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A
DEFENCE
OF
INFANT-BAPTISM :
IN

Answer to two Treatises, and an Appendix to them concerning it ;

Lately published by Mr. *Jo. Tombes.*

Wherein that Controversie is fully discussed, the ancient and generally received use of it from the Apostles dayes, untill the Anabaptists sprung up in *Germany*, manifested.

The Arguments for it from the holy Scriptures maintained, and the objections against it answered.

By *Steven Marshall* B. D. Minister of the Gospell,
at *Finchingfield* in *Essex.*

The promise is made to you and to your Children, Act 2. 39.

Ἄσι δὲ τὴν σωματικὴν ἐργασίαν, καὶ πῶς ἔστι σοὶ καρτὴς, τὸ Βαπτισματῶ.
Greg. Nazianzenus.

Καρτὴς δὲ Βαπτισματῶ ἀπὸς ἰ τῶν ἀνδρώπων βίῳ, *Basilii Magnus.*

Hoc (viz. infantium baptismus) Ecclesia semper habuit, semper tenuit; hoc à majorum fide accepit, hoc usque in finem perseveranter custodit, *August.*

Printed at *London* by *Ric. Cotes*, for *Steven Bawtell*, and are to bee sold at his Shop, at the Bible in *Paper-head Alley*, 1646.

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WASHINGTON, D. C.

1918

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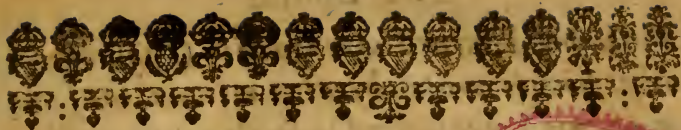
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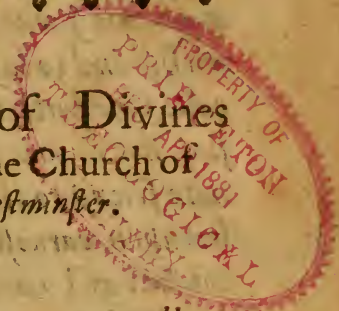


TO THE
Reverend Assembly of Divines
and Commissioners of the Church of
Scotland now sitting at Westminster.

Reverend Sirs,



Hereas all of you in generall are concerned, and some of you particularly named in the Booke I deal with, the world might happily have expected a joint-endeavour, where there was a common interest: That I therefore (whilst you are otherwise fully employed) should undertake this taske, I desire may not bee imputed by you or any to an over-weening conceipt of mine own abilities: for had it fallen to some of your lots, I should have hoped the Church of Christ might have reaped more fruit, then it is like to doe by my poore and weake endeavours. But my personall ingagement to assert that truth of God which I had held forth in a Printed Sermon, which



The Epistle

which my Learned Antagonist (passing by other bookes written by other men on the same argument) was pleased to single out to combate with, and to lay out his strength upon, hath called me forth to stand up in this controversie, not as your Champion, but as an affectionate friend to the truth, which we are all called upon earnestly to contend for; in which conflict as I cannot but feare that you will easily discover my weaknesse; so I cannot but hope that you will not finde me either so foiled by mine adversary, or deserted by God, whose cause I plead, as not to have sufficiently answered that booke, which hath obtained to be called in Print, The strongest Shield and Buckler wherewith that cause was ever protected; but in Salem God of old brake both Sword and Shield, and if he hath done the like now, the weake hand which hee hath made use of, serveth onely to point at that mightie arme of his, which hath gotten himselfe the victory. Truths triumph and the Churches peace I have had in mine eye, and have desired to carry meeknesse and love even to him, whose opinion I fight with, all along in my heart and pen: what ever measure my
former

Jude 3.

Mr. John Good-
wins answer
to Mr. Ed-
wards Gangr.
p. 20.
Psal. 76. 3.

Dedicatory.

former writing met with from him, I have endeavored to looke upon his with a neither bloodshot nor loftie eye; passion blinds the one, and pride makes the other oft-times overlook that truth which a lowly eye seeth clearly at a nearer distance: sure I am, the wrath of man worketh not the righteousnesse of God, whilst James 1. 20. the meeke bee wilt guide in judgement, and teach his way. Psal. 25. 9. What herein God hath enabled me to doe, I willingly submit to the Churches censure, and humbly present to you, not as any way worthy of you, but onely as a publick testimony of my reverence and gratitude for all the refreshings of spirit, and that abundance of spirituall grace I have found from the hand of God, whilst I have had the happinesse to sit among you; for a yet more plentiful effusion whereof upon you, to the happy settling at length of these distracted Churches in truth and peace, is the prayer of

April 2.
1646.

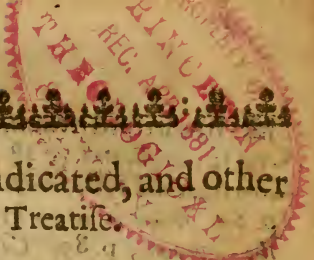
Your unworthy brother, and
servant in the Lords work

Steven Marshall.



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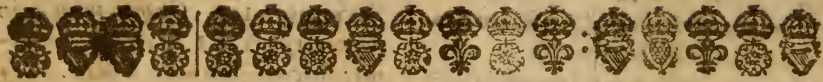
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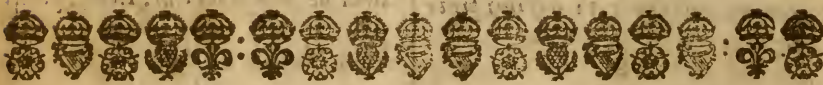
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Errata.

Page 110. Line 11. read, you will not doe, p. 144. l. 34 for where r. were p. 145. l. 35. r. -thrafi-, p. 157. l. 23. dele not, p. 164. l. 22. r. sequitur, p. 166. l. 5. r. part 2. p. 167. l. 6. r. Cathumeni, p. 173. l. 3. r. impute to you a fense, p. 175. l. 16. r. so with Aretius, p. 176. l. 13. r. inserui, l. 16. r. tempori, p. 178. l. 38. r. fauus, p. 191. l. 33. fer That r. But, p. 199. l. 1. dele comma after omnibus, p. 213. l. 1. r. תלמידי p. 213. l. 5. r. תלמידי p. 222. l. 7. r. as for sa. p. 226. l. 19. for Baptisme and prayer all one, r. baptizing into the name of the Father, Sonne and holy Ghost, and prayer all one, l. 22. for, his baptisme and prayer was all one, read, that Ananias his baptizing Paul into the name of Christ, or into the name of the Father, Sonne and holy Ghost, and Pauls calling upon the name of the Lord, was all one.



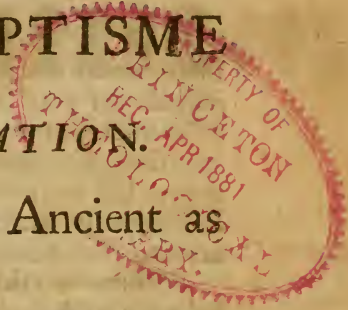
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INFANT BAPTISME

NO

LATE INNOVATION.



But cleared to bee as Ancient as
is pretended.

SIR,



Received your Book about the time mentioned by your self: which when I had read over, and thereby perceived how meane an esteem you had not onely of my Sermon, but of all other things extant, in defence of Infant-Baptisme; and indeed of all Men whose judgement differs from your owne; and how highly you value your own performance in this piece: I concluded you would have no rest in your spirit untill it saw the light; and the rather, because you so earnestly presse mee *To call in to my assistance all the rest who are engaged in this Cause,* that so you might have an adversary fit to deale with, that as a mighty man you might incounter with an Host. But when after some friendly conference with you, you declared to me, that if you might enjoy liberty to exercise your Ministry, in some place where you should not be put upon the practice of baptizing of Infants, you could (yea,

B

and

and intimated to me that you would) keepe this Opinion private to your selfe, provided onely, that if any should preach in your Pulpit for the Baptizing of them, you should take your self bound in the same place to preach against it; otherwise Mens preaching or printing abroad, should be no provocation to you. (In hope whereof, my self endeavoured to help you in to the place where now you are, desiring the Church might not lose the benefit of those good gifts which God hath bestowed upon you.) And thereupon I tooke no further thought of any present Examination of your large Treatise, having my hands full of other employments, because I verily thought you would have sate quietly down, preached Christ, kept your Opinion to your self, and not have any further appeared (especially at this time) to increase the flame of our Divisions and confusions.

But since you think it necessary to deprive the Infants of Beleevers, of that which wee conceive to bee their glorious priviledge; yea, and looke upon all other endeavours of Reformation, as things which will come to nothing, till this opinion of yours prevaile (so dearely are you in love with your own Babe) and come out into the field so bravely, and giant-like, to tread down all who stand against your way: I have (with the Lords assistance) undertaken your pompous Treatise; and as farre as my impaired health, and other services would permit, indeavoured to bring your *Examen* to the tryall, with as much brevity and clearenesse as I could possibly; and I hope also, with so much evidence of truth, that there shall be no need of a Colledge to make any further answer unto you. Wherein I shall not (as you have done) carpe at every phrase or expression, nor digresse into impertinent Discourses, thereby to swell up a volume; nor amuse the Reader with multitudes of Quotations of Latine and Greek Authors, and then turn them into English; nor frame as many senses of an expression as is possible, and then confute them; and so fight with men of straw of mine own setting up; nor spend a whole sheet of Paper together, in confuting what was never intended by my Ad-
verfa-

versary, as the Reader shall clearly perceive you have dealt with me: but plainly grapple with you, and insist onely upon what properly belongs to the cause in hand.

But first give me leave to observe your *destructive Artifici*. It is the *Socinians* way to elude all Texts of Scripture which are urged against them, if they have been differently expounded by Learned and Godly men, ancient or modern: to question all conclusions infer'd by consequence from Scripture: to deride the testimonies of any of the Ancients, by discovering the nakedness, error, and oversight of those Reverend men: and by making themselves merry by turning the Orations, Epistles, or allusions of the Fathers into Syllogismes: and by inserting of *Ergo*, now and then, to make all their Rhetoricall passages seem ridiculous. I appeal to the judicious Reader, whether this plot be not carried through your *Examen* & Exercitation. Especially I observe your maine faculty to lye in framing specious answers to Arguments brought to prove any thing. Your great Argument in your Exercitation is; if *I can answer all Arguments for baptizing Infants, then &c.* And then you form the Argument into severall shapes, and seek to elude them; and herein I confesse you are dextrous. The rest of the Arguments wherein you doe assert, or goe directly to prove; alas how inconsequent are they, as will appear when they come to bee examined. The like course you take in your *Examen*, laying out abundance of strength in the *anastomatistical* part, waving and eluding the dint of an argument, by *distinctions* and *severall senses*, and finding *some men of note* to construe a *Text* otherwayes, and the like. So that the Reader may see what you doe not like, but he may stay long enough before you bring satisfying arguments to settle him in that which you *would have*, when you have startled him, in what you *would not have*. But this kind of disputing never edifies the Church: what one book was ever written by any of our Divines, even in the great point of Justification, or Faith; which some learned and subtle Papiist hath not been able to cloud and slur in such a way of answering? Well, however I proceed to your *Examen*.

And I begin with your Prologue, wherein you declare
“ the occasion and end of this your writing, the sum whereof
“ you make to be this. First, you sent (as you say) Nine
“ Arguments drawne up in Latine to a Committee appointed (as
“ you were informed) to give satisfaction about points of Pado-
“ bapisme; afterward Three Arguments more, with a supple-
“ ment of some other things in writing, which were delivered
“ to Mr. Tuckney, and by him joyned to the other Papers; your
“ intent being either to give or receive satisfaction in this
“ great point; but to this day (much contrary to your expecta-
“ tion) you have had no returne from the Committee. Se-
“ condly, you are more provoked by some passages in a Sermon of Mr.
“ Vines. Thirdly, and by a comparison in my Sermon, between
“ Hazael’s cruelty to the Infants of the Israelites, and the prin-
“ ciples of the Anabaptists. Fourthly, you finde mee too ve-
“ hement in maintaining of this point, of which you and others
“ see no ground. Fifthly, yea Mr. Dan. Rogers confesses
“ himsef unconvinc’d by demonstration of Scripture for it.
“ Sixthly, that Mr. Ball cuts the sinewes of the Argument
“ drawn from Circumcision. Seventhly, that Musculus at length
“ found I Cor. 7. 14. impertinent to prove this point. Eighth-
“ ly, to conclude, upon your best search, you are confirm’d that
“ it is an Innovation maintained by dangerous principles, a
“ thing not to be acquitted from Will-worship; that it hath
“ occasioned many errors in Doctrine, corruptions in Discipline
“ and manners, unnecessary and vaine disputes, and almost quite
“ changed the Ordinance of Baptisme, &c.

This is the sum of your Introduction; to which, because
it is but a pompous dumb shew, I shall returne a very briefe
answer.

First, for your Latine businesse sent to the Committee,
I thought you had not been ignorant, that the worke of
Committees, is but to prepare matter for the Assembly; but
neither Committees nor Assembly have power to answer any
thing, sent from any (except from the honorable Houses) with-
out leave from the Parliament. And if you please now to take
notice of it, you will no longer wonder why the Committee
hath made no return to your private Paper; this I thinke

is sufficient to remove your first stumbling block: onely I am further to tell you from *Mr. Tuckney*, that hee desires you to get better evidence for what you relate concerning him; for the truth is, he neither mediately nor immediately received any Papers from you, nor joyned your 3 last Arguments to your 9 first.

Secondly, your offence at a passage in *Mr. Vines* his Sermon, shall bee considered in the place where you againe repeate it, and aggravate it to the utmost, *Part 2. Sect. 6.*

Thirdly, as to your exaggerating my allusion to *Hazaels* practice. I answer, I compared not *their intentions* with *his*, but the fruit of their *principles*; casting all beleivers Children as much out of the Covenant of Grace, as they do the Children of Turks and Pagans; and therein you your self joyn with them. Now whether such a comparison might not be used without any further Apologie, I leave the unprejudiced Reader to judge.

Fourthly, whether my proofs for this Doctrine are weak, uncertaine, far-fetch't, shall God willing appeare to them, who wil impartially read and compare your book and mine together.

Fifthly, as for what you suggest from my Reverend and Learned Friend, *Mr. Dan. Rogers*, although enough might be taken out of his words in that book, to declare his own meaning; I rather chuse to set it downe in the very words which he wrote to me in a Letter, bearing date the 29 of *January* last past, in way of answer to a Letter which I wrote to him; wherein I requested of him to know, what in his name I should answer to this passage of your book: his words are these; *If I were to answer that Anabaptist, I should answer him silentio & contemptu: for why should I not? since in that very place of my Sacraments, part 1. p. 78, 79. where I confute those Schismaticks, he snatches my words from their own defence. My words are, I confesse my selfe unconvinced by any demonstration of Scripture for Pædo-Baptisme, meaning, by any positive Text; what is that to helpe him? Except I thought there were no other arguments to evince it: Now what I binke of that, my next words shew, pag. 77. lin. 45, 6, 7. I need not transcribe them.*

them. In a word, this I say, though I know none, yet that is no argument for the non-Baptizing of Infants; since so many Scriptures are sufficiently convincing for it. Therefore this want of a positive Text must no more exclude Infants, &c. then the like reason should disannull a Christian Sabbath, or Women-kind not to be partakers of the Supper: The quisting of mine own Text were enough.

6. If Mr. Ball cut the sinewes of the Argument from Circumcision to Baptisme, himself was very much mistaken in his owne meaning and intentions, who in the very same place alledged by you, uses the same Argument, & makes the parallel to lie in the same things which my Sermon doth: you might have done well to have informed the Reader so much, when you used his authority to overthrow that Argument: his words are these, "Circumcision and Baptisme are both Sacraments of Divine institution, and so they agree in the substance of the things signified, the Persons to whom they are to be administred, and the order of administration, if the right proportion be observed: as Circumcision sealed the entrance into the Covenant, the righteousness of Faith, and Circumcision of the heart; so doth Baptisme much more clearly; as; Abraham and his Household, and the Infants of beleiving Jewes, were to bee Circumcised; so the faithfull, their families, and their seed are to be baptized. Circumcision was to bee but once applyed by Gods appointment; and the same holds in Baptisme, according to the will and good pleasure of God.

Seventhly, I perceive you glory much that *Musculus* hath deserted 1 Cor. 7. 14. as an impertinent prooffe for baptizing of Infants, and you repeat it at least three or foure times in your book: and I observe throughout your whole Treatise, that when any Authour joynes with you in any particular, you improve his authority to the utmost; which makes me conceive, that it would be a great glory to you, to be able to prove a consent of Learned men to concur with you in your way. And therefore I cannot but wonder that you should so much slight and undervalue
the

the Judgements of Fathers and Councells, Harmonies and Confessions of whole Churches; when they differ from you. As for *Musculus*, whether he changed his Judgement upon 1 *Cor.* 7. on good grounds, shall be examined in due place: In the meane time I informe the Reader that in the same place *Musculus* acknowledges that there are Arguments enough, and sufficiently strong to prove baptizing of Infants, though this 1 *Cor.* 7. be left out. And if *Musculus* Opinion sway in the one, I hope it's not to bee rejected in the other.

Eightly, whether *Dignum tanto tulit hic promissor hiatus*; whether your roast be answerable to your great boast; Whether your Arguments and Answers will make good this high charge that Pædo-Baptisme is an Innovation, maintained upon dangerous principles, &c. we proceed now to examine.

And first wee shall inquire concerning the Histori-
part, *Whether Pædo-Baptisme as it is now taught, be but a late* Sect. 2.
Innovation: whether it bee not as ancient as is preten- Reply to the
ded. Historical part,
vindicating the
Antiquity of
Infant Baptism.

Because many of the Anabaptists shame not to say, That the Ancients, especially the Greek Church, rejected Infant-Baptisme for many hundred yeares: I said in the beginning of my Sermon, that the Christian Church hath been in the possession of it for the space of 1500 yeares and upward, and named a few testimonies out of the Greeke and Latine Fathers, in little more then one page, to make this good; no wayes intending to make the weight of the Question to hang in any degree upon humane testimonies or consent of authority, but onely upon the evidence of the Word; upon this you have bestowed two or three sheets of your book, and as if all Antiquity run on your side you confidently affirme:

“ 1. As much may bee said for Episcopacy, keeping of Easter,
“ the religious use of the Crosse.

2. “ That my highest Testimonies reach not so high.

3. That

3. "That being rightly weighed, they make rather against
 "the present Doctrine and practice, then for it.
4. "That there are many evidences, which doe as strongly prove,
 "that from the beginning it was not so; and therefore is but an In-
 "novation. The first of these you suppose so cleare to
 "Scholars, that it is needlesse for you to bring any proofe;
 "the other three you undertake to make good in your sub-
 "sequent discourse.

Truly Sir, your undertaking is very high and confident, and I shall diligently weigh with what strength you perform it; and shall therefore more fully inquire into the practice of Antiquity in this point, then else I should have judged convenient to doe. As for that which you tooke for granted, That there are plaine testimonies for Episcopacy, the Religious use of the Crosse, &c. before any testimonies can be produced for the baptizing of Infants, pardon mee that I forbear to beleve you till you have made it good. I have already alledged some, and shall now (God willing) alledge more testimonies to prove that in the Judgement of the Ancients, the baptizing of Infants was received in all ages, and from the very Apostles, as a divine Institution. I read no such thing for Episcopacy, as a distinct order from Presbytery; your selfe may read in Dr. Reynolds his Epistle to Sir Francis Knolls, that in the Judgement of Ambrose, Chrysostome, Augustine, Theodoret, Theophylact, Oecumenius, Primasius, Sedulius, Gregorius, and many other, that Bishops and Presbyters were all one by divine Institution, and that Ecclesiasticall constitution made the difference between them. Much lesse doe I read among them, that the Religious use of the Crosse was received in all ages, and that as a divine Institution. If you can make it out that these things were so, you will do a very acceptable service to the Papists, Anabaptists, & Prelaticall Party, who no doubt will return you hearty thanks, if your evidence be correspondent to your confidence. If you cannot, you should doe well to revoke this bold assertion. In the meane time I shall examine your Examen, of the Antiquity produced to make good the practice of the Ancient Church in Pædo-Baptisme. The first whereof was taken from Justine Martyr.

Your

Your first exception put in against this testimony is concerning the year in which he lived: I said 150; thereupon you charge me with *overlashing*, because I affirmed, *the Church had been in possession of the priviledge of baptizing Infants 1500 yeares and upwards.* Yet my overlashing herein, is not so much as you would have the world believe; though my testimonies had pleaded for no higher time then 150 after Christ: Neither have I overlashed so farre in this (as God willing hereafter shall appeare) as you have done more then once. I said the Church was so long in possession of it; and if you bee pleased to subtract 150 from 1645. I hope the remaining number will shew the mistake was not great, as appeares in the margent. If the Church was not all the while in possession of it, it had been your part to have informed your Reader of the time, wherein the Churches quiet possession was disturbed, and by whom. It is true, I named *Baltazzar Parnassianus* with his associates, who to their own ruine started up to disturbe this possession: but the claim of an unjust intruder to juttle out the true owner, will not carry the Title in any Court where equity takes place. In pleading the Churches possession of this truth for so long time, I said not so much as others have affirmed before me; Learned *Augustine* (though his judgement bee slighted by you) affirmed as much in his time, and yet I read not of any then that excepted against him for it: *The Church* (saith he) *ever had it, ever held it, they received this from the faith of their Ancestors, and this will it with perseverance keep unto the end.* If he might say that the Church before his time ever had, & maintained it, and if after his time it was more clearly held out; then I hope I did not overlash in saying the Church had bin 1500 yeares possessed of it. And it were an easie task to produce abundance of testimonies, giving evidence (not onely for their own age, but) that it was the received custome in all ages even from the Apostles time, & that this evidence was true, we may hence know, (saith Learned *Vossius*) because the *Pelagians* never durst deny it, when the Orthodox Divines used to presse it, who certainly wanted neither Learning nor

Justine Martyr,
or the Treatise
under his name
vindicated.

1645

150

1495

*Hoc Ecclesia
semper habuit,
semper tenuit,
hoc a majorum
fide accepit, hoc
usq; in finem
perseveranter
custodit. Aug.
Serm. 15. de
verbis Apost.*

The Greek Church received Infant-Baptisme.

will to have gainfayed them, if they could have found them abusing Antiquity: nay, they not onely not denied this, but concurred in it, so saith *Augustine*, lib. 2. *contra Cælist. & Pelag. Cælistus* (saith he) in a booke which hee set forth at *Rome*, grants, *That Infants were baptized for the remission of sins, according to the rule of the univerversall Church, and according to the sentence of the Gospell.*

In the next place you tell me *I know that booke from whence this testimony was taken, was questioned whether it was Justine Martyrs or no.* Truly I was not ignorant thereof; therefore I said, in a *Treatise that goes under his name*; I did not confidently averre that he was the Author of it; yet you plainly call it a bastard Treatise, and never prove it. but whosoever it was, it is well known to be ancient; and both Protestants and Papists asserting Pædobaptisme cite it.

Thirdly, I take notice that you answer nothing against the truth of the testimony it selfe: onely you say, that by it *I may see that the reason of baptizing Infants was, not the Covenant of grace made to beleivers and their seed, which you make the ground of baptizing Infants at this day.* You cannot be ignorant that this testimony was not alledged by me to prove the ground why it was administred: I onely made use of it to beare witness to the matter of fact, *that Infants were baptized in that age in which that booke was written, which is plainly held out in the answer to the question; you may also remember what I said of all the testimonies quoted by me, that I did not relate them to prove the truth of the thing, but onely the practice of it; and so much it doth notwithstanding the answer which yet you have brought unto it: what ground the Covenant of Grace made to beleivers and their seed, gives to Baptisme, shall bee manifested hereafter, and whether the Ancients used not (at least) some of the Arguments which we doe.*

Iust. Mart. 94. 56

*P. 5.
Irenæus testi-
mony vindica-
ted.*

Come we now to consider what you answer to *Irenæus* his testimony; here you speake, 1. Of his Countrey. 2. Of the age he lived in. 3. You question his translation. 4. And in the last place you speake a little against the testimony it self.

Before

Before you fall upon the examination of the testimony, you say, *Hee was a Greeke, and wrote in Greeke; but wee have his Works in Latine, except some fragments*: this you conceive to be a reason why we cannot be so certain of his meaning, as we should be, if we had his owne words in the language in which he wrote: and may not this Objection lie against any Translation whatsoever? and upon that ground you may slight it. I cannot guesse why you adde this *ἦν ἑλληνικός*, that *hee was a Greeke*, &c. unlesse it were to intimate to your Reader that I could not discern whether he were to be numbred in the Catalogue of Greek or Latine Fathers: yet you know that I mentioned him in the first rank of those Renowned Lights of the Church, which wrote in the Greek tongue, to which afterwards I added two other: and when I came to speake of any of the Latine Fathers; *Cyprian* was the first in whom this question did occurre. But whether his words in the testimony alledged bee truly translated into Latine, shall by and by be considered.

As for his age, you acknowledge with me, that *hee lived in the same Century with Just. Martyr*: the yeare in which he flourished is variously related by the Authors named by your selfe; one sayes 180, the other 183, I may adde a third who varies from them both, and sayes 175, and may not others point at other times also? For ought I know, you needlessly trouble your selfe, and your Reader, in naming particular years in which these famous Lights of the Church lived, which I thinke can hardly with exactnesse be done: it is safe to say, *about such a time, or in such a Century*, such and such lived, which cannot bee prejudiciall to the Reader, when wee know a Century includes many years: neither can any man warrantably restrain it to any one year alone wherein such a man flourished, as if he had flourished one year and no more.

Trissem.

But I proceed to what you say of the testimony it selfe, it is extant, *Iren. 2.39. Christus venit salvare omnes, &c.* Your exceptions against it are many.

“First, you question whether *renascuntur* there signifies baptisme or no, as *Feuardentius* his glosse takes it.

“ Secondly, You say, that neither Christ nor his Apostles
 “ call Baptisme a new birth. Thirdly, possibly, this was
 “ not the word used by *Irenæus* in his own Writing.
 “ Fourthly, that the Latine alters *Irenæus* his minde, as
 “ learned *Rivet* sayes. Lastly, that *Irenæus* meant not
 “ Baptisme in this place, you goe about to prove by his
 scope therein. These are your exceptions which now wee
 come to examine.

To begin with the first of them, when *Irenæus* saith,
Christus venit salvare omnes qui per eum renascuntur, infantes &
parvulos & pueros, &c. First you question the meaning of
 the word *renascuntur*, whether Baptisme is meant thereby;
 and you ask me, whether this was any other then *Fenardentius*
his glosse, and adde *Rivets* censure of him.

P. 6.

Answ.

I take not upon me the defence of *Fenardentius*, let him
 goe for such a one as Learned *Rivet* relates him to be, *A cor-*
rupter of Irenæus in many things: yet that judicious Man says
 not that he corrupted *Irenæus* his sense in this place. And
 that he did not, it's manifest to me; because Baptisme usu-
 ally is stiled by the Greek Fathers *a new birith*. Learned *Voffi-*
us saith upon that very place, that to call baptisme *renascen-*
tia, was *usitata veteribus loquendi forma*; which a few in-
 stances will make good. *Justine Martyr* speaking of the
 manner of administration of Baptisme, sayes of the bap-

Just. Mart. ap. ἐπετα ἀρονται ὑφ' ἡμῶν ἐνθα
ὑδασι, καὶ τετονε ἀναγενθεως ἐν ἡμῶν αὐτοῖ ἀνε-
γενθισθη. ἀναγενθῶνται ἐν ὀνόματι τοῦ πα-
τρὸς, &c.

tized party, *He is brought to*
the place where the water is,
and is regenerated in the same
manner wherein wee were re-
generated: and to put it out

of all controversie, he is there speaking of Baptisme under the
 name of Regeneration; he adds, *They are then washed in water*
in the name of our Lord God Creator of all things, and of our Lord
and Saviour Jesus Christ, and the holy Ghost. Here he tels us what
 he meant by Regeneration mentioned before: viz. When
 the Party was in the name of the Father, Son, and Holy
 Ghost washed with water, that is, baptized. *Dionysius Areo-*
pagita (but you will say he is questioned, yet no man can
 question whether he exprest Baptisme by regeneration)
 speaking

speaking of Baptisme sayes, *Divine signs of the divine generation*, and what is that (I pray you) but a new birth? yea in the same Chapter he addes further of it. *The Sacrament of our divine generation as in a signe.*

Τὰ θεῖα τῆς θεογενεσίας σύμβολα, Dionys. Arcop. Hierarch. ca. 2. τὴν τοῦ ἁγίου πνεύματος τελετὴν θεογενεσίας σύμβολα.

And in the beginning of that part, hee calls the Font, or place in which Baptisme was administred, *τὴν μητέρα τῆς υἱοθεσίας, the mother of our adoption.* Athanasius sayes, *διὰ τοῦ ἕλου ἀναγεννώμενοι*, we are borne again by washing: and doth not Basil call it *παλιγγενεσίαν ψυχῆς, the regeneration of the soule?* Greg. Nazianz. *Orat. 40.* amongst many other titles he puts on Baptisme, this is one, *παλιγγενεσίαν ψυχῆς*: Now I demand of you, do not all these Authors call Baptisme a new Birth, which you would fasten onely on *Fuardentius*? yea doth not *Ambrose* call the Font: *Baptisterium regenerationis lavacrum, the lavacre of Regeneration?* Whatsoever you say of me, I hope by this time you will not think that both Latine and Greeke Fathers learned of *Fuardentius* his glosse to call Baptisme a new birth.

De Sab. & Circumcis. Basil. exhortatione ad baptis- mum.

Lib. de initiandis ca. 2.

Secondly, you say, *nowhere doth our Lord or the Apostles, P. 6. call Baptisme a new birth.* I desire to know of you the meaning of that place, *Tit. 3. 5.* I thought the Apostle there had called Baptisme *ἕλτρον παλιγγενεσίας, the washing of the new birth*, or Regeneration: and what that is but Baptisme, yet I know not. To me the Apostle seemes plainly to parallel the washing of regeneration, and the renewing of the holy Ghost, as type and countertype. And the Analogie between washing in Baptisme, and Regeneration, lies in that custome of washing Infants from the pollutions of the wombe when they are first born. A learned Critick of our own in his *Diatriba* upon that place, thinkes none will deny that in these words *the washing of Regeneration*, the Apostle is speaking of Baptisme: sure I am, most of the Interpreters which I have seen upon that place agree that he either argues directly from Baptisme, or at least alludes to it:

Mr. Mede.

Thirdly, you grant, though the word *renascuntur* is used

for Baptisme by the Ancients (which before you seemed to pin on *Feardentius* his sleeve) yet possibly it was not the word used by *Ireneus* in his owne writing. It seems, now you dare not stand upon the strength of the word *renascuntur*, because you confesse it was used by the Ancients for Baptisme; therefore your conjecture here is, That possibly it was not the word used by *Ireneus* for Baptisme in his own writing. I shall goe further then you (and yet not wrong the truth) and say, undoubtedly, *renascuntur* was not the word used by *Ireneus* in his owne writing, for he wrote in Greek, and therefore it may well be conceived he said not *renascuntur*, though he might say *ἀναγινοῦται*: But to that which you answer, I adde, you know 'tis commonly said in the Schooles, *fortè ita, solvitur per fortè non*: you say, possibly it was not *Ireneus* his word. I answer, possible it is that *Ireneus* might use the Greek word, which is well translated *renascuntur*: for why might not hee being a Grecian, speak of Baptisme in the phrase and stile as other Grecians did? yea, that he did speake so, is most probable, because that other Greek Fathers use the word *παλις γενεσις*, a new birth, in the sense in which I alledged it.

As for the altering of *Ireneus* his mind by the Latin Translation, not having his works in his owne language, I dare not say so much: when you bring forth *Ireneus* his words in Greek, I shall the better be inabled to judge of it; in the meane time I accept of the Translation, having made it good by parallel phrases in other Greek Fathers.

P. 6.

In the last place you labour to prove, That *it is not meant of Baptisme from Ireneus his scope in that place*. To this I answer, albeit that bee granted which you say was his scope there, yet his words prove the question in debate before us. I hope you will not deny, but that the scope of a speech may tend to prove one thing; and yet the expressions used may give light to other things: was not the Prophet *Ezekiel* his scope by the parable of dry bones rising again, to prove the restauration of the Jews (who then seemed to be dead) to their former state? that no doubt was the drift, yet hee layes it forth by that parable: and *Tertullian* by the
same

Ezek. 37.

De resur. ca. 31.

same proves the Resurrection at the last day, if hee had not beleaved that dead bones were to rise againe (saith the father) how could hee by that Simile taken from them prove the Resurrection of the Jewes? So may I say here, let it be supposed that *Ireneus* his drift is, as you say, to prove that Christ was an Infant to sanctifie Infants, yet hee sayes they were renewed when they were baptized. As for *Ireneus* his judgement of Christs living upon the earth about 50. yeers, it was not alledged by me, therefore I leave it to you to helpe *Ireneus* therein, because you alledge it. Now I desire the Reader to cast his eye back upon all that you have said about this testimony, and see whether you have brought forth any thing to obscure the light that it gives to our question: all the strength of what you said lay in the word *renascuntur*, whether that signified Baptisme or no: which by the usuall language of the Grecians I have made good against your exception, and so I passe from your examen of this Author and follow you to the next.

In the third place you come to sift *Origen*s testimony: *Origen*s Test. vindicated.
 “ Where, first, you question the authority of the booke; se-
 “ condly, you say, if it be *Origen*s, yet hee calls Pædo-bap-
 “ tisme but an Apostolicall tradition, and from thence
 “ you draw forth some conclusions. In all which I hope
 “ to manifest your mistakings, and so to discover the weak-
 “ nesse of your premises, that they shall not in any indiffe-
 “ rent man his judgement be able to draw these conclusions
 after them.

First, you question the authority of these passages cited out of *Origen* whether they are his or no: and you call the Author of them *supposed Origen*: It had been your part before you had so branded them, first to have made it manifest by some undenyable evidence or other, that they were not *Origen*s, you question but prove not, and I am not the first that hath produced these testimonies to prove Infant-Baptisme, many learned men handling this question have done the same before me.

You seek also to weaken the authority of these testimonies by

by the Censures of two judicious men, *Erasmus* and *Perkins*: the former of them (who was *vir emunctæ naris* in giving judgement of the writings of the Ancients) saith, *that when a man reads his Homilies on Leviticus, and on the Epistle to Romans, translated by Ruffinus, hee cannot be certaine whether he reads Ruffinus or Origen.* Yet *Erasmus* saith not that these Homilies set forth under his name were *Ruffinus* his Homilies, and not *Origen*s. If *Ruffinus* had wronged *Origen* in that point now in question, why should not that have been laid in his dish by some of the Antients discoursing on this question, who no doubt would have been forward enough to have taken notice of it to *Ruffinus* his prejudice, as well as other things which they object against him?

To this you adde Reverend *Perkins* his testimony, who puts his commentary on the *Romans* amongst his counterfeited works, as being not faithfully translated by *Ruffinus*. It may be *Origen* might suffer by his Translators, for Translations are various: some affect in their Translations to follow their Author *verba verba*, to trace the very footsteps of the words they translate: other Translations are metaphrasticall, or by way of paraphrase, they expound as they translate; thus severall men have their severall fancies, though they adhere to the Author which they translate, even when they keep not in all things to his words: *Hieron* gives instance in the Septuagint Translators, whose testimony I need not name to you: *Ruffinus* acknowledges, in translating *Origen*s Homilies on *Leviticus*, that hee added some things to what *Origen* said, and what they were hee expresses: *ea que ab Origene in auditorio Ecclesie ex tempore non tam explanationis quam adificationis intentione perorata sunt*; the things which were spoken by *Origen* to his auditory, he translated them by way of explanation, or did more fully lay them forth in a popular way and therein *Ruffinus* dealt candidly, telling us what were the things hee added; in this *Erasmus* acknowledges his faire dealing. But as for his Commentary on the *Romans*, *Ruffinus* confesseth *se hoc opus totum ad dimidium traxisse*, there was no addition of *Ruffinus*; *Erasmus* here blames him for cutting off what *Origen* delivered

Hieron. ad Pammachium.

Ruffini peroratio in Ep. ad Rom.

Ruffi. prefat. ad Rom.

delivered more at large, but neither doth *Ruffinus* confesse, nor *Erasmus* challenge him here for any addition to what *Origen* said: I shall onely desire the Reader to take notice that none of the testimonies by me cited out of *Origen*, are denied by *Erasmus* to be *Origen's*: neither can they be conceived to bee any of the additions mentioned before by *Ruffinus*: therefore your exception is not proved by *Erasmus* nor *Perkins* testimony.

You adde, in the passages which I cite, there are plaine expressions in them against Pelagians, which makes you thinke they were put in after the Pelagian heresie was confuted by *Hierome* and *Augustine*; though they make against the Pelagians, yet who can necessarily inferre, that all these Homilies in which these passages occurre were written after the Pelagian Heresie was broached? *Iust. Martyr* maintaines the Divinitie of Jesus Christ, yet we know hee lived long before *Arius* the ring-leader of that cursed Sect which denied it: can any man conclude that *Iust. Martyr* did not beare witness to the divine Nature of Christ, because hee lived before *Arius* started up?

Then you tell us *Origen* calls Infant-baptizing an Apostolick tradition, according to the observance of the Church. This cavill I prevented when I quoted the testimony, which seemes to have some weight in it, for you grant what I said about Traditions, which is warrant enough to me to adde no more to justifie it, otherwise (besides the testimony of Scripture which I named in *2 Thess. 2. 15.*) many other out of Antiquitie may be added, where Tradition is taken in that sense. *Epiphanius* calls Baptisme and other mysteries observed in the Church, which are brought forth out of the Gospell and settled by Apostolique authority, *παράδοσις*: whereby the way you may see that hee grounds the Baptisme, then in use in the Church, (and even then Infants were Baptized) on the Scriptures and authoritie of the Apostles, as well as other mysteries of the Christian Religion. But I follow you, because, say you, in neither of these places taken notice of by mee *Origen* cites any Scripture for baptizing Infants, therefore it must bee understood of an unwritten

Epiph. in fine operis.

ten Tradition: had it appeared as a new notion not heard of in the Church before, then had it been fit he should have confirmed what he said: but it being a position, which (as he sayes the Church observed) hee needed not to prove it. *Ignatius* presses upon *Hiero* to attend to reading and exhortation, and calls those things *διδασκαλικά*, traditions, yet addes no Scripture to confirm what he sayes, because they were things well known to the Church to bee consonant to the Scripture. So *Origen* tells us Infant-Baptisme was generally observed by the Church; and had any appeared to plead against the lawfulness of it, he would no doubt by Scripture have maintained it, as well as affirmed it, to come from the Apostles, which he did.

Ign. ep. ad Hier.

These are your premises which now being answered, your conclusions infer'd from thence, of themselves must fall to the ground: for if Infant-baptisme came from the Apostles, and was generally observed in the Church in *Origen's* time, then you have no reason to challenge it as a thing not known before his time, nor delivered over to the Church in his time: albeit he exprest it under the name of an Apostolicall Tradition.

*Greg. vat. 40.
in Bapt.
Naxian. vindicated.*

The last Greek Author alledged by me was *Gregory Nazianzen*, who calls Baptisme *signaculum vite cursum ineuntibus*: against which testimony you have nothing to object: onely whereas I added, *hee seemed afterwards to restraine baptizing Infants to the case of necessity*: You ask of me, *Doth he seeme onely to restrain it to the case of necessity? He gives (say you) his reason why they should be baptized, but withall declares his opinion that others should stay longer*: but what of all this, what follows hence more then this, *that in his dayes Infants were baptized, though his advice was, that they should defer it, unlesse there were danger of death?*

P. 8.

These are the Greek Authors alledged by me, none of which are denied by you to testify the practice of the Church in this point in their severall ages, onely your exceptions have been all on the by, not against the testimonies themselves, which yet (notwithstanding what you have answered) I doubt not will by any judicious Reader

bee allowed, for cleare proofes of the practice of Pædo-baptisme in the Greek Church.

After your examination of the former Testimonies, you adde 3 Arguments to shew that Infant-Baptisme was not known in the Greek Church.

P. 9.

First, if it had been known among them; you wonder why I finde nothing for it in *Eusebius*, *Ignatius*, *Clemens Alexandrinus*, *Athanasius*, and *Epiphanius*? To this I say, they spake to the clearing of such questions as were afoot in their times: had any question been started when they wrote about Pædo-baptisme, no doubt they would have cleared it, as *Cyprian* did, and as it was done in the Councell of *Neocæsarea*. It is enough to mee that none of the Authors named by you speake against it; can wee say that the Fathers living before the Pelagians troubled the Church, denyed the traduction of originall sin, because they spake not clearly of it, before it was denied by those cursed Heretiques. Nor is it any glory to you that your Error was not ancient enough to be confuted by *Eusebius*, *Ignatius*, *Clemens Alexandrinus*, *Athanasius*, and *Epiphanius*: yet whether any of these named by you spake for Infant-Baptisme, shall now bee considered. I finde even in some of them which you have named; expressions which doth induce mee to believe that they were farre from rejecting of Pædo-baptisme.

I will not search into them all, for if any thing were brought out of *Ignatius*, you would tell mee that you did not know *Ignatius* when you see him, (as you have done with others named before) and I have no time to wrangle. You desire to know what *Clemens Alexandrinus* saith? why, sure he had none but great Infants to his Scholars; if you (who pretend to be acquainted familiarly with the secrets of antiquity) be acquainted with him, you'll know what I mean: He desired (as it is likely more Greeke Fathers who were converted from Paganisme did) to set forth Religion in such a way as might move other Pagans to come and make confession of the Christian faith, that so they might be added to the Church by Baptisme in such a way

Vide Clem. A.
lex. pedagog.

as was proper to the baptizing of grown men. The next (whose testimony you misse) is *Athanasius*: you desire mee to quote any thing out of him to prove the Greeke Church did admit Infants to Baptisme; if that will make you cease wondering, I'll doe it: what say you to that passage in *Athanasius*? where hee is shewing how we are buried with

Athanasius *discussio*
interpretatio

Script. qu. 94.

Athanasius gives
testimony to

Infant-Baptism.

Christ in Baptisme, and rise againe; hee sayes, *the dipping of the Infant quite under water thrice, and raising of it up againe, doth signify*

the death of Christ, and his resurrection upon the third day: is not that testimony plaine? In his *Questions ad Antioch.* in the second question of that booke, it is desired to be known, how shall we know that he was truly baptized, and received the holy Ghost, (*ὡς ἢν νήπιος ἐν τῷ ἁγίῳ Βαπτισματι*) *in holy Baptisme when he was a Child?* (it seems then it was a custome for Infants to receive Baptisme:) He sets down an answer to it, that is to be known (saith he) by the motions of the Spirit in his heart afterwards, as a Woman knows she hath conceived, when she feels the child to stir in her womb; *οὐ δὲ ἀρνημάτων γοῶν*, not because his Parents say so. If that place doth not plainly, and in an Orthodoxall way beare witness to Pædo-baptisme, I know not what can doe it.

qu. ad Antioch.

114.

I could out of the same Booke adde another testimony, but you will perhapstell me, the words next following those that I shall cite are questioned. But I shall then reply,

1. The words that follow may bee erroneous, and yet written by *Athanasius*.
2. The words which I shall cite may be the words of *Athanasius*, and the words which follow, none of his, but added by some other.
3. How doe you prove that *Tertullian*, or *Greg. Nazianzen* wrote those words which you cite out of them.
4. You can (more then once) make this a plea for your selfe (that your allegations may gaine a favourable construction) *That your proofes taken out of Antiquity doe as strongly prove the point in hand, as proofes are usually taken in such matters.* I doubt not but all impartiall Readers will vouchsafe me the same

P. 4.

favou-

favourable graines of allowance, and then this testimony also of *Atbanafius* may passe for currant.

These words then which are safe & sound, grounded upon the same Scripture which I have much insisted on, are read in the works of *Atbanafius*: where the question is about Infants dying, requiring a resolution that might clearly set forth, whether they goe to be punished, or to the Kingdom? The answer is, *Seeing the Lord said, Suffer little children to come unto me, for of such is the Kingdom of Heaven. And the Apostle sayes; Now your children are holy;* (observe that Gospel ground, the same that I build upon) *it is manifest that the Infants of beleevers which are baptized, doe as unspotted and faultless enter into the Kingdome.* This assertion is owned by all the Reformed Churches.

Νῦν δὲ τέκνα ὑμῶν ἅγια ἐσὶ, πρόβηλον ὅτι ὡς ἀππλη καὶ παρ' εἰς τὴν βασιλείαν ἐσέρχονται τὰ τῶν πιστῶν βεβαπτισμένα νύπια

Epiphanius you say, sayes nothing of it in a place, which you cite: and are you sure he sayes nothing any where else? admit he doth not, forme a Syllogisme, and see how your argument will run, &c. but I desire you at your leasure to cast your eye upon that expression of *Epiphanius*, which doth induce mee to beleve that hee did not reject Pædobaptisme: where hee tells us, That *Circumcision had its time, untill the great Circumcision came, that is, the washing of the new birth, as is manifest to every one.* What's the washing of Regeneration but Baptisme? which he would scarcely have called Circumcision, if hee had rejected Infant-Baptisme, and denied that the children of beleevers (who are hopefully capable of Circumcision made without hands, may lawfully partake of this great Circumcision: and addes, That this was notoriously knowne to all; surely then none denied it in his time.

Ἔως ἡμεῖζων περιτομὴ παρσγέμετο, τετέστι τὸ λουτερον τῆς παλιγγενεσίας ὡς παντὶ δῆλον ἐστὶ. *Epiphanius contra Cerinthianos.*

Epiphanius owned the argument from Circumcision to Baptisme.

Secondly, you reason from the continuance of the Questions, put to persons when they were to be baptized, and answered by them: which I think because we must conceive children were not able to returne an answer to them, thereby you

The questions put to the Baptizer, disprove not Infant-Baptisme.

Padag.

you would inferre they were not baptized: But I answer, when the Gospel went first abroad into the world, such as being of age were first taught, were then baptized, *Act. 2. 41.* & *Act. 8. 13. 37.* After that time such as were taught are said to be catechized: for *κατήχωνται ἐν πίστι μελέτῃ*, the Catechisme leads men to faith, faith *Clem. Alexandrinus.* When such were prepared and made fit to be baptized, certain questions were propounded to them concerning their faith in Christ, their resolution to forsake the Devil, &c. which are related by many of the Ancients: when those of age afterwards brought their children to Baptisme, these questions were likewise put to them (though of themselves they were not able to make answer to them) but how warrantably I will not goe about to prove; yet that they were used at Infants Baptisme, as well as at the baptisme of such as were of age, it appeares by *Balsamon in Can. 6. Conc. Neocæsar. Aug. Ep. ad Januarium, &c.* To all which questions at Childrens Baptisme, such as undertooke their education made answer on their behalf. Therefore you cannot by these questions infer that Children were not baptized, seeing these Authors certifie that questions were put to them, and also tell us who answered for them.

Thirdly, you conceive *because many children borne of Christian parents were not baptized when they were young;* Therefore it was not their custome to baptize Infants. For the making good hereof you bring forth instances of *Coustantine the Great, Greg. Nazianz. and Chrysostome.*

Of old some defer'd their owne Baptisme, as well as their Infants.

Before I speak of these instances, it will not be impertinent to speake somewhat of the practice of some among the Ancients in deferring Baptisme; and here I finde that some Ancient Christians defer'd their owne Baptisme many times, (as well as their Infants) but upon no good ground, as may appeare by many sharpe invectives against them for it, which are extant in the Greek Fathers: see *Basil. exhortat. ad Baptismum, Greg. Nazienz. orat. 40. in Lanct. Bapt. Chrysost. Hom. 2. in Act. Apo.*

From these severall Authors and others, may be gathered the grounds upon which they defer'd Baptisme. Sometimes

times they would doe it in imitation of Christ, who was not baptized till he was about thirty yeares of age; they would put off their baptisme untill they came to the like age. *Greg. Nazianz.* disputes against these. *Constantine* the Great put off his Baptisme untill hee should come to the River *Jordan* in which Christ was baptized, though he never attained to that desired place, for he dyed at *Nicomedia*. Some againe deferred Baptisme, untill they should have opportunity to be baptized by some speciall Bishop of some eminent place; these *Greg. Nazian* reproves at large. Some also put off their Baptisme upon another ground, they conceived it did wash away all sin; so thought *Oriz. Hom. 15. in Ibesb. Hom. 5. in Ex. Cypr. lib. 3. ad Quirinum. & lib. 4. ep. 7.* Whereupon it was a common speech, when they saw one to follow his sinfull courses, *sine illum, faciat quod vult, nondum baptizatus est*: to the same purpose *Greg. Nyssenus* in his exhortation to Baptisme, brings in the very same speeches of them, who put off their Baptisme upon this ground; saying, *Sine, carne abutar, & turpi libidine fruor, in ceno voluptatum velutabor, minus sanguine polluiam, aliena auferam, dolose ambulabo, pejerabo, mentiar: baptismum tum demum suscipiam, cum a vitiis & iniquitatibus desistam.* Hee speakes much more to that purpose in that place, to which I refer the Reader: all which testifies what they thought of Baptisme, that it washed away all their sins, therefore they deferred it; for they would have none abridged of their sinfull delights untill they were baptized. *Epiphanius* tells us that *Marcion* gave order to have Baptisme thrice administered; first when a man had committed any great sinne, after that in his judgement, hee might bee baptized for the doing of it away: Againe, if after that Baptisme hee had renewed his sinne, hee was the second time to bee baptized; and so the third time, if after the second he had renewed his sin again. This opinion of the efficacy of Baptisme to doe away sinne, might induce them to defer it untill they were ready to leave the world, that by baptisme then administered to them, in their opinion, all their sinnes might be done away. But *Naz.* confutes such, telling them all

*Ubi prius.**Euseb. de vit. Const. lib. 4.**Ubi prius.**Aug. Confes. I. II.**times*

times were fit for Baptisme; seeing no time was free from death: So did Greg. Nyssenus also. They were also led into this error by another, some thought that baptized persons might live and not sin, for if they did sinne after Baptisme (in their conceit) there remained no repentance for them, misunderstanding that place of *Heb. 6. 4.* which place also was abused by the Novatians, denying remission of sins to Christians, sinning after baptisme.

It is cleare upon these and the like grounds (but how justly, I leave it to you to judge) many put off their owne baptisme. Neither doe I see why that others also may not be thought (even upon no better grounds) to have deferred the baptisme of their Infants; which yet doth no wayes prejudice the commonly received, and constantly practiced ordinance of Infants-Baptisme, no more then the above-named practise may bee brought to prove that it was not the received practise of the Church to baptize such as were converted from Paganisme to Christianity, at their first conversion.

Yet here I cannot but adde further, that sometimes it might fall out that Christians might not have the opportunity of bringing their Children to Baptisme, because they dwelt among Infidels, or Paynims, where they could not enjoy the benefit of the Word and Sacraments for themselves or their children: therefore in such a case they were necessitated to put off the baptizing of their Children. *Greg. Naz.* sayes expressly, that some may be hindered from Baptism by some violence; or some unexpected accident; *ἔξ ἧς ἐξ ἑβὲ βυλομένοις ἀντοῖς ὑπάρχει τυχὴν τῷ χρισμῶ:* that though they would, they could not enjoy the Grace (of baptisme whereof he is speaking;) if by such accidents they themselves might be hindered from Baptisme, why might not the like accidents hinder them also from receiving Baptisme for their children?

Againe, sometimes their lot might fall out to live among Heretiques, which corrupted the Faith, and therefore would not have their Children baptized by them: might they not do herein as that pious man *Moses*, who refused

fused to receive imposition of hands from bloody *Lucius* Sozom. 4. 38. that *Arian* Bishop. Neither would *Antiochus* be ordained Theod. 4. 14. by *Jovinian*, who adhered sometimes to the *Arians*: assuredly, such as scrupled to be ordained officers in the Church by such, may upon the like grounds be thought rather to chuse to defer the baptizing of their children, then to have them baptized by such. Many questions were moved in the Church about Baptisme administred by such as were not found in the Faith: which were agitated so farre by *Cyprian*, and other *Africans*, that they held their Baptisme to be null; and therefore conderning their dipping, or washing, ordered that such should be baptized.

Some other causes might be found out, why men might defer both their owne, and their childrens Baptisme, which yet I will not justifie: they might herein doe, as holy *Moses*, *Exod. 4.* defer'd the Circumcising of his son, Gen. 17. yet *Moses* well knew it was an Ordinance in *Israel*, that every son of eight dayes old should be circumcised. Holy men in this might *aliquid humanum pati*, I will neither excuse nor aggravate their fault: onely I thought good to speake somewhat in generall of the custome of some in deferring Baptisme.

I come to the instances here given by you: the first is *Constantine the Great*, (though the sonne of *Helena*, who is reported to have been a zealous Christian) not baptized till hee was aged. You should have done well to have proved her to have been such, when *Constantine* was borne, otherwise what gaine you if shee were converted afterwards? The true cause why he received not Baptisme at his Infancy (so neare as I can gather it from the story of his life) was this: *Constantius* his Father, albeit a man of a sweet temper, and a Prince wonderfull tender of the welfare of all his Subjects; first out of the mildnesse of his nature favoured Christians; (seeing and observing their unblameable conversation and faithfulness in all their employments:) therefore he did not in an hostile way pursue their Religion, as others Emperors did: yea, at length he grew to a good esteem of it, especially towards the latter

end of his life: in this time his son *Constantine* the Great, lived in *Dioclesian* his Court, from whence (his life being twice in danger) he suddenly escaping, came to his father then sick, and presently upon his death, hee was by the Army saluted Emperour: These things considered, it is no marvaile if hee were not baptized in his Infancy; when, for ought I read, his Parents had not then embraced the Christian Religion when he returned at his Fathers death, he was 30 yeares of age: and whether ever his Father was baptized, the story is silent. Neither is *Helena* her affection to Religion in his Infancy, related in the Story, though afterwards it is often mentioned. You need not then wonder, why when hee was an Infant hee was not baptized: inasmuch as it appears not that his Parents were then become Christians; yea, and himselfe also was an unbeliever many yeares, as is apparent in the story.

Not Gregory
Nazianzen.

The next mentioned by you, is *Greg. Naz.* the sonne of a Christian Bishop, and brought up long by him, was not baptized till hee came to be a youth. You say hee was the sonne of a Christian Bishop, but how doe you prove it? he that writes his life, tells us, there was a time when his father was not a Christian; yet afterwards, when hee had cast of the super-

Καὶ τὴν τῶν Ἑπισκόπων ἀποστολῆν.
 Ὁ δὲ Πάππυς καὶ πάλιν ὑπο-
 ὄκει τὴν ἀρετὴν τῆς χάριτος, &c.

stition and deceit of the *Hypfistarians*, hee appeared a true follower, or disciple of the Divine grace; and so first hee became a *Sheepe*, and afterwards a

skilfull *Shepherd* to the Church. What was the *Hypfistarian* error, *Greg.* himselfe explains in his Funerall Oration for his Father. Whether hee was converted from it before *Gregory* was born, it is not exprest: Yet the Historians tell us when *Naz.* was but young, he with *Basil* were bred in humane literature at *Athens*; from thence hee past to *Athos*, all this while we read not of his studying the Christian Religion till afterwards. For it is to be remembered, that when hee with *Basil* had spent much time, and well profited in humane literature; some would have perswaded them to become Teachers of that kinde of learning; others moved them to betake themselves to publike pleading of

Socr. 4. 21.
Soc. 6. 16.

causes;

The Greek Church received Infant-Baptisme.

causes; but refusing that way of study, they began to thinke how to order their lives holily, as the rule of Christian Religion did direct them, wherein they profited much; in the knowledge whereof *Origens* books were helpfull to them. *Greg. Nazianz.* having spent 30 yeares in those studies, he returned to his Father and was baptized: his education was not under his Father, as you relate; and if his parents were Christians when he was borne, I wonder they should send him to *Athens* to be trained up under Heathens; and why hee was not baptized as soone as hee was converted to Christianity, if you can lay downe the true cause, I desire you to doe it; I dare goe no further then I have warrant from the story, and the relation of his life: Yet I may hint my conjecture from his own words; where he says there were three sorts of men (besides those which I named before.) who deferred Baptisme. 1. Some purposely put it off, because they would live in sin; there were others living more temperately, taking in as it were the meane between vertue and vice, who though they sinned, yet approved not of their sins, but were over-powered by them. Lastly, some defer'd their Baptisme; that they might the better prepare themselves to receive it; and possibly hee for a while might bee ranked in the third sort of them, that for such a thing put off their Baptisme: yet himselfe reasons strongly against delayes of that nature, in that Oration, which peradventure was after hee was better informed.

Thirdly, you bring in *Chrysostome* among your instances, Educated by *Melesius* a Bishop, yet not baptized till hee was past 21 yeares of age: If you can make this out, you say somewhat, though it will fall short of that you intend to evidence thereby. Christian birth, and Episcopall education might justly give occasion to a man to wonder how such a one came to escape the priviledge, which other Infants so borne, had; if it were the custome to baptize such. But stay a little, herein you have adhered too farre to your friend *Grotius*, upon whose credit you have avouched all this, though neither he, nor you tell us from whence

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Greg. viii

Orat. 40.

Nor Chrysost.

whence you fetch this relation. I being loath to be led by an implicite faith, without some ground; after some search I have found that which makes me think you are deceived both in *Chrysofome* his Parents and education. The Ecclesiasticall Story (the Penman whereof undertakes to set forth the place of his birth, his parentage, his call to his Episcopall dignity, and his removall from it.) sayes he was born of a prime family in *Antioch*; and names his parents, but not a word of his Religion nor of his Baptisme. I could here tell you that some others speaking of his Parents and of himselfe, say, πάντες δὲ ἦσαν Ἕλληνες, he and they were Heathens, (for so is the word Ἕλληνες there to be taken) and they that say so are Grecians. But however, by *Chrysofome* his mothers own words it appeares that his father dyed within a very short time after his birth: so much is manifest from his mother, see *Chryf. de Sacerdotio lib. 1.*

Τὰς ἀδελφάς ἐν σοὶ δε-
σέξατο ὁ δάνατος τῆς
παιδός, &c.

the death of thy Father presently fol-
lowed upon the sorrows which I had
in thy birth, which unseasonably made
thee an Orphan, and mee a widow:

and this fell out when *Chrysofome* ῥίμτος ἦν, was young and could not speake, as shee sayes; there shee puts him in minde of her care of his education, and of the charge shee had been at to improve it; but not a word of his Religion. I confesse it appeares from *Chrysofome*, that about the 20 yeare of his age his mother was a Christian: but whether his Father or his mother was so at his birth, it appeares not. His education in his younger time was under *Libanius*, who was an enemy to Christianity, and a scoffer at it, untill he was about 20 yeares of age: then changing his former studies, habit, and profession, he came to *Melitus*, by whom being instructed in divine knowledge, within 3 yeares afterwards he was baptized of him. After his mothers death, he betook himselfe to a Monasticall life, in which time hee was much furthered in his holy studies by *Carterius* and *Diodorus*, to whom he often repaired.

These things considered (which *Chrysofome* his own words make out) you can hardly perswade your Reader that there

Secr. hist. 5. 2.
Sec. 8. 2.

Orat. ad viduam
juniores.

is any strength in what you bring forth from his example to plead against Pædo-baptisme, for you neither prove his Parents were Christians at his birth, neither was he educated under *Meerius*, yet both these you have affirmed, but without ground of evidence.

To all the forenamed instances you adde somewhat more out of *Grotius*, which before I doe examine, I have something to say to you concerning *Grotius*, whom I see you follow in severall passages of your *Examen*. I cannot but wonder, why you (who pretend to bee familiarly acquainted with the secrets of Antiquity) should have so much correspondency with them who are not likely to help you with any certain intelligence. *Hugo Grotius* is the strongest stake to support your tottering hedge; and sure I am *Grotius* was a friend to the *Socinians*, and it is well known what they thinke of Baptisme. I have learned from Reverend Doctor *Rivet*, that *Grotius* was perverted by Cardinall *Perron*, who pleaded the cause of the Anabaptists in his answer to King *James*. *Quæ tum protulerat, congestit*, (saith Doctor *Rivet* of the Cardinall) *in suam responsionem ad Regem M. Britan. & Anabaptistarum causam egit, quantum potuit, strenue. Video eum satisfacisse D. Grotio, qui in talibus satis est liberalis.* Doctor *Rivet* told *Grotius*, that learned *Vossius* had set forth 8 Arguments in Print, to prove the lawfull use of Infant-Baptisme, and desired him to answer them first, and then Doctor *Rivet* promised to vindicate *Vossius*; but *Grotius* made a poor excuse in his *Votum pro pace Ecclesiastica*, and returned no answer at all. *Grotius* that hee might comply with the Papists, grants that Infant-baptisme ought to be received upon the authority of the Church of Rome: and to please the *Socinians* also, (for it seemes hee intended to gratifie both) he puts forth this question: *An Christus ab Joanne baptizatus fuit in nomen Patris, Filii, & S. sancti* If any man desire a full character of *Grotius*, let him read his *Piety*, such as it is, in that subtle peece, entituled, *Hugonis Grotii Pietas*, or his Annotations upou *Cassander*, and his defence of those Annotations, and his *Votum pro Pace*: and he will acknowledge that *Grotius* was no fit man to bee

Grotius not to be received upon in this point.

Rivet. Apol. pro vera pace Ecclesie contr. votum Grotii.

Rivet. exam. animad. Grotii.

Grotii votum pro pace Ecclesie ad articulum 9.

trusted, nor likely to deliver the true sense of the Ancients in this or any other point. I will not stand to tell you what *Laurentius*, and *Maresius* say of him, but sure they prove enough against him; and therefore I will put an end to this discourse, with that censure which learned *Rivet* hath passed upon *Grotius*, in *Grotius* own words; *Judicat prout amat, aut odit; amat & odit prout libet. In his verbis exactissime descripsit ingenium suum*, saith *D. Rivet Apologet. pro vera pace Eccles.* Sir. I shall desire you may have a more sure friend to rely upon then *Grotius*: how far he hath deceived you, and you following him, hath wronged the truth, and both of you your Reader; I will now God willing open.

P. 9. 10.
The Councell
of *Neocæs.* not
against baptism
of Infants.

You say, *Grotius* (in *Annot. in Matth. 19. 14.*) addes, *That the Canon of the Synod of Neocæsarea determines, That a Woman with Childe might bee baptized, because the baptisme reached not to the fruit of her wombe; because in the confession made in Baptisme, each ones own free election is shewed: from which Canon, you say, Balsamon, and Zonaras doe inferre, That an Infant cannot be baptized, because it hath no power to choose the confession of divine Baptisme.* Your inference from the Canon, gives me just occasion to thinke that you never read *Balsamon* whom you name; for if you had, you would not assert what you doe. That this may appeare, I will set downe the words of the Canon, the occasion of it, and what the Glossator (mentioned by you) sayes of the same. The words of the Canon are these:

Περὶ κομπορίας, ἥτις δεῖ παλιγγενεῖν, ὡς ὅτε βέλ-
του: ἔστι δὲν γὰρ ἐν τῷ ὄνοματι ἢ τῷ ἵερῳ τῷ πνεύματι
νω· διὰ τὸ, ἐκαστος ἰδίῳ πν̄ σαίρειν τὸν ἐπὶ τῇ
ὁμολογίᾳ δεικνύδαι, Can. 6. Con. *Neocæsariensis.*

Of her that is with Child,
that shee may bee baptized
when shee will: for shee
that bringeth forth, in this
doth not communicate with
the birth that is brought forth, because every one manifests his own
free choice in confession.

The occasion of this Canon was this, as both your Glossators observe, it was propounded to the Fathers in that Councell, to know whether a Woman when shee is with child might be baptized or no? some opposed it,

because (as they thought) in her Baptisme, the childe in her wombe was also baptized: and this they held could not bee, because there is required of him that would professe himselfe a follower of Christ (as *Zonaras* expounds the last words of the Canon) a free election: or (as *Balsamon* hath it) there is required of every one in Baptisme his own promise, which an Infant in its mothers wombe cannot doe: at length it is determined in the Canon, the woman in that condition might bee baptized when shee would, &c. from whence your friend *Grotius* infers, *That the childe useth not to be baptized but of its owne proper will and profession:* and to back this assertion, hee adds some words from *Balsamon* and *Zonaras*, as if *Balsamon* had denyed that any were to be baptized, but such as were able of themselves to make confession of their faith in Christ.

Proles baptizari non solent nisi propria vo unate, et professione,

To vindicate the truth here from *Grotius* false inference, and yours also in concurring with him therein; I desire the Reader to take into his consideration these two things.

1. Of what kinde of Women the Canon speakes of.
 2. What the Glossator mentioned by you speakes in the same glosse of Infants baptized in their Infancy.
- The first will let us see, that what you would infer from the Canon, is nothing to the question before us. The second will let all men see that you deale not fairely with your Reader.

Remember our Question is, *Whether Infants of beleevers are to be baptized with Christs Baptisme,* &c. but this Canon, speakes of children of Women as come out from among Infidells, being then converted when they are with childe; for *Balsamon* sayes, *Such Women as were with childe, and come from the Church* *ταῖς Ἐκκλησίαις τῆ ἐκκλησίας* *or company of unbelievers:* and what is this to our Question, which is about children born in the Church of beleeving Parents?

Secondly, *Balsamon* distinguishes of children, some are yet in the wombe, and not brought forth into the world, others are young, but borne into the

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the world, for the first of these he sayes, no man can undertake, (he meanes in Baptisme) but as for children that are borne *διὰ τῶν ἀρραδεχμένων ἡγαγίδεντων*, they affirme by such as undertake for them, and they being actually Baptized are accounted worthy of divine illumination: your inference by *Balsamons* testimony is directly contrary to *Balsamons* words, for hee *rotundis verbis* affirmeth that children born, do in Baptisme answer by such as undertake for them: which words are mentioned neither by *Grotius* nor your selfe: herein you wrong the truth, and labour to deceive the Reader: in the beginning you charged me with *over-lashing* (which yet was your haste, and not my error) but here I may safely put you in mind of *docking* or *Curtalling* the Author cited by you.

Lastly, in this Paragraph you tell us that *Grotius* addes that many of the Greeks in every age unto this day doe keepe the custome of deferring the Baptisme of little ones, till they could themselves make confession of their faith: you bragge much of the Greeke Church, but I will not deale with the Greeke Churches as you deale with the Fathers, I will not put the Latine Church, *Augustine* and those Fathers and Councils which accord with him in one scale, and the Greeke Church in the other, such comparisons are odious: But this I can and must say, that when you have searched into the Greek Church to the utmost, that you and all the Anabaptists in England cannot prove that the Greeke Church did for many hundred yeers reject the Baptisme of Infants; which is the assertion which I said might well put the Anabaptists to the blush, and (now I adde) your self also for justifying them in so saying.

To returne to *Grotius* his Annotations, who sayes, that many of the Greeks, &c. What some of the Greeks may doe at this day I know not, but against his testimony of the Greeks in every age I will produce some testimonies (gathered by a learned Grecian, to whom the customes of the Greek Church were better knowne then to *Grotius*, or the Anabaptists who relye on *Grotius* his relation) whereby it is evident that baptizing Infants was held e-

ven

Pag. 10.

The Greeke Church misrepresented by *Grotius* in this point.

even necessary to be observed in the Greek Church.

Photius (that learned Grecian) gathering together the Greek Councells and laws for ordering of Church affaires, and reconciling them one with another, hath many things for Infant-Baptisme: as first, hee brings in an Imperiall Constitution, wherein it was provided, that all baptized Samaritans and Grecians should be punished, who brought not their wives and children

in their families to holy baptism. Here was a Law which required Grecians

Μὴ ἀποδέχονται γαμεῖν καὶ παῖδας τῶν ἐν τοῖς οἴκοις αὐτῶν τῷ ἁγίῳ βαπτίσματι, Tib. I. de fide ca. 10.

that were baptized to procure baptism for their children, otherwise they should be punished.

Again, Tit. 4. ca. 4. he brings forth another Imperiall Constitution concerning Samaritans; such among them as are of age must not rashly be baptized, but requires they should be trained up in good Doctrine, and then admitted to Baptisme; but their children, though they know not the Doctrine, are to be baptized. So for Grecians, it's required that all their little ones without delay be baptized, Conc. in Trullo. Can. 84. Whereupon it was appointed in that Councell, when there were no sure Witnesses to be produced, who were able to testify little Children (whose baptism was doubted of) were baptized, neither for their tender age could testify it themselves, without any offence such should be baptized.

Balsamon in his glosse upon that Canon, relates a story how Children coming from a Christian Countrey, were taken by the Scythians and Azarens, and bought by the Romans: the question was, whether the Children should be baptized or no? though some pleaded, they came from a Countrey where Christians dwelt; and therefore it is to be presumed that they were baptized ἐν νηπιότητι, in their Infancy; Some pleaded it was the care of their Mothers to procure baptism to them: and others pleaded other Arguments for their Baptisme: yet if they could produce no witness to make it good, they were to be baptized. All which clearly testifies that Infant-baptisme was then

Phot. patriarch. Covel. anno, as some, 845. as others, 849.

διὰ τὴν κείνην

generally in use among Christians, seeing they were so carefull to have it testified that they were baptized, and did presume where Christians dwelt it was in use.

Now see what from these testimonies may bee held out for Pædo-baptisme among the Greeks; if such among them as brought not their Children to Baptisme were punished: if Imperiall Laws; as well as Synodicall Canons required Infant-baptisme; which they held so fit, that if there were any Children (of whose Baptisme it was doubted,) they required they should be baptized; may not I from all this wonder why *Grotius*, or you from him, do affirme, *That in every age they deferr'd the baptisme of their children till they could make themselves a confession of their faith?* Whereas the former Constitutions about Infants Baptisme testify that among them in those ages it was held an undoubted truth.

I might also adde to these one of the eight Canons concluded in *Carthage* against the *Pelagians*; wherein was affirmed, *That whosoever denyed Baptisme for the remission of sinne, to a new borne Infant, &c.* should be anathematized.

All which being duely weighed, it will easily appeare, *Whether the Anabaptists need to blush, in saying, that the Ancients, especially the Greeke Church, rejected the Baptisme of Infants for many hundred yeares.* Let the severall testimonies of the Ancients in the Greeke Church alledged by mee, speake whether the Greeks rejected that ordinance or no: And so we passe from the Greek Church here, though afterwards you give me occasion to search further into the Grecians.

Come we now to examine whether the Writers of the Latine Church will be more propitious to you in opposing Pædo-baptisme, then the Greeks have been; here *Cyprian* is the first that comes under your *Examen*; and calculating his age, you tell us *Usher* places him in *anno* 240, *Perkins* 250; I might tell you that others take notice of him in other yeares, as *Tribemius* 249, *Henr. Oecum* 245; so hard a thing it is to set down precisely the particular year; yet,

yet all (as I said before) agree in the Century in which he lived.

You acknowledge with me, that he was one of the ancientest Writers among the Latine Fathers; onely *Tertullian*, you say, *was before him*; and who denies that? here upon your Semi-Socinian *Grotius* his credit you say, *That nothing was determined in Tertull. his time, concerning the age in which children were consecrated by their Parents to Christian Discipline; because hee dissuadeth by so many Reasons in his Booke of Baptisme, c. 18. the baptizing of Infants.* And you adde, *If he did allow it, it was onely in case of necessity; as may appeare by his words in his booke De Anima. ca. 39.* Though my task in this examination of your *Examen*, be onely to make good what I said before in my *Sermon*; yet you shall have my answer to this place quoted by your self; whereby it may appeare there are more witnesses to confirm the same truth, which I avouched but onely by the testimonies of a few.

Tertullian indeed in the former of these places, is perswading men to defer both the Baptism of children, and others who are of age. Yet I beseech you tell me, doth he not therein intimate that it was the custome of the Church in his age to baptize the one as well as the other? otherwise I see no reason why he should desire that they would defer the one as well as the other. And what's the reason of his delay? such as did undertake or promise for children were in danger; whilst they promised on their behalf, that which by reason of their own mortality, and increase of evill disposition in children, afterwards might make them breake, or destroy their promise; his words are these,

“ *Pro cuiusque personæ conditione, ac dispositione, etiam etate, cunctatio Baptismi utilior est: precipue tamen circa parvulos. Quid enim necesse est, si non tam necesse, sponsores etiam periculo ingeri? qui et ipsi per mortalitatem destruere promissiones suas possunt, & proventu male indolis falli.* Is it not evident by that place, that Baptisme was administred in all ages, even to little ones; and that there were some who undertooke that they should

*Tert. de Bap.
c. 18.
In Tertullians
dayes Infants
were baptized.*

perform the promises made by them on their behalf? onely this custome of baptizing them did not very well please *Tertullian*: wherefore he seeks to dissuade from it, but never pleads against it as an unlawfull thing, or an abuse of Christs institution, as you does; yet how displeasing a delay of that nature was to others (famous in the Church) hath been cleared by severall testimonies before: here may you take notice of one, even before *Cyprian* in the Latine Church, that beares witnesse against you, that in his time children were baptized. This truth is so perspicuously laid down by him, that you cannot deny it; and therefore you come with an [*if*], and say, *If hee did allow it, it was onely in case of necessity*; for this you refer me to his book *de Anima*, c. 39. where having reckoned up the idolatry, and superstitious fooleries of the heathen at the birth of their children, he speaks of children, one of whose Parents is holy; and confesses both by the priviledge of their birth and profession they are *designati sanctitatis, ac per hoc etiam salvis*, not *sancti*, till they be born of water and the Spirit: but in that place is *altum silentium*, of his allowing baptism to them in case of necessity, as you say: wherein if a man told you that you did *overlasb*, he should not wrong the truth.

