

INFANTS

Advocate.

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

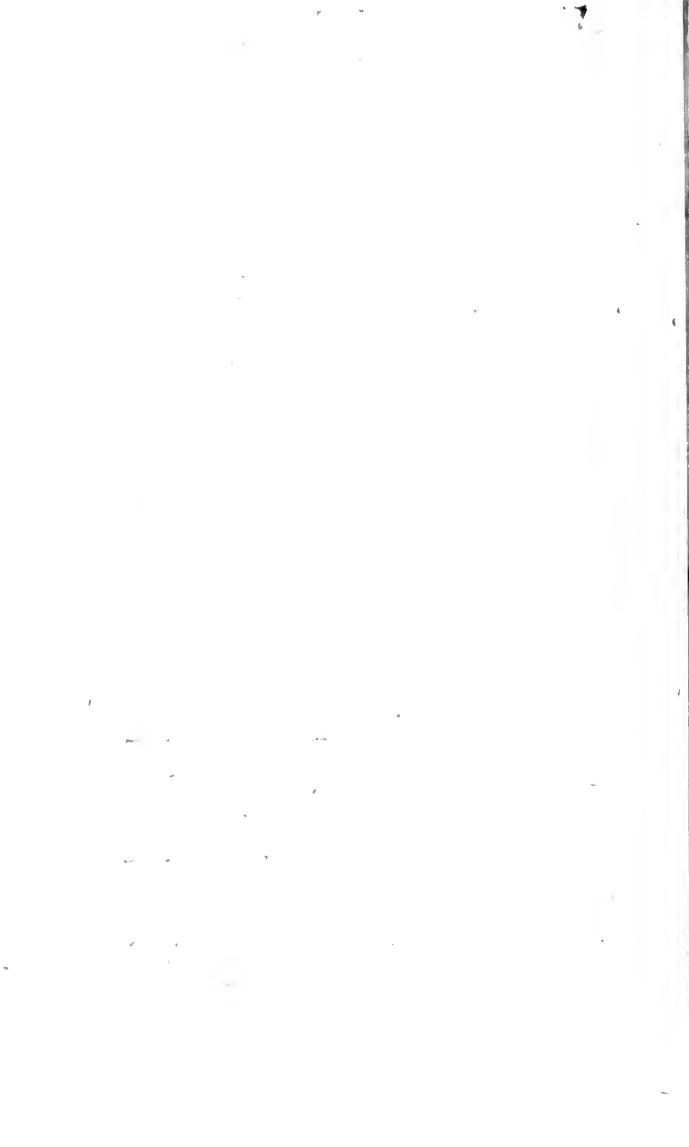
DEUT. 29. 11, 12. *Your little ones — shall enter into Covenant with the Lord thy God.*

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

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By THOMAS FULLER, B.D.

LONDON,
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To the Right Honourable,

J A M E S
EARL of CARLILE,
my most Bountiful Patron.

A N D

To the Right Honourable,

L I O N E L
EARL of MIDDLESEX,
my Noble Parishioner.



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

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the

The Epistle Dedicatory.

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, *Fanus-like*, looks *backwards*, and *forwards*; *backwards* to vindicate and assert the lawfulnessse of their Baptism which (now arrived at Maturity) were in their Infancy Baptized; and in this capacity your Honours have
an

The Epistle Dedicatory

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

The Epistle Dedicatory.

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 de-
fire of

*Your Honours most obli-
ged and humble servant*

THO. FULLER.



To the Right Worshipfull,
Edward Palmer, Henry
Wollaston, and *Matthew*
Gilly, Esquires; *John Vava-*
for, Francis Bointon, Gent.
with all the rest of my Lo-
ving Parishioners in *Wal-*
tham Holy-Cross.

When 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
B en-

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 Ka-

*tharine Dowager, was compiled in our * Pa-
* Fox Acts
and Monu-
ments, page
1860.*

rish, 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-

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, * 2 Kings not to deliver a message ^{18. 27.}

of publick concernment, in a language which a few Courtiers only do understand, but in a tongue whereby all the people

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 therein.

Some perchance might expect a confutation of their practice which are Re-baptized; a task needles 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

bath 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

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sur-

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

To the Reader.

at Brackley in Northampton shire :
Of him they report that he spake
as soon as ever he was born, and pro-
fessing himself to be a Christian alrea-
dy in his heart, requested (or rather
required) that he might be Bapti-
zed, which done, he instantly ended
his life.

