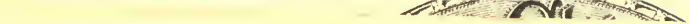
Christopher Alexander Oakham FSA
ἀλήθεια



RTheol
F

THE INFANTS Advocate.

Of { Circumcision and Baptisme } on { Jewish Christian } Children.

DEUT. 29. 11, 12. *Your little ones——shall enter into Covenant with the Lord thy God.*

Origen. lib. 5. ad Rom. c. 6. *Ecclesia ab Apostolis traditionem accepit parvulis dare Baptismum, quia essent in omnibus genuinæ sordes peccati.*

374814
27. 1. 40

By THOMAS FULLER, B.D.

LONDON,
Printed by *R. Norton*, for *J. Williams*, at the Crown in S. *Pauls* Church-yard. *M. DC. LIII.*

To the Right Honourable,

JAMES

EARL of CARLILE,

my most Bountiful Patron.

AND

To the Right Honourable,

LIONEL

EARL of MIDLESEX,

my Noble Parishioner.

I Shall be censured for a Solecisme, in Dedicating this my *Infants Advocate* unto your Honours, not only for

the meanneſſe of the Preſent, but becauſe the one of you being hitherto *Childleſs*, and the other not as *yet Married*, ſeem not ſo proper perſons to be preſented with ſuch a ſubject.

But give me leave to acquaint your Honours, that this my Treatiſe, *Janus-like*, looks *backwards*, and *forwards*; *backwards* to vindicate and aſſert the lawfulneſſe of their Baptiſm which (now arrived at Maturity) were in their Infancy Baptized; and in this capacity your Honours have

an

an equal concernment in this ſubject with any others.

Forwards, to juſtifie and avouch the acts of thoſe Parents who hereafter ſhall fix the Sacrament on their Infant Children: Your Honors in Gods due time, may for the future be intereſted herein, a favour the more fervently to be deſired from Heaven, both of you being the ſole ſurviving Males of your Families; and the ſingle threds whereon all the hopes of your Noble houſes do depend.

Give me Leave therefore who

who here am the Advocate to plead for the Baptizing of others, to be alſo the Orator to pray for the Birth of your Children, till which time may the bleſsings of the right and left hand plentifully fall, and peaceably reſt on you both, which is the daily deſire of

Your Honours moſt obliged and humble ſervant

THO. FULLER.

To the Right Worſhipfull, *Edward Palmer*, *Henry Wollaſton*, and *Matthew Gilly*, Eſquires; *John Vavaſor*, *Francis Bointon*, Gent. with all the reſt of my Loving Pariſhioners in *Waltham Holy-Croſs*.

Hen I conſider the many worthy works which had their firſt being within the bounds of this our Pariſh, I may juſtly be aſhamed, that my weak

endeavours ſhould be borne in the ſame place.

For firſt, the book of Mr. Cranmer (*afterwards Arch-Biſhop of* Canterbury, *and Martyr*) *containing the Reaſons againſt King* Henry *the* 8th *his Marriage with* Queen Katharine Dowager, *was compiled in our* * *Pariſh, whileſt the ſaid* Cranmer *retired hither* (*in the time of a Plague at* Cambridge) *to teach his Pupils. Thus did* Waltham *give Rome the firſt deadly blow in* England, *occaſioning the Popes pri-*

* *Fox* Acts and Monuments, page 1860.

primacy to totter therein, till it tumbled down at last.

The large and learned works of the no lesse Religious then Industrious Mr. Fox *in his book of Martyrs was penned here, leaving his posterity a considerable estate at this day possessed by them in this Parish.*

What shall I speak of the no lesse pleasant then profitable pains of Reverend Bishop Hall *(predecessor in my place) the main body of whose Books bears date from* Waltham.

And shall my unworthy pamphlet presume to follow such able

works from the ſame place? However ſeeing my publike promiſe is ſolemnly paſt to you, to Print the ſame (hoping ſome profit may thence ariſe to you and others) let it as a Page at due diſtance wait upon the works of thoſe moſt eminent Authors.

Some will ſay this your Infants Advocate *hath almoſt been as long in the breeding, and birth, as Infants uſe to lye in their Mothers womb; ſo many moneths hath paſt betwixt the promiſe and performance thereof. But let none grudge the time if it appear at laſt in its*

per-

perfect ſhape, *coming forth ſoon enough for thoſe who will reap benefit thereby; Too ſoon for ſuch who will take cauſleſs offence thereat.*

Some perchance will take exception at the plainneſs thereof which by me was purpoſely affected herein. It is a good leſſon which may be learned from the mouth of a bad maſter, even Rayling Rabſhakeh, *not to deliver a meſſage of publick concernment, in a language which a few Courtiers only do underſtand, but in a tongue whereby all the* people

* 2 Kings 18. 27.

on the wall *may partake thereof. And seeing the generality of our opposers are unlearned, I conceived it my duty to decline all difficult words and phrases, that all might more easily and perfectly perceive the truth therin.*

Some perchance might expect a confutation of their practice which are Re-baptized; a task needless for me to perform. For such repetition of Baptism will follow of course to be vain, if not wicked, unneedful if not unlawful; where the lawfulness and needfulness of Infants Baptism

hath formerly been proved. Baptiſm once wel done *on Infants, I may ſay, is* twice done, *which* twice done is once ill done, *namely when it is iterated the ſecond time without any juſt reaſon for the ſame.*

What remains (dear Pariſhioners) but that I pray that my weak Preaching may be powerful and profitable unto you, that you may do and ſuffer *cheerfully according to the will of God; Remember the addition of the name of your Pariſh,* Holy Crosse: *It matters not though* Croſſe *be the*

ſur-name, if Holy *be the* Chriſtian *name of our ſufferings: whileſt that God who ſendeth them ſanctifieth them unto us, which is the daily prayer of*

Your unworthy Paſtor
in Jeſus Chriſt,

THO. FULLER.

To

TO THE CHRISTIAN READER.

AMongſt the many *Lying Miracles* reported by impudent, believed by ignorant Papiſts, in their Leaden *Golden Legend*; it is not the laſt, and leaſt what they tell of one * *Rumball* (Son to an Engliſh King) whoſe Saint-ſhip in thoſe dark days was ſuperſtitiouſly adored

* See *Camdens* Brittania, in *Northampton* ſhire.

at

at *Brackley* in *Northampton ſhire*: Of him they report that *he ſpake as ſoon as ever he was born, and profeſſing himſelf to be a Chriſtian already in his heart, requeſted (or rather required) that he might be Baptized, which done, he inſtantly ended his life.*

I know not whether to call this a *Childs fable* from the *ſubject*, or in the * Apoſtles language, *an old wives fable* from the *inventors* thereof: Otherwiſe, were this true, and all children like him, this our *Infants Advocate* were utterly uſeleſs, and our pains for the preſent altogether ſuperfluous, which now we believe and hope may be profitable for thoſe who cannot plead for themſelves. For though

* 1 Tim. 4. 7.

though I cannot with * *Job be eyes to the blind*, and *feet to the lame*; that is, relieve their poverty, out of a plentiful estate; yet I will endeavour to be a *tongue to the dumb*, and plead as well as I may, in their behalf. *Job 29. 15

True it is, I must confesse with that good * *Prophet*, not in respect of my age (being past the vertical point thereof) but of my other infirmities, *behold I cannot speak for I am a child*, and if a *child* be *advocate* for *children*, the cause is likely to be poorly pleaded: However I will endeavour to supply in integrity, what I want in ability; and sometimes a *cordial counsel*, who zealously engageth for his client, is * Jer. 1. 6.

to

I cannot excuſe them for *indiſcretion*, whereby they have prejudiced that cauſe, they endeavoured to defend.

It would be well therefore for the time to come, if the aſſertors of Pedo-Baptiſm, on what bottom ſoever they builded, (*ſtore in this kind is no ſore, and the firmer it is that ſtands on ſo many foundations*) raiſe their own Reaſons without oppoſing the arguments of others who agree with them in judgement, though going by different ways to the end of the ſame place.

It is ſaid of every Locuſt, that marched in Gods Army *they ſhall* * *not thruſt one another, they ſhall walk every one in his path*, on Gods bleſſing; let the aſſertors of Childrens Baptiſm (what

* Joel 2. 8.

(what way ſoever they imbrace for the proof thereof) proceed fairly and friendly in their own tract, and leave off juſtling thoſe who go next to them in another path. Thus deſiring, Reader, Gods bleſſing on thy peruſing my weak pains, I remain,

Thine in Chriſt Jeſus,

THO. FULLER.

THE

THE Infants Advocate.

CHAP. I.

Of Circumcision.

What it was, on whom, by whom, and when to be administred. The Penalty of wilful Recusants therein.

CIRCUMCISION was the cutting off of a skin, in those parts which nature hath covered with shame, which might be spared without danger of life, hinderance of generation, or visible deformity.

The ſolemn Inſtitution hereof we find *Gen.* 17. where it was commanded to *Abraham* and his ſeed; before which time (though allowing ſomething Sacramental in the *Tree of Life, Ark, &c.*) the Church of God had (*Sacrifices* but) no conſtant and continuing *Sacrament.*

This Circumciſion is ſubject to many carnal objections, which corrupt Nature may urge againſt it. Firſt, ſome accuſe it as an immodeſt Ceremony; whereas indeed no ſuch wantons as ſuch, who pretend to more modeſty then God commands. If a ſtrict enquiry ſhould be made into their lives, it is more then ſuſpicious, *Eph.* 5. 12. *It would be a ſhame to ſpeak of thoſe things which are done by them in ſecret.*

Others are offended at ſuch Cruelty therein exerciſed on a ſmall Infant, as probably with the pain thereof, might drive it into a Feavour.

It is anſwered, that was cruelty indeed which wil-worſhip commanded ſuperſtitious Parents to afford to their Idols, when 2 *Kings* 17. 31. *They burnt their children in fire to the gods of Sephar Vaim:*

im: Call not Circumcision Cruelty, but what indeed it was, Mercy, Pity, and Compassion; that such who by nature were *children of wrath* and deserved damnation, had by Gods mercy, their sufferings commuted into the short pain of *Circumcision*.

Besides, we are bound to believe that God doubled the guard of his providence, to preserve such infants as were ordered according to his command. Indeed if the *Priests* of *Baal*, *who with knives, and lances cut themselves till the blood gushed out*, 1 *Kings* 18. 28. I say, if such superstitious *Bedlams*, should have their wounds fester and *gangreen*, they dyed *felons de se*, and the Devils Martyrs; seeing God never required it at their hands. But if any infant miscarried under *Circumcision*, (the precedents whereof we conceive very rare) being a divine ordinance and injunction; the Parents might comfortably presume of the final good estate thereof; who rendred his soul in service to Gods command.

Come we now to consider on whom *Circumcision* was to be administred. These

were *all the males*, and *only the males* of *Abrahams* family, *Gen.* 17. 13.

All the Males { 1. Born in his house. 2. Bought for money.

In the latter observe a miraculous providence: How many of these persons being taken prisoners, and sold, like *beasts* in the *slave-market*, accounted themselves utterly undone for the losse of (*the life of their Life*) their Liberty? What sighing, what sobbing, what grieving, what groaning for their forlorn condition? But oh! Let them not sorrow that they are sold; but rejoyce that *Abraham* hath bought them; How had they been *undone*, if they had not been *undone? Sold under sin* for ever, *Rom.* 7. 14. if not sold unto *Abraham*. See here in some cases it is better to be a good mans *slave*, then a great mans *Son*.

Only Males.

Object. How cometh it to passe that so many as amount to the *halfe* of *reasonable souls* were excluded the Sacrament. If the

the *Grecians*, Acts 6. 1. murmured againſt the *Hebrews*, becauſe their widows were neglected in the *miniſtration* of *Almes*, had not the *weaker ſex* cauſe to grieve and grudge at men that neither their widows, wives, nor virgins, were included in the adminiſtration of *Circumciſion?* Beſides, no *Sacrament*, no *Salvation*.. Their not partaking of the *ſign*, might cauſe them to ſuſpect the *ſubſtance*, and queſtion their *title* to *Heaven* and *happineſs*.

Anſw. Before we come to the particular anſwer hereof, be it premiſed, that had God created at the firſt two diſtinct, and abſolute, (as to the mutual dependance each on other) principles of mans being, the one *male*, the other *female*; and had they both, wilfully forfeited their integrity, then ſome neceſſity might have been pretended that to *Re-covenant* them both, both *Sexes* ſhould have been ſigned with *Circumciſion*. But Divine providence otherwiſe ordered the matter, only making man at the firſt, and woman of the man.

This laid down, we anſwer to the Ob-

jection; though women were not formally, they were vertually *circumcised* in the *males*. What is done to the head none will deny done to the body; The *man* therefore being the *head of the woman*, 1 *Cor.* 11. such females as died in their *virginity* were circumcised in their *Fathers*; such as survived to be *married* were *circumcised* in their *husbands*; Their nearer relation (*one flesh*) swallowing up that, which was more remote in their Father. And thus all, though not directly, reductively *Circumcised*.

It follows, *by whom it was administred*; this generally was the *master of the family*, *Abraham Circumcised Isaac*, Gen. 21. 4. As for *Zipporahs* Circumcising her sons, *Exod.* 4. 25. in a case of extremity, and her husbands indisposition, it was an irregular act, not to be drawn into precedent, but to be recounted amongst those, which when performed are valid, but ought not to be performed.

Come we now to the time, *When*; *eighth day*. Here I will not search with some for a secret sanctity in the Number of *eight*, (as consisting of *seven*, the Emble-

me

bleme of *Perfection*, with the Addition of *one*, that is Intireneſſe) left our Curioſity reap what Gods wiſdom never ſowed therein. The plain reaſon is this, Before the *eighth day*, a child was not conceived to be *conſolidated fleſh*, but till then in the bloud of the mother. And for the ſame cauſe, *when a bullock, ſheep, or goat was brought forth*, Levit. 22 27. *Then it ſhall be ſeven dayes under the dam, and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord.*

Queſt. What became of the ſouls of ſuch *infants*, who died before the eighth day, and ſo wanted *Circumciſion?*

Anſw. They wanted not *Circumciſion*. For want is the abſence of that which ought to be had; now there was no neceſſity of, (becauſe no command for) their *Circumciſion*, before that time; God the *Grand Law-giver*, though *tying* others, is not *tyed* himſelf to his *Law:* But can, and no doubt did, give ſpiritual *grace* to many *infants*, (chiefly if children of be-

lieving Parents) dying in their *non-age*, of *their non-age*, (before the *eighth day*) and incapacity of the *ſign* of *Circumciſion*. He who *Rom.* 4. 17. *calleth things which are not as if they were*, can call children, which are, but are not *circumciſed*, *as if they were* circumciſed. And although properly, amongſt men, they were not named till the *eighth day*, Luke 2. 21. Yet ſuch infants, *nameleſs on earth*, might *Phil.* 4. 3. *have their names written in the book of life.*

An *inſtance* we have hereof plain and pregnant to ſuch, who read the place without prejudice, in *Davids* child, 2 *Sam.* 12. 18. *And it came to paſs, on the ſeventh day that the child died:* That is, *ſeventh day à nativitate*, from the birth thereof, as *Tremelius* expoundeth it; the more probably becauſe no mention is made of any *name* impoſed upon it. This child, beſides the natural ſtain of original corruption, had alſo the perſonal blemiſh of *adulterous extraction*; And yet how confident *David* was of the final happineſſe thereof, appears by this expreſſion, *verſ.* 22. *I ſhall go to him, but he ſhall not return to me.*

Let

Let none ſtrangle the life of ſo comfortable a paſſage, with too narrow an *interpretation* thereof, as if nothing therein were imported more then that *David* ſhould die as well as his child. This had been but cold comfort unto him, and would never have invited him to ſuch *cheerfulneſs* of *ſpirit*, ſo freely to have refreſhed himſelf: Whoſe joy was founded on the comfortable aſſurance of his childs final happineſſe, and that one day they ſhould both meet in Heaven together.

It remaineth that we treat of the *puniſhment* on the *refuſers* of *Circumciſion*, expreſſed in theſe words, *Gen.* 17. 14. *That ſoul ſhall be cut off from his people, he hath broken my covenant.* A threatning capable of three ſeveral ſences.

1. *Severe.*

That is, by the *ſword of Eccleſiaſtical cenſures*; They ſhall be *cut off* from the viſible congregation; they ſhall moſt juſtly (as the *blind man* was injuriouſly, *John* 9. 33.) be caſt out of the *Synagogue*, not to

to be reſtored unto it without their ſolemn and ſincere repentance. Parallel to S. *Pauls* expreſſion, *Gal.* 5. 12. *I would they were even cut off that trouble you:* Though both phraſes by ſome Divines be expounded in a ſence.

2. *Severer.*

That is, the Magiſtrate ſhall *cut them off* with the ſword of Juſtice, and as *Capital* offenders they ſhall be put to *Death.* In this ſence, God had laſt uſed the ſame words, *Gen.* 9. 11. *neither ſhall all fleſh be cut off any more*; that is, their lives ſhall no more be taken away, by an univerſal deſtruction.

3. *Severeſt.*

That is, they ſhall be *cut off* from the *congregation* of the *righteous*, by a final *perdition* of *ſoul* and *body* in *Hell-fire.*

Theſe three interpretations do not croſſe but crown one another, being no contradiction unto, but a gradation one above another. The *Refuſer of Circumciſion,*

ciſion, firſt ſhall be *cut off* by *excommunication:* that not cauſing his amendment, ſhall be *cut off* by the *Magiſtrate*, and the pain and ſhame of *temporal death* not reclaiming him, he ſhall be *cut off* with *Eternal Damnation.*

Queſt. Here is a heavy *puniſhment* indeed; But who is the perſon, on whom it is to be inflicted? It was the *Diſciples* queſtion to our *Saviour*, John 9. 2. *Who did ſin, this man or his parents, that he was born blind?* But here the queſtion will be, *who ſhall be puniſhed, this child or his parents?* ſeeing betwixt both Circumciſion is neglected?

Anſw. Firſt negatively, ſurely not the child, for it is ſaid, *He hath broken my Covenant.* The *Covenant* may be ſaid to be broken *on him*, but not *by him*, being purely paſſive therein. Were the child ſenſible of the benefit, by the having, dammage by the looſing thereof, and might it but borrow a tongue of the ſtanders by, never was *Rachel* more impatient for *children* then this child would be importunate for *Circumciſion*; *Give me Circumciſion or elſe*

I dye. Now positively that the Penalty fals not on the *child*, but on the parent, plainly appears by Gods proceedings, *Exod.* 4. 24. When he sought to kill *Moses*, and not his *children* for being *uncircumcised.* However if a child left *uncircumcised* by his Parents neglect, afterwards arrive at mans estate, and pertinaciously persist in the contempt of *Circumcision*, he equally entitleth himself to the fault, and is also liable to the *punishment* in my text.

Quest. Seeing so sharp and severe the penalty, how came that suspension of *Circumcision full forty years in the wilderness*, *Josh.* 5. 7. to be connived at, God not only not punishing, but, (for ought appears in *Scripture*) not so much as reproving the same?

* *About the end of his first Book on the Galatians*, Theodoret 2. Quest. on *Joshua.*

Answ. In the first place I cannot approve the answer of S.**Hierom* and others, affirming that Circumcision was given to difference and distinguish the Jews from other Nations; and seeing no Nations

tions were near them during their travel in the deſolate wilderneſſe, Circumciſion was therefore purpoſely omitted. For (beſide that ſundry people, and particularly the *Amalekites*, dwelt in the deſart) Circumciſion was principally ordained, (not to be a badge of diſtinction, but) a Seal of the conſecration of the Jews unto God. More probable therefore it is, that becauſe the Jews during that fourty years were alwayes (though not actually moving) diſpoſed to move at a minutes warning, when ever they *received orders* from the removing of the *Pillar*, God the Lawgiver diſpenſed with them to defer Circumciſion, till they were fixed in a ſetled condition, affording conveniencies for the curing of that ſoreneſſe, which otherwiſe by conſtant journeying would be chafed, and inflamed.

CHAP.

Chap. II.

Circumcision considered as a Seal of the Gospel Covenant; and what spiritual Graces were conveyed and confirmed thereby.

MAny behold Circumcision with a slighting and neglectful eye; as a meer legal Ceremony, an outward Type and shadow; having nothing Evangelical therein. But on serious Enquiry it will appear, to have a Gospel ground-work under a Ceremonial varnish.

The clearing hereof is of great consequence to our Present Controversie: For if the Covenant of God made with *Abraham* at *Circumcision* was meerly typical, then it died at Christs death with the rest of the Ceremonies; But if it were a Gospel Covenant, then it descendeth at this day to all the faithful. It is our present endeavour to evince, this Covenant of *Abraham* was Evangelical, eternal, and he-

hereditary to all the Faithful.

For proof hereof take notice that God never made but two grand and ſpiritual *Covenants*: Though the latter hath been manifeſted by different degrees, and diſpenſations thereof.

The old *Covenant*.	The New *Covenant*.
1. Made with *Adam* and *Eve*, and (in them, as repreſentatives) with all mankind.	1. Made with *Adam* and *Eve*, and ſuch only as ſhould ſucceed them in the viſible church
2. In Paradice, whilſt as yet they perſiſted in their original innocence.	2. In Paradiſe, after their fall, when the *ſeed* of the *woman* was promiſed to *break the Serpents head.*
3. On the condition, that they ſhould obſerve Gods law in refraining from the forbidden fruit.	3. On the condition, that with a lively faith they ſhould believe in the promiſed ſeed.
4. Promiſing to the obſervers thereof a perpetuity only in	4. Putting believers into

in Paradiſe. Indeed ſome Divines ſay, (but they only ſay it) that *Adam* on his good behaviour ſhould have been tranſlated from *Paradiſe* to *Heaven*, but this is more then can be demonſtrated from Scripture.

into poſſeſſion of a comfortable ſubſiſtance here, and the reverſion of heaven and happineſſe hereafter.

This ſecond, or New Covenant is the ſole ſubject of our preſent diſcourſe, which God made firſt with *Adam* without a ſeal, and now renewed it with *Abraham*, with a ſeal, when the ſign of Circumciſion was affixed thereunto.

Here we muſt be cautious not to miſtake the ſeveral declarations of this New Covenant to ſundry perſons, to be ſo many new diſtinct Covenants. For, afterwards the ſame was repeated to *Iſaac*, *Jacob*. *Moſes*, the whole body of the Jews at mount *Sinai*, *Joſhua*, (*I wil never leave thee, nor forſake thee*, a promiſe applied by the Apoſtle, *Heb.* 13. 5. to all Chriſtians) *David*, and others. Yea, ſcarce any of the

the Prophets wherein this new Covenant is not reinforced. Now, ſuppoſe a man cauſeth his will (formerly roughly drawn up in paper) to be afterwards ingroſſed in parchment, then fairly to be tranſcribed in vellome, afterwards to be ſeverally written in Roman, Secretary, Court, and Text-hands, ſo long as the ſame and no other *legacies*, are on the ſame termes bequeathed to the ſame, and no other *legatees*, all will acknowledge theſe no diſtinct Wils, but the ſame in ſubſtance, and effect. As here the ſame new Covenant, at ſundrie times, and in divers places was made to the Fathers, by the Prophets, and at laſt moſt plainly by Chriſt himſelf.

Object. 1. If this were a new, or Goſpel Covenant made with *Abraham* at Circumciſion, then was there a third, and newer then this made afterwards to the Jews. For, ſo ſaith the Prophet, *Jer.* 31. 31. *Behold the days come ſaith the Lord, that I will make a new Covenant with the houſe of* Iſrael, *and with the houſe of* Judah.

Answ. Nothing more usual, and obvious in Scripture then to call that new, which is renewed; especially if what was but dark and obscure before, hath the old impression set forth in a new and fairer edition thereof; *John* 13. 34. *A new commandment I give unto you, that ye love one another*; and yet this *new commandment* was from the beginning, *John* 2. 5. though lately almost antiquated, and obliterated by mans vindicativeness Christ *Heb.* 10. 20. consecrated for us *a new and living way*, yet is it the same with the Prophets *old path*, *Jer.* 6. 16. traced with the feet of *Adam*, and *Eve*, and thorow which alone all the Patriarchs made their passage into heaven, yet termed *a new way* (as a new Covenant) because after Christs coming more cleared, explained, and enlarged then before.

Object. 2. It is improbable that this covenant with *Abraham* at Circumcision, should be, a *Grace-Gospel-new-Covenant*, because God four hundred years after, (namely *Exod.* 20. at Mount *Sinai*) gave the *Law*, or *Covenant of Works*, to the Jews

Jews the children of *Abraham*, Now Gods mercy obſerveth a progreſſive motion, it doth, not (with the Sun on *Ahaz* his *Dial*) go backwards; but with the maſter of the feaſt, *John* 2. 10. *He keepeth the beſt wine unto the laſt*: They therefore in a manner *degrade* Gods goodneſſe, ſet it retrograde, who make his covenant with *Abraham* a new-covenant of Grace, when He gave an old covenant of Works ſo many years after it.

Anſw. They are much miſtaken who account the Law given to the Jews, a meer *Covenant of works*, though indeed there was very much of *workiſh-neſs* mingled therewith. The *face* of the *new covenant* at the giving of the *Law*, is *dreſſed*, I confeſſe, in old *clothes*; many *old forms* are uſed therein, alluding to the covenant of Works made with *Adam*. Yea, the erroneous Jews (partly through their own Ignorance, partly thorow their Rabbins, and Phariſees falſe gloſſes thereon) miſtook it for a direct, down-right covenant of works, reſting in the *Rinde*, or outward *Bark* thereof, and depending on the per-

formance of it for their Salvation.