But before wee part with *Tertullian*, give mee leave to aske the question, whether the dissuasion which you cite out of *Tertullians* booke *de Baptismo*, may not reasonably bee interpreted of the Infants of Infidells? because in that Chapter *Tertullian* speaks of the baptism of such as were not born of Christian Parents, (such as the *Eunuch*, and *St. Paul*;) and therefore hee desires that the Baptisme of such Infants should bee deferred, till they came to yeares, and were able to make confession of their sinnes, and profession of their faith, their Parents being Infidels, and their Sponsors mortall; for what (saith hee) though these Infants may have some Sponsors to undertake for their Christian education? yet their Sponsors may die before they are capable of instruction; and then that promise is void and of none effect.

And I am very much inclined to beleve, that this is the true

Tert. de Ani-
m. c. 13.

Cyprians testi-
mony vindica-
ted.

true meaning of the place, because it is cleare and evident by the 39. Chapter of his book *de Anima*, that *Tertullian* did acknowledge that the children of beleivers had a kinde of priviledge (which he calls *prerogative*) by their birth, besides that of their education: and therefore in case the Sponsors who undertook for the education of the Infants of Pagans did live, yea, and give those Infants due education; yet there was a great difference between them and the Infants of beleivers, who had such a birth-priviledge as gave them right to Baptisme; and by Baptisme, and the Spirit, saith he, they are made (what they were by God designed to be) holy indeed. Because I will give you, and the learned Readers light enough, I will transcribe the passage at large, and give you leave to judge, for I hope you will make it appeare that you are *pius Inimicus*, and passe judgement upon my side, when you have received some new light, if it bee new to you: but truly, I feare, that you saw something in this 39 Chapter, which made against you: and therefore you doe barely cite the Chapter, and not set down the words of the Author, which was not so fairly done: be pleased then to peruse the testimony in words at length, and not in figures. *Hinc enim Apostolus ex sanctificato alterutro sexu sanctos procreari ait, tam ex seminis prerogativa, quam ex institutionis disciplina: caterum, inquit, immundi nascerentur, quasi Designatos tamen sanctitatis, ac per hoc etiam salutis intelligi volens fidelium filios, ut hujus spei pignora matrimonii, que retinenda censuerat, patrocinarentur. Alioquin meminerat Dominica definitionis, nisi quis nascatur ex aqua & spiritu, non introibit in regnum Dei, id est, non erit sanctus.* Sir, are you now convinced that *Tertullian* did conceive that the Infants of beleivers had such a sanctity (as I called Covenant-holinesse) by the prerogative and priviledge of their birth, as gave them a right to baptisme? I would not abuse *Tertullian*, as you did *Origen* and other Reverend and Learned men; and therefore have given you a faire interpretation out of his owne words: I beleeve by this time you are sicke of *Tertullian*; let us confer with *Cyprian* and

and his 66 Colleagues, upon whom you have passed a Magisteriall censure.

P. 10.

Cyprian, say you, saith enough, and more then enough, except hee spake to better purpose: if that which hee hath spoken be weighed in the ballance of your judgement, his words, though many will be found but light: yet you say that *Hierom*, and especially *Augustine* relyed upon that Epistle for the proving of baptizing Infants: for my part, I am more strengthened in my Opinion of the worth of *Cyprian's* words in that Epistle by this your confession: for had there not been solidity and truth in what hee said; learned *Hierom*, and Reverend *Augustine* (two eminent men in the Church, though you thinke great darkenesse was upon their spirits) would not have relyed on that which hath no weight in it; they were well able to ponder the weight of words, before they would relye upon them, or applaud them. And what saith *Augustine* of that Epistle? That *Cyprian* was

Cyprianus non novum aliquod decretum condens, sed Ecclesie fidem firmissimam servans, &c. Aug. Ep. 28. ad Hier.

not devising any new decree, but followed the most sure faith of the Church: doth he not therein

testifie that *Cyprian* maintaining that Infants might be baptized before the eighth day, did devise no new decree, but observed faithfully what the Church did before him: whereby it seems, though *Augustine* approved *Cyprian's* judgement, yet he relyed not upon his reasons to make good Infant-baptisme; this to him is no new doctrine, he had another eye upon the constant and sure faith of the Church, which in that point hee followed faithfully.

You tell me, *I said* *Fidus* denyed not Infants Baptisme, but thought they ought not to be baptized before the eighth day: to this you give no answer; and may I not thereby thinke that it appeareth evidently to your selfe, as well as to mee, that Pædo-baptisme in that age was in use? for this you deny not: and indeed, that this was the question wherein *Fidus* craved resolution of *Cyprian*: scil. whether Infants were to be baptized before the eighth day, it appears by the words of the Epistle: “ *Quantum ad causam pertinet, quos*
“ *dixisti*

“ dixisti intra secundum, vel tertium diem quo nati sunt, con-
 “ stitutos baptizari non oportere, & considerandam esse legem
 “ circumcisionis antiquae, ut intra octavum diem, eum qui na-
 “ tus est baptizandum & sanctificandum non putares, &c. *Fidus*
 question therefore was, as I said before: this appears also
 by *August.* his testimony, who *ad Bonifacium, lib. 4. contr. 2.*
Ep. Pelag. c. 18. sayes the same.

So farre then we agree: but you say, *I might have gone
 further, and observed Fidus his reasons; one whereof was
 drawn from Circumcision, which was done upon the eighth day
 after the birth of the childe: The other is drawn from the childes
 uncleanesse in the first dayes of its birth, which makes men ab-
 horre to kisse it, &c.* both which are related by *Cyprian*, not
 as his owne judgement, but as reasons of *Fidus* his scrū-
 ples, whereof hee sought resolution from him: to both
 which he gives the judgment of the Councell, assuring him,
 that none of them agreed with him herein. If *Fidus* did Ju-
 daize in both these, or either of them, what's that to mee,
 who say he denyed not Baptisme to bee administred to In-
 fants? if the ground hee went upon to tye it to the eighth
 day, was unsound, I seek not to justifie him in it. Yet let
 me tel you, that *Fidus* was not the onely man that reasoned
 from Circumcision to Baptisme, though they doe not tye
 Baptisme to the eighth day, as *Fidus* did. Besides the te-
 stimonies brought out of *Athanasius* before, take notice that
 hee calls Circumcision a type of Baptisme. *Greg. Nazianz.*
 proves that Children are now to be baptized, as under the
 law they were circumcised. *August.* also saith the same, *lib.*
1. contra Grescon. Grammaticum, c. 30. & de Bap. contr. Do-
natist. lib. 4. c. 23. Where he sayes, Baptisme is as profita-
 ble to children now, as Circumcision was to children of
 old. *Chrysoft.* also *Hom. 40. in Genes.* calls our Circum-
 cision Baptisme. But none of all these holy men tyed Bap-
 tisme to a certain day, as Circumcision was, as *Chrystome*
 speaketh in the same place.

*Vestigium in-
 fantis in primis
 parvis sui diebus
 constitui man-
 dum non dixisse.*

*Ath. de Sab.
 & Circuncis.
 Orat. 40.*

How far these worthy men Judaized in that age, in say-
 ing Baptism now comes in stead of Circumcision, is not
 now to be considered by us; therefore I leave it.

The Latine Charch for Infant-Baptisme.

In the next place, you say, *The resolution of this Councell is not to bee slighted, because upon your search, you finde it the spring-head of Infant-Baptisme.* It seemes when you cast your lead into the sea of Antiquity to finde out the depth of this ordinance, your line was too short, and your plummet too light, that it could not reach beyond this Epistle: are there not divers instances among the Ancients which make it manifest, that before that time Infant-baptisme was in use, as hath been manifested to you already? therefore that was not the first time in which it sprung up in the world.

You say further, *I am mistaken about the proofes of their opinion, which you call not reasons or proofes, but answers to objections.* I will not wrangle with you about words, call them what you please, Arguments or Answers: this is enough to me, what I have produced is recorded in the Epistle: and all of them doe justify the lawfulnessse of baptizing Infants, which was the thing which I went about to cleare: neither doth any of them enforce Baptisme to be tyed up to the eighth day, as *Fidus* thought.

From the words of that Epistle, you alledge 3 things;
 1. *They thought baptizing, giving Gods grace, denying it, denying Gods grace.* 2. *They thought the soules to bee lost, which were not baptized.* 3. *That all Infants (not beleivers onely) were to bee baptized.* The 2 first I grant are rightly collected from the words of the Epistle; you might, if you pleased, have collected divers other things, as that Baptisme comes in stead of Circumcision, &c. But suppose all their grounds which they plead be not to be justified: yet they doe not darken the light which the place gives to our question. If a man were to make good any assertion of a necessary truth, and use severall arguments to make it out: if one of these arguments be not good, or be weake, that may bee rejected, and yet the truth stand firme, seeing the other arguments are good and strong to evidence the truth. It is true, when the Ancients said that Children were to be baptized, sometimes they stood peremptorily for the necessity of Baptisme, as if without it no salvation were to be

be excepted; yet they made it out by other Arguments then that: why should then the truth justified and cleared up by them, be rejected for this? When they were to prove that men of yeares instructed in the truth, should receive the Sacrament of the Lords Supper, they made that good by several Reasons; as sometimes from the necessity of the command which Jesus Christ laid upon all the Disciples of the Gospel, *that they might remember his death till his coming again.* At other times they urged it, lest men should brand themselves with unthankfulnesse in not comming to the feast when they are invited. Sometimes again they prest the same duty upon the people to come to that ordinance, that they might have the inward Grace signified and exhibited in the Sacrament, to bee sealed up and confirmed to them. These three wayes did they use to presse their Hearers to the frequent receiving of the Sacrament; yet at some other times also they pleaded the necessity of that Sacrament, as if no man without the use thereof could be saved. No man can deny the first three Arguments to be good, though the last is not: and notwithstanding the weaknesse thereof, this is a sure truth, *That the Sacrament of the Lords Supper is to be received.* So it is here, divers Arguments are brought to prove that children are to bee baptized; and amongst many, this is one, They conceived the want of it might bee prejudiciall to the salvation of Infants, which I will not justifie; yet I dare not reject the truth made out by other *media*, reasons or arguments. And it is to bee remembered that this Argument was most frequently used by the Ancients in the heate of disputation, when they had to do with them that denied the traduction of originall sin from *Adam* to Infants: howsoever, at some other times they confesse with *Augustine*, that some doe receive *rem. Baptismi absque Sacramento*, a man may have the grace given in Baptisme, and not be baptized.

Lib. 4. c. 22.
contr. Donat.

As for the third inference made by you from his words, that not *onely Infants of beleivers, but all Infants are to bee baptized*: though he layes it down in generall termes, that none are to be hindered from comming to Christ: yet what

he says ought to bee understood of the Church, because he speaks of such as God hath cleansed or purified, who were common.

You construe some passages of the Epistle as answers to some objections, which doe no wayes weaken, but strengthen what I have said from thence. Onely in the closure of this Section, you would find fault with my gathering up of *Cyprians* mind, as if hee had meant *that Infants are to bee baptized, because they are under Originall sinne, and need pardon.* You say the Argument is rather, *that they have lesser sinnes then others; and therefore there is lesser hinderance to them to come to this Grace, remission of sinne, and Baptisme.* *Cyprian* indeed sayes, if Baptisme be not denied to men of yeares, who hath committed more hainous sins then Infants, why should Baptisme be denied to Infants, who are onely guilty of Originall sin derived to them from *Adam*: doth hee not there mention Originall sinne, which he sayes is remitted to Children when they are baptized: which in his judgement is lesse then the grievous actuall sins of men of yeares, added to their Originall sin.

P. 12.

In the farewell of your censure of *Cyprians* judgement, you call it *naked*, and say, *you would have covered the nakednesse thereof, but that the truth suffered so much thereby*: and so can at your pleasure put upon it the title of an *absurd Epistle*. Sir, for one man to slight the judgement of 66. men, eminent in their generation, doth not well become a modest disposition taught in the Gospel, to thinke better of others then himself. I am afraid, that when *Cyprians* Epistle, and your answer shall bee compared together; the nakednesse of your answer will rather appeare; yea, remember what the Philosopher trampling upon *Plato* his neat Carpet, said, *calco Platonis superbiam*: yet hee spying a hole in his slovenly cloake, answered, *& ego per rimam pallii tuam video superbiam, &c.* I cannot but account it your nakednesse, that if it be naked, you have not in your answer laid open the nakednesse of it: but though it be absurd in your eye, yet in the judgment of men renowned for learning and piety, it hath ever been accepted in the Church, notwithstanding some mistakes in it.

Next

Next to *Cyprian* comes *Augustine* under your *Examen*: *Whose authority was it* (as you say) *that carryed on Baptism of Infants in the following ages almost without controule*: For which you bring forth *Walsfridus Strabo*, and *Petrus Cluniacensis* testimonies, which I here mean to passe over, and take notice of them in another place.

P. 12.
Augustine vindicated.

I confesse learned *Augustine* his authority was great in the Church, both whilst he lived, and since, and that worthily; not onely for his defence of the truth which you now oppose, but of other greater and more necessary truths also, which hee solidly maintained against the adversaries who laboured either to suppress or corrupt the same: albeit you seeme not much to stand upon his judgement: which with you is of no more value, then his proofes and reasons can adde weight thereunto. Thus you slight him, though what he said is approved by divers Fathers and Councils named by your selfe; and how far your bare single judgement and censure will out-weigh *Augustine*, *Prosper*, *Fulgentius*, and the *Councils*, (which you mention in this Question) let the Reader judge.

It hath been an ancient justifiable course in the Church in examining of controversies in Religion, to look back upon the writings of famous men who flourished in the Church before: was not *Disinnius* his counsell to good purpose, which he presented to *Theodosius* (then studying how to put an end to the unhappy differences wch troubled the Church in his time) when hee perswaded him, ἀπορῦναι τὰς *Soz. 7. 12.*
 οὐσίας τῶν ἐπιποδοξῶν διαλέξεσι: and to demand of them who petitioned him, whether they would not stand to the judgement of such as were Teachers in the Church before it was divided? especially, when their judgement dissented not from the Scriptures: his counsell no doubt was good and wholesome; yet I desire that herein I may not bee mistaken. This I speake not, as if I attributed more to *Antiquity* then to *Verity*. I have long since resolved (by Gods assistance) with *Hierom*, *Antiqua legere, probare singula, retinere que bona sunt, & a fide Catholice Ecclesie non recedere*; it were happy for the Church among

us, if in this unruly age, many (who not content with former truth:, are carryed on with an itching disposition after novelties) would doe the like.

I return to judicious *Augustine*: Here I expected your accurate *Examen* would have canvast the severall testimonies in the places quoted by me; but I am deceived: Whereby it seems you have nothing to say against them, but that they evidence what was that Churches practice in his time about our question (which was the true and onely end why I named any testimonies from Antiquity:) for if they did not, I doubt not you would have said so much: onely here you tell us what your account is of his proofes and reasons of his judgement in this controversie: all which to you seeme to bee but light: this you labour to prove in 6 following Sections, which I will now view; and see whether your *weighty* answers wil satisfie his *light* reasons in the judgement of any indifferent Reader.

P. 14.

Your first exception against his judgement is, because he makes it *an universall Tradition*; a shrewd fault, or a dangerous position; which wil not down with an Anti-pædo-baptisme. And first you reason against it to this purpose; *If the Church had thought it necessary that all children of Christians by profession should bee baptized in their Infancy*; then none born within the pale of the Church should have mis't of it. But so it is that many did. *Ergo, &c.* Your Minor you prove, *Augustine* himselfe, *Adeodatus* his son, and *Alipius* his friend were not so baptized; and thus you labour to prove against *Augustine*, that Infant-baptism was not universally received in that Church as he said, which you thinke to evince by the induction of these instances.

First, that it was universally used in the Church, testimonies of good Witnesses recording the practise of the Church make it manifest; and wee have heard of some of them before in their severall ages; as, *Irenæus lib. 2. cap: 39.* (notwithstanding the bar you put in against him;) hee tells us that Christ came to save all sorts of people, whether young or old, for they are regenerated by him in Baptisme.

Origen

Origen in severall places; as, in *Luc. 14. lib 5. in Ep. ad Rom. & in Levit. Hom. 80.* in which places he tells us, it was the custome of the Church to give Baptisme to little ones; and sayes, not of this or that Church: which by a constant course they had observed: therefore in his time we find it universally practised in the Church; otherwise he could not say that the Church observed it. *Cypr. Ep. 39.* proves (as we have heard) that Baptisme is to be denyed to no age: then hee addes, *quanto magis prohiberi non debet Infans, &c.* this he sets down as no new Doctrine, but faithfully adhearing to the order of the Church; as we heard from *Augustine* before: may wee not now from all these say, it was in his time the universall custome of the Church to baptize Infants?

Shall I adde other Witnesses who lived in the same Century with him? *Chrysostome Hom. ad. Neophytos. Ambrose Ep. ad Demetriadem Virginem. Hieron. ad Latam, & lib. 3. adv. Pelag.* all which I now passe over: and are not all these Witnesses of the practise of the Church? which being weighed, who can deny that *Augustine* might well relate Pædo-baptism to bee universally practised, having such a cloud of Witnesses to confirm it.

Other ancient testimonies for Infant baptisim.

And to manifest it further, this is somewhat to mee; *Epiphanius* (whose testimony you looked for) in the end of his worke relating what was generally observed in the Church tells us, *The Baptisme* administred in the Church in his time, was performed according to the Tradition of the Gospel, and the authority of the Apostles; as well as other mysteries then in use. And we know that in his time Baptisme was administred to Infants; therefore in his judgement, what the Church did therein, they had authority for it from the Gospel and the Apostles: to make that good, he says afterwards, *That Baptisme came in stead of Circumcision, which then was not in use.*

Furthermore, sometimes Historians relating particular customes in some things which were not in use in some Churches and Countreys, (upon which arose some debates in the Church) doe not mention that of Infants Baptisme as one of these particular customes observed in some Churches.

ches, and not in other; See *Socrates Hist. lib. 5. 22.* it's true, he relates some diversities of severall Churches about persons that had power to baptize, and about the time in which Baptisme was commonly administred; but he mentions none that excluded Infants from Baptisme, whilst others baptized them; which no doubt he would have done if there had been any such custome then afoot in the Church. *Sozom.* likewise setting down the severall customes of severall Churches (though they were of the same Opinion) among all which singular customes, baptizing Infants is not named for one, yet in use in that age: therefore it is to be conceived as the generall practise of the Church. Indeed there was a different custome, (especially in some after ages) in the manner of baptizing both Infants and grown men; in some places they dipt them thrice, in some but once: and of this very custome *Gregory the great* meanes, when he saith, *In una fide nil officit ecclesie diversa consuetudo.* But in none of these Ancients doe I read any such diversity of customes that some Churches baptized Infants, others baptized them not: if you know any, I pray you produce them in your next.

Soz. 7. 19.

Soz. 1. 17.

Now I come to speake to the particular instances, by which you goe about to disprove this universall practise of the Church: you tell me *Augustine was not baptized till above 30 yeares, though educated as a Christian by his Mother Monica.* First, I might answer you with the Proverb, *una hirundo non facit ver;* or that one exception takes not away the generall rule: if after ages come to read the stories of the Church, after the Lord was pleased to begin the Reformation thereof in *Luthers* time: and then find that even in that time *Baltazar Pacomitanus* with some of his seduced brethren did withstand Pædo-Baptisme; or if after generations among us shall find that when God begun so happily to advance that blessed work of Reformation beyond the pitch it was brought unto in our Ancestors dayes, if they should meet with *Mr. Tombes Examen* of this question, and therein see your Judgement against the constant and universall practise of the Church at this day: if such should

P. 14.

Augustines
baptism, no ar-
gument that
Infants were
not then bap-
tized.

should from a few particular Examples infer that this was the Doctrine commonly received in the Reformed Churches (*that children should not be baptized*;) Or deny that this was the common received Doctrine that children should be baptized; assuredly, a man that knows the Doctrine and present practise of the Church, might with all reason deny the consequence, because some among them did not stand for Infant-Baptisme; therefore the generality of them denied it. So it may be here thought, peradventure some (though born of Christian Parents) were not in that age baptized in their Infancy; yet that is no way prejudiciall to the universall practise of the Church, in which Pædo-baptisme was received.

But secondly, I answer more particularly: I grant *Augustine was not baptized till hee was 30 yeares old*. And I will not take upon me to determine (besides the generall observation of the reasons, upon which Baptisme in those dayes was deferred by some, which formerly have been hinted) what the particular reason was of his not being baptized in his Infancy: but I will hold forth unto the Reader so much as shall clearly shew that you have no cause from that example to say, *That children of Christians by profession in that age were not baptized in th. ir Infancy*; because you should first prove that *Augustine* his parents were Christians at his birth; otherwise you speake not to the question before us; What was the profession of his Parents when he was borne? take it from *Augustine* himselfe: who sayes (though *Possidonius* in his life seemes to say otherwise) when he was *Puer*, a child grown, hee fell extreame sick, which put him in feare of death, (then hee and his mother also were both troubled that hee was not baptized;) he sayes of his Father at that time, *as yet he beleev- Aug. Conf. l. 1. c. 11. ille non- dnm crediderat* ved not in Christ. When *Augustine* was about 16 yeares of age, his father was but *catechumenus*, *Conf. lib. 2. ca. 6*. In another place speaking of his mothers peaceable cohabitation with him, (though he was a man of a hastie disposition, and sometimes used her unkindly) yet he sayes of her, *virum suum in extrema vita temporali ejus lucrata est: Confess. 9. 9. iibi*

tibi (i. e. *Deo*,) &c. Doth not that testimony plainly hold out, that hee was not gained to the Christian faith untill hee drew neare the end of his life? and if it was so long before he was truly gained to the Lord; how can it seeme strange to any, that he who beleeved not in Christ himself, should neglect, or it may bee hinder the baptizing of his Childe in the name of Christ?

It is also said of *Monica*, that when shee was but 13 yeares old, she was married; her mother taught her to pray, but we read not of her baptisme when she was young: or if she were baptized when hee was borne, how shall wee know that her husband would give way to her to have Baptisme administred to her son, she suffered many things of him whilst he continued an Infidell, as *Augustine* confesseth. Nay more, if she were baptized herself at his birth, why might shee not be conceived to be carryed away with the error of some in that time of deferring Baptisme till death, that they might not sinne after it? it appeares not, his Parents were Christians (it is out of doubt his Father was not) at his birth: therefore nothing for the strengthening of your assertion is gained by this instance.

Afterwards *Augustine* put off his own Baptisme till he was about 30 yeares, and upward, and what marvaile? He was poysoned with the *Manichean* heresie, in which hee continued almost 9 yeares, *Conf. lib. 3. c. 11.* in which time what account hee made of Baptisme, may bee seen in his deriding of it to his deare and intimate friend (who was baptized in his sicknesse) by whom hee is sharply rebuked for it. I might also adde what hee confesses, that the strength of his lustfull disposition carryed him on to many sins, which made him make no haste to bee baptized; *quia post lavacrum illud, major & periculosior in sordibus delictorum reatus foret*: so much may be read in *Augustine* himselfe, of the causes of deferring his baptisme, which yet can be no prejudice to the general practise of the Church in that age; as it is mentioned by himselfe, and others:

Neither is it any wonder why *Adeodatus* his sonne was not baptized in his Infancy: for how can wee seeke for his

Pessid. de vita
Aug. c. 1.

Conf. 4. 3.

Conf. 1. 11.

Nor his sonne
Adeodatus.

his Baptisme in Infancy when as his father was unbaptized? he being borne when his father was about some 15. or 16. yeers of age. When *Augustine* himselve was baptized, hee caused him to be baptized with himselve, *Adeodatus* being almost 15. yeers old. Indeed if *Adeodate* had continued unbaptized after *Augustine* his baptisme, your objection drawne from him might have had some colourable pretence, which now it hath not; much lesse any weight in it to confirme what you seeke to strengthen thereby.

Conf. 9. 6.

As for *Alipius*, besides his scandalous conversation, hee was also poysoned by the Manichees: and further it appears also what mistakings he had concerning the doctrine taught in the Church about Christs soule; whereupon it is said of him, *ad ipsam Christianam fidem tardius movebatur*: therefore considering how long he continued in his errors, it is not to be wondered at that he also was so long unbaptized. So much for your three instances.

Conf. 6. 7.

Conf. 7. 19.

Nor *Alipium*.

Afterwards because you feare these instances will not be sufficient to make good your answer, therefore you grant with *Grotius*, that *Pædo-baptisme* was much more frequented, and with greater opinion of necessitie in *Africa*, then in *Asia*, or other parts of the world: I take what you grant, that it was used both in *Africa* and *Asia*: and may I not then with *Augustine* say it was universall, both among Greekes and Latines?

And when you say it was more frequented in *Africa* then in *Asia*; I know you would intimate that the received custome was, that some did, others did it not, each doing what hee thought best, but that the Greekes lesse regarded it then the Latines: for so I finde both *Grotius*, and the Arminians in their book *Censura censura*, Cap. 23. to affirme confidently, but neither you nor they must be beleaved upon your bare assertion against so many witnesses: yet this sticks with you, that in the Councells (as *Grotius* saith) you cannot find ancients mention of that custome then the councell of *Cartago*: I have formerly told you why Fathers and Councells mention not all things which are controverted in our age, which was this: because their care was to resolve the doubts which troubled

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bled the Church in their dayes : if there bee no Canon concerning it, why may it not be thought that they did not mention it, because in their times none did scruple it? yet when any thing relating to childrens Baptisme was started, then the Church maintained it, witnesse the 66 Bishops assembled in a Councell answering *Fidus* about that question. I might also put you in mind that *Constitutiones Clementis* make mention of it saying, *But baptize yee your Children: Βαπτίζετε δὲ ὑμῶν τὰ νήπια* albeit for my part I conceive these Constitutions not to be his, under whose name they goe, yet with the best Criticks I may affirme this, that they relate the ancient customes of the Greek Church, gathered into one volume, the Compiler of them desiring to put credit upon them would have severall Constitutions to come from severall Apostles.

*Fulgent. de fide
ad Petrum, ca.
30.*

And although it was more used in Africa then else-where, yet you question whether they did in Africa baptize Infants but in case of necessitie, or for healths sake : I pray remember what *Tertullian* that learned African said *de Anima*. *Fulgenius* tells us baptisme is sufficient to wash away originall sinne from Infants, so *Hilarius Ep. 2. ad Augustinum* mentions it, yet neither of these speake of Baptisme in the danger of death : to which you say they restrained it.

You mention the distinction of *Catechumeni* and persons Baptized, and the use of catechizing before Baptisme, that even after *Augustine* his dayes the baptizing of persons of growne age did continue as well as of Infants, &c. Doe you not forget the question before us? you should have proved that Infants were not baptized, and now you speake of baptizing of men of yeers, which gives you occasion to mention the distinction of *Catechumeni* and others, and that is nothing to our question; for who ever doubted that even in *Augustine* his time many still adhered to Paganisme? and when any of them had embraced the faith, why might they not be catechized, and so prepared for Baptisme, and when they were found fit baptized? *Augustine* told us before, that his father was *Catechumenus* when hee was sixteene yeers of age.

Then

Then you come to censure *baptizing of whole Countries upon the baptizing of their King, &c.* which is nothing to our question, otherwise I might relate unto you severall examples where you might see, what a notable preparation for the conversion of Nations it hath been to have their Governours shew them the way, but I forbear.

In your second Section you except against *Augustine* his judgement, because *he held that Infants without baptisme must be damned by reason of originall sinne, which is not taken away but by baptisme.* I grant that *Augustine*, and some others of the Ancients pressed baptizing of Infants upon that ground, but not onely upon that ground: and they did most presse that ground when they had to doe with Heretiques, denying originall sinne to be conveyed from parents to their children: yet they maintained Pædo-Baptisme upon other sound grounds, as formerly I have proved; therefore this exception is of no vility, nor was this *Augustines* constant Doctrine: yea it was a Doctrine which hee retracted as an errour, as shall afterwards appeare.

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Againe you say, that you cannot finde among the Ancients the ground that I goe upon: that the Covenant of grace belongs to beleevers and their seede. What if you have not found it, will you therefore say it is not to be found in their writings? *Bernardus non vidit omnia*: why may not some things in the vast monuments of Antiquity passe unseene by you? though you have seene much, and thinke that you have seene more truth then all the Ancients did, and can censure what they say at your pleasure: But if you did find this in the writings of the Antients, it would make nothing for, or against me, who have not placed Infant-baptisme upon that ground; because they placed it so: I have asserted that ground from the Scripture, as afterwards, God willing, shall bee made good. But that they also, (even many of the ancients) pressed Baptisme upon the sound grounds which wee doe, I have made it appeare out of severall writings.

As for the judgement of *Bellarmino*, *Aquinas* and others quoted by you, I will not trouble my selfe in answering for

them: they were not alledged by me, neither will I stand to their judgement.

In your third Section you bid mee consider of *Augustine* his judgement, *holding it necessary for Infants to receive the Lords Supper*: that opinion is nothing to our question in debate before us, therefore you can expect no answer from mee to it, for I never pleaded it.

But what is your Argument from hence, *Augustine* held it fit to give Infants the Lords Supper, *Ergo*, What? draw a conclusion to hurt me if you can, our question being whether Infants were baptized in his dayes.

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Fourthly you tell me that *Augustine* held a certainty of *Regeneration by Baptisme, and he makes no question of the Regeneration of Infants, &c.* I confesse that sometimes hee sayes so, yet at other times (as I told you before) hee sayes there are some *qui rem baptisimi absque Sacramento baptisimi consequuntur*. So also did *Ambrose* comforting *Valeminian* his sisters upon his death (for hee died whilst *Ambrose* was on his journey comming to Baptize him) where he said of him, *Quem in Evangelio geniturus eram, amisi: sed ille non amisit gratiam quam poposcit — vita jam fruitur aeterna — qui habuit speculum tuum Sancte pater, quomodo non accepit gratiam tuam?* hee speakes confidently of his eternall estate, though unbaptized: yet *Ambrose* as well as *Augustine* at other times attributed too much to outward Baptisme.

Fifthly, you scorne his judgement in defending questions put to Infants at their Baptisme, and answerd by others. That's enough to me to prove that Infants were then baptized, though I will not take upon me to justifie that custome of putting forth questions to them, who by reason of their age were not able to returne an answer: possibly I could tell you how, and that many other customes crept into the Church, but because it is not to our purpose, I forbear.

Lastly, you say, it is apparent out of that Epistle of *Augustine*, *That Infants, whether borne of Believers, or of such as had not received the Christian faith, were baptized, neither doe I in that justifie him*: you may take notice that here againe
you

you confesse the question that Infants were baptized.

But because you make such a great matter of it that *it must needs follow that they rejected covenant-holinesse or the birth-priviledge of beleivers Infants, because they baptized other Infants if brought unto them*; I reply that you cannot bee ignorant that many learned men deny this consequence, because they conceive that not onely such as are borne of Christian parents might bee baptized, but that other Infants also if any Christian would undertake to traiae them up in Christs Schoole might bee admitted into it by Baptisme; you know many of the reformed Divines thinke this lawfull, who yet plead covenant-holinesse, as further warrant why beleivers children not onely may, but ought to be Baptized: and *Ternullian* pleads both these grounds in the place I quoted at large, both prerogative of birth, and benefit of education. Furthermore many of the Rabines say, that the children of Gentiles might bee circumcised if a Jew would bring him up in Religion, yet they all hold a birth-priviledge of Jewes children, for Circumcision; I alledge all this to shew that you should not thus vilifie and scorne their practise and grounds without a more cleare refutation of them then yet you have made: whether that which hath beene spoken out of *Cyprians* Epistle, and *Augustines* approbation of it, doe not advantage my cause, whether they have not proved as much as I alledged them for, I leave to the judicious and impartiall Reader.

To all the forenamed Authors I added *Hierome* and *Ambrose* his testimonies to prove the same: here you confesse that they were of the same judgement with *Augustine* in our question, therefore you conceive your answer to *Augustine* his testimony to be a sufficient answer to them also: in like manner I referre you to my reply to your former answer.

Your last Section of this Chapter is a Recollection of what you have already alleadged both for the invalidating of the testimonies brought by me to prove the practise of Infant-baptisme, as also of what you have brought to induce an opinion that there was no such thing practised in the first and best Antiquity. You must give me leave to recollect

what I have already answered to these exceptions and allegations; as for your *Vives* and *Strabo*; I shall give you my thoughts of them anon.

You confesse I brought *these testimonies onely to prove the practise of Infant-Baptisme*, and that you cannot deny they prove, onely you adde they rather prove the thing an error then a truth, because practised upon such erroneous grounds. As the necessitie of Baptisme to salvation: The certaintie of the Remission of originall sinne; The denying of Baptisme unto none. But are these the onely proofes by which the Ancients did assert the baptizing of Infants; I have proved, that notwithstanding some of them owned that corrupt ground (and pleaded it especially in the heate of disputation) yet they baptized them upon the same grounds which we doe. Doe not *Tertullian*, *Cyprian*, &c. argue from Circumcision unto Baptisme as wee now doe, and others of them from Covenant-holinesse? (but this and our other proofes you threaten to consider hereafter.)

In the meane time *this you adde*, (you should have said re- peate) for you adde nothing to what you had spoken before.

That the Testimonies produced prove not that it was in practise, but in case of supposed necessitie. Let the Reader judge whether these Testimonies have not proved it an universall practise, and so not onely in case of supposed necessitie; and let Mr. *Tombes* but consult that Booke, which I perceive hee hath made great use of in this Controversie; an Arminian Book commonly known by the name of *Censura Censurae*, and that will tell him that *Augustine* may bee said to bee the first that grounded Infant-baptisme upon necessitie, *Cen. Cen. cap. 23.*

Secondly, you say *there was still in practise a constant course of baptizing the growne children of professed believers when they were at full age*: you have seene already how much you are mistaken in those instances you give of such a practise, and how much this practise was disavowed by the Fathers of those times, could you but finde as much in Antiquitie against the baptizing of Infants as there is against the defer-

deferring Baptisme, how would you triumph?

Thirdly, you say they *did conceive a like necessitie of, and accordingly did practise the giving of the Lords Supper to Infants.* But did all the Fathers fore-mentioned judge and practise so? you cannot but know that all that plead for them doe not plead for the other, nor can you show that all that practised the one practised the other; I confesse some of the Africans did so.

Your fourth, *that they made no difference betweene the Infants of beleevers and unbelievers brought unto them,* if it were true, doth not disprove the practise of Baptizing Infants, onely it proves an error in that practise. But (if by unbelievers you meane Pagans) it is not proved to bee their generall practise, I thinke it was practised by some of them upon the grounds above mentioned, but not found in their constant and generall practise.

In your fifth you speake cautelously that *the Ancientest of Testimonies for practise [according to any Rule determined] is Cyprian neere 300. yeers after Christ.* Here I must needs take notice of your *overlashing,* who before calculating his age acknowledged him to live but 250. yeers, and here you say hee lived almost 300. yeers. I see that the Testimonies of *Iustine Martyr, Irenæus, Origen, Tertulian,* (who all lived neerer the times of Christ then Cyprian) are made good against your exceptions; you finde onely this evasion, that their Testimonies doe not prove the practise of Infant-baptisme, *according to any Rule determined.* But Sir remember our controversie at present is concerning the practise, not the Rule.

In the next place you undertake to prove that it *was not so from the beginning,* and that by many evidences. Now I cannot but conceive it likely, that *Augustines Ecclesia semper habuit, semper tenuit,* should sway as much with the intelligent impartiall Reader, as Mr. Tombes his *Non semper habuit, non semper tenuit;* especially considering that you bring not in all the Antiquitie you have produced *one man that doth either deny the Baptizing of Infants to have beene the ordinary practise of the Church or that condemne it,* onely two you cite that doe advise.

advise the deferring of it, as they doe also the Baptisme of growne men.

As first, *the propounding of questions unto Infants, which as Strabo and Vives did, so any reasonable man say you will thinke a manifest prooffe that at first none were baptized but such as understood the faith of Christ.*

This supposeth these questions to bee of as Antient use in the Church of God as Baptisme it selfe, which certainly you can never prove from Scripture, and how can any reasonable man thinke that a manifest prooffe to whom Baptisme was, or was not at first administred, that was not in use in the first administration. I have produced testimonies bearing witness to the baptizing of children, which plead for it, before you can bring any to witness that those formes of questions and answers, had any being in the Church.

Secondly, *your examples of Greg. Naz. Chrysost. August. Constantine the Great,* have been already answered. Your mistakes in their parents, education, reasons of their deferring Baptisme, so made manifest, as it is abundantly evident they are farre from proving the Baptizing of Infants of Christian parents not to have been the received and constant practise of the Church of Christ.

Thirdly, *Greg. Nazianzen and Tertullian whom you cite as dissuading;* you have heard even in the places cited to you, the one bearing witness to the practise of Infant-baptisme, the other commanding it.

Fourthly, *the Testimony of the Council of Neocesarea which you say is plaine against it;* of the testimony of this Council, let the Reader looke backe and judge, but the glosse upon that Canon to which you referred us, I am sure is a plaine Testimony for it.

Fifthly, *the silence which you impute to the chiefe writers, Eusebius, &c.* is your mistake, not their fault; for Eusebius, what the reason of his silence is you have heard; and for your, &c. if you meane Tertullian, Athanasius, Epiphanius, whom before you charged with silence in this cause, I hope you may now heare them speaking and witnessing for us.

Sixtly, for the many passages in *Austine* and others that call it an *Apostolicall Tradition*, in what sense they are to be understood I have already shewed, and am loath to detain the Reader with Tautologies.

For your *Triumviri* that bring up your reere and shut up this first part of your *Battalia*, *Grotius*, *Vives*, and *Strabo*, (to whom I wonder you did not adde *Censura Censura*, for you are more beholden to them for your Testimonies of Antiquity, such as they bee, then to all your other three, and I dare say, without disparagement to your reading, whoever lookes in *Grotius* and them, shall find almost all that you have spoken in this Controversie from Antiquity collected to your hand.) One of your three Champions I have encountered, and I hope dispatched already; and for the other two *Vives* and *Strabo*, I see they are men of great account with you. *Vives* you quote five or six times, and adorne your Frontispice with a peece of his, and *Strabo* you mention often. But I beseech you Sir, must wee take the bare word of *Vives* a man of yesterday, or of a *Strabo* in matters of fact in things done so many hundred yeers before they were borne, and that against the expresse witness of so many worthy and learned men who lived in those times? what evidence doe either of them produce out of Antiquity to make their assertion good? You know well enough that learned *Vossius* did take notice of *Strabo* and *Vives*, and proves out of Authors that lived many hundred yeers before *Strabo* (for hee lived but about 850) that Infants were baptized in the Church of old, and wonders that *Strabo* should rely upon so weake an argument as hee doth; and I as much wonder that you knowing all this should boast so much of such broken Reeds. And so I leave you and your men, and shall expect to see what reliefe you will be able to give them, for they can give none to you.

More Testimonies you say you cou'd have added out of sundry Authors: which I hardly beleeve seeing you are forced to rake up an old use continued in some Cities of Italy onely upon the hearefay of *Vives*. But these you say are enough to you, and you thinke to any that search into antiquity, to prove

that the custome of Baptizing of Infants was not from the beginning, and therefore is but an innovation, I verily beleve upon your next search into Antiquitie, you will be of another mind.

And for your confident assertion that the Doctrine that Baptisme is to bee given to Infants of Beleevers onely because of Covenant-holinesse, is not elder then Zuinglius: Zuinglius I confesse was a great Patron of this cause, who in a publike dispute did so convince and stop the mouths of the Anabaptists, that they appearing to the Magistrates unreasonably obstinate were banished the Citie. But whereas you say hee is the first that you can finde that maintained the Baptisme of Infants upon this ground; I shall be glad to helpe you; peruse but what is before your eyes, and you shall find *Tertullian* and *Athanasius* pleading the right of Infants to the Kingdome of heaven upon Covenant holinesse: you may finde *Epiphanius*, *Cyprian*, *Nazianzen*, *Augustine*, *Chrysostome*, and others pleading Baptisme to come in the roome of Circumcision, and divers of them pleading Infants right to Baptisme from the Jewes Infants right to Circumcision, which to mee is all one as to plead it from Covenant-holinesse: you may also finde even the Pelagians acknowledging a Divine Institution for it, *secundum sententiam Evangelii*. And now I hope it will not offend you if I say, I am sorry you discover so much either ignorance, or negligence in the search of Antiquity, as to say, The Tenet and Practise of Infant-baptisme accordingly as wee hold and practise, is not much above 100. yeers old, so farre as you can find.

To conclude this part of my Treatise about the Antiquity of Infant-Baptisme, give me leave to adde these few things. First, that I should not have judged it convenient to have made so much search into the practise of antiquity, if you had not so confidently undertaken to shew that the ancients were of your mind, and that I perceive your faire shewes make many begin to thinke it was as you affirme, and therefore taking my selfe bound to give the best account I could with truth, I have not onely made what diligent search I could

could my self, but have also (which I willingly acknowledge that no man may thinke of my reading above what it is) made use of my friend who is better versed in their writings then I am, lest the truth in this matter of practise might suffer through my weaknesse, who have but just leasure enough to looke into these Authors now and then, and consult them upon occasion. Yet had it been needfull, I could have added many other testimonies out of the Antients to let you see that they approved Infant-Baptisme, and affirmed that Baptisme came in the place of Circumcision, as the Author of the Booke *De Vocatione Gentium*, lib. 1. cap. 7 *Cyrril. Alexandrin. in Levit. lib. Isychius Presbyter in Levit. lib. 2. cap. 6.* and many more.

Secondly, in this search I find that the Ancients did not thinke that all who died unbaptized were damned, as you usually charge them.

They conceived that Martyrs were baptized with their blood, and therefore might bee saved though they were not baptized with water: When great *Basil* discoursed of this point in his Homily of the 40. Martyrs, he saith of one *Ἐβαπτίσθη τις χεῖρον ἢ ὑπ' αὐτοῦ αἵμα ἐν τῆς οὐραίας πίστεως, ἢ ἐν ὕδατι αἵμα ἐν τῷ ἰδίῳ αἵματι; He was baptized not by another (or the faith of another) but by his owne faith: not in water, but in his owne blood.* Here Baptisme by water was denied, and yet salvation attained by a twofold Baptisme, by faith, and in blood.

Yea I also observe that they who were no Martyrs, were in the judgement of the Ancients sufficiently baptized by the holy Ghost, without blood or water: and for prooffe of this point, I shall produce a testimony out of *Augustine*, whom I cite the rather, because upon second thoughts hee did retract his opinion, and acknowledge that Baptisme was not Absolutely necessary to salvation, Martyrdome might suffice without Baptisme, nay faith and conversion of the heart might suffice without Martyrdome, or Baptisme, in case a man were cast into such straights, that hee could not be made partaker of Baptisme; *Etiā atque etiā considerans invenio* (saith hee) *non tantum passionem pro nomine*

Christi, id quod ex Baptismo d'erat, posse supplere, sed etiam fidem conversionemque cordis; si forte ad celebrandum Mysterium Baptismi in angustiis temporum succurri non potest, in his fift booke De Baptismo contra Donatistas; observe that hee saith, etiam atque etiam considerans, &c. and therefore I told you this was his judgement upon second thoughts, and more mature deliberation.

And when this point came to be debated in after ages, the Church tooke notice of this Retraction, *Bernard* discourses upon this subject at large in his 77. Epistle, and provcs clearely out of *Ambrose* and *Augustine* that invisable sanctification was sufficient to salvation without a participation of the visible Sacrament. *Invisibilem sanctificationem quibusdam affuisse, & profuisse sine visibilibus Sacramentis* ——— *Solam interdum fidem sufficere ad salutem, et sine ipsâ sufficere nihil, &c. Faith alone saith hee, (that is, faith without Martyrdome) is sufficient to salvation, and nothing but faith: for though Martyrdome, saith Bernard there, may supply the defect of Baptisme, wee must not conceive that the punishment or suffering prevailes, but the faith of him that suffers. Sufficiet spiritus solus (saith Blesensis, one that's as ancient as Bernard, more ancient then your *Walafridus Strabo*) quia ipseus testimonium pondus habet. It is also cleare and evident, that after this opinion prevailed, Infant-Baptisme was not rejected, and therefore you are extreemely mistaken in this point. Now if (in the opinion of the ancients) men of growne yeers might bee saved without Baptisme, if they were either converts, or Martyrs, why may not elect Infants who are certainly sanctified, bee made happy without Baptisme, when they have been made holy by the spirit of holinesse? could any of the ancients reasonably grant the one, and deny the other?*

Thirdly, you may see that in pleading for this universall practise I speake no louder then other Reformed Divines, for the antiquity of Infant-Baptisme. Judicious *Calvin* who was well versed in Antiquitie, in his instruction against the Anabaptists hath these words; *I affirme that this holy Ordinance of Infant-Baptisme hath been*

been perpetually observed in the Christian Church, for there is no ancient Doctor, that doth not acknowledge that Infant-Baptisme was constantly administred by the Apostles.

4. That notwithstanding all this evidence I have brought from Antiquity, yet I build as little upon Antiquitie as any other man. I acknowledge what learned *Rives* saith to be very true, that Tradition is in most points uncertaine, and therefore he that will build sure must build upon the Scripture: *Proinde necessario veniendum erat ad argumenta ex Scripturis, que si rem non evincant, frustra traditionem advocabimus. Animadv. in Annot. Grotii in Cassandrum, Art. 9. Pag. 71.* And I would have you and every Reader to remember, that I doe not build my faith upon humane Traditions in this Argument, nor did the ancients build upon humane traditions in this thing: the very Pelagians themselves acknowledge it upon this ground. *Parvulos baptizandos esse concedunt* (saith *Augustine* of the Pelagians) *qui contra auctoritatem univ[er]sae Ecclesiae procul-dubio per Dominum et Apostolos traditam, venire non possunt, lib. 1. de peccat. merit. et Remiss. cap. 26.* Nay, they were forced to their owne prejudice to acknowledge that Infants were baptized *secundum regulam univ[er]sali Ecclesiae & Evangelii sententiam, lib. cont. Celest. & Pelag.* Now that which was pressed from the scope of the Gospell was not pressed as a Tradition, and that which was acknowledged by the Pelagians to be the practise of the univ[er]sall Church, according to the rule of the Gospell, was not built upon tradition. I will therefore close up my testimonies produced out of the ancient writers, with that favoury passage of learned *Calvin*, in his Instructions against the Anabaptists; *Ceterum minime peto, ut in eo probando nos Antiquitas nullo modo juvet, &c.* I doe not desire (saith hee) to borrow any helpe from Antiquity for the proove of this point, any whitt farther then the judgement of the Ancients shall be found to bee grounded on the Word of God: for I know full well, that as the custome of men doth not give authority to the Sacrament, so the use of the Sacrament cannot bee said to be right, and regular, because regulated by custome.



PART II.

Reply to
Sect. 1.

HAVING made good the practise of Antiquity for the Baptizing of Infants, I follow you in that which you are pleased to make the second part of my Sermon, which you call prejudices against Antipædo-baptists, from their noveltie and miscarriages. "Where, first, you blame me for seeking by prefacing and setting downe a brieft touch of the Anabaptists carriage in Germany, to create prejudice in my Auditors.

Ans^r.

To which I answer, that I yet never learned that a brieft setting downe the *Originall History and State* of a Controversie, or the *weight and consequence* of it, thereby the more to ingage the Readers attention, was against any Rule or Law of Art either divine or humane; but in case it were a fault, *Quis tulerit Gracchos?* You who begin your booke with telling, *how nine moneths since you sent thur many Arguments in Latine, drawne up in a Scholastique way, &c. and never yet received any Answer; and in the end of your booke intimated that though you allowed me but a moneth, yet I have kept your booke a whole yeere unanswered: and throughout your whole Treatise strive to make an ostentation of reading, and put abundance of scoffes and jeeres upon them who are of a contrary mind to you, and seekē to loade the opinion you write against as if it carried all kind of mischiefs in the wombe of it.* All which things you know well enough are apt to take the people; but have no weight with them who use onely to weigh Proofs with Proofs, and Argument with Argument: you (I say) of all other should pardon such a peccadillo, and might very well have passed over what either my selfe or Dr. *Featlies* Frontispice, or Mr. *Edwards* his

his expressions might seeme to bee lyable to, of exception in this kind.

In your second Section you blame mee for two things, Reply to Sect. 2.
 first that " I gave you no more light out of Augustine, so know
 " who they were that questioned Pado-Baptisme in his dayes,
 " you have searched and cannot finde any, the Pelagians your ac-
 " knowledge opposed it not, the custome was so universall, and esteem-
 " ed so sacred that they durst not oppose it.

All the further light I shall now give in a matter of no greater consequence is, that if you cannot finde any in Augustines dayes who questioned it, I am contented you shall believe there were none.

Answer.

Secondly, " you blame me for making such a leape from Au-
 " gustines time, to Baltazzar Pacommitanus, as if he were the first
 " who opposed it, whereas you alledge many who opposed it 400.
 " yeeres before his time. To which I answer, I sayd not hee
 was the first whose judgement was against it, but the first that made an head against it, or a division (or Schisme) in the Church about it. It is possible men may hold a private opinion differing from the received doctrine, and yet never make a rent, or divide the Church into factions about it.

Answer.

But let us examine your instances; you " alledge the fa-
 " mous Berengarius as one. 2. The Albingenses. 3. Out of Ber-
 " nard you mention another namelesse Sect. 4. Petrus Clunia-
 " census, charges the same upon the Petro-Brusians.

That the middle times between the Fathers and Luther were for Baptizing Infants.

Answer.

To all which I answer, first, in generall. That (these instances of yours having occasioned mee to make a more diligent search into the doctrine and practise of those middle-times between the Fathers, and the beginning of Reformation in Luthers time) I dare confidently think, that you will have an hard task to prove out of any impartiall Authors, that there were any company of men before the Anabaptists in Germany, who rejected the baptizing of Infants out of the confession of their faith; possibly some private man might doe it, but I shall desire you to shew that any company or Sect (if you will so call them) have ever denied the lawfulness of baptizing of Infants: produce if you can any of

of their confessions, alledge any Acts of any Councells where this doctrine was charged upon any, and condemned in that Councell: you know, the generalitie of the visible Christian world was in those dayes divided into the followers of the Beast, and the small number of those who followed the Lambe, who bare witness to the truth of the Gospel in the times of that Antichristian Apostasie, these were called by severall names, *Berengarians*, *Waldenses*, *poore men of Lyons*, *Albingses*, *Catharists*, *Petr-Brusians*, and severall other names, as may be seene in Bishop *Ushers* book of the Succession and State of the Christian Churches. Now all grant that the Church of Rome even in those dayes, owned the baptizing of Infants, and so did all those persecuted Companies or Churches of the Christians, for any thing I can find to the contrary. Severall Catalogues of their confessions and opinions I finde in severall Authors, and more peticularly in that forenamed booke *De successione Christianarum Ecclesiarum*. But not any one of them denying this point; they indeed denied any Sacrament to conferre grace *ex opere operato*, and thereupon some of their adversaries would lay to their charge that they denied *gratiam Baptismi*, the grace of Baptisme: And others of them denied the trumperies that went along with Baptisme in the Church of Rome: And thereupon some of their adversaries charged them that they laughed at the Baptisme of Infants: but I can finde none who layd to their charge simply that they denied the lawfulness of Baptizing of Infants, except onely such who also charged them with Manicheisme and other abominable doctrines & practises, which we all beleve they utterly abhorred; Nothing tendes more fully to manifest their doctrine then their owne confessions, one whereof was published by *Baltazzar Lidius* which was presented to *Uladislaus* King of Hungary: In their Apologie and defence of their doctrine, they have a whole Chapter wherein they assert and prove Pædo-Baptisme largely. The confession of the *Taborites* hath not a word sounding against it. I finde also in the History of the *Waldenses*, this is set downe among the calumnies unjustly cast upon them,

That

Usher de successione, cap. 6. Sect. 16. 17. Cap. 8. Sect. 34. Cap. 10. Magdeburg cent. 12. Cap. 8. col. 3206.

Baltazzar Lidius, Tom. 2. Pag. 285. & c.

History of the Waldenses. lib. 1. cap. 3. p. 10.

That they reject the Baptisme of Infants, for which Bernard is cited in his 66. Hom. in Cant. but of this they are purged out of their *owne writings*, and there the ground and occasion of imputing this errour to them is expressed line 15. *True it is, that having been constrained some 100. yeeres, &c.*

Lib. 1. cap. 4.
pag. 15.
Lib. cap. 6. pag.
43.

The same Author in the third part of his history, professedly sets downe the doctrine of the *Waldenses* and *Albigenses*, and among other things concerning Baptisme, he expresses this: *And whereas Baptisme is administred in a full Congregation—and for this cause it is that we present our children in Baptisme, which they ought to doe, to whom the children are nearest, as parents, &c. Waldenses* against the *Wicklevis*t and *Hussits* imputes this heresie to some of the *Lollards*, that belevers children were not to be baptized, and that Baptisme was to no purpose administred to them, *secundum ritum quem servat Ecclesia*, but he imputes it not to *Wicklefs* followers in generall, onely ascribes it to some *Lollards* of the *Highlands* in *Scotland*, and some few of the *Diocesse* of *Norwich*, and yet in the same place confesses hee had seene none of their writings to that purpose, nor knew what their grounds were, but onely had *transfently* heard that they used to produce 1 Cor. 7. *Sanctificatus est, &c.*

Tom. 3. Tit. 5.
cap. 53.

2. I answer to your particular instances, first, for *Berengarius*, it is true that *Deoduinus Leodienses* tooke it up as a common fame, and upon his credit *Guitmund* Archbishop of *Averse* relates it: But faith Bishop *Usher*, in so many Synods held against *Berengarius*, wee never find any thing of this nature laid to his charge: and to *him* it appeares that they who in those dayes were charged to hold that Baptisme did not *parvulis proficere ad salutem*, held nothing but this, that *Baptisma doct non conferre grace ex opere operato*.

Usher de Success. cap. 7. Sect. 37.
Berengarius
cleared from
Anabaptisme.

The same answer serves for the *Albigenses* and *Waldenses*; cleare it is that neither *Aeneas Sylvius* in his booke *de Origine Bobemorum*, when he sets downe their opinions, nor the *Magdeburgenses*, who out of an ancient Manuscript relate their doctrines, no nor *William Reynolds* in his *Calvino-Turcissimus*, wherein he indeavours to reproch them, layes any such thing to their charge. Sure I am, the confession of the

Waldenses, Albigenses, &c.
cleared from
Anabaptisme.

V. sh. ubi supr. ca.
8. Sect. 34.

faith of the *Albigenſes* recorded by *Hoveden* doth enough, and more then enough owne the baptizing of Infants. Tis true, *Bernard* in the place cited by you ſayes of thoſe Anonymous people whom he wrote againſt, (who were no other then ſome of the *Waldenſes*) *Irridens nos quia baptizamus Infantēs*, and the reſt of the Doctrines which you mention, but withall in the ſame place charges them with Manicheiſme, and relates how the people threw them into the water as if they were witches, and when they would not ſinke they fell upon them with ſtones and killed them; and if you beleeve *Bernard* ſlandered them in theſe two laſt, you will forgive the Reader if he beleeve that he did no leſſe in the other. And as for what *Petrus Cluniaceniſis* writes againſt *Peter de Bruis* and his ſucceſſour *Henry*, the truth is, theſe two men, did for 20. yeers together ſo much ſpread the Doctrine of the *Waldenſes*, and ſo plague the Biſhops Miters, and the Monks bellies, that I wonder not though they charged any thing upon them which might make them odious to the people. He who reads that rayling booke of *Petrus Cluniaceniſis*, will find that he acknowledges moſt of what he layes to their charge to be upon the report of others, and layes this for one of their Articles, that *Children who died before they could actually beleeve were damned*, and that they would have all *Churches demolifhed, and encouraged people to pull them downe*; and that common fame gave out that they condemned all the Latine Fathers, and not onely excluded the Latine Doctors *è Cathedra Doctōrum*, but *è regno Cælorum*; that they did not altogether beleeve the *Prophets, Apoſtles*, nor *Chriſt himſelfe*. And no marvaile that theſe opinions ſhould bee charged upon them, though they held them not, ſeeing wee find this particular charged upon *Luther, Calvin*, and *Beza*, who did all in ſpeciall manner oppoſe this errour: So that untill you or ſome other doe out of their owne confeſſion, or ſome other impartiall and authentique Register give better evidence then yet you have done, I ſhall beleeve that this doctrine of oppoſing the baptizing of the Infants of beleevors, is an Innovation no anciēter then the Anabaptiſts in *Germany*; concerning whoſe practiſes wee now proceed to inquiry.

In

Jof. Vicecom.
Obſer. Eccl. Vol.
Lib. 2. cap. 1. p.
103.

In your third Section you take great paines to shew out of *To Sect. 3.* your reading who first in *Germany* stirred this question. I shall not stay the Reader long about it, because your selfe grant that it is not *tanti*; I deny not but *Nicholaus Storch*, *Marcus Stabner*, and *Thomas Muncer* did bring it first upon the Stage about 1521, or 1522. and that by *Muncers* doctrine, a sad sedition was raised in the upper *Germany*, among the Country people, but because this *Baltazzar Hubmir Pacomitanus* Pastor of the *Waldsbu*, a Towne neere the *Helvetians*, was a man of greater note for learning, of an active turbulent spirit, one who both by preaching and writing much fomented their way, & was in very great repute among them, I feared not (as others have done before me) to name him as the *Antesignanus* of that unhappy Sect: of whose seditious practises, doctrine, recantation, Apostasie, and miserable death, for which he was esteemed a Martyr by his followers, I might out of many *Germane* writers easily informe the Reader, if I affected a needlesse ostentation of reading.

In this Section upon occasion of the name of Anabaptisme, and reiterating of Baptisme, *To Sect. 4.* “you desired to have it proved unlawfull to repeate Baptisme, or for a man that hath bene baptized rightly to be baptized againe: and afterward in your third part Sect. 12. you professe you are not satisfied, but that both Circumcision might have been, and baptisme may be reiterated: and here you adde that the Argument used against the repetition of Baptisme are insufficient; and that if there were but as much for baptizing of Infants, as Acts 19. 5. 36. affords for rebaptization, the controversie were at an end with you.

I answer, you here clearly discover your itch after new opinions, your joyning with the *Marcionites* and *Ætians*, who allowed it to be done at least thrice. I suppose in your next wee shall have your Arguments to prove the lawfulness of it, which if you doe, I beseech you also to shew how oft it may bee done, whether as oft as the *Pharisees* used to wash: at least (because your answers here seeme to imply so much) whether it may not be repeated as oft as wee should attend upon the preaching of the word, or as oft as wee

Answer.

Vide Veffii
 Thefes de Ana-
 baptifm.
 Reafons againft
 rebaptization
 of fuch as are
 rightly bapti-
 zed.

fhould endeavour to mortifie our corruptions? In the meane time I fhall tell you fome of the reafons which have hitherto fatisfied the Orthodox Church in all ages.

First, Baptifme is primarily and properly the Sacrament of our new birth, the washing of regeneration, which is done but once, the Sacrament of our initiation into Chrift, which is done but once; the Sacrament of our admiffion into the new Covenant, and partaking of the benefits of it, and (although many of thofe benefits and priviledges are repeated and augmented, yet) we have but one admiffion to them.

Secondly, in no place where the Inftitution of it is named is there any mention, directly or by confequence, of any repeating of it, nor any order taken about it; whereas in the other Sacrament, we have a *quotiescunque* in the very Inftitution: nor in any of the thousands baptized in the Scripture is there the leaft hint of any example of rebaptization of fuch as were rightly baptized, no not though fome of them had played the Apoftates, as the *Galatians*, fome of the *Corinthians* and many others, And mee thinks this Argument fhould move you whose principle is, that *nothing* fhould be done about the Sacraments, but what wee have either inftitution, or example for.

Thirdly, Baptifme fucceeds Circumcifion, wch was but once adminiftred nor to be adminiftred any more, as is cleare to mee not onely from the *total silence of the Scripture*, but out of *Jofh. 5. 4.* &c. where the holy Ghöft is pleased to give this as a reafon, why *Jofhuah* Circumcifed the *Israelites in Gilgall*, viz. *because all the Circumcifed were dead*; intimating that had they been Circumcifed already, it fhould not have been done againe. Befide, by Gods inftitution it was tied to the eighth day and unleffe you can find another eighth day after the birth befide the first, you will never bee able to juftifie it from being a breach of the inftitution.

Fourthly, to this I might adde the uncontradicted cuftome of all the ancient Church, with whom it was numbered among Heresies to reiterate a Baptifme, which was acknowledged to be valid: Indeed *Cyprian* and his fellow
 Bifhops

Bishops baptized such as had formerly been baptized by Hereticks, but it was onely because they thought the Baptisme administered by Hereticks not to be true Baptisme. What weight these things have with you I know not; the judicious Reader will consider of them.

But whereas you adde “ *that if you saw but as much for baptizing of Infants as Acts 19.5. &c. affords for rebaptization, the controversie were at an end with you;* give me leave to tell you that I perceive a small Argument would satisfie you if wee could but once gaine your good will. As will easily appear by a serious examination of the sense of that place, *Act. 19.* which it seemes satisfies you for rebaptization. I acknowledge, Interpreters differ very much concerning the meaning of that Text, but none of their expositions doe in any degree favour that opinion, that such as were once *rightly* baptized may be rebaptized: which I thus manifest; very many Interpreters doe judge that those twelve Disciples were not baptized in that place, and they make the fifth Verse, *when they heard this they were baptized in the name of the Lord Jesus,* to be a part of Pauls speech, not of Lukes the Historian, and then the sense is this, when those twelve men had told Paul that they were baptized with *Johns* Baptisme, Paul tooke upon him to explaine to them what *Johns* Baptisme was, namely that *Johns* ministry did first exhort men to repentance; and then that they should believe in Christ, who would give all them who beleaved in him the gift of the holy Ghost, which after *John* had sufficiently instructed them in, he then baptized them in the name of the Lord Jesus, which say they is a paraphrastical interpretation of this fifth Verse: and so Paul having approved the doctrine and Baptisme of *John*, which these twelve Disciples had received, hee did not rebaptize them, but laid his hands upon them, and then the holy Ghost immediatly came upon them. Other Interpreters thinke, that these words in the fifth Verse, are the words of *Luke* the Historian, and that these twelve Disciples were then baptized after Paul had done his speech; and of these some conceive that these were first baptized by some of *Johns* Disciples into *Johns*

Answer.

Act. 19.5.6.
vindicated
from favoring
rebaptization.

*Vid. Vossii The-
ses de Bapuzino-
Jehan. pag. 402.
&c.*

name, and not into Christs: and so their baptism was a nullity; or at least, if they were baptized into Christs name, yet they were not instructed in the right faith of the Trinity, of Jesus Christ, his person, gifts; and offices; and so consequently that their faith and Baptisme were deficient in some fundamentall and essentiall things; and this way go many of the Fathers, and Schoolemen. Others thinke they were rightly baptized with *John's* baptism, and yet were baptized againe by the Apostle *Paul*; because they think that *John's* baptism, and *Christ's* did really differ; and that the Lord would have them re-baptized, who were baptized with *John's* baptism only; but not them who were baptized with Christs. And this way generally goe the Papists: now whichsoever of these you take, here is no colour of rebaptizing of such who were rightly baptized with Christs baptism: and indeed, whoever considers the Text, must needs grant that if they were re-baptized, it was because of the deficiency of the baptism which they had received. *Paul* demands of them, Have you received the holy Ghost since you were baptized? They answer. The holy Ghost! what meane you by the holy Ghost? wee never so much as heard; whether there be an holy Ghost: No? (saith *Paul*) what were you then baptized into? what strange kind of baptism have you received? what Doctrine, or Faith were you instructed in before your baptism? if you never so much as heard that there is an holy Ghost. Doth not this plainly hold forth, that if they were re-baptized, it was because *Paul* thought their former baptism to be insufficient? Truly Sir, I conceive you might easily be perswaded, that there are at least as good grounds for Infants baptism, as this *Acts* 19. affords for re-baptizing of such as have been rightly baptized.

To Sect. 5.

“ In this 5. Section, I very much wonder at your spirit; the
 “ summe of it is, That although much of what I speake of the
 “ Anabaptists in Germany (especially about Munster) is true; Yet
 “ you say, 1. Perhaps vehemency of opposition hath made mat-
 “ ters more or worse then they were. 2. No marvaile though
 “ such

“ such things happen, when Reformation of abuses is denied men
 “ by an orderly Synodical way; and the persons who seeke it, de-
 “ claymed against, and persecuted as Heretiques, &c. 3. That
 “ the like things, if not the same, happened among the Non-con-
 “ formists, and such as sought to remove Episcopacy and Ceremo-
 “ nies in Queene Elizabeths dayes; that some of them grew to bee
 “ a dangerous and turbulent Sect: the practise of Hacket, and
 “ his companions proved like that of John a Leiden at Munster.
 “ That miscarriages, divisions, and persecutions brought the
 “ Non-conformists of England as low as the Anabaptists. That
 “ Whitgift and Hooker have long agoe compared the Non-con-
 “ formists principles and practises with the Anabaptists, &c.

To which I answer, First, I am confident you shew more
 good will to the Anabaptists, then you intend ill wil against
 those worthy men who have written these Stories: but the
 things have been done so lately, and so many agreeing sto-
 ries are written of them, and by men of such undoubted
 faith and honesty, that the things are not to be questioned.
 And I think you are the first of our Divines who have sus-
 pected them to overlash in their relations.

Answer.

Secondly, what you meane by denying Reformation to
 them who seek it in a Synodical way, &c. I can hardly
 guesse: whether you intend it to excuse the Anabaptists in
 part, and to blame the Reformed Churches, as laying that
 stumbling blocke in their way, by refusing to heare
 them, or whether you hint it as a warning to our selves.
 As for them, I never read that they sought Reformation
 in a regular way, or were denied it, before they fell into
 these furies. And as for our selves, you are the onely man,
 who hath pretended to seek Reformation (if it may be so
 called) in this point; the rest of our Anabaptists seek not
 to our Assembly; unlesse it be to reproach, and load them
 with scoffes, libels, threatnings, &c.

Thirdly, but the rest of this Section is to me extremly
 scandalous, when I read your odious comparisons between
 the Non-conformists in Queene Elizabeths dayes, and the
 Anabaptists in Germany; it even grieves mee to consider,
 whicher affection to your cause doth carry you. Sir, are

The old Non-
 conformists in
 Q^{ueen} Elizabeths
 dayes, pleading
 against Episco-
 pacy and Cere-
 monies, il com-
 pared with the
 Anabaptists in
 Germany.

you

The Non-conformists not to be compared

you perswaded in your own conscience these things are so? The Anabaptists in *Germany* rose up, and with fire and sword pulled downe Magistracy, Schooles, &c. wrought wofull Tragedies in upper *Germany*, in *Moravia*, *Silesia*, *Helvetia*, and elsewhere; did the like if not the same things happen here? What did the Non-conformists ever endeavour to doe beyond prayers and teares? what turbulent Sect was ever found among them? what were those divisions and miscarriages which brought them so low? the persecutions of the Prelates indeed brought them low; but I professe I am wholly ignorant of any divisions, and miscarriages of theirs in that kind: *Hacket* indeed was a blasphemous wretch; and hee and his two Companions (for no more there were of them that I can find) *Coppinger*, and *Arthington* made a noise in the City of *London* for a few hours. *Hacket* was taken and hanged for his blasphemy, his two Companions laid in prison, where one of them dyed, and the other (I thinke) was spared in hope of his repentance. But what is this to your purpose? what had *Hacket* to doe with the Nonconformists, who (you know, if ever you read that Story) abominated him, and would have nothing to doe with him, even before he fell to those pranks he plaid in *London*? Or wherein was *Hacket* to bee compared with *John of Leiden*, who overthrew Magistracy at *Munster*; set up a King of his owne Sect; plundered the Towne, gave up all to Polygamies, Adulteries, &c. And lastly for the parallel which you say *Whigif*, and *Hooker* made between them and the Anabaptists both in principles, and practises, (under which reproach you leave them, without speaking a word in their behalfe to vindicate them) I answer onely this, that I am perswaded your selfe beleeve, that *Whigif* and *Hooker* abused them in these Comparisons: and what your ayme should bee in setting it downe, I cannot tell; unlesse it bee to insinuate, that as the good Nonconformists were thus abused by their Adversaries; so *Seiden*, *Bullinger*, *Calvin*, &c. are not too much to bee credited in their relations of the Anabaptists, to whom they were professed adversaries.

In this Sect your quarrell is against Mr. *Vines*, for sus- To Sect. 6.
 pecting the Anabaptists will indeavour to undermine Ma-
 gistracy, if they could once get strength. To which you an-
 swer: 1. You take not Mr. *Vines* for a Prophet. 2. It
 follows not, that because they oppose Pædo-Baptisme, out of Mat.
 28. 19. that therefore they will oppose Magistracy out of
 Rom. 12. 19. 3. That you will undertake to make good
 that to prove Pædo-baptisme from the equity and reason of Cir-
 cumcision, doth undermine much of the Magistracy and
 Lawes of this Kingdome. 4. That some of the enemies of
 Anabaptists have opposed Magistracy. 5. That since the
 actions of *Muncer* and *Munster*, you finde neither their
 writings nor actions opposing Magistracy. 6. You
 bring in *Cassander* a Papist, speaking moderately of some
 of them. And to make your Reader thinke charitably of them
 in this point; You 7. referre them to the Compassionate Sama-
 ritan, and the London Anabaptists late confession.

I see how diligent and willing an advocate you are for
 your friends; but few of these things will either help you,
 or indure the tryall. 'Tis true, Mr. *Vines* is no Divining
 Prophet. And 2. it follows not by Logically argumentati-
 on, that because they have opposed the one, therefore they
 will oppose the other. But Sir, without a Spirit of Divi-
 nation, or necessary consequence of reason, when wee see
 clouds gathering, wee may suspect rainy weather; when we
 see multitudes of our Anabaptists, especially those of the
 last edition, to have drunk in almost all the rest of the dregs
 of the *Germane* Anabaptists; (I say) in a manner all, ex-
 cept that of opposing Magistracy; may we not feare that
 even that also would bee embraced if they were fit for it?
 Read over the whole Gangrene of their opinions recorded
 by *Bullinger*, *Calvin*, and others; and lately epitomized by
Gloppenberginus; and see whether among our Anabaptists
 in *England*, they are not almost all to be found: Doe not
 some of ours, as well as they, hold blasphemous Opinions
 about the flesh of Christ? Have not multitudes of ours
 swallowed down all Arminianism, as well as they? Plead
 not some of ours for the mortality of the soule, as well as
 they?

Answer.

To 1, 2.

Mr. *Vines* vin-
 dicated.

Almost all the
 Errors of the
 Germane Ana-
 baptists, lately
 drunke in in
 England.

they? have not some of ours laid downe their Armes out of opinion that even in a just cause warre is unlawfull? have not many of ours drunke in the conceits of immediate revelations and Enthysiasmes as much as they? doe not many of ours conceit a perfection of grace? doe they not oppose the Christian Sabbath? doe they not cry downe our Ministry as no Ministry? our Churches as no Churches? Verily one egge is not more like another then this brood of new opinions (lately hatched in England, and entertained among them who are called Anabaptists) is like that Spawne which so suddenly grew up among the Anabaptists in Germany; and ours plead the same Arguments which theirs did; and if they flow not from the same Logicall or Theologicall principles, it is yet their unhappy fate to be led by the same spirit. I confesse I yet heare not much of their denying the Magistrates authoritie, but if these men should increase to much strength, I will not take upon me to divine, but I shall pray that Mr. *Vines* prove not too true a Prophet, especially considering the nature of erroneous and hereticall spirits is to grow worse and worse, and not at first to vent all their poyson; even the Anabaptists of *Munster* in the beginning of their Schisme set forth a confession of faith every way as Orthodox as that which you mention of the seven Churches of the Anabaptists of *London*, in their Confession mentioned in the latter end of this Section, as I am credibly informed by a Reverend and Learned Divine, who hath many yeers agoe both seene and read it in Germany.

Mr. *Dury*.

To 3. 4.

To your third and fourth I answer, onely this, that I shall waite untill you cleare them, as being not able out of my small judgement and Reading to conjecture either what proofes you can bring for the one, or example for the other; you who make your selfe merry with Mr. *Vines* his Logick, will shew your owne to bee supereminent when you make this consequence good, that pleading baptizing of Infants from Circumcision of Infants, overthrowes much of the Magistracy and Lawes of England.

5.

But your fifth seemes very strange, that you cannot finde, that

that since *Munster* and *Muncer* the Anabaptists in Germany have either by writing or action made any opposition against magistracy: as for their actions, they have of old paid so deare for their insurrections, that wee have not lately heard of any new ones; but for their writings it is most apparent that their bookes written by them, even to this day, do constantly defend, that though Magistracy bee an Ordinance of God, as to them who are not under the kingdome and dominion of Christ, yet Christ hath put an end to it among his owne people, taken away all Magistracy from among them, that no Christian can be a Magistrate with a good conscience, and that if Christians doe live under any such, they are to beare them but as other plagues and judgements are to be borne.