I know not whether to call this
a Childs fable from the subject, or
in the * Apostles lan-
* 1 Tim. 4. guage, an old wives fa-
7. ble from the inventors
thereof : Otherwise, were this
true, and all children like him,
this our *Infants Advocate* were ut-
terly useles, 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

To the Reader.

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

True it is, I must confesse with
that good * *Prophet*, not
in respect of my age (be- * Jer. 1. 6.
ing past the vertical point there-
of) but of my other infirmities,
behold I cannot speak for I am a child,
and if a *child be advocate for chil-*
dren, the cause is likely to be poor-
ly pleaded: However I will en-
deavour to supply in integrity,
what I want in ability; and some-
times a *cordial counsel*, who zea-
lously engageth for his client, is

To the Reader.

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 Pede-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
* Joel 2. 8. *they shall * not thrust one another, they shall walk every one in his path, on Gods blessing; let the assertors of Childrens Baptism*
(what

To the Reader.

(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

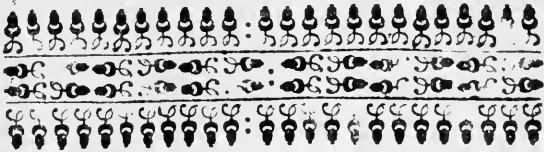
NOTICE

The undersigned, having been appointed
liquidator of the above-named
company, do hereby give notice that
I will receive claims against the
company on Monday the 1st day of
July 1895, at 10 o'clock in the
forenoon, at the office of the
underwritten solicitor, and that
I will make a list of the names
of the persons claiming against
the company and the amount of their
claims, and will give notice of the
same to the company on the 15th
day of July 1895.

Yours faithfully,
Liquidator

J. H. G. G. G.

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T H E
Infants Advocate.

C H A P. I.

Of Circumcision.

*What it was, on whom, by whom,
 and when to be administred. The
 Penalty of wilful Recusants there-
 in.*



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. C The

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 than God commands. If a strict enquiry should be made into their lives, it is more than 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 Va-*

im :

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 dese*, 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 rendered his soul in service to Gods command.

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

4 *The Infants Advocate.*

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*.

Ans. 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

jection; though women were not formally, they were virtually *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 administered*; 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 *Eight*, (as consisting of *seven*, the Embleme

blemme of *Perfection*, with the Addition of *one*, that is Intirenesse) lest 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 blood 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-
C 4 lying

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 *Dauids 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 happiness 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 threatenng capable of three several fences.

I. *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, damage by the loosing thereof, and might it but borrow a tongue of the standers by, never was *Rachel* more impatient for *children* than this child would be importunate for *Circumcision*; *Give me Circumcision or else*

I dye. Now positively that the Penalty falls 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, Theodore. 2. Quest. on Joshua.*

Answer. 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 wilderness, Circumcision was therefore purposely omitted. For (beside that sundry people, and particularly the *Amalekites*, dwelt in the desert) 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 forty 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 settled condition, affording conveniencies for the curing of that soreness, which otherwise by constant journeying would be chafed, and inflamed.

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.

2. In Paradise, whilst as yet they persisted in their original innocence.

3. On the condition, that they should observe Gods law in refraining from the forbidden fruit.

4. Promising to the observers thereof a perpetuity only in

1. Made with *Adam* and *Eve*, and such only as should succeed them in the visible church

2. In Paradise, after their fall, when the *seed* of the *woman* was promised to *break the Serpents head*.

3. On the condition, that with a lively faith they should believe in the promised seed.

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 substance here, and the reversion of heaven and happiness 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 fundrie 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,*

Answer. 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 *Abram* 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 *Abaz* 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.

Ans. 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 performance

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 *Shibboleth* 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 exactness.

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.
 3. The blessings, and benefits conveyed by it.
- } of 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 com-

eth he, who upon the breach of the covenant of works, was left our enemy, our enraged 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. 22. 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 sense.

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 *insectes bies*) 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 holiness here, glory and happiness 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 *babbling* 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 sense 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.

Answer.

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 fruitfulness 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 error is grounded on this argument; because 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 fatness 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 this it is answered, first in general; by the same argument one may conclude, that under the Gospel no temporal, or outward happinesse 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 bitternesse as well as sweetnesse 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 happinesse 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

always 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 settled 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 merely personal, and forfeited to the Crown on the attain-ture of the foresaid Courtier.