But let not this Covenant be denominated for the moſt, but the beſt part thereof, let it be expounded, (not as the blind Jews miſinterpreted it, but) as God graciouſly intended, and the good Patriarchs and Prophets wiſely accepted it, for a *covenant of grace*, wherein Meſſiah (though obſcurely) was tendered to ſuch, who could not perform what the rigour of the Law required. There is one word in the ſecond Commandment, which demonſtrateth this *Law*, to have *Goſpel* in the bowels thereof, namely the word Mercy, *Exod* 20.6. *ſhewing Mercy unto thouſands of them that love me and keep my commandments.* Now Mercy is a *Shiboleth* which a covenant of works can never pronounce, as utterly deſtructive to the very nature thereof, and *keeping commandments* there muſt be taken, for ſuch as deſire and endeavour to *keep them*, though falling ſhort of legal exactneſſe

But we leave the farther proſecution of this point to thoſe learned Divines who have written juſt Treatiſes thereof; conceiving it more proper for our preſent purpoſe,

purpoſe, to prove this covenant with *Abraham* a new-Goſpel-covenant; and the ſerious peruſal of one verſe, *Gen.* 17.7. will afford us three arguments for the evincing thereof.

And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee.

Hence we collect it a Goſpel-Covenant,

From { 1. The language, and expreſſion. 2. The continuance, and duration. } of it. 3. The bleſſings, and benefits conveyed by it.

For the language, and expreſſion, *the voice is the voice of* Jacob, *The ſpeech agreeth thereunto* (not to betray it as it did *Peter* to his ſhame, and ſorrow, but) to diſcover this covenant to its honour, and our comfort, to be an Evangelical Covenant. That very phraſe, *to be a God unto thee*, is a Goſpel-phraſe. Otherwiſe, how cometh

eth he, who upon the breach of the covenant of works, was left our enemy, our inraged judge, to be a God unto us? I see here *Matthew* in *Moses*, the New couched in the Old Testament. Parallel is the expression, *Mat.* 1. 23. *And they shall call his name* Emanuel, *which (being interpreted) is God with us. God with us, and to be a God unto us*, differ something in sound, nothing in sence.

Secondly, *for the continuance and duration of it.* An *Everlasting Covenant*, that with *Adam* was but a *short-lasting covenant*. Some conceive *Adam* never *naturally* slept in his Innocency, (accounting that *caused deep sleep*, *Gen.* 2. 21 before *Eve* her creation, supernatural) but forfeited his Innocency before night. As there be some kind of *insects*, (called ἡμερόβιοι) which, Naturalists say, survive but a day; so some conceive *Adams* integrity of no longer duration And, though we dare not certainly close with their opinion (the Scripture not acquainting us with the date of *Adams* perseverance in paradise) we may be confident, that covenant of works was of no long continuance before it was broken. This

This ſhort-liv'd covenant thus expired, it was never reviv'd again on the ſame conditions, but utterly extinguiſhed. Yea, herein God magnified his mercy, that upon any termes he would treat with mankind, whom he might have condemned as incapable of any future contract, for once breaking of Covenant. Yet now he draweth up a ſecond agreement with them, being a *covenant* of *grace*, and that *everlaſting*; ſuch his goodneſſe, that, though we (if ſtrictly examined) break it with him, he will not break it with us. I confeſſe *everlaſting* in Scripture is ſometimes taken for *long-laſting* (in which ſenſe the Hebrew tongue accepteth of an *ever* after an *ever*) but here it is taken truly for eternity, ſeeing, *whom God loveth he loveth to the end*, without end.

The third argument to prove the evangelical nature of Gods covenant with *Abraham*, is drawn from the bleſſings, and benefits conveyed thereby; whoſe ſize and meaſure is ſo great, they are only of a Goſpel proportion, *to be a God unto thee.* Could leſſe be ſaid then this, ſo ſhort the words? yet could more be ſaid then this,

ſo large the matter? All things herein are comprized, a promiſe to give repentance, faith, hope, and charity; patience in afflictions, preſervation from, or in them, competency of outward maintenance, perſeverance unto the end; in a word, grace, and holineſſe here, glory and happineſſe hereafter. How tedious are the inſtruments of our age (a ſpan of ground being ſcarcely paſſed under a ſpan of parchment) in compariſon of the conciſe Grants of our ancient Kings, ſome of whoſe Charters contain not ſo many words, as they convey Manours therein. Yet even thoſe Patents are prolix, if compared with Gods Covenant in my text *to be a God unto thee*, promiſing therein more, then what man can aſk, or deſire. God hath ſet us a pattern, *therefore let thy words be few*, Eccleſ. 5. 2. not to be *babling* to him, in our *prayers*, ſeeing he is ſo plain, and pithy to us in his *promiſes*, couching all things in ſo ſhort an expreſſion.

To put all out of doubt, this Covenant of Circumciſion made with *Abraham* and his ſeed, appears to be a Goſpel Covenant, becauſe S *Paul* ſo expoundeth it.

it. If any ſcruple ariſe about the ſence of a Law, to whom ſhould people repair for ſatisfaction, but to the makers thereof, if alive. Thus on the emergency of doubts, about the nature of this Covenant we may and muſt have recourſe unto the Author thereof. Now the ſame ſpirit, who indited *Geneſis* by *Moſes*, indited the Epiſtle to the *Romans* by S. *Paul*, who plainly affirmeth, *Rom.* 4. 11. that *Abraham received the ſign of Circumciſion, the ſeal of righteouſneſs by faith.*

Object. It is ſtrange to conceive how in that age there could be a Covenant of faith, the word faith appearing properly but once, *Habac.* 2. 4. in all the old Teſtament, (and once afterwards with a negation before it in reference to the Jews) *Deut.* 32. 20. *Children, in whom is no faith:* Seeing therefore ſuch ſilence of *faith* in the Old Teſtament, (ſo frequently reſounded in the New) this Covenant with *Abraham* ſeemeth ſuſpicious, to be an old Covenant of Works, and to have nothing of Goſpel therein.

Anſw.

Answ. The *word Faith* only, not the *thing* signified thereby is wanting in the old Testament. What Christ and his Apostles call *faith* and *believing*, that the Prophets and pen-men of the old Testament expresse by *Trusting*. The Religion and Creed of the Ancient Patriarchs is briefly drawn up by *David*, Psal. 22. 4. *Our Fathers trusted in thee, they trusted and thou didst deliver them: they cried unto thee, and were delivered, they trusted in thee and were not confounded.* I will not say the Triplication of the word *Trust*, denotes their belief in the Trinity, Father, Son, and holy Spirit; but here it plainly appears, they had their confidence in, and dependence on God; (though then not so clearly revealed unto them) which sheweth the sameness in substance of their belief with ours.

Use. This serveth to confute such who account the Jews a meer husk, shell, and shadow of Gods people; as if all the promises made unto them, meerly terminated in temporal happinesses. Thus they feed the Jews bodies with *milk*, and fill their

their bellies with *hony* (even to a surfeit) flowing from the fruitfulnesse of the land of *Canaan*; whilest in the mean time they starve and famish their souls, excluding them as incapable of heavenly, and spiritual blessings.

Their uncharitable errour is grounded on this argument; becausse when their blessings are reckoned up, *Deut.* 28. 3. it extendeth only to the *city, field, fruit of their bodie, ground, cattle, kine, sheep, &c.* but no mention of their eternal beatitude hereafter in heaven. Yea, when *Isaac* cordially blessed *Jacob*, desiring no doubt to make the same as compleat, as he could bestow, and *Jacob* receive, his expressions, *Gen.* 27. 28. amount no higher then to *the dew of heaven, the fatnesse of the earth, and plenty of corn and wine.* On the other side, when the Jews curses are solemnly pronounced *Deut.* 28. 16. they are confined to *city, field, basket store fruit of the body, land, kine, sheep, &c.* Here a deep silence of hell, and damnation, so that the smiles or frowns of God to the Jews, seem to reach no farther then to their well or ill being in this life.

To

To this it is answered, first in general; by the same argument one may conclude, that under the Gospel no temporal, or outward happiness is promised to those that fear, and serve God; because no *expresses* thereof (descending to the like particularities as in *the old*) are found in all the *new Testament*. I meet but with one in that nature (tendering an exact *Inventory* of earthly wealth) namely, *Mark* 10. 30. And the same hath bitterness as well as sweetness therein; save that the close thereof maketh recompence for all the rest. *But he shal receive an hundred fold now in this time, houses, and brethren, and sisters and mothers, and children, and lands with persecution, and in the world to come eternal life.*

To come closer to their argument. Though generally temporal blessings are only expressed in the Old Testament, yet in and under them, is spiritual happiness contained. Thus when in the fifth commandment, *long life in the land which God shall give them*, is promised to dutiful children, eternity in heaven is included; and so did the judicious amongst the Jews alwayes

alwayes accept, and expound the ſame.

Moſt true therefore is S. *Pauls* poſition, 1 *Tim.* 4 8. *Godlineſs hath the promiſe of the life that now is, and of that which is to come.* But where hath it the promiſe of this life? Chiefly in the old Teſtament, where temporal good is largely, and clearly; ſpiritual, briefly, and dimly propounded. Where hath it the promiſe of the life to come? Principally in the new Teſtament, where ſpiritual bleſſings are fairly and fully; temporal, ſhortly, and ſlenderly preſented. Stock thy ſelf with the one out of the Law, with the other out of the Goſpel, with both out of the Bible.

So much for the Covenant made as inherent in *Abrahams* perſon; come we now to conſider it as hereditary, and deſcending on his poſterity. I could name the Caſtle, and rich Manour in *England*, which was ſetled by Patent from Queen *Elizabeth* on one of her Courtiers. But, when the Grant came to be examined under King *James*, thoſe operative words, *to him and his heirs*, were found omitted in that emphatical place of the Patent, where

where the eſtate therein ſhould have been effectually conveyed. Whereupon the Grant was interpreted meerly perſonal, and forfeited to the Crown on the attainture of the foreſaid Courtier.

God maketh ſure work in his Covenant of Circumciſion. To prevent all miſcarriages, and to intail the ſame on *Abrahams* poſterity, how often doth he inſert, and repeat *him and his ſeed*, Gen. 17? twice in the 7th verſe, once in the 9th verſe, once in the 10th verſe, again, in the 12th verſe, *and thy ſeed after thee.* If in after-ages a wicked ſon chance to deſcend from *Abraham*, and the ſame prove a ſpiritual unthrift, yet God hath put it paſt his power to alienate the ſpiritual inheritance of the Covenant from his children, they ſhall not ſuffer for their fathers default; the ſame being made over to *Abraham and his ſeed*; and now we come to ſhow what perſons are included within the compaſſe of that relation.

CHAP.

Chap. III.

Of the ſeveral Acceptations of the Seed of Abraham *in Scripture.*

THe *ſeed of Abraham* as it occurs often in Scripture, ſo ſeverall are the ſences thereof, and all of them worthy of our eſpecial notice: But before and above all other Acceptions, know firſt it is taken eminently and tranſcendently for Jeſus Chriſt, in whom all Nations ſhould be bleſſed.

Even this ſeed of *Abraham* was Circumciſed, *Luke* 2. 21. Meerly out of conformity, that Chriſt might ſhew himſelf *born under the Law*, as ſent not to *deſtroy*, but *fulfil it*. Indeed thoſe few drops of bloud, preſumed ſhed by our Saviour at his Circumciſion, might both in their own Precioufneſſe, and Gods Appreciation of them, have been ſatisfactory for the ſins of al mankind. But a *Teſtament* was intended, by Divine Providence; and that could not be made without the Teſtatours

ſtatours Death, and therefore the very heart Bloud of Chriſt, on the Croſſe, was adjudged neceſſary for mans ſalvation.

So much for *Abrahams* extraordinary, come we to his ordinary ſeed. This either was *immediately*, or *mediately* begotten by him. We find eight ſons of the firſt ſort, namely, *Iſmael* begotten of *Hagar*, *Iſaac* of *Sarah*, and ſix more, (ſee their names, *Gen.* 25. 2.) of *Keturah*.

Object. How cometh it then to paſſe that the Apoſtle *Paul*, Gal. 4. 22. ſaith, *Abraham* had two ſons, the one by a *Bond-maid*, the other by a *Free-woman* omitting all the reſt, as if no ſuch perſons in Nature.

Anſw. Theſe two are mentioned *eminently*, but not *excluſively* of others. I will not ſay, becauſe *Keturah* (though ſometimes called the wife) is elſewhere, 1 *Chro.* 1. 32. ſtiled but *Abrahams concubine*; therefore his *Iſſue* by her is left out by the *Apoſtle*; but becauſe (though there was *Hiſtory* of more, yet) there was *Myſteric* but in theſe two ſons of *Abraham*, whoſe

two

two Mothers represented the two Testaments. Had *Abraham* afterwards begotten an hundred sons, they *all* had not amounted to the making of *one Testament*, (but were all reducible to one of the former Testaments, compleated in *Ismael*, and *Isaac*.)

As for *Ismael*, * *Luther* is peremptory and positive, that, (though the type of a carnal people) yet, in truth, his own person was saved; grounding his charitable opinion on that expression, because it is said of him, *Gen.* 25.17. After death that *he was gathered to his Fathers*. A phrase in the same chapter spoken of *Abraham*, and not applied in Scripture to wicked men; though it is said of *Ahab*, 2 *Kings* 22.40. (which amounts to the same effect) that he *slept with his Fathers*. I will interpose nothing to the contrary, but had been more confident of *Ismaels* final happinesse, had it been said of him that he was *gathered to his father Abrahams* bosome being a noted place, *Luke* 12. for blessed repose.

* *In his Comment on Genesis, chap.* 17.

Abrahams immediate seed were either

ſuch as were begotten, by him,

1. In his life, or
2. After his death.

Of the former were *Eſau* and *Jacob*, both of them, being 15. years old, whileſt *Abraham* was yet ſurviving, as may be demonſtrated by the following Computation.

1. *Abraham* was an *hundred* years *old* when *Iſaac* was *born*, Gen. 21. 5.

2. *Iſaac* was *fourty* years old, when he took *Rebeccah* to *wife*, Gen. 25. 20.

3. *Iſaac* was *threeſcore* years old, when *Eſau* and *Jacob* were born, *Gen.* 25. 26.

4. All which years caſt up together, amount to an hundred and threeſcore years.

5. *Abraham*, when he died, was an hundred threeſcore and fifteen years old;

6. Ergo *Eſau* and *Jacob* were fifteen years old before *Abrahams* death; an Age capable of Inſtruction. Therefore when God ſaith of *Abraham*, Gen. 18. 19. *I know that he will command his children*, &c. *to keep the way of the Lord.* *Eſau* and *Jacob*, his *Grand-children* were literally intend-

ed:

ed: The latter, no doubt, being as willing to learn, as his Grand-father *Abraham* was able and industrious to instruct him.

Abrahams seed mediately begotten from him after his death, were either

1. Literally and spiritually, as the *believing Jews.*
2. Literally, and not spiritually, as the *unbelieving Jews*, of whose *federal right*, largely in the next chapter.
3. Spiritually, and not literally, as *Proselytes*, and believing Gentiles.

Proselytes, or *Advenæ*, were *Aliens* by extraction, and *Jewes* by profession; and these again were either the *Primitive Proselytes*, or their successours in all Ages.

By Primitive Proselytes I understand, those of *Abrahams* family when *Circumcision* was first instituted therein. These I may call the *Founders* of that *Order*, and the first stock wherewith that *Society* began.

Amongst the *succeeding Proselytes*, we may take notice of two most memorable and conspicuous accessions to their com-

pany. The one, when *Iſrael* came out of *Egypt*, and Gods miraculous hand made many *Converts* to their Religion; when beſides the *ſix hundred thouſand Iſraelites*, and *their children*, Exod. 12. 38. *and a mixed multitude*, went up alſo with them, and although this mixed multitude, Numb. 11. 4. *afterwards fell a luſting*, infecting alſo the *Iſraelites* therewith; and probably many of them then periſhed; yet certainly a competent Repreſentation of Pious proſelytes ſtil continued in the congregation of *Iſrael*.

The other remarkable Addition of Proſelytes was *Joſhua* 9. 27. When the *Gibeonites* were condemned by *Joſhua* to the ſervile work of the *Temple*, *hewing of wood*, and *drawing of water*; Whereby no doubt, thouſands of them got the knowledge of the true God; and were therefore called *Nethinims*, people given over to *divine ſervice*. Yea, what an eſtimate God ſet upon them, plainly appears, by his careful counting them, after their Return from the *Captivity* of *Babylon*, Ezra 2. 43. (with the children of *Solomons ſervants*) in all *three hundred ninety two*.

Beſides theſe two grand and conſpicu-

ous

ous Additions of *Proselytes*, there was scarce any Country confining on *Canaan*, (as some, a good way distanced thence) but now and then did drop in a *Proselyte* into the congregation of *Israel*; *Rahab*, the *Hittite*, *Ruth*, the *Moabite*, *Naaman*, the *Assyrian*, &c. And, (to show God stands as little on the difference of *colours* as *Countries*) *Ebed-Melech* the *Black-more*, the *Treasurer* of the Queen *Candace* the *Ethiopian*.

Indeed these Proselytes amongst the Jews were divided into two sorts; some *Proselytes of the gates*, admitted only into civil society, and cohabitation with them: others call'd *Proselytes of Justice*, who did professe, and undertake all the Law, and these only we account the *seed of Abraham*.

Secondly, believing Christians are the spiritual seed of *Abraham*, and are so generally reputed in the Scripture. These to be true born on both sides, must have,

1. *Abraham* to their Father.
2. *Sarah* to their Mother.

When we see a child like unto his fa-

ther we uſe to ſay of him, *Thy father will never be dead whileſt thou art alive:* ſo *Abraham* ſurviveth, and *Sarah* is ſtill alive in thoſe, which *John* 8. 39. *do the works of Abraham.* What theſe *works* are, muſt be collected out of *Abrahams* life, who was, faithful to God, loving to his wife, tender to his children equal to his ſervants, kind to his nephew, courteous to his neighbours the children of *Heth*, juſt in his bargains, valiant to his enemies; in a word, worthy in all his relations. *Sarah* likewiſe is exemplary for her duty to her husband and other feminine vertues, and all thoſe are *her daughters*, 1 *Peter* 3. 6. which imitate the ſame.

I need not be longer in ſo plain and pregnant a point; that believing Gentiles are Spiritually *Abrahams Seed*, ſo frequently inculcated by the Apoſtle in his Epiſtles to the Romans and Galatians, who were as meer Gentiles as we Engliſh-men are. Come we now to ſhow, how far the Seed of *Abraham* Naturally, though not Spiritually, participate of the covenant in Circumciſion, conceiving the clearing thereof, of concernment to our preſent controverſie.

CHAP.

Chap. IV.

That all visible Members of the Jewish Church had a fœderal Right to the Sacraments.

WE must carefully distinguish betwixt the *reaping of spiritual Benefit by*, and the *having of a temporal Right to* the Sacraments. It is confessed that the former belong'd wholly and solely to the true *Israel* of God; but in the latter the worst and wickedest Jew equally shared with the best and holiest of that Nation, as all alike corporally descended from *Abraham*.

For the proof whereof, in the first place it is worth the observing, how our Saviour in the same chapter, and discourse, namely *John* the 8th, affirmeth and denieth the wicked Pharisees to be, and not to be the Seed of *Abraham*.

To be, verſe 37.

I know that you are Abrahams ſeed, but you ſeek to kill me, becauſe my word hath no place in you.

Not to be verſe 44.

Ye are of the Devil, and the luſts of your father you will do.

Here is no contradiction, but a conſent, if the ſeveral reſpects be conſidered: By Pedegree they were; by Practice they were not; by Linage they were; by life, they were not: by extraction they were, by converſation they were not the children of *Abraham*.

Now to look only on the Jews in the firſt capacity, *who are Iſraelites according to the fleſh*; we find S. *Paul*, Rom. 9. 4. giving in an Inventory of their Priviledges which amount to eight particulars; and it were high injuſtice in any Chriſtian to deny the leaſt branch thereof. Theirs were

1. *The adoption.*
2. *The Glory.*
3. *The Covenants.*
4. *The giving of the Law.*
5. *The ſervice of God.*
6. *The promiſes.*
7. *The fathers.*
8. *Chriſt conceiv'd in the fleſh.*

Herein

Herein the Apoſtle intendeth not onely the elect Jewes, but the diffuſive body of that Nation. Yea, in this preſent point, with heavineſſe of heart, he ſadly ſingleth out ſuch Apoſtate Jewes, for whom verſe 3. he deſired in exchange to be accurſed, and yet even to thoſe did this ſurvey of priviledges belong.

This is farther cleared by the acknowledgement of the ſame Apoſtle, 1 *Cor.* 10. 2,3,4. affirming that all the Fathers were *baptized into Moſes, all ate and drank of the ſame ſpiritual meat, and drink*, yet adding afterward, that *with many of them God was not well pleaſed.*

Laſtly, it is evidenced by thoſe frequent phraſes in Scripture, wherein the diſobedient Jewes are threatned to be *cut off from his people*, and *from Gods preſence*, *Levit.* 22.3. Such could not be *cut off* from ſpirituall holineſſe, or happineſſe, wherein they were never truly planted, and whereof never really poſſeſſed, but onely from being outward members of that Church, which intitled them to a true right of the aforementioned prerogatives.

Indeed

Indeed one reaſon which makes many men loth to entertain this truth, to allow a foederall right to the worſt of the Jewes, is a ſuſpition, that the holding hereof will betray them to the dangerous opinion of *falling off from grace*, if that ſuch who once were actually eſtated in ſuch a Covenant-right, ſhould afterwards make a finall defection from the ſame. Now, as I cannot blame them to be *jealous with a godly jealouſie*, and to decline what is introductory of ſo comfortleſs an errour, as maintaining the *apoſtaſie of Saints*: ſo I muſt condemn their over caution herein, *to fear where no fear is*. For, this foederall right which the wicked Jewes had, never ſtamped upon them any character of ſaving grace, but was onely a *right of capacity*, putting them into an actuall poſſeſſion of the means, and a poſſibility of ſalvation it ſelf, if not fruſtrated thereof by their own wilfull default.

Suppoſe now there ſhould happen a Conteſt betwixt the worſt of Jewes, and the beſt of Heathens, about their ſpirituall condition, ſhould the Pagan bee ſo preſumptuous as to affirm himſelf equal-

ly

ly advantaged to a capability of happineſſe with the Jew, the other might juſtly confute his impudent bragging therein, alledging that his extraction intailed on him, a right to Circumciſion, with the Covenant therein, and all the promiſes thereto belonging.

All will allow a reall difference betwixt an Uſurper, and a Tyrant (though both be bad) the former, invading what is none of his own, the latter abuſing what is truely his. Now, ſhould a Pagan, *quâ Pagan*, pretend to the Covenant of Circumciſion, he were guilty of notorious uſurpation; whereas the wicked Jew too often tyrannically abuſed that Ordinance, having a right unto it, but making no right uſe of it. And, although ſome civil Pagans did outſtrip many impious Jewes in Morall performances, the Jews might thank their own lazineſſe, falling ſo far ſhort of the *Mark*, having ſuch advantage at the *ſtarting*, as a true right, and title to all Gods Ordinances.

This *fœderall right* therefore muſt not be denied to the worſt of men, within the Pale of the *Church*, leſt the godly receive prejudice

prejudice thereby. The Story is ſufficiently known of a landed *Innocent*, whoſe *Eſtate* ſome Courtier begged, on pretence that he was unable to mannage the ſame. The Innocent being brought for triall into the Princes preſence, & queſtioned about his ability, returned this anſwer; *My father being a wiſe man, begat me who am a fool, and why may not I who am a fool, beget a ſonne, who may prove a wiſe man?*

To apply this ſtory: Many now adayes ſeek to diſinherit wicked men of their Covenant-right in the Church, alledging their prophaneſſe to be ſuch, as doth diſfranchiſe them of thoſe Priviledges. May not ſuch wicked men, (*fools* in *Solomons* phraſe) plead for themſelves; My father being a *Saint* begat me a wicked wretch, and why may not I beget a *ſonne* that may prove a *ſaint?*

See we this in *Ahaaz*, the poſture of whoſe generation was ſuch, that he was fixed in the middle betwixt *Jotham* his godly *father*, and *Hezekiah* his gracious *ſonne*; hee himſelfe being the worſt of men, 2 *Chron.* 28. 22. Who in the time of *his diſtreſſe did treſpaſſe yet more and more againſt*

againſt the Lord, mending for afflictions as a Reſty-horſe with beating, onely the more untoward for the ſame. Yet this *Ahaaz* by his *fœderall-right*, ſerved to receive a true title to *Circumciſion* from *Jotham* his *father*, and to reach the ſame to *Hezekiah* his *ſonne*; though enjoying in himſelf no ſpirituall benefit thereby.

And thus having concluded the whole Body of the Jewiſh Nation, comprehended within the compaſſe of the Covenant of Circumciſion, I proceed to ſhew how the Jewiſh children at eight dayes old, were capable to covenant: A Point having more verity, then evidence therein.

CHAP.

Chap. V.

The Grand Objection answered, drawn from the Incapacity of Jewish Infants to Covenant at eight dayes old.

