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Plain Scripture Proof

OF

Infants Church-membership

AND

BAPTISM:

BEING

The Arguments prepared for (and partly managed in) the publick Dispute with Mr. Tombes at Bewdley on the first day of Jan. 1649.

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

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

By RICHARD BAXTER,

A Minister of Christ for his Church at Kederminster.

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

With an Appendix of Animadversions on Mr. Bedfords Tractate, and part of Dr. Wards, which seem to give too much to Baptism.

THE FOURTH EDITION.

Wherein is added, *An Examination of Mr. Ts. PRÆCURSOR.*

AND

A friendly Accommodation with Mr. Bedford.

LONDON,

Printed for T. U. F. T. and are to be sold by John Wright, at the Kings-head in the Old Bailey, 1656.

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[Faint, illegible text, possibly bleed-through from the reverse side of the page]

Mark 10. 14.

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

Mark. 9. 36, 37.

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

Origen. Hom. 8. in Levit.

Quid causæ est cum Baptisma Ecclesiæ in remissionem peccatorum detur, secundum Ecclesiæ observantiam etiam parvulis Baptismus detur, &c. ita
Hom. 14. in Luc. & lib. 5. in cap. 6. ad Roman.

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

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

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

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

Justin. Mart. in Epist. ad Zenam.

(Women) ought to look to their children, because of such is the Kingdome of Heaven.

Cyprian and 65 Bishops in Council (*Epist.* 59. *operum Edit. Goulartii*, pag. 163.) fully determine, that Infants may be baptized before the eighth day (which was *Fidus* doubt ;) There being then no question or doubt once raised, whether they should be at all Baptized.

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

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

The Current Consent of Historians assures us, that *Hyginus* Bishop of *Rome* did first ordain God-fathers, and God-mothers, at the Baptizing of Infants (*Gossips*, as *Dr. Prideaux* calls them, *ut Partinus & Patrina Infantem suscipere in baptismo, ut Fascicul. Tempor. vel Patrimos & Patrimas, ut Platina in vitâ Hygini* :) making no question of their baptism it self, but mentioning it as a usual practice and undoubted duty. (Nor doth any other History speak of any beginning of it since the Apostles times.) Now *Hyginus* lived as *Dan. Paræus* saith, *Anno Dom.* 154. as *Helvicus* 152. as *Prideaux*, 150. as *Fasciculus Tempor.* 144. as *Onuphrius*, 138. But as *Nicephorus* before them saith (*Eccles. Histor.* 1. 3. c. 35.) in the first year of the Emperour *Anto. Pius*, which was according to *Helvicus* himself, 137. And *Ireneus* rehearsing the Catalogue of the Roman Bishops, saith, that *Eleutherius* was in his time, the twelfth from the Apostles ; and *Soter*, *Anicetus* and *Pius* all after *Hyginus* ;

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

Non est tenuior transgressio in interpretatione quam in Conversatione, Tertul de pudicit. c. 9. edit. Pamel. pag. 708. Transgression in Interpretation is not less than in Conversation.

Mr. Tombes self-condemnation. *Treat. of Scandals, pa. 323.*
(*Ad hominem.*)

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

And

ANd pag. 341, 342. he saith [And others who out of crafty reaches and subdalous intentions, for worldly advantages, apply themselves to seduce others. Of which sort no doubt are many Emissaries out of Popish Seminaries, Agents for Separation, & other Seedsmen of Tares. Shall I take up the Apostles wish Gal. 5. 12. I would they were cut off that trouble us? So indeed we wish; but my Text puts me out of hope of attaining it in this life; and therefore I can do no more but only read their doom, that a heavy direful wo hangs over their heads, which will as surely fall on them as God is true. For how can it be otherwise, but that Gods wrath should break forth against those that continue practices against him as his Enemies? Can any Prince brook the Sowers of Sedition? the seducers of his subjects from their allegiance? the underminers of his Authority? if Claudius Caesar were so blockish, we shall seldom meet with such another. Certain it is, God will not so put it up: he hath proclaimed himself to be a God that wil by no means clear the guilty; that he will repay them that hate him to their face: Let no man deceive himself, God is not mocked: there is a treasure of wrath reserved for all such Factors for Hell, The same cup that Balaam & Jeroboam and Jannes & Jambres, & Ely nas drank of, shall all seducing Jesuites & inveigling Sectaries, and promoters of Licentiousness, drink of: The same judgement abides them; the same Hell must hold them.

And pag. 349. Remember that of Solomon, Prov. 14. 15. The simple believeth every word; but the prudent man looketh well to his goings. Be not easily credulous then of mens counsels: trust not lightly to their judgements. Try their spirits; examine their Counsels and opinions before thou imbrace them. Forget not St. Pauls rule, Rom. 16. 17. To mark them which cause divisions & offences contrary to the doctrine which is delivered to us, & avoid them: For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

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

And in his Epistle: Errors in conscience produce many great evils, not only ad intra in mens own souls, but also ad extra in humane affairs.

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

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

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

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

To the Church at Kederminster, my dearly Beloved, my Crown, and my Joy.



Blessed be God, the Father of our Lord Jesus Christ, who hath called you with a holy calling, and confirmed you in his Truth, and led you not into temptation, but delivered you from the evill, who hath gathered you to his Son, and kept you yet in him: and taught you to seek after knowledge, without the quenching of Zeal; & to maintain Zeal, without despising knowledge; to seek after Truth in the way of Peace, and after Peace in the way of Truth, as knowing how neer they dwel together; that when other of Christs Ministers more deserving than my self, are made by their people even weary of their lives, I should yet be comforted in your constancy, unity and Peace: that my greatest danger lieth in overvaluing my condition; and being more contented in the enjoyment

To the Church at Bemdley, my unfeignedly beloved friends in the Lord.



As my self and the people of God, who are committed to my oversight, did heartily congratulate your supposed felicity in your choyce of your late Lecturer Mr. T. so were we constrained to be very sensible of your danger, when we saw their hopes frustrated, and the sparks of error and discord break out into a flame; being blown by that breath which should have helpt to kindle our heavenliness, and unanimous love. To this sensibility we were engaged by many obligations. You are our Ancient, our neerest and deereest neighbours: As we are seated neerer together than any two such Towns that I have seen in the Land, so have we formerly held as neer familiarity and love. We were bound to lament the danger of our dear friends, and to be somewhat sensible of our own danger, when the flames and infection was broke out

To the Church at Kederminster.

joyment of you, than is meet on earth. And if the beholding of your stedfastness be to me such a solace, what a blessing must it be to you who do possess it? May not your experience of the happiness of stability, unity and Peace, perswade you to hold on in so sweet a way, though other Arguments were wanting? Is it a small mercy that you meet in one society, when others are parcelled into many? and that you can meet in love, & take comfort in one another, when others look strangely, and with jealousie on their brethren? and that your solemn Assemblies are not embittered, but you can publickly praise the Lord with an unanimous joyfulness, when others do vilifie, or depart from the solemn worship (where God hath the highest honour, & returns the highest blessings,) or else they lose all their comforts of it by the peevish scrupulousness of their consciences, through mistakes? Is it a small blessing, that when others are a reproach to their profession, and harden the ignorant about them

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To the Church at Bewdley.

out so neer us; but especially to lay to heart the danger of the whole Country, the wrong to the Religion, Gospell and interest of our Lord: Yet did I not stir for the quenching of this fire, till I was called forth by God and you: I had no reason to trust on myself, to so ungratefull a work: Your Magistrate, Minister, and many of your people did again and again importune me to the undertaking: your missed neighbours more importuned me to write: I expected no worldly advantage by such labour: especially in these times, when he that is against separations and Errors, is by many judged to be against the Commonwealth. If you find any thing displeasing in the manner of my writing, remember that it was labour undertaken for your selves: My great affliction in so long diversion from more profitable studies, (and perhaps some small losse to the Church hereby) hath been occasioned by your necessities. It is I that may complain. You may bear with a crack in freely given coyn. I have been large in a Preface, to let you see fully the occasion of my writing: the use whereof is known

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to their ruin, that your stability and unanimity should be convincing and winning? and make way for your counsels to the hearts of the ignorant? Not for your worthiness hath God done this, but because he hath set his love upon you. You are sons of *Adam*, and have naturally as erroneous and contentious dispositions as others. I doubt not but you feel by the stirrings of these corruptions upon personall provocations and discontents, what publick discords you might have been guilty of, if God had given your natures their own way, and had but plucked up the floodgate of temptations. I look upon you as I do on my own soul: I rejoyce that God hath done so much for me: but yet account not my self to have attained (the race end) but press on, forgetting the things behind, and looking to the duty and the Crown before: I dare not sit down in an *Antinomian* conceit, that I have nothing to do but express my Joy and Gratitude. So do I rejoyce in what God hath done for you

to us, that know how much misreports, and Mr. T's reputation have taken with men: though strangers may ask, To what purpose is all this? It is no delightful work to Paul, to withstand Peter to the face before the famous Church of Antioch: and also to tell him of his dissimulation, and walking not uprightly; and to publish in an Epistle to the Galatians (2. II. 14.) both his, and Barnabas dissimulation, that even other Countries might know of their personall faults, who were men so famous and honourable in the Churches: And yet the increase of errors, the prevalency of false teachers, and the strange back-sliding of the Galatians from the truth, as if they had been bewitched, did make all this both lawfull and necessary. If when you have impartially studied this example, with the ordinary language of the Prophets, of Christ, and the Apostles, and the occasion of my speeches, you shall yet see cause to blame me for sharpness, I refuse not to bear the blame: I am like enough to be faulty, when I think it my duty. Only be intreated to

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you: yet dare I not conclude that you are past all danger, and that I have now no more to do for you but rejoyce in your felicity. You are yet but in the way; the Crown is not yet on your heads: You are yet but in fight: Overcome and you are Blessed indeed. If you continue in Christ, then are you his Disciples indeed: if the Apostles had need of such cautions, and to have their comforts given out with the limitation of such conditions, how much more we? what glorious Churches hath Apostacy demolished? How many, many of our dearest friends, that seemed every way as good as our selves, hath God suffered of late to be the shame of their profession? especially if the judgement be once perverted, what sin so hainous that wil not seem a vertue? the killing of the Saints will be doing God service: Yea and the case seem so clear, that they will wonder that all men think not as they: and think them spleenish or ungodly that will not offer sacrifice to Mars, and keep holy-dayes for it. For e-

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lay no faults of mine upon the Cause of Christ, and then I care not. I am not very ambitious of standing right in your esteem, so that Christs truth may but so stand right. Remember that the question is not, Whether Mr. T. or I be the more learned, or godly? or which of us more time-serving, and which more faithfull to the truth? nor which of us hath done and suffered more for it? nor which of us hath the more clear and peircing understanding? or which is the liker to misguide you, or the likelier to be misguided? nor which aimeth more at advantage in the world? Judge of all these, as you please, for me: Or rather judge them not all: But the question is of the Church-membership and Baptism of Infants. He confesseth that [All should be admitted Church-members by Baptism] but denyeth onely that [Infants are Church-members] and yet confesseth that [once they were] and that [of the universal visible Church] examine well how he proves this Repealed. I. I challenge him here, to name me one particular Church since

ven those men, whose Fathers killed the Prophets, and they built Tombes (in honour of them) and said, If we had lived in the dayes of our Fathers, we would not have been partakers with them in the blood of the Prophets (Mat. 23. 29, 30.) Yet themselves will at the same time out-go their forefathers. Yea, a *Jehu* who is raised to destroy a persecuting family, will be presently partaker of their sin! Oh dear friends, be very jealous of your understandings; for if those be lost, all is lost with you: If the eye be dark, how great is that darknesse? If my own Brother did but think he were bound to kill me, he would do it without scruple, and thank God for his successe. And so strangely incurable is this disease, that be there never so much Zeal, Yet neither Arguments nor miracles will convince men, as the Pharisees example shewes you. Abhor the impenitent opinion of them, who think the understanding incapable of sin. You are yet but learners in

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since Adam, either of Jews or Gentiles, where Infants were not Church-members (if they had any Infants) till 200 yeers ago. 2. And I challenge him to name me one man that was against, or did once question Infants Church-membership from the Creation, till 500 yeers ago (according to his own false computation) or till 200 yeers ago and less, (according to the truth.) As far as will stand with modesty, I make these two challenges to him. And for you, I desire you but impartially to consider, if Christ had revoked Infants Church-Membership, whether it be possible that no word in Scripture should once mention it? nor one Apostle either question or discover it? or that the Jews, 1. who were in present possession of it, 2. And were so heinously offended at the not circumcising of their Infants (Act. 21. 21.) would not once open their mouths to object against the total unchurching of them, which was an hundred times more? That neither the believing Jews should once scruple it, nor the unbelieving charge it on Christ: nor the Council, Act. 15. reveal it.

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the mysteries of Christ : unable to deal with many a seducer : They are Devils abroad in the shape of Angels of Light : and wolves within, that are sheep without. O let it be known when I am taken from you, that it was the interest that truth had in you, and not meerly which I had, which kept you in the truth : and that the Lord of Peace himself was the foundation of your Peace. The last Epistle which I wrote to you, I thought would have been my last. In it I gave you that advice which I beg of God to write upon your hearts. Part of it was ill taken by Mr. T. which hath occasioned the latter part of this Treatise. You are fully acquainted with the occasion of the whole. For your preservation and our dear neighbours of Bewdley did I engage in this unpleasing businesse. You importuned me to it : you solemnly sought God before our Dispute for strength to my weak body, and discovery of his truth : By the hearing of it you are

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Even when those that taught Circumcision, did take it for granted that infants were Church-members, or else they could not have said, they must be Circumcised. Is there a possibility in all this, if Scripture be perfect ? Nay, that the Apostle should tell them, Their Children were Holy, and the Lord Jesus leave as his will, that we suffer them to come to him, and forbid them not, because of such is the Kingdom of God ? and was much displeas'd with those that kept them from him : which shews that it was then a known truth that Infants were members of Gods Kingdom, and therefore visibly members of the Church ; and that on this ground the Disciples should have admitted them. Turn over your Bibles, and find where Christ or his Apostles have said as much, or the hundredth part so much, against our admitting Infants Church-members : and then consider which way you may safest venture on. Its true, he saith to the aged, If thou believe, thou maist be baptized : And so he saith, He that believeth shall be saved ; and he that believeth not shall be damned : If

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To the Church at Kederminster.

confirmed : For which benefit you thought it your duty to return as solemn thanks to God. If temptations should be renewed, I doubt not but the remembrance of these will be confirming to you. But lest it should not suffice, see, God hath compelled me (against my strong resolutions and resistance) to prepare you this Preservative, and leave it in your hands, that it may teach you when my mouth is stopped with the duff. The Lord who hath forced it from me, make it a blessing. But let me still intreat you, that you make these the smaller parts of your study. Read far more the last book (of Rest) which I wrote for you. Get to heaven well, and you will see through all difficulties in a moment. To this end, presse on with painfulness and patience : spend not all your time (as some do) in seeking for assurance, and comfort : but far more in mortification, and advancing of your graces. As delighting in God is a duty, be much in it:

To the Church at Bewdley.

yet this extend not to Infants, why should the other ? What great comfort would follow this conclusion, [that all your Infants are out of Christs visible Church] that men should bend their wits so to prove it ? Do you not know that to be visibly in or out of the Church, is all one as visibly (or to our judgement) to belong or not belong to Christ and Heaven ? Is it worth your so hot disputes, as to turn the Church into such dolefull distempers by it, only to prove that your dear Children are no Christians ? And can you prove that Christ will save those that are no Christians ? no Disciples ? not so much as visibly or seemingly subjects of his Kingdome ? Prove it if you can. When I behold the scandals and inhumane dealings of the aged, and their wilfull obdurateness therein (even that seem godly) it maketh me almost conclude as Bucer on Mat. 19. [that no one age affordeth Heaven so many Citizens as Infancy.] At least if probability in this will not serve, you must shut out all ; for you have no certainty of the sincerity of the aged. But all this is more fully

it: but as Joy is part of the Reward, leave it more to God, and commit your souls to him in well doing. It is not ingenuous to look more after the Reward than the word: and to complain more of God for not doing his part in giving, than of our selves for not doing ours in obeying. Love more, & sin less, and make that your daily study, and you will find it a speedier way to comfort, than to spend all your time in inquiring after Marks of Grace. *The prevalency of Christs actual Interest in your souls above all the interest of the flesh,* is (almost) the only Mark of Grace, as being the very point wherein sincerity doth consist. It should be therefore the chief study and labour of your lives, to weaken the fleshs interest, and strengthen Christs. If I had but one word of counsell to give you while I lived, that should be it. The three Princes of the Kingdom of the Flesh, are Pride, Sensuality, and Covetousness, whose objects are, honour, pleasure, and worldly Wealth. Get down Pride, and you have got down the chief. Think not him

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who opened in this Book: which as for your sakes it was written, and the first occasion of it undertaken, so to you I commend it, beseeching the father of lights to shew you whether it be true or false; that if it be sound, you may receive it; if not, you may reject it: if you cannot reach to discern; that you may have some modest regard to the judgements of Gods Ministers and Churches in all Ages of the world; and may in the mean time maintain the Churches unity and Peace, and not dare to venture on new dividing courses in uncertainties. Sure I am, that when you come to heaven, you will not find one there that was against the Baptizing of Infants, till less than 200 years ago, for ought that M. T. or I have yet discovered in any credible History. If the Book seem tedious to you, Read but the two first parts. The rest are but such vain contendings, which if we should write against one another twenty times, we were still like to be guilty of. It is the honour of a Scold, not of a Christian, to have the last word: I am not ambitious of that honour. If M. T. write again, if I be alive, and he convince me, you shall hear of my recantation; If I judge

the best Christian that can talk best: but him that can love those that sleight, despise and hate him; and can easiest put up ill words and strokes; and hath learned of Christ to be meek & lowly: This is a hard lesson to the carnal; but it must be learnt: and will sweeten the life of him that hath learnt it: when the proud are tormenting themselves by their passions. Voluptuousness is brutishness: yet a sin that millions are undone by. There is no one way, by which men are here more deeply guilty, and without remorse, than by pleasing the taste in meats & drinks. — Make no provision for the flesh to satisfy its lusts. And for the love of the world, I hope your low estates, and the afflictions of the Church, will so im-bitter it to you, that you will never seek great things for yourselves. And for setting up the interest of Christ, *Take but God in Christ for your only Happiness and End, & Christ as Mediator for your only Saviour and Supreme Lord, and you are happy for ever.* I have fully proved to you, that the faith which is the condition of Justification

judge it vain, like the rest of his writings, you shall know by my silence I have heard already what he can say. I doubt not but he can get more Ink and Paper, which is the best part of his Books: and when one angry woman can find words against another from morning to night, much more may a man of learning find somewhat to say still; as you may see by the still unwearied writings of the Papists. If this much will not undeceive the misled, let them for me be deceived still: for multitude of words are unlike to prevail. For my part, I have satisfied my Conscience in this much: and I know the rooted will stand fast, and the approved will be made manifest, & for the rest I leave them to God. I hear Mr. T. blames me for publishing this without acquainting him, and asking him whether he would own his words in the dispute. But

1. Hath he not called for it, till I could in conscience be silent no longer? and is it not as easie for me to write for all men to peruse it, as him?
2. If he had recanted any thing, he should have told me.
3. And have recanted as publickly as he seduced.
4. Did he not thank God (in your Pulpit) that he had delivered

To the Church at Kederminster.

fication and Salvation, is your hearty Accepting Christ for your Sovereign, as well as for your Saviour. And that the Gospel or New-Testament, is his new Law, containing precepts and threatnings, as well as promises and narratives. These are not idle notions: but truths which have mighty influence into heart and life. Though I would not have you take old error for new Light; yet must every true spark from heaven be welcomed with gladness. The Lord be your Teacher: And for me, I desire no higher preferment on earth, than in faithfulness and success to be employed under him in promoting your Faith, Obedience, and Salvation.

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

Richard Baxter.

To the Church at Bewdley.

Nothing but sound Argument?
5. And in print require me to shew his absurdities? The Lord of Truth and Peace, who is Love itself, reduce you all to Truth, and Peace, and Love, and maintain the integrity of those who are yet stedfast; & keep you guiltless of the scandals and divisions of this age; that we may enjoy the comfort of unity and amity according to our vicinity with you on Earth, and a more perfect unity and amity in Glory.

So heartily prayeth
an unfeigned de-
siring of your hap-
piness,

Richard Baxter.



The true History of the Conception and Nativity of this Treatise : being the Au- thors Apology for his attempt of this unpleasant task.



Though to acquaint the world with the passages of my pilgrimage (even those that are of far more remarkable quality) would savour of vanity, it being not worthy their notice, that ever there was such a person as I in being: Yet Mr. Tombes his frequent misreports, and his accusations of Venome, incogitancy, unadvisedness, spleen, not loving the truth, nor him, &c. require

me to make a faithfull report of what may concern the present controversie, and to let the world see how it comes to pass, that I who have written and preacht so much for peace, and against the furious quarrels of this Age, and bend all my studies to find out the way of peace (with truth) and am so much for toleration of all tolerable differences, should yet be drawn into this contentious work quite contrary to my strongest resolutions; to the wasting of my short and precious time, the grieving and wearying of my own mind, and in all likelihood the exasperating of most Dissenters.

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

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

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

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

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

of Baptism. For Mr. COXE taught them (and it was presently swallowed) that our Ministers, being unbaptized, were indeed no Ministers of Christ, and it was unlawfull to hear them, or to joyn with our people (though never so godly) because they were all unbaptized persons, which doctrine began to make men to look at others as Pagans, and to break all to pieces; so that the Rebaptized husband would not pray with his (supposedly) unbaptized wife.

Before these stirrings I had never (to my remembrance) meddled with them in the Pulpit. Till at last it pleased the Committee and Governor, discerning the inconvenience, and the danger of the Garrison, to desire me, as being my duty, to Preach on that subject; which before I would resolve to do, I set my self more seriously to the study of that point: I read all the Books for Rebaptizing that I could get; I daily begged of God, that he would not suffer me to err, or ever to be an instrument to oppose any truth: Till at last I arrived at a full resolution, and God shewed me more for his truth, and the weakness of the opposition, than I had ever before attained, though desired and endeavoured. I had before in all learned mens company, that were likely to inform me, objected against Infant Baptism (where I saw no unsettled Christians that might be shaken by my objections) When I had after these preparations and inducements, Preached many Sermons against separation, and Governing the Church by the major vote of the members, and Rebaptizing, and for Infant-Baptism, it pleased the Committee to send me their desires, that I would Print those Lectures. This message they sent by Sir Rich. Skeffington (that truly gracious humble Saint, now in Heaven; whom I mention in love and honour to his name, whom God removed from the evil to come) and Colonel Barker (with whom I lived) being then Governour, and my speciall friend. Though they might have commanded from me any thing that I could well perform; and though I had unmannerly denied them the like request before (when they desired me by Col. Barker, and Mr. George Abbot (now with God) to Print many Lectures on another subject) and though these Lectures had cost me more labour than ever I am like to bestow upon any again: yet did I again, though unmannerly, as resolutely deny them this request also; partly because I then purposed never to have appeared in Print, especially in that quarrel: which as I judged to be of the lower rank, so I esteemed many of them to be Godly people whom I must contradict; And though I know the godly should be instructed and reprov'd as well as others; and never given up as incurable because they are godly (for who should receive reproof and information, if not they? and whose souls should Ministers be more tender.

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

After all this, when the business did not stop at Baptism, but the infection was got nearer the vitals of Christianity, and the pulse of the Nation so evidently shewed that it had tainted the Arterial blood and spirits, that a mean Physician might have prognosticated the criticall issue which we have seen and felt; and when fame told us that the Army was not the freest part of the Land; being invited thither by my much Honoured friend Col. Whalley and some others, upon the advice of the Ministers, I accepted the invitation: Partly because many of my dearest friends were there, whose society had formerly been delightfull to me, and whose welfare I was tender of, being men that had a deeper interest in my affections than any in the world had before that time; and partly because I believed Mr. Vines (Sermon, March. 12. 1644.) [If they had no Preachers, they would have too many, and the Countrey would savor of the Field Doctrine;] And I am not ashamed nor afraid to say, that the discharge of my conscience in doing my best to prevent the Evil which in this hath befallen us, was not the last or least of my ends therein: And though there

were

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

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

When the Wars were ended, and I returned home to visit my friends, the
people

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

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

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

able to expect my confutation of them (in which I will appeal to any reasonable indifferent man.) After this day, as I remember Mr. T. never came to our Lecture more; For what ends he came till now, I leave to his own conscience. By this time I began to see that Mr. T. was no longer a man for the Churches Peace, but was fully and vehemently set to carry on his opinion, and make himself a party, and took it ill that his endeavors did no better succeed. I did before believe that he was moderate and peaceable, for all his differing judgement, and that he truly abhorred division and factions in the Church. But when I had occasion to try him, I found it otherwise to my grief.

A while after that I had sent back Mr. T's Papers, I received from one of Mr. T's Hearers, a request only in his own name, that I would give him some Arguments to satisfy him of the lawfulness of Infant-baptism; for Mr. T. had prest the contrary so hard upon their consciences, that they were no longer able to withstand it. I told him if he would discuss the business with me, I was ready then or any time to give him the best satisfaction I could. But he refused that, and would needs have some Arguments in writing, and nothing but writing would serve; whereupon I perceived that he was sent by Mr. Tombes and asked him whether he came not by Mr. T's consent, and he confest that he did; I told him that if he would not argue the case himself, & yet must have satisfaction, I thought it the best way to bring some one else that could argue it, either Mr. T. or who he would. Yet withall that being now quiet I did not urge Mr. T. to this, nor would meddle in it without a better call; but for writing, it would be endless, and there was enough already. A while after comes five more together and tell me, they could not resist nor bear Mr. T's reproofs any longer; and if I did not give them my Arguments to satisfy them, they must yield. I asked them whether they had read Mr. Cobbet and some other Books that were written already; and they told me they had not, and that they were not able to find out the truth in tedious volums; I asked them why then they urged me to write, seeing it would doubtless swell to such Volums before we had done, if we once begun? But still they urged me to write, and told me Mr. T. refused to dispute. By this time I perceived my self in a straight, and that my forbearing ever to preach for Infant-baptism or to Baptize any, would not serve turn to continue my peace, but Mr. T. would force me to engage whether I would or no, or else to betray the truth and mens souls; if I had refused to debate it, Mr. T's hearers who had turned to him, would have laid all the blame on me, and said they sought satisfaction and could have none; my own hearers were in no doubt but yet told me if I relinquished the business, I should be guilty of betraying the truth of God, and of the great Apostacy

and division that was like to follow in the Country about. I now perceived the inconvenience of an unpeaceable neighbour, and I scarce knew which of the evils to choose. But seeing Mr T. never desired any thing as towards his own satisfaction but only his neighbours, I made these motions (seeing I must needs engage in the controversy.)