You oppose *Cassanders* moderate testimony of some of them to the Duke of *Cleave* a Papist, against Mr. *Vines* his speech before the Lord Major and City of *London*; *Cassander* indeed spake favourably of some of their persons, but doth not excuse or plead for their doctrine or principles; and Mr. *Vines* speakes against their doctrine or principles, but speakes nothing against the persons of any of them: so that I can see no caule of your bringing in this long testimony out of *Cassander*, in the favour of *Menno* and his followers, but onely to shew your good-will to the Anabaptists, and your displeasure against Mr. *Vines*, who differs from your opinion. One thing more I adde concerning this *Menno* (whom you pleade for by *Cassanders* pen) that his whole doctrine is as full of blasphemy about our Saviours taking flesh of the *Virgin Mary*, and other Hereticall and abominable stufte, as the rest of his fellowes, though I thinke his spirit was not so seditious as many of theirs.

And as to your allegation out of the compassionate Samaritan, which indeavours to speake all possible good of such as oppose Presbyteriall government: pleading to obtaine an universall libertie for all their opinions, and practises, and indeavors to brand as infamous, and cast all manner of filth in the faces of such, as endeavor to promote it, I leave such Lettice to their lips who like it. And for what

you alledge out of the *London Anabaptists* confession, I acknowledge it the most Orthodox of any Anabaptists confession that ever I read, (although there are sundry Heterodox opinions in it) and such an one as I beleve thousands of our new Anabaptists will be farre from owning, as any man may bee able to say without a spirit of divination, knowing that their received and usuall doctrines doe much more agree with the Anabaptists in Germany, then with this handfull who made this confession here in *London*.

To Sect. 7.

“ In your seventh, you first expresse your good affection to further Reformation; secondly, you propound what in your judgement is the best way to promote it *In the first you are sensible of your oath and Covenant, declare the sincerity of your desires and prayers to promote it according to the Word of God, &c.*

Ans^r.

Your desires, and prayers, and intentions are holy and good, well suiting with the report I have often heard of you before I read this your bookes; and would the Lord please to draw out those good Talents he hath given you in the most usefull way; I conceive you may be a very profitable instrument in this great worke, and I verily thinke your abilities greater then many others, whom you suppose to have been employed more eminently then your selfe. But pardon me, that I tell you sadly and freely, that the frame of spirit which the genius of your booke shewes forth makes me feare the contrary, you every where manifest such height of selfe-confidence, you powre out such abundance of scorne upon them who thinke otherwise then you doe, you so magisterially tread under foot the Arguments and Reasons of those who differ from your opinion, though they appeare never so strong or evident to others; you so boldly call into question some doctrines which few have ever questioned before you; you so slight the Authority both of ancient and moderne writers, especially in this point, though you know the generality of all Confessions and Harmonies (except onely the Anabaptists) concurre in one against you, that unlesse God alter your present temper, I suspect this is not the last trouble you are like to put the Church unto; and I assure you, very many who

willingly

willingly acknowledge your learning, and other abilities, and are no whit sorry your booke is extant, (because they conceive this controversie may thereby receive a fuller scanning) are extremely scandalized at your high and scornfull spirit.

“ You propound what you conceive is the best way to
“ promote Reformation, and your thoughts are, *that the*
“ *only way to further Reformation is to begin with this your*
“ *darling, the casting out this point of Infant-Baptisme, a point*
“ *which you conceive to bee a mother corruption, which carries in*
“ *her wombe most of those abuses in discipline and manxers, and*
“ *some of the errors in doctrine which defile the reformed Churches,*
“ *without which all after Catechizing, Censures, separation,*
“ *Church-Covenant, &c. are altogether insufficient to supply*
“ *the want of it. Secondly, that Baptisme therefore hath not that*
“ *influence into the comfort and obligations of Consciences as it*
“ *had of old. And thirdly, that the Assemblies not beginning*
“ *with this point is one great cause why Gods blessing doth no more*
“ *acompany them, whilst they waste much time about things in-*
“ *considerable in comparison of this, and either hastily passe over,*
“ *or exclude from examination, this which deserves most to bee*
“ *examined.*

a.

Ah Sir, How deare and lovely are our owne children in our eyes! did ever any before you conceive so many and great evils to follow upon the baptizing the children of beleivers? that such Monsters should be bred in the wombe of it, or conceive that the removing of this would bee the healing of all? I verily thinke, should another have spoke such things of farre greater points, you would have called them *dictates, Chimeraes, bold, assertions*, and what not? Whether your Examen of my Sermon, and your twelve Arguments in your exercitation will prove it to bee a corruption of Christs institution; whether the reasons for Pædo-Baptisme be far fetched; whether there be a cleere institution of Christ against it, (as here you affirme) wee shall have leisure (God willing) to examine in their due places: but for the present, suppose mee to grant your *postulatum*, that it is an applying of an institution to a wrong subject, yet I would faine learne of you, how all these odious

Answer.

consequences will bee made good, how these abuses in doctrine, discipline and manners (which you mention) would be taken away if Pædo-Baptisme were removed; nay would not the selfe same things still bee found as grounds or occasions of the same differences, while some professe they would baptize any, whether Turkes or Heathens, who onely would make a profession of their faith in Jesus Christ, and then admit them to all other Ordinances, and not have them Excommunicated *è sacris*, (but onely *a privato consortio*) though their lives should prove scandalous; (and I am misinformed by good friends who know and love you very well if your selfe incline not this way) others would take the same course before-Baptisme, which now they doe before admitting men to the Sacrament of the Lords Supper, and would proceed to excommunication *à Sacris* as well as privately withdraw from such as prove scandalous and obstinate; yea and take themselves bound to separate from mixt communions with them, as much as they doe now, notwithstanding their admission by Baptisme in your way. And in this various manner of admitting men to Baptisme, and dealing with men in other censures, every Church or Eldership proceeding according to the largenesse or strictnesse of their owne principles, I can see nothing but that the same abuses in discipline and manners which are now found among Christian people, the same controversies about such as should be admitted to the Lords Supper, the same divisions and separations would be found in the Church, which now (alas!) take too much place amongst us. This I say, supposing your *Posiulatum* were a truth; But on the contrary supposing it not to be a truth, what a *Deformation* instead of a *Reformation* should wee bring in, in casting the children of Beleevers out of the visible Church, reputed them no better then *Turkes* and *Indians*, and especially doing it upon such grounds, as are pleaded by you and others; which even alter the state of the *Covenant of grace*? As for your second, I know not what influence of comfort or obligation upon conscience, Baptisme had of old, which is not now to be found among them who are truly

truly baptized; who enjoy not onely the putting away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ.

And lastly, for what you speake of the Assembly, I impute it to your prejudice, and extreame doting upon your owne opinion, that you thinke this *Point* most worthy of their examination, and to your *misinformation* (to speake no worfe) *that they waste much time about things inconsiderable in comparison, or that they exclude this from Examination, or seeke to stop it from any Tryall, or that they hastily passe it over;* This is a very bold charge which you give upon the Assembly in the face of the world: What evidence have you for this? unlesse your *Compassionate Samaritan* bee Authentick with you? The Apostle commands *Timothy not to receive an accusation against an Elder unlesse it bee under two or three witnesses.* But for *one* man to cast thus much filth in the face of an Assembly of Ministers is very high, and favours little of that modesty or meeknesse to which you did sometimes pretend. How farre *the blessing of God* (who hath not hitherto altogether left us, notwithstanding our unworthines) *doth and will accompany the endeavours of the Assembly*; it is fit to leave to himselfe, who gives increase to *Pauls* planting and *Apollo's* watering according to his good pleasure. But as for their shutting out the due examination of this *Point*, you are wholly mistaken (though they have returned no answer to your paper.) It is true (as I told you in the beginning) that wee are shut up by Ordinance of Parliament from answering any private mens Papers or Bookes without leave from the Houses; but I dare speake it in the name of the *whole Assembly*, that they would bee glad you were admitted to dispute all your grounds among them.

In your next *Paragrapb* which containes a comparison betweevè the evidences held out in the *New Testament* for the Religious observation of the *Lords day*, and this of *Infant-Baptisme*, you first make your selfe merry with my expressions, *that all who reject the baptizing of Infants, because there is not an expresse Institution or Command in the New-Testament, doe and must upon the same grounds reject the observation*

Sect. 8.

of

of the Lords-day. But I am no whit ashamed of those words. They doe, and they must upon the same Principles (if they be true to their Principles) reject the one as well as the other. And though I want the skill which some others have to plead for the Lord-day; yet I suppose you shall find I have skill enough to make this good, That there is no more expresse Institution or Command in the New-Testament for the Lords day then there is for Infant-Baptisme. And whereas you alledge that some of the reformed Churches reject the Lords day, and yet entertaine Infant-Baptisme, and thence inferre that these two must not necessarily stand and fall, bee received and rejected together. I answer, Those Churches which doe so conceive that there is an institution for the Baptizing of Infants, but none for the observation of the Lords day, although herein I humbly conceive they are mistaken, I doubt not but it doth and will appeare to impartiall and unprejudiced Readers, that there is sufficient evidence of an Institution for both of them, though not in such expresse Texts of Scripture in the New-Testament as the Anabaptists require, and I shall now examine whether you bring any better evidence for the one, then is to be found for the other.

First, you say, they meane it of positive worship, consisting in outward rites, and not of worship which is naturall or morall.

Answer. But this but a blind, morall and naturall are not to be confounded; whatever worship is naturall may bee indeed acknowledged to be morall, but not whatever is morall is to be esteemed naturall: I know you cannot bee ignorant of the received distinction of *Morale Naturale*, and *Morale positivum*, and I beseech you, though a Sabbath be granted to be Naturall, yea if I should adde, that one day in the revolution of seaven should bee so, yet that this or that seventh day in the revolution of a weeke should bee observed, all grant this depends upon an Institution, and hath no more moralitie in it then what can bee made out from an Institution, and consequently, that the first day of the weeke should be the Christian Sabbath, or that that one day of seaven which God hath separated to himself, and had once expressly fixed upon the seventh or last day of the week, should

Should be translated from the last day to the first day of the weeke, must depend wholly upon an Institution, and consequently they who reject that which depends upon positive Institution, unlesse its Institution can bee expressly found in the New-Testament are as much at a losse for the Lords day, as for the baptizing of Infants.

Nay give me leave to adde, that in this point in question, the advantage lies more on this hand, (I meane for Infant-Baptisme) because there is more necessitie of clearing the Institution for the Lords day, then for baptizing of Infants, because in the one the ordinance it selfe, and its institution is questioned, But in this of Infant-Baptisme, the question is not of the Institution of the *Ordinance it selfe*, but onely of *the subject* to whom the Ordinance is to be applyed. If the question bee betwixt Baptisme and the Lords day, all grant that we have clearer Institution for the Sacrament of Baptisme, then for the Lords day: Baptisme is clearly instituted in the New-Testament to bee the Sacrament of our admision into the Covenant of grace, and to succeed in the roome of Circumcision, (as your selfe grant.) Now the onely question is, whether (taking this for granted) that baptisin succeeds in the roome of Circumcision, and to bee applyed unto all persons by the will of God who are in Covenant with him, whether the same persons may partake of this Sacrament, as might partake of the other, unlesse those persons bee expressly set downe in the New-Testament; I hope in the judgement of all indifferent men, a question about the persons to whom an ordinance is to bee applyed, is a question of a farre inferiour nature to that question, whether such a thing pretended to be an Ordinance have any Institution at all or not. It's one thing to invent a new Ordinance of worship, another (and that of inferiour rank) to mistake in some of the persons to whom an Ordinance is to be applyed. In some of the ancient times the Lords Supper was given to Infants, and carried to sick persons when absent, to testifie their communion with the Church: I take them both for errours, but yet not for errours of the like nature with inventing a new Sacrament; I

say againe, there is a great difference betweene bringing in a new Ordinance, and applying it to these or these persons, especially, when the question is not of the persons in generall, who are the subject matter, (as whether men or Angels, men or beasts) but whether men of such an age or of such a Sex. Sir, to my best understanding, these two questions are not parallell, a just parallell question to this of Infant-Baptisme would be such a one as was oncedisputed betwixt Mr. *Bisfield* and Mr. *Brerewood*, viz. Taking it for granted, that by a cleare Institution, the Lords day succeeds in the roome of the old Sabbath, whether yet the same persons are tied to keepe the Lords day, who of old were tied to keepe the Sabbath, unlesse those parties were mentioned in the New-Testament, as whether servants as well as their masters, the same holds here.

All this I speake not as any whit doubting that there is as cleare evidence for Baptizing of Infants, as there is for the religious observation of the Christian Sabbath, notwithstanding the latter seemes to require fuller evidence then this doth.

Your second explication gives you as little advantage, you say that *Apostolicall example which hath not a meere temporary reason, is enough to prove an Institution from God, to which that practise doth relate, especially when such examples come to be backed with the constant practise of all Churches in all ages. And then you bring in Pauls preaching at Troas, the collections upon the first day of the weeke in the first of the Corinthians and the sixteenth, the mentioning of the Lords day, Revel. 1.*

Sir, I except against none of all this to bee a part of that good evidence which wee have for the religious observation of the Lords day, but I dare confidently speake it, that out of these you can never evince more (laying all things together) to prove the Institution of the Lords day, then I have done for the lawfulnessse of baptizing of Infants; and I appeale to all learned Readers, whether the many bookes written of late against the Institution of the Lords day, give not as specious and plausible answers to these places alledged by you concerning the Christian Sabbath,

as yours are against Infant-baptisme (although they have received sufficient cleare and solid answers) yea and tread under their feet all arguments taken from these examples, with as much confidence and scorne, as your selfe doe that which I and others have named for Pædo-Baptisme. And as for the supplement which you bring out of the constant practise of the Churches for the religious observation of the Lords day in stead of the old Sabbath: I earnestly desire you in your next to produce as many of the ancients to beare witness to that truth, as I have done in this point for Pædo-Baptisme, and I promise you, you shall receive my hearty thanks among the rest of your Readers; in the meane time the Reader shall judge whether I have not brought a moiety of that for the Baptizing of Infants, which you have done for the Lords day.

Further, whether you have not abused your reader in so confident averring *that there are no footsteps in Antiquity for Pædo-Baptisme, till the erroneous conceit of giving Gods grace by it, & the necessity of it, to save an Infant from perishing, some hundreds of yeers after Christs Incarnation,* is easily to be seen by what I have at large produced in the former part of this treatise.

Lastly, your tedious discourse of *that dangerous principle of framing additions to Gods worship by Analogies of our owne making without warrant from Gods Word;* I desire you to apply it to them who do so, I no further make use of it, then I find Gods Word to goe along with me: Whether *believers Infants are confederates with their parents in the Covenant of Grace,* comes afterwards to be examined; the rest of this Section being carping at a phrase or expression which your selfe grant being taken *cum grano salis,* may passe with a candid Reader, I passe over as worthy of no further answer, onely I adde this one word, that though it bee not safe to reason barely from events of things, yet it well becomes us thankfully to take notice of Gods blessing upon his owne Ordinance, and the more earnestly to contend for that which God is pleased so mercifully to accompany with his grace.

In your ninth Section you concurre with mee *in condem-* To Sect. 9.

ning it as a wicked practise to separate from ministry and communion in Ordinances, by reason of this difference in opinion, and that the making of Sects upon these grounds is contrary unto Christian Charitie: and I as willingly concurre with you in what you say in the latter part of this Section, that godly Ministers and other Christians should not by harsh usage of their brethren in stirring up hatred in Magistrates and people against them, cast stumbling blocks in their way, thereby to alienate dissenting brethren from them: but for what you say in the middle of this Section, that this is not the evill of Anti-pædo-baptisme; I answer, I conceive it flowes from the principles which most of the Anti-pædo-baptists do conceive (though possibly all (and your selfe for one have not wholly embraced them) for if you please to take and to compare these three principles of theirs together. First, members are added to the Church by Baptisme, and not otherwise. Secondly, that such as are not baptized according to Christs Institution, their Baptisme is a nullitie. Thirdly, that because the Baptisme of Infants is not clearely held out in the New Testament, it is therefore not warranted by Christs Institution, but contrary to it, and then tell mee what follows lesse then this, that none so baptized are Church-members, & consequently can performe no acts of Church-members, and that therefore our Churches are no true Churches, our Ministry can bee no true Ministry, and therefore a necessitie of separation from us. What you add in the end of this Section, that a passage in one of my Sermons about the hedge which God hath set about the second Commandement hath been one cause of your startling at this point of Pædo-Baptisme. I answer, onely this, had you not bin startled before, there is nothing in that speech could have moved you; and when once you have manifested that Baptizing of Infants doth breake downe the hedge which God hath made about the second Commandement, I shall bee startled with you, and not till then.

To Sect. 10. In your tenth and last Section, wherein you undertake to answer that passage in my Sermon, that the opinion of the Anabaptists puts all the Infants of beleevers into the

the selfesame condition with Turkes and Infidells, you answer severall things: wherein I plainly perceive you cannot deny what I affirme, and yet you are loath to grant it: you say, first, *Cyprian with his 66. Bishops doth the same*, which I have formerly shewed will not follow out of the words of of that Epistle: secondly, you say, *Mr. Ratband pleading that such Children whose Ancestors in any generation were faithfull may lawfully bee accounted within Gods Covenant, grants the same also.* But this no wayes followes without extreame wracking those words *in any Generation.* I suppose your selfe doth not thinke those words, *Exod. 20.5.* were intended to intimate that all the children in the world, who came from *Adam* or *Noah* were included in the Covenant of grace, nor doe I conceive you beleaved *Mr. Ratband* to thinke so. For your owne opinion you declare it thus; 1. *You know no warrant to thinke election to reach beleivers children more then unbelievers children.* 2. *You know no more promise for them then for the children of unbelievers.* 3. *All the likelihood there is, that they belong to Gods election rather then Turkes and Infidels, to be, because they have their parents and the Churches prayers, some generall and conditionall promises, and enjoy the benefit of good instruction and example, which puts them into a nearer possibility to bee beleivers and saved, and experience shewes God frequently continues his Church in their posterity.* But this you dare not ground upon any promise made unto beleivers as such, for sure you should incurre blasphemy by challenging a promise which God doth not keepe; in that many of the posteritie of godly parents prove very wicked.

To all which I answer, first, in generall, that to my understanding you here clearely yeeld the Infants of beleivers to bee in the same condition in reference to the Covenant of grace, which the Infants of Turkes and Indians are in, no more promise for the one then for the other: which so oft as you consider, mee thinkes your fatherly bowels to your owne children should bee moved within you. Secondly, I answer, first, to that of election, *your owne speech that experience shewing that God frequently continues his Church among beleivers posteritie,* should be one argument to

make you thinke Gods election lies more among them then among others, though wee can bee certaine of no one of them in particular. Secondly, what promises are made to beleevers children more then to Turkes, and whether *Abrahams* promise reach them, shall God willing bee scand in its proper place. Thirdly, as to that which you say, that the children of beleevers are in a more hopefull way, because of their parents prayers, instructions, examples, &c. and some generall and conditionall promises which puts them in a more possibilitie; I answer, this is nothing to the children which die in their Infancy, nor secondly, any more then children of Pagans enjoy, whose lot may fall to be educated by Christians, but no more promise by your doctrine for the one then the other. Thirdly, whereas you affirme *that Generall, Indefinite, and Conditionall promises doe prove that there is a more comfortable likelihood that the children of beleevers are elected by God rather then the children of Turkes.* I reply, 1. You doe not expresse what those promises are. 2. I wonder that you should inferre election from conditionall promises. Did God ever say that if you will performe these and these conditions, then I will regenerate you, give you a new heart, and put my spirit within you? 3. If the promise of regeneration bee not conditionall then you must say that there is some comfortable likelihood that such Infants may bee elected though they are not regenerated, for if there be any thing lesse then regeneration promised, sure there can be no comfortable likelihood of the election of a child gathered from a promise of any thing which leavcs a child in an unregenerate estate. But I much admire that speech of yours, where you feare you should incur blasphemy by challenging a promise which God doth not keepe, because many of the children of beleevers prove wicked; I beseech you tell me, was it not so among *Abrahams* posteritie? and yet you grant *Abraham* had a peculiar promise which wee have not; might not they without blasphemy plead that promise, notwithstanding that promise, *I will be the God of thee and thy seed,* was not made good to every one of them? for it is most
 cleare

clare by the Apostles discourse in the ninth and eleventh Chapters to the *Romans*, that God was not the God of thousands of *Abrahams* seed, either in respect of saving grace, or outward priviledges, for he cast off the Jewes from being his people, and suffered them not to enjoy so much as outward priviledges, but made choice of the Gentiles in their stead; and yet I hope you will not say that God broke his Covenant with those that had the seale of the Covenant in their flesh; and yet were rejected not onely from saving grace, but from outward priviledges.

Next let us see how you avoid being goared by the three hornes of my Syllogisme. I said; all being left in the same condition, 1. *All must be saved.* Or 2. *all must be damned.* Or 3. *God saves some of the Infants of the Turkes, and some of the Infants of belevers pro beneplacito.* After some discourse of the two first of these, you deny the consequence: *It follows not* (say you) *God may save some, and those some may be the Infants of belevers, and none of the Infants of Turkes and Indians.* It's true, a man that will may venture to say so; and if another will, he may venture to say, *That those some, are the Infants of Pagans, and not of Christians*: and hee that should say so, hath as good warrant for this, as you have for the other, *according to your principle.* But what's this to the question before us? I said, This *opinion* leaves them all in the like condition; *One bring no more reference to a promise then another.* Now if you will avoid being goared by any of these three hornes, you should have shewed, that according to your opinion, there is some *promise* for some of the Infants of belevers, though there be none for the Infants of Pagans. But in stead of shewing how your doctrine and opinion leaves them: you tell me what God may possibly doe in his secret Counsell, which is altogether unknowne to us. But I perceive your selfe suspected this answer would not endure the tryall: and therefore you quarrell at that expression of mine, *That if any of the Infants, of such as live and die Pagans be saved by Christ; then salvation by Christ is carryed out of the Church, whereof God hath made no promise.* Against this you except; 1. *That salvation is not carryed out of*
the.

Anti-pædo-baptists leave Infants of Beleevers

the invisible Church; though some Infants of Pagans should bee saved by Christ. I answer, it's true; and I adde, That, if a ny man shall say, *the Devils should be saved by Christ*: even that Opinion would not carry salvation out of the invisible Church. But Sir, we are enquiring after the salvation of them to whom a promise of salvation is made. Now when you can prove that God hath made a promise, that he will gather a number, or hath a number whose names are written in the Lambs book, although their Parents never knew Jesus Christ, nor themselves ever live, to bee instructed, you may then perswade your Reader to beleeve, that even some of the Infants of Pagans dying in their Infancy belong to the invisible Church: and till then, you must give him leave to beleeve that this answer is brought in as a shift, onely to serve your present need.

Secondly, you answer, *That men may bee saved out of the communion of the visible Church; and you instance Abraham called out of Chaldaë; Job in the Land of Uz; Rahab in Jericho: and you say, Hee that called these, may save some amongst Turkes and Indians out of the visible Church.* I answer, I hope in your next, you will a little better explaine your meaning: The Reader will certainly take this to bee your meaning: that as *Abraham, Job, and Rahab*, were saved out of the communion of the visible Church in their dayes: so some among the Turkes and Indians may bee saved out of the communion of the visible Church in our dayes. But surely this is not your meaning, you doe not beleeve, that *Abraham, Job, and Rahab* were out of the communion of the visible Church, though possibly the manner of their calling might bee extraordinary, as afterwards *St. Pauls* was. Nor doe you beleeve that the Eunuch when he was returned into *Ethiopia* was out of the Communion of the visible Church; though his habitation (at least for a while) was not among Christians but Infidels. I am perswaded that you thinke all visible beleevers to bee within the Communion of the visible Church, though possibly they may be hindered from being actuall Members of any particular Church. I will not so much as imagine that you

mentioned these three examples, as a Blinde to deceive your uncautelous Reader : and therefore I only desire you in your next, to let us know your meaning plainly : and discover to us this mystery, how men may bee called to fellowship with Jesus Christ, and yet have no communion with the visible Church of Christ.

The rest of this Section, wherein you enquire what those promises are which are made to the seed of beleevers, I shall (God willing) give you an account of them in the next part of the Sermon, whither now you call me; onely I cannot but take notice of your confident brag in the close of this Section, how manfully *you have entred my out-works, and thereby incourage your selfe to scale my walls* : You indeed entred, and set up your flag, but I hope it appears to the indifferent Reader that you are in no great probability of getting any great spoile, unlesse my walls prove weaker then the outworke, which as yet are farre from being taken by you.

PART III.

NOW wee come to that wherein I rightly placed the strength of my cause, *the evidence which the Scripture gives for Infant-Baptisme*: which before I proceed in the examination of, I briefly propound to the Readers consideration, that you have this advantage to make your worke have a specious probability, in that the question is concerning Infants, concerning whom there is much silence in the Scripture, and should any man argue against the justification of Infants, by the Theologicall doctrine that is to be found cleare in the Scripture, how specious a plea might he make, especially if his disputation should bee carried as yours is altogether in the way of making exceptions against arguments, but not positively affirming any thing? But notwithstanding, by the helpe of God, I hope clearly to vindicate my arguments from your exceptions.

My first Argument was, *the Infants of beleeving parents are federati, therefore they must be signati, they are within the Covenant*

Defence of the
third part of
Sermon.
Reply to
Sect 1.
Of the con-
nexion be-
tweene the
Covenant, and
Seale.

of Grace, therefore are to partake of the Seale of the Covenant.

The consequence of the argument made good.

This Argument, because I knew the termes of the propositions and the reasons of the consequents would not be cleare at the first propounding, I therefore made no further prosecution of untill first I had cleared five conclusions from which it receives not onely its light, but strength, and from which it ought not to bee separated, because in them I both prove a Covenant and signe initiall, this, first you assault singly, and denying both the propositions you try your strength in this Section against the consequence, and affirme that they who deny the consequence doe it justly, because (say you) if they who are *federati* must be *signati*, it must bee so either by reason of some necessary connexion betweene the termes, or by reason of Gods will declared concerning the Covenant of Grace: but for neither of these causes; first, there is no necessary consequence that God gives a promise, ergo he must give a seale, or a speciall signe, Joshuah had none for his promise of bringing Israel into Canaan; Phinehas none for his, for the Priesthood to continue in his family; nor secondly, by any declaration of Gods will, Adam, and all the rest to Abraham had none, yea, and in Abrahams time Melchisedeck, Lot, Job; and for Abrahams family there was no such universall order or declaration of Gods will, for children under eight dayes old; and all the females had no such command, and therefore to have sealed them, would have beene will-worship, and so you conclude here and in many other places of your booke, that it is not being *federati* in Covenant which gives title to the seale, but onely the declaration of Gods will to have it so.

Reply.
The consequence proved by Mr. Toibes owne principle.

To which I answer clearly, and first in generall. That concerning the truth of this consequence, the difference betweene you and me is not so much as you would make the world believe, wee differ indeed in the interpretation of the word *federati*, about what is meant by being in Covenant. I assert, that many are to bee reputed to belong to the Covenant of grace, and in some sense to bee Covenanters though they be not partakers inwardly of the saving graces of the Covenant, for the Covenant of grace containes not onely saving grace, but the administration of it also in outward Ordinances, and Church priviledges, and that according to Gods owne word many are Covenanters with him

him, or in some sense under the Covenant of grace, who are partakers onely of the outward administrations and Church priviledges; you allow none to be under the Covenant of grace in any true Gospel sense, but onely such as are inwardly beleivers, justified, sanctified, and partakers of the saving graces of the Covenant. Whether of us are in the right, shall (God willing) be tryed out in this dispute; but as to the truth of the consequence, *That all who are in the Covenant of grace, ought therefore to be partakers of the seale*: you acknowledge more then once, or twice, or ten times; for though you every where dispute that God hath made no declaration of his will concerning baptizing of Infants, yet *rotundis verbis*, you professe that if you knew an Infant to bee regenerate, you would baptize it. And when I said, *Such as have the inward grace, ought not to be denyed the outward signe*: You answer, *There is none of the Antipedobaptists but will grant that proposition to bee true*, pag. 142. And *the present state of a person is that which gives right to baptisme*, pag. 158. *It's granted that* (such Infants) such as are inwardly sanctified are disciples, and may not be debarred from baptisme; mark, *Infants disciples*; and is not this in plain English, *That such as are Covenanters, ought not to be denyed the initiall seale of the covenant*; Now then, if I can prove that not onely such as are inwardly regenerate, but others also, whether Infants or grown men are to bee reputed to belong to the Covenant, and that an externall visible right (*in facie visibilis Ecclesie*) may be made out for any person or persons, to be by us owned & received as Covenanters with God, you your selfe grant that the seale may be applyed to them; and whether this bee so, or not, shall (God willing) afterwards fully appeare.

Secondly, I answer more particularly; 1. I grant with you that there is no necessary dependance between a promise and a seale, the addition of a seale to a promise is of free grace, as well as the promise it self; & if God had never given any Sacrament or seal of his Covenant, we should have had no cause to complaine of him, he well deserves to be believed upon his bare word. Nor 2. did I ever think that by Gods revealed will this Proposition was true in all

ages of the Church; *All Covenanters must bee sealed*, I carryed it no higher then *Abrahams* time, when God first added this new mercy to his Church, vouchsafing a seal to the Covenant: And 3. from *Abrahams* time and so forward; I say it *was Gods will*, that such as are in Covenant should bee sealed with the initiall seale of the Covenant, supposing them onely capable of the seale, and no speciall barre put in against them by God himselfe, which is apparent in the very first institution of an initiall seale, *Gen. 17. 7, 9, 10, 14.* Where the very ground why God would have them sealed, is because of the Covenant, *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 to thee and thy seed after thee: thou shalt keepe my Covenant therefore; and this is my Covenant which yee shall keep, every man childe among you shall bee circumcised; and afterward in the 14. the seale is, by a Metonymia called the Covenant*, for that it's apparent not onely that God commanded them who were in Covenant to be circumcised, but that they should *therefore* be circumcised because of the Covenant, or in token of the Covenant betweene God and them; and he that rejected or neglected the seale, is said not onely to breake Gods commandement, but his covenant: so that because the initiall Seale was added to the Covenant, and such as received it, received it as an evidence of the Covenant, or *because* they were in Covenant: I therefore concluded, that by Gods own will, such as enter into Covenant ought to receive the seal, supposing still that they were capable of it. So that to lay Circumcision upon Gods command, and the Covenant of grace too, are well consistent together; for the command is the cause of the existence of the duty; but the Covenant of grace is the motive to it.

Answ. to *Melchisedeck, Job, and Lot.* 4. Whereas you alledge concerning *Melchisedeck, Lot, Job, we find no such thing that they either received this seale of circumcision, or were tyed to it.* I reply, it's very hard for you to prove that *Melchisedeck* was then alive; and had he been alive, he was of an higher Order, and above that *Pædagogic.* Or in what age of the world *Job* lived, though hee bee thought to be of the posterity of *Esau*, and so might have

a right to it (even in your sense) as descending lineally from *Abraham*; however this is a meere negative Argument in matter of fact, which your self know to be of no validity; Negative arguments from Scripture are good in matters of faith. I am not bound to beleve this or that, unlesse it be found in the Scriptures; but they are not good in matter of fact; this or that fact is not recorded in the Scriptures, therefore I am bound to beleve it was not done, is no good consequence; *Anon scripto ad non factum non valet consequentia*. No Scripture saith they were circumcised, (though very good Authors thinke that *Lot* and *Iob* were circumcised,) nor doth any Scripture say they were not circumcised.

As to that you say of *Infants under eight dayes old, and of all the females in Abrahams family*. I answer to that of *Infants*, there was a *peculiar exemption of them by God himself*, whether for any typicall reason, or in regard they were not fit in nature to undergoe so sharp a paine as was to be indured in Circumcision, before the seventh and criticall day was past, or whether for any other cause, I dispute not; it is sufficient, God forbad them to have the seale till they were eight dayes old. For the *women*, they were not *subjectum capax circumcisionis*, there was in them a naturall impediment against it, therefore could not be injoynd them: and suppose some men among them, or some who turned profelytes to them had not had a *praeputium* (as some sort of Eunuchs) this Ordinance had not reached them; whether the wisdom of God purposely chose a signe that Women might not be capable of receiving it, for some typicall use, as some conjecture: I cannot tell, it is sufficient that they were not capable of it, & were exempted from it by God himselfe: so that if you please to state the generall Proposition, as you needs must, *That all who since Abrahams time are foederati, or covenanters with God, must by Gods own appointment receive the seale of admission into covenant, unlesse they be either incapable of it, or are exempted by a particular dispensation*: This proposition will indure all the shock of your arguments, and remain unmovable.

And to Infants under eight dayes old.

Women not capable of Circumcision.

Women circumcised in the men, vindicated.

Next you reply to my answer concerning *Women among the Jews, I said they were circumcised in the males*: this you cast away with scorne, affirming it to be an easie answer, because it's easie to bee answered. Indeed Sir, you answer it as easily as he who undertooke to answer *Bellarmino* in one word, and said, *Bellarmino thou lyes*: so you, it is an insufficient answer to take away the exception against the proposition, and that you might have a little matter to worke upon, you goe to another part of my Sermon, and thence you fetch the word *virtually*, with which you make your selfe merry putting my proposition into severall shapes and formes; and in one form (you say) it concludes not the thing in question; in another, it hath 4 termes; in another, the major is false. Whereas my plaine meaning was, and is, that the women being incapable of it in their own person, because of their sex, wherein was a naturall impediment, as to this Sacrament, God imposed it onely upon the Males, and yet the women were not esteemed as uncircumcised, being (as Divines use to expresse in this point) *viris annexæ & in iis censentur qui familiarum capita debebant esse*; and whether this will not be justified, we shall presently inquire. But first give me leave to observe by the way how you pinch me with a point of law, That no man can be said *virtually* to have that by his Proxie or Atturney, which he might not actually receive himself in his own person. I question whether this be good law, but I am confident it is bad Divinity; sure we sin'd *virtually* in *Adam*, yet we could not actually, though that sin of *Adam* be ours by imputation. The sun is *virtually* hot, yet Philosophers say it's not actually. And the Jews of old offered to God such things by the hands of the Priests who were their Proxies in that work which they might not offer in their own persons: yea, and received such things by the hand of the high Priest (who bare their names in the most holy place) which they might not receive in their owne persons immediately: and the Saints now in this world do *virtually*, and *quoad effectum juris*, receive some such priviledges in Christ their Advocate, who in their right, is at God's right hand, which here they are not capable of receiving

ving immediately in their own persons. I also obiter desire you to remember this expression of yours, *That it had bene a sinne for a child to have been circumcised after the eighth day was past.* And try how you will reconcile this with an opinion of yours delivered elsewhere; *viz. That circumcision might bee administred ofner then once;* surely those other times must be after the first eighth day.

The other fault you note in my argument, is, *That I conclude of a signe of the Covenant indefinitely, and not of Baptisme onely;* whereas the *Lords Supper* is also a signe of the Covenant; which yet you thinke I will say is not to bee delivered to them, because not appointed for them: I answer, I clearly in my Sermon shewed this Proposition onely to be meant of the *initiall signe*, and not of the *other*; and I am confident your self, who durst baptize an *Infant* known to you to be regenerate, durst not yet give the other *Sacrament* to it; because more is required to make one capable of that Sacrament, then is required to make them capable of Baptisme: a regenerate *Infant* you thinke is capable of this: but besides regeneration, I am sure you will grant, That an *examination of a mans selfe, and an ability to discern the Lords body,* is required to make one capable of that.

Now let us see how you avoid my proofes, That the *Women were circumcised in the men.* My first was, That the *whole house of Israel* are in the Scripture said to be circumcised. You answer, *That by the whole house of Israel must not be meant all, but the major part, or the most considerable part.* But Sir, doe you imagine that any of your judicious Readers can be satisfied with this answer, when (you know well enough) that the *Circumcision* is put for the *Church and people of God,* in opposition to the *uncircumcised.* that is, al the rest of the world who are not the people of God. When *Peter* was to go to the *Circumcision,* & *Paul* to the *Gentiles* to preach the Gospel, does not *circumcision* include the *Women Jews,* as much as the men, in opposition to the *Gentiles;* as well as the word *Gentiles* includes the women *Gentiles* as well as the men, to whom *Paul* was sent? *Gal. 2. 8. 9.* Surely it must needs be granted, that not onely the major, or nobler part, but the whole

Circumcised not pur for the major or nobler part.

Gal. 2. 8.,

Nation.

Nation of the Jewes, both men and women are there meant by Circumcision, which could not have been, if in some sense they were not to be accounted Circumcised.

Secondly, I argued thus, *No uncircumcised person might eat the Passeever: Ergo, Their women might not have eaten it, if in some sense they had not been circumcised.* Your answer is, *This is to be limited pro subjecta materia, none that ought to be circumcised might eat the Passeever, unlesse they were circumcised.* But this answer is altogether insufficient. For,

1. Where is this distinction of yours found, or founded in the Word of God? other distinctions about eating the Passeever, are clearely found, the *cleane* might eat it, the *un:lean* might not eat it; the *circumcised* might, the *uncircumcised* might not: but of your limitation there is *altum silentium.*

Reply.

No warrant for women to eat the Passeever, unlesse they were to be esteemed circumcised,

2. I demand further, where is there any command or institution for women to eat the Passeever, (more then for Women now to eat the Lords Supper,) unlesse it be founded upon Circumcision? yet in practice we know they did eat it; and if they eat it not as circumcised persons, tell me by what right they did it. If you say they were included in the household, *Exod. 12. 3, 4. Every household was to eat the Paschall Lambe,* and there was no exception of women. I reply, first, grant but the same consequence, that when wee read so frequently in the new Testament, that whole households were *baptized, & no exception of children,* that therefore all the children in those households were baptized, and this controversie is quickly ended. But I adde further, it is not said that the whole household shall eat it, for all uncircumcised persons were forbidden to eat it, & none but circumcised persons had any warrant to eat it. Yea further, suppose some words in the institution should reach the *Jewish women*, yet how doth it reach the *women Gentiles*, who should prove Profelytes to them? for *Exod. 12. 48, 49.* there is order taken for the *male stranger*, *Let all his males be circumcised, and then let him come neare and keep it;* but there is not any word that takes order for the *strangers females.* I hope by this time it appears that your exceptions against the consequence
of

of my Argument have no weight, they are *federati*; therefore they are to be signati.

Next come we to examine the truth of the Antecedent which I manifested in those five Conclusions opened in my Sermon: The first whereof is this, *That the Covenant of Grace, for substance, hath alwayes been one and the same, both to the Jewes and Gentiles. This first conclusion you grant*; and therefore there were no need to have stayed the Reader any further about it; were it not that some of your exceptions doe almost recall your grant: If it be in substance the same, though you should reckon up a thousand accidentall and locall differences, it were nothing to the purpose: but the first doth almost recall it; wherein you charge me to carry the narration of the Covenant made with Abraham, Gen. 17. as if it did onely containe the Covenant of Grace in Christ; whereas it is apparent (say you) out of the Text, that the Covenant was a mixt Covenant, consisting of temporall benefits, the multiplying of Abrahams seed, possession of Canaan, the birth of Isaac, besides the spirituall blessings. To which I reply, I meant so indeed, and so I plainly expressed my selfe, that all the difference betwixt the Covenant then made with Abraham, and the Covenant made with us, lies onely in the manner of the administration of the Covenant, and not in the Covenant it selfe. The Covenant it selfe in the substance of it holds out the same mercies, both spirituall and temporall, to them, and to us: Godlineffe having all the promises both of this life, and that which is to come; and that they, and we have our right to all these promises upon the selfe same condition; earthly things indeed were to them promised more distinctly and fully, heavenly things more generally and sparingly then they are now to us; and on the contrary, spirituall things are more fully and clearely promised to us then to them; and earthly promises more generally and sparingly: And that these temporall benefits which you mention, viz. multiplying of Abrahams seed, the birth of Isaac, and possession of Canaan were all of them administrations of the Covenant of grace, they were

Reply to Sect. 2.

The Covenant of grace always one and the same.

The Covenant with Abraham no more mixt for substance then the Covenant with us.

figures, signes, and types of spirituall things to be enjoyed both by them and us. These things I not onely asserted, but proved in my Sermo. If you think otherwise of these earthly blessings, I desire you to explain your meaning in your next. If you mean no more then this that all these temporall blessings were promised and given as flowing from the promise of Christ, and were subservient to it, or were but types and shadowes of it, you meane no more then what wee all grant, who yet deny any more mixture in the Covenant made with *Abraham* for the substance of it then there is in that made with us: and that the difference lies onely in the manner of administration. But I confesse I suspect you have a further meaning, not onely because you here mention the temporall blessings before the spirituall, and call the land of *Canaan* the Covenant made with *Abraham*, but especially that expression which you owne from *Cameron*, that *Circumcision* did primarily seale the temporall promise, and signified sanctification but secondarily; what your meaning is in this expression, I cannot tell, it hath an untoward looke, as if the meaning were, that God did primarily and chiefly, in a Covenant of Grace founded in Christ (wherein himselfe promises to bee their portion) intend in the seale of it to ratifie temporall blessings which onely concernes *vitam animale*; now that the Seale (I say) of this Covenant should primarily, and chiefly give evidence to such a portion which a people may enjoy, with whom God never made a Covenant to be their God, is so grosse a thing to imagine of God, and so expressely contrary to the word, that untill you owne it, I will not impute it to you, although I know the Anabaptists in *Germany* shame not to say, that the Covenant made with *Abraham* was a meere carnall thing, and had nothing to doe with eternall life. As for that expression of the learned *Cameron* that *Circumcision* did primarily seale the earthly promise, &c. if by primarily hee meant immediately, though not chiefly, that it sealed these things first in order, as they were types of spirituall things, it may then passe *cum grano salis*, but if by primarily be intended principally, that *Circumcision* did chiefly seale earthly blessings, the opinion is

Circumcision
sealed the spirituall part of
the Covenant.

too unfavory to be received: and whereas he, (and you with him) say that *Circumcision did thus primarily seale the earthly part of the Covenant*, I desire to know of you what Scripture ever made Circumcision a Seale of *Canaan*; wee have expresse Scripture that it sealed *the righteousnesse of faith*, whereby he was justified, but I no where read that it sealed the Land of *Canaan*. Whereas you say, *though the promises were types of spirituall and heavenly things, yet the things promised were but carnall and earthly, as the sacrifices were but carnall things, though shadowes of spirituall*: I reply, *all this is true*, but this belongs to the *administration* of the Covenant (as was said before) but makes it never a whit the more a mixt Covenant *for the substance of it*; the Covenant *then* was more administr'd by carnall things then it is *now*, and yet the administration of the Covenant even now also hath some carnall promises, and priviledges as well as then, as the externall ordinances of the Gospell, Baptisme and the Lords Supper; and wee as well as they have in the Covenant of grace, the promise of *this life*, and of that which is to come: and so you may, if you will, call ours also a mixt Covenant, consisting both of temporall and spirituall blessings; and as among them some who were in Covenant did partake onely of the temporall part, and never were partakers of the spirituall, others of them were partakers of the spirituall part also; *even so now*, some partake of the externall and carnall part *onely*, whilst others partake of *both*: this you must grant to be true, unlesse you will maintaine that none are now members of the visible Church, but onely Elect and true belevers.

Secondly, you except against mee that when *I said the manner of administration of this Covenant was first by types, shadowes, and sacrifices, &c. it had beene convenient to have named Circumcision, that it might not be conceived to belong to the substance of the Covenant*: I reply, first, this is a very small quarrell, I added, &c. which supplies both Circumcision and other things. Secondly, you know the Covenant of grace was administr'd by sacrifices and other types *before Circumcision was instituted*.

Profelytes
were Abra-
hams seed.

Thirdly, whereas I said there were some Profelytes in the Jewish Church who were but self-justiciaries, carnall and formall professors, who are yet in the Scripture called Abrahams seed, you answer I call them so without the warrant of Scripture, as you conceive: to which I reply, my words were that there was another sort of Abrahams seed who were onely circumcised in the flesh, and not in the heart, who though they were borne of Abrahams seed, or professed Abrahams faith, and so were Jewes facti, though not nati, yet they never made Abrahams God their portion, but rested in somewhat which was not Christ, &c. and so were to perish with the uncircumcised. This you doe not here deny to bee true, onely you would have me shew where the Profelytes were called Abrahams seed; I reply, had I mentioned no profelytes at all, but onely said there were some in the Church of the Jewes, who were visible members, and partakers of outward Church-priviledges, and yet were not inwardly godly, nor partakers of the spirituall part, and that these were called Abrahams seed as well as others, it had been enough for my purpose. I named not Profelytes to adde any strength to the argument; and because they are called Gods people, I feared not to call them Abrahams children by profession, and never expected to have met with a quarrell for calling them who joyned to the Church of Israel by that common name whereby the Church members were called, viz. the seede of Abraham or the children of Israel: and could no place of Scripture be produced where profelytes are expressly called by this name, the matter were not tanti. But if it were a thing of any moment, it would be no hard matter to produce evidence sufficient to prove that profelytes were called Israelites and the seed of Abraham, as Acts 2. 10. and 21. compared, Act. 13. 26. compared with Verse 43. but I forbear. You go on and accuse me; that herein I joyne with Arminius, who saith, there is a seed of Abraham mentioned, Rom. 4. 9. 10. Gal. 3. Gal. 4. who seeke justification and salvation by the workes of the Law, and that bee makes this the ground of wresting that Scripture, and that Mr. Bayne upon Ephes. 1. sayes that the seed of Abraham without any adjoynd is never so taken: I reply, you give an high charge, but a weak

proofe;

This is not to
joyn with Ar-
minius.

proofe; I said there was a sort of profelytes who were the seed of *Abraham* by profession onely, or outward cleaving to the Covenant, who though they professed *Abrahams* faith, yet did not place their happinesse in Christ, or make choyce of *Abrahams* God for their all-sufficient portion. Sir, is this to joyne with *Arminius* in his interpretation of the ninth to the *Romans*? 1. How doe you prove that *Arminius* meanes the words which you cite, of Jewish Profelytes? *Nalli filii carnis censentur in semine*, saith *Arminius*; doth hee meane that no profelytes were the seed of *Abraham* according to the flesh? if so, I beleeve acute Mr. Bayne would have been more wary then to have opposed him in that point. Nay Mr. Bayne in the very selfe same page which you quote, having set downe *Arminius* his two conclusions. (1. The children of the promise are reckoned for the seed. 2. The children of the flesh are not reckoned for the seed;) passes his judgement upon them in these words, Page 140. *The Conclusions are true, but not pertinent to this sense, for the children of the flesh here, are those onely who in course of nature came from Abraham.* But you very wisely mention neither of these Conclusions of *Arminius*, you thought it more for your advantage to fasten upon some other proposition laid downe by *Arminius*, and as you set it downe it runs thus: There is a seed of *Abraham*, *qui per opera legis justitiam & salutem consequuntur*; I was much amused at the words. I know *Arminius* saith, *Deus ex promisso ac debito dat vitam eternam operantis*, but he meanes it not of the workes of the Law; and therefore I wondered to see *opera legis* in your proposition; but the word which puzzled me most, was *consequuntur*. Sir, let me intreat you to correct your booke, there is no such word as *consequuntur* in *Arminius* his exposition, and it doth not agree with your own exposition, for *consequuntur justitiam*, is by you translated, Follow after righteousnesse. I have perused *Arminius*, (with whom you say I joyne) and Mr. Bayne, from whom you say I say I differ; and I shall give an account of both to the reader.

Mr. Bayne of my judgement, That civill justiciaries were called *Abrahams* seed.

First for *Arminius*, his words are these, *Filii carnis Apostolo hoc loco sunt, qui per opera legis justitiam & salutem consequuntur.*

sectantur, not consequuntur: so that the question between *Arminius* and *Mr. Bayne*, is, whether in that place, namely, in the 9. to the Romans, the Apostle by children of the flesh, doe meane such as seek righteoufnesse by the Law? *Hoc in loco*, saith *Arminius*, the phrase is to bee so interpreted in this place; No, saith *Mr. Bayne*, it is not to bee taken so in this place, though it may be taken so in other places: I shall set down *Mr. Baynes* his own words, that the Reader may see how grossely you have abused me; For though (saith *Mr. Bayne*) children of the flesh in some other Scripture, doth note out justiciaries, seeking salvation in the Law, yet here the literall meaning is to be taken, a child of the flesh, being such a one as descendeth from *Abraham* according to the flesh. Good Reader observe, 1. That I was not expounding the 9. to the Romans; and therefore did not at all meddle with the question between *Arminius* and *Mr. Bayne*.

2. I am cleared by *Mr. Bayne* himself, whom *Mr. Tombes* produced against me. 3. The words which cleare me, are within six lines of those words which *Mr. Tombes* cites against me: whether *Mr. Tombes* be guilty of negligence or fallshood, I leave to your judgement. 4. The errors of *Arminius* are many in the place cited, and I joyne not with him in any one of them. First, I doe not conceive that by [Word] *Rom. 9. 6.* the Jews meant the legall Covenant, but the word of promise, or else the Apostle had not answered directly, v. the 9. Secondly, by the word [Seed] was meant the children of the promise, the elect, *Rom. 9. 8.* as *Mr. Bayne*, nay *Arminius* confesses; onely *Arminius* saith that they were elected upon Gods foresight of their faith; an Opinion wch I detest, as being injurious to the free & effectual grace of God. I need not instance in any other errors, only draw this Corollary, if God did fulfil his promise made to the seed of *Abraham*, though God did reject so many of his seed (that had the token of the Covenant in their flesh) not onely from salvation, but from the partaking of outward priviledges, from the dignity of being accounted his people any longer: then God may reject many of the seed of beleivers now under the Gospel, though baptized,

not

Bayne in *E. phes.* p. 138
cap. 1. 5.

not onely from salvation, but from all Church-priviledges besides baptisme, and yet make good his promise sealed in baptisme, in which he engageth himselfe to be the God of beleiving Christians and their seed.

Fourthly, Mr. *Tombes* speaks of Abrahams seed by calling, and saith that promise, [I will be the God of thy seed] was made good to Abraham in the calling of the Gentiles, pag. 43. Now Mr. *Tombes* will not say that all the Gentiles were made partakers of an inward calling, the Gentiles then which had but an outward calling, are the seed of Abraham onely by profession say I, because they are of the same profession with the spirituall seed of Abraham, who are inwardly called. If Mr. *Tombes* say that it is better to term them seed by calling, then seed by profession; if it bee but an outward call, where lyes the difference?

Fifthly, Mr. *Bayne* and *Arminius* are agreed, that by the seed of Abraham, Rom. 9.8. is meant the elect onely, *Omnēs filii promissionis censentur in semine, nulli filii carnis censentur in semine*, saith *Arminius*.

Sixthly, the principall difference between Mr. *Bayne* and *Arminius*, is, that this elect seed was elected upon Gods foresight of their faith, as *Arminius* would have it; but-I joyne with Mr. *Bayne* in detesting this opinion, as injurious to the free and effectuall grace of God: and Mr. *Bayne* joynes with me, in confessing that in some places of Scripture they who seek to bee justified by the Law, are termed children of the flesh. To conclude this of *Arminius*, I wonder you should seek to cast an *odium* upon my expression (as you do here and severall other times) by saying it's a joyning with *Arminius*, when you know well enough that you joyne not onely in an expression or two, but in this your very doctrine of opposing Pædo-baptisme, with that monster *Servetus*; and others like him.

Mr. *Tombes* joynes with *Servetus*.

Lastly, you are much more stumbled and offended that Mr. *Blake* should say, *There yet remains in the Church a distinction of Abrahams seed, some borne after the flesh, some after the spirit; and that both these have a Church interest, or a birthright to Church priviledges; and that bee for this alledged*

Mr. *Blake* vindicated.

Gal.

Infant-Baptisme proved from Scripture.

Gal. 4. 29. even so it is now, &c. I reply, for my part I as much wonder at your calling these passages very grosse, for though it be granted, 1. That the Apostle shews *Ishmael* to be intended as a type of civill justiciaries who sought righteousness by the law. Yea, and 2. that these persecuted the true Church, who sought justification by Christ. And 3. That they are cast out from being heires, never to partake of the spirituall priviledges of the Covenant; yet because it is apparent that even these (who *Paul* said were typified by the son of *Hagar*) had a visible standing in the Jewish Church, and were partakers of outward Church priviledges, and were the same of whom *Paul* speaks, *Rom. 10. 3. Who being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* And that in the same place *Paul* himself saith, *even so it is now.* (even in the Church of *Gallatia* it was so) and *Paul* by this Doctrine laboured to make them better.) I see not why *Mr. Blake* might not use this as an argument, that some have a visible Church membership, and ought to partake of outward Church priviledges, notwithstanding they will not have the inheritance of children, unlesse they repent: The thing which I conceive offends you in his expression is, that hee thinks there is a fleshly seed of Abraham: but I know no reason of stumbling at that phrase, since by flesh is there intended any thing which is our own, whatever we put confidence in, and leane upon, as that which may commend us to God; whether our birth, or parts, our understanding, or morall vertue, yea, or our Religious duties, and performances, all are but flesh; and this *St. Paul* plainly signifies, *Phil. 3. 3 &c. We are the Circumcision which worship God in the spirit, and put no confidence in the flesh,* and in the verse following he tells you what he meant by flesh, *viz. his birthright, his circumcision, his unblameable conversation, &c.* And might not *Mr. Blake* safely say, there is still a seed of these who are visible members?

Phil. 3. interpreted.

What meant by seed of the flesh.

Reply to Sect. 3.

My second conclusion was to this effect, *Ever since God*
gathc-

gathered a distinct number out of the world, to be his Kingdome, Citie, Household, in opposition to the rest of the world, which is the Kingdome, Citie and Household of Satan; Hee would have Infants of all who are taken into Covenant with him, to be accounted his, to belong to him, to his Church and family, and not to the Devills.

Infants taken into Covenant with their parents.

So much weight lies upon this Conclusion, and it so neerely concernes you to make at least a shew of overthrowing it, that in 40 Pages and upward you try all your wits, and artifices to shake the strength of it, by scornfull speeches, by clouding and darkning what was expressed plainly, by framing senses, and confuting what was never asserted nor intended, by Bringing in at the by, opinions of other men, and disputing against them, by alledging the Testimonies of some eminently learned men, when they are nothing to the purpose in hand, and by seeking to elude the strength of my arguments: In all these I shall attend you, and endeavour to cleare what you would seeme to have obscure, briefly to passe over what is impertinent, and chiefly buckle with you in that which concernes the cause in hand.

First, you tell me this conclusion is a *bushkin*, that may be put on either leg, right or left, exprest so ambiguously that you know not in what sense to take it.

Truely Sir, you take a course to make it seeme so: I knew

Reply.

of senses : But I reply, that hee that runs may reademy sense, and with the tenth part of the paines you have taken to fasten a sense upon it, which I never thought upon, might confidently have concluded that I meant of a *visible priviledge infacie visibilis Ecclesie*, or have their share in the *fædus externum*, which my words plainely enough held forth when I spake of Gods separating a number out of the world to be his Kingdome, Citie, Household *in opposition to the rest of the world which is the Devills Kingdome*: and afterwards in the same Conclusion, *God having left all the rest of the world to bee visibly the Devills Kingdome* (although among them many belong to his invisible kingdome as being of the number of his elect) *he will not permit the Devill to come and lay visible claime to the off-spring of those who are begotten of the children of the most High*, is not this plaine enough? that as all they who by externall vocation, and profession joyne to the Church of God, (though few of those many so called are elected) have a visible right to bee esteemed members of the Church & Kingdom of God, (which is a visible Corporation, distinct, and opposite to the rest of the world, ^{ch} is visibly the corporation and kingdom over which the Devill doth reign;) So God would have their children, even while they are children, to enjoy the same priviledge with them: what *Delian Diver* is there any need of, to fetch up the meaning of this? But that you may no longer complaine of not understanding my sense, I say plainly, The Covenant of grace is sometime taken *strictly*, sometime *largely*; as it is considered *strictly*, it is a Covenant in which the spirituall benefits of justification, regeneration, perseverance, and glorification are freely promised in Christ. Secondly, as the Covenant of grace is taken *largely*, it comprehends all Evangelicall administrations which doe wholly depend upon the free and gracious appointment of God, and this administration is fulfilled according to the counsell of Gods will: sometimes it was administered by his appointment in *types, shadowes, and other legall Ordinances*; this Covenant of administration, God said, *Zachary 11.10. hee did breake with the people of the Jews*, and at the death of Christ hee

The sense of this second proposition cleared.

Men may bee under the Covenant severall wayes, some spirituallly, and some under the administration onely.

hee did wholly evacuate and abolish, and in stead thereof brought in the administration which wee live under, where also hee rejected the Jews or broke them off from being his people in Covenant, and called the Gentiles, and grafted them *in ramorum defraetorum locum, into the place of the branches broken off*, as your selfe page 65. doe with Beza rightly expresse it. Now according to this different acceptation of the Covenant are men differently said to *bee in covenant with God*, or to be *members of his Church and family*; some are *mysticall* members by inward grace, the inward grace of the Covenant being bestowed upon them, being made new creatures, &c. others are members in regard of the *externall and visible economy*; accordingly among the Jewes some were said to bee *Abrahams seed according to the promise*, and not onely after the flesh, who had the Circumcision of the *heart* as well as that which was *outward*, others were Jewes *in propatulo*; Jewes onely *in foro visibilis ecclesie*: and in like manner is it under the Evangelicall administration in the Christian Church, some are in Christ by *mysticall union*, so as to bee regenerate, &c. *1 Cor. 6. 17. 2 Cor. 5. 17.* others are said to bee in Christ by *visible and externall profession*; as branches which beare no fruite, *John 15. 2.* and these also are called branches of the Vine, though such branches, as for unfruitfulnesse shall at last bee cut off and cast away; and oftentimes tells us *many are called, but few are chosen*: Unto both these do belong great priviledges, though the priviledges of the one be saving, & the other not, as shall by and by appeare.

Furthermore, according to this different notion of the Covenant grounded upon the different *manner* of mens being in Christ, there are also different *Seales* belonging unto the Covenant; some *peculiar* and proper onely unto those who are in Covenant *spiritually, et quoad substantiam et gratiam fœderis*, as the testimony and Seale of the Spirit, *2 Cor. 1. 22. Ephes. 1. 13. 14. 30. Rom. 8. 16.* others common and belonging unto all, who are in the visible body and branches of Christ the Vine in any relation, and so in Covenant *quoad externam economiam*; till by scandalous sinnes which are inconsistent with that very outward dig-

nitie and profession they cut themselves off from that relation, and such are the visible and externall Seales annexed to the externall profession among Christians, as the Jewish Seales were to those who were Jewes externally.

When therefore I say, they are visibly to be reckoned to belong to the Covenant with their parents, I meane looke what right a *visible professor* hath to be received and reputed to belong to the visible Church, *quæ visible professore*, that right hath his child so to be esteemed: now all know the *spirituall part* and priviledges of the Covenant of grace belongs not to visible professors as *visible*, but onely to such among them who are inwardly such as their externall profession holds out, but yet there are *outward Church-priviledges* which belong to them as they are *visible professors*, as to be reputed the *sonnes of God*, Gen. 6. 1. the *sonnes of God* *save the daughters of men*, Deut. 14. 1. *ye are the children of the Lord your God*; and Paul, writing to a *visible Church*, Gal. 3. 26. *saith, ye are all the children of God by faith in Christ Jesus*. (yet I suppose you doe not thinke that all the *Galatians* were inwardly so) so likewise to be reputed *children of the kingdome*, *Matth. 8. 12. the children of the kingdome shall be cast out, the children of the Covenant*, *Act. 3. 25. ye are the children of the Covenant which God made unto our fathers*, and many other of their priviledges which belong to them, who are *Israelites* in this sense, *viz. being by such a separation and vocation the professed people of God* (though they were not all heires of the *spirituall part* of the Covenant) *Saint Paul* reckons up in severall places, as *Rom. 9. 4. to them pertaineth the adoption, even to the body of that people* (not a *spirituall adoption*, but the honour of being separated and reputed to be the children of God, *Deut. 14. 1.*) and the *glory*, and the *covenants*, and the *giving of the Law*, and the *service of God*, and the *promises*; yet of these *Paul* saith, they were not all children of *Abraham*, when he speaks of the *spirituall seed*. So likewise *Rom. 3. 1.* after *Paul* had shewed *Rom. 2.* that nothing but *faith and inward holinesse* gave right to the *spirituall part* of the Covenant, and that all the externall priviledges of the Jewes, who were onely Jewes *in propa-*

Great priviledges belong to them who are under the externall Covenant.

Gen. 6. 1.

Deut. 14. 1.

Gal. 3. 26.

Rom. 9. 4.

Rom. 3. 1.

unto, Jewes outwardly, were nothing to justification before God; hee then propounds this question, Cap. 3. *What advantage then hath the Jew, or what profit is there of Circumcision? what priviledge or gaine is it to bee a visible professor, a visible member of the Jewish Church?* hee answers, the advantage is *great many wayes*, and instances in this one particular, that the *Oracles of God were deposited to them*, the custody and dispensation of his Ordinances, which they might use as their owne treasure, and thereby learne to know and feare him, (therefore it is called *their Law*, John 8. 17. *It is also written in your Law*) when the rest of the nations all that while were without God in the world, and received the rule of their life from the Oracles of the Devill, according to that of the Psalmist, *Psal. 147. 19, 20 He showed his word to Jacob, his statutes and his judgments to Israel, hee hath not dealt so with any nation, and as for his judgements they have not knowne them*: So *Deut. 33. 4. The Law is called the inheritance of the Congregation of Jacob*. And although it bee true that these visible and externall priviledges will end with the greater condemnation of them who live and die in the abuse of them while they rest *in Cortice*, in the outward thing it selfe, and labour not after the *spirituall* part, yet the priviledges *themselves* are very great. It is no small mercy to have a membership or visible standing in that societie where salvation is ordinary, this our blessed Saviour told the woman of *Samaría*, *John 4. 22. Salvation is of the Jewes*, this was the priviledge which the Church of the Jewes had above the Samaritans, that salvation was to bee found in their way, and God in his wisdom hath so ordained it to have his visible Church made up of such, I meane so, as to have some of them inwardly holy, and others of them by externall profession onely, for this reason among many others, that there might bee some who should from time to time bee converted by the Ordinances dispensed in his Church, as well as others, who should be built up, that the Pastors which hee sets up to feed his flocke, should not onely bee nursing fathers to *build up*, but also fathers to beget sonnes and daughters to him: and though all are bound

John 8. 17.

Deut. 33. 4.

Psal. 147. 20.

John 4. 22.

de jure to bee inwardly holy, who joyne to the Church, yet would hee have his Church admit those who professe their willingnesse to bee his, that hee by his discipline might make them inwardly such as they externally professe themselves and as yet are not in truth, as into a Schoole are admitted not onely such as are actually learned, but such as are dedicated to be learned, not onely *quia docti, sed ut sint docti*: and who ever will deny this, that there are some rightly admitted by the Church to visible membership, who onely partake of the visible priviledges, must deny, that any are visible members who are not inwardly converted, which I thinke you will doe, but lest you or any other should, I shall at the present back it onely with that speech of the Apostle, Rom. II. where Paul speaks of some branches grafted into the Olive, and afterwards broken off, not onely the Jewes whom hee calleth the naturall branches were broken off, but the Gentiles also; the Gentile Churches who were grafted in in their roome, and were made partakers of the roote and fatnesse of the Olive, even they also may bee broken off if they beleave not, and God will no more spare these branches then hee did the other; now this cannot bee meant of any breaking off from the invisible Church, from partaking of the spirituall roote and fatnesse of the Olive, from this neither Jew nor Gentile are ever broken off, it were Arminianisme to the purpose to affirme the contrary, it must therefore bee meant onely of a visible standing and externall participation of Church-priviledges; and if you thinke otherwayes, that none of old were, nor now are visible members of the Church, or had right to externall Church-priviledges, unlesse they were inwardly sanctified; I beseech you in your next, to cleare this, and open our eyes with your evidence that wee may see it with you, and in stead of leading your Reader into a maze by framing multitudes of senses & the like, produce some solid arguments to shew, and prove that no other but true beleivers, may *in foro visibili Ecclesia*, bee reckoned to belong to the Church and people of God. But I suppose in this particular, you will hardly deny a lawfulness of admitting men into a visible communion

An externall
right to the
Covenant pro-
ved.
Rom II.

This proved
from Mr.
Tombs owne
principles.

munion upon a visible profession, and that rightly, even by a judgement of faith, though their inward holiness be unknown to us; for so much you grant, pag. 159. and if by a judgement of faith a Minister as Gods Steward may dispence the seale of the Covenant of grace, and not stay from applying the seale to him, who makes an outward profession, because wee have not a Spirit of discerning, to know them to bee reall beleivers; then it undeniably follows, That some may rightly be accounted to belong to the Church of God, and Covenant of grace, beside reall beleivers, which is as much as I need, to make my sense and meaning in this Proposition to passe for currant. And truly Sir, whoever will grant that a Minister in applying the seale, must doe it *de fide*, in faith, being assured he applies it according to rule; must either grant such a right as I plead for, that many have right to bee visible members, and bee partakers of the externall administration of Ordinances, though they be not inwardly sanctified; or else hee must by revelation be able to see and know the inward conversion of every one hee applies the seale unto; for certainly hee hath no written Word to build his faith upon, for the state of this or that man. And for my own part, when once you have disproved this, that there is such a visible membership and right to externall administrations as I have here insisted upon, I shall not onely forbear baptizing Infants, but the administration of the externall seale to any, what profession soever they make, untill I may be *de fide* assured, that they are inwardly regenerate.

This then was and is my meaning, when I say, That *Infants of believers are confederates with their Parents*; that they have the same visible right to be reputed Church-members, as their Parents have by being *visible Professors*; and are therefore to be admitted to all such external Church-priviledges as their Infant age is capable of; and that the *visible Church* is made up of such *visible Professors* and their Children, that the *invisible* takes in neither *all* of the one, nor the other, but some of both. Whereas therefore you say you are at a stand to finde out *what my meaning is*, and know not *what to deny*,

'deny, or what to grant: and again, pag. 45. *You are at a stand whether I meane they are to be taken in with their Parents into Covenant, in respect of saving graces; or the outward priviledge of Church-ordinances.* I beseech you stand no longer doubtfull of my meaning, I meane of them, as I meane of other visible Professors, they are taken into Covenant both ways respectively, according as they are elect, or notelect, all of them are in Covenant in respect of outward priviledges, the elect over and above the outward priviledges, are in Covenant with respect to *saving graces*; and the same is to be said of visible members, both *Parents* and *Infants*, under the *New Testament*, in this point of being in Covenant, as was to be said of *visible members*, in the former administration, whether *Jewes* and their *children*, or *Profelytes* and their *children*. I endeavour in all this to speak as clearly as I can possibly, not onely because you say you are oft at a stand to pick out my meaning; but because this mistake runs through your whole book, that none are to be reputed to have a visible right to the Covenant of grace, but onely such as partake of the saving graces of it. Now I proceed with you.

When I say, That God would have beleevers children reputed to belong to his Church and family, and not to the devills. You answer, That you feare I use that expression (of not belonging to the Devills Kingdome) to please the people. But Sir, why doe you judge my heart to intend amisse, in using an expression which your self cannot mislike? I have more cause to think you use all these words (*it cannot be denyed but God would have the Infants of beleevers in some sort to be accounted his, to belong to him, his Church and family, and not to the Devills. And againe, it is true in facie visibilis Ecclesiæ, the Infants of beleevers are to be accounted Gods, &c.*) onely as *faciendum populum*, to please the people, because this is not your judgement; for when you speake your full meaning and sense of this point, you professe you know no more promise for them in reference to the Covenant, then to the children of *Turkes*: And even here you onely grant them a nearer possibility to belong to the Covenant of grace then the children

Mr. Tombes leaves all Infants of beleevers to be under the visible kingdom of the Devil actually.

of Infidels have: therefore in your judgement they are not now *actually* belonging to it, but onely in a possibility: so that though they may be accounted to belong to the Kingdom of God *potentially*, yet (by your doctrine) they belong to the Kingdom of the Devill *actually*; and all this charitable opinion which here you expresse toward them, contains no more then is to be allowed to the child of a Turk, if born among Christians; especially, if a Christian will take it, and bring it up in Christian Religion; and by what may we ground any probable hopes they will *actually* receive the profession of Christ, since by your rule there is no promise, no external Covenant? why may I not have as good hopes of Heathens children, if Gods promise helpe not here? But say you, *To make them actually members of the visible Church, is to overthrow the definitions of the visible Church, that Protestant Writers use to give*; because they must be all Christians by *profession*. I reply, it overthrows it not at all, for *they* all include the Infants of such Professors; as the visible Church among the Jewes did include their Infants, *male* (and *female* too, lest you say that Circumcision made them members:) I adde also, Baptisme now (as well as Circumcision of old) is a *reall*, though *implicite* Profession of the Christian Faith. But (say you) *Infants are onely passive, and doe nothing whereby they may bee denominated visible Christians*. I answer, even as much as the Infants of Jewes could doe of old, who yet in their dayes were visible members. *Yea* (say you) *further it will follow, That there may bee a visible Church which consists onely of Infants of belevers*. I answer, no more now then in the time of the Jewish Church; it's possible, but very improbable, that all the men and Women should dye and leave onely Infants behinde them, and it's farre more probable that a Church in the Anabaptists way may consist onely of Hypocrites. *Again*, you affirme, *We are not to account Infants to belong to God, either in respect of election or promise of grace, or present state of in-being in Christ, or future estate by any act of science or faith, without a particular revelation, because there is no generall declaration of God, that the Infants of present belevers indefinitely*

all or some, either are elected to life, or in the Covenant of grace in Christ, either in respect of present in-being, or future estate. To which I answer briefly, though all this bee granted, if meant of the *spirituall part* of the Covenant onely, yet this makes nothing against that visible membership which I plead for. Yea, I retort the argument upon your selfe, and dare boldly affirme, that by this argument, *no visible Church, or all the visible Professors of any Church* are to be accounted to belong to God either in respect of election from eternity, or promise of grace, or present state of in-being in Christ, &c. without a particular revelation, because there is no declaration of God that the present visible Professors are indefinitely all, or some, either elected to life, or are in the Covenant of grace in Christ, either in respect of present in-being, or future estate: look by what distinction you will answer this, for visible Professors who are growne men, the same will serve for the Infants of believers.

Mr. Cotton vindicated.

In the next place, you make a digression against an expreffi-
 on of Mr. Cottons, which you thinke necessary to do, because
 you finde many are apt to swallow the dictates of such men as Mr.
 Cotton is, without examination; he affirmed, the Covenant
 of grace is given to Christ, and in Christ to every godly man,
 Gen. 17. 7. and in every godly man to his seed; God will have some
 of the seed of every godly man to stand before him for ever: against
 this you except many things, and according to your usuall
 course, you frame many senses, of the Covenants being given
 to every godly man and his seed; some whereof are so absurd,
 as no charitable man can imagine ever came in Mr. Cot-
 tons thoughts, That every godly man should be to his seed, as
 Christ to every godly man; which in truth (as you say) would
 be little lesse then blasphemy. But I shall give you this short
 Reply, that I take Mr. Cottons meaning to be, that looke as
 Abraham, Isaac, and Jacob, and other godly Jewes were to
 their seed, in respect of the Covenant; that is every godly
 man to his seed now; except onely in such things wherein
 those Patriarchs were types of Christ, in all other things
 wherein God promised to be the God of them and their
 seed,

seed, godly parents may plead it as much for their seed *now*, as they could *then*; and whatever inconvenience or absurdity you seem to fasten upon Mr. Cotton, will equally reach to them also: as for example, suppose an Israelite should plead this promise for his seed, you'll demand *if hee plead it so his seed universally, that's false*, and so of the rest of your inferences, look what satisfying answer an Israelite would give you, the same would Mr. Cotton give, and as satisfyingly. As for what you say concerning *Abraham*, that by the seed of *Abraham* are meant onely elect and beleevers; I have sufficiently answered to it before, and shall have occasion to meet with it again in its due place; therefore I now say no more of it; but the chief thing you grate upon against M. Cotton, is that expression in the close, *That God will have some of every godly mans seed stand before him for ever*. You aggravate this to the utmost, as a bold dictate, imposing on Gods counsel and Covenant, the absurdity and falsity wherof, you indeavour to manifest at large: to which I answer in two or three words, that supposing his meaning to be as you set it downe, *That it is in reference to election and everlasting life, that every godly man shall have some of his seed infallibly saved*. I confesse the expression is not to be justified; nor doe I thinke that that sense ever came into the mind of so learned and judicious a man as Mr. Cotton is: for my part, I think he onely alluded to that promise made to *Jonadabs children*, Jer. 35. that God would alwayes beare a mercifull respect unto the posterity of his servants, according to that promise, *Exod. 20. 5. I will shew mercy to thousands of them that love mee and keepe my commandements*. And that being his scope; (as I thinke it was) you need not have kept such a stirre about it.