THE *Goliath-Objection*, generally brought againſt the Jewiſh children bing Covenanters, is taken from their ſeeming inability to perform the *ſtipulation*, or *counterpart* of a *Covenant*, Is not a childe called νήπιος in Greek, from νη ἔπος *not a word* in his mouth, and *Infants* in the ſame ſence from a negative *in* and *fando ſpeaking?* Yea, ſo much as a childe can ſpeak, and ſo much as may be conjectured by his outward carriage, he maketh uſe of his *negative voyce*, and remonſtrates againſt the Covenant, as unwilling to receive the ſame, ſeeing every Infant may probably be preſumed to cry as forced from him by the pain of Circumciſion.

In

In anſwer hereunto, firſt in generall; It is enough to ſatisfie a ſober ſoul, and content a modeſt minde herein, that God hath appointed ſuch children at eight dayes old to be Covenanters, and that alſo *nomine pœnæ* in caſe the ſame be omitted. That God, who never calls any to any employment, but ever inables them for the ſame, at leaſtwiſe with ſuch a degree of ſufficiencie which he is pleaſed to accept. Such as queſtion the truth hereof, do tacitly, and interpretatively, charge God with want of wiſdome in his proceedings. Let them whiſper no longer, but plainly ſpeak out, that He lacks diſcretion to manage his matters. *Iſai.*40.13. *Who hath directed the Spirit of the Lord, or being his counſeller, hath taught him?* The proud objecters might well give him their adviſe, hereafter to chooſe wiſer parties with whom to make a Covenant, then children of eight dayes old.

What Charter hath this whole World to ſhew for its being, other then Gods bare *fiat*, *Let it be. I have bleſſed him*, (ſaith *Iſaac* of *Jacob*, *Gen.*27.33.) *yea, and hee ſhall be bleſſed.* God hath made eight-

dayes-

dayes-old-children Covenanters, and they ſhall be Covenanters.

More particularly, to come to the Objection; I conceive the ſoul of an Infant may fitly be compared to the cloud which went before the Iſraelites, *Exod.* 14. 20. dark on the one ſide, but light on the reverſe thereof. That part of the Infants ſoul expoſed to humane eyes, is dark and obſcure, no abilities at all diſcoverable therein; whileſt the bright ſide of Infants ſouls is objected to Gods eye, beholding in them what wee cannot perceive.

No wonder if men be *non-pluſt* about the actions of Infants ſouls, when every Infant is an heap of riddles caſt together, whereof the leaſt and loweſt is too great, and high for man to underſtand. *David* ingenuouſly confeſſeth. *Pſal.* 139. 6. that he was *fearfully and wonderfully made.* The faſhioning of the members of his body being ſo ſtrange a work in nature, that the *knowledge thereof was too wonderfull for him, and ſo high that he could not attain unto it.* If he was poſed with the caſk, the caſe, and the ſhell, the admirable

ble ſtructure of a babes body, let it not ſeem ſtrange to us to be puzled with the operations of an Infants ſoul, how the ſame is able to covenant with God.

It paſſeth the ſkill of the greateſt Divine, to clear and evidence the entrance of Originall ſinne into an Infants ſoul: Whoſe ſpirit, coming immediatly from God, muſt needs be pure, and perfect like the maker thereof. Nor can this ſoul, thus pure in it ſelf, be infected from the body, which being but a liveleſſe lump of fleſh is incapable of ſin, eſpecially ſo as to make an active impreſſion on the ſoul. Soul, and bodie of Infants, thus being ſeverally ſinleſſe, who can conceive that the union of two clean things, can produce one unclean? I mean, originall corruption: Yet we all ſee by wofull experience, that Infants from their conception are infected therewith: That it is there we know, but how it came thither, God knowes.

If we cannot perceive the manner of ſins poiſon, no wonder if we cannot conceive the method of graces antidote in Infants ſouls. Let us allow heaven to be

as incomprehenſibly miraculous in healing, as hell hath been inſenſibly ſubtile in hurting the ſame. And, ſeeing God hath expreſſed thus much, that Infants are called by him to be Covenanters, let us with humility and modeſty beleeve them, to be enabled with a proportion of grace, to diſcharge their covenant in relation, though it tranſcend our capacity to clear all doubts, and difficulties, which may be multiplied about the manner thereof.

In further clearing this Objection, know, that beſides ſuch graces which wee are bound to beleeve in Infants hearts, they have three things elſe which aſſiſt them in this Covenant.

1. Their Parents faith tendring them to God.

2. Gods goodneſſe accepting the tender.

3. Their own actuall performance of the Covenant, if living to years of diſcretion.

Firſt, their Parents faith in tendering them. Appliable to this purpoſe is that expreſſion recorded by three of the Evangeliſts, *brought in a bed by four*, who finding

finding no door in the ſide (ſuch the preſſe of people) made one in the roof of the houſe, and let him down by cords into the room where our Saviour was. *Jeſus ſeeing their faith*, Matth. 9 2. *When Jeſus ſaw their faith*, Mark 2.5. *And when hee ſaw their faith*, Luke 5.20.

Two things herein are conſiderable; firſt, that the faith of the bearers was a motive, and inducement to our Saviour the more ſpeedily with favour to reflect on this ſick man. Secondly that the words *their faith*, are taken incluſively, taking in a *fift faith* to the former *four*, namely the faith of Him, who lay ſick on the Bed. However, here we ſee that the beheſte of friends, concurred to the expediting of his *Cure*, and (though let down but by *four cords*) he was lifted up into Chriſts favour with a *five-fold Cable* of faith, *which cannot be broken.*

Nearer is the Relation betwixt Parent and childe, then friend and friend. When therefore a pious Father, Mother, or (beſt then, when) both, ſhall with the armes of their faith, offer an Infant (who indeed is a part of themſelves) to God

in Circumcision, this must needs bee a main Motive (through Gods mercy, and no otherwise) to induce Him graciously to behold the *Present* tendred unto Him.

Thus the faith of *Abraham* and *Sarah* advantageth *Isaac* into Gods love, the faith of *Isaac* and *Rebeccah* recommended and preferred *Jacob* at his Circumcision into Gods favour.

Secondly, at Circumcision the childes weakness to covenant is assisted by Gods acceptance thereof. *That is well spoken, which is well taken.* How simple and slender soever a childs performance is at Circumcision, how low and little soever his faith is, God stoops (such his gracious condescension) to take it up; He makes, (as I may say) a *long arm* to reach a *short one*, and so both meet together.

Lastly, this strengtheneth the Covenant then made by the childe, that afterwards, if arriving at years of discretion, he publikely ratifieth, and confirmeth the same with his own actuall faith, evidenced to others in his pious conversation. Men used to say of *Plato* his Scholers, That *their Masters Precepts, did freez in them, till*

till they were about fifty yeers old, and then began to thaw in them, till the day of their death, meaning that the good counsels he gave them made no visible impression on the amendment of their manners, till the heat of their youth was overpast, and they come to their reduced age. Circumcision, may be said to freez in Infants, as to any eminent outward effect thereof, during their Minority, the vigor and vertue thereof is *dormant*, and seemingly *dead* in them, but when come to the vse of Reason, then it raiseth and rouzeth it self, namely when the Party *makes good* the *Covenant*, *made* by him before, and then the strength of that Sacrament had a powerfull influence on their souls all the dayes of their lives. And although there ought to be no *iteration* of outward Circumcision, which done *once*, is done for *ever*, yet inwardly to circumcise their souls, was the dayly task of all devout Jews, and ought to be our constant imployment, and a word or two briefly of the nature thereof.

Chap. VI.

Circumcision considered as a signe, and what Mysteries were signified therein.

The Principal Mysteries couched under Circumcision, as a signe, are reducible to seven particulars, 1. That our carnall corruption may be spared. 2. Cannot be cured. 3. Must not be covered. 4. Must be cut off. 5. This cutting off must be timely. 6. Must be totall. 7. Will be painfull.

1. *May be spared.* Listen not to the suggestions of Satan, perswading us, that sinne, by long custome, is grown so essentiall to our souls, as if our mindes should be maimed, and faculties thereof be cripled, should corruption be taken from us; Wherefore *laying aside* (saith *James* 1.21.) *all filthinesse and superfluity of naughtinesse*, not that we may still retain in our hearts so much wickednesse, as shall fill them, (onely parting with that which *runneth over*)

over) but *all* naturall *filthineſſe* is *ſuperfluity, it may be ſpared.*

2. *It cannot be cured.* What is capable of Cure, muſt have ſome ſoundneſſe (though more ſickneſſe) therein; for Nature diſtreſſed, but not wholly deſtroyed, is the ſubject of Art, which muſt have a ſound bottom, or foundation to work upon. If therefore there were any thing good in our naturall corruption, there were ſome hopes of amendment in the reſt. But what ſaith S. *Paul. Rom.* 7. 18. *For I know that in me, (that is in my fleſh) dwelleth no good thing. It cannot be cured.*

3. *It muſt not be covered.* The onely way to make God hide his face from our ſins, is for us to open, and not to hide our ſins from him.

4. *Muſt be cut off.* Dream not of curing a *grangrean* with a *lenitive plaiſter. Hophni* and *Phinehas* are too incorrigible to be amended with a few fair words. Say not to thy corruption, as *Eli* to them, 1 *Sam.* 2. 23. *Why doſt thou ſuch things? Nay my corruption, it is no good report I hear of thee, &c.* All this is uſeleſſe, no way but one, cut it off.

5. *The cutting off must bee timely.* *Abels* sacrifice had 3. excellent qualities; Of what was *first*, * *fat*, and * *faithfull*. Our service of God ought to be early; deferre it not above *eight dayes*, that is, do it as soon as it is doable without danger. Indeed the longer *Circumcision* is delayed, the greater will be the pain thereof. Witnesse the *Shechemites*, *circumcised in their full strength*, *Gen.* 34.25. And disabled by the Arrears of their pain, to defend themselves though three dayes after.

* *Gen* 4.4.
* *Heb.* 11 4.

Too blame they, who put off the *circumcision* of their *hearts*, and on frivolous pretences deferre their Repentance. We read of * *Thomas Bourchier*, Arch-Bishop of *Canterbury*, that the *Pope* dispensed with him by reason of his state Avocations, and other impediments, to performe his prayers (which ought to be in the morning) in the afternoon, on condition they were done before night. But many men through their lazinesse, give liberty to themselves to put off their Repentance, which ought to be in their youth,

* Harpsfield *in his Eccl. Hist. sæc. dec.* 5. *p.* 625

youth, to their declining Age, conceiving all will be well, if it be but done before their Death. Whereas indeed foul-*Circumcision ought to be timely.*

6. *Must be totall.* Jewish *Circumcision*, say the *Rabbins*, consisted of two principall parts.

1. Ἀπόκοπη. *The cutting off* } *of the forekin.*
2. Ἀπορρόλη. *The casting away* }

The ruines of the latter Custome, remain in *Zipporahs* behaviour, *Exod.* 4. 25. though distempered with passion, shee might over act her part, when *casting her sons foreskins at her husbands feet*, and both are spiritually united in our Saviours Precept, *Matth.* 5. 30. *If thy right hand offend thee, cut it off, and cast it from thee.*

7. *Will be painfull.* Such therefore as indulgently hope of themselves, that they have circumcised their souls, and yet can never remember that they offered any violence to their own Nature, never put their selves to any pain in curbing their corruption, may justly suspect their spirituall condition. Had ever any a Tooth drawn, and was insensible thereof? Surely such

ſuch Inciſions into our ſouls, with the lancers of true repentance, leave an indeleble impreſſion behind them and that pain too probably, was never at all indured, which ſo ſoon is wholly forgotten. It is to be feared rather, the pain will prove inſupportable unto us, ſome counſell therfore wil be good to mitigate the ſame. Surgeons, when forced to cut off a limb, generally uſe two wayes to eaſe their Patient. One by caſting him into a ſleep, lately diſuſed becauſe dangerous, *ſleep* being ſo *immediate a donative* of God himſelf, (*Pſal.* 127. 2. *For ſo he giveth his beloved ſleep*) that humane receipts for the ſame, either under, or over-do the work. The other by ſtupifying, and mortifying by degrees the part to be cut off, ſo to render the party leſſe ſenſible thereof. The ſame way is preſcribed us by the Apoſtle, *Col.* 3. 5. *Mortifie therefore your members which are upon the earth, fornication, &c.* The torture will be intolerable to have our ſouls circumciſed, and corruptions cut from us whileſt we are in the full feeling thereof, and therefore ought it to be our endeavour by dayly morti-

mortification to dull our ſenſe of the ſame.

So much of Circumciſion; and now let us briefly recollect with the Reader, what progreſſe we have made in the preſent controverſie; and by what degrees we have proceeded. Firſt, we have proved the Covenant made with *Abraham* at Circumciſion an Evangelical Covenant. Secondly, that the ſame deſcendeth on all the children of *Abraham*. Thirdly, that all believing Gentiles are *Abrahams* children. Fourthly, *That eight-dayes-old-Jewiſh-children* were accepted of God as capable to covenant. Come we now to ſhew that Baptiſm with Chriſtians, is what Circumciſion was to the Jews; whence this will naturally and neceſſarily follow, that Chriſtian children at the ſame age, have as much right to the one, as Jewiſh infants had to the other.

CHAP.

Chap. VII.

That Baptism succeeds to all the Essentials of Circumcision.

A Successour must be, as after in time, so really distinct from that, which precedes it; otherwise it is not the successour, but the same. Those, therefore, who indeavour to disprove Baptism's succession to Circumcision by alledging many differences betwixt them, do our Work in desiring to destroy it, whilest the same differences are but accidental betwixt them.

We shall first observe what such accidental differences are betwixt Circumcision and Baptism, and they will appear such as do not dis-essential the one from the other.

It is remarkable that all the differences betwixt *Circumcision* and *Baptism*, are on the *gaining side* for us Christians, whose estate is not impaired, but improved thereby, *Baptism* being milder in the sign, freer

freer in the time, larger in the subject.

1. *Milder in the sign*; the Law saith, *cut off, and be clean*, which is Painful: the Gospel saith, *wash and be clean*, which is easie. At Baptism no violent Impression is made on the *Infant*, only a little water powred on his *Face*. Washing is so far from doing wrong even to a new born Infant, that his natural wel-being cannot be without it, Ezek. 16 4. *When thou wast new Born, thy navel was not cut, thou wast not washed in water to soften thee.*

2. *Freer in the time*, *Circumcision* was confined to the eighth day, and those equally guilty who anticipated or protracted the same. God, in the *Gospel* hath left *Baptism* to the discretion of Christians, to accelerate or retard it, as they are advised by the childs strength, and their own conveniency: He hath given Parents as much liberty herein, as kind *Elkanah* allowed *Hannah* his loving wife, 1 *Sam.* 1. 23. *Do what seemeth good unto thee.* Presume we here that pious *Parents* will not create needlesse delayes to *Baptise their children*, *Ne quod differatur, auferatur*, Lest God, in the *interim*, take their child away from them.

them. In which case, as I will not be the *Judge* to condemn the *Child*; so should I be *one* of the *Jury*, I would not acquit the Father.

3. *Larger in the subject*; Circumcision left out, a just half, or full *moiety* of Mankinde, confin'd *only* to the *Males*; whereas Baptism takes in the *weaker sex*. Indeed we have but one *woman*, *signally* named, whom we find *baptized*; namely *Lydia*, Acts 16. 15. the *seller of Purple*, in *Thyatira*; But the precedents of more: And let the ensuing parallel in the same Chapter be observed.

Acts 8. 3.

Saul made havock, and haling men and women committed them to prison.

Acts 8. 12.

Philip preached concerning the kingdom of God, and they were baptized both men and women.

See here the weaker sex joyntly partake in persecutions, and (which was but equal) did also communicate in the comforts. It was but just that those, who with men had drunk their share in the cup of bitter

bitter affliction, ſhould alſo have their part in the cup of Sacramental conſolation.

Let none be troubled that only two places expreſly mention the baptizing of Women. For Scripture proofs are not to be taken by their number. but weighed in the ballance; One witneſſe from an infallible mouth is as valid as one thouſand. Yea, one teſtimony of Scripture, coming from the Spirit which is 1 *Cor.* 15. 28. *all in all*, is as much as if *all* the *Scripture*, and every verſe therein had avouched the ſame.

Here let the weaker ſex enlarge their gratitude to God, on this very account, that he hath cleared their title to this Sacrament in the Goſpel; whoſe right to Circumciſion under the Law was incumbred with ſome difficulty. For, ſuppoſe a Jewiſh woman diſtreſſed in conſcience, and complaining that ſhe was excluded the Sacrament of Circumciſion, becauſe not actually ſigned with it; and, ſuppoſe a Rabbin, or Levite, endeavouring to ſatiſfie her by the anſwers Chapter 1. formerly alledged, (*viz.* that ſhe was vertually, or reductively circumciſed in her father,

ther, or husband) possibly all this might not pacifie her minde; and, though such a scruple be but a *mote* in it self, yet might it prove painful in so tender a place, as conscience, the eye of the soul, is How thankful therefore ought Christian women to be to Gods goodnesse, expressly admitting them to Baptism, and having equal right with men in that Sacrament.

These three forenamed circumstantial differences between Circumcision, and Baptism, are not of such consequence, as to dissessential them, or to make them distinct Sacraments; both remaining the same in effect, those accidental variations notwithstanding.

For the like may be observed between the Passeover, and the Lords Supper, and those alterations also for the benefit, and behoof of Christians, the later being both cheaper in price, and freer in time then the former.

In the Passeover, a lamb was offered; which, many Christians (such is their poverty) cannot provide for themselves; and rich men (such is their covetousnesse) will not provide for others. It is therefore

fore commuted in the Lords Supper, into a bit of bread, and ſip of wine, which on eaſier rates may be obtained.

Freer in time; The Paſſeover was but once a year. *Exod* 12. 6. *on the fourteenth day of the firſt moneth*; In the Lords Supper we are left at large, ſtinted to no time, 1. *Cor* 11. 25. *Do ye this as oft as ye drink it*; we may take it for food, or for phyſick; when ill, to remove; when well to prevent diſeaſes; once a moneth, once a week if we will: always provided, that the frequent repetition of it hinder not the ſolemn preparation for it. *But to return to Baptiſm, that it ſucceeds to all eſſentials of Circumciſion, is proved by theſe Arguments.*

Either Baptiſm ſucceeds to the Sacrament of Circumciſion, or elſe ſome other Ordinance doth ſucceed, or elſe nothing at all remains in lieu thereof: But that Sacrament root and branch totally extinguiſhed in Gods Church.

But nothing elſe ſucceeds Circumciſion; and that Sacrament is not aboliſhed, but ſtill vertually extant.

Therefore Baptiſm ſucceeds in the place of Circumciſion.

The Major we presume of unquestionable truth, where the distribution is uncapable of any other member therein.

For the first part of the *Minor*, if any other heir (besides Baptism) can be found out, let our Adversaries in this controversie assign it: *What is the name, or the sons name thereof if they can tell?* surely no such successor to Circumcision can be produced.

Now to maintain that Circumcision died issueless, and left no ordinance behind it of Divine institution, to inherit the power and place thereof in the Church, is what none ever defended: For seeing Sacraments are the Pillars of the Church, supporting the whole fabrick thereof; how much would it weaken the structure totally to take away one pillar without substituting another in the place thereof?

We proceed to a second Argument after this manner.

If all such graces confer'd on Gods children in Circumcision formerly, are now bestowed on them in Baptism: Then (notwith-

withſtanding ſome accidental differences) Baptiſm ſucceeds to the eſſentials of Circumciſion.

But all graces formerly confer'd in Circumcion, are now beſtowed in Baptiſm: Therefore Baptiſm ſucceeds the eſſentials of Circumciſion

The *minor*, which (alone is queſtionable) may eaſily be proved: Graces in Circumciſion are compriſed in that expreſſion, *Gen.* 17. 7. *To be a God unto thee*, whereof largely before; and the ſame is performed in Baptiſm; whein God ſolemnly contracts with his ſervants to receive them into his Covenant, and conveyeth unto them Grace neceſſary for their Salvation.

But what need we more Reaſons, when the very words of S. *Paul*, *Col.* 2. 11, 12. atteſt the ſame? *In whom alſo ye are Circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the Circumciſion of Chriſt; buried with him in Baptiſm.*

Chriſtians are here ſaid by Baptiſm to be ſpiritually Circumciſed; and by the ſame proportion, the believing Jews may be ſaid

by Circumcision to be spiritually Baptized; such the affinity or rather the essential sameness betwixt these two Sacraments: Thus *Solomon* saith, *Eccles.* 1. 4. *One generation passeth away, and another generation cometh, but the earth remaineth for ever:* So one Sacrament of Initiation [Circumcision] passeth away, and another [Baptism] cometh; One Sacrament of Confirmation [the Passeover] passeth away, and another Sacrament [the Lords Supper] cometh; *But the Church remaineth for ever.*

Ob. Baptism cannot succeed to Circumcision, because what succeedeth must come after in time, when its predecessor is departed: But Baptism for some years went *abreast* with Circumcision, both were set a foot together in Church practice. For Baptism was instituted in our Saviours life time, used by his Disciples, *John* 4. 2. to the Jews, and enjoyned immediately after Christs Ascension, *Mat.* 28. 19. to be practised upon all Nations: Now Circumcision held in force many years after, see in *Timothy* (a Jew by the half bloud) *Acts* 16. 3. was Circumcised by *Paul* himself.

ſelf. Wherefore Baptiſm contemporary with Circumciſion, could not be ſucceſſour unto it.

Anſw. It is confeſt, that for ſome years Circumciſion remained in the Church after Baptiſm was ordained. Have we not often ſeen the Moon ſhining in Heaven even after the Sun ſome hours hath been riſen therein; But then ſhe ſhines dully and dimly, with a faint and feeble light as conſcious to her ſelf of uſurpation, and guilty of intruſion to the territories and dominion of the Sun: the Moon being only made *to rule the night.* So may I ſay there was a weak and wan appearance of Circumciſion in the Chriſtian Church after Baptiſm was ordained, and that for theſe two reaſons.

Firſt, It was continued ſome time in the Church for the more decent expiring thereof. God would not have that Sacrament, which had lived ſo long in luſtre, dye in ſhame: And therefore it was thought fit, that Circumciſion, as it began on a good man, ſo it ſhould expire on a gratious Saint: *Abraham* being the firſt, and *Timothy* the laſt; whom we

find Circumcised in Scripture.

Secondly, God foreseeing what an advantage Satan might take, if his Church were left *Sacramentless*, to assault the same in the interval of the going out of the one, and coming in of the other (as *Ahab* was wounded, 1 *Kings* 22. 34. in the naked place *betwixt the joynts of his harness*) would have his Sacraments (rather then they should fall short) one lap, and fold over the other, that both should be in being at once. Probably, had another government of the Church been prepared, and fitted; yea, and set up (rather two together then none at all) before the old one was demolished, profaneness, and damnable heresies, which we now behold, and bemoan, had not made their progress so fast, and so far into the English Nation.

The result of all is this: Though *Circumcision* did for some time rather *languish* then *live* after the institution of *Baptism*; and for the Reasons aforesaid, was continued in the Church (used on *Timothy* not so much to sanctifie him, as to satisfie his *half-Countrey-men* the *Jews*) yet soon after

ter it decently expired, leaving Baptiſm to ſucceed in the Church to all the eſſentials thereof; amongſt which, this was one of main importance, That as Children were admitted to Circumciſion, ſo they ſhould alſo participate of Baptiſm; *Which by reaſons out of Scripture*, God willing, ſhall plainly appear.

Chap. VIII.

What it is to reaſon out of the Scriptures; *and what credit is due to deductions from Gods word.*

WE do freely confeſſe, that there is neither expreſſe Precept nor Precedent in the New Teſtament for the Baptizing of Infants; and yet are confident, by neceſſary and undeniable conſequence from Scripture it will be made appear to be founded thereon. Let us here premiſe and explain a practice of the Apoſtle *Paul*, as much conducible to our purpoſe.

He coming to *Thessalonica*, Acts 17. 2. Reasoned *with the Jews* out of Scripture.

Three things herein are considerable. First, being to prove, that *this Jesus whom he preached was Christ*, he neither did nor could produce a positive text of Scripture, wherein the same was affirmed *syllabically*, or in so many very words.

Secondly, in proof hereof he did not bring bare reason, which would be but ineffectual; especially to prove that which was meerly an article of Faith.

Thirdly, in his *disputing* he made a wise composure of both, joyning Scripture and reason together. Scripture was the *Well*. Reason was the *Bucket*, S. *Paul* was the *Drawer*.

Pauls precedent ought to be followed by our practice herein. *Scriptura non scribitur otiosis: The Scripture was not writ for the idle, but the industrious.* Yea, to what intent hath God bestowed reason upon us, improved in some with Learning and Education, together with the promise of his Spirit to conduct us into all necessary truth; but that we should improve the same in the serious searching of the Scripture? One

One main motive which induced *Columbus* to believe the other side of this Globe to be peopled with reasonable souls, and invited him to undertake the discovery thereof, was a firm apprehension, and belief, that God would not create so glorious a creature as the Sun to shine to Sea and Fishes alone; but that surely some men did partake of the benefit thereof. Is it probable that God would light the threefold lamp of reason, learning, and grace in mens souls, for no other purpose, or higher design, but meerly that men should make use thereof in perusing of pamphlets, and reading the works of humane writers; chiefly in examining the word of God, with such consequences, which naturally may be extracted from the same?