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

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

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

4. Or that we might write together ex tempore.

5. Or if none of this would serve, I offered to write, so Mr. T. would give me any assurance of a quick dispatch, & shew me any way to ascertain it before we begun, lest we should write voluminously and without end or profit. These motions I signified to Mr. T. in my Letters, but he consented not to any one of them, but still importuned me to write, write. I gave him twelve reasons against writing, that I was weak; had not time; his hearers could not stay for satisfaction till we had done; they could not examine writings; he had written with others long, and not yet ended, &c. He gain said none of these, and yet still importuned me to write, and told me that they would else take it for granted, that I could say no more than was said already by others in Print, & that all that was answered, unless I would shew you the weaknes of the answers. I thought this a strange conclusion from such premises: But now I discovered, as I thought, more of the design than before. Mr. T. hath a Book preparing for the Press, which in his Antidote he intitlith his Review, in which at once he intends to knock down all: & therefore I perceived would fain have had my Arguments to thrust into the croud among the rest, that he might say he had confuted all at once. I observed how he dealt with Mr. Marshall in his Apology, and Mr. Blake in his Appendix: & that his friends had so high an esteem of his ability in writing, & especially he of his own, that all that he had writ against, was taken for answered, when yet they confess themselves unable to examine writings, and when I knew that all was stubbered over so, as it did not indeed deserve the name of an Answer: and therefore I expected to be so dealt with my self, that what ever he had writ against me, it might be said I was answered. And therefore besides all my other reasons, upon this I resolved to put by writing. And where it is given out as if I were the provoker to dispute, it was only as a shift to escape a more tedious inconvenience, A while after this, the business slept, and I was in great hope

hope it would be buried, and I might yet have peace: But the next news I heard, was, that Mr. T. was resolved to entertain a dispute; which I confess I was sorry to hear. Upon this he fals a preaching only on the subject: But after a while when his people were weary of hearing nothing but Baptis. some of them speke openly to him by way of contradiction; & among others, one unhappily asked him, Why he refused to dispute with me, and yet would trouble them with those things? upon which question he suddenly was forced for his credit sake to tell them publickly, that he was resolved to dispute with me, but thought good by these Sermons to inform them first of the state of the controversy. This rash promise mard all, & hinc illæ lachrymæ. Hereupon he went on and preached eight orten Sermons against Infant-baptism, telling them he had answered all the arguments of any moment that by any were used. Some would have had me have moved to preach before the dispute as well as he, seeing one Sermon would perswade the people more than a dispute which was past their capacity; much more would eight or ten Sermons prepossess them. But I resolved to sit still till I were forced to stir; I sent some to fetch me the notes of his Sermons exactly; and I perceived he had culled out the weakest arguments, and satisfied himself with as weak answers to some of them. All this while Mr. T. had my name up over and over in the Pulpit, and very injuriously sometimes. I said nothing to all this, but resolved to let him go on till he were weary. But at last, the Bailiff and Minister, & divers of the godly inhabitants, sent to me to desire me to come and preach with them on that controversy, on which M. T. had preacht so long, that they might hear what could be said on both sides. I told them, I would not preach in Mr. T's Chapel without his consent (though I had the call of the magistrate & his fellow-Minister) and if I should preach, he would say, he could have confuted all; and therefore when they further urged me then to dispute with him, I told them that if he consented upon such a call, I durst not refuse it; whereupon the people pressing him to it, prevailed for his consent, and the day fell out to be the first of January 1649. I had importuned God in my prayers, as I was able, long before that if I were mistaken, he would shew me my error; & if Mr. T. had the truth on his side, that he would not suffer me to resist it, or speak a word against it. And the more I prayed, the more I was animated to the work. I had been so weak & pained long before, that I was scarce able to rise & walk about the very day before; yet did I resolve to go, if I were able to ride and speak; and when the time came, I was eased much of all my pains; & where as I can hardly on any Lords day speak above an hour without the prostration of my strength, and extreame languishing of my body, nor could scarce take the air without taking a dangerous cold; it pleased God then in the midst of winter to enable me to

continue

continue the dispute in the open Church, and that fasting, from before ten of the clock till between four and five, without any of my usuall infirmities, and had more ease from them a fortnight after then of many months: which those that know me do confidently believe was from the direct encouraging hand of God; I was known to be so unable in body, that Mr. Good came purposely prepared (without my knowledge) to have managed the dispute if my strength should fail. The main thing that ever encouraged me to this dispute, was, that I judged Mr. T. so accurate a Disputant, that I verily thought he would not have digressed one hair from the rules of disputation; and therefore I hoped we might presently drive it to an issue; That which made me beyond doubt of this, was, because he had so sharply dealt with Mr. Marshall for now syllogizing, and because he had spoken to me so much against those men that would not stick close to the Laws of disputation, and in commendation of those that would, and because he had sent me his resolution before hand to lay by Rhetorick and use meer Logick; and last, because he had told his Hearers in the Pulpit (the usuall dealing that I had from him) that if I did any thing against him, it would be by Rhetorick (or to that effect.) I found no fault with this publick insinuation; it pleased me so exceedingly to hear that I was not like to spend my self in vain babling and roving discourse, as with the ordinary ignorant ones I was forced to do. But when it came to the tryall, to my great astonishment and trouble, I found it almost clean contrary to all my expectations. I had no sooner brought him to a streight, but he breaks over the hedge, and turns all the Dispute into a discourse, and goes up and down at pleasure. I came thither with a full resolution scarce to speak a word but Syllogism; but all was frustrate; Yet did I endeavor still to reduce him as I was able; but all was in vain; for the next loss that he was at, he was gone over the hedge again, and from the Argument he would turn to some other questions or discourse. I intreated him to returne to the meer duty of a Respondent, and intreated him again and again, but all in vain; when he would propound three or four questions one after another, at the last I told him, that was like Catechizing, and not disputing; and when he would turn all to a lawless discourse, and I intreated him to keep to Logicall disputing, he had nothing to say, but, The people must be satisfied, and thereupon fall a discoursing to the people; To which I told him that I came not to satisfie the people (i. e. on that manner by digressive discourses, which alas, the people little desired) but to dispute with him; My meaning was, we should speak to each other, and not to them, when he knew not what to say to an Argument. These two words are all that Mr. T. could find in above six houres disputation, to mention as blame-worthy (which I yet see

no harm in) and upon the ground of these two words, he chargeth me [all along to have carried my self magisterially, scornfully, and unbrottherly, not as one that minded clearing of truth, but to diminish his esteem, and to gain an opinion to my self of having the better] Antid. p. 12. when I seriously profess, that I know not yet ever any, even of Mr. T's own friends, did to this hour blame me to my face for one unseemly or passionate word that day; but divers thanked me for that I wholly forbore it: nor can Mr. Tombes name any other, or else I should sure have heard of it: Nor am I conscious of any passion stirring towards him that day, but the great trouble of my mind for the crossing of my hopes, when I perceived that he would not be held to any Logicall disputing. And when I palpably perceived that he had learned the common artifice, knowing that the people judge much by multitude and earnestness of words, therefore when ever he was at a loss, that the people might not perceive it, he presently would fall into a wordy vagary: a great part of which, to my most impartiall judgement, was lit-better than plain non-sense; And the Ministers about me concluded the same, and therefore would have had me give over. I never blamed Mr. Tombes for any passionate words to me that day; alas, what great harm would they have done me? Yet he once told them that I was unacquainted with the School disputing, and began to insinuate to them as if I scarce knew what disputing was; And another time, he told me [I would be hist out of the Schools, if I so disputed there] and that I spoke gibberish on a meer bravado to take with the people, and to make up that in confidence which he wanted in argument, till the Ministers spoke openly, and told him, it was he that would be hist out of the Schools; and Mr. Good would have reduced him, and set him in the School way, but that he was silenced I said only this to him, that I came not thither on so low an errand as to plead for the reputation of my own learning, nor had I any time to spare for so mean a work, and therefore was resolved I would not speak a word to it. I never saw less disturbance in my dispute than Mr. T. had that day; there being not the least cause of offence given that I could discern, though the multitude and crowd was so exceeding great. Only once the people begun to laugh at Mr. T. but were stopt at a word. And for what he speaks, that [the business was packt to cry up a Buxter] Antid. p. 30. I seriously affirm, that as I never heard of any such packing, so I have cause to be confident, that it is an untruth, it being the sudden motion of those that did it; and I perceived not any of my familiar friends, that had a voyce in that cry, but endeavoured to still it. And it was not till all was done, and the Assembly

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dismissed; I undertook indeed before for **Mr. T's** security, that the people should be silent and quiet during the dispute, or else I should break it off: But to undertake for the tongues of such a multitude afterwards, was more than I could do. When all was done, **Mr. Boraston**, by the consent of some godly people (and before this the *Magistrate* had desired it) did before the Congregation ask **Mr. T.** whether he would give his consent that I should preach one or two Sermons there on that subject, seeing himself had preached so many, and that before the dispute to prepossess the people (and might doe after, and did) But **Mr. T.** would not grant it; but said he could not give way to have me come there to seduce the people. I was glad to hear that he was against unlimited liberty of Prophecyng; but I thought it no credit to his cause, that he durst not suffer me to preach one Sermon against his ten, when yet he had liberty to contradict me. Of the success of that daies disputation I shall say nothing; onely this, those that were **Mr. T's** greatest friends (Ministers, and others) did the broadliest speak in my hearing of his being foyled, and **Mr. T.** himself frequently confessed little less in private to divers; and layd the blame on me for treading a new path. He shortly after preached a Sermon, which he said was abundant confutation of all I had said, which yet overpast the very first and main argument, and most of the rest: his memory is certainly deplorate, and his notaries imperfect. I had answered that Sermon exactly, but that it contained but the very same (of any moment) with his Farewel speech and Antidote; what is more, I shall answer. Then again he falls upon me in his Pulpit, for unbrottherly dealing, in that I did not send him my Animadversions on his papers, that is, because I did not put my finger into the fire of contention easily, and engage in a quarrel with him as long as I lived, and that when I had not strength for works of a hundredfold more excellency; and that I did not all this in a preposterous, ridiculous, unprofitable way; for this must his Pulpit sound with my accusations. As also, that I did not send him my Arguments before hand to keep him from erring, when as he never desired them for himself, but his people, and we had taken a more expeditious course for their satisfaction. Yea when he had told me, that the Controversie is so easie, that All our Divines that differ from him, doe it through wilfulness or negligence; Had I any reason then to send him Arguments, as to reach him that was so far past doubt? And yet for this must my name also come into his Pulpit? After this he sets upon me again by Letters, . . . send him my Arguments; (it seemes he thought he sped not well in his Dispute) when yet he had heard them openly from my own mouth: But in those Letters
were

were heapt so many untruths (about matter of fact which he knew) that I durst never to this day answer them, lest the very naming to him his untruths might cause him to say I reproached or railed. Yet after all this hearing of divers private half confessions that he was worsted, and wondring deeply with my self how so Learned and godly a man could possibly quiet his Conscience with such kind of answers as he gave me on January 1. and being strongly affected with the consideration that the Church should not only lose such a man while he was yet living, but also have him for so great a scourge; and what good he might do, if God should but recover him; and withall perceiving great cause to believe the old report of his exceeding pride of spirit, and thinking that he might therefore yeeld more easily to plain truth in secret, than before a multitude; upon these thoughts I had no rest in my mind, till I had solicited him to a private conference between us two alone, if yet there might be hope: But upon tryall all proved vain. This is the conference that he speaketh so oft of his yielding to, which I confess I took well from him, and know no reason but he had as much cause to take it as well from me, who drew him to it, but in a vain hope of his own good and the Churches in him, and for no other end that my Conscience is aware of: Yet after all this he wrote to me again, that at least I would let him have my Arguments against his Exposition of 1 Cor. 7. 14. So that I now perceived that he would force me to break my resolution, and to engage in writing, or else to wrong the cause of God. About this time my Book of Rest being Printed, I was forced to send up the Epistle, in which writing to my dear friends and hearers of Kederminster (of whose welfare I am as tender as if they were my children) and finding my body almost consumed, and that my abode on Earth was like to be very short, and withall being sensible of their danger when I am gone, and of the desperate evils that this opinion doth usually end in, I durst not in Conscience but give them some warning that might stand by them when I was gone; I knew I should displease Mr. T. and others: but my Conscience asked me, whether I durst for fear of displeasing men, betray the souls of my dear friends and people into the snare, and be silent now when I was unlikely to speak to them by a durable voyce any more? I knew some would say it was bitter, and it was against godly men; But my conscience answered, Shouldst not thou be bitter against sin? is it not a bitter root? is it not bitter to thy self? to the sinners? and is it not now bitter to these distressed Churches of Christ? Thou hast spoken bitterly against drunkards, and whoremongers, and why shouldst thou speak sweetly of this, which is like to

do more against the Church, though the soul may scape that is guilty of it? Was not all sin bitter to Christ, and worse than the Vinegar and Gall? and should it not be bitter to thee? and shouldst not thou labour to make it bitter to others? It must be bitter to them, either here or in Hell. And what though many are godly? should I not therefore reprove them, but suffer them to lie and rot in their sin, and ruine the Church, as if I loved them less than the ungodly? What have I done this twelve years but preach bitterly against sin? and shall I now speak sweetly of it? Let them do it that find sweetness in it; for I do not, to me it hath been bitter, ——— upon these considerations, I set down those lines in that Epistle. But when it came abroad, what a fearfull passion was Mr. T. in? not able to contain himself. And besides the private venting of his spleen by words and Letters (which I have known,) he falls upon it in the Pulpit. And it fell out to be the day of his departure from Bewdly, where after his Sermon, he makes that speech of an hour long against me, which I have inserted and answered word by word in the third part of this Treatise. When I had answered this, then comes out his Antidote, containing the same with some small alteration; which therefore I have said the less to, for avoiding repetition. In this Printed Paper he chargeth me publickly over and over for not giving him my Arguments in writing: So that I am now compelled to it, and without forsaking the truth there is no remedy. I have done what I could to avoid it, and was fully resolved never to have engaged in this quarrelsome business; but I see I cannot dispose of my self; I take it for one of the heaviest afflictions that ever befell me, that I have been forced to divert my studies and Meditations so long from Subjects so much sweeter to me, and useful to the Church; I hope the guilt will not lie on me, though I have the sorrow and the loss. I had hoped my name should not have been found among the Contenders of this age: But Gods will must be done, and who can resist it? I confess the subject is so low, and to me so unpleasant, that I have little comfort in what I have done, but only in this, 1. That I am confident I have written for the truth. 2. And though of lower nature, yet through the present disturbance of the Church, it is become of great necessity to defend it. 3. And God hath compelled me whether I would or no; and he knows how to make that useful which he hath thus forced from me. I go on this Message as Jonah to Nineve, against my will, after a former peremptory refusal, when I was desired by the Committee at Coventry to Print on this subject long ago. 4. And it cannot be denied but most Books extant do take in some weak Arguments, and leave out some

Some strong. If the Church or any soul receive benefit by this Treatise, let them thank only God, and Mr. T. God for the matter, and Mr. T. also for the Publication, and me for neither: for I confess they have it against my will, and could I we^{ll} have helpt it, they had never seen it; I admire the wise providence of our God, who rather than Schism shall go unresisted, will compell the almost dead to testify against it, and make the Leaders to be the instruments of compulsion. I know Mr. T. will be angry with me for the writing of this Book; though he have compelled me to it against my will. How should a man live peaceably with such men? the Apostle knew what he said, when he put in [if it be possible] and [as much as in you lyeth] Rom. 14. 18. I desire the wisest man that lives to tell me how it is possible for me to do it? when I never preach against his Opinion, nor practise Infant Baptism; yet because it is discerned that my judgement is not the same with Mr. T's. I must be solicited by Messengers and Letters after Letters to enter an endless quarrel by writing; When I give twelve Reasons against it, no excuses will serve turn: His Followers must come together to me to force me to it, or else I must bear the blame of their Rebaptizing and Divisions; No Books, no Person must satisfy them but I; Alas, that a man may not live near Mr. T. except he will write against his Opinion. Why might not I have denied this contention, and lived quietly as well as others? Yea, when all will not do, the people must hear of it in the Pulpit as unbrotherly and uncharitable, because I will not write: Yea, the world must hear of it from the Press with loud out-cries, that I will not write: And yet when I do write, it displeaseth him most of all. When I wrote but a few lines in an Epistle, it cast him into such a Fever of passion, as I would not be in for all his revenues, were they four times more: So that if the kindled humor had not had a free ventilation in Pulpit and in Press, I doubt it might have spoiled him, what ever it may do yet. What course should I take to please such a man, that will neither suffer me to be silent, nor to speak? as Balac did with Balaam. The only way is to speak what he would have me. But if no other cause will advance me into his favour, I am contented that God should keep me from that honour. The truth, as far as I can possibly learn, is this; The root of all my sufferings by him, is the interest that God hath given me in the esteem and affections of the people of these parts, especially in my own Congregation, and somewhat in his. This seemed to him a great block in the way of his success; which if he could remove, he might hope the work would go on the more smoothly: He tels them therefore in the last page of his Antidote, of their Temptation in the high

esteem they have of me, which may cause them to drink in my Errors. I do verily believe that am I valued far above my worth: but whether I encourage people therein, or rather faithfully dissuade them from it; and whether I ambitiously seek for popular breath, or how much I value it, further than it tends to the propagation of the Gospel, and the saving of my own soul, he that searcheth my heart can tell; Though I know I am far from being free from pride, which is the most radicated and naturall of all sins. And I hope Mr. T. will finde, that when I am dead and taken out of his way, the interest of Gods Truth and Peace will still withhold the people from his Schism, and that it was not my interest in them only or chiefly; (though I confess I never knew a happy Church without a good Guide, and a dependance on him, and obedience to him.)

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

Two things I look to be questioned or blamed for on in this Treatise:
1. Whether I have truly reported Mr. T's answers throughout the whole? To which I say, 1. His valedictory Oration was taken from his mouth in Short hand by a Schollar, and a very good Notary, who is confident he hath not lost a word, (except the name of one Author, which Mr. T. told them

be had in the Library at Worcester (which it seems by his *Auridote* to be Eckbertus Shonaugiensis :) and I believe I could do it my self upon the advantage of Mr. T's. slow delivery : And for the fidelity of the Notary, as he is Consciencious, so he was at least as favourable to Mr. T. his cause as to the contrary, and the only man of my familiarity here that was in doubt. And for the rest of Mr. T's. sayings mentioned in this Book, they are such as I had from his own mouth, most of them in the Dispute before thousands of Witnesses, (which Dispute I have also by me, as taken by the foresaid Notary :) except some few out of his Books, and a few in conference. In all which I here solemnly affirm in the word of a Christian, that I am certain I have spoken the direct truth, and delivered his very words, and that I have not knowingly concealed any thing of moment that might make for him, but have delivered all of consequence, that he answered in the Dispute, and culled out of his Books that which seemed of greatest strength on his side; and the Papers of his Review, which he sent me on 1 Cor. 7. 14. I have answered as far as they have more than is in the rest, of any moment.

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

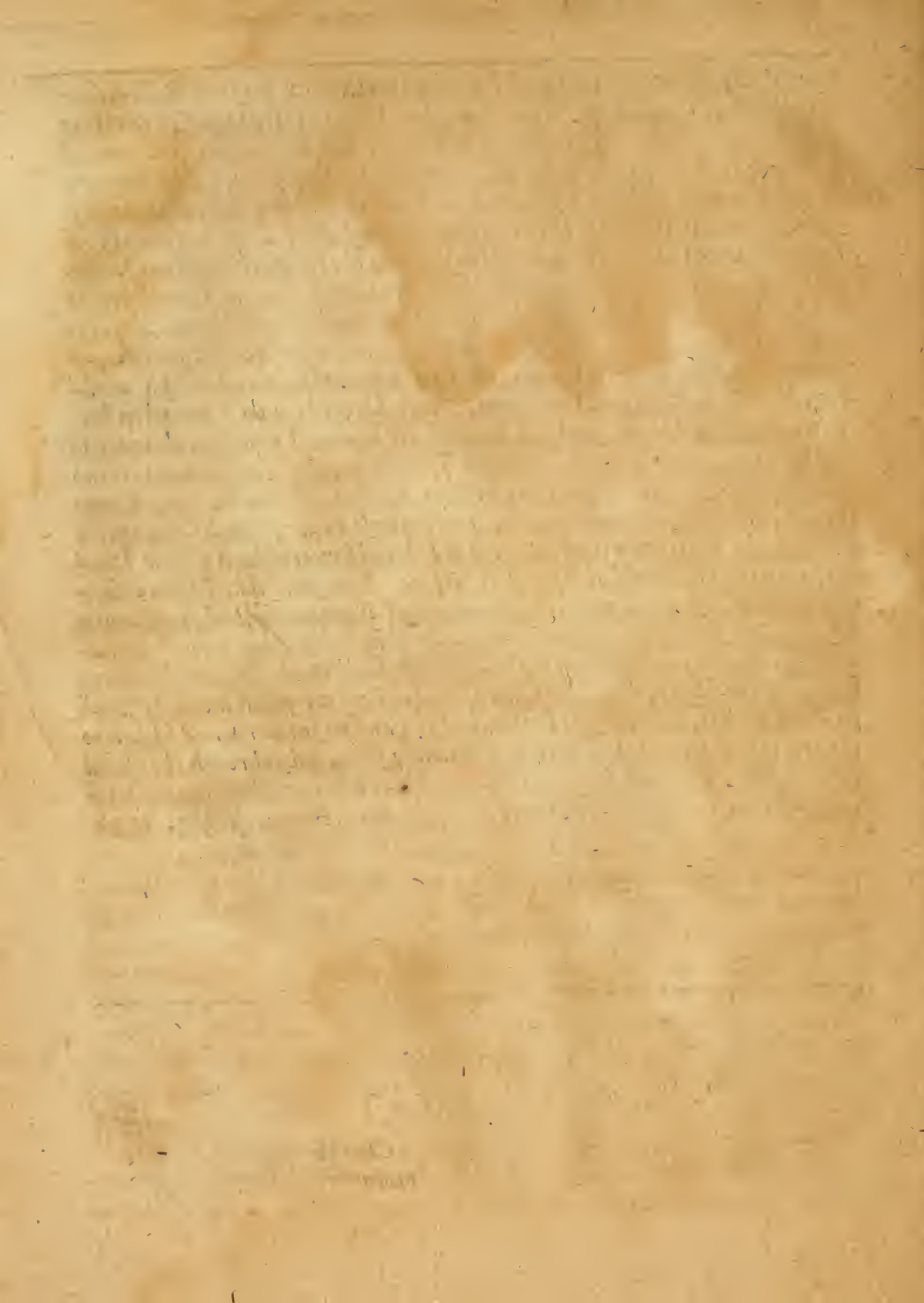
Books of flattery, which among humble men are thought fitter to be troden in the dirt. Every man that is not a Gnaitho we account a reviler; and all plain speech we account plain railing; we teach the people to tell us that we rail in Pulpit and private, when we cannot endure the hundredth part of that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

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hath it up again, to delude the poor people that know not the name of a Papist from another. Yea, in his Antidote he hath it over again, and that most confidently, with this insulting Preface, viz [he would have me take notice of it, that I may learn to order my pen better.] Now what language should I bestow on such a trick as this? If a Protestant should set in with Cope in his accusation of our Martyrs, and allege the Papists testimonies against their own published professions, what would you say to such a man? Is it railing to say, that this dealing is stark brazen-faced, and unconscionable? Another instance is this. I mentioned in my Epistle the strange Judgements of God (never to be forgotten) on Mrs. Hutchinson and Mrs. Dyer, Antinomians in New England; Mr. T. mistook me, and thought I had intended it as against the Anabaptists. Whereupon in the Pulpit, he first labours to make the people believe that it is rather to be thought that God sends such wonders to be stumbling-blocks to men; and then he will prove to them that these wonders did witness against my doctrine of Justification: Now my doctrine is this, That works in Pauls sense (which make the reward to be not of Grace, but of Debt) Rom. 4 4. have not the least finger in Justification, but works in James his sense (and in Christs in Mat. 2 5 throughout) (which are the Obediential expressions of faith in Christ) though they have no hand in our first pardon or Justification, yet they are conditions (and no more) of the continuance (or not losing) of our Justification, and of the consummation at Judgement. Now the Antinomians doctrine was, That faith is not so much as a condition of the New Covenant, that it hath no conditions on our part, that no man is justified by faith, but it is Legal to say so; that all are justified by Christ without them, and not at all by faith; to prove which they lay down this argument, [To be justified by faith is to be justified by works] inferring, that therefore no man is justified by faith, because no man is justified by works. Now what doth Mr. T. but name this proposition of theirs to shew that my doctrine and theirs are alike, when as I am accused but for being too much contrary to them? Is it railing to say that this dealing is such as I never found in any Jesuit, so gross. Nay and upon further deliberation he hath Printed this in his Antidote. Truly, I dare not retract my plain reprehension of such dealings. Indeed his personal miscarriages I never thought to have named; but in that I have done what is done upon the judgement of others, but not against my own; Especially because he urges it as my duty first in the Pulpit, and now in his Book pag. 27. he saith we have little love to him if we rebuke him not, but suffer sin on him: And moreover he will needs involve his own credit with

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

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



The Contents of the first Part.

CHAP. I.

WHerein is premised ten things necessary to be known of all that will impartially and successively study the controversie of Infant-baptism. Page 1, &c.

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

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

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

Some termes explained. pag. 13

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

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

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

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

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

Chap. 4. Containing the second and main Argument for Infant-Baptism; They ought to be admitted visible Church-members, and therefore to be baptized. pag. 24

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

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

- Mr. T. confesseth they were once Church-members : He is to prove the repeal. pag. 27
- Mr. T. his (lamentable) proof of the repeal of Infants Church-membership from Gal. 4. 1, 2, 3. examined; and the contrary thence proved. pag. 28
- His other proof from Mat. 28. 29, 30. examined; and the contrary thence proved. pag. 29
- His Arguments from the alteration of the Jews Church-constitution and call, examined. pag. 29
- Some Distinctions necessary for the right understanding of the question, How far the Jews Church is taken down? pag. 30
- The palpable vanity of Mr. T's Argument [from the peculiarity of the Jews Church-call by Abraham and Moses, to the overthrow of their Church-constitution] manifested : And the Ambiguity of his terms [call and constitution] dispelled. pag. 33
- His other Argument [from the overthrow of Temple, Sanedrim, Priesthood, &c.] manifested exceeding vain. pag. 37
- Chap. 6. The first Argument to prove that Infants Church-membership is not repealed. pag. 38
- Vindicated from Mr. T's strange answers, wherein he seems to give up his cause. pag. 38, &c.
- Chap. 7. The second Argument to prove Infants Churchmembership not repealed, but still to continue, from Rom. 11. 17. pag. 43
- Chap. 8. A third Argument from Rom. 11. 20. pag. 44
- That Paul speaks of the visible Church, and that most directly, is fully proved by many Arguments. pag. 45
- Chap. 9. A fourth Argument drawn from Rom. 11. 24. pag. 48
- Chap. 10. A fifth Argument from Rom. 11. 24, 25, 26. pag. 49
- Chap. 11. A sixth Argument from Rom. 11. 17, 19, 24. pag. 50
- Chap. 12. The seventh Argument from Mat. 23. 37, 38, 39. pag. 51
- Chap. 13. The eighth Argument from Rev. 11. 15. p. 52
- Chap. 14. The ninth Argument from the certainty that believing Jews are no losers by Christ as to themselves or Infants. pag. 53
- Chap. 15. The tenth Argument from Heb. 8. 6. and 7. 22. Rom. 5. 14, 15, 20. The Church under Christ now in a better condition than before, therefore all Infants not unchurched. pag. 55
- Chap. 16. The eleventh Argument. If all Infants were put out of the Church, the very Gentiles should be in a worse case since Christ than before. pag. 56
- Chap. 17. The twelfth Argument from Deut. 29. 10, 11, 12. pag. 57
- Chap.

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

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

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

The Contents of the second part.

CHAP. I.

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

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

The Contents of the third part.

A Preface.	pag. 165
<i>That I never call Mr. T. Heretick.</i>	pag. 167
<i>Of the reason of publishing those words in my Epistle.</i>	pag. 172
<i>Of the name of Anabaptists, whether Mr. T. dare justify all the prophane, as having not violated any Covenant in Baptism.</i>	pag. 174
<i>Whether Anabaptists play not a worse part than the Devils materially ? And how they are accusers of their own children.</i>	pag. 174
<i>Whether Mr. T. keep them out of the visible Church ?</i>	pag. 176
<i>Whether they that plead for Infant-baptism do play the Devils part, as Mr. T. saith they do ?</i>	pag. 177
<i>Whether Infants may be engaged by Covenant to Christ ?</i>	pag. 178
<i>Whether Mr. T. plead against Infants being Christs Disciples and servants ?</i>	pag. 179
<i>Of his deniall of Infants Holiness by separation to God.</i>	pag. 180
<i>Concerning Levit. 25. 41, 42. & Deut. 29. 11, 12.</i>	pag. 182
<i>Act. 15. 10. vindicated.</i>	pag. 184
<i>About 1 Cor. 7. 14. another exception of Mr. T's answered :</i>	pag. 187
<i>Of the term Sectary : and of Judgements on such.</i>	pag. 188
<i>My doctrine of Justification vindicated from Mr. T. his aspersions ; his matching it with the clean contrary doctrine of the Antinomists in New England, is such dealing, that I know no Jesuite matcheth.</i>	pag. 190
<i>Mr. T. his pleading against the right use of Gods wonders in New-England, examined.</i>	pag. 197
<i>My exposition of Mat. 7. 15. vindicated.</i>	pag. 199
<i>How false Teachers may be known by their fruits ?</i>	pag. 200
<i>Mr. T. not charged as he will needs suppose : yet not free.</i>	pag. 202
<i>Mr. T's confidence, and his misreports of the dispute.</i>	pag. 205
<i>Severall Absurdities that Mr. T. maintained in the dispute, Jan. 1. 1649</i>	pag. 207
<i>Many more of his evident untruths about the said dispute.</i>	pag. 209
<i>Whether I crowed over Mr. T. or trampled him under foot.</i>	pag. 210
<i>More untrue reports of his confuted.</i>	pag. 211
<i>More of the carriage of the dispute.</i>	pag. 212
<i>The true Reason of my speaking so much against Anabaptists in the Epistle before my book, entituled The Saints Rest.</i>	pag. 612
<i>That</i>	

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

The Contents of the Corrective.