God maketh sure work in his Cove-nant 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 spi-ritual unthrift, yet God hath put it past his power to alienate the spiritual inheri-tance of the Covenant from his children, they shall not suffer for their fathers de-fault; the same being made over to *Abra-ham and his seed*; and now we come to shew what persons are included within the compasse of that relation,

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 senses thereof, and all of them worthy of our especial notice: But before and above all other Acceptations, 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 Preciousnesse, 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 Te-
statours

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.

Answer. 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 *Mysterie* but in these two sons of *Abraham*, whose

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 * *In his Cö-*
peremptory and positive, that, *ment on Ge-*
(though the type of a carnal *nesis, chap.*
people) yet, in truth, his own *17.*
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 hap-
pinesse, had it been said of him that he
was *gathered to his father Abrahams* bo-
some being a noted place, *Luke 12.* for
blessed repose.

Abrahams immediate seed were either

E

such

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 forty years old, when he took *Rebecca* 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 *Abraham's* 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 *Profelytes*, and believing Gentiles,

Profelytes, or *Advena*, were *Aliens* by extraction, and *Jews* by profession; and these again were either the *Primitive Profelytes*, or their successours in all Ages.

By Primitive Profelytes 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 Profelytes*, we may take notice of two most memorable and conspicuous accessions to their company.

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 profelytes stil continued in the congregation of *Israel*.

The other remarkable Addition of Profelytes 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 conspicuous

ous Additions of *Profelytes*, there was scarce any Country confining on *Canaan*, (as some, a good way distanced thence) but now and then did drop in a *Profelyte* 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 *Profelytes* amongst the Jews were divided into two sorts; some *Profelytes of the gates*, admitted only into civil society, and cohabitation with them: others call'd *Profelytes 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. 29. 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 controversy.

CHAP. IV.

That all visible Members of the Jewish Church had a federal 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.

There 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

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|----------------------------------|--|
| 1. <i>The adoption.</i> | 5. <i>The service of God.</i> |
| 2. <i>The Glory.</i> | 6. <i>The promises.</i> |
| 3. <i>The Cov. nants.</i> | 7. <i>The fathers.</i> |
| 4. <i>The giving of the Law,</i> | 8. <i>Christ conceiv'd in the flesh.</i> |

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 foederal 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 small defection from the same. Now, as I cannot blame them to be *jealous with a godly jealousy*, and to decline what is introductory of so comfortless an error, as maintaining the *apostasie of Saints*: so I must condemn their over caution herein, *to fear where no fear is*. For, this foederal 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 equally

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 truly his. Now, should a Pagan, *quà 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 *fæderall 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 *Abaaz* by his *fæderall-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.

C H A P. 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 being Covenanters, is taken from their seeming inability to perform the *stipulation*, or counterpart of a *Covenant*, Is not a childe called $\nu\acute{\iota}\pi\omicron$ in Greek, from $\nu\acute{\iota}\epsilon\pi\omicron$ 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 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 pœne* 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 wisdom 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 counsellor, 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 puzzled 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 liveletle 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 beleevethem, 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 beleve 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. Applicable 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 *first faith* to the former *four*, namely the faith of Him, who lay sick on the Bed. However, here we see that the behests 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* recomended and preferred *Jacob* at his Circumcision into Gods favour.

Secondly, at Circumcision the childe weaknesse to covenant is assisted by Gods acceptance thereof. *That is well spoken, which is well taken.* How simple and slender soever a childe's 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 publicly ratifieth, and confirmeth the same with his own actual 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 use 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 total. 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 crippled, should corruption be taken from us; Wherefore *laying aside* (saith James 1.21.) *all filthinesse and superfluity of naughtiness,* 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 bear of thee, &c.* All this is uselesse, no way but one, cut it off.

The Infants Advocate.

5. *The cutting off must bee timely.*
Abels sacrifice had 3. excellent qualities;
* *Gen 4.4.* Of what was *first*, * *fat*, and
* *Heb. 11 4.* * *faithfull.* Our service of
God ought to be early; deferre it not a-
bove *eight dayes*, that is, do it as soon as it is
do-able without danger. Indeed the long-
er *Circumcision* is delayed, the greater will
be the pain thereof. Witness the *Sheche-
mites*, *circumcised in their full strength*,
Gen. 34.25. And disabled by the Arrears
of their pain, to defend themselves
though three dayes after.