Some things are in *Scripture*, as grasse on the ground, which on the surface thereof, is apparent to every beholder; other things are, in *Scripture*, as mines, and minerals in the bowels thereof, no lesse the product of the earth then the former, though more industry must be used for the eduction thereof. *Circumcision* is

of

of the first *sort*, obvious to a childe that can read the 17th of *Genesis*; But he must be a * *man of understanding*, (which we all ought to be) to whom *Baptism* is visible by deduction from Scripture.

* 1 *Cor.* 14. 20.

See we here not only the usefulnesse and conveniency, but even the absolute necessity of the profession of Ministers; not only for the administration of Sacraments, but for the clearing those necessary consequences from Scripture, which at the first view are not apparent to every ordinary capacity.

S. *Paul* saith, *Rom.* 12. 6. *Let us prophesie according to the proportion of Faith.* Now I believe it will generally be granted that by *Prophesie* here is meant the preaching of the word. Know then that the *proportion of Faith*, consists not in one, or some, or many, but is the result of all places of Scripture; the universal *Symmetrie* of them all, concerning such a point which is treated of. Here then is the office of the Minister, to present to his people (in any matter necessary to be believed or practised) the *sence* of the Old and New

New Testament; This is sometimes not conspicuous in any one place, as being the *collective*, and *constructive Analogie*, amounting from many particular places compared together.

Here, I say, the Ministers office is called upon; (in whom *Reason* is or ought to be cleared and strengthned by his learning) to manifest and evidence to the people of his flock, the rise and result of such deductions, how naturally and necessarily they flow from Scripture. This done, such of his flock, who of themselves could not see, will see when shown; who of themselves could not go, will go when led; enabled by Gods blessing on his help, will both easily apprehend in themselves, and communicate to such in their family, such *Scipture-consequences*, which their simplicity could never first have found out by themselves.

Then will it fare with such people as with the *Samaritanes*, John 4. 42. who came to *Christ*, at the womans *invitation*, but *believed* on him, not because of her saying, *but because they heard him themselves*. Unlearned people receive not such consequences

consequences for truths, on the credit of the Learning and Religion of their Minister, (though by his direction first acquainted therewith) but because that since they have been convinced in their own judgements and consciences of the truth thereof, as no doubt the *Thessalonians* were, when S. *Paul* (as is aforesaid) *reasoned with* them *out of Scripture*.

But a greater then *Paul* is here to avouch this practice, even our Saviour himself; Who, being to confute the *Sadduces*, who not only denied the resurrection of the dead, but also that there was neither Angel nor Spirit, *Acts* 23. 8. (existing separate from the body) so that at death the souls of men expired, and were utterly extinguished. In refutation of which errour, our Saviour *reasoned out of Scripture*, Mat. 22. 31, 32. *But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. God is not the God of the dead*, that is, he is not God to that which is annihilated, and null in nature, but that thing must have an absolute being in it self, before it can be so

related that God becomes a God unto it.

This text in it self seems at *great distance* to prove the Resurrection, and never likely to *meet* the matter in controversie; unlesse *Reason intercede* to joyn them both together. The argumentation being thus framed, and that to which God pronounceth himself a God hath a true & real existence. But God pronounceth himself God to *Abraham*, *Isaac* and *Jacob*, some hundreds of years after their death; Therfore *Abraham*, *Isaac*, & *Jacob*, had stil a true and real existence. And thus an argument, which formerly was vertually in the text, is by the assistance of *Reason* actually extracted thence, and effectually applied to the preset purpose.

Say not, Christ might have chose in the old Testament, more pregnant and pertinent places then this by him cited to prove the resurrection; as that *Job* 19. 26. *And though after my skin, worms destroy this body, yet in my flesh shal I see God:* For first it is presumption for any to teach Christ; which *stone out of the brook* to chuse (as the smoothest, and fittest) when he is to encounter the *Goliath* of any errour. Secondly, the Sadduces only allowing the *Pentateuch*,

Pentateuch, or five books of *Moſes*; Chriſt worſted them at their own weapons out of that Scripture, which they acknowledged for Canonical; ſetting us an example by reaſon out of the Word, to prove thoſe points which are not expreſly contained therein.

To conclude this point; when *Eve* was brought to *Adam* newly awaked out of his deep ſleep, *Gen.* 2. 23. he gazed not on her as a ſtranger, but welcomed and entertained her with this cheerful and courteous expreſſion, *This is now bone of my bone, and fleſh of my fleſh; ſhe ſhall be called woman, becauſe ſhe was taken out of man.* So ſhould *Scripture* behold thoſe legitimate *deductions*, which by right reaſon, and lawful rules of Logick, are thence drawn, and derived, it would inſtantly own and acknowledge them for its undoubted iſſue and off-ſpring; commanding them to be called *Derivative Scripture*, becauſe taken out of the body and bowels thereof.

Here I pleade not for ſuch violent and forced conſequences, (*baſtards* of mens brains) which ſome unjuſtly *father* on the

the Scripture, *wreſting* it, 2 *Pet.* 3. 16. and not *reaſoning*, but *wrangling* from it. Natural and neceſſary *deductions*, are by me alone intended; by which we proceed to prove, that Baptiſm is bottomed on *Reaſons out of Scripture.*

Here make we this *motion* to the Reader, and may he reſent it according to the equity thereof. Though we propound, and he peruſe theſe our *reaſons out of Scripture* ſeverally, our deſire is they ſhould all be compounded together and joyntly preſented to his judgement. This deſire proceeds not from any *jealouſie* and *ſuſpition* we have of their invalidity, as taken ſingle, but out of a *confidence*, that though they may be cavilled at (and endeavoured to be broken) as *ſingle arrows*, they will be unbreakable to him who here may have his *Quiver full of them.* For as in a *regular Fort*, though ſingle *flankers* thereof may be aſſaulted yet the whole will be impregnable; wherein each part receiveth ſtrength from and returneth ſtrength to another; ſo we conceiv though each reaſon ſeverally may be ſubject to captious exceptions againſt it, yet the total

tal ſum of them all (beſides many more which Godly Divines have and may adde unto them) amount to the convincing of ſuch as do not wilfully boult their eyes againſt the beams of truth.

Chap. IX.

The firſt Reaſon for the Baptizing of Infants, taken from the Analogie of Circumciſion.

THe firſt Reaſon for Infants Baptiſm is grounded on proportion of Circumciſion in this manner. *If that the children of Jews were admitted to Circumciſion, and thereby made members of the Church; the children of Chriſtians ought to be admitted to Baptiſm, and thereby be made members of the ſame. But the children of the Jews were admitted to Circumciſion, &c. therefore the children of Chriſtians ought to be admitted to Baptiſm.*

Herein the *Major* which alone is ſubject to

to doubt and debate, may be proved by what formerly was explained, in Baptisms succeeding to all essentials of Circumcision.

Object. To this your arguing from proportion of Circumcision is of no validity; yea, and of very dangerous consequence: For on the same account you may extend the Analogie to the reviving of all the Jewish Ceremonies, long since dead and rotten in the grave of our Saviour; Such *Necromancy* in Conjuring up the Ghosts of dead Judaism, is unlawful of it self, and prejudicial to Christian liberty; should we be put under the Gospel to such slavish conformity, as to practice something parallel to each Ceremony in the old Testament.

Answ. We confesse this exception true and just, had Circumcision been but a bare Ceremony and no more; But Circumcision had in it more of what was *Sacramental* then *Ceremonious*. The *Ceremonious* part thereof is utterly extinct, and dyed *Issueless*. But the Sacramental or

Gospel part thereof, as it contained an everlasting Covenant made with *Abrahams* seed; that is, all true believers, may be said to survive, in Baptism the true heir thereof; *Sacramenta non moriuntur*, *Sacraments die not*, (whilest the Church Militant is alive) nor is there any *intervals* betwixt them; Baptism immediately succeeding Circumcision, as is before declared.

Proceed we to prove the former Argument with a new Syllogism; *They who once in Circumcision were made members of the Church, and never since were solemnly outed of the same, remain still in the state of their membership: But Circumcised Children under the Jews were made members of the Church, and never since were solemnly outed of that condition; Therefore they still remain members.*

Here the *Minor* alone is exposed to suspition of falshood; and that only in the later part thereof: Now let the denyers of it assign the time, place, manner, and persons, when, where, how, and by whom they

they were caſt out of that membership. Sure I am, ſeeing the old Teſtament leaves them in *peaceable poſſeſſion* thereof; And no *firm ejection* of them appears in the new Teſtament; it muſt needs be ſome *Apocrypha writing*, or *forged deed*, which depriveth them of their true *title* thereunto, and *tenure* thereof.

For the further clearing hereof, Let us ſuppoſe, a *Jew* about the time of S. *Paul* converted into a *Chriſtian*, and ſoon after made *father* to a *ſon*. If this *child* in his infancy may not be admitted to Baptiſm, what cauſe had it no leſſe juſtly then Grievouſly to complain? Might it but borrow a tongue from the ſtanders by, how pathetically would it expoſtulate his condition? *Alas, how ſad is my eſtate? My father being but a Jew, was at eight days old made a member of the Church by Circumciſion: His infancy was no bar and obſtacle unto him, to render him uncapable of the Covenant. I had thought now my Father is turned Chriſtian, that the Child ſhould not be impaired becauſe his father is improved? Is a Chriſtians ſon found in a worſe caſe then*

a Jews son was left? I thought the alteration of our condition by Christs coming was to perfect not diminish what we had before? Christianity may be a good Religion for men to die in, but Judaism was better for Children to be born in: We Infants who signified something under the Law, are made cyphers under the Gospel, no notice being taken of us, until we are arrived unto years of discretion.

This complaint might be largely prosecuted with more earnestnesse, but a word is enough, the rather if we consider what S. *Paul* saith, *Heb.*8.6. *But now hath he obtained a more excellent ministry, by how much also he is a mediator of a better covenant, which was established upon better promises.* What a Scale of *melioration* have we here, *better*, and better, *excellent*, and more *excellent*. But if Children since Christs coming are excluded the Covenant, which were admitted unto it before, his is a *less excellent Ministry*, & he the Mediator of a *worse* Covenant upon *worse* promises, seeing the same is not extended now as formerly, to all ages, Sexes and conditions of people, (children, included under the Law) being omitted therein?

Now

Now though many Infants of *Bethlehem*, and the coasts thereabouts, *Mat.* 2. suffered for him, surely none suffered by him. But he continued their condition as good, yea, and bettered the same by his Incarnation. He who himself was a childe, as well as a man, and a childe before he was a man, did tender and improve the condition of children as wel as of men; and leaving this we now proceed to a second *Reason out of Scripture.*

Chap. X.

The Second Reason, drawn from the birth-holinesse *of Christian Infants.*

OUr Second *Reason out of Scripture*, is bottomed on S. *Pauls* expression, 1 Cor. 7. 14. *for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.* Now because there is some difficulty a-

bout the meaning of the words, we will be the larger in explaining the same.

It appears by the first verse in this chapter. that the Corinthians by letter had requested from S. *Paul*, solution and satisfaction to sundry *Queries* by them propounded: Wonder not that they, who 1 *Cor.* 1. 5. were commended by S. *Paul* to be *enriched in all knowledge*, should now desire further instruction. For first, they had all *knowledge*, but not all the degrees of knowledge. Secondly, they had all knowledge, in *fundamental necessaries to salvation*, not in all cases of *occasional emergency*, such as their questions were. Thirdly, grant that even in these, they had *information* before, they now sue for further *confirmation* from the infallible spirit of the Apostle.

Alas, will some say for the losse of this *letter* of the Corinthians to S. *Paul*: Pitty it was that providence did not transmit the same to posterity; How useful had it been for us if it had come into our hands? Let such know; first, this their *letter* was no part of Canonical Scripture, pen'd by a fallible Spirit. Secondly, we have still this

this *letter* in effect, becauſe we have Saint *Pauls* anſwers to the queſtions therein. Thirdly, men generally are more curious to enquire about thoſe parts of Scripture which they ſuſpect to have miſcarried, then careful to improve thoſe which remain, and are ſufficient for our ſalvation.

Amongſt theſe Queſtions, this was not the eaſieſt, whether a believing huſband or wife were to continue in wedlock with an unbelieving wife or huſband, if by providence it ſo came to paſſe that one was an Infidel, the other a Chriſtian. The Negative no doubt ſeem'd probable to ſome, and on this account, *that if he who is joyned to an Harlot is one body*, then by the ſame conſequence, Idolatry being ſpirituall whoredom, Copulation with an infidel is unlawful, and infectious.

But S. *Paul* in the foregoing verſe determines the contrary; That in caſe the *Infidel* is pleaſed to dwel with the *believer*, they ought ſo to continue; rendring a reaſon thereof in the words afore alledged *for the believing husband, &c.*

The words contain { 1. A Propoſition. 2. The proof thereof.

The *Propoſition* is *reciprocal*, it turneth and windeth backwards and forwards, *the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband*; the proof thereof is in the enſuing words, *elſe were your children unclean, but now are they holy.* In the propoſition the *Cardinal* word *Sanctifie*, (as being the main *Hinge* whereon the ſame *turneth*) deſerves our ſerious examination.

Sanctified here is not taken, *quoad perſonam*, to *enholy* the party ſo, as to procure his or her eternal ſalvation. If the holy *Triumvirate* of *Noah*, *Daniel*, and *Job*, *Ezek.* 14. 20. could ſave *neither ſon nor daughter*, but their ſole *ſelves* from a temporal deſtruction, much leſſe can the ſanctity of a Chriſtian huſband or wife, operate ſo effectually on his, or her *Pagan Partner* as to eſtate them in a ſaving condition. Indeed the wives holy *converſation* may be inſtrumental to her huſbands *converſion*, 1 Pet. 3. 1. But it is God alone who

who *sanctifies*, in this high acception thereof.

Sanctified then here is taken *quoad usum*, that is *eousq;*, they are made holy so far in relation to Marriage, that the christian may have a lawful, and comfortable converse, and cohabitation in *bed* and *board* with the *counter-Pagan*. Thus all meats (though some of them formerly forbidden as unlawful by the Levitical Law) 1 *Tim.* 4. 5. are *sanctified by the word of God and prayer*; that is, the use of them is legitimated, and they made healthful to the bodies, and lawful to the souls of such praying Christians as feed upon them.

See we here first, *Grace where it came, did not always take one and all in a family*; God in dispensing thereof, dealeth as *Jacob* did in blessing *Ephraim* and *Manasseh*, *Gen.* 48. 14. *He crosseth his hands wittingly*, taking *a husband out of one* house, a *wife* out of another; a *wife* out of one *house*, a *husband* out of another. The reason hereof, *Mat.* 11. 26. *even so father, because it pleaseth thee*, John 3. 8. *the Spirit bloweth where it listeth*. Thus *Amos* 4. 7. the earth

earth is often *chequered* with moisture, and drought, with barrenneſſe, and fruitfulneſſe, the effects thereof; *I cauſe it to rain upon one city and not upon another.*

Secondly, Hence we may learn, that *Dominion is not founded in Grace*: Had it been ſo, then the believing wives to unbelieving huſbands, had a juſt title to deny any obedience, pleading that their huſbands by their Paganiſm had forfeited all power over them; yet the Apoſtle, 1 *Pet.* 3. 1. enjoyneth ſubjection, even to ſuch huſbands who did not *obey the word*, and who as yet were *without the word.*

Laſtly, and chiefly hence we obſerve, *Mixt mariages made againſt Gods will, do defile the Religious, but continued according to Gods will, do ſanctifie the profane perſon. Solomon* may be a proof of the firſt, 1 *Kin.* 11. 4. not *converting* his Idolatrous wives, but *perverted* by them. Namely, becauſe he croſſed Gods commandment, *Deut.* 7. 3. *Neither ſhalt thou make Mariages with them*; and the reaſon is added, *for they will turn thee away from following me. And although the husband was doubly* advantaged, both with

with his *marital authority*, and a *good cause* on his side, rather to *prevail* on his wife then to be *imposed on* by her; yet because there was *Læsum principium*, a fault in his first Match, the *edge* was taken off from all his arguments to her, and added to her arguments against him, making them by Gods just judgement, twice more *piercing* and *powerful* to seduce him.

Should then a Christian Man wilfully take a Heathen wife, he could not pretend that his *Christianity* should *sanctifie* her *Infidelity*, so far as to make *his bed and board* comfortable and lawful unto him, because he crost a positive precept, which enjoyns the believing party if at liberty, 1 *Cor.* 7. 39. to Marry *only in the Lord*: The Physitians observe, that *faults committed in the first concoction, are seldom amended in the second*: such men had small hopes to better their condition by converting their wives after Marriage, who before Marriage ran so desperate a hazard against Gods will in his word.

On the other side, when *mixt Marriages are continued according to Gods will*, they do sanctifie the profane person: I mean when

when both parties at Marriage were originally Pagan, and one of them afterwards converted to Christianity. In such a case a *separation* is not to be made, (as was done, *Nehemiah* 13.30. when he *cleansed* the Jews from all their *strange wives*) but the Christian may continue in wedlock, with the Pagan, without fear of infection, and with a double comfort.

1. That hereafter his, or her Pagan partner probably may be made Christian, *verse 16. for what knowest thou O wife, whether thou shalt save thy husband, &c.*
2. That for the present the Pagan company is so sanctified unto him, or her, that all *conjugal acts qua-conjugal* may be performed betwixt them, without the least suspition of sinfulnesse therein.

Come we now to the proof of the proposition: *else were your children unclean, but now are they holy:* Not to speak of natural uncleanneſſe (as alien from the purpose:) We will principally insist upon a threefold *uncleanness* mentioned in Scripture, with a holinesse parallel thereunto.

1. A

1. A *Ceremonial uncleanneſs. Common or unclean*, Act. 10. 14. Such unclean-neſſe was now quite grown out of faſhion under the Goſpel.	*Ceremonial holineſs*, whereby things were legally purified from pollution, which holineſſe was quite *out of date* with the Jews, and never *in date* with the Gentiles when S. *Paul* wrote this Epiſtle.

Such as underſtand, *uncleanneſs* or *holineſs* in the Text, in this *low* acception of the word, *under-ſhoot* by much the true meaning thereof.

2, A *Spiritual* uncleanneſs putting the perſon into Gods diſpleaſure, and a damnable condition.	*Spiritual* holineſſe, which mounteth a man into the favour of God, and ſetleth him in the ſtate of ſalvation,

Now we have *over-ſhot* the mark, and are as much above the meaning of the Text. For no good parents can make their

their children thus holy, many of them being humbled in Scripture, (as *Eli* and *Samuel*) with a profane iſſue which lived and died impenitent: It is an impudent ſlander, wherewith the *Rhemiſts* (in their notes on this text) charge us to maintain, that from theſe words we collect, the children of pious parents, *to be ſo holy, as that they need no Baptiſm.* Whereas indeed hence we gather, ſuch children to be ſo *holy, that they have a lawful right to Baptiſm.* Which hath brought us to the third and laſt acception of the word.

3. *Sacramental* uncleanneſs rendering the perſon unfit to partake thereof, and receive any benefit thereby.

Sacramental holineſs which entitles a childe to a true right, to participate of thoſe Initiating Ordinances of God, whereby he is made a member of the Church, and admitted to the means of Salvation.

Now are we juſt level, and even to the ſence of the words, and conceive our ſelves,

ſelves, to have hit the mark, or meaning thereof: And thus it is expounded by all our Proteſtant Divines. *Muſculus* alone excepted, who (though otherwiſe a ſtiff Champion for Infants Baptiſm) accounts the argument drawn from theſe words not *cogent* thereunto.

Queſt. If you call this Sacramental *holineſs*, why do you confine the effect thereof to Baptiſm alone, & why are not the children of pious parents admitted alſo on their parents account without any further examination to the Lords ſupper, by the vertue of this (which you terme) Sacramental holineſſe.

Anſw. It is the method of the Church, not to intruſt a member therein with this ſecond Sacrament, of *confirmation*, until firſt he hath given teſtimony of his good improving of his firſt Sacrament of *Initiation*. Beſides, a child, while a child, is more properly a part of the parent, and may be ſaid to *trade under him*. Whereas

Whereas when grown a man *he sets up for himself*, and takes up a *new stock*, on his own account; This Sacramental holinesse therefore estates a childe in a real right to Baptism, and only in a capability of the Lords Supper in due time, except excluded thence by his own wilful unworthinesse.

Thus amongst the Jews every childe, descended from *Abraham*, might challenge Circumcision as due unto him, but could not so lay claim to the Passeover (of which some of his own intervening uncleanness might make him uncapable) except he was adjudged fit by such, whose place was to search into peoples purity, who were to partake of the same.

The main observation is this, *Such as are christianly extracted, though but by the half blood, have a whole right to the Sacrament of Baptism*, Rom. 11.16. *If the Root be holy so are the Branches.* Say not in such *mungrel matches*, the *root* is but *half holy*, and therefore but *semi-sanctity*, is as much as comes to the share of the *branches* thereof. For

For herein the mercy of God is magnified, that whereas he might have made the childe, as the *conclusion* to follow what was worst in the premises of either Parent, his mercy interpreteth all according to the better part thereof. What result could be expected from the joyning of *hot* and *cold* but *lukewarm?* What product from the blending of *white* and *black* but a *motley?* What amounts from the mixture of *light* and *darkness* but *twy-light?* but such is Gods goodness to *pass over* and take no notice of the Paganism in one parent, whiles the child shall solely succeed to the purity in the other. Now if Christian children by the *half-bloud* be *holy*, how clear is those Infants title Religiously descended on both sides? when *Deus est in utroq; parente*, Let none be so cruel as to question their title to the Sacrament.

If any then ask, *what advantage then hath a Christian, and what profit is there of pious parentage?* We answer, *much every way*; chiefly because extraction from them entitles to the Sacrament of Baptism. They have also the benefit of their

parents *dry* and *wet* prayers, (even before their conception) petitioning to God importunately, to make them be instruments not to *People Hell*, but *Plant Heaven*. When growing up, capable to learn, they have advantage of *precepts* (*Abraham* will teach his children) of good *precedents*, whiles the children of wicked parents see daily what they should *flie*, these see what they should *follow*; the advantage of *correction* moderately and seasonably used. All these are the *sap* which the *root* of holy parentage sends up into the *branches* thereof, though all of them too often prove ineffectual, and God (who finally saveth not *children* for their *parents* sake, but *parents* and *children* for *Christs* sake) justly condemneth many children of good parents, for neglecting all these precious advantages to salvation.

To conclude. In the *Low Countries*, the eldest son of a *Commission Captain*, being born there whilest his father is in the service of the State, is by *the courtesie of the camp*, enrolled in the souldiers list on his birth-day, and by the allowance of the State, receives pay from the time of his nativity.

nativity. In the Christian warfare, though Christ alone be our Captain, every common souldier (male or female) enlisted under him, derives this priviledge to all his children; that from their very births they are thus far entred into the *muster-roll* of the Church, as to receive pay; I mean the right, and title to the Sacrament of Baptism, as being by their very extraction, not *unclean*, but *Sacramently holy*.

Chap. XI.

The third Reason, taken from the Holy Spirit, which is given to little Infants.

The Third *Reason out of Scripture*, is thus framed: Such who receive the Spirit of God may and ought to be Baptized; but infants receive the Spirit of God, therefore they may and ought to be Baptized.

The Major hereof is in effect the words

of the Text; *Peter* saith, *Acts* 10.47. *Can any man forbid water that these should not be Baptized, which have received the holy Ghost as wel as we?* Can he? that is, can he justly? can he lawfully? can he so do it, as to avouch it to God and man, when he hath done it? Though I confesse too many *de facto*, do it now adayes. *Can any man? we can do nothing*, saith the Apostle, *against the Truth but for the Truth*, 2 Cor. 13. 8. It is not strength, but weaknesse; for one to be able to do that which he ought not to do. *Can any man?* Be he an Apostle, or even *Peter* himself, MAN. He must be either worse then a man for his *Envy*, or lesse then a man by his *Ignorance.*

The Minor remains to be proved, that Infants receive the Spirit of God, whereof we have two pregnant proofs, one in the old Testament, *Jer.* 1. 5. *Before I formed thee in the womb I knew thee, and before thou camest out of the womb I sanctified thee, and ordained thee to be a Prophet unto the Nations.*

Object. This sanctification of *Jeremy*, intends not such as accompanieth the salvation of the soul, but meerly importeth

a

a designation of him to the Prophetical function, with qualification for the discharge thereof. It is therefore impertinently alledged to prove, that Infants have the saving Spirit of God.

Answ. It is confessed that *Jeremy* his destination to be a Prophet, was a principal part of his *sanctifying* here mentioned. Yet was it not the total thereof, as being but a sprig and branch of the same, which extended to Gods forming him according to his *knowledge* of *approbation* and *hallowing* him as yet unborn, to be his Saint and servant.

The second instance in the new Testament is that of *John* the Baptist, *Luke* 1.41. *Leaping in his mothers womb at the salutation of the virgin Mary.* Not that (as some have mistaken it) that *then his Mother was first sensible that she quickned of him*, seeing it was said before, *vers.* 36. *This is the sixth moneth with her which was called barren*; but as it is *vers.* 44. the babe *leaped in my womb for joy*, knowing and acknowledging Christ the Saviour of mankind, and transported with transcendent gladnesse for the same.

Object. But *Jeremy and John the Baptist*, were *Jeremy and John the Baptist*, I mean, signal persons of extraordinary stature of grace, above the size of common Christians. Your Logick is but bad, if from the induction of two instances, you infer a general conclusion: As soundly you might prove, that all *Davids worthies* were equal in valour and atchivements, 2 *Sam.* 23. 19. *unto the first three*, as that al infants of Gods children may for their abilities be matched with *these two* by you alledged.