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

Cyprian ties salvation to the visible Church.	pag. 266
A clear Argument that Christ never repealed Infants Church-membership. <i>ib.</i>	
Admonitions about Schism from Cyprian.	pag. 267
To those that distaste godliness for the scandals of these times, <i>some what</i> out of Clemens Alexandrinus.	pag. 268
The Levellers (and Ranters) shew us what Anabaptistry is, when it is ripe (against whom the State is fain to make Acts.)	pag. 269
Sec. 10. His tenth Section answered. The Oxford Testimony considered. p. 271	
The true reason of my inserting those passages in the Epistle before my Treatise of the Saints Rest, which Mr. T. is angry at.	pag. 272
Again Mr. T's charge, that [I am become a Ringleader of men that mind not the things of Christ, nor regard me, but to uphold their repute.]	pag. 273
The reason of my plain speech, which is called keeness.	pag. 274
Whether my Judgement about universall redemption be meer Heresie? And how many of the most learned and famous Divines that ever the Reformed Churches had, do maintain it?	
Whether my Judgement, that Magistrates hold their power under the Me- diator, be meer Heresie? more Authors alleged for it, and the main obj. answ.	pag. 276
Whether my maintaining Infant-baptism be Heresie?	pag. 278
The main strength of Mr. T's answer proved vain.	pag. 279
Passages about the dispute and my self.	pag. 280, 281
The result of my most impariall examination of all Mr. T's papers and ar- guments.	pag. 283
An advertisement to the Reader.	pag. 284

The Contents of the Appendix.

A Premonition to the Reader.	pag. 288
The sayings of sundry great Divines upon the point.	pag. 291
The reasons of this undertaking.	pag. 193
Mr. Bedfords opinion laid down out of his three books:	pag. 294
My own Judgement laid down in ten propositions, after some distinctions preparatory thereto.	pag. 295
About tradition, and humane additions to Gods worship.	pag. 301
Baptism only a Moral Instrument, and not Naturall or supernaturall. p. 305	
Whether there be a hyperphysical causality distinct both from Physical, and Moral.	pag. 306
	Whether

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

IN the Animadversions on Doctor Wards Tractate.

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

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

The Authors judgement of Doctor Davenant, and Mr. Owens censure
of his late excellent Dissertations. pag. 332.

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

The sum of Davenants Epistle. pag. 334

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

That the Parents Faith is the condition for the child, proved. pag. 336

Perkins judgement herein plain and full. ibid.

The judgement of Rivet, B.za, Zuinglius, Twiss, our Assembly, and Au-
stin: pag. 337

AN Addition to the twentieth Chap. of the first part, about the Catho-
lick visible Church, referring to Mr. Hudsons book. pag. 339

Arguments against the Socinians, who deny the use of Baptism to sealed
Churches, and against the duty of Baptizing twice. pag. 341

The Conclusion of the whole. pag. 344



Mat. 28. 19.

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

CHAP. I.

B

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

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

see the Truth on his side. The Lord preserve me and all his people from that censoriousness and height of spirit. For my part, I solemnly profess to you, that if I deliver you not the Truth, it is through disability and weakness rather than wilfulness or negligence: though I know my will is also imperfect.

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

Position I.

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

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

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

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

Position II.

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

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

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

Position III.

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

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

Position. I V.

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

Position. V.

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

Position V I.

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

Position V II.

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

Position V III.

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


Position I X.

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

Position X.

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

CHAP. II.

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

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

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

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

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

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

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

But this most evidently you may gather hence, that if this be so difficult, & yet comparatively so small a point, then certainly those Christians that make it a chief part of their study and conference, and lay out at least one half of their zeal about it, are sure deluded by the devil: and if they were in the truth herein, yet sure that truth is a snare to them, and like to prove the occasion of their ruine. They will say, That all truths are precious, and none to be set light by, or accounted small;

1 Co.

1 Cor.

heb. 6

1 Ps

True, Who knows not that? But though none be small absolutely, yet many are very small in comparison of greater; or else our Creed must be as big as the Bible. Truths are exceeding many, and our duty very large and weighty; our capacity is small to understand them, & our time short to study and practice them. Preachers that study all their lives, do yet know but very little, in comparison of all that which they are ignorant of. Therefore the greatest truths and duties must be first made sure of, and most of our time bestowed in them. Some truths are of flat necessity to salvation, so are not all, nor most, nor but few: The most necessary, God hath made most plain; He hath not hang'd mens salvation upon difficult small controverted points, which poor people are utterly unable to reach. When men are certain that after all their study they shall leave most truths unknown, is it their wisdom to choose out the smallest? and leave the greatest? or is not this a plain betraying of their own souls? I dare say, that ordinarily if you lay out but the hundredth part of your time, your study, your talk, or your zeal upon this question either for or against it, that you will never be able to justify it; perhaps if I said the thousand part. For as there are a multitude of other truths and duties to be first learned, so some one of those may be of a hundred times more moment, and may require a hundred times more of your time, and study, and zeal. How few did I ever meet with who are the eager disputers about Baptism and such like, that are able to give a rational account of the great doctrines of faith? or that are acquainted with the daily practice of a profitable and heavenly life, or with that constant pains that is necessary for mortifying their flesh, for watching over their hearts and ways, and for walking with God? Nay how evidently do these disputings destroy all this, and eat out the very life and power of Godliness? As if they were the greatest plague and mischief in the Church.

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

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

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

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

all my time upon one only, which is drawn from the *Medium of Infants* Church-Membership; as being that which doth most thoroughly convince my own Judgment: or at least but one more, which is drawn from the *duty of their solemn engagement to God*. But though I resolved to stand most on these, yet I must begin with this in my Text.

28 For the Explication of the Text, I will spare time and labour, and stand to most of that which Mr. T. hath given you already. I say as he, that the verb μαθησι-
σαλα signifieth [*Make ye Disciples*] and Bapizing is the Act, or Sign of their solemn admission. As the word [*Disciple*] signifieth, 1. Or one that is a *Disciple incompleat*, nor yet solemnly joyned to the Church, 2. Or one that is a *Disciple compleat*, and solemnly joyned or entred; So must there be two wayes of making them so, according to the said difference; As a King is first King by birth-right, or Covenant, or the like; but yet incompleatly, till he be solemnly Crowned and introned; in the former sense it is his birth-right that makes him King (which yet receiveth all its power from some foregoing more potent Cause, as the donation of God, or the peoples choice or covenant;) in the latter sense, it is his Coronation that makes him King; Or as a man or woman are truly married by private Covenant; but yet it is not compleat till the legall conjunction or solemnizing; so it is here; They are first made Disciples, and then solemnly admitted, entred, or listed by Baptism, and so made more compleatly Disciples. Before I come to Argue, I will briefly help you to understand, 1. What is meant by a Disciple; 2. What it is that maketh a Disciple.

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

2. To the making of a Disciple there must concur, 1. Somewhat properly causal, *i. e. Effetive*; 2. Somewhat conditional. The former is Gods part, the latter mans. It is Christ that maketh himself Disciples; in regard of the form of a Disciple, which is Relative, (*viz.* His Relation to the Master of the Church before mentioned) so Christ maketh Disciples directly by his Grant, Gift, or Promise in his Law, or Covenant, *John* 1. 11. It is said of believers at age, that *To them that receive him he giveth power to become the Sons of God*. To be Gods sons is a Relative Privilege; What is the cause of this? Why the Text tels you; It is Christs gift; he giveth them Power, or Privilege, or Title to it; And how doth he give this? Not by a voyce from heaven, but by his Laws, or written promise, or grant, which containeth all mens Legal Titles, and according to which their Titles must be tryed at Judgement.

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

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

CHAP. III.



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

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

By [Disciples] in both Propositions I mean as in the Text: Those that are *de jure*, or incompletely Disciples, as a Souldier not yet listed, or a King not yet Crowned. I put in the word [ordinarily] because there may fall out several Cases wherein

God will dispense with external Baptism to Yong and Old; as he did with Circumcision to the Jews Children forty years in the Wilderness. Morals natural take place of Positives, God will have Mercy rather than Sacrifice.

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

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

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

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

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

1. The Pharisees were not of so long Continuance, as to be the burthen of the Fathers

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

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

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

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

Law, which is here meant, is plain in *Gal.* 5. 1, 2, 3. No doubt, either those that misfaught the *Galathians* were the same with these, or their companions teaching the same doctrine, and therefore *Paul* here decideth the same cause; and mark what he calls the yoke; stand fast in the liberty wherewith *Christ* hath made us free, and be not entangled again with the Yoke of bondage. Behold I *Paul* lay unto you, that if ye be Circumcised, *Christ* shall profit you nothing, For I testify again to every man that is Circumcised, that he is a debtor to the whole Law. Is not he wilfull, that yet will say, that the yoke is onely the Doctrine of the false teachers, and not Circumcision as engaging to keep the Law? Well but *Mr. T.* hath one more argument for his conceit, and but one that I have heard, and that is like the conceit it self. If (saith he) Putting on the Yoke be onely by teaching, then the yoke it self is only the Doctrine, and consequently it was to be put on none but those that could be taught. *Ans.* I deny both the consequences, and he will never prove them. For 1. By [putting] he confesseth is meant [an endeavour to put]; therefore it must be more than the bare doctrine; And if by doctrine they prevail to perswade the people of the necessity of practice, in so doing they put on them both the misbelief and the mispractice.

2. The later consequence is as false: For he that perswadeth a parent to Circumcise himself and his child, doth as properly put that burden of Circumcision on the child as on the parent. Though he teach only the Parent, yet by teaching the Parent, he puts the burden on both. If the Parliament lay an oppressing tax, and command onely the officers, to do it in point of execution, yet they lay it on all. If they make a Law that you shall take your children and go out of the Land; though the Law speak but to you, yet thereby they lay the burthen of Banishment on your children as well as you. If a man perswade you to list and engage your self and your children among the Turks Gally-slaves: doth not his perswasion as truly lay this burthen on your children as on you? though on your selves more immediately (and yet not immediately neither, for it is your selves that must do it) and on them more mediately. It is an ill cause that must be upheld by such silly wrangling against the plain Scripture. I leave it now to any impartial Reader to judge, whether all those whom the false Apostles would have burdened with circumcision, be not here by *Peter* called Disciples? and whether many (yea most) of those were not Infants? It being after the manner of *Moses* that they would have them Circumcised: and consequently, whether those Infants were not Disciples?

Argument. II.

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

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

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

But Infants are capable of being Gods servants: This is plain; For the Lord God himself doth call them his servants, *Lev. 25 47, 42*. They are commanded in the year of Jubile to let their brother that was sold to them, and his children depart; and the reason is added [*for they are my servants.*] That infants are here included among *his children* cannot be denyed, or doubred of. (Mr. T. begun to deny it, but he quickly recalled it.) Is not here then direction enough to help us to Judge of the mind of God, whether Infants are his servants and Disciples or no? Doth not God call them his servants himself? What more should a man expect to warrant him to do so? Men call for plain Scripture; and when they have it, they will not receive it; so hard is it to inform a forestalled mind. It may be some may say, They were then capable of being Gods servants; but they are not so now. But this were a wretched answer. For their capacity was the same then and now: Infants then were like Infants now. (For Gods will towards them, we are next to enquire after it.)

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

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

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

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

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

I Am next to prove [that it cannot be because God, will not shew them such mercy] and then there can be nothing else to hinder Infants from being Christs Disciples. As for those that say, it is no mercy to infants to be Disciples of Christ, or Christians, I shall deal with them anon, under the Argument from Church-membership; Though one would think that no man should ever affirm such a thing, that were not an Infidel or enemy to Christ: I therefore argue thus, If Infants in the Jews Church were Servants and Disciples of Christ, and God sheweth as great and greater mercy

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

I hope I need not stand to prove, That the Jews Church was Christs Church, and that they were his Disciples; (though not so fully and explicitly as now) Christ was then the King as Mediator, upon undertaking to pay our debt; he that preserved, justified, sanctified, &c. *Abraham* saw his day and rejoiced, *John* 8. 56. It was the reproach of Christ which *Moses* suffered in Egypt, *Heb.* 11. 96. *Moses* himself was a servant of Christ, and subordinate to him: No man ever performed any acceptable service to God since the fall, but in Christ: Therefore all that service then was under him. No man ever received any mercy from God (especially saving) since the fall, but for and from Christ. I proved before that their Infants are called Gods servants as a peculiar People, *Lev.* 25. 41, 42. And then they must needs be Christs Servants, and that is all one as to be his Disciples. The Jews say, *We are Moses Disciples*, in opposition to their being Jesus Disciples, *John* 9. 28. Therefore it is evident they took the word [Disciple] in the same sense in both. But Infants also were *Moses* Disciples (and so Christs, to whom *Moses* was subordinate.) But all this will be yet fuller proved anon.

3. MY third Argument to prove that some Infants are Disciples, is this, from Christs own words. If Christ would have some Children received as Disciples, then they are Disciples; But Christs would have some such received as Disciples; Therefore some such are Disciples. All the Question is of the Antecedent; and that is plain in *Luke* 9. 47, 48. compared with *Mark* 9. 5. and *Mat.* 9. 37. *He that receiveth this Child in my name, receiveth me.* Here observe, 1. It was the Child himself that Christ would have received. 2. He would have him received [in his name] now that can mean no less than as a Disciple: When they are baptized, it is into his name: And that which in *Luke* is called, *received in Christs name*, is expressed in *Mark*, *one that belongeth to Christ*, and in *Mat.* *in the name of a Disciple*. Though some of these places speak of Infants; and some of others: yet compared, they plainly tell you this; That to receive, *in Christs name*, and *as belonging to Christ*, and *as a Disciple* of Christ, in Christs language is all one; for they plainly express the same thing intended in all. So that Christ hath encouraged me to receive Children, *in his name*, *Luke* 9. 47. And he expoundeth it to me, that this is to receive them, *as belonging to him*, and as Disciples. I know some frivolous answers are made to this; but they are not worth the standing on. Mr. *Blakes* Argument hence remaineth as good as unanswered.

THUS I have proved to you, that Infants are Christs Disciples, and Christ saith in my Text, Disciple me all Nations, Baptizing them: so that being Disciples, we are commanded to baptize them. Me thinks this is plain to those that can see.

And now, what is the common objection worth? They say they cannot learn, and therefore cannot be Disciples. *Answer*. But I have fully answered this already, & shall add this much more. 1. They can partake of the protection and provision of their Master (as the children of those that the Israelites bought) and enjoy the privileges

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

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

CHAP. IV.

Argument. II.

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

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

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

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

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

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

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

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

1. That they should never be baptized, none will affirm but the Seekers, and they that are above Ordinance (that is, above obedience to God, and so Gods.)

2. If they say, They must be Baptized after they are stated in the Church (and that many years as they would have it) I answer. 1. Shew any Scripture for that if you can. 2. It is contrary to all Scripture example, *Act. 3.* The three thousand were presently Baptized, and the Jaylor at the same hour of the night, and so of all the rest. And if you could shew any that did delay it, (since Christs command, *Mat. 28. 20.*) it would appear to have been sinful, as through ignorance or negligence; so that it must needs then be done at their first admittance according to the constant course of Scripture.

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

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

pag.

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

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

mar. 373

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

Eph. 3

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

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

CHAP. V.

Argument. I. To prove Infants Church membership.

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

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

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

2. If Infants were engaged to God by the Seal of his Covenant (Circumcision) then they were members of his Church: But some Infants were not engaged; therefore they were Church-members; this is all undeniable. I never yet met with any that denied either.

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

4. The Martyr Stephen calleth that Assembly whereof they were members the Church in the wilderness, Act. 7. 38. Therefore they were Church-members. But I will spend no more words in proving that which no body that I know of denyeth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

29

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

28

And as Camero well noeth, μαθητεύων is now used in the Church, as it were in the place of προσκληθῆναι; Discipling now to us, is as προκλήρον was to them. So that you see now what this Church-call is which he layeth so great a weight on, and how much in the-main it differeth from ours.

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

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

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

CHAP. VI.

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

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

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

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

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

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

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

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

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

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

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

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

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

these Infants out of the Church since Christ have no such thing; then they before Christ in the Church had more assurance of mercy than those out of the Church since Christ. But the former is true, as I proved out of *Deut. 25. 10, 11, 12.* Upon which Text, what vain alterations there were; and what words were used against the express letter of the Text, you shall see in the Relation of the Dispute, if I be called to publish it.

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

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

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

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

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

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

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

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

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

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

But yet let us follow it further. And 1. What means *Mr. T.* to talk of mercy to others, when our Question is, Whether it be a mercy to themselves to be unchurched?

2. By this arguing he may prove any thing almost in the world a mercy; For all shall work together for good to them that love God, Rom. 8. 28. And therefore if I should ask him, Whether it be in mercy to wicked men, that God giveth them over to themselves, & at last damneth them? *Mr. T.* may thus answer, that it is; for it is a mercy to the whole Catholike Church, that is, to other men? but what is this to the damned? So *Mr. T.* saith, It is a mercy to the whole Catholike Church. but what is that to Infants who are unchurched?

3. And what a strange Reason is that of *Mr. T.* to say, [It is a mercy, because their Church-state was carnall, fleshly, and agreeable to their minority; but ours is spirituall.] What is this to them that are put out of that carnall Church-state, and kept out of this spirituall Church-state too? If they had been admitted into this better state (as no doubt they are) then he had said somewhat. Else is not this as great a mercy to the poor off-cast Jews? they are put out of the carnall Church-state too. Ever did God give so many admirable Elogies of the Jews Church; and can *Mr. T.* yet think that it is better to be of no visible Church, than to be of theirs?

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

5. And how long might I wait before *Mr. T.* would prove from Scripture, that it is a mercy to the whole Catholike Church to have all Infants put out, or unchurched? These are the men that make their Followers believe that we have no Scripture for our Cause, when themselves give us but their Magisteriall Dictates. But I wonder whence he should fetch such a dream. What are Infants such Toads or Vipers in comparison of men of years, that it is a mercy to the wholly Catholike Church to have them cast out? Are not the aged worse than they? And were we not once all Infants? If this be true Doctrine, why may we not next expect to be taught, that Infants must also be cast out of Heaven, in mercy to the whole Catholike Church? If it be no carnall Church-state to have Infants in Heaven, why is it a carnall Church-state which containeth in it Infants on Earth? And if it be no benefit to the Catholike Church to have Infants kept out of Heaves, nor no hurt to the Church to see them there; why should it be a benefit to the whole Church to have them kept out on Earth, or any hurt to the Church to see them here Members?

But yet let us come a litle nearer: what ever it may be to the enemies; or to Murtherers, (of which sort the Church hath none) yet methinks to those that are Love as God is Love, and that are mercifull as their heavenly Father is mercifull, and who are bound to receive little children in Christs name, and who are converted and become as children themselves; to such it should seem no such mercy to have all Infants unchurched. But such are all true Members of the Church; and therefore to the Church it can be no such mercy.

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

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

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

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

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

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

CHAP. VII.

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

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

If it be only some that were broken off from the Church, then to the rest that were still in it, the mercifull Gift of Churchmembership to them and their children is not revoked: But it is only Some that were broken off from the Church; Therefore to the rest that remained *In*, the Gift was not repealed.

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

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

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

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

CHAP. VIII.

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

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

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

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

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

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

He thinks this is plain. Can any man imagine that Paul speaks only of the Ele Jews, who only are members of the invisible Church; that they are cut off, that we might be graft into the invisible Church in their place?

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

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

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

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

How well *Mr. T.* agrees with himself, I desire you to judge when you have read these words in his *Exam.* p. 108. The phrases (saith he) *Rom. 11. 21.* [of the *Naturall branches*, v. 24. of the *Wild Olive by nature*; *Thou wast grafted in besides nature, these according to nature*] do seem to me to import, not that the Jews were in the Covenant of grace by nature, but that they had this privilege to be reckoned in the outward administration as branches of the Olive by their birth, by vertue of Gods appointment, which the Gentiles had not.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. Again, if they were broken off for unbelief, then for the unbelief of some particular persons, and consequently it was some individuall persons that for that unbelief were broken off; Now sure God would not break off the Church for the unbelief of any foregoing Age, without their own.

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

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

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

And thus, I dare confidently affirm, that I have fully proved, that the Apostle in *Rom. 11.* doth speak of the Church visible; from which it is but some that he saith are broken off, and those but for unbelief; and therefore all the believing Jews and their children are yet in that Church, as being never yet broken off. I desire you to remember this too, the rather, because I shall make further use of some Texts in this Chapter.

CHAP. IX.

MY fourth Argument to prove that Gods Ordinance for Infant Church-membership is not repealed, is from *Rom. 11. 24.* [*How much more shall these which be natural branches be grafted into their own Olive tree?*] Whence I argue thus. If it be into their *own Olive*, (even the Olive which they were broke off from, and of which they were naturall branches) that the Jews shall be reingrafted at their recovery; then Gods Ordinance for their Infants Church-membership is not repealed. But they shall be reingrafted into their *own Olive*; therefore the said Ordinance is not repealed.

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

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

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

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

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

CHAP. X.

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

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

I know but two things that can be said against this. First, Some may say, that by All Israel is meant some onely, excluding all Infants. To which I answer,

1. I had rather say as God saith, than as they that thus contradict him. Upon such expositions you may contradict any thing in the Bible as well as this. If God say All, at least I think it the safest way to believe it is All. But methinks those men should not reject the plain letter of Scripture, that so exclaim against us for want of plain Scripture.

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

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

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

8/24

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

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

CHAP. XI.

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

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

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

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

CHAP. XII.

MY seventh Argument shall be drawn from that of *Mat. 23. 37, 38, 39.*
O Jerusalem, Jerusalem, how oft would I have gathered thy children together, as a Hen gathereth her chickens under her wings, and ye would not!
Blessed ye that desolate, &c. From hence I argue thus: If Christ were so tender over *Jerusalem*, that he would have gathered them as a Hen gathereth her chickens, then sure he would not have put them or their Infants out of the Church: (or repealed the mercifull gift and ordinance of their Church-membership) But Christ was so tender of them, that he would have gathered *Jerusalem*, &c. Therefore sure he would not have un-churched their Infants. The antecedent is the words of the Lord Jesus: The reason and strength of the consequence lieth here. 1. It is not some particular Jews that Christ would have gathered to himself (and so into his Church as accomplished with higher privileges than before) but it was *Jerusalem*, whole *Jerusalem*, (which is usually put for all *Judea* and the Jewish Nation.) Now if *Jerusalem* were gathered, then Infants must needs be gathered: I know nothing of any moment that can be said against this; but leave it to any tender conscience to judge, whether it be likely that Christ would have unchurched all their Infants, when he would have gathered to himself the whole Nation, or whole *Jerusalem*.

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

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

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

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

CHAP. XIII.

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

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

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

CHAP. XIV.

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

This were to make Christ a destroyer, and not a Saviour; He that came not to destroy mens lives, but to save them, came not to destroy mens happiness, but to recover them. He that would not accuse the adulterous woman, will not cast out all Infants without accusation.

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

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

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

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

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

The Antecedent is undeniable; The consequence is clear in these two conclusions;

1. That the un-churched Jews were then all in such a Covenant with God: This I proved, Deut. 29. 11, 12, *Ye stand all before the Lord your God; your Captains, Elders, Officers, with all the men of Israel, your little ones, your wives, &c. That thou shouldst enter into the Covenant with the Lord thy God, and into his oath which he maketh with thee this day, that he may establish thee to day for a people unto himself, and that he may be to thee a God, &c.* What Mr. T. vainly saith against the plain words of this Text, you may see in the end.

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

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

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

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

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

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

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

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

10. If Christ have promised his presence to his Church to the end of the world, and do walk among the golden Candlesticks, and take pleasure in her; but not so to those without the Church, then it is better being within (though but as the Jews) than without. But the former is true; therefore the latter.

11. Did I not resolve on brevity, it were easie to cite multitudes of Texts for all these. But upon this much I say to the contrary minded, as *Jehuah* in another case, choose you what Society you will be of, but as for me and my household, we will be of the Church of God (and had children, I should be, loth God should shur them out;)

For without are dogs, extortioners, lyars, &c. Even Christ calls the woman of *Cana* as that was without, a dog, though when he had admitted her into his Church, she became a daughter. I say therefore as *Peter*, *Whether shall we go* if we forsake the Church? *It is good for us to be here*; Those that will needs think it better to be out of the Church, than in it, let them go; they need no Anathema, nor Excommunication, seeing they think it such a mercy to be without the Church; *I will not say of it, as Paul of his ship, Except ye abide in it, ye cannot be saved.*

And so I conclude, Christ did not come to believers hurt, by unchurching their children.

CHAP.

And doth not the leaving of their home desolate, mean the Temple, and so the unchurching them, till they say, Blessed is he that commeth in the name of the Lord. And then *Jehovah* (and charles) shall be instructed again. So will I believe that the world had better have gathered together, than to have scattered some of them.

CHAP. XV.

MY tenth Argument is this, from *Heb. 8. 6.* [*Jesus is the Mediator of a better Covenant, stablished on better promises, Heb. 7. 22. And the author of a better Testament, Rom. 5. 14, 15, 20. Where sin abounded, grace much more abounded, Ephes. 19, 20. That ye may comprehend the height, and breadth, and length, and depth; and know the love of Christ which passeth knowledge;*] with a hundred the like places, from whence I argue thus. If the Church of Christ be not in a worse state now (in regard of their childrens happiness, and their Parents comfort therein) than it was before Christs comming, then our children ought to be Churchmembers; (and consequently that Ordinance and mercifull Gift is not repealed.) But all the said Texts and many more shew, that the Church of Christ is not in a worse condition now than it was then (but unconceivably better:) therefore our children ought to be Churchmembers, as well as theirs were then.

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

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

CHAP. XVI.

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

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

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

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

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

CHAP. XVII.

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

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

2. *Mr. T.* denied in our Dispute, That these Infants were visible Church-Members; for when he had maintained that [none were Churchmembers but those that were Circumcised] and that [Churchmembership was nor then without Circumcision] I told him, that the Infants for forty years in the Wilderness were not Circumcised, and yet were Churchmembers, and proved it from this Covenant; yet did he resolutely deny it, that the Infants were Church-members; whereupon seeing he wasted time in wrangling, I was bold to say, I did verily believe that (contrary to our first agreement) he disputed against his own conscience, seeing he could not believe himself, That the Infants then were no Churchmembers, and that none but the circumcised were Churchmembers; But he took it ill that I should so charge him to go against Conscience; and yet when I told him that women were Churchmembers, though not circumcised, he confessed all, and yielded that the Infants were so too. And indeed, else God had no Church, or almost none in the Wilderness, when all but *Caleb* and *Joshua* were dead of the old stock; and all of forty years old were uncircumcised; yet *Steven* calls it *The Church in the Wilderness Acts 7. 38.* But I think it vain to prove that those were Churchmembers that entered such a Covenant. He that will deny this, is scarce fit to be disputed with.

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

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

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

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

CHAP. XVIII.

MY thirteenth Argument is from Rom. 4. almost all the Chapter; wherein the Apostle fully sheweth, that the Promise (upon which his Privileges were grounded) was not made to Abraham upon Legall grounds; but upon the ground of Faith: From whence I might draw many Arguments, but for brevity I desire you to peruse the Chapter; onely from the 11. verse [*And he received the sign of Circumcision, a seal of the Righteousness of the Faith which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, &c.*] From whence I thus argue. If Infants then usually were entered and engaged Church-members by that Circumcision which was a seal of the righteousness of Faith, and was not given on Legall grounds; then that Church-membership of Infants is not Repealed: (as being built on grounds of Gospel, and not Law, and sealed with a durable seal, that is, The Seal of the righteousness of Faith. (But the Antecedent is plain in the Text.)

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

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

There are poor shifts againt a manifest truth, which deserve not answer.

CHAP. XIX.

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XX.

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

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

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

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

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

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

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

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

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

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

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

But let me try whether I can disprove it any better.
 1. I think I have sufficiently proved, that even the nature of the Jews Church was not repealed, but only the Accidental Ceremonies; and the individual Church that then was, is broken off for unbelief; but the Olive still remained.

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

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

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

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

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

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

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

Thus far my Arguments have chiefly tended; to prove that Gods mercifull Gift and Ordinance, that ſome Infants ſhould be Church-members, is not repealed; Through many of them will alſo directly prove the Church-membership of all other Believers children, as well as the Jews. Yet if any ſhould be hereby convinc'd, that the believing Jews children are ſtill Church-members, and yet deny that the Gentiles children are ſo; I ſuppoſe (if it were worth the labour to Diſpute with men ſo weak) we might quickly bring them Arguments enough from plain Texts of Scripture to confute them; As where the partition Wall is ſaid to be taken down, *Ephes. 2. 14.* and both Jews and Gentiles made one; and reconcil'd by removing the Enmity, *verſ. 16.* And the Gentiles to be cleanſed as the Jews were before, *Act. 19.* And that there is but one Body, one Lord, one Faith, one Baptiſm, &c. *Ephes. 4. 5, 6.* And where it is ſaid, that there is neither Circumciſion, nor uncircumciſion in Chriſt *Jeſus, Gal. 6. 15.* with multitudes of ſuch places; Indeed it is much of the ſubſtance of *Paul's* Epistles to prove the taking in of the Gentiles, and graſſing them into the Olive which the Jews were of. And Chriſt commanding now the Diſcipleing of Nations, and the Kingdoms of the world being now become his Kingdoms, (of which I have ſpoke before) it proves the ſame privilege herein to the Gentiles, as to the Jews, ſeeing Infants are part of our Kingdoms as well as theirs.

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

CHAP.

CHAP. XXI.

