heed of it, and therefore he would perswade them, that by so saying I were like to set *Bewdley* on fire. It is past the reach of my understanding how those lines can cause a Schism: Will it set them against his Opinion? So they were all before he came thither, for ought I can learn; and almost all yet. Will it set them against his person? 1. I speak of him as the most learned and moderate of them in the Land; and he taketh the Anabaptists for the rightest people in the Land; and is not that as honourable a title then as he can desire? I have heard him oft accused to be very proud: And if this title be too low for him, I doubt he will still more verifie it. 2. He is going from them, and this is his Farewell-Speech, and what danger then, that dis-affecti^on to him should make a Schism in *Bewdley*? 3. If he be so intangled in an ill cause, that his credit must stand or fall with his cause, I cannot help that. I must speak against his ill cause, though he take it a disparagement to himself. 4. If the true Relation of the Dispute be a disgrace to him, I think it is no fault of mine therefore to relate the truth. 4. That I call the Anabaptists Hereticks, is another untruth: Though most of our most learned godly Divines beyond-Sea do frequently so call them, who write against them. 5. And that I reckon *Mr. T.* among those whom I call Hereticks, is another untruth, I should know my own meaning better then *Mr. T.* and therefore am fittest to be my own Expositor. If he had said that I seem to mean so, it had had some shew of truth, and not much. The Analysis of my own words therefore is this. Having named the particular Sects, as erroneous, I then speak of them in generall.

1. As testified against by God; more particularly the *Antinomians* in *New-England*, by the Monsters. 2. By being given up to evill lives: Where mentioning that *Mat. 7.* by their fruits ye shall know them, I proceeded to vindicate it from a usual mis-interpretation, in those words [Hereticks may for a while seem holy, &c.] which I added. Least any should think that I applyed that of Christ to every Sect or erroneous person, but only Hereticks. 2. And of those named, I intended in that Speech only those *Antinomists* of *New-England*, with their like, whom I had pointed at in the fore-going lines, and against whom only I brought the Example of the Monsters (for whom else can it belong to?) Hence I descend to shew, that as this Text is true of Hereticks, so the judgement of a wicked life hath light so visibly also upon the Anabaptists that may deter us from joyning with them; which I express, not of every particular Anabaptist, but of Societies of them only; and that not of a Society begun, or yet in progress, who may possibly repent and recover; but I speak only of former Societies, whose end hath been known. From hence I proceed to fortifie men against their Opinion, from my experience of the weakness of their Arguments, which particular, and no other (in expression or intention) I applyed to *Mr. T.* with the two adjoining, *viz.* absurdities which they are driven to, and little tender conscientious fear of erring: my thoughts never were to charge him here publicly with any more: (and whether this charge be just you shall see anon.) And withall, I stile him the ablest of them, and one of the most moderate: And this is the true meaning of my words. If I did seem to call you Heretick when I never intended it, I hope I have now made you amends by disclaiming that sence of my words, as publicly as I mentioned you. And yet you might have been better able to have understood my words, in that you heard me more then once profess that I took not the denyall of Infant-Baptism for Heresie; no nor Re-baptizing neither; and that I was none of those that would call a meer

Anabaptist an Heretick: I told you I thought that Heresie must be against some fundamentall, which I thought this was not. (Though I confess, I since question upon *Vosius*, *Gatakers*, and others definition of Heresie, and the weight of their reasons, whether I were not mistaken in that point; and whether an error not against the foundation maintained with separation and faction, may not make a Heretick; and whether the difference between Heresie and Schism be so wide as I have thought.)

6. But I pray Sir consider, whether you above many others should not have been silent here, as being an unfit man to take exceptions at this? which upon these two grounds I shall convince you of.

1. Are not you the man that Preached publicly that [It is Heresie to maintain Infant-Baptism, on the grounds from Circumcision, as *Mr. Marshall* doth?] And not only *Mr. Marshall*, but *Calvin*, *Zuinglius*, *Bullinger*, and most of the glorious Lights of the Reformed Churches are maintainers of Heresie, as you proclaim them? And then the Papists calling us all Hereticks, it seems by you do us no great wrong. Oh for a humble spirit! how much is it worth? I profess Sir, when sober men told me of this passage in your Sermon, I believed that you had not near so much pride in your breast, and therefore told them all that I would not believe but they mistook you; till having asked you concerning it, you acknowledged it your self in the terms I have expressed it in. And yet do you smart so when you did but dream that you were called Heretick?

2. And are not you the man who did twice in conference with me aver, that whoever holdeth any error in Religion, and laboureth to make a party for it, is a Heretick? And when I dissented, and told you, I thought that error must be against the Foundation, either directly or by immediate or undeniable consequence; you denied it: and all to shew that you had justly charged *Mr. Marshall* and all of his minde with Heresie. And when I told you, that if that were true, then you must affirm that the Independents are Hereticks: you answered me, that [if they make a party, or seek to make a party, so they are.] And this you stood in again, when I questioned you next; I told you, that it was undenyable, that they sought to make a party; and you did not deny it: I further urged you (being amazed much at this your hard conclusion,) that we are charged to avoid a man that is a Heretick after the first and second admonition, as one that is self-condemned; and can you think that you and all the godly in the Land are bound to avoid an Independent as a self-condemned man? To this you answered nothing. I confess, if your charge be true, it is time for them to look to it. But for my part, I dare not call an Independent a Heretick. (Though I confess, the Fathers seem to call those Hereticks, that separated or made Divisions in the Church, though the error which they maintained were very small.) But as for you,

1. Can you call so many godly men through the Land Hereticks, as are Independents, besides *Mr. Marshall* and those of his minde? and yet are you angry when you had thought you had been called Heretick your self?

2. Do you not judge us all Hereticks according to your definition, who differ from you? seeing we profess that we take our selves bound to make all men that we can to be against your Opinion?

3. Doth your practice agree with your judgement? do you avoid all those Independents whom you pronounce Hereticks? or do you not favour them more then others, if they more favour your Opinion?

4. What a Division would this make in *England*, if all men were of your judgement, in taking Independents, and all others that make a party for error, to be Hereticks? Do you not hereby judge the wife of your bosome a Heretick? and yet are you so tender of your self before you had need?

5. If your own definition of a Heretick be true, I dare boldly call you a Heretick:

For I dare say that you erre; and I dare say, that you labor very painfully and passionately to make a party; though I hope God will still blast your endeavors, and preserve this poor Countrey in unity and truth. And yet for my part, I never did, nor dare call you a Heretick for all this: And if you thought I had, I tell you it is your mistake: And if you think the darkness of my words were a wrong to you, I here publicly right you, by disclaiming any such fence.

Mr. T.

Yea, and it hath been vented when I little expected any such matter, while I have been earnest with him to give me his Arguments in writing, that so I might examine them; and to hold friendly correspondence with him at his desire to have private conference with him, I went over and spent a whole afternoon, little imagining any such thing as this, and lo, in this time when I little dreamed of any such thing, this passage hath been vented against me: and judge by reading of it, what kinde of spirit Mr. Baxter is of, and what thoughts he hath had of me. I see I am necessitated to vindicate my self in this place by an Answer to the whole passage, and therefore I beseech you have patience with me this once, and it is very likely I shall never disquiet you any more in this place.

R. B.

But is it not lawfull or convenient, Sir, to fortifie my friends against your error, because I privately debated the case with you in desire of your recovery? what a strange inference is that? What if I had sent to a Separatist, or Papist, or a drunkard, or a swearer, to debate the case with them, in hope of their recovery? Is it therefore my sin to dissuade others from their sin the mean while? Neither was it at my choyce when to write it; for the Book was then coming forth, and the Epistle must then be written, and could not be delayed, in which I judged my self bound as their Friend, and as their Teacher, to give my people that warning.

And for mens judging by this, what kinde of spirit I am of: 1. You would make men believe that I am far better then I am, when you can finde no worse matters to charge upon my spirit. 2. It is a small matter to me to be judged by you, or by mans judgement: How little do I care what you or others judge of me, further then the honour of God and his truth is concerned in it? I confesse, Sir, the days have been, that when I heard that men vilified me, it was a trouble to me; but since I have lived so long on the borders of death; and seen the dolefull effects of pride through the Land, and discovered it, and watched over it in my own heart, I can truly say, without vanity or hypocrysie, that it breaks not the peace of my minde, when I am despised or censured, nor did I ever feel any passion against Mr. T. working in my breast upon any or all the passages which in Pulpit or Discourse he hath vented against me. And if his passions be kindled, I am sure it will be more to his own hurt then mine.

Mr. T.

Mr. T.

THE passage is in these words [Anabaptists play the Devils part in accusing their own children, and disputing them out of the Church and Covenant of Christ, and affirming them to be no Disciples, no servants of God, nor holy as separated to him. Yea, God saith the contrary, Levit. 25. 41, 42. Deut. 29. 10, 11, 12, &c. Act. 15. 10. Col. 7. 14. I cannot digress to fortifie you against these Sects. You have seen God speak against them by judgements from heaven; what were the two Monsters in New England but miracles? Christ hath told you by their fruits, &c.] Mr. Baxter saith Anabaptists play the Devils part in, &c. 1. Anabaptist is a name that Mr. Baxter might have known is unjustly ascribed to those persons that are Baptised at the confession of their faith, when they come to full yeers; and they are not Baptised again, their Infant Baptism being no Baptism. If he would give us a title meet for us (but that he is willing to give us a title that might make us most odious) he might have called us Antipædobaptists, as being against Infant-Baptism, as indeed we are. 2. He saith [we play the Devils part in accusing our own children] Accusing is either before God, or before men, or else in their own consciences. I am sure I am one of those he means, being named. And I challenge Mr. Baxter to mention wherein I ever plaid the Devils part. He saith [we accuse our own children] what is that? to accuse, is to lay some crime or charge to them. I know no faults, or crimes I ever charged upon my children but that which Mr. Baxter doth himself (I believe) that is with original corruption. It is language that I understand not, to call the denying of Baptism to Infants, accusing of them. 3. He saith [play the Devils part in disputing them out of the Church and Covenant of Christ] The Church of Christ is either Visible, or Invisible; no disputation of mine did ever dispute them out of the Invisible Church of Christ, any more then I think he doth. I am sure Mr. Marshall saith as much concerning them as I do [that none can certainly conclude if they be elected, or reprobated] Concerning the Visible Church to dispute them out of that by my disputation, it must be either to keep them out, or to cast them out; no disputation of mine did ever keep them out of the Church, or tended to any such purpose, that by my disputation they should be kept out. But only this I say, they are no Visible Members till they profess their faith in Christ; no disputation of mine tended ever to keep them from learning the will of God, or from knowing of those things that might bring them into the Church. By my disputation and pains I bless God, as I have endeavored, so have I brought many, though not Infants, into the visible Church. And I still hold that an Infant is not a member of the Visible Church: neither is any person a member of the Visible Church, till he profess the faith of Christ; Nor is it the Devils part to affirm this, but the contrary is more likely (being an error) the Devils part to affirm it, and especially considering the pernicious events that follow Infant-Baptism; whereby it comes to pass, that many thousands do think themselves made Christians by their Infant sprinkling, and do rest in it as the ground of their hopes for everlasting salvation; and this thing holding thousands in carnall presumption, we ought rather to think those that maintain Infant-Baptism play the Devils part.

R. B.

M. T. is offended that I give them the title of Anabaptists; and he thinke it unfit for them. But 1. Fit or unfit custome commandeth in the use of words and names; many know what that word means, that cannot tell what an Antipædobaptist is, that is a hard word for some of his own followers to pronounce, much more to understand, were it not one of the chief that they are taught. 2. What unfitness is there in the signification of the word? Doth he think that I understand not that [Anabaptist] signifieth one that is baptized again? And shall we believe him because he barely affirms that they are not baptized again? and that Infant-Baptism is no Baptism? This is poorly to beg the question. If he could prove that it is no duty to Baptize Infants, yet I little doubt to prove that it were a Bapism, though not regular. But he is earnest with his people to be now Baptised; and we know they have been baptised once already, though he say they have not; if washing into the name of the Father, Son, and Holy Ghost, as an engaging, dedicating, initiating sign be baptizing.

But see what a courtesie *Mr. T.* will do all the sinners in the Christian world! when we tell them what a hainous aggravation of their sin it is, that they commit it after Baptism, and after their solmn vow, Covenant and engagement there made to God: *Mr. T.* steps in and easeth them all of the burden of this aggravation, without a Saviour; and telleth them that it is no such matter, they were never baptised, and therefore they never sinned against their Baptism, and they never so engaged to God, and therefore never sinned against that engagement.

But Sir, dare you undertake to bid all these sinners never repent for their sinning against their Baptism and Covenant then made, and you will warrant them and bear the blame?

As for giving you a title to make you odious, it is another of your untruths; it is none of my purpose; but to call you by that name by which only you are commonly known. I am fain to use the name of Lutheran, Calvinist, Arminian &c. though I could wish the Church had never known those names: but when they are commonly used, we must use them if we will speak to common people. I will call my self a Protestant, because it is the common title; but I like not the name Protestant, as being too private and occasionall to affix to the Church; I like the answer that the King made when they enquired of his Religion, and he told them he was a Christian: or if you will have any more of me, I am a Catholike Christian, or an Orthodox Christian, or a Christian of that Religion as was held in the Apostolicall and Primitive times. And yet I must use other names, though I utterly dislike them, as being the fomenters of faction.

But now we come to the main business; *Mr. T.* thinks I speak hanioussly, to say, they play the Divels part. But let me tell him, that truly I speak not those words inconsiderately, but upon most serious consideration; nor in that bitterness of passion, but in judgement and compassion; and in the same sort shall now say this much more; that I do verily believe that the matter or substance of your fact (separated from the malicious intention) is not only a playing of the Divels part, but worse, yea very far worse in severall respects then if it were the Devil that did it. I pray examine first deliberately whether this be true or no; and if it be not, then balme me;

but

but if it be true, its time for you to repent, and not to be angry with those that tell you of it. And now I shall manifest it to you, in answer to your Challenge, that you are the man that play this hainous part. And 1. Is it not pittie that so able and learned a man doth not understand, that accusing contains more then laying any crime to ones charge? As the Law hath two parts, the mandate and the sanction; and as the true nature of a Law is to be [*An Authoritative Determination de debito, of Due*] so each part of the Law determineth of a severall *Debitum*: The precept (of doing or forbearing) determineth of, and produceth the dueness of Obedience. The promise determineth of the dueness of the reward. The threatning determineth of the dueness of the Penalty. Now Sir, as there is a various *debitum*, so is there a divers accusation. As there is a twofold *Reatus*, Guilt; *Reatus facti vel omissionis ut culpæ, & reatus pœnæ*, guilt of fault, and guilt of punishment, so is there a twofold work for the accuser: And as the *Reatus pœnæ vel ad pœnam*, is the chief thing which is commonly called guilt (and therefore the common definition of guilt is, that it is *obligatio ad pœnam*, an obligation to punishment) so the chief part of the accusers work is to charge that guilt, rather then that meer guilt of fact; For this is his end in charging the former; What cares he for mentioning our faults but that he might prove us by them to be *obligati ad pœnam*, that we have forfeited our reward, and incurred the misery? And this is most evident by the contrary work of justification, wherein Christ doth acquit from the guilt of penalty, when yet he must acknowledge us guilty of the fact. And justification is opposite both to accusation and condemnation. Now you know that either all penalty (as *Barlow* in *Exercitat.* And many Schoolmen say) lieth in privation of some good; at least a great part of it. Now Sir, by this time me thinks you might see plainly, that the work of an accuser is 1. And principally to plead the *debitum pœnæ*, and so the *non debitum boni conditionaliter promissi* against the defendant, to plead that he ought to suffer, and so to be deprived of some good, and that he hath not right to the good that is pleaded for him; and then 2. As a means to this, he pleads his guilt of fact or sin. Now Sir, I shall first shew you that you play the accuser of your own children, 2. And that your sin is aggravated more hainously in several respects then the Devils. 1. One of the mercies that God bestoweth in this life to his people, is to be members of his Visible Church, and so to be in all probability members of the invisible, to be subjects of the visible speciall Kingdom of Christ, to be Disciples of Christ, to be solemnly engaged by the Parents into Covenant with Christ, taking him for their Lord and Saviour, and binding themselves to obedience if they live; to have the benefits of the conditionall Covenant of grace sealed up to them; to be baptized for the remission of sins, as the Scripture phrase is, and to be Baptized into the name of Father, Son, and Holy Ghost, to be dedicated to God, or holy as separated to him. Now Sir, did not you zealously dispute against all these above six hours together with me before thousands of witnesses? and plead that Infants were no Disciples, no visible Church-members, nor so holy? Surely you did. And is not he an accuser of you that would plead that you are no subject of King or State; no Citizen of a City where you are enfranchized; no member of the Church Visible, no Disciple of Christ, &c? If you still say that these are no Priviledges to Infants, and therefore it is no accusation, I come to that in my next.

2. And herein you hainously exceed the Devil. 1. It is more naturall to the Devil, then to men, and godly men; therefore you sin against nature more. 2. You are neerly related to your own children. they are yours whom you are bound to love dearly; but they are not so related to the Devil, they are not his; It is more hainous for

a father to plead his own childe out of his inheritance, then for an enemy to do it.
 3. The Devil is moved by his own desperate condition to be malicious; but you cannot say so. 4. And which is yet far more; the Devil for ought we ever finde, doth never accuse any as deserving the penalty and forfeiting the mercy, but for some fault; he proveth the guilt of sin, and so the guilt of punishment for that. But you accuse your children, as having no right to the said holiness, Church-membership, Discipleship, &c. without alledging any sin as the cause, which is a fouler injustice then the Devil is found guilty of; Indeed you say here they have originall sin, but do not say that for that they are bereaved of these privileges. 5. Nay, as the complement of your error, you do plead that it is no privilege to be of the Visible Church for them, and that God leaveth them all out in mercy; though it was a mercy that once Infants were in the Church, yet now it is a greater mercy that they are out; and to whom is this a mercy? why to Infants? to all Infants, those that are saved, and those that are condemned, and to their parents, and to the whole Church; These are your own words; And is not this to adde scorn to accusation? as *Julian* did by the Christians when he buffered them, and took all from them, and then told them it was Christs will, and it should turn to their good. Find where ever the Devil is guilty of this.

And yet you say, It is language that you understand not, to call the denyall of Infants Baptism [Accusing them]. Answ. 1. It is pity you should trouble the Church so much with your doctrine, and vaunt so against all the Divines that are against you, and yet cannot understand such a thing as this. 2. Do you understand that denyall of their right to Baptism, and to Discipleship, and Church-membership, and Christianity, is an accusing them? These are the things that we are upon. Doth not he accuse a Prince that denyeth him his Coronation, and all right thereto?

3. You say, you dispute them not out of the Invisible Church. Answer 1. But will you yield that they are so much as seeming probable members of the Invisible Church? If you do, then they are members of the visible, which you deny: For to be a visible member of the Church, or a member of the visible Church, as such, is no more then to be a seeming member of the Invisible Church, or one that we ought to take in probability to be of the Invisible Church. Now if you deny this, then sure you deny more then I. A possibility is not so much as a strong grounded probability. And whether I say no more for Infants salvation then you, I leave you to judge by my former Arguments. But you say that no disputation of yours tended ever to keep them out of the visible Church. To which I Answ. It is not in your power to keep them out directly, therefore it is no thanks to you if you keep them not out. The Devils false accusations of the Saints, as having no right to heaven, doth not keep them out of heaven; for which they may thank God, but no thanks to him. 2. But you plead that they are no visible Church-members, nor ought to be admitted or intiated such, nor have any present right to it. And what can Satan do more in way of accusation in this case, then plead that they have no right to these privileges? Indeed you are more favorable then to plead directly that they ought to be all damned, or certainly shall be; but you plead withall against the chief grounds of the probability of their salvation. You deny them to be in Covenant with the Lord as their God, and the engaging of them to be his; You deny that title to salvation which upon promise they have in point of Law (as I have shewed before) and you might know that election giveth no legal title, and withall that all shall be judged by the word, and according to the Laws of God; even Infants as well as others; and so their title to mercy must be pleaded from some promise of God in his word.

3. And sure so far as it is in your power, in my judgement you do as much as any man in *England* that I know, to keep them out of the visible Church: For you are very zealous and industrious in preaching, disputing, private soliciting men not to engage their children in Covenant with God; not to bring them as Members into the visible Church, not to initiate them by Christs initiating sign, yea, not to believe that they are, or that Christ would have them to be Members of the visible Church till they come to age; yea, to believe that it is better to be out of the Church than in it. And sure if the Parents refusal can do any thing to dis-franchise the child, and keep him out of the Church, you have done your part to keep them out; for which I think Christ will give you as much thanks as he did his Disciples for keeping such from him. But what a ridiculous passage is this, to profess your judgement that they are no Members, nor ought to be admitted, and yet to say that you do nothing to keep them out?

But you resolve you will yet go a higher step; and what is it that you will not say to maintain your cause? when you dare tell your people in the Pulpit that it is the Devils part to affirm Infants are Church-members visible, and to maintain their Baptism. I blame my hard heart that doth no more tremble and lament so horrid expressions; and to see how far godly men may be given up. *Mr. Blackwood* would have made the world believe that Infant-Baptism, and restraint in matters of Religion were Anti-christs two last Garrisons; and the *Socinians* say that it is Anti-christ that first taught that Christ is God; and the Doctrine of the Trinity is of Antichrist; and others say that the Doctrine of the souls immortality is Anti-christian; (as *Mr. Blake* in his Preface to his confutation of *Mr. Blackwood*, which I would have some others to think on too that deterr thousands of Ignorant Professors from truths with the name of Anti-christ.) But see how far *Mr. T.* goes beyond them all; he saith, that it is the Devils part to say that the Infants of Believers are Members of the visible Church; and ought to be initiated by Baptism. How long hath the Devill been so charitable to Believers Infants, as to cease being their Accuser, and become a Pleader for their Priviledges? And how long hath he been such a propagator of Christs Kingdom, as to be forward to bring him in Subjects and Disciples? If the Devill would bring them into the visible Church, I am sure he would bring them the next door to the invisible, and into a strong probability of salvation. I wish they do not next say, that it is the Devill that brings people to Christ, and makes Christians, and that brings them to Heaven.

But let us hear *Mr. T.*'s proof for this; for he proves it too; but with a pittiful Argument, almost as bad as the cause for which he brings it. It is this; Because many thousands think themselves Christians for their Infant-sprinkling, and rest in it as the ground of their hopes for salvation. I have answered this before; but this much now.

1. If they think themselves Christians, as all Disciples are called Christians, *Act. 11. 26.* they think truly: For they are Christians visible that are Baptized into the name of Christ, if they have not since by word or works renounced him. 2 I doubt whether *Mr. T.* speak of these many thousands by experience, or at random. I have not met with many persons such. 3. If they do make this the ground of their hope for salvation, (that is, the very Baptizing, and not Christ into whom they were Baptized,) no question that error, and to rest in it, is from the Devill; but doth it follow that therefore their Baptism is from him? 4. What horrid consequence would follow upon this arguing? Multitudes make their belief of Scripture, and believe that Christ dyed and rose again, and is the Saviour of the world, and the profession of his name, to be the ground of their hopes of salvation: [and I think thousands more then trust to

their

their meer Baptism.) And will *Mr. T.* say that the Belief of Scripture, and of Christ, and the Profession of his name are from the Devil? Multitudes trust to their Hearing, and Praying, and Alms-deeds; Are these therefore the works of the Devil? What if I know many that think to be saved because they are Baptized again? Will *Mr. T.* confess that it is therefore from the Devil? Alas, what poor souls are they that will be led about by such silly, nay fearfull Arguments as these! But when the poor fish is struck, and the hook fastned in his jaws, a small line will draw him any whither.

Mr. T.

AND for the Covenant of Christ, it may be understood, either that Christ made to them, or that they have made with Christ. I never by any Disputation did Dispute them out of the Covenant of Christ, as if he might not make a Covenant to them of Righteousness, and Salvation: besides which I know no Covenant of Christ that doth assure forgiveness of sins, sanctification, adoption, and eternall life. And I say as much as *Mr. Baxter* can or dare say, that Infants may have an interest in the Covenant of Christ, being elected by God; but whether they have, or not, neither I, nor *Mr. Baxter* can certainly affirm, it being unknown to us, or any body else, seeing it is hiddden in the purpose of God, and known only to God.

And for their Covenanting with Christ, for my part I know not how any person should Covenant with Christ, till he promise to Christ that he will be his child, and take him for his Lord, and I think *Mr. Baxter* can no where prove that Infants do Covenant with Christ so.

R. B.

NEXT you say that you keep them not from the Covenant of Christ which he makes; for they may be Elect, and so in Covenant; but you deny that they can Covenant with Christ. Answer 1. That is no thanks to you, it being not in your power to make the promise of Christ of none effect. Satan may say the like, that he keeps not God from making promises to his people. 2. Election is not a Covenant, nor are they in Covenant, because Elect. 3. You deny that God covenanteth with them to be their God in Christ, and to take them to be his peculiar People, which is the Covenant that he formerly made with Infants, and which we affirm. 4. How much we have proved to belong to them by Promise, more then you acknowledge, I have shewed before.

And then their Covenanting with God you flatly deny, and you dissuade the Parents from so engaging their children in Covenant, and promising in their names, which yet they ever did in the Church before Christ, and it was their duty to do, as *Deut. 29.* and other places shew. And yet you know not how any person should Covenant with Christ, you say, till he promise, &c. It seems then you know not how a Father should engage his child in Covenant, by covenanting in his name. Nor you know not how to distinguish betwixt the Physicall and Morall nature of the Action; or else you would know that it may be the childs Action Morally, and in Law-
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sence, when it is only the Fathers A^ction Physically. I marvell whether you know how a man should put his child's name in a Lease, and bind himself and his Heirs, and how his child is thus entred into Covenant and Bond, and the Law takes it as his? If you had rather say, that the Parent engageth the child, then that the child engageth himself by the Parent, I will not stick with you for the phrase of Speech, when the thing is the same. But you would have no Parents to engage their children solemnly to God in Christ, by covenanting in their names. And I pray you how well then do you free your self from his charge?

Mr. T.

And he saith, I affirm them to be no Disciples, nor Servants to God, nor holy as separated to him. This passage hath reference to the Dispute; and then I affirmed this, that they were not Disciples in that sence that Christ appointed Disciples to be Baptized, Mat. 28. 19. and this I say still, is no playing the Devils part, but according to the words of the Lord Christ.

R. B.

Next you say, you deny them to be Disciples in that sence as Math. 28. 19, 20. Anf. 1. But did you then distinguish of Disciples? or yeeld them to be Disciples in any sence? No: You denyed them absolutely to be Disciples without distinction. And if you do not so yet, why do you not speak out, and say so? and tell us plainly in what sence you acknowledge them Disciples? This is therefore but a confession of your fact, and not any cover to it.

Mr. T.

And in that sence they are no Servants of God, as Mr. Baxter produced to prove they are to be Disciples. For a servant to God in that sence is one that voluntarily and freely yeilds obedience to Gods commands; and I think he cannot prove any Infant is such a servant of God.

R. B.

Next you confels you denyed them to be servants of God in that sence as I produced to prove they are to be Disciples: But you say, a servant in that sence is one that voluntarily obeyeth: But this is another of your mistakes: I took servant
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and Disciples according to their Relative Formall nature, and not either with the Accidentall consideration of Active or Passive. And I have before confuted your vain conceit in this.

Mr. T.

[NOr holy as separated to God,] this must be by Election, or by Calling; Now by speciall office heretofore the High Priest among the Jews, and others then were separated to God; but as the case stands now, I know no way a person is holy by separation, but by Election, or by Calling: Now, I never denyed that Infants may be elected, and separated to God by vertue thereof: in that sence he falsely accuseth me therefore, as saying and denyng Infants are holy, or separated to God, if he understand it in that sence.

And for Infants separated to God by calling; if he understand it by an extraordinary, immediate calling, as John the Baptist was sanctified from the womb, I can neither affirm, nor deny; nor I think be neither. If he understand it by ordinary calling, so they are not separated to God; for they are not capable of hearing the word of God, nor of receiving it by faith, which are the ways of separation to God.

R. B.

YOU come next to their holiness: And indeed can a man of your parts know of no separation to God, but by election or by calling? Me thinks Gods Grant or Deed of gift in his Covenant is the most immediate usual cause of such holiness of separation. Indeed, you may stretch the terms Election and Calling so far, as to comprehend this: but that you seem not to do. I question whether Election be a proper separating or sanctifying, or to be called rather a Purpose of sanctifying in time, if you speak of Actuell sanctifying, and take not sanctifying as *Terminus diminuens*: For else that which is not, cannot be sanctified: and the consequence would be valid, *ab est tertii adjecti, ad est secundi: sanctificatus est, ergo est*. But this I regard not, as little to our purpose. But what do you think of Gods separating persons to himself, by his own Law and Covenant? The Law determineth of all Dueness: Now if God say of the first born among the Jews, These shall be mine: is not this a separation of them to himself? and if he say of all the Infants of the Jews, They shall be to me a people, or a peculiar people: is not this separating? I know no more proper and direct way of separation, then when God shall lay claim to a person or thing by his Law, and affix on it in Scripture the note of his interest and propriety, or by Covenant or Scripture-Gift make such a person or sort of persons his own. He therefore that hath said that our children are Holy, and that they are blessed, and that he will be to them a God, &c. hath separated them by his Law or Covenant, and sanctified them by this word of truth. And yet Mr. T. can understand no separation but by Election or Calling! How can you teach the world to understand more then other Divines, as if they were all no body to you, when yet you cannot understand such easie things, which a very weak Christian may understand? If that a Landlord make it a Condition with his Tenant in his Lease, that his first born Son shall be his Servant: Doth not this Covenant or Lease here separate that Son to be a Servant? I think all

our Fore-fathers that did make over their Lands, or devote any thing else to the maintenance of Gods worship, did by that gift or dedication separate them to God. Therefore for the sense of separation by Election or extraordinary Call, or ordinary personall calling as to the ear (which are all the ways of separating that you could or would understand or finde out,) they are all your own fancies: I mean none of them; and so I gave you to understand frequently and fully in the Dispute: but what you would not know, you cannot understand, or remember: Nay, in private I still told you that I ascribed this sanctification to the Law or Covenant of God only. Therefore the false accusation which you lay to me, returns into your bosom.

Mr. T.

BUt he saith [God saith the contrary] let us see these Texts, which he saith God saith the contrary, for they are all the Texts he concludeth any thing out of, saving Rom. 11. 19. The first Text he brings to prove Infants are Servants of God, out of Levit. 25. 41, 42. where he saith God saith the contrary to what I say: I say they are no Servants, and God saith they are: (saith Mr. Baxter) Mark that; The Text saith, And then shall he depart from thee, both he, and his children with him, and shall return unto his own Family, and unto the Possessions of his Fathers shall he return; for they are my servants, which I brought forth out of the Land of Egypt, they shall not be sold as bondmen. They are my servants, that is it he would have. Are these our children? The Text shews plainly they are the children he brought out of the Land of Egypt; and brings this as a reason, why the Hebrew children should have more priviledge then any other children: Therefore this is spoken peculiarly of the Jews children: [they are my servants,] that is, those that I brought out of the Land of Egypt: Yea, and 5th verse is more plain: For unto me the children of Israel are servants, they are my servants whom I brought forth out of the Land of Egypt: I am the Lord your God. Now I beseech you what is this to prove, that God saith contrary to me, that when I say my Infant is not a servant of God, in his sense, so as to be a Disciple, when that a servant in this sense, is one that freely and voluntarily gives service to God? But besides, when the Israelites children are called servants of God, to men that can understand any thing, the meaning is not, that Infants are actually servants; but in right to me; and therefore they shall not be served as Bond-servants; he doth not speak what they did, but of Gods right, and interest he had in them. So that the term [Servants] cannot be understood any otherwise then passively; they are my servants, that is, because of my right to them, and because I do my will upon them, and not because they do my will actually; and if this be enough to prove Infants God servants, then Psal. 119. 91. They continue this day according to thine ordinances, for all are thy servants: That is, the Heavens mentioned, vers. 89. and the Earth mentioned in vers. 90. If this be a good Argument, Infants are called the servants of God, therefore they are Disciples, and must be Baptized; by the same reason it would follow, the Heavens and the Earth are called the servants of God, Psal. 119. 91. Therefore the Heavens, and the Earth are Disciples, and are to be Baptized. Judge I pray you: Nebuchadnezar, Jer. 43. 10. is called Gods servant: what then? is he therefore a Disciple? what a Heathen, an Idolatrous King? and therefore to be Baptized? Beloved, I am loth to speak. I might more freely give my censure, but I spare.

R. B.

WHEN you say these are all the Texts that I conclude any thing from, except *Rom. 11. 19.* it is another of your palpable untruths, as they know that were hearers, and is to be seen before. To that in *Levit. 25. 41, 42, 55.* you say 1. It was only a Privilege to the Jews children, and not ours: To which and all the rest, I have fully answered before, and desire the Reader to turn back to it. But thus much now briefly. 1. The Jews Infants were Infants, and our Dispute you know was of the species: 2. I have proved that our Privileges are greater then theirs (and you deny it not,) and that this was not peculiar to them. 3. It proves that there is nothing in the Age to make them incapable, or else the Jews Infants would have been incapable. 2. Where you still urge that a Disciple and servant must be meant of one that voluntarily serveth God, you do but go on to beg the Question, which you never yet did any thing that I know of to prove, of any moment. 3. When you say the sence of *Levit. 25.* is, that Infants were servants [in Right to God] if you mean, [Related to him as a peculiar people separated to himself from the world,] I grant it; and say, that that is the meaning of Infants being servants, and Holy, and Disciples still. But your ridiculous additions of being Disciples Passively, and as the Heaven and Earth, and *Nebucadnezzar*, &c. I have confuted before in vindicating this Text.

I concluded not, that whosoever is called Gods servant may be baptized, much less that *whatsoever* is so called may be baptized. Where did I argue in either of those ways? But you are so accustomed to mistakes, that you seem to understand little that is said to you; no wonder if you lead others into mistakes. My conclusion was this, that if notwithstanding their Infancy they are capable of being Gods servants as Relatively separated to himself from the world, then they are capable of being Disciples in Infancy too. Whereupon you denyed that they were called Gods servants, and I brought that Text to convince you. But can you think indeed that those Infants were called Gods servants but as the creatures or as *Nebucadnezzar*? why then God should have commanded the setting free of their Bond slaves, and of all their Cattell, for they were his servants Passively too; yet its strange to see, when you have plaid your self with your own absurd fictions, how triumphingly you conclude how you could censure me, but you spare me, and you are loth. It is, I am confident, for your sake, and not for mine, that you are loth, as I shall prove anon. But were it not for your sinning by falshood or reviling, I should not wish you to spare me a jot: So little do I regard to be censured by you. But I see here upon what silly grounds you can pass a confident judgement, and freely censure the generality of Divines that are far more learned and godly then me or your self. And when judicious people wonder at you, and think you have half renounced your Reason, and talk as if you were between sleep and waking, yet do you rouse up your self, and glory that the day is your own, and boast what you can do, but that you spare and are loth! A compassionate conqueror you are indeed; you hurt not, because you fight but with a bulrush.

Mr. T.

His second text is out of 29. Deut. 10. 11, 12, &c. that is another place wherein Mr. Baxter saith that God affirms contrary to that which I say; the words are these, Ye stand this day all of you before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy Camp, from the hewer of thy wood, unto the drawer of thy water; that thou shouldest enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God makerh with thee this day. &c. Is there any word here of our children? here is no mention made of any but of the children of Israel. And that which I said in the Disputation, though Mr. Baxter seemed so confident that it is so clear in that Covenant, that every one of the little ones did enter into that Covenant, and said if the Papiſts had but as good plain text of Scripture to prove their Religion, as this is to prove that every one of the little ones of the Children of Israel did enter into Covenant with God, he would be a Papiſt; yet it moves me not, but still I say it cannot be clearly proved, that every Infant did then enter into Covenant; and there are two reasons still in the text. 1. From the phrase of entering into Covenant. Entering into Covenant say some, was by passing (for so the Hebrew word is) by passing between the parts of the beast that was killed; now this was sure done by some in the name of the rest, and not by the little ones themselves. And 2. it is said, Ye stand this day all of you before the Lord your God, that thou shouldest enter into Covenant with the Lord thy God, ver. 14, 15. Neither with you only do I make this Covenant, and this Oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day. Mark, he that is not here with us this day, is not all one with verse 12. That [thou] shouldest enter into Covenant. So I conclude [thou] in the twelfth verse, is distinct from the rest that stood there, among which the little ones were comprehended. Yet I deny not but God did make a Covenant with the children of the Israelites; but then they were a peculiar people, distinct from the whole world, to whom God did ingage himself in many especial respects; as to bring them into the Land of Canaan, and do other things for them. And for our Children, if any Magistrate did enter so into Covenant, I know not but he may do it. But according to the Constitution of the Church of Christians, hence to infer, because the little ones did there so enter into Covenant with God, therefore our Children do enter into Covenant with God, and are to be accounted visible members of the Church, and consequently to be Baptized: I confess for my part it is a far fetcht reason; and indeed hath no reason, but is a great mistake which Mr. Baxter holds, as if the same constitution of that Church which was then is now; when that God never sent preachers so to teach people and gather the Church of the Jews, as he did when that he sent the Apostles to gather the Church of Christians; this different way of gathering them, doth shew plainly the different constitution of the Jewish and Christian Church, and therefore Mr. Baxter doth most impertinently alledge this text for that business for which the dispute was, to prove Infants to be Baptized, let him alledge it as oft as he please.

R. B.

Concerning that in *Deut. 29.* I have answered your vain senseless cavils before, and shall do the rest in your confutation-Sermon afterwards, and thither refer the Reader. Only I see, and say, the people are in a poor case that trust their judgments implicitly on your guidance, and take their opinions on your word; for I see the express words of Scripture are nothing to you, when it is against your fancy. And those that will take such an answer as you here give for satisfactory or rational, I think them incapable of present understanding the truth, till they have got their Reason more strengthened, or their prejudice and wilfulness more weakened.

Mr. T.

Mr. Baxters third Text, wherein he saith God saith contrary to me, is *Act. 15. 10.* where Peter in his speech saith thus. Now therefore why tempt ye God, to put a yolk upon the neck of the Disciples, which neither our fathers nor we are able to bear? The yolk saith Mr. Baxter was circumcision, as binding to the ceremoniall Law of Moses: they are called Disciples upon whom this yolk was put, some of those were Infants; therefore they are Disciples. What strange arguing is this? The yolk is but a Metaphor, and it is uncertain whether it be Adoption, or the act of circumcision. It is true by consequence, the Doctrine of the false Prophets and Circumcision, which they would have put upon the Disciples, they would have put upon the Infants: but they did not, nor would they immediately take away the foreskin of their flesh. But the putting on the yolk is plainly manifested to be the teaching of the false Prophets; and the Disciples were called Brethren in *ver. 1.* and in *ver. 9.* of the former Chapter, they are said to be those whose hearts were purified by Faith, and can this be said of Infants? Shall we from such an obscure inference as this is, contrary to the use of the word throughout the whole New Testament, gather that Infants are Disciples? when as all along the whole New Testament, the word [Disciple] signifies nothing else but those that being taught, profess the Gospel. I may well say here as Mr. Baxter in another case, shall we take a word that is used five hundred times in another sense, and leave that interpretation, and chuse an interpretation where the word is used nowhere else, but here? no nor can it be used so here. The putting on the yolk is by teaching: I would ask any man that hath common reason, if Infants were taught to be circumcised; or if those false Teachers did go about, either actually to circumcise them, or teach them? So that the Disciples were the subjects of putting the yolk on their necks. They were Disciples upon whom they would have put the yolk. And what was this yolk which they would have put on them? by teaching Mr. Baxter confessed I think in the dispute publicly, but however I am sure he did in private conference with me. And if it was put upon them by teaching, it was not then put upon Infants, for they were not capable of teaching; it was therefore put only upon those that were taught, and not on Infants. For my part, though I confess Mr. Baxter seems confidently to retain this text after our private conference, I admire his holding a text brought so grossly, and impertinently. I would appeal to any man that hath common sense, if putting on the yolk be by teaching, if these Disciples can be any other but those that were taught this Doctrine?

R. B.

For that *Act. 15. 10.* I have fully vindicated it before; and shall adde this much now.

1. You before said you denyed Infants to be Disciples in such a sense; but here you deny it absolutely, saying, the word signifieth in all the New Testament only such as are taught and profess (which is a begging of the question) so that you plainly here accuse Infants to be no Disciples of Christ. And if no Disciples, then no Christians; for the word maketh Disciples and Christians all one (The Disciples were called Christians first at *Antioch*) And if not Christians, then what ground to believe or hope that they are saved? For what ground have we to hope for the salvation by Christ of any that are no Christians? But *Mr. T.* will say, I believe that it is better that Infants are no Christians then that they were; But believe him that list for me.

2. Your main vain argument against this plain text is this. The putting on the yoke was by teaching, therefore it was put on none but those that are taught; And here you talk of my gross impertinent alledging this text and appeal 1. To common Reason, and then to common sense. To which I say but this now, that if you can speak in your sleep, you may triumph as rationally as this in your dream. For to your Argument, 1. Teaching is that *Act* by which the false Apostles would have put on the yoke, and not the putting on actually. There was more to concur to produce the effect. You confessed (for you must whether you will or no) that Teaching was but their endeavoring to put on the yoke; And when this teaching prevailed not for the hearers assent and consent, the yoke was not put on; And indeed so it was in the case in *Act. 15.* the putting it on was prevented. 2. Your consequence is meerly groundless, though you think that common Reason and sense may discern it. If you should teach people that they ought to subject themselves and their children to the Turk or to some tyrant, or to some cruell Laws or customs; here the *Act* whereby you would bring them into bondage, is your Teaching; but doth it follow that therefore it will enslave only those that are taught? Sure if your Teaching prevail with the parents, it will lay the yoke on them and their children; if it do not, it will lay it on neither. You know the offence taken against *Paul, Act. 21.* was, that he taught, that they ought not to circumcise their children. And if your arguing were good, it would prove that *Moses* did never subject the Jews children to his Law, nor to circumcision. For *Moses's* act whereby he laid the yoke of circumcision, & the Law upon people, was by Teaching and commanding; therefore according to your consequence it should be only on those that are taught and commanded; but that is not Infants. It was God that sent Christ into *Egypt* in his Infancy, and that called him out again (*Out of Egypt have I called my Son*) But God did it by Teaching and commanding (*Joseph* to take the child and flye into *Egypt, &c.* now you will argue it seems, that God sent not Christ by that word, because it was not Christ but *Joseph* and *Mary* that he taught and commanded. I am sorry that your common Reason and common sense is no better, then to rent the Church of God, and abuse plain Scripture, and mislead poor people, and despise the most Divines, and most learned and godly that ever the Church had since the Reformation, and all upon such silly grounds as these, and that you should so glory in such insipide arguing.

Mr. T.

THe last text he brings where he saith God saith the contrary, is 1 Cor. 7. 14. The unbelieving husband is sanctified by the wife, so we read it (but I would read it in the wife, for so it is in the originall) and the unbelieving wife is sanctified in the husband, else were your children unclean, but now they are holy. It is true, it is said children are holy, but not that they are holy as in a state separated to God, but saith Mr. Baxter, that is the common acceptation, in six hundred places it is so taken. We answer. Mr. Baxter cannot I think shew in any one place where the word [Holy] is taken in his sense, for a state or person separated to God, in that way that he would have a person separated to God, neither by election, nor outward calling, nor any other way that I know of, in which holiness is used for a state separated to God. If Mr. Baxter will tell us how children are separated to God, we shall quickly I believe shew him that there is not a text shews that [Holy] is taken in his sense; but beloved, he was then willing and still is to carry things in the generall, and not distinctly tell us how Infants are said to be holy, and in a state separated to God.

And for that sense he gave of the former part of the verse, the unbelieving husband is sanctified in the wife; that is, sanctified to the use of the wife, by vertue of the wifes faith, as in 1. Tit. 15. To the pure all things are pure, then this is on'y true of those wives that have true faith before God, and they only have their husbands sanctified to them, who by prayer and faith have a holy use of their husbands. what if it be granted? then it follows that only the children of such parents are holy; for else, that is, if the unbelieving husband were not sanctified in the wife, then your children were unclean, but now they are holy, or clean; else were your children unclean; that is, if this were not so, your children were unclean; then it follows, that if there be any child whereof one parent is not a true believer before God, that that child is unclean, that is, in a state not separated to God. And what will follow hence? if this state of separation gives them right to God, then it will follow that no child ought to be Baptized, but the child of one parent which is a true believer before God, and so I would ask Mr. Baxter, or any body else, how they dare Baptize any Infant? he will say they ought charitably to judge of them; but I say, a judgement of charity is no rule in this case, neither ought we to proceed without ground from Scripture. Neither he nor I do know that the parent of any child is a true believer before God, and so neither he nor any Minister upon earth may according to this exposition presume to Baptize any Infant, untill God vouchsafes by a peculiar Revelation to tell them, this is the child of one that is truly sanctified. A judgement of charity hath no ground here, neither can it be a judgement of Charity, but when I conceive the best of anothers facts, or words. Nor is a ground for a judgement of Charity a Rule for us, that must follow the Rule of Christs Institution. I know who are Disciples in Christs sense: those that profess the faith of Christ; and accordingly we ought, and I will proceed. And this text in Mr. Baxters own interpretation will not serve the turn. But concerning my interpretation, however Mr. Baxter conceives of it, I do not doubt but if he would let me see his arguments for his interpretation, but when I have weighed them, my Interpretation may stand when his will fall. And thus have I gone through the four texts that Mr. Baxter hath given out such high words of, as if the denying of these Texts to prove that which Mr. Baxter brings them for, were to say contrary to God. I am loath to speak what I may; men as they are affected they speak, I perceive.

R. B.

A Bout 1 *Cor.* 7. 14. you have nothing that is not answered before more fully then it deserves; save a new crochet of the nature of the rest, where you say that I cannot shew where the word Holy is taken in my sence for a state or person separated to God in that way, &c. Answer 1. Is it not enough that I prove it is always taken for a separation to God; but I must shew that the Word signifies a separation by this or that way or means effected? Must every denomination of an act or a Relation, signifie also the particular efficient cause of it, or means, or Antecedents? Here's arguing fit for your cause. Shall I tell you of an Argument just like your exception here? A man was out of love with his wife, and resolved to put her away; and to this end, (being one of those that could believe almost what his list,) he was resolved to believe, (or at least to maintain) that it was lawfull to put her away. When the Scripture was produced that forbiddeth putting away a wife, he answered, that the word [wife] in Scripture did signifie another thing, and not such as his wife; and challenged them to shew where the word [wife] in Scripture is taken for one that was marryed with a Ring and a Common prayer-Book, as his wife was; and because no such Scripture could be shewn, he triumpheth, and concludeth, that Scripture forbiddeth not putting away such a wife as his: And is not this the same kinde of Reasoning as yours? So I prove that Holiness is always taken for a separation to God; and you must have it signifie a separation by this way, or that way.

2 But are you sure that what you speak is true? that no Scripture speaketh of Holiness in this sence? you will confess that the Jews Infants were separated to God; they are called the Holy Seed; and was not this directly by the Law or Covenant of God, by which he legally stated them in this relation, and appropriated them to himself, and gave them a Legall right to the priviledge? It was not by Election in the strict sence only, for all men were not so Elected, but all were the Holy seed; It is true they were elected to this Relation from eternity; and so are our Infants to the relation that they stand in, as Holy; but the Law or Covenant did actually give them that Holiness and Relation to God, to which from eternity they were destinated. And by calling they were not separated; except you will understand it, that the Infants are called in the call of their parents, and so ours are called as well as theirs. Yea, so far are you besides the truth in this, that it is more doubtfull whether all separation to God, or Holiness be not by vertue of some Law; or at least whether mostly it be not so, where God is the sanctifier; For Election and calling exclude not this, but rather usually include it. God calls us to be sons; and yet it is his Covenant that confers the Relation and dignity of sonship on the called; To as many as believe he giveth power to become his sons; so that as calling goeth before Believing, so Believing in order of nature goes before sonship, as being the condition on which it is given; And where is this given on this condition, but in the Covenant or Law of Grace? so is it in the present case; It is the Covenant that gives the title and Relation of Holy or separated to God, even to those that are called; and so it doth still as it did formerly to the seed of the called.

And yet when I so fully explained this to be my meaning to *Mr. T.* both in publicke and private, he tells them here most confidently, that I was then willing, and still

am to carry things in the general, and not distinctly tell him how Infants are said to be holy, and in a state separated to God. To which what can I say, but lament that *Mr. T.* hath so far laid by conscience and common modesty; For 1. multitudes of witnesses heard me explain my self, and I did it at large to him in conference also, and never was unwilling to do it. 2. He accuseth my will, both as then it was, and as still it is; And doth he know my heart? will he still usurpe the prerogative of God? I solemnly profess that if *Mr. T.* know not my will better then I do my own, that this charge is a most gross falshood. The nature of it will allow me no easier language; for if I should say, it is true, I should myself be untrue in so saying; And is this fit for a preacher of truth? and that for the Pulpit? and so many of these? And will not these justifie the charge of [having little tenderness of conscience, &c] which *Mr. T.* took, as spoke of himself?

And for his great exception about going upon a judgment of charity in baptizing, I have fully answered it in its place already. I have shewed that we go upon a judgment of certainty as to our duty, though we have but a probability of the persons sincerity; and that this smites himself full as much as me; For he will take no profession but what is a probable sign of sincerity.

And here he tells them again, that he will not say what he may. If he mean [what lawfully he may] I give him no thanks. If he mean [what unjustly and sinfully he may] I thank him for not wronging God and himself, especially if he had been as conscionable throughout, as here.

Mr. T.

I Go on [I cannot digress to fortifie you against these Sects] Sectarists he chargeth us we are. & is easy for him, and any others to write what they please, they have the liberty. That I am a Sectary, or do hold with any Sect, he cannot prove.

R. B.

YOU have little cause to be angry if I had called you a Sectary; You know it is a sin that the Holy Ghost condemns, and therefore no godly man should make light of it. And may I not almost as easily know you to be a Sect-master, as to be a Christian? I would you would judge patiently and impartially your self. Your Infant-Baptism you say was no Baptism; And though I hear you are since baptised, it is more then I know, or ever met with any that did know. And you say your self that Baptism is the regular way of admission into the visible Church, so that whether you be so admitted or not into the Christian state I know not, yet I am confident that you are of the Christian faith: But I know it but by your preaching, and speech, and action, and so I do the other. For do you not preach, dispute, talk and endeavor as zealously to promote your opinion, as you do for the Christian faith? I will be judged by your hearers whether you ever laid out among them more zeal against any sin or for the Christian faith, then you have done lately in this cause of Anabaptism? Have you not charged their blood on their own heads if they yield not? And have you not written more for this cause, then for the Christian faith? so that I have as good evidence (I speak it with grief) that you are a Sect-master, as that you are a Christian.

Mr. T.

Mr. T.

You have seen God speak against them by judgements from Heaven; what were the two Monsters in New England but miracles? You have seen: who? he speaks to the people of Kederminster; what judgements from heaven they have seen, whereby God speaks against these Sects, is unknown to me: I wish they would tell us, that we may know also. For the Monsters in New England, there is mention made in a story of Mr. Weldes, intituled the Rise and Fall, &c. and these are the Monsters he means; the one was a certain strange kind of thing that was bred in the womb of one Mrs. Dyer; and the other, some strange things that came out of the womb of one Mrs. Hutchinson. It is true Mr. Weldes, and others in New England conclude that God did from Heaven do it to shew the errors these women held. But what is this to Anabaptism? I have read over the eighty two errors that were condemned in an Assembly in the Church of New England at New Town 30. August 1637. and of these eighty two errors, there is not one of them that doth in the least manner hint, that these persons did hold the Doctrine of denying Infant-Baptism, there are besides severall unsavory speeches that fell from them, but not one of them against Infant-Baptism. There are twenty nine Doctrines of Mrs. Hutchinsons, but none of them against Baptism of Infants.

R. B.

THe judgements that I mean they have seen, are such as this Land is full of, and now groans under, giving up these Sects to such vile opinions and practices, as might be a terror to any considerate man that followeth them, unless he will go on as the Egyptians into the Red Sea.

For those in *New England*, they are apparent and undeniable wonders wrought by the finger of God Almighty. Sir, God doth not ordinarily, nor every day work wonders, and cross the course of nature; and therefore his wonders are not to be slighted, nor overlooked. I wish all Divines and Christians in *England* that are too favorable to the Antinomian principles, would a little more sadly and seriously consider of those wonders; and whether they should not above all errors decline those that God hath so visibly testified his detestation of. Certainly God would never have done it, if he did not expect we should observe it, and give him the glory. It is a desperate thing to be hardened against wonders.

But you say, that this was not against the deniers of Infant-Baptism, &c. Ans. 1. I intended only the Antinomists in mentioning that example. 2. I have had acquaintance with some of them that left *New England* when Mr. Wheeler and Mrs. Hutchinson were discarded, and they were against Baptism. 3. Your language about the absoluteness of the Covenant of Grace is too like many of their tenets.

Mr. T.

And if God did declare with judgments from Heaven against these errors; one of them is the twenty one [To be justified by faith is to be justified by works; do but consider how near this is to Mr. Baxters own Doctrine, in his Aphorisms of Justification, 73. *Apotheism, and others*] from what hath been said, it appeareth in what sense faith only justifieth, and in what sense works also justifie. Faith only justifieth as the great principall Master duty of the Gospell, or chief part of its condition, to which all the rest are some way reducible. Works do justifie as the secondary, less principall parts of the condition of the Covenant; and afterwards he expressly maintains from the second of James (which must not be understood saith he by a Metonymy as Mr. Pemble and others explain it) and if so, then Mr. Baxter holds that James teacheth that we are justified by works of Charity, and giving to the poor; and if this be not one of the errors that were condemned in New England, which God from Heaven declared against, I leave it to be considered.

R. B.

But that which follows about my Doctrine of justification is the very height of all, I know not what is in your heart; but a hearer would think that it were the vile ebullition of rancor and malice in a most evident falshood that hath left no room for blushing. I do not remember that ever I met with the like from any man in a black coat; and I may well say as you did to Mr. Marshall, I should sooner have expected this from a Jesuit then from you, and especially in the Pulpit, and before a flood of tears. The 21. Article condemned in *New England* was this [to be justified by Faith, is to be justified by works] This was one of the Antinomian arguments against justification by Faith: For their opinion was, that the Covenant of Grace had no condition either of Faith or obedience, and so that no man was justified by Faith, but by Christ only dwelling in them, even as our Antinomists say, that we are justified before Faith, either from eternity, or else immediately on the death of Christ. Now to prove this they bring this Reason against justification by Faith, because [to be justified by Faith is to be justified by works] therefore they think none is justified by Faith or works. Now what doth M. T. but bring this as the same tenent with mine? when it is even directly contrary. That this was the meaning of the Antinomists is evident. In the twenty seventh error they say, It is incompatible to the Covenant of Grace to joyn faith thereto. And the thirty seventh error is, that we are compleatly united to Christ before, &c. without any faith wrought in us by the Spirit. The twenty eighth error, is that To affirm there must be faith on mans part to receive the Covenant, is to undermine Christ. Error thirty eight is, There can be no true closing with Christ in a promise that hath a qualification or condition expressed. Error forty eight, is, That conditionall promises are legall. See error 44, 45, 47, 50, 62, 64, 67, 68, 72, 18. where the same is evident.

Now what is the doctrine that I maintain? why it is this in plain terms;

That Faith only justifieth as the condition of our first justification; But sincere obedience to Christ as a secondary part of the condition of our continued and consummate

summate justification at judgement; Yet that neither Faith nor obedience is any cause of our justification; nor the least part of that Righteousness which the Law requires, and which we must plead for our justification; nothing but the satisfaction of Christ is that which Divines call the matter of our justification, or the Righteousness which we must plead to acquit us in judgement. That works in *Pauls* sense, that is, such actions as have relation to the reward, not as of grace but of debt, *Rom. 4. 4.* are no conditions of justification at all; For so works are put in opposition to Christ; no nor if they be put in co-ordination; But works in *James* his sense, as they are subordinate to Christ, are conditions without which justification shall not be continued or consummate at judgement. And herein I use none but the plain Scripture expressions for prooffe, and say no more then *James*; and have cited the plain words of a multitude of Scriptures, which I would *Mr. T.* would rationally answer. I should deal with him more cheerfully and gladly then in this loud quarrell of Infant-Baptism. And I undertake to manifest, that I ascribe no more to works then our Divines of greatest note usually do, that is, to be such a bare condition of the Covenant as aforesaid; only I give less then they to faith, not thinking it meet to call it an Instrumental cause; and yet am resolved not to quarrel with any about that phrase. And in this *Mr. T.* hath in my hearing expressed himself of my judgement. And yet he would have made his people believe, that this is one of the doctrines condemned in the Antinomists in *New England*; when it is as directly contrary to theirs as can be imagined. *Prob pudor, hæc pietas?* Yea, when I wrote that book especially against the Antinomians; And do here solemnly profess that I am confident no adversary to the main doctrines of that book (for smaller collateral points I stick not at) is able to confute the Antinomian dorages; but he will build them up with one hand as he pulls them down with the other. And here let me take in what *Mr. T.* brings in after on the same subject. He saith, 1. I hold that works Justifie as part of the condition of the Covenant of Grace. Answ. 1. So doth *James* speak fullyer, that a man is justified by works and not by faith only. And is not Saint *James* Orthodox? And Christ saith, If ye forgive men their trespasses, your heavenly Father will forgive you: but if ye forgive not men, neither will your heavenly Father forgive you: And is not Christ Orthodox? Also, Come to me all ye that labor and are heavy laden, and I will ease you, Take my yoaik upon you, for it is easie, and my burden, for it is light; Learn of me to be meek and lowly, and ye shall finde rest to your souls. Rest? from what? from that which they were weary and heavy laden under. What is that? One thing sure is the guilt of sin, and accusation and condemnation of the Law (though I am told that *Mr. T.* doth interpret it of the Pharises doctrine; but if he mean only that, it is a foul interpretation) And to be eased of the burden of guilt and condemnation is justifying, I think: And so to come to Christ in weariness, as to take his easie yoaik and light burden, and to learn of him, to be meek, &c. is the condition of this benefit. So *Rev. 22. 14.* Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in by the gate into the City: And *Mat. 25.* Well, done good and faithfull Servant, &c. Come ye blessed, inherit the Kingdom, for I was hungry and ye &c. with a hundred more such plain Scriptures.

2. But yet I say only that these are conditions of Justification at judgement, and the continuance of it here; but not of the first Act: which *Mr. T.* passeth over. And I use to explain my self by this comparison. A Prince offers to marry a beggar, he requireth no Dowry with her, nor a penny, but only that she consent or accept him for her Husband; yet it is implied that the both continue that consent, and perform the Offices of a Wife to a Husband, and be faithfull to him: Which if she be

not, but cleave to another, and prove a Whore, he will turn her off. Now this woman is possessed of this Prince and all that he hath, upon meer consent or contract at first, without any thing else; but yet she shall not continue so possessed, but on condition she continue faithfull (though for particular failings that violate not the marriage Covenant, she shall not be cast off.) So we are possessed of Christ with all his benefits upon condition of our Faith alone, or meer Belief and Consent; but we shall not continue it, but on condition of faithfull Love and Subjection to the death. Yet this hath not the nature of a dowry, as it were, as if we must bring any thing in our hands to Christ, either for first participation of him, or continuance: For faithfulness is no meriting work. It was included that we must be faithfull when we consented and covenanted to be faithfull; and that to attain the ends of the Covenant. Or thus, As a man that freely Redeemeth a condemned Traytor, on condition that he take him that Redeemed him for his Lord, and acknowledge the benefit, and receive it; here the accepting the offer is the only condition of his present deliverance; but if he perform not the condition promised, he forfeiteth it again. So with us in the present case. Or as *Shimei* that was freely pardoned, but his pardon was to continue in force only on condition he did not go beyond the prescribed limits.

Mr. T. chargeth me that I hold, that justifying Faith doth include Acceptance: Answer, A hainous Error indeed. Such as is delivered, *Job. 1. 11, 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe in his name* Doth he think that the rejecting or refusall of Christ is any part of the sin of Infidelity? Doth he think that Faith is in the Will as well as the understanding? If he do not, *Davenant* in his Determinations, and *Dr. Hall*, and *Amesius*, and *Melancthon*, and most of our Divines are against him; and *Joban. Crocius* and many more against *Bellarmino* do affirm it to be the common Doctrine of Protestants: But if he do think that justifying Faith is also in the Will (as doubtless it is) then how can he exclude the most immediate Elicite Acts, which *Respectu eorum que sunt ad finem*, are *Eligere, Consentire, uti*, as *Aquin.* and others generally? And I would fain know what is the danger of either of these points? Is it least hereby we rob Christ of any of the honour of his office? O that any man would manifest that in the least degree! Hath the Covenant of Grace which promiseth and giveth Justification, Adoption, and Salvation, any condition, or hath it none? I know no man that is not of the Antinomian Faith will say it hath none: And if it have any condition, is it any question whether Obedience and perseverance be a secondary part of it? Is not Christ the Author of eternal salvation to all them that obey him? *Heb. 9. 5.* And I would know whether Christ do perform this condition for us? or whether he require that all of us should do it our selves? and enable all his Elect to do it accordingly? Doth Christ repent and Believe in himself, and obey himself in our stead; or will any say so save a crazed brain? why then if it were not of Christs part to fulfill these conditions of the New Covenant for us, (but he requireth and enableth us to fulfill them,) is it any wrong to Christ that we fulfill them? or to know and say that we fulfill them? or to call them the conditions of his Covenant, when he hath made them so? What? is it a wrong to Christ to do as he bids us? and as he requireth us upon pain of damnation to do? and will condemn all that do not? When Christ hath bought us, is it any wrong to him that we obey him? and that to the ends he hath propounded, *v. 2.* as the condition of our participation of himself and his benefits? If I give either to Faith or Obedience the least part of that honour which is due to Christ, then blame me and shame me, and spare me not.