Too blame they, who put off the *cir-
cumcision* of their *hearts*, and on frivo-
lous pretences deferre their Repentance.
* *Harpsfield* We read of * *Thomas Bour-
in his Eccl. chier*, Arch-Bishop of *Canter-
Hist. sac. bury*, that the *Pope* dispensed
dec. 5. p. 625 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,

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

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

1. *Ἀποκοπή.* The cutting off } of the foreskin.
2. *Ἀπεσβασί.* 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 lancets of true repentance, leave an indelible 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 therefore will be good to mitigate the same. Surgeons, when forced to cut off a limb, generally use two ways 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 progress 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.

C H A P. 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 endeavour to disprove Baptism's succession to Circumcision by alledging many differences betwixt them, do our Work in desiring to destroy it, whilst 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 *Man-kinde*, 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 expressly mention the baptizing of Women. For Scripture proofs are not to be taken by their number. but weighed in the ballance; One witness 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 incumbered 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 satisfy her by the answers Chapter I. formerly alledged, (*viz.* that she was virtually, 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 disessential 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 Pasleover 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, *I. 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 wil; 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 virtually extant.

Therefore Baptism succeeds in the place of Circumcision,

The Major we presume of unquestionable truth, where the distribution is incapable 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 Circumcision, 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 compris'd in that expression, *Gen. 17. 7. To be a God unto thee*, whereof largely before; and the same is performed in Baptism; when 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 Pascheover] 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 enjoined 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 blood) *Acts* 16. 3. was Circumcised by *Paul* himself.

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

Ans^w. 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 gracious 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 than 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 than 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* than *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-Country-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 conducive 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 three-fold 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
 * 1 Cor. he must be a * *man of understand-*
 14. 20. *ing*, (which we all ought to be) to whom *Baptism* is visible by deduction from Scripture.

See we here not only the usefulness 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 *Prophecie* 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 strengthened 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 *Scripture-consequences*, which their simplicity could never first have found out by themselves.

Then will it fare with such people as with the *Samaritans*, 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 error, 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; Therefore *Abraham, Isaac, & Jacob*, had ſtil a true and real exiſtence. And thus an argument, which formerly was virtually 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 error. 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 expressly 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 plead 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 *suspicion* 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 conceive 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.

Answer. 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 suspicion of falshood; and that only in the latter part thereof: Now let the deniers 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 incapable 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*

84 *The Infants Advocate.*

a Jew's 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 earnestness, 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 thereof, *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 well 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-

about 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 necessities 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: Pity 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 spiritual 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 dwell 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 *eousus*, 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 barrenesse, and fruitfulness, 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, *Dent. 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 than to be *imposed on* by her; yet because there was *Lasum 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 Physicians 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 suspicion of sinfulness 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 uncleanness (as alien from the purpose:) We will principally insist upon a threefold *uncleanness* mentioned in Scripture, with a holiness parallel thereunto.

1. A Ceremonial un-
cleanness. Common
or unclean, Act. 10.
14. Such unclean-
ness was now
quite grown out
of fashion under
the Gospel.

Ceremonial holiness,
whereby things
were legally pu-
rified from pol-
lution, which ho-
liness was quite
out of date with
the Jews, and ne-
ver 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 un-
cleanness putting
the person into
Gods displeasure,
and a damnable
condition.

Spiritual holiness,
which mounteth
a man into the fa-
vour 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.

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| <p>3. <i>Sacramental</i> uncleanness rendering the person unfit to partake thereof, and receive any benefit thereby.</p> | <p><i>Sacramental</i> holiness which entitles a childe to a true right, to partake of those Initiating Ordinances of God, wherby he is made a</p> |
|--|---|

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,

felves, 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 holiness.

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 holiness 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 unworthiness.

Thus amongst the Jews every childe, descended from *Abraham*, might challenge Circumcision as due unto him, but could not so lay claim to the Pasleover (of which some of his own intervening uncleanness might make him incapable) 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 blond, have a whole right to the Sacrament of Baptism, Rom. II. 16. If the Root be holy so are the Branches.* Say not in such *mongrel 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

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parents

parents *dry* and *wet* prayers, (even before their conception) petitioning to God importunately, to make them be instruments not to *Peopel 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 *stie*, 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 *Sacramentally 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 well 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, M A N. 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 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.* 26. *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 weaknesse, 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. II. 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 offensive and defensive 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 niggardly to others, and especially to Infants denying the least degree of the Spirit unto them.