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

Nothing but the Antecedent here needeth proof: Every man I think among us will confess, that the Morall Law was not proper to the Jews, and that it is nor ceased. Even the most of the Antinomians confess the Ten Commandments are in force as the Law of Christ, though not as the Law of *Moses*. However, if they be against the preceptive part of the Law, yet sure they will not be against the promissory part. Though there be some clauses that were suted to the Jews peculiarly, yet I never meet with man that would say, this was so. If the Ten Commandments be not current proof, there is no disputing with them out of Scripture. Let me try therefore whether this second Commandment, in the words cited, do not prove the Minor: To which end I argue thus.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C H A P. XXII.

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

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

C H A P. XXIII.

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

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

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

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

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

2. **T**HAT some Infants were Churchmembers before Institution of Circumcision, I further prove thus.

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

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

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

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

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

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

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

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

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

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

I have not leisure to stand upon these so largely as to improve them as they deserve:

CHAP. XXIV.

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

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

(How all this is reconciled with that of Ezek. [The Son shall not bear the iniquity of the Father] is shewed by our Divines that write on the second Commandment) And if God will not admit the Infants of Believers so much as to be Members of his visible Church or Kingdom, then he should not only shew more severity to the Seed of the wicked, than Mercy to the Seed of the faithfull; but should even cast out all Infants in the World from being in any visible state of Church-Mercies. And how that will stand with the tenderness of his Compassions to the Godly and their Seed, and the many promises to them, and the enlargement of Grace in Gospel times, I know not.

The one and twentieth Argument. The Doctrine which maketh all Infants to be Members of the visible Kingdom of the Devil, is false Doctrine. But that Doctrine which denyeth all Infants to be Members of the visible Church, doth make them all

CHAP. XXV.

The second Argument. I shew that the Doctrine which maketh all Infants to be Members of the visible Kingdom of the Devil, is false Doctrine. But that Doctrine which denyeth all Infants to be Members of the visible Church, doth make them all

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

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

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

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

CHAP. XXVI.

THe one and twentieth Arg. That Doctrine which maketh all Infants to be Members of the visible Kingdome of the Devill, is false Doctrine. But that Doctrine, which denyeth any Infants to be members of the visible Church, doth make them all Members of the visible Kingdome of the Devil. Therefore it is false Doctrine.

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

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

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

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

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

The common definition of the Church affirmeth them to be a people called out of the world ; and Christ saith, he hath chosen them out of the world, and that they are not of the world, and in the same place divers times calls the Devill *the Prince of this world* *Joh. 12. 31. & 14. 30. & 16. 11. & 15. 19. & 18. 36. & 17. 61. 6.* And the Apostle calleth him *the God of the world*, *2 Cor. 4. 4.* So then, If the Devill be the Prince and God of the world as it is distinct from the Church, and out of which the Church is taken : then all those that are not taken out of the world with the Church, are still of the world, where Satan is Prince : But the Antecedent is before proved; Therefore the consequent is true. The world and the Church contain all mankind according to the ordinary Scripture distribution.

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

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

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

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

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

CHAP. XXVII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But

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

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

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

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

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

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

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

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

gment against Mercy to any Infants, because it is Mercy put in opposition to hardening, which Infants in that sense are not capable of.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. Why else doth God so oft compare his Love to that of a Mother or Father to the child? *1 Theſſ. 2. 27. Num. 11. 12. Iſa. 49. 15. Pſalm. 103. 13.*

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

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

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

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

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

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

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

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

I would urge another Argument here from the Universality of Redemption, Christ dying for all, for every man, for the sins of the whole world, as the Scripture speaketh; but that it would require more time to explain my self in it, than I can here spare: However, methinks no man should deny that Christ dyed for every sort of men, and every age, and so for some Infants.

CHAP. XXVIII.

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

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

CHAP. XXIX.

MY twenty fourth Argument is from that full plain Text, 1 Cor. 7. 14. against which men do so wilfully cavill in vain, as if they were sorry that God speaks it so plainly, and were resolved to yeeld neither to dark expressions nor to plain. [*Else were your children unclean, but now are they holy.*]

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

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

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

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

Moreover, we are not agreed what is the meaning of [*the unbelieving Husband being sanctified to the Wife, and the unbelieving Wite to the Husband.*] *Mr. T.* saith, it is spoken Carachrestically, by an abuse of Speech, and by [*Sanctified*] is meant [*as if he were Sanctified,*] that is, [*he or she may be lawfully enjoyed.*] 1. Again, he thinks that it is no Privilege proper to the Believer which the Apostle here mentioneth, in the sanctifying of the unbeliever to them; but that he tels them onely of a common Privilege of all Heathens married, that they may lawfully live together, because they are Husband and Wife; and that in mentioning the unbeliever sanctified, the Apostle means but this, [*Though he be an unbeliever, yet he is lawfully used or enjoyed.*]

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

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

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

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

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

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

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

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

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

And now I come to my Argument:

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

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

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

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

4. If God argue from such holiness of the Jews to the inchurching of them, then the so holy must be inchurched; But the holy Ghost doth so argue; *Rom. 11. 16. &c.* So the Consequent is proved.

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

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

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

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

Here *Mr. T.* denied not but that the word was taken so oft in my sense, and never in his, and yet denied the consequence. I do therefore here require all men that are not of desperate resolutions, and prostituted consciences, to consider faithfully; 1. Whether he be likely to make a more comfortable answer before the bar of Christ, who saith [Lord, I searched after thy Will in thy Word, as far as I was able, and I durst not rashly venture on my singular fancy, but in my admitting or bringing Infants into thy visible Church, I grounded my judgement and practise on thy Word, in the same sense as it is used near six hundred times in the Scripture.] I say, will nor this man have a better plea than he, that shutteth Infants out of the Church, upon the Exposition of Scripture in a sense as it is never else used in, but near six hundred times otherwise? (yea, and I warrant you I shall prove it is used otherwise here.)

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

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

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

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

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

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

The Minor I prove thus; If it be not the phrase of Scripture to call all Pagans Holy that are not Bastards, or any other, because they are not Bastards, then it is absurd for us to call them so; (for it is a contradicting of the constant use of the Scripture words) But the Scripture doth no where call Pagans Holy, or any other, merely because they are not Bastards: Therefore we must not do so. For my part I had rather speak according to Scripture, than according to the fancies of men. If Mr. T. his sense be right, not only almost all our Congregations are Holy (in a sense not known in the word) but we may say, I think, that almost all the World is Holy, for I hope that Bastards are a small part of the World.

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

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

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

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

I Proceed to my fourth Argument for my sense of the Text against *Mr. T.* his

If the sanctifying of the unbelieving Husband or Wife, be not meant of making or continuing the Marriage lawful, in opposition to Adultery, then by Holiness of the children cannot be meant their Legitimation in opposition to Bastardy. But the sanctifying of the unbelieving Husband or Wife cannot be meant of making or continuing the Marriage lawful, in opposition to Adultery (or fornication) Therefore by Holiness of children cannot be meant their Legitimation, in opposition to Bastardy. To this *Mr. T.* answereth by denying the Minor, which I proved thus; (*viz.* That by sanctifying, is not meant so making lawful.) If God do no where in all the Scripture call the meer making of a thing lawful, [the sanctifying of it;] (but many hundred times use the word in another sense) then we must not so call it, nor so interpret him here: But God doth no where in Scripture call the meer making of a thing lawful [the sanctifying of it;] Therefore we must not do so, nor here so interpret it.

To this *Mr. T.* in our Dispute answered; 1. Granting the Antecedent; 2. But denying the Consequence, said that though God did not so use the word, yet we might; and though he use it five hundred times other wise, yet we must so interpret him here. To which I replied; 1. I am resolved to learn of God how to speak, rather than of you; and to follow Scripture phrase as near as I can, lest I be drawn from Scripture sense, 2. You must shew some palpable necessity then for leaving the constant use of the Word; which he said he could do; and I will believe it when I hear it. But at last *Mr. T.* denied also my Antecedent, and affirmed, that the word sanctifying was used for [making lawful] and proved it (as he useth) out of *1 Tim. 4. 5.* All things are sanctified by the Word and Prayer.

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

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

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

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

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

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

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

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

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

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

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

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

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

Therefore I would *Mr. T.* would tell me, upon what ground they were certain that their children were lawfully begotten, while they doubted whether their living together were not fornication. Doth he think they knew it by Enthusiasm or Revelation from Heaven? If nor, then it must be rationally by deducing it from some premises: And what are those premises? If he will teach an incontinent person, how to be sure that his children are lawfully begotten, he will deserve a fee; especially some great men, that would fain make their Bastards their Heirs; should not all men do as they would be done by? And would *Mr. T.* take it well to be so censured himself, as he censureth these *Corinthians*? Can *Mr. T.* be sure that his children are lawfully begotten, when he is not sure whether he live in Fornication, or no, that is, whether he lawfully begot them? Why should not I think the *Corinthians* as rational as *Mr. T.*? I am sure they had better Teachers than he among them, and lived in better times; (Though some think that many now know more than *Paul*; and I think so too; but with such a knowledge as *Adam* got by his Fall.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ans. But besides that this is both unproved, yea, and fully confuted, I would further know what he meaneth by [quasi sanctified,] Is it [as good as sanctified?] Then it is apparently false; for to be un sanctified, though lawfull, is not as good as though they were sanctified. And if the meaning were only, that it was lawfull that they continue together; then, 2. It would be but a proving Idem per Idem; as if the Apostle should say, It is lawfull to live together, because it is lawfull; whereas he argues that they may lawfully live together, because the one is sanctified in or to the other. 3. And why should a thing only lawfull be said to be sanctified, or as it were sanctified, when it is not sanctified? Lawfulness is a condition prerequisite in the subject of sanctification; for God never sanctifieth sin. It may be long lawfull, and never sanctified. 4. And how would this resolve their doubt, which it is apparent was, whether it were not directly impious or irreligious to live with Heathens? would it be any satisfaction for the Apostle to answer, that it is not Fornication? It may be unlawful as Impious, though lawfull as not Fornication. 5. And who should be here believed in their interpretation? *Mr. T.* that expoundeth by adding to the Text? Or those that say no more or less than the Text saith? We say as the Apostle saith, that the Unbeliever is sanctified in, or to the Believer: *Mr. T.* saith, He is as it were sanctified; that is, He is not sanctified, but either as good, or somewhat like it. Who shall be believed here? *S. Paul*, or *Mr. T.*? I believe *S. Paul*, that the Unbeliever is sanctified. Let *Mr. T.* believe that he is but as it were sanctified. He tells us that 1. Cor. 10. 2, 3 to be baptized in the Cloud and Sea, is quasi baptized. And what of that? What is that to this? Because in Metaphors, Similitudes, Types, &c. the name may be given from the thing signified, doth it follow that it is so here, when *Mr. T.* doth not so much as affirm any Type or Similitude?

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

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

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

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

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

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

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

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

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

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

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

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

1. Faith is no cause (not so much as Instrumentall properly) of a mans own Justification or Salvation, (but a meer condition, (*Mr. T.* and I are agreed in this, though the most Divines are against us both:)) Therefore it can be no cause but a condition (which is an Antecedent, or *Causa sine qua non*) of childrens Holiness. Let others plead for its causality, I plead but for its conditionality. 2. How Logically he contradistinguisheth the Presence of Faith from the Exercise of it, I leave to our betters to judge. By the Presence of Faith, he may mean either the presence of the Habit, or of the Act: If the latter, it would be a silly question: but I think he means the Habit only. 3. If he had not distinguished between Presence and Exercise, but between Present and Past, and so demanded whether it were the present Exercise onely, or the Past, or former Exercise, it had been a more useful Quære.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To face as before

the Faith must be probable. If he say that he would : Then 1. I say he would make Christianity a scorn, and baptize a man that he knew came in derision to make a jest of Christ. Who durst baptize such a man, whose profession he knew to be scornfull or counterfeite? Then the Jews that put on him the Robe, and cryed, *Hail King of the Jews*, might have been baptized. 2. And then he would contradict his own rule, *Ap. l. p. 94.* that Profession must be free, sober, serious, and understanding. And why so? but because there are probable signs of Faith : Therefore how to reconcile *Mr. T.* with himself in the two last cited places, is beyond my skill. Perhaps some may think that I argue against my own practice, in that I admit so many hundreds to the Sacrament. But I answer : Whether it be that God hath given me a better people than ordinary, or whether I take that profession for a satisfactory mark of probable Faith, which some others do not (or indeed both together, as I am sure the Truth is) yet I administer to none that I know to be unbelievers ; nay, not that I judge not to be probably or hopefully believers For if they openly profess their Faith in Christ, and contradict it not by wicked obstinate lives, I yet can find no reason to conclude against the probability of their Faith. Yet if *Mr. T.* or any other should insist on it, that it is bare profession, and not Real faith that hath the Promise, I shall satisfy it in my second Question.

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

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

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

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

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

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

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

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

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

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

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

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

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

THe second Objection of *Mr. T.* why this Text cannot be meant of such holiness as *Tit. 1. 15.* is this, because the Apostle there saith that nothing is pure to such unbelievers as yet profess they know God, but deny him in works; and therefore the children of ungodly Professors by this should be unholy.

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

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

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

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

arguing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

So much for the Vindication of 1. Cor. 7. 14.

CHAP. XXX.

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

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

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

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

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

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

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

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

CHAP. XXXI.

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

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

p. 2

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Part.



Part II.

CHAP. I.

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

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

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

Objection 1.

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

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

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

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

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

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

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

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

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

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

CHAP. II.

Objection 2.

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

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

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

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

taught

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

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

5. Baptism may be administr'd to those that are capable of some ends, though they are incapable of other. Christ himself was baptized, when yet he was not capable of many of the great ends of baptism: For baptism was not to Christ a sign of the washing away of his sins (for he had none:) nor of purifying his soul (which was perfect before;) nor of his being buryed with Christ, no nor of his entrance into the visible Church, nor of any covenant that he solemnly engaged in with God.

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

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

CHAP. III.

Objection 3.

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

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

bound to unsay it & right those that heard me (young and unstudied Preachers will be venturing to say that, which when they have studied, they will see must be unsaid.)

1. It is agreed on both sides, that Baptism is ordained to be a mutual engaging sign betwixt God and the baptized: And that this engagement is a covenanting with God; and so Baptism is called a Seal of the Covenant. Now, that parents have authority to engage their children in this Covenant, and to promise in their names; that they shall perform the conditions, that they may enjoy the benefit, is evident; these two ways; 1. From Nature, 2. From Scripture.

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

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

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

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

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

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

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

CHAP. IV.

Objection 4.

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

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

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

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

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

3. But if they must needs have reason, me thinks Christ hath satisfied them in the very external nature of the several Sacraments. He hath appointed the first to be such

^a Infants are capable of; for they may be washed as well as the aged; they are not to be agents, but merely passive in it: but the other is such as they are naturally incapable of in their first Infancie, viz. eating bread, and drinking wine; and they must be agents in what they can do; and having not the use of reason, perhaps will not do it.

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

CHAP. V.

Objection 5.

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

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

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

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

2. I answer further; Scripture dealeth fulliest in the controversies which in those times were agitated. Now it was then no controversie, Whether Infants were to be members of the visible Church? The Jews all knew this, & took it for unquestionable, for all

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

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

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

CHAP. VI.

Object. 6.

BUt *Mr. T.* standeth much on this Objection drawn from the evil consequences of Infant-baptism, and the benefit that would ensue upon deferring baptism till years of discretion. He saith, that [the gross ignorance of the people is much occasioned by their baptizing afore they know; That if they were not baptized till they knew Christian Religion, as it was in the first Ages, gross Ignorance in Christian Professors would be almost wholly reformed: And for Christian walking, if Baptism were administred with a solemn abrenunciation, profession, and promise by the baptized in his own person, and upon that were baptized, I doubt not but it would have more awe on mens consciences than many other means used or devised, &c. On the other side, Infant-baptism is the ground upon which innumerable people ignorant and profane, harden themselves as if they were good Christians, regenerate, and should be saved without holiness of life, never owning or considering any profession or promise made for them as theirs, *Apol. p. 94*]

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

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

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

What is it that wicked men will not take hurt by, and make an occasion of their destruction? Godly education, and hearing Sermons, and a custom of praying occasions many to delude themselves, and think they are good Christians, when it is no such matter: And must these therefore be cashiered or neglected?

I have heard many say so about the Education of Children, That to teach them words of prayer, or Scripture, when they do not understand them, is but to make them hypocrites, and therefore it is better let them alone till they can understand. But though this be as good an Argument as *Mr. T's*, yet is it not point-blank against the will of God, that would have children brought up in the nurture and admonition of the Lord, and taught the trade of their life in the time of their youth, and chargeth men to teach his word diligently to their children, lying down and rising up, at home and abroad? &c. *Deut. 6. 7, 8*.

Multitudes among us do think they are good Christians, meerly because they believe Gods Word to be true by a bare assent, and profess themselves Christians: And shall we say that this is any cause of their delusion? Or, because it is an occasion, that it were better cast it off? Or, must Ministers never perswade them to believe

that Gods Word is true, or to profess themselves Christians, lest it should tend to their delusion? What kind of Doctrine were this?

2. Let *Mr. T.* shew if he can, what there is in the nature of the thing that should be hurtfull of it self to any. If a child that can read never a letter, be entred into the School that he may learn to read, is there any thing in this that tends to his delusion? Or if he should be so childish as to think, that now he is a Scholar sufficient because he is in the School; would any man therefore think it needfull, that they must be knowing Schilars before they come to School, lest they should run into the like mistake? And why then must they needs be knowing before they are Christs Disciples? If a childs name be put in a Lease, is there any thing in this to do him hurt? And if after ward he shall be so foolish as to think, that it is sufficient that his name is in the Lease, and that he needs no more to secure him the Inheritance, though he do no homage, nor pay the rent, but forfeit his Lease by breaking the conditions; Will any man say, That it is not meet therefore that children should be put into Covenants and Indentures, that they should stay till they can understand what they do?

What hurt can it be to be in Christs Family from our youth, or to be in his School, or to be in his visible Kingdom as his Subjects, any more than it is for all the Infants in *England* to be the Subjects of the King? If they should think that it were enough to be born in a Kingdom, and so be the Subjects of a King, though they never cordially acknowledged him, nor obeyed him, but after proved Traitors; would any sober man therefore conclude, that it were better let no Infants be the Kings subjects? I think not.

And I would intreat *Mr. T.* to tell me how Baptism it self tends to hinder knowledge? Cannot he be as diligent to teach the baptized, as the unbaptized, if he will? and may they not learn as well? Except he think that there is no teaching those that are in the School, but those onely that are out of it; or that they will learn the better for being out of Christs School, and the worse for being in it. Or, may they not be taught to know their King Christ, and their duty to him, because they are born his visible Subjects? How doth that hinder?

3. I intreat *Mr. T.* to tell me, whether Infants being born the visible Subjects of Gods Kingdom (and of Christs, I doubt not) before *Christs* coming, and their being solemnly entred into the visible Church and covenant, were so great a wrong to them as is here pretended? Was that the reason of the delusion and gross ignorance of the Jews, that they did not stay till they were at age before they were entred into the Church and Covenant? How dare he say so? and so make God the deluder and blinder of the Jews, and accuse his sacred Laws and Institutions of error, and of so great error as to contradict their own ends; yea, and so much to hinder the attainment of their ends? Was it not rather their high privilege to have God so near them, and to be born and bred up in his School under his Doctrine, and in his Kingdom among his Laws? And if it were an high favour, and no wrong to them to be entred in Infancy into the Church and Covenant, how comes it to be a hurt and wrong to us now? He that can answer this, hath either a better wit, or a worse than I have.

4. And I would gladly know also of *Mr. T.* whether the case of the *Profelytes* among the Jews were so much better than the case of their own children, & the case of all the Jews and their children? The *Profelytes* were all entred then, as *Mr. T.* would have all the Disciples now, viz. at age, when they knew what they did; & the Jews were not, nor the *Profelytes* children were not: And dare *Mr. T.* say, that these

Profelytes

Profelytes, who were brought over to partake of the Jews mercies, were in a better state? or that their way of covenanting was a better than Gods ordinary established Church-way? and that Gods own people the Jews, had lesse mercy than those that were thus adjoynd to them? or that their own children had lesse mercy than the Parents? or that by turning Profelytes, they brought all their childrea into a more dangerous way than themselves came in by? or rather would not they say of themselves, as *Paul* of his last knowing Christ, that they were as men born out of due time? What can be said to this?

5. And what if *Mr. T.* had his desire in this? and all should professe their Faith in Christ before they were entered? were it likely to prove such a cure as he imagineth? I think it is but a meer imagination. For he is so far from the *New-England* way, that I suppose he would require no further profession of covenanting, than he hath warrant for in Scripture; such as the Apostles when they baptized men did require, and as Christ warranteth in the Commission, *Mat. 28. 19, 20.* And were not this as likely to become customary, and formal, and consistent with Ignorance, as the present course? How quickly might the multitude learn such a Profession as *Mr. T.* could not reject upon any Scripture-ground? They that will make no conscience of the solemn Promise which their Parents made in their names, will scarce make ever the more conscience of it, if they had made it first in their own names; seeing the violation of either will alike forfeit their salvation. And is it not dayly evident how forward the aged are in any sickness to make promises to God, or any wicked man when a Minister shall deal with them for their sins convincingly, and yet how easily and frequently they break them?

6. And is it not the constant endeavours of Ministers in *England*, to take men off from such formality and self-delusions; and to let them know that their meer Baptism (whether in Infancy or at Age) is insufficient?

7. I would fain know a reason of *Mr. T.* why that solemn abrenunciation, and promise which he speaks of, may not be as effectual at the Recognizing and personall renewing of their covenant openly in the face of the Congregation when they come to age, though they are baptized before, as if they had deferred their Baptism till then? For my part, it is my constant Doctrine, that though Infant-Baptism is Gods ordinance, and Baptism not to be reperformed, and though the covenanting with God by Parents may be sufficient to Infants, whose interest is on the condikion of their Parents Faith, and not their own at present; yet when they come to the use of reason, as every man is bound to have a personall explicate Faith of his own, so is every man bound to enter a personall covenant with Christ, to take him for their Lord and Saviour, and give up themselves to him, and renounce all other, and to take God for their chief good and their supream Sovereign: and that the very nature of Faith lieth, as in Assent partly, so chiefly in this Consent and Covenant of the heart; and that as he is not a Christian whose heart doth not thus consent and covenant, so he is not to be taken for a Christian by the Church, who will not visibly, by himself, when he comes to age, (as he did by his Parents in Infancy) publicly profess both his Assent to the fundamentall Articles of Faith, and his Consent that the Lord only shall be his God, and Christ only his Redeemer, and so his Saviour and Lord, and promise in heart and life to be true to him accordingly: And I deliver the Sacrament to none that will not thus profess and promise. For as with the heart man believeth unto righteousness, so with the mouth is confession made to salvation. Now what if this were every where done, that when children come to age, they must all solemnly in the face of the Congregation thus personally own and renew their Cove-

nant, why may not this engage them, as well as if they were baptized then?

And some foot steps of this course have remained in *England*; partly in [the profession both of Assent to all the Articles of Faith, and the abrenunciation of the World, Flesh, and Satan, and the engagement of the child to be Christs faithfull Servant to his lives end;] which every Parent is to make for his child in Baptism: and partly in the solemn profession of the Articles of Faith, which every man at age was bound to signify by his standing up at the repeating of them (to avoid the inconvenience of speaking in the Congregation; even as the covenant was taken by lifting up the hand:) and partly by the old order of Confirmation by Bishops, which was to be done upon profession of the Faith; and lastly, by the confessions and professions to this end which every one was to make at the receiving of the Lords Supper. All which, though by customariness of people, and negligence of Ministers they were abused, and degenerated into formalities, the common banc of sacred things, and so had lost their life; yet were in themselves to excellent and necessary, that it had been far fitter to have renewed and revived them, and restored them to their Prinitive vigor and lustre, than to have laid them down.

And here (though I have little hope of being heard and regarded in this deaf and self-conceited age (for it is only the Anabaptists that are wilfull, intemperate, prejudiced and partiall,) yet I will satisfy my own conscience in a word of intreaty both to the Magistracy and Ministry of *England*; I mean, the ruling and advising part, [That they would be pleased in the forementioned particulars to revise the Directory, and if they know no more Reason to the contrary than they have made known to the world, that they would Direct and Ordain: 1. That the Parent may not only Desire that his child may be baptized, and promise to discharge his own Duty in the Education, but may also covenant in the name and behalf of the child (which is either omitted, or obscurely implied at most, in the Directory) there being no other known way of engaging a child in covenant with God, that cannot covenant for it self, and it being the way of the people of God in Scripture to enter their children in to the Covenant, *Deut. 29. 10, 11, 12.* (and they being no more guilty if their child keep not Covenant, than of his forfeiture of a Lease, or like Covenant into which they engage him with man:) And that the Parent may also profess his own belief of the fundamentall points of Faith into which he would have his child baptized; that so we may not baptize the children of Pagans instead of Christianians; which we rather desire, for that to our sorrow we know some that have been former Professors of Religion, that are fallen to that Libertinism and Familism which is flat Heathenism; and have given us cause to suspect strongly, if not to be flatly certain that they believe not the Creation, or the truth of Scripture, or incarnation of Christ, or his living or being visibly on Earth: Who yet for the meer avoyding of obloquy, will send their children to be baptized, but will not there profess the Articles of Faith: And we know not why such children (as theirs) should be baptized.

2. I further humbly propound, that the ancient practice of Confirmation may be reduced to its primitive nature, (as *Calvin earnestly desireth Instit. l. 4. cap. 19.*) and so confirmed, that all persons when they come to age may be brought solemnly in the face of the Congregation to enter or renew and own that covenant personally which they entered by others in their Baptism, and that in so doing they may profess their assent to the fundamentals of Faith, and their consent both to the Naturall and Supernaturall parts of the covenant, viz. [That the Lord only shall be their God] and [that they take Christ only for their Redeemer, to save and rule them,] and their

their resolution to be faithful in this covenant to the end of their lives; And if they did enter or subscribe their names to it (in a book containing the names of all the Members of that Church, out of which the dead, the removed, and the excommunicate should be wiped) it would be the more engaging, and not want either Scripture or reason to warrant it.

3. And further, that the Church may have power frequently to renew this covenant as there shall be occasion, or to call any particular person to the renewall of it; 1. In case of just suspicion that the said person is fallen into Heresie or Prophaness; 2. Or, at the restoring of such a person after Suspension or Excommunication. And the whole Church may renew it, 1. After any publike defection; 2. Or grounded suspicion of the defection of any considerable part; 3. And at the receiving the Sacrament of the Lords Supper which is a Seal of the covenant; and at what other times shall be judged necessary; And that this may be solemnly done, that so the custom of standing up) at the Creed may also be reduced to it's primitive nature and vigor.

4. And lastly, that the exprefs words of this covenant (no more than what is of flat necessity,) may be prescribed to all Churches, out of Gods Word; and that no particular Ministers may have power to impose any other covenants upon the Churches, nor to alter any word in the covenant, (seeing such alteration may introduce that which will subvert the whole:) And that no other covenants containing smaller and controvertible points (as is that of Episcopacy in the National covenant,) wherein even Godly and learned men may differ, may be rashly imposed upon the Churches; But this unquestionable covenant of God may stand and be renewed.

Yet though this bare profession of Fundamentals must suffice in this case, yet I intend no inlet to errors thereby: for I conceive that the Church should have three distinct confessions; The first, such as I have said, containing only fundamentals (like the Apostles Creed) which is to be imposed on all the people as is said; The second, containing all points next the foundation that are evident in Scripture, and beyond controversie among Godly Divines, and of necessity for the clearing and maintaining the fundamentals: And this to be imposed on all Ministers, (And both these former to be in the very words of Scripture.) The third, to contain lower controverted points that are fit to be debated: and this to be imposed for subscription on none, nor any tyed from a peaceable modest gain-saying: But to stand as the judgment of the Synod, which should sway much with all modest men, and may be a Rule to the younger sort of Divines that are not able to discern in such cases, and also that the most able may not unpeaceably or intemperatly contradict it.

Farre be it from me to propound these things in a way of quarelling with the Assembly (whom I unfeignedly reverence and honour) or if as I were wiser than they, and can mend their work: far from me be such arrogancy. I doubt not but they have debated all this among them, and concluded against it, upon reasons that I know not of; And some may think that they are not bound to give a reason of their Decrees to others. But yet I remember the case of *Paphnutius*; And I judge as *Camero* and many other learned Divines, that the Authority of Synods in matters of Faith is Doctorell and declarative, and not decisively Judiciall; and therefore they are as our Teachers to give us the evidence of Truths, and not to give us Truths on their bare word: and so to give a reason of their Injunctions and Directions in all doubtfull matters, that so our obedience may be the more rationally; cheerfull, and to our selves comfortable: especially they should thus far condescend to their Brethren of the Ministry, who must not only act in Faith, but also satisfie the peoples doubts concerning their Decrees: And yet more especially, when it is in matters of so high moment as the Covenant of God, and the visibility of mens Chri-

stianity; And yet more; when they take from us what we were in actual possession of; For the substance of these (as is said) was in the Common-prayer Book; And, though I were never a Conformist to the old Superstitious Ceremonies, yet I would not have plain duties wiped out, and the Directory be more defective than the Common-prayer book, nor the world made believe that it is such things as these that we found fault with, and would have changed; Especially also when there are so many Learned and Judicious Opposers observing our alterations, and offended at them. Therefore I think it but modest and rational to desire, either the establishment of the fore-mentioned particulars, or the publication of satisfactory Reasons again them.