But *Mr. T.* saith that [he thinks I have not perswaded any one Minister in England to be

be of my Opinion,] To which I give him this Answer: 1. It is none of my endeavors so to do. When I had once put forth my Arguments in that tractate, though briefly, I was satisfied: Let any Minister step forth and witness against me that can, that I have solicited or importuned them to my Opinion; Nay, let my own Hearers speak whether ever I solicited them or any one of them, to the entertaining of my Doctrine in those controverted points! Much less did I ever preach and project to promote it, and make a faction for my Opinion sake. I leave that which I have written to God to succeed as he please; for my part, I look not after it. Nay, as weighty as some points in that Book are, if I had thought that the publishing of them would break the peace of the Church, I would have kept them in: So far am I from your judgement about the not silencing of any truth for Peace. Truly Sir, God hath given me such a detestation of Schism and Church disturbances, that I keep a jealous eye upon mine own heart against it continually: and you should not blame me for being *sharp* against it in you; for I think I should abhor my self, if I found my self guilty of it. When I first set forth that small book, as the Truth was precious to me, and I could not easily suppress it; So I reckoned what I might expect in its entertainment in the World; and experience of the case of excellent *Mr. Wotton, Bradshaw, Gataker, Amyraldus, Comrad, Bergius, Lud. Crocius, Junius, Melancthon*, and almost all that have done any thing considerable for truth and peace, against the high extreams of the times, who were all censured as decliners or erroneous (with the least of whom I confess my self unworthy to be named,) I say, their example bid me expect the censure of many hotspurs; which I resolved upon: But withall I took my heart in hand and shewed it the temptation to Schism and Faction and proud contentings that lay under these expected Censures, and charged it to take heed and avoyd them as death; and what ever provocations I undergo, I resolve never to make a party or rent in the Church; I may erre, but I will be no Heretick. Though I have cause enough to be distrustfull of my own heart, yet so strong is my hatred of Church-divisions, and making parties for Opinions, that I dare promise you in the strength of Christ to avoid it. And if I be *sharper then some think meet against others*, it is only against such Church-renters, and gross errors, and not against any peaceable man. heartily love those that receive not my doctrine, but placidly dissent, as well as those that do receive it. And though by some stirrings I have felt that its very naturall to love those that are of our own Opinion, yet knowing such motions to come from pride and self-Idolizing, I prayed to God to crush them and kill them in the bud. And the Example of *Mr. John Goodwin* (who I believe was tempted into a way of Schism, by mens intemperate zeal against his elaborate Treatise of Justification,) and others that have been undone by the same temptation, were and are as pillars of salt in mine eyes. And I resolve to do as Learned *Gataker*, to differ from my Brethren of the Ministry in peace and love; and whereto we have attained to walk by the same rule and mind in the same things; and then if in any thing any be otherwise minded, God will reveal even this unto us.

2. And where you think I have not made one Minister of my judgement, I know but one that you made of yours, nor have heard but of one.

3. Perhaps they were of my judgement before, and then how could I make them so? But if that be the intent of your speech, that there is none in *England* of my judgement, I must tell you, that in every thing no two men in the world are of one judgement; but in the main of that book, I could name you divers Ministers, some that now do live among us here in these parts, and some that lately have done, that approve it; yea, divers of greatest note for Learning in *Oxford*, and *Cambridge*, and *London*, that have

have testified their approbation, and indeed do overvalue it; yet others censure it I know; *pro captu lectoris*, &c. Yea more, let me tell you, that for ought I know, every Minister in the Countrey may be of the same judgement, (though I conjecture otherwise, and am not solicitous to enquire:) for though I have had speech with many Ministers of this Countrey since I wrote that book (I think thirty or forty) yet to my best remembrance never a man of them did either mention his dislike of it, or dissent from me; Or, if any have disputed any point of it, they have quickly either been satisfied, or by their silence seemed so. And how can *Mr. T.* have ground to think that no Minister in *England* is of my judgment? *England* containeth more Ministers then ever did manifest to *Mr. T.* their judgements.

4. But I can tell *Mr. T.* of a great many Divines of greatest name and esteem in the Church, that are of the same judgement in these points that he excepteth against, as I am. (Though I confess I knew it not when I wrote that book.) For Justification by works, *Conrad. Bergius* in his excellent Book called *Praxis Cathol. Canon*, &c. and *Ludovi. Crocius* in *Syntagm. & Johan. Crocius de Justificatione*, & *Johan. Bergius* in *Joh. 3. 26.* with divers others do affirm, that sincere Obedience is the condition of not loosing or keeping Justification when we have it: And is not that all one as to say, it is a condition of Justification as continued, as I do? Yet the same Divines say, that we are justified by Faith only without works; but then they speak of Justification as in the first Act, and so I say to. (For it was not so clearly discerned by Divines till *Dr. Downam* had evinced it, that Justification is a continued Act, and not any Instantaneous act, so *simul & semel* as to be ceased, as was before taught,) 2. And for my Definition of Faith, not only as it takes in Acceptance of Christ, but even of Christ as Lord, into the form and definition, *M. T.* may see that *Dr. Preston* is peremptory for it, and large upon it: And *Mr. Norton* of *New-England* in his judicious grounds of Divinity gives the same in sence as I do [justifying Faith is a receiving Christ as our Head and Saviour, according as he is revealed in the Gospel,] so doth godly *Mr. Culverwell* in his Treatise of Faith: and *Mr. Throgmorton* in his Treatise of Faith six or seven times over. But why should I name more, when the Learned, godly Divines of this Land in the Assembly have agreed on the like definition in their Catechisms, to which I wholly and heartily subscribe, [justifying Faith is a saving Grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he being convinced of his sin and misery, and of the disability in himself, and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon, &c.] And better in the small Catechism, they define Faith in Jesus Christ to be [a saving Grace, whereby we receive and rest upon him alone for salvation as he is offered to us in the Gospel.] This definition is the same in sence with mine; and I heartily embrace it. For any man may see that by [Receiving] (which is somewhat Metaphoricall,) they mean [Accepting] for it is related to the Offer of Christ in the Gospel: And it is Christ himself that they say must be received: And if [as he is offered in the Gospel,] then certainly, as Christ the anointed, or as our Lord Jesus; or as King, Priest, Prophet, Head, Husband.

Yea, and in the very main point they are of the same judgement as I am, that more then Faith is required to justification; for they say in answer to this Question, What doth God require of us that we may escape his wrath and Curse due to us for sin? To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the Diligent use of all the outward

means whereby Christ communicateth to us the benefits of Redemption. And they prove it from *Act. 20. 21. Prov. 2. 1. to 6. & 8. 33. to the end. Isa. 55. 3.* and in the great Catechism they have the same proved from *Mat. 3. 7, 8. Luk. 13. 3, 5. Act. 16. 30, 31. John 3. 16, 18.* Now though *Mr. T.* perhaps make no great reckoning of the judgement of the Assembly, yet those that do, me thinks should not censure them in censuring me. And for those that will not believe that Obedience is any condition of our continued or consummate Justification, I would know of them, whether they think that God will justify them in judgement, though they feed not, cloth nor, visit not, &c. and will he continue their Justification here, though they take their brother by the throat, and say pay what thou owest? or though they live in Whoredom, drunkenness, murder? &c. If they say, No: then, how can their obedience be denied to be such a condition? And I would know also, To what end they do abstain from these sins, and obey God? Will they say, Only in thankfulness for forgiveness and deliverance, as the *Antinomians* say? or also as a means or condition of their obtaining salvation, as all our Divines say? And how can it be a condition of our salvation, and yet no condition of our final Justification, or of the continuance of it here? And is it not as great wrong to Christ, to say that our Works, or Gospel-Obedience is a condition of our salvation, as to say, it is a condition of our final Justification? sure it is Christs Office to be our Saviour; and he that makes his own works to be his Saviour, doth wrong Christ as much as he that makes them his justifiers; but he that maketh them but such conditions of both as aforesaid, doth no whit derogate from any thing of Christ; Except it be an honour to Christ to have his servants wicked and rebellious: They that will say that all their obedience hath no other tendency to their salvation and final Absolution, but as meer signs, and that they Obey only that they may have a bare sign which is not so much as a condition of Life, I shall expect they should flag in their obedience ere long. I am sure the end of *Pauls* bringing his body in subjection, was, least himself should be a cast-away: and he strove for the high price of our calling; and he would have us run to obtain the Crown: And Christ will condemn men at last *eo nomine*, because they would not that he should reign over them, and because they did not improve their Talents; and they shall be made Rulers of many Cities that have well improved many Talents. But I have brought proof enough of this in the Book it self that is accused.

I will only add this, Though it be unmannerly to challenge my Senior, yet because I know no mild or modest way will prevail, I do here challenge *Mr. T.* and by challenging provoke him to confute the Doctrine of that Book which he accuseth; and I shall think my self as able to defend it, as almost any controverted point in Divinity; and shall think it a subjct more worth my labour then this of Baptism. And if *Mr. T.* will not answer this challenge, nor by all this be provoked to undertake it, let all men judge whether he be not a meer empty Calumniator, that will preach against that in the Pulpit which he cannot confute. And let him not put it off by saying that others enough will do it, and therefore he need not: For 1. So others enough have written against his Doctrine, and yet he still urgeth me to it. 2. I have importuned other Dissenters to produce their Arguments, and cannot prevail with any one (save one friend that at first of himself did somewhat, which is not unanswered:) 3. Because I am a consuming man, and like to die quickly, therefore some will delay till I am dead, that they may have the last word, and seem to conquer when none shall gain-say them Therefore I would fain provoke *Mr. T.* who is at hand, to do it speedily, and I shall thank him for it as a high favour.

And for that passage of *Mr. T.* [I am sure in his Letters to me, he saith, he was hissed at from all parts of the Kingdom.] I answer *Mr. T.* having published in the Pulpit what passed privately in Letters between him and me, hath now fully set me free to publish the rest, and necessitated me to some. So I leave it to the judgement of all, whether I may not do it without blame. 2. The relation of this is like the rest, as from a bitter root, so most falsely; when yet he had my Letters which might have directed him to speak the Truth. The words [from all parts of the Kingdom] are his own false addition, which is become so ordinary with him, that it were a wonder if he should be a revealer of extraordinary Truth. 3. The occasion of that passage in my Letter to *Mr. T.* was this; I perceived, because I never meddled in the Pulpit against Anabaptists, and because I had preached that some Truths must be suspended for peace, therefore it begun to be taken for granted that I took Anabaptistry for Truth, but only because it was a disgraced way I would not be for it. Therefore to convince *Mr. T.* that I did not go against my conscience, but would entertain the most disgraced Truth, I used severall Arguments, whereof this was one, That I had voluntarily been more prodigall of my reputation in putting out that Pamphlet of Justification, which I knew was like to blast my reputation, &c. and that I was so hissed at, that I felt temptation enough to Schism (and he need not add more.) (If he urge further, I will publish the Letters as they were written on both sides.) This passage was true, as from many hot contentious spirits who spake against what they could not confute: And I spoke it also to let *Mr. T.* know, that though my temptations to Schism were greater, yet I was fortified in that point: Yet what doth he, but thinking he had me at some advantage, in his next Letter falls in with me, and offers me his help, for the defence of my Book wherein we agreed, hereby to draw me to a combination with, and engage me to him, for dividing ends? But I abhorred the temptation, and made him no answer to that part of his Letter. For as I thought I had no need of his help, so I was resolved not to engage with a renter of the Church. For as I will not meddle with Controversies, till I am forced so when I do, it shall be in unity and love, as far as I can.

And so much to *Mr. T.* his shameless charge against my Doctrine of Justification, as if it were the same with the *Antinomists* in *New-England*, which it is directly contrary to.

Mr. T.

YET I will add thus much further, that it is very unsafe for any man to judge of Doctrine by such accidentall strange things. Many instances could be given, wherein people have been led to Error, upon a supposall that God hath determined against any opinion by some strange accident. I will name but one. We read in the Story of a great contention that there was in England a little before the Conquest, whether married Priests were more acceptable to God; then Monks that vowed a single life; at last they met at Caw in Wiltshire in a Synod, there to dispute the business; and that party that held for married Priests sate on one side of the room where they met together, and that party that were for Monks sate on the other side the room; it hapned in the Dispute, that part of the house, where the party that were for married Priests sate, fell down; and many were hurt, and many lost their lives; upon this they presently concluded that God was better pleased with Monks, then

then married Priests; and so it was taken that Priests were not to be married. Now judge of the ill Consequences that fell upon this; to conceive that by Accidents people should determine of Doctrine. Nay, give me leave to tell you we may rather think we ought to determine, that God may order accidents so, as to become stumbling blocks, that people should not receive the truth; rather then by any Accidents to determine a truth to be an in-truth. Therefore I conceive there is no safety of judging what Doctrine is true, or false, but by going to the Law, and to the Testimony, and try thereby. And I would wish Mr. Baxters Followers of Kederminster to take heed how they follow him in this direction, and learn what the Scripture shews them; and to take heed of such monsters wrought from Heaven, as he talks of; but to cleave to the word of God, and make that their only Rule, seeing we have Scripture to guide us, and no warrant to judge of Accidents, as Miracles from Heaven to sway us.

R. B.

NEXT Mr. T. gives his judgement and advice that we judge not of Doctrines by such accidentall strange things, and tels a story of a house falling down (I conjecture he means the story of *Dunstable*,) and concludes that it is rather to be thought that God may order accidents so as to be stumbling blocks, &c. To which I answer: i. Will not this man rather fight against Heaven, and dispute against Miracles then he will let go his Error? (If the nature of the sin against the Holy Ghost be well studied, it will appear to lie much in an *Infidelity* against the convincing testimony of Miracles) Must God witness of Hereticks by wonders from Heaven, and shall the Sons of men be so vile, as not only to shut their own eyes, but also to labour to weaken the credit of the Testimony of God, and to bring his wondrous providences into a mean esteem, and to darken the light that shines from Heaven in their faces! O that God would make you feel with true remorse, how far you are fallen, when your Opinions and credit have so much interest in you, and God so little; that you can so freely sacrifice his Glory to your fancies! God worketh Miracles so seldom, that when he doth it, men should observe, and admire, and learn, and not eclypse his Glory manifested by them.

1. He calls them only strange Accidents: 2. He compares it to the falling of the house, which might easily come from a naturall cause. 3. He dissuades from judging of Doctrine by such Accidents. 4. Yea, would rather have us judge that they are stumbling blocks that people should not receive the truth. Ans. i. All monsters are not Miraculous I know: Some come from a meer defect in nature, and some from error: But these in question are such as must have a supernatural cause: When there shall be the parts of birds, of fishes, of beast, (as horns) of man: I could willingly enter a Dispute with Mr. T. how far nature may go in this, but for tediousness. And then this to be on two such leading persons, and at such a time, &c. I will appeal to the judgement of all the godly reverend Ministers and sober Christians in *New-England*, whether this were not the extraordinary directing finger of God. Yet who knows not that the Law and Testimony must be the Rule? (to the judgement of which I provoke Mr. T.) But when blinded people do desperately pervert this Rule, and God from Heaven shall judge them visibly, and in controverted Cases inerpole his judgement, would Mr. T. have us so carelessly regard it? Yea, and rather judge the contrary?

contrary? It seems if he had seen the wonders of *Egypt*, he would not only have been hardened as *Pharaoh*, but judged God laid them as stumbling blocks. Who would not tremble to hear the holy God to be thus accused by man? as if he led people into evil by his wonders? I know wonders that are not Miracles, are not to be interpreted or trusted to contrary to the word, for Satan by Gods permission may perform them, and Antichrist may do lying wonders: But yet 1. True Miracles are never to be distrusted, but believed whatsoever they teach: For they are only the Testimony of God; and God cannot lie; nor will he ever give the Testimony of a Miracle to any thing that is against his Word: Otherwise how should Christ himself have been believed to be God? Doth he not say himself, *If I had not done the works that no man else could do, you had not had sin, but now you have no cloak for your sin.*

2. And some wonders that are not proper miracles in their nature, may yet have a plain discovery of a finger of God in the ordering of them, and so when they are not against Scripture, but according to it, should exceedingly confirm us. It was no Miracle for a man to fall down suddenly, nor for two or three, or four to fall: Yet for so many Jews that came to take Christ to fall at once, and fall just at that time, was sure a convincing wonder of God. Would *Mr. T.* if he had been one of these Jews have perswaded them not to regard it, but rather to take it as ordered by God to be a stumbling block? So, if it were no Miracle for *Mistress Dyer* and *Mistress Hutchinson* to bring forth these Monsters, yet to fall out on the leading Sectaries, and not on one only, but both, and that in such a time when the Church was in perplexity, because of those Controversies, and for one to have such variety of births, and the other a Monster, with such variety of parts suitable to their various monstrous Opinions; these are so evidently the hand of God, that he that will not see it when it is lifted up, shall see and be ashamed. How oft doth the Psalmist call on the Saints to remember the wonders of God, and not to forget his works? And I hope *Mr. T.* his tongue will sooner cleave to the roof of his mouth, then these wonders of providence shall be forgotten by *New-England*. And the forgetting them among us, is no small aggravation of our sin; That ever old *England* should become the dunghill to receive the excrements of all those abominations which were purged out of *New-England* by wonders from God! I give the people of *Kedermisser* therefore still the same advice, i.e. that they take Scripture for the only rule, but slight not the judgements of God on the corrupters of it, nor shut their eyes against the Commentary of such providences.

Mr. T.

Christ hath told you, by their fruits you shall know them; we mis-interpret when we say he means by their false doctrine; that were but idem per idem.] And Christ hath said, *Mat. 7. 15.* Beware of false Prophets which come to you in sheeps clothing, but inwardly they are ravening wolves, ye shall know them by their fruits; he saith it is a mis-interpretation to say these fruits are false doctrine; contrary to *Paræus*, *Piscator*, *Perkins*, his Sermon on the Mount; and I know not why these mens interpretations should not hold for the truth. If so be that we shall know false Prophets by their fruits, then their fruits are notes, and notes do distinguish; and so they must be then such as agree to all of them, or none of them; but the note of unholiness doth not agree to all false Prophets, or to them only; therefore that cannot be that by which they should be known to be false Prophets. For there were many false Prophets, that not only seemed holy for a time;

but if we will believe stories, many of those that have been accounted Hereticks, have lived, and died holy lives. And therefore this is very unsafe to judge of men to be false Prophets by their unholiness of lives. Nay, and I think thus all those cannot be acquitted, that Baptize Infants, as if they were all holy men; yea, and I think it may be safely said, that there are as many unholy men for their number, of that party, or sect that he is of, if he be of a sect, or of that Opinion that he is of, as there are of the contrary Opinion.

R. B.

Next Mr. T. contradiceth my Exposition of Mat. 7.15. [By their fruits ye shall know them,] His reasons are these: 1. It must agree to all or none; but a vicious life doth not agree to all: Answer, This I have answered before, and shewed that it is sufficient that it be ordinary or agree to most. Christ tels them how to discern the whole parties of false Prophets, and not how to discern every particular man that is such; It is sufficient that enough of the men may be discovered to impeach the Doctrine. You may know such a mans Flock of Sheep by the mark; when yet perhaps some may be unmarkt. You may know Spaniards from English men by their colour; and yet some few Spaniards may look clear, and some English more swarthic. You may know a Crab-tree by the soure fruit; yet not every Crab-tree; for some may have no fruit, and some grow where you cannot know them. Is there no usuall character of a faction, but that which is a strict property of each individuall partie? It is enough that by the lives of the generality of them, Hereticks may be known. 2. Many have lived godly that have been called Hereticks by the angry Fathers, (for the Church hath still been too liberall of this title even to those that differred in nothing fundamental.) But what reall Hereticks can Mr. T. name that had holy lives? The best have made nothing to sacrifice the unity and peace of the Church to their fancies, and rent it in pieces to strengthen their party.

2. Mr. T. saith, that there are proportionably as many unholy of that party that I am of; To which I Answer: 1. I never meant that meer Anabaptists were Hereticks; therefore my sence of that Text were nevertheless good, though all the Anabaptists had holy lives. 2. But for the comparison Mr. T. makes, I have said enough before. Lay by the common people who are conscientiously of no side, but will be of that side which is in credit, and then compare those on each party that are carryed to it in judgement and conscience, and experience will quickly confute Mr. T. his reproach: And it is no small degree of evill that a man is fallen to; when he dare slander or make infamous the whole or greatest part of all the holy Churches on Earth to maintain the reputation of his own Opinion. I know we have some Davids (in sin) and Peters, yea, and Judas's too; but let him either shew any that ever came to the height as Cop and his Followers, or any number of zealous Professors that lived as the Anabaptists mentioned by Bullinger, Calvin, &c. or have been guilty of the sin that in this age hath accompanied the Anabaptists.

Mr. T.

AND for that he saith [that were but *idem per idem*] it is very strange; False Prophets were the subjects, and their doctrine the sign, and is this *idem per idem*? this is but a conceit of Mr. Baxters, and (I confess to you) beyond my skill to conceive.

R. B.

IF your capacity cannot reach to conceive a thing so easie, I would advise you to think your self unfit to lead the world out of error. A man would think that your Logick should be better, though your Divinity be so bad. False Prophets you say were the subjects, and their doctrine the sign: But there are three things in this subject considerable, and the question is which of these is the *signatum*, the thing signified by this sign. 1. As they were men, and so Christ never intended, that we should know them to be men by their fruits. 2. As they were Prophets; and so Christ intended it not neither. 3. But as they were false Prophets, and so Christ intended that by their fruits they should be known. Now what is a false Prophet, but one that preacheth false doctrine? are not these Synonima's? Now Mr. T. saith their Doctrine is the sign: Not their Doctrine as Doctrine, but as false. So that this were plainly according to M. T. Beware of those that preach false Doctrine, you shall know them to be preachers of false Doctrine, by their preaching false doctrine, or you shall know their doctrine is false by the falshood. And doth a Philosopher of Mr. T's. standing say it is beyond his skill to conceive that this is *idem per idem*? and call it one of my conceits? Let better Schollars judge.

Yet I was not ignorant that more then he names did so interpret it; But *magis amica veritas*.

Mr. T.

HYPOCRITES may seem Holy for a little while, but at last all false Doctrines likely end in wicked lives.] See what a pretty odd mincing business is here; he doth not say they do alwayes do so, but likely; likely, and probably, and perchance are fine Rules for persons to examine truth by. And what a good Rule is here for his people of Kederminster to follow, they may judge men to be false Prophets, because they may judge them likely to be so?

R. B.

BEING not able to understand an usuall phrase, you suppose it to be ridiculous, and play with it [probably and perchance] are terms of your own, and therefore the fitter for you to jest with. But by [likely] I mean [ordinarily or for the most part, or usually]

usually] it being our ordinary sense of that phrase. And this is no otherwise propounded as a Rule then Christ himself doth propound it; not to be instead of Scripture, but as a confirmation and explication of it.

Mr. T.

[**W**Here hath there been known a society of Anabaptists since the world first knew them, that proved not wicked?] why, I will tell Mr. Baxter if he doth not know. 1. In London there is known at this day, and I doubt not but there are in this congregation that can testify it. 2. Yea, and I will tell him this, five hundred yeers ago those that he accounts Anabaptists, were ho'y men, and are so reputed, and reckoned among those Saints that opposed the Papists, and I will prove it out of Petrus Clunicensis, out of Barnards Epistles, the 240. Epistle. 3. And abundance of others there were in Germany, and France, whom we have reason to think that they were holy. Yea, at this day in the Low Countries there are societies of Godly men that deny Baptizing of Infants; and when men have raked as much as they can against them, they be but trifles in comparison that they charge them with.

R. B.

THose now in London are not yet come to the proof; when they have reached to the end of what they are tending to, then it will be seen what they will prove, if they do not repent and return. 2. It is hard with your cause when you cannot name one society of them, that ever lived in the world, that proved not wicked, except those now alive, whose ends we yet see not. 3. If I were never so able to answer this, yet as the world goes it is not safe to speak all or half that wickedness of the Anabaptists now living, which the History of this age will speak to posterity. 4. Yet if you had named that society, that are not guilty of Schism, and demolishing the Church by division, and contempt, and reproach of the godly ministry, and disobedience to those in Government further then they please them, and Covenant-breaking, and neglect of the Lords Day, &c. You would credit that particular society if you make it good. In the mean time I see them rolling down the hill so fast that I think many have but one step lower to go, when they place their Religion in full-mouthed Oaths, and blaspheming the most high God, and Cursing, and Whoredomes: and when even the Army begin to boar them through the tongue for Blasphemy.

2. And for your instance five hundred yeers ago, I have answered it before. 1. It bewrays your cause to be new and naught when you can go no higher then five hundred yeers ago, and yet you except against the witnesses that we produce neer fifteen hundred yeers ago, if not full out. 2. I know men are so tender of their own names; through pride, that they think him a railer that doth but name their faculty; and they look to be stroaked, and smoothed, and revered while they speak most wickedly; so did the Papists Bishops when they were condemning the Martyrs, and slandering the truth; yet (though I abhor reviling) I take my self bound to tell you of the quality of your offence; that it is in my judgement a most unconscionable Jesuiticall trick to

seduce.

seduce poor ignorant souls, for you to cite the lyes and slanders of Papists against the godly Reformers, and go about to make your people and the world believe that they are truths, and so set in with those slanderers, and set up their credit; I have told you before how the Waldenses and Albigenes are acquit from these slanders, both by their own writings and their very adversaries; You may upon the same ground make them witches and buggerers, and what not, for their adversaries report that of them too. And yet you will take it ill to be called an Accuser of the brethren, you know whose part that is.

3. And for those in Germany, &c. I have told you before what they were, out of more credible and knowing witnesses then your self, and as godly as the world hath had since the primitive daies.

Mr. T.

How many of these Antinomists, &c. have you known who have not proved palpably guilty of lying, perfidiousness, covetousness, malice, contempt of their godly Brethren, licentious, seared consciences? I know not how many the men of Kederminster know of these: I know not if they know any that is palpably guilty of lying, perfidiousness, covetousness, malice, contempt of their Godly Brethren, licentiousness, or seared consciences. I am the only man that is here named in this passage. And if the men of Kederminster know any such thing by me as lying, perfidiousness, covetousness, malice, contempt of the godly Brethren, licentiousness, or a seared conscience, they may do well to follow the Rule Mr. Baxter hath given in his Sermons, first to tell me of it, between me and them, and if they do not win me, to take two more with them, and if I bearken not to them, to tell it to the Church. But I love not to recriminate, for that were to scold, I abhor such doing. My life is known to you, if I am guilty of lying, perfidiousness, covetousness, malice, contempt of the godly Brethren, licentiousness, or of a seared conscience; whether I am guilty of these, I appeal to you that know my conversation.

R. B.

They know so many that makes them the more abhor the way that leads to it. And for your self, 1. I never intended the accusing of you in these, but named you with the honor of being the most able and one of the moderatest. If you will suppose your self accused when you are not, you may. 2. Yet because you charge it as my duty to tell it you, and that first privately, &c. I shall say this much, 1. I would these publike Orations did not too frequently manifest how easily untruth will fall from your mouth; as I have shewed in that which is said already, and your letters and confutation Sermon say too much. 2. Perfidiousness lies most in breaking Covenants and Oaths, and this I charge you not with: it is a great question in this age, whether it be a sin. 3. Covetousness is best known by mens practices; and I am sure it was wont by the honest old Divines to be accounted a sin, and a sign of Covetousness to have many Livings, or to be a pluralist; To be Parson of Rofs, and Vicar of Lemster, and Preacher of Bwendely, and Master of the Hospitall at Ledbury (which requireth

quireth many months yearly residence) having means also of your own besides, and yet to complain as you do in your Books, of the great want that you and your Family may be put to; *Si ego sic fecissem.*——4. And for malice, I will not accuse you of it, least I seem to plead my own cause. Though many of your Hearers think that they have oft heard its voyce in your Pulpit; and in particular when you would have made them believe that my Doctrine was the same with that condemned in *New-England*; which you have seconded in print.

5. And for the sin of contemning your brethren (yea, the most of the learnedst and godliest Divines in the world, multitudes of whom are incomparably in all excellencies beyond your self.) I appeal to most that ever disputed with you, and to your own most judicious Hearers, whether they have ever known any more guilty then your self (who pretended to be learned Divines themselves;) and whether it be not usual with you to put off the authority both of their Arguments and judgements with a contemptuous smile, or a wonder at the silliness of them? And you told me your self, that it was wilfulness or negligence in all the Divines that were for Infant-Baptism. And who can express higher contempt, or more evident untruth? or a conscience less tender in censuring others? or more pride, in exalting his own judgment and sincerity? But I understood by this, that it was wilfulness or negligence that kept your self from being an Anabaptist so long; and therefore what wonder if you be one now, who had no better preservatives? 6. And for licentiousness, further then it is expressed by this liberty in sinning, I hope you are not guilty. Though your not reproving the prophaning of the Lords day, and excusing your self from resolving the question concerning its morality, hath no good favor. 7. And in all these, the tenderness of your conscience appears. If you think I wrong you in mentioning these, I give you my true Answer. 1. I never intended your accusation in the passages wherein you will needs take your self accused. But you will needs make your self the accused person. 2. And so publicly challenge me to make it good. 3. Especially because you will needs hang the credit of your *bad cause* on your own, as if you were resolved they should stand or fall together: else should I never have medled with your faults. But that *cause* hath this day *troubled England*, and I will trouble it by speaking the truth. 4. And if I silence your sin after so publike an invitation to reprove you; it may lie on me. 5. I mention no faults, but what all the Countrey knows, or what you published your self in Prefs or Pulpit; for the matter. 6. I have privately admonished you of your untruths in Letters; and of your hard censures, before two or three; and of your pluralitie of places, and the scandal thereof; but all in vain. You made so light of having no less then four Market Towns to lie on your shoulders, as if it were nothing: and those evasions (from non-obligation in Law) do fully satisfie you, which seem frivolous to me, and to far wiser men; seeing where you receive wages, you owe duty, which conscience will require, though the Law of man should not. And were you abler then you are, and had many to help you, I dare say, you are little enough for the work of one place. 7. And for telling the Church; you know you are not of the same particular visible Church with me, where I may so tell the Church of your offences. 8. And indeed in this I have the advice of some pious sober men that I have advised with, who think it my duty to say what I do; seeing the reputation of your supposed innocency is the snare of many, who

forget that there are thousands more innocent that differ from you, and thousands less innocent that are of your way. 9. Yet should not this have moved me, but that I find warrant from Scripture. I find Christ speaking far plainlier of the seducing Pharisees, and the leaven of their false Doctrines and wicked lives, and that openly before the people: And Paul saith far more of them that would have seduced the *Corinthians* and *Galatians*: He publisheth *Demas* his forsaking him, and turning to the world: and *Alexanders* opposition, and *Hymeneus* and *Philetus* false Doctrine, and punishment: yea, he openly reproveth *Peter* to his face, and publisheth both his dissimulation and *Barnabas*'s in an Epistle to others. *Those that sin (openly) must be rebuked before all, that others may beware.* 1 *Tim.* 5. 20. Yea, and that sharply, that they may be found in the Faith. The credit of no man in the world, must be so dear to a Christian as the honor of Christ, and welfare of souls, and peace of the Church: If any would make their credit an Engine to draw men to Error and Divisions, and encrease the Churches calamities (which is too palpably your case,) all godly men are bound by true and lawful means to contradict them, and not to strengthen that Engine. 10. And yet I will not say so much as your self, nor ever did, *Treat. of Scandals*, pag. 323. You say, [*And no better (then the Jesuites) are the ends of many other Hereticks, as Socinians, Anabaptists, Familists, Separatists and the rest of the litter of grievous woives, as Paul calls them, A.C. 20. 30. that enter among Christians and spare not the flock.*]

Mr. T.

[*They have confident expressions to shake poor ignorant souls, whom God will have discovered in the day of trial,*] I conceive still I am reckoned among these; Mr. Baxter should shew what confident expressions they were, and when they were delivered; True, I was then confident, and I am still confident, yea and so far, that as far as I know my own heart, I should lay down my life upon it, that it is a truth of God, that neither Jesus Christ, nor his Apostles did appoint Baptizing of Infants; but that it is a meer conceit. Did I ever go about to shake any of your souls; it is true I have brought all the Texts of Scripture that I know of which are urged to prove Infant-Baptism, and have answered them: Yea, and thus much more, if Mr. Baxter will let me have his Arguments, or write, he shall have an answer (if God bles, and enable me) so full, that there shall be no just reason for him to say he hath not a full answer. And I thank God for that which hath passed from me, it hath been nothing but sound arguments.

R. B.

WAs ever man in such a cause more confident? When you tell your Hearers, Their blood be on their own heads if they yield not to you? as if it would be their damnation, & lose the blood of their souls if they were not Bap-
tized.

ized again? And do you not here confess your self so confident that you should lay down your life on it, that you are in the truth? Truly Sir, all the Ministers and Schollars that I can meet with, that heard your disputes, did think you had silly grounds to build such a confidence on. And for all you boast so much of your answers by writing, I think your writings have little to be so boasted of. I would God had persuaded you to imploy your parts and pains a better way.

Mr. T.

BUt when they meet with any that can search out their Fallacies, how little have they to say?] What Fallacies have passed from me, that Mr. Baxter should thus write? why doth he not produce them?

R. B.

IDid produce them before witnesses enough, and in particular, before many of them to whom I wrote that Preface.

Mr. T.

You know I have had as much opportunity to try their strength, as most, and I never yet met with any, in Garrison, or Army, that could say any thing which might stagger a solid man.] If Mr. Baxter never met with such, he hath met with those that urge from Mar. 28. 19, 20. That Christ bid go make Disciples, and baptize Disciples; and Mar. 15. 16. Go preach the Gospel to every creature; and that still the Apostle puts repenting before baptizing; and is not this able to stagger a solid man? truly if so be that men will not be staggered with these things, that hold baptizing of Infants, for my part I shall be so far from thinking it is part of their solidity, that it is part of their weakness, and that their practise is a corruption. And I will not now be afraid to speak it, that it is but slight, frivolous arguing, and a man of reason would think Mr. Baxter were rather in jest, then in earnest.

R. B.

WHen you will form your Arguments from those texts, then we shall know their strength: In the mean time, all your confident words shew not me the least ground for your conclusion: No more then this, Scripture requireth faith to justification, therefore none but believers are justified, which is false, and yet like yours, if I know what you would thence deduce.

Mr. T.

BUt he saith of his Disputation [You heard in my late publike Dispute at Bewdely, Jan. 1. with Mr. Tombs, who is taken to be the ablest of them in the Land, and one of the most moderate, how litile they can say even in the hardest point of Baptism, what gross absurdities they are driven to, and how little tender conscientious feare of erring is left among the best.] (1) He saith this; the people of Kederminster hear how little they can say. From whom did they hear it? it may be from Mr. Baxter himself in his own cause; a mans own Testimony is scarce a competent witness. [But how little they can say,] (2) why? I was not to plead by way of arguing then, it was my part only to Answer: And how could the men of Kederminster know by this what I could have said? they might know what I did say; but I think not what I could say; for how the men of Kederminster should know what I could have said, is strange to me. (3) They might know that I preached seven or eight Sermons of that Text in Matthew, and so much as neither Mr. Baxter, nor all the Divines in England will be able to answer; yea, and more I will say, and preach, and write, if the Lord shall save my life. (4) Seeing God hath carried the business so far, I am so engaged in it, that if my life be offered in it, I conceive that I offer it as a sacrifice to God.

R. B.

WHat a strange feigning fancy have you, that would make men believe that it (1) was only from me that they heard it, and not from your own mouth? And this you would tell the men of Bewdely in the Pulpit, who themselves saw multitudes of the people of Kederminster present at your Dispute, being a considerable part of the Congregation, which was judged to be many thousands. (2) And how few will believe you, that you could have said much more to the points in hand: who heard 1. how long we staid at it; even above six hours: 2. And that you, though Respondent, took up the far greatest part of the time, and would oft-times scarce let me speak, and usually interrupted, and were very little interrupted your self. 3. And that I gave you leave also to oppose in proving the repeal of the Ordinance for Infants Church-membership. 4. And that you forced me to oppose, and never will be brought to Dispute as Opponent your self, but only to put us on the proof. And yet you would make men believe what you could say more if you might. (3) For your eight Sermons, I heard them most repeated; and unfeignedly judge them worthless for all your great boast. You chose out the weakest Arguments, and then triumphed over them; and some that were strong, you urged in a weak way of your own, or else weakly answered. It is easie to conquer and triumph when you have no body to gain-say you. (4) For the sacrificing of your life, I wish you may do it, if ever, in a better cause lest you lose it. But if you had conceived your life in danger, you would not have threatned me with the danger I go in for opposing you.

Mr. T.

Mr. T.

HE saith [what gross absurdities they are driven to !] Had he named them we then might have judged of them ; the grossest absurdities I conceive were not such as he talks of his Arguments brought me to ; the most were about my Exposition of 1 Cor. 7. 14. and what if one let pass an absurdity upon an-Exposition urged suddenly ?

R. B.

HERE begins all, that I charged you with, though you are pleased to take the rest to your self. And 1. for Absurdities ; (1) where you would have had me name them, But that was not so fit a place ; but to pleasure you, I will name some of them here (though about 1 Cor. 7. 14. you seem to confess some ; and yet even now, you thanked God for that which passed from you, and say, it was nothing but sound Arguments.) 1. You absurdly affirmed, That Christs comming in the flesh is a mercy given to the Church instead of Infants visible Membership. 2. That it is to the Infants a mercy given them instead of their visible Membership. 3. You affirmed that all the whole people of the Jews were Members of the Congregation of the Common-wealth (as you called it) but not visible Members. 4. You absurdly affirmed that the Infants in the Wilderness were no Church-members without Circumcision. 5. Yea, you affirmed this after you had granted that all the Infants of the Jews were visible Members. 6. Yea, you affirmed that none were visible Members without Circumcision, (and so God had either no visible Church among the Jews, or but Caleb and Joshua, or few, when they entered the Promised Land. This was not a slip from you, before you were aware, but you insisted on it neer an hour to make it good.) 7. This you did after our solemn engagement in the face of the Congregation, that we would not speak any thing against our judgements for the advantage of our Cause against the other. And you took it ill when I told you that I believed you spake against your Conscience (that neither the Infants in the Wilderness nor any without Circumcision were visible Members :) and yet when I told you that women were visible Members without Circumcision, you confessed it, and unsaid all again : And yet had not the ingenuity to confess you had erred, though you yeilded the point. 8. You most absurdly affirmed that no Infant can be said to be a visible Church-member without some Act of his own (though his Parents enter him into the Covenant with God.) And doth not this overthrow all that you said before, that the Circumcised Infants were visible Church members ? For it is by no Act of their own that they are Members any more then the unci-cumcised. Yet did you appeal to the Congregation for the truth of this. 9. You acknowledged that the Infants of the Jews in the Wilderness were Members of the Church, and yet not visible Members : And when I asked you, How you know them to be Members, if they were not visible or discernably such ? You answered, Because the whole Congregation of the Jews in a lump was taken to be the Church of God. So that you knew the whole were the Church, and that the Infants were of the Church, and yet they were not visible Mem-

bers. 10. You said [visibility] was the subject, and the persons visible were the Adjunct, which as delivered is absurd. 11. You said that the mercifull Gift and Ordinance for Infants Church-membership was Repealed in Mercy. Yea, that it was a Mercy to All and Some; to the saved and to the damned. 12. Yea, that it is a greater Mercy to us Christians that our Infants are not taken to be Church-members. 13. You absurdly affirmed that the Infants that now are not visible Members have as much mercy as those that then were visible Members; yea, and more mercy, and that because they are not visible Church members. 14. You said the Jews were naturally branches, but not by nature: When the Text saith both, *Rom. 11. 24.* 15. You affirmed absurdly, that they were called Naturall only in their being Men, and not Branches. 16. After all this, you come again to tell me, that there was no such thing as a visible Membership without Circumcision. When yet upon the Instance of women being uncircumcised, you had granted it before, after a long denyall, (which set the people a laughing at you.) And was this Truth or Consciencious? 17. You tell me that I cannot find any one Author that expoundeth, *1 Cor. 7. 14.* of Infants holiness in my sence, before *Luber* and *Zuinglius*; Is this true? 18. You say that the word *ἐξουσία* is taken in Scripture many hundred times for Authority: Is that true? 19. You confidently insisted on it, That the *Corinthians* were certain that their children were no Bastards, and yet they doubted lest their living together were fornication. (And so they were sure their children were lawfully begotten, but yet doubted whether they lawfully begot them.) 20. You yielded that the word sanctific, and Holy, is taken in my sence neer six hundred times in Scripture, and no where else once in your sence; and yet pleaded that here it must be taken in yours and not in mine; without shewing any ground of a necessity for it. 21. You argued long (but most absurdly and as like a right Anabaptist as ever I heard you) to prove, That all things are pure to the pure, and sanctified to Believers only by the present Act of Faith and the present Act of Prayer. (And so revive the old Heresie of those that would alway pray; as if all things became un sanctified and impure to us as soon as we give over praying and actuall believing,) and as if the fruit of these lasted no longer then the Act.) 22. When I urged you, that then sleep could not be sanctified to us, nor any thing while we sleep, because then we do not actually pray and believe, you stood in it, that sleep was not sanctified. 23. To prove that sleep was sanctified, I argued from the Apostles words, *All things are pure to the pure*; therefore sleep is pure to them. And you denied the consequence, saying that by All things was meant Some things. 24. And to shew that these were not meer slips, and that you had the Conscience to defend such horrid absurdities, as the truth of God, and had so far lost your modesty as to plead thus before so many Ministers and Schollars, you most learnedly argued from the word, which the Apostle there useth to signifie Prayer, that *προσευχή* signifieth only Present Prayer; and therefore it must be only Prayer that sanctifieth. 25. When I argued to prove Infants Disciples, thus, If they are not Disciples, then it is either because they are incapable of it, or because God will not shew them so much mercy; but neither of these; therefore, &c. You brought a third; It was because they have not learned. 26. When I further argued: If they have not learned, then it may be reduced to one of the former; either because they are incapable, or because God will not shew them that mercy: you give a third, because they are not taught. 27. You absurdly say, It is not Circumcision as necessary and engaging to *Moses* Law, but it was the Doctrine of the false Apostles, which *Peter* said that they and their Fathers were unable to bear. It were tedious to number all. How lamentably did you argue to prove the Repeal of Gods ordinance for

for Infants Church-membership? nothing but *idem per idem* over and over: In-
 somuch that frequently *Mr. Good* and the rest of the Ministers that sat next me,
 urged me to give over, for you were utterly puzzled and mated, and knowing not
 what to say, were resolved to say something, lest if you were silent the people should
 think you were worsted. This was their judgement. And thus at your request, I
 have named some of your absurdities.

Mr. T.

BUt is this so much? (1) when a man was set upon at a sudden. (2) And the busi-
 ness was so carried on, that I must scarce know of it. (3) And have concealed from me the
 arguments beforehand; and (4) when I had scarce time afforded me to repeat them.
 (5) when the Opponent would not open his terms. (6) when a Respondent shall be so checked,
 as he did me then. I think he may be driven by an Opponent to as gross absurdities, as he can
 shew in any one of my Answers.

R. B.

BUt I understood (as from others by your private confessions,) so here by your
 own confession, that you are conscious of some absurdities that you were driven
 to; yet you excuse what you will not confess: and what needs there any excuse,
 had there been no such matter? But sin is an intangling engaging thing. One
 draws on another by a seeming necessity. Your excuse much aggravateth your fault.
 For while you pretend to see more truth than most of the Christian world, even the
 most godly, and here to plead for this truth; as if Gods Glory needed mans falshood
 to maintain it, and as if the heap were not great enough already, you here add in
 four lines six gross untruths more. I am sorry that I am necessitated to tell you so;
 But he that will sin openly, must be rebuked before all. (1) 1. Who can believe
 you were set upon at a sudden, that knoweth how many weeks, yea, months the bu-
 siness was in motion, and how many Messages and Letters past between us? and
 that it was not in my power to force you to Dispute? (2) 2. And who then can
 believe that that business was carried on so as you scarce knew of it? Who carried it
 on but you and I? did you not know of your own Letters and mine? Did not you
 force me to that I did, as I shall shew? Did not you premise your people in the Pulpit
 to Dispute with me, when some of them urged you to it? and preach eight or ten
 Sermons to prepossess them with your notions? and told them when you promised
 the Dispute, that you thought good first by those Sermons to acquaint them with the
 state of the Controversie? and therein answered, as you thought, all of moment
 that could be said for Infant-Baptism? When I never preached one sentence before
 hand, nor since to your Hearers or mine own, that I can remember, on the Question;
 and when you would not at the desire of your people, give me leave to preach one Ser-
 mon on it afterwards? And yet can you say, the business was carried on that you scarce
 knew of it? Why Sir, I am forced to tell you, that it were a wonder if you should have
 found the truth of God which others have lost, when you have so lost common modesty
 and

and truth in your Pulpit speeches. (3) 3. And is it true, that I concealed my Arguments? Did you ever desire me to let you know in reference to the Dispute what Arguments I would insist on? Yea, or did you ever desire me to give you any thing as to your own satisfaction or information? And could any Arguments of weight be new and strange to you, that had studyed the point so long? and wrote on it so much? and contradicted so many? and laboured to make a Party and schism for your Opinion? who would think that a man that had any fear of God, should do this much, before he had searcht out all of moment that could be said against him? Yea, did not you tell me that Divines did all differ from you, and were ignorant in this, only through wilfulness or negligence? And did you not still plead with me, that the Controversie is not difficult? And yet do you lay the blame on me for not giving you before-hand my Arguments? But what if I had denyed you it? had it been unseemly and unusual? But because you say the like in your Letter to me, and make this your common excuse, let me tell the world how false it is: The first time that ever I had a word with *Mr. T.* about Infant-Baptism, was about five or six year ago when he accidentally came into my quarters at the House of my most entire and dear friend Colonel *Sylvanus Taylor* in London, and there did I urge *Mr. T.* with this one Argument, and none but this, which I stood on in that Dispute, drawn from Infants Church-membership. After this I was forced to preach on the subject at *Coventry*, and I am informed by those that had reason to know, that *Mr. T.* had the Notes delivered him, where this Argument was in the front. And yet did he not hear my Arguments before? (4) 4. That you had scarce time afforded you to repeat them, is an untruth that hath a hard fore-head: or else it durst not have appeared to the world against thousands of Witnesses that are ready to convict it; and in the Pulpit before that very Congregation that knew it to be false; and knew that though you were Respondent, yet you spoke much more then I; and that I was fain to beg of you not to interrupt me, but could not prevail; and that you repeated Arguments over and over, and over before you would take them right; which over tedious and frequent repeatings indeed I told you would lose us time. (5) 5. Nor is it any more true that I refused to open my terms so far as was the duty of an Opponent: Indeed I was loath to turn a Dispute into a meer Catechizing, to follow you in answering Question after Question. If I had spoke ambiguously, you should have shewed the ambiguity, and have distinguished accordingly, which I intreated you to do. (6) 6. Nor is it any truer that I checked you, if thereby you mean any passionate uncivill terms: except you mean the checking your Opinion by Argument, which mated you, or the bare naming and discovery of your mistakes and miscarriages. However I hope you are not so bashfull after all your defying the Armies of *Israel*, and calling, Give me a man that we may Dispute, &c. for your uncircumcised Opinion, as now to be driven to absurdities, merely by a check from such a one as I!

Mr. T.

Let *Mr. Baxter* bring his Arguments in writing, that I may examine them, and then see what absurdities he can bring me to. For I told him before the Dispute, that a sudden Answer would not satisfy any learned man in the world. I could tell *Mr. Baxter* that as learned men as any were in the Land, were not very able to Answer at a sudden, though they were excellent in writing. A nimble wit, and a voluble tongue, though shallow in judgement, may do much before silly people.

R. B.

How many Reasons did I give you against writing, and you denied not the validity of any one of them? And yet do you call for writing? why have you not answered *Mr. Cobbet, Mr. Church, Mr. Bayly, Rutherford, Drew,* with many more? And did I not see the weakness of your answer to *Mr. Marshall's* Defence, which you have now in, or near the Press? But yet seeing nothing but writing will satisfy you, writing you shall have. But let me tell you; I take it for the greatest injury that ever I received from man, that you have thus forced me unavoidably to steep my thoughts in so bitter a subject, and take me off my sweeter studies, and waste so much of my precious time on so low a matter, when I am passing into another world, which I resolved should have had these thoughts and hours; and that you have deprived the Church of more usefull labours which I had in hand on the most weighty subjects. I pray God lay not this sin to your charge. For any own part I am so far from being delighted in it, that I profess I take it for one of the greatest afflictions that ever befell me.

2. What you talk of not satisfying learned men, is vain; I was never desired to satisfy learned men, but only to satisfy your hearers of *Bewdeley*, who are unlearned.

3. You seem to compare your self with those that being as learned as any in the Land, were not very able to answer on a sudden, but were excellent at writing: And indeed this conceit of yours is it that keeps your Followers implicitly of your Faith; Whereas I affirm from my very heart, that had I time and strength, I had far rather deal with you by writing then by words; and think my self far abler for it. Only your people be not able to examine writings, as they confessed to me; and therefore this is a pretty device to deceive them, to make them believe that all your writings are that which they are not. 4. What you intimate of the shallowness of my judgement, I deny not to be true; but for a nimble wit, and voluble tongue, I am far to seek; and profess that I came not thither in confidence of the advantage of my wit and tongue (as the world is made believe,) but of my cause. And if your people be so silly as you intimate, that they will be so taken with one Dispute from me, what an advantage have you to catch these silly people by all your passionate Sermons for Anabaptistry, and all your private insinuating endeavors? But I hope God will watch over them, and not suffer them to prove so silly. But concerning the truth of all this, I wholly refer it to the judgement (not of the silly people, but) of all the Ministers and Schollars that were present.

Mr. T.

And I confess to you, the thing that moved me to the Dispute, was the good Opinion that I had of *Mr. Baxter*, that he would have sought for truth candidly, and not take advantage to trample men under foot, and to shew himself to crow over his brother. I thought there had been no such spirit in *Mr. Baxter*, but I was mistaken; pardon me this fault.

R. B.

ON what Grounds your good Opinion was taken up I know not ; but I perceive it is an easie matter to take it down. You crave pardon for your *good opinion*, but it will never be well with you till you crave pardon for your *ill opinions*. But how did I trample you under-foot ? was my language unseemly or dis' respective ? You should have named the ill words I gave you; which I provoke you to do. And how did I Crow over you ? you know I beg'd, and beg'd, and beg'd again that we might keep close to the strictest Logically Disputing, without any vagaries or discourses : And what room was there then for me to trample you under-foot, and Crow over you ? And when I would have drawn you to strict Disputing, you had nothing to say, but [The people must be made to understand.] If you account the bare discovery of the nakedness and evill of your cause by strength of Argument to be a crowing over you, and trampling you under-foot, I am sorry that you so make the discredit of an ill cause to be your own : Yet you would do well to confess, and forsake that cause that cannot defend it self any better. Would a man ever have thought, that had heard how light *Mr. T.* makes of most Divines in the world in this point, that he would have complain'd in the Pulpit of being trampled on, and crowed over by so low and weak a person as my self by meer Argument ?

Mr. T.

[*And how little tender conscientious fear is left among the best.*] what a false charge is here ? It appears that in the Dispute I had a conscientious fear : Here is a deep charge ! and gathered as I conceive upon a slight proof. I have little conscientious fear of erring left, and this is known by the Dispute at Bewdely ; what was the Dispute that makes me thus ? why, because I did not yeeld to *Mr. Baxters Arguments*, I did not yeeld to them, nor do I see any Reason why I should yeeld to them then. Hath a man no Conscientious fear of erring, unless he hold the same with *Mr. Baxter* ? *Mr. Baxter* holds that works justify as part of the condition of the Covenant of Grace, and that justifying Faith doth include Acceptance, and sundry other things he preacheth as confidently as I do this. And shall I say he hath no conscientious fear ! I think he hath not perswaded any one Minister in England to be of his Opinion. I am sure in his Letter to me, he saith he was hissed at from all parts of the Kingdom ; and shall I say he hath no fear of erring ?

R. B.

WHETHER this deep charge be false or true, and on strong proof or on weak, I will be judged by the most judicious hearers. Yea, and leave any Reader to judge, whether he that will maintain all the aforesaid Absurdities, rather than forsake such a cause, have any great conscientious fear of erring ; For what you say about holding the same with me, its one of your vain intimations : It is for no such thing

that I charge you: but for 1. Returning such feeble Answers: 2. Building your cause on such gross absurdities. 3. For standing in them, and saying and unsaying against your own conscience, and knowledge, and engagement; and yet will not confess it. 4. For your lamentable Arguments when you were Opponent, to prove the Repeal of Gods Ordinance for Infants Church membership. To what you say about my Doctrine of Justification, I have answered before. Only this much more; If I have made no one Divine of my mind, but am hissed at from all parts, then you may see I am not of your judgement and spirit; For I do not separate or make a party to follow me, nor disrespect nor alienate my self from those men that are not of my judgement, but reverence and love them with all my heart. Should I be angry with every man that is ignorant of any thing that God hath taught me? or that in their well meaning speak what they understand not? Many Manuscripts that are abroad betwixt me and others, shew that I have done the like my self in my ignorance.

Mr. T.

HE knew well I laboured with him, first by my self, and afterwards by others to get his Arguments in writing, before I entred upon the Preaching of this point in publike; and this was the great thing I aymed at, and laboured so much after, that so I might not lead people into error; this very thing did shew a tender fear of error: and truly if I had not been willing to know his Arguments to keep me from error, I had not yielded to the Dispute.

B. R.

YOU must not blame me if I believe not all you say herè neither, because I cannot believe what my list, but what seemeth true. I know you sent me two sheets or three of an Answer to *Mr. Marshalls* Defence, only on 1 *Cor.* 7 14. without the beginning or end of the debate on that very Text. It seems you expected that I should have confuted your answer to *Mr. Marshall*; yea, and took it ill that I did not, and exclaimed since against me in your Pulpit for it. Now I leave it to any man of common reason to judge, whether (if I had intended by writing to deal with you) that I was bound to confute your Reply to another. Nay, whether (if I intended a profitable handling of the question) it had not been a meer dorage in me to fall in upon your quarrell with another, and that in the middle, on a loose sheet or two that had neither head nor taile? And what is it in you to be angry at me, that I plaid not the dotard? was it not much fitter to fetch it from the beginning, and to argue upon my own principles?

But you say you laboured to get my Arguments.] Answ. 1. I was oft in company with you, and you never desired them that I know of. 2. You never that I know of sent to me for one Argument for your own use till after our Dispute; but only for the information of your people; nor did your people that came to me, desire any thing for you, but for themselves, and told me that if I satisfied them not, they must yield to you: And did it not then concern me to take rather the course that was fittest for their information then yours? And therefore what truth is there in your

speech, that you sent for my Arguments to keep you from erring, and thereby manifested your conscientious fear? 3. Nay, you expressed so great confidence for your Opinion, that in all my conference with you, I could never perswade you that the point was difficult, but easie; and said (as before) that it was wilfulness or negligence that was the cause that learned and godly Divines were against your judgement. And could I possibly think then that you desired any Arguments of mine for your information, when you never demanded any such thing? 4. I thought it would seem meer pride and immodesty in me to send Arguments to you to inform you, as if I could teach you, or say more then you had heard; having no Call thereto. 5. I gave you twelve Reasons why I might not enter the Dispute by writing, and you could not gain-say one of them; and yet are you not ashamed to blame me in the Pulpit so oft for not doing it? Have you yet ended with Mr. *Marshall* and Mr. *Blake*, &c. after six or seven years? your people, desired present satisfaction; Could they stay then while you and I wrote one against another, as you and others have done? They confest they could not examine Volumns; Why then should we write them? It is well known that I have neither time or strength for long works. Let the world judge whether that brow be not hard that blames me in the Pulpit for writing? When you followed me im- portunately to write my Arguments, I offered you, 1. To Dispute publicly, only for quick dispatch, which I profess was my end: 2. Or to Dispute before a few: 3. Or to preach each of us two Sermons, and so leave it: 4. Or to write *ex tempore* in presence one of the other. 5. Or to write as you desired at distance. so you would but shew and give me any assurance of making a quick dispatch. For none of all these could I prevail, nor yet be suffered to be quiet; till at last while you preached only for your Opinion, some of your hearers urged you publicly to Dispute with me, and so shame forced you to promise it them in the Pulpit.

Mr. T.

And surely if Mr. Baxter had but had such a tender conscientious fear of keeping his Brother from error, as he should have had, he would not have permitted me to go on from day to day, to hold that which was an Error, and never let me have an Argument; though he was sent to free times, but conceal them till he could have an opportunity, that he might as it were upon a Cock-pit shew his skill and get a repute, as if he had confuted me, and thereby put the people of this Town and all the Countrey a laughing at me.

R. B.

TRuly Sir, I had no hope of convincing you, nor any call to attempt it from you or any other. Would you have let your Opinion alone, or touched on it modestly and tenderly, I should have lived as friendly with you as I did: Yea, would you have given me leave to look on in quietness, though you had rent the Church, and gathered a party at *Bewdley*, I should perhaps have done little against you. I never yet preached against your self or Cause that I know of, here. And would you give me no rest, nor suffer me to be quiet, and yet say, I did it to shew my skill upon a Cock-pit,

pit, and get repute? And if the people of this Town, and all the Country laughed at you, let any judge whether it were long of me or you. Did I provoke them to it? Did I not restrain them? I remember indeed when you had long disputed that none but the Circumcised were visible Church-members; and then confessed the contrary when I instanced in women, the people did laugh, but were at a word restrained: And was that long of any body but your self? You took another course to vilifie me, telling them how I was unacquainted with the School-disputing, and that I would be hissed out of the Schools: I told you then I was resolved, I would not speak a word in defence of my own reputation; I came not thither on so low an errand, nor had any time for it. Indeed the Ministers replied, that it was your self that would be hissed out of the Schools, and Mr. Good once would fain for expedition have taught you the School-way, but that he was silenced. But whats this to me?

Mr. T.

Mr. Baxter hath in his next Direction only two passages which I think I am bound to take notice of, [*Those that say no truth is to be concealed for peace, have as little of the one, as of the other*] This I know by his letter is meant of me. It is true, in a sloop of this Town, hearing Mr. Baxter preached, that for peace sake Truth should be concealed, I said no truth was to be concealed, so as to be lost for peace; and that this was my meaning, I certified him in my Letter: and if he had dealt candidly with me, he might have put this in his meditations, and perceived that was my meaning: And in this sence the Proposition is true, and no more then what Austin hath said, we must not lose truth for fear of scandal.

R. B.

I Meant not you only, nor more then others of the same Opinion in this passage; for I have met with many such before I knew you. That which I delivered was, that some Truths are to be suspended for peace; and not that Truth (in the general) as you express it, after your ill custome that you have got. And that you affirmed [that no Truth was to be suspended for Peace,] and bid Mr. D. tell me, that [if I preached as before said, I preached a falshood or untruth,] of this I have full and credible witness. And yet (according to your ill custom) you deny this, and say you added, that truth may not be so concealed [as to be lost] which words come in sence. And so much you seem to be conscious of, in saying It was your meaning. And for me; how could I know your meaning, but by your words? But I will take it as you stand to it, and confute it anon among some more of your Errors. In the mean time, you might see how you abuse Austin (if he have the words you alledge:) For to say [Truth must not be lost for fear of scandal] doth as much differ from yours, that [No truth is to be concealed, so as to be lost, for peace] as Truth from a most destructive falshood.

Mr. T.

THe other passage is [Temptations are now come near your doors,] This I doubt not but he means of my being here. I thank God I have as occasion hath hapned preached to them at Kederminster; and I know not that by me they were tempted to evill. Here I have preached, and many of them have come to hear me, and I know not that I have seduced them. Why my being here should be dangerous to them at Kederminster, I know not. And as Mr. Baxter seems to make me play the Devils part: So I shall pray for him that would give him a considerate, and a calm spirit, and review these passages of his, and lay aside all these kind of bitter expressions, and debate with me wherein we differ, fairly, and as it becomes Christian Brethren, and not in this manner go about as it were to paradigmatize, and stigmatize me throughout the whole Kingdom.

R. B.

That I meant you, and your Doctrine, and party here, is very true, and judge that I was bound to warn them of the temptation. For your preaching at Kederminster, I give you unfeigned thanks, and was more glad of your Labours then other mens; and had you preached no otherwise at Bewdeley since then you did at Kederminster, then they should have had cause to thank you, as well as I. And as I wrote not in passion, but in consideration and calmness of spirit, so upon the review of it, I find, that it is a most evident truth, That Anabaptists in pleading against their own Childrens Priviledges, as that they are not Christs Disciples, not Christians, nor Members of the visible Church, not holy by separation and dedication to God, not to be entred into Covenant to take the Lord for their God, and to be his peculiar people, &c. do play the Devils part, who is the Accuser of mankind; and in severall respects before expressed, far worse. And this, with the Schism you have made in the Church, (and still with might and main endeavour to make,) and all the gross untruths and miscarriages in the managing it, being your great and very hainous sin, I had not only warrant but necessity and duty on me to warn my people of the danger, and publickly reprehend you, though I know both you and your party take it ill, and think me too bitter. A man may not suffer another to set the Town on fire, and not meddle with him for fear of being accounted *unpeaceable, censorious and bitter*. Men are colder in Gods Cause then their own. You have endeavoured by your writings to make your self famous for resisting truth, and kindling a fire and faction through the whole Kingdom, and further; and therefore I do but my duty, in shewing the whole Kingdom your error. I am commanded, *Them that sin rebuke before All*, 1 Tim. 5. 20. and your sin is such as is most publickly committed. *we are beseeched to mark those that cause divisions, and offences contrary to the doctrine which we have learned, and avoyd them*, Rom. 16. 17, 18. *For they that are such serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple*.