Whereas let matters be beheld with an impartial eye, and it will appear, that it is more probable children should partake of the company of the Spirit, than men now addayes: 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 Gods 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.

C H A P. 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.*

All 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 *παιδια* 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 *βρέον*, 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 stripplings 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 significantly 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 irritate 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 sicknesse 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. XIII.

The Fifth Reason drawn from the Malady of Original Corruption.

THE *Fifth 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; therefore 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 senseless 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 pittie 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 blood which cannot go. All these miseries, and death at last, falls often on Infants incapable 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 sinfulnessse 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

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body,

body that deny Baptisin 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 *Custom*, 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 errors, 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 Custom to Patronize their erroneous opinions, and injurious practices.

But all this ought not to beget in us a neglect of such Customs, which like *Melchisedec*, are *Heb. 7. 3. without father, without mother, without descent*; 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 Customs* 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 Customs*, 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 *breadth*, (as many

ny *Popish Customs*, generally, but not anciently used) but never shot up to the just stature of *Primitive Antiquity*. We only defend such *wel-grown Customs* which I call *square* ones, (the form of firmness and stability) whose *height* and *breadth* are well proportioned, put in ure by Christians at all times, and in all places; cohceiving we can demonstrate it, *by reason from Scripture*, that such Customs 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 survivor 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 1-20*. 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 errors, 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

about his Church in general, that he will not suffer the same to be universally infected in all Ages with any one dangerous Error. 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 Customs 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 error 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 Customs, appears by his expression

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.

Answer. 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 causelesse 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

file 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.

C H A P. 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 *Abimaaz*, 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 *better's* have done before me) yet thus far wil I follow the example of *Abimaaz*, 2 *Sam.* 18. 23. *Torun 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
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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.

* *Augustine*
Epist. 95.

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*.

|| *Augustine*
Epist. 92.

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

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 *Ju'ian*, 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 judge?* 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 Bapti-
 sining of Infants. Nor can it be accounted a ge-
 neral custom of the Church which is but local,
 and partial, in a word, both NEW and NAR-
 ROW, 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 ad-
 ministrated to Infants, *not to wash away their*
Original sin, but to bring them to the king-
dome of heaven. A fancy which he was
 the first, and (he and his) the last to main-
 tain it.

The result of all is this; Seeing *Pela-*
gius 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 customs 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 full, free, and fair passage at pleasure to go forth, durst he but have denied the Baptizing of Infants to have been a general Church custom 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 possess, and the *Ammonites* pretended unto: *When Israel dwelt in Heshbon, and her towns, and in Arcoer 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 Pedit-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 Pedit-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 excess. 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. II. *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 expressly 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 *se-*
venth

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, witness Gods servants their passionate complaint, *Psal. 74. 8.*

And again, to erect them was an acceptable act, alledged by the *Pharisees* as an argument to endear 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 *Passcover*, 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 *synagogues*, 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 JUR 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 idol-worship, in all such as there assemble themselves.*

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 literal 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

sure of perswasion in this point.

Namely, when it is said, *Acts 16. 15. Lydia was Baptized and her household:* 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 household 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 *households* are exprest, we must rationally conceive that some infants were amongst them.

I must confesse I can tell the time, when there were three households of young folk in the world (and then but three households 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 Orenge on it all together. I mean, infants, children, striplings, youths, men of perfect, reduced, decayed ages.

C H A P. 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 brute 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 w^{ch} 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 small
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 greatness.

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 goodness, makes above him which is an unthrifit therein.

Thus the *species*, or *kind* with all specificall 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 more of the reasonable soul then the Dwarf 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 *house-keeper* 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

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heart,

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 *believe*, 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 *fæderati 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. 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. 22. 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 sovereign vertue thereunto. Thirdly, Many of *Christs* actions were for our instruction, not imitation. Christ pre-

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

Discover we here a corruption too rife in all our hearts: Such is the frowardness 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 *Christ's* disaffection to the same.

Answer. *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 t^h us 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 employments, 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.