But to return to *Mr. T.* I make no doubt but this course would as solemnly engage men to Christ, and have as much aw on their consciences, and be as sufficient a cure of gross Ignorance, as his deferring of Baptism, and much more; for God will not bless men in the contradiction of his Ordinances.

But the great Objection is, that it seems our Infant-Baptism is defective, or else what need we supply the defect with these inventions of our own? And it may be others will demand my proof of the need or lawfulness of what I propound.

To both which I answer; 1. It was no sign of the defectiveness of Infants Church admission, and entering into Covenant by their Parents among the Jews, in that they were to renew the same Covenant personally afterward; Indeed, the age and capacity of Infants is defective, and therefore they cannot do what men of years at Baptism should do; but the Ordinance is no whit defective. You may as well say, that our Doctrine of Infants Justification is defective, because their capacity for believing is defective; or that the practice of teaching children as soon as they have use of reason is defective, because their capacity is not such as it will be afterward. This therefore is but like the rest of their arguing.

2. And for the Scripture-warrant I have for requiring a personal renewal and owning of the Covenant at age, I shall give it you plainly; (for I have already proved the necessity of the Parents entering the Infant into Covenant.)

1. It hath been the constant practice of the Church of God in all the best times of the Church, to be frequent in publick solemn renewing their covenant (not any political or controverted covenant, but this Covenant of Fundamentals) so that all the people both old and young did enter it and renew it; how oft did Moses call them to enter and renew the covenant? as Deut. 26. 17, 18. *Thou hast avouched the Lord this day to be thy God, and to walk in his ways and keep his Statutes and Commandments, and his Judgments, and to hearken to his voice; And the Lord hath avouched thee this day to be his peculiar people as he promised, &c.* So Deut. 29. 11, 12, 13, & 30. 15, 19, &c. And yet all these were entered into covenant before in their Infancy, who now solemnly renewed it at age: For Circumcision was a Seal of the Covenant which they entered. (And those that were dispensed with in the Wilderness for Circumcision, yet were not dispensed with for covenanting) And when Moses was dead, Joshua takes the like course with them. Joshua 24. and so effectually dealt with them, that he bringeth them to promise publickly three times together, that they would serve the Lord only as their God; and so engaged them in Covenant with him, verse 16, 21, 24, 25. Yea, and he wrote it in a book, verse 26. And yet these had all entered the Covenant in their Infancy before. Good Josiah did engage himself and all the people publickly and solemnly in covenant, and all the people stood to the Covenant, 2 Kings 23. 2, 3. And Ahas in his best dayes, and as one of his best works,

caused all the people, and strangers that fell to them, to enter into a covenant to seek the Lord God of their Fathers with all their heart and with all their soul; And that whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman; And they sware with a loud voice, and with shouting, and with Trumpers, and with Cornets; And all Judah rejoiced at the Oath; For they had sworn with all their heart, and sought him with their whole desire, and he was found of them, and the Lord gave them rest round about, *2 Chron. 1. 5. 10, 11, 12, 13, 14, 15.* If our National covenant had been as simple as theirs, and contained nothing political or controversial, we should as well have rejoiced in it, and never had cause to repent it. So did *Hezekiah*, *2 Chron. 29. 10. & 30.* So did *Jehojadab*, *2 Kings 11. 17. 2 Chron. 23. 16.* And it is said of *Josiah* further, that he caused the People to stand to the Covenant, *2 Chron. 34. 31, 32. Dan. 21. 23, 29, 30, 31, 32.* &c. So upon a defection they all entered covenant again, *Ezra 10. 3, 5,* and whoever would not meet for this business out of all the Land, all his substance was forfeited, and himself separated from the Congregation, *vers. 7. 8.* (Let those mark all these places, that are for Liberty of Conscience.) And in *Nehemiah's* time they did not only enter into a sure covenant, but into a curse and an Oath to walk in Gods Law, yea, and they subscribed and sealed the Covenant, *Nehem. 9. 38. & 10. 28, 29.* So that you see even subscribing and sealing hath Scripture example: though if it had not, yet it might be done: for though the covenanting be a duty, yet the particular way of attesting or signifying consent, is left to humane prudence to determine, as whether by lifting up the hand, or standing up, or speaking, or subscribing, or sealing, &c. *2 Chron. 23. 16.* And *Jehojadab* made a covenant between him and between all the People, and between the King, That they should be the Lords People. 1. Here you see the substance of the Covenant, that they should be the Lords People; Not to men, but to God did they engage; Not to combine in dissimular points against one another, but to Dedicate themselves to God. 2. And this was but a Renewal of their old covenant. For they were all in covenant with God before.

And for particular persons renewing the covenant; 1. Each particular was contained in the whole in all these Examples; 2. The people of God are described to be such as make a covenant with him by sacrifice, *Psal. 50. 5.* So that it seems they renewed their covenant in sacrificing; 3. After *Peters* treble denial, Christ brings him to a treble profession of his Love to him, which had the nature of an engagement also; 4. Confession with the mouth is made to salvation, as well as Believing with the heart to Righteousness, *Rom. 10. 5.* We must be always ready to render a reason of our hope to others that demand it; much more to the Ministers and Church. 6. But most fully is the duty and necessity evinced thus. Every man in the Apostles time that was baptized at age, was necessarily to profess that he believed in Christ with all his heart, (and that containeth the sum of the covenant) yea, implicitly or expressly, that he believed in Father, Son and Holy Ghost, (for else how could they be baptized into the name of the Father, Son and Holy Ghost?) And the message Christ sent to the rebellious, was, that they would take him for their King to reign over them, as appears by their refusal, for which they are condemned, *Luk. 19. 27.* Now though Infants cannot perform these by themselves at their Baptism, yet it follows not that they are therefore excused from performing them at all. Here are two duties that with the aged went together; 1. Baptism. 2. To engage themselves by solemn Covenant in the expression of that Assent and consent which (as I have shewed in my *Aphorisms of Justification*,) are the two principall parts of Faith. Now

both are duties, viz. to be baptized and to Covenant; and both must be performed. They bind not always *conjunctly*, so that they must needs be performed both together; but yet they bind, either as conioyned or divided. It doth not follow as the Anabaptists would have it, that they must forbear baptism till they are capable of that and personal covenanting together: Nor doth it follow, as others would have it, that because they were baptized and entered the Covenant by their Parents in their Infancy, that therefore they are excused from personal engagement and profession afterwards. Therefore I conclude, that the constant Example of Scripture in requiring a personal profession of Faith in those baptized at age, doth bind us still distinctly or at different times (who by Gods Law are to be baptized in Infancy,) that we perform each duty as we are capable of it: In Infancy we are capable of baptism, and Church-entrance, and covenanting by others; And therefore our Infaney prohibits not the duty; But not til years of discretion are we capable of a personal open profession of the Faith; And therefore then it must be performed.

7. And indeed without such a profession and owning the covenant, either explicit or implicite, (yet so as may be discerned,) how shall we know a Pagan from a Christian? Indeed the vulgar sort of Christians do perform that in owning the Creed, and Scripture, and constant subjecting themselves to the Ordinances which is a profession personal and publick; but were it performed more solemnly, particularly, and engagingly, it would be much better, and tend much to the killing of fornicality, and binding men faster to Christ and duty.

And so I have shewed you Scripture enough for this practice. And what necessity then can *M. T.* shew for delaying baptism? or what benefit by that delay?

But yet my answer to this Objection hath two branches more behind. 8. I would fain know of *Mr. T.* Whether his way of baptizing be like to engage men half so solemnly as this course that I speak of? 1. In regard of the place: If he would have it in a River (as the Anabaptists that I have known do use,) then it will be in a manner private, and not so solemn, nor so much engaging. 2. For the manner: If he will do it on them naked or neer naked (as is commonly by them used) then people of any modesty will be so taken up with shame, that they will be the less serious in the business: and will be willing to be as private as may be, and not to have all the Congregation gaze on their nakedness, and so it will be no publick engagement.

3. And in regard of the Age: For according to his own professed principles, *Mr. T.* will likely admit them about five, or six, or seven years old. For if he require no more than a free, serious, sober, understanding profession (of Fundamentals only, I suppose, which are very few) then every diligent Parent will teach their child such a profession which he is bound to take for such, and that likely before they are seven years old: And how will this engage them more than the way mentioned? or the common way? yea, if it were supposed that they stayed till nine or ten, or twelve years old?

4. Lastly, I answer to this Objection, that it being but the spume of humane reason, I needed not to have given any other answer but this; God would have Infants to be Church-members and so entered by Baptism; And seeing, as I have proved, God would have it so, then all these Objections are against God, and a carping at his way; and finding out a supposed unreasonableness or inconvenience in his Institutions; which, how well it becomes the Creature, let *Mr. T.* judge. My answer is, that it is Gods will it shall be so; who needeth none of my reasons to justify his Ordinances: his own Authority and will being sufficient. And yet I have shewed you, that the reasonableness of them is evident enough too. And so much in answer to the Objections.

CHAP. VI.

Arguments to prove the Anabaptists way of Baptizing to be sinfull.

HAVING now defended the Church-membership and Baptism of Infants, I shall next proceed to examine the contrary practice of delaying Baptism, and see whether it have as much warrant in Gods Word, as I have brought for Infant-baptism.

Where a Church is to be newly gathered among Pagans or Infidels that are yet without, there it is beyond doubt that they must be baptized at age after actual conversion: But this is the Question to be debated, *Whether the Infants of visible Church-members under the Gospel (or of Christians) should have their baptism deferred till they come to age?* And here *Mr. T.* having the affirmative, should prove it from Scripture: which yet I find not that he doth any thing towards to any purpose, but only by denying Infant-baptism, and so putting us upon the proof. The denying destructive way of Dispute is easie. But seeing it is beyond my hope that they should do any thing considerable in proving the affirmative, I will bring some Arguments for the Negative, and against the way of baptism which they commonly use: I will see whether their way have any more of the Scripture Character of Divine approbation upon it than ours hath.

And here I must intreat the Reader, if he be willing to know the truth of God, and would not wilfully delude himself, that he would not look on oneside only, but on both: and that he will not consider only the difficulties that seem to stand in the way of our baptism: but also consider the proofs of their way, and that we can say against it: and lay both together, and choose that which is nearest the Scripture: For though there should be far more said against Infant-baptism than is, yet if I can say farr more against their way of baptism, which they commend instead of it, methinks it should stop men in their changing thoughts. Every wise man will see a better way before he leave the old: and not leave one thit seemeth weak to take up a farr worse: nor quit his Opinions upon every difficult Objection: for so we should let go most of our Faith for we know not what. Therefore I desire but this, that you lay both together, and take that which seemeth but most likely to be true.

And first, I will argue against the Time of their baptizing: secondly, against the Manner.

And to the former, I argue thus: *If there be no one word of Precept or Example for baptizing the child of any one Christian at years of discretion, then to delay their baptism til years of discretion, and then to baptize them, is not the Scripture-way:* But there is no one word of Precept or Example in all the Scripture for baptizing the child of any one Christian at years of discretion, Therefore to defer it till then, and then to do it, is not the Scripture way.

Me thinks no man should question the Consequent that acknowledgeth the Antecedent. And for the Antecedent, it lyeth on them to prove the Affirmative. Let any man shew me one word of command or Example in all the Scripture for baptizing the child of a Christian at years of discretion, and I will willingly cast away this Argument. And methinks they should bring some Scripture for what they do, who require such express proof for our practice. Christ never commanded the baptizing of any at age but those that were made Disciples first at age: But the children of Christians are not made Disciples first at age, as I have proved (though they may be regenerate and made sincere Disciples first at age,) therefore (Christ never commanded the baptizing of the children of Christians at age, (except they break his Rule through negligence or some other cause, in Infancy leaving them unbaptized,) I speak of the Regular ordinary way.

CHAP. VIII.

A Second Argument I use, is this: That practice which is utterly inconsistent with the obeying of Christs Rule for Baptism, is a sinfull practice: But the baptizing of the children of Christians at years of discretion ordinarily, is utterly inconsistent with obedience to the Rule; Therefore the baptizing of Christians children ordinarily at years of discretion is a sinfull practice.

I know no sober man will deny the Major. And if I do but prove the Minor soundly it is fully sufficient against, Anabaptism, If I had never another word against it. And if I do not prove it soundly, I am much mistaken.

And I prove it thus; If Christs Rule be, that persons shall be baptized when they are first made Disciples, without delay, and if they that baptize the children of Christians at Age, cannot possibly do it when they are first made Disciples, then the baptizing of such at age (ordinarily) is utterly inconsistent with obedience to Christ Rule. I need to say nothing for the Consequent, if I can but prove the two branches of the Antecedent, which shew the contradiction between Christs Rule and their practice; And this, I doubt not to say, I shall evidently do.

And 1. [That it is Christs Rule that persons shall be baptized without delay, when they are first made Disciples] I have fully proved already, both from the Commission for baptizing, and from Scripture-Example, explaining that Commission, and from the end and use of Baptism. 1. In the Commission, *Mat. 28. 19, 20.* Christ adjoyneth Baptizing immediatly to Discipling. *Go, Disciple all Nations, Baptizing them.*

2. If any should be so impudent as to say, It is not the meaning of Christ that Baptizing should immediatly without delay follow Discipling; they are confuted by the constant Example of Scripture. For there is no mention that I can find of any one person that was baptized long after their Discipling; or that ever the Apostles of Christ did delay the baptizing of Disciples, *John 4. 1, 2.* Jesus made and baptized more Disciples than John. See how Making and Baptizing Disciples are conjoynded, *Acts 2. 38, 41.* The three thousand were presently baptized the same day that they were

were made Disciples, without staying till the morrow: Though one would think the number of three thousand might have excused the delay, if they had taken longer time to do it in: And some would think that their conversion being so sudden, the Apostles would have waited for a tryall of their sincerity. But this is not the wisdom of God, though it seem to aim at the purity of the Church; Scripture tells us of another way, *Act. 8. 12.* The people of *Samarina*, when they believed, were baptized (without delay.) And *vers. 13, 14.* *Simon Magus* was presently baptized, though yet not brought out of the gall of bitterness or bonds of iniquity, and had no part or fellowship in that bulincis; Yea, the *Samaritans* were generally baptized by *Philip*, before they had received the Holy Ghost; For he was yet fallen upon none of them, only they were baptized in the name of the Lord Jesus, *vers. 16.* So *Act. 8. 36, 37, 38.* The Eunuch was baptized in his Journey as they Went, without delaying one day or hour after he professed himself a Disciple. So was *Saul* baptized as soon as he rose from his blindness, upon the words of *Ananias*, *Act. 9. 18.* So was *Cornelius* with his friends baptized immediately without delay, the same day they were Discipled, *Act. 10. 47, 48.* So those in *Act. 19. 5.* So was *Lydia* and her Household baptized without delay, *Act. 16. 15.* And the *Jaylour* the same hour of the night that he was Discipled, *Act. 16. 33.* So the *Corinthians*, *Act. 18. 8.* And *Ananias* language to *Paul* repeated *Act. 22. 16* is plain. And now why tarieest thou? Arise and be baptized, &c. And of the Household of *Stephanus* that *Paul* Baptized, it is implied too. And it is most observable which is said in *Joh. 2. 26.* of Jesus himself, that he baptized, (by his Disciples) and All men came unto him. Where it is undeniable, that Jesus baptized without delay, even as fast as they came to him, and professed themselves Disciples. And can we have a better Example than the Lord Jesus himself: Oh! that our brethren that are so inclinable to separation, because of the unfitnes of our Church-members, and that un- Church whole Parishes, and gather Churches out of them, as if they were no Churches, that must have such tryalls and discoveries of the work of mens conversion, before they admit them, would but say to heart all these Scripture-Examples, and make more Conscience of observing their Rule, and not presume to be wiser and Holier than God, when it was mans first overthrow to desire to be but as God, though he did not attempt to go beyond him. Doubtless those that Christ baptized, were Church-members; for Baptism admitted them into his Church, and to be his Disciples, *Joh. 4. 1.* And he that will go beyond Jesus Christ in strictness, shall go without me. I do not think that he will be offended with me for doing as he did.

And thus you see that according to all the Examples of baptism in the Scripture. (not to speak of *John's* Baptism) there was no delaying, no not a day usually, but they were all baptized as soon as they were Discipled. (If any reason of necessity or convenience cause it to be put off a few days, yet this is not properly delaying it, nor putting off many months and years as the Anabaptists do; And yet there is no warrant in Scripture for any delay at all, but as necessity may excuse it (as want of water or the like.)

3. And I proved this before from the end and use of Baptism; If they are baptized into the name of the Father, Son and Holy Ghost, and into the body (of the Church visible). *Mat. 28. 19, 20.* *1 Cor. 12. 13.* then they are not to delay it till they are first established in the Church. But the Antecedent is the words of Scripture. The use of Baptism is to be the sign of their first covenant with Christ and solemn admission into the Church; and therefore to be used at their first admission; so that I dare say that this will be our of doubt with all rational considerate impartial Christians, that the Rule of Christ, is, that men be baptized without delay as soon as they are Discipled.

Now I shall fully prove the second branch of the Antecedent: [that they who baptize the children of Christians at Age (as the Anabaptists doe cannot possibly do it when they are first Discipled) And that I prove by these Arguments: 1. If the children of Christians are Disciples in their infancy, then they that baptize them not till they come to age, cannot possibly (in so doing) baptize them when they are first Disciples: But the children of Christians are Disciples in Infancy: Therefore they that baptize them not till they come to age, cannot do it when they are first disciples: and so not according to Christs Rule. All the doubt here is of the Antecedent, which I have fully proved in the beginning of this Dispute, and therefore will not here repeat it.

2. But suppose this had not been proved, [that Infants are Disciples: yet still it is impossible for those that baptize the children of many (if not most, or all) Christians at age, to do it when they are first Discipled, as I prove thus:

If they cannot possibly know when such children are first Discipled (except it be in the first Infancy, then they cannot baptize them when they are first Discipled: But they cannot possibly know when such Infants are first Discipled. Therefore they cannot baptize them when they are first Discipled. All that needs any proof here is the Minor: For no man can think that they can baptize those when they are first Disciples, whom they cannot know whether, or when they were such.

Now that they cannot know it (at least in very many, if not in most or all of the godlyes offspring) is evident thus: 1. If God use to work such to the acknowledgment of Christ, by such degrees that the beginning is usually unperceivable of their true acknowledgment, then the beginning of their being Disciples is also unperceivable: But the former is a certain truth: Therefore the later is so.

2. Again, if such do not usually know themselves when they begun to be Disciples, then others can much less know: But such (children of the godly) do not usually know themselves when they were first Disciples; therefore much less can others know.

I here take Discipleship in *Mr. T's* own sense, as it signifieth one that doth seriously, understandingly, &c. profess Christianity, laying by at present, the consideration of meer Relative Infant-Discipleship: And I say, that men are usually (who are born and brought up of Christian Parents) wrought to this by such insensible degrees, that the true beginning cannot be discerned: 1. by others, 2. no nor themselves. For 1. If you enquire after their first profession without consideration of its sincerity, then it was by degrees as their Parents taught it them, and likely almost as soon as they could speak they would profess what part they had learnt; For Parents are commanded to teach them Gods Law from their childhood, and that diligently, lying down, and rising up, *Deut. 6. 6, 7.* & 11. and to teach them the trade of their life in the time of their youth, and to bring them up in the nurture and admonition of the Lord, *Ephes. 6.* And godly Parents do make conscience of this duty; therefore according to this Rule they should be baptized almost as soon as they can speak; but when the time rightly is, no man could be certain.

But I conjecture that this is none of *Mr. T's* meaning to take their first profession, if it could be known; 1. because he pleads for adult Baptism, as solemnly engaging and awing the Conscience; But if he baptize them within divers years of their first profession, it will leave no great aw upon the consciences of most children, nor so strongly engage, in all likelihood.

2. Because he requires that the profession be sober, serious, understanding, &c. there-

therefore sure he will not take a bare profession without these qualifications: And yet I am utterly uncertain of his meaning. For sometime he seemeth earnestly to disclaim an enquire after the sincerity of those that he would baptize; but he will be content with their profession. But is not a search after the sincerity of their profession a searching after the sincerity of the person? If his profession be sincere, he is sincere; for it is sincere, because he sincerely makes it. And therefore if *Mr. T.* will have a sincere profession before he will baptize, surely he will have first a sincere profession. Now what is an understanding, serious profession, but a sincere profession? (supposing the matter professed to be extensively sufficient. If a man profess all the Fundamentall Articles of the Faith, and his Willingness to receive Christ for his Lord and Saviour, and to trust and obey him, and do this understandingly and seriously, I think it is past doubt that he doth it sincerely. If I ask a man, Whether he thus believe, and thus consent; and whether he will stand to this Covenant to the end of his life, and continue Christs faithfull servant and souldier? and he seriously and understandingly say that he will, I think he is undoubtedly sincere. For as it is prerequisite to the sincerity of his profession, that it be sober, free, understanding; so in the seriousness I think lies all, or much of the very sincerity. Now if the sincerity be it that is looked after, who knoweth what day or year the child began to be sincere in his profession? Or, what Christian (not one of many) knoweth it themselves? For my own part, I aver it from my heart, that I neither know the day, nor year when I began to be sincere, (no nor the time when I began to profess myself a Christian:) How then should others know it? And when *Mr. T.* would have baptized me, I cannot tell. And as large experience as I have had in my Ministry of the state of souls, and the way of conversion, I dare say, I have met not with one of very many, that would say that they knew the time when they were converted: And of those that would say so, by reason that they then felt some more remarkable change, yet they discovered such stirrings and workings before, that many I had cause to think were themselves mistaken. And that I may not tell men only of my own experience, and those of my acquaintance; I was once in a meeting of very many Christians most eminent for zeal and holiness of most in the Land, of whom divers were Ministers, (and some at this day as famous, and as much followed as any I know in England) and it was there desired that every one should give in the manner of their conversion, that it might be observed what was Gods ordinary way: And there was but one that I remember of them all, that could conjecture at the time of their first conversion; but, all gave in, that it was by degrees, and in long time. Now when would *Mr. T.* have baptized any of these?

But if by *seriousness*, he mean any thing beside sincerity; as I would know what it is, so I doubt not but it will be uncertain too, as well as sincerity. If he mean a *seeming seriousness*, (as I conjecture he doth) then it is all one with a *seeming sincerity*: And even this *seeming* understanding and seriousness comes in children by long and insensible degrees: It may be at four years old or sooner, there may be some little seeming of seriousness and understanding; and at five years old a little more; and at six yet more. But when it will seem to be serious to the satisfaction of the Church, who knoweth? Christ himself increased in wisdom and knowledge: but when he was at that degree as *Mr. T.* would have admitted him into the Church, who could tell?

So that to me it is quite beyond doubt, that neither the time of childrens first profession, nor of their seeming seriousness or sincerity can be known by others, nor usually by themselves, no nor the month or year, or perhaps in many years: And their

their reall sincerity can never be known to others at all by ordinary means : So that this practice therefore of baptizing Christians children that are born and bred in the Church, at yeers of discretion, is utterly inconsistent with the Rule of Christ, that would have all baptized at their first discipling.

But now with Pagans and Infidels, and their children, it is far otherwise. When the Apostles went to preach among them, it was easie to know when they began their profession, who had been enemies, or no professors before.

CHAP. I X.

A Third Argument drawn from what is already here laid down, is this. That practice which goes upon meer uncertainty, and hath no Scripture Rule to guide it, is not according to the will of Christ. But the practice of baptizing the children of Christians at age, goes upon meer uncertainties, and hath no Rule in Scripture to guide it: therefore it is not according to the will of Christ.

The Minor only is questionable; (for the Major cannot, supposing that it speaks not of things meerly indifferent or Civill, but of matters in Religion, and that necessary to be known, as no doubt this will not be denied by them that contend so much about it;) and the Minor is clear from what is said already under the last Argument, of the uncertainty of the time of Christians first being Disciples, if they be not so in Infancy.

CHAP. X.

A Fourth Argument from the same ground, is this. This practice which will necessarily fill the Church with perpetuall contentions, (as Being about a matter that cannot be determined by any known Rule) is not according to the mind of Christ : But the practice of baptizing Christians children at age upon their profession, is such as will necessarily fill the Church with perpetuall contentions; therefore it is not according to the mind of Christ.

I hope none will be so vain as to object, that the Gospell occasioneth contentions, and yet is of Christ. For, 1. It doth but occasion them, and not necessarily cause them. 2. It is against its own nature, through mans perversnes; but this doth it naturally. 3. And the contentions that the Gospell occasioneth, is between the Seed of the woman and of the Serpent, between the godly and wicked; but

this will necessarily produce it among the Churches, and best Ministers and Christians. And that is proved from the uncertainty of the time of Childrens first being Disciples, which I have proved before. For *Mr. T.* saith, the profession must be understanding, and serious: And how shall it possibly be known, or when will ever the Churches or Ministers agree upon it, when this understanding or seeming seriousness is arrived at that degree which must satisfy? or when it is begun so, that they may no longer delay. For my own part, I make no doubt, but that if *Mr. T.* had his will, and none should be baptized but upon serious profession, it would be the greatest fire brand of Contention in the Church, (to be satisfied with this profession should be taken, and when not,) that ever the Church yet endured; while the Parents would have their Children baptized sooner, and perhaps the Minister would stay longer, and one Minister in the Church will be for one time, and another for another time.) All the contentions about admitting to the Lords Supper, in likelihood would be nothing to this; for there we have a certain Rule to guide us, that All Church-members are to be admitted, except there be just cause brought against them for to suspend them while they are under trial.

Moreover, it is evident that it would either turn all into confusion, and make Baptism contemptible and useles; or else put the greatest power and opportunity for Lordliness and Tyranny into the hands of the Ministry, that ever did any Doctrine in the Church. For either private men must baptize, and be Judge who shall be baptized, and who not; or else Ministers only must judge and baptize. *Mr. T.* thinks that they that convert may baptize, whether Ministers or not: And if so, then where will be the solemn engagement and awfulness of Baptism? where will be the purity of the Church? When every man may baptize, no doubt every man that will may be baptized; whether he be an understanding serious Professor, or not; whether he come in earnest or in jest; whether he come to subject himself to Christ, or to scorn him. For it will certainly be, (as it is now among some lawless Carats in marrying people) every man that will give them 12 d. may be baptized; and if one will not, another will. And many, no doubt, would baptize as many as they could, whether fit or unfit, that they might boast of the number of their Converts. And would not this be a fearfull Reformation, and a doleful state for any Christian to see the Church in?

But if any be in this more judicious and moderate than *Mr. T.* and would have none baptize, and judge who shall be baptized, but Ministers; then see what power they put into Ministers hands, even to judge all persons, Noble and Ignoble, Princes or People, whether they shall be taken in among Christians, or not? and whether they shall be admitted into the Church? or when? how long they shall be kept out? So that if the Ministers be not satisfied and pleased, neither Prince nor People shall be Christians. Did ever any Pope at Rome claim so great a power as this? The power of Excommunication is nothing so great. And yet these men cry down the aspiring and usurpation of Ministers; when they would have every Minister, if not every man, to have a power incomparably greater than any Orthodox Minister doth desire. We must all then stoop and couch to Ministers, and give them what they would have, lest we should be no Christians, nor be baptized. If the Fable of Purgatory drew so much Lands and Revenues to the Clergy, how much more would this be like to do it? What would not dying men give, that they might be Christians, and

be baptized and admitted into the Church before they go out of the World? and how would baptizing Priests quickly learn to delay and reserve their Parents for such an advantage?

If any shall say, That this all makes as much against the baptizing of Pagans when converted, at age, because there the Baptizer is judge of his profession: I answer; No such matter. For where there is no doubt, difficulty, or controversy, there needs no Judge to decide it. I have fully proved before, that Christs Rule is, that at their first professing themselves Disciples, and desiring Baptism, they are to be baptized; and that is easily known. If they should apparently do it in scorn, it were easily discerned. It is easily known to all, and can be no controversy, when a man begins to profess himself a Disciple, that was before a Pagan. But when one is born in the bosome of the Church, and brought up in the profession of Christianity, and so comes to it by insensible degrees; and also when the Baptizer must try and be Judge when it comes to such a degree as shall be accounted serious and understanding, then the case is far otherwise. Then Ministers would be indeed as men that carried the Keys of Heaven and Hell under their girdles.

CHAP. XI.