After your digression to meet with Mr. Cotton, in stead of returning to my Sermon, you wander further out of your way; for after a short discourse of judging children to bee within the Covenant (*by opinion*) according to a rule of *prudence or charity* (senses which I meddle not with; and therefore need not stay the Reader in descanting upon them. My rule of judging their condition, being limited to the Rule of Gods revealed will in his word) you then proceed in

Mr. Tambert
deavours to fix
a sense upon
this Proposition,
never intended
by mee; nor
owned by
mee.

an indeavour, wherein you doe but lose time, and waste paper for many pages together, endeavouring to confute what was never asserted by me; viz. That the Covenant of *saving grace* is made to beleivers and their naturall seed; that the Infants of beleivers are so within the Covenant of grace, as to be *elect*, and to have all the *spirituall priviledges* of the Covenant belonging to them; this you would needs have to be my meaning: and I almost suspect you would fasten this sense upon mee, against your owne light; for *pag. 142.* you doe as good as cleare mee of it; where you say, *You suppose that I doe not hold, that the Infants of beleivers indifferently have actually the thing signified by baptisme, union with Christ, adoption, pardon of sinne, regeneration, &c.* So that in all this discourse, you doe but *luctari cum larvis*, according to your owne expression, *pag. 45.* my plain meaning was as is before expressed; nor doe any of the expressions used by mee, and here brought by you as Arguments to prove this to be my meaning, hold forth any such thing; as, *they are within the Covenant of grace, belonging to Christs body, kingdome, household; therefore are to partake of the seale.* True, as visible professors are, *quæ visibile.* Againe, *they are to be accounted to belong to him as well as their parents.* True, as well as their parents doe by a visible profession. Againe, *they are made free according to Abrahams copy.* True, according to the promise made to *Abraham, I will be a God to thee and thy seed;* that looke as *Abraham* and his seed, the Profelytes and their seed, upon their visible owning of God and his Covenant, had this visible privilege for their posterity, that they should be accounted to belong to Gods kingdom and household with their parents; so it is here.

One Argument more you bring (beside laying of my words together) to prove that this must needs bee my sense, because you doubt not but my meaning is agreeable to the *Directory*, which holds forth, *That the promises are made to beleivers and their seed:* and directs Ministers to pray, *That God would make Baptisme to the Infant a seale of adoption, regeneration, and eternall life.* And you

you conclude, *that if there be not a promise of these saving graces to Infants, in vaine are they baptized, and the seale is put to a blank;* To which I reply, my meaning is indeed according to the sense of the Directory, and according to that direction, I doe pray that God would make baptisme to bee a seale to the Infant of adoption, and the rest of the saving graces of the Covenant; yet I utterly deny your consequence, that unlesse there bee absolute promises of saving grace to Infants, the Seale is set to a blank; for give mee leave but to put the same case; first, for the Infants of the Jewes, was the seale put to a blanke with them, or had they all promises of saving graces? Secondly, let mee put the same case in *grown men*, who make an externall visible profession, and thereupon are admitted to baptisme, can any man say, that all the saving graces of the Covenant, or the spirituall part of it, is promised to all visible professors? is it not abundantly knowne that in all ages, even in the best times, even in the Apostles times, multitudes were baptized, to whom God yet never gave saving graces, and therefore never promised them? for had hee made a promise, hee would have performed it. But I shall desire you a little to consider the nature of a Sacrament, in what sense it is a seale, and then you neede stumble at this no longer; these *three things* are necessarily to be distinguished, first, *the truth of the thing signified* in a Sacrament; and secondly, *my interest in that thing*; And thirdly, *my obligation, to doe what is required in or by that Sacrament*: I say therefore, that in every Sacrament, the truth of the Covenant in it selfe, and all the promises of it are sealed to be Yea, and Amen; Jesus Christ became a Minister of the circumcision, to confirme the promises made unto the Fathers, & so to every one who is admitted to partake of Baptisme, according to the rule which God hath given to his Church, to administer that Sacrament, there is sealed the truth of all the promises of the Gospel, that they are all true in Christ, and that whoever partakes of Christ, shall partake of all these saving promises; this is sealed absolutely in Baptisme, but as to the second, which is *interesse meum*, or the receivers interest in that spirituall part of the

What the Sacrament seales absolutely, and what conditionally.

Q3.

Cove-

Covenant, that is sealed to no receiver *absolutely*, but *conditionally*; in this particular, all Sacraments are but *signa conditionalia*, conditionall seales, sealing the spirituall part of the Covenant to the receiver, upon condition that hee performe the spirituall condition of the Covenant: thus our Divins use to answer the Papists, thus Doctor *Ames* answers to *Bellarmino*, when *Bellarmino* disputing against our doctrines that *Sacraments are seales*, alledges then *they are falsely applied ostentimes*; hee answers to *Bellarmino*, Sacraments are conditionall Seales, and therefore not seales to us but upon condition. Now for the third thing, *the obligation* which is put upon the receiver, a bond or tie for him to performe, who is admitted to receive the Sacrament, this third I say is also absolute, all Circumcised and Baptized persons did or doe stand absolutely ingaged to performe the conditions required on their part, and therefore all circumcised persons were by *the circumcision obliged to keepe the Law*, that is, that legall and typicall administration of the Covenant which was then in force, and Infants among the rest were bound to this, though they had no understanding of the Covenant, or that administration of the Covenant, when this Seale was administred to them. Now then, since in Baptisme there is first an absolute Seale of the truth of the Covenant of grace in it selfe, a conditionall seale of the receivers interest in the Covenant, and an absolute obligation upon the receiver to make good the Covenant on his part, is there any reason that you should say, that the seale is put to a blank, where the spirituall part or saving grace is not partaked of? What you further say here, that by *Abraham* who is the father of the faithfull is meant *Abrahams* person, and not every beleever, that it was a personall priviledge to *Abraham*, and not a common priviledge to beleevers as beleevers, which thing you repeate very often, it shall bee considered in a more proper place. So that, you having thus wholly mistaken my sense, and undertaken to dispute against a sense which I never owned, I may therefore passe over your six arguments which you bring to confute this sense which you have set downe: I joyne with you

you that it is an error to say that all Infants of beleever's indefinitely are under the *saving graces of the Covenant*, for although I finde abundance of promises in the Scripture, of Gods giving saving graces unto the posteritie of his people, and that experience teacheth us that God uses to continue his Church in their posteritie, and that Gods election lies more among their seed then among others, yet neither to Jew nor Gentile was the Covenant so made at any time, that the spirituall part and grace of the Covenant should be conferred upon them all; it is sufficient to mee that they may have a visible standing in the Church, partake of the outward priviledges of the Church, and be trained up under that discipline, or administration of the Covenant which God uses to make effectuall to salvation, in the meane time all of them to be visible members as well as their parents, and some of them invisible as well as some of their parents. And therefore although in some of your six reasons there are divers expressions which I cannot swallow, yet I shall not here stay upon them, but examine them when you bring them elsewhere to dispute against mee, as here you doe not; onely give mee leave to touch upon the last of your six arguments, because in some sense it militates against my Thesis, *If this were true, say you, that the Covenant of grace is a birthright priviledge, then the children of beleever's are the children of grace by nature, then Christians are borne Christians, not made Christians; if the child of a Christian be borne a Christian, as the child of a Turke is borne a Turke, and if so, how are they borne the children of wrath as well as others? I answer, According to the sense which I owne I maintaine this assertion to be true, that the child of a Christian is borne a Christian, it is his birthright to be so esteemed; I meane to be reputed within the Covenant of grace, or a member of the visible Church; and I am sure it was so, the child of a Jew was borne a Jew, and it was his birthright to be an Israelite, a visible member of the Church of Israel, and the Apostle Paul stuck not to use the word *Jewes by nature*, Gal. 2. 15. *We who are Jewes by nature, and not sinners of the Gentiles*, hee there opposes the naturall priviledge of the*

How Christianity may be called a birth-right.

Rom. 2. ult.

members of the Church to the condition of the heathens, and Rom. 11. hee calls *the whole nation of the Jewes the naturall branches of the Olive tree*, because they were the visible Church of God: Will you say of them also, *how were they then the children of wrath by nature*? I answer, doe but consider the Apostles distinction, Rom. 2. last. betwixt a Jew *in propatulo in facie visibilis ecclesie*, a Jew without, and a Jew *in abscondito*, a Jew within, and your objection is answered; in the first sense, every child of a beleever is borne a Christian, that is, hee is a member of the visible Church; in the second sense, none can claime it as a birthright, men must be made Christians in that sense, and not borne Christians; thus this, which is a weake objection of the *Lutherans* against the *Calvinists*, is easily answered, to bee children of wrath by nature, and yet to bee holy in an externall Covenant, being borne of beleeving parents, do no whit oppose one another; thus it was not onely among the Jewes who had a visible standing under the Covenant of grace, and yet multitudes of them were the children of wrath; but even thus it is unto this day among growne men, who are admitted to be Christians in your way, some of them are *sancti*, called and holy in the face of the *visible Church*, and yet not so *coram facie dei*, whilst others are so both in the spirit and in the letter. Your great error and mistake is, that you speake not distinctly of the Covenant of grace, for whereas the Covenant is to bee largely understood for the whole dispensation of it in outward Ordinances as well as saving graces, you usually take it strictly for saving graces which belong onely to the elect; You cannot bee ignorant how our Divines owne the outward administration of the Covenant, under the notion of *sedus externum*, and the spirituall grace of it under the notion of *sedus internum*; you still restraine the Covenant to the spirituall part onely, and would perswade your Reader, that they who speake of the Covenant of grace must meane it thus strictly, and yet you bring not arguments to disprove a true visible membership, upon a visible profession, whether the inward saving grace be known or not.

Now

Now I returne with you to my Sermon, where your examen proceeds, I used for illustration sake a comparison from other Kingdomes; Corporations and Families; the children follow the condition of their parents, free mens children are borne free, the children of slaves are borne slaves, &c. and thus haib God ordained (said I) that it shall bee in his Kingdome and Family, children follow the Covenant condition of their parents; this passage you slight, first in generall, as that which contains nothing but dictates; but *parcius ista viris*, you may give your adversary two in the seven at dictating, you who call my onely using a comparison or allusion to bee a dictating can dictate in this very place, *Christianitie say you is no mans birthright*, this was but even just now the question betwixt you and Mr. Blake, and you here without any prooffe set downe this peremptory conclusion (which was the very question betwixt you) *Christianitie is no mans birthright*, but the thing is true, call it what you please, and will not bee blowne away with a scornfull puffe: but say you, *I doe very carnally imagine the Church of God to bee like civill Corporations, as if persons were to bee admitted into it by birth, whereas in this all is done by free election of grace, and according to Gods appointment.* I reply, you carnally and sinfully judge of Gods wayes in this particular, for is it not evident that the Jewish Church was in this like civill corporations? were not children then admitted in by birth-right, and yet was not grace then as free as it is now? had the Jewes by birth no seale of grace, and that by Covenant, because God was the God of them and their seed, or was there no grace accompanying the Jewish Sacraments? I suppose you are not so Popish as to deny it. And further I pray you tell mee, was not all done among them as much by the free election of grace, as among us? are you of *Arminius* his mind, that *Jacob* and *Esau* (both circumcised persons) are not proposed to us, *Rom. 9.* as such who hold forth to us the soveraigntie of God in election and reprobation? Secondly, what meane you when you say, *all is done in the Church according to the free election of grace?* Tis true, if you meane it of the Church invisible, all is there done, by the free election of grace, but wee are speaking

To Sect. 5.
Comparison
betweene
Christs king-
dom and other
kingdoms, vin-
dicated.

of the *visible* Church; and I hope you will not say, all is there done by free election of grace, you will not say that none have any interest in the visible priviledges, but onely they who are elected. You adde, *yea to conceive that it is in Gods Church, as in other kingdomes, is a seminary of dangerous superstitions and errors; Dr. Reynolds in his conference with Hart hath shewed that hence arose the frame of government by Patriarchs, Metropolitans, &c. and this is (say you) the reason of invocation of Saints, &c.* I reply, true, for men to say *thus it must be, or thus it may bee* in Gods kingdome, because it is so in other kingdomes, is the very Seminary which Dr. Reynolds speaks of; but to mention some things alike in Gods Kingdome and other kingdomes, when God himselfe hath made them so, it is obedience and not presumption. Yea, it is a great sinne to call that a carnall imagination which is Gods owne doing. Next when I say, *if hee take a father into Covenant, hee takes the children in with him, if hee reject the parents, the children are cast out with them.* You answer, *if I meane this in respect of election and reprobation, it is not true, or in respect of the Covenant of grace which is congruous to election or reprobation.* I answer, you judge right, I meant it not of election or reprobation; nor that the saving graces of the Covenant are alwayes made good, either to Infants or growne men, who are taken into Covenant; I meant it as before I expressed it, of taking in, into a visible Church-standing. But (say you) *neither is that true, it is not true in respect of outward Ordinances, the father may bee baptized and not the child, and e contra, the father may bee deprived, and the child may enjoy them.* I answer, but this is the *τὸ νεῖμα*, the thing that is in question betwixt us, the contrary whereunto I undertake to justifie; Indeed *de facto*, the one may enjoy them, and the other bee deprived of them, a father may bee baptized, and his child die before it bee baptized; but our question is *de jure*, whether a Parent, being a beleever, his child hath not right to Baptisme, and other Church-priviledges, as it growes capable of them, as the Jewes children had to Circumcision, &c. *De facto*, it fell out sometimes so among the Jewes, David, the father circumcised, and not the child borne to him by Bathsheba, which

which dyed the seventh day, and was not Circumcised, and many multitudes more in the same condition, but is this any thing against the right of Infants to be Circumcised?

Next (say you) *In this point there is no certaintie or agreement in the pædobaptists determination, because Mr. Rutherford saies, the children of Papists, and excommunicate Protestants which are borne within our visible Church, are baptized if their forefathers have been found in the faith; but others will deny it, and you cite Mr. Cotton in the Margin, who sayes that if both the nearest parents be excommunicated, the child is not to be baptized, because the parents are to us as heathens, and thus, say you, Pædobaptists as well as Anabaptists, like waves of the Sea, beat one against another: To which I answer, This peculiar controversie betwixt some Pædobaptists, by whose right the children are to be baptized, whether by right of their nearest parents only, or by the right of their remoter forefathers, who have been found in the faith, is very little helpfull to your cause, nor is it any very great controversie betwixt those parties whom you mention, for Mr. Cotton in the very words cited, doth almost, (if not altogether) reconcile it, while hee saith, when the nearest parents are excommunicate, it may be considered whether the child may not be baptized either if the Grandfather or Grandmother make profession, or in the right of the Household Governour, who promises to educate the child in the faith, as by proportion of the Law may be gathered from Gen. 17. 12, 13. Here is little or no beating of one wave against another, but both of them beating Anabaptists; and I wish, that your answer did no more beate against the very reason of the holy Ghost, Gen. 17. 7. who makes this his Argument why hee would have the male children circumcised, and thereby reckoned to be in Covenant with him, because their parents are in Covenant with him; this in mee you call a carnall imagination, take heed you dash not against the Lord Jehovah himselfe. Lastly, whereas I adde thus it was in the time of the Jewes, both Jewes and Profelytes, they and their children came into Covenant together, and when God rejected the parents out of the Covenant, the children were cast out with them. To this you*

Mr. Rutherford
and Mr. Cotton
reconciled.

answer, indeed *when parents were taken into Covenant, their children were circumcised with them, but whether this make any thing for baptizing of Infants you shall consider in due place, and there (God willing) I shall meet with you.* But for the second thing, that when the parents were cast out of Covenant the Children were cast out with them; *this (say you) is not true, parents might bee Idolaters, Apostates, &c.* yet their children were to bee circumcised; I answer, first, Is it not evident in the Jewes at this day, that they and their children are cast out together? and (I adde) if you would shew the falsitie of it, you should have given some instance, not of parents, who remaine Gods people in externall profession, not having received a Bill of divorcement, though their lives might possibly bee very wicked, but of some who were cast off from being visible professors, and yet their Infants remaine in the visible societie of the Church, or of some who were visibly thus taken in, and their Infants left out, but in stead of this, you still goe on in your wonted equivocation of the word Covenant of grace, taking it onely of the Covenant of saving grace, not including the externall way of administration with it.

To Sect. 6.
Vindicating
Act. 2. 38, 39.
as a prooffe of
Infants of be-
leevers to be-
long to the
the Covenant
of grace.

Now (God willing) I shall try what strength there is in your exceptions against those Texts I brought to prove that Infants of Beleevers do belong to the Covenant now as well as the Infants of Jewes did under the former administration. The first whereof was taken out of *Act. 2. 38. 39.* where *Peter* exhorting his hearers to beleeve and bee baptized, used this as an Argument taken from the benefit which should come to their posteritie, *The promise is made to you and to your children, &c.*

Mr. Tombes his
method of an-
swering.

The first branch of your answer is according to your usuall method, to throw dirt in the face of an Argument which pinches you, sleighting and scorning that which you know not how to answer; and then to frame severall senses, and raise a dust about it; *You complaine how irkesome it is to Readers and Answerers, to finde them who alleadge a Text to paraphrase upon it, but show not how they conclude from it. It is harder for you to finde your enemy then to vanquish him; and*

you wish, that I would first distinctly expound, and then frame my arguments out of the Text.

I answer, I hardly can tell whether it were best to smile at or pity this grievous trouble you are put to, that your patience should bee thus compelled *deborare tedium*; it seemes you expected I should make syllogismes in moode and figure, in a Sermon *ad populum*, if you did not, I wonder why you should bee thus troubled, since as plainely as I could I expressed the meaning of the Text: I first shewed where the strength of the Argument lay, *viz.* *That not onely themselves upon their faith and Baptisme should receive such an Invaluable benefit, but their children should also (as under the former administration they were) bee taken into a better administration, the Covenant being now exhibited in the best and fullest manner, and all they whether neere or farre off, who would owne this should themselves and their children with them, bee under this best Covenant, as formerly they were when the Covenant was more darke.* And in the progresse of my discourse I both proved this to bee the meaning, and answered the exceptions to the contrary.

Next follows your severall senses: You doubt *whether I fetch children in under the first part, I will be thy God; or whether under the second, I will be the God of thy seed. Or whether I meane it of saving graces, or Church-priviledges. One while you doubt whether my sense be, that God will be the God of their children if they obey his call: then you rather guesse it, That if the Parents obey his call, bee will be the God of them, and their children, though the children doe not obey his call.* Yea further (because here are not yet senses enough) you proceed and say, *If by the promise to them and their children, be meant of outward Church-priviledges; then the sense must bee, If you will believe, repent and be baptized, then you and your children shall be baptized.* Yet another sense you make out of that which I spake (at the by) of *Zacheus, Luke 19.* that salvation came to his house upon his believing; that thence may be gathered, *That the meaning is, a mans whole household may be saved barely by his believing:* and not content with all these senses, you step out of your way to bring in Mr.

Mr. Tomles his art in multiplying senses.

Goodwins interpretation of *Zacheus*, that he meant it of the whole household; and that thence he collected that an household was *Ecclesia prima*, which you confute, and then you set down your own sense of salvation comming to *Zacheus* his house; that by *Zacheus* his house is meant onely *Zacheus* himself.

What multiplicity of imaginary senses, and consequences of senses are here poured out on an heape? could the rarest Chymick have extracted any more? The Reader would hardly swallow downe the tediousnesse of my discourse, if I should take them all singly, and shew what I own or reject of each of them: It is better to set down the plaine sense together, and make it good; and then he will discern how you have indeavoured to cloud an argument, and wrangle against it, when you cannot answer it. I plainly expressed the Apostles argument to be fetched from the benefit, which would not onely come to themselves, but to their children by their beleeving in Christ; and after added, that the cleare strength of the Argument lay thus; God hath now remembered his Covenant to *Abraham*, in sending that blessed seed in whom hee promised to be the God of him and of his seed; doe not you by your unbelieve deprive your selves and your posterity of so excellent a gift: In which passage you acknowledge I have hit the marke, and given that very interpretation which you owne. And whereas you adde as a further illustration, that the promise is now fulfilled to them and their children, according to *Acts* 3. 25. *Ye are the children of the Prophets, and of the Covenant, which God made with our fathers, &c.* I confesse that is true, but not all that is meant; and yet even that strengthens my Argument, the Covenant which God made with their Fathers, *That hee would be the God of them, and of their seed, and they were the children or heires of that Covenant*; that look as God was the God of *Abraham* and his seed, so he would be the God of them and of their seed, if they did beleve and were baptized; and therefore he would not have them by their unbelief deprive themselves and their children of that priviledge; this I then made my argument,

The plaine sense & scope of this argument opened and vindicated.

ment, and this you saw well enough, and therefore say, that this expression, *doe not by your unbelieve deprive your posterity of so excellent a gift, hath a little relish of my interpretation of the promise concerning the naturall seed of beleovers.* But Sir, why doe you call it a little relish? it is the very scope of my Argument, that look as God did when hee made the promise of grace in Christ to *Abraham* upon his beleiving, and took also his posterity, *those that were borne of him,* into Covenant with him, in the sense which I before alledged; and not onely the naturall Jews, but even among all Nations, whoever became followers of *Abrahams* faith, did inherit *Abrahams* promise, *That he would be the God of them and their seeds;* and by vertue of that promise, their children were taken into visible communion: so this blessed seed [in whom this promise was founded] being now come, would according as heretofore, make it good to al, whether Jewes or Gentiles, that should beleve in him.

This clause of the Covenant of grace, and the interpretation of it, *viz.* That it belongs to all believers, and that by vertue of it their children are to be received into visible communion, you often dispute against, and sometimes say that it was a promise *peculiar to Abraham* at other times, it was *at the utmost to be extended no further then to Abraham, Isaac, and Jacob, to have their posterity* (as born of them) to belong to the visible Church, though in this place where it was most proper, you say little or nothing about it, onely make wrangling exceptions against my interpretation; but because it most pertinent to the businesse in hand, I shall here take it into consideration, and manifest that it was not a *personall* priviledge to *Abraham;* no nor to *Abraham, Isaac and Jacob,* to have their posterity taken into Covenant by vertue of that promise, *I will be the God of thee and thy seed*

For first, though *Abraham* was the father of the faithfull, and so in some sense [the root, as you elsewhere call him:] yet the Covenant was made with him *for his faiths sake,* and *beleovers* are his children and heires, and partake of those priviledges and promises which were made to him:

The promise given, I will be thy God and the God of thy seed, nor peculiar to Abraham, Isaac and Jacob, proved by three Arguments.

him: and therefore look as *Abrahams* faith justified him before God, & gave him interest in the spirituall graces of the Covenant, and *none but himself*; yet it was so beneficiall and advantageous to his children, that for his sake they should be accounted to belong to Gods Kingdom and household, and partake of the externall priviledges of it; and thereby be trained up under the discipline of it, and so bee fitted for spirituall priviledges and graces which God doth ordinarily confer upon them who are thus trained up; so shall it bee with them who become followers of *Abrahams* faith.

Secondly, had it been a peculiar priviledge to *Abrahams* naturall seed, Profelytes of other Nations could never by vertue of their becomming followers of *Abrahams* faith, have brought their children into Covenant with them, so as to have a visible Church-membership, as wee know they did.

Thirdly, and we know also that this promise of being the God of beleevers and their seed, was frequently renewed many hundred years after *Abraham*, *Isaac*, and *Jacob* were dead and rotten, as *Deut.* 30. 6. *The Lord will circumcise thy heart; and the heart of thy seed, &c.* so *Esa.* 44. 2, 3. *Fear not O Jacob my servant; and thou Jeshurun whom I have chosen, I will poure my spirit upon thy seed, and my blessing upon thine off-spring, and they shall spring up as among the grasse, &c.* So likewise *Esay* 59. 21 *As for me this is my Covenant with them, saith the Lord, my Spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever,* and this last promise your selfe acknowledge, page 54. to bee intended chiefly of the nation of the Jewes at their last calling in: and whereas you use to elude these Texts by saying these things belong onely to the elect, when they come to beleve, and reach not to any priviledge which is externall; I reply, by the same answer you might cut off the seed of *Abraham*, *Isaac* and *Jacob*, for to beleevers then as well as to beleevers, *now* were these promises made; and I shall desire you, to thinke how by this Answer you will avoyd that which page 42. you call absurditie and trifling

Deut. 30. 6.

Esa. 44. 2, 3.

Esa. 59. 21.

These places
vindicated.

trifling in Mr. Cotton. For Instance; God made this promise (say you) to *Abraham, Isaac and Jacob*, to bee the God of them and of their seed, in all generations: see how you will answer your owne objection; if it bee understood *universally to all his seed*, that is *manifestly false*, all his seed had not God to be their God; or if it be meant *conditionally*, if they beleeve, then the meaning must bee, that God would bee the God of *Abraham and his seed if they did beleeve*; and then it signifies no more then thus, that God will bee the God of every beleever, and then it is but trifling to adde, to bee the God of him and of his seed, because nothing is more exprest in the last words then what is said in the former; therefore this promise made to *Abraham, Isaac and Jacob*, must bee restrained to elect and beleevers onely, not to the naturall seed of *Abraham, Isaac, and Iacob*, but to beleevers, as they and their seed by calling: thus by your owne Argument you cut off all the Jewes but such as were elect and inwardly holy, as much as you doe the Gentils, from having any visible communion in externall priviledges. Consider what you will answer to these things, I nothing feare but by what distinction you will fetch off the Jewes, wee shall fetch off the *children of beleevers, whether Jewes or Gentiles*. This I adde to make it more cleare, that that promise, *Gen. 17. I will bee the God of thee and of thy seed*, (to which the Apostle here relates) is a Gospell promise, which from age to age holds forth some benefits even to the naturall seed of beleevers. So that when the Apostle preffeth them to beleeve in Christ, and by being baptized to come under this new and best administration of the Covenant, by an Argument reaching to their posteritie; the sense is no more then thus, you have indeed crucified the Lord of life, and deserve that his blood should bee required of you and of your children, and that that Vineyard (the heire whereof you have killed) should bee taken away from you, but if yet you will receive him offered to you in his Gospell, it shall not prove so, but you shall receive the holy Ghost, you shall bee justified, accepted, you shall still bee a chosen generation, the Church and people of God, yea and your posteritie shall be under this

best administration, they shall be accounted by vertue of this promise still to bee his, and be trained up for him, in his Schoole, in his house, as heretofore they have beene, yea and with greater advantage, because a greater abundance of the spirit is now poured and to bee poured out. Try what absurdities you can make to follow from this Argument.

Mr. Tombes his exceptions against this argument answered.

1 Exception.

Answer.

After I had opened the scope of the Argument, I proceeded to examine what exceptions are made against it. First, some say the promise here mentioned is meant of extraordinary gifts of the holy Ghost, this I confuted, in this you concur with mee, onely (that you might debase as much as is possible what ever I goe about to prove) you adde, *my reasons are not sufficient to confute it, for though all who then beleevd and were baptized did not receive those extraordinary gifts, yet Peter might assure them that it should be so for the future;* This deserves no reply; is it imaginary that Peter might promise what never was to bee performed? was it to be true at any time, that all who beleevd should receive the extraordinary gifts of the holy Ghost? Your selfe say elsewhere, you should incurre blasphemy to challenge a promise which God should not make good. And whereas you adde further, *that it doth not follow that this promise must bee true in all ages, that whoever beleevs and is baptized, shall receive remission of sinnes, and the gift of the holy Ghost; because there is nothing in the Text to prove that this promise should be in force in all ages.* But Sir is there not in the Text, *all that are as farre off, even as many as the Lord our God shall call;* and doth not that reach to all ages?

2 Exception.

The other shift which I said was insufficient to avoyd the force of this Argument, is their interpretation who say, *To you and your children, must bee thus limited, viz. as many of them as the Lord shall call,* that is, when any of your children come to bee called, this promise shall bee made good unto them; now I said this was but a shift, because the Apostles Argument is taken from the benefit which should come to their children, which would bee no Argument at all; because with this limitation, it holds forth no more.

more to the children of *believers* than to *Pagans*, the promise is made to as many as God shall call, that is, to you, to your children, and to *Pagans*, and their children as much as to you and your children; what argument can this afford from a benefit which their children should receive if they believed?

But this say you is the genuine and necessary explication of the Text, for let the promise be what it can be, whether of saving graces, of outward priviledges, of extraordinary gifts, it is no wayes true without that limitation, as many as the Lord shall call.

But this is but a deceiving of your Reader with an equivocation in the word call, for if you meane of inward effects all calling, of true faith wrought in the heart, and then say, what ever is meant by the promise, whether inward graces or outward priviledges, none partake of any of these things, without this inward call: I must tell you, this is one of the things you use to call *dictates*, bold assertions without prooffe, the falsehood whereof is abundantly manifested already: Do you not know and grant that outward priviledges are common to elect and reprobate? But if you meane it of outward calling, then I not onely assert, but have already proved their Infants enjoy this calling with them. But because you cannot deny that the Apostle here meant to fetch an Argument taken from the benefit which should come to their children, you have found out another shift, and say, the maine matter was concerning themselves to erect them, because they had said, His blood be upon us and upon our children, and this was a comfortable Argument, because they might hereby understand, that notwithstanding this imprecation or execration, they and their children might yet be saved by this Jesus whom they had crucified, in case they should believe in him.

Answer.

3. Exception.

But I reply, first, there is nothing in the Text to evince it, that all these men either uttered that curse, or were priviledged to it: for though Peter said they had crucified him, he meant the Scribes and Pharisees had done it, and elsewhere hee saies, the Jewes which dwelt at Jerusalem had done it: it is most probable that many of these stranger Jewes knew nothing of it. Secondly, let it be granted that they both knew it

Answer.

and were parties in it, and so consequently that the application of the promise was the more seasonable to them, yet because it was the promise of the *Covenant*, which belonged to every *Covenanter*, that God in Christ would be a God to them and to their seed, and that hee pressed it to them as to those who were children of the *Covenant*, *Act. 1, Chap. 3. Verse 25.* this Argument taken from the *Covenant* had been of use, though that speech had never beene uttered.

As for that which you call the witleffe descant I put upon my adversaries, while I say the Argument must run thus, that if the Apostle must be interpreted, (as these men would have him) to you and your children, so many of them as the Lord shall call, *viz. you and your children have hitherto been an holy seed. But now if you beleeve in Christ your selves, your children shall be in no better condition then the rest of the Pagan world, but if afterward any of them or any of the heathen shall beleve and be baptized, their particular persons shall be taken into Covenant, but their Children still left out, this (said I) would not have been a very comfortable Argument to perswade them to come in, in relation to the good of their children.* To this your answer is, *that this witleffe descant followes not: on the applying the restriction in the end of the verse, to them, their children, and all that are as farre off; and that which I burden my adversaries Tenet with, of putting beleivers Infants out of the Covenant into the condition of Pagans children is a Cocysme answered before.* But Sir, be it witleffe or witty, they must owne it whose it is, and I perceive you can more easily put it off with a scoffe then give it a solid answer, and it is a thorne which will not so easily be plucked out of your side; the strength of it is, *Peter could not have used this as an Argument to perswade them to come under this administration of the Covenant, whereof Baptisme was a seale, from the benefit which should come to their children if your interpretation be true, because by this their children should be in a worse condition, in relation to the Covenant, then they were before: all grant in the former they were included; you say in this latter, you know no more promise for them then for the children of Turkes:*

How

How then could this argument be fit to be used? tel me I pray you, suppose a man held some Farm or Office under some great man, and that in his Grant or Patent, there were some apparent priviledges or benefits included concerning his posterity; If now the Lord of whom hee held it, should offer him a new Grant in which his children should be expressly left out, and no more priviledges for them then for meere strangers, could an Argument bee taken from the benefit that should come to his Children, to perswade him to give up his former, and accept this latter Grant? I thinke not. And whereas you call that expression of putting of the children of beleevers into the same state with the children of Turks, a *Coccyisme* which you have answered before. I pardon your scornfull expression, you doe but *kick* at that which *bites* you, it is a truth which you have no cause to delight to heare of; you have answered it indeed, by granting the truth of it, as the Reader may plainly see in my Answer to your 10 Section of the second Part; and to Sect. 3. of this part.

Whereas I further said in my Sermon, *except in relation to the Covenant, there was no occasion to name their children, it had been sufficient to have said a promise is made to as many as the Lord shall call.* You answer, *Their children indeed are named in relation to the Covenant: But there was another reason then that which I alledge; not onely their imprecation, Matth. 27. 25. but especially because Christ was first sent to the Jews and their children, Acts 3. 26.* I Reply, but this reason which you alledge affords no Argument for them now, to beleve and repent from any benefit should come to their posterity by vertue of that promise, *I will bee thy God, and the God of thy seed.*

To close this Section, you say, *The Antipadobaptists have hence a good Argument against baptizing of Infants, because Peter required of such as were in Covenant repentance before baptisme.* I answer, just as good an one, as because *Abraham* was in Covenant, and an actuall beleever, and justified by the faith he had in *uncircumcision*, and received it as a seal of the righteousnesse of faith; therefore all these must go

before Circumcision; and because all who turned Profelytes to the Jews, must first make profession of their faith; therefore none may bee circumcised but such as they are. But more of this when we consider this Argument in your Exercitation.

To Sect. 7.

Rom. II. 6. &c.
vindicat.

Next, let us try whether your successe bee any better against the next Text of Scripture which I brought to prove this Conclusion; viz. Rom. II. 16. &c. where I said, *The Apostles scope was to shew that we Gentiles have now the same grafting into the true Olive which the Jewes formerly had; and our present grafting in is answerable to their present casting out; and their taking in at the latter end of the World, shall bee the same grafting in [though more gloriously] as ours is now; and it is apparent that at their first grafting in, they and their children were taken in; at their casting out they and their children were broken off; and when they shall be taken in again at the end of the world, they and their children shall be taken in together; and all this by vertue of the Covenant, Ero Deus tuus, &c. Which is the same to us and to them, we and they making up the Church of God.*

In your *Examen* of this Argument you still proceed in your old method; first to cast scorne upon it, as such an obscure Argument, *That none but a Diver of Delos can fetch up the meaning of it:* and indeed, should you not pretend difficulties, you could have no colour to bring in so many imaginary senses, thereby to darken an Argument, which is the second branch of your Artifice: *As whether this ingrafting be meant of the visible, or invisible Church, by faith, or profession of faith certain, by reason of election, or Covenant of grace made to them, or probable and likely, because for the most part it happens so, &c.* Alas Sir, why doe you thus strip your selfe to dive under the water, when the sense swims upon the top: Look how the Jewes were Gods pe ople, so are the Churches of the Gentiles; looke how the Jewes children were grafted in, so are our children, we are taken in, in stead of them who were cast out, and become one visible kingdom of Christ with the rest of them who kept their station;

on; this is the plaine sense of my Argument. Now if you please but to apply all your imaginary senses to the Jews and their children, and say, if they and their children were grafted in together, was it into the visible, or invisible Church? was it by faith, or the profession of faith? was it certain or probable? Doe you not thinke your Reader would smile at the vanity of these questions?

When you have set downe your senses, next you thus proceed, the thing that is to be proved is, *That all the infants of every beleever are in the Covenant of Free grace in Christ, and by vertue thereof to bee baptized into the Communion of the visible Church.* No Sir, the thing to be proved from this Text, is, *That our infants have the same right which the infants of the Jews had, and your Arguments fight against the Infants of the Jews, as much as against the Infants of the Gentiles; for [to apply your own words spoken of beleivers now, to the Jewes then,] Though it may be granted that the infants of the Jews were for the most part under the election and-Covenant of grace, and so in the visible Church; yet it will not follow that every infant of a Jew, in as much as hee is the child of a Jew, or a beleever, is under the Covenant of grace, because we have Gods expresse declaration to the contrary, Rom. 9. 6, 7, 8. and all experience proves the contrary; is not this as much against the one as the other?*

To what I said, the Jewes Infants were grafted in by Circumcision; therefore ours are to be ingrafted in by Baptisme. You answer, *by demanding whether in good sadnesse I doe thinke the Apostle here meanes by grafting in, baptizing or Circumcision, or incision by outward Ordinances; for if that were the meaning, then breaking off must be meant of uncircumcising or unbaptizing.* To which I reply, that in good sober sadnesse I do think that *grafting in* is admission into visible membership, or visible communion with the Church of Christ; and that the externall seale of their visible grafting in was *Circumcision*, and of ours *Baptisme*; and yet it follows not, that breaking off is onely uncircumcising, or unbaptizing; but breaking off is a casting out from that visible membership whereof this Sacrament is a Symbole.

But.

But to you it seems that *ingrassing here, is meant of the invisible Church by election and faith*: I Reply, if it be meant of the invisible Church onely; and that all who are grafted in, in the Apostles sense, whether Jews or Gentiles, are onely elect ones; I will solemnly promise you never to plead this Scripture more, for any Infants, either of Jews or Gentiles; no nor for visible Professors of either of them; provided onely if you cannot make that good, you will [as indeed you must] yeeld that some are to be reputed visible Church-members, though not elect, whether Jews or Gentiles, and that our grafting in, is as theirs was; they and their children, we and our children; and if you please, let us a little try it out. The Text is plaine, some of the branches were broken off, such branches whose naturall growing in the Olive yeelded them that priviledge which they now partake of who are grafted in in their stead, were these broken off from the invisible Church? you dare not say so: if then the Olive from which they were broken off, bee the visible Church, I have enough: and I wonder that any but an *Arminian*, should make any question that the Apostle speaks onely of rejecting the Nation of the Jewes from being the visible Church, and taking the body of the Gentiles in their stead, to be Gods visible Kingdom; in that it is meant of such an ingrassing as may be broken off, which cannot bee from the invisible Church. But let us see how you seek to evade this, and how you prove that it must bee meant of the invisible Church: *Abraham (say you) had a double capacity, one of a naturall Father, and another the father of the faithfull; in respect of the former capacity, some are called branches according to nature; others wilde Olives by nature, yet grafted in by faith: and when it is said that some of the naturall branches were broken off, the meaning is not, that some of the branches of the invisible Church may be broken off; but onely such as were so in appearance, according as our Saviour expresses in Joh. 15. 2.* But I Reply, I professe I understand not how this distinction gives you the least helpe, for tell me I pray you, were not these whom you cal naturall branches as truly in the Olive as they who being wilde by nature were yet grafted

grafted in, in the stead of them who were broke off? If they were, how doth this distinction help you? You say indeed, *That the Infants of believing Jewes were not in the Covenant of grace, because they were their children*: if by this you meane they were not members of the invisible Church, you say the truth, but nothing to the purpose. But if your meaning be, that they had not a visible membership, such an ingrafting as gave them a right to outward Ordinances; you not onely contradict the Scripture, but your selfe, who plead this, *That it was a peculiar priviledge to Abraham, that his children should have such a visible standing as ours have not*: plainly, the Jewes were the naturall branches, some of them were elect, some not, the body of them were the branches spoke of in this place; many of these were broke off, others of them kept their station; yet Gods election failes not; even so is it now, the Gentiles were grafted in, that is, their visible faith gave them a visible ingrafting, their invisible faith gave them (who have it) an invisible membership: yea, to me your selfe seem to say as much, when pag. 63. you affirme, *incision may be either into the visible or invisible Church; grafting in, may be either by faith, or profession of faith*. And pag. 65. *It is true that our present grafting in, is answerable to [or rather for their] casting out; that is, God would supply in his Olive tree the Church, the casting away of the Jews by the calling of the Gentiles; so much the Apostle saith, ver. 17. thou being a wilde Olive, wer't grafted in, in ramorum defractorum locum, into the place of the branches broken off; if you mean it in this sense (say you) I grant it*. And truly Sir, in these words, to my understanding, you grant not onely my interpretation of this place, but even the question controverted betwixt us. First, you grant my interpretation, that it is not meant of the invisible, but the visible Church: for I know you will not say that any of the elect Jewes were broken off, and the Gentiles elected and put into their place. It must therefore be meant of the visible, and of the visible Church of the New Testament; and that those Jewes who kept their station, and we who are in the roome of those that were broke off, doe make that Olive which the Jewes

made before. Yea secondly, you by necessary consequence grant, that our children are taken in as theirs were, we are grafted in, *in ramorum defractorum locum; we supply in the Olive tree the Church, the casting away of the Jews.* Now if we thus supply, our children supply the place of their children which were broken off; and beside, we are one with the rest of the Jews who remained in this Olive; and their remaining in the Olive, did not (I hope) deprive them of that priviledge which before-times they had for their children, and therefore we must have the same with them, and a greater then they had for their children, none of us ever pleaded, though ours be clearer, and a greater measure of grace accompanying it.

Joh 15. 2.
proves the interpretation to be true.

You goe on, and say, *when some of the naturall branches were cut off, it is not meant any otherwise then our Saviour Christ meanes, Joh. 15. 2. Every branch in me not bearing fruit hee takes away; that is, not that any branch truly in him could bee fruitlesse, or taken away, but onely those branches which were so in appearance.* I reply, that this is my very meaning, that this standing as branches of the Olive, is not to be limited to the invisible, but takes in the visible also, not restrained to such as have a spirituall union with Christ by faith, but takes in also the externall profession of faith, which oft times is not in truth, that which it appears to be.

Whereas you say, *the Apostles scope in the whole chapter is to answer that question; Hath God cast away his people, &c. and not to shew that wee have now the same grafting into the true Olive which the Jews formerly had.* I answer, I undertook not to Analyze the whole Chapter, but to open the scope of that matter or argument which begins at the 16 ver. and that you cannot gainsay, but that there the Apostle makes an Argument from our grafting in in their stead. *And you minde me also of my owne distinction of the substance of the Covenant, and the administration of it.* Sir, I thank you for remembering me of it, it is of very good use in this place, though not of that use which you bring it for, we have the same Covenant with them for the substance, which Covenant consists of the same blessings, and is applyable upon the same

same conditions, belongs to the same sorts of persons, but the *administration* of it, is clean differing from theirs. You grant, *That by faith wee partake of the substance of the Covenant, in respect of which, all beleiving Gentiles are Abrahams seed.* Yea, and you may adde, visible beleivers are his visible seed: *But if you mean it (say you) of the outward administration of this ingrafting by Circumcision, Baptisme, &c. nothing is more false, the outward administration is utterly taken away; and to affirme that it is not, were to evacuate the blood of Christ in this particular.* But Sir, this is at the best but cunning dealing, and in part, a confident false assertion; it is cunning to say by Circumcision, Baptisme, &c. as if both these belonged to one administration. Indeed to affirme that ingrafting into the visible Church, should now bee by Circumcision, were to evacuate the death of Christ in that particular; but to say [as you ought, if you would speake plainly] that to have our initiation now by Baptisme into the visible Church, as formerly by Circumcision; or to say that all outward administrations of the Covenant are now utterly taken away, [though the old one is vanished] is not onely a confident, but a false assertion, and if you say nos this, you apply my distinction to no purpose.

You goe on, whereas I said *their taking in in the end of the world wil be as ours, they and their children;* you grant *this is true.* If it be true, that their children by being the children of beleivers shal be accounted to belong to the Church, you grant my Argument, if you meane not so, but think that at their last and best restauration, their children shal not enjoy that priviledge which they had when they were Gods people before, why doe you not say so, that all the world may see that you think in their best condition they shall bee deprived of that glorious priviledge which they enjoyed in their non-age? and yet you grant, *That they and their children shall bee taken in, yea and a more full taking in of the children of the Jews, then is now of the Gentiles, according to that, Rom. 11. 26. And so all Israel shall be saved. But (say you) all this proves not, that God would have either all Infants of beleivers, counted his as elect persons, or in the Covenant of grace in*

Christ, or in the face of the visible Church admitted to Baptisme.
 I answer, the thing to be proved was, our Infants have the same priviledge with theirs, and *that* it proves abundantly; as for election, wee are not to esteem all visible members, whether Infants or grown men, to bee elected, God having declared the contrary, this being true in all ages of the Church, *Many are called, and but few chosen.* Notwithstanding, when we speak of particulars, wee have the same ground of charitable hope for one as for another. As for your other exprellion, *That this proves not that they are to be looked upon as visible members of the Church, and to be admitted to outward Ordinances;* this is onely to deny the Conclusion, whether this being proved, that our Infants have the same right to bee reckoned to the Church of God, as well as the Infants of the Jews, be not a just ground, and as good a foundation to prove, that therefore they must bee admitted to that Ordinance which is the initiall seale, shall in due time appeare, when I have made good the next conclusion, *That Baptisme succeeds in the roome of circumcision to that use;* in the meane time let the Reader judge.

I further said of the Jews, *they shall by vertue of Gods Covenant bee taken in againe in the end of the world, because the root is holy, because Gods covenant with Abraham, Isaac, and Jacob extends yet to them, and shall againe blossome, and will take place, when the Nations unbeleeve shall bee taken away, and their present nationall condition I shadowed out in the comparison of Nebuchadnezzars dreame, Dan. 4.14. of a tree that was cut downe, and the root bound with an iron chaine, and yet afterward did grow againe.* The thing it self you deny not, nor go about to answer my argument drawn from the Jewes, *viz.* we, as they, were taken in; they, and their children shall be at the last taken in againe, as they were at the first: and therefore we and they making up the same body, are taken in upon the same ground, our children with us, as well as theirs with them; this Argument (I say) you go not about to answer, but in stead of answering, you pick quarrels against my comparison taken from Nebuchadnezzars dreame. Why Sir, I never thought a Scholar would have expected a comparison

parifon ſhould runne upon foure feet; nor have wrefteſt it beyond what was intended by it, I never intended to make *Nebuchadnezzars* dreame an argument to prove, but onely to illuſtrate, that as that tree for a while was cut downe, and the root bound with an Iron chaine, was kept from growing, yet in the end the chaine was removed, and the tree grew againe; ſo the nation of the Jewes was for a while caſt off, from being the people of God, during the time of their blindneſſe and unbeleeſe, but in the end the vaile ſhould be removed, and their nation taken into their former Church-ſtanding, yea and more gloriouſly, and that by reaſon of the Covenant; But from this you ſeek to draw many abſurdities, and to ſhew wherein my comparifon holds not; as *this tree is not cut downe as that was, onely ſome branches broken off, and that to make Abraham the root; to be bound with a chaine is unhandſome*; and that in this alluſion, I ſometimes make Abraham the roote, ſometimes the Covenant the root, &c. all which are worthy of no answer; nothing being held out in the alluſion but what I now ſaid; nevertheleſſe, were it pertinent to our controverſie it might eaſily enough be ſhewed, how in a ſound ſenſe the Covenant is the root upon which *Abraham* and all the reſt of the branches grow, and alſo how by vertue of the Covenant, *Abraham* is alſo a root from which his feed grow, yea, and ſeverall beleivers are roots from which their poſteritie ſprings, and how in one ſound ſenſe *Abraham, Isaac* and *Isaacob*, and all viſible beleivers make up this one tree, this Olive, and yet in another ſenſe they are all but branches of this Olive.

Whereas I ſaid in *all this diſcourſe, the holineſſe of the branches there ſpoke of, is not meant of a perſonall inherent holineſſe, but an holineſſe derived to them from their Anceſtors, a federal holineſſe.* Againſt this you except many things. Firſt, *Mr. Goodwin* expounds it otherwiſe: if *Mr. Goodwin* meane that there is no other holines which may make men eſteemed ſo in *facie dei* according to *Rom. 2. ult.* I concur with him, but if he ſay there is no other holineſſe, or that the profeſſion of holineſſe may not make him paſſe as holy in *facie viſibilis Ec-*

clesia, when I heare him say so (as yet I never did) I shall dissent from him though hee be my loving friend. Secondly, say you, *here are divers things to be marked indeed, but with an obeliske*: indeed Sir that brand is alwayes ready at your hand, let us see whether you have set it justly or no in this place, and whether your impartiall Reader will not take it off and set it upon your selfe. I *oppose* (say you) *personall inherent holinesse, to derivative holinesse as inconsistent*: but Reader looke into my Sermon, and see whether I did so or no; I confidently deny this charge, I onely shewed the meaning of the word *in this place* to bee of derivative holinesse common to the whole nation, not excluding personall inherent holinesse in true beleevers among them; and I say again, the whole nation was called *holy*, not personally inherent, but federally; and you acknowledge here a derivative holinesse from *Abraham* as a spirituall father, yet I suppose you will not undertake to justifie that true inherent holinesse is derived from any, but from our Lord Jesus Christ, and his holy spirit. Next say you, *this holinesse is derived not from any Ancesters, but onely from Abraham*. But I beseech you in your next not onely to dictate this, as in this booke you doe very often; but cleare and prove it by some good arguments, why it does not descend from other immediate parents, who are beleevers, as well as originally from *Abraham*: for parents who are branches from *Abraham* their father, are yet rootes to their children who spring from them; Doe wee not read of the *root of Iesse*, *Esay 11*? though hee was but a branch from *Abraham*, might not every parent among the Jewes, at least every beleeving parent apply that promise made to *Abraham*, *I will bee the God of thee, and thy seed*? if you thinke hee may not, disprove the Arguments which I have brought for it, in answer to your sixt Section. I demand further, was not such a holinesse derived from *Abraham* to his naturall seed, or posteritie, where all *Abrahams* posteritie, who are called the holy seed, true beleevers, and inwardly holy? No (say you) other parents are not roots, *Abraham* onely is an holy roote, or at the most, *Abraham, Isaac, and Jacob*, in whose names the Covenant runs. To which

Derivative and
 inherent holi-
 nesse not op-
 sed.

Beleeving pa-
 rents are roots
 to their chil-
 dren.

I reply, first, this is to say and unsay; *Abraham* onely is an holy roote, yet *Isaac* and *Iacob* are holy roots too. Secondly, the Apostle names none of them at all, but speaks of *the fathers*, which includes all their Ancestors, at least more then *Abraham* onely. Thirdly, how often did God (as I shewed before) renew that promise, I will bee the God of thee and of thy seed, after *Abraham*, *Isaac* and *Iacob* were all dead? Fourthly, your self say, the body of beleivers is compared to the Olive tree, and each beleever to a branch, and then, sure *Abraham*, *Isaac* and *Iacob* onely, are not the root or tree which bare the branches, but the body of beleivers is the tree, and so (by your owne grant) it followes, beleivers in one sense are the tree, in another the branches. Fifthly, I adde, that the body of beleivers, who make this Olive tree and branches, must necessarily be understood of *visible* professors, and not restrained or limited to *true* beleivers onely, otherwise the branches could not have been broken off, as is afore said.

Next you step out of your way, to reproach Mr. *Thomas Goodwin*, who (say you) *indeavored to inferre a kind of promise of deriving holinesse from beleivers to their posteritie out of the similitude of an Olive, and its branches, compared with Psal. 128. 3. &c.* And then you vilifie him, as a man who by *spinning out similitudes and conjectures, deludes his Auditory with such things, rather then satisfie them with arguments*: what his discourse was, you set not downe, nor in what sense he alledged holinesse to be derived from beleiving parents to their posterity, but why like *Ismael* your sword should bee thus against every man, I cannot tell? as for Mr. *Goodwin* (notwithstanding his difference from me in some points of Church-government) I can doe no lesse then testifie that I know him to be a Learned godly Divine, and an eminent Preacher of the Gospel of Christ, and his worth not to be blasted by your scornfull speech; and for the things you alledge against him, he assures mee, *You have set downe his notions in your Booke atberwise then he preached them; and that in due time hee intends to publish his Sermons*, and then the world shall see whether you have done him right or

Mr. Goodwin
Vindicated.

Children follow the Covenant condition of their parents.

Mr Tombes symbolizing with *Arminius* his expounding *Rom. I I.*

Lastly, to that which I asserted, *That the Infants both of Jewes and Gentiles, for these outward dispensations are comprehended in their Parents; the Infants of godly Parents, according to the tenor of his mercy; the Infants of the wicked, according to the tenor of his justice: you upon this demand whether I do not in this symbolize with Arminius, who makes this the cause why the posterity of some people have not the gospel, because their forefathers refused it; and you bring in the learned Doctor Twisse, and Moulin disputing against him in that point.* How faine would you say somewhat which might reproach this Argument? But may not both these things be true, that God shews mercy to whom he pleases, and hardens whom he pleases, and yet shews mercies to thousands of generations that feare him, and visit the sins of parents upon their children? may wee not say truly when God cast out the nation of the Jewes from being his people, that for their sins he gave the Bill of Divorce to them and to their children, that they should no longer be his people in Covenant, as they were in time past, and yet his grace remain free? I spake expressly of outward administration of the Covenant, That when Parents are taken into Covenant, their children also with them have a visible right, and when God gives a bill of divorce from a visible Church standing, (for to true beleevers hee never gives any) their children are cast out with them, as appears in the Jewes at this day; is this to symbolize with *Arminius*; or doth Doctor *Twisse* or *Moulin*, or any other of our Orthodox writers gaine say this? I appeale to every learned Reader to judge; But *è regione*, I desire you to shew how you will avoyd symbolizing with the *Arminians*, who indeavor to prove falling away from true grace and holinesse, from this *I I.* of the *Romans*, because the branches were broken off, when you with them say, the grafting into the Olive here is meant of true beleevers grafted into the invisible Church, yet of the branches growing in, or grafted into this Olive, it is expressly said *some were broken off*, and others will fare no better if they beleeve not. *Bert us* in his relation of the conference at the Hague, urges this very place, to prove that it is possible for the Saints to fall away from grace, because

cause we are advised to take warning by the *Jewes Example*, who were broken off for their unbeliefe; I know that you thinke not that true beleevers may fall away, but how you will avoid the Argument, interpreting this place as you doe, I professe I cannot tell.

And now I leave it to every judicious Reader, whether you or I have darkned this Scripture, whether you in saying this Text, is meant of the *invisible Church onely*, and the grafting in is *by election and faith*, or I who say the rejecting is of the *Jewes* from being of the *visible Church*, and ingrafting is meant of the taking in of the Churches of the *Gentiles* to bee the *visible Church*, kingdome, and people of God in their roomes; whether (in a word) I who interpret it of such a growing in the Olive, or ingrafting into it, as may endure a breaking off, and yet none fall from saving grace who once had it, or you who make such a grafting in, as that if any branches bee broken off, it must necessarily follow, that branches may bee rent off from the invisible Church, and fall away from inward holinesse, have interpreted this Text, most agreeable to the Analogy of faith, and the Apostles scope: and to conclude, let the Reader also judge, whether this Text (notwithstanding all your endeavors) remaine not still in my hands, as one of my strong holds, to defend this conclusion, *That the children of beleevers now, have the same right to the Covenant with their Parents, as the children of the Jewes had with their Parents.*

Now (say you) you are come to my principall hold, *I Cor. 7. 14.* I perceive at first you thinke there is some strength in it, for you have brought a huge army against it, and drawne a long line about it, raised abundance of batteries, and in a very long discourse say something almost to every sentence of mine concerning this Scripture; and after all your shot is spent, you cry *Io triumphus*, I have got your chiefe hold which you had best manned. Truly Sir you speake like *Epicompo-ibrassi-bombomachides, qui distulit omnes in campis Gurgestidontis*. But the best is, all the ground is not yours that you walke over, nor every man killed that you

To Sect. 8.
I Cor. 7. vindicated.

shoot at. I have no feare that your great swelling words will give any satisfaction to your judicious Readers; wee will come to what you have done, and try what strength there is in this long Section, and that I may make my answer to it as briefe as is possible, I shall bring all the matter of your discourse to three heads. First, such things as wherein you and I doe agree, and must necessarily agree. Secondly such things as wherein whether wee agree or disagree it matters not much to the point in controversie, these two I shall but touch upon. Thirdly, such things wherein wee differ, and which really concerne the controversie betwixt us. And these things (God willing) wee will try out hand to hand.

First, wee agree, that *sanctified* may have many senses, and that of those many, two onely are applicable in this place, either the *matrimoniall sanctification*, which you insist upon, *viz. Chastitie in the wife and husband, or lawfull matrimony between them, and legitimation of the children.* Or else *Instrumentall sanctification, in the husband and wife, and severall holinesse in the children*, which I insist upon. Wee agree also, secondly, that *it* may signifie *by* as well as *in*. Wee further agree thirdly, that the *scope* and meaning of the *Text* is, that the *Corinthians* having writ for the Apostles resolution whether it were lawfull for them who were converted, still to retaine their Infidell wives or husbands; the Apostle here resolves that case upon the affirmative. And I will further agree with you fourthly, that these words *else were your Children unclean, &c.* are a *medium* or *argument* whereby the Apostle proves the former sentence, *the unbelieving husband is sanctified in the wife, &c.* I yet further agree, fifthly, that all the places which you cite out of the learned Chamier are *Orthodox*, and clearly prove that for which hee brings them, *viz. That sanctification cannot bee understood of the conversion of the unbeliever, through the diligence of the believer, page 73. And that the Argument is not fetched from a contingent thing, pag. 74. And that holinesse is not meant of ceremoniall holinesse (which sense was ascribed to Augustine) pag. 76. And that the holinesse of Children here, is not that*

which

Chamier often cited to no purpose.

which they receive from their education, pag. 75. And I am sure you must agree with mee, sixthly, that in all these testimonies you have cited out of *Chamier*, there is not one word against my Interpretation, or for the Justification of yours; yea and I know also that you will agree with mee seventhly, that the learned *Chamier* in a large dispute doth confute your interpretation, and vindicate my interpretation, as the onely true and proper meaning of this Text, even in that very place where you quote him. And therefore I know the Reader will agree with mee (whether you doe or no) that you doe but abuse your Author and Reader, both in making a flourish with *Chamiers* name nothing to the purpose, and thereby would make the Reader conceive *Chamier* to bee of your side when hee is point-blanke against you. I yet further agree with you, eighthly, that *some Interpreters* both *antient* and *moderne* doe interpret this Text as you doe, and I am sure you will also agree that it were easie for mee to bring ten for one, who interpret this Text as I doe; though I forbear to bumbast my booke with them, no wayes desiring that this cause should bee carried by number of suffrages.

And against his owne judgement.

Cham. Panstrat. Cathol. Tom. 4. lib. 3. ca. 10.

Secondly, there are many things in this Section wherein wee differ, but the cause depends nothing at all upon them; first, you severall times cite the learned *Beza* as if hee were of your mind in the interpretation of this Text, to construe it of *matrimoniall holinesse*. I confesse the cause depends not upon *Beza's* judgement, but your reputation depends much upon making this good: That you should dare to cite an author as interpreting it for you who *ex professo* interprets it against you; *Beza* indeed acknowledgeth this Text warrants a lawfull use, but withall sets himselfe to prove that that's not all, but saith it's such a sanctification as I contend for, and saith, *no man may interpret it otherwise then I doe of federal holinesse*: according to the Covenant, *Ero Deus vultus, &c.* And out of that very Text, doth (in his annotations upon that place) assert *Infant-Baptisme*. Secondly, you thinke this Text was never interpreted of *federal holinesse* untill the dayes of *Luther*: the cause I confesse depends

Beza cited by *Mr. Tombes* contrary to his owne judgement.

Tertullian and
Athanasius ex-
pound this
Text for fede-
rall holinesse.

pends not upon this, but it discovers some defect in your reading, since it is apparent that *Athanasius*, one of the most ancient of the Greek Fathers, and *Tertullian* one of the most ancient of the Latine Fathers bring this Text to prove the prerogative of the Infants of beleivers, which certainly they could not have done if they had interpreted as you doe, that their children were legitimate, nor have given them any title to the kingdome of heaven, if to their understanding it had not related to the Covenant of Grace. Thirdly, whether Mr. *Blakes* paralleling this place with *Gal. 2. 15.* (upon which you spend almost two whole pages) bee good or no, or whether these places doe interpret one another, is not much materiall to the present controversie about this Text, although it be plaine, that by *Jewes by nature* the Apostle intends *the Church-priviledge of the Jewes* in opposition to the *Geniles*, as I have elsewhere shewed. Fourthly, whether *Bellarmino* was the first who expounded *holy* for *legitimate*, in confuting whereof you spend another page, and alledge sundry Authors before him who so understood it; this is not to our businesse though you take occasion to shew your reading in it.

Thirdly, this therefore onely remaines to bee tryed out between us, whether this bee meant of *lawfulnessse of wedlock between man and wife*, and *legitimation of children*, as you affirme; or of *Instrumentall sanctification*, betweene husband and wife *quoad hoc*, and *federall holinesse of children*, as I affirme; wherein I shall, first, make it plaine that your Interpretation cannot hold; secondly, that mine must stand.

The sense which you undertake to justify is, that it is a *Marimoniall sanctification*, when the Apostle saith *the unbelieving husband is sanctified by the wife, &c.* the meaning is, their marriage is lawfull, and *their children are not unclean, but holy*; the meaning is, they are not bastards, but lawfully begotten. Against this I dispute. First, in making good the foute Arguments used in my *Sermon* against this interpretation; the first whereof was this, *uncleanness and holinesse when opposed one to another, are never meant of civilly lawfull or unlawfull, but are alwayes used in a*

Mr. Tombes his
interpretation
of this Text
overthrowne
by eight Ar-
guments.

sacred sense, alluding to a right of admission into or use in the ta-^I Argument
 bernacle or Temple, which were types of the visible Church, & vindicated.
 holinesse is always taken for a separation of Persons or things
 from common to sacred use. To this you except many things.

First, you like not the term *civill holinesse*, you rather would
 call it *matrimoniall holinesse*, because its institution is of God,
 not from the laws of *Man*. I Reply, this is a poor shift; by
holy and *civill* wee distinguish things belonging to the first
 and second Table. All second Table duties are *civill* things,
 though their institution be of God; *civill Magistracy* though
 instituted of God; obedience of children to their Parents,
 though instituted of God; and all the *judiciall lawes* given
 to the Jews about *meum* and *tuum*; were they not therefore
civill, because they were Gods institutions? Or is marriage
 a businesse more concerning Religion, then these are? is it
 a Sacrament? or how else, is it more holy then these other
civill things?

You except secondly, *uncleannesse* may bee taken for *ba-*
stardy, in an allusion to a *Tabernacle use*: *Bastards* being num-
 bered among the *unclean*. I Reply, this is spoken without
 any proof, for although the Lord saith, *Deuteronom. 23. 2.* ^{Deut. 23. 2.}
That a bastard shall not come into the congregation of the Lord, vindicated.
 it cannot be meant that *bastards* shall bee numbered among
 the *unclean*, or having nothing to doe about *Tabernacle* or
Temple services; for there was the same law for *Eunuchs* who
 were not excluded as *unclean*: no *unclean* person might eate
 the *Passover*, might no *Eunuch* or *Bastard* eate the *Passover*?
 Beside, when yon thus construe, *else were your children unclean*,
 you make there a *Bastard* and *unclean*, to be *termini conver-*
tibiles, consequently every *unclean* child must bee a *bastard*.
 Now if any man would suppose that *bastards* might bee rec-
 reckoned amongst *unclean*, yet all *unclean* children must not bee
 reckoned amongst *bastards*; all the children of the Gentiles
 were *unclean*, but they were not *bastards*. It is needlesse to
 enter into a further discourse about that place, *Deut. 23.* how
 or in what sense a *bastard* might not come into the Con-
 gregation; whether by the Congregation be meant the San-
 hedrin, as some; or whether his not entring, bee of bearing

Office, as others; or of not marrying a wife an Israelitess, as others, it matters not, it's sufficient they were not numbred among the unclean.

Thirdly, you refer me to the 1 *Thess.* 4. 7. *God hath not called us to uncleanness, but unto holiness;* and desire me to tell you, whether *uncleanness* be not there meant of fornication, and by *holiness*, chastity. I answer, I prevented this in my Sermon: and shewed that *chastity* among the Heathens, is never called *sanctification*; the holy Spirit onely is the Spirit of sanctification, and the bodies of the Heathens are not the temples of the holy Ghost: but among beleevers it may be called so, because it is a part of the new creation, a part of the inward adorning of the Temples of the holy Ghost; and though the chastity of beleevers is onely a morall vertue in respect of the object, yet in respect of the root, principle, end, it's a Christian vertue, and it's an act of pure Religion, to keep a mans self unspotted from the flesh, as well as from the world, *Lam.* 1. 27. Besides, I now adde, there is no reason that that place, 1 *Thess.* 4. should be restrained to *fornication*, because many other *sins* are named in that place, besides *fornication*. Mark the words in the 3 ver. the Apostle tells them, *That the will of God is their sanctification, that every one should abstaine from fornication; that no man goe beyond and defraud his brother in any matter.* And then he gives this as a reason common to all the particulars, because *God hath not called us to uncleanness, but to holiness.* So that by *holiness* there, is meant not onely *chastity* but *justice* also; and what kind of consequence were there in such an Argument; let no man goe beyond his brother in bargaining, because God hath not called us to fornication, but to chastity? Whereas you alledge *Beza* thus interpreting this Text, *vers.* 3. *This is the will of God, even your sanctification,* i. e. saith *Beza*, *that you abstain from fornication;* and upon this *id est*, you build much; therefore I shall consider it. *Sir*, *id est* put in by *Beza*, hath reference not onely to that which doth immediately follow, namely, *that you abstaine from fornication;* but to the 6 verse also, that *no man goe beyond and defraud his brother:* *Beza* saith, *id est, ut abstineatis, ut ne quis opprimat & habeat quasi.*

1. *Thess.* 4.
vindicated.
Beza not inter-
prets this Text
as *Mr. Tombes*
would seem to
make him.

quæstio. It being ordinary to have instances given in the second Table, when the duties of the first Table are included, if not principally intended; that the *holy Ghost* might meet with Hypocrites, who are apt to put all their holiness in outward performances. Yea, *Beza* in the same place in his Annotations upon the word ἀγιασμοῦ, referres him to *Iob.* 17. 17. and his note upon *Iob.* 17. 17. is this, *Sanctum autem dicitur, quod Deo peculiariter devotum ac consecratum est*; an expression agreeable to the Hebrew notion, and therefore *Beza* addeth, *est autem hoc vocabulum profectum ab Hebrais*: so that by *Beza* we are brought back to the notion of *consecrating* and *devoting* things to God. But you yet endeavour further, and turne and winde the words every way, and run over all words that are of the same Tribe or kindred, ἀιάζω, ἀιάζομαι, ἀγίσσω, because you cannot find ἀιάζω among the heathen; and in the end you have found an instance in *Stephanus's* *Treasury*, where ἀγίσσω signifies *castimonia servo*, [I am chaste.] But first, *Stephanus* speaks but doubtingly, he puts in *videtur*, which you leave out. Besides, ἀγίσσω is usually meant, πῆρ τὰ δεῖκα; ἀγισεῖται τις τὰ τῆς θούσας ἐπιτελείσαντες, so *Suidas*; and the very instance which you from *Stephanus* have brought out of *Demosthenes*, makes directly against you: for the Priest saith, I offer sacrifice, and I am in case to doe it, for I am pure from the company of man, καὶ ἀπὸ τῶν ἄλλων τῶν ἐκταρευόντων, and all other things which might pollute me. That is, I am holy according to my order, and therefore fit to doe my office. These last words which give the full sense of the place, you have (not very fairly) left out of your Quotation. Yet you make another supplement out of *Corinth.* 7. 34. That *she may be holy in body and spirit*; and demand *whether the meaning be not that shee may be chaste.* I answer, the plaine meaning is, that she being free from worldly distractions, is at more liberty to give her self wholly to godliness, then others can, who have these worldly avocations; and in truth it is a pretty odd sense which you have invented of this place, *the unmarried cares for the things of God, that shee may be chaste; but shee that is married cares for the things of the world.*

Hen. Steph.
misquited.

1 Cor. 7. 34.
mis-interpreted
by Mr. Tombes.

world how shee may please her husband. I wonder what learned man concurs with you in this: I doubt in this rare interpretation you are all alone. When I added, *That even the meat and drink of beleevers, sanctified to them, serves for a religious end and use, to refresh them who are the Temples of the holy Ghost.* You answer, *then it seems in eating and drinking they do an act of religion;* to which I need no other reply then your next words, *that they are sanctified to them by the word and prayer,* they receiving them after an holy manner, with faith, supplication, and thanksgiving, &c. And that this place of *Timothy* doth hold out more then a lawfull use, is most apparent; because it is such a use of the creatures, as the heathen had not, who yet had a lawfull use of the creatures; and it is such a use as is appliable onely to beleevers; and such a use as is procured by the Word and prayer: and although wicked men doe not doe an act of Religion in feeding the bodies of the Saints, because all their actions are unclean; yet beleevers have an holy use of those creatures which heathens feed them with; having the Word not onely to warrant the use of them, but prayer to procure Gods blessing, to that end for which they eate and drink, which is to live unto God.

² Arg. vindicated.

My second Argument was, had this been the meaning, *Else were your children unclean, but now are they holy; else had your children bin bastards, but now they are legitimate; the Apostles answer had not been true;* because then if one of the parents had not been a beleever, and so by being a beleever, had sanctified the unbeliever, their children must have been bastards, whereas we know children born in lawfull wedlock are legitimate, though both the Parents were unbelievers. To which you answer, *this privilege comes not from the faith of the beleever, but from the relation of marriage;* and your reason is, *because the Apostle saith not, the unbeliever is sanctified by the beleever, but from the husband or the wife, although one or two old Copies have the word beleever, yet the rest have it not, and the reason cannot be conceived rightly to be any other, but that although the person meant were a beleever as well as an husband or wife; yet in this passage they were considered onely as husband and wife, and not as beleevers, to intimate*

intimate that the sanctification did not come from the faith of the party, but from conjugal relation.

I reply, this expressly crosses the Apostles confessed scope, for the question was not, whether an husband might leave his wife, or a wife her husband, the Apostle had resolved that case before, *ver. 10.* but whether a *believing* husband might leave or separate from an *unbeliever*; no (saith the Apostle) *if the unbeliever be content to dwell together, (What, let them go, a brother or a sister is not in bondage in such a case) Why? for the unbeliever is sanctified in or by the wife;* but now in your sense, the Argument had been as good, to say, the *unbeliever* is sanctified in or by the *unbeliever*; or the *believer* is sanctified in or by the *unbeliever*, which had beene nothing to the question in hand. Againe, the Apostle expressly names the *unbeliever* in opposition to the wife or husband who is a *believer*; of which there had been no use, if he had intended onely matrimoniall sanctification, he might have said the husband is sanctified by the wife; and the wife by the husband, let them bee what they will, which cannot be spoken truly, when the Scripture plainly sayes, Nothing is pure or holy to the *unbeliever*, as *Beza* well observes upon this place: and though the word *believer* be not in the Text, [yet it is necessarily implied, and therefore some Copies have it in the Margin, not onely one old Copy, and a Copy of *Clermont*, and the Vulgar Latine so reade it, but *Augustine* also in his book, wherein hee expounds the Sermon on the Mount; and *Tertullian* in *libro secundo ad uxorem*,] for as *Beza* rightly observes, the question is concerning a *believer*, what he is to doe with an *unbeliever*; and when he sayes the *unbelieving* party is sanctified in or by the other party, it plainly implyes the one party sanctifies the other, *viz.* the *believer* sanctifies the *unbeliever*, (not *retro*) which needed not be said of matrimoniall sanctification, as you call it, for in that sense both parties were sanctified in themselves, not in or by one another, marriage being honourable among all, and the bed (the *coitus*) undefiled. Besides, there are words which plainly denotate it a little before, a *brother* or *sister*, which are taken

for beleevers, ver. 12. *if a brother have an unbelieving or infidel wife, ver. 15. a brother or a sister is not in bondage in such a case.* And if you should say the beleeving party sanctifies the unbeliever, not *quâ* beleever, but by the Word and prayer. I answer, this would make the Argument stronger; for it is therefore such a sanctification as heathens are not capable of.

Argument 3.
vindicated.

My Third Argument was, *the Apostles argument had had no strength in it, supposing the text were to be interpreted as these men would have it: their doubt (say they) was, their marriage was an unlawfull wedlock; and so consequently their children bastards; and they make the Apostles answer to be, were you not lawfull man and wife, your children were bastards; which kinde of Argument (said I) were but idem per idem.* Your answer to this is such a one as I know not what to make of it; you say I doe not rightly set downe my Adversaries explication of the Apostle, *the doubt (say you) was onely, whether they might live in conjugall use; but there was no question of their children, whether they were legitimate or not; they were assured their children were not bastards, but legitimate, and this the Apostle uses as his medium, to prove they might lawfully live together.* To which I Reply, take this for granted which you say, and (if I want not common sense) you plainly and fully answer your selfe, for if they were out of all doubt, that their children were not bastards, then it was not possible for them to doubt whether their owne marriage were lawfull; take this to be his Argument, your children are legitimate, this you all grant: *Ergo, your marriage is lawfull, of which you doubt: Risum teneatis amici?* they received the one as a supposed principle, that their children were lawfully begotten, which could not be but in a lawfull wedlock, yet had not light enough to know, that their wedlock was a lawfull wedlock; if they doubted not of the latter, how could they of the former?

Argument 4

My Fourth Argument was according to this interpretation, *the Apostles answer could no way have reached to the quieting of their consciences; their doubt was, whether they were not to put away their wives and children as not belonging to God, as being a*
feed

seed whom God would not owne among his people, and this answer could never have quieted their consciences, to tell them their marriage was lawfull, and their children legitimate.

To which you answer, *this Argument is grounded on a mistake, the question was not (say you) about putting away of their Wives and children as not belonging to God, but something else.*

I Reply, but if it be not grounded upon a mistake, and that (as *Beza* sayes,) *Paul is not here arguing about civill policy, but arguing a case of conscience.* Whether because of the idolatry of the wife or husband, Religion did not require they should be put away, because God would not have his holy seed mingled with them, then by your owne confession the Argument stands good; which whether it will not be made out, shall (God willing) by and by appeare.