If any yet think me *harsh*, I refer them to Beza's Epistle before Calvins *Traclatus Theolog.* which contains my defence, if they will read it.

Mr. T.

Mr. T.

I say no more, I have wiped away the dirt that Mr. Baxter would have cast into my face, and for him I pray God forgive him the wrong he hath done me, who am conscious of no other then brotherly deportment towards him; and the Lord give him merit sanam in corpore sano.

R. B.

The dirt I cast at the face of your Error and zealous Schism; and you were pleased to step between, and take it into your own. You are so in dislike with washing the face, that you have but wiped it, which is *lutum luto lavare*, and so have made it far worse; and yet being in your face, it is so near your eyes that you cannot see it, and so near your self, that you have not patience to endure to be told of it. And for me, if I have done you wrong, it is against my will, because without my knowledge; yet I know we are all so partiall in our own Cause, that I must daily beg of God, as to discover my sin, so to forgive me that which I do not discern; and particularly in this my writing. And for your unbrotherly deportment to me, the most hath been your frequent traducing me in your Pulpit; which yet as I know not that I ever heard of with passion; so if it had been all, it should never have cost me the writing of a line. But of your sin against God and his Church, I desire the Lord to make you sensible, and give you repentance unto life; and that you may live to right the Church, as you have wronged it, and to make some part of amends to deluded souls by your as publike recantation. And in return for your prayer, because I cannot put up St. Johns request for you, that you may prosper as your soul prospereth, I desire you a mind as sound as your body; and that the Inflation, Mole and false Conception of your Intellect may be safely cured, and the Monsters there begotten by the pretended Angel of Light, may dissolve in the womb where they were conceived; or if they must needs be brought forth, that they may be still born, and have no other entertainment in the world, then to be *Beheld, Abhor'd, and Buried.*

A brief



A brief Confutation of divers other of *Mr. T.* his mistakes.

Error I.

Mr. T. holdeth, That no Truth is to be suspended [so as to be lost] for Peace.

Confutation.

THESE words [so as to be lost] which you add since, do signifie an Event; which is (as such) no Object of Law. God commandeth not Events directly, nor forbiddeth them. Duty only is the Object (or rather immediate result or product) of Precept: and Dueness of Reward or Punishment, is the immediate Product of Promise or Threatning. The Law commandeth us to do our Duty to preserve Truth from being lost: but it commandeth not the Event [that it be not lost.] If Truth be lost while I do my Duty, it is no sin of mine: If it be not lost while I neglect my Duty, it is yet my sin. God disposeth of Events, and not we. Now our question is, How far a man is bound to reveal or inculcate Truth for the preserving of it? I delivered this: [That Fundamentals and points of necessity next the Foundation in matters of Faith, and also matters of absolutely necessary practice, must be made known:] But among other causes of our want of Peace in the Church, I laid down this Tenet for one, [That no Truth may be suspended for Peace:] and I proved the contrary, That some Truths are so small that they may be suspended for Peace. *Mr. T.* sent me word, that this was an untruth. Now his last qualification can reach no further then this: That a man for Peace may not suspend any truth all his life time. And I prove he may: Thus, 1. That which God never commanded me to reveal, it is no sin to conceal: But God never commanded me to reveal every Truth; therefore it is no sin to conceal some Truth. I instance in two sort of Truths. 1. Truths unknown which God never revealed to me; as thousands about Angels, Spirits, and the things of another world. 2. Common Truths about natural things; as that this Inke is made of Gum, Vitriol, &c. and this Paper of Rags, &c. Where am I commanded to reveal these? and that to the loss of Peace? But *Mr. T.* will sure say, that he meant only Scripture Truth. *Ans.* 1. His assertion to me in writing is [No Truth must be suspended, &c.] without exception. 2. I will prove it of Scripture Truths. It is a Scripture Truth, that *Abiam* was the Son of *Sacar*, and *Eliphal* the Son of *Ur*, and *Ira* the Son of *Ikkesh*, with hundreds the like; that of *Jeshui* came the Family

Family of the *Jesuites*; of *Malchiel* the Family of the *Malchielites*, &c. And is it better never see Peace in the Church then silence one of these Truths? But perhaps *Mr. T.* will say he meant only Doctrinals, or Practicals. 1. But his words are clean otherwise.

2. That they should salute one another with an holy kiss, was a Practical Truth; the Contendings, Questions, and Disputings about the Law, &c. which *Paul* forbids, were Doctrinal at least, with multitudes of the like. And may not one of these be silenced for peace, even as long as one liveth? I prove it further: 2. If a man cannot possibly have time to reveal all Truths while he liveth, then he may and must leave some unrevealed: But no man can possibly have time to reveal all Truths while he liveth: (or at least some men cannot) therefore, we may and must leave some unrevealed. But perhaps *Mr. T.* will say, he meant onely of a purposed, willing concealing.

Ans. 3. I argue to that also. If a man have a multitude of Truths to reveal, and can possibly reveal but some, then it is his duty purposedly to reveal the chiefest, and conceal the rest: But this is the case of all Ministers, or at least of some: therefore, &c.

4. That which a man may, and must do without reference to the Churches peace; that he may, and must do much more for it: But a man may, and must conceal some Truths whether he will or no, without reference to the Churches peace: (as the aforesaid arguments shew:) therefore, much more for it.

5. When two duties come together, and cannot both be performed, there the greater must be chosen, and the less let alone: but the duty of seeking the Churches peace, is greater then the duty of revealing some Truths: therefore, when both cannot be performed, we must chuse the former. The Minor is evident, in that the charge is so earnestly and frequently laid on us in Scripture to seek peace; but not so to reveal every small Truth.

6. When two mercies are before us, and we cannot have both, we must chuse the greater onely. But the Churches peace is a greater mercy then some Truths: therefore, when we cannot have both, Peace must be chosen. To prove the Minor, I argue thus: That which is the loss of all outward Mercies, and Truths for most, is not so great a Mercy as that which preserveth them, and giveth us the comfort and profit of them: But want of Peace (especially if the privation be total) is the loss of most other Mercies and Truths (to most men:) therefore, &c. Who can reveal Truths, or enjoy Mercies, where there is nothing but enmity, blood, cutting of throats, &c? When every man is an enemy to other; who will receive any Truth you reveal? Is not that man far gone that doth not know, that it were better for the Church that the Truths about *Pauls* Cloak and Parchments, with the like before mentioned, were wholly buried, then the Church should live in everlasting enmity and bloodshed?

7. If a man may suspend a Truth for a time, then in some cases he may suspend it for all his life time: but the antecedent is proved thus. 1. Because his life is uncertain; and if he silence it in one Sermon, he knows not whether he shall preach another. 2. And the cause of his then suspending it may continue while he liveth.

8. The greatest sins are not to be Committed, or occasioned; nor the greatest dishonour done to God, rather then the smallest truth be concealed. But the total breach of Peace containeth the greatest (or exceeding great) sins, and bringeth the greatest dishonour to God: therefore, &c. The contrary to Peace is this, For every man to hate his brother as his enemy, and shed his blood as *Cain* did *Abels*: &c. And had *Mr. T.* rather see the Church in this case, then they should not hear his supposed

Truths? Would not this overturn all Religion, Worship of God, and Humanity, when every man were like a Devil to his Brother, or Child, or Father, or Mother, going about night and day seeking how to devour them? He that had rather see the Church in this case, then his Doctrine of Anabaptistry should be concealed, is good for nothing but to make an Anabaptist of, that I know; When Christ hath said, *By this shall all men know that ye are my Disciples, if ye love one another: My peace I leave with you, &c.*

9. The very reason why Paul forbids questions about the Law and Genealogies, &c. (which on one side were Truths) was because they engender strife, that is, breach of Peace: Therefore he thought some Truths were to be silenced for Peace.

10. Hell is not to be chosen rather than the least Truth silenced: But the totall Privation of Peace is Hell: Therefore, &c. We are little beholding to those that would have the Church turned into Hell rather than silence their supposed Truth.

11. If a man may silence some Truths for his own Peace, then much more for the Churches; but a man may silence some Truths for his own Peace: Therefore much more for the Churches. The Minor is evident from Christs own practice, that would not answer his Enemies when they enquired after what might ensnare him severall times; and so the Apostles: and no man is bound to accuse himself though it be Truth. And I conjecture that the reason why Mr. T. meddled not with these things in the Pulpit while the Ordinance against Heresies and Errors was in force, was his own Peace: but when the Authors were pulled down, he quickly spake out. And is the Churches Peace of so little worth to him in comparison of his own?

21. Lastly, That Tenet is not to be suffered in the Church which evidently tendeth to its destruction: But this Opinion [that no Truth is to be silenced for Peace] is such: Therefore, &c. For if this take, then every one that doth but think it is a Truth, that Christ is not God, that there is no God, nor Heaven, nor Hell; that it is the height of Religion to Blaspheme God, and Swear, and Curse, and Whore, (as Cop and that rest of the Anabaptists that follow him,) or that it is a duty to kill Kings, to blow up Parliaments, or the like, will presently think himself bound to reveal it to the world, though it turn all into confusion. And will there not be enough that will think it then their duty to praise it? And so you shall never want for a *clement*, a *Ravillrack*, a *Faux*, &c. And every Congregation and Market-place will have heaps of Preachers, while every man hath his Truth to reveal, though it turn all into ashes. And so I leave this Opinion to Mr. T. and his party; and again desire my friends to abhor it.

Error II.

Mr. T. holdeth, that Baptizing is not so tyed to any person, but that person that is the instrument of converting others, may be the instrument of baptizing. (Yet he seemeth to consent to our excepting of women.)

Confutation.

THIS he layeth down in his answer to the sixth Question, Which he handled in his Sermons. I prove the contrary, thus:

1. If Christ never sent any but Ministers to Baptize, then no others may do it: But Christ sent none but Ministers to Baptize: therefore no others may do it. The Antecedent is evident in the History of the Gospel; Let them shew where Christ sent any other, and I will yield. The consequence is plain hence; 1. In that none may do any work without Authority: but they that are not sent have no Authority: Therefore, &c. 2. The Apostles received commission for Preaching and Baptizing together; therefore one may no more be done without commission then the other, according to Christs way. The Apostle saith, *How shall they preach except they be sent*; and Christ hath joynd Baptizing in the same Commission. 3. That which Christ hath made part of the Ministeriall work, by putting it in their commission, that may not be usurped by others: But Christ hath made Baptizing part of the Ministeriall work by putting it in their Commission: Therefore, &c. 4. The Apostles received this Commission as Ministers, and not as Apostles only. 5. If there be no Example in Scripture of any but Ministers that have Baptized, then no others may: (For the Apostles established the Church according to Gods mind; and the Scripture is a sufficient Rule,) But there is no such example, (They that affirm there is, let them prove it,) Therefore, &c. 6. If any that convert may Baptize, then women may: But that were absurd: Therefore, &c. 7. If all things must be done in order, then every man may not Baptize, but those to whom Christ hath committed it as their Office: But all things must be done in Order: Therefore, &c. The consequence is evident, in that order requires that every Member of the body have his own Office: And if every man should be judged to have Authority to Baptize, what horrible confusion would it make in those Churches that border upon Turks or Pagans, or live among them? Every one that had a conceit he had converted them, might Baptize even the deriders of Christian Religion, and make mingle mangle in the Church.

Error III.

M^r. T. holdeth, that not Ministers only, but others that are no Ministers may Administer the Sacrament of the Lords Supper.

Confutation.

THIS I am informed he preached; but I am certain he affirmed to me in Discourse with confidence. In a case of necessity (as if people were in the *Indies*) where no Ministers can be had, if any say that it is better a private man Baptize and Administer the Lords Supper, then wholly omit them, I will not deny it. For the reverence of Antiquity prevaieth much with me: And I know God hath always dispensed with Circumstantial, when they come in competition with the substance. But *Mr. T.* speaks it in reference to our ordinary case in *England*. Now against him I shall now say but this much. 1. He that administreth the Lords Supper, (in breaking the bread, delivering it to all, bidding them, *Take, eat, &c.*) must represent the Lord Jesus, who himself did this at the Institution. But only Ministers, and no private men, are persons who should represent the Lord Jesus in Church-Administrations:

Therefore only Ministers and no private men may administer the Lords Supper. Ministers only are called his Ambassadors, Stewards of his Mysteries, and beseech in his stead, &c. It is a silly answer of *Mr. T.* that Sacraments are not called Mysteries of God. For the word preached neither is not the Mystery it self, but a revealing and exhibiting of that Mystery: and so are the Sacraments. The one revealeth them to the ear, and the other to the eye. 2. If there no command or example in Scripture of any but Ministers administering the Lords Supper, then no other may do it; But there is no command or example in Scripture of any other doing it; They that say there is, Let them shew it.

But by this time you may see whether *Mr. T.* would reduce the Ministerial office. 1. Others may baptize. 2. And administer the Lords Supper. 3. And then, preaching is all or almost all that is left (for he gives them less far in Government then I do) And how well he defended the Ministeriall Priviledge of publike preaching in his Disputes with *Captain Bray*, is too well known. And what need the people allow so much of their means then to maintain Ministers? Is not this next to the utter extirpation of them, according to the doctrine of their learned *Martin* Mar-priest.

Error IV.

Mr. T. affirmeth in his Apolog. p. 152, 153. That every right administration of Baptism is not Gods sealing; Actually God sealeth not but when it is administered to a Believer. It may be called a Right Act of the Administrator according to Gods appointment; but not Gods sealing, &c.

Confutation.

I Conceive these dangerous Errors of *Mr. T.* about the nature of the Covenant and seals in general, which I shall touch in this and the next, are the root of his error about Baptism, or at least much strengthen it.

It must here be understood that our Question is not about the internall seal of the Spirit, but only the externall seal of the Sacrament, which are two distinct things. The nature of this seal, and whether it seal conditionally or absolutely, I have fully opened in the Appendix of my Aphorismes of Justification, whither I must desire the reader to turn and read it, to save me the labor of doing it here. His opinion I prove unfound, thus. 1. If the Sacrament rightly administered to an hypocrite have all in it that is essentiall to Gods Actual sealing, then it is his Actual sealing; But the Sacrament rightly administered to an hypocrite hath all things in it essentiall to Gods actual sealing, therefore it is his actual sealing. A seal is an engaging or obliging sign, or at least a testifying. He that actually useth a sign to such an end, doth Actual seal. Now 1. God useth this sign, 2. And to this end. 1. He useth the sign while his Ministers use it in his name at his command; for immediately he never useth or applyeth it to any. 2. He commandeth it to be used to this end, to engage himself to make good his promises. For 1. To what other end should God command them? 2. Else he should command them to be used to one end to one, and to another end to another, which it cannot be shewed that he hath done (I speak of the end of the

Ordinance, not of the event which God hath decreed shall follow.) 3. If the promise be to others besides Believers, then so is the seal (for to whom God promiseth, to them he engageth himself to perform) but the promise is to others, therefore, &c. This will be evident if it be once understood that it is only the conditionall promise which God sealeth by the Sacraments [If thou Believe in the Lord Jesus thou shalt be saved] For this promise is made to unbelievers; though the good promised is not to be enjoyed by any that perform not the condition. This I have fully proved in the fore-said Appendix to my Aphorismes: and will fall under the next question. 2. If God do no more in his Actuall sealing to believers, then he doth when the Sacrament is rightly applied to Hypocrites; then he actually sealeth to Hypocrites. But God doth no more in his actuall sealing to believers then he doth when the Sacrament is rightly administered to Hypocrites; therefore he actually sealeth to Hypocrites. The major is proved by the enumeration of the severall Acts. 1. God maketh the promise. 2. He commandeth Ministers to publish it. 3. He hath instituted the Sacraments as Mutuall engaging signs or seals. 4. He commandeth Ministers to deliver or apply them to those that profess their consent and desire to enter or renew the Covenant (This I need not stand to prove, seeing *Mr. T.* here yieldeth that the giving of the Sacrament is a right act of the administrator, which it could not be except it were commanded) as also the initiating seal to the children of those believing parents that will enter them into the Covenant, as is proved before. Now what act more then these doth God perform to the Elect or Believers? If it be said that he addeth the seal of his Spirit; that is nothing to the question, seeing we are speaking only of the outward seal. If it be said that he assureth the conscience of the truth of the promise, and maketh the outward seal effectuall. I answ. 1. That is still the inward seal, and so nothing to this. 2. That is the making of the seal successful, which is nothing to the act of sealing. If you seal a deed of gift to three men, and one believeth it, and another doth not believe it, and another doth half believe it, yet this doth not make it no sealing to him that believeth not; you seal equally to them all. 3. And God doth not always thus assure the Elect or believers, but that they oft conclude hardlyer against themselves then others do that have no faith. So that I desire *Mr. T.* to produce any one Act which God performeth to believers, and not to others which may appropriate the name of sealing to them. But all this dependeth on the next question, whether it be the Absolute or conditionall promise that God sealeth to? which we are now to enquire into.

Error V.

Mr. T. holdeth that the Covenant whereof Baptism is the seal, is the Absolute Covenant of Grace, made only to the Elect.

Confutation.

Many more mistakes he utters in the way to this about the Covenant. This he publicly pleaded for in his dispute; and alledged Doctor *Twisse* as affirming the Covenant of grace to be absolute. To which I then answered. 1. That to thrust in mens names and words, when in disputation we were enquiring what the Scripture saith,

faith, was unseasonable and diverting. 2. That Doctor *Twisse* doth constantly in all his writings affirm, that the promises of Remission of sin and salvation are conditionall; though the promise of the first grace [I will take the hard heart out of their bodies, &c.] is Absolute. This I dare affirm, as having read six of Doctor *Twisse* his books again and again (which I think are all) having been long ago so great an admirer of him, that I valued him above all others; yet though I still much value him, I would give young Students this caution, that they take heed how they read him in the doctrine of Justification. For he speaks of Justification from eternity, and remission of sin from eternity, and faith procuring but the knowledge of Pardon and Justifying in foro Conscientia, &c. as the Antinomians do, and fights against Arminians with Antinomian weapons, to the great endangering of young Students, who are 1. Apt enough to run from one extremum to another: 2. Especially to a worse: 3. And will easier swallow an error when it comes in way of opposition to an adversary, and as an argument against another error. And I have been informed by a Godly, Learned, Judicious Divine of the Assembly, that the Antinomians being questioned, did plead Doctor *Twisses* authority: and the Assembly questioning him for those passages in his book (while he was Moderator) he was able to say little in excuse of them. This on the by. But *Mr. T's* answer to me was, that the promise of saving grace is not conditionall: and that though some parts of the Covenant be conditionall, yet it is all together that is called the Covenant, and the leading promise being not conditionall, therefore the Covenant is not conditionall, and that it was a gross palpable error of me to say that the promise of saving benefits was made to Infants that were not Elect.

And he saith in his Examen. and Apology, that *Mr. Marshall* speaks like *Corvinus* and the Arminians in his asserting the conditionall sealing, and when he talks of the Covenant, Christs suretyship, &c.

To all which I answer. 1. A great many more hot-spurs of this age do make any thing Arminianisme, which is but contradictory to Antinomianisme. I will not say *Mr. T.* is an Antinomian. for I think he is not; But this opinion, that the Covenant of Grace, which Baptism sealth, is only to the Elect, and is not conditionall, is one of the two master pillars in the Antinomian Fabrick. 2. But to these *Mr. Blake* hath fully answered *Mr. T.* though in his Apol. he passeth over much, and is not able to discern his meaning; but he hath the last word, and that must be taken for a sign of victory. For my part, I speak impartially, according to my judgement, I think there is more true worth in those two or three leav's of *Mr. Blakes* book, in opening the nature of the Covenant, then in all *Mr. T's* books that ever he wrote about baptism. And *Mr. Blake* hath fully cleared *Mr. Marshall* and himself from the charge of Symbolizing with the Arminians; and hath fully proved that the entrance into Covenant, and acceptation of the terms of it (though not sincerely and unreservedly) is common to the Elect and Reprobate; and that The Reprobate are within the verge of the Covenant, as tendered in the Gospel, and accepted (as before said, with a half heart) And if any that are run into the other extremum shall think that this affirming that [Christ hath brought the Reprobate also into the Covenant of Grace conditionall] be any part of the Arminian Errors, as the whole scope of Scripture is against them, so *Mr. Blake* hath said enough to satisfie. He that will deny Reprobates to be so far within the Covenant of Grace, must not only deny Infant Baptism, but all Sacraments, till he be able infallibly to discern a man to be Elect (And doubtless this interest in the Covenant is a fruit of Christs death.)

Mr. T. one day in the Pulpit in pleading that the Covenant belonged only to the Elect,

Elect, was pleased to bring me in as witnessing thereto, in the Append. of my Aphor. p. 43. because I there say that the Absolute promise or Propheſie there mentioned is made only to the Elect. When yet the very ſcope of the place is to prove that it is not the Absolute promise that is moſt fitly called the Covenant of Grace.

But that this Absolute Promise or Covenant (if you will call it ſo) is not it that is ſealed in Baptiſm and the Lords Supper, I prove againſt *Mr. T* thus, clearly.

1. That which is ſealed to by the Sacraments, is a proper Covenant, having a Reſtipulation on our parts as well as a promise on Gods part. But the Absolute promise is not a proper Covenant, with ſuch a mutuall engagement, but properly a meer promise or Propheſie; therefore it is not this Absolute Promise which is ſealed by the Sacraments. The major *Mr. T.* cannot deny; for he pleaded it himſelf in the Pulpit as a reaſon to prove that Infants might not be baptized, becauſe they could not engage themſelves. And he brought that paſſage in my foreſaid Appendix pag. 68. as atteſting it, where I ſay that it is a mutuall engaging ſign or ſeal: As it is given, it is Gods ſeal; as it is accepted, it is ours. And indeed the very definition of a proper Covenant (of which *Grotius de Jure Belli*, and other Lawyers will inform you) ſheweth as much that it muſt be a mutuall engagement. Now in that Absolute promise [I will take the hard heart out of their bodies, &c.] there is no ſuch matter, but only God telleth what he will do.

2. If it were the Absolute promise of the firſt grace that is ſealed by the Sacraments, then the Sacraments muſt be given to No man, or to All men: But that is abſurd, therefore ſo is the former. The conſequent is manifeſt, becauſe that Absolute promise or propheſie is only of the Elect, and that before Regeneration: now no man hath any ſign given him, ſo much as probable by which to judge of the unregenerate Elect. So that it muſt either be given to All or none.

3. Or we may argue thus; It may be known to whom that Covenant belongs, which is ſealed by the Sacraments. But it cannot be known (before the fulfilling, no nor at all) to whom (particularly) that Absolute promise doth belong; therefore that Absolute promise is not it which is ſealed by the Sacraments.

4. If (according to *Mr. T.*'s judgement) that absolute promise muſt be fulfilled to a man, before he be capable of receiving the Sacraments which are ſeals of the Covenant of Grace, then it is not that absolute promise which is the Covenant of Grace ſealed to by the Sacraments: But (according to *Mr. T.*'s judgement) that absolute promise muſt be fulfilled to a man before he be capable of (a right) receiving the Sacraments, which are ſeals of the Covenant of Grace; therefore it is not that absolute promise which is the Covenant ſo ſealed to.

The Antecedent is evident, if you conſider 1. That it is the Promise of the firſt renewing grace which we ſpeak of (for all after-grace is promiſed conditionally) 2. That *Mr. T.* pleadeth that Believers only are Diſciples, and ſuch Diſciples only muſt be Baptized. 3. That faith is a part of this firſt Grace abſolutely promiſed (as is commonly judged) The giving of a New, ſoft heart, is the giving the ſeed of all Graces, and ſo of Faith.

The conſequence is as evident; becauſe, The Mercy promiſed in the Covenant which is ſealed, is not given before the firſt ſealing; But the Mercy promiſed in that absolute promise is (according to *Mr. T.* and in part the truth) given before the firſt ſealing of the Covenant of Grace; therefore, &c. God doth not promiſe and ſeal to a man that hath a new heart to give him a new heart, or to a man that is a Believer, that he will give

give him to be a believer; except we speak of the continuance, or increase of faith and newness, which is not the thing in question.

5. The benefits of the Covenant of Grace, which is Sealed by the Sacraments, are (by those of Age) to be received by Faith. But the benefits of the absolute Promise of the first Grace, are not to be received by Faith: therefore, this is not the Covenant of Grace so Sealed. The Major is evident: *Mr. T.* faith, onely Believers must be Baptised as Disciples: The Minor is proved before. Faith is part of the thing promised: and we do not by Faith receive our first Faith, or our power to believe.

6. The Covenant Sealed to by the Sacrament, is a plainly propounded unquestionable Covenant: But this absolute promise of the first Grace is not such, but very dark and doubtfull, (and the most learned cannot agree whether there be any such thing:) therefore, &c. I have spoke my judgement of this in the Appendix of my Aphorisms. The places that are alleaged to prove an absolute promise of the first Grace, some learned Divines say do not prove it; because the New and Soft Heart there mentioned, may be a further degree of Newness and Softness: or though there be no Condition there expressed, yet it is in other places, and therefore to be so understood there: to which end they cite *Deut. 30.* where God promiseth the very same blessing (to Circumcise their hearts, that they may love the Lord, &c.) on a condition which is here thought to be promised absolutely. *M. T.* could not understand *Mr. Blake* about this.

So that you see what a strange wild Doctrine it is to teach, That it is this absolute promise or Covenant to the Elect onely, which is sealed by Baptism: And whether *Mr. T.* do not in this speak liker to *M. Saltmarsh*, and the Antinomians, then *M. Marshall* doth to *Corvinus*, and the Arminians, let any that have read both judge.

And by this also the former Question about Sealing Conditionally, may be decided: which *M. T.* darkneth with a Maze of words; and addeth [That God Seales not Conditionally in this sense, as if he left it to a mans liberty to whom he had Sealed to agnize, or Recognize that Sealing, or to free themselves if they please, and so nullifie all; yet so as to afford them a while the favor and priviledge of being in Covenant with him, which *M. Marshall*, he conceiveth, meant by his Conditionall Sealing.] Here is more things heapt up, then will be satisfied in one answer: therefore, I say, 1. It is improperly called Liberty of the will which consists in an indifferency to good or evil, (as *Gibbons* and *Bradwardin*, &c. will fully teach you) 2. More improperly is the nullifying of the Covenant called a freeing themselves, which is an enslaving themselves. 3. And the violating of the Covenant is not fitly called a nullifying of it. 4. Yet if you will needs use those terms; I say that God Sealeth the Conditional Promise to thousands that shall perish, and leaveth it to their own choice whether they will Recognize, and continue, and be faithfull to the Covenant (giving them onely his Common Grace:) which men do prove unfaithfull, and break the Covenant, and so perish for treading the blood of the Covenant under foot. And doth *Mr. T.* think, That no wicked men perish as Covenant-breakers with Christ?

5. It is unworthily said, That God affordeth these but a while the favor and priviledge of being in Covenant with him, seeing it is their own wilfull act to cast themselves out of this Priviledge; they might have continued it, and proceeded further in it if they would. I remember what *Minutius Felix* saith of the Jews in his *Oration* (in the end of *Arnobius* *mibi* pag. 394.) *Ita prius eos deseruisse comprehendens quam esse desertos: nec, ut impie loqueris, cum Deo suo esse captos, sed a Deo, ut discipline transfugas,*

transfugas, deditos. 6. Yet wicshall we affirm, That to his Elc& God freely giveth, as leave, so a Will to enter sincerely into Covenant with him, and faithfully to keep Covenant, and so the continuance of the Priviledges of the Covenant.

Error VI.

Against Magistrates Subordination to Christ the Mediator.

Confutation.

I Shall not mention this so much to convince *M. T.* as to vindicate the Truth, and my self, (but will be brief, because it is not of kin to the rest of the matter here handled.) And he hath no cause to be offended at it, because it tendeth more to his reputation then disgrace. 1. In that it is an opinion that hath learned and godly abettors. 2. And because he is generally taken for an *Erasian*, and this will seem far to vindicate him, seeing *M. Galaspie* thinks, That the proving Magistrates Subordination, or receiving or holding their Authority under the Mediator, will go very far to the making good *Eraslus* his cause. And because many suspect me to favor *Eraslus's* way my self, before I come to the point, I shall say this much to remove prejudice, That I profess my self of no Sect or party, nor to follow any master in Christianity, but Christ. I have read *Eraslus*, but the reading of him brought me no nearer his judgement then I was before ever I saw his book; or ever read or heard any thing that way. I know he was a very learned, judicious man in Divinity, Philosophy, and Physick. And whereas many blame him for meddling out of his own Calling in the busines of Divinity, I wish the ordinary sort of our Divines were but near as able in Theologie as he.

Physitians in those times did as much honor their Profession by their great learning, and Godliness, as in any age since the Creation, that is known of: And they were very great means by their interest in Emperors, and Princes, to further Reformation, and procure that liberty for Religion which was obtained in Germany: Witness, *Crato, Jul. Alexandrin. Monavius, Casp. and Joan. Navii, Peucerus, Tragus, Plateanus, Curæus, Vadianus, Fuchsius, Gesnerus, Zuingerus, Camerarius, Valer. Cordus, Scheghins, Scholtzius, Posthius, Obsopæus, Brunnerus*, with multitudes more, to whom the Church hath been much beholding; among whom *Eraslus* was in all respects one of the chief, and most honored by the Divines, as well as Physitians of that age; as is apparent by multitudes of Epistles which *Zanchius, Bullinger, Simler*, and many other wrote to him.

And for such young Divines as the most of us are, to blame men so much more learned and judicious then our selves for writing of Divinity, as if it were beyond their reach or calling, doth savor of that Arrogancy, which maketh our sacred Function by many to be despised.

As for *Eraslus* his Book, I conceive that some of it is good, and some erroneous; his arguments for mixt communion, are very weak, and he seemeth oft to contradict what he there pleadeth for. For my part (were my judgement of any moment to others) after my most serious Study in this point, both in Scripture, and Antiquity,

(Specially the writers of the three first Centuries) I am confidently perswaded, That the true way of Christs Discipline, is parcelled out between the Episcopall, Erastian, Presbyterian, and Independents; and that every party hath a piece of the Truth in peculiar; and had we so much humility, peaceableness, and self-denial, as to meet and lovingly debate the case, and lay all together, it would be happy for the Church: And I verily think, That if ever a one of the four parties do entirely establish their own way, they will not establish the Scripture way. For me to cast in my Model, would but be judged Arrogancy: but to beseech them to joyn all speedily in a peace-making Consultation, me thinks should not deserve a censure. And yet let it be taken how it will, I purpose, if God will so long draw out my life, to acquaint the world with my thoughts in this also. But to the point.

Mr. T. told me publickly in the Pulpit, That I had delivered in my Aphorisms a Doctrine of dangerous consequence, and so read to them these words, Pag. 273. [Some of his Government Christ exerciseth by Ministers, and some by Magistrates under him. For I cannot consent to them that say, the Magistrate is onely the Officer of God as Creator, and not of Christ the Mediator, &c.] But what could be *Mr. T.*'s end in telling his people of the dangerous consequence of my Doctrine in the Pulpit (for that is his way of preaching, though I never mentioned him directly nor indirectly; no nor ever preached to my best remembrance against his opinion of Anabaptism to my own hearers,) when yet he never told them what that dangerous consequence was. And can any man conceive what danger can be in saying, That the Magistrate is the Officer of Christ the Mediator? Where lies the danger? All that ever I heard is that from *M. Galaspie*, lest it bring in Church Government by Magistrates, and set up *Erasmus* his cause; and *Mr. T.* alleaged not any Scripture, or Argument of his own against it (yea though I wrote to him to dispute it) but told the people that *M. Galaspie* had confuted it; especially that his 7. Argument (which he named) was unanswerable: And he told me, That he should take my Doctrine for Error till I had answered *M. Galaspie*: which is a strange resolution. Should I deal with all *M. Galaspie* hath said on this point, I should fill too much paper with this Heterogeneous subject. Onely this I say; 1. I undertake to prove every Argument of his to this point, to be vain and fallacious, to any man that will dispute it. 2. Against *M. Galaspies* Judgement, I lay to Counterballance it, the Judgement of *M. Rutherford*, his companion, and a man acknowledged a more able disputant then *M. Galaspie*, (though both very excellent men.) And this I do with these advantages. 1. *M. Rutherfords* greater ability. 2. He was well acquainted with *M. Galaspies* Arguments, and yet judged contrary; why then may not I judge them weak? 3. It was *M. Rutherfords* judgement upon second thoughts; which usually are the wisest. 4. He was far from being an Erastian; therefore, this opinion will not prove a man an Erastian. His words are these in his due right of Presbyteries, Pag. 403. [Objeſt. But they reason; A Supernatural good, and life eternal, are effects flowing from the Mediatory Office of Christ, bestowed on the Church: but Kingly power floweth not from the Mediator Christ, but from God as Creator, who bestoweth lawfull Kings and Magistrates upon many nations, who know no hing of a Saviour. I answer; when I consider the point more exactly, I see not how Kings, who raign by the wisdom of God, Jesus Christ, *Prov. 8. 14, 15.* have not their Kingly power from Christ, who hath all power given to him in Heaven and Earth, *Mat. 28. 18.* For they are Nurſe-fathers of the Church as Kings, *Iſa. 49. 15.* they are to kiſſ the Son, and exalt his Throne as Kings, *Pſ. 2. 11.* they bring presents, and Kingly gifts to Christ as Kings, *Pſ. 72. 10, 11.* and they ſerve Christ, not onely as men, but also as Kings,

as *Augustine* saith, *Epist. ad Bonifac. Com. 50.* therefore are they ordained as means by Christ the Mediator, to promote his Kingly Throne.

Some of our Divines will have the Kingly power to come from God as Creator, in respect God giveth Kings, who are his Vicegerents, to those who are not redeemed, and to Nations who never heard of Christ: And others hold, that the Kingly power floweth from Christ-Mediator, in respect he accomplisheth his purpose of saving of his redeemed people by Kings Authority, and by the influence of their Kingly Government procureth a feeding Ministry, and by their Princely Tutorly the Edification of his Body, the Church, which possibly both aim at Truth.] So far Mr. *Rutherford*.

3. *M. Galaspies* unanswerable Argument (as Mr. T. called it) I shall briefly repeat, and answer. It is this: 7. That Government and Authority which hath a Foundation in the Law of Nature and Nations, (yea might, and should have had palce, and been of use though man had not sinned) cannot be held of, and under, and managed for Christ as Mediator: But Magistracie, or Civil Government hath a Foundation in, &c. therefore, &c. Answer. The Minor can never be proved, and the Major is apparently false. 1. No Scripture saith, there should have been Magistracie in innocencie. 2. Inferioritie, and Subjection to the Creature, is part of the Curse. 3. Even the Womens subjection to her Husband, is mentioned as part of the punishment for sin. 4. There would have been no evil works to restrain, nor any disorder, if there had been no sin: therefore, there needed no Magistrate. The Magistrate is Gods Sword-bearer, and there would have been no use for the Sword in innocencie. 5. And for Order, God would have ruled all immediatly, without the interposition of our fellow servants.

2. But if there should have been Magistracie in innocencie, it follows not that it is not upon the Fall delivered over into the hands of Christ. The whole Creature is delivered up to him upon his undertaking the work of Redemption, and so Magistracie, and even the Law of Nature it self. And the denial of this is very injurious to the Dignity, Dominion, and Redemption of Christ. And yet some are so zealous against Arminianism, That they run into the other extrem, and even deny that all things are delivered up to Christ upon his Purchase and Redemption, which yet the Scripture is most expres for; I will name some undeniable Arguments. 1. *Rom. 14. 9.* For this end Christ both dyed, rose, and revived, that he might be Lord of the dead and living. He that expoundeth this of some onely of the dead and living, dare pervert Scripture from its plain sense. And I hope they will not say, That this is spoken of Christ as the Eternal God & not as Mediator: For it was the end of his Dying, Rising, and Reviving, to procure this Dominion. 2. *Mat. 28. 18.* All power in Heaven and Earth is given to me, (therefore, sure the power of Magistrates,) go teach all nations, &c. Two strange Answers Mr. *Galaspie* gives to this: 1. It may be meant of all power in the Church onely. Answer; He that dare say, That all power in Heaven and Earth, is onely all power in the Church, and none elsewhere, shall not be much dispered with by me: for it is in vain to press him with Scripture. And is it not sad, That the maintaining of our own opinions, should drive Godly men to maintain such a Malignant Tenent against Christs Dominion, as to say that all power out of the Church is not given to him? 2. But Mr. *Galaspie* saith, All power may be said to be given to Christ as God. 1. In respect of Eternall Generation; 2. And of Temporall Declaration. Answer; I think no impartial man that doth but read the Text, can believe either of these Expositions: especially if he read those many other Texts that speak of the delivering up of all to Christ in time; and that to this end he died, that he might be Lord, &c. And

for that of [Declaration] he may as well say, as many lately, That Christ was man from Eternity, and but Declared so at his Incarnation. The Rule he brings out of *Ausim* (*Aliquid dicunt fieri quando incipit patesceri*) will fit the *Antinomians* well, who say we are Justified from eternity. But according to this liberty of Expounding, Scripture will be of little use, but must mean what please the Reader. Many other Scriptures speak most plainly, and fully to this point. *Mat. 11. 27. Luk. 10. 22. All things are delivered to me of my Father, and no man knoweth the Son but the Father, and he to whom &c. John 3. 35. The Father loveth the Son, and hath given all things into his hand. John 13. 3. Jesus knowing that the Father had given all things into his hand, &c. John 17. 2. Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him. Ephes. 1. 20. 21. which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principallities; and power, and might, and dominion, &c. and hath put all things under his feet, and gave him to be the head over all things to the Church. So Rev. 1. 5. 18. Psal. 2. Philip. 2. 6, 7, 8, 9, 10, 11. Mat. 9. 6. Joh. 5. 26, 27. 22. Rev. 2. 26. Heb. 1. 2, 3, 4. Act. 10. 36. 1. Cor. 8. 6. 2. Pet. 2. 1. &c. M. Galaspie thinks strange that this should be given to Christ [as Mediator] any more then it may be said, That [as Mediator] he sat in *Simons* house, or wept for *Lazarus*, &c. *Answer*, The word [As] is ambiguous; and either may denote the Essential parts of the Mediators Office (and so these were not his Acts as Mediator, for so he onely Mediateth) or else the Subserving, Accidentall or Collateral acts (and so all these are his Acts as Mediator.) When the Question is whether Christ sat in *Simons* house at meat, and wept for *Lazarus*, &c. as the eternal God, or as God-man, the Mediator, I do not doubt to say (and properly) as Mediator.*

And for his first great Argument (That this will prove Heathen Magistrates unlawfull.) *Answer*, I make not the least doubt but heathens have their Magistracy, and all that is good, from and under Christ the Mediator. *M. Ball* saith truly of wicked men, That what blessings they enjoy, they are given according to the Covenant of Grace, and not of Works: *Treat. of Covenants. Pag. 91.* And indeed there can be no blessings from the Covenant of Works once violated: And God gives none in any other way, then upon one of the Covenants: And if they are given according to the Covenant of Grace, then sure from Christ as Mediator of that Covenant. And it is nothing against this, that the Heathen know not Christ, nor the Covenant, no more then it will prove those Heathen Magistrates or people to be from under God, and the Law of works, who know not God, nor that Law. For as God, so the Mediator God-man doth exercise part of his Authority where he is not known, and acknowledged; yea even among brutes, and sensitives that cannot know him. *M. Galaspies* second Argument, is, That we must prove the Magistrates Commission to be from Christ, or else we give Magistracie a dangerous wound. *Answer*, 1. It being proved that all things are delivered into Christs hands, and all power given to him, and the Father judgeth no man, but hath given all judgement to the Son; and that all mercy is now given by and from him, it easily followeth that the Magistracie is from him: 2. *Mr. Rutherford* his friend hath done it to his hand, out of many Texts of Scripture in the words before cited. It is Christ, the Wisdom of the Father that saith, *By me Kings reign, &c. Prov. 8. 14, 15.*

But I intended not this much; having fully explained, limited, and confirmed this point in my Lectures on Christs Dominion, which are in the Transcribers hands, intended for publick use, if they there miscarry not. Onely I must say, I judge it a very easie work to answer fully all the rest of *Mr. Galaspies* Arguments on that Question; and

and to vindicate the arguments for the affirmative from his exceptions. And that it is mens great mistake of the very nature of Christs Redemption, and the Covenant of Grace, which makes them thus deny his universal Dominion; and which as it is haughtily derogatory to Christ, to deny it, so if some violent men had but such an occasion against others, they would with open mouth proclaim it Blasphemy. Oh that I could see as plain Scripture warrant for meer ruling Elders (without power to teach) as for Magistrates? I doubt not but in ruling the very Church, there is somewhat proper to the Magistrate and somewhat to the Minister; and it is not difficult to manifest to each his own work, if prejudice had not stoppt mens ears. And they that would not have the Magistrate rule the Church as a Church, but onely as a part of the Commonwealth, may as well say the Magistrate should not defend, promote, or be a Nursing Father to the Church as a Church; and at last they must needs come to the Libertines, and Anabaptists Doctrine, That the Magistrate may not Rule a Christian as a Christian, but onely as a man, or member of the Commonwealth: And then either the Church must bear the sword again (which Christ hath forbidden) or else up goes that liberty of false worship, which is commonly called Liberty of Conscience; which I should be sorry any sober Divine should introduce, by denying the necessary power of the Magistrate in the Church, which I doubt not he deriveth from Christ the Mediator, who is ever since the entring upon his Office, the Conveyer and Original of all true power, which (though I now want time, and am loth to digress so far in this point) I think myself sufficiently furnished to make good.

Onely that *Mr. Rutherford* may not want a second, I shall add the judgement of one fit to be his second, who was no Time-server, Erastian, Ariminian, nor a Dull Divine to be easily mislead; and that is excellent *M. Ball* in his *Treatise of Covenants*, Pag. 305, 306, 307, 315. It may be described the highest, and Supream degree of Christs Exaltation, wherein he hath received of the Father excellent glory, dignity, power, and dominion, and is actually made the head of his Church, and *Lord*, and *Ruler* of all things both in heaven and earth; who is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made Subject unto him. *1 Pet. 3.22. Heb. 2.7,8,9. Heb. 1.13. 1 Cor. 15.25.* And Pag. 306. This glory and Dominion was given to Christ, and so was not that eternal Glory, Natural and Essential which he had with his Father before the foundation of the world. So Pag. 307. It is not then the might of Divine Sovereignty over the Creatures which is given to him, for this doth so follow the Nature of God, that it is necessary with every person that hath this Nature. This the Son could not relinquish, &c. What is it then? A right of executing immediatly, and in a manner appropriate to this person, the Sovereign Dominion of God over every Creature. This Sovereignty is given to the person of the Son, both as God and Man now ascended, &c. *Vide ultra.*

So Pag. 215. 4. Christ not only as God but as Man, hath power above every Creature. As *Mediator* he hath received a power imperiall over every creature; which is apparent in this, that the Apostle saith, Christ is so placed above all, *That all are subject under his feet*, *Eph. 1.21.* *To me is given all power in heaven and earth*, *Mat. 28. 18.* that is, Power wherunto every creature is subject. He speaketh of it as done, because it was immediatly to be performed. This person as God, receiving by voluntary dispensation this honour from the Father, that he should in an immediate and appropriate manner, execute government over all creatures in Heaven and Earth; the same person as man participating in this Kingly Divine Authority, so far that he should instrumentally concur in executing all that judgement which Christ according to his Divine

nature did principally effect. Though the Father and the Spirit have a right and sovereignty over the Creature, yet they do not *Immediately* execute this in such manner as the Son doth, who hath received a right of executing *Immediately* and in a manner appropriate to his person, the sovereign Dominion of God over every Creature. The Son by voluntary dispensation sent by the Father, did empty himself of exercising and shewing forth his Right and Dominion over every Creature; and the Father by voluntary dispensation doth resign to the Son the immediate execution of All power over every creature, till that time that all things be subdued under him. This the Scripture doth lay down; as in regard of Earthly Powers, they are subject: For he is Ruler of the Kings of the Earth, *Rev. 1. 5*: He hath this Royall state written on his thigh, as it were, *King of Kings, and Lord of Lords, Rev. 19. 16*. That he hath power over the Angels, is plain, both by the reverence they do him, and their Obedience towards him; *Every knee boweth to him*; the evill Angels yield signs of subjection, either deceitfully to wrong ends or by force compelled, &c. When the Saints shall judge the Angels, what power hath Christ himself that way? *And as for the Excellencies on Earth, they do All receive their Power from Christ, and are at his dispose*; Yea, the Apostle saith, *He is crowned with glory and honour, and all things are put under his feet, Heb. 2. 7, 8*. The Apostle speaks of that Dominion which Christ received over All the Creatures of God, none excepted.

Thus far Judicious *Mr. Ball.*

To conclude this: The Magistrates are herein little beholding to *Mr. Tombs*, or any others who deny them to hold their Power under and from Christ the Mediator, as laying the most probable ground for the utter extirpation of them. For there would be quickly enough to Dispute and preach against the lawfulness of any Christian Magistrate, if it were once taken for granted that they receive no Authority from the Mediator, when the Scripture is so full and plain in it, That All Power is given to him, and All things are delivered into his hands, and that for that End he dyed, that he might be Lord both of dead and living. I confess I would willingly have no Power to be over me, which is not derived from the blessed Mediator. As much as I am against the *Antinomians*, I believe they say true in this, [That the Morall Law bindeth us, as it is the Law of Christ the Mediator:] And then sure the fifth Commandment must be his Law as well as the other nine; and it establisheth Authority, and requireth obedience to it.

O that Magistrates would as heartily own Christ for their Lord (in their measure) as he will own them for his Servants, and that they would as readily vindicate his cause and glory, as he will certainly vindicate their just Authority! then would their own standing be the surer, and the Churches Peace, and welfare greater. I am certain that if they miscarry, it is the Mediator that will judge them: (*For the Father judgeth no man, but hath committed all judgement to the Son, Job. 5. 22.*) which is both a sufficient medium to prove that their Authority is *From Christ*, and me thinks should be a quickning motive to them to see that they use it *For Christ*; seeing then (as honest *Al. Fabritius* saith in *Destructor. vitior. part. 6 ca. 80. K.*) *Sol Justitiæ qui quondam erat in signo Leonis, & nunc est in signo Virginis, tunc erit in signo Libræ*, where the great must be weighed as well as the small, and wo be to them that are found too Light.

And though I know they that differ from me in this point are many and Learned, yet I must advise them to consider, Whether, as it is Treason to deny a Princes Title to part of his Dominions, though the rest be acknowledged; So it be not high Treason against the Lord Jesus to deny him so great a part of his Dominion as this is, when

he hath purchased it so dearly, (*Rom. 14. 9.*) and we have no Reason of moment that should move us to deny it him. I conceive this to be more evidently derogatory to Christ, then my Doctrine of Justification, which *Mr. T.* here speaks against, in which I never yet could meet with the man that would once name to me the least particular wherein I ascribed any of that honour to works, or to man, which is due to Christ: Wherein I conceive, the Doctrine of Justification by Faith as Physically and properly a Passive Instrument, to be most hainously guilty.

I shall add but this: He that saith, *nolite tangere Christos meos,* (*saith Hierom. in vit. Malch. mon.*) touch not mine Anoynted, did certainly point out their Relation to the cheif Anoynted, Christ; nor is there any now Anoynted but in subordination to Him. For my part, I will not say, as our great School-Doctor to his Prince, *Defend me by the sword, and I will defend thee by the word:* but whether they Defend me, or Offend me, I undertake to prove, that all true Authority is from Christ the Mediator, and to defend the Royal Prerogative and Dominion of my Lord, whose name is *King of Kings, and Lord of Lords* (not onely the greatest of Kings, as some Malignants do interpret it, as if others were, though lesser, yet not subordinate) *before whom all cast down their Crowns,* (as received from him, and held under him, and to be used for him, and resigned to him;) *Who hath the Keyes of Death and Hell: who because he humbled himself, and became obedient to the death of the Cross, hath therefore a name given him which is above every name, that at the name of JESUS every knee should bow, of things in heaven, and in earth, and under the earth; and that every tongue should confesse that Jesus Christ is Lord, to the Glory of God the Father, to whom the Mediator shall then give up the Kingdom, and he shall be all in all, whom Angels and Saints shall glorifie by everlasting Prayses, and whose is the Kingdom, the Power and the Glory for Ever, Amen.*

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Handwritten signature or initials

A
CORRECTIVE

For a Circumforaneous

ANTIDOTE

Against the Verity of a Passage in the
Epistle before my Treatise of

REST.

Mark. 10. 14.

But when Jesus saw it he was much displeas'd, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God.

August. T. 10. Serm. 14. de verb. Apost.

Baptizandos esse Parvulos nemo dubitet, quando nec illi hinc dubitant qui ex parte aliqua contradicunt. viz. (Pelagiani.)



London, Printed, Anno Dom. 1651.

A

CORRECTIVE

For a Remembrance

ANTIDOTE

Against the Veny of a Passage in the
Epistle before my Justice of

REST

M.D.C.C.LXV

Printed by J. Sturges, at the Sign of the Crown, in St. Dunstons Church-yard, in the County of Middlesex.

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D^r. Twissus in Præfatione Vindic. Grat. advers. Arminium.



E placida Collatione quam spondet, nihil dico. Neq; enim ab ea quoties quis defestit, sibi aut causæ suæ prodest, sed potius adversariæ; suæ vero tanto magis obest. De nobis hac in parte non est quod spondeam: Jam transactæ sunt partes meæ. Ad ista enim fere tanquam ad extrema devenio. Confido autem nusquam à me, vel calumnias struendo, vel contumelias evamendo extra mores piè christianos excursurum esse. Agnosco serio nonnunquam me fervidius incallescere; nempe quoties detexerim fraudem hominis atq; imposturam. Indignor enim,

& quis non merito indignaretur, causam Religionis cum justis rationibus non possit enervari, dolis saltem & sophismatis obrui. Etiam commoveri soleo quoties præsentem hominis audaciam pomposa quadam argumentatione insolescentem animadverto; examinata verò & pressa, & ad examen Scholasticum revocata, illa specie tam magnifica dissertatio deprehenditur re inanis esse & vana. Interea me limites verecundiæ etiam in hoc minimè excessisse confido. Verum sicuti quid hic peccatum videbitur, siquid incumuit pietas, siquid flagrantius actum est quam decuit, primam mihi gratiam fecerit Lector si ignoverit; nam & me ad ignoscendum aliis paratum esse deprehendet. Si illa obtineri non poterit, at secundam gratiam ut obtineam æquum erit; ea verò est, ut hoc factum meum mihi duntaxat vitio vertat, non autem causæ damno præstruat.

Synodus Dordrecht. in Art. 1. de Prædest. Canone. 17.

Seeing we must judge of the Will of God by his Word, which testifyeth that the Children of Believers are Holy, (not by nature, but by the benefit of the free Covenant, in which they are comprehended with their Parents,) therefore godly Parents ought not to doubt of the Election and Salvation of their Children, whom God calleth out of this life in Infancy.

Spanhemius in Diatrib. Historic. de Origine, progressu, &c. Anabaptistarum. §. 5, 6.

When by this means (of the Anabaptists Treason and Rebellions) Satan had endeavoured, not only to Divide, and to cast dirt in the face of the newly revived Church; but also to render the newly attempted Reformation of the house of God hatefull to Authority; as if by the power belonging to Princes over
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their

their Subjects were abrogated, and the New Gospel did but lead the way to Tumults and Seditious; it cannot be expressed, into what a hatred that holy work of Reforming the Churches was brought with men that were yet fastened to their old superstition. For those Tumults began to be imputed, not to their Authors, viz. a few heads of Seditious men, but to the very Evangelical (Reformed) doctrine, and to all the Teachers of it. And that so much the more, because those new Leaders of the Anabaptists had been formerly familiars to those men, whose endeavours God had used in the Reforming of his house; and they boasted that Luther was of the same opinion with them. And moreover, the common people whom they had stirred up, did seem to be Professors of the Gospel, and to stick only to the Scripture, and that they would vindicate the Liberty of their Consciences by the sword.

But those Worthies, who had approved abroad to the Churches their Faith and Integrity in re-measuring (or reforming) the Temple of God, that they might wipe off that blot that was cast both on themselves and on the (reformed) Doctrine of the Gospel, did think it meet to maintain their own Cause, and Gods by publike writings, which was sharply performed, among others by Luther, Melancthon, Zuinglius, Bullinger, Menius, Regius and others, who strongly inveighing against the Seditious and Seditious, and warning Rebellious Subjects out of Gods Word of their duty to the higher Powers, and reprehending those Tribunitial Preachers, and exhorting all to quietness, and to due Reverence to their Princes, did leave nothing unattempted, for the stopping of the violence of those men who with raging minds were running headlong to villanies and mischief.

Bradwardin. in Epist. ad Merton. ante li. de Causa Dei.

Aliquoties accidisse conperi, ut in rerum difficultum tractatione, aut insipientia reatoris auditorem corrumpere, aut temeritas auditoris reatorem infamaret. Quapropter eque cavendum mihi videtur ut potissimum illic ubi sine periculo aliud sentiri non potest, nec facile presumamus asserere, nec aliena temere dijudicare. Novi ego quanta, ut dicit B. Aug. Somnia cor humanum pariat, atq; eo iudicio quo in sui cognitione fallitur, cetera quoq; qua propter ipsum sunt, non recte suspicatur. Quid enim hoc esse putatis, quod de rerum veritate tam diversa sentire solent homines? Nunquid non una est Veritas? Nunquid non omnes noverunt unum id quod est, & amore fallendi diversa finxerunt? Non sic ego puto: Sed narrat quicq; somnia sua, & ea qua primum ipsi in se opinione decepti sunt, postmodum alios nescientes seducunt. Quia enim de longe Veritas videtur, iudicia parit; & tantum de ipsa potest quisque quantum ipse est. In nobis quippe, quod diuina cognitione percipimus, eo modo cordis intellectus de his que extra sunt ad veritatem iudicat, quo se interius animus in representatione figurat. Unde necesse est, ut dum mens interius pravè afficitur, Intellectus quoq; in iudicio eorum que foris sunt, decipiatur.

Dr. Whittakerus cont. Stapleton. de Authorit. S. S. l. i. c. 9. p. (mihi) 128.

WE receive not the Baptism of Infants. from the Authority of the Church, neither do we defend it by the Authority of the Church against the Anabaptists. **The**

The Scripture is Abundantly sufficient for us, for the defence of Infant baptism, without interposing even any mention of the Church.

Idem li. 3. Cap. i. pag. 482.

IF thou thinkest that Infant-Baptism doth rest on no other foundation but the Judgment and custome of the Church, and that the Anabaptists can by no other argument be refuted but by the Authority of the Church, thou hadst need to be sent thy self to the Catechizers, who may teach thee the doctrine of Baptism, and the principles of faith. And what dost thou else now but betray the Christian faith to the enemies? who, when there are most strong defences against Hereticks left us in the Scriptures, wilt give them all up to the Hereticks, or wilt make no use of them? Is this to refuse Heresies and Hereticks? first to confess that the opinions which they maintain, can by no Scripture be confuted, and then to urge the Authority and custom of the Church? But both the Heretick and the divel may be conquered by the Scriptures alone. And we have long ago overcome the Anabaptists by the weapons of the Scriptures, and have trod them down with weight of Arguments, while you in the mean time either lay sleeping, or endeavored to steal away our weapons, so far were you from affording us any help in the fight. For now, as if you were sorry for the Anabaptists, and would fain revive their almost-buried Heresie, you downright affirm that Scripture no where teacheth Infant-Baptism, &c.

Let the late Oxford-Convocation (which Mr. T. gloryeth in) read this and forward; and the like in Doctor *Davenant de Judice Controver. p. 17. 28.* and many more, and consider *quid fecerunt, & quam veritate & quo animo.*

Dav. Chytræus in Dedicat. Enar. in Numer.

THE Members of the same body, saith *Nazianzen*, do make war upon one another. They all pretend to be godly by this one Thing, that they condemn others of ungodliness: and he is the Best man among them, not that lives quietly in the Fear of God, and meddling with his own business speaks not an idle word, but he that heaps up most evil speeches against his neighbor.— They observe one anothers errors, not to bewaile them, but to upbraid them, not to cure them, but reproachfully to object them, and that by stirring in other mens wounds, they may cover and defend their own wickedness; and what they praise to day, they dispraise to morrow, and admire what others discommend; and as in a fight in the night, and by Moon shine, we know not the faces of friends from foes, but run headlong upon one another, and are consumed one of another. Yet I commend them that undertake conflicts for the truth, and profess my self to be one of them. For a Laudable war is better then a Peace that separateth from God. But now there are some that unlearnedly and boldly scold about small and unprofitable matters, and draw all that they can to their society, and then they make Religion the pretence for all their scoldings, and abusively wrest that Venerable name to all their private contentions and hatreds. Hence we are hated in other Countries, and which is worse, we cannot say that we are unjustly blamed, even by the more moderate among our selves. And the wicked they build upon our backs;

and that which we intend against one another, and object against one another, they make use of against us all; and so we are become a new spectacle, not to Angels and men, but to all the wicked at all times and in all places, in markets, at their feasts, &c. — I learn and profess Divinity, not as an instrument of railing and ostentation of wit, but as the Art of true godliness, and of Faith and Obedience towards God, and of Kindness, Justice, Gentleness and well-doing toward my Neighbor, and I had rather shew my self a Christian and a Divine by Ardent Praying and Doing Good, then by subtilie disputing and contentious brawling.

TO this Resolution of this peaceable Divine, my very heart unfeignedly subscribeth: But yet, as himself was an accurate unfolder of truth (and able for it, being Master of Arts at fifteen yeer old, and deservedly, in *Melancthon's* judgement) so I delight in those that are cleer discoverers of the mysteries of the Gospel, and being unavoidably compelled to it, as now, I dare not betray the truth of God under pretence of avoiding contention. I remember *Melancthon's* Poems;

*Non casu fertur natura sine ordine, sed Mens
Fœmatrix, rebus signaque vinctus.
Fructus Amigdalinus foris est laugine cinctus,
Dura magis sub quâ lignea claustra jacent:
Nucleus in medio suavis latet, atque salubris,
Qui cibus est nobis, & medicina sumus.
Ergo schola similis credatur Amigdalus esse,
In qua Doctrinæ vox sonat una Dei, &c.*

D. Rivet. in Dedicat. Apologetic. cont. Grotii votum pro pace.

TAntâ cum animi impotentia se gerit, ut ab eo viro quem plerique (inter quos ego ipse sui) humanioris & pacatoris ingenii nomine laudabant, tantum & amaritudinis effundi mirum videri possit, nisi illud succurreret,

*Pæcipites agit in a gradus, & fellea torquens
Lytaina, contemnit humiles rationis habenas.*



SECTION I.



Here is little in this writing worth the repeating, but what is in his Valedictory Oration which is already answered, and I have no time or words to spare. They that judge his cause best, who speaks most and last, shall be no converts of mine, nor shall I judge my self guilty if they miscarry by their Error. Yet because that may be needfull to some men by reason of their prejudice and expectation, which is needless as to the matter, I shall add somewhat to those passages which are least meddled with before.

The greatest of my trouble is, that I am forced to deal with a writing which is filled with so many personall matters (which it is pittie any reader should be stopt and troubled with) and so many angry words, and so many historicall untruths, that, as I know my very mentioning the later will be ill taken, so I know not how to deal with the former. For if I should please my self in overpassing them, I know some will say his Book is unanswered, who take the strength of it to lie in such words: And if I answer it, as I shall but weary a Judicious Reader, who looks for Arguments, and loathes altercation, so I shall be forced to speak according to the matter; and having naturally too harsh and keen a stile in writing (even when I am most free from passion) (which a long custome of a keen way of preaching for the moving of dull hearers hath habituated me to) I am jealous of my self, least I should transgress before I am aware: And then I know it will be taken to be in spleen and disaffection to *Mr. T's* person, whom I profess unfeignedly to love and honor, and the Lord that is searcher of my heart, knows, that if he would but be a friend to the Peace of the Church, and live quietly, without making parties and Schisms (when we are so deeply wounded by our Divisions already) I could, for all his Opinions, live as lovingly with him, and take as much content in his society, as in most mens in these parts, as I did as long as he so lived neer me. And I never liked the practice of those men who do as some wild beasts when they are hunted, who when they are quite tired and can run no further, will make an odious stink to drive away the pursuers (as *Camero* speaks *In Epist. ante Respons. ad Epist. viri docti.*)

The Argumentative part of *Mr. T's* Epistle is confuted before: And though the Historicall part have some latent corruption in it, yet dare I not lance it, lest it should cause a smart, and so a conflux of more humors to the grieved place. If the complaint of his sufferings which *Mr. T.* begins with, be meely to raise a compassion in the reader, I will be one that in part shall answer his expectation; but if it be also there-

by to draw them to entertain his doctrine, I am not one that can be moved by such arguments. For the five things he complains of, he must give me leave to rejoyce in his happiness, that they were no greater, as much as to compassionate him that they were so great. 1. His frequent sittings. 2. His much toyle, I am glad they were so smal in comparison of his Brethrens. I dare not imitate *Paul* in laying mine and his in the ballance together, by comparing the particulars, lest it favor of Vanity in me. 3. And for the impairing of his bodily strength hereby, I congratulate his evident strength and healthfulness, and according to my little-skillin Physiognomy, I hope he may live yet many a yeer, if he endanger not himself by going too oft into the cold water; and if the passions of his mind be not to his body as a keen knife, too big for the sheath, which therefore should be drawn the more seldome and warily. 4. And for the impairing of his outward state, I cannot so much compassionate him, both because these things are very low in the esteem of every Christian (for he that loves the world, the love of the Father is not in him) also because to remove from less means to more is no great loss; or I had hoped that by this time all had been repaired; 5. And that he was hindred from returning to his former station, I hope it was no grievance to him, because he saith it is a grievance to him that he removeth from *Bemidely* (unless it be a grievance not to have both.) But me thinks a man should not voluntarily bring a grievance upon himself; nor refuse one people, and choose another, except he desired it as a more eligible course. I would have no godly man be over querulous, when God hath done so much for us, and brought us into an estate far better then ever we enjoyed. I speak this in reference to many sad complaints also in *Mr. T's* other writings; and verball, against the hardness of mens hearts for not repairing his losses.