HAVING given you these Arguments against the practice of their Baptism, let me give you the fifth Argument against their ground of this practice. The great Argument that Mr T. produceth, and most others, is from Mat. 28. 19, 20. From whence they would infer, that Christ hath taken down Infant Church-membership, and now ordained that none shall be baptized, or admitted visible Church-members, but those that are first made Disciples according to the sense of that Text: And withall they deny, that any according to that Text are made Disciples, but those that are taught; (whereas the truth is, that indirectly and remotely the Discipling of the Parent is a Discipling of his Seed also.) Now according to the sense of that Text which they urge, this teaching must be by Ministers onely, whom Christ sendeth to preach the Gospel. For Christ there sendeth forth his Apostles, not as private men, but as Ministers, to preach and baptize: and so it is only those that are made Disciples by Ministeriall teaching directly (according to them) that should be by this Rule baptized; and in a well-ordered godly Church, that would be either few, or none. From whence I argue thus; That Doctrine which would turn the Ordinance of Baptism out of the Churches of the Saints (or neer turn it out) is contrary to the Doctrine of Christ: But this Doctrine of theirs (that onely those should be baptized that are directly made Disciples by the preaching of men sent according to that Text) would turn Baptism (for the most part) out of the Churches of the Saints: Therefore it is contrary to the Doctrine of Christ.

(The Minor onely requires proof; and that I prove thus. If God have appointed another primary more ordinary way of Discipling the children of the godly, than Ministeriall Preaching; then those that would baptize none but those that are Discipled by Ministeriall Teaching, would exclude many (if not most) of the Disciples who are children of the godly: But the Antecedent is true (that God hath appointed another primary more ordinary way of making Disciples of the children of the godly;) Therefore, &c.

Besides that I have proved that the Covenant makes them Disciples from their first Infancy; I now prove that even in *Mr. T's* sense, as a Disciple is taken for a Professor of Christianity, God hath appointed other means to effect it in such; And that is the teaching of the Mother and Father by godly education. The Mother is most with them, and therefore the chief Teacher at first. They that teach them to speak, must teach them to be Christians. That this is Gods first ordinary means of bringing the Children of Believers to a Actual Faith and Profession, I prove, 1. From Scripture. 2. And Experience.

1. God commandeth the use of this means to all Parents, that they teach them the Law of God, and trade of their life, and bring them up in the admonition and nurture of the Lord, from their childhood. So that this is the first means for Actual Faith, that God hath appointed. Now God will appoint no means to be used, from which he will ordinarily withdraw his grace, or deny his blessing, if it be used aright. Certainly, if godly Education be as well his Ordinance as Ministerial or publike Preaching, and go before it, then may men expect Gods blessing on their endeavours in such Education of their children, as well as on the publike Ministry. God sets none upon vain and fruitless works. [*How shall they believe, without a Preacher?*] is spoken of Jews and other Infidels only. Certainly it was not women to Educate their children that Christ sent, when he said, *Go, Disciple all Nations, baptizing them*. For the same that were sent to make Disciples, were sent to baptize: but women were not sent to baptize; therefore it is not women that are there sent to make Disciples. And yet womens teaching their children, must go before the publike or other Ministerial Teaching among those that are Christians.

2. And experience confirms it, that God doth frequently bless this means before the publike Ministry comes. Not to instance in all those in Scripture, that were godly from their childhood, & some from their Mothers particularly; it is comonly seen in our times that most (or at least many) of the children of godly Parents, that are truly sanctified, did receive the beginnings of it in their youth. The assembly, that I told you before, that gave in their experience about the time & manner of Gods working grace in them, did most give in, that it began as they thought in youth or childhood; and in very few by the Ministerial Teaching. And for my own part, I think, that if I yet ever had true Actual Faith, it was by the benefit of Education, before ever I heard a Sermon: For the time when the potential or habitual seed was infused, God knows (but I do not.) So that according to these mens Doctrine, I and many thousands more in the same case should never be baptized, because we were not first made Disciples immediately by Teaching, according to the sense of that Text, (which is Ministerial Teaching) See *Mr. T. Exercit. p. 24.* I doubt not, but if Parents did faithfully discharge their duty to their children, that God who set them a work, would bless it, and leave but few to be first converted by the Ministry within the Church: but the chief use of that should be to Guide and Govern the Church, and to build up the Disciples; and to convert those without, as it was in the Primitive Times.

CHAP. XII.

MY sixth Argument shall be against the usuall manner of their baptizing, as it is by dipping over head in a river or other cold water. This is known to be the ordinary way of the Anabaptists. *Mr. T.* refused to dispute this publicly; but yet he hath publicly preached against our practice under the name of [Sprinkling,] and since hath publicly preached for Dipping.

For my part, I may say as *Mr. Blake*, that I never saw child sprinkled; but all that I have seen baptized had water poured on them, and so were washed.

Now, against their ordinary practice of dipping in cold water, as necessary, I argue thus :

That which is a plain breach of the sixth Commandment, *Thou shalt not kill*, is no Ordinance of God, but a most hainous sin : But the ordinary practice of baptizing by dipping over head in cold water, as necessary, is a plain breach of the sixth Commandment : Therefore it is no Ordinance of God, but an hainous sin ; And, as *Mr. Cradock* in his Book of *Gospel-Liberty* shews, the Magistrate ought to restrain it, to save the lives of his Subjects; even according to their principles that will yet allow the Magistrate no power directly in matter of Worship. That this is flat murder, and no better, being ordinarily and generally used, is undeniable to any understanding man : For, that which directly tendeth to overthrow mens lives, being wilfully used, is plain murder : But the ordinary or generall dipping of people over head in the cold water, doth tend directly to the overthrow of their health and lives ; and therefore it is murder.

Here severall answers are made, some vain, and some vile, 1. *Mr. T.* saith, that many are appointed the use of bathing as a remedy against diseases. To which I reply, 1. Though he be no Physician, methinks his reason should tell him that it is no universall remedy. 2. Few Diseases have cold Baths appointed them. I have cause to know a little more than every one in this ; and I dare say, that in Cities like *London*, and among Gentlewomen that have been tenderly brought up, and ancient people, and weak people, and shop-keepers, especially women that take but little of the cold air, the dipping them in the cold weather, in cold water, in the course of nature, would kill hundreds and thousands of them, either suddenly, or by casting them into some chronicall Disease. And I know not what trick a covetous Landlord can find out to get his Tenants to die apace, that he may have new Fines and Heriots, liker than to encourage such Preachers, that he may get them all to turn Anabaptists. I wish that this device be not it that countenanceth these men.

And covetous Physicians (me thinks) should not be much against them : Catarrhes and Obstructions, which are the two great fountains of most mortal Diseases in mans body, could scarce have a more notable means to produce them where they are not, or

to increase them where they are; Apoplexies, Lethargies, Palsies, and all Comatous diseases would be promoted by it. So would Cephalalgies, Hemieranies, Phthises, debility of the stomach, Crudities, and almost all Feavers, Dyfenteries, Diarrhæa's, Colicks, Iliake passions, Convulsions, Spasmes, Tremores, &c. All Hepatick, Splenetic, Pulmoniack persons, and Hypochondriacks would soon have enough of it. In a word, it is good for nothing but to dispatch men out of the world that are burdensome, and to ranken Church-yards.

But *Mr. T.* will save all this; for he saith, There is no necessity that it be in cold water. To which I reply, 1. But then he forsaketh the generality of his Partners in this opinion, so far as we can learn, who usually baptize in Rivers or Ponds. And if they can no better agree among themselves, we have yet no reason to be hasty in believing them.

2. And his warm Bath would be also dangerous to very many persons. 3. And where should this Bath be prepared? If in private, it will scarce be a solemn engaging act. If in the meeting place of the Church, then 1. It will take no small room, and require no small stir to have a bathing place, and water wherein to dip people over head. 2. And if they do not run home quickly before they are well engaged, the hot Bath will be turned to a cold one to them, and make them repent this badge of repentance, except they will have all things ready, and be brought to bed also in the Church before the people.

3. And it will be long before *Mr. T.* will shew out of his reading of Antiquities, what Church had such a bathing place in it. 4. But methinks they that call for Scripture for Infant-Baptism, should also bring Scripture for bathing in warm water.

But some say, they may stay till the heat of Summer, when the water will be warm. To which I reply; where have you any Scripture for that? I have proved before, that the constant Rule and Example of Scripture is clean contrary, and requires that men be baptized when they are first made Disciples, and not stay till Summer.

Others say, that Dipping was in custom in the Scripture-times. To which I reply, 1. It is not yet proved by any. The Jaylor was baptized in the night in his House; therefore not likely over-head, in that Country where water was so scarce. The Eunuch might well be said to go down into the water; for the Country was mountainous, and the Brooks were down in the bottoms. Even the River *Ænon*, where *John* baptized, because there was much water, is found by Travelers to be a small Brook that a man may almost step over. 2. The word significeth to wash, as well as to dip; and so is taken when applied to oil eathings, as *Mar. 7. 4, 8, &c.* 3. The thing signified is set forth by the phrase of washing or sprinkling; and the sign need not exceed the thing signified. See *1 Cor. 6. 11. Tit. 3. 5. Heb. 10. 22. 1 Jn. 4. 3. Joel 2. 28. Ezek. 36. 26. 1 Pet. 1. 2. Heb. 12. 24.* 4. If it were otherwise, it would be proved but occasionally, from a season proper to those hot Countries. 5. Christ hath not appointed the measure of water, nor the manner of washing, no more than he hath appointed in the Lords Supper what quantity of Bread and Wine each must take. And it would be but folly for any to think that men must needs fill themselves full of Bread and Wine, because it best signifies the fulnesse of Christ; so it is no better to say, that we must needs be washed all over, because it best signifies our buriall with Christ, &c. Christ told *Peter* that the washing of his feet was enough to cleanse all. A little may signifie as well as much; as a Clod of earth doth in giving possession of much Lands, and a Corn of pepper signifieth our homage for much, &c.

But some desperately conclude, that if it be Gods way, he will save our lives, how probable soever the danger may seem. I answer, 1. But this is to beg the Question. Nay, I have shewed, and am shewing, that it is not Gods way. God hath appointed no Ordinance contradictory to his great Morall commands. 2. God must not be tempted. This was the Devils trick, to have drawn Christ, under pretence of Scripture and of trusting God, to have cast himself into danger of death. 3. So you might have said to the Disciples, that if it were Gods command to keep the Sabbath, then they need not rub the ears of corn; for God could sustain them without. 4. If it were a duty, yet when it is inconsistent with a greater duty, it is at that time a sin: For it is alwayes a sin to prefer a less duty before a greater: But the duty of self preservation is a Morell naturall duty; and baptizing is but Positive, as Mr. *Cradock* hath shewed you; Especially the manner, and quantity of water in baptism. *If you had learned what this means, I will have Mercy, and not Sacrifice, ye would not have condemn'd the guiltless*, said our Saviour to these mens Predecessors, *Mat. 12. 7.* God hath not appointed Ordinances in his Church which will destroy them, except they be preserved by Miracles; for then it were a tying himself to a constant working of Miracles, which he hath not done, except the Doctrine of Transubstantiation be true.

So that I conclude, If Murder be a sin, then dipping ordinarily in cold water over head, in *England*, is a sin: And if those that would make it mens Religion to Murder themselves, and urge it on their Consciences as their duty, are not to be suffered in a Commonwealth any more than High-way Murderers; then judge how these Anabaptists that teach the necessary of such dipping, ate to be suffered.

CHAP. XIII.

MY seventh Argument is also against another wickedness in their manner of baptizing, which is their dipping persons naked, as is very usuall with many of them; or next to naked, as is usuall with the modestest that I have heard of. Against which I argue thus: If it be a breach of the seventh Commandment, [*Thou shalt not commit adultery,*] ordinarily to baptize the naked, then it is intolerable wickedness, and not Gods Ordinance: But it is a breach of the seventh Commandment ordinarily to baptize naked: Therefore it is intolerable wickedness, and not Gods Ordinance.

All the Question is of the Minor; which is evident thus. The seventh Commandment forbids all incitements to uncleanness, and all immodest actions: But to baptize women naked is an immodest action, and an incitement to uncleanness: therefore it is there forbidden.

To this Mr. *T.* made me this answer in conference; That in former times it was thought no immodesty. To which I reply; 1. Custom in some Countries, like *Brasil*, or other parts of *America*, where they still go naked, may make it seem no immodesty there; but among those that are not Savages, methinks it should.

2. If Mr. *T.* could baptize naked all the Maids in *Bewdly*, and think it no immodesty, he hath lost his common ingenuity and modesty with the Truth.

3. Is not every good man sensible of the deceitfulness and wickedness of his heart? and that he needs all helps against it? and is it not his daily business to watch over it? and his prayer and endeavour that he be not lead into temptation? And would it be no snare or temptation to *Mr. T.* to be frequently employed in baptizing Maids naked? Let him search and judge. Methinks the very mention of it, could I avoid it, is immodest.

If there were no danger to the baptized, yet methinks Ministers should have regard to themselves. For both these last Arguments make more against the Minister, then the people: For the former, it is evident, that if the Minister must go into the water with the party, (which is the use of most that I have known of them) it will certainly tend to his death, though they may scape that go in but once. For weak Students to make a frequent practice of going into the water, will cure their itch after novelties, and allay the heat of their intemperate zeal. And so in this last case, for a Minister to be frequently employed about the naked, will be as bad. And what it may be to all sort of Spectators, I will not stand to express.

Besides all this, it is likely to raise jealousies in Ministers Wives, and others, and so to foment continual dissensions.

And it will (upon the very probability that it should prove a snare) no doubt bring a constant scandal upon the Ministry, and make the people look upon them but as so many vile incontinent men. If Auricular Confession brought that infamy, no wonder if ordinary naked baptizing do it.

Furthermore, It would certainly debauch the people, and bereave them generally of their common modesty; If it once grew into a custom to behold each others nakedness, they would quickly be like the *Indian Savages* in this. And sure that practice is not of God, which so directly tends to bereave men of all common civility modesty, ingenuity, and humanity.

Moreover, That practice is not of God, which would turn Gods worship into contempt, and make it merely ridiculous: But this practice would certainly bring Gods worship into contempt, and make it merely ridiculous: Therefore it is not of God. Would not vain young men come to a baptizing to see the nakedness of Maids, and make a meer jest and sport of it? And where then will be the reverence and solemnity of Worship?

Moreover, that practice which would bring a general reproach upon the Christian Profession among all the Enemies of it, and that upon so probable grounds, is certainly not of God: But undoubtedly the practice of baptizing naked would bring a general reproach upon the Christian Profession among all the Enemies of it; yea among the most sober and discreet; and so would keep men in their Infidelity, and hinder the propagation of Christs Kingdom, and the conversion and salvation of millions of souls: For what hinders this more than prejudice, and the discredit of the truth? When Christians have once the repute through the World, as *Adamites* have with us, who will turn Christian? I think there is but few sober men among Christians who are not so far offended with this practice, that they would be loth to take a woman to Wife that hath the Impudency to shew her self naked to an Assembly, and would esteem it next taking one from the Stews.

If they shall say to all this, as *Mr. T.* did in his Sermon, That it is not necessary that they be naked: I reply: 1. If they be next to naked, yet the difference is not great, and the former inconvenience would in great measure follow: And I leave it to any sober Christian to judge, whether it be likely God will be pleased with such Worship, when he would not have men among the Jews go up on his Altar by

steps, lest their nakedness should be discovered thereon. *Ecod.* 29. and when *Cham* was cursed for beholding his Fathers nakedness, and not covering it without beholding and? and when Christ telleth us, that he hath committed Adultery that looketh on a woman to lust after her? And *Dauids* example will tell you, that looking on them naked is an incitement to lust; and when the Scriptures even forbid all filthiness, and foolish talking, and jesting, as things not comely, and faith, that the very naming of uncleanness becometh not Saints, as *Ephes.* 5. 3, 4, 5.

2. Those that would have them covered wholly or mostly when they are dipped, do differ from their brethren and Partners herein; whose arguments to the contrary I leave them to answer; and when they are agreed better among themselves how to baptize, then let them try their strength with others. 3. To dip them cloathed, will overthrow their own Argument for the necessity of washing the whole body: for this will be no washing, but a soaking or steeping, (if they stay in long enough.) It may wash the garment, but the body will be but infused in likelihood.

And so I leave the mention of this unfavoury practice, which were it not necessary to confute, I should not have medled with. But in both these last Cases, we dispute not against bare words, but experiences and known practices. For their naked baptizing is a known thing, and the wickedness that hath followed on some, and that some have dyed on it; and I would have others be more wise, and escape both dangers. Only let me say this much more, that it is very suspicious, and to me unfavoury, that *Mr. T.* should say no more, but, That it is not Necessary that they be baptized naked, and in cold water; as if he took it to be lawfull, though not necessary. Methinks he should rather have given his testimony against it as sinfull, and expressed some dislike, if he do indeed dislike and judge it sinfull; and if he do not, I dare boldly say he is very far gone.

CHAP. XIV.

THe last Argument that I will use, is this: That party and practice which hath been still branded and pursued by Gods eminent judgments, but never evidently with his blessing, since the first known appearance of it, is not likely to be of God: But the Anabaptists party and practice is such; Therefore not likely to be of God. The Minor only requires proof, which I shall shew to be true in these particulars. 1. It hath never helped on, but hindered the work of God where it comes; Nor hath God ordinarily blessed the Ministry of the Anabaptists to the true conversion of souls, as he hath done other mens; but rather they have been Instruments of the Churches scandal and misery. 2. Anabaptistry hath been the ordinary inlet to most other vile Opinions; and few stop at it, but go much further. 3. God hath usually given up the societies of Anabaptists to notorious scandalous wicked conversations, more than others that profess godliness. 4. And God hath still pursued

perused them with railing Judgments, and never prospered them so far as to have any established Churches which should credit the Gospel. So that (as *Mr. Rous* saith, in *Oyle of Scorp.* of our going towards *Rome* so) I may say of drawing towards Anabaptistry, that it is to run from God, preserving to God-destroying.

Whereas *Mr. T.* would have the world believe, that the primitive Fathers were against Infant baptism, the contrary is fully proved, as I shall briefly shew you anon. In the mean time let any find out any Society of men that were against Infant baptism in any currant History, that were not branded with all or most of the foresaid Judgments of God. I know some falsely insinuate, that the *Albigences* and *Waldenses* were against Infant-baptism; which I shall also speak anon.

1. What a hinderance the Anabaptists were to the Gospel in *Geymany*, be resisting the most painful godly Ministers, and reproaching and vilifying them, by their wicked lives, by their hardening the Papists, and scandalizing the Ignorant, and hindering the conversion of multitudes that begun to have some liking to the Gospel, is too evident in the most of the Writers of those times, there being few Divines of note who do not bear witness of it frequently in their writings: as *Luther*, *Melancthon*, *Illericus*, *Zuinglius*, *Bullinger*, *Leo Jud.* *Calvin*, with multitudes more. How they hindered the Gospel at *Limburge* against *Junius*, you may read in his life: How they hindered it at *Auspurge*, and what stirs and opposition they made against *Urbanus*, *Regius*, and *Musculus* afterward, and other Ministers, is to be seen, as in the History of the lives of the said Divines, so in many others. *Sleidans* relation of their carriage is well known: And how they have helped on the Gospel wherever they have since been entertained, as in the *Low-Countries*, or any where else, is commonly known. Those few that formerly were in *England*, we know did more against it then for it.

Leo Juda saith of them in his time (in his Epistle before *Bullingers* Dialogue against them) that although the Heresie of the Cata-baptists was divided into many and diverse Sects, yet in this they all unanimously agree, that they make work (or disturbance) for the Preachers of Truth, and may render them to their Auditors suspected as Seducers. And again he saith: For where-ever Christ comes, there the Cata-baptists are presently at hand, that they lay waste and cut in peeces the new born and happily instituted Churches. So doth the Devil send boars into the cleer fountains, that they may trouble the water, and infect it with their dirt. At *Santgal* what stirs they raised, is mentioned by many. *Melch. Adamus* (in *vitae German. Medicor. in vita Vadiani*) saith, That when that excellent, learned, and godly man *Vadianus* was Consul, though he dealt not with them by punishments, nor by his Authority as Magistrate, but by Argument and Scripture, yet the Anabaptists, an unquiet kind of men, did wonderfully perturb that Church by their contentions, and by an unheard of madness did rise very much trouble or business to the Magistracie, and to the good Consul: And that in that Conflict *Vadianus* first knew what Heresie was; though out of old History he knew the word [Heresie] before.

In the life of *Zuinglius*, the same *Melch. Adamus*, in *vitae Theolog. German.* saith thus: In the mean time, as the Devil alway useth to sow his tares, the Heresie of the Cata-baptists crept in, (while *Zuinglius* was carrying on the work of Reformation.) At first, they forbade the baptizing of Infants, and rebaptized themselves. Afterwards they brought in a puddle of all the Heresies that ever were. At first *Zuinglius* dealt with them familiarly, because the Authors were both his friends, and learned, and citizens, and his flock; till they begun to do nothing but lye, and gather together Disciples, & to separate from the Church, & to institute a new Church; then

he was constrained to resist them with all his strength, and had publick disputations with them, in which being convict of Errors, they foamed against their Antagonists with blasphemies and reproaches: At last the Senate was fain to deal with them by banishments, prison, and death; not now as against Anabaptists, but as against men perjured, disobedient and seditious. The head of them was *Balthazer Hubmer*, who was an Apostate again and again; who being delivered by the benefit of *Zuinglius*, returned that thanks which the world useth to do. For the knave did not stick to load the man (that had so well deserved of him) with so great reproaches, that he was fain to satiate the brethren by an Apology.

When poor *Musculus* was put to shift for himself; and labour for his living, he bound himself to an Anabaptist Weaver, who kept a Teacher in his house; but when *Musculus* would not say as they, but reprehended the hypocrisie and sloth of the said Teacher, his Anabaptist Master put him away, quite contrary to Covenant, and left poor *Musculus* in such a strait, that he knew not what to take to, but was fain to hire himself to dig in the Town-ditch, accusing the Anabaptistical perfidiousness, and complaining that he was thus thrust out contrary to promise.

Alas poor *Musculus*! But God had provided better things for thee than to be an Anabaptist's Journey-man, or Apprentice. When the same *Musculus* was Minister at *Augusta*, and the Anabaptists had brought that Church into a troubled and afflicted state (saith the Historian) by their 'fury'; who as they use to insinuate themselves every where like Serpents into the tender (new planted) Churches, so they had also crept into that, and in it had both seduced many, and dealt very impudently and rashly. For now they taught not privately, but openly; and so far went the audaciousness of some of them, that they entered the Temple at the hour the people were wont to meet to hear Gods word, and went up into the Pulpit, and publickly professed their errors: And when the Magistrate, to heal the tumult and sedition, had imprisoned some, and some would have had them put to death, yet *Musculus* asswaged the Magistrates rigor, and told them, that was not the way to reduce the erring; and himself went daily to the prison to visit them, never speaking a word to them of Religion, bringing them relief, and speaking kindly to them; yet did these Anabaptists set upon him with reproaches when he came to relieve and visit them, calling him the progeny of Vipers, and a false Prophet, that nourished a Wolf under sheeps cloathing, and that sought their blood, &c. till by long patience, and bounty, and kindness towards them he had won their affections, and then they desired conference with him, and did patiently hear him: and one after another forsake their errors: whereof one of them became a Minister: And so by the conviction of these men, the Church was afterward at more peace from the Anabaptistick fury, saith *Melch. Adamus in vita Musculi*.

Which I the fullier relate, because *Mr. T.* boasteth so much of *Musculus* his exposition of *1 Cor. 7. 14.* that the simple people are ready to think that he hath at least one sober, godly, learned Divine on his side.

Calvin hath wrote a treatise against them, which he saith in his Dedication, he did for this reason, to admonish all godly men that were not well experienced herein, how mortall a poison the opinion of the Anabaptists is. He begins his Treatise thus: If I would write against all the errors and false opinions of the Anabaptists, I should undertake a long work, and should enter into a deep, from whence I should have no passage out. For this puddle doth herein differ from all other Sects of Hereticks, that they do not only err in several things, but are as it were a vast Sea of stupendious dorages: so that there can scarce be found the head of one Anabaptist which is not possessed with some opinion different from the rest. Therefore there would be no end

of any work, if I should discusse, yea, or but rehearse all the wicked Doctrines of this Sect, &c. So he goes on, and shews that they were then divided, especially into two Sects. One more moderate and simple, that did boast of Scripture, and plead Scripture with great confidence for all they held (which was first, that Infants were not to be baptized. 2. That there should be stricter and popular discipline in every Church and the wicked more separated from Sacrament and Communion, &c.) The other sort were called Libertines, who pretend to be so spirituall, as to be above Scripture, and had a mystical ambiguous way of speaking, proper to themselves, confounding good and bad, God and Satan, and darkning all things, &c. Against the former and better sort, he shews the vanity of their boasting of Scripture, and answers their arguments: and among other things to the point in hand, he hath these words: The Diuel himself was armed with the word of God, and girded himself with that sword that he might invade Christ: and we have experience, that he daily useth this art by his instruments, that he may deprave the truth, and so lead poor souls to destruction. As for those miserable fanatick persons, that so boast that the word of God is for them, whether that be so, the matter it self sheweth plainly. We have been endeavouring this long time by our daily labours to restore the holy word of God: for which cause we bear the opposition of all the world. But how much have these men promoted it? or what help have they offered us? They have troubled us rather, and vehemently hindered us. So that how they have prevailed (against the work) cannot be expressed: but thus, that how much the word of God was by us promoted, or helped on, so much was it by these men retarded, and so went backward, &c.

If I should heape up all the Testimonies that such unquestionable witnesses do give us of the Anabaptists carriage and manners, I should fill a larger Volume then I intend, or am able for: I will therefore adde but one more, and that is a witness (as all the rest) for learning, godliness, and faithfulness in his report beyond exception, even *H. Bullinger* in his Dialogue against the Anabaptists.

He begins his book with a lamentation at Gods Judgments on Christians for their not profiting by the word, for which God gives them up to follow novelties, as if they were given over to a reprobate sense, and all kind of filthiness and disgrace, the common people being so blinded, as not to see how great calamities follow, where once the Anabaptists set foot. And when some were so blind that they saw no harm in them, as if they were an innocent, zealous, godly people, (no wonder if some will deny their wickedness, now so long after, when the partiall did not discern it then) *Bullinger* undertakes to shew what a wicked people they were, from particular instances, in these words: [I will (saith he) make all this manifest to you. This Sect hath wholly subverted *Waldshut* (where *Hubner* was Teacher) they banished many of the Citizens that were good men and sincere, and drove them from their possessions (this was their liberty of conscience) by which means the Gospel, which did there excellently flourish, was utterly rooted out (This is the success of their labours.) The very same they wanted but a little of doing at *Worms*. At *Augusta*, *Basil*, and in *Moravia*, there were Anabaptists that affirmed Christ was (but) a Prophet, and affirmed that the devils and wicked men should be saved. (This is the progress of their Doctrine.) At *Sengal* one cut off his brothers head, as he said, at his fathers command. What filthiness they commit under pretence of spirituall marriage, those Towns and Cities can testify who have often sharply punished them for these wickednesses. And this no man can deny, that most of them do forsake their wives and children, and laying by all labor, do live idly, & are fed by other mens labors: And when they abound with filthy and abominable lust, they say it is the command of their heavenly Father

perswading women and honest Matrons, that it is impossible they should be partakers of the Kingdom of heaven, unless they filthily prostitute their bodies, alledging that it is written, that we must renounce all those things which we love best, and that all kinds of infamy are to be swallowed by the godly for Christs sake, and that Publicans and Harlots go first into the Kingdom of heaven. Of the Treachery, Lying, and Sedition wherewith these disobedient people do every where abound, there is no end or measure. And I pray, are these (and more which in prudence I silence) their virtues? Do you yet think that they design nothing dishonest? Or can you deny the truth of these things? *Object.* Sure many things are charged on them falsely, and some addeth somewhat. *Answer.* What things have hitherto been mentioned, may be all proved by signed Letters, and by certain Testimonies. For my part, I have in prudence silenced their crimes, and spoke less then they have committed; so much the more doth it grieve it me, that men are so blind, that they do not observe these things, or lay them to heart; Yea, that a great part of men do embrace and follow these erroneous men, even as though they came down from Heaven, and were Saints among mortals, who preached nothing but what is Divine and Heavenly, whereas they far exceed the *Nicholaitans* and *Valentinians* in filthiness. *Object.* I have not found these things so; nor do I think that all are thus defiled. And if a few among them are such, what is that to the godly? There was one *Judas* among the Apostles, &c. And they teach so excellently of God, and avoiding sin, that I cannot conceive they are so bad. When they are apprehended they praise God, and give thanks; when they are slain, they constantly endure it, and gladly and cheerfully undergo death; This you cannot deny; and therefore I would you had heard them as I have done. *Ans.* Perhaps I should have little to say against you, unless I had long ago throughly known this kind of men. But I am not ignorant how much by guile and deceit, Hypocraie can do. As to your answer; it is true, that the wickedness of a few should be no disparagement to the innocent; but you have not yet proved the Anabaptists cause to be just and good. Nor can you shew me one man of them, who is not blemished with some of the foresaid wickednesses; I mean, *Lying, Treachery, Perjury, Disobedience, Sedition, Idleness, Desertion* (of their wives) *Filthiness*. Of these, although all have not all of them, yet every one hath some; in the mean time, I say nothing of their Heresie and Sects, their pertinacy and false erroneous Doctrine. And for that which they speak rightly, it is but the same that we say.