These foure Arguments I used before; and whether the first three be not already vindicated, let the Reader judge; the fourth comes to be made good afterward, when I come to confirme the interpretation which I made of it. I shall briefly adde foure other Arguments, to shew that this Text cannot be interpreted as you would have it.

First, you say, *The unbelieving husband is sanctified by the wife, and sanctification you here take for chastity:* which is a most incongruous speech, to say that the one party makes the other chaste; if he or she were not unchaste, how are they made chaste by the husband or wife? and if they bee unchaste, how doth this make them chaste? marriage is then honourable or chaste when the bed is undefiled: this Argument is onely from the unseemlineffe of the expression.

5 Arg. against Mr. Tombes interpretation.

Secondly, my second I take from your own words, *pag. 73.* Where you say, *The sanctification of the unbeliever here, is such a sanctification as is parallel with that, 1 Tim. 4. 5. where the creatures are sanctified to the pure by the word and prayer;* therefore there must be more meant then the Heathens are capable of; therefore another sanctification then matrimoniall sanctification, for that the heathens had: if therefore this must be such a sanctification as that place in *Timothy* meanes, it must be a sanctification peculiar onely to beleevers.

6 Arguments.

7 Argument.

Thirdly, yet a third Argument I take from your owne words: you have endeavoured (though in vaine) to shew that *bastards* may be called *uncleane*, and *holy* may be called *chaste*; but you doe not, and I beleeve you cannot produce out of the Scripture the least shew of a prooffe, that holinesse signifies *legitimation*; you are *holy*, id est, *you are lawfully begotten*; if you can, pray let us have it in the next; sure I am, that place, *Mal. 2. 15. That man might seeke a holy seed, or rather, a seed of God,* will give you no help; for though *a seed of God* in that place, might be interpreted (as *M. Calvin* would have it) for *legitimate*, because (as he sayes) that uses to be called *Divine*, which is excellent, a legitimate seed is in comparison of spurious, yet this is nothing to holinesse. The word in the Hebrew there used, is not a holy seed, but a seed of God, an eminent or an excellent seed, as all eminent or notable things use to be called; great Armies are called the Armies of *God*; great and high hills, are called the hills of *God*; great and tall trees, are called the trees of *God*: so that take a seed of God in that place for a legitimate seed, yet there is nothing to prove that holinesse may signifie legitimation; though for my owne part (*Pace tanti viri*) I humbly conceive the Prophet intended, not a legitimate seed onely, (as *Mr. Calvin* would have it) but to shew what was Gods chiefe end in the institution of marriage, *viz.* The continuance of a seed of God, wherein the Church is to be propagated to the end of the world; now according to your interpretation of holinesse for chastity, the Apostles Argument must run thus, *If your marriage were not lawfull, your children would be bastards, but now they are chaste*; which sense were too ridiculous which to avoid you are compelled in stead of chaste to say legitimate, without any example of such a use of the word *holy*.

8 Argument.

Lastly, yet one Argument more I propound, your sense makes the Apostles Argument wholly inconsequent, if the unbelieving party were not sanctified by the beleever, (*viz.* matrimonially) then were your children unclean, that is, (in your sense) Bastards, which follows not; for if they were both unbelievers, yet their children were not bastards; and

and if they were both chaste, (yet being Infidells) their children were uncleane, *id est*, Infidells and Pagans, so that to close this I retort your owne words, page the 75. That *let this be granted (that it is meant of matrimoniall sanctification, as of necessitie it must) then the uncleanness must bee meant of Bastardy, and holinesse of Legitimation; but I say, e contra,* let this be granted, (as of necessitie it must) that it is not meant of matrimoniall sanctification, or lawfulnessse of wedlock, then uncleannessse must not bee meant of Bastardy, nor holinesse of Legitimation, but of some other holinesse, which what it is, is next to be enquired.

Having thus plainly overthrowne your interpretation, it remains that I make good my interpretation against your exceptions; I said, *their doubt seemes to arise from the Law of God, which was in force in Ezraes time, where Gods people were ordered to put away their Infidell wives and children, as a polluted seed, which God would not have mingled with his owne:* you answer, first, *You see very little agreement, betweene this case and that; and that the cases are very farre different of two persons not under the Law marrying in unbeleeve, and of two persons under the Law, the one a Jew by profession, the other a stranger; secondly, and that none of the phrases, except the word (holy), are used in the one place which are not used in the other; thirdly, you rather thinke their doubt arose from a former Epistle which hee had wrote to them, mentioned 1 Cor. 5.9. wherein he commanded them not to keep company with fornicators, or Idolaters, thereupon they might doubt whether they should continue with their unbeleeving yoke fellows.*

I reply, first, that the cases were the very same when their scruple arose, for though they were both unbeleevers when they were married, and at that time neither of them both belonged to the Church of God, yet when one of them was converted, and the other remained an Infidell, one of them was now become a Church-member, the other remained an alien, their case was the very same, and they finding their condition parallell with that in *Ezra* might very well apply that case to themselves, and make this their doubt. Secondly, although *the phrases used in Ezra differ from those used here, that makes nothing against this col-*

The true interpretation vindicated from Mr. Tombes exceptions.

I. Exception.

lection, because phrases are used according to the different administrations, each speaking according to the received dialect belonging to the administration they lived under. Thirdly, and as to that, you say that it might arise from 1 Cor. 5. 9. I answer, should that be granted, yet my sense remains as strong as before, for if this scruple now rose, that if beleevers because of the unbeleeve or Infidell condition of the husband or wife, might not by the rule of the Gospel continue in marriage societie with them, it must bee from some rule of Religion, which must strike upon their conscience, and from what rule could they gather, that their marriage which before was lawfull was upon their conversion turned into fornication? and if their doubt were (as your selfe grant) whether it were lawfull for a converted party, or a beleever still to retaine their Infidell wife or husband, (not of unbeleevers whether they bee sanctified matrimonially one to another) the doubt must necessarily arise from something in Religion, some case which was peculiar to beleevers, now (as Mr. Beza saies truely) the doubt being in their consciences, of an unlawfulnessse to continue in their married condition from some thing peculiar to Gods people, the Apostle should have used a most indirect argument to pacifie their consciences in referring them to the civill Lawes of other nations, by which their marriage is proved lawfull; and to what purpose should hee discourse of Bastards or the like, when their consciences were scrupled in something which begun to concerne them upon their conversion, and to tell them they were sanctified in their unbeleeve, could never have reacht the scruple arising, after they begun to bee beleevers, because their marriage might be firme and good, while they remained unbeleevers; yet the Infidell might now become impure in that relation of marriage to the other, which was converted. And therefore it remaines, that it must bee resolved from some rule which must reach beleevers, as they were the people of God, and not bee common to Infidels with them; now what is that Argument which *Paul* here uses to satisfie them? (which must reach them as they were beleevers) your selfe grant it is this, *else*

were your children unclean, which is the medium, because your children are not unclean but holy, therefore the unbeliever must be gramed to be sanctified to the wife or husband, this Argument must therefore necessarily inferre some kind of holinesse which is appliable onely to the State of Religion, therefore it must be federall holinesse.

- But against this you except many things. First, *this could not have resolved the doubt in the case of those who by Age could not be sanctified to this end, or by reason of accidencall inabilityie for generation, they might still depart each from other notwithstanding this reason.* I answer, it followes not, this is a laying downe of their right, which they may claime when ever they are capable of it, this is their priviledge, which remains firme though it should never come into Act, as if a freeman of a Citie should have right to have all his children borne freemen, *that is to be numbred among his priviledges, though hee should never have a child, this reaches to men and women, married, and unmarried, yea even to children yet unborne: besides, the first part of it reacheth to the bed, even the coitus is not onely undefiled, but sanctified.* Secondly, say you, *this reason would then run thus, you may live together, for you may beget a holy seed, and so their consciences should have been resolved of their present lawfull living together from a future event which was uncertaine, and here (as I toucht before) you bring in Chamier nothing to the purpose; I answer, it is not from a future event, but from a positive reall truth, if Pauls reason be framed thus, the children which believers beget upon their Infidell yoke-fellowes are a holy seed, therefore believers have a sanctified use of their Infidell husbands or wives, had this been a reasoning from a future contingent. As for what you here cite out of Chamier, I answer onely this, I perswade my selfe you are by this time ashamed of your impertinent quotation, I assure my selfe, if you be not, your friends are.* Thirdly, say you, *sanctification is here not ascribed to God as selecting some from others to such an use, but is common to all unbelieving husbands in respect of their wives, and comes from that common relation, not speciall designation.* I answer, this Argument is a plaine setting downe
2. Exception.
Answ.
3. Exception.
Answ.
4. Exception.
Answ.

downe the question in controversie, as an Argument to prove it selfe, and I have already proved the contrary, that it is a priviledge not common to all who are married, but peculiar to *beleevers*. Fourthly, say you, according to this exposition the words following could not be true, else were your children uncleane, but now they are holy, because in this forme of reasoning this proposition is included, their children could not bee holy without that sanctification, which (say you) is false, because children may bee in Covenant, and bee regenerated, though their parents had never been thus sanctified the one to the other, the children of Infidel parents may bee sanctified. I reply, not while they are Infants, they are not by any birth priviledge to bee accompted as belonging to the Church of Christ, which is the onely thing about which wee are disputing, no man ever went about to prove out of this Text that none can ever bee converted, whose parents are not sanctified the one unto the other.

5. Exception. Next (after another impertinent bringing in of *Chamier*)

you reason thus, *take it in my sense, and it is no satisfactory reason you may live together, for you may beget a holy seed; I*

Answer.

answer, this is the same with your second Argument answered before; and wherein I pray you lies the weakenesse of it, *you may live together, and have a holy use of your unbelieving yoke-fellowes, for God esteemes the seed of such to bee an holy seed as truly as if both were beleevers, is this a slight or unsatisfying answer? nay I adde further, had the Apostle gone about to prove, that a beleeving wife and a beleeving husband have not onely a lawfull enjoyment one of another, (as heathens have) but a sanctified, as they have of other creatures, because else their children were uncleane, but now they are holy, all your exceptions would lie as strong against this last as against the former, for you might have said, this reaches onely those that are of age; secondly, this depends upon a future contingent; thirdly, this depends upon their common relation; fourthly, and children may be holy, that is, afterward regenerate though this be denied,*

6. Exception.

let the Reader consider of it; You goe on, and say, that in your sense the reason is plaine and satisfactory, *let them live together*

ther, though one bee a beleever, the other an unbeleever; for notwithstanding their difference in Religion, they are husband and wife, marriage being honorable among all, and the bed undefiled; I reply, but this had been no satisfaction to their scruple, their doubt was not whether their marriage were lawfull while they were heathens, but whether now their conscience would not bee defiled, in remaining joyned to Idolaters, and the Apostles resolution must remove that, which your sense doth not; you granted, they doubted not the legitimation of their children, and therefore your sense could not have removed the scruple, as is above shewed.

Answ.

And whereas you adde *the like resolution bee gives verse the 17. concerning circumcised and uncircumcised servants, they might still continue with their master, their Christian calling did not dissolve those relations.* I answer in one word, this *like*, hath no likenesse at all in it, there is no parallel betwixt these two cases, hee speaks not one word about beleiving servants continuing with unbeleiving masters, but of servants in generall, whether their masters were beleivers or unbeleivers, hee tells them that they might continue servants though they were Christs free men, yet if they can fairely obtaine their freedome, let them choose that rather.

7. Exception!

Answ.

One Argument more you bring against this interpretation, *if the sanctification were meant of matrimoniall sanctification, and the uncleannesse of federall uncleannesse, so as to exclude them out of the Covenant, wheiber of saving graces or Church-priviledges, then the proposition was most false, because children of parents not matrimonially sanctified one to the other, were within the Covenant, as Pharez, Jephthah, and others.* I answer, first, I desire the reader to take notice that you take the Covenant here in this place as I doe for Church-priviledges. Secondly, indeed if sanctification bee taken for matrimoniall sanctification or lawfulness of wedlock, and uncleannesse of federall sanctification, the proposition may bee granted to bee false, and let them who so take it, undertake the defence of it if they can, but let it bee meant of that other sanctification which I have justified, the proposition is most true; I say againe, all the children of those parents, the

8. Exception.

Answ.

one whereof is an unbeliever, are uncleane, that is, federally uncleane, excluded out of the Covenant in regard of Church priviledges, at least if not of saving graces, (which is a secret left to God) unlesse the one bee sanctified in the other; this Argument I answered in my Sermon, and framed it thus, *that holinesse is here meant, which could not bee unlesse one of the Parents were sanctified to the oiber, but federall holinesse of Children may bee, where Parents are not sanctified, one in or to the other, as in Bastardy, Davids child by Bathsheba, &c. in which case the children were federally holy, and yet the barlet not sanctified in, or to the Adulterer or fornicator though a beleever: my answer was, that the Apostles scope in this Argument is, to shew that the children borne of an unbeliever would not bee holy, unlesse the other Parent could remove that barre, but hath no force of an Argument where both the Parents are beleevers, which was the case of the Jewes, the case of Hagar, Bathsheba, &c. All the reply you make to it page the 80. is to bestow a few scoffes upon it, that my answer is to deny the conclusion, that I shew no fault either in the matter or the forme of the Argument, that the scope which I mention is but a meere figment; that I doe as good as say, that the objector can make no Argument out of it, and that therefore I need make no answer; And that in one place I grant the minor, then the major, and thus you most gallantly vapour upon me; I reply, were it not that some Readers are prone to thinke him to have the truth, who speakes most bravingly, I durst (without adding a word more) leave all Schollers to judge whether my answer deserves all this scorne; but lest you goe on in your vaine boasting, I shall apply my answer more particularly to this Argument which you acknowledge to bee your owne, and I say plainely that the major proposition is not true if taken universally, viz. *That holinesse of children is here meant, which could not be unlesse one of the Parents bee sanctified in or by the oiber, what ever those parents bee, though both of them bee beleevers.**

This proposition (say I) is not true, because when both the Parents are beleevers, there is no such barre to bee removed, by the ones being sanctified in the other *quoad hoc,*

so farre as to make them capable to bring forth a holy seed, they being both in the Covenant, and that sinfull defiling of one anothers body, doth not deprive them of that priviledge of the Covenant to have their children accounted to belong to the Church of God, but when one of the Parents being an unbeleever or Infidell, must have their children accounted out of the pale of the Church, unlesse that barre be removed, to them it's true, that unlesse the one bee sanctified in the other, (the unbeleever in, or by the beleever) their children would not be holy; if therefore you make not your major so universall, but limit it as the Apostle doth, and make the Argument thus, *That holinesse of children is here meant, which could not bee unlesse the one were sanctified in, or to the other, the one of the parents being an Infidell, but this was the case of Hagar, Bathsheba, Jeptba, Pharez, &c.* Now your *minor* is false, this was not their case, neither of their Parents were unbelevers, though sinfull in that act: and now I pray you, where lies the absurditie or weaknesse of my answer; all this I said before, onely you would not see it; and thought to carry it with more advantage to you by scoffing then by solemne refuting. In the close I added, *indeed if a beleever should Adulterously beget a child upon a Pagan, this objection in that case deserves to bee further weighed, but here it comes not within the compasse of the Apostles Argument;* upon this also you bestow two or three scoffes, you call it *a wise remedy nothing to the purpose;* and you construe it as if I said, *I will not answer the objection which is made, but if you will make it thus, and thus, then I will answer it.* Truly Sir, I am perswaded, all learned men, either laugh at or pity this vanity of your disputing; in sober sadnesse tell me, was this the scruple of the *Corinbians*, or doth the Apostle here meddle with this case of *belevers*, and *Infidell barlots*? doth he not confine himselfe to answer cases betwixt *belevers*, and *their unbeleaving wives and husbands*? or doe both these cases require one and the same answer? To speake plainly, I could name *Divines*, who are no whit inferiour to your selfe, who conceive that a beleever, even when he commits fornication with an Infidell, doth so far

move the barre, in the unbeleeving party, as that the child is (in the beleeving Parents right) to be reckoned to belong to the Covenant of grace, and Church of God, but because I knew that question fell not within the *Corinthians* case, and was a question which the Text and controverſie in hand did not tie me to give a reſolution to, I purpoſely baulked it, not once ſuſpecting I ſhould have met with an adverſary ſo uningenuous, to ſay no worſe, who would have ſaid, the baulking of this queſtion had been the yeelding of the cauſe; and I ſay againe, this caſe of Baſtards concernes not the Apoſtles caſe, who ſpeakes not of parents adulterers, but of husbands and wives, the one a beleever, the other not, yet this advantage may bee made of thoſe Inſtances, that if among the Jewes, the true Church of God, the children of one parent a Jew, the other a Gentile (forbidden to bee married) were federally holy, as in the caſe of *Pharez* and *Thamar*, then may one party a beleever intereſt their children in the ſame Covenant, and if Baſtards among the Jewes were partakers of Church priviledges, much more reaſonable may it ſeeme, that the children of both chaſt parents, whereof the one at leaſt is a beleever, ſhould be federally holy, it being Gods rule in this caſe, *partus ſequetur meliorem partem*. And now Sir, I leave the reader to judge, whether you have taken this which you call my chiefe hold, you have indeed ſet up your flag, but I hope your Reader will take it downe againe.

Thus I have vindicated the truth of theſe two Concluſions, and I doubt not but I have evidenced the truth of them with ſatisfaction to the unprejudiced Readers, though not with that ability which ſome others might have done: Your ſelfe acknowledge, that if theſe two Concluſions could be proved, the cauſe is gained; as well as loſt, if theſe Concluſions be loſt.

Concluſion 3.
Baptiſme ſuc-
ceeds Circum-
ciſion.

My third Concluſion was this, *God hath appointed and ordained a Sacrament or Seale of initiation to be adminiſtred unto them who enter into Covenant with him: Circumciſion for the time of that adminiſtration which was before Chriſts Incarnation, Baptiſme ſince the time of his incarnation: This (ſay you) may*

may be gramed. But whereas I adde, *That our Baptisme comes in the room and use of Circumcision*: against this you except many things.

First you say, this I deny. I wonder how you could grant my Conclusion to be true, and yet deny this. Nor would you deny this, if onely the baptizing of grown men were intended to be proved out of it; 'tis for Infants sake you thus labour to invalidate this Argument.

Secondly, *you make a large parallel betweene them, wherein they are like, wherein unlike, and shew how farre you come up, and where you differ.*

I Reply, your self say similitudes are weak proofs, be sure the shewing of dissimilitudes is the weakest way of answering when the agreement holds in that whereto we apply it. A Lieutenant may be *locum tenens* to a King, though there be many things unlike between them. Let us make the businesse as short as may be: I agree with you in that speech which you cite out of Mr. Ball, we may stretch the parallel no wider, nor draw it narrower then the Lord hath done it; and in this point to alledge nothing but what God hath taught us, and as he hath taught us; and whatever parallel men make between them, if the Spirit of God make not the same, let it be rejected. And I say againe, That the Spirit of God has made parallel in these particulars.

Wherein Baptisme and Circumcision are parallel by God himself.

First, Circumcision is the same with Baptisme for the spirituall part; Circumcision was the seale of the *new birth*, Deut. 30. 6. so Baptisme, Tit. 3. 5. Col. 2. Circumcision was a seale of the *righteousnesse of faith*, Rom. 11. 11. so Baptisme, Acts 8. and many other places. Circumcision was the *seal of the Covenant of Grace*, Gen. 17. so Baptisme, it being the nature of every Sacrament.

Secondly, Circumcision was the *way of entrance and admittance into the Church*, during the time of that administration, so is Baptisme during the time of this administration, Matth. 28. Acts 2. and throughout the whole Story of the Acts, Circumcision was the *distinguishing badge* between them who were Gods people; and the rest of the world; so is Baptisme now; all who are not belonging to
the

the Church, (the solemn way of entrance whereinto is acknowledged to be by Baptisme) are said to be without, *1 Cor. 5. 12.* Circumcision was to be but *once administrated*, nor Baptisme any oftner, as I have largely proved before, in answer to your *4 Sect. Part 4.* None might *eat the Passover* till they were circumcised, *Exod. 12.* nor of any to be admitted to the *Lords Supper*, till they be baptized, as appears *Acts 2. 41, 42.* And throughout the whole Story of the New Testament, all examples are for it, not one against it, and the reason is plaine, because none might partake of the Lords Supper, but such as were in visible Communion; and your selfe know and grant, that Baptisme is the doore and entrance of our sollemne admittance into visible communion, *wee are by Baptisme* (say you) *according to Christs institution exhibited members of Christ and his Church, Exercit. p. 30.* These parallels you see are made by the Spirit of God, and your exceptions against the comparisons between them, or rather your adding of more comparisons, similitudes, and dissimilitudes between them, by them to destroy these, are such as arise *from the diverse administration of the Covenant*, and do indeed manifest that they belong to severall administrations, but doe not prove that they had not the same general state, signification and use, as Sacraments, which seale the same thing in their diverse administrations; Christ to come, and Christ already come, is the cause of difference of administration, and so of Ordinances, but hinders not the succession of one ordinance into the place of another, and therefore all those differences hinder not the inference of the one from the other. As for your exceptions, *That Circumcision did confirme the promise made to Abrahams naturall posteritie concerning their multiplying, bringing out of Egypt, the yooke of the Law of Moses, setting in Canaan, &c.* I answer, if this were granted, it hurts not me, these things concerning the manner of administration of the Covenant. Secondly, how prove you this which you say? Thirdly, did circumcision confirme these things to all *Abrahams naturall posteritie*? was the posteritie of *Ismael* and *Esau* to come out of *Egypt*; possesse *Canaan*; bee yoked with the Law? Fourthly,

Exerc. p. 30.

Mr. Tomber
exceptions an-
swered.

ly, what is the sense of these words, Circumcision confirmed the yoake of the Law? it was indeed a part of the yoake, and obliged a person to it. Secondly, *to that of womens being not circumcised, and children under eight dayes old,* I have at large spoke to them in the first Section of this third part. Thirdly, the *catechumini*; though they were members, yet they were not received into visible and Sacramentall communion of the Lords Supper till baptized; the case of the Israelites travelling in the wildernesse was an extraordinary one. Fourthly, for that which you except against Circumcision being a *distinguishing badge, because others were Gods servants who had not this badge;* I answer, that of *Melchisedeck, Lot, &c.* was answered before: beside, may not a livery bee a distinguishing mark of such a mans servant, and yet haply every servant not under the livery? the Sabbath was a signe to Gods people, yet it may bee you hold that all Gods people till *Moses* did not keepe a Sabbath. Fifthly, and for what you adde that you *make question whether an unbaptized person might not eate the Lords Supper, though you confesse you finde no example of it, and that in 1 Cor. 10.2.3.4. and 1 Cor. 12.13. Baptizing is put before eating and drinking;* I reply, this I must number among your freakes, and out-leaps, and is a spice of your itch after singular opinions, and inconsistent even with your own grant, that *Baptisme is the way and manner of solemne admission into the Church, and that nothing is to bee done about the Sacraments, whereof we have not either institution or example,* and yet here for oppositions sake you will allow men to come to the Sacrament of the Lords Supper, though unbaptized, and I thinke it never yet was a question in the Church whether an unbaptized person might receive the Lords Supper; but say you, *these and a hundred more cannot make it other then a humane invention, if the holy Ghost doe not shew that they agree in this particular of Baptizing as well as Circumcising of Infants.* I answer, but when these Arguments and parallels made by God himselfe, are added to the parity of Jewes and Christian Infants, in being comprehended with their Parents in the Covenant which is to be sealed, *it's a veru-*

Unbaptized persons may not eate the Sacrament of the Lords Supper.

all warrant, it's not meere analogy we reason from, for wee have a command to Baptize, and wee have the competency of infants to receive baptisme sufficiently proved elsewhere, your selfe grant *right to Baptisme arises from the present state of a person*, and therefore wee apply this seale, which succeeds that seale, to our Infants which succeed their Infants, in the priviledge of being *federati* with their Parents, there being not the least hint in the word, that they should be left out.

Comparison
of Priests, and
Ministers
brought in by
Mr. Tombes.

To flurre this Argument from Circumcision to Baptisme you frame *a large and needlesse comparison between the Priests of old under the Jewish administration, and the Ministers of the Gospell now, and you demand, are Ministers therefore Priests?* and shew *how many absurdities and dangerous consequences will follow if wee give way to such kind of comparisons, hence the Papists have pleaded for an universall Bishop, and the Prelates for superioritie of Ministers.*

To no pur-
pose,

A short answer will serve all this, you demand whether therefore Ministers be Priests, and so make *simile* to be *idem* against all sense and reason, as if I had gone about to prove Baptisme to be Circumcision. Secondly, wee onely apply things set up by *God himselfe*, and make the parallell as God hath made it, when any can prove that God hath set up an universal Bishop, or appointed superioritie of Ministers one above another, and hath made such parallels between them as you speake of, let them plead those comparisons and spare not, they had in their ministry many things which were typical of Christ, which we have nothing to do with, but in other things where the Scripture hath made a comparison, wee may doe it safely, and may plead from the one to the other, as *that they must have a call to their office, so must wee; they that serve the altar must live upon the Altar, so they who preach the Gospell are to live upon the Gospell; they must bee pure who bare the vessels of the sanctuary, and the Priests lips must preserve knowledge, so our Ministers must be of holy lives, fit to teach, &c.* And all this wee may plead by good warrant; and whereas I added in my Sermon *that our Lord taught us this by his owne example (viz. that Circumci-*

Why Christ
was Circumci-
sed and bapti-
zed.

from

tion initiated into that administration, and Baptisme into this) who was Circumcised as a professed member of the Jewish Church, and when hee set up the Christian Church, hee would be initiated into it by the Sacrament of Baptisme; hereupon you runne into divers things, as why Christ would be Circumcised, why Baptized, and in what sense Christ when he was to be baptized, said that hee would be baptized that hee might fulfill all righteousness, but you thinke it not probable, that it was any part of his meaning to be initiated into the Christian Church by baptisme, the Christian Church was not yet set up, with worship & discipline distinct from the Jewish, and because his Baptisme was of a higher nature then our Baptisme; I reply, that the Christian Church was not fully set up, and compleated with all Ordinances of worship, government, officers till afterwards, is readily granted, but that it was not in fieri, in erecting and framing, and that Baptisme was administred in reference to the Christian Church, and that by Baptisme men were initiated into this new administration or best edition of the Church, I thinke no sound Divine did ever question. I grant Christs Baptisme was a transcendent one, and differs from ours in many things, and so was his Circumcision also a transcendent one, and differed from the Jewes in many things; can you thence frame an Argument that hee intended not by his conformity to our Ordinances, to expresse the same favour to us as he did to the Jewes in conforming to their Ordinances; but that you should hence fetch an Argument, that because Christ was not baptized till hee was thirtie yeers old, (which was within lesse then thirtie weekes after Baptisme was made a Sacrament) is I confesse a most transcendent straine of wit, yet you boast of it, as if by it you had broke one of the strings I have to my bow.

And proceed to try, whether you cannot crack the other also, the evidence which Colos. 2.8.9. &c. gives to prove Baptisme to succeed in the roome of Circumcision: but before you come to the examination of this place, you make enquiry in what sense Baptisme succeeds in the roome of Circumcision, and you first observe that in speaking exactly, Baptisme was a concomitant of Circumcision, if not antecedent, that it was in

Col. 2. 8, 9, 10,
11. Vindicated,
to prove Bapt-
tisme to suc-
ceed Circum-
cision.

Baptisme in
use in the
Church of the
Jewes, and ap-
plied to In-
fants as well as
growne men.

use among the Jewes for many yeers together with Circumcision, though not as a Sacrament; and for this you cite the learned Gentleman Mr. Selden, and Mr. Ainsworth on Gen. 17: and Mr. Lightfootes *Elias Redivivus*: I confesse, you are in the right, Baptisme was a knowne rite in the Jewish Church long before it was made a Sacrament, and therefore when *Iohn* came baptizing, none of the Jewes were ignorant of the use of Baptisme, they never asked him what he meant by baptizing, they knew well enough that it was a rite used in admitting of Profelytes or new Converts into the Church, they onely wondred, why hee did Baptize if hee were not the Messiah. But Sir, this exception of yours is so farre from being any argument against mee, that it affords me a good argument for Infant-Baptisme, because the same authors, which mention this as an Ecclesiasticall rite, in admission of Profelytes, doe testifie that the Infants of Profelytes were baptized as well as circumcised, and wheresoever Circumcision was applyed, Baptisme went along with it, so that the use of Baptisme was the same before, viz. to bee a rite of admitting growne men and Infants into the Church, onely it begun to bee a Sacrament of divine institution, when *Iohn* was sent to Baptize into the name of Christ: and it is in this Sacrament as in the other Sacrament of the Lords Supper, the *panis benedictum*, and the cup were used before in the Sacrament of the Passeover, as an Ecclesiasticall rite, but our Lord at the last Passeover, instituted the bread and wine to bee *Sacramentall* Elements, which before were only an *Ecclesiasticall* rite; now seeing that Baptisme which was in use before, was onely turned into a Sacramentall use, to succeed Circumcision, with whom before it was a concomitant, and alwayes applyed to the same persons. Have you not helped us to a good Argument, that Baptisme belongs to Infants as well as grown men, especially since there is not the least hint given in the Word, that when it was thus advanced to bee a Sacrament, it should not bee applyed to those persons to whom before it was, viz. Infants as well as growne men? the truth of this, that it was so, may appeare partly by Mr. Selden who testifies that
the

Proved from
Mr. Selden.

the Infants of the Gentiles were made profelytes by this rite among others, both the male children and the female; so likewise *Maimonides* [*Issurei biab*, Cap. 13.] tells us by three things Israel entred into Covenant, by Circumcision, by Baptisme, and offering; and that Baptisme was in the Wildernesse before the giving of the Law, as it is said; And thou shalt sanctifie them to day and to morrow, and let them wash their garments; and in another place, when a Gentile will enter into the Covenant, and gather himselfe under the wings of the Divine majesty, hee must be Circumcised, Baptized, and bring an offering, if it bee a female, baptisme and offerings; and againe, a Profelyte that is circumcised and not baptized, or baptized and not circumcised, is not a Profelyte, untill hee bee both circumcised and baptized; and againe, a litle Profelyte, they baptize by the appointment of the Confessus. There are also speciall testimonies in the Talmud, which declare, that Infants both of Jewes and Gentiles, were thus admitted, the male children by circumcision and Baptisme, the females by baptisme, &c. Many testimonies of this nature to shew that Infants as well as growne men, were baptized among the Jewes are to be seene in Mr. *Ainsworth* upon *Gen. 17. vers. 12, 13.* I was willing to give this litle taste, that the Reader may see, that baptisme ever since it was in use, was applyable to children as well as growne men. You adde, even the Sacrament of Baptisme was before circumcision ceased, and you instance with *Iohns Baptisme*, which was a concomitant Sacrament with the Sacrament of circumcision; I answer as before, *Iohns Baptisme* and Ministry, was a *Preludium* to Christ, and was wholly in reference to the Christian Church, which then begun to bee moulded; and though there was not a new distinct Church of Christianitie set up, yet all this was preparing the materialls of it, and *Iohn* did not admit them by Baptisme, as members to the Jewish *Pedagogy*, which was then ready to bee taken away, but into that new administration which was then in preparing, but this is no argument against baptisme to succeed circumcision, as a Lord Major elect succeeds the old, though the old continue after his election for a time. Yet further, You inquire in what sense Baptisme succeeds in the roome

Maimonides.

נרות

The Talmud.

Iohns Baptisme initiated into the Christian Church.

Mr. Tombes Ex-
ceptions.

and place of Circumcision, and say if by roome and place, I meane, locus communis et proprius, so Baptisme being an action, hath no roome or place at all properly: and if by roome and place I meane the baptized and baptizers, that is true but in part, some who were to be baptized were not to bee circumcised, as women. Thirdly, if by roome and place I meane the same society, that is not true, Circumcision admitted into the Jewish, baptisme into the Christian Church. Fourthly, if of the Commandement upon which both are sealed, that is not true neither, Circumcision was commanded long before Baptisme. Fifthly, if of the same use, that is most untrue, for the use of Circumcision obliged to keepe the Law, to be a partition between Iewes and Gentiles, and to initiate into the Iewish Church, or rather into Abrahams family. Then lastly you say, if I meane it of confirming and sealing the same Covenant, neither is that true save onely in part, because their Covenant was a mixt Covenant, and although Circumcision did confirme righteousness by faith, and signified holinesse of heart, so also did the Cloud, Sea, Manna, the Rock, the Deluge or Arke: and the same are also confirmed by the Lords Supper; and therefore to say that Baptisme succeeds in the roome and place of Circumcision, is a position erroneous and very dangerous.

Answer.

I am prone to thinke that time as well as paper and Inke are very cheape with you, who thus needlesly waste them; this poore quibbling about succession and roome, place, &c. is too Pedanticall for a grave Divine, what Reader will not at the first view see this to bee my meaning, of Baptisme succeeding in the roome and place of Circumcision, that Baptisme succeeds Circumcision as a signe substituted, in the place and stead of Circumcision, to signifie and seale the same Covenant of grace which Circumcision did, Circumcision more darkely sealing, Christ being not yet exhibited, baptisme more clearely, the shadow being taken away and the substance come: & almost all your differences refer onely to the severall manners of administration of the Covenant, not to the Covenant it selfe, or thing administr'd, yet I shall touch upon each particular. First, your fancy of *Locus proprius & communis*, is too idle to require any answer. Secondly, that of the *Iewish women* hath been sufficiently spoken

1 Exception
deserves no
Answer.

spoken to in the first Section of this third part. Thirdly, when you say, *circumcision admitted into one Church, baptisme into another*, (I am very loath to impute to your sense which you intend not) if you meane onely the *severall administrations*, the Church of the Jewes being Christs Church under one administration, the Christian Church the same Church of Christ under another administration; you speake truth, but not to purpose, my conclusion never said, Circumcision and Baptisme doe initiate into the same Administration of the Covenant: but if you meane, that the Church of the Jewes and wee are not one and the same Church, you speake pure Anabaptisme indeed, and contradict the Scripture expressly, which every where makes the Church of the Jewes and the Gentiles, one and the same Church though under divers administrations. I count it needlesse to annex any proofes, because I thinke you dare not deny it. Fourthly, you say *the command of circumcision was long before the command of Baptisme*, but how this followes that therefore Baptisme doth not succeed in the roome of Circumcision I cannot guesse, the Lords day succeeds the seventh day in being Gods Sabbath, but certainly the institution of it was long after the other. And fifthly, as for the *severall uses mentioned by you*, they all referre to the manner of administration peculiar to the Jewes; I have often granted there were some legall uses of Circumcision it obliging to that manner of administration, and so they were part of the Jewish pædagogy, which is wholly vanished, and therein Circumcision hath no succession, but baptisme succeeds it as a Seale of the same Covenant under a better administration, as a set and constant initiating Ordinance: onely I wonder that you say, Circumcision did *initiate into the Church of the Jewes, or rather into Abrahams family*; I pray you explaine this, *rather into Abrahams family*; if by *Abrahams family* you meane the Church of the Jewes, why say you *rather into Abrahams family*? if you meane any thing else, tell us what it is, and how Circumcision initiated Profelytes into *Abrahams family* any otherwise then as it was the Church of the Jewes. Lastly,

2 Exception answered before.

3 Exception answered.

4 Exception answered.

5 Exception answered.

6 *Excep. Answ.* you hit upon the right thing intended, *They be both seals of the same covenant; but (say you) the covenant was not the same, except in part, which hath abundantly been confuted before, and justified to be one and the same, and the difference to lie onely in the manner of administration.*

7 *Excep. Answ.* But say you, *the Cloud, Sea, Manna, water of the rock, &c. signified righteousnesse by faith, and holinesse of heart, as well as baptisme doth, and why then should we not say that Baptisme succeeds these, as well as it doth Circumcision?* I answer, these were extraordinary signes, not standing Sacraments to be used in all generations; much lesse were they set and standing Sacraments of initiation: And yet so farre as God hath made the parallel, what hurt is there in saying baptisme succeeds them? sure I am, the Apostle *Peter* compares baptisme and the Ark, *the like figure wherunto Baptisme saves us.*

1 *Pct.* 3. 21.

8 *Excep. Answ.* But whereas you adde, *And why also should not the Lords Supper succeed Circumcision as well as Baptisme?* I answer, what ever disparity may be made betweene Circumcision and Baptisme, yet herein certainly they agree, and you often grant it, *That both of them are initiall signes; and therefore this is most wildly said of you, That the Lords Supper may be as well said to succeed Circumcision; did ever any thinke the Lords Supper to be an initiall signe?* And now let the Reader judg of that expression of yours in the close, which you so boldly use against all Divines and Churches since the Apostles time, who all concurre in the same truth, (except onely the Anabaptists) *That to say Baptisme succeeds in the roome and place of Circumcision, is a proposition erroneous; and very dangerous.*

To confirme this of Baptisme succeeding Circumcision, much may be gathered out of many places in the New Testament, which hold out the things wherein they are parallel'd: I used onely that clear place, *Col.* 2. 8. to 13. whence I made it evident, *Not onely that we have the same thing signified by Circumcision, while we are buried with Christ in baptisme, but also that the Apostle plainly sets Baptisme in the same state, and makes it of the same use to us, as Circumcision was to the Jews; Christ onely to them and us also, is the author of spirituall circum-*

Mr. Tombes exception answered.
against *Colos.* 2.

Circumcision. The Circumcision of the flesh, was the Sacrament of it to them; and now that is abolished, we have baptisme to seale the same thing.

Let us see what your exceptions are against it, First, you acknowledge with me, the Apostles scope is to shew that wee are compleat in Christ, and therefore needed not Circumcision: And you adde, his scope was not to teach them that we have another ordinance in stead of Circumcision. I reply, it is very true, he teaches them wee are compleat in Christ, and need not Circumcision; but it is as true, that he further enlarges this comfort, by shewing them that we have a visible seale of this compleatnesse in Christ, and so it is more evident wee have no need of Circumcision.

Secondly, say you, *Aretius in his Commentary sayes, That the thing it selfe is asserted to the Saints, without an outward symbol, which yet the adversaries incessantly urged; and for which Aretius his helpe, you conclude it is utterly against the Apostles whole argument, to say, that they needed not Circumcision, because they had another ordinance in the room of it.* But Sir, why do you thus frequently abuse your readers with the names of Learned men, inserting some one sentence of theirs into your book, and thereby insinuating to your Reader, that they are of your Opinion in the point wherein you cite them? I assure you, it concernes your Conscience, as well as your Cause, to be thus often taken tardy. The Learned *Aretius* in that very place where you cite him acknowledges indeed, *That we are compleat in Christ, without an externall symbol; and that he is a perfect organ of our salvation; you needed to have cited no man for this, we all concurre with you in it; the onely thing controverted is, whether the Apostle intend also in this place to shew, that our baptisme succeeds in the room and use of Circumcision; and doth not Aretius concurre in this? let himself speak: Observetur etiam successio Baptismi in locum Circumcisionis, quando aperte hunc vocat Circumcisionem Christi: Hec plainly tells us, that the Apostle calls Baptisme the Circumcision of Christ.* But since you have put me upon *Aretius*, I shall make bold to inform the Reader, that the same *Aretius* in his Problemes, after the History of *Valentine Gentilis*, hath

Aretius alledged by Mr *Tombes* as if for him, who is expressly against him.

Ancient Authors cited by Aretius to prove that Baptism succeeds Circumcision.

Justin Martyr contra Tryph.

Athan. in Luc. omnia mihi tradita.

Epiphan. contr. Epicureos.

Idem. contra Cerinthum.

Aug. in Epist. 108.

In Epist. ad Dardanum.

hath an intire Discourse to prove that Baptisme succeeds Circumcision, and brings this second of the Col. there also, as a maine evidence; and cites many notable testimonies out of the Fathers, both Greek and Latine, for the confirmation of it.

Accepimus non illam secundum carnem circumcissionem, sed spirituales, quam Enoch & similes custodierunt, nos tamen per baptismum accepimus.

Circumcisio figura erat exuviarum que per baptismum deponuntur.

Abraham ubi Deo crediderat circumcissionem accepit pro nota ejus regenerationis que per baptismum conficitur.

Illic fuit circumcisio carnalis que inseruit tempore ad magnam circumcissionem, h. e. Bapt. qui circumcidit nos a peccatis & obsequat nos Deo.

Duravit circumcisio tempore inseruiens donec major circumcisio accessit, h. e. lavacrum regenerationis.

Affirmat Christum in ecclesia sua dedisse pro circumcissione carnis, Baptismum.

Baptismi & circumcissionis ejusdem est natura.

All these the Reader shall finde in Aretius, whom you bring in, as if he concurred with you; most of these testimonies are before also alledged by me.

Thirdly, but you goe on and say, *That in truth it would evacuate the Apostles argument us'd both here, and Hebr. 9. 11. 9-13. who still proves the abolition of the ceremonies of the Law, because we are compleat in Christ; not in some new ordinances added in stead of them; for if there bee need of other Ordinances, (besides Christ) in stead of the old, then Christ himself hath not fulnesse enough, and though our Ordinances may bee said to imitate theirs, yet Christ onely succeeds them.*

I answer, it is very true, that whoever should plead that we have any of our compleatness in any outward Ordinances would evacuate the Apostles Argument. But Sir, is there no distinction to be made betwixt our compleatnesse in Christ, and Ordinances which by his own appointment helpe us to apply this compleatnesse: doe the Sacraments of Baptisme and the Lords Supper, and other Christian Ordinances

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hinder, or argue that all our compleatnesse is not in Christ. I adde further, that Christ onely succeeds all the Jewish ordinances, as the body succeeds the shadow: we plead not as the Papists doe, that the Jewish Sacraments were types of ours, they were types onely of Christ; but yet ours succeed them to be like signes of the Covenant of grace, and so the Apostle doth in this place.

Fourthly, say you, *I deny not but there is an analogie betwixt baptisme and circumcision, as there is also betwixt the Arke and Baptisme; but we are not to conclude thence, that Baptisme succeeds in the room and use of Noahs Arke, &c. for in the administration of an Ordinance, we are not to be ruled by bare analogie framed by our selves, or delivered by the Spirit of God, but by the institution of God.* I answer, but when those analogies framed by the Spirit of God, are agreeable to the use and end of Gods institution, we are to be ruled by them; and the Apostle shews that's our case here.

Vide Rivet. in Gen. 17.

Fifthly, say you, *The Apostle in this place rather resembles buriall to circumcision then baptisme: and so makes the analogie between circumcision and Christs buriall; and you bring in Chrysostome and Theophylact concurring with you.* I answer, this I wonder at, where is Circumcision compared to buriall, and wherein I pray you lyes the analogie between them? Besides, whoever will look into this Text, shall finde that this spirituall circumcision containes both our death to sin, and rising again to newnesse of life, by the death and resurrection of Jesus Christ, both which are here fully signified in our baptisme, ver. 11. & 12. *consepuliti sumus*; the analogie lyes plain between our buryall and baptisme. And Chrysostome whom you cite, saith plainly, wee are spirituallie circumcised, *but when and where;* and answers in *Baptismo.*

Sixthly, say you, *Circumcision was not onely a priviledge to the Jews, but it was also a burthen to them, and it would be a burthen, not a priviledge, to have an ordinance in the roome and use of it.* I answer, Circumcision was a burthen, as it was a painfull Sacrament, and as it obliged them to that painfull, costly and burthenfome manner of the administration of the Covenant, which was before Christs incarnation; but

Chrysostome cited by Mr. Tombes, is against him.

it was no burden, but a great priviledge, as it was a seale of the Covenant. And in this last respect onely is baptisme substituted into his room and place.

Mr. Tombes his reason, why baptisme is there named, confirms my interpretation.

In the close of this Section, I like your farewell, though you tell me, *I speake with more confidence then truth; I said there had been no reason to have named baptisme, but that he meant to shew baptisme was now to Christians in the room of circumcision to the Jewes.* You say, *baptisme is named, because it is one of the meanes by which Christians come to have communion with Christ, and to be compleat in him; which was the thing the Apostle intended in the 12. verse. And therefore faith is joyned with it, they being the two speciall means whereby we have our communion with Christ, to which you adde, Gal. 5. 25, 26. Rom. 6. 3, & 4.* But is not this the same sense with mine, who have hitherto undertaken to justifie that, though our compleatnesse be in Christ onely, who is now exhibited, and no longer to be sought in the types and shadows of the Jewish administrations, (to which manner of administrations Circumcision did oblige them;) yet Baptisme is now the seal of our initiation, and a meanes to apply this Covenant to us, as Circumcision was to them, though the manner of their administration be wholly ceased. If I have not taken you right, make a syllogisme, and make all Logick quake before your mighty consequence. Baptisme is named, because it is one of the meanes of Christians being exempted from the Schoolmaster, and come to be ingrafted into Christ, and to be compleat in him; therefore it doth not succeed in the roome and place of Circumcision: nay, rather, it therefore doth. I pray you put together these words, *Ye are compleat in Christ, in whom ye are also circumcised, being buryed with him in baptisme;* and see if it speake not this plainly, that baptisme succeeds into the use of Circumcision: surely, it hence appeares Circumcision and Baptisme are nearer of kin then you would make them.

In the close of this Section, according to your wanted manner, you triumph, and tell me that you have at *last waded through this conclusion, and the text, Col. 2. 12. & 10. the misunderstanding of which hath been the ignis fatuis, fool:sh fire, which*

which hath led men out of the way in this matter, into bogs. Truly Sir, were these scorns of being led by foolish fire into bogs, &c cast upon my selfe onely, it were nothing; but when they are thus cast in the faces of all Divines, ancient, and modern, all Harmonies and Confessions (except onely a handfull of upstart Anabaptists) as if they were all such simple ones, that an *ignis fatuus*, a fooles fire, might lead them into any bogs, I can hardly forbear to tell you it is an argument of an arrogant Spirit.

There is also in the end of your booke, a short discourse upon this Text, which I read over to see if there were any thing which might weaken my Argument, or strengthen your exceptions; but in it I finde not any one sentence that hurts me, or helps you; only some of those things which you call dictates, bold assertions, some of them contrary to the plain Text of Scripture, all of them magisterially set down without proof: as, *circumcision was not a token of the Covenant to the Jews children;* which is contrary to the very Text, *Gen. 17. That the promises of the Covenant, were not the reason that they were circumcised.* Yet any Reader may see that the Covenant is there set downe as the reason why they should bee circumcised. That *the Jews children were not therefore in covenant, because they were Abrahams naturall seed; that beleevers children are not in covenant, because beleevers children;* and divers other Conclusions of the same nature, which are already answered; and therefore I shall not stay the Reader any whit about them.

The descent of Mr. Tomber upon this Text at the end of his book, briefly examined.

Hitherto I have followed you foot by foot, because the gaining or losing the cause, depends upon these former conclusions, *the sameness of the Covenant both to Jews and Gentiles, the sameness of our Infants right to the Covenant with theirs; and baptisme succeeding circumcision,* as to the use of an initiall seale to them who are in Covenant. In that which remaines, I shall more contract the matter of your large Discourse; partly, because many things in it are upon-by-matters; partly, because that which is materiall, is but the repetition of that which hath been answered already.

My fourth Conclusion was, *That by Gods owne expresse order, Infants as well as growne men, were in the time of the Jewes to be initiated and sealed with the signe of circumcision, whether Jewes by nature, or Profelytes of the Gentiles, one law was for them all, if they receive the covenant, they and their children were circumcised.*

4 Conclus. vindicated.

Why Infants of Jewes were circumcised.

This Conclusion you grant to be true; onely, because you wil say somewhat to every thing: you answer, First, *That it is as certain that this expresse order of God is now repealed; very true,* and you might have added, *That by his order likewise, Baptisme succeeds in the room of it.* I added, whereas some alledge, *Though circumcision was to be applyed to their Infants, yet it was not as a seale of the spirituall part of the Covenant, but as a Nationall badge, or seale of some temporall and earthly blessings and priviledges, as of the right to the land of Canaan, &c. and that Ishmael, though he was circumcised for some temporall respects, was not thereby brought under the Covenant, &c.* You answer, *they who thus object, speake the truth: and here you referre to your Latine Paper.* I reply, to my understanding, you here speake pure Anabaptisme indeed, just like the Anabaptists in Germany, who say, *The Covenant which circumcision sealed, was a carnall covenant: and that when God commanded the Israelites to circumcise their children, wee are not to understand that he obliged them to have their hearts circumcised, nor aimed at any thing which touched the inward man; that the condition required by God in circumcision, cannot bee drawne to a spirituall businesse; that the circumcised by circumcision, were not bound to looke for salvation by Jesus Christ: how very neare are you come to these carnall conceits of the German Anabaptists, which have been a thousand times confuted by our Orthodox Divines? yet you bring not one shadow of a prooffe for what you say, onely you alledge, Ishmael had no part in the covenant, the covenant was to bee established with Isaac, and not with Ishmael, &c.* But I have made it abundantly cleare, that not onely Ishmael and Esau, but millions of Jacobs seed, did never partake of the spirituall graces of the Covenant, yet were reckoned by circumcision to belong to the Covenant, and were obliged to seeke after the spirituall.

all part of it, and whereas you say, *when Ishmael was circumcised, Abraham understood the promise was not intended for Ishmael but for Isaac, that Ishmael onely was to have a share in some temporall blessings*; I answer, supposing that were true, you have given a very good instance to prove that some may receive the outward signe of the Covenant, and have a visible standing in the Church, though hee who administers the Seale, might by revelation know that the inward grace is wanting. Secondly, I answer, how doe you prove that no part of the spirituall Covenant made with *Abraham* did appeare to belong to *Ishmael* when he was circumcised, or not to *Esau* when hee was circumcised? God indeed did then declare that *Isaac* was he in whose family the Covenant should continue, but not a word that *Ishmael* should have no part in it: prove (if you can) in your next that *Ishmael* and *Esau* were not by their circumcision bound to have their hearts circumcised, and to beleeve in the Messiah that was to come of *Abrahams* seed. And whereas you say, againe and againe, *that no benefit of the Covenant was the proper reason why these or those were circumcised, but onely Gods precept*: I have already cleared it out of the Text *Genesis 17.* that though Gods command was the cause of the existence of the dutie of Circumcision, yet the Covenant of grace was the motive to it, and these two are well consistent together.

Whereas I answered to that carnall objection of the Anabaptists, that nothing is plainer then *that the Covenant whereof Circumcision was a signe was the Covenant of grace*, you reply, first, *it was a mixt Covenant*, which is before taken away, in answer to your exceptions against my first conclusion, Sect. 2. Part 3. Secondly, you say, *all circumcised persons were not partakers of the spirituall part, it's one thing to be under the outward administration, another thing to be under the Covenant of Grace*; Sir, I thanke you for this answer, you grant as much as I have been proving all this while, *viz.* that men may have a visible membership though they bee not elected, and that there ever was and will be some such in the Church to whom the outward administration and externall privileges doe appertaine, though they are not inwardly san-

Mr. Tomtes grants what is in controver-
sie.

stified, and I hope you will not deny but that these are called, in that sense which our Saviour meanes when hee sayes, *Many are called, but few are chosen.* I added *Abraham received Circumcision a signe of the righteousness of faith: true,* say you, *Circumcision was a seale of righteousness, but not to all or only circumcised persons, but to all beleevers, whether Jews or Gentiles though they never are or may be sealed in their own persons.* I reply, first, this is but a peece of odde Divinitie, that Circumcision should seale righteousness to them who never are circumcised, nor reputed so, nor capable of being circumcised, nor might lawfully be circumcised, but let that passe. 2^{ly} Indeed none but beleevers have the spirituall part of Circumcision, but visible professors had a visible right to it, and were obliged to seeke the spirituall grace of it, and though they who are externally called, and not elected, never come to attaine the spirituall part, yet are they in *foro visibilis Ecclesie* to be reputed Church members, and they have as *Austin* saith, *veritatem sacramenti, though not fructum Sacramenti,* they receive the truth of the Sacrament, though they partake not of the best part of it; And the Jewes (said I) received it not as a nation, but as a Church, as a people separated from the world, and taken into Covenant with God; against which you object, if I take (as) with reduplication, they received it neither as a nation, nor as a Church: for if as a nation, then every nation must have been circumcised; if as a Church, then every Church must be circumcised, they received it as appointed them from God, under that formall notion, and no other. But what poore exceptions are these? my plaine meaning was, the Jewes were both a civill societie or Common-wealth, they were also a Church or a people in Covenant with God; Circumcision was given them in reference to their Church State, not in reference to their civill state, and was *in ordine* to the things of Gods kingdome; and though the formall reason of their being circumcised was the command of God, yet the Covenant of grace or their Church state was the motive to it, and the thing it related to, as is most cleare out of the 17. of *Genesis* and many other places where their Circumcision denotates their religious standing, as hath often been shewed before.

But

How the
Jewes recei-
ved circum-
cision,

But what is all this, say you, to the answering of the objection, which was, that Circumcision was not the Seale of the spirituall part of the Covenant of grace, to all circumcised persons, and that Circumcision was appointed to persons not under the Covenant, &c. I answer, I thinke it very fully answers the objection, for if it was commanded and observed, as that which was a priviledge and dutie belonging to the Covenant, and they used it as being in Covenant, the objection is wholly taken off. Your frequent bringing in of the manner of administration, by types, shadowes, &c. hath been abundantly answered in my vindicating my first conclusion, and elsewhere. Next you much trouble your selfe, how I will cleare that expression of mens conformity to temporall blessings and punishments, because blessings and punishments are Gods acts and not mens: I desire you to require an account of it from them who asserit it, I said, Circumcision bound them who received it to conforme to that manner of administration of the Covenant which was carried much by a way of temporall blessings and punishments, they being types of spirituall things: is this all one to conforme to temporall blessings and punishments? I added, no man can shew, that any were to receive Circumcision in relation to these outward things onely, or to them at all, further then they were administrations of the Covenant of grace; you answer, they received Circumcision neither in relation to these outward things onely nor at all, either as they were temporall blessings or types of spirituall things, and so administrations of the Covenant of grace, but for this reason and no other, because God had so commanded; I reply, here had beene the fit place for you to have made good what you have so confidently asserted heretofore; that *Ismael, Esau,* and others were circumcised for some temporall respects, that Circumcision sealed the temporall or politicall promises, &c. but in stead of proving this, you doe here as good as deny it, for if they were not circumcised, in any respect at all to their temporall blessings, how I pray you did Circumcision seale their temporall blessings? Nay further, you by consequent deny that Circumcision sealed either temporall or spirituall blessings, and consequently it was no seale at all, or a seale of nothing at all;

for

Mr. Tombes by consequence denies circumcision to be a Seale of any thing.

for if they were circumcised with respect to nothing, but onely because God commanded them to bee circumcised, how was Circumcision any Seale to them? If a father give a child a Ring, and command him to weare it, onely to shew his obedienée to his fathers command, what doth the wearing of this Ring seale to the child? it declares indeed the childes obedienée to the father, but seals nothing to the child from the father. Nor doth that which you adde any whit helpe this, you say, *You deny not that circumcised persons were by faith to looke on the covenant of grace, through these administrations,* but by what warrant could their faith look upon the Covenant of grace through circumcission if the command of circumcission were not in reference to the Covenant of grace? I professe I cannot understand it, nor doe I thinke it possible for you, to reconcile this, either with the constant doctrine of the Scripture concerning the end and use of Circumcision, or with your owne grant, that Circumcision was the initiall Seale of the Jewes Covenant with God.

To cleare it further that Circumcision was not a seale of the land of Canaan, or the temporall blessings of it, I shewed *the Profelytes and their children could not bee circumcised in relation to Canaan, &c. because they were not capable of any inheritance there; yea, that it tied them to a greater expence of their temporall blessings by their long, frequent, and chargeable journies to worship at Ierusalem;* you answer onely this, *all this may bee granted, yet this overbrowes not this proposition, that the Covenant made with Abraham had promises of temporall blessings, and that some were to be circumcised who had no part in the covenant of grace:* but Sir, the thing I am here proving is that Circumcision was no Seale of the land of Canaan, not that there were no temporall blessings belonging to the Covenant; I know the promises of temporall blessings belong to the Covenant of grace, as well as the promises of spirituall; *godlinesse having the promise of this life, and of that which is to come:* nor was I proving that all who were to bee circumcised had part in the spirituall graces of the Covenant, my drift being onely to prove, that all who were to be circumcised

circumcised had a visible membership and right to be reputed as belonging to the Church, against which in this place you say just nothing. Lastly, whereas I added *that Ishmael and the rest of Abrahams family, Esau and others were really taken into covenant untill afterwards by apostasie they discovenanted themselves*, you answer that I plainly deliver *apostasie from the covenant of grace, which in others wou'd be called Arminianisme, because taking into the covenant of grace, argues election or some act which executes election*: I reply, I have no doubt but that all indifferent Readers well enough understand what I meant by being taken into the Covenant of grace, even such a taking in as when the Gentiles were taken in, *in ramorum defractorum locum, instead of the Jewes, who were broken off*: your selfe grant, it is one thing to be under the spirituall grace of the Covenant, and another thing to be under the outward administration; in this later sense were *Ishmael, Esau*, and the rest taken in, they were visible professors had an externall calling, and are all visible professors elected, and is not externall vocation Gods act, though a common one?

The fifth and last conclusion which I laid downe in my Sermon was this, *the priviledges of beleivers under this last and best administration of the covenant of grace are many wayes enlarged, made more honorable and comfortable then ever they were in the time of the Jewes administration; many Scriptures speake of their enlargement, not one for the diminishing or extenuating of them*; I could hardly have imagined that you could have spent ten or eleven whole pages in excepting against this, I shall very briefly examine what you have said; first, you shew your skill in the description of a priviledge out of the civill Law, and I concurre with you, *that a priviledge must be somewhat which is a benefit, and that the same thing may be a priviledge at one time, which is not at another; that that may be a priviledge in comparison of the heathens which is not in comparison of Christians*: but what's all this to the purpose? further say you, *the priviledges of the covenant of grace belonging to the substance of it, are not now more enlarged or more honorable or comfortable then they were in the time of the Jewes*; I answer,

Conclusion vindicated, our priviledges not straitened but enlarged.

Our spirituall
priviledges
how enlarged.

first, though this were granted it hurts not mee, it's sufficient if the administration be now more comfortable to beleevers and their children. Secondly, if there be no more honorableness in those priviledges which belong to the substance of the Covenant, how comes it to passe, that in your answers to those severall texts which I and others bring to prove the enlargement of priviledges under this last administration, you interpret them of those priviledges which belong to the substance of the Covenant or the spirituall part of it? Thirdly, though I willingly acknowledge that the spirituall priviledges are the same both to the Jewes and Gentiles, the same under both administrations, yet seeing that under this last administration, these priviledges are communicated not onely with more clearenesse, but in greater measure and abundance, floods in stead of drops: wildernesses made like *Lebanon* and *Sharon*, I wonder you should say they are no more honorable and comfortable now then they were then; is not abundance of grace more honorable and comfortable then a little grace? But say you, *in respect of the administration it is granted they are many wayes enlarged and made more honorable*: this will serve our turne well enough, for this was a priviledge belonging to their administration, that their Infants were under it as well as themselves; yeeld that for ours, and the controversie is ended, *wee (say I) are freed from that hard and costly yoake of their way of administration: true say you, it is not onely our priviledge to bee free from that, but it is our priviledge also to have nothing in lieu of that yoake.* To have nothing in lieu of them as they were shadows of the substance, which is Christ, is very right, but to say it is our priviledge to have nothing in lieu of them, as they were externall Ordinances to apply Christ, is to say it is our priviledge to have no Ordinances to apply Christ to us, and thereby to make us compleat in him, which were a most absurd thing to affirme. Whereas I added *that our priviledges for our selves and our children, are at least as honorable, large, and comfortable, as theirs,* your answer to this is very remarkable, but whether with an obeliske or asteriske the Reader shall judge; first say you,

circumcision

circumcision belongs to the administration of the Covenant, not to the substance of it. I reply, it was indeed a part of their administration, and obliged them to the rest of that manner of administration, as Baptisme now doth to ours, but did it not also belong to the substance? was it not a seale of the righteousnesse of faith, of circumcision of heart, &c. doth not the seale belong to the thing sealed? the conveyance and seal annexed to it, are no part of the purchased inheritance, but doe they not belong to it? Secondly, your next is as remarkable, *viz. That it's so farre from being a priviledge to our children to have them baptized; to have Baptisme succeed in the stead of Circumcision, that it is a benefit to want it, God not having appointed it.* I answer, then belike our priviledges of the Covenant of grace are so farre from being enlarged by enjoying the Sacrament of Baptisme, that it had been our priviledge to have wanted Baptisme if God had not appointed it; and by as good a reason at least, you might have said, that Circumcision was so farre from being a priviledge to the Jews and their children, that it had been a benefit for them to have wanted it, if God had not commanded it; sure, that is a strange kinde of priviledge, of which I may truly say, that it had been a greater benefit to them who have it, to have wanted it, if the Donor had not commanded it.

Mr. Tombs makes it a priviledge not to have Infants baptized.

Next, you come more particularly to examine the proofs of my Conclusion; and (say you) *the thing I should prove, is one of these two, either that circumcision did belong to the substance of the Covenant of grace: or that the want of circumcision, or some Ordinance in the place and use of it, is a losse of priviledge of the Covenant of grace to us and our children.* Sir, the thing I was to prove was this 5 Conclusion, *viz. That our priviledges are enlarged, not extenuated:* and as for these two particulars, I have already proved, that Circumcision, though a part of their administration, did yet belong to the substance; belong to it I say, not as a part of it, but as a meanes of applying it. And I have also proved, that though it be a priviledge to have nothing succeed circumcision, as it bound to that manner of administration; yet it is a priviledge to

Mr Tombes makes the Covenant, *Heb. 8* to be the Covenant of Works, erroneously.

have somewhat succeed it as a seale of the Covenant, in as much as a Covenant with a seale, is a greater benefit then a Covenant without a seale. More particularly, I said our enlargement of priviledges appears, partly, in that wee have freedome, in what was burthensome to them in their manner of administration; partly, because our Covenant is established upon better promises, *Heb. 8:6*. Whereupon you enter upon a Discourse of that Covenant there mentioned, and you positively assert, *That it was the Covenant of workes*. Alasse Sir, why doe you run into this needlesse and erroneous digression? I said indeed in my Sermon, that the morall Law was added foure hundred and thirty yeares after the Covenant was made with *Abraham*, not as a part of that Covenant, but as a Schoolemaster to whip them to Christ; that they finding the impossibility of keeping the Law, might more earnestly long after Christ, exhibited in those shadows of Rites and Sacrifices, &c. but to say that this Covenant mentioned in the eight of the *Hebrews*, was the Covenant of workes; is a most erroneous doctrine; look into the Text, and you shall find that the Covenant which is there mentioned, (which God finds fault with, and calls the *first* Covenant; in opposition to this *better* Covenant) had Ordinances of divine Worship, had a Sanctuary, a Tabernacle, Priests, and High Priests, Sacrifices, and other Rites belonging to the administration of it. Sir, was this the Covenant of workes? I hope you will not own it in your next. Next you say, That place, *2 Cor. 3. 10. the glory of theirs, had no glory in respect of ours: This is not meant of the Covenant of grace, but of the Covenant in Mount Sinai; therefore impertinently alledged by me.* Sir, I wonder at your confidence in it; the Reader will easily discern that the whole scope of that Chapter clearly holds forth the preheminance of the Ministry of the Gospel, above the Ministry of *Moses* his veiled Ceremonies: belike then with you, *Moses* Ceremonies were the Covenant of workes. Next, I shewed in my Sermon, that as our priviledges are better then theirs, in being freed from their burthens, so we as well as they, enjoy the honour of being called a holy Nation, a peculiar people.

2 Cor. 3. 10.
mis-interpreted by Mr. Tombes.

ple, a chosen generation, &c. Vpon this you discourse at large, especially against Mr. Blake, and you undertake to prove that all these things are meant of the invisible Church. I answer very briefly, none of us ever doubted, but that the spirituall part belongs onely to the invisible Church, and did so in the time of the Jews, as well as now; but yet we as well as the Jews partake of that priviledge, and our visible standing gives us the honor to be so reputed, as well as theirs gave it unto them; and were all the Jews who had the honour to bee called a holy Nation, really such? were they all inwardly holy, or effectually called? the like answer serves to your discourse upon *Rom. 9.* the Apostle speaks there of adoption as a priviledge of the body of that Nation, their whole Nation had the Honour to bee called the children of God, according to *Deut. 14. 1.* *Ye are the children of the Lord your God,* yet they were not all the spirituall children of God; the Reader may see more of this in the vindication of my second Conclusion, and you shall doe well in your next, solidly to prove that these were not priviledges which the *visible Church* of the Jews enjoyed (though many among them had the kernell without the shell) rather then thus to triumph in these feeble exceptions. I added, *Wee have all these things with advantage, not onely in the clearness of the administration, but in some sense, in greater extent to persons, with us there is neither male nor female.* Why I adde this of male or female, you say you know not, except I meane to insinuate that in the Jewish Church there was male and female, because Circumcision was onely of the males, &c. I reply, I acknowledge that though it bee true, that among true beleevers, among the Jews there was neither male nor female, all equally did partake of the spirituall part of the Covenant, as well as now with us, yet for the comfortable manner of administration of it, even this distinction of male and female, is a priviledge enlarged under this last and best administration, and the Apostle in that place, *Gal. 3. 28.* doth plainly intimate the enlargement of this priviledge in this respect, and so I think the words plainly hold out, *As many of you as have*

Gal. 3. 27, 28.
opened.

been baptized into Christ; have put on Christ; there is neither Jew nor Greeke, bond nor free, male nor female, for ye are all one in Christ Jesus; and if ye be Christs, then are ye *Abrahams seed*, and heires according to promise. To me the Apostle here doth plainly hold out, that now under the New Testament, baptisme is the visible pledge of our being *Abrahams seed*, as circumcision was the pledge of it under the Old Testament; & that here is the enlargement of our priviledge in the New Testament, that whereas Circumcision of old was applyed to one Nation, and not to others; now out of all Nations, such are called in, as are made *Abrahams seed*, whether Jew or Greek. And whereas of old the seale was applyed onely to the males, in this respect the differences of sexes is now taken away. And although it be true that the spirituall part of all this be made good onely to true beleevers, who likewise alone have the inward baptisme, yet visible professors enjoy the visible priviledge.

Next you proceed to reply to an Objection which I propounded in my Sermon, and answered, (*viz.*) *In some things the Jews had greater priviledges then we have, as that Abraham had the priviledge to be called the Father of the faithfull: that Christ should be born of his flesh; the Virgin Mary had the priviledge to be the Mother of Christ; the whole Nation of the Jews had this priviledge, that God will call in their seed againe, after they had been cast off for unbelief many hundred years; which priviledges none of the Gentiles have, or can have.* And my answer was, *That our question is about such priviledges as belong to all who have a standing under the Covenant, which every one who is in covenant with God might expect by vertue of the covenant, whether hee were a Jew or a Proselyte; not for any peculiar or personall priviledge to any one man or woman, or family, or Tribe. That it no ways derogates from us that some particular person or Tribe should enjoy some peculiar priviledges; but if any of the common priviledges, which they all enjoyed by vertue of their Church standing should be abridged, then the priviledges of the New Testament would bee more restrained then those of the Old;* this, said I, is against the word of God. Your answer is, *That this Argument hath no weight, but onely amongst Vulgar, and non-syllogising*

Syllogising capacities; and therefore in your Latine Paper you mention these instances of the Virgin Mary, &c. And thence would shew, That the Jews might have more priviledges in some respect, in some things, then we, and yet our condition better then theirs by reason of some other priviledges we have above them, which recompence the defect of those priviledges; and therefore no good Argument can be drawne, That because God gave such a priviledge to the Jews, therefore we must have such a priviledge too: yea, it would bee an Argument of arrogant presumption, to say, the Jews had such a priviledge, therefore we must have it: They had a priviledge to circumcise Infants, therefore we must baptise Infants.

I Answer, I thinke indeed it would take with no sober Christian thus to argue: The Jewes had it; therefore wee must have it. But Sir, to argue thus, God gave such a priviledge to the whole Church of the Jews, that their Infants should be reputed to belong to his Church, and have the initiall seale: Therefore if hee have not granted to Christians, that their Infants shall also bee reputed to belong to his Church, and partake of the initiall seale; then his grace to beleivers under the New Testament is straitned as to their posterity. This Argument appeares so cleare to mee, that I must confesse my selfe one of those Dull ones, who know not how to deny the consequence. In the meane time I observe, that though you would make your Reader believe, that these personall priviledges of *Abraham*, to have Christ born of his flesh; the *Virgin Mary* to be the mother of Christ, &c. *doe presse my Conclusion*; yet you spake not one word to vindicate them from my answer: And therefore I collect that by this time you see, that now under this administration, some personal priviledges which a few of the Jews had over and above what belonged to the rest, may be denyed us, and yet they make nothing against this Argument; That if the common priviledges which every one of them had were denyed us, our priviledges were straitned. Your other exception which you make concerning *Melchisedeck*, *Lot*, and *Job*, have been often answered before. That which you adde concerning one kinde of *Profelytes among the Jews*, who were called *Profelytes of the gate*, who

Distinction of Profelytes of the Gate, and of the Covenant, helps not Mr. Tomber.

though

though they were not circumcised, were yet reckoned among the Worshippers of God, (such as were Cornelius and others) and were also within the Covenant of grace. I know not what you intend to gather from it; unlesse you would intimate, that they were Church-members among the Jewes, although they were not circumcised; but had you said so, that the priviledges and Church-membership of these Profelytes of the Gate, were as honourable as those of the Profelytes of the Covenant, your learned Readers would have smiled at you; sure there would have been no need for God to have instructed Peter by a Vision from heaven, that he should not call them (to whom he was to be sent) uncleane; nor had Peter been ever put to have made his apologie for going in to Cornelius and his company, if these uncircumcised Profelytes of the Gate had been reputed Church-members among the Jewes. Next you grant, *The Jewes indeed had that priviledge to have their children reckoned in the outward administration, as branches of the Olive by their birth, which the Gentiles have not.* But if we Gentiles have it not, then are not wee I pray you, straitned in that particular? And I demand further, when we are grafted in, and so naturalized with them, doe we not partake of all the fatnesse or priviledges of the Olive with them? what Scripture ever denyed it? I demand yet further, did the many ten thousands of Jewes who were baptized in the Apostles dayes, by their coming under this beitt administration of the Covenant, and thereby kept their former growing in the Olive with advantage; did they thereby deprive their Children of that which you say was their naturall priviledge? if you thinke so, produce your evidence to prove it; if they were not, then it seemes the Jewes who beleaved in Christ, and kept their station, had a greater priviledge for their children, then the Gentiles who grow together with them, have for their children.

I added, *Let any man shew out of the Scripture, where our priviledges under the Gospel are cut short in any of these things, and in particular for the case in hand, concerning our Infants right to the Covenant and seale of it; once we are sure the Infant-children*

dren of all Covenanters were within the Covenant, and the seale also belonged to them: and by vertue of the Covenant (which is still the same) we plead their interest in it; let any shew when and where this was taken away. You answer, it is unreasonable to require this at your hands, to shew what you doe not avouch: you goe not about to expunge Infants of beleivers out of the Covenant of Graee; and you see no cause to beleve me, who affirme that once they were within the Covenant, &c. I reply, but doe not you avouch, That the Infants of the Jewes had this peculiar priviledge, and birth-right to be under the administration of the Covenant which ours have not; which you know is the onely thing controverted betwixt us: may not I boldly say, That once the Infants of all Covenanters had this priviledge? may I not also exact of you to shew when and where this was taken away? who though you goe not about to expunge them out of the book of life, yet you expressly expunge them out of visible membership, while you say, the Jews Infants had it, and ours have it not.

Lastly, I added, who ever will goe about to deprive them of it, to cut off such a great part of the comfort of beleiving Parents, must produce clear testimonies before they can perswade beleivers to part with either of them, either right to the Covenant, or to the seale of the Covenant; because next to the glory of God, and the salvation of their owne soules; their Infants interest in the Covenant, is one of the greatest benefis beleivers have from the Covenant of grace, even to have their Children belong to Gods family and Kingdome, and not to the Devills; Children being the greatest treasure of their Parents, and the salvation of their childrens soules, the greatest treasure in their children; and therefore to exclude them out of this society or visible standing where salvation is ordinary, is so great a losse, or eclipsing of their comfort, as whoever would make them yeeld to it, had need produce very strong evidence; and much more I said in my Sermon to this purpose. You answer, Here I am upon my advantage ground, in a veine of Oratory, and on a subject, of all others, aptest to move affections; to wit, Parents tenderesse to their children. I confesse in this point, I stand upon a vantage ground (not in Oratory, to which I pretend not, but) in point of truth; had

A great abridgment of our priviledges to have our children left out of the Covenant.

I only spoken words without weight, you could and would have discovered their emptiness, and scoffed at them sufficiently; you make severall small exceptions which I shal briefly touch: as, First, *That I touch something too neare upon the Popish Opinion; as if I might be guess'd to symboize with that Opinion of the Papists, who judge all unbaptized infants to perish; which is not worth the answering.* Then you demand *What comfort doe wee give Parents, which the Antipædobaptists doe not give them as well as we; or what discomforts in truth doe they give them, which we doe not?* I answer, the difference is very great, you leave them in the state of Infidells, we in the condition the Jews children were in while they were the people of God; wee account them actually belonging to the visible kingdom of Christ, you actually to belong to the visible kingdom of the Devill; wee leave them under the benefit of that promise, *I will be the God of thee and of thy seed,* you acknowledge no more promise for them, then for the children of Turks: it may be these things are of no account to you, but I doubt not but they will bee with your unprejudiced Reader.