For the content he mentions in the enjoying of my neighborhood, I should have been as much rejoyced in his, if I might have had it with the Churches peace and my own; and yet should be. And I hope shortly to rejoyce in his neighborhood in heaven, where we shall have no diversity of opinion, nor pride, nor passion, to raise jars and disaffection to the interrupting of our Joy. For all he so oft threats men with the blood of their souls, if they yield not, yet I hope his way and mine may both end in Heaven; though I think mine be the *dryer*, the *neerer*, and the *surer*.

For the passages which he citeth out of my books, I understand the meaning of them better then he. I hope he will not go about to perswade men that I am of his mind! If he do, I doubt not but I shall prevaile against him in that, and by this book perswade them of the contrary. The sence of the first passage is this [Scripture makes remission of sins to follow Repenting, Believing, and Baptism] therefore, it goes not before as an immediate fruit of Christs death. I never intended the connexion of Believing and Baptizing. If I had, yet to the proselyted at age it is true and sound.

The sence of the next passage, Append. p. 32. is [Persons know not into what they were baptized; and many proselyted ones baptized at age know not into what they are baptized] which Ignorance, as following after Baptism is mens sin among us; and as going before baptism, is the sin of those baptized at age.

To the third, pag. 56, I would have him know, that Parents have authority to accept the Covenant for their children, and enter them in it, as they have to put their names in a Bond or Lease. Or else I provoke him to tell me if he can, how the Israelites children were in Covenant, and the proselytes children. For I hope he will not still say that the circumcised were not in Covenant, though he stiffly maintained in

our dispute, that none could enter Covenant, no nor be a visible Church member but by some act of their own (which Infants then performed not.)

The place he so urgeth them to take notice of in my Treat. of Rest p. 651. he might easily have discerned doth speak only of the aged, and not at all of Infants. It will not follow, that because Church-membership is a sufficient evidence to the aged of their Interest in the Lords Supper, except they blot that evidence, that therefore it is a sufficient evidence of the Interest of Infants, and that to the actual use of it; which they are naturally incapable of. Every Peer of the Realm at age might have sate in the house of the Lords; will it follow that therefore they may do so in the swadling clouts? Morall qualifications sufficient in their kind, do presuppose those naturall ones which are præ requisite. That may be said to be sufficient *in suo genere*, and to producing of the effect *suppositis supponendis*, which yet is not sufficient *in omni genere*. Every Burges at age, as such, hath power to trade, and bear office, &c. in the City; Will it follow that therefore every Infant may do so, that is born a Burges? Yet this is *Mr. T's* potent arguing. For the rest, about giving Infants the supper, I have answered before: as also the ill consequents of Infant baptism. Which I desire the Reader to turn to, and peruse impartially (in the second part) where he saith, that [baptism is more necessarily to be reformed then Episcopal Ceremonies, against which, though much more excusable, there have been so great contendings] he seems to me to speak as if he had yet some of his old Episcopall Ceremonious spirit, though I hoped and believed verily that he did not turn meerly for the times, though with the times. If he do indeed think Episcopall Ceremonies more excusable, I wish him to answer what is written against them, by *Ames, Baine, Bradshaw, Parker, Jacob, Hildersham, M. S. Cartwright, Didoclarve, Altare Damastr. Gersom, Bucer*, with abundance more. If by [so great contendings] he have any aim at me, I must say: 1. I proceeded as groundedly as I was able in that business; I read over all for Ceremonies as well as against them. I writ out with my own hand Doctor *Ames* fresh suit, in the broad margin of Burges (for the substance) and deliberately compared one with the other. I would I had spent less time in settling my judgement in that point, so I had it now for greater works. 2. Yet was I never a hot contender, nor disaffected to the persons of my Brethren that were conformable; but discerned clearly (as *Mr. Ball* and others did) in some turbulent censorious non-conformists the same spirit which now carryeth men to separation and Anabaptistry (though the cause was better, yet the disposition and motives much like.)

But the foulest of the corruption is in the bottom of the sore. He saith [his Jealousie over them, is, least their averiness from the doctrine he taught them, occasion their adhering to meer formal Teachers, who may extinguish that power of godliness that is among them.] But 1. Are others besides Anabaptists meer formal Teachers, and enemies to the power of godliness? 2. Should *Mr. T.* boast of his own power of Teaching and godliness in comparison of whom others are meer formalists? 3. Why should averiness to his doctrine drive them to formality; who more averse to it then the old non-conformists? and yet who less addicted to formality; or who had more of the power of godliness? *Kedermister* is more averse to his doctrine then *Bowdely*, and yet I hope the power of godliness is as far from being extinguished as there; & that they are not addicted to meer formal Teachers (for I have found that favor in his eyes as to be exempted from that number.) 4. Was there no power of godliness there before *Mr. T.* came thither? or is it much increased since? sure the best of the people that I speak with complain to me, that it is rather much diminished, and their profitable converse turned into heart burnings, and Jealousies, and fruitless contendings; where he saith that [he

never moved them to take his tenet for his sake] I believe, if they had not taken it for his sake, or upon trust from him, few would ever take it: For they that refuse to dispute or maintain it themselves, and confess they be not able, no nor to examine the books that are written, do sure take it upon trust. He concludeth that if he understand any thing, his opinion is according to Christs institution; so that if he be mistaken in this he will yield that he understands nothing: and then they are too blame to take any thing on his trust. And that he is mistaken here, besides all that is said, I prove thus. That practise which quite overturns the true end of Baptism, is an erroneous practise, and not of Christ. But the practise of baptizing the children of Christians, ordinarily at age of discretion, overturns the true end of Baptism; therefore it is not of Christ, &c. The Minor I prove thus. The true (principall) end of Baptism is, to be Christs sign for solemne admission of Church-members (or disciples) But this end is quite overthrowen by the ordinary baptizing the children of Christians at age, therefore, &c. The Major is plain, *Mat.* 28. 19, 20. and nor denyed, (and if you name another end, as to be a sign of Remission of sin, the Argument will hold as strongly.) The Minor I prove thus. If they that ordinarily baptize such at age, do not baptize them till long after they are installed Church-members, then they quite overthrow the forementioned end (*viz.* to be the sign of their Admission into the Church) But the Antecedent is true: therefore the consequent. The Antecedent I have proved already on two grounds. 1. That it is certain they are Church-members in Infancy, as the whole book almost proves. 2. However they cannot otherwise have any knowledge when those that are piously educated begin to be Church-members, no not of some yeers.

Mr. T. Shuts up with his usuall [but dangerous] artifice of working on their Affections, when he mistrusts his strength to work on their understandings, and therefore to terrifie poor souls into his nets, he beats the waters with the most dreadfull threatening, and bids them [beware that for disobedience to Christ the great Prophet you be not cut off from his people.] From that text *Act.* 3. 23. he had thus thundred against them in the pulpit; But doth he indeed think it a matter that will prove a mans damnation to differ from him in the point of Infant baptism? or not to be baptized again? Is not this the man that hath preached against Papists, placing a necessity in Baptism? and is not this he that was angry with me when he did but imagine that I had called him an Heretick? what can befall a Heretick worse then to be damned, or cut off from the people of Christ? and this he threateneth to those that will not yield to his opinion. Is it those that would know the truth, and yet are not of his mind, that he threateneth? then I hope his threatenings will return to him (not on him) again: And why then was not Baptism in the Creed called the Apostles? But if he threaten only those that believe his doctrine and yet will not own it, I hope it is but few that have so corrupt a belief, or a heart so loose from their own principles. For my part, having diligently observed what hath become of those of my acquaintance who have been Rebaptized, I have seen them fall to so many desperate opinions, and practices, and some to make a Religion of swearing and blaspheming, none to grow better, and most to grow presently worse, as if a visible judgement of God did follow that Action, that I cannot believe that men shall be cut off by Christ from his people for want of being Rebaptized. Most that I have known do quickly cut off themselves (as soon as they have been washed) from the visible society of Gods people where they lived, and with whom they before conversed.

SECT. II.

YOUR First Section (I must needs speak it, if I will speak truth) begins the Answer with an untruth. That passage was neither intended solely nor mainly against your self. It was against all that take that course. Alas, you need not set your self alone, you have too many associates in *England*; many and many bouts of that nature have I had, before I had to deal with you; And why may not every one that I have argued with, say as well, that I solely or mainly meant them? I indeed singled you out for commendation, as the most learned & moderate but not for discommendation. For the term [Anabaptist] I have spoke to it before. The Baptizers of Infants you scornfully call [Officiating Priests] If by this you would imply the unlawfulness of Ministers callings, then why did you never endeavor first to prove it unlawful? I seldom hear the term [Priests] spoken of any Minister in scorn, but it is to intimate that they are no true Ministers of Christ, but as the Popish priests: If you mean thus, why have you concealed this all this while, who will not conceal a supposed truth for peace? (*viz.* the Churches) Nay why did you never yet renounce your own calling to the Ministry? How long have you been such an Officiating Priest? Methinks you thrive a pace (and a pace) in your profession; Your language begins to sound like *Martin Mar-priest's*. Its another untruth, that I said, That dipping in cold water is Murder and Adultery] I said that the ordinary practice of baptizing in cold water (in rivers) with us is a breach of the sixth Commandment, *Thou shalt not murder*. And the ordinary practice of baptizing naked, is a breach of the seventh Commandment, *Thou shalt not commit adultery*. I am sorry that you are not of the same opinion. I conjecture, that by that time you have baptized half as many maides and women naked in a cold river as you have baptised Infants like an Officiating Priest, your feet will either take cold, or your heart will take heat. If you would be ruled by me, you should not endeavor to introduce into the Church, a custom for every young Minister or neighbor so much as to look on a bathing *Bathsheba* or *Susanna*, lest to those without, the name of a Church and a Stews, a Presbyter and a Pander, a Christian and a Fornicator do prove Synonimaes. I easily yield, that in *Tertullians* time, and *Cyprians* dipping was usuall. But withall I believe. 1. That it is more then probable that the Jailor in the night in his house, and the three thousand by *Peter* were not so dīpt. 2. That the practice sprung up in the hotter countreyes, where custome had taught them to go almost half naked in comparison of us, and therefore it was there (as it would be among the naked Indians) more civil or less immodest, and less dangerous to their lives; bathing being there medicinal, when in these countreyes it may be mortal: And so it was brought by little and little into the colder climates, upon a superstitious conceit of its necessity or conveniency. I doubt not but on the like erroneous grounds, delay of Baptism begun to creep into the Church even in *Tertullians* time, and confining it to *Easter* and *whitsunday*, or such times: when according to Christs rule, they must be baptized at their first solemn admission; *Baptismum initiationem & quasi januam nostri christianismi esse docemus, inquit Doctor Humsfred, Jesuitism.* page 145. 3. And I doubt not but there was sprinkling them as well as dipping (though I never saw any sprinkled with us) therefore *Tertull.* saith li. de penit. *Quis enim tibi tam infide*

pœnitentiæ viro asperginem unam cuiuslibet aquæ commodabit? And that Baptism was then oft by sprinkling, appears in *Cyprians Epist. 76. ad Magnum*. See also *Pamelius Annotations, n. 44*. *Vossius* might have helpt you to this as well as to somewhat for the custom of dipping. You might in him have found that the Apostles sometime poured water on them, as in the fore expressed cases, as *Aquinas* and others judge, and that *Laurentius* and *Lucillus* were so baptized: and *Cornelius apud Euseb.* and *Walafrius Strabo's* judgement (which you could there spie with *Vives*, so far as was for you) Is not pouring-water (more or less) on them a washing? and is not washing (so the right ends) baptizing? where you say [had I minded equity or peace, I had chosen rather to stile you Antipædobaptists] I answer. 1. Thats an unusual word, and I will not bring new nicknames on you or any; I wish the former were not known; but when a people are known by such a title, we must use it, if we will be understood, or use a Periphrasis or a description of them in stead of a title, as I have said before. 2. You know the title is taken from Rebaptizing, upon the denyall of Infant-Baptism, and not the other additional opinions, which have still varied according to the several Sects of them. 3. I spoke not of you either only or chiefly, and therefore was not to fit a title to you alone: How few of that title are known that are of any note that erre not in other things more then you? For the Churches in *London* that disclaim the title, I have named you already some of the subscribing Pastors, whose writings are rank with Antinomianism, Socinianism or other evils. Where you adde that [many Preachers charge them with pestilent errors to make them odious to the people, that they might drive them away out of the land, if not destroy them] Let me answer for my self in that once for all. I never moved magistrate or people either to drive them out of the land, or to destroy them. I may perhaps speak more vehemently to you, or others then is meet; for I confes my stile is naturally keen, but if I offend in point of good-manners, and be too rude with you in my language, yet I can truly say I am far from such uncharitableness, or persecuting disposition. My judgement in that much-debated point, of Liberty of Religion, I have alwayes freely made known. I abhor unlimited Liberty or Toleration of All: and think my self easily able to prove the wickedness of it. And I have heard you say as much your self. Though I confes if I were of the judgement that you and some others are of, [that the Magistrate is not under Christ the Mediator, or holdeth not his power from him] then I should be for Liberty of Pagans as well as Christians. But as I believe that the magistrate holds his power from Christ, so I believe he must exercise it from him, and not be indifferent to Christ and Satan, to Christians and Pagans. If every man should have Liberty under pretence of worshipping God, to preach up Mahomet, or preach down Christ, and blaspheme that sacred name by which we must be saved, yea or to preach down the fundamentall Articles of the faith, or to draw people all to pieces into licentiousness and disobedience, I should abhor that Magistrate, who pretending to be a Christian, should grant such a liberty, and should rather live in the wilde *America* then in *England*. On the other side, I believe that many are inclinable to a contrary extream, and that if we forbear not one another in many points of difference, no two men on earth will live peaceably together; I abhor their dispositions who in difficult doctrinal controverted points, far from the foundation, must needs have their own judgement the standard and rule of all other mens, and none to be tolerated that differs from them. A greater latitude there must be left in doctrinals then practicals. In a word, The Toleration that I would have, is for the Churches and my Brethrens Peace, and therefore I would not have unpeaceableness and division to be encouraged or defended. If men will either keep their opinions so themselves, or modestly and peaceably make them known, I

would have no rigor used to such ; but if they think they are bound in conscience to go preach it at the Market-place, and importunately to sollicite all to it that they can come neer, and violently to drive it on to the division and overthrow of the Church, and to make themselves parties in it, I think the wantonness or violence of such men should be restrained, not presently by driving them out of the land, but by a discouragement and penalty proportionable to their offence. I think also that truly tender consciences should be tenderly dealt with : But no man should be suffered openly to make a known plain sin his profession and practice. The Kings that suffered the people to worship at the high places are reprov'd, though the text saith that yet they worshipp'd only the God of their Fathers, and though it was also a controverted point ; Our fathers say in this mountain, and you say at Jerusalem men ought to worship, saith the *Samaritan* woman, *Joh. 4.* To conclude ; I think, if the good that an erring Minister doth, be greater then the hurt, that his encouragement for the one should be greater then his discouragement for the other. But if the hurt be greater then the good, then his discouragement should be greater then his encouragement, and the Magistrate should by wise and convenient means hinder him from doing that hurt. This is part of my judgement in this point. So far am I from seeking to banish or destroy you, that I never wish you hurt. And I meet with few godly Ministers, but will say as much. They will be glad if they can keep in the Land, and enjoy the protection of the Laws and exercise of their Ministry themselves. I pray you Sir cast up your accounts, and tell me, whether the number of Ministers and Schollars in the Universities, and people who are against your Opinion, that have been displaced or have suffered of late, be not far greater (yea, far indeed) then the number of Ministers or Schollars and people of your Opinion that have suffered. And if all be executed which is enacted and resolved on, (which we must rationally expect,) tell me who should talk in your language ? I have left all I had for the publike cause, and served them (mostly on my own charge) from the first day of the war to the last, and hazzarded my life over and over, and almost lost it (for I do *but* live) and after all this, you tell me of my danger. And yet I do not speak in your language, nor say they would destroy me, when no body meddles with me, but I live in peace. For your own part, I am still of the mind, that you have no cause of such sad complaints ; nor to talk of banishment and destruction : I never heard that you suffered any such matter, or were likely so to do : And yet you have as much footing in the Land as most of your Brethren ; and far more then I would wish. Your Brethren will be content if they may enjoy one place, and do you so talk of Banishment and destruction while you enjoy so many ?

What you say of my *virulency, immoderateneſs*, and not heeding what I wrote in saying, you play the Devils part, I have fully before answered. If it prove true (as I dare say, I have proved it true) then is it worse to do it, or to tell you of it ? Had you rather do ill then hear ill ? You accuse them, (and that without reference to their sin) to have no Right to be Members of Christs visible Church (which is, not to be so much as visibly or seemingly Members of the invisible Church) not to be Disciples of Christ, not to be Christians ; this you do by your selves and by your instruments, by word and writing, violently and passionately, before God and before men, in lesser and in larger Assemblies, by preaching and by Disputing : And yet dare you say so confidently that you do not accuse them ? The rest of this Section is answered already.

SECT. III.

IN the second Section is nothing but what is before answered, worth the repeating. Nor yet in the third Section: I here being but a vain citation of a passage out of my Book of Rest, p. 549. little know I to what purpose; and an addition to the heap of notorious untruths. 1. He saith he could not have liberty to express himself without checking, when being but Respondent, he spake very far more then my self, and usually interrupted me, though I intreated him to do otherwise, as loathing that course: nor can he name any check, but the term [Catechizing] which I conceive was no more then meet: Much less any hinderance to him to speak. A second untruth is, that [all that were present know he could not have in the Disputation liberty thus to express himself] I will give him three hundred to one of those that were present, and let them judge of the truth of this. Sure I am, all that ever I spoke with about it judge clean contrary, that he had his full liberty to speak without hinderance, which I could not possibly crave, but was fain to let fall my suit, and speak by parcels as he would give leave. 3. Another untruth is, that [if he might have had liberty, he would have distinguished of a state of separation to God.] *Ubi fides? ubi fons?* Did I ever check you (as you will needs call my intreaties,) but for not distinguishing? When you would needs still turn by questionings and long discourses to the people, I intreated you to remember the Laws of Disputation; I besought you over and over to distinguish of any term that was doubtfull to you; and dare you now (having so many Witnesses of the untruth,) tell the world deliberately in print, that you would have distinguished if you had had liberty? If your Opinion lead to this practice, I will none of it. *Quid Romæ faciam?*

SECT. IV.

THE fourth Section is answered before; only here he adds [God saith, the children of the Israelites are Gods Servants, *Levit. 25. 41, 42. 55.* I say, (saith he) our children are not: Is there any contrariety in these speeches where the subjects of the proposition are not the same?] To which I answer. 1. But this proves that Infants are not incapable, in point of Age, of being Gods Servants. For else the Jews Infants would have been incapable. 2. How have the believing Jews lost this privilege? 3. Or Profelytes of the Gentiles? 4. If God took the Jews children to be his Servants, by your own confession, much more ours, who have greater Mercy and Priviledges. 5. Where you talk of Servants in this sence and that sence, they were so Servants as to be visible Church-members, and that is all the sence that I contest for. They were reckoned among *Moses* Disciples, and so are ours to be among Christs Disciples or Christians. (As *Moses* Disciples also in some sort were Christs Disciples.)

SECT. V.

TO the fifth Section. The Text in *Deut.* 29. was brought to prove that God entered into Covenant with Infants to take them for his People, and to be their God, and consequently made them Church members. Let us see your exceptions.

1. You say [*thou*] v. 12. doth not necessarily comprehend the little ones,] To which I say. 1. I doubt not but you have weighed the Text deliberately, and if you here speak not contrary to your own judgement and conscience, I am forced to tell you, that I set a very low value on your judgement; and if you interpret all other Scriptures thus, it is great pity you should be that way employed: But if you do speak contrary to your conscience, then I must tell you, that I set a low value on your conscience, and loath that Cause which did thus prostitute it. 2. Do you not know that [*thou*] is a Collective term, usually through the Books of *Moses* spoken of all the people, except any be particularly excepted? 3. Are not little ones here named? and yet are they excluded? 4. Why should *Moses* say, *Here stand your Children, and Wives*, that not they but you might enter the Covenant? 5. Doth not *Mr. T.* confess that the Jews Infants were in Covenant? Why else were they Circumcised, which is the Seal of the Covenant? 6. I desire no means to convince any man of your strange abuse of the Text, but only that he will read it, [*Ye stand this day All of you before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with all the men of Israel, your Little Ones, your Wives, and the Stranger that is in thy Camp, from the Hewer of thy wood, unto the Drawer of thy water, That thou shouldest enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this day, that he may establish thee to day for a people to himself, and that he may be to thee a God.*] He that can considerably believe *Mr. T.* that the word [*thou*] v. 12. doth not necessarily comprehend the little Ones, if I knew him, I would tell him, that I will not undertake by Scripture to convince him of any thing at all. And I say again in sobriety, that if the Papists had as plain Scripture for their Religion, as it differs from ours, I would not delay a week, but would turn Papist, and detest all separation from them; I say if they had as plain Text as this to prove that these little Ones were entered into the Covenant. And where he saith [I sought to suggest to the people as if it were his impudence to deny this.] I answer: 1. Did I ever use any such terms to him? He will not say I did. What then was the suggestion? Why I told them the Text was so plain, that I knew not how it could be plainer spoken. He may as well tell me, that every time I confute his Arguments, I suggest to the people that he is a liar, and so forbid all opposing him as unmannerly. Where he saith, that [*you*] v. 14. is distinguished from [*them that stand, &c.*] I answer: 1. I think not; but from them that were absent: *q.d.* Not with you *Only*. but (*both*) with him that is here (that is, *you*), and him that is not here. 2. Were it otherwise, yet it were only from the people of other Nations that stood among them. Where he saith [some entered into Covenant in behalf of the rest,] I answer: 1. God entered into Covenant on his part immediately, or by *Moses* the Mediator with them all, and not with some only. 2. I doubt not but:

the

the Parents entered their children into the Covenant, and not the Infants themselves, which shews, God hath given Parents this interest and Authority. 3. But that any other that had the use of reason should not enter their own consent, is a fiction not to be admitted: And yet *Mr. T.* in his Confutation Sermon, excludeth the Wives from a personal covenanting as well as the Infants; but barely on his own Authority: Nay, he saith, it was only the Captains and Officers, though the Covenant is made with the rest.

2. He saith *Moses* made that Covenant with him that was not there that day, that is, their posterity not yet born; shall it therefore be said that they were visible Members, &c? I answer: 1. It is evident the Covenant spoke *de presenti* to those that were there; but *de futuro* only of those that were not in being, but future: They that were not, could not be Members visible or invisible. As they had a Being, so they had a Membership; that is, *in posse, & in futuritione, non in esse*. By vertue of this Deed of Gift, they should be born Church-members. If a Landlord do by Lease make over any land to you, and your children, and your childrens children, paying so much Rent; Doth it follow that your children, (who are born) are none of this mans Tenants, because your childrens children (who are unborn) are not his Tenants actually, but potentially? Or, if a King be set over us and our children, and childrens children (by compact:) doth it follow, that our children in being are not his subjects in being, because our childrens children in *posse* are not subjects in *esse* but in *posse* only? Ah here is good arguing! 3 Your next Answer is, that [an entering into Covenant by Parents doth not make a visible Member in the Christian Church, though it did in the Jews.] But Sir, this is but to beg the Question. I have fully proved the contrary. You cannot shew a line in Scripture where that Priviledge is revoked or repealed; which is the great thing I still urge you to. Your reason here added, I have manifested to be most vain, and a composition of fictions (about the different Church-Call and frame. I intreat the Reader to turn back and read it, because you lay the main stress of your cause on it. *Moses* gathered no Church *de novo*; but found it gathered to his hands, only he added their Laws, and caused them frequently to renew the Covenant. *Abraham* gathered no Nation, but a Family, and taught them too, if God may be believed: Yea, *Abraham* had no new Church frame in his Family, much less did he gather any Church in a new frame, but in the same as was in *Sems* Family, before him and in his time; Circumcision was a new sign of the Covenant, but not a New Church frame. Were the Profelytes then gathered without teaching? that's a foul fiction. And hath Christ commanded now to teach any before we Baptize them, but Profelytes (as it were?) Where read you that ever a Believers child was Baptized at age, in the Scripture? What you cite of mine in your Margin, is to no purpose. I say, that God sent not Magistrates or Commanders to bring in the world to Christ (as *Mahomet* did to him.) but Ministers. Would not a man wonder what you can gather thence? Men that are born out of the Church, must be taught, and by consent brought in: I know that; ordinarily. But it followeth not, that therefore those born in the Church, or born Members must be so. But you say, that I say, p. 3. that [the Jews and all profelyted Gentiles were holy before.] Before, when? before Christs coming. True: but they were broken off for unbelief, most of them. Such an Argument as you hint at, I find to another use in the Preface to the Acts of the *New-England* Synod. But do not you know, that when Christ had added a new Article to their Creed, [If ye believe not that I am he, ye shall die in your sins] from that day forward, they that would not believe that Article were cut off; and so the body of the Jews mostly unchurched? If any few

Jews did believe that Article at the first revealing, then prove if you can that their children were ever Baptized at age. But if the believing Jews were first unbelievers, then they were first unchurched, and so must be brought in to Christ as Profelytes. It is no Church, nor is he any Church-member (at age) who professeth not every Fundamentall Article.

4. You add [this proves not the Covenant a pure Gospel-Covenant, not including peculiar benefits to the Jewish Nation.] I answer, 1. If by [pure] you mean that it is not only a Gospel-Covenant, but that and more; it yeeldeth as much as I need; for if it be a Gospel-Covenant, no matter though there be more. But if you mean that it is not Essentially a Covenant of Grace, I could heap up abundance of Arguments against you; you may find many in Mr. Ball of the Covenant. I add: That Covenant wherein God taketh them to be his people, and engageth himself to be their God, is a Covenant of Grace: (For since the fall God entreth himself into no such Covenant with any but in Christ, and upon terms of Grace.) But such is this Covenant made with the *Israelites* and their *little Ones*, therefore this was a Covenant of Grace. 2. That Covenant wherein the Lord promiseth to Circumcise their hearts, and the hearts of their Seed, to love the Lord their God with all their heart, and with all their soul, that they may live, was a Covenant of Grace: (for the Apostle to the Hebrews so describes it.) But this was such a Covenant as is written *Deut. 30. 6*. Therefore this was a Covenant of Grace. 3. That which St. Paul makes the words of the Righteousness of Faith, was the Covenant of Grace; But this is such, as is evident by comparing, *Rom. 10. 6, 7, 8.* with *Deut. 30. 12, 13, 14.* But to this you give two sorry Answers, being resolved to say somewhat. 1. [It is spoken of the command] Ans. 1. And is it not also of the Promise foregoing? 2. And is not this from as great a mistake as the other, to think that Gods command is no part of his Covenant? That [he will be their God] is his promise; but is that all the Covenant? That [they shall be his people, and so take him for their God, and resign themselves to him] this is both commanded by him and covenanted by them. 2. You answer [it is frequent with the Apostle to accommodate words to his purpose, that have a different sence in the places whence they were taken, from that to which the Apostle applyeth them, as *Rom. 10. 18.*] Answer: A man would think here you plainly mean, that it is frequent with the Apostle to wrest and pervert the Scripture to his own ends from its true sence; and you can mean no better, except you mean that he aludeth to the words, making use of the meer phrase without the sence; and indeed that is usual in common speech: and such is that *Rom. 10. 18.* or else it is truly interpreted by him. But that he doth not barely allude to this in *Deut. 30.* is left undeniable: 1. He bringeth it in, *vers. 6.* as Gods description of the Righteousness of Faith, &c. having before said, *Moses* describeth the Righteousness which is of the Law, &c. 2. He addeth the very Exposition to every sentence: [Who shall ascend into Heaven] that is, saith he, to bring Christ down from above? And [Who shall descend into the deep,] that is, to bring Christ again from the dead? 3. He fully expresseth it, *vers. 8.* But what saith it? *The word is nigh thee, &c.* that is, *The word of Faith which we preach, that if thou confess with thy mouth, &c.* Is not here a full discovery, that the Apostle expoundeth, and not only alludeth to these words? Name me one place in the New Testament that more evidently speaks in an Expository way of any Text in the Old?

Your last answer is the worst of all. You say, If the Covenant did contain promises purely Evangelicall, yet the Covenant in respect of them cannot be meant of all and every of the *Israelites*, that God would be a God to them, that is, sanctifie, justifie, adopt them to be heirs of eternall life.] Ans. 2. God saith, *You stand All*

here, &c. to enter into the Covenant and Oath, &c. And you say, it cannot be All : whom shall we believe, God or you ? 2. You souly mis-interpret the Promise, *To be to them a God*, as if it were such as could be verified to none but the Elect. God hath promised to others to be their God, who are not Elect, as is undenyable in the Text : Therefore in a larger sence, as I have before in due place fully explained it. And why may not God promise Justification, Adoption (and Sanctification in the sence as Divines and Scripture most use it, for the work following Faith) and eternall life, and all on the condition of Faith, and this to more then the Elect ? and hath he not so done ? But of this, and of Infants conditions before.

You would fain say somewhat too to that *Deut. 30. 6.* but like the rest. 1. You confesse it is a promise of spirituall Grace, but to the Jews after their Captivity: 2. And upon condition of Obedience : 3. And not performed to all their Seed, but only to the Elect :] Answer, 1. But did God promise spirituall Grace to the Jews after the Captivity and not before ? was not the Promise made to them that then were ? were not they captivated oft in the time of the Judges, and so it might at least be made good then ? If God would do as much for them before they forsook him, and broke the Covenant by Rebellion, as he would do afterward, when they repented, then he would Circumcise their hearts before as well as after : But the former is true ; therefore the latter. 2. And if it be on Condition of Obedience, then you confesse there are conditionall Promises ; and then it was made to more then the Elect. 3. If it were not performed to any but the Elect, no wonder, when it was a conditionall Promise, and the rest performed not the Condition : Which God will cause the Elect to perform.

SECT. VI.

TO the sixth Section : About the sence of *Act. 15. 10.* *Mr. T.* 1. Thinks he hath the same advantage against me as I had in another case against him, but he is mistaken. 1. Because I affirm that in other places as well as this, Infants are called Disciples, as *Act. 11. 26.* Where it is said the Disciples were called Christians first at *Antioch*, Infants are there part of the Christians and Disciples, and so in other the like places. 2. However, I am certain if we have not the name elsewhere, yet we have the description, and names of the same signification. They are Church-members, Gods people, his Servants, and therefore Disciples. 3. But especially *Mr. T.* should have considered, that I argued with him about the meaning of a word, [whether Holy, be meant Not-Barstards] but now we here argue not so much about the sence of the word (for we are agreed that a Disciple is a Schollar of Christ, or a Member of his School or Church :) but about the application of this term, and the subjects capacity for the Title. The term we are agreed signifyeth one so Related to Christ as their Master. Now our question is, whether Infants are so related.

And your bringing some passages of the Chapter not applicable to Infants, doth not prove that therefore the rest is not ; no more then severall passages in *Deut. 29.* applicable only to the aged, will prove that *little Ones* were not taken in to be Gods people. The rest following is answered already : Where you say, [All my colour from

this Text lies in taking the yoaik for cutting a little skin,] I must say it is but one of your fictions. Did you ever here me talk of any such thing? Cutting that skin is not Circumcision, as the word is used in Scripture for a Sacrament. If you be put to define Baptism, will you say it is nothing but washing the body? Or, will you say, the Lords Supper is nothing but eating a little bread, and drinking a little wine? these are wild definitions. You know many things go to the definition of a Relative; and among the rest, the end must be one: And so must the signification and engagement go into the definition of Circumcision: And if from hence you would infer, that it is only the aged that are capable of signification and engagement, you may thence strait conclude, that no Infant was ever Circumcised.

And where you say, that [all this would only prove Male-Infants to be Disciples and not Females,] I answer: 1. That is as much as I needed, when my Position was, That some Infants are Disciples, and so to be Baptized. 2. I should soon thence prove (to my own satisfaction, though not to yours,) that if Males are Disciples, then certainly Females, both being Church-members till Christ, though but one Circumcised. Indeed according to your Doctrine, that plead that none were visible Church-members, but by being Circumcised, it would follow, that never any woman was a visible Church-member. And for your conclusion [that the Reader may perceive the sleightness of my Arguments, and how superficially I handled the business] I easily confess he may, so he do but see with your eyes, and through your spectacles, or at least be a Reader of your own education or tutorage.

SECT. VII.

IN the seventh Section: 1. You believe that if I were required to set down who the Anabaptists are, that say, children are not holy as separated to God, and where they affirm it, I would be hard put to it to free my self from overlashing. I answer: 1. Though I kept not a Muster-Roll of their names, yet I am so well acquainted with them, that I could fill paper enough with them, if it were savoury and usefull: But why must I tell where they speak it? In many a field, house and Pulpit: All that they speak is not in print I hope. 2. And why should you think that your selves are singular in this point, from all your own party? If you say so, why may not others? I have spent many, and many hours upon this with others, more then with you. Do not most of them interpret 1 Cor. 7 14. as you do? and consequently deny my interpretation? But suppose I have overlashed, and you are singular in this; why then should you be so angry with me for not being of your Opinion, and threaten the men of *Bewdeley* for it, to be cut off from Christs people, and say, their blood be on their own heads, when yet none of your own party are of your Opinion in a point so near the Foundation of your cause? But you are assured, you say, that I wrote this passage in haste and inconsiderately, not well weighing what I said, and that however, I name Anabaptists in the plural, yet my only instance would be your self. I answer: 1. But how will you assure another that you speak truth in this? 2. But if it be so, I will not be the first that shall take up your Opinion, and joyn with you: I will see somebody else lead the way. I marvell that you can make none of your own Followers of your

judgement! But you say, you did not so rawly express it. I answer: But you flatly denied the affirmative, without the distinctions which you now put in, *viz.* [that some Infants are Holy by a stated separation to God.] And to what use are the distinctions you now bring in? 1. It is separation by Covenant or Promise, or Gods appropriating of them to himself, which I told you I meant; and this by his written Law; even as he sanctified to himself the *Israelites* from other people; and the first-born from other Sons. Profession and Vows of Parents which you call sanctifying, is not sanctifying in so full a sense as that. It is God that sanctifieth in the properest sense; though these also remotely. But for the separation by Election which you mention, it is no real proper separation, but only Gods purpose to separate them hereafter. When you say a man is justified, sanctified, or saved from Eternity in Gods Decree, You must mean, that he is not really and truly justified, or sanctified at all, but only God did Decree to justify him and sanctify him: which proves it is not yet done; else how could God Decree to do it hereafter: *Nothing* cannot have a real actual *Modus*, or Affection, or Accident. Else it were a sound arguing *ab est tertii adjacentis ad est secundi*, *separatus est, ergo est*, if *separatus* were not *terminus diminuens*. So that your separation by Election is but a purpose to separate hereafter.

In the next place, you let fall many untruths together (if the Reader have a desire to know the number, let him count himself; for I have no mind to it.) You intimate I would not tell you in what manner children are holy; which is untrue. I would have you trust that memory no more. You back this with another, that you would have told me more fully what you deny, &c. Yet you add more, that I checked you, and all along the Dispute I carried my self magisterially, scornfully, and unbrotherly, when you cannot instance in one such word: All you name, is, that when you over-turned the Disputation by turning it to divers Questions one after another, I said, that was not Disputing, but Catechizing: and when you turned to long Discourses to the people, and said you must satisfy the people, I told you I came to Dispute with you, & not to satisfy them. *i.e.* by long Discourses to frustrate the Dispute: And was there so much evil in these two words, when I saw no other remedy to prevent the losing of all our labor & expectations? Another untruth you add, that I did not: [as one that minded the clearing of truth,] when I can from my heart say, it was my utmost aim. But my judgement was and is, that your popular diversions for the hiding of your Errors, did not tend to clear the Truth; but that the strictest argumentation is most conducive to clear it. Another yet you add, as if I aimed [but to diminish your esteem,] when certainly, Sir, I desire the advancement of your esteem so far as it hinders not the advancement of the Gospel; and where it doth, and you will needs involve your own esteem with the credit of your ill cause, as if you were resolved they should stand or fall together, I confess I had rather they fell together than stood together: Which hath caused me to write here so much as I have done in reference to your self.

Next you add, that I did it to gain an Opinion to my self, as having the better; which as I was a servant to the Truth, and as that Opinion is meant of a true Opinion, I acknowledge to be true; that is, it was my endeavour and desire that I might fully vindicate Gods Truth from your Sophisms: But, (though in such contests I dare not say that there is no stirrings of pride or vain-glory in me, it being so naturall a sin, and sticking so close to us all, yet) I can truly say, that I sought Gods Truth above my own reputation, and that I can be gladly vile in the eyes of men, if I might but know more of the Truth of God; as I have evinced by publishing disgraced Truths. Did I think Anabaptism were of God, I would entertain it, with rejoycing. Where you next add, that the Auditors will testify these things, I suppose you mean one among many.

many hundreds; who shew also what their principles are by such testimonies. You next add, that [for this reason you obtained not from me to know in what manner and by what means every Believers Infant is holy as separated to God,] I answer: 1. Can you for shame say so, being such a Disputant? Could not you have forc'd me to it by distinguishing, which I intreated you to do? 2. Did I ever deny to tell you that? 3. Nay, did I not tell you over and over without your asking (occasionally) that I meant not that the Faith of the Parents was a cause, but the condition, and that Gods Covenant or Promise, or express appropriating them to himself by his word, is the Cause? You have nothing but the weakness of your memory and notaries to excuse all these palpable untruths; which yet do but excuse them *à tanto*.

For your further Discourse here, I pass it over, as being punctually answered already. Only where you say Sanctification is taken for Chastity, 1 *Thef.* 4. 3, 4. and that is near to the taking [Holy] for [Legitimate,] I answer: 1. Chastity is mentioned but as part of their reall sanctity, and not the whole in 1 *Thef.* 4. 3. 2. Chastity is a Vertue, and Fornication a hainous sin; Legitimation is no Vertue, nor Bastardy any sin at all: How like these are? but any thing will serve.—You say [God faith-children were holy, but not as separated to God,] when I convinced you, that Holiness is taken for nothing else in all other Scriptures, but for a separation to God.

You add four Reasons against my sence of this Text, 1 *Cor.* 7. 14. The first is answered before: The second is answered by Mr. *Marshall* and others long ago. That my sence supposeth as you say, the sanctification to be from the Faith of the Believers as the Cause, is untrue. Did I not tell you that I denied it to be the Cause, but only a condition? Your third also, I have answered before. Yet do you here give up in my judgement the whole cause about this Text. You say that this proposition [The children, whereof one of the Parents is not a reall true Believer before God, are none of them holy as separated to God] is false, take the separation to God, what way, and to what use I will. Do you know what you have said? Why then you yield that some such children are Holy and separated in my sence; that is, that they are Holy by Vertue of Gods Covenant, claim and gift, as being separated from those without the visible Church, to stand in the Relation of Disciples, Christians, or visible Church-members: This is my sence of Holy; and if you yield this to any children, sure it will be to the Seed of Christians: And if to any, why should not those be Baptized? But I suppose you will recant these words. As for your consequent, I have shewed you before the ungroundedness of it. Your fourth Reason also is before fully answered: What you cite out of my *Append.* needs no other Answer, but to wish the Reader to read the whole.

As for the four Arguments, which you say I used against your Exposition, the three first are imperfectly expressed, and the fourth is none of mine. *Grotius* might well Expound *εβαπτισαντι*, 1 *Cor.* 10 2, by *quasi baptizati sunt*; For it was a similitude or Type; but what is that to this Text where is no such thing? He tels you, *Usurpat istam vocem ut eo magis ostendat umbram rerum nostrarum: Deinde in eo quod conspicitur est aliquid simile*, Me thinks then you should rather conclude, that as All the *Israelites*, even Infants and all were, *quasi Baptizati in umbrâ & similitudine nostra Baptismi*, so All the Church now, whereto Infants also must be annumerated, should be initiated by Baptism; Especially, when the Apostle puts such an Emphasis in the word All: and *Tertullian* there cited by *Grotius*, saith, *Quæ figura manifestior in Baptismi Sacramento?* &c. That which I called an irrational fancy, was not what you here fancy me to speak of, but this; when in the Disputation I asked you, How the *Corinthians* could

be sure that their children were not bastards, when yet they doubted of the lawfulness of their marriage. You answered as if they might be sure the children begot before the Conversion of the Believer were lawfully begot: I told you that then the Apostles consequence had been vain and unsound, if he had argued from the Legitimation of their children before only to the lawfulness of their cohabitation or Marriage after; specially when the doubt was only of the state after. And the consequent, [else were were your children unclean] would be false, taken of those before the conversion of the Believer, and taking uncleanness in your sense; therefore I told you that Exposition did put upon *Paul* an irrationall fancy.

As for those whom you cite for Expounding it of bastardy, you shew not where they so do, and I have not time to read whole Books for that. However (though for Papists I could gratifie you with some more, as *Erano in loc. Bellarmino*, and others that put in that Exposition among many others, yet) for Protestants you know there's twenty to one against you: To your confident application, I reply, that the Christian that would not delude his conscience (as you speak) me thinks should be afraid to go against the plain Institution of God, who as you confess did Ordain that Infants should be Members of the visible Church, when you cannot yet bring one Scripture, nor (in my judgement) one word of sense and reason, to prove the repeal of that Ordinance. You add, that [you may now freely say, that however (my Arguments) seemed somewhat at the first hearing, yet now upon exact consideration, frivolous, &c.] I answer: 1. It is rather an addition to your courage and boldness, I doubt, then to your judgement that makes you say so. 2. How can you exactly consider them, that cannot remember or repeat them? 3. If they seemed somewhat at the first hearing, did not you grossly before multitudes dissemble, when you spake very far more contemptuously of them then, then you do now? Is not this to confess, that you did but set a good face on it, and word it out, to delude the people, and make them believe that those Arguments were nothing, which now you confess did then to your self seem somewhat? where you say, [you doubt I urged them liker a Sophister then a lover of Truth,] shall I tell you my very heart, if I know anything of it? It possesseth me with an hundred fears, least I make Truth my Idoll; and I never doubt of the sincerity of my heart, but this is the main occasion; I know that the first point of true Religion, is to Take God for our End and chief Good: (Add but Christ the only way to God, and Faith the way to Christ, and Obedience the way in Christ, & omne tulisti punctum.) Now I know as this is the first great duty, so Idolatry or taking something for our Happiness in stead of God, is the first great damning sin (as Infidelity is the second, &c.) Now as some make their honor & some their profits, & some their fleshly delights to be their Idols and Happiness, so when I search my heart, I find my desires after the knowledge of truth so strong, and my delight in it so great, that I am more jealous of my heart in that point, then in any one in the world; least I should prefer such truths before the God of Truth and least *Adams* snare of desiring too much knowledge should prove mine, and least I neglect God and my delight in him, by my over-busie search after Truth, and too much delight in it. Which I the rather disclose, to give warning to all Students to take heed of this snare, & least when they have over turned other Idols, they should be overturned by this last Idol themselves. Certainly to some searching studious men, it is no small nor contemptible temptation. So that Sir, when you are pleased to describe me as of excellent abilities, but a Sophister, and not a lover of Truth, if I know my self, you have quite mist it; and all is clean contrary, *viz.* my abilities but mean, but my love of Truth too great, and dangerously too great. By this my corruption you have advantage to win me, if I could discern the Truth with you.

SECT. VIII.

IN your eighth Section, you assault my words, which you say have a manifest tincture of reviling, and little reason. What are the reviling expressions? why, my calling Antinomians, Socinians, &c. Sects. And is that an untrue or an unfit expression? But about Independents you deal with me as you use; you say [Let reason be heard: why should men be any more called a Sect, for denying that it is of Divine appointment, that a Synod of many Churches should have power to excommunicate, then others called Presbyterians for holding it.] I ans. Let common honesty be heard too.

Why should so notorious an untruth be so insinuated by a preacher of Truth? as if I called all Independents a Sect, or any Independents for that reason, because they deny the power of excommunication to Synods? When as I speak of none but Separatists, and of no Independents but those only that are Separatists, and as they hold the doctrine of popular Church government. Sir I meet with many Independents (commonly so called) that would not have the people govern by vote; therefore did I distinguish such from others, and far am I from vilifying or reproaching them, but reverence and love them as Brethren. My words of them are only these [That Independency which gives the people to govern by vote, is the same thing in another name] viz. as Separatism. Could I plainlier limit my speech to those only that give the people to govern by vote? Do I speak of any other at all? And yet do you come in with an insinuation, as if I called either all Independents a Sect, or any of them, because of their denying Synodical excommunication? yea to a Synod of many Churches? That conscience that will suffer you to deal thus, doth certainly leak, or hath a flaw in it.

2. And doth this insinuation especially bescem you, who have twice told me in conference, that Independents if they make a party, are Hereticks? This is not fair dealing.

And for your next question, why Anabaptists should be called a Sect? I answer, because they do make parties and separate from the Church in the maintaining of an error. I would you had *Cyprians* little treatise *de unitate Ecclesie* written in your heart, and as it would help you to answer this question your self, so it would recover you to be a blessing to the poor Church of Christ, too much already torn by Sects and dissention, and calling for your compassion and help, rather than your mercilefs widening of her rents and wounds. You again talk of my rash and hasty reckoning you among Hereticks, and I again tell you that you mistake me, I did not so. Or if you will needs face me down that I did, as better knowing my meaning than my self, then do I here recant it and unsay it again to make you satisfaction. I confess I would have merited heed whom they call Hereticks, it being no small sin and danger to be such.

You again complain that you cannot get my Arguments; Why, did you not hear them in our dispute? But to satisfie your importunity, here you have them, and much
good

good may they do you; and O that I might be so happy in them, as that you might thereby be convinced and reclaimed, if not from your error, yet at least from your dividing zeal for the propagation of it. You say, I was willing to blast your reputation. But I have more truly told you my ends. I could heartily wish you and my self that victory over our pride, which might cause us to be less tender of our reputation than we are. I have told you in my preface the untruth of your imagination [that my opposition to you took off my neighbors from being your auditors.] And I have told you in the second part of this book, what judgements of God I mean, besides those in *New England*. I could name you multitudes more if I thought fit. I had reference to some of their friends and mine that upon the change of their judgements have turned to most notorious wicked lives, and run on in their errors till they denied Christ and the truth of Scripture, and made them but a scorn. I had reference also to some friends of ours, that it is not fit to name to you, that on their death bed have cried out of these opinions, as that which was a great cause of their ruine. Where doth your opinion dwell alone, without other errors? you know that even those in these countreyes round about, teachers and private persons that are Rebaptized, do few of them continue of your mind, but most turn Arminians, and many far worse. Is it not so with twenty for one? and is not this a visible judgement? For those in *New England*, I am resolved not to shut up my eyes against the convincing light of extraordinary providences, whether miracles or wonders. I do abhor your stories of the Earl of *Hollands* daughter, and *Dunblane*, and the rest (not like to these in *New England*) whereby you seek to darken and disgrace the wondrous works and testimonies of God. Take heed how you disparage and speak contemptuously of those works which God commandeth his people to keep in remembrance. This is somewhat worse then taking his name in vain. What judgements have befallen the undervaluers of Gods works? and how jealous hath he alwayes been in that point? Most that will not be convinced by wonders of Judgement, have perished by Judgement. I believe Christ to be the Son of God for his miracles: Yet would I hinder none from trying doctrine by the Scriptures; nor set up any other rule, as I have before told you. Nor do well relish your exception against that one story in the Book entitled Gods judgement on Sabbath breakers, as being jealous that it is from no goodwill to our doctrine of the morality of the Christian Sabbath: But your arguing is against the scope of the book, though you except but against one thing for the verity; as also against Doctor *Beards* Theater, and the Fathers frequent making use of such providences, and against all other that so observe them: Take heed of *Pharaohs* sin.

What you speak whether Mrs. *Hutchison* and Mrs. *Dyer* were Anabaptists, I answer, 1. I knew divers of their company that were. 2. And I intended that passage only against the Antinomists, against whom God plainly spake by them; And against whom I confess my zeale is far greater then against Anabaptists. I conceive Antinomianism the most dangerous plausible error that most ever invaded the Church, insinuating themselves into wellmeaning minds under a false pretence of advancing Christ and free Grace; and if you would have given me leave, I had spent this time against it, which I am now by you compelled to spend against Anabaptists. For any that made use of my name and words in the pulpit, I approve not of it, as thinking my name unfit matter for a pulpit discourse. And where you again think I intended chiefly to make you odious, I againtell you, it was only to make your errors odious to my friends; and again I wish you less solicitous for your honor. For what you say of my doctrine of Justification, I have answered before.

SECT. IX.

TO your ninth Section, I know some interpreters expound it of Doctrine; every false teacher is not a Heretick, nor the false Prophet that Christ aims at. I think these must subvert the very foundation. I dare not say that *Pelagius* or *Arminius* were such (though I like not their doctrine) For ought I know, they may be both with Christ. And so I say of many more whom the Fathers called Hereticks; And so of every honest Anabaptist. To what else you here say, I have answered it fully before. Where you say, that [in my Logick then false Doctrine and false prophets are the same] I answer, that it is but your fiction. In my Logick, a false prophet and a teacher of false doctrine are the same; To make the form, and subject, as you say, the same, may well seem false doctrine in Logick. You ask [Are the whiteness and the thing white, the heat and thing hot, all one? or doth a man that knows hot water by heat, cold water by its cold, know *idem per idem*?] Answer. Did I ever think to have found you at this pass in your Logick too? Can you know the suppositum, even the Subject and Accident by that Accident alone? Can you know both that it is water, and that it is cold by the cold? or that it is cold water rather than cold milk or whey, when other things are cold as well as water? And can you know it is both water and hot by the meer heat, when other things may be hot as well as water? Doth not he go about to prove *idem per idem* who will prove this water is cold, because it is cold? or this wall white because it is white? Or if he will prove also that it is a wall because it is white, he will mend the matter fairly. Christ never intended to prove (or teach his followers how to prove) that the false prophets were men, nor yet that they were prophets, but that they were false prophets. And is it not *idem per idem* to prove that they are false teachers, because they teach falsely? that is, they are false teachers because they are false teachers. I leave your Logick and mine to better judgements. And if you considered but how the Apostles ever after this, when they write of Hereticks and false teachers, do still accuse them of wicked lives, you might see this in part expounded. I know there must be some fair shewes which are the sheeps cloathing, but still the men are raving wolves: And doth [a ravening wolfe] signifie fitlyer the error of doctrine, or the viciousness of their nature? And so I may say of the fruit of a thorne or a thistle. But for the Application, if you would not needs force my words to a sence I never intended, we should not be at such odds: For be it known to you and all by men these presents, that I take not a meer Anabaptist for a Heretick: no nor those that hold greater errors than they, except they also divide and rent the Church. I like Mr. *Vines* his description of a Heretick in his Sermon against Heresies. Scripture and Fathers place very much of the nature of Heresie in Schism and separation: And so do the most accurate of our modernes, as *Vossius*, *Gataker*, &c. Though custome had almost prevailed to place it only in an erroneous opinion, or obstinacy in that opinion. *Bullinger's* is this, *Hereticism quum dico, intelligo Sectarum authorem qui Ecclesiam scindit, qui falsa & erronea doctrina pertinaciter pergit unitatem Ecclesie infringere & turbare.* Dialog. cont. Catapapt. pag. 24. When I talk of a Heretick, I mean

an author of Sects who rendeth the Church, who pertinaciously proceedeth by false and erroneous doctrine to infringe and trouble the unity of the Church. It is not much out of the way which *Viguerius* (instit. p. 112.) saith was the definition of many then, viz. *Hereticus est qui relicta fide & Ecclesie doctrina, alicujus temporalis commodi gratia & maxime glorie, falsas & novas opiniones gignit vel sequitur, ut vel sic maneat ab Ecclesia divisus.* Yet I know some will flatter themselves with this, that while they gather into Churches themselves, it is no forsaking the Church; If they leave one Church, they go to or gather another: To whom I will now say no more, but what *Tertullian* saith of the *Marcionites* (*advers. Marcion. li. 4. ca. 5*) *Habet plane & illud Ecclesias, sed suas, tam posteras quam adulteras; quarum si consum venivas, facilius Apostaticum invenias quam Apostolicum; Marcione scilicet conditore vel aliquo de Marcionis examine. Faciunt favos & vespe, faciunt Ecclesias & Marcionite.* The Wasps also make Combs, and the Marcionites also make Churches.

For my Question which you make an affirmation, you put a false sence of your own upon it, and then call me Dog for it, and say [like a right English Mastive, I fly in the face, &c.] The Question me thinks carryeth my meaning very plainly with it. It is neither *omnino dubitantis*, nor yet *determinantis*: but only speaks what a rarity it is according to my reading; and yet because I will not therefore affirm it rare (for a Society of Anabaptists to end well) much less that never such a thing was, therefore I provoke them to look over their own intelligence: As if I had said, in all my reading it is a rarity; see whether it be not so in yours. If a Physician ask, How many Tympanites have you known cured, or where have you known one well cured? The question intimates the rarity of it in the enquirers observation, but not a determination that never such a thing was, or that it is a rarity in every mans observation. I have seen neer a dozen cured within this few weeks, and yet *Ficinus de flatibus* saith, he never saw a confirmed one cured, and others generally make it a rarity. And if my observation faile me, yet a question is not capable of being false: but because you say [you may boldly say, that I here play the Devils part with a witness] truly Sir, my desire or intent is not to make them seem one jot worse then they are, but only to observe the strange hand of God upon them, in giving them up so usually to most wicked opinions or conversations; and against this judgement I dare not shut mine eyes, nor harden my heart. Sure I am the good lives of the Parliaments friends, was the greatest means to increase their party; and it was an Argument that many a thousand ventured their lives and souls upon; They thought sure God would not give up the generality of the godly except here and there one, to be so far deceived, as to be on the wrong side in so weighty a case; and in the mean time give the generality of the most devious, to know the truth. And the Argument is probable too in the present cause. But let us hear in all your reading where you can name one Society that ended well; and so prove me to play the part of a Dog and a Devill: All lies upon the proof. 1. You instant in *Cyprian*, the Hemerobaptists and the Picards, which you well know were no Anabaptists: for we take words according to their common use. Nay what a jest it is that you sometime complain of *Cyprian* and his brethren as the first or greatest introducers of Infant-Baptisme, decreeing for it in a Councell; & yet now bring them in for Anabaptists? Your next instance you have more confidence in, and therefore usher it in with a vaunt [that I may learn to order my pen better hereafter; I may take notice that besides the probability that *Berengarius* opposed the Baptizing of little ones; notwithstanding what *Mr. Marshall* alledged, it is more then probable by *Bernards* 204. Epistle, his 66. serm. on Cant. *Petrus Cluniacensis* his Epistle against *Peter de Bruis*, and *Henricus Eckbertus*.

Eckbertus sermon. 7. adu. Cath. that there were many hundreds of yeers since, a very great number of godly Societies that did deny Infant Baptisme, &c.] I answer, if I learn by this your example to order my pen, it will be a fearfull ordering: *vix.* To joyn with slanderous Papiſts against godly reformers in defaming them contrary to their own confessions, yea and the acknowledgment of the most ingenuous of their adversaries. I have told you my thoughts of this dealing before. You that dare, I say dare, again and again obtrude such a cheate upon poor ignorant people that cannot gain-say you, have a conscience so venterous for a cause so bad, as I dare not follow you, nor learn by this example to order my pen, except by taking warning by your dolefull miscarriage. For *Borengalius*, as he was but one man and no Society, so we must take it for a slander of him, till you bring better proof and answer what *Mr. Marshall* and *Dr. Usher* say against it. The world may now see what a cause you put such a face upon, when 1. You cannot bring the least proof for ought yet I hear from you, so much as of one man (much less Societies; and least of all, godly Societies) that did once oppose or deny Infant Baptisme from the Apostles dayes till about *Luthers* time: 2. And yet acknowledge that Infant Baptisme hath been used in the Church since *Cyprians* time at least, if not *Tertullians* (and I have proved before:) And did no body contradict it for so many hundred yeer? and yet is it an innovation? you still misreport my interrogation for an affirmation. I do but provoke you and others to enquire whether they usually have not proved wicked. And I again provoke you to prove the contrary: for certainly you seem to yield up their credit as lost, when you cannot bring one word of tolerable proof to the contrary, out of all your reading. I have told you the reports of the godliest Divines then living of them, who me thinks when they concurre so unanimously, may be beleevd in History. For *Alstedius*, you know he concurres with the rest, though he acknowledge them their sheepes clothing (*vestem bone vita*) and no more; adjoining them to *Pelagians* and *Novatians*, and concluding that they are not to be received: And no doubt they many of them profess godliness, even those that now preach down the godhead of Christ. And *Alstedius* in the same place expounds *Mat. 7. of the fruits of an evil Life.*

For *Cassander* 1. He speaks of some appearance or profession of godliness, which none denies them: no doubt they are most professors, and godly words are in their writings: but what is that to the lives of the Societies, and to the end? 2. *Cassander* in all likelihood never saw a Society of them in his life: nor perhaps one Anabaptist. For he lived at *Colonia Agrippina* among the Papiſts where Anabaptists were not: and besides he was a man for long time of so exceeding weak and consumed a body and troubled with the *Arthritis*, and also of a solitarity disposition, that he lived continually as in a Cell: so that when the Emperour sent to three Princes to send him to him, he could not stir towards him (as *Grotius ante Cassand. consult.*) And *Calvin* saith he was *ab hominum consuetudine remotus: & ex solitudine a viciis contraxerat*: and that he was *lamia, vel larva, e suo antro, ubi hactenus bene latuit, non extrahendus: quod Colonia tot annos in sterquilinio suo ad hunc usq. diem (inquit) jacuit: &c. Respons. ad Baldwin. in Tractat. Theolog. Pag. 508.* And how was *Cassander* like then to know the Societies of Anabaptists? 3. And *Cassander* could not see the ending of any Society of them, seeing they were then but new sprung up in his age, those being the first, for ought I yet hear, that the world ever knew. 4. And besides he was a man that bent all his studies to reconciliation, and therefore spoke the best of all parties that he might displease none. 5. Yet being a Papiſt, he went about by excusing the Anabaptists, to lay the blame on the Doctrine of *Luther*, and by matching other Sects with them, so levell the Protestants: as you may see in his *consult. Artic. 8. de*

facr. Longissime hic Protestantés ab universali Ecclesiâ intellectú, immò verò a communi sensu recesserunt, &c. Quapropter hic error omninò refellendus est, ut qui primus Anabaptistarum errori occasionem dederit: cum enim Lutherus assereret satius esse non baptizare infantes, si verum sit eos non credere, atq; inde concluderet rite baptizari parvulos, idcirco vere illos credere: illi contra hunc in modum ratiocinati sunt, Atqui manifestum est eos non credere, non sunt igitur baptizandi.