Thus *Bullinger* goes on in his testimony of them, which I may not be larger in transcribing. It is not against their Doctrine that I bring these Testimonies; for that would be but to alledge one mans judgement against another. But it is concerning their qualities and behaviour, and open wickedness: in which case (being about matter of fact) if so many learned, holy Divines, who broke the Ice in the work of Reformation, and did and suffered so much to accomplish it, and lived in the countries and times where and when these things were acted: I say if these be not to be taken for credible witnesses, I know not what humane Testimony scarce may be credited, and whether all History be not meerly vain. And I doubt not that *Mr. T.* knows, that *Peter Martyr, Zanchius, Danaus, Farellus, Beza, Chemnitzus, Ioffanus, Grynaus, Bucer, Chytræus, Arerius, Hemmingius, Gerrhard*, with multitudes more, do all give the like testimony of the Anabaptists, giving them commonly the titles of Furies, Fanaticks, Perjured, Filthy, Tumultuous, Seditious, &c. And the business of *Munster* I need not relate: *Sleidan, Spanhemius*, and lately *Mr. Bailly* and others have said enough of it.

So that by this you may easily perceive how God hath followed them with his judgements abroad in all the four formentioned respects.

1. How they have been so far from being prosperous in the Ministry, and furtherers of the Gospel, that they have been the great scandals and hinderers of its success.

2. And that they seldom stopped at the denial of Infant-baptism, but have proceeded further to the vilest opinions; and seldom any came to notorious Heresies, but by this dore.

3. And that God hath usually given up their Societies to notorious wickedness in life, in so much that *Bullinger* challengeth to name a man that was free.

4. And how they have withred every where, and come to nought, is too evident to need proof. So that when the light of the Gospel once broke forth, and the true work of Reformation was set a foot, God prospered it so mightily to the astonishment of the very Enemies, that in a short space it over spread a great part of the Christian World; But Anabaptistry, which set out near the same time and place with *Luthers* Reformation, did only make a noyse in the World, and turn Towns and Countreyes into seditions and misery, and so die in disgrace, and go out with a stink; And in what Countrey soever it came, after some short stirs, it had the same success; except were a few of them are in some places tolerated, as Jews and Hereticks are, for meer Policy or compassion; yea, and still the most learned and Godly Divines were the instruments of suppressing it.

And doth God use to deal thus by his truth in a time of Reformation? I deny not. but some Truth may be long hid before the time of Discovery; But this is no New Light; for it broke out long ago, and hath been put out again and again. And I deny not but godly Divines may resist a Truth with much zeal while they think it an Error; But then others will maintain it, and it will likely get ground still; or at least God will not suffer it to be extinguished in a time of Reformation; much less will he follow it with such heavy Judgments, and make it the inlet of much Error and wickedness, and calamity.

At *Geneva* (a Church that God so wonderfully blest, and where there were able Divines to encounter it,) if no sooner broke forth but a few Disputations did silence its Patrons, and by convincing them did extinguish the fire. Those places that have entertained it throughly, it hath been as fire in the thatch, and proved their ruine.

But alas, what need we look into other Kingdoms to enquire whether the fire be hot, when we are burning in it, or to know the nature of that poyson that is working in our bowels, and which his striving to extinguish the life of Church and State? *England* is now the stage where the dolefull Tragedy is acting; and the eyes of all Reformed Churches are upon us, as the miserable objects of their compassion. Certainly, he that will not know and acknowledge sin in the very time of affliction, and that when so many heavie Judgments are on our backs, yea, and when we smart by the sin for which we smart, so that it is the means as well as the Meriter of our misery, this man is fearfully blinded and hardenrd. To love and plead for the sin for which, and by which we smart, even while we smart, is no good sign. I have had too much opportunity to know very many of these called Anabaptists, and to be familiar with them, and having first examined my heart, least I should wrong them out of any disaffection through difference of judgment, as I clearly discover that I bear no ill will to any one man of them, nor ever did, nor find any passion but compassion moving me to say what I do; so I do impartially and truly affirm concerning the most of them that I have conversed with, concerning the forementioned particulars, as followeth: 1. That I have known few of them so much as labour after the winning of souls.

souls from sin to God, and bringing them into love with Christ, and holiness, and heaven; but the main scope of their endeavours in publick and private, is to propagate their Opinions; and if they do preach any plain wholesome Doctrine, it is usually but subservient to their great Design; that the Truth may be as sugar to sweeten their Errors, that they may be the easlier swallowed: And so strangely are they transported with a desire to bring men to their opinion, as if they were never in a happy condition till they are re-baptized, or as if there were no hope of the salvation of the holy. st men till then; & as if there were little more than this required to make men happy: For this is the Doctrine that they most eagerly prels; and if they can get the prophane persons to imbrace their Opinions, and be re-baptized, they usually make much of them, and shew more affection to them, than to the most godly that differ from them. Nay more, they are the greatest hinderers of the work of God in the converting of souls, and reforming the Church, that I know in the Land; what others have done I will not say; but I know none of the most prophane or malignant, that are half so bitter enemies to the Ministry, and so great hinderers of the saving of souls. Alas! how oft hath it wounded my spirit with grief to see and hear men professing to be more godly than others, to make it the very business of their lives to disgrace the Ministers of the Gospel, and make them vile and odious to the people: If they come into company of the prophane, that hate a godly painfull Minister for seeking their salvation, these men will harden them in it, and say far more against the Minister than the most notorious scornors were wont to do; and that not in a bare scorn, which is les sticking; but in serious slanders, perswading the poor people that their Ministers are Hypocrites, and belly-gods, and meer self-seekers, that study but to feed their own guts, and to make a prey of the people, and to advance themselves, and be masters of all men; and that they are cruel blood-thirsty persecutors, Bawls Priests, and Antichristian Seducers, and that they preach falsehood to our people, and tell lyes in the pulpit, with the like accusations. O how this confirmeth men in their enmity to the Doctrine of the Gospel and the Preachers of it! When poor people hear those despise the Ministry, that once were constant hearers, and hear those deride family duties, and holy walking, and the Lords day, who once seemed godly, they may think, that sure these men that have tried this strict way, see some evil in it, or else they would never speak against it so much. Nay I never heard any of the old scornors that would scorn half so bitterly and reproachfully as some of these men. Read but the book called *Martin Mar-priests* and then judg. And usually when they run up into a Pulpit, or preach in private, the chief scope of their Doctrine is to perswade the people that the Ministers are Seducers and Lyers, and false Prophets, &c. As if the poor people were in a sure way to salvation, if they could but have base thoughts of their Ministers; and as if the first thing that they have need to learn to make them happy, were to scorn their Teachers whom the Holy Ghost commands them to obey, *Heb. 13. 7. 17.* and highly to esteem them for their works sake: and know them to be *Over them in the Lord,* *1 Thes. 5. 12, 13.* How could all the Devils in Hell have found out a more effectuall means to make all the people disregard and despise the Gospel, and so to perish certainly and speedily, then by thus bringing them to vilifie the Messengers of the Gospel, and think it a vertue to reproach and forsake their guides.

Moreover the most of them that I have known, have made their Doctrine of Anabaptistry a ground of separation, and perswade the people that it is a sin to hear our pretended Ministers, (as they call them) because they were never baptized: And thus when they can make them believe that the Ministers are Seducers, and that

it is a sin to hear them, then judge what good they are like to receive by that Ministry? and what a case the Land were in if all men did believe these mens Doctrines? This is the Papiests only strength among us; to make the people believe, it is a sin to hear us, or joyn with us, and then they are out of all wayes of recovery; they may make them believe any thing when no body contradicteth it. And it is not only the vulgar sort of the Anabaptists that hence plead a necessity of separation; But the most Learned of their Teachers: as Mr. Benjamin Cox did at Coventry, whose first endeavours (when he had made them believe that Infant-Baptism was sinfull) were to perswade them it was sinfull, to hear and joyn with their Teachers, being unbaptized men; which case when I had a while disputed with him, it was agreed that we should prosecute it by writing, and that the people should hear each writing read. But when I had sent in my first, in confirmation of my Arguments, I could never get his reply to this day; At first he excused it by his imprisonment (whereof I was falsely accused to be Author, when indeed I perswaded them to release him:) but yet never since could he have while to do it.

Moreover, the very scandall of these mens Opinions and Practices have been an unconceivable hinderance to the success of the Gospel, and the salvation of multitudes of souls. Oh how it stumbleth and drives off the poor ignorant people from Religion, when they see those that have seemed Religious prove such? and when they see us at such difference one with another? and when they see so many Sects and Parties that they know not which to turn to? They think that all strictness doth tend to this; and so that the godly are but a company of giddy, proud, unsettled, singular persons, that know not where to stop, till they are besides themselves. Oh how the Papiests also are hardened by this! I have spoke with some of them that once begun to be moderate, and could scarce say any thing for their Churches forbidding the common use of the Scripture, and teaching people an implicite Faith; who now upon the observation of these Sects and their miscarriages, are generally confirmed in their way, and say to us, Now you may see what it is to depart from the unity, and bosome of the Church; and what it is to make the Scriptures common; and to forbid silly people taking their Faith upon trust from the Church; and set them all a studying for that which is beyond them, till you are cut into shreds, and crumbled to dust! The Episcopall Party are far more confirmed in their way by it, and say, Now you see what it is to cur up the hedge, and pluck up the banks of Government. There was none of this work under the Government of the Bishops; you see how you have mended the matter, by extirpation of them root and branch: Yea, those that were offended at the Prelates cruelty, in silencing and suspending, &c. do now upon the sight of these Sects and abuses, think they did well, and it was needfull for the quenching of this fire while it was a spark: And many that begun to stagger at the Kings late Cause and Wars, are now many thousands of them perswaded of the lawfulness of it, meerly from the miscarriages of these men: Yea, and if report (too probable) do not lie, thousands and millions of Papiests in all Countreys of Europe where they dwell, are confirmed and hardened in their Religion by the odious reports that go of the miscarriages of these men in England: These (say they) are your Reformers: And this is your Reformation! Oh that our heads were fountains of water, that we might weep day and night for this wound, to the Gospel, this dishonor to God, and this grievous injury to the souls of multitudes! It must needs be that offence commeth, but wo be to those men by whom it commeth; it were better for them that a millstone were hanged about their necks, & they were cast into the depth of the Sea: And happy is he that is not offended in Christ. This is the

help that the work of Reformation, and of mens salvation hath received from these men.

Further more, it is evident how little they help on the work, in that they labour for the most part to work upon those that are or seem Religious a ready, and not those that have most need of instruction: (though yet they will welcome these too if they will be of their way.) They make a great stir to pervert a few of the weaker unstable Professors; but the great work of converting souls is little endeavoured by many. How many Sermons do they spend in venting their own Opinions? till they have brought poor souls (which is too easily done) to place their Religion in holding these Opinions, and in being Re-baptized, and then they think they are good Christians indeed, and of the highest form: An easie Religion, which will prove a desperate delusion. If *Mr. T.* do challenge me here as being free from this exception himself: I should be loth to meddle in such personall applications; but 1. One Swallow makes no Summer. 2. I should have been loth to have spent so much time and zeal in the Pulpit for Infant-baptism, as he hath done against it, and to have had the names of *Mr. Marshall*, *Mr. Blake*, and *Mr. Baxter*, ofner in so many Sermons, then of *David*, or *Peter*, or *Paul*. And 3. though I unfeignedly acknowledge my self a most unworthy wretch to have been the instrument of converting one soul, and that I have deserved God should rather blast all my labours, and that the success he hath given me, hath been meerly of free-merey, yet I would not for all the gold and glory in the World, that I had no better fruit of my Labours to shew then *Mr. T.* hath since he came amongst us; and that I could discern the probable signs of conversion (from prophaness to sincerity) upon no more souls in my charge lately wrought, then for ought I can learn is discernable in his, as wrought by his Ministry; unless the perverting of five or six Professors, be the work of their conversion; Yet I know that better men than either of us, have laboured long with small success; but that is not usuall; but in my own experience, I never knew the Labors of any zealous Anabaptist, that ever God blessed to the true conversion of many souls; but many they make meer talking, censorious Opinionarists, and usually there leave them. Nay, I desire any sober Christian but to look impartially through all the Land, and tell me where ever any such Teachers lived, but the place in generall was much the worse for them. Where the Gospell before prospered, and Christians spent their time and conference in the edifying of each others souls, and in heavenly duties, and mutuall assistance, and lived together in unity and love, according to the great command of Christ; they ordinarily turn all this to vain janglings, and empty, windy, unprofitable Disputes, which he that is most gracious, doth taste the least sweetness in; and they turn their unity into divisions, and factions, and their amity into jealousies and contentions; one is for this, and another for that; and they seldom meet but they have jarrings and contending; and look on one another with strangeness, if not with secret heart-burnings and envyings; studying all they can how to undermine each other, and every man to strengthen his own party. And these are the usuall fruits of the Doctrine of Anabaptistry where it comes. It may be they will say, that Christ came not to send peace, and the Gospel it self occasions division. Answer. 1. It doth occasion it, but not directly produce and foment it of its own nature, as this doth. 2. The Gospell occasions division between good and bad; the Seed of the woman and of the Serpent, but not between the godly and the godly, as this doth. Christs Doctrine and his wayes lead all to peace, and to dearest love among the Brethren. He leaves them his peace as one of his chief Legacies, and makes it his new commandment to them, that they love one another, and saith, that by

that shall all men know that they are his Disciples. But of this before.

2. And as Anabaptistry hath been no greater a friend to mens salvation with us, so every man knows that it is the ordinary in-let to the most horrid Opinions. How few did you ever know that came to the most monstrous Doctrines, but it was by this door? And how few did you ever know that entred this door, but they went on further; and they dyed or repented shortly after? I confess, of the multitudes of Anabaptists that I have known, at the present I cannot call to mind any one that hath stopt there. Most that I have met with are Separatists, *Arminians*, or *Antinomians*, or both (for they have found out a way to joyn these extremes, which a man would think impossible) *Socinians*, *Libertines*, *Seekers*, or *Familists*. But because men may refuse to credit my experience of them, (O that most parts of *England* had not experience of them as well as I, though perhaps not so much) I appeal to the Writings of all of them that I can remember that ever wrote. Whither *Mr. Den* arrived by this way, his writings shew, & his late confession when he was to be put to death for rebelling with the *Levellers*. What horrible things *Collyer* is come to, his writings against Ordinances witness. *Mr. Saltmarsh* his writings testify the like too openly. *Paul Hobson* (one of the Subscribers of the Churches Confession) publisheth himself a *Socinian* to the world, teaching that God was never at enmity with men, but only men with God; and that Christ did not reconcile God to man, but only man to God, and did not purchase Love, Life and Salvation; but was sent to manifest them; &c. *Mr. Cox* (another of the Subscribers) taught them at *Coventry*, that our Ministers might none of them be heard, as being unbaptized men: and that they might not ordinarily preach in the ordinary Assemblies, and that the errors of their Calling and Doctrine were greater than that of the Priests and Pharisees in Christs times, when there were two High-Priests, and when they were annually chosen, and that by the *Romans*, and held it not by succession and for life, as they ought; yea, when they corrupted the very Fundamentals: Also that the very Office of our Ministry is not from God, no more than the Call; & that we are all incapable of any Office in a Church of Christ, because we are unbaptized. All this I have under his own hand: beside what he taught about Redemption, the Law, Liberty of Conscience, &c. Whither *Mr. Dell* is arrived, let his Sermon against Reformation, and his Treatise against Uniformity witness. How far *Mr. Williams* in *New-England* went by this way, that plantation can sadly witness; but *England* far more sadly, who giving him kindlier entertainment than they, have received far more hurt by him, when he became the Father of the *Seekers* in *London*. Even *Mr. Blackwood* hath as much for his Liberty of Conscience as for Anabaptistry. For *Mr. Erbury*, let the *Oxford* Conference testify of him: What should I tell you of all those hideous Pamphlets against Ordinances, and for the Mortality of the soul, and that the Soul is God himself, and against the truth of Scriptures and down-right Familism, Libertinism, and Paganism, such as *R. Wilkinsons*, The mad mans dissection of the Divinity, &c. with a multitude more, which all spring from this root of Anabaptistry: I remember four years ago, when Anabaptistry had not been long in the Country, about *Marsfield*, and *Trubridge*, and those parts, they maintained that Christ took our sins into his nature, as well as our flesh, and so had original corruption as well as we: and that mens souls are but a beam of God, or God himself appearing in severall bodies, and when men die the soul is in God again. I cannot but think how men cryed out against *Mr. Edwards* his *Gangren* at first, as if he had spoken nothing but lies; and now how they have justified it with a fearfull overplus. I will not stand to name any more to you, but only one, which being late, is fresh in our memory, and being not far off us, is nearer our knowledge, and being

Coppe

most dreadful, should be heard with trembling, as one of Gods most fearfull Judgements; and that is; *Mr Coppe*, and his Followers, called by some the *Ranters*, by others, the *High attainers*. This man was a zealous Anabaptist; when I was preacher, to the Garrison of *Coventry*, he was Preacher to the Garrison of *Compton-Houle* in the same Countrey, and I heard of no opinion that he vented or held, but, the Necessity of Re-baptizing, and Independency, and was a sharp Reproacher of the Ministry (which is the common Character of all schismaticall Subverters of the Church: They smite the Shepherds, that they may scatter & devour the sheep the more easily.) This man continued a most zealous re-baptizer many years, & re-baptized more than any one man that ever I heard of in the Countrey, wieness *Warwickshire, Oxfordshire, part of Worcestershire, &c.* (So far was his success beyond *Mr T's.* in this work.) Till at last God gave him over to a spirit of delusion, that he fell into a Trance, and professeth himself that he continued in it three or four dayes, & that he was in Hell, & that he received those Revelations which he hath published in his Book, in which he blasphemously arrogates to himself the sacred Name and Titles of God, and cries down Duties and godly Life, by the name of [plaguy holiness,] and swareth most vilely; & professeth that it doth him more good to run on men, and tear them by the hair, and curse like a Devill, and make them swear by God, then to joyn in Family Duties, and in plaguy holiness: And that he can swear a full mouth'd oath, and can kiss his Neighbours wife in Majesty & Honour, which if a Praction do, that knoweth sin, he shall be damned for it: He pleads for Community, and against Propriety; and saith he went up and down *London* Streets with his Hat cockt, his Teeth gnashing, his eyes fixed, charging the great ones to obey his Majesty within him; This and abundance more such hideous Blasphemies his own Book contains. And his practice is answerable to his profession: For he went up and down teaching this to the poor Professors in the Countrey, and sweareth most hideously in his Conference and Preaching; and cursing, and filthy lascivious practices, nor to be named, are his Religion. It may be some will say that he is a mad man: But it is otherwise, as may be known by those that will speak with him, (he is now in *Coventry* Gaol, where he was once before upon his re-baptizing, for which they were taken to be Persecuters by those that now are approvers of his suffering;) but doubtless he is worse than mad in his delusion: But O the dreadfulnes of Gods Judgement, ! Would any Christian ever have believed that such a man should have any Followers? and that men and women professing the zealous fear of God, should ever be brought to place their Religion in revelling, roaring, drinking, whoring, open full-mouthed swearing ordinarily by the Wounds and Blood of God, and the fearfullest Gurling that hath been heard, as if they were all possessed with Devils; (as for my part, I think they are?) Yer so it is: Many of his people fall into Trances as well as he, and go about like walking devils in this language and carriage. Some were set in the flocks at *Stratford* upon *Avon* for their Oaths, which came to a great number: About *Southam* and *Compton* side among those that were Anabaptists before, divers, as I am most credibly informed, are brought to this fearfull state: And some moderate hopefull Anabaptists nearer us, are inclined to it. One said, that when she first heard him swear, her flesh trembled, but when she heard him speak for himself, she saw that he had ground for it (or to that sense:) And in *London* it is by impartiall testimony reported that he hath abundance of Followers; whereof one woman was lately Carted through the Steers for ordinary whordom, & gloried in it, who was formerly judged godly and modest. And is not the plague of blindness upon his understanding that will not see the hand of God in this? The Lord is known by the Judgements which

he executeth, *Psal. 9. 16.* And is not that man a second *Pharaoh* that yet will not see nor stoop to God? Is not the name of the sin legible in the judgement? and doth not God reſiſte from Heaven againſt Anabaptiſm plainly by all theſe? Are they not even as viſible Characters of Gods diſpleaſure, as the Monſters in *New England* were? The Lord grant that neither I, nor any friend of mine may be ever ſo blinded or hardened, as to run upon the face of ſuch viſible judgements, and ſo over look the apparent finger of God, and to ſtop our ears when he thus ſpeaks from Heaven. O poor *England!* what Vermine are bred in the carcaſs of thy glory? Did we ever think when we were reproached by the Enemies, as having our party composed of Anabaptiſts and Separatiſts, that ſo many of them would have proved ſo much worſe, and made their Aceuſations true as Propheticall, which were then falſe as Hiſtoricall, and *de preſente?* And is this it that our eyes muſt behold inſtead of our ſo much deſired and hoped for Reformation? O what heart is ſo hard in any true Chriſtians breaſt, that doth not rend and relent to think of the dolefull caſe of *England!* How many thouſand Profeſſors of Religion are quite ruined in their ſouls, and turned into Monſters rather than Saints? How many ſad, diſtracted, divided Congregations? Miniſters lamenting their people, and people reproaching their Miniſters? what dividing, and ſub-dividing, and ſub-dividing again, and running from Church to Church, and from Opinion to Opinion, till ſome are at ſuch a loſs, that they affirm that Chriſt hath no Church, nor Ministry on Earth, nor any currant Scripture; nor ſhall have till he ſend new Apoſtles or Miracles to reſtore them; and others placing their Religion in curſing, ſwearing and blaſpheming? How many a diſtracted Family is there in *England* that were wont to worſhip God in unity and joyfulneſs? One will pray, and the other will not pray with him, becauſe he is unbaptized; and a third ſaith, that Family-Duties are not commanded in Scripture; One will ſing praifes to God; and another ſcorneth it, as if he were ſinging a Jig, and a third will ſing Psalms from the dictate of the Spirit only. One will crave Gods bleſſing on his meat, and return him thanks; and another derides him for it. One will devote the Lords day to ſacred employment, and the other thinks the obſervation of it is ſuperſtitious. One will be of one Church, and another of another; envying and ſtrife hath taken place, while unity and love are laid aſide; becauſe that truth is joyſted out by error.

3. And for the judgment of a wicked life, to which God uſually gives up the groſly erroneous, and ſpecially this Sect; 1. We have made it evident from unqueſtionable witneſſes, how this hath ſtill followed them in other Ages and Countreys. 2. And for theſe now living, we have not ſeen their end, & therefore know not yet how they will prove: Moſt perſons that end worſt of theſe ſorts do begin fairly. It is the end of wicked men that muſt give us the true eſtimate of their condition. When Chriſt ſaid, [*by their fruits ye ſhall know them,*] he doth not ſay [*by the fruits of the firſt year, or ſecond, or ſeventh.*] I heartily wiſh they do not grow worſe and worſe, deceiving and being deceived. 3. I do not ſay or think that every particular perſon of them is ſo vile in their lives; Chriſt did not tie himſelf to give every man of them up to ſuch a converſation, when he ſaith, [*by their fruits ye ſhall know them.*] It is ſufficient that it is ſo with them uſually: Even as when he ſaith, [*The ſeed of the righteous are bleſſed,*] he doth not tie himſelf, to make every one bleſſed with his ſpecial bleſſing though he do it ordinarily. We may know an Orchard by the fruit; Though ſome one or two Trees may have none, yet if the generality be Crab-Trees, the rule will hold. We may know a Flock of ſheep to be ſuch a mans by his mark, though two or three among them may have no mark. 4. But for the moſt part of them I know, this

is the most discernable judgement upon them of all the rest: What a multitude do I know that are most notorious for pride, thinking themselves wiser than the ablest Teachers, when they have need to be catechised? Some of them run up into the Pulpits to preach, and challenge the ablest Ministers to dispute, and openly contradict what Ministers preach, when they neither understand themselves nor others; and no man can persuade them that they are ignorant, though it be as palpable as the Egyptian darkness, to all knowing men that know them. Others that will not come in publick, are constant Teachers in private, where they vilifie the Ministry, and make poor souls believe, that the Ministers are ignorant of the Truths of God in comparison of them. As if the most learned and godly were all but fools, and there were a flat necessity that these men must take on them the instructing and guiding of the people, or they were in apparent danger of being misled and of perishing: when, alas, the silly wretchers have need to be taught the very principles themselves; Family-duties, and the Lords Day, and many other duties they neglect: All the Heresies in the Land they make themselves guilty of by their Doctrine of Liberty for all. In a word, let those that have tryed them judge how many of Pauls Characters appear upon them, 2 Tim. 3. 1, 2, 3. *In the later days shall come perilous times: for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.* O that England were clear from the guilt of these sins; and these kind of men had not brought this infamy upon us! For my own part, all the afflictions that ever I endured from the wicked in my body, state or name, and all the sufferings and dangers that I have gone through in these evil times, are nothing to me in comparison of 1. The dolefull scandal that these men have brought upon Religion. 2. And the frustrating of our expectations hitherto of the so much desired Reformation, and the power, and plenty, and purity, and peaceable enjoyment of the Ordinances of God. Had they brought me and all the friends I have into servitude, to be their bond-slaves, it would have been nothing to me, if I know my own heart, in comparison of these. Had they brought the whole Kingdom into a far greater slavery or poverty than ever was before endeavoured, it would have been nothing to these. Had our Taxes and oppressions been as great as the Israeletes in Egypt, yet it would have been comfortable, had it not been for these. But O the wound that Gods cause hath received! O the horrible scandal that hath been cast on our Religion! the hardening of Papists and Atheists! the opening the mouths of all the Lords enemies, and causing them to blasphemie, and to reproach his Truth! What heart can hold to think of these? To see the powder-plot buried in oblivion by their miscarriages; and to hear the Protestant Religion charged with perjury, perfidiousness, prevarication, and sins that may not be named. It makes me almost ready with *Jeremy* to lament the day of my birth, and to say, Woe is me that my Mother brought me forth to be a man of sorrows; and did I think to have lived to hear these reproaches cast on the people and wayes of the Lord? The present times may palliate them with vain distinctions, and cover them with silencing all that openly may mention them: But truth is the daughter of time; when we are dead, Chronicles will speak plain, and other Countries speak plain now.

O that God would find out some way to vindicate his own honour, and clear his cause, and then no matter what becomes of us so much. Why, the vindication is at hand, and that most true and unfeigned, and I do charge all men that look upon the

actions of these times, to take notice of it; and in the name of the most high God I require them, that they mis-interpret not his providences, and impute not the sins of men to him or his truth. And those that shall write the History of this Age to Posterity, if these lines fall into their hands, I adjure them to consider and declare this truth; [*That it was not the Orthodox godly Protestants, that were the Authors or Approvers of the horrible wickednesses of these times, but the Anabaptists, and other the like Sectaries, whom the Orthodox more zealously and constantly opposed than any other did, who slander them as guilty; yea, and how far they have gone to suffering in their opposition, the world is judge: And though all be not Anabaptists that have been guilty of these sins, yet the leading active party are; and the rest are but drawn or driven by them: So that Gods Cause and People are hereby fully vindicated. And Blessed be the Lord that hath kept his Orthodox people from the guilt, that his Cause may be so vindicated. What are Anabaptists to us? and why should we be charged with their miscarriages, any more than with the Papists? If Papists were Covenant-breakers, and destroyers of Authority, and Self-exalters, and Captivaters of the best of their Brethren, and Abetrors, or Connivers at the vilest Heresies and rendings of the Church; what were all this to us? what were the stirs of Munster to the Protestants of Germany? Did not the Protestants here do more against them than all the Papists? Yea, did not the Papists first occasion all by their pollutions and cruelty? And did not the Prelates by their Superstitions, Innovations, and Persecutions occasion all this among us? which methinks should make them silent and blush for ever.*]

And for the disappointing of our hopes in point of Ordinances and Reformation, it is a most heavy burden and grief to our hearts: The divisions and havock of the Church is our calamity: we intended not to digg down the banks, or to pull up the hedge, and lay all walt and common; when we desired the Prelates Tyranny might cease, we prayed for Reformation and peace, and the progress of the Gospel; we fasted, and mourned, and cryed to God; we waited, and long'd for it more than for any worldly possession: Indeed, we over-valued it, and had too sweet thoughts of it, as if it had been our Heaven and Rest: Therefore it is just with God to suffer these men to destroy our hopes: And if they do root out the Gospel quite out of England, (as Bullinger saith the Anabaptists did from *Waldsbu* where *Hubmer* was Teacher,) it is just with God; But yet we hope that they shall be but our scourges, and not our utter destroyers; and that God is but teaching us the evil of their Doctrines and Schisms by this experience, which all the teaching else in the world would hardly have convinced us of. I have wondred formerly why *Paul* speaks so much against Heresies and Schisms: and what made even all the primitive Fathers spend most of their zeal and painfull writings against Heresies and Errors? as doth *Ignatius*, *Clemens Alexand.* *Irenus*, *Justin Martyr*, *Tertullian*, *Cyprian*, and almost all; When we in these days were ready to think these to be scarce sins; But now we begin to know their meaning; and I can say as good *Vadianus* (before mentioned) I never knew what Heresie or Schism was till now.