Scct. 12. Anf.
to the maine
Objection.

I next proceeded to the maine and onely Objection made against this whole Argument, which is this, *There is no command, no expresse institution, or cleare example in all the New Testament, of baptizing of Infants; and in administration of Sacraments, wee are not to be led by our owne reason, or grounds of seeming probabilities, but by the expresse order of Christ, and no otherwise.* You say, *this is indeed the maine Objection, and without answering it, all that I have said is to little purpose.* But Sir, did not you formerly grant, that upon the proving of my two first Conclusions the whole cause depended? if therefore those Conclusions remaine firme, there is enough already said to the purpose.

You adde, *Unlesse this Objection be removed, the practice of baptizing infants will never be acquitted from Will-worship, and that the Prelatists will shew vertuall commands from analogy of the Ceremoniall Law of the Jews, and Traditions Ecclesiasticall, as ancient as ours for Pædobaptisme, for their Prelacy, Holy dayes, Surplice, &c. And therefore if I stand not to it here, I*

mss.

must yeeld up my weapons. Sure you think you are here like to get some advantage, you speake so big, but by this time I have had such sufficient experience of your strength, that I much feare not your great words.

First, for the point of Will-worship, I shall desire you to prove this Conclusion, *That all things belonging to Christian worship, even in the circumstances of it, even the ages and sexes of the Persons to whom the Ordinances are to bee applyed, must bee expressely set down in the new Testament;* if you prove not this, you say nothing to the purpose, for this is our very case. I have already shewed the fallenesse of it, in the point of the Christians Sabbath; for though the Ceremoniall Worship, which was a type of Christ, be wholly abolished, yet not every thing which concerns all Worship which must have an institution, is abolished. And for the plea which the Bishops and others may pretend from the analogy of the Ceremoniall Law; when you shew how they will raise their Arguments (which possibly you have more skill and experience to doe then I have) as plainly as I doe for Infant-baptisme, you may possibly prevaile with the Reader in their behalf. And when you shew as much Ecclesiasticall Antiquity for Prelacy, Holydayes, Surplice, &c. I shall beleve your Reading to be greater, then I can yet be perswaded of, that you have seen some such Monuments of Antiquity, which the Prelaticall Party could never yet light upon. But I proceed with you. I first granted, *That there is no expresse syllabicall command for baptizing of Infants, no expresse example where Children were baptized.* Sure (say you) *this is a strowd signe that I am not like to make good my ground, having yeilded thus much.* And why so I pray? your very next words leave me ground enough, when you say, *That if it bee made good by good consequence, it is sufficient:* what need was there then of this idle scoffe? I added, *Many other points of high concernment, are not expressely laid down in the New Testament, as forbidden degrees of marriage, Laws against Polygamy, the Law of a weekly Sabbath, &c.* You answer, *In meeere positive Worship, it must be so, it must have either Precept or Apostolicall example, equivalent to a precept found in the New Testament, else it*

is will-worship, and this say you is our case in hand; I answer as before, there is no absolute necessitie that every circumstance of an Ordinance, or the severall Sexes or ages to whom an Ordinance ought to bee applyed, must bee thus set downe in the New Testament, this is sufficiently cleared Part 2. Sect. 8. and part 3. Sect. 1. As for the forbidden degrees of marriage, you say, there is one branch mentioned and censured in the New Testament, viz. the incestuous Corinthians case, and that is, say you, a sinne against a morall commandement; but how would you laugh at such a consequence in another; a man may not marry his fathers wife, a thing which by the light of nature was abhorred amongst the Heathens, Ergo, all the degrees of forbidden marriage in Moses Lawes stand firme? The like say you against Polygamy, there is prooffe against it, Matth. 19. 5. 9. But is this an expresse prohibition of it? must you not bee compelled to goe by a consequence to bring it in, which is all I contend for? For that of the Sabbath you referre your Reader to Sect. 8. Part 2. whither I also most willingly send him, and leave it to his impartiall judgement whether the advantage lie not clearely on my side. I added, there is no expresse command for children of Beleevers, when they are growne, that they should be instructed and baptized, no expresse command or example where women received the Lords Supper, good consequence I acknowledge there is, but no syllabicall or expresse mention of it; but say you, there is expresse mention of womens receiving the Sacrament, Let a man examine himselfe, 1 Cor. 11. 8. where the Greeke word comprehends both sexes, but doth that Greeke word, where ever it is used, signifie both sexes? you will not offer to say it, I deliver to you what I received from the Lord, Verf. 23. that, say you, is a command to the whole Church, which consisted of women as well as men, &c. But Sir, if any man were disposed to wrangle with you, might hee not in your owne words doe it, and say, all these expressions must be limited pro sub. Et materia? I grant all this is good by consequence, but not in expresse termes; the same say I for Infants, you grant all disciples may bee baptized, for that you say there is an expresse command; your selfe also grant, that

regenerate

*regenerate Infants may be called disciples, I grant this a good Argument by consequence, that such Infants may be baptized; and if I have proved or can prove, that Infants of beleevers by their birth priviledge have a right to be esteemed visible Disciples, then by your owne grant, by a good consequence they also may be baptized; and I undertake to justify that Infants of beleevers are visible Disciples, as truly as regenerate Infants are invisible disciples. I adde further, they who are visible Covenanters are to receive the visible signe, Ergo, Infants (who have been at large proved to be visible Covenanters) are to receive Baptisme which is the visible signe of it: these things are fully cleared already, it is apparent there is as cleare a command for Baptisme to be the initiall seale under this administration, as ever there was for Circumcision under that administration; and as good evidence that our children are to be reckoned to the Covenant, as there was for theirs, and no exception in the word put in against them. Is not here then good consequence, that therefore they are to have the Seale administred to them? suppose when Paul said *let a man examine himselfe, and so let him eate*, that there had been no women there then amongst them, would not this command by consequence have reached women as well as men? if this qualification was found in them that they could have examined themselves, must the command necessarily expresse all sexes, ages or conditions, or else not reach them? these things I mention, as consequences parallell to these which your selfe insist upon. I added, *wee by good consequence have sufficient command and example for Infant Baptisme: to which you answer, I should have said jeere, I fetch such a compasse, that you imagine my attempt will prove but a Mouse from the Mountains travell; I perceive you know not how you should possesse your Reader with prejudice, if you should not now and then interline a confident scoffe, but let's try the particulars, my first was, Abraham who received the Covenant had a command to seale his children with the initiall seale; because his children were in Covenant with him. Now because what concerned the substance of the Covenant is**

The command of Circumcision reacheth us by analogy.

alwayes the same; and what concerned them then who were in Covenant as they were Covenanters, the same concernes us equally with them as we are Covenanters, what concerned them in reference onely to their administration was peculiar to themselves, as that which concernes the manner of our administration is peculiar to us; it thence follows that the same command which was laid upon them in their administration in all those things which properly related to the substance or spirituall thing intended in that administration, by a just *analogie and proportion*, binds us as well as them, I said, *this our Divines maintaine against the Papists, that Gods commands and institutions about the Sacraments of the Jewes bind us as much as they did them in all things which belong to the substance of the Covenant, and were not accidentall to them*, my meaning being plainly this, that all Gods Commands and Institutions about the Sacraments of the Jewes as touching their generall nature of being Sacraments and seales of the Covenant, and as touching their use and end, doe bind us in our Sacraments, because in these they are the same. To speake yet more plainly, if I can, there are in the Sacraments these two things to bee distinguished, the generall nature, end, and use of a Sacrament to seale the Covenant of God by some sensible signe; and secondly, the manner of administration of these signes, as they referre to Christ to be exhibited, or to Christ already exhibited. The first concernes *rem ipsam*, the thing it self, which I called in my Sermon the Substance; the other *quod* concernes the peculiar way or manner of doing it in reference to Christ *not yet come*, or to Christ *already come*; that in my Sermon I called Accidentall; now when I say that Gods commands about their Sacraments bind us, my meaning never was to assert, that the rituall part of their Sacraments doe remaine in the least particle, or that we are tied to practise any of those things, but onely that there is a generall and analogicall nature, wherein the Sacraments of the Old and New Testament doe agree; and that in these things, our Divines doe argue from their Sacraments to our Sacraments; thus *Chamier, Catholici docent convenire Sacramenta vetera cum novis, omnibus*

*Chamier de Sa-
cramentis, Vet,
Test. cap. 1.*

omnibus, iis capitibus que sunt de Sacramenti natura; Protestants doe teach that the Sacraments of the Old Testament doe agree with the Sacraments of the New in all things which concerne the nature of a Sacrament, and yet saith he, our very senses teach us that the externall rites of their Sacraments doe differ from ours; So Amesius, *quæcumque de Circumcisione dicuntur & spectant ad Sacramentalem ejus naturam quam habet in communi cum reliquis Sacramentis, illa recte applicantur ad omnia Sacramenta,* and adds immediatly, *ratio significandi est talis in circumcissione:* and you know multitudes of our Divines speake the same purpose; their Sacraments were Seales of the Covenants, so are ours, their Sacraments had a Divine institution, so have ours, their Sacraments were not empty Sacraments no more are ours, the grace accompanying their Sacraments was not included in their Sacraments, (*tanquam contentum in continente*) nor in ours, their Sacraments were to bee administred onely to them who were accounted to bee in Covenant, so are ours; they had one Sacrament which most immediatly and properly, was a standing Sacrament for admission into the visible Church, so have wee, now in these things doe our Divines use to argue by analogy and proportion from their Sacraments to ours: this was that which I intended in my Sermon, namely, That looke what dutie they were tyed to by their Sacraments, in seeking after the spirituall part of it, looke what graces they were bound to beleeve to bee sealed unto them in their Sacraments, the same are we tied to beleeve in ours; these things concerne us as much as they did them; but for those things which were the accidentall, or (if you like not that expression) which concerne onely the rituall part of their Sacraments, these doe no wayes oblige us; Rites and Ceremonies, which were peculiar to them, are ceased, the duties, obligations, comforts and benefits which they were led to in their administration, doe all remaine the same to us under our administration, when the Apostle sayes, *1 Cor. 10. That all our fathers did eate the same spirituall meat, and dranke the same spirituall drinke,* our Interpreters generally doe agree, that by the same spirituall meate, and the same

Ames. Bellar.
Enev. de Sa-
crament. in
genere.

1 Cor. 10. 3, 4.
explained.

same

Eph. 6. 1, 2.
explained.

same spirituell drinke is meant the same with ours; So Calvin, Beza, Charnier, and who not, because say they, *Eadem sunt veterum Sacramentorum & nostrorum substantia*, Their Sacraments and ours were the same in substance, yet no man is so absurd, as to thinke that either the Manna or the water of the Rock doe remaine to us: such an analogicall Argument as this the Apostle Paul himselfe uses, *Ephes. 6.* from the fifth Commandement which in the Jewes time was backt with a particular promise of *living long in the Land which the Lord their God would give them*; and beleevers now have no promise of living in the land of *Canaan*, yet Paul there presses a promise to us from the generall scope of that promise, *Honour thy father and mother, which is the first Commandement with promise, that it may be well with thee, and that thou mayst live long on the earth*: I endeavour the more fully to expresse my sense in this particular, because after your usuall manner you endeavour to make my assertion senselesse, and absurd, and then come to reason against a sense of your owne making, and cannot bee acknowledged to be mine. Now I proceed to see what you say against this Argument; First, say you, *it is no undeniable argument that this must be good, because all Protestants use it*, nor did I lay the weight of this upon their number or consent, but onely intimated, that it is obvious and usuall; if you take away the strength of the Argument, I shall not leane upon the men. Secondly, you consent not to this, *that there were no other ordinary Sacraments among the Jewes, then Circumcision and the Passeover*; you rather concurre with Mr. Cudworth, *that they had almost as many Sacraments as Ceremonies*; I reply, whether this bee right or wrong, it is nothing to the businesse in hand, Mr. Cudworth denies not the lawfulnessse of such an Argument as reasoning from the Jewes Sacraments to ours, in that sense which I have here set downe, yea in that very Treatise he acknowledges the Lords Supper to succeed the Passeover in that notion of being a feast upon a Sacrifice. Thirdly, you take a great deale of paines to put a sense upon my words which I never thought of, (*viz.*) *That the Jewish Sacraments are still in force to us, that I make some*

Some things in the Jewish Sacraments to be substantiall, some things to be accidentall, that the accidentalls I would have abolished, the substantialls to remaine, that I shew but little skill in Logick in opposing the substance of an Act, and the Accidents of it, that I would make somethings commanded by God in the Sacraments accidentall, and not to be of the same weight or obligation as other things which are substantiall; and finally you bring no lesse then ten Arguments to prove that all the Jewes Ceremonies, Rites and Sacraments, are all abrogated, substance and circumstance, whole and part. In all your ten Arguments I fully concurre with you, and in that conclusion which you confute by those Arguments, I never understood by the substance of their Sacraments, the sensible signes used in the Sacraments, but *rem Sacramenti*, the spirituall part of the Sacrament, or the *res signata*; and my Argument was never intended to be any other then that analogicall Argument which is above set downe, and none of your Arguments meddle with. You proceed to those particular instances I gave, in which you might have knowne the meaning of my Argument if you had pleased, and spared fighting with your owne shadow by your ten Arguments. The first, is *Circumcision is called a Seale of the Covenant, thence our Divines plead, our Sacraments are Seales of the Covenant.* To this you except, first, you know not where *Circumcision* is called the Seale of the Covenant, though you acknowledge it is called the signe of the Covenant in one place, and both the signe and seale of the righteousness of faith in another place; truly Sir, I thought that the comparing of these two Scriptures together, had been sufficient to shew that *Circumcision* was a sealing signe. Secondly, you except, though *Circumcision* be called so, yet that is no Argument to call our Sacraments so, though you are willing they should be called so, and you say our Sacraments are Seales of the Covenant. I reply, lay aside but this analogicall Argument, and prove if you can that our Sacraments are Seales; our Sacraments are neither called signes nor seales in the New Testament, all the world must grant indeed that they are signes, but when the Papists deny our Sacraments to be Seales of the Covenant, how will you be able

Infant-Baptisme proved from Scripture.

to prove it, if you lay aside this Argument, *Circumcision was a Seale, therefore our Sacraments are Seales, ours agreeing with their in the generall nature of a Sacrament?* Next I said, *Circumcision might bee administred but once, it being the Seale of admission: therefore Baptisme being also the Seale of admission may bee administred but once; you answer, denying both antecedent and consequent, you know nothing, you say, but that both Circumcision, and Baptisme might bee administred more then once, which I hope I have sufficiently confuted in answer to Sect. 4. Part. 2. And secondly, say you, had there been a command to circumcise but once, it would not follow that therefore a person may bee baptized but once; but when this is proved that Baptisme succeeds Circumcision to bee the initiall Seale, which your selfe cannot deny, it must then follow, that a man may bee baptized but once, no more then hee may be circumcised but once, because where there is the same reason of a command or practise, there must bee the same practise. I added, that Circumcision was to be administred upon the eighth day onely, was an accidentall thing, and therefore binds not, meaning that it had some peculiar relation to that manner of administration, and had nothing common either to the nature of a Sacrament in generall, or to the end and use of that Sacrament as it was the Seale of admission; you answer, if reason may rule the rest, there is more reason that Circumcising on the eighth day should rather belong to the substance of the Covenant, then but once circumcising, both because it was commanded by God, and typified, as some conceive, Christs resurrection, on the eighth day. I reply, if you please but once to understand, that by the substance I understand the *resignata*, the spirituall part of the Sacrament, you will no longer insist upon making every thing a substantiall part of the Sacrament which God hath made a part of the outward administration onely; Indeed if Circumcising upon the eighth day had had any such spirituall meaning of Christs resurrection upon the eighth day, you had spoke something to the purpose; but had I pleaded any such Type in it, as that Circumcision was to be upon the eighth day, because Jesus Christ was to rise the first day of the weeke, you would have laught*

at me though *Cyprian* had joyned with mee; and told mee as you doe here, *mens conceits are vaine without the light of the word.* My next instance was, from the *Passover*, which being yearly to be repeated binds us to a repetition of the Sacrament of the Lords Supper, which succeeds the *Passover*; it being the Sacrament of spirituall nourishment and growth, as the other was for birth and emurance; but that the *Passover* was to be eaten in an evening, and upon one set evening in the year, was accidentall and so binds not us. You answer, here are a beape of dictates, and you as confidently dictate the contrary, you grant that the *Passover* was to bee yearly repeated, but that this yeerly repetition belonged to the substance of the Covenant, or that this binds us to a frequent use of the Sacrament of the Lords supper, you utterly deny, but I doubt not, that the Reader who knowes that by belonging to the substance of the Covenant I meant nothing but the end and use of it, to bee a standing memoriall of that deliverance, and a typical representation of *Jesus Christ*, and our deliverance by him, will not reject this, because you magisterially deny it, That our Lords Supper comes in the roome and stead of it, there is such a cleare demonstration of it, from the very manner of the first Institution, and the ends and uses of it; *Christ* our *Passover* being then to bee sacrificed for us, and wee in this service shewing it forth; and in this parallell there is such a harmony of consent, that I intend not to lead the Reader into a digression about it. As for the maintaining of *Easter* and such superstitious customes, my discourse gives not so much as one hint for it; yea in my Sermon I expreffely shewed, That that Circumstance of once a yeere belonged onely to the Jewes administration. And I pleaded for a frequency of it, but because you love to knit knots, for others to untie, you demand, *since wee have so cleere an Example, Acts 20. 7. of the disciples comming together the first day of the weeke to eat the Lords Supper, and that that Action gave denomination to the whole service, and by the relation of Justin Martyr and others, this was the received practise in the primitive Churches, whether wee are not tied to have the Sacrament every Lords day in the weeke:* I answer,

though I conceive no absolute tie to have it so, yet when it can bee with convenience, I know no reason why it may not bee so: but you making this one of your great Arguments, to prove the Institution of the Lords day, (*viz.*) An Apostolicall example, and practise of the primitive Churches, whether you bee not further engaged in this point to a Sacrament every Lords day, I leave to your selfe to consider. You demand further, *since the Apostle does so expressly, and distinctly in his relation of the Institution mention the time of it, you would know of the Assembly of Divines, especially such of them, as have bene earnest for sitting at the Sacrament, how we can be loose to receive it at another time;* I answer, certainly the Assembly would answer you, as Cyprian did in the like case, that the time was an occasionall circumstance; and that the cleere examples recorded in the New Testament of the Disciples partaking of the Lords Supper at any of their Church-meetings, whether by night or by day, doth abundantly manifest it: nor can I conceive why you put this question to the Assembly, unlesse it be to shew you are not pleased with the dispute about sitting at the Communion, it seemes you still like kneeling better, for the thing it selfe, you either judge thus of it, that it was an occasionall circumstance, and so you pick quarrells even against your owne light and principles, or if you thinke it a binding circumstance, whence comes it that you use it not? You have yet another quarrell about that expression of mine, in calling Baptisme *the seale of our entrance and new birth*, and thence you would insinuate, that *I deny Baptisme to be a Sacrament of our nourishment and continuance, and you tell me that's but a dictate like the rest, and somewhat akin to Bellarmine and the rest of the Papists, who make the efficacy of Baptisme to extend not to the remission of the sinnes of our whole life, but of originall sinne onely.* I answer, that Baptisme is a Sacrament of our Birth and entrance I have proved, and your selfe grant, that it is not of use afterward I never spake, never thought; but as for my being akin to *Bellarmines* assertion, if your assertions were no more akin to *Socinus, Servetus, Marcion, &c.* then mine are to the Papists, it were better for you.

My

My next Instance was from our *Christian Sabbath*, the fourth Commandment binds us for the substance, as much as ever it bound the Jews; there God once for all separated one day of seven to be sacred to himselfe; and all the world stood bound by vertue of that Commandment in all ages, to give unto God that one day of seven, which should be of his owne choosing, though onely the seventh day of the week be named in the fourth Commandment. Now (said I) God having put an end to the Saturday Sabbath, and surrogated the first day of the weeke in stead thereof, to be the Lords day, we need no new Commandment for keeping of the Lords day, being tyed by the fourth Commandment to keep that day of seven which the Lord should choose: And though no day bee mentioned in the fourth Commandment, but onely the seventh from the Creation, yet our Divines think it no absurdity to reason thus, Thou shalt keepe the Sabbath, thou shalt rest the seventh day, that is, thou shalt rest the seventh day from the Creation, while the Lord continues that day to be his Sabbath, and thou shalt rest the first day of the week, when the Lord chooseth that to be his Sabbath; in like manner I say of the Sacrament of Baptisme. To this you answer, *You referre your selfe to what you have before declared, Part 2. Sect. 8.* And thither also I referre the Reader, where I have vindicated this answer from you. I further adde, you neither there nor here deny this Argument from a consequence to be sufficient for practise of some things in the Worship of God, which are not expressly laid downe in the New Testament; onely you adde here, I forget the marke at which I shoot, the Sabbath or Lords day being not to be reckoned among the Jews Sacraments. I reply, first, I might as well reckon the seventh day from the Creation, among the Jews Sacraments, as you may say the Jewes had as many Sacraments as Ceremonies. Secondly, I never numbred the Sabbath amongst Sacraments, but because the Sabbath belongs to the instituted Worship of God, as well as the Sacrament, and requires its institution to bee at least as cleare as this about Infant-Baptisme, which touches but a circumstance of age, this Argument from the one to the

The same Argument which is good by consequence for our Sabbath, is good for Infant-Baptisme.

other, will appeare to the impartiall Reader, to bee too strong for you to answer.

Next follows, *the blow which will tumble downe all*, if your selfe may be believed: Mark Reader how heavie a one it is. “ I said when God made the Covenant with *Abraham*, and “ promised for his part to be the God of him and his seed, “ what God promised to *Abraham*, we claime our part in “ it, as the children of *Abraham*; and what God required “ on *Abrahams* part for the substance of obedience wee “ stand charged with as well as *Abraham*, to beleve, to “ love the Lord with all our heart, to walke before God “ in uprightnesse, to instruct and bring up our Children “ for God, not for our selves, nor for the Devill; to teach “ them to worship God according to his revealed will, to “ traine them up under Ordinances and Institutions of “ Gods owne appointment. All these things God com- “ manded *Abraham*, and wee by vertue of that Covenant “ (being Covenanters with *Abraham*) stand bound to all “ these duties, though there were no expresse reviving these “ Commandements in any part of the New Testament: and “ therefore consequently that command of God to *Abra- “ ham*, which bound his seed of the Jews to traine up their “ children in that manner of Worship which was then in “ force, binds beleivers now to traine up their children in “ conformity to such Ordinances as are now in force.

¶ To all this you answer, *supposing I meane the spiritual part of the Covenant to be that which God promised to Abraham, and the persons claiming to bee beleivers; this passage you grant to bee true, because these are morall duties.* Well then, the deadly blow is not yet given; I meane this which you suppose: and I meane more then this, I meane that what *Abraham* might claime as an invisible beleever, we may claime as invisible beleivers: what he might claime as a visible beleever or Professor, we claime the same as visible Professors; and so what he stood obliged unto as a visible beleever or professor, the same are wee obliged to; I meane all this, and you say nothing against it: but the next passage is that which kills all. “ I said, and the same command

“ which

“ which enjoyned *Abraham* to seal his children with the seal
 “ of the Covenant, enjoyns us to seal ours with the seale of
 “ the Covenant; and that command of God which expresly
 “ bound *Abraham* to seal his with the sign of circumcision,
 “ which was the Sacrament then in force *pro tempore*, for
 “ the time, doth vertually bind us to seale ours with the
 “ sign of Baptisme, which is the Sacrament now in force,
 “ and succeeds into the room of the other by his owne ap-
 pointment. Your answer is, *This Consequence is inferred from*
a Judaizing principle, without Scripture proving either princi-
ple or Conclusion, whereas you have brought ten Arguments out
of the Scripture against it; and that the meaning of the Conclu-
sion must be, that we are still bound to circumcise, that our
males must be circumcised at the eighth day, that by no rule of
Divinity, Logick, Grammar, or Rhetorique, any man can construe
this Command, Cut off the foreskin of the males upon the eighth
day; that is, let a Preacher of the Gospel baptize young Infants,
male or female, by as good Consequence I might say, thou art Pe-
ter, and upon this rock; Ergo, the Pope is Monarch of the Church;
or, arise Peter kill and eate, Ergo, the Pope may deprive Princes.
 So then, the dint of your mortall blow lyes in this, that you
 magisterially call it a Judaizing principle; that you have
 brought ten Arguments to prove that *Moses* Ceremonies &
 Rites do not bind Christian men, but that they are all abro-
 gated, substance and circumstance, whole and part; that this
 vertuall consequence from the command of Circumcision to
 baptism cannot be made good either by Divinity or Logick;
 but sure, if this be all you can say against it, the Consequent
 and Conclusion will easily recover of this wound. When I
 said but just now, *That Gods Command to Abraham and the*
Jews, to traine up their children in that manner of Worship which
was then in force, binds us now to traine up our children in con-
formity to such Ordinances as are now in force. You granted
 this rule was true, if meant of beleivers. I pray what diffe-
 rence is there betwixt this consequence and that, especially,
 it being cleare in the Scripture, that Baptisme succeeds Cir-
 cumcision as the initiall seale of the Covenant, and our
 children have the same right with theirs, to be reckoned to

The rest of
 Gods com-
 mands to *Abra-*
ham, reach us.

the Covenant: if it be a good consequent, That *because Abraham was bound to traine up his Children in conformity to those institutions which were then in force, because their children had right to be so trained up; therefore we are bound to traine up our children in conformity to the present institutions, because our children have right to be so trained up;* is not this other consequence I say as good, *That because God commanded Abraham to administer to his children, the seale of admission into Covenant, because his children were to be accounted to belong to that administration, we are to doe the like to our children now, because they belong to this administration.* I say further, because Abraham and the Jews were to traine up their children to celebrate the seventh day of the week to be Gods Sabbath, we therefore are bound by vertue of that Commandment to traine up ours to keep the first day of the weeke as Gods Sabbath: which consequence your self grant to be good, though the thing be a part of instituted Worship, and no expresse command or example of it in the new Testament. I appeale to al Divinity & Logick, whether this consequence from the command of Circumcision to Baptisme be not every way as strong & clear. As for your ten Arguments to prove the abolition of the Jewish Sacraments & ceremonies, they are al agreed to, & are brought nothing to the purpose in hand. I have already shewed that this argument from the Analogie betweene Circumcision and Baptisme, and the reason, end, and use of them both stands still in force, though Circumcision it selfe be abolished; and I doubt not but the impartiall Reader will acknowledge this argument to be as good, *Circumcise your children, because your children have right to this initiall seale; Ergo, by analogie let Christians baptize their children, who have the same right to the initiall seale; as this, ye Iewes keepe the Sabbath on the seventh or last day of the weeke, Ergo, ye Christians keepe the Sabbath on the first of the weeke.* As for your ridiculous consequences which you put upon me, of, *thou art Peter, Ergo, the Pope is Monarch of the Church, &c.* I answer onely this, I shall desire you in your next, to deal with your Adversary by solid Arguments, rather then seek to render him ridiculous by jeeres and scoffes, lest in the end you meet

with

with some adversary who may dresse you in your own kind, which I have no minde to doe; whether I have not made good this command of Circumcising Infants to prove baptizing of Infants, by good consequence, I leave the Reader to judge; and proceed to try your strength against the next.

Another command by good consequence I gathered out of *Mat. 28. compared with Mar. 16. 15. Gal. 3. 89. Rom. 1. 16, 17.* where our Saviour bids his Disciples goe and teach all Nations, baptizing them, &c. Wherein I observed two things. First, what they were to doe; viz. to teach the whole Covenant, the Covenant made with Abraham, whereof this was one branch, I will be the God of thee, and of thy seed; they were also to baptize, that is, to administer Baptisme as a seale of the Covenant, to all who received the Covenant. Secondly, wee have the persons to whom they were to doe this, all Nations; whereas before the Church was tyed to one Nation, one Nation onely were disciples; now their Commission was extended to make all Nations Disciples, every Nation which should receive the faith, should be to him now, as the peculiar Nation of the Jews had been in times past; now we know when that one Nation of the Jews were made Disciples, and circumcised, their Children were made Disciples (made to belong to Gods school) and circumcised with them, &c. To this you answer, First, that promise, I will be the God of thee and thy seed, that it should be thus interpreted, the seed of believers are taken into Covenant with their Parents, is a new Gospel, no older then Zwinglianus. But I have sufficiently proved that this was good Gospel in the Apostles dayes, and in the times of the Fathers of the Primitive Church. Secondly, concerning the persons who were to be baptized, every Nation, or all Nations: to this, because it is like to trouble you, you bring forth your old artifice of framing many senses, whether by every Nation, be meant *belevers of every Nation*, then you grant the sense is good: or, whether by Nation be meant *a great or eminent part of the Nation, the Governours, and chiefe Cities, the representative body of a Nation.* Then you fly out, and talke of baptizing all within the Precincts of a Parish,

Sect. 13.
Mat. 28. A command for Infant Baptisme by consequence.

a conceit which you fasten upon *Cyprian*, and talke of necessity of baptizing by officiating Priests; and bring in the *Independents*, nothing to the purpose, and enquire whether *αὐτοῖς*, or [*them*] referre to *Nations*, or *Disciples*, in those words of our Saviour; then you vent your Criticisimes against the author of Infant-Baptisme, and undertake to shew that *μαδυνεύειν*, signifies to teach *cum effectu*, or teach till they be made Scholars; and after a long Discourse upon these things, your result is, that *αὐτοῖς* [*them*] may be meant of *Disciples*, and *Nations* respectively, *Disciples of Nations*, or *Nations who be Disciples*, but not to baptize any of them till they were *Disciples*. But Sir, what need all these things? the meaning is plaine; by *Nations*, I neither meane the major part of a Nation, nor representative body of a Nation, nor the King of a Nation; but whereas before, onely one Nation of the *Jews* were Gods people in Covenant, now other Nations should be taken in likewise: and whereas before their Commission to preach and baptize was restrictive, *Goe not to the Gentiles or Samaritans*, now he enlarges their Commission to all Nations; and wherever their Ministry should bee so blessed, as to have any Nation accept the Gospel, they should be his people now, as the *Jewes* had been in times past, according to that Evangelicall promise, *Esa. 19. 24. In that day shall Israel be a third with Egypt and Assyria, even a blessing in the midst of the Land whom the Lord of Hosts shall blesse, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.* Here is the Nation of *Egypt*, and the Nation of *Assyria* taken into Covenant as well as *Israel* Gods inheritance; and now *Abraham* indeed became the Father of many Nations; so that the emphasis of this Text is in the word [*Nations*,] in opposition to the one Nation of the *Jews*; that whereas the Apostles thought they were never to go to those vile nations who were esteemed as *Dogs* and *Swine*; our Lord instructed them, That now hee would pluck up the partition wall, and that the rest of the Nations should be brought within the verge of his Church, and partake of the same Covenant, which the *Jewes* had before enjoyed as their peculiar treasure (a wonder of mer-

Esa. 19. 24.
explained.

cy, as the Jews themselves judged, when they came first to understand it, *Act. 11. 8*) and consequently when other Nations should thus by receiving and professing the Gospel come under his wing, they should enjoy the same benefit of the Covenant with the Jews, *He would henceforth be the God of them and their seed.*

Against this you except many things: First, say you, *there may bee a rule assigned to know when a Nation may be called a believing Nation, but there is none:* And to prove this minor, you run out at large, not *when a King is baptized, nor when the representative body, nor when the greatest part are believers; and further, if the children of wicked parents in a nation may be baptized, it must be either from their descent, or place of birth, or both; if by descent, it must be either from their immediate parents, or forefathers within memory, or beyond memory; if from the place of their birth, then the children of Turks born in England may be baptized; and if the children of wicked parents may claime it, it must be from some Charter, Abraham indeed had a Charter to circumcise his, how wicked soever they should prove, but other parents have none.* And here againe you bring in *Rom. 11.* to be meant of a personall priviledge by faith, which hath been before confuted. I answer to all this in a word or two, there is a known rule, *viz.* when a whole Nation consists of visible Professors, that Nation is to be reputed a Christian Nation; and when the major part of a people may by a figurative expression bee called a Nation, that major part, if they bee visible Professors, may by the same figurative expression be called a Christian Nation, a holy Nation, a separated people, whether any who having been visible Professors, and afterwards prove apostates, or be excommunicate, may have their children baptized, or whether children in right of their forefathers, or remote ancestors (when their immediate Parents are cut off from the Church) may be baptized, or whether the Infants of infidels brought up by Christians, and so adopted into their Families, may be initiated into Christianity by Baptisme, whether upon the ground of federall holinesse or other warrant of Scripture, are questions not belonging to our present businesse, therefore I passe them over.

What it is to
make disciples.

I added, *when that one Nation of the Jews were made Disciples and circumcised, their Infants were made Disciples (made to belong to Gods Schoole) and circumcised with them, when that Nation was made Disciples in Abrahams loynes, and circumcised, their seed was also the same when they were taken out of Egypt, and actually made Disciples, their children were also with them.* You answer, *First, this supposeth that Christ bid them baptize all Nations after the manner that the Jews did circumcise one Nation. Secondly, that the Nation of the Jews were discipled when they were circumcised.* And you say to the first Supposition, *there is no ground for it, the Apostle knew Christs meaning well enough, that they were to preach and then to baptize; and that there was no allusion from circumcision to Baptisme, as Mr. Blake conceives.* But Sir, since it is apparent that here is no commiſſion for any new Method in their work, but onely an enlargement of their commiſſion to apply their Ministry to new persons, how could they understand our Saviours meaning to proceed any other wayes to the Gentiles, then among the Jews? Now among the Jews and Profelytes, it is apparent, that children receive the initiall seale with their parents, yea, and you your selfe grant that their infants were baptized when they were circumcised, though baptisme was not then a Sacrament; and when it was taken into the honour of being a Sacrament, there is not one word in the Scripture of restraining it from being applyed to infants as in times past, the reason of the silence of the new Testament about baptizing Infants, comes afterward to be considered, when your Objection from it comes to hand.

To the second Supposition, *That the Jews were discipled, and their children were discipled when they were circumcised.* You say, *it is such a construction of the word μαθηταί, [make disciples, as you beleevemo Lexicon, nor any Expositor to this day, hath ever made of that word, which plainly signifies so to teach, as that the persons taught do learn, and accordingly professe the things taught.* Sir, I pretend not to be a Critick, though you doe, but I have learnt from better Criticks then your self, that μαθηταί μαθητήν, is a Rabbinick phrase, and from their use of it, it is best to be understood; and with them it signifies to admit

admit Scholars עשה חלמים is a familiar manner of speech among them for to admit Scholars, and עשה רב to get or retaine a Master; now this admission of Scholars was not *quia erant docti, sed, ut essent*; and there is this difference with them about this matter, that עשה חלמים is to admit Scholars to be taught, and עורך חלמדים is to breed Scholars, or to make them learned. And if you please to consult the Learned *Spanhemius*, in his *Dubia Evangelica*, upon this very place, wherein he vindicates it from the Anabaptists, he will tell you that *τὸ μαθητεύειν*, signifies not onely to teach, but to make disciples; which (saith he in this place) is done by baptizing and teaching; therefore (saith he) the sending forth of disciples in this place, is shewed or laid down, First, from the end of their sending. Secondly, from the severall acts they are to doe to attain this end. The end of their sending is *τὸ μαθητεύειν*, to make Disciples; the actions whereby they are to attain this end, are baptizing and teaching: and he gives this good reason for this his Analysis, because if *τὸ μαθητεύειν*, should simply signifie onely to teach, there would be found a tautologie in Christs words; thus, Go teach all Nations, baptizing them, teaching them. The sense therefore (saith he) of Christs words, is this, Go ye, make disciples to me out of all Nations by baptizing and teaching; and this *making disciples, suo modo infantibus etiam aptari poterat; quando enim parentes, &c.* For when parents doe give their names to Christ for themselves and their families, their whole house is discipled, their children as well as themselves. By this time I hope you may be perswaded that *baptizing* may well bee rendred *discipling*. And among the Jews, to become a disciple, was not by being first taught, and then initiated into a Master, but is meant of being initiated into a Master, to bee taught by him; so all Israel was baptized into *Moses*, 1 Cor. 10. not as already instructed, but to bee instructed and guided by him for the future; so *Ioseph of Arimathæa*, ἐμαθήτευσε τῷ ἰησοῦ, *Mat. 27. 57.* discipled in himselfe, entred himselfe into Christs schoole; so the blind man to the Pharisees, *Iohn 9.*

will ye bee his Disciples, will ye professe him, will ye bee initiated into him? the very first day any one initiated themselves to learn, they were called Disciples.

Further you say, if the Apostles had understood our Saviours command thus, Disciple all nations baptizing them, that is, admit the Infants of all nations to baptisme, as the Jewes did the males of that one nation to Circumcision, they might have saved themselves a great deal of labour of preaching before Baptisme, and of baptizing females, and would have left us some president of such a practise. I reply, why the baptizing of Infants of Believing Parents should spare any Preachers the paines of teaching growne men, who are infidells before they are converted, doth wholly transcend my capacity, because the Infants of Profelytes were to bee Circumcised with their Parents, therefore the Jewes might spare the labour of preaching to growne men before they circumcised them, this is a most wild consequence; or why the vertuall and analogicall arguing from circumcision to baptisme, should be brought as an Argument against baptizing of women, hath as little reason in it; there being now under the Gospell, in reference to this Seale of admission, neither male nor female. Where as you adde, had they done it they would have left some president of such a practise; whether by good consequence they have not left us some evidence of it, is the question wee are now debating. I added, in every nation the children make a great part of that nation, and are alwayes included under every administration to the nation, whether promises or threatenings, priviledges or burthens, mercies or judgements, unlesse they bee excepted, whereof I gave divers instances in my Sermon; you answer, the Lord hath plainly given a caution in Scripture for the leaving out Infants in this administration, according to ordinary rule, in that hee directs them to baptize Disciples upon preaching, hee excludes Infants, &c. and when Christ and John baptized onely such, this practise excludes others. I answer, by what rule then durst you baptize an Infant knowne to you to bee regenerate, since they cannot bee Disciples upon preaching, if you say you cannot doe it by ordinary rule, shew us (I pray) your extraordinary; if you answer they are

are Disciples, therefore they may bee baptized; I answer, the Infants of beleevvers are visible Disciples, they visibly belong to the kingdome, family, schoole of Christ, as I have abundantly proved already; any manifestation of Gods that persons belong to his Covenant is to your selfe a sufficient ground of accounting them such, either a promise, or powring out the extraordinary gifts of the holy Ghost, (though they are no infallible signes of inward sanctification) or confession of faith or of repentance, are warrant sufficient for us to baptize them, now the promise of God to beleevving parents to bee the God of them and of their seed, and his owning them as persons belonging to his Church, is as reall a manifestation of it as the other signes of receiving extraordinary gifts, externall profession, &c. either are or can be. And whereas you adde *that Christs and Johns Baptizing such, and no other as made a visible profession, is exclusive to all others.* I answer, first, it is no where said they baptized no others; secondly, I deny that consequence, this is not an exclusive rule, the practise and example of Christ, and *John* is sufficient to make an affirmative or positive rule, *they baptized such, therefore wee may baptize such,* but it's not exclusive, that therefore wee may baptize no other, and the reason is plaine, they possibly might not meet with all persons and occasions, and so their practise is a good rule, not a full rule; I shall give one instance, wee read not before the tenth of the *Acts* that either Christs Apostles or *Iohn* the Baptist baptized any profelytes of the gate, or that they baptized any (as you say) untill they made actuall confession of their faith and repentance, or that there was any rule given, that the receiving the extraordinary gifts of the holy Ghost should without any other confession bee a sufficient warrant to Baptize any, yet *Peter* upon the very powring out of those gifts, without requiring any further confession either of faith or repentance, baptized *Cornelius* and all his company: in one word, any word or act of God declaring that such and such belong to his visible Church, is a sufficient warrant without any danger of wil-worship, and this wee have abundantly for the Infants of beleevving parents,

rents, wee have therefore here nothing to doe with a mixture of wine and water, salt and creame and spittle, they are impertinent to our businesse, and you bring them in to no purpose; all your discourse of wil-worship which you thus often repeate, reaches not the point in hand in the least tittle; the Sacrament of Baptisme is an ordinance of his owne appointment, and by his appointment may bee applyed to all such as himselfe doth manifest to bee in the number of those who belong to his visible Church, what course soever himselfe pleases to take to manifest it, whiles wee keep within these bounds, we are therein out of the danger of will-worship. I added, *it behooved the Lord to give them a caution for the leaving out of Infants in this new administration, that they might know his mind if hee had intended to leave them out, which that ever hee did in word or deed, cannot be found in the Scripture;* to this you answer, *it behooved the Lord to give a precept to put them in into this new administration if hee intended to have them in, which that ever hee did you cannot find;* I reply, but I have abundantly proved that they alwayes had a right to bee accounted as belonging to his Church, to bee reputed visible members, and therefore need no new putting in: if God once bestow upon a people a Sabbath to bee a signe between him and them, they may lay claime to that Sabbath upon what day of the week soever he please to appoint it: the like is to bee said here, while the Lord will own any to be visible members of his Church, they have right to the administration, bee it new or old, if they bee capable of it, and no barre put in against them by himselfe. That which followes in your booke, page 133. about *Childrens being taken in with their parents, and included unlesse excepted, and of being under the former administration, and so under this, by partie of reason,* hath been abundantly spoke already. I added, *our Infants are capable of being Disciples as well as the Infants of Jewes and Profelytes,* you grant it to bee true, and I aske no more for ours then they had for theirs, and though they bee not capable of receiving actuall instruction from men, yet they are capable of Gods owne teaching even in their Infancy as much as the Jewes chil-

Children were, which is sufficient for my purpose; I added, in Christs dialect to belong to Christ, and to bee a Disciple is all one, and cleared it by some Texts in the Margent, you answer onely this, that though Mr. Blake triumph in this notion, yet it is a triumph before victory, and that the Text cited by me spake not of little ones in respect of age, and some of them mention not little ones at all, but what's this to the purpose, when the intent was onely to prove this notion or expression that to bee a Disciple and belong to Christ is all one. I lastly, I argued from Act. 15. 10. to shew that Children may bee called Disciples, because they upon whose necks those false teachers would have put the yoke of Circumcision, are called Disciples, and to bee called Disciples, and it is apparent that they would have put it upon the Infants of beleivers as well as upon the beleivers themselves, because they would have imposed it after the manner of Moses Law, and prest that Law still to bee in force; you answer, you see no necessitie from this to call Infants Disciples, and you first deny the major, that all are to bee called Disciples upon whose necks they would have put that yoke. To which I answer, without any further reply I leave it to the Reader to judge, onely I thanke you for the reason you alledge why you deny the major, because it is not said they would put it upon Disciples onely: I hope you will receive the same law you give, and therefore will rest satisfied, when your selfe doe plead, Johns and Christs Disciples required confession of faith and sinnes of those whom they baptized, and when Christ bid his Apostles and Disciples first to teach, then to baptize, I shall answer, it is no where said, they baptized onely such, or were to baptize onely such. Secondly, you answer that this yoke of Circumcision which necessitated them to keep Moses Law to salvation was not put upon Infants, but upon brethren who were taught the necessitie of it. I answer, then Paul himself was much mistaken, who said, that every one that was Circumcised was bound to keepe Moses Law; and certainly Paul meant that which these false teachers alledged, even Circumcision imposed after the manner of Moser. Lastly, you make your selfe merry with Mr. Blake, as if hee alluding to Esa. 49. 22. of bringing soanes and daughters upon their shouldrs to Christ, &c.

Acts 15. 10.
explained and
vindicated.

had alledged that Text nothing to the purpose; I confesse I am not satisfied, that that Text is cleare to the purpose, but I am fully satisfied, that you often make a noyse with Texts lesse to the purpose, as in bringing *Acts* 19. for re-baptization, *1 Cor.* 7. 34. to prove holinesse to bee meant of Chastitie, and many others.

Sect. 14.
Acts 2. 39.
holds forth a
command for
Infant Baptism
by good
consequence.

My next instance was from the forementioned place, *Acts* 2. whence I shewed *the Children of such as beleere and are baptizd are taken into Covenant, and therefore by good consequence are to receive the Seale of the Covenant, and that that Text not onely shewes that they are within the Covenant, but also that a right to baptisme is a consequence of being within the Covenant; Your answer is to this effect, that you have already answered this place, and that it is so far from proving this, for which I alledge it, that it proves the contrary; I cheerfully referre the Reader to my vindication of this place, Sect 6. Part 3. I added, wee have likewise examples enough by good consequence. First, I shewed that the Gospell tooke place by bringing in whole households as the former administration also did; you alledge to the contrary severall examples page 138, 139. that it was not constantly so, nor did I ever say it was so alwayes or constantly either among Jewes or Christians; you alledge *the thousands converted in the Acts, the Citie of Samaria, and others, yet no mention of the whole households; yet possibly their whole households did come in with them, the Scripture speakes nothing to the Contrary, however I alledge it not, nor doth the cause depend upon it; I alledged many households who were baptizd, Cornelius and his household, the Taylor and his household, the household of Stephanus, of Crispus, of Aristobolus, of Narcissus and severall others; to all which you answer, this must bee interpreted by other places, which when they expresse the baptizing of the household, they expresse also the be-leeving or receiving of the word by the whole household, and that sometimes the house is put for the people of growth in the house; but who taught you it must bee so interpreted? hee that will may force such an interpretation upon himselfe, and it is hard to open the eyes of a prejudiced man, but I feare not, try it when you will, that you shall never finde so good evidence**

Examples of
Infant Baptism
by good con-
sequence.

out of the households eating the Passeeover, *Exod. 12.* thereby to prove that women did eat the Passeeover, as this proves that the Infants of the house were baptized, because according to your principles women might not be numbred amongst the Circumcised; and the Law was plain that no uncircumcised person might eat the Passeeover, whereas on this hand for Infants baptisme, it is not to be doubted, but that there were some Infants amongst these households who were baptized, and no Law made against the baptizing of them. And for your evasion *that though it bee sometimes said households were baptized, yet it is said those households received the word,* though this might be pleaded concerning some of them, yet there is no evidence why you should speake it of all of them. And whereas you further alledge, *that a house is sometimes taken for the growne persons in that house.* (though all the Scriptures which you mention are not fit instances) it may very well bee granted, and hurts not mee, unlesse you can prove that it must bee so meant: I have better warrant to affirme concerning the Jaylors house, of whom it is said *Paul* preacht to all those that were in his house, that either there were no Infants in that house, or that the preaching of the word to all in the house is to bee limited *pro subjecta materia* to them who were capable of preaching, and yet the rest received baptisme who were capable of it. And thus I have cleared and vindicated my first and great Argument, *Infants are foederati, therefore they must be signati, they are in Covenant, therefore the initiall seale of the Covenant belongs unto them.* I proceed to the second.

My second Argument was to this effect; *the Infants of believers even while they are Infants are made partakers of the inward grace of Baptisme as well as growne men who are visible professors; therefore they may and ought to receive Baptisme, which is the outward signe of this inward grace.* In your answer you grant the major, *that all who partake of the inward grace may partake out of the outward signe,* and that no Antipadobaptist will deny this, but then you enquire what I mean by *having the thing signified,* and you suppose I doe not hold that all Infants of believers have actually the inward grace signified by baptisme; no

Sect. 15.

Argu. 2.

Infants are capable of the grace whereof Baptisme is a Seale.

indeed Sir, nor do I thinke that you conceive that all grown persons who are visible professors have it. - In your answer to the *minor* proposition that *Infants as well as growne men are partakers of the inward grace*, according to your usuall course, you enquire after a great many senses, whether I meane it of *potentiall having it, or actuall having it*, whether I meane *onely some have it actuallly, others potentially*; in one sense the argument hath foure termes, in another forme, the argument will conclude but for the baptizing of some Infants; then you enter into a discourse upon the Lutherans, and about a booke intituled, *Baptismall regeneration of elect Infants*, with which you say Doctor Featley concurs, and of a booke written by S. C. intituled, *A Christians plea for Infants Baptisme*, which holds positions somewhat like the Lutherans, all which you professe you mention to discover what stufte the Pedobaptists doe feed the people withall, you might have added, to worke prejudice in your Readers, and to shew your owne reading, and to swell up a volume, otherwise *quorsum hæc?* my meaning is as plaine as the high way, that as Infants are to bee reputed to belong to the Covenant as well as grown visible professors (which was the drift of my first Argument) so the scope of this is to shew that they are in the same capacitie to partake of the inward grace of the Covenant, while they are Infants, as there is of grown visible professors; and that they are not onely capable of it, but many of them are actually partakers of it as well as grown men, and consequently that wee have the same ground to look upon and judge Infants of beleevers to bee regenerate as upon grown men by a visible profession, there being to us no infallible ground of certaintie, but of charity, for the one nor for the other, and that their visible right to the Covenant and the many promises of God made to the seed of the faithfull are as good evidences to ground this judgement upon, as the externall signes which growne men can give; and therefore whereas you say, that *all the Infants of beleevers, or the Infants of beleevers in as much they are the Infants of beleevers, are actuallly partakers of the inward grace of Baptisme, else the Argument will not serve for my purpose*; I utterly deny, that

that this is the Conclusion to be proved, or that my argument is not to the purpose, unlesse I undertake to prove this; for I argue in the like case from grown men who are visible Professors, thus; *All who are partakers of the inward grace of Baptism, may and ought to partake of the outward signe and seale, but visible Professors are partakers, &c.*

This minor is lyable to the same exceptions that the other is, for who knows not that many visible Professors have not the invisible grace, That many are called, when but few are chosen? and yet your self doe hold, that we may de fide, out of faith & assurance, that we do it according to Gods will, apply the outward signe to them, though we have nothing but charity to make us conceive the inward graces to be in them. Neither can we by the judgement of charity think that all visible Professors taken together in a lump have the inward grace; the Scripture (which is the rule of our charity) having declared the contrary, our charity onely warrants us to judge of every single person, when possibly we may know no more against the one, then against the other, though we know there are some false hearted amongst them: The same is to be said for Infants; and this I proved out of the Scripture, *Mark 10.*

To such belongs the kingdom of God, and in my Sermon I vindicated this Text from the glosses which the Anabaptists would put upon it: your exceptions against it are such as these, *it is possible they were not very little ones; possibly our Saviour meant not of them, but of such as they, for the word is τῶντων of such, not τῶντων of these: possibly, horum & similium, of these and the like: possibly, they were not the children of believers: possibly, it is meant onely of elect Infants, that these were elect, and should in time be called: but yet, say you, grant all, and it will not hence follow, that all Infants of believers have right to invisible grace; yea, it here suits better for confirmation, then for baptisme; yea, that it is rather an evidence Christ would not have Infants baptized, because he ordered not those Infants to be baptized.* But Sir, how many of these things would you have called dictates in another, assertion; without proof and to how little purpose are all these things brought in? your self grant enough to serve my turne, you grant that the

Mark 10 vindicated from Mr. Tombes exceptions.

kingdom of heaven did belong to *these Infants*; and I intended from this instance not to prove that all Infants of beleevers are made partakers of saving grace, but that Infants in their infantile age, are capable of inward grace, and some of them actually partakers of it; this is enough for me; and more then this cannot be said of growne men who are visible Professors. I added in my Sermon, *sa one branch of a reason, that there is nothing belonging to the initiation and being of a Christian, whereof Baptisme is a seale, whereof Infants are not capable, as well as grown men; as receiving the holy Ghost, union with Christ, pardon of sinne, regeneration, eternall life.* Your answer is a scoffe out of *Horace, Amphora capis institui, &c.* I should prove, say you, that all Infants of beleevers are actually partakers, and in stead of this, I prove they are capable of it. Sir, this is but one part of my reason; and I undertook not to prove that all infants, but onely that some are partakers of it.

I added, *and it is further considerable, that in the working that inward grace, of which baptisme is the sygne and seale, all who partake of that grace, are but meere Patients; and therefore Infants are as fit subj. As to have it wrought in them, as growne men; and the most growne men are in no more finesse to receive this grace, when it is given them, in respect either of faith or repentance, which they yet have, then a very little child, &c.* You answer, by demanding whether I bring all this as a prooffe, that all infants have it, or that they are capable of it; or whether I intend it as a further argument, that baptisme is to be given to those, who are capable of the first grace, which because Infants are as well as grown men, therefore they are to be baptized; but then you deny the major, for a person is not to be baptized, because he may have grace, but because he hath it. Sir, I brought it to prove that which was in hand, *viz.* that Infants are capable of it as well as grown men, and that some of them are partakers of it as well as grown men; and therefore their Infant-age cannot be pleaded against them, as if inward grace could not competere to their present condition. And as for that you adde, *That baptisme is to be administred, not to them who may have grace, but to them who have it.* Then it seemes they

are all wrongly baptized who have not inward grace; and so (according to your owne expression) baptisme to such is as a seal set to a blank; yet you know, even the Apostles themselves baptized many who were in no better condition: and your selfe afterward grant, *That a Minister may de fide administer this Sacrament to such as make a visible profession, though he be not assured of any inward grace.* I have often proved, that a right to be reckoned to belong to the visible Church, is a sufficient warrant to administer the seal of admission. Secondly, you much trouble your self, to finde out what I meane by the first grace: whether the free favour of God; or the Covenant of grace; whether if I meane the first grace in execution, I pitch upon justification, or regeneration, or adoption; and then inquire which is the second grace. But all this is but seeking a knot in a rush. I am perswaded all other Readers understood me to meane by the first grace, all that grace which is requisite to the being of a Christian, union with Christ, forgivenesse of sin, the indwelling of the holy Ghost, as a principle of a new life; and your selfe say more then once, that baptisme is the sacrament of our initiation, and that which exhibits us members both of Christ and of his Church; and therefore thus needlessly to quarrell about things wherein your self concurre with mee, is too too vain. Lastly, you have somewhat to say to that of our being meerly passive in our first conversion, and you tel your reader, what the Divines of great Britaine said in the Synods of Dort, of some preparations going before conversion: and what Mr. Rutherford, Dr. Twisse, and Dr. Preston have delivered about this point. And after a needlesse shewing that you have read these Authors, you grant as much as I contend for, *That the taking away the heart of stone, and infusing of a principle of new life, is only Gods work; and that a new heart, faith, &c. are the effects of converting grace; and that in these things we are passive:* in summe, you are of my judgement in this point, that Infants are capable of new life, and some of them partakers of it: and I likewise consent with you, and those above mentioned Reverend Divines, that in Gods usuall way of working upon grown men, there are some preparations

Infant-Baptisme proved from Scripture.

rations for conversion, before conversion it selfe, in which preparations men are not meerey passive; but in the receiving of the principle of new life, all men are meerey passive. I know you will owne that expression of *Augustine*, *Quid agit liberam arbitrium? sanatur.* I conclude this argument of baptizing Infants, with a speech of *Bellarmino*, there is, saith he, no *impediment why Infants may not bee baptized*; nec ex parte prohibitionis alicujus divinæ, &c. neither from any divine prohibition, nor on the part of the Sacrament administred, nor on the part of the Minister administring, nor on the Infants part to whom it is to bee administred, nor on the Churches part in which it is administred. Pædo-baptisme therefore is rightly continued in the Christian Church.

*Bellar. lib. 1. de
Baptismo, cap. 8*

PART. IV.

Sect. 1.

Answers to
Objections
against Infant-
Baptisme.

I Proceed now briefly to examine what you have said against that which you are pleased to make the fourth Part of my Sermon, though I know no reason of this your Analysis: Had I indeed made this an answer of all the objections which I undertooke to answer, you might have called it so; but you know well enough, that I intended here onely to satisfie these Objections which lye most properly against this second argument, as before I answered what was most properly objected against the first argument; however, I shall take it as I finde it, and examine what strength you have added to these Objections.

Object. 1.

From *Mat. 28.*

The first Objection I undertooke to answer, was to this purpose, *Though Infants are capable of these things, and that they are wrought by Christ in many Infants, yet wee may not baptize them, because according to Scripture pattern, both of Christs command, *Mat. 28.* in his institution of baptisme, and *John* the Baptist, Christs Disciples and Apostles, they alwayes taught, and made them disciples by teaching, before they baptized any.* And to make this argument the more plausible, you adde, *It is a sin of prophaning that Sacrament, when the institution is altered*

altered by subtraction or addition, and that it was pleaded by the Non-conformists, that it is Will-worship to administer the Sacraments by addition of any thing to them, but circumstances which are alike requisite to civill actions; now the persons to be baptized cannot be conceived a meere circumstance, but belongs necessarily to the administration of worship, as well as the person baptizing, or the persons receiving the Lords Supper.

I answer, I intend not needlessly to multiply words, and therefore doe grant that to apply Sacraments to persons to whom they belong not by the Lords appointment is a profanation of them. Now that it is so in this case, you goe about to prove out of this 28 Mat. Because the institution appoints onely disciples of all Nations to be baptized, and Infants are not such. This you have made good (as you say) Sect. 13. Part 3. You adde, Christs order thus appoints it, which must be kept in this point, as well as in examination before the Lords Supper, 1 Cor. 11. 28. &c. and that by the institution they are to be baptized into the name of the Father, Son, and holy Ghost, that is, with invocation of the name of the Lord, which Infants cannot doe; with devoting themselves to the service and adherence of God, which Infants cannot doe; that presently after baptisme, the baptized are to be taught to observe whatsoever Christ commanded them, which Infants are not capable of; that John Baptist and the Apostles alwayes made profession of repentance and faith, an antecedent to Baptism, which Infants cannot make. To all this I answer, First, this of Matth. 28. is not the institution of Baptisme, it was instituted long before to be the seale of the Covenant, it is onely an enlargement of their Commission, whereas before they were onely to goe to the lost sheepe of the house of Israel, now they were to goe into all the World. You reply, If it be not the first institution of Baptisme, yet it is an institution of Baptisme to us Gentiles; and therefore the rule by which Ministers are to baptize, or if not, wee must shew another institution, else we cannot acquit it from Will-worship. I answer, all this is abundantly answered before, Sect. 13. Part 3. And I add this enlargement of their Commission is very unfitly called by you an institution of baptism unto us; their Commission at the same time was enlarged to preach to

Answers to o-
the petty Ar-
guments of
Mr. Tombes out
of Mat. 28.

the Gentiles, will you call that an institution of Preaching? and that the method of preaching to us Gentiles must be fetch'd out of this place? I know you will not. For the rest of your petty reasons above alledged, they resolve severall of them into one and the same: *Christ's order is* (say you) *teaching should goe before baptizing;* is not that the same with this; *That men must be made disciples by preaching, before they be baptized?* the answer to the one doth fully satisfie the other. But your third reason is a strange one, *They must be baptized into the name of the Father, the Son, and the holy Ghost, that is,* (say you) *with invocation of the Name of the Lord:* then it seems if the party baptized call upon the name of the Lord by prayer, that's all that is intended by baptizing into the name of the Father, Son, and holy Ghost; that the name of God should be invocated at the administration of Baptisme, and of Circumcision, and of every Sacrament, is most true; but that baptizing into the name of the Father, Son, and holy Ghost, should be interpreted to be invocation of Gods name, and so to make Baptisme and Prayer all one, is strange Divinity; it is true, *Paul* was exhorted to pray or call upon Gods name when he was to be baptized, *Acts 22. 16.* but doth it prove that his Baptisme and Prayer was all one? it may be you meane onely this, that every person who is baptized, must be able himself at the time of his baptisme to pray; if that be your meaning, prove it by your next, shew why more at Baptisme then at Circumcision. As for your fourth, were not the Infants of the Jews devoted to God by Circumcision, though they could not actually devote themselves? To your fifth, *That they were to teach them as soon as they had baptized them;* and that therefore none were to be baptized, unlesse they were fit presently after their Baptisme, to learne the rest of their duty. I answer, this also is sufficiently answered in *Sect. 13. Part 3.* and I further adde, that baptized persons ought indeed to be taught all that Christ commands them, and so likewise were circumcised persons, but not presently, onely as they were capable of it, and able to receive it. And as for the persons baptized by *John, and Christs disciples;* I have before

answered that it cannot appeare that they baptized no o-
 ther but such as made profession of faith and repentance;
 and if it were granted, it follows not, that therefore no o-
 ther may be baptized, their practice is a good rule, though
 not a full rule, as I shewed, *Secl. 13. Part 3.* And whereas
 you say, *John baptized none but upon profession of repentance.* you
 would have a hard task to prove it, if any man should put
 you to it; to prove (I say) that *John* did impose or require
 confession of sin before baptisme, it is said hee baptized
 them *εις μετανοιαν*, to repentance; not *εν μετανοια*, as stated in
 actuall repentance; and his calling for repentance, and
 preaching the Baptisme of repentance, shew that this was
 the lesson they were all to learne; not that they must all ma-
 nifest that they had it before he baptized them; and though
 some did make confession of their finnes, yet you can never
 prove that all did it, or were tyed to it. Sure I am, I meet
 with very learned Men who judge thus, “ That their con-
 “ fession of finnes was not because confession was a necessa-
 “ ry *medium* to all who should receive Baptisme, but be-
 “ cause heretofore Baptisme had initiated into Judaisme,
 “ and so to Legall performances; and the men who came
 “ to be baptized of *John*, were such who had been educated
 “ in an opinion of Justification by works of the Law:
 “ and therefore *John* in calling for repentance, did but clear
 “ his Baptisme from misconstruction, lest they should think
 “ it to be a Baptisme obliging to legall performances, as
 “ that was of old, he would teach them that his Baptism
 “ was a Baptisme of repentance and faith in Christ, and
 “ so doth but rectifie those relyers upon their owne righ-
 “ teousnesse, in the right doctrine of Justification, which
 “ the Gospel now began to teach, contrary to their le-
 “ gall conceited righteousnesse; and that therefore his
 “ calling for repentance and believe in him that should
 “ come after, did more shew the nature of the Gospel, to
 “ which his Baptisme was the introduction, then the
 “ nature of the Sacrament of Baptisme it selfe, or the me-
 “ thod in which it was to be administred; and with these
 “ accords the interpretation *Paul* made of *Johns* baptisme,

" *Acts* 19. 4. and consequently that the confession required
 " had speciall relation to the condition of the persons who
 " came to be baptized, and was not necessary for all, more
 " would be required of a heretick for his admission into the
 " bosome of the Church, then is requisite to be required of
 a child. But however, I thinke it will be hard for you to
 confute this, I shall leave it to the Judicious Readers consi-
 deration, and not insist upon it, but shall readily grant that
 all Jews and Pagans so borne and bred, were not baptized
 till they professed their faith and repentance, because the
 Jews were all to come under a new administration, and
 the Gentiles till then were wholly aliens from the Cove-
 nant of grace, and then their Infants came in in their Pa-
 rents right. But say you, *This grant that the Jewes who al-
 ready were in Covenant, were to make confession before they were
 baptized, is a sufficient prooffe that the administration of Circum-
 cision, is not the administration under which we now are: and
 that overthrowes all virtuall consequences from Circumcisi-
 on to Baptisme.* I reply, who ever said that this admini-
 stration is the same with theirs? it is the same Covenant,
 but a new administration. And as to that you say, *This o-
 verthrowes all virtuall consequences from Circumcision to Bap-
 tisme;* I have so abundantly justified this before, that I shall
 not trouble the Reader with it againe, though you repeate
 this so often, that I am ready to thinke you hope your rea-
 der will beleve you in one place, if he doe not in the other.
 You adde my saying, *That their Infants were to come in onely
 in their parents right, doth overthrow my second Argument, because
 that is grounded upon a right which Infants had of their own, viz.
 participation of the grace of the Sacrament.* I answer, belike
 then if any had pleaded thus for the Jewes Infants,
 That to Infants, as well as growne men, God communica-
 ted the spirituall part of Circumcision, therefore they might bee cir-
 cumcised; you would answer, that that Argument would
 overthrow their right from their birth-priviledge. I ra-
 ther should judge it to be a second good Argument for their
 Circumcision; the truth is, they are both grounds of Gods
 owne appointing: and the second is a farther manifestati-
 on

on of their right to the Sacrament, God not onely giving them a visible standing in his Church, because they are the seed of the faithfull, but among them, who are Infants as well as among growne men doth worke inward grace by his holy Spirit according to his good pleasure. Whereas you adde, *that you cannot yet discern but that our grounds for Ped-baptisme are worse then the Papists and ancients, who build it upon the necessitie of baptisme to salvation*; I must needs tell you, your respect to the reformed Churches in this is very small, whilst you thinke the Papists ground of damnation of Infants not baptized is not so ill as the Protestants, who baptize them because they looke upon them as within the Covenant of grace; I will not aggravate this, I hope in time you will see it and be sorry for it.

But you glory much in the advantage you thinke you have got, from that which followes in my Sermon, *the Heathen nations who were to bee converted to Christ were yet without the Covenant of grace, and their children could have no right untill themselves were brought in, and therefore no marvaile though both Iohn and Christs Disciples and Apostles did teach before they baptized, because then no other were capable of baptisme, in this (say you) I grant many things which doe yeeld the cause: Sir; I shall not recall any one of them, make your best of your advantage.* 1. Hence you collect *it followes that baptizing of Infants is not according to Iohns, and Christs Disciples, and the Apostles practise*: I answer, it no wayes followes, if you take but that in which immediatly followes, *that their Infants came in in their parents right.* 2. Hence I grant (say you) *that no other were capable of Baptisme, but wherein I beseech you have I granted the cause in saying their Infants were not capable of it till their Parents came in, and when they did come in, their children came in also by vertue of the Covenant.* What need you keepe such a coyle in asking *whether beleivers had then no children? or whether the Apostles had no commission? or whether wee have a Commission if they had not?* you goe on and say, *I thinke to salve it thus, when once themselves were instructed and baptized, then their children were capable of it by vertue of the Covenant*; I doe so, and what have you

you to say against it? why then say you they were capable in *Jobns* time and the *Apostles* time, and this destroyes that which I said before, that then none but taught persons were capable of *Baptisme*; but where did I say so? I said there was no expresse mention made of any other, I said also *Infants* were not capable till their *Parents* came in, because their *Parents* were to come under this new administration, but I never said, when their *Parents* were come in in *Jobns* time and *Christs* time, that their children then were not capable of it. Yea, I have shewed good grounds by consequence that the practise was otherwise. Further you say, it seemes I cou'd produce no Institution in the new administration, but the Institution of *Circumcision*, because I say the children were capable by vertue of the *Covenant*, and the validitie of arguing from *Circumcision* hath been considered before: and you further adde, that the *Covenant* being the same at all times, as my first conclusion holds, the children of *bel.evers* were as capable in *Jobns* time as after; and thus you say my words doe plainly interfere; I answer, I have abundantly proved, that this ground from the *Covenants* being the same, and our *Infants* right the same with theirs to the *Covenant*, and our *Baptisme* succeeding in the roome and place of *Circumcision*, is a sufficient ground for this practise, though there be no expresse mention of them in this new administration; nor did I ever say that *Infants* of *beleevers* were not capable of it by vertue of the *Covenant* in *Jobns* time, so that this triumph of yours is not the fruit of my interfering, but of your owne blindnesse or stumbling. Whereas in the close of this Section I said, if any in the *Jewish Church* had received *Commission* to goe and make oiber *Cities* *Profelytes* to them, their *Commission* must have runne thus, goe teach and *circumcise*, and yet it would not thence have followed, that none might be *circumcised* but such as were first taught; you answer the *Commission* must have had reference in the execution of it, either to the old institution of *Circumcision*, *Gen. 17.* or to a new Institution, and then it would have been told plainly what and whom they were to *circumcise*. I reply, supposing it had gone according to the institution, *Gen. 17.* which (as you say) was to *circumcise* males at
eight

eight dayes old not taught, I hope you will not say they might circumcise the males of *any* at eight dayes old, although their Parents were not taught, which is the case that I put, you cannot (I perceive) deny this case to be parallell, onely this arguing from Circumcision to Baptism you cannot away with; but Sir, this reasoning is justified to be good, *rumpuntur ut ilia.*

The second objection I thus expressed, *it is expressly said that he that beleeves and is baptized shall bee saved, faith in Christ is the condition upon which men may bee baptized, and, no other unbelievers may not be baptized; children are unbelievers, therefore they may not be baptized; they say the negative is included under the affirmative, beleving is the affirmative, unbelieving is the negative, therefore where beleevers are commanded to be baptized, unbelievers are forbidden to be baptized.* This Argument I said the Anabaptists doe very much glory in; my answer to it was to this effect; *that if this Argument have any strength at all against the baptizing, it hath much more strength against the salvation of Infants, because it is expressly said both affirmatively and negatively, hee that beleveth shall bee saved, but hee that beleeves not shall bee damned; whereas though it be said affirmatively hee that beleveth and is baptized shall bee saved, it is not said hee that is not baptized shall not bee saved,* looke by what distinction they will maintaine the salvation of Infants against this Argument, by the same will I more clearly justifie the baptisme of Infants against this argument. I adde now further, if they take beleevers in a contradistinction to Infidells, then I say Infants of beleevers are beleevers, as well as the children of Infidells are Infidells; if they take beleevers in a more restrained sense for positive and actuall faith, then I deny that this is a necessary condition required to bee found and manifested in every one who is to bee baptized, as I have at large proved before, and your selfe cannot deny. To this Argument your answer is onely this, *that you owne not the Argument, onely thus farre you owne it, viz. that a profession of faith is a pre-requisite to Baptisme, and so it was accounted in the dayes of Justin*

Sect. 2.

Object. 1.

Infants are unbelievers, ergo, not to be baptized.

Answer.

Martyr,

Martyr, Tertullian, Cyprian, and Augustine, &c.

But I reply, though you dare not owne this Argument, yet it stands upon the same ground that the rest of your arguments doe, and upon the same grounds that many of your expressions doe, such as this, *That men are not to bee baptized, because they may have grace, but because they have it.* But now you will not stick to this, That to have true faith, is a pre-requisite to Baptisme; you are contented with an outward confession of it onely, and that a visible profession gives right to a visible membership, and consequently that a visible membership gives a right to Baptisme, which is the thing I have been contending for all this while. As for what you adde, That in the dayes of *Iustin Martyr, Tertullian, Cyprian,* and so forward, this confession before baptisme was continued: it is true, it was continued for those that had been Pagans and Infidels, that they should make such a confession before Baptisme; and it is as true, that in their days Infants of Christians were baptized.

Sect. 3.

Object. 3.

We know not what Infants have grace, ergo we may not baptize any.

3. I said it was objected, That though Infants are capable of the inward grace, and that God doth effectually worke in some of them, yet that is no sufficient warrant for us to baptize all of them; if we knew in what Infants the Lord did so worke, wee might baptize those Infants, but that we cannot know by any ordinary way of knowledge, therefore we may not baptize any of them, but wait to see, when and in whom God will worke the thing signified, and then apply the signe to them. You answer, this is granted, that if by revelation it could be knowne, such as have this inward grace might be baptized; and that those who are thus intituled are not through want of an institution to be excluded. To my understanding this overthrowes all which you have hitherto contended for; for then if wee can prove that Infants are such, as to whom this Sacrament belongs, by your owne grant they are not to be excluded for want of an institution; now I have proved that Infants of beleivers are such as to whom the Sacrament doth belong: yea, and your selfe grant, that true faith is not a needfull pre-requisite to the administration of Baptisme. Besides, I desire before I leave the

Answe.

this passage to know of you, how you will reconcile this with that which you spake, pag. 162. *That there is a plaine Text requiring confession before Baptisme, though not before Circumcision.* I hope you doe not think a regenerate babe can make a confession of its faith; surely these two things doe much differ, Gods inward revealing that he hath sanctified a child, and the childs own profession or confession; God revealed that *Saul* was hid behind the stufte, but this was not *Sauls* owne confession; God revealed to the Prophet *Abijah*, that the disguised woman was *Jeroboams* wife, but that was not her owne confession. My answer to this objection was, *That our knowledge that God hath effectually wrought the thing signified, is not the condition upon which we are to apply the seale, he never required that we should know that they are certainly converted whom we admit to Baptisme, we are indeed to know that they have in them the condition which must warrant us to administer the signe, not that which makes them possessed of the thing signified, fallible conjectures are not to be our rule in administering Sacraments either to Infants or growne men, but a knowne rule of the Word, out of which we must be able to make up such a judgement, that our administration may be of faith, as well as out of charity.* To all this you assent, and consequently that there is nothing needfull according to the Word, but a visible right; and then what is become of all your pleading, *That because we cannot know that all infants of beleivers have the inward grace, we may not therefore baptize them?* this hold you have now quitted; and when once you have proved that they have not a visible right to bee reckoned and accounted to belong to the visible Church, I promise you to quit all mine.