We see then what Mr. T.'s witnesses are both for the Antiquity and Piety of these men. I have sure brought better proof of the Antiquity of Pædo-baptisme, and yet more could do. Origen both in li. 5. in *epist ad Rom.* and on *Levit.* is cited already by Mr. Marshall. Lactantius in lib 4 *Institut.* (as Bullinger cites him) inquit, *baptismum loco circumcissionis venisse, quo congregarentur ad fidem & ecclesiam omnes gentes.* And I find him saying lib. 4. c. 15. *ut quemadmodum Judeos suscepta circumcissione, sic etiam gentes baptismis, id est, purifici roris profusione salvaret.* And he seems to refer to Infant-Baptisme, when he saith, *Quod tum fit cum homo caelesti lavacro purificatus, exponit infantiam, cum omni labe, &c. Institut. lib. 7. c. 5.* Hierome proveth Infant-Baptisme at large *ad Lect. & advers. Pelagianos.* So doth Austin *contra Donatistas & ad Marcellin. & Petilian. Episcop. Afri. Epist. 90. inter eas que sunt in operibus Augustini. Quicumq; negat parvulos per Baptismum Christi à perditione liberari & salutem percipere æternam, anathema sit.* Fulgentius *de fide ad Petrum: Firmissime tene & nullatenus dubites, parvulis, qui nec propria voluntate credere, nec penitentiam pro peccato, quod originaliter trahunt, agere possunt, sacramentum Fidei quod est sanctum baptismis, quamdiu rationis eorum ætas capax esse non potest, sufficere ad salutem.* Pontius Paulinus (inquit *Rhenanus in lib. Tertull. de Corona militis*) *baptismum sic describit, (as you may find in his Poems in Grynei Orthodoxographia).*

*Inde parens sacro ducit de fonte sacerdos
Infantes niveos corpore, corde, habitu, &c.*

[And it is evident that they baptized Infants even in ancientest Churches; in that they both judged them ordinarily saved, and so to be visibly of the Church: and called Baptisme initiation; and affixed it to all Church members. For Tertullian maketh it an argument to prove we ate of one Church; because we had *eadem lavacri sacramenta: de virg. veland. Pag. 221. cap. 2. edit Pamel.* which excludes those that had not that Sacrament. But the ordinary salvation of Infants they ordinarily assert (it were endless to cite them.) And of those without the Church, they had very hard thoughts; Therefore Tertull. in *carmine de judicio domini*, brings them in among the other miserable ones at Judgement, saying,

*Defunctiq; senes animis viventibus astant;
Infantumq; gemens resonat vagitibus orbis, &c.*

That is, saith Pamelius, not as then in an Infant age, but those that were Infants on earth. And if Lactantius call them *tenetas atq; innocentes animas, que maxime est ætas parentibus dulcior, &c. Institut. lib. 1. cap. 21.* Sure then he thought not that they were to be excluded the visible Church, or that it was an age that Christ would hate or reject. And if Justin Martyr say that the Christian Religion suffereth not men to expose their Infants (*nostra vero doctrina non sinit quenquam esse molestum aut injurium, ac ne infantes quidem fas putat exponere. Apolog. 2. Pag. 191. edit. Gelen.*) then sure they thought it nefas to exclude them out of the visible Church of Christ. For the Ancientest

entest and purest Fathers were far from Mr. T's judgement, [that it is a mercy to Infants to be out of the visible Church] They rather judged all without to be without salvation. For all Christians, and onely Christians are visible members of the Church (*visibilia et si non visa*) and onely Christians (say they) are saved (except *Clemens Alexand.* and some few that say Pagans are saved.) Yet further let us hear some more of the Ancients. *Concilium Melvitanum (ut vulgo) vel potius Carthaginense (ut vere) Anathema dixit negantibus infantes Baptizari in remissionem originalis peccati. et subjungit ista canone 2. Quoniam non aliter intelligendum est quod ait Apostolus, Per unum hominem peccatum intravit in mundum, et per peccatum Mors, &c. nisi quemadmodum Ecclesia Catholica ubiq; diffusa semper intellexit; Propter hanc enim regulam fidei & Parvuli qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideo in peccatorum remissionem veraciter baptizantur, ut in eis regeneratione mundetur quod generatione traxerunt.*

Cælestius the Pelagian was forced also to confess this (which he might better have denied then Mr. T. now can do, if there had bin any ground for a denial) viz. *Infantes Baptizari in remissionem peccatorum Secundum Regulam Universalis Ecclesiæ & Secundum evangelii sententiam: ut Augustin. scribit li. 2. contra Pelag. & Cælest. qui est de peccato origin. cap. 5. Porò August. operis imperfecti Cont. Jul. li. 1. cap. 48. ait: si Deum colis in quo speravit & sperat ecclesia primitivorum, quæ conscripta est in cælis; cur non credis Baptizandos parvulos, erui de potestate tenebrarum? &c. Et idem August. serm. 10. de verbis Apost. Accomodat illis Ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut confitentur, quoniam quod ægri sunt alio peccante prægravantur; sic cum ii sani sunt, alio pro eis confitente salvantur. Nemo ergo vobis susurrit doctrinas alienas. Hoc Ecclesia semper habuit, semper tenuit. Hoc à majorum fide accepit; hoc usq; in finem perseveranter custodit. Quoniam non est opus sanis medicus, sed ægrotantibus. Quid necessarium ergo habuit Infans Christum, si non ægrotat? si sanus est, quare per eos qui eum diligant, medicum querit? si quando portantur Infantes, dicuntur omnino nullum propaginis habere peccatum, & veniunt ad Christum; cur non eis dicitur in Ecclesia qui eos apportant, Auferte hinc innocentes istos: non est opus sanis medicus; sed male habentibus: non venit Christus vocare justos, sed peccatores. Nunquam dictum est, sed nec aliquando dicitur.*

And that *Origen* (who elsewhere affirms that the Church received Infant Baptisme from the Apostles) did acknowledge it as unquestioned then, appears in that being a leader and Patron of the Pelagian error (afterward so called) he gives this reason of their Baptisme, that it was to wash away those sins which that soul was guilty of while it was in some other body (according to *Pythagoras* fancie) before it came into that, as *Hierome* affirms of him in *Dialog. advers. Pelag. li. 3. conclusio. Reticius Episcopus Augustodunensis qui Constantini M. tempore vixit, ait; Hanc igitur esse principalem in Ecclesia indulgentiam, neminem præterit, (loquitur de baptismo) in quâ antiqui criminis omne pondus exponimus, &c. Citatur ab August. li. 1. cont. Julian. cap. 2. & lib. 1. ultimi operis cont. Julian. cap. 53. pag. 62. 63. The same *Austin* saith (lib. 4. ad Bonifac. cont. 2. Pelagii epist. cap. 8.) Absit ut aliquando fides Catholica dubitaverit utrum nascentes traherent originale peccatum quod Renscendo deluerent. So that in his judgement the Church never doubted of Infant-Baptisme any more then of Original sin; & in lib. 3. de pecc. mer. & remiss. cap. 6. & 7. He mentioneth it as the Hereticks novelty, that Infants were not to be baptized for Remission of sin, but that they might be sanctified in Christ: but their Baptisme it self they durst not deny.*

Hierome lib. 3. cont. Pelag. saith; *Qui parvulus est, parentis in baptismo vinculo solvitur. Ac ne me putos hæretico sensu hoc intelligere, beatus Martyr Cyprianus &c.* And so he re-

hearleſe Cyprians words, which are theſe as you may find them, *lib. 3. ep. 8. ad Fidum. Si à Baptiſmo atq; à gratia nemo prohibetur: quanto magis prohiberi non debet Infans, qui recens natus nihil peccavit, niſi quòd ſecundum Adam carnaliter natus, contagium mortis antiquæ, prima natiuitate, contraxit? qui ad remiſſam peccatorum accipiendam hoc ipſo facilius accedit, quòd illi remittuntur, non propria, ſed aliena peccata.* which teſtimony of Cyprian (with thoſe before cited out of Origen, Tertullian, Ireneus, Juſtin) I value more then many latter, yet I adde the latter, becauſe Auſtin was liker to know the truth of the primitive churches practice then Mr. T. And Auſtin ſaith, T. 10. de verb. Apoſt. Sermon. 14. *Baptizandos eſſe parvulos nemo dubitat, quando nec illi hinc dubitant qui ex parte aliquà contradicunt.* And in divers places he tels us that the Peligians themſelves durſt not deny it, *ut cont. Julian. li. 3. c. 3. Quasi quisquam noſtrum vos dixerit negare parvulos baptizari oportere? Non eos dicitis non debere baptizari; ſed pro magnitudine ſapientiæ veſtræ res mirabiles dicitis, &c. Sic li. 17. de pec. orig. Nam neque parvulis negant baptiſmi ſacramentum, neque abſque redemptione Chriſti aliquibus regna cælorum promittunt. Et Epist. 89. ad Hilar. Coactus eſt conſiteri propter baptizandos parvulos, &c.* And he cites Pelagius own words, thus (de pec. orig. c. 21. & li. de gratia Chriſti c. 32.) *Baptiſma unum tenemus, quòd iſdem ſacramenti verbus in infantibus, quibus etiam in maioribus, dicimus eſſe celebrandum. Et li. de pec. orig. c. 19. Quis ille tam impius eſt (inquit ipſe Pelagius) qui cujuſlibet ætatis parvulo interdicit communem humani generis redemptionem?* And Auſtin ſaith Epist. 13. ad Voluſ. 3. *Conſuetudo matris Eccleſiæ in baptizandis parvulis nequaquam ſpernenda eſt, neque omnino ſuperflua deputanda, nec omnino credenda niſi Apoſtolica eſſet traditio:* All that I have cited out of Auſtin, with abundance more, you may find in Voſſius his Pelagian Hiſtory and his Theſes de Pædobapt.

Yea it ſeems the Heathens-by the light of nature diſcerned both Infants corruption, and Gods re-accepting them. Of the former ſee *Du Pleſſis* verity of Chriſtian Rel. c. 17. Of the latter, *Lilius Giralduſ* Syntagm. 17. de diis gentium, ſhews out of Plato, Perſius, Plautus &c. that the Gentiles had Rites for the expiation of Infants. And that Baptiſme ſucceeded circumciſion, and the Jews Baptiſme prefigured our ſpiritual waſhing, and ſo our Baptiſme; ſee *Macarius* in Homil. 32. and Hom. 47. And the moſt ancient of the Fathers inſiſt much on the purity, innocency, meekneſs, &c. of Infants, as being ſuch to whom all that will be ſaved muſt become like: and therefore they ſure judged them not to be all caſt or kept out of the viſible Church; ſee *Dorotheus* in *Grynæi Orthodoxographia*, Pag. 214. And *Clemens Alexandrin.* Pædagog. lib. 1. cap. 5 and 6.

He that would have more teſtimonies yet of the Fathers Judgement for Infant Baptiſme, eſpecially Auſtin, may read enought in *Bibliotheca è Patribus* Pag. 115. 116. 117. 118. 119. 120, &c. And of the Councell of Carthages teſtimony, ſee more in *Bibliotheca Patrum* (by de la Bigne) To. 1. pa. 87. And in a third *Bibliotheca*, viz. *Sixti Senenſis Biblioth.* Sancta you may find (lib. 9. pag. 514.) that when *Julian* brought *Chryſoſtomes* teſtimonie againſt Infants original ſin, Auſtin tels him, that *Chryſoſtome* maintaines the Baptiſma of Infants for the remiſſion of ſin, or elſe he ſhould go againſt *Innocentius*, *Cyprian*, *Baſil*, *Greg. Nazianzen*, *Ambroſe*; but he goes with them in this.

See more of this alſo in *Schluffelburgius* his Epistle before his lib. 12. againſt Anabaptiſts, and the whole Book: As alſo *Wigandus* de Anabaptiſmo, Chyruæus, &c.

Now do but compare all theſe Teſtimonies with thoſe which Mr. T. brings for the Antiquity of Anabaptiſm. *Bernard* was a Popiſh Abbot of latter times (though a pious

pious man;) and I have shewed the falseness of his report, and the ground of his mistake. The like may be said of the rest. How fierce and slanderous and foul-mouth'd a Papist *Pet. Cluniacensis* was, is apparent, not only in the Book cited by *Mr. T.* but also in his *Nucleus de sacrificio Missæ*, especially the Chapters for Transubstantiation, in *Auctuario Bibliothec. Patrum Vol. 1. p. 1100, &c.*

And for his new witness *Eckbertus Schonauziensis (vel Colonienfis)* 1. It being the *Albigenses* whom he terms *Cathari* or *Puritans*, I have proved before his report to be false. 2. He was a Popish Fryer, and lived but *Anno 1160. sub Friderico Imperatore 1.* as it is said in his life, and as I find in the *Epitome Bibliothecæ Gesæcri per Frisium*, p. 210. 3. He tells us that Infant-Baptism hath continued from the Apostles time till his time (*Auctuario Bibl. Patr. p. 855.*) and why will not *M. T.* believe him in this as well as in the other? 4. The same writing of his which saith his Adversaries denied Infant-Baptism, doth also say of them as followeth: 1. That they impiously taught that all are damned that die before the years of discretion: (*At si ita est ut predicat impietas vestra, viz. Quod omnes qui ante annos discretionis moriuntur, condemnantur, &c. ibid. p. 853*) 2. That Marriage was sinful, and continuance in it damnable, (*Neminem posse salvari qui cum conjugæ suæ permaneat usq. ad finem: O Dæmons! unde vobis ista doctrina? pag. 841.*) 3. That they taught it was unlawful to eat flesh; whereupon he calls them Devils again: 4. And that all created flesh is from the Devil, (*pag. 851.*) 5. That they deny baptizing by water, and would have men Baptized only by fire. 6. That they denied the humanity of Christ. 7. That some of them held the souls of men to be nothing but the apostate spirits that fell from God at the first, sent into bodies. This is the Character that he gives of his Adversaries. Now either *Mr. T.*'s Fryer *Eckbertus* speaks true or false. If true, then all the rest of these crimes may be as true, the credit of the accusation resting on the same witness: And then it is a fair credit that *T. M.* hath got to his cause, that a few Hereticks and Devils about 1160. years after Christ, did take it up! But if the accusation be false (as I have proved that it is) then indeed it is a testimony fit for *Mr. T.*'s cause: and no wonder if it cause him insultingly to tell me, that he produceth it to teach me to order my pen.

And his former witness (which he had from *Vossius*) *Walafridus* might well be called *Strabo* in this: For 1. when he denyeth Infant-Baptism to have been in former times, he fetcheth his proof from *Austins* practice, (mistaking his age ten years,) when *Mr. T.* knows that it was in use divers hundred years before *Austins* time. And 2. he forgeth a wrong cause of *Austins* delay of Baptism. And 3. yet he witnesseth that Infants are to be Baptized, and brings for it, the *Africana concilia & aliorum patrum documenta quamplurima*. 4. In a word, either he denies that Infants were Baptized before *Cyprian*'s time, or since that. If since, then *Mr. T.* knows that it is false. If before, then *Cyprian* with the Council of *Carthage*, and *Origen*, *Ireneus*, &c. were liker far to know the Truth of fact, then a *Strabo* that lived so many hundred years after them, speaking contrary to all Antiquity. And yet if *Mr. T.* had lookt pag. 691. of that *Auctuar.* he might have found his own witness, saying That *Concilio Gerundensi unius diei Infans, si in discrimine sit, baptizari debet.* & pag. 692. that *Laurence* was not baptized by dipping, but *aquam desuper fundendo*. And thus you see *Mr. T.*'s strength from Antiquity. And, as I said, the Fathers generally affirm Infants to be saved; and they generally (except as before) tie salvation to the visible Church; and therefore must needs take Infants for Church-members. Concerning this latter, hear for one, what *Cyprian* saith, *Lib. de unitate Ecclesie, Edit. Jer. Stephani. p. 14. 15. Avelle radium solis à corpore, divisionem lucis unitas non capit; ab arbore frange ramum, fractus germinare.*

germinare non poterit; à fonte præcide rivum, præcisus arefcet. Sic & Ecclesia Domini luce perfusa, &c. Illius sætu nascimur, illius lacte nutritur, spiritu ejus animamur. — Hæc nos Deo servat; hæc filios regno quos generavit assignat. Quisquis ab Ecclesia segregatus adulteræ jungitur, à promissis Ecclesiæ separatur. Nec perveniet ad Christi præmia, qui relinquit Ecclesiam Christi. Alienus est; prophanus est; hostis est. Habere jam non potest Deum patrem, qui Ecclesiam non habet matrem. Si potuit evadere quisquam qui extra arcam Noë fuit, & qui extra Ecclesiam foris fuerit, evadit. Et pag. 30. Esse Martyr non potest, qui in Ecclesia non est; ad regnum pervenire non poterit, qui eam que regnatura est, derelinquit. If an doubt whether Cyprian speak this of the visible universal Church, the whole Book will evince it; (he speaks not of the Church of Rome, as the Papiſts would have all understand the word Church.)

But I forget my intended brevity. I am fully satisfied that Mr. T. cannot shew me any Society (I think not one man) that ever open their mouths against Baptism of Infants till about 200. years ago or thereabout. Which confirms me much that it is from the Apostles times, or else some one would have been found as an Opposer of it: Even as I profess seriously, that it much satisfieth my conscience, that Christ and his Apostles did never shut the Infants of believing Jews (and consequently not of believing Gentiles) from being Members of his visible Church, in that I never find in all the New Testament one word of exception, arguing, murmuring, or dissatisfaction against it; when as it cannot possibly be conceived but those Jews who kept such a stir before they would let go Circumcision the sign of Church membership, when yet they had Baptism, another sign, would undoubtedly have been much more scandalized at the unchurching of all their children, and would much hardlier have let go that privilege of their Church-membership, or at least have raised some scruple about it, which might have occasioned one word of satisfaction from some one of the Apostles: Especially, when Paul calls them Holy and Christ faith, *Suffer them to come to me, and forbid them not; for of such is the Kingdom of God.* I know not how Mr. T. and such others think on these things; but for my part, they stick too close to my Conscience, that I dare not say Christ would have no Infants received into his visible Church among the number of Christians, when I find he once placed them in the Church; and neither M. T. nor any man breathing can shew me one word of Scripture where ever Christ did put them out again; and yet these men pretend to stand to the determination of Scripture. I would this one thing were impartially considered. I conclude this in the words of Pet. Martyr (*Theſ. Argent. ex. 16 & 17. Gen. Theſ. 3. p (mibi) 1008. loc. com.*) *Christianorum Infantes quando nascuntur, non minus ad Deum pertinent quam Judæorum filii antiquitus perituræ: ideo ita baptismo tingendi, ut illi circumciderebantur.*

Well, Mr. T. for all his anger, cannot yet name me one Society of them, (out of any good Author,) that proved not wicked. He next therefore is fain to come to those in London; of whom the Histories of this age will speak more freely to Posterity, then is convenient for me, now to speak to Mr. T. I tremble and grieve in stead of speaking: Alas, to look upon the face of England after all my prayers, labors, hazards, tears, hopes; Ah poor England! Oh that my head were a fountain of tears for thy sake! I think my approaching death will be the less grievous, to think that I must go from this Land of sin and misery! Do I need to tell England how Anabaptists have proved? Surely to this Age it is in vain, whatever it may to the Ages to come that did not see and feel what we do, and far more yet expect to do. Yet doth Mr. T. still talk of their danger, and faith, [were it not for the mighty over-awing power of God, and the Magistrates Justice, they would fall on us to destroy us.] To which I answer: 1. I never heard of any such danger you were in: what have you

ever suffered, and from whom? Are you not more afraid then hurt? and afraid where no fear is? When your Antagonists are one after another apace turned out of house and home, and separated from their dear people, for Non-conformity, are you yet afraid of them? What afraid of a profligate friend mistaken for an Enemy? and of those that never hurt you when you were in their power? 2. But suppose you were in danger from the rude vulgar: So have I been, at least, as much as ever you were: But do we encourage them to it? or would we infringe your Liberty? I hope you do not think that every man that dispute against you, would knock you i th head? when I was in the Army, those that spoke against the Magistrates power to restrain sins against the first Table, did yet freely acknowledge the lawfulness of speaking, preaching and disputing against them. But those days are past; As we grow older, we grow wiser.

And for what you say of the Anabaptists Orthodox Confessions, I answer: 1. The same men that subscribe them, have many of them written oher kind of Do&trine elsewhere. 2. We are now enquiring whether their lives be Orthodox (as one speaks;) and for their professions, I say to my friends, as Cyprian. *de unit. Eccles.* pag. 42. 43. *Confessio in exardium gloriæ est, non meritum jam coronæ: nec perficit laudem, sed initiat dignitatem; cumq; scriptum sit, Qui perseveraverit usq; in finem, hic salvus erit; quicquid ante finem fuerit, gradus est quo ad fastigium salutis ascenditur, non terminus quo jam culminis summa teneatur.*—*Nemo per confessoris exemplum pereat: neq; Injustitiam, neque insolentiam, neque perfidiam de confessoris moribus discat.* Confessor est; sic humilis & quietus, sit in actu suo cum disciplina modestus, ut qui Christi Confessor dicitur, Christi quem confitetur imitetur. Nam cum dicat, qui se extollit humiliabitur, & qui humiliat se, exaltabitur, & ipse à patre exaltatus sit, quia se in terris sermo & virtus & patientia Dei patris humiliavit, quomodo potest extollentiam diligere, &c. Confessor est Christi; sed si non postea per ipsum blasphemetur majestas & dignitas Christi. *Lingua Christum Confessa non sit maledica, non turbulenta, non convitiis & libibus pestrepens audiatur; non contra fratres & dei sacerdotes, post verba laudis, serpentis venena jaculetur.* Ceterum si culpabilis & detestabilis postmodum fuerit, si confessionem suam mala Conversatione prodegerit, si vitam suam turpi seditate maculetur, si Ecclesiam denique, ubi confessor factus est, derelinquens, & unitatis concordiam scindens, fidem primam perfidia posteriore mutaverit, blandiri sibi per confessionem non potest. quasi sit electus ad gloriæ premium, quando ex hoc ipso magis creverint merita peccatorum. It is well worth the Englishing; but I have not time. And certainly me thinks many in England, should see their faces in this glass. Look a little further yet what some of the vices then were, pag. 50. *In nobis verò sic unanimitas diminuta est, ut & largitas operationis infracta est. Domos tunc & fundos venundabant, & thesauros sibi in celo reponentes, distribuenda in usus indigentium pretia Apostolis offerrebant.* At nunc de patrimonio nec Decimas damus; & cum vendere jubeat dominus, emimus potius & aliq; genus: He doch not say, Vendimus que domini sunt. Et p. 23. *Hi sunt qui se ultra apud remerarios convenas sine divina dispositione præficiunt, qui se propositos sine ulla Ordinationis lege constituunt, qui nemine Episcopatum dante, Episcopi sibi nomen assumunt, sedentes in pestilentia Cathedra, pestes & lues fidei, serpentis ore fallentes, & corrumpende veritatis artifices, venena letalia linguis pestiferis evomentes; quorum sermo ut Cancer serpit, &c.* And I intreat the godly to obey what he further writes, pag. 45. 46. *Scit Confessorum pars major & melior in fidei suæ robore, & in legis ac discipline dominicæ veritate; Nec ab Ecclesia pace discedunt, qui se in Ecclesia gratiam consecutos de Dei dignatione meminerunt, &c.* Opto equidem dilectissimi fratres, & consulo pariter & suadeo, ut se fieri potest nemo ex fratribus pereat, & consentientis populi corpus unum gremio suo

gaudens mater includat. Si tamen quosdam schismatum duces & dissentionis Autores, in caeca & obstinata dementia permanentes, non potuerit ad salutis viam consilium salubre evocare; ceteri tamen vel simplicitate capti, vel errore inducti, vel aliqua fallentis astutiae calliditate decepti, à fallacia vos laqueis solvite, vagantes gressus ab erroribus liberate, iter rectum viae caelestis agnoscite.—Deus unus est, & Christus unus, & una Ecclesia ejus, & fides una, & plebs in solidam corporis unitatem concordiae glutino copulata; scindi unitas non potest, nec corpus unum discidio compaginis separari, divulsis laceratione visceribus in frustra discerpi.

If any shall now dare to make an ill use of these mens vices, and shall hereupon be scandalized, and grow into a dislike of Religion it self, because of their miscarriages, I would have such consider, that they thereby give the Devil the very thing he desireth: This is it that he aims at, and would have; to have men turn from godliness because of scandals. Remember what Christ saith, *wo to the world because of offences* (because offences usually hinder them from believing, by making them distaste the truth and ways of Christ;) *and wo be to him by whom offence cometh: And blessed is he that is not offended in me.* If you will read but *Mr. Tombes* his Treatise of Scandals, perhaps you may receive a preservative from his own hand against the danger of his Doctrine. Were it not too tedious, I would transcribe some of those Answers which *Clemens Alexandrinus* (*Stromatum lib. 7. near the end*) gives to their Objections, who then cast in the Christians teeth, the diversity of Opinions among them, and thereupon were kept from embracing the truth. He tells them, that even among the Jews, and the Greek Philosophers of greatest esteem, there were many Sects; and yet none of them refused to be Jews or Philosophers for that. Also that Christ foretold that Heresies should be mixt with truth, as Tares are sowed with the Corn; and therefore being foretold, it must needs come to pass. If therefore any shall not keep their *agreed covenants*, and shall transgress the confession that is among us, shall we also abstain from the truth for his sake that stood not to his profession? But as an honest man must be no Lye, nor fail of any thing which he hath promised, although some others do leap over or break their *agreed covenants*: and especially that profession which is of the greatest things, we keep it, and they leap over it or transgress it. Those are to be believed and regarded, that firmly adhere to the truth. And we may tell them for our defence, that Physicians do all cure, though of divers opinions agreeable to their Sects: And shall any Patient that needeth help, refuse a Physitian because of the Heresies in Physick? Neither should he that is sick in soul, pretend Heresies against his health and conversion to God. Certainly, Heresies are for (to manifest) the Approved; that is, those that come to the Lords Doctrine with discerning, discovering counterfeit coyn by the false impression; or those that are already approved in the Faith, both for Doctrine and life. There is need therefore of so much the greater care and providence to examine how we must live exactly and perfectly, and which is true Piety, and the true Worship of God. For it is evident, that by occasion of the difficulty of Truth, arose Questions; from whence those that are sick of overmuch self-love, and are ambitious, and vain-glorious, are the Sects of them who have not learned, or rightly received (the Truth) but only taken to themselves a persuasion of knowledge. We must therefore with the greater study and care search after that which is the Truth indeed. And a sweet discovery and remembrance will be the consequent of Labour. Because of Heresies, therefore we must endure this Labour, and not wholly give over all. If there be set before you, some fruit that is true and ripe, and other made of wax as if it were true; you must not for the likeness abstain from both. So if there be one high rode, & other by ways that lead to precipices or gulfs, you will not therefore forbear all, but keep

the beaten rode which is free from danger. So when some say one thing, and some another about Truth, you must not therefore give it over, but the most exact and accurate knowledge is the more exactly and diligently to be enquired after. So far *Clemens Alex.* where you may see much more, which I cannot stand to rehearse.

If on the other side, any man of knowledge think I say too much either against the Opinions or persons, I refer them to *Schlusselburgius* Epistle to his first Book, where their Objections are fully answered.

And for *Mr. T.* if he will needs find out more Companions in his error, *Sadeet* will direct him to some; (*advers. Monachos Burdegaleses*, pag. 91. 92.) who tells the Papists that they have little reason to joyn the Protestants with the Anabaptists, seeing it is our Divines and not they that have confuted them; and that the Monks shew themselves Anabaptists in baptizing many that were before baptized in our Churches. So much for the Novelty and Schism of the Anabaptists.

One word more against justifying the wicked. If yet *Mr. T.* will appeal from History to the English Anabaptists for the credit of his Partie, (not to speak any more of the Blaspheming Religion) let him but cast his eye upon the *Levelers*. We know the Masters of the design to be Anabaptists of the highest form. What the four men that lay in the Tower were, is no secret; and what the Leaders of them in the Field were, I partly know. Their slain Generall *Tompson* was one of our Corporals; and all the professing part of the Souldiery of my acquaintance were of the same way. And I believe *Mr. T.* knows what Cornet *Mr. Den* was. And was not the business of *Munster* inferiour to their design? How fair a way were they in to have drawn to their Party most of the Army, and so to have overthrown both Parliament, General, Commonwealth, Religion, and all that was worth the having? They thought themselves that a few days (if not hours) more liberty would have done the deed: And then the whole world might quickly have seen in the face of England what Anabaptists are. *S. George's Hill*, and their Printed Pamphlets shew, whether they were for Community, or not. Is there any Kingdom on Earth in that fearfull plight, as this would have been brought to, if they had had their way? And because *Mr. T.* cannot bear plain English, let him hear *Sphinx* (*Heidf.*) and let him be *Oedipus*; and if no body else be guilty, let him suppose we speak only of the *Levelers*. It was an old Rhyme. *Omnibus rebus jam peractis, Nulla fides est in pactis: Mel in ore, verba Latlis: Fel in corde, Fraus in factis.*

You have read it may be, the Story in *Melancthon. Dialect. lib. 4.* which produced the saying, *Alter respondit equum, sed alter habet equum.* He is not alway the best man, that is on horse-back. They are ill Principles that lead men *Sacerrima perpetrando facinora* to get themselves nomen *Plausivale*, a great name, as big as their brothers in *Plaut. Curcul. Therapontigonoplatagidorus*, (as one reads it) Or, as a Divine gave the Papists, *Bombardogladiosinhastafiamiloquentes*. In this I have not the least reflection upon any Righteous Defenders of their Countrey, or Nursing Fathers of the Church: much less do I distaste the Works of God, or repine at his proceedings, or desire to obscure the glory of any of his Providences; having oft beheld them with admiration. God is known by the judgements which he executeth, *Psal. 9. 16.* And I would have none shut their eyes when his hand is lifted up. And I have learned to distinguish between Event and Duty; the Decretive and Legislative will of God; and will love the Jews malice never the better, because of the Redemption of the world by Christs death, *Hos. 1. 4. 2 King. 10. 15, 16.* I like not those men that *Hesiod* call *Xestinas*; that for *Justitia, transposita litera, put visitia*; and say ut *Lupus Asopicus*

contra ovculam, Tu quidem Justitiâ cause me superas ; ego verò te vinco robore dentium. According to the old Problem,

Dic mihi, quid, quæso, toto jam regnat in orbe ?
Dic tribus hoc verbis, litterulisq; tribus.

Resp.

Non verbis tribus, aſt una reſpondeo voce

JUS, vel tranſpoſitis, VIS, malè litterulis.

JUS & VIS apices parvo diſcrimine diſtant :

JUS autè mundus habet, VI M quia ſemper habet.

Plutarch in Camillo tells us of Bremus his Answer to the Romans, that asked him Quânam ratione Cluſum obſidione premeret ? Reſpondit, Jure naturali, quo is qui minus fortis eſt potentiori cedere jubetur. Hoc eſt, non æqua Lance, ſed ſevâ Lanceâ Juſtitiam exhibere. Sic Umbrici armati de controuerſis contenderunt, & Juſtiorum eos cauſam habere crediderunt, qui aduerſarios ſuos interemiſſent, inquit Heiſfeld. Ut canit Ennius, lib. 2. Annal. Pellitur è medio ſapientia, vi geritur res. Chryſoſtomes complaint is, Veritas terram reliquit, Calumniatores vendunt mendacium, decipiendo ſe invicem, juramenta conſumunt, non aliter quàm jurando ſolum Dei memores. Plutarch in Dione, tells us that Plato laugh't at the timorous Tyrant Dionyſius, cum vidiffet ipſum aliquando multis circumſeptum cuſtodibus : Quod tantum malum (inquit) feciſti, ut à tam multis ſatellitibus neceſſe habeas cuſtodiri ? It was Luthers ſaying, (Steid. lib. 10.) cum audiſſet Anabaptiſtas regnum moliri, rapere arma, munire urbes, jaſtare victoriam, antequam debellaſſent, et aſſum illum eſſe ac rudem demonem reſpondit, qui non diu ſit hominibus impoſiturus : But he that pretended holineſs was a more ingenious Devil. Many Anabaptiſts now pretend to a gift of Propheſie. So Erasmus ſaith, our Henry the Seventh had, who calling an Aſtrologer before him, asketh him, Art thou an Aſtrologer ? the other answers, Yea ; And (ſaith the King) canſt thou tell where thou ſhalt be at Eaſter next ? He answered No: Why then I can tell thee (ſaith the King,) Thou ſhalt lie in ſuch a Priſon; whither he preſently ſent him, and made good the Propheſie. But yet I would not have you expect to ſee theſe Propheſies fulfilled on every man that ſeems in danger. What will you ſay, if men are brought into danger only to try their honeſty, and then to countenance the honeſt and faithfull, and diſcountenance the reſt ? when it is known who it is, Qui legis, regiſve metu peccare recuſat ; and men can diſtinguiſh betwixt him that ſweareth, and him that feareth an Oath. Who knows but Conſtantines deſign is driving on ? Euſeb. tells us, lib. 1. c. 11. de vit. Conſt. That he made an Act that all that profefſed the Chriſtian Religion, ſhould give up all their Honours and Offices, and lay down Arms. Whereupon thoſe that were ſincere in the Chriſtian Faith, deſpiſing Dignities and Honours, gave up all ; on the other ſide thoſe that were but Chriſtians in name, denied Chriſt, leſt they ſhould loſe their places. Which when Conſtantine ſaw, and had made his diſcovery, he preſently put the Reſolved Chriſtians into their Honours and Offices again, and expelled from about him all the reſt, ſaying, *if they were not faithfull to God, even to Chriſt whom they ſerved, neither will they be faithfull to me, nor will be truſty in defending me and my Government.*

It is an ill Opinion that is a cup of forgetfulneſs, as ſoon as it is drunk; the man is drunk with it, and forgets his former friends, kindred, profeſſion, promiſes, ſelf, if it not God: *Non habitus, non ipſe color, non grefſus euntis, Non ſpecies eadem que fuit*

fiat ante manet. But alas, complaints are fruitless, we feel, we fear, but God only can remedy :

*Non eadem ratio est sentire ac tollere morbos,
Sensus inest cunctis : tollitur arte malum.*

Ovid. lib. 3. de Pont.

Only I adde *Prov.* 20. 25. It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

Yet for all this I doubt not but many a godly man is an Anabaptist ; and that it may be said of some of them as it was of *Schwenckfeldius*, *Caput regulatum illi desuisse ; cor bonum non desuisse* (eo enim elogio honestatus est, inquit *Spanhem.* *Diatrib. de Anabapt.* § 24.) They want Regulated heads, rather then honest well-meaning hearts, whom I can truly say, I heartily love, and can live peaceably with them (and have done) if they will but consent to a peaceable life. So far am I from ever desiring them any hurt. But little know they whither that way leads, nor where it will leave them except they return ; or if many particulars escape, yet what wrack it useth to make in societies ? I conclude with the words of of *Lactantius*, speaking of Satans way of tempting, *Quos autem pius viderit, vanis implicat religionibus, ut impios faciat.* *Institut. lib. 6. cap. 4.* The divels way to make godly men ungodly, is to insnare them in vain Religions.

SECT. X:

I Am glad I am come to the last Section ; for this altercation is a weary work. I said, They have confident expressions to shake poor ignorant souls, whom God will have discovered in the day of tryall] and I say it again, because I would have it remembered. I think on *Tertullians* words, *de prescript.* (cited also by *Doctor Humsfrey Jesuitis.* p. 642) *Hereses apud eos valent, qui in fide non valent.* Where faith is weak Heresies (and so errors) prevaile and are strong. The solid men that *Mr. T.* hath perverted I never knew, nor could hear of. The greatness, power and valor of the Captive is a glory to the Conqueror ; commend him when you have overcome him, though you despise him before ; Thats the way in war to animate the common soldiers that are led all by fame and the policy of their guides. Whether Christ and his Apostles were against Baptism, we have enquired already. You add [that you cannot tell how to construe it any other then a judgement of God on men that hold so earnestly against Papists, Prelates and Presbyterians too, that in Gods worship humane inventions are to be left as willworship, and yet contend so much for Infant-Baptism, &c.] Ans. 1. If you mean me, as I conjecture, then I must tell you, that assertion is too crudely expressed for me to own. I never thought all things of humane invention in Gods worship, either willworship or unlawfull ; many circumstantial must be for the species of humane determination or invention, which God hath determined only in *genere* ; that is the doctrine of the old Non-conformists: 2. I am fully convinced that I should grievously sin against Jesus Christ, and undervalue his free grace and full Gospel Covenant and mercy, if I should keep Infants out of his Visible Church ; And therefore why should I reckon their admittance among humane Inventions ? 3. You have said so silete, and very nothing to prove the repeal of that Church-membership, which you confess they once had, that I marvaile you can so confidently call it a humane invention. 4. I never heard Presbyterians speak for humane inventions in worship, if they know it to be such. 5. Me thinks a man should be

never the nearer Gods judgements for being against willworship; but that he that is against it in all other points, is likeliest to abhor it in this; I should rather fear least those that have swallowed down humane inventions in other points, should be in as great danger of Gods judgement in this, as they that have not. But I dare judge neither. That the Papists and Prelaticall party do, as you say, urge Infant Baptism to be a tradition, is no wonder. 1. In that we cannot look they should be of clearest judgement. 2. They purposely do it, to get credit to Church Tradition. 3. Yet they are off and on, as their interest carries them. You know that *Bellarmino* himself, when he is disputing for Tradition, says as you say: but when he is speaking for Infant Baptism he makes it fully proveable from Scripture. For your testimony of the *Oxford* Convocation in their Declaration against the Covenant: 1. I see still, be the men what they will, so far as a Testimony is for you, it shall be valid. 2. I confess my self for learning unworthy to be named with many of the learned men of *Oxford* of the Prelaticall party, and I heartily wish that these times had dealt more wisely and moderately with them, improving and cherishing the learning and great abilities of all of them that are of godly and sober lives; But yet in reverence to them I will not shut mine eyes; Must I needs say, that without Tradition I should be at a loss about Infant Baptism, because the university of *Oxford* say so? and all for fear of Arrogance if I shall think my self wiser then a famous university? No; when you have clearly and convincably answered this book, then I shall be better able in modesty to stoop to the learned University. I do not think but there was many a single man in *Oxford* that could then have proved Infant-Baptism from Scripture, though all together could not.

You next come to that which mentions your self and the dispute, wherein though I so praise you, yet I do not please you; for you seem to be of *Favorinus* mind (*Gellius Noëte Attic. li. 19. c. 3.*) *Turpius est exiguè & frigide laudari quam insellanter vituperari.* But you think that my end in mentioning this, was to glory in my imagined victory, and crow over you in print. To clear my self in a charge upon the secret intentions of my heart, I have no way, but denying your charge; and how will you prove it? But because I know God that searcheth the heart will have the hearing of this cause, I will deal freely and open to you my very heart. I dare not say my heart is free from pride in any work I take in hand: I know it better then so. But, Sir, if I have a heart that I know, then the end of my mentioning your name and the dispute, was this. I am a man almost spent in a consumption: I thought with my self (when I wrote that Epistle to my dearest people as the words of a dying man) what ruin and desolation Anabaptistry hath brought into all Churches, that yet entertained it; how neer you lived to them, how confidently and zealously you press your opinion: and that when I am dead, who knows what Minister may succeed me? perhaps one that may encline that way; or at least, One that may not be able to maintain the truth against an adversary: therefore lest they should fall into so sad a case, I thought with my self, perhaps at least the very remembrance of this daies dispute (when they heard how little *Mr. T.* could say, and with what poor shifts he would have supported his cause) may be a stay to them hereafter, and if ever he triumph over any weak person in conference hereafter, they may remember this, and know that it is but through the defendants weakness. This was my very end, and to this end my very conscience required me to do it.

And for crowing over you, alas, Sir, it was but over your ill cause. Have you not read *Politians* short Epistle? *Doles quod Amicum in disputatione te vicerim? Dolere non debes. Nam si sunt amicorum communia omnia, non magis quam tu, victor ego; nec mi-*

nus quam tu victus. Sed hoc tu fortasse doles, quod hâc amicorum lege nec ego planè sum victor, qui te vici. This pride makes us all so tender of our credit, and to complaine of our disgrace when truth hath the credit. I am deeply sensible of the truth of Chytraeus words (ut Melch. Adam. in ejus vita) *Contumeliis quæ vulgò tales habentur, nimio otio ingenia nostra infirma & muliebria, & inopiâ verè injuria la scivientia, commoventur. Venit tandem mors præputavit in xaba, cis omnium malorum, quæ omnes paves facit, & victo victorique finem æquè maturum affert.* Where you say [The most considerate and godly auditors thought meet to mourn, as perceiving it to have been my hour of temptation] I anf. I believe you may soon number those auditors on your fingers. And it confirms me in my apprehension of your partiality in judging, that you should take your party for the most considerate and godly; when for those of them that I am acquainted with, I never judged them to be of the highest form for considerateness or godliness, either before they were of your mind or since; at least methinks others seem at least as considerate and godly in my eye as they. You add that [I have been abused to become an instrument to hinder the receiving of truth, and the Ringleader of a party of men, who neither mind the things of Christ, nor regard me, saving wherein they make use of the keennes of my spirit and abilities to oppose the truth, and uphold their repute] There's many of your mistakes, Sir, in these few lines. 1. Who be they that thus abuse me, as you say? Truly, Sir, no man in the world that I know of but your self, and some of the most godly of my own people, I mean, none else did ever provoke me (that I remember) to that dispute, but what your neighbors did for their satisfaction. You were incessant in calling for my Arguments, and my hearers told me I would be guilty of much wrong to the Church of God in these parts, if I did not something. 2. What party is it that mind not the things of Christ that I am become a Ringleader to? If you mean That all that are not of your judgement are such, this were the censure of intolerable pride: If you mean any ungodly party hereabouts, as I know them not, so I am a Ringleader to none. I live almost perpetually in my bed or chair or pulpit; as Calvin said of Cassander; such a larva I am that here am called up; and how can I be a Ringleader to any? besides, if I had been for parties, I had never come to contest with you: I am wholly for the Churches unity against all that would make parties by division. 3. And whose repute did I or do I uphold? Did I name any? or plead for any mans credit? some bodies repute I perceive you would fain have down, whosoever it is. But this passage makes me fear least you mean the generality of Divines that are against your opinion, seeing I medled with no mans repute in particular: And if so. Oh consider whether you are fallen; if you should think that none of us but you do mind the things of Christ: and sure such have no need of me to uphold their repute. 4. Who ever you mean, whether they regard me or not, is a thing that I little regard. Ah Sir, either I am a base lying hypocrite; or else I came to plead for God and not for men: and did I once believe your cause were Gods, I would not sleep till I had cryed you Mercy. But my full persuasion of the contrary makes me deal the more freely with you. And I must confess there is, as you say, a certain keennes of spirit in me, partly from infirmity (for imbecilles plerunque morosi) partly approved of by my judgement, which tels me I should speak of every thing according to its nature, and not be remiss in a cause of God. But yet I know not that I shewed it that day; nor is it so fatal to my stile of speech, as of writing, where I confess I am scarce able to restrain or avoid it. But, Sir, I confess my fault; and wihall desire you to consider, as Weidfeld faith, You hate not the Bee for her stinging, but cherish her for the honey. If my stile be too sharpe yet see whether my matter be not true; ut mel ul-

cerata tantum mordet & purgat, alioquin dulce & uile; sic amici libertas non mordet, nisi siquid est vitiosum: it is only the ulcerated parts that hony doth bite and purge, being otherwise sweet and profitable: so the free speech of a friend fretteth not, except there be somewhat faulty. No lover of truth should reject it for a harsh stile. I am sorry you can no more patiently endure me

Auriculas molles mordaci radere vero, ut Pers. Sat. 1.

I speak the more freely, I confess (though I know I shall incur the displeasure of man) because I remember what language the Apostles use to Church-dividers and disturbers; and how the prophets speak of the sins even of the best: and because I have read *Isa. 5. 20*. Wo be to them that call evil good, and good evil, putting Darkness for Light, and Light for Darkness; which is common in these times wherin Satan hath transformed himself into an Angel of Light, and his servants into Ministers of Light, and hath deceived men so far, as that there is scarce an error so vile, but it is pretended to proceed from glorious Light. I see also that this *Cancer* is a fretting and growing evil. Those of your Brethren in these countreyes who a while agoe laid out their zeal against Infant baptism, are already preaching as zealously against the Godhead of Christ. And some of them are grown so far, that the Parliament is faine to make an Act lately against them that call themselves God, and that say whoredom, Murder, &c. are no sin, but he is likest God that committeth them, &c. (we may thank ill manners for good laws. I hope their zeal will at last be raised a little to befriend Christ the Mediator; as well as God as Creator; and to put in one clause against them that shall deny Christ to be come in the flesh, or deny his Godhead, or that make a scorn of him openly. or that prefer *Mahomet* before him, or that call the Scripture a bundle of lyes, &c. I hope at last they will, not only honor the Father, but Kiss the Son least he be angry, and they perish in the way: for if his wrath be kindled yea but a little—). The disease therefore being of so dangerous a nature, I think will not be cured by smoothing and flattery. I remembered *Prov. 24. 24*. He that saith to the wicked, Thou art Righteous, him shall the people curse, Nations shall abhor him. And for your self, if I be in my stile a little too keen, it may mitigate your passion to remember that it is the fruit of your owne importunity, and of no ill will in me to your person. Let me speak to you in the words of famous Doctor *Reignolds* in his last Epistle to *Albericus Gentilis* about Playes, *Quare quod mihi obicit te à me trahari pessime— id immerito mihi à te obiectum esse tua ipsius voce convinco, &c. Quod si plus Aloes quam mellis medicamentis meis admiscui, vel cum acrimonia potius majore tanquam ad secundum & urendum accessi, tamen hoc quoq; à prudente. morum magistro scis probari, quum nulla reperitur alia medicina. Cicer. offic. l. 1. Ac ego medicinam aliam sepiuscule in te expertus frustra, hanc unam superesse salutarem duxi, alioqui desperandum.* And read but the stile of famous *Calvin* (as I know you have done) against *Baldwin* and *Cassander* (*adv. versipell.*) and see then whether I have the twentieth part of his keennes.

Where you next tell me again that [I reckon you among Hereticks] I can but tell you again, that it is your mistake.

But you have found some opinions of mine which you say [may and are taken to favor more of Heresie.] And what are those? Fain would I know them, if they be as bad as you make them. The first is my doctrine of Justification: the harshest part whereof is delivered in the very words of Christ and *James*; but to this I have said enough before,

I would

I would I could but get you to try your strength in a candid dispute about it.

My next opinion favoring more of Heresie, is [universall Grace in *Amyralds* middle way avowed by me (you say) in this place of my Epistle] To which I answ. 1. Call this a mistake or a falshood, which you please, for one it is, and the more faulty in that my words were plain printed before you. I only said, that [The middle way which *Camero*, *Lud. Crocius*, *Amyrald*, *Davenant* go, I think is neereſt the truth] I do not say, They are the truth, but neerer then any that yet I have met with. And (to tell you freely my thoughts) it is the point of universal Redemption wherein I think *Amyrald* doth best, and in that (as I have said in another book) I approve of most he saith. But about the Decrees I differ from him; especially the phrase of a conditionall Decree (which he hath forsaken now) I dislike. And I nowhere speak of his judgement about universal Grace in general, but only about universal Redemption, as approved by me. 2. Are Bishop *Hall*, Bishop *Carlton*, Bishop *Davenant*, Dr. *Ward*, Dr. *Goody*, and *Balcanquall*, and Dr. *Preston*, and Mr. *Ball* Heretickes? What Heresie should this be that this doctrine favors of? unless it be Christianity, I cannot tell. If you should mean Arminianism, I pray tell me, was it not the Synod of *Dort* that condemned Arminianism? hath any Synod done so much against them in the world? And were not the Brittish Divines taken for the chiefest flower in that garland? If you know not that they go this middleway about universal Redemption, read their judgements in the Synod, and you will know. And were there none so quicksighted in that famous learned Assembly as to discern the Doctrines which favor of Heresie in the very points which they assembled to extirpate? And why have all these Divines been reputed the most Orthodox and excellent opposers of Arminianism ever since till now? And was learned *Martinus* an Arminian? and *Lud. Crocius* an Arminian? sure they were taken for singular and eminent men in the Synode of *Dort* against the Arminians. Read but their excellent Theses delivered in the Synod, and you will see that they maintained the same doctrine there which they do in their books; and as plainly; and yet then it was not accounted to favor of Heresie; Was not *Camero* taken for the ablest man in all those Churches against Arminianism? and do not his writings witness it? And yet you may see him in his Epistle to *L. C.* asserting, the same doctrine as *Amyraldus*. Are the generality of the Divines of the university of *Salmurium*, of *Breme*, of *Beroline*, all Arminians? Yet *Rivet* and *Spanhem*, will tell you that they go this way? yea (*Wendeline* speaks of reformed *France* in the General) And a reverend learned, eminent Doctor of *Cambridge* tells me, that Bishop *Usher* is of the same Judgement; and he was never taken to favor of Arminianism. And to confirm me in it, I have lately received from a pious judicious Gentleman a Manuscript of Bishop *Ushers* in resolution of the question of universall Redemption, determining it just as *Martinus*, *Davenant* and the rest most solidly and excellently, shewing the two extremes and the danger of them. And from the same my much honored friend, I have received a Manuscript of Doctor *Staughtons*, being a Latin disputation in *Cambridge* of the manner of the work of Grace in conversion, wherein as he disputes for a middle way, below that of a new creation in the way of the spirits Regenerating, so about Redemption he hath these words, *Redemptio ex absoluta intentione salvandi, ad Electos solos pertinet, licet sufficientia pretii sit Universale Remedium, voluitq; Deus ut ita esset, nequis inde exclusum se queeretur: tamen Voluntate Propositi (ut loquitur Reverendus Sarisburiensis) illius efficacia electis tantum destinatur, &c.* And that Doctor *Preston* goes the same way, you may see fully in his treatise of faith, pag. 8. 9. 10. And let me tell you that Judging by weight and not by number, (because as *Pembles* saith in the search of knowledge, it is as in descrying a thing far off, where one quick sight will see further then a thousand

clear eyes) In my estimation, *Camero, Math. Martinius, Crocius, Capellus, Amyraldus, Davenant, Preston, Staughton, Usher, Ball*, do weigh down five thousand of our vulgar Divines.

Yea I think it will be found that the Synod of *Dort* that were destroyers of Arminianisme, went in or neer this middle way which you say, is neerer Heresie: As may be seen in *Canon 2. 3. 4. 5. 6. Artic. 2. de Redempt.* Though many younger hot-spurs of late do quite outgo the Synod, and look on *Austins* doctrine as *Austin* did on the *Pelagians*. Yea when *Rivet* himself repeating *Camero's* own words (*Disp. 6. § 10. 11.*) concludeth that those that go that way, do agree with all the Orthodox in sense, and differ only in the manner of expression. And yet is it such a fault? However, in my Judgement, if any man that ever breathed in the Church of Christ may claim the privilege of being thought free from Arminianisme, it is *Doctör Twisse*; If I should say, more then he hath done, I may expect (and hope) that my book should be burnt as *Mr. Archers* was. And yet I believe you know, that *Doctör Twisse* is downright for universall Redemption in this middle way: yea and that he maketh very great use of it to answer all texts brought by the Arminians. I think I gave you instances enough in the end of my Aphorismes. Consider of *Tilenus* reduction of the Synod of *Dort*, &c. pag. 61. pag. 143. 144. I willingly profess that Christ dyed for All in respect of procuring the benefit (of pardon and salvation) conditionally, on condition of their faith. So he hath many times over, that Christs death hath procured for All men, pardon and salvation if they will Believe, and so he dyed for All; but he hath further procured Faith for his Elect, that they may believe; so p. 154. 161. 164. 165. 170. 194. And in his discovery of *Doctör Fajsons* Vanity, pag. 527. 551. And in his *Vindic. Grat. lib. 2. part 2. Crimi. 5. §. 6. pag. mihi 441.* And against *Mr. Cotton* pag. 74. And if the highest Antiarminian that ever had the happiness, to be reputed Orthodox, be yet but in that middle way which *Mr. T.* saith favors more of Heresie, then I must go higher then ever I intend before I shall escape his censure. When *Mr. T.* hath answered solidly and satisfactorily (I mean better then the Posthumous *Vindicie* hath done, and as well as *Mr. Owen* boasteth that he can do) either *Amyraldus*, or *Bishop Davenants* late solid, judicious excellent Disertations, or both (to say nothing of *Martinus, Crocius, Camero*, the British Divines, much less *Teshardus*, whose name is enough to make the same cause bad that is good in another, though a learned, pious, peaceable man) then we shall know more of his mind, and have more cause to hearken to his heavy charge.

My third Teneer that favors more of Heresie, is [That the Magistrate is under Christ as Mediator] To this I have said enough before, though so much more I am able to say for it, that I dare provoke him to dispute it, as I have done in vain. *Mr. Ball*, and *Mr. Rutherford* are no Hereticks, I think, who say the same as I. O that I could see our Magistrates heartily own Christ for their Lord, and acknowledge their commissions and authority from him, and imploy it faithfully for him, and not only suppress sins against Nature, but sins against the Mediator also, and build up his house, and maintain the power and purity of his ordinances! Then I dare undertake to prove that Christ the Mediator will own them for his servants, and bear them out. I know the great Objection is [Christ himself would not divide inheritances, and saith his Kingdom is not of this world] Ans. You must distinguish 1. between Christs Title and the exercise of it. 2. Between the exercise immediately by his own person, and mediately by his servants. 3. Between Christ in his humiliation, standing in the room of sinners, in the form of a servant; and Christ in his exaltation when the debt was paid. And so I answer 1. Christ was not to reign in visible pompe as Kings on earth do, nor to exercise his Dominion then fully by his own humane nature, because he was
in

in our stead, suffering all his life time for our sin : And for his humanity to reign actually, and to suffer at the same time, is inconsistent. You may as well argue, that he was not Lord of his own Disciples, because on the Cross or in the grave he did not visibly govern them. Or that he was not master of a little meat and drink (in right) because in the wilderness he hungered and fasted. How could Christ suffer as the surety of sinners, and exercise his Kingly power visibly by himself at once ? 2. Yet at that time he exercised it by others ; I undertake to prove, that *Pilate* had all his reall Power from Christ whom he condemned : As Christ tels him, he could have no power except it were given him from above ; so there is none given from above under the Covenant of Grace, but from the Mediator ; all things being delivered to his hands, and by him given out to the world in subserviency to the ends of his design. 3. And so far as Christ did not, or yet doth not exercise his Rule (as he doth not over the world so fully as over the Church ; these he Ruleth as voluntary subjects ; the world he only over-ruleth as Rebels) yet still he hath the Title, and is their Rightful Lord, even when they deny him. Let *Mr. T.* but peruse all those examples which *Blondellus* brings out of antiquity, especially in *England* and *France* (*de Jure plebis in regim. Eccles. pag. 52. 53. 54. 55. 56.*) of Princes being presidents of Synods Ecclesiastical, and then judge whether they took themselves to be the servants of the Mediator : And let him read (if he have not) what *Grotius* (*de Imperio summi. potest. circa sacra*) saith for them ; and judge whether that power come not from Christ. Sure as *Grotius* himself, so *Nazianzen*, and the *Bohemian* confession cited by him. p. 808. do all say as I ; which take together. *Specialis illa Christi providentia pro Ecclesia excubans, Vicarias sibi adsciscit easdem potestates veræ fidei patronas, Christium osculans, quibus ipsis Christum suum quoq. nomen imperit. Hi sunt Reges & proceres quos Nazianzenus ait ἡγῆς ἃ ἐνδεχεται, ἡγῆς ἃ ἐνδεχόμην, non equali consortio potestatis (absu tam impia cogitatio) sed Vicario Jure. Quomodo & illud sumendum Bohemicae Confessionis, Magistratum communem esse cum agno potestatem, &c.* And were these all meer Hereticks ? Many the like testimonies out of antiquity might be cited : particularly in the treatises *de Jurisdictione principum* collected by *Simon Schardius*. I will name but one of them, in *Epistola Leodiensium cont. Paschalem. Admoneri quidem possunt (Imperatores) increpari, argui à discretis viris (excommunicari aut mimimè aut difficile) quia quos Christus in terris Rex Regum vice sua constituit, dammandos & salvandos suo judicio reliquit.* Were all these Divines near Heresie in this ?

Doct^r *Fornes* seems to own both my supposed Heresies together, when he saith [Christ is called a Lord for his eternal power before all time : but the Lord and God of the world and of his Church after the Creation and Redemption thereof. There is no change or new thing in God ; but as the coin of silver without any change in substance, beginneth to be the price of that is bought ; so Christ is Lord of his creature, not by any change in the Deity ; but the newness, the change is in the Creature : His Humanity is Lord of All creatures by the personal union to the Godhead, and the right of his merit. Doct^r *Fornes* of Christs three offices *lib. 3. cap. 2.* It is a brave world when it must be accounted Heresie to say that Christ is Lord of All ; and All Power in Heaven and earth is given to him, and so All derived from him ; and to desire Kings and Judges to kiss the Son lest he be angry and they perish. Whether is worse, to put Magistrates out of the Church as the old Anabaptists did ? or to put them from under Christ ? And what should they do in the Church if they be not under Christ ? If Magistrates have not their power from Christ, why should they exercise it for Christ ? If they govern us not as Christians, but only as men, then they may no more encourage a Christian then a Turk, whereas they bear the sword for the encour-

agement of them that do well, *Rom. 13.* And do not Christians do well in worshipping Christ? Else if the Magistrate as *Moses*, see an *Israelite* and an *Egyptian* striving, a *Christian* and a *Pagan*, he may not take the Christians part any more than the others, nor may do any thing towards the setting up of Christ more than of *Mahomet* in the land, as a Magistrate! Sure Mr. *Del's* Sermon against Reformation came from this fountain! Then it seemes Kings must be no more nursing Fathers to the Church, then to any Heathen society, contrary to the prophesie. And if the Magistrates govern us not as Christians, but as men only, then they may not punish men for offending against Christ, nor for Blaspheming him, or drawing men from him, nor may they restrain any Heresie or sin against him: whereas they are set to be a terror to and execute wrath on them that do evil, *Rom. 13.* And is nor Blaspheming Christ, or teaching false doctrine evil? By what right then did the Magistrates take down high places and false worship formerly? Doubtless the very moral Law now is the Law of Christ, and therefore if the Magistrate must not see Christs Lawes executed, and rule according to them, then according to none: some say, they rule only by the Lawes of the Land: But they first make those Lawes of the Land; the supream powers are above those Lawes; therefore if the magistrates govern us not as Christians, but as men, then they may not make any Lawes for us as Christians, nor against men as offenders against Christ, seeing the Legislative power is the chief of their power. But I forget my self. I will say but this, All magistrates shall find at Judgement that they are under Christ the Mediator.

But *M. T.* hath yet found out in me an Heresie indeed, as he thinks: and that is for being against him for infant Baptism. He saith, I am more justly chargeable with Heresie, for altering Christs way, &c. *Answer*, 1. So he told them in his Pulpit, That it was Heresie to maintain Infant Baptism from the ground of Circumcision. See the partiality of this man! he may call our Doctrine Heresie in Press and Pulpit blamelessly; but he may not hear his own called so in a Dream. Again, I tell you, I never called you Heretick, nor doth it grieve me to be called so by you.

You proceed to the dispute and say, That [they might hear how little you did say, but surely they could not hear in that dispute how little you could say, much less how little Anabaptists can say, &c.] *Answer*, 1. We know none of them so able as your self, and therefore if you cannot say it, we may well cease our expectation of it, 2. And when will you make us believe, That in six hours free discourse you did not say what you could? But you say, [That we may know by this, and your other writings and Sermons, that you can say more then you said then.] By this? Why, what is in this? a fair business to boast of indeed! I have read your writings, and heard your Sermons repeated for the most part, (for truly I could not intreat my self to loose so much time as to hear them all,) and I must needs say, some weak arguments you easily answer; but they that will be brought to your judgement by such discourses, are in my eyes very ignorant or tractable souls. But we see now, I hope, what you can say; and if this be all, I dare say, *Men are in more danger* by their own weakness, then by the strength of your arguing.

But yet you say, [you answered enough, notwithstanding your care to say no more then was necessary (i.e. to fill the peoples ears, least they should think you at a loss) and your naturall hesitancie in answering an argument at the first hearing.] *Answer*, This hesitancie must bear the blame of an ill cause. But why then said you no more afterward in your Sermon, and here in this writing upon deliberation? Are you not here hesitant also? But alas, what a stir is here about the Credit of a dispute! Rather then we will differ about it, *Salva veritate*, the victory shall be yours. *Heidfeld*, tells you of two

two brethren that had lived long together, and never fell out, they were of such meek dispositions: at last saith one of them, *Brother, what shift do men make to fall out?* let's see if you and I can do it. *Why*, saith the other, *we must take this Tile (or some such thing) and set it betwixt us, and I must say it is mine, and you must say it is yours, and so we must grow hotter and hotter:* so they set the Tile between them, and one said, it is mine, the other said, it is not, but it is mine; why then (quoth the other) it is yours Brother, take it; and so they could not fall out; for he could contradict but once. And so, Sir, if you will, the honour of the victory shall be yours, saving the Credit of the Truth.

And for the Packing you speak of, to cry up a *Baxter*, as I profess to know of no such packing, so I am confident it is your fiction; and if you please, you shall cry him down again, and let them cry up you; and then all is well. I will take the name of Heretick, and Mastiff Dogg, so we may be but friends. But you, come on with the full strength of your Reasons, why I could not argue from the Church-Membership of the Jews Infants to that of ours? And what is the summ of all your reasons now upon deliberation in full force? Why, [because the visible Church of the Jews, was the whole Nation brought into Covenant together by *Abraham* and *Moses* without previous instruction; but the Christian visible Church had another State and Constitution, being gathered by Apostles and other Preachers, by teaching them the Gospel; and thereby making them Disciples; some in one Countrey, City, Family, some in another; no one Countrey, or City, or Tribe together, &c.] This is your strength: And, Sir, can you be angry with a man for not being converted to your way by such stuff as this? I must desire the reader to see all this answered to the shame of it in the beginning of this book.

1. Did *Abraham* bring a whole Nation into Church fellowship? or a family only?

2. Nay when will you prove that *Abrahams* family was not a Church before circumcision as well as after?

3. Did *Moses* gather any new Church? or were not *Israel* in *Egypt* a Church before *Moses*?

and did he not only renew the Covenant, and give them Laws?

4. When you say, They did bring them into Covenant without previous instruction, either you mean the Infants, or the rest, or all?

If the Infants, that's but to beg the question; why may not we do so now (even by our own Infants and others that are made ours) (as *Ge. Calixtus* saith *Epit. Theol. C. de Bap.*) They were brought into Covenant but by others. If you mean the aged, it is such an untruth as me thinks the silliest preacher of the Gospel should never have uttered: Doth not God say, He knowes that *Abraham* will teach his household? Doth not *Moses* teach them fully and frequently? Doth not the Covenant imply knowledge and consent? Do they Covenant to they know not who nor what? And is *Abraham* and *Moses* so barbarously uncharitable that they will force men to Covenant, and never teach them what they do, nor who that God is that they take for their God, nor that there is such a God, nor that they must heartily so take him, nor what he will be to them, and do for them? Or could they be compelled to Covenant whether they would or no? Is not all *Moses* writings & *Joshua's* inviting them to a voluntary covenanting contrary to all this? Or is it not a shame to mention such a thing? and to feign men to be such blocks, and God to be delighted in such worship and Covenanting, as to have men engage themselves, to take the Lord only for their God, and Love him above all, and serve him (which was their part of the Covenant) without knowing before hand whether there were a God, and who he is, and what it is to Love and serve him, and whether they must so do, or no, and so to promise they knew not what, to they knew not who? this Covenant so made, was like to be well kept. These kind of fictions are the ground of your opinions.