Answ. I grant no lesse, That these two instances were extraordinary: However thus much advantage we gain thereby, that they plainly prove *the state of Infancy* to be *receptive* of grace, and of ability to entertain the same. Let none look on Infants as so *indisposed* and *unorganized* by reason of their weakenesse, but that the lowneſſe of their age is capable of the *elevation* to sanctity.

Secondly, though we acknowledge such *redundancy* of the Spirit in the extraordinary and miraculous proportion thereof

thereof confined to a few persons, in Christs and the Apostles time, yet we may no lesse truly then confidently maintain, that a *sufficiency* thereof as to salvation, is conferr'd on all Gods servants now adays, as well as before; Nor is Gods Spirit *super-annuated* with aged *Naomy*, Ruth, 1. 11. or grown so *barren*, or *effete*, but that it is still procreative, and produceth the effects thereof in Gods servants now, as vigorously as ever before.

Otherwise, most doleful, yea, indeed desperate were the conditions of Gods servants now adays, if devoid of the Spirit of God, *as to the essentials thereof*, having now a *fiercer foe and worse weapons* to encounter him, then the Christians had in former ages: *A fiercer foe*, Satan himself growing subtiler, with the addition of fifteen hundred years experience; and crueller, *Rev.* 12. 12. because the shorter his reign, the sharper his rage: *Worse weapons* if we be left altogether naked of the offencive and defencive armor of the Spirit of God.

And here I cannot but admire at the practice of some persons now adayes,

boasting of strange measures of the Spirit bestowed upon them (and we must needs believe them, *for they say so themselves*;) yea, such prodigious proportions thereof, whereby *per saltum*, they conceive themselves enabled for such offices, for which they were never fitted by their education. And yet the self-same persons who are thus prodigal in the praise of their own perfections, assuming so much of the Spirit to themselves, are most miserably nigardly to others, and especialy to Infants denying the least degree of the Spirit unto them.

Whereas let matters be beheld with an unpartial eye, and it will appear, that it is more probable children should partake of the company of the Spirit, then men now adayes: May it not justly be suspected, that the spiritual pride, uncharitableness, self-interest, sinister respects, cruelty, and oppression of many men, do *fright* away *the spirit* from them, how highly soever pretending to holiness: whereas the mildness, meekness, silence, humility and patience of a childe, may invite the society of the spirit the sooner

unto

unto it, and the *Dove* converſe rather *with Doves* then with *Vultures*.

To put all out of doubt, we can plainly demonſtrate the fruits of God's Spirit and Sanctification in Infants, dying Infants, and therefore the root therof muſt be granted to be in their hearts, which we thus prove.

Whatſoever is *ſaved* is fully *ſanctified*, for *Epheſ.* 5. 5. *no unclean perſon hath any inheritance in the kingdom of Chriſt.*

But many children (eſpecially of Godly parents) dying children are ſaved.

Therefore they are fully ſanctified.

He wants judgement that denies the Major or former part of the ſyllogiſm; And he lacks as much charity who queſtions the Minor hereof; otherwiſe *Herod* the cruel Tyrant, who killed only the bodies of the babes in and about *Bethlehem*, was *all mercy* to ſuch Bloudy Monſters, who (ſo much as lieth in their power) by this their Murdering opinion, Maſſacre the ſouls of ſo many Infants, depriving them thereby of ſalvation.

CHAP.

Chap. XII.

The fourth Reason drawn from some degrees of Faith, conferred on little Infants.

The Fourth *Reason out of Scripture* is thus formed; They that have some degree of Faith, may and ought to be Baptized; But Infants have some degree of faith;

Therefore they may and ought to be Baptized.

The Major is the very same with the words of the Scripture: The Eunuch askt of *Philip*, Acts 8. 36. *See here is water, what doth hinder me to be baptized?* Philip answered, *if thou believest with all thy heart thou mayest.*

Al the difficulty is in the proof of the Minor; For our Adversaries wil say, if the Infant could rejoyne with the Eunuch in the same place, *I believe that Jesus Christ is the Son of God*, then the [now most zealous] opposers would be the most earnest advancers

advancers of their Baptiſm.

For the proof then of Infants faith, let us bring another Reaſon, but ſtill out of Scripture.

Without faith it is impoſſible to pleaſe God, Heb. 11. 6. But Infants pleaſe God;

Therefore they have Faith.

Herein the Minor alone is *dubitable*, and may manifeſtly be evinced. All men I know are ready to pretend that they pleaſe God; And Hypocrites themſelves moſt (odious unto him) as forward as any to claim this priviledge to themſelves. To put this therefore out of queſtion, it matters not what men ſay, but what God ſays herein: We appeal to him (who beſt knows his own mind) and he hath *judged* this caſe already, *That Infants pleaſe him.*

Say not if ſo ſmal then, were they inſenſible of any benefit by the bleſſing? not conceiving the meaning of our Saviour therein.

This appears by Chriſts carriage towards the *little children* brought unto him in the Goſpel; Concerning whoſe years be

be this premiſed, that though we have not the *Regiſter books* of their ſeveral ages, yet we may conclude (at leaſt ſome of) them no bigger then Babes. Firſt, becauſe called παιδία by S. *Mark* 10. and judiciouſly rendred by our Tranſlators, *verſe* 13. *young children*, verſe 14. *little children*; The diminution in the Original word, being equally appliable either to their age or ſtature. The ſame are termed by S. *Luke* 18. 15 βρέφη, and tranſlated *Infants*, alwayes uſed in Scripture for ſuch as ſuck on their mothers breaſt. Secondly, they are ſaid to be *brought* by their parents, as unable to bring themſelves. Thirdly, Chriſt took them up in his arms, as not big enough to *kneel down* and be bleſſed, which otherwiſe was the poſture of ſtriplings upon the ſame occaſion.

That theſe little children pleaſed Chriſt, is proved by his *expreſſions* (the beſt interpreters of love or hatred in that heart which could not diſſemble) concerning them, *Mark* 10. 14. *Suffer little children to come unto me, and forbid them not, for of ſuch is the kingdom of God.* Of Such, that is not only of thoſe who are like unto theſe,

theſe, (in which ſenſe our Saviour might as ſignificatively have ſaid the ſame of *Doves* or *Lambs*, that the kingdom of heaven conſiſts of ſuch who are like unto them) but of theſe, and alſo of thoſe who imitate them in their innocential qualities. Such make ſtrange interpretation of the words, who exclude the *Original*, and only admit the *Copy*; let in ſuch as are like to children, and ſhut out children themſelves from the kingdom of heaven.

Secondly, The *complacency* Chriſt took in theſe little children appears by his actions unto them, *verſ.* 16. *he took them up in his arms, laid his hands on them, and bleſſed them*; See we ſuch Infants were in a *bleſſible condition*.

Here we diſtinguiſh between childrens *being ſenſible of the meaning*, and their *being capable of the benefit*, by a bleſſing. Probably ſome of the ſmalleſt children here preſented unto Chriſt, underſtood not our Saviours language, nor the meaning of his geſtures, until their parents afterwards interpreted the ſame unto them as they grew up in years. And yet ſuch

In-

Infants might effectually partake of the vigour, and vertue of Christs benediction. Thus as many though by natural defect they never had, or by sickness have lost their *Taste*, and by their pallat cannot distinguish betixt *sweet*, *bitter*, *sharp*, *sowre*, &c. (and consequently take no pleasure or delight in what they eat or drink) yet by the receiving thereof, may have their hunger and thirst satisfied, and their strength daily increased; So these Infants purely passive in our Saviours Arms, *brought thither* without their *knowledge*, and *blest there* above their *understanding*, did nevertheless (some of them no doubt) really participate of the spiritual comfort which the emphatical blessing of Christ impressed upon them.

CHAP.

CHAP. XIII.

The Fift Reason drawn from the Malady of Original Corruption.

THE Fift *Reason out of Scripture* may thus be contrived; They who are subject to the malady of sin, ought to partake of the remedy against it; But Infants are subject to the malady of sin; therfore they ought to partake of baptism the remedy against it. For the proof of the *major* or first part thereof, I appeal amongst Christians, only to the married; amongst the married, only to the parents of children. These cannot deny it, but that against their wills, as the unhappy instruments, they have derived corruption to their infants, as conveyed in the same charter of their being unto them.

If any should be so sensless as to deny Infants infected with Original Corruption, the contrary will be sadly demonstrated by those several diseases, and death it self, to which they are subject, before they have

have or can commit actual sin. All will confesse no suffering can follow but where sin hath gone before, and that Infants deeply share in sufferings, daily experience approveth. Some of them whilest they lie in the Cradle, how lie they on the rack? Such sighes, such sobs, such gripes, such groans, such convulsions, such distortions, enough almost to kill the hearts of the beholders, relating unto them, if all pitty be not dead in them before: Nor can all the rending of the fathers hair, abate the aching of the childs head, nor all the rain of the mothers tears, allay the wind in the babes body. *Quid teneri infantes in te committere tantum? quid pueri potuere.* But these little Lambs wherein have they offended? Their hands did never hurt others, which could not help themselves: Their tongues did never lie, swear, &c. which cannot speak; Their feet were never swift to shed bloud which cannot go. All these miseries, and death at last, fals often on Infants uncapable of actual sin, because of the corruption of their nature wherein they were born and conceived.

Seeing

Seeing therefore Infants are subject to the malady of sin, what a cruelty were it for parents to leave them in this pittiful case neglecting the remedy for the same? By the Levitical Law, *Exod.* 21. 33. *If a man shall open a pit, and not cover it,* he was to pay the owner for the losse of those his cattel which fell into it: Parents having opened a pit of original corruption by the sinfulnesse of their nature, if they labour not to cover it again, as much as in them lies, by using the ordinance God hath appointed for the same, shall not the souls of their children, if finally falling into that *pit*, be heavily required at their hands? Yea, shall man be careleſſe and cruel, where God hath been so kind and careful in his instituting of Baptism? *Rom.* 6. 3. *That we may be Baptized into Jesus Christ his death*, as it followeth *vers.* 6. *that the body of sin may be destroyed*, To conclude, *Infants* having the body of sin as well as *adult persons*, and Baptism being appointed for the destruction thereof, such parents are wanting to their own duty, undervalue Gods ordinance, and are cruel to the souls of the flesh of their

body that deny Baptiſm unto Infants.

Chap. XIV.

The Sixth Reaſon, drawn from the conſtant Practice of Chriſtian Churches in all Ages; what credit is to be given to a Primitive Cuſtome.

I Shall now be challenged by ſuch, who herein diſſent in judgement from me, for breach of promiſe, ſtarting from my own principles; that having promiſed *Reaſons out of Scripture*, I flie now to Church-Practice, and Ancient Tradition. Wherefore to vindicate my ſelf, & (which is far more conſiderable) the Truth herein, I will firſt prove by Gods aſſiſtance, by *Reaſon out of Scripture*, that the Practice of the Catholique Church, in all Places, and at all Times, (eſpecially in ſuch matters, wherein nothing appears contrary in Gods Word) obligeth all conſcientious Chri-

Christians to the observation thereof. And in the next Chapter we wil shew, that the Baptizing of Infants hath been the uninterrupted Custome of the Church.

Be it premised, that if we look on *Customes* simply in themselves, we shall find them generally, like the men of *Sodom*, not *ten good ones*, amongst the many thousands of them. For what is *Custome*, but the practice of most men time out of mind. Now seeing most men, yea, all men by Nature *Gen. 6. 5. have the imaginations of their hearts evil*, and that not for a day, week, or year; but, as the Text saith, *continually*; no wonder if Customes be commonly wicked. Yea, such errours, and vices, which at the first are soft, and supple, pliable to Reproof, and sensible of Refutation, contract an hardnesse, by custome, in continuance of time; yea, get an incrustation, and such scales over them, that they become impenetrable to Scripture and Reason brought against them. And as *Laban* deceived plain-dealing *Jacob*, in his Marriage, *Gen. 29. 26.* by pleading the *custome of the Country*, so it is confessed, that too many in all A-

ges, in matters both of faith and fact, have alledged Cuſtome to Patronize their erroneous opinions, and injurious practiſes.

But all this ought not to beget in us a neglect of ſuch Cuſtomes, which like *Melchiſedec*, are *Heb.* 7. 3. *without father, without mother, without diſcent*; whoſe firſt *original* cannot be found out; *as practiſed in the Church, time out of mind*; no remembrance, or *record* extant to the contrary. Now as *Melchiſedec*, in the ſame place, is ſaid to have *neither beginning of dayes*, and what neceſſarily followeth thence, *nor end of life*; ſo it is but juſt and equal that ſuch *Ancient Cuſtomes* in the *Church*, which never had memorable *Riſe*, ſhould never have *Fall* therein; but that ſuch which probably began at the *firſt*, ſhould conſtantly be continued till the *laſt coming* of our *Saviour*.

Here I plead not for ſuch *miſ-ſhapen Cuſtomes*, which either run up all in *length*, *narrow*, and *ſlender*, which (though long in uſe) never extended to any *wideneſs* in the Chriſtian World; or elſe ſo *low*, and *thick*, they only *ſpread* in *bredth*, (as many

ny *Popish Customes*, generally, but not anciently used) but never shot up to the just stature of *Primitive Antiquity*. We only defend such *well-grown Customes* which I call *square* ones,(the form of firmness and stability) whose *height* and *bredth* are well proportioned, put in ure by Christians at all times, and in all places; conceiving we can demonstrate it, *by reason from Scripture*, that such Customes must be presumed, grounded on the *word* and *will of God*.

For proof whereof we produce Gods promise, and *Lo I am with you always unto the end of the world, Amen.* Mat. 28. 20. Every operative word herein deserves our serious consideration

I am with you unto the end: I am, A *verb* of the *present*, joyned with words of the *future tense*; to shew Gods *Instantaneous assistance* in every moment of *extremity*, *Psal.* 46. 1. *God is our strength and refuge a very present help in trouble.*

With you: This cannot be meant only of the *Disciples* personally, none of them living to the *end of the world*, seeing *John* himself, (the surviver of the *whole Jury*)

died about the *year* of *our Lord* 102. It is therefore meant extensively of the *Disciples*, as they were an *immortal corporation*. *With you:* Selves, and successours, persons and posterity As *Christ John* 17. 20. Did not *pray for these alone*, so here he did not promise to these alone; *but to them also which should believe on him through their word.*

These words, *To be with you*, import not only a promise of protecting them from all dangers, but also of directing them in all doctrines, necessary to be believed and practised for their *salvation*. And this promise being made not so much to the particular persons as to the collective body of the Church, is not so effectually performed to every individual Christian, as to the Universal Church, which amounteth from them all.

We confesse that notwithstanding the foresaid promise of protection and direction, many good men have been guilty of great errours, and have also fallen by Gods permission, and just punishment of their sins into grievous dangers. However Divine goodnesse so *doubleth his Files* about

about his Church in general, that he will not suffer the same to be universally infected in all Ages with any one dangerous Errour. And therefore *a Church Custome in all times and places*, must be presumed conformable to the will of God, because were it erroneous, it were utterly inconsistent with that solemn promise which God hath passed to his Church, to *be with them unto the worlds end.*

Such who on the contrary side are highly opinioned of their private Judgements, and will not confide in the Universal Customes of the Church: I know not whether therein they do shew more want of Charity in condemning so many Christians at once, or plenty of pride in overprizing their own judgements; or store of profaneneſſe in doubting, yea, denying the performance of Gods promise so solemnly made of his protecting presence in the Church, who surely will dispatch and destroy an errour therein, before it grow up to be so long liv'd as to become a Custome.

What a high valuation S. *Paul* set on Church Customes, appears by his ex-

preſſion, 1 *Cor.* 11. 16. *But if any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God:* For the better underſtanding whereof, know that the Corinthians were guilty of an *innovation*, wherein they were an *exception* from the *rule* of the general practice in all Chriſtian Churches: The Innovation was this, that their women uſed to pray *uncovered*, the men *covered*; that is, as it is generally interpreted, the women with ſhort, the men with long hair. This ill faſhion S. *Paul* confutes with ſeveral reaſons drawn from the power of man over his wife, appealing alſo to natural decencie therein. And at laſt concludes all with this cloſe; *But if any ſeem to be contentious, we have no ſuch Cuſtome, nor yet the Churches of God.* As if he had ſaid, *could you Corinthians preſcribe any cuſtome, that in Gods Churches grave and godly men and women have prayed as you do, the former covered, the latter uncovered. Then ſhould you alledge much in your own juſtification. But I am confident on the contrary, that no ſuch cuſtome can be produced, and therefore your ſingularity, is condemned by the joynt practice of all*

all Gods Churches against you.

Object. These words, *But if any man seem to be contentious, we have no such custome, neither the Churches of God*; Import only, that Gods Churches have no custome to be contentious: Christians ought to be of a quiet and peaceable mind, and not to delight in vain janglings and dissentions.

Answ. This cannot be the meaning of the words: For was ever man so silly as to suppose and conceive that Gods Churches should be so irrational as to have a ridiculous *custome of being contentious?* The Church is so far from having such custome (which is a habit resulting from many acts) that it condemneth each single act of causeless contention as wicked and ungodly. Yea, no civilized estate, though consisting of meer Pagans, ever had any *custome to be contentious*, or did ever delight in *Barrettors*: More then must be meant herein, that Gods Churches had never any such Custome for the two Sexes so to pray as the Corinthians did, who herein *ran counter* to the Universal practice of Christianity; the Apostle

ſtle naming *Churches* in the Plural, which are the *ſingle inſtruments* (as the whole Church is the *conſort*) all of them *harmoniouſly agreeing* in this cuſtome, ſave only the jarring Corinthians, who are *out of tune* by themſelves.

If a Church cuſtome carried weight with it in S. *Pauls* time, when amongſt Chriſtians it could not be above *fourty years ſtanding*; what a reverence is due to thoſe cuſtomes which have continued in Gods Church above ſixteen hundred years, amongſt which the Baptizing of Infants is a principal; and if S. *Pauls* argument followed negatively, *women ought not pray uncovered, becauſe the Church hath no ſuch cuſtome*; the conſequence is no leſſe ſtrong from the affirmative, *Children ought to be Baptized, becauſe the Church in all ages hath had ſuch a Cuſtome*; The proving whereof is the ſubject of the enſuing Chapter.

CHAP.

CHAP. XV.

The Antiquity and generallity of Baptizing of Infants, proved by the confession of Pelagius.

DIvers Learned and Godly Divines, have undertaken, and performed this task, to prove the constant practice of Infants Baptism in the Primitive Church, by the induction of the Authorities of several Fathers to that purpose. And as the Angels in *Jacobs* Ladder, *Gen* 28. 12. Some ascended, others descended upon it; so in this *scale of authorities*, some have deduced the practice downwards from Christs time to our dayes; others by an inverted method have raised it upwards from our days to Christs time, both by different motions meeting in the same point.

It is our hap, like *Ahimaaz*, to be sent last on the same errand: the proof of this point. And although far be such arrogance

gance from me as to hope with him to come first to our journeys end (and to do *better* then my *betters* have done before me) yet thus far wil I follow the example of *Ahimaaz*, 2 *Sam.*18.23. *To run by the way of the plain.* Having to deal with people who generally are unlearned, & therefore the heaping of Quotations in unknown tongues, more probable to offend, and incense, rather then to edifie and inform them, we will imbrace the plainest way to make the Baptizing of Infants appear an Antient and general Church Custome unto them.

This will be proved by the confession of *Pelagius*, when first we have given an account to the Reader what he was, when, and where he lived, and what opinions he maintained.

He was a *Britan* by birth, flourishing about the year of our Lord *four hundred & ten*; a man of great learning, and greater parts, had the same been sanctified unto him.

In the time of this *Pelagius*, only three parts of the world were known, *Europe*, *Asia*, and *Africa*; all which were traced with

with the feet of *Pelagius*, who though born in a *corner* of the World, quickly quitted his native soyl, and enriched himself with the experience of *Church-practice* in all parts.

In *Europe* where he was born in *Britain*, and where he lived a long time in * *Rome* it self, (gaining there great acquaintance with *Ruffinus*) which may passe for the *Epitome* of the then *Christian world.*

In *Asia*, where in the Island of *Rhodes*, or thereabouts, he first scattered his dangerous Doctrine. Afterwards he went to ‖ *Hierusalem.*

In *Africa*, where for some times he continued in *Egypt*, working himself into the familiarity of the learned men therein.

* *Augustine* Epist. 95.

‖ *Augustine* Epist. 92.

Yea, it is laid to the charge of *Pelagius*, that to disperse his poysonous opinions with the more advantage, *sæpius mutavit loca*, he often purposely changed the place of his habitation.

Amongst the many dangerous doctrines which

which *Pelagius* maintained, we will insist on that alone; the confutation whereof, makes mainly for our present purpose. He defended that Infants were conceived and born without original sin, which came unto them (when growing in years) not from an inward *principal of corruption*, but from their *imitation of outward* ill examples presented unto them. S. *Augustine* undertakes his confutation, and amongst many other solid Arguments to that purpose, principally insisteth upon this, that it *was the custome of the Church in all ages to Baptize Infants*; which plainly proves that they were conceived in original sin. *For that which is clean needs not to be washed.*

This Argument is often inculcated by S. *Austin* in several places, as namely in his 150 Epistle unto *Sixtus*.

Likewise in his second book of *Marriage and concupiscence*, in the eighteenth chapter.

Likewise in his four books to *Bonifacius*, and every where in his six books against *Julian*, one of *Pelagius* his schollers.

Likewise in his first book of *imperfect work*

work against the same, chapter 48. 54. and 115.

Lastly, in his second book of *imperfect work*, chapter 120. and 180. To spare making more instances, the matter being notoriously known to any, who have the least skill in the works of that worthy Father.

Now how easie had it been for *Pelagius* to answer this argument, by denying childrens Baptism to be a Church custome, had not his conscience been convinced of the truth thereof: How might he have rejoyned, *Original sin cannot be proved from the Baptizing of Infants*, which is *but a modern custome, & an innovation in the Church of God. What the Sodomites said of* Lot, *Gen.* 19. 9. This one fellow came in to sojourn, and will he needs be a judg? may be said of *Infants Baptism: This custome is new and novel, lately crept into the Church (as yet rather a sojourner, then an inhabitant therein) and must this regulate matters in a judicial way, so that arguments must be deduced from the same? Besides, I have been a Traveller, and have conversed with most Churches in Christendome, being born*

born in Britaine (*a little world by it self;*) *I have been in the great world abroad: Jew and Gentile, East and Western Churches have I observed:* Hierusalem *that was, and* Rome *which is, so eminent for Religion, are places wherein I am well acquainted.* This I know some Churches observe, others neglect, some use, *others slight the Baptising of Infants.* Nor *can it be accounted a general custom of the Church which is but local, and partial, in a word, both* NEW *and* NARROW, *as neither coming down from Christ, nor extended over all Christendome.*

But *Pelagius* endeavoured to evade S. *Austins* argument by another device; namely, by pleading that Baptism was administred to Infants, *not to wash away their Original sin, but to bring them to the kingdome of heaven.* A fancy which he was the first, and (he and his) the last to maintain it.

The result of all is this; Seeing *Pelagius* was so great a schollar, knowing full well how to manage a bad cause to its best advantage; and seeing he was so great a Traveller, who had not *eat his bread all in one place,* but had roved up and down

down to know the cuſtomes of the Church, and yet ſeeing by his ſilence (urging nothing againſt it) and by his ſhifting (ſeeking otherwiſe to evade it) he acknowledgeth the truth of Infants Baptiſm; we conclude the ſame in his days received for an Ancient and Univerſal practice of the Church. For why ſhould he adventure the breaking of his bones, (or at leaſtwiſe the bruiſing of his fleſh) by leaping out of the *window*, who hath a *wide door* ſet open unto him? Why ſhould he make ſo poor and pittiful, ſo baſe and beggerly an eſcape, to avoid S. *Auſtins* argument againſt him (by forming a frivolous fancy of his own) who had a ful, free, and fair paſſage at pleaſure to go forth, durſt he but have denied the Baptizing of Infants to have been a general Church cuſtome in his time?

To conclude this point, the argument of *Jephthah* to the King of *Ammon*, carrieth great weight therewith, *Judg.* 11: 26. proving *Iſraels* right to the Land which they poſſeſt, and the *Ammonites* pretended unto: *When Iſrael dwelt in Heſhbon, and her towns, and in Aroer and*

her towns, and in all the cities that be along by the coasts of Arnon three hundred years, why therefore did ye not recover them within that time?

In like manner may we urge it against the adversaries of childrens Baptism. If the Ancient Church conceived the Baptizing of Infants an usurpation, and incroachment, injurious and unlawful, why did not the Church of God in so long a time cast out the custome which made so unjust an invasion therein? For S. *Austin* lived about the fift Century after Christ, when Pedo-baptism was in a *peaceable possession* of Church practice, and *Pelagius* himself (sufficiently impudent) was so modest and ingenious not to deny the same, though such a denial had conduced much to his own advantage.

I have done, when I have told the Reader that S. *Austin* brought the *Baptizing of Infants* as an argument to prove *Original sin*; and in our age (wherein *Original sin* is or ought to be granted by all) we alledge the same as a reason to prove the necessity of *Infants Baptism*; and surely so solid is the argument *reciprocally*, that both

both may be firmly grounded on the ſame.

CHAP. XVI.

The Grand Objection, drawn from the ſilence of Scripture herein, Anſwered.