Whereas I added, *That I doubted whether in case Peter, or Paul could by the Spirit of revelation have known that Ananias, or Alexander, would have proved no better then hypocrites, whether they either would or ought to have refused them from baptisme, whiles they made that publick profession, upon which others were admitted, who in the event proved no better then those were.* You think they would and ought, because the end of such an extraordinary revelation, would be to warn them not to admit such per-

sons. I answer, the cause depends not upon it, whether your conjecture or mine be rightest in this particular; and I confesse, should such an extraordinary revelation be made purposely to warne them not to admit such persons, that would be equivalent to a prohibition; but might not such a thing be revealed for other ends? Christ knew that *Judas* would prove a devill, yet he admitted him not onely to baptisme, but Apostleship; and since your selfe doe grant that we have a warrant *de fide*, out of faith, and not out of charity onely, to admit men into visible communion by baptisme, upon an externall confession onely; I cannot understand why my private knowledge upon a particular revelation of a mans inward condition, should be a sufficient barre against proceeding according to the ordinary rule; if I were infallibly assured that some glorious professor were no better then an hypocrite, were that sufficient warrant to deny the Sacrament of the Lords Supper to him, so long as his life was unblamable before the Church?

Lastly, I added, *That in this the rule to direct our knowledge, is as plaine for Infants as for growne men, the rule having beene alwayes this, that grown men who were strangers from the Covenant of God, Pagans, or Heathens should upon their being instructed, and upon profession of their faith, and promise to walke according to the rule of the Gospell, bee received and added to the Church, and made partakers of the Sacrament of admission, and their Infants to come in with them, both sorts upon their admission to be charitably hoped of; untill they give signes to the contrary, charity being bound from thinking evill of them, not bound to conclude certainly of any of them.* Your onely exception against this is, wondering that I dare say, *the rule to direct our knowledge, is as plaine for Infants as for growne men.* I answer, truly Sir, by *as plaine*, I intended onely the truth of the rule, that it may be as truly known as the other, though possibly not so clearly. I deny not but I had spoken more fitly in saying the rule is plaine for Infants as well as for growne men; and that I have proved abundantly.

My

My fourth Objection was, That all who enter into Covenant must stipulate for their parts as well as God doth for his; they must indent with God to performe the beleever's part of the Covenant, as well as God doth to performe his part: My answer was, The Infants of Jews were as much tyed, as the Infants of beleever's under the Gospel, every one who was circumcised was bound to keep the Law, yet they knew not what it meant, nor could have the same use of it with their Parents and others of discretion. You own not this Objection, nor say any thing against my answer; onely you except, That through my whole booke, I suppose there is the same reason of the mixt Covenant made with Abraham, and that it is the same with the pure Covenant of the Gospel, and of every beleever as of Abraham, and of Baptisme as of Circumcision. I doe so, and have justified these things to be true against your exceptions. You adde also, God commanded the one, but no where commanded the other; which whether he have or no by good consequence, I leave the Reader to judge, by what is already spoken.

I added in my Sermon, God seales to them presently, i. e. conditionally, as I have before shewed, and when they come to years of discretion, they stand obliged to the performance of it in their owne persons; in the meane time Jesus Christ who is the surety of the Covenant, and the surety of all the Covenanters, is pleased to be their surety: & this I illustrated from things done amongst men, thus, when severall parties stand obliged in the same bond, they may seale at severall times, and yet be in force afterward together, or even a child sealing in infancy, may agnize, and recognize that sealing, when they come to yeares of discretion, if then they will renounce it, as done when they understood not, they may free themselves, if they please, if they finde the former act a burden to them, so said I is it here, God is pleased to seale to infants while they are such, and accpts of such as seale on their parts, as they are able to give in their infant-age, expecting a further ratification on their part, when they are come to riper yeares; in the meane time affording them the priviledge of being reckoned unto his kingdome and family rather then the devils, if when they are growne men, they refuse to stand to this Covenant, there is no hurt

Sect. 4.
Object. 4.
Infants cannot Covenant, or promise for themselves.
Answ.

done on Gods part, let them serve another God, and take their lot for the time to come. To this you answer, First, this is onely the spinning out the simile of a seale; which whether it be to the purpose or no, I as willingly as your selfe, leave it to the Reader to judge. Secondly, you say, *it is very inconsiderate boldnesse in mee, to make every baptized person a Covenanter, for whom Jesus Christ is a surety; whereas the Scripture makes Christ the surety onely for his redeemed ones.* I answer, it is very true that Jesus Christ is the surety onely of the elect, so farre as to performe all the conditions of the Covenant in them; but he is also the surety of all visible Professors, *aliquo modo*, upon their condition of performing the Covenant; looke in what respect your selfe will acknowledge Christ undertakes for visible Professors, as they are visible Professors, the same will serve my turne, and I shall ask no more.

Sect. 5.
Object. 5.
 No benefit
 comes of In-
 fant-Baptisme.

The fifth Objection was, *that no benefit comes by such a sealing as this is.* My answer was, *The same which came to the infants of the Jews, who received the seale in their infancy.* You answer, First, you allow not that expression, *That God seales to every one that is baptized, he seales onely to beleivers, to whom he undertakes to make good his promise of writing his law in their heart, &c.* And here againe you charge me with symbolizing with the Arminians, who make the Covenant of grace common to elect and reprobates, and left to every mans liberty to free themselves if they please, and so nullifie all. I passe by your scoffes, of my frivolous supposing of Chimeres, and other such good language; you have pretty well enured me also to receive the reproach of Arminianisme. As to the thing it selfe, I answer, was not Circumcision Gods signe and seale? which by his owne appointment was applyed to all the Jews and Profelytes and their children, did it ingage God absolutely to every one of them to write his law in their heart, &c. And are not the Sacraments *signa conditionalia*, conditionall signes and seales? and did any Orthodox Divine before your self charge this to be Arminianism, to say that the Gospel runs upon conditions? I confesse it is Arminianisme to say any thing is conditionall to GOD, this

I never asserted, but that the Gospell is both preached and by the Sacraments sealed to us upon condition of faith, will passe for orthodox doctrine, when you and I are dead and rotten.

You adde that you doe not well understand that God required of the Jewes Infants to seale in their Infancy; I reply, but I hope you understand, that the Jewes Infants were sealed in their Infancy, and by this they received not onely a priviledge to bee accounted as belonging to Gods family, but it also obliged them to the severall duties of the Covenant, as they grew up to bee capable of performing them. I added, secondly, God hath other ends and uses of applying the Seale of the Covenant to them who are in Covenant with him, then their present gaine, it is an homage, worship, and honour to himselfe, and it bebooves us in that respect to fulfill all righteousnesse; when Christ was baptized and circumcised hee was as unfit for the ordinance through his perfection, as children through their imperfection, being as much above them as Children are below them: your answer is, Baptisme is Gods worship, Pædobaptisme a wil-worship; Christs Baptisme was of a transcendent nature, children are unfit for this ordinance, not because of their imperfection, but through defect of Gods appointment; had God appointed it, there were no doubt to bee made of their fittestesse; all this hath been considered and weighed againe and againe, and I desire not to burden the Reader needlessly. I added thirdly, the benefit and fruite of it at the present is great, both to the parents and to the children, to the parents whilst God doth thereby honour them to have their children counted to his Church, and under his wing, whilst all the other Infants in the world have their visible standing under the Prince, and in the kingdome of darknesse, and consequently while others have no hope of their childrens spirituall welfare, untill they bee called out of that condition, these need not have any doubt of their childrens welfare if they die in their Infancy, nor if they live untill they shew signes to the contrary, God having both reckoned them unto his people, and given them all the meanes of salvation, which an Infants age is capable of. You answer. First, all this passage is but dictates. Secondly, you say if I meane the unbaptized children of bele-

Infant-Baptisme proved from Scripture.

vers, doe belong to the kingdome of the devill, it is a harsh and uncharitable speech. Sir, I am glad to heare you give that censure upon your owne judgement, it is your judgement that all Infants even of Beleevers as well as Pagans though they may potentially belong to the kingdome of Christ, yet actually they belong to the Kingdome of the devill; but for my selfe, I meant onely the children of Infidells, I doe not thinke that beleeving Anabaptists doe through their ignorance or errour put their children out of this priviledge. You demand further, *What comfort doe I give more to beleeving parents that have their children baptized, then belongs to them, though their children were not baptized.* I answer, if it bee not through the parents fault that their children be unbaptized, but onely by the providence of God, they may have the same comfort, yet I conceive it a greater enlargement of comfort to enjoy the visible Seale, an ordinance which they are capable of, and which God uses to blesse according to his good pleasure; but I say when parents doe therefore not baptize upon this principle, that their children doe not belong to the Church of Christ, no more then the children of Turkes and Pagans; and consequently are without that pale, where ordinarily salvation is onely to be had, it is easie to say that their comfort cannot bee so much as others: your selfe doe grant *that this which I plead for is a comfortable condition if it could be made out,* page 82. Whereas I added *they need not make any doubt of their childrens welfare, if they die in their Infancy, &c.* You answer, *I speake like one who holds that Baptisme doth conferre grace, ex opere operato:* But why so? when I ground it upon the Covenant, upon their *capacitie* both of the Seale and the inward grace, and yet leave all to bee done by God, who hath mercy upon whom hee will have mercy; I said not that they may *de fide* bee assured of their salvation, but that they need not have any doubt, the same which may bee said of growne visible professors. I added, *here is also much priviledge and benefit to children when as (beside what inward secret worke God is pleased to worke in them) they being members of the Church of Christ have their share in the commu-*

nion of Saints, are remembered at the throne of grace, every day by those that pray for the welfare of the Church, and particularly in those prayers which are made for his blessing upon his ordinances; here first you desire to know what I mean by a secret work which God is pleased to worke in them; whether any thing, *ex opere operato*, or baptismall regeneration, I answer, I meant onely this, that God is at liberty, and may when hee pleases let his grace accompany his ordinance: as for their being members of the visible Church, you deny they are so, and I have proved them to be so. Lastly, I added, it is no small privilege to have that Seale bestowed on them in their Infancy which they may afterward plead when they are growne, and come to fulfill the condition; you answer, when, where and how Baptisme should be pleaded, you doe not well conceive, it is not Baptisme that will yeeld a plea of any force either in the Court of earth or the Court of heaven, but the promise of God and the condition of faith in Christ, and you never knew any Saint that pleaded his Infant Baptisme, in such cases, as the Apostle pleases for Rom. 8. 31, 32. I answer, as it is a plea for visible professors all their dayes, so it is a plea for Infants, when they grow up upon the same condition, and though the promise and faith in Christ be our best plea, yet Baptisme the Seale is no meane one, and you who say, that of old the influence of comfort from baptism was very great, I hope did not intend to limit it to the present time of its receiving, but extended it to all cases, which may fall within the compasse of those things for which Baptisme was appointed to be a Seale, and as long as it remains a Seale, and why you should speake against the pleading of Infant Baptisme, when they come to fulfill the condition and to have the answer of a good conscience toward God, (in which case the Apostle said Baptisme saves us) I cannot tell, unlesse you think with the Anabaptists that Infant Baptisme is a nullitie, which if you doe, I pray you let us know it in your next

The last objection was to this purpose, *If Infants being capable of the spirituall part will intitle them to the outward signe, why shoud we not also admit them to the Sacrament of the Lords*

Object. 6.
Then also Infants may receive the Lords Supper,
Supper.

Infant-Baptisme proved from Scripture.

Supper, which is the Seale of the Covenant of grace, as well as the Sacrament of Baptisme; and the rather because the Infants of the Jewes did eate the Pascheover as well as they were circumcised? My answer was to this effect, Infants in their infancy are capable of the grace of Baptisme, that we are sure of, not sure that they are capable of the grace signed and sealed in the Lords Supper, wee know they may bee initiated into the Church, while they are Babes, not that they receive nourishment and augmentation. And I further adde, there was expresse order that Infants should bee admitted to the initiall signe, not that they should bee admitted to the other. To this you answer, This Argument is good ad homines against them who argue that to whom the Covenant belongs, to them the Seale belongs, and you say, this argument is confirmed by the practise and opinion of the ancients, who gave the Lords Supper to Infants for 600. years as well as baptisme. I reply, my Argument runs thus; To whom belongs the Covenant, to them belongs the initiall Seale of the Covenant, not every Seale of the Covenant, and though the Lords supper bee a Seale of the Covenant, and succeed the Pascheover as a Seale of that Covenant, yet neither the Pascheover, nor the Lords Supper were appointed to bee initiall Seales; and though Baptisme, which is the initiall Seale, serves to confirme the rest of the benefits of the Covenant, as the baptized grow capable of them, or are made partakers of them, yet the prime and maine use of it is to bee a Seale of initiation and reception into Covenant. As for what you adde of the ancients giving the Lords Supper to Infants for 600. years, I have before answered to it, that it cannot bee proved to bee so generall a practise as the baptizing of Infants was among them, nor was it pleaded by any such Arguments, as they pleaded for Infant-Baptisme; Indeed in the African Churches about Cyprians and Augustines time, the Lords Supper was given to Infants; but I can finde no such generall practise of it as you would insinuate. Howbeit, I am glad that upon this occasion you acknowledge, that for the first 600. years Infants were baptized among the ancients, though I know not how this will agree with that which you have so confidently

fidently asserted before, that it was hardly knowne in the Church for the first 300. yeers. Whereas I added, *that though baptisme and the Lords Supper are both of them Seales of the new Covenant, yet it is with some difference; the first is for birth and entrance, the other is for food and growth; you answer, this is a paradox to you; because if I make the entrance at the remission of finnes, justification, &c. the Lords Supper which seales Christs death, seales the entrance into the Covenant, and Baptisme seales as well the pardon of other finnes as of originall sinne; and therefore this difference which I put of the one being a Seale for entrance, the other for growth, is a difference which the Scripture makes not.* I reply, if this bee a paradox, your selfe have very often owned this paradox, in calling both Circumcision and Baptisme the Seales of our admission, and that by Baptisme wee are exhibited to bee members of Christ and his Church: which you yet never said the Sacrament of the Lords Supper was appointed to bee. And as for what you now adde *that the Lords Supper sealing the death of Christ doth therefore seale our entrante;* I answer, it followes not, it seales indeed the whole Covenant in its due place and order, as our food is a witnessse that wee are alive, and is a meanes to preserve our life, but yet it must bee supposed that wee are first made alive before wee are capable of the benefit of our food. And whereas you jerke at that phrase of the Lords Supper sealing the growth and augmentation of the Covenant, as an unfit expression; truly, I thought every child would have understood, that by nourishment and augmentation I meant nothing but the nourishment and growth of those graces of the Covenant, which the Covenant promisseth, and all are tied to seek after. As to that of the *Jewes Infants eating the Pasche;* I answered, *there is no such thing mentioned in the booke of God: It is said indeed that the severall families were to eat the Lambe, and if the family were too little to eat a Lambe, severall families were to joyne together, and that when their children should aske them the meaning of it, they were to instruct them about it, but not a word of institution appointing them to eat it, nor any example witnesssing that they did eat it.* You answer, *All the males were appointed*

three times a yeere to appeare before the Lord, one of which was the Paschever, and at that time there was no other food to be eaten, but unleavened bread and the Pascale Supper; and you observe out of Ainsworth that every child that could hold his father by the hand, and could goe up from Jerusalem gates to the mountaine of the Temple, his father was bound to carry him up, to the end he might catechise him in the Commandements, and they who went up were bound to keepe the feast. I answer, were the Jewes bound to carry all their Babes up with them to Jerusalem, or any of them, before they had understanding in those rites and mysteries? and was there no food among them all that time, but the Sacramentall food? were the uncleane and uncircumcised in their families to fast all that time? produce any Scripture that witnesseth these; you indeed quote two or three broken testimonies out of the Rabbins, who lived some hundred yeers after Christ, but not one text of Scripture, and yet even your Rabbins say no more then I am willing to grant, that when they could understand the service, they might partake of it; nor doth the Gospell prohibite such young ones to partake of the Lords Supper, who are able to discern the Lords body. I observe also that when a testimony out of a Jewish Rabbi seemes to make any thing on your side, you draw more confident conclusions from it, and fetch consequences further then you will allow mee to doe out of the holy Scriptures.

Sect. 7.

Of the comparison between Hazael's cruelty to Infants and the principles of Anabaptists.

The application of my Sermon you passe over, as not being argumentative; onely in the first use you againe fall upon the comparison which I made betwixt Hazael's slaying the Infants of Israel, and the principles of the Anabaptists, in putting the children of beleivers out of the Covenant of grace, and this you aggravate to the utmost, calling it a false accusation, a fruit of passion, not of holy zeale: this also you fell upon in the very beginning of your treatise, where I answered, I compared not their intentions with his, but the fruit of their principles, casting all beleivers children, as much out of the Covenant of grace, as they doe the children of Turkes and Pagans;

gans; and this I am sure they doe, and your selfe joyne with them, who acknowledge no more promise for the children of beleivers, then for the children of Turkes, and leave them to have their actuall standing in the visible kingdome of the Devill. This I said in a spirituall sense was more heavy to the bowells of Christian parents, then to see their Infants slaine before their face, while in the meane time they might looke upon their Infants dying, to bee within the pale of the Church, where salvation is ordinarily to bee found; this I leave the Reader to judge of. Whereas you adde that *this followes not upon the doctrine of Antipædobaptisme that Infants are thus excluded, and that if to be within the Covenant of grace, bee rightly expounded, you exclude them from the Covenant of grace no more then I doe*; of the truth of this, without any needlesse repetition, I leave the Reader to judge by what hath been disputed betwixt you and mee; if they find this assertion of yours to bee true, I give them leave to charge mee with the same *rashnesse, false accusations, and passions*, which here you powre upon mee; if not, I am sure they will lay it all at your dore.

I now come to your Epilogue, wherein you intimate, first, that you presume you have said so much against my Sermon, that you hope I see cause to consider more exactly of this businesse then I had done before, that I am not now so confident as I was, that this is Gods truth: I answer, as in the presence of the same great God to whom you and I both must give an account, I have seriously weighed what you have written, or any other who have come to my hands, with a full resolution not to shut my eyes against what light hee would cause to shine upon mee, and upon my most diligent study, accompanied with my weake, yet sincere and earnest prayers, I am more confirmed in it, and the more I have studied, the clearer it appeares unto mee. Secondly, you say you have endeavored to examine every thing of weight delivered in my Sermon, and what you could remember of Mr. Thomas Goodwins, and what Mr. Blake, or any other have written about this thing; and I likewise have seriously

Sect. 8.

Answer to the Epilogue.

weighed and not past over any thing of weight in this your Examen. Thirdly, you say you chose out my Sermon, because I am in print stiled the *Amesigninus*, the *Ensigne-bearer*; a title which I neither deserve nor desire. Fourthly, you motion that all wee who have appeared in publique in this cause would jyne our strength together in a reply to this your Examen, that you might see the whole strength imbatteld, that you might not be put to the reading of every Pamphlet. Truly Sir, this smells a little too rankly, thus confidently to challenge all men, not contented with *Goliab* to say, *Give mee a man, that I might fight with him*, but to defie a whole host, argues a little too much self-confidence. But for your satisfacti-
 on, here is my booke, you may try your strength against it, and though I find my impaired health and multitude of employments is like to bee an apology for mee, from drawing this saw any longer, nor indeed is it needfull, there being no end of writing, all knowing that there is no controverfie of faith, wherein learned and prejudiced men have not been able to write booke after booke against the truth, especially when they choose such a way of disputing as you have chosen; However, I feare not but it will indure your uttermost opposition, and if my booke alone bee looked upon, as too poore a businesse, you see there are already two or three other bookes extant already, against you, and I am informed two peeces at least come out of *New-England* upon the same subject, your selfe being therein concerned (for even thither have some sent your writings, and sufficiently in them, shewed your scorne of *Mr. Thomas Goodwin*, *Mr. Vines*, and my selfe, as our friends doe from thence write unto us) you may take us all together, and then wee may goe for a pretty Army, and when you have done all you can, I doubt not but some will be found who will have leasure as well as ability to cope with you; I onely desire you in your next not to goe on in this way of making wrangling exceptions, and seeking to surre and blind what is written by your Antagonist, but by solid and cleare arguments, see if you can refute that which is asserted, and let your Reader also know

know as well what you would have, as what you would not have, and open your judgement to the full in this controverſie, and ſhew whether you take Infant-baptiſm to be *valid*, or a *nullity*, and if you think it not a nullity, ſhew your grounds for it, why all this ſhould be true, which you have thus far contended for, That *Infants are no more to be accounted belonging to the Church of Chriſt then Pagans*, and yet their baptiſme ſhould be valid, whether if any man ſhould baptize a Turk or a Jew when he ſhould be aſleep, or by violence or any wayes againſt his own conſent, this baptiſme were not a nullity, and I know not what difference you make between the one and the other.

If on the other ſide, you doe thinke it a nullity, then manifeſt how any at all can now be baptized, unleſſe you will thinke that they may baptize others who are unbaptized themſelves; for my own part, I ſeriously profeſſe, that ſuppoſing Infant-baptiſme a nullity, I cannot underſtand how any in the world ſhould this day be lawfully baptized, unleſſe it can be made good that a perſon unbaptized himſelfe may be a lawfull Miniſter of baptiſme to others: for certainly untill the Anabaptiſts aroſe in *Germany*, all the baptized world were baptized while they were Infants, and conſequently the firſt Anabaptiſt was baptized by an unbaptized perſon, and ſo in concluſion we muſt all turn Seekers, and be content without baptiſme, till Chriſt give ſome extraordinary Commiſſion from Heaven unto ſome men to be Apoſtles in this buſineſſe.

Fifthly, you expreſſe *the ſtraights you are like to be brought into by the loſſe of your ſmall ſtipend*, as a conſequent of this your Opinion. Sir, I am perſwaded this is made up abundantly in that Honourable Society where now you exerciſe your Miniſtery; and I beſeech the Lord ſo to informe you in his truth in this particular, and to guide your Spirit, that you may no longer be a ſtumbling-block to others, nor others prove ſtumbling-blocks to you, that thoſe good parts which God hath beſtowed upon you, may for the time to come be employed in the moſt ſerviceable way, that both your worke and wages may bee with and from the Lord.

Sixthly and lastly, you declare your willingnesse, either to have conference with me, to consult about a way of a brotherly debating of this point, or to receive other answer within the space of a month. What past betwixt your selfe and me in Conference, I have given the Reader an account of in the beginning of my Booke; and in truth, I verily thought you would quietly have kept your Opinion as private to your self, which was the true reason why I medled with your Book no sooner; as soon as it was published, I took my self bound in conscience to take it into Examination, and give this publike account of it; since which time God hath been pleased to visit mee with sicknesse and infirmity of body, so that for a moneth or six weeks I could very little attend upon this task, and many other employments have compelled me to go through it, *horis successivis*, not being able to attend it many whole days without much interruption. Such as it is you now have it with you, and I make bold to say again, I am verily perswaded it is Gods truth which I maintain against you; and I fear not my account of this Work in the great day; save onely I must ever acknowledge and bewaile those frailties and infirmities which cleave to whatever I put my hand unto.

A



A Brief
EXAMINATION
 O F
 Mr. *TOMBE'S* his Exercitation
 about **INFANT-BAPTISM.**

Your Exercitation might very well have been spared in this place, for any great advantage it is like to bring to your cause, but I am very glad it is extant, because all Learned men will by it plainly discern how mean and poor your Arguments are, when you come positively to assert, they will now finde that true which I said in the beginning, that your faculty is farre better in darkening, slurring, and plundering the Arguments of your Adversary, then in making good your owne. You have here impanelled a whole Jury, and would faine perswade a verdict of twelve men to stand upon record on your side, as having found Infant-Baptisme guilty of the crimes which you have laid to its charge: I shall very briefly examine what every one of them have said, and only run them over, partly, because there are lately extant two learned Treatises against it, written by Doctor *Homes*, and Master *Geree*, the first of them was published when my Book was almost half Printed, the other since; but chiefly because almost every sentence in this your Exercitation which hath any strength is by your selfe brought into your other Treatise, which
 you.

you call the *Examen* of my Sermon, and there is already fully answered.

Of your twelve Arguments, the first is not properly to be called an *Argument against* Infant-Baptisme, but is rather an *answer* to severall Arguments pretended to be brought for Infant-Baptisme; and upon this you bestow at least two third parts of your Exercitation, twice as much Inke and Paper upon the foreman of the Jury, as you doe upon the other eleven.

Vnder the head of this first Argument, you have brought in no lesse then fourteen Arguments (as you call them) for the lawfulnessse of Infant-Baptisme, and then you undertake to answer them; your self say truly of many of them, *they make a number without strength*; and therefore as you have made a conquest of them, doe with your prisoners what you please, for I count them not worth the redeeming; onely this I say, we have six or seven of your twelve, which I think all the world, and your selfe also, will grant to be taken Prisoners by us, if you please we will exchange them for the other, and then in the exchange we shall lose nothing, being assured yours are as weake and simple as it is possible for those to be which you have taken; and for the rest of the arguments brought for Pædo-Baptisme, you have pronounced them for your owne advantage; so set them downe as to make them best capable of the specious answers you bring unto them; but I like not that an enemy should have the ordering of the Forces which hee meanes to fight against, you must give us leave to choose our own weapons, and Marshall our own Forces, and then you may try your skill and valour against them. Doctor *Homes* hath made his Annotations upon all the arguments which you have produced according to your owne method. Mr. *Geræe* hath chosen out onely those arguments which carry most evidence, and not troubled himselfe to examine every thing; for my part, I humbly conceive that Infant-baptisme is not to be fetched from any one of these grounds singly, but is built upon the *identity of the Covenant, Infants right to the Covenant, and the initiall seale*; and consequently though one Text may be

be a sufficient *medium* or Argument to prove some one or two of them, yet to make the evidence full, these grounds must not be separated one from another, but necessary recourse must be had to them all; and if all your Arguments doe overthrow any one of them, either the Covenants being the same in substance, or infants right to the Covenant, or the Lords appointing an initiall seale to bee administred to all who are reputed belonging to the Covenant, I shall readily yeeld the cause, as I have often told you. All the trouble I shall put the Reader to, about this your first Argument, or rather your answer to Arguments, shall be to point him to such places in my book, where you have already prest the same things, and I have given an answer to them.

*Arg. 1.
Answ.*

The first Argument from *Gen. 17.* hath bene examined, Part 3. Sect. 1, 2. and elsewhere.

The second argument taken from Baptism succeeding in to the room of Circumcision, and *Coloss. 2. 11, 12, &c.* is examined Part 3. Sect. 9.

The third argument from the priviledges of beleevvers under the New Testament, is examined, Part 3. Sect. 11. 7.

The fourth argument from *Acts 2. 38.* is fully examined, Part 3. Sect. 6.

The fifth argument from *1 Cor. 7. 14.* is examined, Part 3. Sect. 8.

The sixth argument from *Mark 10. 14. Matth. 19 &c.* which also you put into severall shapes, is examined, Part 3. Sect. 15.

The seventh argument from *Acts 16.* and severall other places which speake of baptizing of households, is examined Part 3. Sect. 14. And in these severall places you have prest whatever is of any seeming weight in this your Exercitation, and added many other things which the reader shall finde to bee examined in the places which I have pointed to, besides in severall other places of my Booke, where you have again and again repeated many of the same things.

The other seven arguments (as you call them) I looke not upon as arguments, and therefore will not meddle with them; some of the Scriptures mentioned in them, as,

Exod. 20. 6. 1 Pet. 2. 9. &c. so farre as they have any use in this controversie, are also considered of here, and there in my Book, as the Reader may observe.

Arg. 2. Your second Argument against Infant Baptisme is fetcht from *Mat. 28. 19. That which agrees not with the Lords institution of Baptisme, that is deservedly doubtfull; But the rite of Infant-baptisme agrees not with the Lords institution of Baptism, Ergo.* This argument hath received its full examination, Part 3. Sect. 13. and Part 4. Sect. 1. whither I refer the Reader, as not willing to trouble him with needlesse repetition of the same things.

Answ.

Arg. 3. Your third Argument is taken from the practice of the Apostles, and John the Baptist, and runs thus, *That tenet and practice which being put, Baptism cannot be administered as John Baptist and the Apostles did administer it, agrees not with the practice of John Baptist and the Apostles; But the tenet and practice of Infant-Baptisme being put, Baptism cannot be administered as Jo. Baptist, and the Apostles administered it; Ergo &c.* This you goe about to prove, because *John and the Apostles baptized none but such as confessed sinnes, they required shewes of faith and repentance in all whom they baptized.*

Answ. This Argument relates wholly to matter of fact, wherein you put your selfe to prove a negative; and therefore the argument can prove nothing, unlesse you can produce some one place at least out of the Scripture wherein it is said, no Infant was baptized by them, or no other then such as you have mentioned; but what you have here said about it is fully considered, Part 3. Sect. 13. especially Part 4. Sect. 1.

These three Arguments, which alone deserve to be called (if yet the first may be so called) are fully examined in the places above-mentioned; the rest of your arguments are so wholly inconsequent, that I wonder you should think them worthy or fit to face an Assembly of Divines; and expect that they should joyne their strength together to frame an answer to them; when as I verily thinke they may all be routed by the running pen of an ordinary Clerke in a few houres.

Arg. 4. Your fourth is taken from the next age, after the Apostles, and stands thus in your book, *Because Infant-baptisme*

cannot be proved that it was in force or use in the next age after the Apostles; Ergo, the tenet and practice of it is doubtfull. The major (you say) is manifest of it selfe; for the minor you alledge Vives, and Strabo; and (say you, it is confirmed by examining of places brought to that purpose, & by continuing questions to the parties baptized in ages following, and other tokens from Councells, and Ecclesiasticall writers.

I answer, First, to your Major, which you say is manifest of its selfe, I judge to bee most false, and a most dangerous position: is every tenet and practice doubtfull, which cannot be proved by historicall evidence to have been received and practiced in that age, whereof we have so few Records? the procession of the holy Ghost, the propagation of originall sinne, and many other Tenets, I beleeve you will neither find mentioned in that age nor the next; How would you have laughed at such a conclusion set downe by another? And secondly, for your Minor, I answer 1. There were no Councells at all assembled in that age next to the Apostles. And 2. as for Ecclesiasticall Writers, I wisli you would name them; I beleeve you will find very few Writers of credit in that age, whose legitimate workes are transmitted to posterity. Thirdly, how do *Vives* and *Strabo* know what was done in the ages next the Apostles, when the eldest of them lived almost 800 years after that age? the authority and skill of these two men hath been sufficiently spoken to, Part 1. Sect. 2. Fourthly, I wonder how the questions propounded in ages following to the baptized, doe prove that Infant-Baptisme was not in use in the age next after the Apostles.

Answe.

Your fifth argument runs thus, *That which in succeeding ages in which it was in use, was in force first as a Tradition not written. Secondly, out of imitation of Jewish circumcision. Thirdly, without universall practice. Fourthly, together with the error of giving Infants the Lords Supper, and with many other humane inventions under the name of Apostolicall Traditions, that is deservedly doubtfull. But such was Infant-Baptisme in those ages, Ergo, &c.* I answer, first, by denying your Major, the observation of the Lords day hath beene by some accounted a Tradition, others have said it is Jewish to keep any Sabbath

Arg. 5.

Answe.

at all, because Sabbath dayes were a shadow of things to come, but the body is Christ, what will you thence conclude against our Christian Sabbath? And for what you say about the practice of it that it was not universall, I desire you to remember, that *argumentum ductum a non facto ad non jus est absurdissimum*; may wee plead thus, such and such a thing was not generally observed, Ergo it was not a duty? the boyes in the Schooles would stamp and hisse at such an inference; from the dayes of *Iosua*, to the dayes of *Nehemiah*, the children of Israel had not kept the feast of Tabernacles in Booths or Tents, which was about a thousand yeares; was it therefore not their duty to have done it? Dr. *Heylin* in his History of the Sabbath, urgeth this very argument against the Lords day, *in such and such Fathers days many did not observe the Lords day, many did tittle and dance upon the Lords day, ergo the Lords day was not generally observed, and if it were not generally observed in those days, Ergo we are not bound to observe it.* This kind of arguing is almost as wilde as that which the Schools call; *a baculo ad angulum*, my staffe stands in the corner, Ergo it will rain to morrow morning.

Your last Exception under this fourth argument is yet more strange, *There were many other things went under the name of Traditions, which were meer humane inventions, Ergo Infant-baptism, which went under the name of a Tradition is also a humane invention.* Shall I shew the naturall face of this argument in a glasse; such and such men who went under the name of honest men were knaves; Ergo all that goe under the name of honest men are knaves. It is true, many things went in those dayes under the name of Traditions, which were but humane inventions, and it is as true that many points of faith, and other divine institutions went in the same ages under the name of Traditions, as I have made apparent, Part 1, Sect. 2. You see what a poore argument this would prove although your *minor* were true, though the things were as you set them downe; but I have abundantly proved the contrary: I have shewed the Ancients received it as a *Divine Institution*, and upon such arguments as we doe, though some of them prest some corrupt grounds which we reject: and as for the universality of the practice of

it both in the Greek and Latin Churches I have abundantly cleared it from all Objections you make against it: and you out of all your reading have not been able to produce one of the ancients, who either held it unlawfull, or denied that it was in use from the Apostles dayes. One or two indeed you bring who advised the deferring Infant-Baptisme, as they did also the baptisme of grown men; and some examples you produce of the children of Christians not baptized (as you think) in their Infancy; to all which I have spoken at large, Part. 1. sect. 2. And as for what you alledge of their giving the Lords Supper unto Infants, I have denyed, and shall doe still, till you bring some evidence for it, that there was any such universall practise; indeed in the African Churches that error did obtain in the days of Cyprian and Austin, but I finde no such generall practice of it; however the Argument follows not, That it was their error to give Infants the Lords Supper; Ergo it was their error to baptize Infants.

Your sixth Argument runs thus; that which hath occasioned many humane inventions; partly by which Infant-Baptisme it selfe may bee underpropt, partly the defect in the policy of the Church supplied; that is deservedly doubtfull; But the matter is so in the businesse of Infant-Baptisme: and here you bring in witnesses in Baptisme, Episcopall confirmation, the reformed union by examination, confession, before receiving the Lords Supper, Church-Covenant before the admission of Church-members into Church-fellowship, &c.

Arg. 6.

I answer briefly; if by occasioned you meane that Infant-Baptisme hath *ex natura rei* given occasion to these things, I deny your minor, Infant-Baptisme is no more an occasion of these things in the Christian Church, then circumcising of Infants was an occasion of the like in the Jewish Church; Infant-Baptisme may very well stand, and doth very well stand in many reformed Churches without such witnesses, without confirmation, or any other examination, confession, &c. before the Lords Supper, or other Church-discipline, then such as might bee in use to men though they were not baptized in their Infancy: but if by occasioned you meane not *oc-casio data*, but *oc-casus temere arreptus*, that the corrupt mind of man hath thence tooke occasion for other

Answer.

errors and mistakes; if you meane *that which hath thus occasioned many humane inventions is doubtfull*, then I deny your major: there is scarce any common place in the body of Divinity but hath occasioned humane inventions, the Lords Supper hath occasioned kneeling at the Sacrament, and that hath occasioned suspension, excommunication, separation; what will you thence conclude against the Lords Supper? *Ergo*, the Lords Supper is a humane invention?

Arg. 7, 8,
& 9.

Ans^w.

Your seventh, eighth, and ninth Arguments are but so many branches or rather so many repetitions of your sixth Argument, possibly you have thus divided them that you might make up a whole Jury. And the selfe same answer serves them as was given to the other; I will conclude as strongly against you, out of your owne premisses thus; Antipædobaptisme hath occasioned many errors, many abuses and faults in discipline, divine worship, and conversation of men, together with many unnecessary disputes, fostering contention onely: *Ergo*; Antipædobaptisme is what you please to call Infant-baptisme: I leave out that passage onely in the major of your ninth Argument, *viz.* *which cannot bee determined by any certaine rule*, because therein you doe very heartily beg the question.

Arg. 10.

Your tenth argument is framed thus; *That in the midst of the darknesse of Popery, the same men who opposed invocation of Saints, Prayer for the dead, adoration of the crosse, and such like, opposed also the baptizing of Infants*, and here you bring in Bernard his 66. Sermon upon the Canticles, and his 140. Epistle against Henry the Heretick (as you call him) and Cluniacensis against Peter de Bruis and Henry; also a passage out of Oslander, accusing the Albingenses as consenting with the Anabaptists. To which I answer, first, I deny the consequence, because they opposed invocation of Saints, prayer for the dead, &c. and also opposed Infant-Baptisme; *Ergo*, the last is an error as well as the first: for the same men have opposed Popery and the Sabbath, the same men have denied Prelacy and the blessed Trinitie: Is it not possible for the same man to oppose a multitude of cursed errors, and yet to oppose some one blessed truth? Secondly, I also deny your minor; they who thus opposed invocation

Ans^w.

of Saints, &c. did not oppose baptisme of Infants: Berengarius, the Waldenses, Albigenses, Wicklittes, Hussites, and others are indeed slandered by some of their adversaries, as if they denied Infant-baptisme, but are cleared out of their owne confessions; as I have made abundantly manifest, Part 2. Sect. 2. What under the head of this tenth Argument you mention out of Tertullian, and Gregory Nazianzen, hath beene fully considered of, Part 1. Sect. 2.

Your eleventh Argument runs thus; *The asserters of Infant-baptisme little agree among themselves upon what foundation to build Infant-baptisme: some from universalitie of divine grace, some from necessitie of Baptisme to salvation, some from the promise of the sureties, some from the faith of the Infants, some from the faith of the next parents, Ergo, What? what conclusion can you make from this:*

Arg. 11.

The Antipædobaptists reject the Baptisme of Infants upon severall grounds: some because Infants have no sinne, some because they have no more to doe with the Covenant of grace, then the Infants of Turkes; some because Infants are not capable of grace, some because they are unbelievers, some because we cannot know whether they have grace or no; will you therefore say Antipædobaptisme is to be rejected? So for the Lords day, some pleade it upon one ground, others reject that ground, and plead it upon another, have therefore none of them hit upon a right ground? the like may be said of many other points both of faith and practise in Christianitie; the utmost that can be collected from mens different grounds in pleading for such or such a truth is, that God hath not left that truth so cleare as possible he hath done others wherein there is a greater consent: but to collect that therefore the opinion is to be rejected, is a strange consequence. I add farther that almost all, both ancient and moderne, doe agree in the argument from Circumcision to Baptisme, which necessarily implies our Covenant to be the same with theirs, our Infants right to be the same with theirs, and our Sacrament of Baptisme to be the same with theirs of Circumcision as to the use of an initial Seale.

Answer.

Your twelfth and last Argument which brings up your reere, which you call a weighty reason, runs thus: *Because Infant-Baptisme seemes to take away one, perhaps the primary end of Baptisme, viz. that it should be a signe that the baptized shew himselfe a Disciple, and confesse the faith in which hee hath been instructed, and this you prove from John the Baptist and other passages in the New Testament, which put*

Arg. 12.

Baptisme.

Answer.

Baptisme for Doctrine, from the forme of Christs institution, and by the use of Baptisme in the initiating of Profelytes, and hence you collect that Baptisme doth not onely confirme a benefite, but signifies also a profession made. To which I answer: This Argument how weightie soever it bee, is but a branch taken from your second argument out of Mat. 28. and from your third argument from the practise of John and Christs Apostles, and is but a *Crambe* of what you have often prest before, and hath received its full answer, Part 3. Sect. 13. and Part 4. Sect. 1. and I adde further, that even that which your selfe here sets downe, gives a full answer to your own Argument, for you say that a *Sacrament is not only a visible signe of an invisible grace, or appointed to signifie only a divine benefite, but it likewise serves to signifie his dutie who receives the Sacrament: It signifies a profession made, as well as confirms a benefite*; for doth it not thence necessarily follow that the Infants of the Jewes made by their Circumcision a profession, as well as received the signe of a benefite? and that therefore the Baptizing of Infants doth not frustrate that end of initiating them to bee Disciples or Professors? And that which you adde of the use of Baptisme in the initiating of Profelytes into the profession of Judaisme, is as full to the purpose as can bee to prove what I affirme: for wee know from all the Authors who write about it, that Infants as well as growne men were initiated into the profession of Judaisme by the rite of Baptisme.

In the last place you shut up your Exercitation with a discourse about the Devills indenting with witches to renounce their Baptisme, as if some would thence argue that Infant-Baptisme is good, because the Devill would have them renounce it: but you, who it seemes know the Devills mind in it, say the true reason why hee requires witches to renounce their Baptisme, is not because the Baptisme is good in respect of the administration of it, but because the faith mentioned in the forme of Baptisme is good; for my owne part, I am so little acquainted with the Devills practise in it, and see so little strength of Argument for or against Infant-Baptisme from the trading betwixt the Devill and the witch that I intend not to meddle with this Argument fetcht from hell, I rest contented with those which I find in the booke of God.

FINIS.

The first of these was the... the second... the third... the fourth... the fifth... the sixth... the seventh... the eighth... the ninth... the tenth... the eleventh... the twelfth... the thirteenth... the fourteenth... the fifteenth... the sixteenth... the seventeenth... the eighteenth... the nineteenth... the twentieth... the twenty-first... the twenty-second... the twenty-third... the twenty-fourth... the twenty-fifth... the twenty-sixth... the twenty-seventh... the twenty-eighth... the twenty-ninth... the thirtieth... the thirty-first... the thirty-second... the thirty-third... the thirty-fourth... the thirty-fifth... the thirty-sixth... the thirty-seventh... the thirty-eighth... the thirty-ninth... the fortieth... the forty-first... the forty-second... the forty-third... the forty-fourth... the forty-fifth... the forty-sixth... the forty-seventh... the forty-eighth... the forty-ninth... the fiftieth... the fifty-first... the fifty-second... the fifty-third... the fifty-fourth... the fifty-fifth... the fifty-sixth... the fifty-seventh... the fifty-eighth... the fifty-ninth... the sixtieth... the sixty-first... the sixty-second... the sixty-third... the sixty-fourth... the sixty-fifth... the sixty-sixth... the sixty-seventh... the sixty-eighth... the sixty-ninth... the seventieth... the seventy-first... the seventy-second... the seventy-third... the seventy-fourth... the seventy-fifth... the seventy-sixth... the seventy-seventh... the seventy-eighth... the seventy-ninth... the eightieth... the eighty-first... the eighty-second... the eighty-third... the eighty-fourth... the eighty-fifth... the eighty-sixth... the eighty-seventh... the eighty-eighth... the eighty-ninth... the ninetieth... the ninety-first... the ninety-second... the ninety-third... the ninety-fourth... the ninety-fifth... the ninety-sixth... the ninety-seventh... the ninety-eighth... the ninety-ninth... the hundredth...

A
S E R M O N
OF THE
BAPTIZING of INFANTS;

PREACHED
In the Abbey-Church at *Westminster*, at
the Morning Lecture, appointed by the
Honorable House of COMMONS.

BY
Stephen Marshall, B.D. Minister of Gods Word,
at *Finching-field* in *Essex*.

A C T. 2. 39.

*The Promise is unto you and to your Children, and to all that are as farre off,
even as many as the Lord our God shall call.*

R O M. II. 16.

If the roote bee holy, so are the branches.

I C O R. 7. 14.

*The unbelieving husband is sanctified by the wife, and the unbelieving
wife is sanctified by the husband, else were your children unclean, but
now they are holy.*

LONDON,
Printed by *Richard Cotes*, for *Stephen Bowtell*, and are to be sold at
the signe of the Bible in *Popes-head Alley*, 1645.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM THE YEAR 1660 TO 1700

BY JOHN VAN DER HAEGHE

IN TWO VOLUMES

LONDON: PRINTED BY R. CLAY AND COMPANY, BUNGAY, SUFFOLK

1911



T O

The Reverend and Learned the
Prolocutor, Assessors, the Commissi-
oners of the Church of Scotland, and the
rest of the Assembly of Divines, now
sitting in Westminster.

Some few of us who are of your number,
freely bestowing our Labours in the Ab-
bey-Church, every Morning; we agreed a-
mong our selves to instruct our Auditors
in all the necessary Truths of that Doctrin, which is
according to godlinesse; One taking for his Subject,
the Articles of Faith; Another the Ten Comman-
dements; Another the Lords Prayer, &c. My lot
of late hath been to handle the Doctrin of the Sacra-
ments, and comming in order to this Point, I inde-
voured to cleere it as fully as I could in one Sermon,
and was thereby compelled to borrow a little more
time then is usually allotted to that Exercise.

Importunity of many Friends, who conceived it
might give some light to that which is now made a
great controversy, and might through the blessing of
God,

The Epistle Dedicatory.

God, bee a meanes to reclaime some deceived Soules, or prevent the deceiving of others, hath brought it thus into Publick view.

And although I know my self the unworthiest, and unablest of many, yet because I am assured that it is Gods Truth which I have Preached, and which hee will blesse, I was the more easily overcome by that importunity; if it may contribute any thing to the helping forward of the great work now under your hands and may ease you of any part of that Labour which so exceeding presseth you, therein I shall rejoyce; And in the opportunity I have by Dedicating this to your Names, to testify that I am

Your unworthy Brother

and Servant in the Lords work,

STEPHEN MARSHALL.



A
S E R M O N
OF THE
BAPTIZING of INFANTS.

I P E T. 3. 21.

The like figure whereunto, even Baptisme, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ.

IN this Morning Lecture, I have formerly in my course out of severall Scriptures handled the Doctrine of the Sacraments in *Generall*, and then proceeded to speak of the Sacraments of the *Old Testament*, and therein their *number*, their *agreement*, and *disagreement*, with those of the *New Testament*; And now lately have begun to open the Sacraments of the *New Testament*.

The first of them is now in hand; And I have already out of this Text, made foure or five Sermons, concerning the nature and use of the Sacrament of Baptisme, wherein I have

have cleared unto you: First, Who was the *Author* and *Institutor* of it: Secondly, Who is to be the *Minister* of it: Thirdly, the *Essence* of it, the matter and forme of it; both the *res terrena*, and the *res Cælestis*, the earthly, and the spirituall part: and now Fourthly, it remaines, that I treat of the *subject* of it, or the persons who are to be Baptized; and they are of two sorts; either *grown men*, who being instructed in the Doctrine of Christ, and professing their Faith in him, and their willingnes and readines to live according to his will, and do desire to be partakers of this blessed Sacrament; these whether Jews or Gentiles, Male or Female, bond or free, are to be admitted to the participation of this Ordinance; of the Baptizing of such as these there is no question. The other sort are *Infants*, of whose right to this Sacrament, I shall (by Gods assistance) treat this day.

And concerning these, there are two sorts of questions: First, Whether any Infants at all are to be Baptized?

Secondly, Supposing some have right to it, yet it's greatly disputed, *whose* Infants may be baptized? *viz.* Whether the Infants of *Excommunicate* persons, of *Hereticks*, of *Profane* men, of meerly *civilly Righteous*, whether *Bastards*, whether the Infants of *Heathens*, *who are to bee brought up by Christians*; and whether these may not be baptized, with some *caution* used, thereby to make distinction betwixt the pure and the impure? I shall for the present baulk all these latter questions, and handle only the former, *viz.* *Whether any at all are to bee baptized?* or, as the Question uses to be stated:

whether the Infants of beleeving Parents, the Infants of Saints, are to be admitted to this Holy Sacrament? And here also ariseth another question, Who are to bee meant by *Beleevers* and *Saints*, whether only such as have the *inward vertue* of faith and holinesse, who are *really* beleevers
and

the Question
ated.

A Sermon of the Baptizing of Infants.

and Sanctified ones, or whether by *Beleever*s and *Saints*, may be meant such a faith and Sanctity as is *outwardly professed*, although possibly the inward grace it selfe (which only God can judge of) be altogether wanting ?

Concerning which question, although for my own part I beleve we are to understand it of that which man may judge of, and that God hath not made that the condition of his servants applying his Ordinances, which can be infallibly known to none but himself, and that therefore the profession of faith and holiness, is sufficient to make men passe for *Beleever*s and *Saints*, in the Churches judgement, yet I shall at the present baulk the handling of this also, and will take it in the surest sense, in the Apostles sense, what the *Apostle* means by *Beleever*s and *Saints*, when he writes unto the Churches, that I will take to be the state of the Question: if by *Beleever*s and *Saints* the *Apostle* mean *visi-ble* professors of faith and holiness; then the Question is, whether *their Infants are to bee baptiz'd*; if the *Apostle* by *Beleever*s and *Saints* mean such only as are *inwardly* holy, *inwardly* beleever's, then the question is, whether *their Infants are to bee Baptiz'd*; in a word, whether the *Infants of such* as were or might have been stiled *Beleever*s and *Saints* in the *Apostles* daies and writings, are to be admitted to the Sacrament of Baptisme.

The Infants
Beleever's
ought to be
Baptiz'd.

This priviledge of the Baptizing of such Infants the Christian Church hath been in possession of, for the space of fifteen hundred years and upwards, as is manifest out of most of the Records that we have of antiquity, both in the Greek and Latine Church; which I the rather mention in the beginning, because many of the Anabaptists blush not to say, that the Antients, especially the Greek Church, rejected it for many hundred years: *Justine Martyr*, who lived about Anno 150 (in a Treatise which goes under his name) *Question 56*, disputes the different condition of those children,

The Primitive
Church own'd
it.

4
A Sermon of the Baptizing of Infants.

who dye baptized, and of them who dye unbaptized.

Ireneus, who lived in the same Century, *Lib. 2. cap. 39.* saith, *Christus venit per seipsum omnes salvare; omnes inquam, qui per eum renascuntur in Deum, Infantes & parvulos & pueros, &c.* Now it is well known, say the Glossers upon that Text, *renascentia nomine, Dominica & Apostolica phrasi, Baptismum intelligi.*

Origen, who lived in the beginning of the third Century, in his Treatise upon *Rom. 6. Lib. 5.* saith, *The Church received this Tradition of Baptizing of Infants from the Apostles: and Homily 8. upon Leviticus, Secundum Ecclesie observantiam, Baptismum parvulis dari concedit, Hom. 14. in Lucam, Parvuli baptizantur in remissionem peccatorum:* he calls it indeed a Tradition, according to the expression of the Ancients, who ordinarily called the greatest points of Faith, by the name of Traditions received from the Apostles. Traditions being onely such things as are delivered from one to another, whether written or unwritten. And so did the Apostle himselfe, *2 Thess. 2. 15.* when he charged them to *hold the Traditions which they had been taught, either by word or Epistle.* However his calling it a Tradition received from the Apostles gives us a sufficient prooffe, that time out of mind, it had been received in the Church, that it was delivered over to the Church in his time, and was of antient use in the Church before his time.

Gregory Nazianzen, *Orat. 40. in Baptismum*, calls Baptism *signaculum vite cursum ineuntibus*, and commands children to be baptized, though afterward he seemed to restrain it to case of necessity.

Cyprian, one of the antientest Writers amongst the Latines, handles it at large, in *Epist. 56. Ad Fidum*, upon this occasion, *Fidus* denied not the baptism of Infants, but denied that they ought to be baptized before the eighth day; *Cyprian* assures him that by the unanimous consent of 66.

Bishops

A Sermon of the Baptizing of Infants.

Bishops gathered together in a *Councell*, Baptisme was to be administred to *Infants*, as well as to *grown men*, and not to be restrained to any time; and proves it by such Arguments as these: They are under originall sinne, they need pardon, are capable of grace and mercy, God regards not age, &c. This testimony of *Cyprians* is cited and approved by *August. Epist. 28. & Lib. 3. de merit. & Remiss. pecca. cap. 5. & lib. 3. contra Pelag.* and by *Hierom contra Pelag. lib. 3.* Of the same judgement was *Ambrose, lib. 2. cap. 11. De Abraham Patriarcha*, and many others of the ancients, which I relate not to *prove the truth* of the thing, but onely the *practise* of it: and indeed, although some in those times questioned it, as *August.* grants in his Sermon, *De Verbis Apostol.* yet the first that ever made a head against it, or a division in the Church about it, was *Baltazar Pacommitanus* in *Germany* in *Luthers* time, about the year 1527. and since that time multitudes in *Germany* have imbraced his opinion, who because they opposed *Pado-Baptisme*, were forced to reiterate their own Baptisme, and thence were called *Ana-baptists*, and soon proved a dangerous and turbulent Sect against the Reformation; not onely working a world of mischief about *Munster* and other parts of *Germany*, but have with this opinion, drunk in abundance of other dangerous Heresies and Blasphemies, and quickly grew into such divisions, and sub-divisions among themselves, that *Bullenger* notes that they were grown to no lesse then fourteen severall Sects in his time: Which in truth is the common lot of all Sectaries; who when once they have departed from the Church, upon every small occasion they come to be divided again among themselves, and one from another: As the Ecclesiasticall Story lets us see in the *Novatians*, *Macedonians*, *Ennomians*, *Arrians*, &c. which divisions also opened a way to their totall destruction in the end: their mutuall bickerings among themselves, being as the beating

When the Sect of the Anabaptists began.

Niceph. 1239

Niceph. 1239

of the waves of the Sea, one against another, till all were changed, as the Historian notes of them. And because this Opinion, and divers others which depend upon it, begins unhappily to take place and spread among our selves in this Kingdom; and so the work of Reformation (without Gods mercy) likely to be much hindred by it; I shall (God willing) handle this Question more largely, then I have done any other in this place; and the rather because of three other great mischiefes which go along with it.

And the danger of their opinions.

First; I see that all who reject the Baptizing of Infants, do and must upon the same ground reject the Religious observation of the Lords day, or the Christian Sabbath, viz. because *there is not* (say they) *an expresse institution or command* in the New Testament. Verily, I have hardly either known, or read, or heard of any one who hath rejected this of Infants, but with it they reject that of the Lords day: now God hath so blessed the religious observation of the Lords day in this Kingdom above other Churches and Kingdoms, that such as indeavour to overthrow it, deserve justly to be abhorred by us.

Secondly, the teachers of this Opinion, where-ever they prevaile, take their Profelytes wholly off from the Ministry of the Word and Sacraments, and all other acts of Christian communion, both publick and private; from any, but those who are of their own opinion, condemning them all as limbs of Antichrist, worshippers, and followers of the Beast: And so not only labour to cast the godly Ministers out of the hearts of those people whom they have wonne to Christ; but leave the people whom they insnare without any hope of recovery, whilest they impose upon their consciences; to hear none but such as may confirme them in their errours; An old rrick of *Satan*, which hee taught the Papists long agoe, a meere politick device to keep their Disciples fast unto themselves: which unchristian course,

how

how prosperous soever it may seem to be at the first, cannot be blessed by God, nor indeed is it, the Lord giving them up almost every where, to other most dangerous, vile, and abominable opinions. I deny not but some few who are of this opinion are otherwise minded, but all our experience teacheth us that the generality of them do runne this way.

Thirdly, this opinion puts all the Infants of *all Beleevers* into the self-same condition with the Infants of *Turks*, and *Indians*, which they all readily acknowledge; and from thence, unavoidably one of these three things must follow. 1. Either all of them are damned who die in their Infancy, being without the Covenant of Grace, having no part in Christ. Or, 2. All of them saved, as having no originall sinne, and consequently needing no Saviour; which most of the Anabaptists in the world doe own, and therewith bring in all *Pelagianism, Universall grace, Free-will, &c.* Or, 3. That although they be tainted with Originall corruption, and so need a Saviour, Christ doth *pro beneplacito*, save *some* of the Infants of *Indians and Turkes*, dying in their Infancy, as well as *some* of the Infants of *Christians*; and so carry salvation by Christ out of the Church, beyond the Covenant of Grace, where God never made any promise: That God hath made a promise to be the God of *Beleevers*, and of *their Seed*, we all know; but where the promise is to be found, that he will be the God of the seed of such Parents who live and die his enemies, and their seed, not so much as called by the preaching of the Gospel, I know not. These men say the Covenant of Grace made to the *Jews*, differs from the Covenant of Grace made with *us*; but I desire to know whether in the *one*, or in the *other*, they find any promise of salvation by Christ to any Infants dying in their Infancy, whose Parents no way belonged to the Family of God, or Covenant of Grace.

The matter then being of such consequence, and many amongst us in such danger of being seduced, further then is easie to imagine, through the subtilty, activity, and diligence of such as with a great shew of Scriptures, and under a pretence of zeale, doe creep into Houses; yea, proclaim these things openly in Pulpits: I take my self bound upon this occasion to shew you upon what grounds the Orthodox Church hath hitherto retained this practise, and shall bring all that I intend to speak of it under two arguments, and under them shall indeavour to answer whatsoever I have found of any moment objected to the contrary.

First Argument
they are under
the Covenant
of grace, and
therefore must
have the seale
of the Cove-
nant.

My first Argument is this, *The infants of beleeving Parents are foederati, therefore they must bee signati; they are within the Covenant of grace, belonging to Christs body, kingdom, family; therefore are to partake of the seale of his Covenant, or the distinguishing badge between them who are under the Covenant of grace, and them who are not.*

The ordinary Answer to this Argument is, by denying that Infants are under the Covenant of Grace; only some few deny the consequence, that although they were within the Covenant, yet it follows not that they must bee sealed, because (say they) the *Women* among the Jewes were under the Covenant, yet received not Circumcision, which was the seale of the Covenant; but this receives an easie answer, the Women were Circumcised in the Males, else could not God have said, that the whole house of *Israel* were Circumcised in the flesh, else could not the whole Nation of the Jewes bee called *the Circumcision*, in opposition to all the world beside, who were called *the Uncircumcision*.

This Argument
made good by
five Conclufi-
ons.

But for the better clearing of this whole Argument; I shall indeavour to make good these five Conclusions.

First, that the Covenant of Grace hath alwayes, for substance, been one and the same.

Second-

Secondly, God will have the Infants of such as enter into Covenant with him, bee counted his, as well as their Parents.

Thirdly, God hath ever since *Abrahams* time, had a Seale to bee applied to such as enter into Covenant with him.

Fourthly, by Gods own order, the Seed, or Infants of Covenanters before Christs time, were to bee sealed with the seale of admission into his Covenant, as well as their Parents.

Fifthly, the priviledge of such as are in Covenant since Christs time, are as honourable, large, and comfortable, both to themselves and their children, as they were before Christs time: and these five Propositions made good, the Argument will bee strong and undeniable.

The first is, *That the Covenant of Grace, for substance, hath alwayes been one and the same, both to the Jewes and to the Gentiles.* Which to understand, know, that the new and living way to life was first revealed to *Adam*, immediately after his fall, and that blessed promise concerning the Seed of the woman was often renewed, and the Patriarchs faith therein, and salvation thereby, recorded plentifully in the Scripture: but the first time that ever it was revealed under the expresse name of a League or Covenant was with *Abraham*; and therefore wee shall need look no higher then his dayes: who because he was the first explicite Covenanter, is called the father of the faithfull, and ever since clearly hath all the World been divided into two distinct bodies, or families; the one called the Kingdome, City, Houshold of God, to which all who own the way to life, were to joyn themselves; and these were called the *Children of God*, the *Sons of Abraham*, the *Children of the Kingdom*: All the rest of the World, the kingdom of the *Devil*, the *Seed of the Serpent*, *Strangers from the Covenant of Grace*, without God

I Conclusion.
The Covenant of grace alwayes the same for substance.

Wherein lies
the substance
of the Cove-
nant.

Gen. 17. 1. &c.
Gal. 3. 15.
Rom. 4. 3.
Joh. 8. 56.

Gal. 3. 6.
Gen. 17. 1.
Gen. 18. 19.
Gal. 3. 17. 19.

Though not
the same for
manner of ad-
ministration.

in the world, &c. Now, I say that this Covenant of Grace hath for substance been alwayes the same; for substance I say, for we must distinguish betwixt the Covenant it self, and the manner of administration of this Covenant: The substance of the Covenant on Gods part was, to bee *Abrahams God*, and *the God of his seed*, to bee an *Al-sufficient portion*, an *Al-sufficient reward for him*, to give *Jesus Christ* to him, and *Righteousnesse with him*, both of *Justification* and of *Sanctification*, and *everlasting life*. On *Abrahams part* the substance of the Covenant was, to *beleeve* in the promised *Messiah*, to walk before God with a perfect heart, to *serve* God according to his revealed wil, to *instruct* his family, &c. The *manner* of administration of this Covenant at the first, was by *types*, and *shadows*, *sacrifices*, &c. And foure hundred and thirty years after, the Law was added with great terrour upon Mount *Sinai*, not as a part of this Covenant, but as the *Apostle* saith exprefly, it was added because of *Transgressions*, to bee a *Schoolemaster* to whip to *Christ*: Plainly in that giving of the Law, there was something of the Covenant of works made with *Adam* in *Paradise*; yet in order to the Administration of the Covenant of grace, there was a *rehearfall* of the Covenant of workes, under which all men lie by nature, untill they be brought under the Covenant of Grace: and this was delivered with great terrour, and under most dreadfull penalties, that they who were prone to seek justification in *themselves*, by finding the *ἰδωσαν τὸ νόμον*, the impossibility of their keeping the Law, might be driven to seek for a better Mediator, even the Lord *Jesus Christ*, as was excellently shadowed out, *Exod. 20. 18, 19, 20. Deut. 5. 24.* when they cryed out to *Moses*, that they might no more heare this dreadfull voyce, which would kill them, but that they might be spoken unto by a Mediator: and God said, they *had well spoken*, and presently accepted *Moses* for their *typicall* mediator, and by him

gave

gave them the Gospel in their *Tabernacle Ordinances*. And there was also something of the *administration* of the *Covenant of grace*; partly, because all the threatening and cursing part of it was intended as a preparative and means to fit them for Christ; and partly, because the directing part of it contains that *very rule* whereby *Abraham*, and all his *seed* were ordered to walk in obedience towards God.

To conclude this; all their externall promises in case of obedience, all outward blessings which were to bee enjoyed by them, the Land of *Canaan*, and all the good things in it, all outward punishments and threatnings, losse of their Countrey, going into captivity, all their Sacrifices, their Washings, their Sprinklings, their holy persons, holy Feasts, and holy things, were all of them but so many Administrations of the *Covenant of Grace*: Earthly things *then*, were not only promised or threatned more distinctly and fully, then now they are to them who are in *Covenant*, but were figures, signes, types, and Sacraments of spirituall things, to bee enjoyed both by them and by us; as might bee cleared by abundance of particulars: Take but that one instance of the Land of *Canaan*, which albeit in it self it was but like other Lands, yet was it by the Lord sanctified to spirituall ends, where hee would have his *Tabernacle* pitched, and *Temple* built, out of which land, when the ten Tribes were carried captive, hee is said to have put them out of his sight: the very Land being figuratively holy, and a signe of Gods presence, the resting of Gods people there, a signe of their eternall rest in Heaven, into which not *Moses* the Law-giver, but *Joshua*, or *Jesus*, the type of their true Jesus, was to bring them: neither did the Lord promise them entrance into, or continuance in that Land, but upon the same conditions upon which hee promiseth eternall life, as true Faith in the Gospel, with the love and feare of God, and obedience of his Commandements:

2 King, 17, 11

Heb. 3, 11, 4, 5
8.

Heb. 3, 17, 18,
19. with 4, 2.

Godlinesse having then, as it hath now and alwayes, the promise of good things for this life, and the life to come, of earthly things, then more distinctly and fully, and typically, but of heavenly things more generally and sparingly; whereas now on the contrary, there is a more cleare and full revelation and promise of heavenly things, but the promise of things earthly, more generall and sparing: Now this externall *Administration* of the Covenant, is not the same with us, as it was with them, but the Covenant is the same; they were under the same *miserie by Nature*, had the same *Christ*, the Lambe slaine from the beginning of the World, the same *conditions of Faith and Repentance*, to bee made partakers of the Covenant, had the same *graces* promised in the Covenant, Circumcising of their heart, to love the Lord, &c. Theirs was dispensed in darker Prophecies, and obscurer Sacrifices, types, and Sacraments, ours more *gloriously* and *clearely*, and in a greater measure: the cloathes indeed doe differ; but the body is the same in both.

The identity of the Covenant to Jews and Gentiles proved.

Jer. 31. 33.
Esa. 59. 21.
Joel 2. 32.
Ank. 1. 54. &c.

As is apparent, if, first, you look but into the Prophecies that were made, *Jer. 31. 33. Isai. 59. 21. Joel 2. 32.* and many other places, where the same things are promised to the Gentiles, when the Gospel should bee preached unto them which were first promised to *Abraham*, and to his seed; but more fully, if you look into the New Testament, where you shall finde, *Luk. 1. 54, 55, 69, 70, 72, 73. Luk. 2. 31. 32.* that *Christ*, and the Kingdom of grace by him, is acknowledged to bee the summe of the Oath and Covenant, which God had promised to *Abraham*, and to his seed: So *Matth. 21. 41. 43.* the same Vineyard that was let to the Jews, should afterward bee let to the Gentiles: the same Kingdom of God which was formerly given to the Jewes, should bee taken from them, and given to the Gentiles: So *Rom. 11.* the Gentiles were to bee ingrafted into the same stock

stock in which formerly the *Jewes* had grown, and from which they were now to bee cut off; and into which in the end they should bee ingrafted again: So *Gal. 3. 8. 14. 16.* *Abraham* had the same Gospel preached to him, which is now preached to us, the same blessing bestowed upon *Abraham*, comes on the Gentiles through *Jesus Christ*, that they (as well as he) might receive the promise of the Spirit through Faith; they who receive the promise of the Spirit through Faith, have the blessing of *Abraham* come upon them: as cleare is that, *Ephes. 2. 13.* to the end of the chapter, the partition wall which severed us from the *Jewes*, is now broken down, and the Gentiles who formerly were a-farre off, are now taken in, and made Inter-Commoners with the *Jewes*: the Apostle alluding to the manner of the Jewish worship, where beyond the Court wherein the *Jewes* did worship, there was another Court divided from it by a sept or wall, which was called, *Atrium gentium & immundorum*, the Court of the *Gentiles* and of the unclean, nearer then which none of them might approach unto the Temple; but now, saith hee, *The partition wall is broken down, and wee are no more strangers and Forainers; but made fellow-Citizens with the Saints, and of the household of God, and with them grow up into an holy Temple in the Lord;* all which shews that the very selfe-same priviledges formerly made peculiar to the Jews, are now through *Christ* communicated to the Gentiles. And this will yet more fully appeare, if wee consider how *St. Paul* to the *Galatians*, shewes that the same seed of *Abraham*, so much spoken of in the Covenant made with him, is now found among the Gentiles, as it was formerly among the Jews; there you shall finde three sorts of *Abrahams* seed: First, *Christ*, *Gal. 3. 16.* the root and stock, the head, and elderbrother of all the rest. Secondly, all true beleevvers are *Abrahams* seed, *cap. 3. 29.* these onely are made partakers of the spirituall part of the Covenant.

Luk. 2. 31.
 Mar. 21. 41.
 Rom. 11.
 Gal. 3. 8. 14.
 Eph. 2. 13.

Thirdly, you shall finde another seed of *Abraham*, who were only circumcised in the *flesh*, and not in the *heart*, who though they were either *born* of *Abrahams* seed, or *professed* *Abrahams* faith, and so were *Jewes facti*, though not *nati*, *made*, though not *born Jewes*, becomming *Profelytes*; never came to make *Abrahams* God their All-sufficient portion, but placed their happinesse in somewhat, which was not *Christ*, either by *seeking justification by the workes of the Law*, being ignorant of *Gods* righteousnesse, and going about to establish their own righteousnesse did not submit themselves unto the righteousnesse of *God*, or placed their happinesse, in *satisfying the lusts of the flesh*, going a whoring after the *Creature*; and so though they were *Abrahams* seed by *profession* and *outward cleaving* to the *Covenant*, yet were to bee cast off with the rest of the uncircumcised, of whom *Ishmael* and *Esau* were types, *Gal. 4. 22. &c.* Even so it is now in the times of the *Gospel*, we have now *Jesus Christ*, the *Elder brother*, the first-borne of the *Covenant*, wee have also *true beleevers*, who are brethren and Co-heires with him, who are properly the heires by promise, and wee have also some who are onely a holy seed by *externall profession*, *Gal. 4. 29.* who either with the false teachers, which *Paul* there speaks of, mingle *justification by the Law and Gospel together*, or with others, *2 Tim. 3. 5.* though they have a *forme of godlinesse*, yet deny the power of it in their lives and *conversations*. So much for the first Conclusion, that the *Covenant of grace*, for substance, was alwayes one and the same.

Ever since *God* gathered a distinct, select number out of the world, to bee his *Kingdom, City, House-hold*, in opposition to the rest in the world, which is the *kingdom, city, house-hold of Satan*, hee would have *The Infants of all who are taken into Covenant with him*, to bee accounted his, to belong to him, to his *Church and Family*, and not to the *Devils*. As it is in other *Kingdoms, Corporations, and Families*, the children

Rom. 10. 3.

2 Conclusion.
Infants taken
into Covenant
with their Pa-
rents.

dren of all Subjects, born in a Kingdome, are born that Princes Subjects, where the Father is a *Free-man*, the childe is not born a *slave*; where any are *bought* to bee *servants*, their children born in their Masters house, are born his *servants*. Thus it is by the Laws of almost all Nations, and thus hath the Lord ordained it shall bee in his Kingdom and Family; the *children* follow the Covenant-condition of their *Parents*, if hee take a Father into Covenant, hee takes the children in with him; if hee reject the Parents out of Covenant, the children are cast out with them; Thus without all question it was in the time of the Jews, *Gen. 17.9.* &c. and when any of any other Nation, though a *Canaanite* or *Hittite*, acknowledged *Abrahams* God to bee their God, *they* and their *children* came into covenant together.

Hosea. 2. 2.
Exod. 12. 48.
49.

And so it continues *still*, though the Anabaptists boldly deny it: *Act. 2. 38, 39.* when *Peter* exhorted his hearers, who were pricked in their hearts, to repent and bee baptized for the remission of sins, hee useth an argument to perswade them, taken from the benefit which should come to their posterity; for the *Promise* (saith hee) is unto you and unto your children, and to all that are as farre off, even as many as the Lord our God shall call: if once they obey the call of God, as *Abraham* did, the promise was made to *them* and to their children, whether they who obey this call were the present Jews to whom hee spake, or were *as far off*: whether by *as farre off*, you will mean the *Gentiles*, who as yet worshipped *as far off*, or the Jews, or any who as yet were *unborn*, and so were *as farre off* in *time*, or whether they dwelt in the remotest parts of the world, and so were *as farre off* in *place*; the Argument holds good to the end of the world, Repent and be baptized for the remission of sins, and yee shall receive the Holy Ghost; For the *Promise* is made to you and to your children, they shall bee made free of Gods City, according to *Abrahams* Copy, *I will bee thy God, and the God of thy seed.* Let

Act. 2. 38, 39.
opened and
cleared.

Zachew the Publican once receive Christ *himself*, bee hee a *Gentile*, as some think hee was; bee hee a *great sinner*, esteemed as a heathen, as we all know hee was, let him professe the faith of Christ, and the Covenant of salvation comes to his house; for now hee is made a *sonne of Abraham*: that is, *Abrahams promise now reacheth him*.

Neither can the evidence of this place bee eluded by saying, the promise here meant, is of the *extraordinary gifts of the Holy Ghost*, to speak with tongues, &c. For wee all know that *all* who then beleevd and were baptized, did not receive *those extraordinary gifts of the Holy Ghost*; and beside, this Argument remains still in force to bee used to the end of the World, *Who ever beleevs and is baptized, shall receive remission of sins, and the gift of the Holy Ghost*: Which was not true, if by the Holy Ghost was meant *only those extraordinary gifts*.

Nor, secondly, can it bee avoided by that shift of others who interpret it thus, *To you and your children, as many of them as the Lord shall call*: that is, (say they) whether *your selves*, or *your children*, or any other whom the Lord shall call, if they repent and bee baptized, they shall receive the gift of the Holy Ghost; for it is plaine, that the strength of this Argument lieth in this, That if they did repent and were baptized, the promise should bee made good to *them*, and to their *children*, and what comfortable argument can this bee taken from respect to their *children*, if the Apostle must be interpreted as these men would have him? *viz. You and your Children have hitherto been an holy seed, but now if you beleve in Christ your selves, your children shall be in no better condition then the rest of the Pagan world, strangers from the Covenant of God; but if afterward any of them, or any of the Heathen shall for their parts beleve and be baptized, their particular persons shall bee took into Covenant, but their children still left out: had this think you been a comfortable*

uk. 19.

Object.
Answ.Object.
Answ.

table

table Argument to perswade them to come in, in relation to the good of their children after them? The plaine strength of the argument is, *God hath now remembered his Covenant to Abraham, in sending that blessed seed, in whom hee promised to bee the God of him and his seed; do not you by your unbelieve, deprive your selves, and your posterity of so excellent a gift.* And except in relation to the Covenant, there was no occasion to name their children, it had been sufficient to have said, a promise is made to *as many as the Lord shall call.*

As plain it is out of the 11 of the Rom. 16. &c. where the Apostles scope is to shew that wee Gentiles have now the *same* grafting into the true Olive which the Jewes formerly had, and our *present grafting in*, is answerable to their *present casting out*, and their *taking in* in the latter end of the World, shall bee the *same grafting in* (though more gloriously) as *ours is now*: Now all know that when they were taken in, *they* and their Children were taken in, when they were broken off, *they* and their children were broken off, when they shall bee taken in, in the latter end of the world, *they* and their children shall bee taken in, and that because *the roote is holy*, that is, Gods Covenant with Abraham, Isaac and Jacob, extends yet unto them when their unbelieve shall bee taken away. The roote being like Nebuchadnezzars tree, the tree hewen down, and the roote bound with a band of iron untill seven times were passed over it, and then the bands should be broken, and the roote should spring, and the tree should grow again: So their present Nation *like this tree*, is cut down, and this *holy roote* the Covenant made with their forefathers, is *suspended*, bound with an iron barre of unbelieve, *blindnesse* being come upon them, *untill the fulnesse of the Gentiles bee come in, and then all Israel shall bee saved.* And mark that in all this discourse, the holinesse of the branches there spoken of, is not meant of a perso-

Rom 11.16.
opened.

personall inherent holinesse, but a *derivative* holinesse, a holinesse *derived* to them from their *Ancestors*; *The first fruite is holy, the lumpe holy, the roote holy, the branches holy*, that is, *the Fathers holy accepted in Covenant with God, the children beloved for their fathers sake*; and when the vaile of unbelief shall bee taken away, the children and their posterity shall be taken in again, *because beloved for their Fathers sakes*. Now then if *our* grafting in, bee answerable to *theirs* in all, or any of these three particulars, wee and our children are grafted in together.