5. Sir, if you were my father, I would tell you, that when you say [Christ's makes

no one City, Country, Tribe, his Disciples] you speak most malignantly and wickedly against the Kingdom and dignity of my Lord Jesus. Hath he not commanded to Disciple Nations? Hath not the Father promised to give him the heathen or Nations for his Inheritance, and the uttermost parts of the earth for his possession? *Psal. 2.* and that Nations shall serve him? And that the Kingdoms of the world shall become the Kingdoms of the Lord and his Christ? And do you not see it fulfilled before your eyes? Are not *Bewdely, Kederminster, &c.* and *England* (till of late) as fully Christs Disciples, and so Church members, as the Jewes were in Covenant with God, and so Church members? We are not all sincere; True, no more were they; for with many of them God was not well pleased, but shut out all that Nation of Covenanters from his rest, save *Caleb* and *Joshua*. We may have Pagans and Infidels lurk among us unknown; but they had many among them known. In the mean time, we as generally profess Christianity as they did to serve the true God. And are you sure there's never a City or Town that are all sincere? I think you be not; Or at least is there never a godly family as *Abrahams* was? You cannot be ignorant that the term [Disciples] in Scripture is given to more then the sincerely godly.

6. I have told you enough before that *Moses* and *Abraham* did no more in this, then Masters and Princes may and should do now, and I am sorry that you are one that would not have them do it; and that the Apostles were sent to proselyte those that were no Church-members, and so were the proselytes made before Christs time; And so, as they received in Baptism an *esse novum & rem novam per quam efficitur homo novus, ita etiam & nomen novum Christiani,* ut *Raymundus de Sabundis. Theol. nat. tit. 282.*

You conclude that this was enough to answer my main Argument; And have not you a commendable rather then a commendable judgement, that can bring your self to think so? and presently put from you all your absurdities too. I remember Mr. *Herle's* words in his *Contemplations p. 257.* [*Pilate* hath washed his hands and he is free, and blind too, and let them see to it: Desire, it is the itch of the heart, and if not stopp'd, 'tis catching, and at length infects the brain too. How easily do Indulgence and self-love claw Desire into Opinion? The fool would faine have it that there were no God, and at length he dares say it in his heart. *Pilate* would faine be free from blood, and now the desires of his heart have washed his hands, and his tongue hath wiped them, *I am free.*] You think you have now hidden the shame and nakedness of your ill cause: As *Calvin* said ad *Pseudonicoctemos p. (m'bi) 718. Idem illis accidit quod perdicibus; quae se bene latitare putant inventa latebra ad Caput occultandum*: so you. You say, I shewed you not your absurdities in private conference? That was, because it was not my business or purpose to make you angry. You say [it shewes a very great height of pride in me, to take on me to judge your spirit, and uncharitableness or malignity towards you, who would thus censure you, &c.] Ans. Let the reader review whats said to this before, and judge, whether it be not as clear as the light.

For the delay you used before you wrote; I answer: 1. Many other reasons might move you to that. 2. I doubt not but your conscience was tenderer then, then now. Or, it may be it is the nature of your Opinon to benumm at the first, and incite afterwards, as a blow on the head, or a wound in the flesh, doth not first raise smart. *Matthioli* writes of an *As* (do not mistake me, and think I compare you to the beast, for I do not; it is but the nature of the disease that I speak of,) that having eaten Hemlock was cast by it into so dead a sleep that the owner took her for dead, and begun to flay off the skin, and the *As* never wakened till the skin was half flayed off, and then she start up, and run about with a hideous noyse and loathsome sight. I have been acquainted

acquainted with some Anabaptists that when they were first infected, got their Books in private, and kept all so close to themselves, while they were studying the point, and setting upon their Lees, that no body almost knew it for some years, and then they start out, and have ever since been like *Sampsons* Foxes with fire-brands at their Tails in the Church of Christ; even such is their labor in the Harvest, to burn in stead of gathering; to divide and so destroy; not considering, that *Connexa omnia & ordinata haberi oportet, ne quod ad solatium est, ad torturam sit: Inutilia horologia sunt dissoluta.* A Clock or Watch in pieces will be useles, saith *Eus. Niremberg. de arte volunt. lib. 4. cap. 7. pag. 268.*

For your [delaying to Preach at *Bewdeley* that you might be satisfied, and desist from preaching what you intended, or go more surely to work, &c.] This is untrue, or strange. Sir, 1. You never sent a word to me (as manifested) for any thing towards your own satisfaction. 2. Nor could that be your end, when I could never persuade you there was a difficulty in the point, but you said we all differed from you through wilfulness or negligence. You made no doubt to defend your judgement against all men whatsoever; you called the contrary [Heresie] in the Pulpit: you wondered still that men did not see your cause to be the Truth, being clear as the Sun: And yet did you desire to be more sure and satisfied by me? and never express such a desire? For your next saying, [that I was resolved to lie close till, &c.] it containeth, but a many of untruths more, not worth the naming, or confuting. Your further blaming me for not giving you my Arguments to keep you from error (unasked, as to that end) I have answered before. But see the moderation of the most moderate of these men! *Mr. T.* saith, that my speeches provoked him to Preach what he did. I never spoke one word against his Opinion in my Pulpit to this day: I have baptized none here at all: In so much that many of my own Hearers did verily think that I was an Anabaptist, till the very day of our Dispute: and yet because I did but in private before three or four express my self unsatisfied with *Mr. T's* Papers, he saith I provoked him to Preach, viz. 8. or 10. Sermons against Infant Baptism. I know no other words of mine that he can mean: And I believe he could not for shame name what words they were. *Mr. T.* concludes briefly that [he is forced to express it as a grievance, that he hath neither found that Love of Truth, Candor, nor Love to him either before, in, or since the Dispute as he expected from me.] Answer: 1. For Love to Truth, the Lord grant I do not over-love it: To what I have said of this before, I add my hearty subscription to *Budeus* his wish. (*lib. 4. de Affe.*) *Utinam tam consentis manibus compertam comprehensamq; veritatem semel retinere possimus quam protinus agnitam festivis oculis hilares exosculamur!* (*vid. ultr.*) 2. And for Love to you, I do here solemnly profess in his sight that knows my heart, that I do entirely and unfeignedly Love you: (But what the better are you for that?) and all the foul mistakes that I meet with in you, I impute 1. to your bad cause, 2. to the common depraved nature of man, having by sad experience in this Age, found it in almost all men that I have tryed, and most in my self, that the heart of man is deceitfull above all things, and mortally or desperately wicked: And therefore all these things do not much diminish my affections to you, because I finde we are *All naught*, even All almost *stark naught*; and that Saints have less sanctity, and more sin in them, then ever I imagined; and that the pardoning mercy of God, and daily need of Christ's blood, is far greater to the Saints then ever I dreamt of; which makes me have more censorious thoughts of depraved nature in general, and less censoriousness of particular persons as compared one to another then ever I had in my life; and more and more still to abhor the *Antinonian* dotages, that would take us off from confession, humiliation and begging pardon.

Why may we not write plainly against one anothers judgement by a loving consent ? as *Ludovic. Capellus* (*vid. Epist. ante Epicurifin*) and *Cloppenburghius*, and so others have done ; that so each one producing his thoughts, the Truth may appear? May it not be your own indisposition or mis-apprehension that may make that seem unlovely and unfriendly which is not so ? *Fit enim ut qui palatum & linguam multo Absynthio habent infectam, is quocquid deinde gustarint, sapiat absynthium ; iis res non sapiunt id quod sunt, sed id quod secum afferunt, inquit C. Dietericus Antiquitat. Biblic. Dedicacione. Ut Pueri quandoq; potionem hausuvi amaram, presentunt acerbitatem, formidine humorem inquinante lingue. Itaq; non potio acerbat, sed opinio. Juvat exstimationem malorum deponere. &c. inquit Euf. Nieremberg. (Seneca secundus) de arte voluntatis, li 3. c. 19. p. 213. Lepide peritus coquus Mediolguensi Duci post bellum infelicitè gestum cum Florentinis, reprobanti opulas, respondit : Si Florentini tibi gustum auferunt, ipse in culpa non ero : Cibi jucundi sunt. Sed te nimium conalescaciunt & appetitu hostes privant. Idem Nieremberg, lib. 6. c. 45. p. 460.* Some men are so hard to be pleased, that he hath need to be a higher Artift in Man-pleasing then I, that can do it ; when I say nothing you are displeas'd, and more when I speak. *Seneca de Ira lib. 3. c. 8.* speaks of *Laelius* the Orator, that being *mortalium iracundiſſimus clienti suo in omnibus sibi consentienti, irascens exclamavit ; Dic aliquid contra me, ut Duo simus.*

For your self, Sir, I yet verily take you as a friend to me, and believe you with me well ; yea, both your self and many of your judgement I take to be friends also to the Church, and heartily to desire in generall its welfare, though you mistake in the particular means thereto : But yet let me tell you, that as it is written of *Antigonus*, that he daily prayed God to defend him from his friends, for he did not much fear his Enemies : so do I ; especially, for this poor State and Church. Oh that God would save us from such friends, to whom all our Enemies are as nothing ; I mean both reall mistaking friends, and also seeming ones : For *Trita frequenſq; via est, per amici fallere nomen : Trita, frequenſq; licet sit via, crimen habet. Ovid. lib. 1. de art.*

What a jest is it, that you should expect that in my Epistle I should have mentio-
ned your Letter about Truth and Peace, or else I deal not fairly with you ? when yet I make no mention of you at all : and if I had intended you, who could know it ? You give me too high a commendation, when you can produce nothing but mana-
ging this business with you, to testifie my ways to be far from Truth and Peace. I shall displease you, to tell you this plain truth : How far Anabaptistry is from the Churches Peace, *Germany* hath felt and *England* is feeling : and how far the men are friends to Truth, both Theological and Moral, History hath already begun to speak ; and I truly fear, that the supplement of this age, will turn the Proverb of *Fides Græca & Fides Punica*, into *Fides Anabaptistica*. For [my Neighbours danger in their high esteem of me] which you speak of, so far as it is faulty, I am as ready to help on the cure of it as you would have me : But hitherto I think it hath not occasioned much their hurt. Certain I am, that a high esteem is by God comman-
ded, *1 Theſ. 5. 12, 13.* and full certain that such a high esteem of the Ministry is not the course that the Anabaptists (of my acquaintance) use to teach the people, nor themselves to practise ; and that the dis-esteem of Ministers hath been the Po-
tent preparative to the ruine of many a soul and Church.

For the private Letters you mention between you and me, your frequent mis-reports have made it almost necessary that I hereto annex them, for the world to see what cause I had to hold off from writing, and who was the importunate solicitor hereto ; but that I am loth so much to trouble the Reader.

To conclude ; I here solemnly profess, Sir , as a dying man, that I have weighed your Reasons as faithfully and impartially as I was able ; and if I should not speak another word, I must needs say , that to my best apprehension they seem to me but meer mistakes and vanities ; I am not Master of my own understanding, and therefore cannot be of what judgement I will ; or if I could, yet I am willing of none but the right. You cannot yet drive it into my head, that it is a Mercy to be out of the visible Church of Christ , nor a misery to be in it ; nor that it is a benefit to the Parents that all their children are kept out : Nor yet that Christ is a harder Master than *Moses*, or less mercifull under the New Testament then under the Old : Nor have you proved to me yet that he hath Repealed the Church-membership of Infants, nor shewed me the Scripture where any such thing is written. When I think of Christ taking Infants in his Arms, and saying, *Suffer them to come to me, and forbid them not*, I cannot think he would have them all left out of his visible Church. Me thinks rather his bowels of love yearn towards them , *q. d.*

— *Aspice vultus,*

Ecce meos, utinamq; oculos in pectore posses

Inferere, & patrios intus. deprehendere amores.

He that hath made his Covenant so large , and his Grace so free, hath not left out the Infants of his people , who as is confessed, were once in. And he that compasseth his love to his Church, to that of a woman to her sucking children, no doubt is tenderer of such then we ; for he carryeth the Lambs in his Arms, and gently driveth those with young ; and he despiseth not the day of small things. If I be mistaken in all this (as I confidently believe I am not) the Lord shew me speedily my mistakes : If you be mistaken (as I verily believe you are,) the Lord bring you back to his Truth, and keep you from further renting his Church ; and make you more profitable then now you are hurtfull, that there may be no more death in the pot of your Doctrine, to be a grievance to the godly, and a hindrance to the success of your more commendable Labours, *Et*

Sic magè principio grata Coronis erit.

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AN



AN
Advertisement to the
READER.

Though I have found God so crossing me in such resolutions, that I cannot promise to write no more on this subject, yet I think meet to let you know that I am fully so purposed. My Reasons are these. 1. I am unlikely to live to see Mr. T's Answer to this. 2. If I should, yet I find the subject is not of that nature, as to be very seasonable or sweet to a dying man. One serious thought of my Rest, doth delight me more then a hundred of Baptism. 3. I find that all such Controversies occasion discontents and heart-burnings, and so both hurt those that we oppose, and tend to discompose our own spirits, and much unfit us for life or death. 4. I find also that they lead to vain strivings and exchange of Words, and diminution of Christian Love and Peace; but when once the Truth is Positively asserted, and backt with sufficient Arguments, all writings after that, Will do but little to the information of the Readers, but manifest only the parts of the Contenders, and fill the World with strife. He that cannot see the Truth in this, will not see it in twenty Books more. 5. It is more like a scold then a Christian to strive for the last word; and those men who will judge him in the right that speaks last, will lightly be on his side that lives longest, and not on his that speaks truest. 6. If God should further protract my life, I have Work of far greater moment to do: and I know it to be a sin, to be doing a lesser good, when I should be doing a greater. 7. I discern already what Mr. T. can say, by his writings, his Dispute, and our private conference: and having propounded many of these same Arguments to him, he can give no better Answers, then these which I have here already confuted. Therefore I being not so long Winded as he, have no reason to contend with him for meer number and length. This which I have done, his importunate calling for
my

my Arguments by Messengers, Letters, Pulpit, and Press, have compeld me to, lest I should else have betrayed Gods Truth and mens souls. It was contrary to my resolution; but now I have satisfied my conscience, in leaving the world this Testimony for the Truth, and against the miscarriages of these men. 8. In a word, if Mr. T. instead of a satisfactory Answer do but multiply vain words, as hitherto he hath done, to what end should I reply? If he give a satisfactory Answer, I desire not to Reply; but if I live to see it, I promise the World to publish my recantation. I know a man may say something as long as he can speak; and the worst cause may be born out with the greatest confidence and pretending to the truth: I know also that it is a great encouragement to Mr. T. to Answer, when he knows he shall have no Reply; but little care I for seeming to be conquered, when I have once discharged my duty for the Truth.

That words should do good on Mr. T. (especially such as are spoken in opposition, and seem to him to diminish his reputation) I have small hope: But that Gods Judgements, (Which he now makes so light of) may at last convince him, I am not altogether hopeless. For, as I see and hear of divers of the leaders of that Way, Who, when they have run themselves out of breath, and gone through every form in the School of seduction, and taken a taste of every false Way, do at last retreat, and come to themselves again (when they are wearied with the vain pursuit of seeming truth, and have perverted more souls then they can ever recover :) So also God doth so strangely follow the most of them with his judgement, giving them up to that height of delusion and perverseness, that they stop at no mean degree of Error: The late leading Teachers of them in these parts, are already preaching down the Godhead of Christ, and poor souls begin to believe, that they cannot be saved except they deny the Godhead of their Saviour, (by nature:) (Besides all those that turn Ranters or Blasphemers, and those that have gone distracted, of which we could give a fuller account then is now seasonable.) God may give Mr. T. a heart to consider of this at last, and to return: Especially when one twelve years more experience hath taught him, that his labor to bring men to his judgement, is mostly vain; it being but a preparing them for some further Errors, and an opening the gate to a longer journey, except the extraordinary mercy of God, or the late Act of Parliament restrain them: and then they will be further from his judgement then I am, or then they were before. (Or if this my Warning may be a means to stop them, I shall think it seasonable, though ungratefull.) And for me, if my Doctrine be Heresie, and there be none in Heaven but such as were against Infant-Baptism (as when he saith [Their
 O o 2 blood

blood be on their own heads,] men may easily think he means,) then Heaven is very empty, not one having entred till about 150 years ago: Or, if his slanderous Fryers Were true Witnesses, not till about 500 or 600 years ago; he being not able to name one man that ever before gain said Infant-Baptism (for ought I can yet learn by him or any other,) nor any Jew so malicious as to charge Christ with the unchurching of Infants, even when they rake up all they can against his Doctrine: Even when they most bitterly complain of him, for teaching their children should not be Circumcised, **ACT. 21. 21.** yet do they never once open their mouthes against him for offering to shut out their children from the visible Church: which yet is so much greater a matter then the former, that it is to the utmost of my reason an utter improbability, that those same Jews should all pass it over without offence, and neither they, nor any one Christian so much as raise one doubt or question about it; having been so many thousand years in possession of it, and their children being naturally so dear to all.

AN

AN
APPENDIX,

Being some brief
ANIMADVERSIONS

On a Tractate lately published

BY

Mr. Th. BEDFORD;

And honored with the great names and pretended consent of famous, Learned, Judicious *Davenant* and *Usher*, with an Epistle of Mr. *Cranford*, and a Tractate of Dr. *Ward*, (on which also some Animadversions are added.)

ALSO

An Addition to the fifteenth Argument, Chap. 20. of the first part of this book, concerning the Universall Visible Church, occasioned by Mr. *Sam. Hudsons* most judicious Vindication.

AND

Some Arguments against the old and new Socinians, who deny the continued use of Baptism to settled Churches, occasioned by the late eruption of that Error.

For in Christ Jesus neither Circumcision availeth any thing, nor uncircumcision; but Faith which worketh by Love. Gal. 5. 6. Col. 3. 11. Rom. 2. 28, 29. 1. Cor. 7. 19. I thank God that I Baptized none of you, but Crispus and Gaius. — For Christ sent me not to Baptize but to preach the Gospel. 1. Cor. 1. 14, 17.

Simon himself also believed, and was Baptized. — Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. — For I perceive that thou art in the gall of bitterness and bond of iniquity. Act. 8. 13, 21, 23.

London, Printed, Anno Dom. 1651.

and sensible order of the spirits working in his conversion: as being now certain (after many a sad year upon that mistake) both by the experience of my own soul, and multitudes of gracious Christians, whom I have examined herein, and especially by the Word of God, that Gods first time in his usu- all course to work on the souls of the seed of his people, is in their childhood, to which end he hath appointed the diligent godly education and instruction by the parents, to be a means foregoing the publike Ministry, and will not be Wanting to his own means (though the Word convert many that have neglected their parents, or been neglected by them) But as I know not the time of the spirits casting in the seed, whether immediately before the Acting, or long before it: so if I did know it to be the former, it should not make me deny the efficacy of the Covenant, or the Priviledges of believers seed, nor to affix a wrong end to the seal, nor to overlook the secret differencing work of the spirit, which proceedeth from Election, and is proper to the saved. How exceeding prone are we fleshly men, to fleshly doctrines and worships! As we are led by sense, so we turn our eyes still to sensible objects. Hence all the Ceremonies and Formalities that we have wearied God With. And when we are driven from those of our own invention, (Which yet is not easily done) we will lay all upon the externals of Gods own prescribing. The Lord send forth so much of his spirit, as may teach us to worship in spirit and in truth; and to know what this meaneth, I will have Mercy and not sacrifice.

Wick-

Wickleffe in Trialogo. li. 4. cap. 23. pag. 120.



Respondeo (de salute Infantis non-baptizati) concedendo quod si Deus voluerit, potest damnare Infansem talem sine injuriâ sibi factâ; & si voluerit, potest ipsum salvare: Nec audeo partem alteram definire; nec laboro circa reputationem, vel evidentiâ in ista materia acquirendâ, sed ut mutus subiteo, consistens humiliter meam ignorantiam, verbis conditionalibus usitando, quod non claret mihi adhuc si talis infans à Deo salvabitur sive damnabitur; Sed scio, quicquid in isto Deus fecerit, erit justum, & opus misericordiæ à cunctis fidelibus collaudandum. Illi autem qui ex auctoritate sua, sine scientia in ista materia quicquam æstimator, tanquam presumptuosi & stolidi non se fundant.

Zuinglius de Bapt. Tom. 2. p. 6 3. b.

AND when this opinion was every where so rashly and without consideration received, that all men believed, that faith was confirmed by signes (that is efficiently: much more when they say it is Instrumentally wrought by them at first) we must necessarily expect this sad issue, that some should even deny baptism to Infants. For how shall it confirm the faith of Infants (much less infuse the seed) when it is manifest that they as yet have not faith? Wherefore I my self (that I may ingenuously confess the truth) some yeers agoe, being deceived with this error, thought it better that childrens baptism should be delayed till they came to full age: Though I never broke forth in that immodesty and importunity, as some now do, who being young (raw) and ignorant, more then is meet for such a business, do use to put forth themselves, crying out that Infant-Baptism is from the Pope and the Divil with such like cursed cruel and horrid speeches. Constancy and fortitude in a Christian I vehemently approve: but this kind of madness and rage, void of love and of all order of Christian modesty, me thinks, should be approved by no godly man, but only by fierce and seditious dispositions.

Whitakerus (referente D. Sam. Hudson Vindic. essent. & unit. Eccles. Cathol. p. 233).

Infants are to be Baptized, not that they may be Holy, but because they are Holy.

Anima enim non Lavatione sed Responione sancitur. Tertull. de Resurrect. c. 48.

THE four famous Leyden professors in *Synops. pur. The.* 609. We do not tie the efficacy of Baptism to that moment when the body is washed, but we do with the Scripture, prerequire faith and repentance in All that are to be baptized; at least, according to the Judgement of Charity: And that as well in Infants that are within the Covenant, in whom by the power of Gods blessing and of the Gospel Covenant, we affirme, that there is the seed and spirit of faith and Repentance; as in the aged, in whom the profession of A ctuall faith and Repentance is necessary.

(So that these learned men are so far from taking it to be the end of Baptism to be

an Instrument of operating this seed and spirit in the hearts of Infants, that they ever expect it as prerequisite, 2. and that in sincerity (in them in the seed, in others in the Act) at least in probability it must be supposed: Though, for my part, I take the parents faith to be the ordinary condition prerequisite, and that this seed of grace flows from Gods decree, into the Elect only.

Theologi Salmurienſes Theſ. Theol. part 2. p. 150. de perfeverantia.

THeir sixth Reason they mightly put on, *viz.* That from our Tenet it followeth, that all believers Infants that are baptized, must needs be saved. And why so? Because by our doctrine, Remission of sin and the Holy Ghost is conferred by baptism to the children of believers; which two such benefits are such as he that hath once received cannot fall from. As Remission of sin is bestowed on the aged, on that condition that they persevere to believe, which if they do not, they lose the benefit: so remission of Original sin is given to the Infants of believers; also on the condition that when they come to age they do nothing for which they may be deprived of the benefit. As therefore if any after pardon received should fall from faith, he would fall back into the curse: so if any Infant of a believer shall when he grows up, shew himself unworthy of that benefit, it is to be thought that he hath obtained nothing. This one difference there is between these two; that true faith is never taken away from those to whom it is once given: but many to whom baptism is given, are deprived of the benefit; *For the gift of true faith comes only from Gods Election*; and Gods Election is such, that by it it is determined, that all to whom true faith is given shall be brought to salvation. And that is not done without perseverance; Baptism is not therefore given because of Election; but therefore because God will have the same to be the condition of the Children as of the parents, so they do nothing that may render them unworthy that prerogative. But that they shall do no such thing, is not necessarily included in that reason for which Baptism is granted. As to the spirit; seeing its efficacy consisteth in this, that it may fit the mind to behold, and so embrace the Truth shining in the Gospel, and the mind of Infants is in that state, that it cannot put forth that Act; if so be any force of the spirit do affect them, it is wholly different from that efficacy which produceth faith in the understanding. This therefore is nothing to the perseverance of faith.

THus *oculatissimus, admirabilis Amyraldus*, one eye of that university which in Divinity is one eye of the Christian world.

He inclines rather to think there is no operation of the spirit. And indeed, because the Miraculous gift of the Holy Ghost was promised and oft given in Baptism (whereof yet baptism was no Metaphysicall instrument) in the first times, though only to those who had (or were probably presumed to have) the Regenerating gift of the Holy Ghost before, manifested by their Repentance and Faith; therefore many Divines thought that the giving of the Holy Ghost in ordinary for Regeneration, was one stated end of Baptism, which from the constant prerequisite of repentance and faith is evident to be a mistake.

calvin. Institut. lib. 4. cap. 16. Sect. 21.

THere is no more present efficacy to be expected in Infant-Baptism, then that it confirm and ratifie the Covenant made with them by the Lord. Thus Blessed Calvin.



Some brief Animadversions on a Treatise of Baptismal Regeneration, lately published
by Mr. *Tho. Bedford*.

Tis not any desire of contending, or contradicting my Brethren; as the Lord knoweth, which is the cause of my meddling with this Treatise, and discovering the failings of such Learned, Reverend, Godly men: But the true Reasons are these, which I submit to the judgement of the Reader, whether they are enforcing or not. 1. The Doctrine it self which I oppose, I conceive to be dangerous, as well as erroneous, as shall be anon manifested. 2. I conceive it as likely a means to make men Anabaptists, as most I know, if it go unresisted. When men see wrong Ends put upon Baptism, and too much given to it, they are ready to suspect our Doctrine concerning the right ends; and to give as much too little to it. It is hard resisting any Error without being driven into the contrary extrem: Especially to vulgar spirits. And I speak not this upon an uncertain conjecture, but upon much sad experience I have known too many of my special friends that have either turned Anabaptists, or been much staggered, by occasion of this Doctrine of Baptismal Regeneration; when they had discovered once the error of that, they presently began to suspect all the rest, thinking that we might as well mistake in the rest as in that. And indeed, I was once in doubt of Infant-Baptism my self; and the reading (and discovering the error) of Dr. *Burges* and Mr. *Bedford's* Books of Baptismal Reneneration was one part of my temptation. I cannot but think it my duty therefore to endeavour the removal of this stumbling stone out of the way, which others may stumble at as I have done.

3. And I conceive that if it go unresisted, the error of this Doctrine is far likelier to spread and succeed in these times then ever. 1. Because of the licentiousness and vanity of this Age, wherein every mistake that hath a man to vent it, hath many to entertain it. 2. But especially by reason of the contrary error of the Anabaptists, which having brought so great disturbances and mischiefs to the Church, many

incautalous men in dislike of their ways, and in heat of opposition, will be apt to run into the contrary extream. And thus Errors use to propagate and strengthen one another.

Indeed at the first broaching of this Doctrine among us, it was so much disrellished (not by Dr. Taylor only, but) by most Divines and godly people as far as I could learn, that it did succeed and spread as little, as almost any Error that ever I knew spring up in the Church: Insomuch as the Books that maintained it, were not judged worthy an Answer. But Mr. Bedford hath now hit on a more fruitfull season and soile for the sowing of his second seed. And to make it the more prevalent, he hath adorned it with such venerable, mighty names which any humble man will stoop to, and much suspect that Opinion which contradicteth their judgement. But whether all these are truly on his side, I have cause enough to doubt.

In examining this point, I shall first shew you the Heterodox Opinion: 2. And then that which I take to be the Orthodox: 3. And then give you some Arguments against the former. 4. And lastly, some brief Animadversions on Mr. Bedfords Treatise, and Answer to what he and Dr. Ward say against that which I judge the Truth.

1. Mr. Bedfords Opinion is, [That the Sacrament of Baptism doth as an Instrumentall Efficient Cause confer and effect in all that duly receive it, not putting a bar by their unbelief (which no Infant doth) the Grace of Regeneration of nature, even ACTUALL Regeneration, at least *in actu signato & radicali*: out of which Radical Regeneration and Seminal Grace, the exercised Act of Faith and Graces is wont to be educed, when the Spirit comes to work by the Ministry of the Word: And that to this end Baptism is instituted, and this it effecteth on all Infants Ele& or not Ele& duly Baptized; yea, though the Parents should neglect their duty, and make but a Church-formality of it; yet he rather inclineth to their Opinion, that think the efficacy of the Sacrament is not hindered by the personall neglect, Ignorance or misbelief of the Parents; but the Infant is freed not only from the Guilt, but also from the *Dominion of sin*; that the Guilt is not only removed, but the power of sin subdued to them. That as sin is purged away, so the Spirit of Grace is (to all these) bestowed in Baptism to be as the Habit, or rather as the Seed whence the future Acts of Grace and Holiness watered by the word and good Education may in time spring forth. That in the Baptism of Infants, the Spirit worketh not as a Moral Agent to proffer Grace to the Will, but as a natural or rather supernatural Agent to work it in the Will, to put Grace into the heart, conferring upon them Seminal and Initial Grace, which doth not presuppose Faith, but is it self the seed of Faith. That to this end the Sacrament is so generally necessary, commonly and in ordinary, that if the Spirit do convey Grace to any without (and so before) the use of the Sacraments, this is to be accounted extraordinary: For the Spirit is not wont to convey the Seed of Grace otherwise; and that operation of the Holy Ghost cannot be expected but only in the use of the Means, *scilicet* the Word and Sacraments (that is, the Word to perfect, and the Sacrament of Baptism to Regenerate radically) without which the Act of Grace is neither effected, nor perfected: For Baptism is appointed to Give us our First Title and interest in Christ; and even those that believe before Baptism, have as to the benefits of Baptism, but *ius ad rem*, but not *ius in re*; All this you shall find in Mr. Bedfords *Tra&ct. priore*, pag. 39, 40, 41, 94, 95, 96, 96, 87. And Treatise of Sacrament, pag. 48, 91, 119, 116, 129, 135, 143, 175, 192. And in his Way to Freedom, pag. 50, 51, 52, 53, &c.] Dr. Burges in this differs from him, that he affirms only that

that Baptism is the ordinary means of conveying the Seed of Grace, or the Spirit to Ele&t Infants only, but not to the Non-Ele&t; yet he judgeth, that though men live in open wickedness 40. or 60. years, and then be converted, that these received the Seed of Grace, or the Holy Ghost in their Baptism, which remaineth as the Seed under ground all that while; and so he affirmeth not with Mr. *Bedford*, that the Holy Ghost so given to Infants may be lost.

BEFORE I come to lay down what I hold to be the Truth in this Controversie, I must premise somewhat of Distinction and Explication.

1. We must carefully distinguish betwixt 1. The new Covenant mutually to be entered and engaged in between God and man, containing Gods promise of Remission, Justification, Adoption and Glorification to man, if he perform the Condition, and mans promise to God that (by his Grace) he will perform the said condition. 2. And the meer prediction or promise of God, that he will give to his Ele&t (only,) new and soft hearts, and grace to perform the foresaid condition.

2. We must carefully distinguish betwixt that Grace which makes a Real Physical change upon man; and that which maketh only a Relative change. Of the former sort is Regeneration, or sanctification, (as they are usually taken for the work of the Spirit infusing the first principle or habit of Grace, and afterward increasing and exciting it :) and so is Glorification. Of the latter sort, are, Remission, Justification and Adoption, and Sanctification as it signifyeth a Dedication of the man to God, or rather the state and Relation of a man so dedicated and separated; and also Regeneration as it signifyeth our new Relation.

3. So we must distinguish betwixt a Donation Physical, which works the said Physicall Effects (as when you put money into a mans hand :) and a Donation Moral, which gives not any Real Physical being immediately, directly of it self; but only so gives a Right to such a Being or Good: as you give away your house or lands by word, or by a written Deed of Gift, without moving the thing it self.

4. Accordingly we must distinguish betwixt a Physical Instrument, which is effective by a Reall Influx or proper Causality of the foresaid Physical Mutation: And a Moral Instrument, as a Deed of Gift is.

5. We must carefully distinguish between the first, chief, and most proper Act and Instrument of Donation: and the secondary, lesser, improper Act, and Instrument, being but the Cerenonial solemnization.

6 And lastly, we must distinguish betwixt persons that have true Right to Baptism in *foro Dei*; and those that the Minister ought to Baptize, though they have no such right in *foro Dei*, but only in *foro Ecclesie*.

And now upon these Distinctions thus laid down, I shall give you my Judgement in these following Positions.

1. Baptism was never instituted by God to be a Seal of the Absolute Promise of the first speciall Grace; but to be the Seal of the Covenant properly so called, wherein the Lord engageth himself conditionally to be our God, to Pardon, Justifie, Adopt and Glorifie us; and we engage our selves to be his People, and so to perform the said Condition.

Of which, could I have leisure to be large, I could give abundant proof.

Argument 1. If Baptism be the Seal of the first Absolute Promise of the first Grace: then it sealeth either before that Promise is fulfilled, or after: But it neither sealeth before nor after: therefore not at all.

I suppose none will quarrell with the Major Proposition, and say, It is just at the

time of fulfilling (or of infusing a new heart;) for that is impossible. And for the Minor, 1. if it Seal to that Promise before the fulfilling, then it is not a mutuall engaging Sign or Seal: (For those to whom that Promise is yet unfilled, are incapable of present engaging themselves to God, being Aliens and Enemies to him.) But it is a mutuall engaging Seal: This *Mr. B.* confesseth. And the Sacramentall Actions manifest: Receiving the Elements is our engaging sign, that we receive Jesus Christ to be our only Saviour and Lord; as giving is Gods sign that he giveth us Christ.

2. If it Seal to that Absolute Promise of the first Grace before the fulfilling of it, then no man can lay claim to the Seal, nor any Minister know to whom he may Administer it, and to whom not: For that Promise is neither made to any persons named, nor marked out by any qualifications (as the Promise to Believers and their Seed is;) nor is it fulfilled upon condition of any prerequisite qualifications: but only signifieth what God will do for his Elect, who before the fulfilling of that Promise, have not the least note of difference from any other men.

But there are some men that may claim the Seal of Baptism, and whom Christs Ministers may know to be the capable subjects: Therefore 'tis not that Absolute Promise of the first Grace which Baptism sealeth.

2. That it cannot Seal to that absolute Promise after the fulfilling of it, is evident, For else it should Seal to a contradiction, and falsehood: As if God should say, [I will give thee a New heart, and to this I Seal,] when the party had a New heart before. Or, [I will take the hard heart out of thy body,] when it is taken out already. Or, [I will give thee the first Grace] when he had it before; and so it cannot be the first that is afterward given. For of the Promise of increase or additional degrees, we now speak not.

Moreover, If Baptism were a Seal to the Absolute promise of the first Grace, then it should Seal to none but the Elect: (For all Divines that I know who acknowledge such an Absolute Promise, do make it to belong to the Elect only.) But Baptism doth Seal to more then the Elect: (This *Mr. B.* confesseth. Therefore it is not to the Absolute Promise of the first Grace, that it sealeth.

Again, if Baptism be a Seal of that Absolute Promise, then either of that only, or of the Conditionall Promise of Justification, &c. also: But neither of these: Therefore not of that Absolute Promise at all. 1. Not of the Absolute Promise only; for 1. then it should not Seal up the Promise of Adoption, Justification and Glory; (for these are all promised but on Condition, whatsoever the *Antinomists* say to the contrary.) 2. And if it sealed that Absolute Promise of the first Grace only, then the Seal should belong to no Believer: (For all Believers have the first Grace already, and so that promise fulfilled to them.) But the Seal doth belong to Believers; therefore it is not the Seal of that Absolute Promise.

3. And if it sealed that Absolute Promise, then there should be no Conditional qualification prerequisite in the receiver: But there are Conditional qualifications prerequisite in the receiver (either inherent in himself or relative, the foundation being in the Father or others) as *Mr. B.* confesseth. Therefore, &c. 2. And that it sealeth not to the Absolute Promise and the Conditional both together, we think every man should grant, who well considereth 1. The exceeding different nature of these two Covenants: One being improperly called a Covenant, being properly but a Promise or Prophecie; and the other a Covenant properly: One being the Act of God alone, and the other of both parties mutually: One promising one sort of Grace, and the other another: One being made to the Elect only, the other to All. 2. And the inconsistency of sealing these two at once: One saying, *I will give a New heart* (and so Faith.) The other, *I will give Pardon, &c.* if thou do Believe, or supposing thou dost believe.

Lastly

Lastly, If the Seal be applicatory to particular persons, then it is the Seal of a Promise that may be applyed to particular persons, that they may receive the thing promised: But the Absolute Promise of the first Grace may not be applyed to any particular person, that he may receive the thing promised: therefore it is no Seal of that Promise.

The Minor is evident, in that no man can know that the said Absolute Promise is made to him, till it be first fulfilled, and he hath already received the good therein promised (no man being either named or described in it,) and then it is too late to use an exhibiting sign or Seal.

Position, 2. *As Baptism was not instituted to be the Seal of the Absolute Covenant, so neither to be an Instrument to confer the Grace in that Covenant promised.*

I need add no more for the confirmation of this, seeing all the fore-mentioned Arguments do beat down more clearly the Conferring, then the sealing use of Baptism as to this Promise. And therefore I desire the Reader to review them and apply them to this Position. If it be the use and end of Baptism to convey the first Grace promised in this Absolute Covenant, then the proper subjects of it should be Infidels and Open Enemies to Christ who have not received the first Grace (of a new and soft heart and of Faith.) But Infidels are no fit subjects of Baptism, much less the proper subject: therefore it is not the end and use of it to convey the first Grace. I shall add more to this anon: First, in the mean time, I suppose none will affirm that it is an Instrument to convey the Grace of that Covenant whereof it is not the Seal. And indeed if it were such an Instrument, I should easily believe that we must Baptise either all or none: For that Promise being made only to the Elect, we must either Baptize all that we may meet with the Elect among the rest, or Baptize none because we know not the Elect. What means hath any man to know according to this Doctrine whom he should Baptize? If they say, It is Believers and their Seed, to whom the Promise is made, it is true; but then that cannot be meant of this Absolute Promise of the first Grace: For doth God promise to give the first Seed of Faith to them that are Believers already? And their Seed are taken in with them, and on the Conditionality of their Faith, and into the same Covenant, and not into another: And the Absolute Promise being made only to the Elect, is not made to the Seed of Believers as such; either to all them, or them only; and indeed no man knows particularly to whom: Therefore I must needs say, that the Authors of this Doctrine of Baptismall Regeneration, do err through the confounding of these so different Covenants.

Posit. 3. *Baptism is both a Seal of the proper Conditional Covenant of Grace, and a means of conveying the good therein promised according to the capacity of the subject. This I easily grant.*

Posit. 4. *Baptism is instituted to Seal even to Infants the Promise of Pardon, Justification, Adoption, and Glory, and hereby to be a means of making over or conferring these benefits upon them.*

What is said against this sealing to Infants, I shall touch anon, in my Animadversions on Dr. Ward.

Posit. 5. *Baptism is such a Seal and means of conveyance in probability to all the Infants of true Believers, their Church-membership and visible Christianity being certain: And if any will add that it certainly conveyeth these Relative benefits to them all, I will not contradict.*

Posit. 6. *Besides these Relative Benefits, Baptism is a means of increasing inward Grace, and so making a Real change upon the souls of those that have Faith and the use of Reason.*

Posit. 7. *Baptism worketh all this only as a Moral Instrument, by signifying and so working on the soul, and by sealing and so conveying a Legal right to the benefits of the Covenant, but not as Physical instruments, by proper real efficiency on the soul; nec datur tertium.*

That they are no physical Instruments, Dr. Ward, and Mr. B. acknowledge: and the former saith, they are but Moral Instruments; though the later adds Hyperphysical as à tertium, which we shall anon examine.

Posit. 8. *Baptism is not the first or principal Instrument of the foresaid conveyance; but only it completeth by solemnization and obsequation that conveyance which was before effectually, currantly and certainly made by the Covenant.*

This I shall confirm anon, when I come to Dr. W. who opposeth it.

Posit. 9. *Baptism doth convey and seal the foresaid benefits to none but the children of true Believers, and not to the children of Hypocrites.*

My reasons are: 1. The Covenant promiseth Remission, Adoption and Glory to none but true Believers and their Seed: Therefore the Seal can assure and convey it to no other. For the Seal cannot go further then the Covenant. 2. That Faith which cannot help the proper owner to these benefits, cannot help his children to them: (For their interest is but for his sake, as they belong to him:) But a false Faith cannot help the owner to Justification, Adoption or Glory: (as not being the Condition to which they are promised:) I therefore not others. Yet will it not follow the children of Hypocrites should not be Baptized: For we ought to Baptize them, though they have no true right to Baptism; because we are to take all for true Believers that make a probable profession of Faith: They may have right in foro Ecclesia, that have none before God.

Posit. 10. *Though Baptism thus Seal and convey the Relative benefits of the Covenant to Infants, and a Right to some real benefits, yet was it never instituted to be an instrument for the working of the first real gracious change upon the soul, or for the infusing the first Habit or Seed of special Grace into the soul; no nor for the effecting of any Real mutation on the souls of Infants at all, either by infusing the first or subsequent Grace.*

I put the word [Real] here in contradistinction to [Relative;] And I speak of working the Grace it self on the heart, and not of giving a Right to that Grace; which (as to subsequent Grace) Baptism may be an instrument to do. Here I have two things in this Position to prove. 1. That Baptism was not instituted to be an instrument to work the first Grace or Seed or Habit of Grace. 2. Nor any Real Grace or change at all on an Infant. These are the main points wherein I differ from Mr. B's and Dr. Burges Doctrine: Especially the first; which is sufficient, if proved, to overthrow the substance of their Treatises, though I said nothing to the second. And the former branch I prove thus.

Argum. 1. *If Baptism was not instituted to be the Seal of the Promise of the first Real Grace, (but only of the conditional Covenant of Grace) then it was not instituted to be an Instrument to convey the first Grace: But the Antecedent is true: therefore so is the Consequent.*

I suppose none will deny the soundness of this Consequence, nor be so absurd as to affirm that Baptism was instituted to be a Seal of one Covenant, and to convey the Grace of another to which it was never intended to be a Seal. And for the Antecedent, I have proved it before; and add this much more: 1. If Baptism were the Seal of that absolute promise, then all that are so sealed should be saved: (For it is generally confessed by those that acknowledge such a Promise, that all are saved to whom

whom it is made.) But all that are so sealed are not saved; (as *Mr. B.* confesseth:) Therefore, &c. 2. If Baptism be affirmed to be the Seal of that Absolute Promise of the first Grace, then it is affirmed to be the Seal of a Promise, the very Truth of whose being is very obscure, and doubtfull, and denied by many great, and learned, and pious Divines: But Baptism (being the badge of Christianity and of the plain Covenant of Grace) is not to be affirmed to be the Seal of an obscure doubtfull promise; Therefore, &c. Though I be not my self of their Opinions, yet I will tell you their Reasons who deny that there is any such absolute promise of the first Grace. 1. Because there is but one or two obscure Texts in *Jeremy* and *Ezekiel* pretended to be such. 2. Those Texts do mention some mercies, which all other Scripture tels us are given but conditionally, as to remember their sins no more, *Heb. 8.12.* Therefore, say they, we must accordingly expound the rest. 3. The very same mercies which seem here to be promised absolutely, are in other places promised conditionally; therefore by them is this to be interpreted; for it is not necessary alway to add the condition. *Deut. 30.6.* And the Lord thy God will circumcise thy heart and the heart of thy Seed, to Love the Lord thy God with all thy heart, and with all thy soul, that thou mayst live. This seems to contain the same mercies, and yet *vers. 1.2.3.* it is promised but on condition that they return and obey the voyce of God; which *Ishews. 1.* That it was not the first Grace that is here meant by circumcising the heart, but a further degree. 2. And that it was conditionally promised. 4. And the Apostle in reciting this Covenant, *Heb. 8.* seems to have respect to the excellency of the mercy promised, rather then to any Aboluteness in the promise; and not to expound it of the first Grace, but as a Promise made to such as are already Believers. But I leave this to every mans judgement; whether the first Grace be absolutely promised or not. I doubt not of these two things: 1. That it is absolutely given, without respect to foregoing Works or Merits; and not as the *Pelagians* thought. 2. Such a Promise is or would be but of the nature of a meer prediction what God means to do to some men, whom pleaseth himself: but no man can have the least comfort from it upon any knowledge that it belongs to him till the promise be fulfilled, and the good promised bestowed already: And no man could claim the Seal of such a promise, nor any Minister know to whom he may give it.

If any say that the first special Grace is promised conditionally, and it is that conditional Promise that Baptism sealeth: I answer: 1. Shew the Promise. 2. Shew the condition. 3. That is pure *Pelagianism*. For that condition must be some work of man, and so Grace should be given upon mans works. Yet I yield thus far, 1. That there are previous works which God worketh in some men as preparatory to the first special Grace: 2. And there are some duties, as to hear, pray, &c. which God commandeth men that have no Grace, for the obtaining of Grace: 3. And that he maketh some half-promises (as *Mr. Cotten* calls them) to men, upon such duties which they may do without special Grace: As *Peter* said to *Simon*, Repent and pray, if perhaps the thoughts of thy heart may be forgiven: And, It may be God will hear, &c. Such probabilities God gives men, which may raise their spirits, and be a good encouragement to duty and industry in the use of those gifts they have; but he hath made no full certain Promise of the first special Grace, upon condition of the good use of mens naturals. And Baptism cannot be the Seal of such a half-promise as these.

Argument 2. If both in the Institution and every Example of Baptism through all the Bible, the first Grace be pre-requisite as a condition, then the Ordinance was not Instituted for the conferring of that first Grace; But in the Institution, and every Example of Baptism through all the Bible, the first Grace is pre-requisite as a condition; therefore the Ordinance was not Instituted to confer it.

By the first Grace here I still mean that grace which consisteth in a real change of the Soul, whether habitual or actual, or if you will call it Seminal or Radical, you may. By [pre-requisite, as a Condition] I mean, either in the party, or another for him.

The force of the consequence is evident. 1. In that otherwise baptism should be instituted to give men that which is pre-required in them, and so which they have already (as to all them that are capable of it.)

The Antecedent is undeniable, as might be manifested by a recital of the particular Texts, could we stay so long upon it. *John* required a profession of repentance in those he baptized. Jesus first made them Disciples, and then by his Apostles baptized them, *John*, 4. 1. The solemn institution of it as a standing Ordinance to the Church, which tells us fully the end, is in *Mat.* 28. 19. 20. *Go, and Disciple me all nations, baptizing them, &c.* Now for the aged, a Disciple and a believer, are all one, *Mark*, 16. 16. *He that believeth and is baptized, shall be saved: Act.* 2. 38. *Repent and be baptized every one, &c.* 41. *They that gladly received his word were baptized, Act.* 8. 12. 13. *The Samaritans believed and were baptized both men and women; Simon himself believed and was baptized, Act.* 8. 36, 37. *If thou believest with all thy heart, thou must (be baptized) and he answered, I believe, &c. Act.* 9. *Paul believed upon Ananias instruction, and then was baptized. Act.* 10. 47, 48. and 16. 15. 33. and 18. 8. and 19. 4, 5. &c.

You see it is still required, That all at age do first believe, and then be baptized: now doubtless those that repent and believe, have that first grace, which is the condition of the new Covenant already, and so have that absolute promise fulfilled to them; Therefore God did not institute baptism to be an Instrument to give men that which they have before. Indeed if it be only right to a thing that is given by a moral way of Donation, so baptism may compleat and solemnize that gift which was current before; and so it doth. But in regard of inherent habits or qualities, it cannot do so.

This argument is sufficient alone to all that *Mr. B* saith, when we have but answered his one great exception. He granteth all this to be true as to men at age; and that to them it is not the end of baptism to confer the first Grace: but he thinks that to infants it is otherwise. To which I answer.

1. I require some Scripture proof that God hath instituted baptism to infants to one end; and to the aged to another, where the aged are capable of both. Indeed it may be to some ends to the aged, which to infants it is not: but that is not from any difference in the nature and use of the Ordinance, but from the natural incapacity of infants: but that it should have so high an end to infants, and not to men at age, who are at least as capable of that end, this no word of God speaks: And to feign such a thing without Scripture proof, is to feign a Covenant and Ordinance that God never made.

2. In Relations, such as Sacraments are, the end entereth the Definition; Therefore if (not through any natural incapacity of the Subject, but Gods meer institution) baptism have ends so exceeding different in infants and the aged, then you must have several Definitions of Baptism, and so as it were several baptisms. But the Apostle saith, *as there is but one Lord, and one faith, so but one Baptism, Eph.* 4. 5.

3. And according to this Doctrine, baptism should seal up one Covenant to the parent, and another distinct Covenant (viz. the first Grace) to the Children, which to the Parent was never sealed; when yet the infants interest is for the parents sake, and comes in as an Appendix to this; which is most grossly absurd. If God have not made the promise of the first Grace any more to infants then to the aged, then it is not the end of the Seal to confer the Grace of that promise any more to infants, then to the aged:

but

but God hath not made that promise any more to infants, then the aged; Therefore, &c.

4. If the parent and child do enter one and the same Covenant before baptism; then it is the benefits of one and the same Covenant, which by baptism is Sealed and conferred. But the Parents and Child do enter one and the same Covenant; Therefore, &c.

The Antecedent is evident through all the Scripture. Circumcision was the Seal, or sign of Gods Covenant; and is therefore called the Covenant it self: but this was not two Covenants, but one. Abraham and his family all eared one Covenant. And Abraham received Circumcision, a seal of the righteousness of that faith which he had being yet uncircumcised. The aged and the infants of all Israel, *Deu. 29. 10, 11.* do all enter into the same Covenant, which is the full mutual Covenant, wherein the Lord takes them for a peculiar people, and they take the Lord onely to be their God: It is not Gods absolute promise, That he will give them a heart to take him onely for their God. The promise is to you, and to your children, *Act. 2.* not two so distinct promises, but the same. And the child coming in for the parents sake, it must needs be into the same Covenant.

Object. But infants have not faith when they come to baptism, as the parents have, and therefore it must confer the seed of it on them.

Answer, 1. We must not take liberty upon our own fancies to add new ends to Gods Ordinances.

2. Infants have that faith which is the condition of the Covenant in their parents: The parents faith is the Condition for himself, and his children, till they come to the use of reason themselves.

3. It is utterly unknown to any man on earth, and unrevealed in the Word, whether God give Infants usually any inherent special Grace or not.

4. But if he do, it is far more likely that he gives it before baptism by virtue of that Covenant which saith, *The Seed of the Righteous is blessed and holy*; then then that baptism should be instituted to confer it, which is instituted to other ends to all others.

5. The aged being 1. The most fully capable subjects. 2. And the greater part of the world when baptism was instituted, who were to be partakers of it. 3. And the most excellent and eminent subjects. 4. And of whom Scripture fully speaks, and but darkly of infants; Therefore it is most evident, That the full and proper ends why God instituted the Ordinance, is rather to be fetched from the aged, then from infants.

6. If the very Baptism of infants it self be so dark in the Scripture, that the Controversie is thereby become so hard as we find it, then to prove not onely their baptism, but a new distinct end of their baptism, and a far different Covenant by it sealed to them, and far different grace by it conveyed to them, this will be a hard task indeed. And especially such men as are fain to flie to Tradition for proof of infant baptism (as *Mr. B.* doth) me thinks should not so confidently obtrude on the world such new different ends and use of their baptism: and that as from Scripture: they can prove from Scripture, That baptism sealeth to them another Covenant, or conferreth another Grace then ever it was intended to do to any others; and yet must go to Tradition to prove that they must be baptized.

And to that end to over-magnifie Tradition, and intimate a charge of insufficiencie on the Scripture; as these words plainly import in his Treatise of Sacraments pag. 92. 93. [*“ Traditions Apostolical, are Authentical, and not to be refused, because not*

"written, if found to be Apostolical. Apostolical Customs mentioned in the Scrip-
 "ture, have a more unquestionable certainty then Traditions, but not greater Authority.
 "Neither is this to set up Tradition, as do the Papists in prejudice of the Scripture; be-
 "cause we admit none as Apostolical, which either are contrary to the customs menti-
 "oned in the Scripture, or which may not be confirmed as reasonable from the Scrip-
 "ture.] To which I say, 1. That Tradition in matter of Fact, to confirm us in the
 Authority of Scripture, as reporting the miracles which it mentioneth, or confirming
 its History, or telling us which are the Canonical Books, or clearing and confirming any
 Scripture doctrine. I say, this Tradition I acknowledge more necessary, and to
 be valued, then most do imagine. 2. But where you intimate, 1. That there are Tra-
 ditions Apostolical, which are Authentical, and have no less authority then Scripture
 Apostolical Customs. 2. And that in so material a thing as Infant-baptism, and so a-
 bout the proper subject of so great an Ordinance. 3. And that it is a sufficient excuse
 that we admit none contrary to Scripture, Custom, or which may not be confirmed as
reasonable from Scripture; I must needs think this prejudicial to Scripture, and a com-
 plying with the Papists, though you deny it. If the Scriptures be Gods perfect Law, it
 sure determines of all material parts of worship, or else it was not made for a perfect
 Rule concerning worship, and positive Ordinances; and if not for these wherein the
 light of nature falls so short, then sure it is a perfect rule for nothing. I know meer
 circumstances are determined of but in general, and left to humane determination in Spe-
 cie. 1. But that is because they are things not fit for Laws to determine in Specie for
 all times, places, and persons, because there is a necessity of variation; or at least no
 necessity or fitness of a determination, and so it is no part of the perfection of Gods Law
 to determine them; otherwise if it were necessary and fit that they were universally de-
 termined of; then how can Gods Law be excused of being imperfect, if it determine
 not of them, it being the rule of worship? 2. Especially, when you acknowledge Tra-
 dition to be less certain then Scripture: and so you would make us believe that God
 hath left us an uncertain rule of necessary worship, when he might have given it us in the
 certain Scripture. 3. And you know that our greatest disputers for the old ceremonies,
 were wont to reserve nothing for Tradition but meer circumstantial, or things indiffe-
 rent. And if you judge Infant baptism a meer circumstance, you are much mistaken;
 and if you judge it a thing indifferent, then it is more indifferent with you to be an An-
 abaptist, then it is with me. 4. And for all your denial, there is few Papists but will
 say as much as you (for the moderate sort) and willingly admit of your two Limita-
 tions, as if I had time, I could shew you easily from their own words. 5. And indeed if
 all that is not contrary to Scripture Customs & that mans vain wit can find reasonable
 from Scripture, must be admitted, and that upon equal authority with Scripture, if they
 do but take it for a Tradition Apostolical, then 1. It will set mans wit a work to make
 God a worship, or judge of the currantness of it according to his reason: and one man
 will think it reasonable, and another not. 2. And what a multitude of Ceremonies
 will this admit into the Church, to the burthening of mens Consciences, and the pollu-
 ting of Gods worship? Is not this the dore that the body of Popish Trash came in at?
 And the argument that hardeneth them in it, and hindereth their Reformation to this
 day? And if you open this Gap, what a multitude of fopperies will rush in? 6. And
 as you seem to confess, so it is unquestionably certain, That these Traditions that men
 so talk of, are utterly uncertain; That sure they can be no part of Gods law, and rule
 of worship.

Tradition hath brought down to us Gods book; or written law it self, and the mat-
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ter of fact which may confirm its authority in a certain way ; but these pretended additions are by Gods wisdom, left wholly at uncertainties. Yea, what contradiction is there between these pretenders to Tradition ? as there was between those that contended about Easter ; some pretending Tradition from *John*, and some from *Peter*. And the *Ethiopians* to this day pretend to Traditions from *Thomas*, different from the rest. Yea, *Irenæus* (so near the Apostles) upon pretence of a Tradition was deceived above 20. years in the time of Christs life upon earth : which is very strange. And is this Tradition our rule for worship ? It hath many a time made me wonder, and sorrowfull to think, That so many learned sober men, should so earnestly contend for these Additionall Traditions, and so zealously cleave to any Ceremonies, Formalities, or Corruptions in worship, which they can but find that the Fathers have used ! when some of them, the very Papists themselves have cast off ! Me thinks men should desire to go on the surer side the hedge ; and seeing where there is no law, there is no transgression, sin being nothing else but a transgression of the law, they should conclude, That it is certainly no sin (and therefore safest) to let go those Additions, which no law enjoyneth ! But on the other side, That it may be a dangerous sin to use them, both as being an accusation of Scripture as insufficient, and an adding to Gods worship. If when his worship was so much Ceremonious, he yet layeth a charge to do whatsoever he commanded, and add nothing thereto, nor take ought therefrom (that is, not to, nor from the words commanding onely, but also the work commanded) : is it likely then that he will be less jealous in this now ?

If we might not add one Ceremony to an hundred, may we add to two or three ? Did Christ take down all those of Gods own institution, that he might give man leave to set up others of their own ? I speak not of meer circumstances, necessary in *Genere*, but which must be differently and occasionally determined ; but of Mystically, Doctrinall Rites, or the like Ceremonies not necessarie in their *Genus*. Why could not Christ have determined these himself, and that in his sure written word, if he would have had them determined ? Hath not God made us work enough, but we must make our selves so much more ? Yea, those men that are the most backward to Gods undoubted worship, are the most forward to make more work of their own. Is it not the priviledge of the Gospel Church, and excellency of Gospel worship, that Rudiments and Ceremonies are down, and God will be worshiped in Spirit without such avocations ? In vain do they worship him, teaching for Doctrines the Commandments of men ? Who knows what will please God but himself ? And hath he not told us what he expecteth from us ? Can that be obedience which hath no command for it ? Is not this to supererogate ? and to be righteous over much ? Is it not also to accuse Gods Ordinances of insufficiency, as well as his word ; as if they were not sufficient either to please him, or help our own Graces ? O the pride of mans heart, that instead of being a Law-obeyer, will be a Law-maker ! And instead of being true worshippers, they will be worship-makers ! And that are so little conscious of their own vileness, as to think themselves fit for such a work as this ! And so little sensible of their weakness, and disability to obey what is already commanded, and their too frequent failings, that they will make more work for themselves, and feign more Lawes to be obeyed ! For my part, I will not fear that God will be angry with me for doing no more then he hath commanded me ; and for sticking close to the rule of his word in matter of worship ? but I should tremble to add, or diminish. To the Law, and to the Testimony : if they speak not according to these, it is because there is no light in them. God is wiser then I, to know what is acceptable to himself, and fit for his creature. I shall but make my self unexcusable at judgements.

for all my failings in known dutie, when I will needs supererogate by adding of more.

I say the more of this, 1. In compassion over some learned Divines (whom I shall not name) who are more clear in many Doctrinals, then most of the world besides, and yet still are so strongly addicted to unwritten Traditions, Formalities, and Ceremonies; doubtless the Church of Rome themselves are not near so blame-worthy for their Errors in meer Doctrinals (mistakes hath made them seem worse in some of these then they are) as for their horrid unreasonable confusion, vain pompous shews, and childish jesting formalities in worship. The reading of one of their Missals, or books of Devotion, would make a mans heart rise against them, more then the reading of their Doctrinal controversies. 2. And I say the more of this to Mr. B. because he is pleased (*Treat. of Sacr.* pag. 180.) to speak to the Anabaptists Argument, from Christs faithfulness, and Scripture perfection, thus; [*This is the triumphing Argument of all Schismatics who mislike the Ceremonies of the Church, whether National or Catholick.*] Where 1. any reader that looks to know a mans mind by his words, must think that he means, that all those are Schismatics that mislike the said Ceremonies. And if so, then 1. This is very hard, high, uncharitable censuring, seeing many hundreds of such never separated, nor made any Rent in the Church: and are men Schismatics that never make Rents? 2. Yea, multitudes of them that conformed not to these Ceremonies, were as holy, learned, judicious, peaceable men as these ages have known. It beseems not such a man as Mr. B. to brand such as *Reignolds, Bain, Brightman, Ames, Parker, Sandford, Bradshaw, Ball, Hildersham, Dod, Rogers, Hooker*, with hundreds more, with the title of Schismatics, who did more against Schism by writing, then all the contrary-minded in England. 3. And even of those that conformed to Ceremonies, (as inconvenient burthens, which yet might be born, rather then forbear preaching,) what a multitude of the most learned and Godly misliked them, these times have shewed: witness our Reverend and learned Assemblies judgement against them: and are these Schismatics for a meer mislike? 4. But especially one would think that there should more respect be due to all the Churches of *Scotland, Holland, France, Helvetia, &c.* that are known to mislike these Ceremonies, then to judge them Schismatics. 5. But for that phrase of [*Ceremonies of the Catholick Church,*] it is very ranck, and such as is not usual with Protestant Divines.

I hope this learned man doth not take the particular Romane Church, for the Catholick Church: and if he do not, I am utterly ignorant what he means by the Ceremonies of the Catholick Church; I would he would name what Ceremonies the Catholick Church holdeth, which these men mislike (yea, or which they do not, being unwritten.) Are all the Churches of East and West, even the *Ethiopians* complies, and all agreed on any one unwritten Ceremony, & that such as these men mislike? And are all those Churches or persons that mislike them, no parts of the Catholick Church? Sure this is no Catholick Doctrine. God will teach us before he hath done with us, to be more gentle and tender of one another in such Traditions and Ceremonies.

But to return to the point in hand; against this Doctrine of Mr. B. I argue thus: If there be Traditions of equal authority with Scripture *Apostolical Customs*, then there are Traditions which are the very Laws of God, by which men must be judged, justified, or condemned: but there are no Traditions unwritten, that are the very Laws of God; therefore there are none of equal authority with the Scripture *Apostolical Customs*. The Major is clear, in that those Scripture Customs were part of Gods Lawes; for though all examples of good men in Scripture be not directly binding: yet when God hath given a Commission to some in special to order the matters of his Church and worship,

and promised to be with them, and direct them by his Spirit in doing it, (as he did to the Apostles) there the very custom by them established, hath the force of a Law. But besides those mentioned in Scripture, there is no certainty of any such Custom established by the Apostles, except you will call every occasional act of theirs the establishing of a Custom, it being the mind of God that his whole Law should be written, and so certain.