OUr Adverſaries in this point, gain not a greater advantage againſt us amongſt common people, then by urging of that, which indeed we confeſſe, no literal precept or practice for Pedo-baptiſm in Scripture. By popular improving of which argument, they not only gain to themſelves the reputation of a ſtrict adherence to the Word, and will of God, but alſo aſperſe us with the dangerous imputation of wil-worſhip, and Popiſh inclinations.

Yea, which is more, they threaten us with a curſe pronounced, *Rev.* 22. 18. *If any man ſhall adde unto theſe things, God*

ſhall adde unto him the plagues that are written in this book.

In Anſwer whereunto; In the firſt place we requeſt our Adverſaries to remember, that this place by them cited out of the *Revelation*, like a two edged ſword, cuts on both ſides; for it followeth immediatly, *And if any ſhall take away from the words of the book of this propheſie, God ſhall take away his part out of the book of life.* See here a curſe incurr'd, as well by the defect, as the exceſſe. And be it reported to our oppoſites in this point, whether denying ſuch conſequences, which infallibly flow from Scripture, be not taking away from the words, as well as mutilating, or abſtracting the numerical words from the ſame.

More particularly I anſwer; Baptizing of Infants appears not to ſuch who only *read the Scripture*, but is plainly viſible to thoſe who alſo *ſearch the Scriptures*, (which *John* 5. 39. is the duty of all judicious Chriſtians) as by *reaſons out of Scripture* we have made it to appear.

Here will it not be amiſſe to mind our adverſaries in this point, that they account them-

themſelves concerned in conſcience to believe and practice many things as neceſſary to ſalvation, which notwithſtanding are built on the ſame foundation with the *Baptiſm of Infants*, namely not on the expreſſe letter of Scripture, but undeniable conſequences ariſing from the ſame.

But I conceive ſuch inſtancing, though lawful yet not expedient, in this unhappy juncture of time, *leſt Satan get an advantage over us, for we are not ignorant of his devices*; and leſt ſuch inſtancing, though intentionally good in us, prove occaſionally evil to others, by caſting ſcruples into mens conſciences who are quiet, for the preſent. There needs more allaying of old, then raiſing of new jealouſies in divinity, more needful to ſettle, then ſcatter mens belief, in our dayes, wherein ſo many deniers, and more doubters, in moſt Articles of Faith.

Indeed the *words of the wiſe*, Eccleſ. 12. 11. *are as goads or as nailes faſtened by the maſters of the aſſemblies*: But ſuch builders muſt be wary, leſt whileſt they *faſten* one *nail* they do not *looſen* another.

However to prove this point, I will

embrace a way, as ſure to clear the matter, and more ſafe, not having any dangerous influence on the times. This may be done by removing the inſtance, from our age; and fixing the ſame in the time of Gods Church amongſt the Jews. Now none will deny but that *wil-worſhip*, or adding to Gods Word, and his Service, was as utterly unlawful amongſt them, as amongſt us Chriſtians; Yet the moſt religious amongſt them, uſed that as their bounden duty, and neceſſary to Gods ſervice which hath no original expreſly in the word of God.

For proof hereof, we ſhall offer three things to the readers conſideration.

1. Repairing to *Synagogues* amongſt the *Jews*, was a neceſſary part of Gods ſervice.
2. The ſame was not grounded on any expreſſe of Scripture.
3. But conſequentially on ſeveral places, prudentially joyned together.

For the firſt, It plainly appeareth by Chriſts conſtant practice, *Luke* 4. 16. *And as his cuſtome was, he went into the ſynagogue on the ſabbath day.* As ſure as a *ſeventh*

venth day return'd every *week*, so certainly did our *Saviour* visit the *Synagogue*. It is also evident by the continual custome of all pious *Jews*, Acts 15. 21. *For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day.* To destroy these *Synagogues* was accounted a wicked work, witnesse Gods servants their passionate complaint, *Psal.* 74. 8.

And again, to erect them was an acceptible act, alledged by the *Pharisees* as an argument to endeer the *Centurion* unto our *Saviour*, Mat. 8. *he loveth our nation and hath built us a Synagogue.* Lastly, it was esteemed a heavy punishment, equivalent to our *excommunication*, John 9. 22. *to be put out of the Synagogue.*

Yet *repairing* to *Synagogues*, or the *erecting* of them was not founded on any positive precept in Gods word. Indeed the *Tabernacle*, and afterward the *Temple*, were of Divine *institution*, where all *males* were commanded to present themselves *thrice* a year; namely at the *Passeover*, the *feast of Trumpets*, and *Tabernacles*. But these *Synagogues* (which I may terme *Chap-*

pels of eaſe, to the *mother-Temple*) no written law obliged men either to the founding or frequenting of them.

Yet that the ſame was grounded on rational *deductions* from *Scripture*, may infallibly be evinced. The text ſaith, *Exod.* 20. *Remember thou keep holy the ſabbath day.* And reaſon dictated unto them; Firſt, that peoples preſence at publick ſervice was a principal part of ſanctifying the *ſabbath*. Secondly, that it was impoſſible for them to repair to the Temple, and return to their houſes, ſuch their diſtance betwixt them. Thirdly, therefore it was neceſſary ſome *room of receipt* ſhould be provided, ſequeſtred from common uſes, wherein people ſhould meet together. Laſtly, another text affirming, *That the Prieſts lips ſhould preſerve knowledge.* It was proper for them, and the *Levites* diſperſed in all *Iſrael*, on the *ſabbath*, in the *ſynagogue*, to read *Moſes* to the people. Thus we find the firſt *foundation* of *ſynagagues*, not on the floating *ſands* of humane fancy, but *firm rock* of Gods *Word*; Though not directly, yet by conſequence collected from the ſame.

In

In a word, as chambers and houſes were for mens perſonal & family devotions, every day, or as oft as they pleaſed, & as the Temple was for the national ſervice of the *Jews*, *thrice* every year, ſo Synagogues were interpoſed in the middle betwixt both; for Towns and Cities to ſerve God on the Sabbath day: the whole nation meeting thrice a year, every City once a week, as private perſons every day, and as oft as they pleaſed.

Suppoſe now that a *Prieſt* amongſt the *Jews*, ſhould preſſe an obſtinate *Jew* to repair to the *Synagogue*, how might he have returned this anſwer according to the *Principles* of our *Anti-pedo-baptiſts*? *I will go up to the Temple thrice every year, and there I will not appear empty-handed: But I will not on the ſabbath preſent my ſelf in the Synagogue, which meeting is not* JURE DIVINO, *a meer civil inſtitution, groundleſs on Gods word; ſhew me a place of Scripture injoyning my attendance in a Synagogue, and I will become your convert; Till which time I will not only my ſelf refrain my appearance there but wil alſo account it wil-worſhip, in all ſuch as there aſſemble themſelves.*

I

I believe not one of our *Adversaries*, in our present *Controversie*, which are ingenuous, but will condemn such a *recusant*, amongst the *Jews*, for *refractory* and *obstinate*: Yea, they will conceive him, if persisting herein, to deserve *Church-censure*, for his schismatical *singularity*. Yet give me leave with love, grief, and anger to say unto him, as once *Nathan* to *David*, *thou art the man*, in denying Infants Baptism, which (though not in so many words expressed) is by necessary consequence infallibly founded on Gods Word.

Now although I freely confesse, no litteral precedent of *Pedo-baptism* in Scripture, yet such an one therein is presented unto us, which although it will not confute our opposites, it will confirm us in our judgements; and though it be not able, *Titus* 1. 9. to *convince the gainsayers*, yet it will strengthen us in the *Truth*: When the *principal* is known of himself to be sufficient, any *security* with him will be accepted, and the following instance may be cast in, as *over-weight*, to such minds, who already have their full measure

ſure of perſwaſion in this point.

Namely, when it is ſaid, *Acts* 16. 15. *Lydia was Baptized and her houſhold:* And again, *Acts* 16. 33. of the Jaylor, *was baptized, he, and all his, ſtraight way.* Alſo 1 *Cor.* 1. 16. *I baptized alſo the houſhold of Stephanas.*

For the *Jaylor*; That Children (if he had any) were compriſed under the expreſſion, of *all his*, is ſufficiently known by *Satans* interpretation, *Job* 1. 12. of Gods commiſſion, *Behold all that he hath is in thy power*; and Gods conſenting thereunto, when permitting him by vertue thereof, to deſtroy all *Jobs children.* And whereas in the other two inſtances, the baptizing of whole *houſholds* are expreſt, we muſt rationally conceive that ſome infants were amongſt them.

I muſt confeſſe I can tell the time, when there were three houſholds of young folk in the world (and then but three houſholds of young folk in the world) namely, the three ſons of *Noah*, and his daughters in law in the *Ark*, and yet not one *Infant* betwixt them all. But this was a rare and myſtical accident:

Again

Again to hold the ballance even, I can tell the time when in a large Country every family offered a *first-born*, namely in *Egypt*, Exod. 12. 3. *There was not a house where there was not one dead.* Which S. *Austin* accounts miraculous, God purposely making every family fruitful, that it might yield a fit object for his own justice.

But to wave these instances of extraordinary dispensation; take three houses together, indifferently numerous, such as those of *Lydia*, the *Jaylor*, and *Stephanas* must be presumed to be, (considering the garbe of that age, wherein most of mens moveable wealth consisted in men and maid servants, with the children begotten by them) and it is utterly improbable but some infants will be amongst them. For a great family is like unto an Orenge tree, which at the same time hath buds and blossoms and knobs, and green and half ripe, and full ripe Orenges on it all together. I mean, infants, children, striplings, youths, men of perfect, reduced, decayed ages.

CHAP.

CHAP. XVII.

An Objection Answered, drawn from the inability of Infants to repent and believe.

ALthough we conceive this formerly satisfied, yet finding it to recur in our proceedings, we will repeat something in our larger Answer thereunto. We perceive many men infidels in the point of infants faith, and do not believe that they do or can believe; whose distrust is principally grounded on these two causes; partly because infants cannot evidence their believing to others, partly because men cannot conceive the manner of infants belief.

To the first of these we say, it is injurious to conclude infants incapable of believing, because they cannot manifest it to others. On the same account, and with as much truth and right, one might deny reasonable souls to infants, because they

they neither do nor can make any expreſſion thereof.

Let matters be meaſured by outward appearance, and the young ones of bruit beaſts, ſeem more rational, (though indeed it be but *natural inſtinct* in them) then any childe whatſoever. A Lamb new wean'd, and Chicken new hatch'd, know their Dam, can ſtand, go, do many things in order to their ſelf-preſervation better then a new-born infant, and yet no wiſe man will pronounce them more reaſonable then a childe.

Yea, give me leave a little here to make an uſeful digreſſion.

There is no one miſtake wch hath betrayed mens judgements to more abſurdities, in the points of *Circumciſion* and *Baptiſm*, then a miſapprehenſion in making the body the ſtandard of the *ſoul*, and meaſuring the ſame by the proportion thereof. I am afraid there be too many, who conceive ſouls like the pipes in an Organ, ſome longer, ſome ſhorter, ſome leſſer, ſome larger; and fancy degrees of their dimenſions, variable with their ages. So that a new-born infant ſhould have a ſmal ſoul,

ſoul, a weaned childe a ſoul ſomewhat greater, and ſo ſucceſſively, that the ſouls of boyes, youths, ſtriplings, men, ſhould gradually exceed one another in greatneſſe.

Yea, I am afraid, that ſome do farther extend this their falſe apprehenſion, even to imagine, that at the laſt day of Judgement, the ſouls of ſuch who died in their infancy ſhall appear before Gods Tribunal, little *diminutive Spirits*. This conceit makes men behold infants with diſdainful eyes, accounting them but *Cyphers*, which ſignifie but little in nature, and nothing in Religion. To rectifie their erroneous judgements, let them know, that all reaſonable ſouls as created by God, and firſt infuſed into bodies, are equal in their eſſence; and that ſomething extrinſical and adventitious, cauſeth that grand diſparity betwixt ſouls in their natural, moral, and ſupernatural operations.

1. In their *natural*, as the wiſe man, and the fool are equal in their death, *Eccleſ.* 2. 16. ſo alſo in their birth, not only in the manner thereof, but in this reſpect

ſpect of an adequation of all the eſſentials of their ſouls. The different tempers of their brains, and more or leſſe perfect fabrick of their bodies, differenceth them in their *actions*, who in their *beings* are alike.

2. In their *moral*. That which makes the difference betwixt them is this; Firſt, *education* beſtowed on one more then another, whereby he arrives at a perfection above his equals. Secondly, Habits of vertues or vices, which one hath acquired more or leſſe then the other.

3. In their *ſupernatural*. Only the diſtinction ariſeth from infuſed graces, more plentifully conferred on one then another, and from the holy improvement thereof, which one, frugal in goodneſſe, makes above him which is an unthrift therein.

Thus the *ſpecies*, or *kind* with all ſpecifical perfections, are not partial to one *individuum*, to make that a *favourite* more then another, but all indifferently partake thereof: And as amongſt the Iſraelites, *Exod.* 16. 18. *all had their juſt omer of manna*; ſo the man, yea the giant, hath no

no more of the reasonable soul then the Dwarfe or the Infant, all share alike in the essence thereof.

The same may be said of the souls of *Children and men*. The essentials of a childs soul are as large and ample to all purposes and intents, as that of a man. The *housekeeper* is the same, though pent for rooms he cannot make the like entertainment.

Indeed we read, *Rev.* 20. 12. *I saw the dead, great and small, stand before God: and the books were open, &c.* But the *inequality* there, relates not unto their *souls* and the essences thereof, but to their conditions wherein they were estated when alive, *Psal.* 49. 2. *Low and high, rich and poor together.*

What matters it then, though Children cannot discover, and though men cannot perceive their belief? It follows not but that God may see, what a child is not sensible of in it self nor others in it. God judgeth not as man judgeth, nor doth he see as man seeth. Man only beholdeth the out-side of childrens operations, loaden with defects arising from their bodily indisposition; Gods sees the

heart, and (what mainly moveth therein) the ſoul, and (age being meetly *circumſtantial* and *accidental* thereunto) it maketh no odds at all in Gods diſcovery therein, who can ſee in them that *beliefe*, which we cannot behold.

But ſuppoſe the worſt that Infants neither do nor can believe, yet this cannot be a bar to their Covenanting in Baptiſm, no more then it was to the Jewiſh children in Circumciſion. Their tender age knew not what a Covenant with God meant. Nor had they feeling how thereby they were engaged to keep the Law; Nor underſtood what did belong to the inward Circumciſion of the heart, yet were vouchſafed to be *fœderati cum Deo*; So it can be no bar to the children of Chriſtian parents to receive a ſeal of covenantſhip with Chriſt, albeit they at that time want reaſon to know the nature of a Covenant, nor how they put on Chriſt, nor what it is to believe, and to be waſhed clean from ſin. There is no more abſurdity or inconſequence upon one then the other.

CHAP.

CHAP. XVIII.

Other Objections Answered.

THe Grand Objections thus cleared, such as remain will be easily satisfied, as followeth.

Object. It is pride and presumption for any to account themselves fitter and forwarder for Baptism, then Christ himself was. Now Christ himself was not Baptized, *Luke* 3. 23. *till he began to be about thirty years of Age.* none ought therefore to prevent that date of time in their Baptism.

Answ. Though *Christ* was not *baptized* till *thirty* years of Age, remember he was *circumcised* Luke 2. 21. on the eighth day. Secondly, *Christ* was not Baptized out of necessity, (needing no soul-physick, who had no soul-sickness) but a voluntary design to *Baptize baptism*, and to give a soveraign vertue thereunto. Thirdly, Many of *Christs* actions were for our instruction, not imitation. Christ presently

ſently after his *Baptiſm* faſted fourty days, and fourty nights, which the urgers of this argument will not pretend unto.

Diſcover we here a corruption too rife in all our hearts: Such is the frowardneſſe of our croſſe-grain'd nature, that we lazily ſtand ſtill and admire ſuch actions of *Chriſt*, which we ought to follow, and vainly ſtrive to follow thoſe his actions which we ought to admire Oh that we all would learn of him, *Mat.* 11. 29. *to be meek and lowly of heart*, to think more humbly of our ſelves, and more charitably of others; I ſay would we could *learn this thing of Chriſt*, and leave ſuch things to Chriſt, which were perſonal in him, and not precedential to us.

Object. Had *Chriſt* in his judgement, allowed, and approved the *baptizing* of *Infants*, ſurely he would have baptized ſuch children, which, *Mark* 10. were brought unto him, whereas his omiſſion thereof, plainly argues *Chriſts* diſaffection to the ſame.

Anſw. *Chriſt* in his own perſon Baptized

zed none at all, as we read, *John* 4. 2. an office improper for him to perform How unfit had it been for our Saviour thus to Baptize those Infants, *I Jesus Baptize this Infant into the Name of Jesus?* If S. *Paul* accounted it beneath his *place* to *Baptize*, 1 *Cor.* 1. 17. *For Christ sent me not to Baptize, but to preach the Gospel:* How much was the *ministration* thereof too *mean* for our *Saviour?* Indeed *Christ* came in all humility, to be a pattern of patience unto us, and condescended to mean imployments, as (*John* 13. 5.) *the washing of his Disciples feet*; yet alwayes he observed, (though not *state*) decency in all his actions, and stood much, though not on the pomp, on the propriety of what he performed: as here in his declining to Baptize any. When a *Lord* hath *signed* a *Letter* with his *own hand*, it is usual with him to consign the sealing thereof to his *Secretary* or some other servant; so when Christ had instituted Baptism, and with his own hand confirmed the soveraign vertue of that Sacrament, it well befitted his dignity to command, and his disciples duty to perform the administration thereof.

Object. Grant that Christ, for the reasons by you alledged, concluded it unfitting for himself to Baptize those Infants, yet had he approved *Pedo-baptism* in his own judgement, he would have designed some of his Disciples for the doing thereof. This not done, we may infallibly infer his dislike of the same.

Answ. A negative argument of this nature is of no validity. *No mention is made of these Infants Baptizing*, Ergo, *they were not Baptized:* we may observe a gradation in the Evangelists relating this story, *Luke* 18. 17. mentioneth their blessing only without any manner of gesture at all used by our Saviour unto them. *Mat.* 19. 15. only takes notice that Christ *laid his hands on them, and departed thence*, Mark 10. 16. registreth all three remarkable actions, *He took them up in his arms, laid his hands on them, and blessed them*; Saint *John* addeth, *chap.* 21. 25. And there are also many other things which Jesus did, *which are not written*, amongst which for ought appears to the contrary, the Baptizing of these infants might be one of them.

How-

However grant they were not formally and ſolemnly Baptized, yet we may obſerve Baptiſm conſiſteth of two parts, the *application of water*, which we may call the *body*, and *the impreſſion of the bleſſing*, which we may terme the *ſoul* of Baptiſm. The later which indeed was the principal, was here conferr'd on babes, which ſhews them capable of the other, as being the leſſe Spiritual part of the Sacrament.

Object. Sacraments ought not to be proſtituted to profane perſons, *Mat. 7. 6. caſt not pearls before ſwine*; But many Infants are impious and profane, therefore they ought not to be Baptized.

Anſw. This Objection may with equal advantage, be alſo enforced againſt the Baptizing of men arrived at years of diſcretion, many of them are profane in their hearts, though they cunningly diſſemble the ſame. Hypocrites will never be kept out of the Church; Be the doors thereof barr'd and bolted never ſo cloſe, they will creep in at the windows; yea, through the chinks and creveſſes thereof:

As for Infants, Baptiſm ought to be denyed unto them if they manifeſted any profaneneſſe: Till which time charity commands us to believe them not *Swine*, but Lambs, and capable of the Sacrament.

Object. Children are unable to diſcharge an eſſential requiſite to Baptiſm: Seeing what equipage Baptiſm is martialled by Chriſts own Commiſſion, *Mat.* 28. 19, 20.

1. *Go ye therefore and teach all Nations.*
2. *Baptizing in the Name of the Father, and of the Son, and of the holy Ghoſt, &c.*
3. *Teaching them to obſerve all things whatſoever I have commanded you.*

Here we have the ſafe and ſure poſition of Baptiſm as God himſelf ordered it: It is placed in the middle betwixt a double *teaching*, one in the *front*, and another in the *rear* thereof; a *precedent teaching* muſt uſher in Baptiſm, and the *ſubſequent teaching* muſt afterwards wait upon it; Children therefore being incapable of this prævious and preparative teaching are incapable alſo of Baptiſm which dependeth thereupon. *Anſw.*

Answ. The method prescribed here by Christ to his Apostles, was only to be used by them in their preaching to pure Pagans grown up to be men, and this their commission properly extended unto the Gentiles, πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη.

Πορευθέντες, *Going therefore*, that is in due time leaving this land of *Palestine*, (wherein you live for the present) when you shall be accomplished with the Spirit, make your progresse into far distant parts, and there *teach*.

Πάντα τὰ ἔθνη, *All Nations*, the word properly importing Heathens formerly unacquainted with God & his word. Such people must first be taught before they may be Baptized.

This text therefore may justly be charged against the *Papists* in *America*, where thousands of Natives were cruelly driven with whips to the Font to be baptized, before they were ever Catechized in any rudiments of Christian Religion, but cannot at all be objected against the baptizing of infants, the children of Christian

stian parents; the teaching of Heathen (and those of full age) being only intended in this command.

Thus have we given the true and genuine sence of these words, *Go ye therefore and teach all Nations baptizing them, &c.* However we will not omit another interpretation which godly Divines give thereof, consonant to Scripture phrase. They render the word μαθητεύσατε, *make disciples*, in which sence they maintaine that infants are capable of *disciple-ship*, and may be inlisted therein. For proof hereof they produce *Acts* 15. 10. *why tempt ye God, to put a yoak upon the neck of the disciples.* Now this *yoak* was Circumcision, which some stickled so zealously for, and these *disciples* were infants eight days old on whom that Sacrament was fastened. In this sence children may be *taught*, that is, *discipled* before baptism, and so the text nothing favouring the purpose of the objectors, though I rather adhere to the former answer, as most proper to the text.

Here will it be seasonable to interpose an admonition to parents. You see in *Christs*

Christs commission to his Disciples, the Divine method in dispensation of ordinances to Ethnicks: 1. Teach. 2. Baptize. 3. And Teach. But towards the children of Christian parents, it is, 1. Baptize. 2. Teach and teach. What is wanting in the *precedent*, Teach, let it be supplied over and above in the *consequent Teach*, to make amends for the *preparatory Teach*, before baptism (whereof infants age is incapable) let there be a *duplicate*, double your endeavours in the *confirming Teach*, so soon as they shal be able to learn. Line upon line, Precept upon precept, here a little, and there a little, dropping in instruction as the vessel is able to receive.

Βρέφος in Scripture, (as we have formerly observed) always signifieth a sucking child: Now it is said of *Timothy*, 2 *Tim.* 3. 15. that ἀπὸ βρέφους *from a childe* he had known the holy Scriptures: Not *when a childe*, but from a child. Infancy was the *terminus à quo*, from whence his learning of Scripture bears date: How timely did he start in the race of Religion, by the direction of his devout parents, who herein may be exemplary unto all others.

Now

Now let parents think to cast off their care on those who are *Sponsores* or *Susceptores*, Godfathers to their children: as I deny not an ancient and useful institution of them in the Primitive times, so can I not but bemoan, that our age hath turned the same into a formality or Christian complement: *Judah* said to *Simeon*, Judg. 1. 3. *Come up with me into my lot, and I likewise will go up with thee into thy lot*; So men exchange and barter this office betwixt them, *answer thou for my child to day, and I on like occasion will answer for thine*, the *civility* is discharged by both, when the *christianity* too oft is performed by neither: I look therfore on Godfathers generally, as on brasse Andirons, standing more for sight then service, ornament, then use, whiles the main weight and streese in performing the promise, must lie on the parents themselves to discharge, in *teaching* and *teaching* their Baptized Infants.

Object. The deaf and dumb are not to be admitted to Baptism, though adult and full grown, because of their inability to give an account of their faith: But children

dren are ranked in the ſame form with the deaf and dumb, therefore they ought not to be admitted unto Baptiſm: This is the thirty ſixth and laſt argument, (amongſt many frivolous ones) alledged by the Tranſilvanian Anabaptiſts, againſt the baptizing of infants, placing, belike, much confidence therein, to *hem* and conclude all the reſt.

Anſw. Both propoſitions are falſe: Firſt If the dumb and deaf can with ſigns and geſtures (which nature hath made in them marvelouſly expreſſive) evidence and teſtifie their faith, they muſt be admitted to Baptiſm, as the third Councel of *Carthage* did decide. Secondly, Children are not in the ſame, but a better condition: Thoſe *Mutes* after maturity, can never recover their hearing and ſpeech but by miracle, whereas Infants naturally are capable of both in due ſeaſon.

We read *Mark* 7. 32. that they brought one to our Saviour that was deaf, and *had an impediment in his ſpeech*, not that he was only troubled with a liſping, or ſtamering, but that he was directly dumb,

?

as appears by the peoples acclamations, *verſ.* 37. when the miracle was wrought upon him, *he maketh both the deaf to hear, and the dumb to ſpeak*; and generally thoſe infirmities are twins, going both together; yet Chriſt diſcovered in him a ſufficiency of faith, ſuch as he was pleaſed to accept for his bodily cure.

How more comfortably then may Chriſtian parents preſume that God will graciouſly behold their Infants, who though deaf (that is not hearing to underſtand) and dumb, not able to ſpeak, may in proceſſe of time arrive to the uſe of both. That God I ſay, who when with a favourable eye he looks for goodneſſe in any heart, findeth and fixeth it there by his favourable looking for it.