Answer. 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 16. 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. 21.* 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 crevisses 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 previous and preparative teaching are incapable also of Baptism which dependeth thereupon.

Ans.

Answer. 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 ἐν μαθησθεὺς 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 progress 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 sense 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 *μαθητῶν*, *make disciples*, in which sense they maintain that infants are capable of *disciple-ship*, and may be insisted therein. For proof hereof they produce *Acts 15. 10.* *why tempt ye God, to put a yolk upon the neck of the disciples.* Now this *yolk* was Circumcision, which some stickled so zealously for, and these *disciples* were infants eight days old on whom that Sacrament was fastened. In this sense 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
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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 shall 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.

Ἐξέλιξ 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 *Sponsors* 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. 2. *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 therefore on Godfathers generally, as on brassè Andirons, standing more for sight then service, ornament, then use, whiles the main weight and stresse 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 *hence* 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 Council 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 stammering, 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 procelle 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 qualify *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 kinned 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] *suretyship is sure*, Prov. 11. 15. and one may justly suspect

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.

Ans. 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 *fæderal* 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 Circumcised.

Answer. 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 wantonness in this kinde was too frequent amongst the Jews; our common expression to *commit folly* with a woman, being borrowed from *Thamar's* 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 publicly 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 wantonness 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*
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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 pedigree, 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 4^{ly} 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 uncleaneſſe, 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.

Objec^t. The Children of thoſe who are worſe then infidels may not be baptiſed. 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.

Answer. 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 pitied, 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 preferment:*

ment : I say, I purposely forbear such instancing, lest the remembrance of the meannesse 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 producat, & 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 co-heir 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 Archbishop of *Canterbury* and Martyr) was appointed in *Cambridge*, *Poser extraordinary* of the sufficiency of such who Commenced in Divinity; he denied 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
 * *Fox Martyr-* Dr *Cranmer*, who by
rol. p. 1860. putting them back, put
 them forward to attain a better degree
 of knowledge, and perfection. If the
 Church bestows her *negative voice* on
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The Infants Advocate. - / 1

such children of Pⁱgans, refusing to baptize them till reponsible 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 *Vien-na* for an Heretick. I

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 *Tranlyvanian Ministers, Anno 1567.* set forth two books, one against the
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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 coincidence

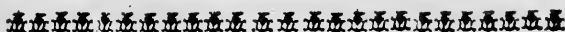
incidency betwixt these *three Treatises*. Who knows not, but an honest man may on the road accidentally travel with strangers, whose faces he never saw before, without any *privity* to their bad designs? For my own part I was never bred in the *school of Tyranny*, and am loath to load the doctrine of *Anti-pedo-baptism*, with the burden of more badness than it hath of itself; 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, than 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
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176 *The Infants Advocate.*

the Sea in a girdle of sand, and saith to the waves thereof, *Job 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 errors. Amen.*

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The Infants Advocate.

C H A P. 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.

I.  T 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.

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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 a-days 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 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 betwixt 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 reasonable 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. Harken 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 erroneously dissent, from their Brethren, shall in due time agree when the Truth shall be revealed to them.

In the supposition the *Em-* } *And if in*
phasis of two words } **A N Y** *thing.*
 must be examined. } **Y E.**

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 Fundamentals 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 *something*, Be they *otherwise minded*, in matter of *Fact*, or of *Faith*, or of *Doctrin*e, 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 denied 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 dissenters, that *if any be otherwise minded, God will reveal even this unto them.*

10. D O C T. *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 nesteth it self under the roots thereof. Spitefully to im-poison 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 diffention, 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 Synagogne*, 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 errors 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 wished them cut off with temporal death.

16. Here we say nothing of such Doctrines as bear *Herese* and *treason* impaled together, 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 a-days 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 completed, 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 errors 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 subdivide

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 errors 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*?

Ans.

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 error is in it self a *damnable* error. 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* errors 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* errors in the last and worst acception thereof. As for smaller errors, 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 good Christians pray with *David*, if not in the same words, to the same sense, *Psal. 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 errors 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 useles. 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
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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 furlily 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 error 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 *Christians*

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 *Retractions*. 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 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, *Psalms 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 *Foram* 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

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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 *Foram*, for making Idolatrous Priests his choice 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, (*Elisba* being like *Eliab*, and *Eliab* 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

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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 errors 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 error 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 *shoo-latchet* the richer by the maintaining thereof. *Tully* saith of our *Brittainy* in his time, (when *Cesar* 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 advantageous 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 devert 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 medicinis facile parabilibus, Of medicines which may easily be procured,* and very good for such w^{ch} take *Phylick 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
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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. Fourthly,
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 Ministry, and have endeavoured to devest my self of pride, passion, and covetousness, and yet no error 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 error, because I follow my present light, and all the means of your prescription have made no alteration on my understanding.