Else what a sad loss were the Church of Christ at, concerning the knowledge of his will in matter of worship? How would the generality of ordinary Christians be wholly puzzled in discerning true Apostolical Traditions from false and reasonable ones, from unreasonable ones? it being indeed a thing to them impossible; and needs must it bring them to the authority of the present Church, to know what to take for Current Tradition; and what Church must be judge, we should be at a loss, there being such difference among the Churches. How stily would this Doctrine of Tradition equal to Scripture Customs, bring us over in time to Rome again! and indeed of all their Doctrinal errors, this and such other that deny the perfection of Scripture in being a sufficient rule for faith, and the essentials of worship, (and the accidents in general, so far as an universal determination is fit,) are to be reckoned among the most dangerous, and so they are by most Protestants Divines.

And for the point of infant baptism, whether the Scripture give us not proof of more than the reasonableness of it, upon supposition that the institution be first proved by Tradition, I leave Mr. B. to judge by what I have written, (though the practice of the Church be an excellent Exposition, and confirmation of the Scripture herein.)

The like I might say in regard of Baptizing but once (at least with Christs Baptism, into the name of the Father, Son, and Holy Ghost) and the receiving the Lords Supper oft, which I undertake to prove fully both from Scripture; and yet Mr. B. saith, *Treat. of Sac. Pag.* [“ The ground of which practise (why Baptism is administered, and received but once, and the Lords Supper oft times) binding us to obedience (under correction I speak it) I take to be not any direct Text of Scripture, either commanding the one, or prohibiting the other: but the Tradition of the ancient Church, received and approved by the Constitution of the present Church.] I will not further digress to lance this passage, and let out the Corruption. I have said the more to this, because if my belief of Scripture be once shaken, my Christianity will be shaken: and if my belief of Scripture perfection be once shaken, my belief of its truth will soon be shaken: and if I once believed Tradition of equal authority with Scripture-Apostolical-Customs, and that in matters of such moment as infant Baptism, my beliefs of Scripture perfection were shaken already.

I now proceed to confirm the second part of my Position, (which is higher than the first, and so will be a fuller confirmation of the first,) viz. *That Baptism was not instituted to be an instrument by which any real grace should be wrought in the Soul of any Infant, or any real change made in it.*

Argument, 1. *If it be an instrument of such a change, then either as a Physical instrument, or a Moral: But it is as neither of these; Therefore none at all.* Here still remember that I speak of an instrument effecting the work or change it self upon the Soul: and that I deny not. 1. But that Baptism may be an instrument of conveying Relative Grace. 2. Or right to real subsequent Grace. 3. Or that God may renew the Soul of an infant at the time of his Baptism: he is free to work when he pleaseth. But 1. He hath not promised or revealed that he will do so, much less instituted it to that end. 2. And if he do, yet Baptism is no instrument of that work. The Surgeon may lance a
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fore, or cleanse a wound in a mans body, at the same time as he is washing his hands, but the washing of his hands was not the instrument of it.

Here 1. I will prove the Minor, That it worketh not this change as a Physical, nor as a Moral instrument. 2. The Major, That there is no Tertium.

1. Doctor Ward in his annexed Tract, affirmeth it to be no Physical instrument, but a Moral: and M. B. himself affirmeth it to be no Physical instrument, pag. 49. (Though in his *Tr. of Sacr.* pag. 192. he saith, the Spirit worketh not as a Moral agent, but as a natural, or rather supernatural: but that is nothing to the operation of the instrument.) Now a Moral instrument may directly convey a *Debitum*, or a *Jus ad rem*, but in real changes it cannot directly effect, convey, or operate the thing it self, save onely proponendo *objectum*, vel *suaudendo* (which most judge to be *operatio metaphorica, in genere causae finalis potius quam efficientis*, as Doctor Triss often:) and thus it can work on no infant, nor any that want the use of reason. To prove this further, were to waste time.

2. So doth the nature of the thing manifest that it can be no physical instrument, nor have any real proper efficiency on the Soul. An instrument properly is *Causa quae influit in effectum per virtutem inferioris rationis*, as Suarez, Arnicaeus, Stierius, &c. vel *Instrumentum est quod ex directione alterius principalis agentis influit ad producendum effectum se nobiliorem, ut Schibler. &c.* Now Baptism can be no such cause: for the water is not a subject capable of receiving grace, or of conveying it to the Soul: it cannot approach, or touch the Soul; nor infuse Grace into it if it could. And *eadem est actio instrumenti & principalis causae, viz quoad determinationem ad hunc effectum: ut Aquin. Schibl. &c.* Therefore Daneus saith, (*Cont. Bellarm. ad Tom. 2. Cont. 4. p. (mibi) 238.*) *signa corporea in animas incorporeas agere, & signum imprimere, ex vulgatissima regula physica non possunt.* And Amesius in Bellarm. *Eneruat. Tom. 3. l. 2. cap. 3. Baptismus externus non potest esse physicum instrumentum infusionis Gratiae: quia non habet eam ullo modo in sese.* And in this sense I take it that Zuinglius so frequently denieth that Baptism worketh any Grace, or pardoneth sin, or reneweth: as in *Tom. 2. pag. 121. b. 119. 120. & seq.* But I need say no more to this, because it is confessed.

2. All lies then upon his, whether baptism be a Metaphysical instrument, as M. B. saith? If he give not this as a third Member, then I have said enough to him already. If he do, then when he hath shewed the insufficiency of the old distinction, and the nature of his Metaphysical instrument, and proved it, then he hath done more than any that ever went before him. 1. But the water of baptism is a meer natural being, and therefore cannot be any other than a Natural, or Moral instrument. 2. If it were a pure Spiritual, supernatural being, as God himself is, yet the kinde or way of operation would be still either Physical or Moral. The sense of which distinction is not to denote the matter, or essence of the efficient; to be Natural, or Supernatural, nor the force in Causation to be either by an ordinary natural way, or extraordinary and Supernatural; But as Schibler, Rivio, and all solid Philosophers explain it, A Moral cause is that which doth not truly and properly effect, but yet is such, as the effect is imputed to it, (and therefore many Philosophers call it *Causa imputativa*;) A Physical cause is that which truly and really effecteth: *& Effectum proximè activitate sua attingit, ut Schibler. Ex quo (inquit illi) apparet quod non solum causa physica dicitur ea, quae est corpus Naturale, sed quid causae physicae dicantur etiam Deus & Angeli quatenus vere influunt aliquid producendo, v. luti Angelus dum se movet, & Deus dum creat. Topic. c. 3. l. 133 & p. 101. & p. 42. Sicutum Suarez Metaph. disp. 17. S. 2. n. 6.* And do not all Divines and Scholmen conclude, That not onely the Soul of man, but even God when he understandeth

eth and willeth, is *Causa physica actus illius immanentis*. And sure if your Hyperphysical or Metaphysical *Tertium* would have place any where, it would be about the immanent Acts of God.

May I not therefore safely conclude, That all those that give this for a *Tertium*, do either understand the Terms Moral and Physical in a way of their own, different from Philosophers that use them, or else do not understand the sense of them? For is not your baptism either a cause real, or meerly imputative? Hath it not either a proper influence and causality, or not? Is there any middle between these? or any third member to be imagined? But the plain truth is, this is a common trick of men, that either know not what to say, or know not what they say, to cast in *Hyperphysical* as a *Tertium*, to stop the mouths of the ignorant, and amaze men, instead of clearing the truth to them; when if you ask them the meaning of their [*Hyperphysical*] they will tell you no more, but that it is Supernatural, or above our reach: the meaning is, they know not what it is; and therefore know not what they say; and therefore it is not a fit subject for discourse.

I have found this Trick common when I have disputed with men about the instrumentality of faith in Justification, when they are forced to deny it to be a Physical active instrument; they next say, it is a Physical Passive instrument; and *Credere*, is not *Agere*, but *pati*; and yet faith is *Notitia, Assensus, & fiducia*; but these are no acts, but passions.

Fearful Divinity and Philosophy! And when they are beaten out of this, then the last refuge is this of the ignorant; it is a Hyperphysical instrument, and neither Physical nor Moral. And so Mr. B. seemeth to do about the instrumentality of Baptism, in operating real grace on the souls of infants; and is it not a real proper cause of it then?

These Positions asserted, do cut the sinews of the main part of Mr. B's. mistakes; yet I will examine some more of his additional doctrines.

1. Where he saith, That [Faith may give men *Jus ad rem*; but they cannot ordinarily have *Jus in re*, without baptism, *Treat. of Sacr.* pag. 91. And *Tract.* pag. 86, 87. where his opponent saith, That [the aged are regenerated before they are baptized;] he answereth, [I grant it, as far as it may be done by the Word without the Sacrament. But when the effect is common to two means instituted of God, it is not absurd to say, that it is not perfected by one onely. By the Spirit in the word, they are regenerate in part, by the same Spirit working in baptism fully. We must say therefore, That to the aged, baptism conferreth a more perfect state of regeneration. By their faith which the word beget, they have obtained *Jus ad rem*, by the Sacrament *Jus in re*; that which is begun by the word, is perfected by the Sacraments.]

I conceive this Doctrine contrary to the very nature of Gospel mercies and Grace, and to the very substance of the Covenant, and so to the truth. Right to a thing is either immediately, or *sub termino* at the end of some certain time: And it is either conditional, or absolute and actual. Again, it is either the first actual right, or onely the continuance, which is conditional. And the mercy to which we have right, is either a Relative change, or a real.

1. Right to a thing *sub termino*, is at present an imperfect right, being properly but the ground of a future right, (as an heir to his fathers lands at his decease.) This indeed is not properly *Jus in re*.

But 2. This is not the right which faith gives to Christ, and pardon of sin, and adoption, but an immediate right.

3. As soon as the condition is performed (that condition which is of necessity to the end, though some accidentals be unperformed,) immediately the benefit is ours, as truly as if the promise were absolute, in regard of the first right. But the continuance of it is conditional still.

4. He thinks this learned man should acknowledge, That as to the Relative benefits, such as Pardon, Justification and Adoption, *Right to them*, and *Right in them*, are inseparable (speaking of present Right to them.) He that hath right to be a Father, is a Father, or to be a Son, is a Son: He that hath right to be Gods Son, is his Son, and to be a Member of Christ, is a Member. He that hath right to be immediately pardoned, is pardoned, or to be justified, is justified. 1. The *Jus ad rem*, and *in re*, are relations here that result from the same grounds, if not all one: 2. Or if they did not, yet what should keep us from possession, where we have Right to the thing? Either it is an absolute Right to it that we have, or but a conditional. If an absolute, God is not unjust to deny any man his Right. If but Conditional, then it is not actual right to it; it is properly but a possibility of future actual Right, and till the Condition be performed, he hath no more Actual Right to it, then any other man; nor shall be ever the better for that Conditional if he perform not the Condition; therefore this is not properly *Jus ad rem*. So that I dare say that he that hath a true actual immediate *Jus ad rem*, right to pardon and justification is pardoned and justified, and so hath *Jus in re*.

5. This Doctrine contradiceth the very tenor and substance of the Gospel, which saith, *That as many as received him, to them gave he power to become the Sons of God, even to them that believe in his name.* John 1. 11; 12. *And all that believe in him, are justified from all things, from which they could not be justified by the law of Moses,* Act. 19. 39. *And to him gave all the Prophets witness, that whosoever believeth in him, through his name shall receive remission of sins,* Act. 10. 43. *And John 3. 18. He that believeth on him is not condemned.* And verse 36. *He that believeth on the Son, hath everlasting life, &c.* So also, John. 5. 24. and 6. 35. 40. 47. and 7. 38. and 11. 25. 26. Rom. 3. 26. and 4. 5. and 9. 33. with multitudes of the like. Now if they yet have not *Jus in re*, then they are still unpardoned, and unjustified, for all their faith in Christ.

But where you say, That the promise is made to two things, *viz.* Faith and Baptism, therefore one cannot perfectly do it I answer, 1. It is made to one as the proper Condition, of absolute necessity; and but to the other as an accidental solemnization, though necessary *necessitate precepti, & mediæ* for Solemnization, and signification, and obsequation: (taking the word necessary limitedly,) yet not of that absolute necessity, as that without it the end cannot be attained, or is not constantly attained where there is true faith, which is the proper Condition.

2. Baptism, when it is mentioned as necessary, is plainly understood Relatively, referring to the Covenant, which by Baptism we enter and Seal. As when a Proclamation is made, That whosoever will lift himself a Souldier under such a Commander, and wear his colours, shall have such and such priviledges and pay: Now the meaning is, if he will be his Souldier and serve him: Lifting and Colours being spoken of, and used but relatively: It is ordinary for an Officer in haste, to forbear lifting many of his men of a long time, (and but for the weakness of his own memory, might forbear it still,) and many a thousand never have Colours: and yet they have all the priviledge of Souldiers. And why is that? but because the thing intended as the Condition indeed, is his consent to be such a mans Souldier, and take him for his Commander, and so obey him, and fight for him: but the other are but complemental, engaging Solemnities. So in the

the crowning of a King : in marrying a woman with a Ring, or the like ceremony : If there be consent testified between King and people, he shall have *Jus in re* before he is crowned. And if there be consent between a man and woman testified by Covenanting, they shall have *Jus in re* and enjoy each other, though the Ring or other Ceremony be forborn And so I doubt not it is here in the Covenant between Christ and us; where there is true consent, and Covenanting, there is true pardon and Justification (And for the first seed of grace, I have proved already, that it was no end of baptism to give either *Jus ad rem* or *in re*.)

6. And this Doctrine bringeth in the Popish necessity of baptism to salvation; According to this doctrine, we have little reason to hope for the salvation of any unbaptized, at least, that might have been baptized : But of this next. 7. And so it would bring in Lay-mens baptism and womens, or strongly incline to it. 8. And would make many a thousand true believers to be all damned. 9. And would leave to destruction the children of true believers, for their fathers neglect of baptizing them as shall be next touched.

2. **W**HERE he saith that [by the Spirit in the word they are regenerate in part, but have not *Jus in re*; and that Baptism is necessary as a means without which God is not wont to confer the grace of Christ to salvation (*Treat. p. 47*) and that the operation of the Holy Ghost without which the Act of saving grace is neither effected nor perfected, may not be expected but in the use of means, word and Sacrament *p. 69*.) that is, Baptism for ingrafting the seed of faith and graces in us, and the word for exciting and cherishing it, and the Lords Supper for confirming it (*p. 95*) and that if the Spirit do convey grace to any without the use of Sacraments, this is to be accounted extraordinary. *Treat. of Sacr. p. 143.*] I say, all this seems to me very unsound doctrine.

For 1. what can a Papist say more almost for the necessity of it ? then that God is not used to give Grace without it, and that we may not expect the Grace of the Spirit without it ?

2. What hope then of the salvation of many thousand believers and their children, that dye without Baptism ? doth not this overthrow our hope of such ? For either God hath promised to save such though unbaptized, or not ; If he have, then we may expect it, and that in an ordinary way, *viz.* upon promise, and then God is wont to give it : for sure he is wont to fulfill his promises. If there be no promise of it, and God indeed be not wont so to give it, then what ground of Christian hope of the salvation of such ? The promise is the ground of Christian Hope. Who dare expect salvation from God, for himself or others, out of Gods way ? which were to tempt God, and plainly to presume. And therefore the most that we could do in such a case, were to leave all believers and Infants that are unbaptized, without true Hope, in the case of Heathens Infants, concerning whom God hath not revealed his mind. Though indeed that will not hold neither ; for if God have revealed, that he useth not to give saving grace without baptism, then at least in all probability the unbaptized are damned.

3. And can any thing be more contrary to Scripture, then that Believers in sincerity are damned ? And can any doctrine be more detestable then that which would teach us not to believe the great promise, that whosoever believeth shall not perish ? but at least to *question* the salvation of the faithful ? And who knows not that true Believers may be unbaptized ? And whereas you give them hope, if it be in a case of necessity,

where baptism cannot be had; what ground have you to give them that hope, if grace be not to be *expected* without baptism, and God be not used to give it? your charitable opinion of men, is a poor ground for them to build their hope of salvation on, except you will shew them some Scripture for it.

4. And consider what a multitude you leave to this damnation. What you will say to the times before circumcision, and the Israelites forty yeers uncircumcised, we shall see anon. You are not certain that the twelve Apostles were baptized, and so according to you we must question their salvation. You know that even in *Tertullians* time, they begun to delay Baptism long, and so down to *Naxianzens* time, when they forbore oft, except in danger of death; and you know how long *Constantine* himself and *Austin* and many others did defer it: and that the Novatian error bred such a fear in men of sinning after baptism, that at last multitudes delayed it, and some till their death bed. And were all these unpardoned and unjustified, not having *Jus in re*? were they not truly possessors of Christ and grace? Nay, were they regenerate but in part? And it must needs be that many must dye without it; and did they perish? Or was it by an extraordinary way that *Constantine*, *Austin*, &c. had the said grace before baptism? Yea, what say you to all the Churches of the Anabaptists in *Germany*, *Holland*, *England*? &c. Have none of them Grace till baptized? Are you sure so many thousands are all unpardoned, or that God is not wont to pardon them, and give them Grace? I dare not think so uncharitably of them. And yet they might have baptism if they would, and are not denied it, by any outward impediment, but only by the error of their own mind: but who dare think that it is such an error as excludeth them from grace? You see how many thousands of them are in *England* already: And what if by their prevalency, and the peoples ignorance and instability, Anabaptistry should become the common Religion of the Land (which you knowis too possible;) would you say that the Land were excluded from Grace, and might not expect the operation of the Spirit? Or if they had grace, that it were in an extraordinary way? Sure that way that God gives grace to so many millions is an ordinary way. And sure the word is an ordinary way to faith: And sure faith is an ordinary way to Justification.

5. Besides, you do ill to exclude all means besides the word and Sacraments. No doubt prayer is also a means, God will give his Spirit to them that ask. If any man lack wisdom let him ask it of God, who giveth to all men liberally &c. seek the Lord and your soul shall live, &c. The like may be said of Meditation, Afflictions, Mercies, convincing wonders of providence, and the like.

6. And if you say that you leave not all the foresaid persons in a state of damnation, then you seem to assert a middle state, and then we may look for a middle place between Heaven and Hell. For if a man be thirty yeers between his faith and baptism (as many a thousand Anabaptists are many yeers) he hath all that while *Jus ad rem* (to Christ, pardon, &c.) but not *in re*. Now if he be saved without Right *in* Christ and pardon, it is strange; and if he be not saved when he hath Right *to* Christ and pardon, it is strange too; and then he must be between a state of salvation and damnation.

7. Again, you make so long and strange a work of Regeneration, as I never knew Divines do. Those that deferred their baptism till neer death, it seems the work of Regeneration was half done, perhaps forty or sixty yeers before, and partly then. For you say the word doth it but in part, and not fully, nor gives them *Jus in re*, especially to a man that takes Regeneration for the first Actual Renovation of the nature by speciall grace; this is strange doctrine.

8. And what considerate man can judge it credible, that the Gospel should place so great a necessity in a Ceremonial ordinance, when it hath so graciously delivered us from them; yea when it in this so eminently differeth from the Law. Even in the Infancy of the Church, God did save all Infants that were saved without any such ordinance, for many hundred yeers; even from the beginning of the world till *Abraham*. And even in *Abrahams* time he made it not necessary to all his Church, but only to *Abrahams* family, to be circumcised. *Sem* and his family, who were then living, were not so much as commanded to be circumcised: Nor *Melchizedek* nor any of the subjects over whom he was King, nor any of that Church to whom he was Priest. And to those that were commanded the use of it, so far was it from being of such necessity to salvation, that God dispensed with it in their journey in the wilderness, and that to the whole people, for forty yeers time, so that none in the world (except the seed of *Keturah*, *Esau*, or *Ismael*) did then use it, to shew that even then he would have mercy and not sacrifice, and would ever dispense with Ceremonials, when they were inconsistent with morals. And can any believe that Christ hath placed so much greater necessity now in his few Ceremonial ordinances, as that men have not *Jus in re* without it, nor may expect Regeneration before it, or without it, now as well as then? What must they in *New-England* that preach to the *Indians*, judge of this doctrine? or any that live among Jews, Turks, or Pagans? Sure if they baptize them before a probability of Repentance and Faith, they must forsake the conduct of Christ in the work. And if they have Repentance and Faith, they are regenerated: And sure this must be no extraordinary course, for it must be used with all their converts of all Nations.

A Nother unsound doctrine (I think) here maintained, is, That God doth ordinarily by Baptism give the Holy Ghost or the seed of Grace, or Regeneration to Infants that afterwards lose it, and perish, as well as to the Elect.

I do not here speak of their relative grace of pardon of originall sin, which being received on condition of a Faith without them, it is not so absurd if we affirm it may be lost: But of the Holy Ghost within them. What is here meant by the [Holy Ghost] and [the seed of Faith] is hard to discover. Doctor *Burges* confesseth it is not the Holy Ghost considered essentially and personally, but operatively, and yet saith [it is not only Grace wrought by the Spirit, but the Holy Ghost dwelling in every true Christian and working grace] *Baptism. Regen. pag. 12.* But what middle thing between the essence and grace of the Spirit there is, I never yet heard. Is any thing [the Spirit himself] which is not his essence or person? If he mean the essence is given, but not considered as the essence, but as operative. I answer. Consider it how you will, the Holy Ghost is essentially every where, and moveth not from place to place. So that what it can be but an effect and operation of the spirit, I never yet heard. Yet the very person of the Holy Ghost may be said to be given, Relatively to work this in us, and so Metaphorically to be sent: As Christ according to his Godhead was given and sent to his office for us: But still that which is given Really into our natures, must needs be a created thing, and so only some work of the Spirit. And Mr. B. confesseth this more plainly; for he saith [it is that same degree of grace which the Schoolmen call *Infused Habits*, and which Scripture calls *Seminal Grace*, and which is conferred in Baptism, and is the Sacramental Regeneration. *Tract. p. 56.*] And indeed what else can it be? The word [seed] and [Root] are Metaphors. Some call it a principle: And then it must be *Principium quod, vel quo*; the principle which is received, or by which we receive the objects of the soul; The former is only things True and Good, as such; and cannot be it. The later must be either the faculty it

self, or Power; or else some disposition or Habit to qualifie and fit that Power. That grace infuseth no new power, Dr. Twisse in his late Answer to *Corvinus* will tell you, in many places (as you may see in the Index) and that it is only a Habit that is infused.

For my part, I easily acknowledge that we are all at a great and remediless loss concerning the nature of our own souls, their being, motions, and these Habits and qualifications of them. But whatsoever you will call it, me thinks, Mr. B's Doctrine cannot hold sound. For this Holy Ghost or Seminall or Habitual grace which is given to them that lose it after and perish, is either special, effectual, saving grace (*pro tempore*) in the habit and seed, or it is only common, uneffectual, not-saving grace. If the later, then it would not be saving to those that dye in Infancy, as Mr. B. thinks it is. If the former, then it would certainly and infallibly bring forth special, saving Acts of grace as soon as the party had the use of reason. For Habits are given for the facilitating of the Acts: And to feign Habits or seeds of effectual saving grace, which yet will not at all bring forth an Act of saving Grace, is new Doctrine; When Christ gives the reason why the hearers likened to the stony ground do fall away and wither, because they had not root in themselves, which intimates, that if they had had root, they had not fallen away, *Mat. 13. 21.* And *John* saith, They cannot sin, because the seed of God abideth in them; so that the Radicall and Seminall grace which Scripture speaks of, is ever effectually in Act, and will not be lost. Not that Habitual grace will serve turn without the Spirit's continued assistance; But things work according to their natures; and when God will change the operations, he will first change the natures: if he will have a stone speak and reason, he will make it a man; and if he make it a man, he will have it Reason: where the Spirit gives a new nature, he will not deny that conserving, concurring grace which is necessary to the performance of new Acts. Suppose (as we may for disputation sake) that those Infants had at that time the use of reason: would that Seminall Grace be effectual to produce sincere Acts, or not? If not, how can you feign it to be saving grace? If it would; then how comes it to lose that efficacy, and not to put forth such Acts, when the party doth first come to the use of reason?

If you say, that it is an effectual Grace, which is in it self sufficient to produce the Acts, if other things concur. I answer. God giveth it either for the production of the saving Acts *Absolutely*, or only *Conditionally*: If *Absolutely*, then it shall do it: If *Conditionally*; 1. Name the condition if you can: either the condition is expected in the parent or the child: Mr. B. makes it to be in both, *Tract. p. 54, 55, 56, 57.* He saith [1. That the primary grace which baptism conferreth is *union with Christ*; the secondary is regeneration: which is but Potential, as an Ingrafting into Christ (and so is the same with that he calls *union*) and shall become Actual, on condition the branches apply themselves to the root, and draw juice from it: If through their own or their parents faults they learn not to draw from Christ the juice of grace, it may never come into Act. 2. He saith, it is yet more agreeable to the doctrine of the Church; to say, That baptismall Regeneration is Actual, but only initial and seminal, not full and perfect: yet of the same degree with the infused Habits which the Schoolmen dispute of, and that which *Paul* calls [the Spirit of Faith *2 Cor. 4. 13.* and *Peter* [the *incorruptible seed*] *2 Pet. 1. 4.* and [the *Divine nature*] and *John* [the seed of God] In the conferring of this (he saith) baptismall Regeneration is defined. But yet this is sufferable and loseable; and therefore when it is lost, it is because the parents neglected the education of the Infant, and the means of confirming it (such as Confirmation and the Lords Supper.)

To all which I answer. 1. The use of Seminall or Habitual grace is effectually

to dispose and incline the soul to A&T; the principal A&T for which it is conferred, is the A&T of Faith, or coming to Christ, and applying him to our selves, and so drawing grace from him: Now Mr. B's doctrine is, that God gives Infants by Baptism that Radicall grace which shall encline their souls to come to Christ and draw from him, upon condition they come to Christ and draw from him: or which shall enable and encline them effectually to believe on condition they do believe: How absurd is this? If you lay the condition upon their will to use the means, or not resist the Spirit. I ans. The nature and use of their Seminall or Habituell Grace is (if saving and effectually) to incline their wils effectually to use the means, and to obey the Spirit, as soon as they are capable in the use of reason: Now according to this doctrine then, God gives them grace to incline the will effectually to use means for increase, and to obey the Spirit, upon condition they do use the said means and obey the Spirit. As if a Physician should tell his patient, I will open your obstructions (or give you a medicine that shall open them) upon condition they be opened: or I will give you that which shall revive the paralytical members, upon condition they be revived.

2. Moreover, when this condition comes to be performed (of drawing from Christ; or using means, or not resisting) the party hath then the use of reason. And then, seeing by vertue of the seed of grace, or the Holy Ghost dwelling in him, he is (effectually, if savingly) inclined to Good, why were not his first Acts of reason good? Those sinful Acts by which he lost the Holy Ghost, were either his first Acts of Reason, or some after-Acts: If his first, then who was it long of that those first were not good? There could be no Actuell condition in him prerequisite to the goodness of them; for it cannot be required that he have any Acts before his first: And to what end hath he the Holy Ghost or Root of Grace to incline him to act well, if it do not so incline him effectually, no not to the first Acts, before he have resisted the Spirit or forfeited grace? will God give his saving grace and Spirit to be wholly useles?

But if you say, that it was not by his first Acts of reason, but some following Acts, that he lost the Holy Ghost; Then 1. Why rather should not his first right Acts have confirmed his Grace? 2. Why should not the Holy Ghost work as effectually in following A&Ts, as in precedent, seeing he is given for both? If you say [Because the party will not obey] I say again, what was the use of the Spirit within him but to make him willing? 3. And also I would have Mr. B. remember, that thus he maketh men not only to lose his Inaitiall Seminall Grace (which yet he seemeth only to asser) but to lose and fall from Actuell Grace too. For if the former A&Ts were gracious, before the party lost the Spirit by following A&Ts, then he must needs lose also Actuell Grace. And indeed, when Mr. B. makes confirmation by the Lords Supper, to be the condition, this that I say must needs follow: we use not to admit any to the Lords Supper till sixteen, or fourteen, or twelve yeers of age; Now they have all the time before either Acted gratioously, and believed and obeyed the Spirit, or not: If not, then they lost the Spirit, or it was uneffectual even before they came to the condition of confirmation. If they did, then they fall from many yeers Actuell Grace, as well as Inaitiall, when upon the neglect of the Lords Supper they lose all.

3. Especially I would Mr. B. should consider, that this doctrine which hangs the efficacy of the Holy Ghost upon mans Will, and which makes God to bestow his first Actuell faith upon, or according to precedent Merits or works in man, is downright Pelagianism. So much for the conditionality in the Infant.

2. For the other part of his conditionality [viz. that this Inaitiall or Habituell Grace shall become Actuell, if the parents do their part in education] I ans. 1. The children

children living under the sound of the Gospel, will surely hear of the doctrine of Christ; and then effectual Grace will sure produce Actual, the object being revealed. 2. And in the mean time those Graces will be Acted, which require no supernaturall Revelation of the object, but the object is known by the light of nature: as Love to God, Fear of God, Obedience to him, &c. 3. It is acknowledged, that God doth at first take Infants into his Covenant of Grace, as belonging to parents that are in it: and so the parents faith is the condition of their entrance: But that the parents faith or duty should be the condition of the continuance of the Holy Ghost in the Infant, or of the operation and efficacy of the seed of Grace, so that they shall be cast out of Covenant again without any fault of their own, but only the parents, this is strange doctrine to the Orthodox. 4. When they are well educated, yet we see multitudes, even of the children of the godly never come to saving faith or Grace. And who then did fail in performing the condition? The most holy skilful, diligent parents that ever I knew, who have taken pains with their children day and night, by fair means and foul, have yet had wicked children. 5. This is not only Pelagianism, but superPelagianism, to affirm that God giveth Faith, or the first Actual Grace, not only according to our own prerequisite works, but even according to other mens. Yea and that he doth give Radical or Habitual Grace, or the Holy Ghost to men to be operative or effectual, on condition of other mens Actions. In *Austin*, *Prosper*, *Fulgentius*, and in *Doctor Twisse*, and all our modern vindicators of Grace, you may find enough against all these. 6. Where God gives the greater means, he ever gives the lesser; where he gives saving Seminal Grace, or the Holy Ghost, he will give the external means which is necessary to the Act, and not let his Spirit be lost merely for want of externall means without any fault of our own. If he give *Paul* his internall Grace (*subjective*) he will send him to *Ananias* to reveale the object. If he give *Cornelius* a gracious nature, he will send *Peter* to reveale Christ to him. And if he give the Holy Ghost to Infants, he will provide parents or some body else to reveale his will to them, objectively; Else you may as well feign God also to give the Holy Ghost to the aged, which yet shall never produce an Act of Grace for want of means to discover and excite. That love which causeth God to give them the Holy Ghost, will cause him to give them the revelation of the Gospel. Again 7. These Children have the use of Reason, when their parents must teach them and bring them to the Lords Supper. Now either they have used their first Acts of Reason for all that time rightly (according to the degree of their capacity) or not. If not, then the Holy Ghost was uneffectual before the parents so failed of their condition, and so was lost before the means of losing it: If they did use it right, then they fall from Actual Grace as well as Seminal or Habitual through other mens faults, without their own. And therefore it is vain that *Mr. B.* faith [the disease is in themselves, which is uncured, because the parent seeketh not the remedy for them] for the disease (upon his supposition) is cured, sin pardoned, the party united to Christ, the Holy Ghost given, the Dominion of sin taken away, the nature Regenerated, and inclined to gracious Actions, and the person in a state of salvation: Now the question is, how he comes out of his state and loseth all this again? Can our parents lose our grace and state of salvation? Lastly, I desire *Mr. B.* to review all the texts he mentioneth in *Cor. Job. Pet.* and see whether that [spirit of faith] that [incorruptible seed] that [seed of God] &c. be not the grace which is not lost but permanent, if there be any such. Doth not *John* say, we cannot sin (that is, to death) because his seed remaineth in us? And sure it will remain in us then; for nothing but sin (which that seed prohibiteth) can take it from us. I know the whole controversie about the certain perseverance of Believers is of great

great difficulty; and I know the most, if not all the Fathers within two hundred, if not three hundred yeers of Christ, do speak as if they were against us, both in that, and Freewill, as those that read them throughly may easily perceive; and as *Scultzeus* accuseth them particularly *inter Nervos*, when he mentioneth their errors; and I know that all that call on the Father who judgeth every man according to his works without respect of persons, should pass the time of their sojourn here in fear; and he that thinketh he standeth must take heed lest he fall; and Christ thought fit to warn his own Disciples of the danger of not abiding in him; and therefore I judge it unbecoming so weak a head as mine to be too peremptory in such a point, and to censure all dissenters so severly as some do, who do but shew that they never studied the point so far as to find out the difficulty. But yet, as I am past doubt of the certain perseverance of all the Elect, and that the foundation of Gods particular choice standeth sure, the Lord knowing who are his; so I am perswaded that there is a state of Grace here that none ever fall from; and it is yet my judgement, that none ever fall totally or finally that have habitually or actually that effectual grace which Christ likeneth to the Rooted seed, *Mat. 13. 21.* and which prevaileth so far against the interest of the flesh, as to give Christ the chiefest room and interest, and supremacy: And I believe that no seminall or habituell Grace, which is not enough to bring the heart to this, or would produce this Act, as soon as the soul can act, is saving Grace. And therefore that if Infants have such in the Root or Seed, that God will preserve it: And if it be not such, they must be saved upon condition of their parents faith, or perish; for this cannot be called saving. Dr. *Twisse* against *Corvinus* citeth a saying of *Austin* (though I confesse he hath many that seem to run the other way) that is downright for this certainty of perseverance: *Deus non predestinatorum neminem adducit ad salutem spiritalem; poenitentiam, qua homo reconciliatur deo in Christo, sive illis ampliozem, sive non imparem patientiam prebeat. Cont. Julian. Pelag. lib. 5. cap. 4. (Twiss Cont. Corvin. p. 304. a.)*

But for the former point (that the efficacy of Gods grace dependeth not on mans will) *Austin* is all plain and full as can be desired (as *Paulus Erynachus* (whoever he be that so nameth himself) in his late *Trias Patrum de gratia*, will fully certifie you) *Hæc Gratia quæ occulte humanis cordibus tribuitur divina largitate, a nullo duro corde respuitur; ideo quippe tribuitur, ut cordis duritia auferatur primitus. Aug. de predest. Sanct. l. 1. c. 3.*

For my own part (though I take it for no fundamental, or Article of my Creed) I judge thus, 1. That God hath clearly made the parents faith the condition of the Infants (not only visible Churchmembership, which is certain, but also) pardon and salvation. 2. But whether their Habituell Grace be any condition, I know not. 1. Because I find no such thing in Scripture: Actual grace I find the condition to the aged, and habituell necessary thereto: but Habits directly and *per se* to be the conditions I finde not. 2. Because the very Philosophicall points are very dark and uncertain, which are all supposed in these opinions: whether the soul be capable of Moral Habits, yea or intellectuall, or any such qualifications beyond its faculties and powers, before it be capable of Acting. 3. But yet my opinion is, that the soul is so capable, and that God doth give this seed of grace, or habituell grace to some Infants: but that is 1. Only to his Elect. 2. And that baptism was never instituted to be an Instrument of working it, I am past doubt: But for the pardon of original sin, and other Relative grace, I affirm that we are to judge it probably given to the child of every Believer (their visible Church membership being certain) and if any will say, that it is certainly given to every such child, even the non-elect, I will not gain-say him. My reason of this difference among many others, is, that Remission and Justification are

given by a Morall Act of God, even by the promise or grant of the New Covenant, which Covenant is conditionall and universall: when any performeth the condition (as Infants do by their parents faith) the Covenant presently pardoneth and Justifieth them without any new Act of God (so that it is no immanent Act in God from eternity) and if this person do by unbelief deprive himself afterward of the benefit, the Covenant which still remaineth Conditional, will condemn him, as before it did Justifie him; and all this without any change in God or the Covenant, but onely in the party. Though that learned man that opposeth my Doctrine in this point, take it for untrue, That Gods A& of Justifying is by the Covenant grant: yet I doubt not fully to manifest the truth of it; and the great necessity of so concluding, if God enable me: and with any studious Divine who doth not with the Antimonists affirm Justification to be an Immanent A&, and so from Eternity, to tell me what other Transient A& it is, if they can: and not to tell the world that it is an A& of God, and a Transient A&, and never tell them what A& it is. *Ulpian* faith, and all the Civilians, That an obligation is taken away by the same kind of means by which it was induced: But it was by an A& of the Law or Covenant that the obligation to punishment was brought upon us; therefore it is by an A& of the Law or Covenant that it is taken off again; (which is the formal nature of Remission.)

Well, but now for Regeneration, or the first Habitual grace, the case is far otherwise. This is not given by such a Legal Moral A& of Donation. It is indeed promised, but in another kind of Covenant, *viz.* The absolute promise of the first Grace, made onely to the Elect. Therefore not onely *Camero*, but even *Davenant* and *Doctor Ward*, with the rest of the British Divines in the Synod of *Dort* do conclude, That Conditional Remission comes to all directly from the Covenant, but faith is from Election: and that Christ hath given to all men to be saved, if they will believe; but in that he giveth some onely to believe, there the mystery of Election begins to open it self. A&. Synod part. 2. p. 79. And therefore though faith be a fruit of Christs death, yet not so immediatly, nor in the same sense as some other are (as *Amyraldus* hath shewed well; and the further opening of that point will be of exceeding use in the controversies with the Arminians.) And therefore to fall from faith according to *Doctor Ward*, *Davenant* and the rest, would be to fall from Election: and sure the Holy Ghost, or the true Seed, Root, or infused Habit of faith, must flow as directly from Election, as the A& of faith. If *Dr. Ward* say contrary here, reconcile him to himself, and his brethren.

So that this is one reason of my judgement, why we may better judge it certain, That all the Infants of true believers are justified and pardoned (though some fall off and perish) then that they are regenerated, or indued with a sincere new nature, and the effectual Seed or Habit of Faith. Though yet for my own opinion, I have resolved no further then this, That we are to judge the Remission, Justification, and Salvation of particular Infants most probable, till the contrary appear by them; and for the full certainty, I leave it as to me uncertain.

HAVING touched the chief of the mistakes of this book, I shall now be briefer in my Animadversions on the by-passages.

“Pag. 39. he saith, All grace is to be sought from Christ as the fountain. From Christ it is not derived to man, unless a man be first ingrafted into Christ, as the branch into the vine: the instruments of this ingressing are the Sacraments, &c.]

Answ.

Answer. This cannot hold true, though it seem the cause of other your mistakes.

1. Is the Grace of Infusion into Christ, and union with him no grace? 2. Is the giving the Holy Ghost to work this no grace? 3. Are the Sacraments, which you think are Instruments to effect it, and therefore before it, no Grace? 4. Especially, is true saving Faith no grace, which our Divines generally say goeth before our union with Christ, as the means of it, and indeed may be fully proved from Scripture so to do? Doubtless, if all Grace come from Christ, then all these come from him; and yet are before our union with him. The truth is, there is much Grace, both common and special that comes from Christ before our union with him. All that Grace which draweth men to Christ, and joyneth them to him, is before this union, even from the decree and good pleasure of God (as the giving of Christ himself was) and also from the Love and Merits of the Mediator.

“*Pag 44.* he saith well and solidly, that [the means of application on mans part is faith which worketh by Love; the primary fruit of this Love is to grieve for offending God. Faith and Repentance therefore are necessary to him who desireth to have Christs blood applied to him; which if they be wanting, neglected, rejected, what wonder if the Sacrament be destitute of its end and fruit?”

Ans. But do you not see then, that if all these, *viz.* Faith, Love, Repentance, be all prerequisite in man to attain the end of Baptism, that then it was never the end of it to confer them, and so not to confer the seed of them? when you have proved that it is the end of baptism to Infants to confer all these which are prerequisite in all men else, then you will do somewhat, and almost prove it another Sacrament to them.

The like I may say to the following lines, which require yet more.

Pag. 45. And forward he comes to his proofes, *Act. 2. & 22.* which speak of Baptism for Remission of sin, touch not the question of being an Instrument of operating a physicall change on the soul. Remission is but a Relative change, and Baptism I confess a morall instrument of conferring it completely, as the crowning of a King conferreth the Kingdom, which was yet his before. The same *Ans.* I give to *Eph. 5. 26.* and if it reach to an effecting of reall Grace, that is only to the aged that are capable of it by a moral instrument. The great place stood upon, is *Tit. 3. 5.* To which I say. 1. It may be the Laver of Regeneration as *signifying* our New State, though it *effect it not.* 2. It may be the work of Regeneration it self, that is called washing: which is a usuall phrase. 3. But I specially give you this answer. Regeneration is not usually taken in Scripture in that precise sense as our Divines usually take it, for the implanting only of the first Habits of Grace; But as *Paul* expoundeth it, he that is in Christ, is a new creature, old things are passed away, behold all things are become new. A new Father, new Head, new Lord, a new Body that we are members of, new Hopes, new State, new Rights, &c. Regeneration signifieth all or most of this new State. Now baptism it giveth much of this, and the rest it signifieth. 4. You cannot deny but in that first Age, when men were converted from Judaism and Paganism, but the most that were baptized were the Aged; and you confess that regeneration was in them prerequisite, and the Apostle spoke only to them, or chiefly: Now if his meaning were that Baptism was the Instrument of giving them faith, or the first grace, then it were apparently false. Yet doth he express of whom he speaks there, even of such as were sometime foolish, disobedient, &c. which were not Infants. 5. Your self add, that baptism here is Gods instrument in the very same manner as the word is called [the power of God to salvation] But the word is only a Morall instrument, and so worketh inherent Grace in none but the aged that have use of reason to understand it; though it may promise Grace to others, and so give them a right. And

so baptism can work inherent grace as a morall instrument only on the intelligent : though by sealing it may convey to Infants a right to what the Covenant promisseth.

Page 47. He bringeth *John 3*: Except a man be born of water and the Spirit, he cannot enter, &c. which [cannot] he expoundeth thus, that Baptism is a means not without which God cannot, but without which he is not wont to save, &c.] Answer 1. But the text seems to make a flat necessity, saying [he cannot]. 2. I therefore not to mean it properly of the sign, but of the thing signified. 3. Such a multitude of our learned Divines against the Papists have answered this, that I think it needless to say more of it. 4. Only remember what I said before, that regeneration is taken for that new state of relations, priviledges, and A^{ct}uall Holines of life which we enter into when we come into Christs Kingdom, which is to us as a new world into which we are born. And so Baptism may regenerate, and we may be born of it. 5. And Christ spoke this to *Nicodemus* who was at age, and of all the aged of the world then unconverted, and therefore he could not mean that Baptism must give them repentance, and faith, and love, all which your self confess to be prerequisite in the Aged.

Page 48. The next text is *1 Cor. 12. 13*. By one spirit we are all Baptized into one Body] Ans. 1. The Apostle expresseth himself of the Aged here, who certainly received not repentance, faith or love (I mean the first) by Baptism, and yet he speaks of that way by which All entered into the body : from whence is an invincible Argument against you, That ingrafting, or entering into the Body, whereof Baptism is the means, is such as is common to All the Baptized : But the ingrafting or entering them in your sence is not common to All (but proper to Infants, and excludeth all the Aged, and those to whom the Apostle then wrote, for the chief part of them) Therefore the Apostles sence is not the same with yours (but destructive to it.) Answer this if you can.

2. Baptism is plainly a morall Instrument of entering all into the Body, even as when all Burgeses and Officers are entered into a Corporation by the Corporation Oath or Covenant, they may be said to be entered by kissing the book, which is the sign and means; but most properly by the Oath or Covenant. Divines (let me speak it boldly) do to Christ himself and the Church a great deal of wrong, by feigning such a Physical union, with which tis dangerous to hold, and then fitting all the frame of their doctrine to that dangerous notion. The comparison from the tree and branches holdeth not in all things, as not in the nature of the Infition and union : If we be physically one with Christ; then one what? One person? that is Blasphemy. One nature essentially? that is as great Blasphemy. They that will say it is a union Hyperphysical, I believe them as to the way of effecting; but if they mean it is not by a real, proper making One in being, nature, person, nor yet a relative or morall; then when they tell me what they mean, I will be glad to understand them. In the mean time I believe we are members of Christs *mysticall* Body, the great Corporation of the New Jerusalem; and have a far closer union with him in Affection and relation, and morall union, then is between a Husband and wife, who yet are called one flesh: and that our communion hence arising is real, and consisteth in communication of real and more then relative benefits. But I dare not believe that we are one essence, nature, or person with Christ, and so Deifie man, and make Christ the greatest actual Sinner in the world: as the Hereticks of this Age (for so I dare call them) say, That mans soul is but part of the God head.

These Physical, gross carnal conceits of our union with Christ, is the very point too that hath lost us in the Doctrine of Justification; and brought Divines to say, That Faith

Faith is Physically a Passive Reception of Christ himself, and no act at all, but a Passion.

Paul faith indeed, *That this is a great Mystery, of our union with Christ*; but the Similitude by which he opens the Mystery, is that of Marriage. And *Mr. B.* here seemeth to me to say as I in this: For pag. 48. he saith, That [without doubt it is the Mystical body that we are baptized into: And if the Mystical (which is the Church) then not the Natural; nor are we made one Individual with Christ, nor conjoynd by any Physical co-augmentation: But we are united to that *One* holy Corporation, whereof Christ is the head. We are not now enquiring after any improper remote Union in *genere*, *vel specie*, but a proper Union which maketh one Individuall of two: which we must be cautelous how we Assert.

And *Pag. 49.* saith, That [*It is our relation to Christ, and not to Christians that is noted in Rom. 6. 4, 6. Col. 2. 12.*] whereby he seems to interpret it but of a Moral or Relative union: and if that be his meaning, so far we are agreed: but faith (both in seed and act) goeth before that union.

His second Reason is drawn from the experience which men have of the efficacy of the Sacraments; to which I answer, 1. The aged that are then baptized, have certain experience that his doctrine is unsound; and that to them baptism is not for the conveying of Seed or Act of Faith, which they must have before, or not be baptized (could it be known.) 2. We have no such experience that he speaks of, of Infants. For his following reasons of the unessentialness of baptism to some, I have examined them already.

But *Pag. 57.* he concludeth, That [*It is found by experience that some Infants received Grace in Baptism.*] *Ans.* 1. A bare affirmation, without the least shew of proof. 2. If they did receive true inherent grace in baptism, it followeth not, that baptism is an instrument of effecting it. 3. The fruits you discern in some betimes: but whether they received the Root then, or so long before, no man can be certain. 4. But if they do receive the Root in Infancy (which is my opinion,) it is far more likely to be by virtue of the promise, and from Election and Divine Love before baptism, than by baptism. 5. However we are sure God never tels us that he instituted baptism to work it.

Pag. 70. he saith, That [without doubt the first end is exhibition, the latter ob-signation,] and that [There is no place for sealing, but upon supposition of the exhibition.] *Ans.* 1. If you mean that exhibition is the first end intended, you say true (though not as to the Root of faith.) But the next words shew that you mean it of the first effect, or end obtained. 2 And then I say, the clean contrary to your observation is true. Indeed there is no place for sealing, except there be either an exhibition or preparation to it, in and by the instrument which is Sealed: But that not the instrument or writing, but the Seal it self, should first exhibit necessarily under some other notion, before it Seal, is an observation that needeth more confirmation then your word. All those passages that prove onely the effect of Remission of sin, and relative Grace, I shall overpass: as also all those passages that need no answer, or that are answered before.

Pag. 74. He saith [The water of baptism doth not touch the soul, but the force of the blood of Christ] *Ans.* 1. Then that water can be no instrument of effecting inherent Grace on an Infant; For if it touch not the soul, then it is no Physicall instrument (or at least by some force sent from it reach the soul) And a morall instrument doth but 1. Convey a Right and so relative mercy, as the Covenant and seal

do, Or 2. Operate morally by representing and signifying to the eye and other senses, as the word to the ear; And so it can work on none that cannot understand it.

2. I hope you think not that Christs blood, or any naturall force of it doth touch the soul any more then water. Else fair fall Transubstantiation. But morally I acknowledge the force of Christs blood doth touch the soul, that is, the grace which his blood hath merited. As the price that is paid to redeem a Captive in Turkey doth by its force touch his body. These phrases need explication therefore, that they may not hurt.

Pag. 75. He saith [The bread hath neither a natural nor supernatural efficacy in it self] Ans. Then it is neither a natural nor supernatural instrument properly, but morally; for what it hath not, it cannot convey, except you mean only that it hath it not principally in it self; but sure you will acknowledge, that not so much as derivatively, or as received from the spirit; the Elements have not grace in themselves.

I am glad you interpret [the Divine nature] in us, to be [only the effects of grace and holiness imprinted by the Spirit] and not with Doctor *Burges*, of the Holy Ghost himself, as distinct from his grace. Though I see not but the text (forgive but the singularity) may be well interpreted of a *Relative participation of the Divine nature in Christ*, which by those precious promises we have interest in, as our husband and head.

Pag. 79. he confesseth, [That Circumcision and the rest of the Sacraments are called Seals, because by the Covenant of God they confirm Faith.] Ans. Then they in such presuppose Faith; and therefore were not instituted to convey it, either in the Seed or first Act.

But he saith that [The Charter or writing, is not a means of conveying as written, but as Sealed.] Ans. 1. Doth not this contradict what was before, that the exhibition goes necessarily before the sealing? 2. Among men indeed, a Seal is to make the writ currant, but Gods Word being as true as his Oath, and the Promise unsealed as true as sealed, it conveyeth even without the Seal: Yet not barely as written, but as belonging to us; which it doth upon our Acceptance and faithfull covenanting with Christ, before (and often without) the Seal; the Seal being to make our Faith more strong, and not the Covenant more true.

His Observation on *Rom. 4.* maketh it no less against him. (p. 80) And he is therefore to acknowledge, that [God added the Sacrament for a Seal of the Covenant, and of *Conferring further grace by the Covenant,*] Therefore not for conferring the first Grace, nor for conferring primarily before the Covenant. To this description I wholly subscribe.

His Observation, p. 81. I much approve [that seeing the Apostle calleth that a Seal by way of Interpretation, which God had called but a sign, therefore we are warranted so to interpret the word [sign] applied to the other Sacraments.

Pag. 82. he saith [I acknowledge God is not tyed to means; but I add, To means which are absent.] Ans. Means are 1. Such as he hath tyed salvation to, as absolutely necessary (as is Faith to Justification;) 2. Or but accidentall, which are necessary, that is, Due, or such as ought to be used, and used as means; but not *Absolutely* necessary; such is Baptism. It is not *Absent* to all the children of Anabaptists; and yet who doubts but those that truly believe are justified?

If his distinction of a *personal* and *general* National Remission stand (p. 84.) it can be true of no Remission but that of temporal punishment. But the Apostle expoundeth this Text of more, *Hcb. 8.*

Where he thinketh, pag. 85. [that Infants perishing are condemned, only for following
sin,

sin, and that Original sin doth not return,] I am clean of another minde. My Reason is; because All Remission is, as to the continuance of it, but Conditionall, while we are in this life: My proof is, We are no otherwise Remitted, then by the Conditional Covenant, [Whoever believeth shall be forgiven, justified, &c.] which Covenant therefore will justifie, and pardon no longer then we Believe. Therefore do but suppose a falling from the Condition, and it is evident that all the forgiven sin returns; because Conditional forgiveness is of no force longer then we have the Condition. And the two Examples he adds, do contradict him, and confirm me. 1. Who can believe, that when the *Israelites* fell in the Wilderness for their unbelief, that their unbelief did not bring back upon them all their former guilt? The Text oft chargeth all their former Rebellion upon them, upon their renewed Infidelity. 2. And that in the Parable which he addeth, is fully for me; For the Servant to whom he had forgiven all the debt, though he be cast into Prison principally for not forgiving his fellow servant, yet this plainly brought back upon him all the debt; for he must lie till he had paid the utmost farthing.

pag. 86, 87. Are great mistakes, but I have touched them already. Yet I doubt not, but as a Kings Coronation, or a Burgessees kissing the Book at his Oath, or a Seal to a Charter, may be said to perfect them: so Baptism may be said more fully to confer our Right to the mercies of the Conditional Covenant.

pag. 88. He brings the Example of the Angels and *Adam* for falling away from grace: But the Question is, Whether all special sanctifying esseQual Grace, which gives Christ the chief Actual interest in the soul, do not now flow only from Election, and proceed from that Absolute Promise of a New heart, and so upon a surer Covenant than that with *Adam*: and so whom he calleth, he justifieth, and them he glorifieth: That the Apostasie of every Saint (and even the Elect,) is possible, I doubt not; but withall, it seems to me to be *Certo non futurum*.

His Reason of the necessity of Actual Faith in the Aged, rather then Infants, is most found (p. 89.) Because another Law of justifying is propounded to the Aged, to which, if they subscribe not, they perish.

Most of his Summary Aphorisms, I have answered before. In his first Coroll. what he saith of the Conditionality of the right use of initiall Grace, is answered; that Grace is given to ascertain those Acts which he calls the right use, if it be saving, esseQual Grace. When he saith [they may wholly lose Hope of salvation,] either he means by [Hope] only [the ground of Hope,] or else he acknowledgeth, that such do lose Actual Grace, as well as Initial or Seminal.

The second Coroll. were it exactly opened, would hardly be reconciled to what went before.

Where he saith in his second Aphorism; [That Christ did not Die for the sins of Impenitency and Infidelity of a wicked will:] If he mean as he speaks, I am far from his minde: For I know not how all the Impenitency and Infidelity of *Paul* before his conversion, or any other who after believes, should ever be pardoned, if Christ did not die for it. But I judge that this Learned man means only final Impenitency and Infidelity: And I confess Christ never dyed for that; yet divers enform me, that a learned, godly Master in *Israel*, was pleased in no obscure place, nor popular auditory, to humble himself so far as to mention my Aphorisms of Justification as guilty in this point; and to let fly an Arrow of his own *Forging* against that simple worried Book, as if it had affirmed, that Christ dyed not for unbelief. When, alas, I never dared to have such a thought. Only I say, he dyed not for Final unbelief. For I distinguish between unbelief, 1. As it is threatened by the Law of works (for so all sin even against the Gospel

Gospel is,) and so, I say, Christ dyed for it, or else wo to us : 2. And as it is threatned by the new Covenant or Law of Grace (for it hath its threatnings too, whatsoever some say to the Contrary, as all impenitent unbelievers will finde,) and so Christ dyed not for it. For Christ never dyed to bear the Curse of the New Covenant; or the punishment which it threatneth. And it threatneth Hell to none but final unbelievers and Rebels against their rightful Lord. And that which is not threatned, Christ need not bear for us, as threatned. I am sorry that the children under my Ministry should be ignorant of this, much more any famous learned Divine. But if they will needs teach men that Christ dyed for final unbelief and impenitency, their Doctrine may bring many a soul to damnation; but when they come there, they will finde that Christ dyed not for those sins. If they do not, let me perish as a false Prophet. Those that say the contrary, do teach universal Redemption with a witness! Such a Universality as the Scripture never taught; nor a universal conditional Redemption; but even Redemption from the penalty of not performing the condition. Indeed Christ is said to die for all sin; but Conditions are always supposed to be excepted in all Conditional grants. He that saith he hath dyed, that whoever believeth should not perish, or for all sins, If we will believe; doth plainly tell us, that he dyed not for final unbelief. Excellent, learned *Martinus* in his most solid, judicious *Theses in Artic. 2.* at the Synod of *Dort*, would in a few lines teach the contrary-minded sounder Doctrine, if they would but learn. But it is a harder thing to teach a Teacher, than one that knows himself a Novice.

HAVING done with *Mr. B's* Treatise it self, I should next examine all the rest adjoynd; But I shall only give a brief taste of their Doctrine, and that with all reverence to so famous men; and I think, rather vindicate them from *Mr. B's* injuries, then oppose them, except somewhat in *Dr. Ward*. And in him I shall 1. Shew some things wherein he is against *Mr. B.* and 2. Two or three points wherein his own Doctrine requires correction,

1. In the main point, [the kinde of causality to be ascribed to the Sacrament.] he doth not feign it to be a Hyperphysical Instrument, differing both from Physical and Moral; but only saith, it is a *Causa sine qua non*, (which is no Cause, but a condition or Antecedent,) or rather an instrument in a general sence, that is, a Moral Instrument; as a Canonship is given by the giving of a Book, and an Abbots place by a staffe, and a Bishopricks by a Ring, and as upon the agreement of the Contractors, an Inheritance is delivered by an authentick Instrument:] But who knoweth not, that a Canonship, Abbacy, Bishopricks, are but Relations; and we acknowledge Baptism such an Instrument: And the Instrument of Contractors, as it doth but perfect what the contract had first done (which is contrary to *Dr. W.* himself) so it delivereth only a Right to the thing, and not the Thing it self, and so causeth only a Relative and not a Physical Mutation. So that according to *Dr. W's* Explication of Baptisms Instrumentality, it is impossible it should be an Instrument of operating any Physical Mutation on the soul, and so of infusing inherent Grace.

Pag. 99. He mentioneth *Bradwardin's* Exposition ponendi obicem. But *Bradwardine* in that Corollary fully and purposely confuteth the Doctrine of Gods offering Grace, so men will not *potere obicem*: He saith, *Et quicquid obex dicatur, potest ista responsio corripere, sicut alie precedentes: cum nullus possit hunc obicem tollere nisi Deus, vel per Deum ipsum pre-tollentem; & si ipse eum voluerit tollere, irresistibiliter tollitur*: as he before shewed, *si. 1. c. 10. Hoc idem pre-ostensa de Gratia & Pœnitentia, li. 1. c. 10.* To which

which end he heaps up abundance from the Fathers. I conceive this is destructive to the Doctrine of [saving habitual Grace which shall be effectual to produce its Act upon condition of somewhat to be done first by the party or the Parents.] So the same *Bradwardine* there concludeth, (pag. 612.) that *Nullus Gratiam primam meretur, per dispositionem præviã, nec per aliam quamlibet actionem*: of which also, in *lib. 1.* fully. And he confuteth them that say, [That God offers Grace freely to every one, so he open his hand, his bosome, his heart to receive it; and so he that receiveth Grace, therefore receiveth it, because God giveth it; but he that receiveth it not, therefore receiveth it not, because he openeth not, and so God giveth not, because he accepteth not the Grace which is offered; as if one reach you a gift and you accept it not, &c.] (This he speaks not of Relative Grace, but Reall Inherent.) This he confuteth also in *lib. 1. cap. 38. & 10. & 22. & Corollar. ejus & alibi passim.*

Pag. 100. Dr. M. saith, that [This conferring of Grace by the Sacrament is necessarily conditional.] Therefore it is not a Seal to the Absolute Promise of the first Grace.

Pag. 101. What he saith of Christs death [that though it be the most potent and effectual remedy against sin, yet it profiteth not, except it be taken and applyed] I truly approve of, as it referreth to the removing of Guilt: But if it should be spoken of the conferring of the first Grace of Habitual or Actual Faith, Repentance, &c. which are in some sence the fruits of Christs death, then I believe there is no application by any Act of ours that doth precede. For if it do, then either that Applying act is from the Grace of Christ, or not; If not, we have Grace without Christ the fountain, or else we do it without Grace; which are both intolerable. If it be from the Grace of Christ, then either that Grace must be received from him without a former applying Act of ours, or else a former is requisite; and so we should run in *infinitum*. But I have reason to believe, that in this the Dr. means as I, from his judgement with the rest in the Synod of *Dort*.

And where he next saith, that in the aged [Several Dispositions are required to fit a man to receive pardon (and so justification) viz. Catholike Faith, Hope of Pardon, fear of punishment, grief for sin, a purpose against sinning hereafter, and a purpose of a new life, all which dispose the Receiver] I agree to him, though all do not.

Pag. 102, 103, 134, 138. He concludeth, that [The pardon of Original sin is the first and primary benefit, whereof an Infant is capable,] which is quite contrary to Mr. B. who saith, that first they are united to Christ, and so 1. Regenerate, and 2. Pardoned.

Pag. 107. He saith, that the cleansing, salvation, renovation, regeneration, in *Ephes. 5. 26. Tit. 3. 5. Rom. 6. 3. 1 Cor. 6. 11.* Cannot be meant of the first Regeneration, but of a fuller measure; which is enough against Mr. B.

In his own Treatise he pleadeth directly for no more but the justification of Infants, and pardon to them; as his *Thef.* shews; and oft, when he comes to mention their Renovation, he puts it off, as being not necessitated to assert it.

What he saith, pag. 123. [of the New Covenant made with all mankind,] if it be meant (as I doubt not it is) of the Covenant as enacted and offered on Gods part, to all upon Condition they will accept it, and enter it on their part, I easily believe that so the Covenant is made with all, at least where the Gospel is preached.

Moreover, Dr. W. pag. 209, 210, 211, 212, 213. argueth largely against any infused Habits in Infants, both out of the Ancients, and from Reason: And asketh wherefore *talem anime ad agendum promptitudinem aut ad actus virtutum facilitationem*

tionem ponent? &c. And to what else are Habits or your Initial or Seminal Grace, but to incline the soul to A& when capable? He shews, that according to *Austin* Baptismal renovation lyeth in the Remission of sin, but renovation to the Image of God begins only at a *Real* Conversion, and no Habits are infused into Infants: And if your Initial Grace, be not Gods Image or part of it, I dare say it is not saving. Nay, he concludeth that *Austin* frequently concludeth, That the *Adequate effect of Baptism in Infants is that-Renovation which consisteth Only in the Remission of Original sin: but that other Renovation which is to the Image of God, doth not begin but at the time when the heart is converted.* *Austin* talks of no Seed of Faith in them, but only *Credit in altero qui peccavit in altero; Credunt & Infantes; unde credunt? quomodo credunt? Fide parentum:* And he saith the like of all the Fathers and Councils, that they speak not of the sanctification of Infants (that is, by Inherent Grace.) And therefore that the elder Schoolmen, *Halens. Thom. Gerson (Estius* also) deny that any Habitual Grace is infused into Infants. And none hath yet told us what that infused Seed of Grace is, which being saving, is yet short of Habitual. And that all our Divines do constantly teach that Infants sanctification is at death.