Beſides, ſuch perſons defective in their ſenſes, (though full in age) may, *ponere obicem*, by their *prave diſpoſitions* put a *bar* or *obſtacle*, wilfully to defeat the effect of Baptiſm, and their right thereunto.

This cannot be done by infants; their very worſt enemies who deny them *actual* faith, yea, any *diſpoſitive degree* thereunto,

unto, dare not charge them with what I may terme *positive infidelity*. As for original sin, that can be no bar, because Baptism was designed by God for the washing away thereof.

God is no Mountebank, his *receipts* do the deed for which they were prescribed: Indeed if the *patient*, (besides that disease for the cure whereof Gods *receipt* is given him) shall by his own intemperance wilfully contract a new malady, no wonder if this Physick fall short of the cure for which it was intended; But infants, not being able to draw on themselves any other sin, we cannot but in charity believe their undoubted right unto, and benefit by baptism.

CHAP.

Chap. XIX.

Whether the Children of Profane Parents, Baſtards, Expoſed Children, and the Captive Infants of Pagans are to be Baptized.

Some maintain that *infancy* alone, is the *requiſite* to qualifie *Infants* to be Baptized: Others upon juſt grounds conceive a choice muſt be made of the infants admitted thereunto, and thoſe moſt ſcrupled at, fall under the following *Quaternion.*

The firſt are the Children of *Profane Parents*, living within the pale of the Church, ſuch as I may ſorrowfully terme *Pagan Chriſtians*; Chriſtians by their profeſſion; *Pagans* by their notorious viſible debauched converſation: Otherwiſe I confeſſe the words *pious* and *profane* in our modern *Religious Canting*, made by many words of *party* and *intereſt*, to cry up or decry ſuch who in *private opinions*, or *civil*

civil concernments agree with or dissent from them; The question is if such profane Parents *alone* tender their children to baptism, and desire the same, whether or no ought they to be admitted thereunto? I say *alone*, for if a good Grandfather or Grand-mother (the mediate Parent) survive, conjoyn with them in such a *tender*, the case is sufficiently clear, that Baptism cannot be denied unto it.

I answer. If any one, related as kinred or friend to this childe, will undertake conditionally (*viz.* if he himself live, and God blesse his endeavours, farther then which, parents themselves ought not to promise and cannot perform) for the education thereof, as *Judah* in another case, for the *bringing up* of his brother *Benjamin* out of *Egypt*, Gen. 43. 9. *I will be surety for him, at my hands shalt thou require him*, baptism ought not to be denied unto it.

Quest. But suppose such an undertaker cannot be found, seeing *he who hateth* [especially Spiritual] *suretiship is sure*, Prov. 11. 15. and one may justly

ſuſpect according to the proverb, *Ezek.* 16. 44. *As is the mother, ſo is the daughter*; that ſuch a childe will follow the vicious examples and diſpoſitions of his parents.

Anſw. Here I deſire the Reader to call to mind (to ſpare my repetition thereof) what formerly Chap. 4. we have written of wicked mens ſharing in the *fœderal right* to Circumciſion. Let him alſo conſider the Apoſtles words, *Rom.* 11. 16. *If the root be holy ſo are the branches.* Now the *root* we know is *under ground*, and *unſeen*; and, although the immediate parents be bad, yet charity commands us to believe, that, ſome generations removed, the anceſtors of this child (whom Divine Providence *appointing the bounds of habitation*, *Acts* 17. 26. would have born within the *pale* of the Church) might be holy and religious. We have a ſaying, *Every beggar is deſcended from ſome King, and every King is deſcended from ſome beggar.* Truer it is, that (if the pedegrees of people were ſtrictly examined) *every pious perſon is extracted from ſome profane, and every profane from ſome pious anceſtor*;

a motive in my opinion not to deny baptiſm to the childe of bad parents if deſiring the ſame Paſſe we from them to *Baſtards*, againſt whoſe baptizing ſome object.

Object. Baſtards amongſt the Jews were not to be Circumciſed, which may thus be proved: It was faſhionable for the mother at her purification, to preſent her Circumciſed ſon in the Temple to the Lord, as may appear by the example of the Virgin *Mary* Luke 2.22. But Baſtards, *Deut.* 23. 2. were forbidden entrance into the congregation, unto the tenth generation: Therefore they were not Circumcited.

Anſw. By the *not entring into the congregation of the Lord*, is meant, *munus publicum in populo Dei ne gerito*; *let him not bear office in th' people of God.* Indeed *Jephthah*, though the *ſon of an harlot*, *Judg.* 11. 2. was choſen a *General*, becauſe neceſſity conſtrained it; and Military offices, (where valour alone was a ſufficient qualification) were not confined to

the regularity requiſite to religious employments: Otherwiſe certain it is, firſt, that wantonneſſe in this kinde was too frequent amongſt the Jews; our common expreſſion to *commit folly* with a woman, being borrowed from *Thamars* words to *Amnon*, 2 *Sam.* 13. 12. *do not thou this folly.* Secondly, that baſtards ſo begotten, were excluded Circumciſion, is what no wiſe or learned author durſt ever affirm.

More particularly: If the parents of baſtards publickly profeſſe their penitence to the congregation, they are remitted to the ſame eſtate they were in before the fault committed, and their children to be held as of unſtain'd extraction. Far be it from me to ſcatter any thing, which may occaſion the leaſt countenance to wantonneſſe in any. What ſaid the reſt of the Iſraelites, to the Reubenites? *Joſh.* 22. 17. *Is the iniquity of Peor too little for us, from which we are not cleanſed until this day?* that they ſhould contract (as they ſuſpected) the guilt of a new idolatry. Is *original* ſin too little to condemn a child, but that parents muſt *double-*

double-hatch their children with guilt of their adulterous nativity? However, for the comfort of the penitent, know that only *four females* are mentioned in our Saviours pedegree, and all of them *stigmatized.* 1. *Thamar* inceſtuous. 2. *Rahab* an harlot. 3. *Ruth* a Moabiteſſe (and therefore a dog, no ſheep of *Iſrael*:) And 4ly the wife of *Uriah*, certainly an adultereſſe, and too probably privy to the murder of her huſband. Thus Chriſt came, as for ſinners, ſo from ſinners, & thoſe noted ones, for uncleanneſſe, whoſe children notwithſtanding were undoubtedly Circumciſed. As no *bar of baſtardy* can bolt out an infants right to the Sacrament, nor his benefit, by it if God will have it enter therein. Proceed we from theſe, to *expoſed children*, left on bulkes and benches by their parents deſerting them, whoſe title to baptiſm ſeems doubtful, and difficult to many on this account.

Object. The Children of thoſe who are worſe then infidels may not be baptized. But the parents of theſe children are worſe then infidels, 1*Tim.* 5. 8. becauſe,

not providing for them of their own house. Therefore they ought not to be baptized.

Answ. Such who out of careleſneſſe or cruelty, wilfully refuſe to maintain their own, are in this particular act morally worſe then infidels (of whom many high Chriſtians fall ſhort in civil performances;) yea, worſe then birds, and beaſts, which hatch, and ſuckle their own young ones. Yet they are not in a ſpiritual capacity worſe then infidels, as if thereby they had forfeited their Sacramental right for them, and theirs. Beſides, charity herein commands us to preſume the beſt. That theſe parents are not with the *Oſtrich, hardned againſt their young ones, as though they were not theirs*; but that there being a long combate betwixt their induſtry, and poverty, the latter at laſt got the conqueſt; and they thereby forced to leave their children to a general providence. An act which may rather be in ſome ſort excuſed, then defended; yea, the cauſe thereof rather pittied, then the deed it ſelf in any ſort excuſed.

Say

Say not, such poor parents, overburthened with charge of children, ought to complain to the officers of the Church, who (no doubt) on the discovery of their sad condition, would order their relief. Yea, it is suspicious the cause of their poverty is not excusable, whose pride is so damnable, that they would not seasonably confesse the same to such, who might, and ought to be helpful unto them. All this is confessed, with many more *grains of guilt*, which might be cast into the *scale* of the parents; but of no weight on the other side, against the children, and therefore ought not to hinder their baptism, I mean conditionally, in case they were formerly *baptized*. Here I will not instance in *exposed children*, who afterwards have proved eminent instruments of Gods glory in the Church and Common-wealth; so that, *Psal.* 27. 10. *when their father and mother forsook them, then the Lord took them up*; yea, advanced them to high prefer-

ment: I say, I purposely forbear such instancing, lest the remembrance of the meanness of their original, should any whit abate our deserved respect unto their memories.

It is fashionable in such cases (especially in popular places) for the whole parish to be *loco parentis*, and to be interpreted as the parent, for the education of such exposed children. For my own part I had rather bring oyl to, then cast water on any charitable design. Yet give me leave, only to admonish such to take heed, that that be not neglected of all, which is expected of many. It is the argument urged by *Aristotle* against *Plato*'s fancy, that all children should be brought up by the care, and at the cost general of all alike, that what is every mans work is no mans work; and it is to be feared, the catechizing, and instructing such children, will not effectually be done by any, where all are equally engaged unto it, except some be eminently and particularly designed for the same. *Chil-*

Children of Pagans remain, taken from them when infants: What the opinion of the Ancients was herein, we may learn from *Fulgentius*, *De Veritate prædest. lib.* 1 who saith, *Parvulum parentibus infidelibus violenter ablatum, aut furto surreptum, si ad sanctum baptismum quorumlibet Sanctorum pia charitate producatur, & mox ut baptizatus fuerit de hac vita discedat, factum esse hæredem Dei, & cohæredem Christi. That a little child violently taken, or secretly stolen from infidel parents; if by the pious charity of any Saints, it be brought to holy baptism, and by and by so soon as it hath been baptized depart this life, is made the heir of God, and coheir of Christ.*

However, because some may think this goes too far, and that a difference ought to be made betwixt children of Christian parents, who have (as *Tertullian* phraseth it) *Seminis prærogativam, The priviledge of the seed whence they spring*; and those of meer Heathens: And because all things ought to

to be done in the Church, *decently and in order*; it is fitteſt and ſafeſt, that the baptizing of ſuch infants be deferred, till they be able in their own perſons to give an account of their faith. Such cautious deferring of the Sacrament, offereth no injury, nor occaſioneth any danger unto them, but will tend at laſt to their greater advantage.

When Mr *Cranmer*, (after Arch-Biſhop of *Canterbury* and Martyr) was appointed in *Cambridge*, *Poſer extraordinary* of the ſufficiency of ſuch who Commenced in Divinity; he denyed many their Degrees for want of competent ability for the ſame: Some of theſe, compelled by their repulſe to an harder ſtudy of the Scriptures, arrived at eminency afterwards (and by name Mr *Barret* of *Norwich*) and would commend * and extoll Dr *Cranmer*, who by putting them back, put them forward to attain a better degree of knowledge, and perfection. If the Church beſtows her *negative voice* on ſuch

* *Fox* Martyrol. p. 1860.

such children of Pigans, refusing to baptize them till responsible for themselves; they will have cause hereafter to blesse God, and thank the Church for the same, when the principles of Religion shall be more firmly fastened, and the practice thereof more kindly ripened in them by such forbearance of Baptism.

CHAP.

Chap. XX.

Two historical Observations, on the Adversaries of Infants Baptism.

IT is worth our observation to consider, who was the *author* from whom, and what the *company* with whom this opposition of Infants Baptism began.

For the first; I find one *Balthasar Pacimontanus*, about the year of our Lord. 1527. first spreading this doctrine: pretending, belike, that he fetcht the first principles thereof out of *Luthers* works, which gave *Luther* the occasion to writ against him, justly to assert himself herein. This *Balthasar* was afterward burnt at *Vienna* for an Heretick.

I cannot learn what heretical opinions this man maintained, that the demerit of them ſhould deſerve death. If it were only for denying infants baptiſm, I conceive all the ſpectators at his ſuffering bound to have endeavoured by their tears to have quenched the fire. Indeed I would have all of his opinion *burnt*; but how? as *Luther* ſaith, *Igne charitatis*: and as *Solomon* ſaid long before him, *Prov.* 25. 22. *By heaping coals of fire on their heads*, of meekneſſe, and moderation, if in any competent time they might be reclaimed. Poſſibly *Vienna*, being the Emperours Court, where the Roman faction managed all at their pleaſure, ſome mixture of Proteſtant Doctrine in his opinions might ſharpen the rage of Papiſts againſt him.

But it is more then ſuſpicious, that not this but the complication of other pernicious tenents cauſed his execution. The rather becauſe we find, that the Tranſylvanian Miniſters, *Anno* 1567. ſet forth two books, one againſt the

the *Trinity*, the other againſt the *Incarnation of Chriſt*; and at the end of both added their *thirty ſix arguments* againſt the baptizing of infants.

Men who are dark, and conceal'd in themſelves, lying at a cloſe guard, are beſt diſcovered by their ſociety; *Company* is the cleareſt comment on the text of a reſerved perſon. True, this held not in our Saviour, being piety it ſelf, though converſing with Publicans and ſinners, for whoſe converſion he was ſent, and ordained. But generally it fails not. but that men conjecture, and conclude the inclinations of perſons, from thoſe with whom they conſtantly aſſociate. Would it not therefore make any conſcientious Chriſtians, juſtly wary to entertain the doctrine of Anti-pedo-baptiſm, when he ſees it uſhered into the world, with two ſuch hideous and helliſh Hereſies going before it?

Some will ſay, there was no affinity in kindred, or familiarity in acquaintance, nor dependency of intereſt, but a meer caſual co-

incidency

incidency betwixt theſe *three Treatiſes*. Who knows not, but an honeſt man may on the road accidentally travel with ſtrangers, whoſe faces he never ſaw before, without any *privity* to their bad deſigns? For my own part I was never bred in the *ſchool of Tyrannus*, and am loath to load the doctrine of *Anti-pedo-baptiſm*, with the burden of more badneſſe then it hath of it ſelf; yet give me leave to ſay, it may & ought be *taken on ſuſpicion*, becauſe coming in the company of two ſuch Blaſphemous books from the ſame Authors; yea, let it be *confined*, and *kept in durance*, until it hath cleared its own innocency, which muſt be done by ſhewing better *teſtimonials* for the truth thereof, then any which hitherto it hath produced.

My prayers ſhall be, that what is ſaid of *Jeconiah*, *Jer.* 22. 30. *write ye this man childleſs*. So this error in denying baptiſm to infants, may not be *procreative* of any other in the maintainers thereof. May he, who binds

the

the Sea in a *girdle of ſand*, and ſaith to the waves thereof, *Iob* 38. 11. *Hitherto ſhalt thou come, and no farther*; erect ſtrong rampiers to bound and bank the defenders hereof, that here they may ſtop, ſtay, ſtand ſtill, without making their progreſſe into worſe, and more dangerous errours. *Amen.*

The

The Infants Advocate.

CHAP. XXI.

How we ought to behave our selves to those of a different judgment herein, in order to reclame them.

Preacht in a Sermon at *Mercers Chappel.*

Febr.6. 1652.

Phil.3.15.

And if in any thing, ye be otherwise minded, God shall reveal even this unto you.

1. IT is no less pleasant than profitable for a Christian soul seriously to consider the admirable unity and comfortable concord which was betwixt the Saints and Servants of God in the infancy of the Church, after *Christs* ascension, *Acts* 1.14. *These all continued with one accord.* Acts 2.1.

They were all with one accord in one place. 2.46 *Continuing daily with one accord in the Temple.* So again, *Acts* 4.24. *Lift up their voice to God with one accord.* And again, *Acts* 5.12. *All with one accord in* Solomons *porch.*

2. Some perchance may impute this their unity to the paucity and fewneſs of the Profeſſours of the Goſpel in that age. It is no wonder (will they ſay) if an handfull of men did agree, which is impoſſible now adays in the numeroſity of ſo many Chriſtians. But know, that even then there were enough, even amongſt the *three thouſand* Converts made by S. *Peters* Sermon, to furniſh out (allowing a *Leader*, and *Follower* to each Faction) *fifteen hundred* ſeveral *Diviſions*. No, it was not their ſmall number, but the vigorous acting of the Spirit of unity on their Hearts which kept them in ſuch agreement. God foreſeeing, *Rents* would quickly ruine his Infant Church, bound them together the faſter in the *hand* of *Peace*.

3. But alas, this unity was too fine ware

to

to have much measure thereof. The virginity of it was first lost, *Acts* 6.1. about a money-matter,(and money we know parteth the dearest friends, many differences arising about the question, what should be *jure divino*, and what *jure humano*, but more about *meum* and *tuum*) the unequal [conceived] distribution of the *collection-money* for the Poor. The Heathen Philosopher bitterly inveighed against the *Schismatical Number* of *Two*, which durst make the first defection, and departure from the intireness of *One*. But we have too just cause to bemoan this unhappy difference, which first *brake the Ranks*, made the first jarring in the musick of the Primitive Church.

4. The second sad difference was, *Acts* 15.1. about the unseasonable and unreasonable pressing of *Circumcision*, by some as absolutely necessary to salvation, *Except ye be circumcised after the manner of* Moses, *ye cannot be saved.*

5. The third dolefull falling out, we finde in the same Chapter, *v.*39. being so much the sadder than either of the former,

becauſe happening not btwixt infirm and ignorant (though pious) people, but thoſe, who for grace and knowledg were moſt eminent, and formerly had been familiar and intimate boſom-friends, *Paul* and *Barnabas*. Then the Devil endeavoured to deal with Gods Church, as *Sampſon* ſerved the Temple of *Dagon*, *Judg.16.29. He took hold of the two middle pillars, upon which the houſe ſtood, and on which it was born up*, and no doubt by ſhaking and claſhing them together, had ſhattered the whole Fabrick, had not divine providence prevented it, ſanctifying their *diviſion* into the *multiplication* of the Goſpel.

6. It is enough to ſatisfie, (if not to ſurfet) us, to inſiſt onely on this *firſt three*, theſe *original* diſſentions in the Primitive Church, which ever ſince have too truly been copied out. As lately in the *Acts of the Apoſtles*, we often met, *with one accord, with one accord*, with one accord; ſo looking into their *Acts*, who (though no Apoſtles) are *Chriſtians*, we more frequently finde, *with many diſcords, with many diſcords, with many diſcords*, ſuch their diſſenting in opinions,

ons, and disagreeing in affections. It will therefore be a seasonable subject for us to treat of, how we ought to behave our selves to such Brethren as for the present dissent from us in judgment, and what hope we may justly conceive of their future agreement with us. Hearken herein to my Text, out of which we may extract, not onely counsel what to do, but also comfort what to hope in this kinde. *And if in any thing, ye be otherwise minded, God shall reveal even this unto you.*

7. The words, (though short in themselves) contain the *Unhappiness*, and the happiness, of the Servants of God. And know to your comfort, the Unhappiness is first, and the Happiness comes after, to close and conclude all; and *and all is well, that ends well,* yea the unhappiness is but *suppositive,* what *may be*; the happiness *positive,* what *shall be.* The unhappiness, is this, a possibility of good men in matters of religion, to be otherwise minded one from another. The Happiness is a gracious Promise, that such who erroniously dissent, from their Brethren, shall in due time agree when the Truth shall be revealed to them.

In the suppoſition the *Emphaſis* of two words muſt be examined. } *And if in* ANY *thing.* } YE.

8. *Ye*, that is, literally, *ye Philippians* in the pale of Gods Church. However let us give this *Ye* the true dimenſions thereof. Let us not extend it too far as to include Pagans or ſuch pretended Chriſtians, as willingly overturn all the foundations of Religion. Nor let us contract this *Ye* too ſmall, as to confine it to the *Philippians* alone, which reacheth all Chriſtians, though diſſenting in the ſuperſtructures, conſenting in the Fundamentalls of Religion. If there be a Ye or a Your in all this Epiſtle, to the *Philippians* (as Chap 4.5. *Let your moderation be made known to all men*) which enjoyneth any precept, certainly all Chriſtians, as well as the *Philippians*, are obliged and engaged to the performance of it; at their own pain and perill of the neglect thereof. Wherefore by the ſame rule of proportion, Every Chriſtian may juſtly claim a right and intereſt in all promiſes made to the *Philippians*, and this among the reſt the Revelation hereafter of truths unto them, hitherto concealed from them. 9. And

9. *And if in any thing.* Any thing. Far be it from us to ſhrink a larg Text with a narrow comment S. *Paul* ſayeth *any thing*, let not us ſay *ſomthing*, Be they *otherwiſe minded*, in matter of *Fact*, or of *Faith*, or of *Doctrine*, or of *Diſcipline*, what ever it be, (for it needs muſt be *nothing*, which comes not with the reach or compaſs of *any thing*) God will reveal it unto them. Here let us take notice, what was the laſt matter, which immediately moved S. *Paul* to fall on this expreſſion.

In the foregoing *verſes* S. *Paul* had propounded a Riddle or ſeeming contradiction to fleſh and bloud; for he had ſaid.

Verſ. 12. *Not as though I were already perfect*, &c.

Verſ. 15. *Let us therefore as many as be perfect*, &c.

That perfection which firſt he denyed in himſelf, preſently he avoweth both in himſelf and many others. This Riddle it ſeems it would not ſink into the Heads of ſome of the weaker *Philippians*, how the ſame Perſon at the ſame time ſhould be imperfect in deed, execution, performance, yet

perfect in desire, intention, endeavour. But well it is for us, that some amongst the *Philippians*, through ignorance were otherwise minded, whose error herein gave the happy occasion to S. *Paul*, from Gods mouth to pronounce this comfortable promise, both to them and us and all differenters, that *if any be otherwise minded, God will reveal even this unto them.*

10. Doct. *Godly men as long as they live in this world will dissent in many matters of religion.* The reason is, because none know either *Perfectly* or *Equally*, in this life. Not perfectly, 1 *Cor.* 13. 12. *Now we know in part.* Not equally; for though men understood *imperfectly* in this life, yet if all understood *equally imperfectly*, upon the supposition of equal *ingenuousness* to their *Ingenuity* (that is, that they would readily embrace what appears true unto them) all would be of the same judgment. *But alas*, as none sees clearly, so scarce any two see equally some are *thick-sighted*, some *short-sighted*, some *pur-blind*, some *sand-blind*, some *half-blind*, and the worst of them (blessed be God) better then *stark-blind.* These different

rent degrees of sight, cause the difference of judgment amongst Christians.

11. A sad instance, hereof, we have, in the differences about the Sacraments of *Baptism* and the *Lords Supper*. What by divine goodness was intended and intended and instituted to unite and conjoyn Christians, hath by mans frailty, and Satans subtilty been abused to make many Rents and divisions. About the time when, the Parties on whom, the manner how, Baptism is to be administred. But where Baptism hath divided her *Thousands*, the Lords Supper hath divided her *Ten Thousands*.

12. Amongst all the ordinary pot-herbs which grow in Gardens none more wholesom than sage, (especially at some times of the year,) whose Latine name *Salvia*, carrieth much of *health* therein. Whereupon it is, that the envions *Toad* commonly nesleth it self under the roots thereof. Spitefully to impoison that which otherwise is so usefull for mankinde. Satan being sensible of the great good which generally may redound

to men by the charitable receaving of the Lords Supper, hath imbittered it with discords and dissention, betwixt Papists and Protestants about Transubstantiation; *Lutherans*, and *Calvinists* about Consubstantiation; *Calvinists* and *Calvinists* about the gesture of genuflection and Persons to be admitted to the Sacrament. And thus mens dissenting in judgments being too plainly proved, arising from their proness to err, come we now to the gracious promise of their information in the truth, *God will reveal even this unto you.*

13. See here S. *Pauls* charity. He sayeth not, let him be *Anathema Maranatha*, or let him be *cast out of the Synagogue*, or *let him be to you as a heathen or a Publican* but onely *God will reveal even this unto him.* Here take notice of S. *Pauls* different proceedings with three sorts of people. First, with thee *otherwise minded* in my Text, such, who though not *Orthodox*, are peaceable in *Israel*, and err onely in the lesser and ligher points of Religion. For these, no punishment capital, or corporal, no penalty of pain, or shame in purse or person, but onely

onely a patient expectation of their amendment, with a comfortable promise of the same.

14. Secondly with such as *make shipwrack of faith and a good conscience*, understand it onely in relation to their own *adventure* therein, maintaining Doctrine destructive to Salvation. Of these were *Hymeneus* and *Alexander*, 1 *Tim.* 1. 20. *Whom he delivered unto Satan*, that is (as it is generally expounded) by Church Censures cut off from *God* in the *visible Church* and then being cut off from him, we know to whose share they do fall.

15. Thirdly, to such, as not content to confine their damnable errours to their own bosom, are active to infect others therewith: of these he speaketh, *Gal.* 5. 12. *I would they were even cut off that trouble you.* In which phrase surely more is imported than a bare Excommunication. For that spiritual Artillery S. *Paul* ever carried about him: why then should he *wish* what he could *work*? *desire* what he could *do*? if so pleased. It is probable therefore that he could have wisht them cut off with temporal death. 15

16. Here we ſay nothing of ſuch Doctrines as bear *Hereſie* and *treaſon* impaledtogether, pregnant with Sedition to raiſe tumults in a State. Theſe we leave to the cognizance and cenſure of the civil Authority; and ſhall proceed on the promiſe of the Revelation of truth to the firſt ſort of diſſenting brethren.

17. *Queſt.* What, more Revelation ſtill? When ſhall Chriſtians come to an end? When ſhall we ſay, *It is finiſhed?* When ſhall they certainly know the full meaſure of all which they are to believe and practice as neceſſary to ſalvation?