40. *Answ.* Give me leave to be jealous over these Objectors, with a godly jealousy. I expect not the validity of my Receipts 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 reclaimed unto it. Onely I remember a passage of *Elijah*, 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 reclaimed from their errors. A word or two how they should behave themselves.

42. First, practise our Saviours precept to S. Peter, *Luke 22.37.* *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 errors : 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 errors 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 errors. How ought they to counsel others to the truth, and *Paul*-like, to comfort them with their own Precedent, that such as err may seasonably be reclaimed.

48. Come we to shew how the standers by, and all other *orthodox* Christians ought to contribute their assistance to the reclaiming 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 *παρίσταντες*, 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 employment. For whom these counsels are proper.

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 conscientia*. But that onely they are answerable to God for the primitive error, and not for such derivative ones, which notwithstanding are the undoubted off-spring thereof.

53. Lastly, when they shall recant their errors, 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 wandered 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
C 2 will

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 out-bounds of the truth, we there stand on tip-toes ready to embrace you if you come to us, and no otherwise.

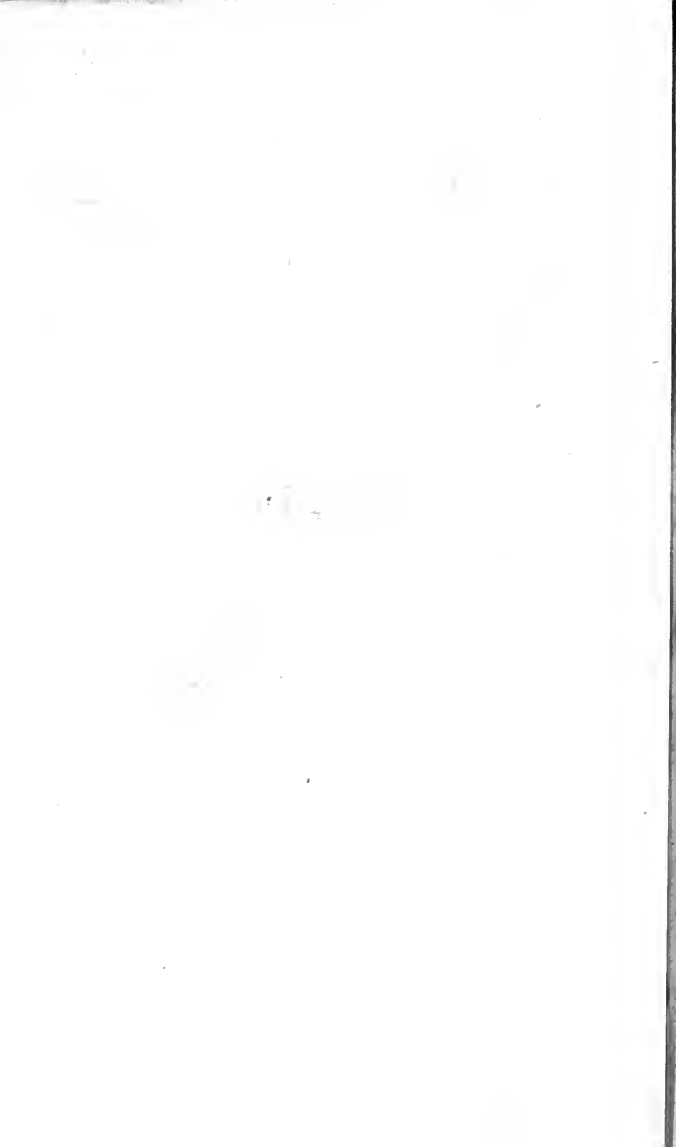
58. But as for difference in *affection*, seeing we conceive your error not such as intrencheth on salvation, (because not denying but deferring Baptism) and onely in the out limbs (not vitals of) Religion, wherein a latitude may and must be allowed to *dissenting brethren*, we desire that herein the 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.