But seeing the *Thesis* which he defendeth is only for Remission of Original sin to Infants, I will not stand upon every by-passage; only three or four points wherein I suppose he is besides the Truth, I shall be bold to examine a little further. 1. In that he often affirms that Baptism doth not Seal to Infants, but only to the intelligent. 2. That the Word doth not apply Christs Merits to any Infant; seeing the word applyeth not but when it is understood. 3. That Baptism is the first means of Remission, and the Covenant before Baptism doth it not. The two former I hope are but mis-expressions of a tolerable sense, though intolerable as plainly spoken. But the third is so injurious to the Church and Covenant of God, and seemeth to be the very Core of mens ascribing too much to Baptism, that I cannot without wrong to the Truth overpass it.

THe first of these he hath, pag. 137, 138. & *passim*. But he hath nothing for the proof of it. He taketh sealing to be properly a *Real* assuring as to the minde of the party. But doth not our common use of sealing contradict him? Sealing testifyeth the full consent of the party sealing; which perfecteth sometime the ratification of the Instrument or Grant in Law; that no Adversary may have any exception against the parties Right to whom it is sealed: And this full Testimony of the Sealers Consent doth stronglier oblige himself to the performance of his promise, and also ascertain the tenure or charter for the use of the party to whom it is granted, and so prepare for his future actual mental assurance; so that the parties knowledge or mental certainty is but a remote End of sealing; or if it were the special End, yet not as presently to be attained, but for futurity. Do we not make and Seal Deeds of Gift to Infants ordinarily? and Testaments wherein we bequeath them Legacies? and put their names in sealed Leases, wherein we engage our selves to them, and they by their Parents do again engage to us? And yet shall we say so confidently, that there can be no proper obligation, but to the Intelligent? God is pleased thus to ratify that Grant in Law Compleatively, which before was ratified as to the substance (as Marriage is without the Ring, and an Oath without kissing the Book, and a Soldiers place by consent without Listing and Colours, and a Kings without Coronation:) and this for our use, before it is to our knowledge: hereby all Adversaries are the more fully disabled from questioning our right, and disseising us; and it is not dis-

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sonant from Scripture language to say that God doth it to confirm his Promise (for so it is said of his Oath, which as to this question is all one with his Seal: yet we know God may swear to do good to Infants.) *Heb. 6. 17, 18.* Wherein God willing more abundantly to shew to the Heirs of Promise the Immutability of his Counsel, that by two Immutable things wherein it was impossible for God to lie, we might have strong Consolation. The Consolation is not alway as soon as the Oath or Seal for confirmation; but immediately the ground of future Consolation is laid, and God is pleased, as it were to bind himself, and engage himself more deeply to the performance of his Promise. And in the mean time, as it is by the Parent that the child believes (as it were) and hath interest, and is engaged, so the Parent hath the comfort in the behalf of his Child, for whose use the writing is Sealed. So that it is a most obvious truth, That God Sealeth his Covenant to infants, and the contrary gives too much advantage to the Anabaptists, and denyeth the apparent privilege of the infants of believers: Doth not God say, Circumcision was a Seal of the righteousness of faith? And were not Infants Circumcised? and therefore had the Covenant Sealed to them? Doth not God say that Circumcision is his Covenant and the sign of it even to Infants? And as Mr. *Bedford* well notes, the Apostle warranteth us to interpret a Sign to be a Sealing Sign. So that I admire that this reverend man should so detract from baptism, under pretence of extolling it; and remove Gods ends that he may add new ones.

THe second mistake [That the word doth not apply Christs merits to any infant, but to the intelligent only,] he hath pag. 104. 136. &c. This is an ill way of advancing Gods Ordinances. I doubt not but this Reverend man by *applying*, means onely Applying to the Conscience for actual comfort. And so indeed if I were of the Antinomian opinion, That Justification by faith, is onely in *foro Conscientie*, or (as learned Mr. *Owen* saith; and asserteth) terminated in the Conscience; then I would also believe That no infant can be justified by the Covenant (and indeed not at all) Nor that the word can apply Christs merits to an Infant: but till then, I shall be far from believing either the one or the other. For I doubt not but as one denieth Infants all Justification, (for I think no man will say, it is Terminated in their Consciences,) (though I will not be too confident in this age, when men may say any thing if they have but Rhetorick to fill up the vacuities, and cover the nakedness and deformities;) So the other denyeth them all true Legal application of Christs merits; there being none at all, if none by the word. And what reason hath the Reverend Doctor to take the word [Apply] in so narrow a sense? That which conferreth a thing upon a man (either named, or described) doth apply it to him. But the word of the Covenant or Promise doth confer the benefits of Christs merits upon Infants; therefore it doth Apply them. The Word is Gods principal instrument of giving right to Remission, Justification, Adoption, &c. But giving right is certainly an Applying. If Infants have any Right at all to these privileges, and to the Kingdom of Heaven, and to Christ himself, it is given in the Covenant; and therefore it Applyeth. But this will fall under the next. I conclude therefore, That this Reverend man greatly wrongerth the Word, and the Church by this Doctrine, [That the word doth not apply Christs merits to Infants,] and wo to Infants if he say true. For the Sacrament conferreth nothing but what the Covenant conferred and applied first: which is the next point.

THe third therefore I conceive to be the great mistake of all, and the fountain of most of the rest. *viz.* That [baptism is the first means of Remission, and not the Covenant before baptism.] This he hath divers reasons for, *Pag.* 191, 192, 193, 194, 195. Gods Covenant and promise being the ground of my hope and consolation, I dare not let pass without examination, a passage so injurious to it. 1. If Gods word be his written Deed of Gift by which he bestoweth Remission, and Justification, and baptism the Seal of it; then Remission and Justification is by the Word, before it is by baptism. (for the deed goes before the Seal in order.) But the former is true, therefore the later. 2. If the word of promise be part of Gods Law, which is both the fountain and discoverer of all right or due; then our right to Remission must come primarily from this word of promise, rather than from baptism. : But the former is true, therefore the later. 3. If the word of promise be Christs Testament by which he bequeatheth the benefits of his blood to his people, then are those benefits conferred principally by that word of promise: But the former is true, therefore the later. 4. If Remission of sin be a removal of the obligation to punishment (*i.e.* Guilt.) and all obligations be removed by the same means they were induced, then Remission is principally by the Word: but the former is true, therefore the later.

The second branch of the Antecedent is cleared, in that by the word (of threatening) the obligation was brought on us: therefore by the word (of release or promise) it must be taken off. The branch it self is a rule in the Civil Law.

Objection. True: it is the Word that gives the right: but it giveth it upon Condition: and baptism is that Condition; therefore it giveth it not actually before baptism.

Answer. Baptism is rather a duty, then properly a condition of Justification; or if you will think the name of a condition besits it, then you must distinguish of Conditions; some are so absolutely necessary (being principally intended) that the right or Possession shall depend upon it; others are requisite as accidental to the former, which ought to be present, but may be wanting without destruction of the Right, or nullifying the Grant.

Of the former sort is our Covenant, or engagement to God, or our faith. Of the later is baptism.

1. *Posit.* The Covenant frequently giveth full Remission without baptism. 2. Baptism never giveth Remission without the Covenant. 3. when both go together, the Covenant is the full means or instrument of Donation, and Baptism but a secondary for solemn completing it: which yet would be valid if they were separated. 4. The new Covenant, as it is granted by God in Christ, doth bestow Christ and Reconciliation, and Remission, conditionally on all, even those that never are actually Reconciled. The absolutely necessary condition is our assenting to the truth, and accepting the good here offered: and so Covenanting with God, that it may be a full proper mutual Covenant: whosoever doth this sincerely, shall have the benefits of the Covenant. Baptism is but the sign of this Covenant which should be added ordinarily: but not to make our engagement acceptable, or Gods engagement valid and effectual; but as a duty prescribed for solemnity, and for a more full and formal engagement.

All these, had I time, I would stay to confirm: But somewhat will be spoken to it in answer to the Doctors arguments following.

So that when I say [Gods Covenant Justifieth or Remitteth,] I do not mean the Covenant as made and written in the Scripture, before our performance of the great necessary Condition, That is, before our Accepting of it, and our Covenanting again with God: For till then, it Justifieth onely Conditionally, which is not an Actual Justification, but so full a preparation to it, as it is usually called by that name: As if a Condemned Traytor have a pardon granted to him (and offered by a friend that sued it out on his behalf) on condition that he thankfully accept it: this man is said to be conditionally pardoned; though yet he may refuse it, and so be never Actually pardoned.

But yet the validity or efficacy of the Covenant doth not depend upon the performance of every duty required by it, or every circumstance, or accident of the great Condition, (such as sealing by baptism is,) but on the Substantial and absolutely necessary part of the Condition. When a Prince marryeth a beggar, and requireth nothing thereto but her consent; now this consent is all that the match dependeth on; and yet there are many additional duties, as comely behavior, solemnizing the marriage by engaging signs, &c. which yet, if not performed, breaks not the match.

That Baptism Justifieth more without the Covenant, me thinks no considerate man should question. And yet this Doctrine of [Baptism, being the first means of justifying] comes near it. That the Condition justifieth without Baptism, and consequently before it, I yet further prove, thus. 1. As to the Reverend Doctor he confesseth, that [Solid repentance, conjunct with true and lively faith in the Mediator, obtaineth present Remission of sins with God. *Page. 146.*] This is as much as I desire. For the Dr. will acknowledge, that it is attained by these as Conditions on which the Covenant or promise conferreth it to the party: and so it is the Covenant which immediatly justifieth on these Conditions. And every man knows that baptism is to follow faith (and consequently to follow justification as currantly granted, though not as solemnly sealed) and not orderly to go before it.

But he saith, "that [the Initiall faith, which in the Judgement of the Apostles sufficed for the baptizing of those that desired it, was not ever sufficient in their judgement to the Justifying, pardoning and saving of such, *Act. 2. 37.* They who are presumed to be truly pricked in heart for their sins, from their hearts to desire deliverance from sin, who are taught to seek this deliverance in the merit of Christ, are judged fit to receive baptism, and in baptism Remission of sins: but are not presumed to have received it before baptism, *v. 38.*]

Answer. This mistake hath dangerous consequences. If men be taught once that it is a faith that is short of justifying and saving faith, which admitteth men to baptism (as having true right *in foro Dei*) it will make foul work in the Church. 1. When Christ saith [Make me Disciples of all nations, baptizing them,] he means [sincere Disciples] though we cannot ever know them to be sincere. 2. When he saith, *He that believeth and is baptized, shall be saved*; here faith goes before baptism, and that not a Common, but a saving faith: for here is but one faith spoken of, and that is before baptism. 3. That faith to which the promise of Remission and Justification is made, it must also be sealed to (or that faith which is the Condition of the promise, is the Condition *in foro Dei* of Title to the Seal.) But it is onely solid true Faith which is the Condition of the promise (of Remission;) Therefore it is that onely that gives right *in foro Dei* to the Seal. 4. The Dr. palpably mistakes the Text, *Act. 2. 37, 38.* when the Apostle saith, [Repent and be baptized for the Remission of sin,] he plainly meaneth believing, as intended before baptism, and comprised as chiefly aimed at in the Word

[*Baptized*] It is usual to put the sign so for the thing signified, professed, and engaged to by that sign: which phrase in Scripture is the occasion of these mens mistake; and giving so much to baptism, as to wrong (and make void almost) Covenant, and faith, and all.

The phrase is plain, as if I should say to the enemies Souldiers, Leave your old Commanders, and come all of you and be listed under our General, and you shall be forgiven all your fighting against him.] Is not this ordinary language? And is it not obvious to any man here, That the word [*Listing*] is put for [Taking him for your General, and giving up your selves for his Souldiers.] And that this will serve, though listing were overpast? If that Text imply not believing (solidly) as pre-requisite in the Word [*Repent*] (*viz.* of your unbelief,) or in the word [*be baptized*], then 1. It requires not faith at all: for there is no other mention of it. 2. And then *Peter baptized unbelievers*, (and that without requiring them to believe,) which is false.

5. If it be onely this Initial faith (as he calls it) (which is not solid and justifying) which is required before baptism, and remission, then solid faith is required either after baptism & justification, or not at all. To say that it is not necessary at all, is unchristian: to say it is necessary only after baptism & remission, is 1. To make a Faith which is not true, lively, and solid, to be the Condition of baptism and remission: or else 2. They must say, That such are justified by baptism, without any justifying faith. 3. And it is to take away the necessity of a true & lively faith. For 1. according to this Doctrine a man may be saved without true and lively faith, by Initial faith and baptism (I use the Doctors distinction and terms.) For if the man that upon his initial faith is baptized and forgiven, should immediately dye; no doubt he should be saved, (before true faith come:) For what should condemn him, but unpardoned sin? 2. And if this Initial Faith, which is distinct from true and lively, can procure his first remission (which is the greatest mutation,) why not also the continuance of it? And so what use for true and lively Faith? If any say, That this true Faith is to be given in, and by baptism, and so neither before, nor after: I answer, 1. However the former absurdities of the efficacy of a Faith to justification, which is not true and lively, &c. would follow. 2. When will any man shew me a Scripture to prove, that true lively Faith is promised to men upon the Condition of a common Faith, which is not such? Or that baptism was instituted to confer a true lively Faith, where it was not before? The Eunuch must believe *with all his heart* before he must be baptized: And *Simon* that did not believe *with all his heart*, did receive neither a true lively Faith, nor Remission of sin by his baptism: Mark that. For he was yet in the gall of bitterness, and bond of iniquity, and had no part nor Fellowship in that business. And if *Simons* Faith will not procure remission and justification for himself, though it may procure him Church Membership, then it cannot procure remission & justification for his Infants, though it may procure them Church Membership.) But this Reverend mans mistake ariseth from his affixing, and ascribing that certain remission to baptism, as its own immediate effect, which he should ascribe and affix to Gods Covenant and Grant, as the proper effect of it: and therefore because he finds, 1. That the Apostles baptized men that had no true lively Faith. 2. And that yet they baptized men for the Remission of Sins; therefore he concludeth, That baptism Remitteth sins, without a true lively Faith foregoing (in the aged; for them he speaks of:) But this very dangerous mistake would be rectified, by 1. Distinguishing between the currant justification of the Covenant or Promise, and the Compleitive by the Seal. 2. Between right to baptism *in foro Dei*, and right *in foro Ecclesiæ*. Ministers have right to baptize those that before God have no right to baptism. For they must judge of mens right by a probable profession.

Baptism is ordained to signifie and seal, and thereby confer remission of sins; but not to all that have Right in the Judgement of the Church, to be baptized, but only to those that have Right to it before God, and to whom his word doth first give remission: that is, not to all whom we must baptize, as being *probably* true believers; but only to those who have true Right to baptism and its benefits, as being true believers *indeed*. The Apostles did not admit any to baptism who did not make such a profession, which men ought to judge a probable note of sincerity (and the children of such) Let any man prove where ever they baptized any whom they knew to be devoid of true faith. Yet if they had known *Simons* heart by extraordinary revelation, that were nothing to the point (Though I neither believe that they had any such heart-searching knowledge, nor that it becomes any man to think they had; much less to affirm it, before he can prove it.) But this whole matter, about judgement of *probability* and of *certainity* in baptizing, I have fullier handled against Mr. *Tombes* before, whither I refer the unsatisfied reader.

So that I doubt not to conclude, That the Reverend Doctor yielding that [solid repentance joyned with true lively faith in the Mediator, obtaineth present remission of sin (even before baptism)] is a full yielding this whole cause [that Remission is *currently* granted by the Covenant or promise as the principall Instrument, and oft *only* by it; and not *only* or *primarily* by baptism.]

2. That the Covenant Justifieth first, yea and oft without the sign, is further proved by example. 1. Of all that were Justified from *Adam* till *Abraham*. 2. Of *Abraham* himself, who being the first signed person, methinks we should in him discern the ends and effects of that sign, and he was Justified by the Covenant and faith before it. 3. In all the females among the Jews that were uncircumcised (though the *Ismaelites* and *Edomites*, and afterward the *Egyptians*, as *Hystory* tells us, were circumcised.) 4. In all the males that dyed before the eighth day. 5. In all *Israel* for forty yeers in the wilderness. 6. In *Christ's* own Apostles, who if they were ever baptized (which is uncertain to me) yet it is like long after their Justification. 7. In *Constantine*, *Augustine*, with multitudes both young and old in those times, who either upon *Tertullians* weak grounds, or the fears raised by the *Novatian* errors, did long delay their baptism: some of them till neer their death; and yet were Justified by faith. 8. In the generality of their *Catechumens*, who no doubt were pardoned upon their believing long before baptism. For the Fathers generally delayed the baptizing of profelytes, or new converts quite beyond and besides the Scripture rule and Apostolical president. 9. In all the Infants of Believers who now dye before baptism. 10. In all the Infants and youth of the godly *Anabaptists*. 11. And suppose that the error of the *Socinians* [that Baptism is not necessary to settled Churches, but only for the first entering converted-*Heathens*] should prevail yet more (I mean separated from their other damnable errors) which we are sadly taught in these times to think to be no impossibility; if whole Kingdoms should take up that opinion, and thereupon lay down all baptism, should we think that upon their entering the Covenant of God, though without that seal, they were not Justified? were they all unpardoned, and so damned? or should they have only *Jus ad rem*, but not *in re* as Mr. *B.* saith? or must we say that *Deus potest sed non solet tales Justificare*, and so that we have no sound ground to expect it? It is no impossibility that all the Church should take up that error, or the greater part; for it is not fundamentall and certainly damnable. Baptism is not in the Apostles Creed.

But to the examples of the females, and the uncircumcised in the wilderness, this Reverend man answereth [that the means might be necessary to one sexe and not to the other for Remission, as well as for sealing. p. 176, 177.] Ans. 1. As a duty it was:

but

but not of Absolute necessity to remission and salvation; God not taking such different courses for that great end. 2. The dispensableness shews it was not of that absolute necessity. 3. Obligation is not of Absolute necessity (therefore not the seal) but remission is.

Pag. 178. He saith [It is probable the parents desire or vow of circumcision might serve] Ans. That confirms what I have said. Mens desires or vows are not *Instruments* of Justification or Regeneration to others: much less the only or principal Instruments, before or without the Covenant and Grant.

But let us now come to this Reverend mans Arguments against Covenant-Justification and Remission to Infants. 1. He mentions three Covenants, *viz.* 1. The conditionall Covenant of Grace to the faithful and their seed. 2. The Absolute of the first Grace. 3. The Covenant with Christ that he shall see his seed, &c. And he saith it is none of these that Justifieth Infants without the Sacrament (and consequently not before it) Pag. 191, 192, 193. Ans. It is the first, *viz.* The promise made to all that believe that God will be their God, and of their seed, and they shall be his people; and that the seed of the Righteous are blessed: and that he will be merciful to them, *Exod.* 20. and that they are Beloved for the Fathers sakes, *Rom.* 11. and that they are Holy, and of such is the Kingdom of God, &c. as I have before produced them.

But he saith, 1. [That the words [I will be thy God, and the God of thy seed] contain not this sentence, that [All the children of Believers shall be Justified] but only that they shall be partakers of the same Covenant, and have right to the same confederation with its benefits, &c.] Ans. 1. The Covenant as offered on Gods part, not yet Accepted and entered on theirs, doth not actually. (but conditionally) justify either parents or children: But the Covenant accepted (which the parent is to do for himself and his Infant, *Deut.* 29. 10, 11,) doth it for both. At least, it is strongly probable that when a People have God engaged to them to be their God, and be merciful to them, &c. that he justifieth them. 2. You confels as much as I desire, *viz.* that it brings them into the same Covenant as their parents, and to the benefits of it. For I have proved that the parents are justified currantly and sufficiently as to their salvation before the Act of sealing, and oft without it; therefore according to you the children are so too.

2. He saith [many children of the faithful shall perish.] Ans. 1. That contradicth not the certainty of their Justification by the Covenant before baptism, any more then the certainty of Justification by baptism as the first means, which you affirm. 2. Especially it is not against my opinion, who affirm only a certainty of Church-membership, and a strong probability of justification (not denying the certainty) till the contrary be discovered when they come to age.

3. His third Reason is, [Because if Infants be justified by the Covenant, then they that dye before Age, and they that live should be all alike Justified before Baptism.] Ans. And what greater absurdity in that, then that All alike should be justified after Baptism, whether they live or dye (as you teach?) 2. The Answer to the former may suffice to this Reason.

4. His fourth Reason is, that [The promise *Gen.* 17. 7. is conditionall, on condition of Circumcision, as the ordinary means of remitting sin; therefore the Jews children were not ordinarily justified by the promise alone, without the Sacrament] Ans. This is answered before by distinguishing of conditions, *viz.* such as the event dependeth on, and such as it doth not, but are only *ad bene esse & completive*; baptism is of the later sort. I can name you many a promise to the Jews on condition of
their

their observing each particular Ceremonie, which yet were performed, though some were omitted, and the people not prepared according to the preparation of the Sanctuary. Also the instances before do answer this.

5. His fifth Reason is "[Because from this promise *Peter* exhorteth the Jews, *Act.* 2. 39 to bring their children to baptism; therefore he supposeth that their Infants before baptism were not Actually comprehended in the Covenant, nor justified, &c. Anf. This Text, which this Reverend man doth so mightily mistake, I have fully answered to before. *Peter* calls in the Infants to baptism, but wick their parents and not before them. The Covenant was but conditional either to parents or children (and so neither Actually justified) till the parents (for both) performed the condition. Now the condition was Faith or Covenanting to take Christ for their Lord and Saviour; this *Peter* implied in the word [Baptism] as necessary to go before it. Or else unbelievers must be baptised for Remission of sin. If I thought these few words made not all this Plaine, it were easie to do it more fully.

Next the Doctor saith [There is properly but two Covenants, *viz.* of Law, or Gospel; the former it is not; Nor the later; Because 1. The seed of true believers are oft not saved. 2. unbelievers children are often saved.] Answer 1. According to his own doctrine they may be justified with their parents, though not saved: And what is that against the Gospel conditional Covenant? If they be not saved, himself thinks it is only if they dye not in Infancy, but reject recovering mercy at age. 2. The Infants of unbelievers are not saved as theirs; there is no promise of their salvation, if they dye in Infancy, nor so much as a half-promise, or ground of probability and Christian Hope: God hath kept it secret what he will do with them. And if they live to age and believe, they are then in the Covenant of Grace upon another ground. So that I think I may conclude, that these Reasons do conclude nothing against the primary interest of the Covenant in justification, nor for the primary or sole interest of the sign.

And I marvile the learned Doctor would alledge that of *Calvin* in *Act.* 2. 38. as for him, which is as plain against him as I can speak. *Tametsi in contextu verborum baptismus remissionem peccatorum hic precedat, ordine tamen sequitur, quia nihil aliud est quam honorum quae per Christum consequimur obsequatio, ut in conscientiis nostris rata sint.* Can any thing be more against the Doctors opinion, then to affirm pardon to go before baptism? The truth is, *Calvin* giveth too little here to baptism, so far is he from going the Doctors way; for its sealing use is more then the certifying of our consciences, as I have shewed: And assurance to our consciences is not Justification. Let the Antinomists that say the contrary, shew it out of Scripture, where we are said to be justified in our consciences by faith? And the Doctor knew that *Calvin* in the foregoing words doth purposely shew this to be the order of Gods proceeding. 1. Repentance or a true change. 2. To which next is added Remission of sins; and 3. they are called to Christs death as the ground; and 4. in the fourth place he puts baptism as the seal by which the promise is confirmed; wherefore (saith *Calvin*) in these few words we have the whole sum almost of Christianity, *viz.* that a man renouncing himself and the world, do wholly give up himself to God, 2. That by free Remission of sin he be delivered from the guilt of death, and so be adopted among the sons of God, &c.] And he saith that [therefore *Luke* afterward in *Pauls* Sermon, conjoyneeth Faith to Repentance, in the same sence as here he putteth Remission of sin.] It were easie to add a hundred such Testimonies of the Judgement of Authors, if I had necessary and leisure.

Having noted what I dislike in this reverend mans Tractate, I will not trouble myself or others to meddle with the rest which I approve. Only I add; that though in this one doctrine I find him go too far, yet I so highly reverence and honor him, that I

take him to have been a Divine of the higher form, and beyond the vulgar strain, even of those that we honor for their great learning and judgement: and that he was one of those that found out the middle way of Truth and Peace, which this contentious age rejecteth. Let me instance in two more points in this Treatise expressed.

1. Pag. 226 [*Ad mundandum autem & justificandum totalis causa est Deus in genere causa physica, seu efficientis; Justus enim & Justificans non est nisi deus, dicente Augustino Epist. 50. ad Bonifac. ubi hac ipsa de re agit & cap. 49. disti lib. 3. cont. lit. Petri. & cont. Crescon. l. 2. c. 20, 21.*] This differeth from them that dare say, Their own Faith is Physically the efficient instrumentall cause of their own forgiveness and justification; Yea that it is a Passive Reception of Christ himself (by the said Physical instrumentality) and no Act at all, but *nomen actionis*. Yea and look on those as injurious to the Church of Christ (and so publish them) that deny this most absurd doctrine. It is not only one nor two. nor three that have used me thus.

2. Pag. 238. “[It is certain that the conditionall Covenant is made with All mankind, as it is not made with the faine Angels: as God hath promised to receive All men into favor on the condition of faith and repentance; whence also All men may be truly and seriously invited by the preachers of the Gospel, to the participation of the salvation obtained by Christ; but the faine Angels not, as being such as God will not again receive into favor under any condition. Yet I grant that the things promised in the Covenant, are not given but to those that embrace the Gospel, and their seed.] This is the sound doctrine of truth, which many bend their wits against in vain, and which Mr. Tombes saith is in *Amyraldus* and me so neer to Heresie.

THE next great name that Mr. Bedford adorneth, and would fortifie his book with, is Bishop *Davenant*; which most learned judicious man I have as high thoughts of for the solidity of his judgement (would my esteem add any thing to his name, or were of any value) as of almost any that this Kingdom ever bred. The truth is, any that peruse his writings, may find, that as he studied to avoid extreams in Divinity, so was he admirably blest in the success of those studies, God having opened to him (I think) the true middle way in many weighty points of Religion. As to instance in two. 1. The doctrine of universal Redemption, as is to be seen in the suffrages of the British Divines in the Synod of *Dort ad Art. 2. & c.* And specially in his late excellent, judicious Dissertations on that subject, and on predestination. Against which I find indeed a learned, godly man, whom (though unknown I much love and honor for what of God I see in his studies) I mean Mr. *Owen of Coggeshall in Essex*, to speak very confidently, and undertake to demonstrate, that the main Foundation of his dissertation about the Death of Christ with many inferences therefrom, are neither found in, nor founded on the word] with much more. But if I may judge of this confident undertaking, by his success against a man more weak, and not to be named with learned *Davenant*, either my judgement is utterly contemptible, or else his attempt would be merely vain, as to the undertaken issue: The fruits of good learning, piety, quickness of wit, and very good Rhetorick I should expect; enough to cast such a mist upon the Truth, that the vulgar student shall not discern it; and to set such a gloss upon his own Notions, that superficial Readers shall judge him in the right. (For vulgar eyes behold truth only, in the vesture of the speakers language, according to which they pass their judgement, where error having off the finer clothes, doth as oft deceive them: It is only within doors that Truth is to be seen naked, where

none but painful, humble, longing, pressing, piercing suitors have access.) But as the parts of this learned man, had they the addition of much more, I think would have found work enough in dealing with a *Davenant*, so I am much more confident that his cause would faile him more then his parts, and that *Davenants* cause is built on the impregnable rock.

2. The second Instance of this famous Divines escaping the dangerous extreams, is in the doctrine of Justification, wherein he hath clearly discovered, how far good works, *viz.* Evangelical, are necessary (*viz.* as conditions both in some sence of attaining justification, and more fully, of continuing it) and how far not (*viz.* as having any merit or proper causality) *de Justit. Habituali & Actuali. cap. 30. 31. & passim*; For the asserting of which same doctrine, I have been judged so injurious to the Church by some men, when I never yet heard it once blamed in *Davenant*.

And according to the usual bent of his studies hath this excellent man gone in the point of Baptism, giving as much to it, as possibly may be without giving too much: but leaving Mr. *Bedford* in the point in question, as far as I can find. His Theses are these [1. In the controversie of Perseverance or Apostasie of the faithful or Saints, the question is of that faith or sanctifying grace, which cannot be Received, exercised, retained, or cast away, but by some Act or operation of free will interposing.

2. In this controversie of the losing of faith or inherent grace, regenerating or sanctifying, it is supposed, that they who are said to have lost faith or fallen from grace, have formerly received and had that grace, which they are presumed afterward to have cast away.

3. The Papists acknowledge it not as a point of faith, that any Habits of faith or Charity are infused into Infants in baptism, nor do they teach it, as of faith, that any of them are made just formally by the infusion of habituall Righteousness and holiness.

4. The Protestants grant not, that justifying faith, or charity uniting to God, or Regenerating grace which repaireth all the faculties of the soul, are in the very moment of Baptism infused into Infants.

Where he cites *Calvin Institut. li. 4. c. 16. §. 21.* saying [There is no more present efficacy to be required in Infant Baptism, but that it confirm and stablish the Covenant made with them by the Lord] And he concludes, that [he knows none of our Divines who determine that that Regeneration which consisteth in the creation of spiritual qualities (which we call sanctification, and the Papists, formall justification) is produced in the very moment of Baptism. And that neither Arminian, Papists nor Protestants acknowledge Infants in the very receiving of baptism, to be made partakers of those habituall gifts, or spiritual-qualities, which properly are said to constitute a man just and inherently holy.

5. The Fathers acknowledge neither actuall nor habituall faith or charity to be given to Infants in Baptism. And they teach, that conversion or the creation of a new heart which is properly to be called Regeneration, is not produced in them till they come to age capable of reason] To which end, he produceth many testimonies of the fathers.

Thus far what Infants receive not in Baptism; now for what they do receive, he addeth.

1. *Propos.* All Infants baptized (*viz.* rightly) are absolved from the guilt of Original sin.

This (he saith) is the Primary effect of Baptism; and the rest follow it, which he shews

shews in the particulars. 1. Justification of Infants is nothing else but the pardon of their original sin. 2. When Infants are said to be regenerated in baptism, that also so dependeth on this remission of original sin, that it may scarce, or indeed not at all, be distinguished from it. Renovation in baptism is by remission of all sin, saith *August.* Infants Regeneration consisteth only in remission of sin and acceptation to life eternal, saith *Cassander.* The same is to be said of translating Infants out of the old *Adam*, and ingrafting and incorporating them into the New. For this also is connexed with remission of original sin. For as soon as guilt is removed from the Infant, which he contracted in old *Adam*, he is esteemed *ipso facto* to be of the stock or family of the second *Adam*. For which he citeth *Beza* and *Austin.*

Much of this is downright against Mr. *Bedfords* (and Doctor *Burges*) doctrine, and none of it for him in the point I oppose: And here those that are so hot, and high for a Physical union (or somewhat equal) with Christ, may see that this learned man affirmeth but a relative and moral (in Infants; and doubtless union with Christ is of the same nature in them, as in the Aged, though not on the same conditions.)

3. Again (he saith) that which is called the sanctification of Infants baptized, is constituted, for the most part, in this washing away of original sin. Though I will not deny that they are also holy or sanctified in other respects; As in that they are dedicated to the holy Trinity: for to be dedicated to God, is in one sort to be sanctified, that they are sprinkled with the holy blood of Christ for pardon, &c.

The only word in all *Davenants* Epistle, that hath any shew (as far as I discern) of favor to Mr. *Bs* cause, is the next, *viz.* he addeth [that they have the Holy Ghost dwelling in them, in a secret way, and to us unknown] But consider here. 1. He doth not say that this is the case of all baptized Infants, as of other effects he doth: nor of any non-elect; but only that Infants may indeed be said so to be sanctified, besides the former relative sanctification (which we all acknowledge) 2. He doth not ascribe this to Baptism, as being a fruit of it. 3. He denyeth all Habitual and Actual Grace in them by baptism, and doth not talke of any seed or root, which is effectual saving Grace and yet no Habit. 4. He affirmeth no union with Christ but Relative. 5. He maketh remission the first fruit, and the rest but results from that, contrary to Mr. *B.* 6. He saith [it is the Holy Ghost operating; but *Quid autem hoc aut quale sit, explicet qui intelligit; ego fateor me non intelligere. i. e.* What it is, or of what sort, let him explain that understandeth; for my part, I confess I understand it not.] This doubtful obscure passage on the by, is all the countenance to Mr. *Bs* cause, that this modest, learned man affordeth.

4. He shews also, that Infants Adoption is of the same relative nature. And he concludeth of all together, that [the justification, Regeneration, Adoption and Sanctification, of Infants ariseth from Remission of original sin only, by the blood of Christ applied in baptism] so that here is no grace but relative given by baptism to them.

2. *Propos.* is [That justification, regeneration, adoption, which we yield doth belong to baptized Infants, is not univocally the same with that Justification, Regeneration and Adoption, which in the Question of the Saints perseverance, we say, is never lost.

And for regeneration, he citeth *Austin* Epist. 23. *Parvulum, non Regeneratio illa que in Renatorum voluntate consistit, sed ipsius Regenerationis sacramentum regeneratum facit.* And where should their seminall grace lie, if none in the will?

3. *Propos.* Is [The justification and regeneration, and adoption of baptized Infants, conferreth on them a share of salvation according to the condition of Infants.

4. *Propos.* Is [Those who in baptism were truly justified, regenerated and adopted suitable to their Infant state; when they come to the use of reason, are not justified, regenerated and adopted, suitable to the speciall state of the aged, unless by repenting, believing and Abrenuntiation, they fulfill their Vow made in baptism.]

The last *Propos.* [When we teach the perseverance of the Saints in a state of justification once obtained, we do not deny the quality or act of a faithful or just man in regard of the subject to be mutable and loseable: But we affirm that the special love of God doth not permit, that he who by believing in Christ was justified and adopted to be a Son of God, should by losing that faith and sanctification, cease to be a son of God, and perish for ever.] The scope of this whole Tractate, is to prove, That the doctrine of the certainty of believers perseverance, is not impeached, or weakened by asserting that those may perish after for actual sin, who were justified and pardoned in infancy.

I transcribe the more of it, not only to shew, that it asserteth not the point I oppose, but also because I am so much delighted in all that this learned man hath writ. And though my own Judgement doth yet discern but a strong probability of what he concludeth as universally certain, yet will I not contradict that assertion of the certainty which others (especially so excellent a man) may easily see ground for, though I do not.

HAVING shewed the great difference between Bishop *Davenants* judgement, and Mr. *Bs*, let us enquire of his other witnesses, what they think. And in the preface he is pleased to make use of the great name of that Reverend, Learned, Famous, Solid, pious Divine Bishop *Usher*. I am a stranger to them both, and cannot conclude that this Reverend man is not for him. But as I am bound to do my part for vindicating the reputation of so excellent a man, so I believe that he approveth nor of Mr. *Bs* doctrine. My reasons are 1. Mr. *Bs*. weak reason to think the contrary; he saith [If he had not been of the same judgement, he would not have been so careful for the publication] But he might be of the same judgement with Dr. *Ward* in the Thesis which he maintaineth, and yet not in every passage on the by: Now Dr. *Wards* Thesis differs much from Mr. *Bs* doctrine, and so doth he in the handling of it. 2. It is like this Reverend man would have uttered his approbation of those things, had he approved them. 3. I find him in other things so neer the mind of Judicious *Davenant*, that I have reason to conjecture, he is so in this. But *Davenant* (though he go further then most) yet not neer so far as Mr. *B.* in ascribing to baptism. 4. But especially I am perswaded the solid Judgement and great parts of that Reverend man, will not permit him to entertain Mr. *Bs* opinions.

And indeed in this Preface Mr. *B.* seemeth to desert himself and his cause: For he seems fully to approve of the Fathers opinion (which is *Davenants* and *Wards*) that remission of originall sin is the first grace that Infants receive in baptism. But then what is become of his oft repeated doctrine, that it first uniteth them to Christ, and so regenerateth them by giving them seminal grace (equall in degree to the infused habits which the Schoolmen speak of) and then remission of sin. The two first are here left out, and then he and I should be neerer to an agreement.

AS for learned Mr. *Cranford*, whether he intend a full approbation of Mr. *B's* doctrine by his [*in quo reperies sententiam veram Thesibus explicatam*] I know not; though I rather think the contrary by his abilities. No man almost that approves a book, intendeth to approve of every thing in it. But if I should be mistaken, it doth but justify my endeavors to remove this stumbling block out of mens way, left in these times when so many deny Infant baptism, we should be ready to run from them into the other extrem. Sure I am, that till of late, I scarce ever spoke with any Divine of note but misliked Dr. *Burges*, and Mr. *Bedfords* doctrine, and it gave generall distast to the godly Ministers and people, as expressed in their books. Though I know that is no good argument to prove it unsound. For my part, I have written this meerly upon the enforcement of conscience, in apprehension of a necessity of so doing, seeing no one else inclined to it. And I hope this learned man will not take it ill; seeing as we shall differ while we are here, so we may manifest, as well as hold, our different judgments for the searching after precious truth, without any breach of Christian love.

I have not answered exactly to every word, nor half so fully as else I would; (though I think the main mistakes are sufficiently discovered) because I have but 3. or 4. daies to meddle with it (at vacant hours) the press staying for it, because the rest is printed off.

WHEREAS some stick at it, That I make the Condition of the Infants Church-Membership, and Justification to be wholly without him in the Faith of the Parent; I answer them, 1. That it is evident in all the Scripture, that God putteth a very great difference between the Children of the Faithful, and other mens. 2. That he maketh such promises to them, and giveth them such priviledges, as I have express in this book. 3. And that this is to them as they are the Children of his people, who believe. 4. And that he never requireth any Condition inherent in the Infant, that I find in Scripture. And doth not this then plainly tell us, That the Parents Faith is the Condition? *If the Parent be a believer, the child is entered the Covenant, the Father entering it for him, and his. Deut. 29.* If the Parent be not a believer, the Child is left out: And what other Condition can be imagined? That this is the judgement of our greatest Divines, I will shew you but in 2. or 3. (besides what *Davenant* and *ward* have done out of the Fathers, &c.) because I cannot stay to add more.

Perkins on the Creed, Pag, 127. vol. 1. saith, [*The Faith of the Parent doth bring the child to have a Title or interest to the Covenant of Grace, and to all the benefits of Christ.*]

And in his Treatise *How to live well*, vol. 1. Pag. 485, 486. he saith, [*There be three opinions touching Infants Faith; 1. That Infants have Actual Faith, &c.* But this opinion seems to be an untruth. 2. *That they are saved by some unknown and unspeakable way, without faith.* I somewhat doubt of this, because, &c. 3. *That Children have faith after a sort, because the Parents according to the tenor of the Covenant, I will be thy God, and the God of thy seed, believe for themselves, and their children, and therefore their Faith, is not onely theirs, but the faith of their children.* Hence it is that the Scripture saith, *If the root be holy, the branches are holy; and if you believe, your children are holy.* According to humane Law, the Father and his Heirs are but one person, the Father Covenanting for himself and his Children: what then should hinder that the Father might not believe for his Child, and the Child by the Parents Faith, have Title to the Covenant and the benefits

benefits thereof? It is alladged (by *Bellarmino lib. 1. de bapt. ca. 4.*) *That by this means Children should be born believers, and so be conceived, and born without originall sin.* Ans. Believing Parents sustain two persons; one whereby they are men, and thus they bring forth children having nature with all the Corruptions of nature: The other as they are Holy men and believers; and thus they bring forth Infants that are not so much their Children, as the Children of God. And Infants are Gods Children, not by vertue of their birth, but by means of Parents Faith, which intitles them to all the blessings of the Covenant. Children proportionally sustain a double person: If they be considered in and by themselves, they are conceived and born in Original sin: If they are considered as they are holy, and believe by the Faith which is both theirs, and their Parents Faith, and consequently have by this means Title to Christ and his benefits, Original sin is covered and remitted. If it be said, That by this means all children of believing Parents, are Children of God; I answer, That we must presume that they are all so, leaving secret Judgements to God.

To this 3. opinion I most incline; because we are to judge that Infants of believing Parents in their infancy dying, are Justified: and I find no Justification in Scripture, without faith. So *August. Sermon. 14. de verb. Apost. & Epist. 23. 57. 105. de bapt. lib. 4. c. 2. Beza. Sermon. 11. in Cant. 66. Justin. q. 56.* Thus far *Perkins.*

Here is none of Mr. *Bedfords* Doctrine: nor that Baptism doth all this as the first means; but the Covenant, and the Parents Faith chiefly.

Rivet. in *Genes. Exercit. 88. Pag. 432.* *Nostri, certe, inter quos venerabilis Beza in Resp. ad acta Coll. Montisbelg. concedunt Infantibus ita tribui fidem alienam, quæ in ipsis non est, ut tamen pro sua in illis ex pacto Dei censeatur. Fidem autem intelligunt eam qua parentes, non sibi solum, sed suis quoque, posteris æternæ in Christo vitæ jus, (deo semper relictiis particularibus in hac discernenda sobole iudicii) per dei misericordiam receperunt. Nempe quæ innititur promissioni Divinæ, Ero Deus tuus & seminis tui: Juxta quam Apostolus, si Radix sanctæ, etiam & Rami; si primitiæ sanctæ, ergo & Massa. Talis autem fides non consideratur velut applicans gratiam promissam huic vel illi filio dum nascitur; sed tanquam Acceptans promissionem pro seipso & exinde nascituris. Hinc est quod si parens moveretur post conceptionem infantis, quo tempore nondum potuit ei actu fidem applicare, Infans tamen nasceretur sanctus ex vi promissionis.*

Zwinglius I conjecture studied the Doctrine of Baptism as much as most Divines: and he is so large and frequent in proving, 1. That all the infants of believers, dying in Infancy are certainly saved, whether baptized or unbaptized, and that by vertue of the Covenant upon the Condition of their Parents Faith, and brings so full Testimony of it. 2. And that baptism doth not Regenerate, nor sanctifie, nor take away sin (he means properly and efficiently) but onely signifie and Seal it (and so exhibit by these.) that I must refer you to his books, they being too large to Transcribe. See *Tom. 2. p. 119, 120, 121, 122. and p. 36. & alibi passim.*

DOctor Twiss Cont. *Corvinum Pag. 29. 30.* *Quod sane ad Heterodoxiam omnem hac ex parte ab ipsis amolendam sufficeret, si modo Infantibus dumtaxat federatis, & intra Ecclesie gremium procreatis, salutarem Christi gratiam accommodarent* ——— At ut Infantibus.

fantibus extrâ sedus Dei morientibus salus contingat, hoc in Arminii sententia minimè tolerandum esse judicamus. — Vid. ultra.

More you may find to this purpose, and contrary to Ms. Bs. Doctrine, Pag. 32, 33; 34, 35, 36, 37, 38. &c. Onely the learned Doctor Pag. 33. col. 2. argues upon an utter mistake of *Austins* opinion, supposing that if a non-elect Infant should dye before the use of reason after baptism, then he should not be saved, because not Elect; nor damned, because pardoned. But he might have known that *Austins* judgement is, That if he dye before the use of reason, after baptism, it is a certain sign that he is Elect; and so that no Reprobate shall so dye.

THe Testimonies of *Wickliff*, *Zuinglius*, *Amyraldus* the 4 *Leyden Professors* in *Synopsi purior. Theolog.* I put before these Animadversions.

Austin himself (who in the judgement of most, ascribed too much to baptism) yet saith, *Cont. Donatist. l. 4. cap. 22. Baptismi sane vicem aliquando impleve passionem, de latrone illo, cui non Baptizato dictum est, hodie mecum eris in paradiso, non leve documentum idem beatus Cyprianus assumit: quod etiam atq; etiam considerans, invenio, non tantum passionem pro nomine Christi id quod ex baptismo deerat posse supplere, sed etiam fidem conversionemq; cordis, si forte ad celebrandum mysterium baptismi, in angustiis temporum succurri non potest. Neq; enim latro ille pro nomine Christi Crucifixus est, sed pro meritis facinorum suorum; nec quia credidit passus est, sed dum patitur credidit.*

To what I have said, also the Doctrine of our learned and Reverend Assembly is consonant, which being too large to transcribe, you may see in *Confess. cap. 27, 28.* and in both the *Chatechismes*;



An Addition to the twentieth Chapter of the
First Part.

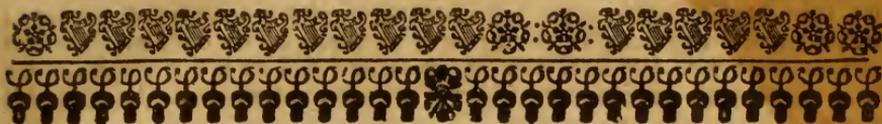
I Take it to be an invincible Argument to prove that Infants Church-membership which they are confessed to have had before Christs Incarnation, is not revoked, in that They were Members of the Universal visible Church, as well as of the Jews National Church; Yea, and that more immediately and primarily: which Universal Church is not overthrown by Christ, and therefore not their standing in it. *Mr. T.* confesseth that the Jews Church was not then the universal Church, and that Infants then were Members of the Universal; but he saith, they were primarily Members of the Jews Church, and therefore that falling, their interest in the Universal fell with it: And some others I meet with, that deny there is any such thing as a Universal visible Church.

For the full satisfaction or confutation of both these, there is so much written, and clearly, and judiciously, by *Mr. Samuel Hudson* in his late Vindication of *The Essence and Unity of the Church Catholike visible*, that I could not but give this notice of it, to refer the gain-sayers to it: Seeing that which I did but slightly touch and weakly perform, is there done with admirable strength and fulness, by abundance of sound Arguments from Scripture, and the Nature of the Thing. Where also *Mr. T.* may see enough to confute and shame his diminutive contemptuous expressions concerning the Kingdom of Christ, as if it were but here one in a Town, or there one in a Family that Christ would have called, and that he meaneth by [*All Nations*] to be Discipled. As indeed the Scripture is full against him in that, and speaketh more gloriously of the Kingdom of our Lord, as he may finde it cited there by *Mr. Hudson*. *Zach. 14.9.* And the Lord shall be King over All the Earth; in that day shall there be One Lord and his Name One. *Dan. 7.14.* There was given to him (Christ) Dominion and Glory and a Kingdom, that All people, Nations and Languages should serve him. *Isa. 2.2, 3.4.* It shall come to pass in the last dayes that the mountain of the Lords house shall be established on the top of the mountaine, and shall be exalted above the Hills; and All Nations shall flow unto it; and many people shall go and say, Come ye, let us go up to the mountain of Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his pathes. For *Psal. 86.9.* All Nations whom thou hast made, shall come and worship before thee O Lord, and shall glorifie thy Name. So *Isa. 25.6.* *Psal. 22.27.* All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the Nations shall worship before him. *Psal. 72.8.* He shall have Dominion also from Sea to Sea, and from the River to the Ends of the Earth. *Isa. 55.5.* Thou shalt Call a Nation whom thou knewest not, and Nations which knew not thee shall run unto thee; saith *Mr Hudson*, It is spoken of Christ under the Gospel; and there is set down both Gods Call of a Nation, and a Nations Answer to that Call; and these two are sufficient to make a Church. *Pf. 72.11.17.* All Kings shall bow down before him, All Nations shall serve him. *Mat. 21.43.*

The Kingdom of God shall be taken from you, and given to a Nation bringing forth fruits thereof. Rom. 10. 19 Mic. 4. 2. Many Nations shall say Come, &c. Isa. 52. 15. He shall sprinkle many Nations, Jer. 4. 2. The Nations shall bless themselves in him, and in him shall they glory. Isa. 65. 1. Rom. 4. 17. Rev. 21. 24 Zech. 2. 11. Many Nations shall be joyed to the Lord in that day and shall be my people So that the Scripture speaks more magnificently of the Church of Christ for the extent of it, then Mr. T. doth. Though some are so bold as to affirm, that to have Christs Covenant, his satisfaction, his Church, his sealing to extend to any more then the very Elect and saved, is no honor to Christ but a disgrace; many such desperate expressions I finde in late writing of a famous learned man, or two, very dishonourable to Christ and Scripture. Mr. Hudson saith better then they (pag. 220) The Covenant of Grace and salvation by Christ, and the first Evangelical promise that ever was made in the world, was to Adam and Eve representing all mankind, and therefore consequently the whole Church of God.

I desire Mr. T. therefore when he is answering that Argument of mine, chap. 20. to deal with these strong Supports of it in Mr. Hudsons Book, and not to turn it over with a wet finger (as he useth) being backed with so strong defence of Scripture and Reason, as he shall there find. When he hath soundly proved the taking down of the universal visible Church: (whereof all Infants were Members, who were ever Members of any particular Church;) or yet the casting of all Infants out of this Universal visible Church, then he will have done something proportionable to his undertakings. But then he must do it with more Scripture and Reason, then he hath yet produced to prove the Repeal of their Church-membership, or the Moral overthrow (*de jure*) of the Essential frame of the Church of the Jews, as well as the cutting off of the Accidentals, and of the unbelieving Members. The visible Universal Church as well as the invisible, (though for the sake of this later) is called Christs Body: And the Body is but one; and therefore not altered in any of its Essence.

Argu-



Arguments to prove that Baptism is a standing Ordinance for entring of all Church-Members (ordinarily,) and not only for the first Discipling of a Nation.

WHEN I had sent this Book to the Press, and a great part was printed, a Neighbor Minister and very loving friend told me, that there are some risen up in a Neighbour Countrey to us, who do confute the Rebaptizers; but it was on this ground, as denying the continuance of Baptism as a standing Ordinance in the Church; and therefore he desired me to add somewhat by way of an Appendix against this Opinion; which (seeing mens error makes it necessary) I shall do; but very briefly.

But I will first premise these two Assertions: 1. In my judgement this Error of the old and new *Socinians*, though bad, is nothing so bad, as *Mr. T's* and those others that deny the Church-Membership of Infants.

My reason is, because they deny only the sign and seal to Infants, (which is incomparably the less,) but not the Priviledge and benefit sealed (which is the greater.) But *Mr. T.* denyeth them both the sign and the Priviledge of Church membership, and consequently all the Priviledges that are due to visible Church-members only. And though he yield the use of the sign to them when they come to age, yet it is to be but an empty sign, as being quite beside Christs Institution, and voyd of the true end of Baptism; for it cannot then be the initiating sign to those that have been long in the Church before.

2. I intend these Arguments only to those that acknowledge the Divine Authority of Scripture; for nature telleth us nothing of meer Positives; therefore to those of the Seekers that deny both Baptism and Scripture, it is in vain; it being impossible to convince them of the duty of Baptizing, till they first are convinced of the Authority of the Word of God, which enjoyneth it.

But to others, I prove it thus: 1. From *Mat. 28. 19.* *Go and Disciple me all Nations, baptizing them, &c.* Whence I argue thus: What Christ hath conjoynd, man must not separate: But Christ hath conjoynd Discipling and Baptizing, as a standing course to the end of the world (as the next verse speaks;) therefore we must not separate them. Though the word [for ever] do sometime signifie a limited time in the old Testament, *viz.* till the New World under Christ; yet in the Gospel [till the End of the World] can have no other then the proper signification without plain impudent violence.

Argum. 2. From 1 Cor. 12. 13. By one Spirit we are all baptized into one body. If Baptism be Gods appointed ordinary way of engrafting All into the Body of Christ, then it is a standing Ordinance, as being of a standing use : But Baptism is Gods appointed ordinary way of engrafting All into the body of Christ : Therefore, &c. The Antecedent will appear plain in the Text, if you consider 1. That it is reall Baptism that is here mentioned, the Spirit being spoken of as a concurrent cause. 2. That it was All that were thus Baptized into the Body.

Argum. 3. Is from that expresse place, *Ephes. 5. 26.* where it is said that Christ sanctifieth and cleanseth his Church with the washing of water by the Word ; that he might present it to himself a glorious Church &c. If the whole Church of Christ must in duty be washed with water, then it is a standing Ordinance for the use of the whole Church : But the Antecedent is plain in the Text : Therefore, &c.

Argum. 4. From *Rom. 6. 3.* If the use of Baptism be to Baptize men into Jesus Christ, and into his death, then it is a standing Ordinance to the Church, as being of a standing use : But the former is in the Text : Therefore, &c.

Argum. 5. Is from *Act. 2. 38, & 22. 16.* If Baptism be instituted for the Remission of sin, or the washing away of sin (whether by signifying, sealing or exhibiting) then it is a standing Ordinance to the Church ; (as being to a standing use and end, one age of the Church having no less need of it then an other.) But the Antecedent is in the Text ; Therefore, &c.

Argum. 6. Is from *Col. 2. 12.* If the end of Baptism be our burial and Resurrection with Christ, then it is of standing use and consequently a standing Ordinance : But the Antecedent is in the Text : Therefore, &c.

Argum. 7. Is from 1 *Pet. 3. 21.* If the end and use of Baptism be the Churches salvation, then it is of continual use (and so a standing Ordinance.) But the Antecedent is in the Text : Therefore, &c.

Argum. 8. Is from *Heb 6. 2.* It is there reckoned among the foundations or principles which are of standing use, and therefore it is so it self.

So *Gal. 3. 27.* It is the Ordinary way of Initiation into Christ, or putting on Christ.

Argum. 9. If we have no warrant by word or example in all the New Testament (since the solemn institution of Baptism, *Mat. 28*) to admit any Member into the Church without Baptism, but both Precept and constant Example of admitting them by it : Then we must not admit any without it (ordinarily.) But the Antecedent is evident, *Job. 4. 1. Act. 2. 38, 41. & 8. 12, 13, 16, 36, 38. & 9. 18, & 10. 47. 48. & 16. 15, 33. & 18. 8. & 19. 3, 4, 5. Rom 6 3, &c.* The consequent is undoubted to those that take the word for their rule.

Argum. 10. If Christ himself have Instituted the Ordinance of Baptism in the Word, and not again repealed it ; then it is a standing Ordinance to the Church ; (and no man must dare to repeal his Laws.) But Christ hath Instituted it ; and let any man shew where he hath repealed it that can ; and till then it must be acknowledged to be still in force.

Many more Arguments might be brought from other Scriptures as *Tit. 3. 5. Heb. 10. 22. Job. 3. 5.* (if that do speak of Baptism,) *Ephes. 4. 5.* As the whole Church is one body, and hath one Lord, and one Faith, so hath it one common Baptism.

But I will add no more because it is but on the by, as to my main intended business, and because this is sufficient to those that can judge of Scripture Evidence when they hear it, and will be ruled by it when they know it ; and for others, it is not many words that can cure their disease.

I Understand also that some few Anabaptists there are that Rebaptize upon other grounds then common : Who believe that Infants are Church-members, and must be entered by Baptism : But because they then Covenant by their Parents, and must necessarily after Covenant by themselves : therefore they take it for a double Covenant, and so must be an iterated Seal.

And some because they cannot be resolved whether Baptism in Infancy or at Age be better, think it the safest way to do both ; that so they may be sure to hit on the right.

I am past doubt, that both these sorts do go on far less erroneous and dangerous grounds, then *Mr. T.* and the rest who deny all Infants the benefits of visible Church-membership, which is far more, then to iterate the Act of baptizing. Yet doubtless they are both in an Error. For it is but one Covenant which we enter in Infancy by our Parents, and at age by our selves. The later is but a Renewal and Recognition of the Covenant which before we entered : (though absolutely necessary to the salvation of those that come to the use of Reason.) And each renewing the Covenant, must not have a Repeating of the Seal.

And for the later, mens own Ignorance will not warrant them to change or deprave Christs Institutions. And to both : 1. Christ never commanded Baptism, but for the first entering of Disciples, and into his body, &c. But we are not twice made Disciples, nor twice entred into his body (1 *Cor.* 12. 13. &c.) 2. The Apostles (to whom the full clearing of these doubts, and discovery of Christs will was committed) did never Baptize any into the Name of Christ, but once. And we are to be Followers of them as they were of Christ ; and to take the Scripture for a perfect Rule and Law : And therefore not to go beyond it.

More I have not time to add.

The

The Conclusion of this Treatise.

I Was not so ignorant in the writing of this book, as to expect to please them whom I contradict. Experience hath taught me, that my free and plain dealing with men that are too proud to welcome that truth which tels them they have erred, doth but diminish and lose the affection of my most engaged friends : much more may I expect the exasperation and sharpe censure of others. But if Christ put the most displeasing message in my mouth, by his Grace, I will speak it : I had rather men were angry with me for speaking, then God for being silent. If I yet seek to please men, I am no longer his servant. Sure I am that I speak not for my self, nor the advancing of any fleshly interest : I know as well as others, which is both the pleasing and the rising way, and though through the great mercy of my Lord, the daily expectations of my change, doth weaken my temptation to the later, yet to the former I am tempted as well as others. I have some labor with my self to bring my self to that work and manner of performing it, which doth most distast; but none to that which procureth me friends. But I have learned, that the *very formall nature of sincerity consisteth in the prevalency of Christs interest in us, above the Interest of the Flesh.* If I have any language of rashness or mistake (as alas, it is too probable) I shall not dare to father it on the Spirit, but unfeignedly crave pardon of God and man (desiring only that they would not judge of Gods cause by that, least they hurt themselves more then me.) But I dare not avoid plain speaking under pretence of avoiding harshness. I know the pride of men (that self-Idolizing sin) hath brought them generally to be impatient of that language, which our pattern doth prescribe us. When Christ (whom I would imitate) was asked by the Rulers of his doctrine, he saith [I spake openly to the world, I ever taught in the Synagogue and the Temple whither the Jews alwayes resort; and in secret have I said nothing. Why askest thou me? ask them that heard me what I have said unto them; they know what I said, *Joh. 18. 20, 21*] There was no evil in this answer which they could bear witness of; and yet Christ is smitten; and if he had now given such an answer, our times would have censured him for arrogant, unmannerly, saucy and rash. I desire not to pretend to more wisdom then Christ. If I be thought to be in the wrong, and the Anabaptists in the right, if this book will not convince (as it is unlikely where the receiver is not capable) we must stay till the great Iudge determine it by his final decision, and then it shall be known. If any will Reply, I again will give them this encouragement that they are likely to have the honor of having the last word; for were I able, I yet purpose never more to deal on so low a Iream.

Postscript.

Postscript.

HAVING not long since published a small Book, Entituled Aphorisms of Justification and the Covenants, I quickly found too many overvaluing it, and some overvilifying it (contrary to my own mean Estimation and Expectation.) The former, with the Stationer (the Impression being sold) do importune me incessantly for a second Edition: I am not only distracted between mens contrary Judgements and desires: but far more, between a fear of wronging the Church by mistakes, and of wronging it by my silence, and Christ by biding my Talent and his precious Truths, Which after hard study and earnest supplication, he revealed to me on these terms, that I should reveal them to others. My soul trembles at the thoughts, both of being a depraver of the Truth, and of being a man-pleasing-betrayer of it. As I daily importune God to direct me in these straits, so have I beyond modesty importuned all my learned friends (from whom I had ground to expect that favour,) whom I discerned to dissent, and were likely to afford any help to the change of my judgement, that they would be pleased speedily to impart to me their thoughts: But I could never yet prevail with any to gratifie me herein: (save one ingenious friend that voluntarily attempted somewhat at the first; and another Dear and Learned Brother With Whom I prevailed for a few brief lines and Words, conjoynd with a profession not to dispute the Case.) Some accuse that Book of obscure brevity, some of inconvenient phrases, some of particular Errors; and most, of erecting a new frame of Divinity. My present purpose is (if God assist) to clear in the next What seems obscure, to confirm What seems to be but nakedly asserted, to manifest the consent of the learned to most that seemeth novel and singular, to add much where I find it defective, to reduce the whole to a better Method, and contract and annex what I had prepared of Universal Redemption (because I will not provoke the angry world with any more contentious Volumns, if I can chuse) and to retract what my friends shall discover to be Erroneous. To Which end I earnestly intreat them, that if there be any Who think it worth their labour so far to endeavor the prevention of my doing injury to Real or supposed Truth, or that have already prepared any Notes to that end, that they would be pleased speedily to vouchsafe me the benefit of them.

Or if the Wisdom from above (which is first Pure, then Peaceable, Gentle, easie to be entreated,) shall direct them rather to publish their Animadversions; they would be pleased speedily to give me notice, that I may delay my Edition, till I see what lyeth against my Doctrine. I presume not to expect this for my own sake and meerly upon the score of Christian love, (though this were no unreasonable expectation, Jam. 5. 19, 20.) but for the sake of the Church and Truth of God, which I had rather die then be guilty of abusing. And this Encouragement I give to any that shall attempt this charitable work; I do solemnly promise in the presence of God (by the help of his Grace) to try all with my utmost impartiality and diligence, and to beg daily of God to reveal to me his truth: And do profess, that, if my heart be not wholly unknown to me herein, my love to Truth is so strong (and I fear excessive) that I had far rather Retract, were it to my great disgrace (much more when it would tend to recover the love of my dear Brethren) then proceed on the least jealousy or doubt of erring. This much my Conscience forced me to publish, that at least I might be free from the Guilt of Rashness, and of inconsiderate Wronging the Church and Truth. Let my Brethren answer it as the Lord shall direct them.

Kedermister,
Novemb. 12. 1650.

Rich. Baxter.

F I N I S.