Anſw. Here be it premiſed, that the *Philippians* at this time wherein S. *Paul* wrote unto them might expect extraordinary Revelations, (and thoſe *additional* to the Scripture then in being) on an account more probable to receive them, than any now adays can expect the ſame. For when S. *Paul* wrote this Epiſtle, ſome of the Goſpels (and particularly that of S. *Johns*) were not yet penned, which though placed before the Epiſtles (as containing the Hiſtory of our Saviours life which was firſt in time) yet were written afterwards. But ſeeing long ſince

ſince the Canon of the Scripture is compleated, yea, *ſigned* and *ſealed* by God, and delivered to mankinde, it is not onely vain, but wicked for men to look for more Revelations, of ſuch things which men ought to know and believe to their ſalvation. But to anſwer the queſtion more particularly.

18. There are two ſorts of Revelations.
One doth *revelare credenda*, reveal thoſe things which we are to believe.
The other doth make us *credere revelatis*, more quickly and firmly aſſent to what hath formerly been delivered in the Scripture.

The firſt ſort of Revelations are ceaſed in this Age. As for the ſecond ſort we may look for them, pray for them, and labour them, as which God hath promiſed to beſtow, and which the godly dayly receive. Such Revelations our Saviour gave to the two Diſciples travelling to *Emaus*, *Luke* 24. 27. *When he expounded unto them all the Scriptures.* And in the ſame Chapter, *v.*45. to the reſt of the Diſciples, *When he opened their underſtanding, that they might underſtand*

ſtand the Scriptures. He made not the Scriptures *more*, but more plain unto them; not larger, but clearer unto them. Such a Revelation is intended in the text, to make erroneous perſons more clearly to apprehend, and more firmly to adhere to the truth in Gods word.

19. But *quando, when*, and *quouſque, how long Lord holy and true*, how long ſhall thy ſervants go on in their errours and ignorance? When ſhall they without fail receive this promiſed Revelation, to have the truth manifeſted unto them. I anſwer, my text (beloved) hath not told the time, and therefore I cannot tell it you. You will ſay, If the text had told the time, you could have told it me. Be it ſo, and now both you and I muſt contentedly be ignorant thereof. Yet, not to ſatisfie the curious, but the conſciencious ſo far as I may, I will more than conjecture that the punctual time, when this Revelation ſhall be made.

20. Of all the years of thy life, in that year, moneth, week, day, hour, minute, and (if any will be ſo hypocritical as to ſubdi-

vide

vide minutes) in that moment wherein the hid providence of Heaven shall discover to be most for Gods glory, and for thy good. Thou canst not wisely wish it to be any whit before that time, and I do confidently assure thee, it shall not be any whit after it.

21. And yet I dare not be over confident to promise thee, that such Revelation of the truth shall certainly happen to thee in this life. Many of Gods good servants have gone to the grave with grievous errours which they have maintained. Yea, it is no absurdity to maintain, that the blessed in Heaven are as yet ignorant of many truths, and that there shall be an accession unto them, as of glory, so of knowledg in the Day of Judgment. Yea, many things of Gods proceedings shall not be revealed unto them, untill *Rom.* 2.5. the day of the Revelation of the righteous judgment of God.

22. *Quest.* But suppose it be never at all revealed unto a man, what is to be conceived of his final condition who liveth and dieth a stiff defender of a *damnable doctrine?*

Answ.

Anſw. Give me leave in the firſt place to diſtinguiſh of *damnable doctrines*, a phraſe acceptive of two ſenſes. If *damnable* be taken *paſsively*, for that which ought to be *damned* or *condemned*, then every errour is in it ſelf a *damnable* errour. Diſcretion adviſeth us to refuſe not onely poyſon, but unwholeſom food; and we ought to condemn a falſhood *quatenus* a falſhood, though it may be conſiſtent with ſalvation. But if *damnable* be taken *actively* (in which ſenſe it is uſed, 2 Pet. 2. 1. *Who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them*) for that which *damneth* or condemneth the maintainer thereof, then onely *fundamental* errours in Religion are *damnable doctrines*. This premiſed, we anſwer to the queſtion, Gods goodneſs ſo keepeth his ſervants, that he will not ſuffer them to fall into damnable errours in the laſt and worſt acception thereof. As for ſmaller errours, which deſerve to be condemned, but are not ſo peſtilent as to deſtroy the maintainers thereof, they are pardoned through the mercy of God and merits of *Chriſt*, on the death-bed of ſuch as defend them.

23. All

23. All good Christians pray with *David*, if not in the same words, to the same sense, P*sal.*19.12. *Cleanse me from my secret sins.* Whereby is meant, not onely such sins, as we desire and endeavour to hide and keep secret from men, but also such as are hidden and kept secret from us, such our *ignorance* as not to *know*, or *self-love*, as not to *acknowledg* them to be sins. Now all such errours consistent with salvation are remitted unto the maintainers thereof, under the mass, bulk, and heap of *secret sins*, though they be not, and indeed cannot be particularly repented of, because concealed from him, who committeth them.

24. Come we now to shew how men ought to prepare their own hearts for the more speedy receiving, and sure retaining of such *Revelations*. Say not, all such preparations are useless. The Dove of the Spirit will not build in a Nest of this making, but in one of her own providing. For such previous disposing of our selves is acceptable to God, and will expedite the coming of Revelations unto us. Indeed in the first act of Conversion we are purely passive, and

can in no degree prepare our ſelves being *dead in treſpaſſes and ſins.* But being once freed by grace, we are free; and may, and muſt by lawfull means move Gods ſpirit to move us, according to S *Pauls* counſel, 2 *Tim.*1.6. *Stir up the grace of God that is in thee.*

25. Firſt, diveſt thy ſelf of *Pride.* What ſaith *Solomon:* *Prov.* 13. 10. *Onely by pride cometh contention. Onely by pride,* as if ſuch were the *pride* of *pride,* that it ſcorneth and diſdaineth to admit a *partner,* or *fellow-cauſe* with it ſelf to cauſe contention. And although *pride* ſometimes be pleaſed out of ſtate, to accept of other vices in raiſing of Diſcords, yet ſtill ſhe preſerveth her ſelf Paramont, making uſe of all the reſt onely as ſubſervient unto her.

26. Now proud men create to themſelves two needleſs fears, which make them ſo obſtinately embrace their errours. The firſt is, that if they alter their opinions, they muſt confeſs that formerly they have erred, which confeſſion ſtabbeth Pride, (and Pride is dextrous in ſtabbing others) under *the*

the fifth rib. For all men by nature desire to be, and to be accounted *petty Popes*, having the *spirit of infallibility* fastened unto their *chairs*, so that their opinions shall pass for oracle of undeniable truth.

27. The other is, that they shall be branded by men for levity and inconstancy, if once they offer to change their judgments. This makes many of them to say sullenly and surlily with *Pilate*, *John 19.22. What I have written I have written.* What I have said, I have said; what I have done, I have done; what I have defended, I have defended; I will not abate an ace, remit a tittle, recede an hair from my former opinions. Whilest others turn as fast as the Weathercock, I will stand as firm as the Steeple, the rather because otherwise I shall incur the infamy of inconstancy.

28. Whereas let it be but seriously considered, and the renouncing of an errour which we formerly maintained, argueth not frailness but firmness, not levity but constancy in us. For this is or ought to be the grand and general resolution of all Christi-

ans to imbrace any truth, which appeareth unto them out of the Word of God. Wherefore when a Chriſtian renounceth a particular errour, this is not inconſtancy; becauſe croſſing the late and leſſer boughs, but it is conſtancy; becauſe concurring with the firſt and faireſt Root of his Reſolution, namely, always to thoſe with the revealed truth.

29. This hath been the practiſe of pious people in all ages. The hand of S. *Auguſtine* never ſeemed ſo fair and ſo handſom, as when he wrot backward, I mean, when he wrot his *Retractations*. Pale faces, which otherwiſe are well proportioned, never look ſo lovely, as when they are caſually betrayed to a bluſh, which ſupplies that colour in their cheeks which was wanting before. Good men who once maintained an errour, never appear more amiable in the eys of God and the godly, as when bluſhing with ſhame (not to be aſhamed for) at the remembrance of their former faults, which maketh them more thankfull to God, more humble in, more carefull over themſelves, and more charitable to others.

30. Well

30. Well in the first place devest thy self of pride, and know that *David* tels us, how all those ought to be qualified, whom God intendeth to teach, P*salm* 25. 9. *The meek will he guide in judgment, and the meek will he teach in his way.* The proud are improper to be Gods Scholars, who conceive themselves able to be his Teacher, and wise enough to instruct him.

31. Secondly devest thy self of Passion, than which nothing more prejudicial to the judgment. Fire is accounted an hurtfull object to the eye, as water is esteemed an helper thereof to look upon it, comforting and uniting (as the other scattereth) the visive beams. What then when the beholder is all fire, I mean all passion and choller, is it probable that during this temper, the spirit will descend upon him? Observe the carriage of *Elisha*, 2 *K*. 3. 15. (being in an high rapture of anger with *Joram* King of *Israel* for his submissive applications unto him in his distress when he and three Armies were likely to die of thirst) and now saith he, bring me a Minstrel namely, by Musick to pacifie himself

and to diſpoſe his ſoul for the regular reception and ſolemn entertainment of the ſpirit, which accordingly came to paſs *when the Minſtrel played the hand of the Lord came upon him.*

32. See we here in the firſt place, that it is lawfull to uſe all good means to invite the Spirit to deſcend upon us. *The Spirit of the Prophets*, was never *ſo ſubject to the Prophets*, as to come at their call and command. Secondly though *Eſhiſhah* in anger for the man was holy anger(juſtly offended with King *Joram*, for making Idolatrous Prieſts his *choiſe* in proſperity, and Gods Prophet his *refuge* in adverſity) yet he was ſenſible to himſelf, that he was diſturbed and diſcompoſed therewith. And though the cauſe of his anger was juſt, and *matter* of his anger commendable, yet poſſibly the *meaſure thereof*, might be faulty, (*Eliſha* being like *Eliah*, and *Eliah a man ſubject to like paſſions as we are*, James 5. 17. And He might ſee in himſelf (what others ſaw not in him) that he was too much tranſported with paſſion, and perchance did too much inſult on the preſent perplexity and ex-

extremity of King *Jehoram.* Wherefore conceiving that He in *the ſtill voice,* would not come to one in ſo loud a *paſſion*, he calls for a Minſtrel, ſo to reduce, pacate, and compoſe his Soul, that it might return to a quiet temper: Whence it plainly appears, what an enemy Paſſion is generally to the receiving of Gods Spirit, and that all thoſe which deſire a Revelation of the truth unto them, muſt labour to deveſt themſelves thereof.

33. Thirdly deveſt thy ſelf of Covetouſneſs. Here take notice, how eaſily men are perſwaded to embrace thoſe opinions (though never ſo erroneous,) which bring in profit unto them: for inſtance; One with weak ſinnews of *Logick,* & worſe colours of *Rhetorick* will quickly perſwade a Countryman to be a convert in this point, that he is not bound to pay Tithes to his Miniſter.

34. On the other ſide it is hard to wean men from ſucking on thoſe Opinions which are ſweetned unto them by commodity. *For by this craft we get our gain,* Acts 19. 25. No wonder if the Pope zealouſly

maintaineth Purgatory, ſeeing that Purgatory ſo plentifully maintaineth the Pope. The ſame may be ſaid of other lucrative errours in their Religion, Pilgrimages, Pardons, Prayers to the Saints, Prayers for the dead, *&c. Scylla omnes ſuos divitiis implevit*, it was the policy of that cunning Senatour to enrich all of his party tyed by their purſe-ſtrings the faſter unto him; whereas the Antifaction of the *Marians* being nothing ſo well monied by their Patron cleaved not ſo ſtedfaſtly unto him. Gainfull errors ſoon gain and long keep ſuch as deſire them; whereas ſpeculative opinions which terminate onely in the brains having little influence on mens practiſe and leſs on their profit are nothing ſo taking of men, and men nothing ſo tenacious of them.

35. As for the errour of ſuch as deny the Baptiſing of Infants, we have cauſe to conceive the greater hopes of their returning to the truth, becauſe that their Opinion can not make them a *thred*, or a *ſhoolatchet* the richer by the maintaining thereof. *Tully* ſaith of our *Brittainy* in his time, (when *Cæſar* rather diſcovered than conquered

quered it) that it had naturally, *Ne micam auri aut argenti,* not *a crum of gold or silver,* as within the bowels of the earth thereof. So may I say of the Doctrine of *Anti-pædo-baptism,* it is a bare and poor opinion, *Gold and Silver it hath none,* and therefore, (alone of it self) is never probable to enrich the patrons and defenders thereof.

36. And yet as *Tully* : went a little too far, in condemning *Brittain,* as utterly devoid of Silver oar, and is disproved by the industry of our Age, which some years since hath discovered Silver mines in *Wales,* so possibly this opinion may be more advantagious to the defenders thereof, than is obvious to the eye of every common beholder. It may be it may make them more capable of preferment, and that either they are or conceive themselves to be in a better proximity to advancement by maintaining thereof as more favourably reflected on than others; as if this opinion gave the most real testimony of their good affections to the present government, whereby they apprehend themselves: the next *reversions* to preferment I believe they mistake themselves

ſelves therein, and that no ſuch partiality is in the preſent ſtate. However let them examine their own ſouls and deveſt themſelves, of covetouſneſs in caſe they be conſcious to themſelves that expectation of profit inclines them to this opinion.

37. Come we now to Poſitive counſels, what we ought to perform. And here I am afraid ſome will be offended at the ſimplicity & plainneſs of them. There is a book entituled, *De medecinis facilè parabilibus, Of medicines which may eaſily be procured*, and very good for ſuch w^ch take Phyſick *in forma pauperis*. Yea generally it is conceived nothing ſo much detracteth from the worth of thoſe medicines, as the cheapneſs and commonneſs thereof, ſo that if we did but fetch from the *Eaſt Indies*, what now groweth in our gardens, it would then be accounted a precious Drug which now we eſteem a common Potherb. In like manner I fear that theſe our counſels, ſhall be undervalued for the uſualneſs and obviouſneſs of them. If a Soul-Mount-abank, ſhould preſcribe ſuch new-fangled means, which was never heard of before, he ſhould get more patients than all the

the grave Physicians of the City. However we will adventure to prescribe these plain means which God hath prescribed unto us.

38. First, pray to God, that he that openeth and no man shutteth, and shutteth and no man openeth, would be pleased in his own due time to reveal all necessary truths unto thee. Secondly, be diligent in reading Gods Word. *Luther* did profess that when he first began to write against the Pope, many fancies were put into his head, plausible to flesh and bloud, but groundless on Scripture, which made him daily to pray, *Domine in verbo, Domine in verbo,* Lord teach me in thy Word.

39. Thirdly, be carefull in keeping the Lords day, not with any superstitious but godly observation thereof. On what day did God reveal the *Revelation* to S. *John?* On the Lords day, *Rev.* 1.10. Thus Princes use to bestow their Boons, and confer their favors chiefly on those days, which more properly are called their days, as on the Anniversaries of their Births or Coronations. Fourthy,

Repair

Repair to the place of Gods Publick Service. Fifthly, as the Magiſtrate bears not the *Sword* in vain, the Miniſter bears not the *Word* in vain. But leaſt we Miniſters ſhould ſeem to plead our own cauſe herein we leave this to God to plead for us.

39. *Object.* But ſome erroneous perſons will be ready to ſay unto me, as the young man did to our Saviour in the Goſpel, *All theſe things have I done from my youth.* I have conſtantly prayed, and carefully read, and conſcienciouſly kept the Lords day, and diligently repaired to the publick Miniſtery, and have endeavoured to deveſt my ſelf of pride, paſſion, and covetouſneſs, and yet no errour is revealed to me, which I formerly maintained. Hereupon I conclude my ſelf to be in the right. Our *Engliſh* Proverb, as it hath much of rudeneſs, ſo it hath no leſs of truth therein, *One is not bound to ſee more than he can.* And I conceive I am in no errour, becauſe I follow my preſent light, and all the means of your preſcription have made no alteration on my underſtanding.

40. *Anſw.*

40. *Answ.* Give me leave to be jealous over these Objectors, with a godly jealousie. I expect not the validity of my Receits prescribed, but suspect their effectual application thereof, whether or no they have sincerely practised the same; this I am sure, as *men* can scarcely (for the main) give *other*, so *Angels* can give no *better*.

41. And here I shall deceive their expectation, who conceive that on the ill success of the former Receipts, I should proceed to prescribe other means, whereby a brother dissenting from the truth, shall be reclamed unto it. Onely I remember a passage of *Eliah*, 1 *Kings* 18.34. when according to his command, they had once poured water upon the Altar, *And he said, Do it again, and they did so the second time; and he said, Do it the third time, and they did it the third time also.* The next seven years, (if thou livest so long) pray, reade, keep the Lords day, attend on Gods publick Ordinance, and in case the truth be not then revealed unto thee, the next seven years (if thou livest so long) do the like. I have no alteration, but a meer repetition, of what already

already hath been preſcribed: and therefore we proceed to give inſtructions to ſuch who by the benefit of theſe means are actually reclamed from their errours A word or two how they ſhould behave themſelves.

42. Firſt, practiſe our Saviours precept to S. *Peter, Luke* 22.32. *When thou art converted ſtrengthen thy brethren.* Never conceive thy ſelf in the *peaceable poſſeſsion* of a truth, untill ſuch time as thou haſt imparted it to others: the rather becauſe it is more than probable, that by thy example, (if of any eminency) thou haſt invited others to, or confirmed others in their errours: and therefore in civility and Chriſtianity thou ſtand'ſt obliged to undeceive them.

43. In *Hungaria* they have a cuſtome, that a Gentleman wears ſo many Feathers as he hath killed *Turks* And truly, a *Feather* may paſs for the lively Emblem of the glory of this world, wagged with the winde, and lighter than vanity it ſelf: Alas, what a toy is a Feather? It is real happineſs indeed,

deed, *Dan.* 12.3. *They that turn many to righteousness shall shine as the stars for ever and ever.*

44. But O how glorious in Heaven will S. *Peter* appear? who at the preaching of one Sermon gained *Acts* 2.4. *three thousand souls.* What a Constellation, what a Firmament of stars will he alone be?

45. See the *pathetical expostulation,* and the *ingenuous* confession of S. *Paul* before King *Agrippa, Acts* 26.8. His *pathetical expostulation, Why should it be thought a thing incredible with you, that God should raise the dead? His ingenious confession, I verily thought with my self that I ought to do many things* contrary, *&c.* How freely and fully doth he acknowledg his fault, labouring to lessen the errours of others by the alleadging the example of his own former infirmities.

46. This wrought so far with *Agrippa,* that it made him a *Demi, Almost a Christian.* *Paul* did both in his own and *Apollos* part *to plant* and *water,* but God was not pleased. 46. Who

47. Who knoweth what may come to pass? Happy Musick if in like manner we might but live to hear some of our, yet dissenting brethren, after their returning to the truth, to argue the case thus with those which as yet remain in their errours. How ought they to counsel others to the truth, and *Paul*-like, to comfort them with their own Precedent, that such as err may seasonbly be reclamed.

48. Come we to shew how the standers by, and all other *orthodox* Christians ought to contribute their assistance to the reclaming of their erroneous brethren to the truth. *Hippocrates* speaking of Cures, saith, that all parties concerned must lend their assistance, as the *Physician*, *Patient*, and οἱ παρέντες, *those that are present*, (conceived related to the sick man) must all lend their assisting hand to the work. So in spiritual Cures, even the spectators (idle ones Christianity allows none) are parties, and must contribute their help in so good an imployment. For whom these councels are proper.

49. First,

49. First, load them not with opprobrious Language, of *Hereticks*, and the like. Be more charitable in thy words to them, and thoughts of them. Though they should account us *Dogs*, let us account them *Sheep*, but what *Sheep? wandring Sheep*. Though they esteem us *Bastards*, we will esteem them *children*, but what *children? prodigal children*. We will think better of them than they think of us, (though not so well as they think of themselves) and no discreet person will conclude, our faith the worse, because our charity is the more.

50. Secondly, widen not the wound betwixt us, to make it worse than it is. And if thou hast occasion to state the controversie betwixt us and them, deal fairly in the matter. Do not paint them of a blacker complexion than they be, neither represent their opinions partially to their disadvantage.

51. Here under favour I conceive, that it is fit at a Disputation in the Schools, to charge them home, with all the dangerous or absurd Consequences, which result naturally from their erroneous opinions. We

may bring a juſt *action* againſt them, and at the *ſuit* of *Logick* arreſt them for maintaining ſuch abominable Conſequences: we may lay the ugly *Brats* at their fathers doors, that they may have the ſhame and pain in getting them, the coſt and charge to provide for them. *As is the Mother, ſo is the Daughter.*

52. But in caſe our *diſſenting brethren* ſhall diſclame ſuch Conſequences, and ſincerely from their hearts deteſt and abhor ſuch damnable Deductions which notwithſtanding naturally and inevitably flow from their own erroneous principles, I conceive that, though they may be preſt with ſuch conſequences in the Schools they may not be charged with them *in foro conſcientiæ.* But that onely they are anſwerable to God for the primitive errour, and not for ſuch derivative ones, which notwithſtanding are the undoubted off-ſpring thereof.

53. Laſtly, when they ſhall recant their errours, willingly, chearfully, greedily, give unto them *Gal.2.9. the right hand of fellowſhip.* Indeed the *left hand* by *vulgar tradition*

tion (not to say *miſtake)* is preſumed nearer to the *heart*, but the *right hand* if not by nature (by cuſtome) is the ſtronger and firmer. Say not, I muſt make ſome difference betwixt thoſe, that never left, and thoſe who lately returned to the truth. My *right hand* I muſt reſerve for ſuch who never wandred from the right way, my *left hand* ſhall ſerve thoſe who were brought back unto it. O no, love both alike, and though the affection of thy heart be equal to both, if there be any odds in thy behaviour, expreſs moſt love to thoſe *Reverts*, ſo to invite more to come over to the truth.

54. Do any hear my Sermon this day who diſſent from me, and many other, (and indeed from all the practiſe of the ancient Primitive Church) in the point of baptizing of Infants. O let ſuch conſider what hath been ſaid by us in this point, and God give them underſtanding, and on the appearing of truth unto them, let them ingeniouſly renounce their own erroneous opinions.

55. Never be aſhamed to do that, which

wil bring safety to your selves, glory to God, joy to Angels, grief to none but such as rejoyce at your destruction. We may observe in Horses, that after a stumble for some paces they go better and quicker than before. Some impute this to their fear, to be beaten, and desire to avoid it; others to their generosity, to make amends for their former fault, with double diligence.

56. *Be not like the Horse and Mule which hath no understanding, Psalm* 32.9. that is, do not imitate them in their brutish headstrongness. Yet be like the Horse and Mule in their commendable conditions, (as creatures far above Pismires, and Lillies) imitate those generous principles which the instinct of Nature hath put into them. Recover what is past in your stumbling by your future activity, in going the faster in the path of truth and righteousness.

57. To conclude, there is for the present a great Gulph and distance betwixt you and us in our opinions. Indeed though we should desire it, we dare not approach nearer unto you in point of judgment. S. *Paul* saith even

even of his brother S. *Peter*, *Gal.* 2. 5. *To whom we gave place, no not for an hour, that the truth of the Gospel might continue with you.* We may not yield to you, no, not a hairs breadth. We have already *in stating the Controversie* betwixt us, drawn as near as we can without betraying the truth, prejudicing Gods cause, and our own consciences. And having gone to the very marches and outbounds of the truth, we there stand on tiptoes ready to embrace you if you come to us, and no otherwise.

58. But as for difference in *affection*, seeing we conceive your error not such as intrencheth on salvation, (because not denying but deferring Baptism) and onely in the out limbs (not vitals of) Religion, wherein a latitude may and must be allowed *to dissenting brethren*, we desire that herein the measure of our love may be without measure unto you. Lightning often works wonders when it breaketh the Sword, yet doth not so much as bruise the Scabbard; Charity is a more heavenly fire, and therefore may be more miraculous in its operations. You shall see that our love to you, as it doth detest and desires

to destroy your errours, so it will at the same time, safely keep, and preserve your erroneous persons.

59. For mine own particular, because I have been challenged (how justly God and my own conscience knoweth) for some morosenes in my behaviour towards some *dissenting brethren*, in my Parish, this I do promise, and God giving me grace I will perform it. Suppose there be one *hundred* paces betwixt me and them in point of affection, I will go *ninety nine* of them, on condition they will stir the *one odd* pace, to give them an amicable meeting. But if the Legs of their Souls be so lame, or lazy, or sullen, as not to move that one pace towards our mutual love, we then must come to new *propositions*. Let them but promise to stand still and make good their station, let them not go backward, and be more imbitter'd against me than they have been, and of the *hundred paces*, in point of affection, God willing, Ile go *twice fifty* to meet them. As for matter of judgment I shall patiently and hopefully expect the performance of Gods promise in my Text, when to those which

which are otherwiſe minded in the matter of *Infants Baptiſme,* God will reveal even this unto them. *Amen.*

FINIS.

FULLER (Thomas) The Infants Advocate. Of Circumcision and Baptisme on Jewish and Christian children. Sm. 8vo, First Edition, morocco. **2 guineas**

1653

*** A defence of infant baptism, beginning with the analogy of circumcision amongst the Jews.