Ob. But here is no mention made of *our* Infants grafting in.

Ans. Wee must not teach the Lord to speak, but with reverence search out his meaning, there is no mention made of casting out the *Jewish Infants*, neither here nor *elsewhere*: when hee speaks of taking away the Kingdome of God from them, and giving it to the *Gentiles* who would bring forth fruite, no mention of the *Infants* of the *one*, or of the *other*, but the one and the other for these outward dispensations, are comprehended in their parents, *as the branches in the roote, the Infants of the godly in their parents*, according to the tenor of his mercy, the infants of the wicked in their Parents, according to the tenor of his justice.

And yet plainer, (if plainer may bee) is that speech of the Apostle, in *1 Corinth. 7.14.* *The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, elsere your children uncleane, but now they are holy*, the plaine scope and meaning whereof is this; the believing *Corinthians*, among other cases of conscience which they had sent to the Apostle for his resolution of, had written this for one, whether it were lawfull for them who were converted, still to retaine their Infidell wives, or husbands: their doubt seemes to arise from the *Law of God*, which was in force to the Nation of the *Jewes*; God had not onely forbidden such marriages to his people, but

in

1 Cor. 7. 14.
opened and
vindicated.

in *Ezra's* time, they put away not onely their wives, but all the children that were borne of them, as not belonging to the Common-wealth of Israel; and it was done according to the *Law*, and that *Law* was not a particular Edict which they did agree upon, but according to the standing *Law of Moses*, which that word there used signifieth; and in *Nehemiahs* time, the children who were borne of such marriages, were accounted a Mungrell kind, whom *Nehemiah* cursed. Now hereupon these *Corinthians* doubted whether their children, as well as their wives, were not to be accounted *uncleane*, and so to be put away according to those examples; to which the *Apostle* answers, No, *they were not to be put away*: Upon what speciall reason soever, that *Law* was in force to the *Jewes*, *beleeving Christians* were not in that condition, the unbeleeving wife was sanctified in the beleeving husband, *quoad hoc*, so farre, as to bring forth an *holy seed*; were it with them as when *both of them* were *unbeleevers*, so that neither of them had a prerogative to intitle their children to the *Covenant of grace*, their children would be an unclean Progeny; or were the children to be reckoned in the condition of the *worser* parent, so that the *unbeleever* could contribute more to *Paganisme*, then the *beleever* to *Christianity*; it were so likewise: but the case is otherwise, the beleeving husband hath by Gods ordinance a sanctified use of his unbeleeving wife, so as by Gods speciall promise made to beleevers and their *Seed*, they were invested, in, and to the *most spirituall end* of marriage, the *continuance of a holy seed*, wherein the Church is to be propagated to the worlds end; and the case is here in relation to the posterity for *spirituall* priviledges, as in *other* marriages, for *civill* priviledges, as suppose a *Prince*, or *Nobleman* marry with a woman of *base* or *meane* birth, though in *generall* it be true, that the children of those that be *base*, are born *base*, as well as the children of *Nobles* are borne

Ezra. 10. 4

תורה

Nehem. 13. 1
&c.

Mal. 2. 5.

D

Noble

honorable, yet here the issue hath *honour* from the *Father*, and is not accounted *base* by the baseness of the *Mother*. This I take to be the plaine meaning of the Apostles answer: But because the *Anabaptists* do very much endeavour to weaken the evidence of this Argument, I shall endeavour to cleare it from their acceptions. They utterly deny that this place is meant of any *Federall holinessse*, but of *legitimation*, which they call *civill holinessse*, and so interpret the *Corinthians* doubt to be, *whether their marriage with Unbelievers were not now a nullity*, and their children thereupon to be *spurious*, illegitimate, or Bastards, and the Apostles answer to be, that *because the Unbelieving wife is sanctified to the believing husband*, that is, *their marriage remains lawfull*, therefore their children are not *spurious*, but lawfully begotten. But that *this* cannot be the meaning, I clearly prove by these four Arguments.

I. Argument
Because un-
cleannessse and
holinessse no
where taken
for civilly law-
full.

First, uncleanesse and holinessse, when opposed one to the other, are never taken for *civilly* lawfull or unlawfull; *uncleanesse* indeed, when opposed to *cleannessse*, may be taken in severall senses, an uncleane vessell, an uncleane cloth, an uncleane garment; when opposed to *cleane*, may signifie nothing but *dirty* or *spotted*: but when uncleanes is opposed to *holinessse*, it is alwayes taken in a *sacred* sense, referring to a *Tabernacle use*, to a right of admission into, or use in, the *Tabernacle* or *Temple*, which were types to us of the *visible Church*: and *holinessse* is alwaies taken for a *separation of persons or things from common to sacred uses*: Even the *meats and drinckes of beleevers sanctified* to them, serve for a *religious end and use*, even to refresh them, who are the *Temples of the holy Ghost*; so that they have not onely a *lawfull*, but an *holy* use of their meat and drinke, which *Unbelievers* have *not*, to whom yet their meat and drinke is *civilly lawfull*.

I Tim. 4. 5.

And

And whereas some say, 1 *Thess.* 4. 3, 4, 5. that chastity a *Object.*
 morall vertue found among Heathens, is called by the name
 of *Sanctification*. Let everyone possesse his vessell, not in the lust
 of concupiscence, but in *Sanctification* and honour.

I Answer, *Chastity* among Heathens, is never cald *san-* *Answer.*
ctification, but among beleevers it may well bee called *so*,
 being a part of the New creation, a branch of their sanctifi-
 cation, wrought by the Spirit of God, a part of the inward
 adorning of the Temple of the holy Ghost. So that the
 meaning cannot be, your children are holy, that is, now they
 are not bastards; but rather, whereas before, both you and
 they were uncleane, and might have nothing to doe with the
 Temple of God, now both you and your children are a holy
 seed, according as was shewed to Peter in his vision; where
 God shewed him, that the Gentiles formerly no better then
 uncleane beasts, and creeping things, should upon their con-
 version to Christ bee no longer esteemed common or de-
 filed.

Secondly, this being so, had *this* been the meaning, *else*
were your Children unclean, but now they are *holy*; *else* had
 your children been *Bastards*, but now they are *legitimate*;
 the Apostles answer had not been *true*, because then if one
 of the Parents had not been a Beleever, and so by his be-
 ing a beleever, sanctified his unbeleeving Wife, their chil-
 dren must have been Bastards: whereas wee know their
 children had been legitimate, being borne in lawfull Wed-
 locke, though *neither* of the Parents had been a beleever:
 Marriage being a *second Table* duty, is lawfull (though not
 sanctified) to Pagans as well as to Christians, and the legi-
 timation or illegitimation of the issue depend not upon the
Faith, but upon the *marriage* of the Parents; let the mar-
 riage be lawfull, and the issue is legitimate, whether *one*, or
both, or *neither* of the Parents be beleevers or infidels: take
 but away lawfull marriage, betwixt the Man and the Wo-

2. Argumen
 The Apostle
 answer had n
 contained a
 truth.

man, and the issue is illegitimate, whether one or both, or neither of the Parents are beleevers or infidels: withall, if the children of *Heathens* be Bastards, and the marriage of Heathens no marriage, then there is no adultery among heathens, and so the seventh Commandment is altogether in vaine in the words of it as to them.

Argument. Besides St. Pauls reason had no strength in it, supposing the Text were to be interpreted as these men would have it; Their doubt (say they) was, that their marriage was an unlawfull wedlocke, and so consequently their children Bastards; now mark what kinde of answer they make the Apostle give, *Were yee not lawfull man and wife, your children were Bastards, but because the unbelieving wife is sanctified in the husband, &c. because your marriage is a lawfull marriage, your children are legitimate.* What strength of reason is in this? if this had been their doubt or question, whether then marriage were not a nullity, the Apostle by his *Apostolick authority* might have definitively answered, *without giving a reason, your marriage is good, and your children legitimate;* but if Paul will go about to satisfy them by reason, & prove them to be mistaken, it behoved him to give such a reason which should have some weight in it, but this hath none; set their doubt (as these men frame it) and the Apostles answer (as these men interpret him) together, and you will easily see the invalidity of it; *We doubt, say the Corinthians, we are not lawfull man and wife; and that therefore our children are Bastards.* No, saith Paul, *you are mistaken, and I prove it thus, Were yee not lawfull man and wife, your children were bastards; but because yee are lawfull man and wife, your children are not bastards.* Is there any argument or prooffe in this?

Argument. Fourthly, according to *this* their interpretation, the Apostles answer could no wayes have reached to the quieting of their consciences; their doubt was, whether according to

to the example in *Ezra*, they were not to put away their wives and children, as *not belonging to God*, as being a Seed whom God would not own among his people; now what kind of quiet would this have given them, to tell them that their children were not Bastards: We know the *Fews* did not *put away* their Bastards, as not belonging to the Covenant of God; *Phares*, and *Zarah*, and *Fepthah*, and innumerable others, though *bastards*, were *circumcised*, and not cut off from the people of God.

And whereas some object out of *Deut. 23. 2.* that bastards did not belong to the Covenant among the *Fews*, because *God there forbade a bastard to come into the Congregation of the Lord.*

I Answer, that is meant *onely of bearing Office* in the Church, or some such like thing, and not of being under the Covenant, belonging to the Church: as is manifest, not onely by what hath been *now* said of *Fepthah* and others, who were *circumcised*, and *offered sacrifices*, and *drew nigh to God*, as well as any other; but the very text alledged gives sufficient light, that it cannot be meant otherwayes; because in that place, *who ever is an Eunuch, or wounded in his stones*, hath the *same* exclusion from the congregation of the Lord: and I hope no man will dare to say, that *none such are holy to the Lord*; if they should, the Scripture is full enough against them: that putting away of *Ezra* was of an higher nature then bare illegitimation; and therefore it behooved the Apostle to give another manner of satisfaction to their doubtfull consciences, then to tell them their children were not Bastards: Therefore I conclude; that *this holinesse being the fruits of one of the Parents being a beleever, must be meant of some kinde of holinesse, which is not common to the seed of them whose Parents are both Unbelevers*, and that is enough for our purpose.

Deut. 23. 2.

Esa. 59. 3, 4.
Act. 8. 27.

Yet their remaines two Objections to be answered, which

which are made against this our interpretation.

Object.

First, the *Unbelieving wife*, is here said to be *sanctified*, as well as the *Child* is said to be *holy*, and the Originall word is the same for both, one the *verb*, the other the *noun*: if then the *child* is *holy*, with a *fæderall holinesse*, then is also the *unbelieving wife sanctified* with a *fæderall Sanctification*, and so the *wife*, although remaining a heathen, may be yet counted to belong to the Covenant of grace.

Answer.

Evⁿ the Greek
preposition
signifying *to as*
well as *in*, as
Gal. I. 16. 2
Pet. 1. 5. A. 4.
12. 1 Cor. 7. 15

I Answer; Indeed there would be weight in this objection if the Apostle had said the *Unbelieving Wife* is sanctified, and no more, as he simply says, the children are *holy*; but that he doth not say, he saith indeed the *Unbelieving wife* is sanctified in the *believing husband*, or to the *believing husband*: that is, *to his use*, as all other creatures are, as the *bed* he lies on, the *meat* hee eats, the *cloaths* hee weares, the *beast* he rides on, are sanctified to him, and so this *sanctifiednesse* of the wife is not a sanctification of *state*; but onely of *use*, and of *this use* to be sanctified *to the believing husband*; whereas the holines and sanctification that is spoken of the children, is a holinesse of *state*, and not only a sanctification to the parents *use*.

2. Object.

That holinesse of the Children is *here* meant, which could not be, unless one of the Parents were sanctified to the other, which is the force of the Apostles arguing, the *unbeliever is sanctified to the believer*, else were not the children *holy*, but *uncleane*: but *fæderall holinesse* of children may be where the Parents are not sanctified, one *in* or *to* the other, as in *bastardy*, *Dauids child* by *Bathsheba*, *Phares* and *Zarab*, *Judahs children* by *Thamar*; the *Israelites children* by the *Concubines*, *Abrahams sonne Ishmael* by *Hagar*, &c. in which cases the children were *fæderally holy*, and accordingly were *circumcised*, and yet the *Harlot* not sanctified *in* or *to* the *Adulterer* or *Fornicator*, though a *believer*.

I answer, we must attend the Apostles scope, ^{Answ.} which is to shew that the children would be *unholy*, if the *faith and beleever-ship* of one of the Parents could not remove the *barre*, which lies *in the other*, being an *unbeleever*, against the producing of an holy seed, *because one of them was a Pagan, or unbeleever*, therefore the child would not be an holy seed, *unlesse the faith or beleevership of the other Parent could remove this bar*. Now this can have no place of an Argument, in any case, where one of the Parents is not an *Infidell*: but this was not the case among the Jewes; *Hagar*, and *Thamar*, and the *Concubines*, however *sinfull* in those *acts*, yet themselves were *beleevers*, belonging to the Covenant of God, and *that barre* lay not against their children, as did in the *unbeleaving wife*: indeed if a *beleaving* man or woman should *adulterously* beget a childe upon a *Pagan*, a *Heather*, or *Unbeleever*, there this objection deserves to bee further weighed, but here it comes not within the compasse of the Apostles Argument.

Before I passe from this second conclusion, let me further shew you why the Lord will have the children of beleaving Parents reckoned even in their Infancy, to belong to him. First, his own *beneplacitum*, his free grace and favour which moves him to shew mercy to whom he will, is a sufficient answer to all: But secondly, he will have it for *his own glory*. It is the honour of other Princes, that all who are born in their kingdome should bee accounted *borne their Subjects*; and the honour of great Masters, that the children of their servants born in their houses, should be born their servants: *Solomon* counts it a piece of his glory, that he had servants born in his house. And on the other side, it is a dishonour to a King not to be able legally to lay claim to those born in his kingdome, but that another King, yea, an *enemy* might legally challenge them to be *his Subjects*. So is it with the Lord, he having left all the rest of the world, to be visibly the devils kingdome, will not for his own *glories sake* permit

Reason why
God will have
such Infants
accounted his.

Eccles. 2.7.

mit the Devil to come and lay visible claime to the sonnes and daughters, begotten by those who are the children of the most High. And thirdly, he doth it both for the *comfort* and *duty* of those who are in Covenant with him, partly I say, for their comfort and priviledge, while they may see their children visibly to be provided for by a better Father, under a Covenant of Grace, to whose care, and under whose wing they may leave them, when themselves shal faile; and partly to be an obligation to bring them up for God, not to *themselves*, much lesse to the *devil*, but ever to look upon themselves in the education of their children, to be but *nursing Fathers and Mothers, to train them up in the nurture and feare of the Lord*, unto whose kingdom, family, and Covenant they thus belong.

I have been the larger upon these two first conclusions, because indeed the proving of *these*, gains the *whole cause*, if the Covenant be the same, and children belong to it, then they are to be owned as *Covenanters*, and to be admitted to the distinguishing or discriminating sign betwixt Gods people and the devils; and this the most learned of the Anabaptists doe professe, that if they knew a Child to be holy, they would baptize it. In the other Conclusions I shall be more brieve.

3. *Conclusion* The Lord hath appointed and ordained a Sacrament or *seale of initiation to be administred unto them who enter into Covenant with him, Circumcision* for the time of that administration which was *before Christs incarnation, bapisme* since the time of his incarnation, both of them the *same* sacrament for the *spirituall* part, though differing in the outward Elements; *both* appointed to be *distinguishing signes*, betwixt Gods people, and the Devils people; both of them the way and meanes of soelmne entrance & admission into the Church; *both* of them to be administred but *once*, and none might be received into the *Communion* of the Church of the *Jewes*, until

untill they were *circumcised*, nor into the *Communion* of the Church of the Christians untill they be *Baptized*; none but the circumcised might eat of the *Paschall Lamb*, none may but those who are baptized, be admitted to eat the *Lords Supper*, which succeeds in the room of the *Passover*; and this our *Lord himself* taught us by his own example, who was *circumcised*, as a professed member of the Church of the *Jewes*, and when he set up the new *Christian Church* he would be initiated into *it*, by the *Sacrament of Baptisme*.

Of this Conclusion there is no great doubt, but because some of the *Anabaptists* doe deny the *Sacrament of Baptisme* to succeed in the room, place, and use of *Circumcision*, bee pleased to observe how plain the *Apostle* makes it, *Coloss. 2. 8, 9, 10, 11, 12.* where the *Apostles* scope is to dissuade the beleiving *Christians* from the rudiments of the world, and *Jewish Ceremonies*, and observations upon this ground, that we are compleat in *Christ*, and that in him as in the head, the *Church* hath all perfections, and because he would take them wholly off from *Circumcision*, the use wherof ingaged them to the use of the rest of *Jewish Ceremonies*, he tels them, that in *Christ* wee are circumcised with a *Circumcision made without hands* (a better *circumcision* then the *Jewes* was) in putting off the body of the sinnes of the flesh by the *circumcision of Christ*. And whereas the *Jewish teachers* would be ready to object that the receiving of the inward grace of *Circumcision*, did not make them so compleat as *Abraham* and his seed was, because they also had an outward sensible signe whereby they might bee farther perswaded, comforted, and confirmed; to this he answers ver. 12. That neither is this priviledge wanting to *Christians* who have as excellent and expresse a *Sacrament* of it, being buried with *Christ* in *Baptisme*, the effect whereof he there sets down, and therefore they needed not *Circumcision*,

Col. 2. 11, 12
opened.

Gal. 5. 3.

as their false teachers insinuated, thereby directly teaching that our baptisme is instead of their circumcision. And the Analogy lies between two Sacramentall types of the same substance [*regeneration*] to both *Jews* and *Gentiles*. And in truth had not baptisme come in the room of it, the Apostle could not have pitched upon a worse instance then that of Circumcision, which was so much valued by them, and was so great and usefull a priviledge unto them: Nor had there been any reason to have here named baptisim, but that he meant to shew baptisim to Christians, was now in the room of circumcision to the Jews.

Conclusion.
 en.17. That by Gods own expresse order, Infants as well as grown men, were in the time of the Jewes to bee initiated and sealed with the signe of Circumcision: Whether Jewes by nature, or Profelytes of the Gentiles, one law was for them all, if they receive the Covenant, they and their children receive circumcision: and although, as I touched before, this signe was actually applyed only to the males, yet the females were virtually circumcised in them, as is apparent both because
 xod.12.48. the whole Church of the Jews were called the Circumcision, and because by Gods expresse order, no uncircumcised person might eat of the Passeover, which wee are sure the women did as well as the men. And whereas some
 Object. who see which way the strength of this Conclusion bendeth, do alledge, that though Circumcision was to bee applyed to their Infants, yet it was not as a seale of the spiritual part of the Covenant of Grace, but as a national badge, a seale of some temporall and earthly blessings and priviledges, as of their right to the Land of *Canaan*, &c. and that *Ishmael* though he was circumcised for some temporall respects, yet hee was not thereby brought under the Covenant of grace, which was expressly said to be made with *Abraham*, in relation to *Isaac* and his seed.
 Gen.17.18.19,
 21.
 Answer.

In answer, there is nothing plainer then that the Covenant where-

whereof Circumcision was the signe, was the *Covenant of Grace*; *Abraham received Circumcision a signe of the righteousnesse of Faith*, and the *Jewes* received it not as a Nation, but as a Church, as a people separated from the world, and taken into Covenant with God: It is true indeed, that Circumcision bound them who received it, to conform to that manner of administration of the Covenant which was carryed; much, by a way of Temporall blessings and punishments, they being types of spirituall things; but no man can ever shew that any were to receive the Sacrament of Circumcision in relation to these outward things onely, or to them at all, further then they were administrations of the Covenant of Grace; sure I am, the *Profelytes* and their children could not be circumcised in any relation at all to the temporall blessings of the Land of *Canaan* as they were temporall, because notwithstanding their Circumcision they were not capable of receiving, or purchasing any inheritance at all in that Land; sojourne there they might, as other strangers also did, but the inheritance of the Land, no, not one foote of it could ever bee alienated from the severall Tribes to whom it was distributed as their possession by the most High: For all the Land was divided unto twelve Tribes, and they were not any one of them allowed to sell their lands longer then till the year of Jubilee, *Levit. 25. 13. &c.* Yea, I may boldly say, that their Circumcision was so farre from sealing to them the outward good things of the land, that it occasioned and tyed them to a greater expence of their temporall blessings by their long, and frequent, and chargeable journeys, to worship at *Hierusalem*. And as for what was alledged concerning *Ishmael*, the answer is easie; God indeed there declares that *Isaac* should be the type of *Christ*, and that the Covenant of Grace should bee established and continue in his family; yet both *Ishmael* and

Rom. 4. 11.

Deut. 12. 8.

Lev. 25. 13. &c.

the rest of *Abrahams* Family were really taken into Covenant, untill afterward by Apostasie they discovenanted themselves, as also did *Esau* afterward, though he were the Son of *Isaac*, in whose family God had promised the Covenant should continue.

Conclusion.

Fifthly and lastly, the priviledges of *beleevers* under this last and best administration of the *Covenant of grace*, are many wayes *inlarged*, made more *honorable*, and *comfortable*, then ever they were in the time of the *Jews* administration; many *Scriptures* speake of the *inlargement* of their priviledges, not one for the *diminishing*, or *depressing*, or *extenuating* of them; that yoke, that hard and costly way of administration, which neither they nor their *Fathers* were able to beare, is taken off from our shoulders; our *Covenant* is said to be established upon *better promises*, the glory of *theirs* had no glory in respect of *ours*, they were under the bondage of *Infants* under age, in comparison of our *freedom*, we as well as they are called a *holy Nation*, a *peculiar people*, a *chosen generation*, separated to him from all other people, to whom, as well as to them, belongs the *adoption*, the *Covenant*, the *promises*; we as well as they, enjoy him to be our *Father*, and with his dearest Son our *Lord*, are made *Cohaires* of the *Kingdom* of glory; we have all these things with advantage, not only in the clearnesse of the administration, but in some sense in greater extent to persons with us, there is neither male nor female.

b. 8.6.
Cor. 3. 10.
1. 4. 1. &c.

Object.

Some indeed goe about to shew, that in some things the *Jews* had greater priviledges then wee have, as that *Abraham* had the priviledge to be called the *Father of the Faithfull*; that *Christ* should be born of his flesh, *Mary* had the priviledge to be the *Mother of Christ*, and the whole *Nation* this priviledge, that *God* will call in their seed again, after they had been cast off for unbelief many hundred yeers; which priviledges, say they, none of the *Gentiles* have, or can have.

An-

Answer. But these things have no weight: We are inquiring for priviledges which are branches of the *Covenant of Grace*, which every man who is in Covenant with God, might expect from God by vertue of the Covenant, were he a *Jew* or a *Profelyte*, not for any particular or *peculiar* favour to a particular *man*, or *woman*, or *family*, or *tribe*: All these forementioned things, and many other of the like kinde (as the *Ministry* of the *Tabernacle* and *Temple*, to belong to *one Tribe*, the *Kingly Office* to *one Family*; such and such men never to lack a man of their house to *stand before God*) proceeded indeed from *Free-grace*, but were no parts of that Covenant of grace which God made to *Abraham*, and *all his Seed*: For could *every* man in Covenant challenge these things at Gods hand, and that by vertue of the Covenant? Could every one of them promise to himselfe that Christ should be born of his flesh? Or every one of their women that she should be the mother of Christ? Could every one whom God owned to be in Covenant with him, promise by vertue of the Covenant, that their children if cast off by *unbeliefe*, should after many hundred years be again called in? We speak only of such priviledges as were *universall*, and *common to all* who were in Covenant, for which by vertue of the Covenant they might relye upon God; Let any man shew out of the Scripture where our priviledges under the Gospel, are cut short in any of *these* things, and he saith somewhat; and in particular for the case in hand, concerning our Infants right to the Covenant of Grace, and the seale of it, once we are sure the Infant *children* of all *Covenanters* were within the Covenant, and the seale also belonged to them, and by vertue of the Covenant (which is still the same) we plead their interest in it. Let any man shew when and where this was taken away, when the Infant-children of *beleevers* were expunged out of the *Covenant* of grace; certainly whoever will goe about to de-

prive them of it, to cut off such a great part of the comfort of *beleeving parents*, must produce *cleare testimonies*, before they can perswade *beleevers* to part with *either* of them, either their right to the *Covenant*, or to the *seale* of the *Covenant*.

For, first, their Infants interest in the *Covenant*, next to the glory of God, and the salvation of their own soules, is the greatest benefit of the *Covenant of grace*; even this (I say) to have their children belong to Gods Family and Kingdom, and not to the Devils: Certainly, the greatest treasure of Parents is their children, and in them the salvation of their soules: Now how uncomfortable a thing were this to Parents, to take away the very ground of their hope, for the salvation of their children? and I dare affirm it, that we have no ground of hope for any particular person, untill he be brought under the *Covenant of Grace*. All the world, as I have formerly touched, is divided into two *kingdomes*, the Kingdom of Christ, which is the Church; and the kingdom of Satan, which is the rest of the World; now so long as any person is *visibly a Member* of the *kingdom of Christ*, we have no cause to doubt their *election* and *salvation*, untill they visibly shew the contrary, although we know that there are some *reprobate* among them; so on the other side, although we know Christ hath many of his *Elect* to be gathered out of the *Devils* kingdom, yet we have no cause or ground to hope that any particular person is any other then a *reprobate*, being a visible professed member of Satans kingdom, untill hee give hope to the contrary: now what a most uncomfortable abridgement were this of the *Covenant of Grace*, thus apparently to cut off the *Seed of Beleevers* from their visible right in the Church of Christ, and to put them in the visible kingdom of Satan?

And, Secondly, as really unwilling must they look to find

find Parents, to part with their childrens right to the *Seale* of the Covenant; this their right to the Covenant being all the ground of hope that *beleewing Parents* can have that their Infants who die in their Infancy, are saved, rather than the Infants of *Turkes*, had need bee sealed, if they live untill they are grown men, and give other signes of grace, they may conceive good hopes of them, though they were not sealed with a Sacramentall seale: This therefore is apparent, that the cutting off our priviledges & comforts in these two were a great abridgment of the priviledges of the new Covenant, and would put the *Seed of Abrahams* faith into a farre worse condition in regard of their posterity, then the *Seed* of his flesh were in: And the Jews in *Act. 2. 39.* if this Doctrine had been preached to them, might have replied unto *St. Peter*, when he exhorted them to be baptized for their childrens good, *Nay, Peter, even therefore* we will not be baptized, for as yet we are sure our Children are in Covenant with God, and reckoned to his family; but if we receive your new way, our children must be counted to the kingdom of the Devill; and so might they in *Coloss. 2.* when *Paul* told them they need not be circumcised, because Baptism came in the room of it, they might have replied, that though they need not be circumcised themselves, yet they would still circumcise their children, because Baptism was not to be applied to them according to these mens Doctrine.

Upon these five Conclusions, 1. That the Covenant of grace is always the same. 2. That the Infants of those in Covenant, are always reckoned Covenanters with their Parents. 3. That our Baptism succeeds in the room and use of their Circumcision. 4. That by Gods expresse order, their Infants were to be Circumcised, as it was a *seale* of the Covenant. And 5. that our priviledges for our selves and our Children are at least as honourable, large, and

and comfortable as theirs were; The Conclusion follows undeniably, that therefore *the Infants of beleeving parents are to be baptized.*

Against this Argument the Anabaptists object many things. They say the Covenant was not the *same*; some of them say, the children of the *Jewes* were not under the Covenant in relation to *spirituall things*: They say *circumcision* and *baptism* served not for the same ends and uses: They say Circumcision was administred as a Nationall badge, and properly *sealed* temporall blessings. They say, whatever priviledges Infants of *Beleevers* had *before* Christs time, they have *now* none at all; and many such like things: All which I have so fully cleared in this former Discourse, that I suppose I need not adde any more; the main and only Objection remaining, which hath any colour of weight in it, is this.

Object.
We want a command and example.

There is no command, no expresse institution, or clear example in all the New Testament of baptizing of Infants: And in the administration of Sacraments, we are not to be led by our own reason, or grounds of seeming probability, but by the expresse order of Christ, and no otherwise.

Answ.
Though there be no expresse command or example.

If by institution, command and example, they mean an *expresse syllabicall command, &c.* I grant that in so many words it is not found in the *New Testament*; no *expresse* command in the *New Testament*, that they should be baptized; no *expresse* example where Children were baptized; but I also adde, that I deny the consequence, that if *in so many words* it be not commanded in the *New Testament*, it ought not to be done, this is not true divinity, that Christians are not tyed to observe that, which is not expressly and in so many words set down in the *New Testament*; there is no *expresse* reviving of the Laws concerning the forbidden degrees of marriage in the *New Testament*, except of not having a mans fathers Wife, *1 Cor. 8.* no *expresse* Law a-

Which is not necessary.

gainst

gainst Polygamy, no expresse command for the celebration of a weekly Sabbath; are therefore Christians free in all these cases? Yea, in the Point of *Sacraments* there is no *expresse command*, no *example* in all the New Testament, where Women received the Sacrament of the Lords Supper; there is no *expresse command* that the children of *Beleever*s when they are grown, should bee *instructed* and baptized, though instructed by their Parents; *expresse command* there is, that they should teach the *Heathen* and the *Fewes* and make them *Disciples*, and then baptize them, but no command that the children of those that are *Beleever*s should be taught and baptized when they are grown men; nor any example where ever that was done; will any man therefore say, that christian *women* are not to be partakers of the *Lords Supper*, nor the children of *beleever*s when grown men be *baptized*? I think none will be so absurd as to affirm it. If it be laid, though these things be not *expresly* and *interminis* in the New Testament, yet they are there *virtually*, and by *undeniable consequence*: I confesse it is true, so have we *virtually*, and by *undeniable consequence* sufficient evidence for the baptizing of children, both *commands* and *examples*; For, first, we have *Gods command* to *Abraham*, as he was the Father of all *Covenanters*, that hee should *seale his children with the seale of the Covenant*. Now this truth all our *Divines* defend against the *Papists*, that all *Gods commands* and *institutions* about the *Sacraments* of the *Fewes*, binde us as much as they did *them*; in all things which belong to the *substance* of the *Covenant*, and were not *accidentall* unto them; as because *circumcision* is called a *seale of the Covenant*, therefore our *Sacraments* are *seales of the Covenant*: because *circumcision* might be administred but once being the *seale* of initiation; therefore *baptism* being also the *seale* of initiation, is also to be administred but *once*. But that *circumcision* was to be administred upon the *eighth day*

Yet by good consequence we have command for it. Both in the command given to Abraham which reacheth us.

day onely, was an accidentall thing, and therefore bindes not us, the Jewish *Passeover* being to be yearly repeated, bindes us to have a *repetition* of the Sacrament of the *Lords Supper*, which came in roome of it, because this belongs to the substance of the Covenant, both of them being Sacraments for *spirituall nourishment, growth and continuance* in the Covenant; (as the other was for birth and entrance) but that their *Passeover* was to be eaten in an *Evening*, and upon *one set Evening* in the yeare, was *accidentall*, and so binds not us. The like instance I give in our *Christian Sabbath*: the fourth Commandement binds us for the *substance* of it as much as ever it bound the *Jewes*; There God once for all separated one day of seven to be sacred to himselfe, and all the world stood bound in all ages to give unto God *that one day of seven*, which should be of his own choosing. Now *untill* Christs time, God chose the *last day* of the seven to be his Sabbath, and having by the *death and resurrection* of our Lord Jesus, put an end to the *Saturday Sabbath*, and surrogated the *first day* of the week instead thereof to be the *Lords day*, we need no *new* Commandment for the keeping of the *Lords day*, being tyed by the fourth Commandment to keep that day of seven which the Lord should choose, the Lord having chosen *this*, the fourth Commandment binds us to *this*, as it did the *Jewes* to the *former*: so in the like manner, I say, in the Sacrament of Baptism.

When God made the Covenant with *Abraham*, and promised for his part to be the God of him and his seed, what God promised to *Abraham*, we claime our part in it, as the children of *Abraham*, and what God required on *Abraham's* part for the *substance* of *obedience*, we all stand charged with, as well as *Abraham*; wee as *Abraham* are tyed to *believe*, to *love* the Lord with all our heart, to have our heart *circumcised*, to walk before God in uprightnesse, to *instruct* our Children, and bring them up for God
and

and not for our selves, nor for the *Dévil*, to teach them to worship God according to his revealed will, to train them up under the Ordinances and institutions of Gods own appointment: All these things Gods Command to *Abraham* charges upon all the Children of the Covenant, though there were no *expresse* reviving these Commands in any part of the *New Testament*, and therefore consequently that command of God to *Abraham* which bound *his seed of the Jews*, to train up their children in that manner of worship which was *then* in force, binds the seed of *Abraham*, *now* to train up their children in conformity to such Ordinances as *now* are in force.

And the same command which injoynd *Abraham* to *seale* his children with the *seale* of the Covenant, injoynes *us* as strongly to *seale* ours with the *seale* of the Covenant, and that command of God which *expressely* bound *Abraham* to *seale* his with the sign of *Circumcision*, which was the Sacrament *then* in force, *pro tempore*, doth *virtually* binde us to *seale* ours with the sign of *Baptism*, which is the Sacrament *now* in force, and succeeds in the room of the other by his own appointment.

There is one command by *cleare* consequence, another you shall finde, *Mat. 28.* where our Saviour bids them *Goe and teach all Nations, Baptizing them in the Name of the Father, and of the Sonne, and of the Holy Ghost:* Where you have two things: First, *What they were to doe;* Secondly, *To whom they were to doe it.* They were to *preach and teach all things which hee had commanded them,* that is, they were to preach the *whole Gospel, Mark. 16. 15.* The whole Covenant of Grace, containing all the promises, whereof this is one, *viz. That God will bee the God of beleevers, and of their seed, that the seed of beleevers are taken into Covenant with their Parents.* This is a part of the Gospel preached unto *Abraham*, and they were to *Baptize them,* that is, to ad-

And in *Matth.*
28. 19. opened
and explained

minister baptism as a *Seale* of the Covenant to *all* who received the Covenant. Secondly, wee have the *persons* to whom they were to do this, *all Nations*, whereas before the Church was tyed to *one Nation*, *one Nation* onely were Disciples, now their Commission was extended to make *all Nations* Disciples, every Nation which should receive the *Faith*, should bee to him now, as the peculiar Nation of the *Jewes* had been in time past. In a word, *Nations* here are opposed to the *one Nation* before. Now we know when that *one Nation* of the *Jewes* were made Disciples, and circumcised, their Infants were made Disciples, (made to belong to Gods Schoole) and circumcised with them, when that Nation was made Disciples in *Abrahams* loynes, and circumcised, their seed also was the same when that Nation was taken out of Egypt, and *actually* made Disciples, their children were also with them, and wee know that in every Nation the *Children* make a great part of the Nation, and are alwayes included under *every* administration to the Nation, whether promises or threatnings, priviledges or burthens, Mercies or Judgements, unlesse they bee excepted; so are they in Cities, in Families, it being the way of the Scripture, when speaking *indefinitely* of a People, Nation, City; or Family, to bee either saved or damned, to receive mercies or punishments, expressly to except *Infants* when they are to be excepted, as wee see in the judgement that befell *Israel* in the Wilderness, when all that rebellious Company that came out of *Egypt*, was to perish by Gods righteous doom, their little ones were expressly excepted, *Numb. 14. 31.* and in the Covenant *actually* entred into by the body of the Nation, *Neh. 10.* it is expressly limited to them who had knowledge and understanding. And the Disciples who received this Commission knew well, that in all Gods former administrations, when any Parents were made Disciples, their

children

children were taken in with them to appertaine to the same schoole, and therefore it behooved the Lord to give them a caution for the leaving out of *Infants* in his new administration, that they might know his minde, had he intended to have them left out, which that ever he did in word or deed, cannot be found in the Scriptures.

If it be said, they are not capable of being Disciples:

Object.
Answ.

I answer, even as capable as the Infants of the Jews, and Profelytes were, when they were made Disciples: and beside, they are devoted to be Disciples, being to be trained up by the *Parents*, who are from their infancy to teach them the knowledge of Christ, and at the present, they are capable of his *owne* teaching: and sure I am, in Christs own dialect, to *belong to Christ*, and to be a *Disciple* of Christ, or to bear *the name* of Christ, is all one; and that such Infants doe belong to Christ, and beare the name of Christ, I have sufficiently proved already.

Matth. 10. 42.
Mark. 9. 41.
Mat. 18. 5.

And I desire it may be seriously weighed whether that expression, *Act. 10. 15*. Now therefore why tempt ye God to put a yoke upon the necks of the *Disciples*, do not necessitate us, to give the name of *Disciples* to *Infants*, as well as to *grown men*: for I reason thus, All they upon whose necks those false Teachers would have put the yoke of circumcision are called *Disciples*, & to be called Disciples: but they would have put the yoke of circumcision upon *Infants*, as well as *grown men*: therefore Infants as well as grown men are called Disciples and to be called so. The *major* is undeniable, the *minor* I prove thus: They who pressed circumcision to be in force, according to the manner of *Moses Law*, and would put it upon their necks *after the manner of Moses his Law*, they would put it upon Infants of those who were in Covenant with God, as well as upon the necks of those who were grown men, for so *Moses Law* required: but these false teachers pressed circumcision to be *so* in force, as is apparent, *Act. 15. 1*.

A. 2. 38, 39.

Another command by good consequence for the baptizing of Infants, you shall finde in that forementioned place where the Apostle exhorted them to repent & be baptized, &c. *Because the promise was made to them and to their children,* which, as I shewed you, clearly proves that the Children of such who beleve and are baptized, are taken into Covenant, and therefore by good consequence they also are to receive the seale of the Covenant. The Text not onely shewing that they are within the Covenant, but also that a *right to Baptisme is a consequence* of being within the Covenant. Thus for Commands: for Examples, though there should be none, there is no great argument in it, when the rule is so plain, yet we have examples enough, by good consequence, for you shall finde the Gospel took place, just as the old administration, by bringing in *whole families together*; when *Abraham* was taken in, his whole Family was taken in with him; when any of the Gentiles turned Profelytes, ordinarily their Families came in with them: so in this new Administration, *usually* if the *Master* of the House turned Christian, his whole *family* came in and were baptized with him; The whole household of *Cornelius*, the first converted Gentile, *Act. 11. 14.* the household of *Stephanus*; the household of *Aristobulus*; the household of *Narcissus*; the household of *Lydia*; the household of the *Gaoler*; these are examples not to be contemned.

And whereas some object against this Argument, taken from whole Families; that the argument is at least as strong to prove that the Jewish Infants did eat the Passeover, because not only severall Families might, but did, and that by Gods appointment, eat the Passeover.

I Answer, by denying the consequence, the argument is not so strong, for the one as for the other; because no other Scripture shews that the Passeover doth belong to Infants; but we have other plain Scriptures proving that Baptisme

is in the room of Circumcision, which belongs therefore to Infants, as well as grown men: if any can instance of any families of *Gentiles* who were circumcised, the consequence were good, *Therefore Infants were*, if there were any Infants, because other Scriptures shew that circumcision belongs to Infants as well as grown men, but in this case the argument is not good.

So much for my first and main Argument, they are *fæderati*, and therefore must be *signati*, they are under the Covenant of Grace, and therefore are to be signed with the seale of admittance into the Covenant.

The second Argument, to whom the *inward grace* of Baptism doth belong, to them *belongs the outward sign*, they ought to have the *signe*, who have the *thing signified*; the *earthly part* of the Sacrament must be granted to them who have the *heavenly part*: but the *Infants* of beleevers, even while they are Infants are made partakers of the inward Grace of Baptisme, of the heavenly and spirituall part, as well as grown men: therefore they may, and ought to receive the outward sign of Baptism. 2 Argument.

The *major Proposition*, that *they who are made partakers of the inward grace, may not bee debarred of the outward sign*, is undeniable, it is *Peters argument*, *Act. 10. Can any man forbid water that these should not bee baptized, who have received the Holy Ghost as well as wee?* and again, *Act. 11. For as much as God gave them the like gifts as hee did unto us, what was I that I could withstand God?* And this is so clear, that the most learned of the Anabaptists doe readily grant, that if they knew any Infants to have received the inward grace, they durst not deny them the outward sign, and that the particular Infants, whom Christ took up in his Armes and blessed, might have been baptized. And for the assumption or *minor*, That the *Infants of Beleevers, even while they are Infants, do receive the inward grace, as well as grown men*, is as plain,

Acts. 10. 47. &
11. 17.
Mark. 10.

Cor. 7. 14. plaine, not only by that speech of the Apostle, who saith, they are holy, but our Saviour saith expressly, Mark. 10. That to such belongs the kingdom of God, as well as to grown men: And whereas some would evade it, by saying that the Text saith not, to them belongs the Kingdom of God, but of such is the Kingdome of Heaven, τοῦ οὐρανοῦ, of such like, that is, such as are graced with such like qualities, who are humble and meek, as children are, and that Luk. 18. is parallel to this, in the meaning of it, Whosoever doth not receive the Kingdome of Heaven as a little childe, hee shall not enter therein.

But I answer, though it be true that in other places this is one use that Christ makes of an Infants age and condition, to shew that such as receive the Kingdom of Heaven, must be qualified with humility, &c. like unto children: yet here it cannot be his meaning, because his argument is, suffer them to come to mee and forbid them not, because of such is the Kingdome of God, that is, my Church and Kingdom is made up of these as well as of others. This was the very cause why the Disciples rebuked those who brought the children to Christ, because they were little, not fit to be instructed, and therefore not fit that Christ should be troubled about them; this Christ rebukes in them, and tels them that the littlenesse of children, is no argument why they should be kept from him: Suffer them, said he, to come, and forbid them not, for of such is the Kingdome of God: and what kinde of argument had this been, if the Text should be interpreted as these men would have it, Suffer little children to come unto me, that I may touch them, take them up in mine armes, put my hands upon them, and blesse them, because the Kingdom of God belongs to them, who have such like qualities, who resemble children in some select properties? By the very same ground, if any had brought doves, and sheepe to Christ, to put his hands upon them, and blesse them, the Disciples had been

been liable to the *same reproofe*, because of *such* is the Kingdom of God, such as are partakers of the Kingdom of God, must be indued with such like properties.

Beside, what one thing can be named belonging to the initiation, and being of a Christian, whereof Baptisme is a seale, which *Infants* are not capable of, as well as *grown men*? they are capable of receiving the *Holy Ghost*, of *union with Christ*, of *adoption*, of *forgivenesse of sins*, of *regeneration*, of *everlasting life*, all which things are signified and sealed in the Sacrament of baptism: and it is *further* considerable, that in the working of that inward grace, of which baptism is the sign and seal, all who partake of that grace, are but *meere patients*, and contribute no more to it, then a *childe* doth to its own begetting, and therefore *Infants* as fit Subjects to have it wrought in them as grown men, and the most grown men are in no more fitnesse to receive this grace when it is given them, in respect either of any *faith* or *repentance*, which they *yet* have, then a very little childe, it being the primary intention of the Covenant of Grace, in its first work, to shew what Free Grace can and will do to miserable nothing, to cut miserable man *off from the wilde Olive*, and graffe him into the true Olive, *to take away the heart of stone*, *to create in them a heart of flesh*, *to forgive their iniquities*, *to love them freely*, what doth the most grown man in any of these, more then an Infant may do? being *only passive* in them all; and of this *first* grace is the Sacrament of baptism properly a seal: and who ever will deny, that *Infants* are capable of these things as well as *grown men*; must deny that any Infants dying in their Infancy are saved by Christ.

Against this argument severall things are objected: which I shall endeavour to remove out of the way.

First, It is said, that although Infants are capable of these things, and they no doubt are by Christ wrought in many Infants; yet may not we baptize them, because, ac-

Mat 3.
I Cor. 12. 13.
Gal. 3. 27.
Titus 3. 5.
Mark. 1. 3.

Object. 1.

according to the Scripture pattern, both of *Christs* command, *Mat. 28.* in his institution of Baptism, where this was injoynd; and *Fohn* the Baptist, *Christs* Disciples, and Apostles, They alwayes taught and made them Disciples by teaching, before they baptized any.

Answer.

I answer, First, that of *Matth. 28.* is not the institution of Baptism, it was instituted long before, to be the Seale of the Covenant; it is only an enlargement of their Commission, whereas before they were to goe *onely to the lost sheepe of the house of Israel*, now they were to go unto *all the world*. And beside, it is no where said, *that none were baptized*, but such as were *first taught*, and what reason wee have to beleve the contrary, you have before seen.

Secondly, It is said indeed, that they taught and baptized, and no expresse mention made of any other: but the reason is plain, there was a new Church to be constituted, all the Jews who should receive Christ, were to come under *another administration*, and their Infants were to come in only *in their right*, and the Heathen Nations who were to be converted to Christ, were yet wholly without the Covenant of Grace, and their children could have no right untill themselves were brought in; and therefore no marvaile, though both *Fohn*, and *Christs* Disciples, and Apostles, did teach before they baptized, because *then* no other were capable of baptism: but when once themselves were instructed and baptized, *then* their children were capable of it, by vertue of the Covenant. If any in the Jewish Church had received Commission, to go and make other Cities, *Profelytes* to them, their Commission must have run thus, *Go teach and circumcise*, would it therefore have followed, that none might bee circumcised, but such as were first taught?

Object. 2.

But it is expressly said, *That hee that beleeves and is baptized, shall bee saved*; Faith in Christ is the Condition, upon which

which men may be baptized: and this is the most common objection among the *Anabaptists*: *Unbelievers may not be baptized, children are unbelievers, therefore they may not be baptized.* We have, say they, cleare evidence, that *Faith* is a condition required in those that are to be baptized, no evidence of *any other* condition that makes them capable of Baptism. Others of them adde, that under an affirmative command, the negative is to be included, beleeving is the affirmative, unbelieving is the negative, therefore where beleevers are commanded to be baptized, unbelievers are forbidden to be baptized: this objection they much glory in, and some of them dare all the world to answer it.

Answer.

I Answer first, but if this argument have any strength at all against the *Baptizing* of Infants, it hath much more strength against the *salvation* of Infants; it is said expressly he that *beleeveth, and is baptized, shall be saved; but he that beleeveth not, shall be damned*: there ye have both the *negative* and *affirmative* set down; Hee that beleeves shall be saved, hee that beleeves not shall be damned; now I frame their own Argument thus, against the *salvation* of Infants, *All unbelievers shall be damned, all Infants are unbelievers, therefore they shall be damned*; now look at what doore they will goe out, for the *salvation* of infants, at the same will we go out, for the *baptizing* of infants; how ever they will evade the *one*, we shall much more strongly evade the *other*; if they say this Text is meant of *grown men*, of the way which God takes for the *salvation* of grown men, *Infants* are saved another way, upon other conditions; the same say we of infants baptism, the Text means of the condition of baptizing of grown men, infants are baptized upon other conditions; if they say, infants though they cannot have *actuell* Faith, they may have *virtuall* Faith, Faith in the *seed and roote*, the same say we; if they say, though Infants have not Faith, yet they may have that which is

Mark. 16. 16

Analogous to faith, the same say we, they have somewhat which hath *analogie* to faith, and as effectually to make them capable of baptism, as of salvation.

Secondly, I answer, *it is no where said unbelievers*, (or rather *Non-beleivers* it should be said) *may not be baptized*; it is said indeed, *Hee that beleeveth and is baptized, shall be saved*; and it is said, *That he that beleeveth with all his heart, may be baptized*; it is no where said, that *he that beleeveth not, may not be baptized*: Therefore I deny the consequence, if all *beleivers* must be baptized, then no *unbeleivers*, or *non-beleivers* may be baptized; these two are not here intended by way of opposition, Christ excludes *Infants* neither from baptism, nor from salvation for want of Faith, but *positive unbelievers*, and such as refuse the Gospel he excludes from both: The stone upon which these men stumble, is the ignorance in the opposition in the Scripture they bring, which is not between *Beleivers*, and *their Children*, but between *them*, and *unbeleiving and profane persons*, who are shut from the Lords Covenant, *Baptism*, and *Salvation*.

Object. 3.

But suppose they are capable of the inward grace of baptism, and that God doth *effectually* work it in *some* of the *Infants of beleivers*, is that sufficient warrant for us to baptize *all* the *Infants of Beleivers*? If we *knew* in what *Infants* the Lord did work *this*, we might baptize *those* *Infants*, say *some of them*, but that he doth not make known to us, we cannot know of any *one* *Infant* by any ordinary way of knowledge, that they are inwardly baptized with the Holy Ghost; and therefore we may not baptize any of them, but wait to see *when* and in *whom* God will work the *thing signified*, and then apply the *sign* to them.

Answer. Our knowledge that God hath effectually wrought the thing signified, is not the *condition* upon which we are to apply the *signe*, God no where requires that we should

should know that they are inwardly and certainly converted, whom we admit to the Sacrament of Baptism; the Apostles themselves were not required to know *this* of those whom *they* baptized, if they were, they sinned in baptizing *Simon Magus, Alexander, Hymenaeus, Ananias* and *Saphira*, with others: we are indeed required to know that they have in them *that condition* which must warrant us to administer the sign, not *that* which makes them possess of the thing signified; fallible conjectures are not to be our rule in administering of Sacraments, either to Infants or grown men, but a known rule of the word, out of which rule we must be able to make up such a judgement, that our administration may be of faith, as well as out of charity: In baptizing of grown men, the Apostles and Ministers of Christ administered the signe, not because they conjectured that the parties were inwardly sanctified, but because they made that profession of faith and holiness of which they were sure, that whoever had the thing in truth, were received by Christ into inward Communion with himself, and that whoever thus made it, that Christ would have them received into the communion of his Church, though possibly for want of the inward work they were never received into the inward communion with Jesus Christ: indeed when such a confession was made, christian charity which always hopeth the best, and thinketh no evill, bound them to receive them, and think of them, and converse with them, as with men in whom the inward work was wrought, untill they gave signes to the contrary; but this their charity, or charitable conjecture was not the ground of their admitting them to the Ordinance, but the profession and confession of the party, made according to the Word, which they were bound to rest in; yea, I greatly question, whether in case *Peter* or *Paul* could by the Spirit of revelation have known that *Ananias* or *Alexander* would have proved no better then hypocrites, whether they either

would, or ought to have refused them from Baptism, whilst they made that *publike profession and confession*, upon which others were admitted who in the event proved no better then those were. So that I conclude: not our *knowledge* of their *inward Sanctification*, is requisite to the admitting of any to baptism, but *our knowledge of the will of Christ*, that such who are in such and such condition, should by us be received into the communion of the Church: and in this the rule to direct our knowledge, is as plain for *Infants*, as for *grown men*, the rule having been always *this*, That *grown men, who were strangers from the Covenant of God*, Unbelievers, Pagans, Heathens, should upon *their being instructed, and upon profession of their Faith, and promise to walk according to the rule of the Covenant*; be received and added to the Church, and made partakers of the seale of their entrance, and their *Infants to come in with them*; both sorts upon their admission to be charitably hoped of, untill they give signes to the contrary, charity being bound from thinking of evill of them, not tyed to conclude certainly of any of them, because they ought to know that in all ages, *all are not Israel who are of Israel, and that many are called, but few are chosen.*

Object. 4. But all who enter into *Covenant*, and receive the seale of the *Covenant*, must *stipulate for their parts*, as well as *God* doth for *his*, they must *indent* with *God* to perform the *beleevers* part of the *Covenant*, as well as *God* doth to perform *his part*, as even *this Text*, 1 *Pet. 3.* requires, That *Baptism* which saves us must have *the answer of a good conscience to God*: now although it be granted, that *Infants* are capable of receiving the *first grace*, if *God* be pleased to work it in *them*; yet what answer of a good conscience can there be from *Infants* unto *God*? they having not the use of *Reason*, and not knowing what the *Covenant* means?

Ans^r.

Ans^w. The Infants of the *Jews* were as much tyed as the Infants of *beleevers* under the Gospel, every one who was circumcised was bound to keep the Law, Gal. 5. and these men professe that *Israelitish* Infants were within the old Covenant, when yet they knew not what it meant, nor could have the same use of it with their Parents and others of discretion. Look what answer they will make for the *Jews* infants, if true, will abundantly satisfie for the Infants of *beleevers* under the Gospel.

Ans^w.

Secondly, God seales to them presently, their name is put into the deed, and when they come to years of discretion, to be *adulti*, then in their own persons they stand obliged to the performance of it; in the mean time *Jesus Christ*, Heb. 7. 22. who is the surety of the Covenant, and the surety of all the Covenanters, is pleased to be their surety; we know when severall parties stand obliged in the same bond, they may seale at severall times, and yet be in force afterward together; or even a childe sealing in infancy, may *agnize* and *recognize* that sealing, when they come to years of discretion; if then they will renounce it, as done when they understood not, they may free themselves if they please, if they finde the former act an inconvenience or burden to them: so is it here, God of his infinite mercy is pleased to seale to Infants while they are such, and accepts of such a seale on their parts, as they are able to give in their Infant age, expecting a further ratification on their part, when they are come to riper years, in the mean time affording them the favour and priviledge of being in Covenant with him, of being reckoned unto his kingdom and family, rather then of the Devils; if when they are grown men they refuse to stand to this Covenant, there is no hurt done on Gods part, let them serve another God, and take their lot for time to come.

But what benefit comes to children by such kinde of sealing *Object. 5.*
ling

ling as this is? it seems then (say they) by your own confession, that this is but a *conditionall sealing* on Gods part, *viz* that they own it, and ratifie it when they come to age, and if they then refuse to stand to it, all is then nullified, were it not therefore better to defer it to their years of discretion, to see whether they will *then* make it their own voluntary act, yea, or no?

Answer.

Ans. 1. This objection lay as strongly against Gods wisdom in requiring the *Fewes* Infants, even in their Infancy thus to seale; and therefore argues no great wisdom or modesty in men, who would thus reason with God about his administrations. 2. God hath other ends and uses of applying the seale of the Covenant to them who are in Covenant with him, then their *present gain*, it's a *Homage*, *Worship*, and *Honour* to himself, and it behoves us even in that respect, *to fulfill all righteousness: when Christ was baptized and circumcised*, he was unfit for the Ordinance, through his *perfection*, as Children through their *im-perfection*, being as much *above them*, as Children are *below them*.

3. I Answer; The benefit and fruit of it at the present is very much, both to the *Parents* and to the *children*; to the Parents first, whilst God doth hereby honour them to have their children counted to his Church, to his Kingdom, and Family, to be under his wing and grace, whilst all the other Infants in the world have their visible standing under the Prince, and in the kingdom of darknesse, and consequently whilst others have no hope of their childrens spiritual welfare, untill they be called out of that condition, these need not have any doubt of their childrens welfare, if they dye in their *Infancy*, nor if they live untill they shew signes to the contrary: God having both *reckoned* them unto *his people*, and given them *all the meanes of salvation*, which an *Infants* age is capable of.

Second.

Secondly, here is much priviledge and benefit to the children, when as (beside what inward secret work God is pleased to work in them) they being Members of the Church of Christ have their share in the Communion of Saints, are remembered at the throne of Grace, every day by those that pray for the welfare of the Church, and particularly in those prayers which are made for his blessing upon his Ordinances.

And lastly, it's no small priviledge to have that Seale bestowed upon thē in their *Infancy*, which they may *afterwards* plead when they are *grown* and come to *fulfill the condition*.

Object. 6.

But if their being capable of the spirituall part, must intitle them to the outward sign, why then doe we not also admit them to the Sacrament of the Lords Supper, which is the seal of the *Covenant of Grace*, as well as the Sacrament of Baptism? And this is urged the rather, because (say they) the *Infants* of the *Jewes* did eat of the *Passover*, as well as were circumcised; now if *our* Infants have every way as large a priviledge as the *Infants* of the *Jewes* had, then can wee not deny them the same priviledge which their *Infants* had, and consequently they must partake of the one Sacrament, as well as the other.

I answer, that Infants are capable of the grace of *Baptisme*, we are sure, not sure that they are capable of the grace signed and sealed in the Sacrament of the *Lords Supper*: for though both of them are seales of the New Covenant, yet it is with some difference; Baptisme properly seales the *entrance into it*, the *Lords Supper*, properly the *growth, nourishment and augmentation of it*; Baptism for our *birth*, the *Lords Supper* for our *food*; now Infants may bee *born* again while they are Infants, have their *Originall* sin pardoned, bee *united* to Christ, have his *Image* stamp upon them, but concerning the *exercise* of these graces and the *augmentation* of them in Infants, while they are Infants,

Answer.

the Scripture is altogether silent, and for what is said concerning the Infants of the *Jewes* eating the *Passover*, to which our Sacrament of the Lords Supper doth succeed, there is no such thing mentioned in all the Book of God; it is said indeed that the severall families were to eat their Lambe, if the household were not too little for it, and that when their children should ask them what that service meant, they should instruct them about the meaning of it; but no *word injoyning*, nor any *example* witnessing, that their little children did eat of it. If they say (as some of them doe) that *those* little ones, who were able to *enquire concerning the meaning* of that service, and capable to receive instruction about it, did eat of the *Passover* with their Parents; I answer, (although the Scripture speaks nothing of their eating, yet if that be granted) it is no prejudice to us, because the Gospel prohibites not *such* yong ones from the Lords Supper, who are *able to examine themselves, and discern the Lords Body*.

Thus have I according to my poor ability made good this second argument also, and vindicated it from all objections of any weight which I have met withall to the contrary, it remains that I winde up all, with a brieve Application.

And first it serves for just reproofe of the Anabaptists, and all such as by their rash and bloody sentence condemn Infants, as out of the state of *Grace*; it's a great sinne to passe sentence upon any particular person for any one act, as was that of *Eli*, concerning *Hannah*, how much more heinous is it to condemne all the Infants of the whole Church of Christ, as having nothing to doe with the Covenant of *Grace*, or the seale of it? Wee read of *Herod* the Tyrant, that he destroyed all the children in *Bethlehem*, and the *Coasts* thereof from two years old and under; is not this a farre more cruell sentence, to set these in no better state then Pagans and Infidels, *Without Christ, aliens* from

Exod. 12. 3, 4.
6, 27.

1 Cor. 11.

Application.
First, for re-
proof of the
Anabaptists.

1 Sam. 1.

Mat. 2. 16.

Ephes. 2. 12.

from the Common-wealth of Israel, as strangers from the Covenant of promise, having no hope, and without God in the world? Can any sober Christian think this a small fault? Our blessed Saviour saith, *It is not lawfull to take the Childrens bread and give it to dogs*, but these men take *Children*, and in their judgement, conclude them for no better then *dogs*; *baptism* is the bread of the Lord, which he would have given to his children, and to deny it to them as none of their right, is to make them no better then *dogs*. The Prophet *Elisha* wept when he looked upon *Hazael*, because he foresaw that he would dash the infants of *Israel* against the wall, and even *Hazael* thought himself worthy to be esteemed a *dog* if ever he should do such a thing. But certainly, thus to dash all Infant children of *beleever*s out of the Covenant of Grace, (as much as in them lyeth) & to deprive them of the seale of it, is in a spirituall sense farre more heavy. And I dare appeale to the tender bowels of any beleiving Parents, whether it were not easier for them to think that their *Infants* should be dashed against the stones, and yet in the mean time to die under Christs *wing*, as visible Members of his Kingdome, Church and Family, rather then to have them live, and behold them to have a visible standing *only* in the Kingdom of the Devill: These men know not how much they provoke Christs displeasure against themselves; Hee was greatly displeased with his own Disciples for forbidding litle children to come unto him; and one day such men will know, that he is much more displeased with them, who with so great violence oppose the bringing of *beleever*s children unto his holy Sacrament, that with unspeakable wrong, injury, and slander, they prosecute all the Ministers of Christ, who give *Infants* this their due, condemning them for Ministers of Antichrist, and limbes of the Beast; yea, some of them proceeding so farre, as condemning all the Churches of Christ, to bee no Churches,

ches, who cast not their children out of the Covenant of Grace, and the seale of it, and doe cry out upon the Baptizing of *Infants*, as one of those great finnes which bring and continue all our judgements upon us. The Apostate Emperour *Julian* is justly cryed out upon for his cruelty against the Christians, for denying to their *bodies* humane Sepulture; how much more cruell is it to deny to the souls of *Infants* the just priviledge and benefit of the Covenant of Grace? We know he did it out of hatred to Christianity, which I am farre from charging upon these men; but if we compare the sentence and fact of the one with the other, we shall finde the latter (bee their principle what it will) farre more injurious to the Church of Christ then the other: The Lord in mercy give them to see how unjust that sentence, and how heavy that doom is, which they thus passe, not only upon Infant children, but upon all the Churches of Christ; and seriously to consider, whether the Lord, who once in his displeasure threatned to dash their Infants against the Stones, who had dasht the Infants of the children of *Israel* against the stones, will indure it at the hands of any to expunge the Seed of the faithfull out of his Covenant, and to drive them from his City and Kingdom after this cruell manner.

Psal. 131. 8, 9.

Use 2.

To Parents.

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For their comfort.

Secondly, how much may this comfort the Soule of every beleeving Parent, to behold this great love and goodnesse of God in his Covenant of Grace to them and their posterity, that not only themselves, but even their Infants for their sakes, should be reckoned to the household of God, put into the Ark, wrapped up in a Covenant of Love, brought under the wing of God? When God had promised to *David*, that hee should have a Son to whom God would bee a Father, and that all his posterity should after such a gracious manner be regarded; his heart was even ravished with it, *O Lord God*. (said hee) *what am I, and what is my house,*

house, that thou hast brought mee hitherto? and this was yet a 2 Sam. 7. small thing in thy sight, O Lord God, but thou hast spoken also of thy servants house for a great while to come, and is this the manner of men, O Lord God? And even so should Christian Parents break out into admiration of his goodnesse, in taking their children into that gracious Covenant, which is not onely the womb and vessell, but also the well-head of so many mercies, which are terminated, not in themselves, but flow down to their posterity from generation to generation.

And this is yet more admirable in our eyes, when wee seriously consider, how unclean and filthy, how viperous a brood they are, as proceeding out of our loines, empty of all goodnesse, full of all wickednesse, an unclean Leprosie having bespread them from the crown of the Head to the sole of the Foot, fit onely to bee cast into the open Field, to the loathing of their persons, in the day that they are born, as all the rest of the world are; and that God should set his heart upon such as these, to take them thus neere unto Himself, when he passes by both Parents and Infants of all the world beside, how would our hearts melt in his praises, if wee could consider these things?

Esa. 16.
Ezek. 16. 5.

2. How should this ingage all Christian Parents to look to the education of their children, to bring them up in the nurture and fear of the Lord? Its a wofull thing to consider the *wretched carelesnesse* of many Parents; yea, not onely carelesnesse, but *ungodlinesse* of many Parents; who prostitute their children to the *Deuill* and his service, after they have *consecrated* them to *Christ* by baptism; traie them up in ignorance, profanenesse, &c. To whom God may say, as hee did to that Harlot, *Ezek. 16. Thou hast taken my Sons and my Daughters, whom thou hast born unto mee, and these thou hast sacrificed unto Devils.* A generation of wretched men, who take more care of their *Hogs* and *Dogs*, then they doe

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time past.
Ezek. 16. 26
Psal. 106 37

of their *Infants* immortall soules, nourishing the former, murdering the latter; that we may say of them, as *Augustus* did of *Herod*, that it is better to bee *Herods Hog* then his *Son*. I have of en heard a sad Story of a wretched Woman, who perswaded her Daughter to yeeld to the lust of a rich man, in hope he would marry her, as hee had promised to doe; which she did, and presently after fell sick and dyed; The wretched mother hereupon grew distracted, and in her madnesse cryed out, *O my Daughters soule, my Daughters soule, I have damned my Daughters soule*: Verily, thus may many Parents cry out upon themselves for murdering their Childrens soules; and their Children may wish that they had been either Dogges, or Swine, rather then their Sons or Daughters; miserable children, of miserable Parents! what will such Parents answer God, when hee comes to demand his children of them? Suppose a Prince or Noble man should put a Childe to Nurse unto some mean man, and pay them well for the education of it; or rather suppose a great man should adopt the child of a poor man to be his own, and should say unto this poore man, as *Pharaohs* daughter said to *Moses* mother, *Bring up this Childe for me, and I will give thee thy wages*, and after ward comming to see this childe, should find they had lamed the childe, and taught it nothing but to speak evill of them, and to fight against them: think I pray you what they would say, or doe to this wretched man. How much more abominable is the sin of many Parents, who by their own carelesnesse, and vile example, leaven their children with principles, and lead them in wayes quite contrary to the Covenant of grace, tending to nothing, but to dishonour God, and to their own destruction. If any of you have been guilty of it in time past, be deeply humbled for it, crave mercy and pardon; and for time to come, endeavour to doe the part of a *nursing Father* or *Mother* for Christ, looking upon thy

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thy children, as being Christs more then thine, yea, as not being thine, but Christs, to whom thou hast consecrated them, and therefore (as wise and loving Nurses use to doe) carry them often to their Father for his blessing, and hee will blesse them, and reward thee also; we finde in the second of *Joel*, that in the day of their Fast, they were to *bring their children and set them before the Lord*, that hee might bee moved to compassion for the Childrens sake, whom hee used to call his own; set thou thy Children often before him, intreate him as *Joseph* did his father for his two sonnes, and as they did our Saviour, *Mark. 10.* that hee would put his hands upon them and blesse them; Doe it heartily, humbly, frequently, tell him how deare they are to thee, and the dearer, because he is pleased to own them, tell him their wants, and thy own inability to supply them in any thing, and how easie it is for him to doe it by his Spirit and Grace; *Oh that Ishmael might live in thy sight*, said *Abraham*; Say thou so also, Lord let these children live before thee, *thine they are, and thou gavest them mee to bring up for thee, Oh blesse my labour among them, and make them such as thou wouldest have them to bee.*

And doe not onely pray for them, but *discipline them and instruct them*, acquainting them with the Scriptures, and Catechising them in the Principles of Religion; as the Mother and Grandmother of *Timothy* did him, *Training him up from his infancy, in the knowledge of the holy Scripture*; and bee assured, if thy children may learn from thee to know their heavenly Father, to beleve in him, to love him, and feare him betimes, *that being taught the trade in their youth, they may not forsake it when they are old*: they will then more blesse God for thee, then if thou couldest leave them all the world for their inheritance; it was for *this* that *Solomon* gloried in his father and mother, *Prov. 4. 2, 3.* and for *this* 2 Tim. 1. 5. 3. 15. Prov. 4. 2, 3.

this will thy children rise up and call thee blessed. Thus shalt thou approve thy self a true son of Abraham; Thus shall thy children be blessed with faithfull Abraham; Thus shall the Covenant, the spirituall part and benefit of it, as well as the outward, rest upon thy posterity from generation to generation.

3.
to all bapti-
ed ones.
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pent.

Thirdly, and lastly, This serves for use to all children whom God honours to farre, as in their *Infancy* to bring thus near unto himself, and to use them thus as his owne, and that three severall wayes; First, to *incourage* and *comfort* them to beleeve in him, and rest upon him, for all the good things which hee hath promised in the Covenant of Grace. The Papists, as in some things they give and ascribe too much to Baptisme; making it to take away originall sinne, *ex opere operato*: So in other things they rob Gods people of the comfortable use of it, because they say that when once wee commit actuall finnes wee make shipwrack of Baptisme, and then *Penance* must bee *secunda tabula post naufragium*, a Cockboat after our shipwrack; but this blessed Sacrament serves for a more durable and comfortable use, even to be an *Ark*, as my Text calls it, to carry to Heaven. Know then that whensoever thou findest thy self at a losse, sensible of thy undone condition, findest thy guilt, and filth, and bondage, through sinne, and flyest unto Christ, and thy Conscience witnesseth with thee, that thou wouldest walk for time to come, according to the rule of the Covenant, in uprightnesse, to make God in Christ thy portion, and his word thy guide; So often I say, as thou doest this, mayest thou fly to thy *Baptisme*, and plead it for thy comfort, as wee may plead the *Rainbow* in foule weather against the worlds destruction by water. I have often heard a story of a great Queen, who gave a Ring to a Nobleman, while hee was her Favourite, and willed him to send it to her when hee should stand in
great-

greatest need of her favour, who afterward falling into her displeasure, sent the Ring, which through the treachery of the bearer was not delivered till it was too late: But it shall never happen so to *thee*, doe thou in all thy extremity, shew or send by the hand of faith thy *Seale*, which God hath given thee, plead it confidently, and to thy dying day, it may be an Ark unto thy soule in all cases of *relapse, desertion, temptation*, or whatever else may betide thee, upon the renewing of thy repentance and faith in Christ Jesus.

Secondly, This great love of God in taking us thus neare into his own Family, as his own Children, should make many of us blush, *to remember our unworthy conversation, in times past*; yea, it might make our very hearts to bleed, and make us not only wish we had been *unbaptized*, but even *unborn*, rather then to pollute the holy Covenant, and the seale of it, as we have done with our unhallowed lives: Can it seem a light thing in our eyes, that when God hath left the greatest part of the world, as strangers from his Family and Kingdom, to be under Satans kingdom, and taken us (no better by nature than they are) to be his peculiar ones, into Covenant with him, that hee should swear unto us, to be our God, and hitherto to train us up under such heavenly Ordinances, and we to walk in the mean time as rebels and enemies unto him, like the unbaptized world? can we think our condemnation not to be greater then theirs? Let me a little reason the case with you, Doe you know into what a Covenant the Lord hath taken you? what he hath done for you, and expects from you? have not your Ministers and Parents instructed you in it? Now tell me what is the reason of your unanswerable conversation, is it because you renounce the Covenant, as being made when you understood it not? if so, that you do indeed renounce it, *Take your course, serve the God you have chosen*, yet tell mee (I beseech you) what iniquity is in the

2.
To humble
such as walk
unworthy of
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Lords Covenant? what hurt is there in it? what disadvantage have you met withall? or *where* and *how* do you hope to finde better things, then *God to be your Father, Christ Jesus to be your Saviour, the Spirit to be your Comforter?* to have *your sins pardoned and healed, to be adopted, justified, sanctified, and every way comfortably provided for here, and saved for ever?* Doe the Gods you have chosen to serve, provide better things then these, that you renounce Christ for their sakes? If you say, God forbid you should renounce Christ; No, you hope to be saved by Christ, as well as any other: Then tell me in good sadnesse, doe you expect that Christ should stand bound to perform *his part* of the Covenant, and you left at liberty for *your part*? that he should *love you, and you hate him?* that *he should be your God, and you remain the Devils servant?* that *he should provide Heaven for you, and you walk in the way which leads to hell?* O how much are you deceived! I tell you he hath sworn the contrary, he hath heaped up tribulation and wrath for every soule which doth evil, for the *Few first,* for the *baptized first,* and you will one day finde, that *it had been better you had never lived in his house, nor been trained up under his Covenant, then thus to profane it, and make the blood of it, as an unholy thing.*

3.
 provoke to
 holy life for
 me to come.

Thirdly, this great priviledge should ingage us all for time to come, to make our Baptisma continuall motive to an answerable conversation to live as men who are dead unto sin, and alive unto God; to account that it ought to be as strange, to see a baptized man walk in a sinfull course, as to see a *Spectrum,* a walking Ghost: *Wee are buried with Christ in Baptisme; and how can wee who are dead to sinne live any longer therein?* We are planted into his family, made his Children, have his Spirit dwelling in us; yea, thereby made one with Christ: *All this,* we lay claim to; by our Baptism, shall not this inforce us to live answerably?

ol. 2. 12.

rably? *Luther* tels a Story of a gracious Virgin, who used to get the victory over Satan when he tempted her to any sinne, *Satan I may not doe it*, *Baptizata sum, I am Baptized*, and must walk accordingly: So should we argue, Let base persons live basely, noble and generous men must live nobly; let Turks and Pagans live wickedly, the holy seed must live holily and righteously: keepe it daily in thy thoughts, what thy Baptism ingageth thee unto, and that if thou walk otherwise, it will rise up extreemly to aggravate thy condemnation in the last day. It was a custome in the latter end of the Primitive times, That such as were baptized, did weare a white Stole (a humane Ceremony, to signifie their purity of life which the baptized was to lead, *Fulgentes animas vestis quoque candida signat.*) Now there was one *Elpidophorus*, who after his baptism turned a persecutor; *Muritta* the Minister who baptized him, brought forth in publick the white Stole which *Elpidophorus* had worn at his Baptism, and cryed unto him; *O Elpidophorus! this Stole doe I keep against thy comming to Judgement, to testifie thy Apostasie from Christ*; doe thou in like manner assure thy self, the very Font wherein thou wast baptized, the Register wherein thy name is recorded, will rise up against thee, if thou lead not a holy life: The Covenant is holy, the Seale is holy, let these provoke thee to study to be holy, yea to draw holiness from them. Consider what I say, *And the Lord give you understanding in all things.*

FINIS.