I conclude this with a solemn adjuring of every sober Christian that reads this, to consider, and again consider, *Whether it be any whit likely that God would reveal his truth to such men as these, and hide it wholly from all the most holy, zealous, judicious Reformers? even from Zuinglius and Luther to this very day? yea, and suffer those most learned, Godly Divines to be the chief instruments in all times to oppress and extinguish it, if it had been his Truth? I do not say that all this evil followeth only the Anabaptists: for other Sects (especially the Antinomists,) have also their share; but usually Anabaptistry is the door to all, and the companion of all.* *Mr. T.* saith others

others have miscarry'd as well as they. To which I answer; It is too true. But then consider, that the vulgar will be carnall, who are of, that Religion which is most in credit; and that some few of the zealous Professors of Religion to miscarry, and that avowing it, as these before mentioned, is a thing that the most malicious Turk or Papist could never yet make good of the Orthodox Party. The Lord grant that men may see how judgment pursueth the dividing Church-destroying Sects of these times, that they may not run in blindness like *Balaam*, on the drawn Sword.

CHAP. XV.

I Will conclude with a little tryall of the strength of *Mr. T.* cause in in point of Antiquity, which indeed in this case is some moment, not directly to teach us, whether Infants should be baptized; but *de facto*, whether in the times next after the Apostles they were baptized or no; which will much help us to know whether the Apostles did baptize them. And I also build the more on this, because God hath promised that he will never fail us or forsake us; and Christ hath prayed that his Church may be sanctified by the truth, *Joh. 17. 17.* and promised that he will be with them alway to the end of the world, *Mat. 28. 20.* And God will teach the meek his way, and reveale his secrets to them that fear him, *Psal. 25. 8; 9, 12.* And the Apostle saith, If so far as we have attained, we mind the same things, in walk by the same Rule, then if in any thing we be otherwise minded, God shall reveal even this unto us, *Phil. 3. 15.* And God saith, That surely he will do nothing, but he revealeth his secrets to his servants the Prophets, *Amos 3. 7.* And that we need not that any teach us, but as the same anoynting teacheth us of all things, and even as it hath taught us we shall abide in him, *1 Joh. 2. 27.* And that we need not that any teach us, but as the same anoynting teacheth us of all things, and even as it hath taught us we shall abide in him, *1 Joh. 2. 27.* And we shall be all taught of God, *Heb. 8. 11. Isa. 59. 20, 21.* And Christ promiseth to send the Spirit to teach them all things, *Joh. 14. 26.* And promiseth, That when the Spirit of truth is come, he shall guide them into all truth, *Joh. 16. 13.*

Now, how all these Promises can be fulfilled, if God have given up his Churches ever since the Apostles days into Errors in this point (especially if it be of so great moment and consequence as many make it,) I cannot understand. Now that Infants were baptized ever since the Apostles days, as far as the Church hath any current History left for her Information, I shall prove. 1. By producing the Testimonies; 2. And then require *Mr. T.* to shew where, or when the Church spoke against it? or when there was ever an Anabaptist in the Church uncondemned? or when Infant-baptism had its beginning? Yea, or how he can prove that ever denied Infant-baptism, till the late Reformation in *Germany*?

And 1. for the later Fathers, as *Austin, Basil, the Gregories*, &c. I need not mention them. *Mr. T.* will no deny but they were for Infant-baptism, & it was then practised:

Practised: All the weight lies on the Testimonies of their Prodecessors. - And for *Lactantius* that lived as *Bullinger* saith, 320 years after Christ, (though *Baronius* and *Helvicus* say he wrote his Institutions in extreme old age, about the year 317. and so was likely to live within about 200 years of Christ,) he is known to be for us, in *Istitut. lib. 4. cap. 4.* And for *Cyrian* (who lived, as *Bullinger*, about 255. or rather as *Helvicus* saith, he read *Tertullian*, being himself then Bishop of *Carthage* about the year 247. and so was likely to live within 200 years of Christ) he in his *Epist. 59. ad Viduum*; is known to be openly for it, and a whole Council in his time. And they do not mention it as a thing newly begun, but as a granted case. And is it likely that the Church in that persecuted time, when they were so tenacious of the Apostles ways, should within 100 years after *S. John's* death, so foully forget the Apostolical practice? Yea in *Tertullian's* time *Mr. T.* confesseth it was in practice, (for he told me *Tertullian* was the ancientest that we could allege for it.) And do we need any more? *Tertullian*, as *Helvicus* placeth him, wrote his Book of Prescriptions about the year 195, which was about 97 years after the death of *S. John* & we cannot imagine that himself could be less then 30 or 40. So that by this account he lived about sixty or seventy after *S. John* (though *Pamelius* say he flourished about 200. *an. Dom.* And could the Apostles practice in so remarkable a thing be unknown within seventy or eighty, or an hundred years after their death? Is it not easie to know whether Infants were baptized in *Engl.* or no, a 100. or 200 years ago? And here it was as easie. As for *Origen*, others have shewed out of his Comment on *Rom. & Levit.* That it was then taken as delivered from the Apostles. But it is needles to insist on him, as being somewhat later then *Turtullian*. Now for *Mr. T.* to expect any ancient Record, is strange, when he cannot but know that there are but very few small Books, which are of unquestionable credit before *Tertullian*; and those few are upon other themes. And yet we shall find somewhat even from them: And because *Mr. T.* seems in his Apology to put by *Turtullian's* Testimony, I shall make it evident that Infant-baptism was practised in his time, and that his judgment was for it. And first, if it had not been then practised, why should he persuade them not to make haste? *lib. de Bap. cap. 8. curatio utilior, precipue circa parvulos, &c. 2.* Why should he speak of sponsors else rather than susceptores? 3. He evidently excepteth the case of necessity that is, when they were in danger of death, when he saith, *si non tam necesse* as *Pamelius* truly expoundeth him. So that *de facto* (which is all that we enquire after now) it is evident that Infant-baptism was then practised: And for the question *de jure* about delay, I doubt not *Tertullian* erred, 1. Not considering that in Scripture it was ever administrated at the first entrance without delay, and yet *Tertullian* would have even the Adult to delay, when himself and other Fathers call Baptism [Initiation.] 2 And the weakness of his reasons are evident. 1. *Quid enim necesse est sponsors periculo ingeri, qui & ipsi per mortalitatem destituere promissiones suas possunt, & preventu mala falli?* 2. *Quid festinat Innocens etas ad remissionem peccatorum?* 3. *Cautius agatur in secularibus ut cui substantia terrena non creditur, divina credatur?* Be not these poor reasons? And yet I believe *Pamelius*, and many others, that it were only Heathens Children that *Tertullian* here speaks of, because he speaks only of *sponsoribus, et non de parentibus*; and how could the Sponsors be endangered while there were Parents? But further, it is evident that *Tertullian* was for Infant-baptism in that he argues for the necessity of baptism to salvation, And answereth Arguments to the contrary, *lib. de Bap. cap. 12. Quum vero prescribitur nemini sine Baptismo competere salutem, &c.* Now he oft expresseth himself for the Salvation of Infants; and therefore must needs be for their Baptism. (The grounds we now stick not on, but the

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matter of fact, and that it was then in use) So *lib. 4. advers. Marcion. cap. 23. Sed ecce Christus diligit parvulos, tales esse dicens debere qui semper majores velint esse, &c. Quia vero bonus (Deus) adeo diligit parvulos, ut apud Aegyptum bene fecerit obstetricibus protegentibus partus Hebraeos periclitantes edicto Pharaonis: Ita & hoc affectio Christi cum creatore est. Immo nunc Deus Marcionis qui connubium averfatur, quomodo videri potest parvulorum dilector, &c. Qui semen odit, fructum quoque execretur, necesse est. Na ille senior habendus Aegyptio rege, &c.* Hence I gather, 1. That he took infants to be Church-members, which with Mr. T. will infer their Baptism. Or else how could God and Christ be said to love them? 2. That he concludeth the salvation of infants, and consequently their Baptism, seeing that he took baptism to be of flat necessity to salvation. As for that *lib. de anima*, where he calls *fideliu filios sanctinatis candidatos & sanctos tam ex seminis prerogativa, &c.* Others have fully shewed his opinion from it.

And whereas Mr. T. is rather confirmed, he saith, because Cyprian and others alledge such weak grounds for Infant-baptism. I *Ans.* 1. I care not much for their grounds, as to our present Dispute, but whether the thing were then in use; And certainly, that a Council of 66 Bishops should determine about it (not mentioning it as any new thing) who lived within some 110. or 120. years of S. John (for so it will appear) is no small confirmation to any impartial man, that it was the Apostles practice. 2. And I may better argue against delay of baptism from the weakness of Tertullians reasons. 3. And Cyprians reasons are not so silly as is pretended, if well weighed; but I will not stand on that.

And though the Books before Tertullian be small, and few that are current, and meddle not directly to this Question, yet their judgement may be gathered plain enough. *Jrenaus* who lived a Bishop in France in the year 170. according to *Helvicus* and others, and so was a Bishop within 73 years of S. John, and consequently must needs live within 43. or there about of S. John (for it is like he would not be a Bishop much before 30 years old) his Testimony in that commonly alleged place seems plain to me: *Lib. 2. adver. haeres. cap. 39. Magister ergo existens, magistri quoque habebat aetatem, non reprobandus nec supergrediens hominem, neque solvens suam legem in se humani generis, sed omnem aetatem sanctificans per illam quae ad ipsam erat similitudinem. Omnes enim veniunt per semet ipsum salvare, omnes inquam qui per eum renascuntur in Deum, infantes, & parvulos, & pueros, & juvenes, & seniores: Ideo per omnem venit aetatem, & infantibus infans factus sanctificans infantes; in parvulis parvulos, sanctificans haec ipsam habentes aetatem, &c.* From these words of *Jrenaus* it is evident, 1. That infants were then taken for Members of the visible Church. For if that Age be sanctified, & the infants sanctified, and if Christ did of purpose become an infant that he might sanctifie infants & save them, then sure there is nothing in the Age to hinder them from being visible Church-members: Nay, they are actually such: For what can be said more of any, but that they are sanctified, and that Christ became of the same Age to sanctifie theirs? If any say, that this is meant of internal real sanctificati only; I *Ans.* 1. That cannot be; for he speaks of Christs sanctifying the very Species or Age, by becoming of that Age; And 2. Then according to their Exposition of *Renascuntur*, it should be but a tautologie, *q d.* [he sanctifieth all that are sanctified, or new born] 3. And the word [sanctifie] will be seldom (if at all) found to be used for a meer infusion of the Seed of Grace without any active holiness: but for a Relative separation to God, it is most frequently used. 4. How ever, this was a sanctification, which was known to the Church; or else how could *Jrenaus* speak of it & if it were known that some were sanctified, the very Age of infancy being sanctified, then there are

are certainly some Individuals whom the Church is bound to judge to be probably such, and so receive as such: For to say that Christ by being an Infant hath sanctified Infancy and Infants, and yet there are no Infants in the world whom we are bound to judge probably sanctified, and to receive as such, is a contradiction. Nor will it follow that then all Infants are sanctified: No more than that all the *Parvuli & Juvenes*, though Christ became *Parvulus & Juvenis* to sanctifie them. And for Mr. T. his saying that *A judgement of Charity is no ground to walk by in this*, I have fully answered it before.

2. And further, as it is hence evident, that Infants were then taken for sanctified, and so for Church-members (as Infants among the Jews were,) so also expressly that they were baptized: For in *Justin Martyr*, *Tertullian*, and all the first Writers then, *Renasci* is an ordinary term to signify *Baptizari*: Nor do either the words or scope of *Irenaeus* here shew his meaning to be otherwise, for all that Mr. T. saith. For as his scope is to shew that Christ went through all Ages to sanctifie some of all, and Infants among the rest, so here he puts this to shew who those some were, that we might not think he means all of every Age: And baptism is the Cognizance by which he would have us discern them. And [per eum,] may be meant [by his command,] or [by him, as the way to the Father,] seeing they were baptized into the name of the Father, Son, and holy Ghost. The truth is, *Renascientia* is not used by the Fathers ordinarily, so far as I remember, for either meer baptism, or meer regeneration; but for baptism as signifying Regeneration (or as many thought, effecting it,) or Regeneration as signified (given) by baptism. For those that they judged probably Regenerate (or to be fitted for it,) they baptized; and those that were baptized, they called Regenerate. So that calling Infants Regenerate, was a certain sign, according to the language of the Ancients, that they were baptized. For Mr. T. can never shew (I think) where they called any Regenerate, that were not baptized, or fit to be baptized. The rest of Mr. T's. exceptions against *Irenaeus*, Mr. Marshall hath answered.

The next Testimony which I will produce, is from *Justin Martyr*, who lived in all likelihood in S. John's days, (& therefore could not be ignorant of the Apostles practice in this.) For he was a Philosopher, and converted to Christianity in the year of our Lord 128. And wrote his first Apology 150. as *Helvicus* from his own Testimony gathereth. And therefore if he were a converted Philosopher before thirty years of age, or thereabout, it is strange; (And S. John dyed, anno 98) *Scultetus* saith, he flourished 140. *Parvus*, that he was beheaded 168. you cannot expect that he should speak expressly to the point, both because he is brief, & treateth on another theme, to which this did not belong, & because the Church then living among Heathens had so much to do in converting & baptizing the aged, that they had little occasion to treat about children, especially it being a point not controverted, but taken for granted by the Christians, who knew Gods dealings with the Jews Church, that children were Members before Christ; and it was the Jews that were in part broken off, but no talk in Scripture of Breaking off the Gentiles or their children: (If there be, Mr. T. would do well to shew it better than yet he hath done, if he mean to satisfie men with Scripture. and not with his own naked affirmations.) Yet doth *Justin* give us such hints, by which his judgement and the practice of the Church in those days may be discerned. The commonly alleged place in *Respons. Quest. 56. ad Orthodox.* I will not insist on, because though the place be most exprefs for Infant-baptism, and the Book ancient, yet it is either spurious or interpolate. I have not the Greek

John

A^o 12

Copy now at hand, and therefore must use Translations. In his Dialogue with Tryphon, part. 2. Propof. 3. he saith (according to Gelenius Translation) *Nos certe qui hujusmodi ad Deum accessimus non carnalem istam Circumcisionem assumpsimus, sed spiritua-lem illam quam Enoch & similes obseruauerunt: Hanc nos per baptismum, ut pote peccatores nati, à Deo miserante accepimus; eam licet omnibus similiter accipere.* Or as Scultetus translates it, *Posteaquam uero per Christum aditum ad Deum nati sumus, non carnalem suscepimus circumcisionem, sed spiritualem, quam Enoch & similes custodierunt. Eam uero nos per Baptismum, quandoquidem peccatores fuimus, propter misericordiam ipsius Dei accepimus: Omnibusque adeo illam ex aequo accipere integrum est.* Now if 1. this be the way by which the heart circumcision is received, that is, by baptism, then sure they did baptize Infants. For they knew that Infants had the Promise of that heart circumcision, *Deut. 30. 6, 7. &c.* 2. And if all might receive it, even so as they, (which was by baptism,) then sure the sort of Infants must be part of that All, and not wholly excluded.

Again in the same Dialogue *Justin* saith, *Sic & præceptum Circumcisionis quæ ab omnibus imper natis exigitur octauo die, figura erat ueræ Circumcisionis, &c.* This is but a leaf before the other; and so he makes it plain, that the heart circumcision which he before said they received by baptism, and All might even so receive as well as they, is it which succeeds this Circumcision of children the eighth day, and so children are part of the All that may receive it. And therefore a few lines after he going on with this, in expounding a saying of *Isaiah*, saith, *Quod autem dicitur pluraliter Annunciamus, in conspectu eius, ac, mox singulariter, Ut pueri significat multos conuersos à malitia per obedientiam fecisse imperata illius, atq; ita uersos factos tanquam unum puerum, sicut uidere licet in corpore cum multa membra numerentur, &c.* And if the whole Church be made of God as one child, and so called, then sure they did think that children were not themselves excluded from being Members of that Church.

Again, *Justin* makes baptism to be the only way to Remission of sin, and salvation; and he judgeth that Infants are forgiven and saved; therefore he judgeth that they must be baptized. The former he lays down a little after the forced place: *Studendum est ut cognoscatis uiam remissionis peccatorum: & spem hereditatis promissionum bonorum; in nulla est enim alia præter hanc, si agnito hoc Christo, abluti in remissionem peccatorum uacatio ab Esaya predicato, sine peccatis uirtutis in posterum.* Its true, as speaking to the adult, he joyneth agnition of Christ, which all are not capable of; but addeth baptism which Infants are capable of. So in Apolog. 2. *Renascuntur modo renascendique & nos renati sumus: nam in nomine Patris omnium domique Dei, & Seruatoris nostri Jesu Christi, & Spiritus sancti in aqua tunc lauamur; dixit enim Christus ipse, Nisi renati fueritis, non intrabitis in regnum celorum.* So that he thought baptism necessary to salvation: And a little after: *Ad quod (alimentum Eucharistie) nisi qui credit ueram esse nostram doctrinam, ablutus regenerationis uacatio in Remissionem peccatorum, & sic uiuens ut Christus docuit.* And a little before he giveth it as one reason why they must be baptized for the obtaining of Remission of sins; *Quoniam prima natiuitas nec scientibus nec uolentibus nobis obuenit ex complexu parentum, &c.* And that he judged Infants to be pardoned and saved, is undoubted, from what is alleged before. And *Epist. ad Zenam.* *Oportet autem pueros attendere; talium enim est regnum celorum.* And if he thought that they belonged to Heaven, sure he thought they belonged to the visible Church. For I hope *Mr. T.* will not say that *Justin* by [such] did mean only humble persons of Age, as excluding children, (as Christs words are usually abused.) For this would have been a strange reason for *Justin* to urge Mothers to look to their children, because of humble persons at age is the Kingdom of Heaven.

So in *Dialogo cum Tryphone*, he saith, *Nam neque mersiones illas inutiles que in piscinis*

pisceis & aquis putealibus sunt, necipiunt. Nihil sunt enim collatæ ad hoc vitæ lavacrum, &c. Vos in carne circumcisi opus habetis nostra circumcissione, &c. Whence I gather, 1. That he took baptism to succeed Circumcision (as the Ancients generally did;) 2. That he took baptism to be the ordinary entrance or way to Life and Salvation, in that he calls it *The laver of Life*; and therefore doubtless took it to belong to Infants, whom he judged before to belong to the Kingdom of Heaven. 3. And he thinks those that were circumcised in the flesh should use our Circumcision, that is, the Laver of Life before mentioned. But Infants were Circumcised in the flesh, and therefore It is Infants also that he would have to be baptized.

For the later Fathers, I need not to produce their judgements in this Cause: It will be easily confessed sure that all after *Tertullian* and *Cyprian* were for Infant-baptism: *Vossius in Thesi*, and *Pamelius in his Annotations on Cyprian*, and on *Tertullian de Baptis.* and many more will direct you to proof enough of this.

2. IN the Next place therefore I shall desire from *Mr. T.* against the next, some proof out of the Antients, against the baptizing of Infants, as good as we have brought for it: And when it first begun? Or, who did oppose it for many hundred years? He thinks it crept in among other corruptions: I think contrarily; that the delay of baptism, which *Constantin* and some others, were guilty of, did creep in among other corruptions, and was grounded on the false Doctrine of those Hereticks that denyed forgiveness of sin to those that fell after Baptism, which affrighted poor people from that speedy use of it which the Scripture prescribeth. He thinketh the worse of it, because it is pleaded by *Origen* as a Tradition from the Apostles; I think very much the better of it, both because it the more fully resolveth the Question concerning the matter of Fact, and Apostolicall Custom, and shews that it was no late Invention or Innovation; and the Fathers then took not the word *Tradition* in the Popish sense, for that which hath been delivered in doctrine from Age to Age above what is delivered in Scripture, as to supply the supposed defect of the word: But for the very written word it self, by which the Apostles delivered the Truth, and for their Examples, and the report of it, and of some passages, especially in matter of Fact, tending only to the explication of their Doctrines, and not to the adding of new Doctrines, as if the former were defective.

Tradition

For my part, in my small reading, I cannot find that any one Divine or party of men certainly opposed or denied Infant-baptism for many hundred years after Christ. The *Pelagians* in *Austins* days were accused of it, but now unjustly, though Hereticks, *Austin* doth tell us. Anabaptism I find condemned, but not the denial of Infant-baptism in *Eusebius*: even *Cyprian* that *Mr. T.* thinks was the spring of Infant-baptism (the Council he mentioneth) is called an Anabaptist for desiring and urging the Re-baptizing of those that were Baptized by Hereticks: The like kind of Anabaptism, *Nicephorus lib. 17. cap. 9.* saith, the Synod of *Constantinople* condemned on *Severus Petrus*, and *Zoaras* for, but no other that I find. But *Mr. T.* will prove that there were some that denied Infant-baptism 500. years ago; and that out of *Bernards 66. Sermon in Cant.* a saying which he stands much on, and puiteth it in the Frontispiece of his Exerciseation: that all Learned men may see how little verity is in his Cause, that must be upheld by such dealing; the saying is this, *Irrident nos quia baptizamus Infantes, quod oramus pro mortuis, quod sanctorum suffragia postulamus.* So the like out of *Bernards 140. Epist.* And from *Petrus Cluniacensis.*

And here, though I would fain beleve that *Mr. T.* his Conscience is not so depraved

depraved as his judgement, yet I cannot tell how to defend either the tenderness of his conscience, or common ingenuity against the force of this plain Testimony against him; If any man hence gather, that he is a man that will strike in with any party, or take up any the falsest slander, to defend his cause with, I know not how to confute him. For I dare not think but Mr. T. his reading is far more than mine; and consequently, that he is not ignorant, that these supposed Hereticks that *Bernad* and *Cluniacensis* did thus accuse, were *Henericus* and *Peter Bruis* the first great teachers of the *Albigenses* and *Waldenses*, and that their accusers were Papists, and *Cluniacensis* a railing lying Abbot, laying many other false charges against them, and confessing he took them up on report; and though *Bernard* were devout, yet a popish Abbot, & took up this with other false accusations against them (as that they were *Manichees*) upon lying fame: And that (as Mr. *Marshall* hath truly told him,) the *Albigenses* and *Waldenses* own writings and confessions mentioned by *Usher*, *Hoveden*, the *Magdeburgenses*; *Baltazar Lydius*, &c. do acquit them from this false accusation. And if Mr. T. had been glad to take up such lying accusation against the Saints of God, for the furthering of his Cause, and to strike in with the Accuser of the Brethren, he might have found more of the like slanders and lies, if he had read *Albertus de Capitaneis* of the Originall of the *Valdois*; *Rainerius de forma hereticandi hereticos*; & *Summa Claud. Rubis Histor. Lugdun.* &c. Where he might have found these godly Reformers to be accused of many Heresies, and to be Ribalds, Buggerers, Sorcerers (as *Bernard* also too much doth) and all as truly as to be against Infant-Baptism: Yet that it may appear that some Papists, yea, a Pope himself dealeth more conscionably and honestly, than Mr. T. with them, you may find that many of those their bitter Adversaries do free them from those false Accusations. *Rainerius* himself mentioneth them as reported to have continued from the Apostles dayes, and freeth them of many false Accusations: And so doth *Baronius*, an. 1178. vol. 12. art 17. 21. And *Jacobus de Riberia* in *Collect. de urbe Tholos.* giveth them high commendations, and doth not charge them with this: Yea, *Rainerius* when he reporteth their Doctrine maliciously, yet chargeth them in point of Baptism, but that they would not have it administered in an unknown tongue, because the God-fathers understood not what they answered, or promised: Is it not hence plain, that they were for Infant-baptism? And *Aeneas Silvius*, afterward Pope *Pius* the Second, in *Histor. Bohem. cap. 35.* reporteth all their Doctrines, and in particular about Baptism, and never chargeth them with denying Infant-baptism, but onely that they would have Baptism done with common water, without the mixture of Oyl; And would not he that searched them so narrowly, have mentioned more if they had held more? And *Frederick* the Second, in his decrees against them, did never charge them with any such thing, as appears in the Epistles of *Peter de Viceis* his Chancellor, lib. 1. cap. 25, 26, 27. Many more Authors, both Protestants and Papists, that vindicate the *Albigenses* and *Waldenses* from the foresaid slanders, you may see in *Paul Perrus* History of them, and in the Lord *du Plessis* Mystery of Iniquity, and others. I will onely add what they say themselves of their own belief in the point of Infant-baptism. In their Book called *The Spiritual Almanack*, fol. 45. they say against this slander; The time and place of those that are to be baptized, is not ordained; but the Charity and Edification of the Church and Congregation must serve for a Rule herein, &c. And therefore they to whom the children were nearest allied, brought their Infants to be baptized, as their Parents, or any other whom God had made charitable in that kind, True it is, that being constrained for some certain hundred years to suffer their children to be baptized by the Priests of the Church of *Rome*, they deferred the doing of it as long as they could possibly, because they had

had in detestation those humane inventions which were added to that holy Sacrament, which they held to be but pollutions therefore. And forasmuch as their Pastors were many times abroad employed in the service of the Churches, they could not have the Sacrament of Baptism administred to their Infants by their own Ministers; for this cause they kept them long from baptism; which the Priests perceiving, and taking notice of, charged them hereupon with this impoiture; which not only their Adversaries have believed, but divers others who well approved of their life and faith in all other things.

Thus you see what occasioned the Papists to slander the *Waldenses*, as being against Infant-baptism, and their own Vindication. So in a Confession of their Faith about the Sacrament in *Perrus History, lib. 1. of part. 3. cap. 3.* they have these words: And whereas Baptism is administred in a full Congregation of the Faithfull, it is to the end that he that is received into the Church, should be reputed and held of all for a Church-brother, and that all the Congregation might pray for him, that he may be a Christian in heart, as he is outwardly esteemed to be a Christian. And for this cause it is, that we present our children in Baptism; which they ought to do, to whom the children are neereft, as their Parents, and they to whom God hath given this charity.

Now, after all these cleer Vindications of the godly men from these malicious Accusations of the Monks and Fryers, who would have thought that such a man as *Mr. T.* or any other Protestant that hath any profession of conscientiousness, should ever dare so openly to make the world believe that the malicious Papists speak truth in accusing these men; and that all our Divines vindication of them is false? Yea, and their own Vindication of their own Faith is false; and all this to have somewhat to say for his own cause? What a cause is it that must be thus defended? Why may not *Mr. T.* as well strike in with *Cope's* and others Testimony against our Book of Martyrs, or with the Papists in their other foul lyes and slanders against *Luther, Calvin, Beza, Zuinglius, &c.* as well as he doth here? Nay, would not this make the world believe, that all other the Papists slanders of the *Waldenses* (as to be *Arians, Manichees, Witches, Buggerers, &c.*) were true, as well as this? For if the Papists testimonies be better then ours, yea, or the mens own, in one thing, why not in another? But yet worst of all is this, in that when *Mr. Marshall* in his Defence had said enough, one would think, to have convinced *Mr. T.* of the horrible foulness of this dealing, yet he goes on in it, and publickly in the Pulpit in his *Valedictory Oration* to the people of *Bewdley* (only against me) did with mighty confidence repeat the same passages out of *Bernard* and *Cluniacensis*: He that dare do thus, what dare he not do? and what testimony will he not think valid, that will lean on such as these? and how small matter will satisfie him that will take up with this; and upon such like grounds dare venture his life yet upon the truth of his Cause? I pray God convince him; for bare evidence, and reason, and Scripture will never do it, while such reasoning as this seems satisfactory or honest.

For the rest he saith about Antiquity, and the Testimony of mistaken *Strabo* and *Vives*, I refer you to *Mr. Marshalls* sufficient Answer.

HAVING thus to the satisfaction of my own soul, discovered the duty of admitting Infants into the visible Church by Baptism, and the sinfulness of denying them this admittance, I would here have concluded with a serious advice to all men that have any fear of God, and tenderness of conscience left, to take heed of running into such hainous and manifold guilt as the most lie under, that are opposers in this point; or if they are already under it, to bewail it, and seek to get out. And here I had prepared to shew twenty particular hainous sins which they are guilty of. But my time will not permit me to be so large, and men that seem godly, love not to hear of their faults. Only thus in brief.

Most that turn Anabaptists, pretend only tenderness of Conscience; which if it be true, methinks they should make Conscience of all those grievous evils that they run into. Besides those which I ment oned in the beginning, methinks it should lie heavy on a tender conscience to add to Gods Word, to affirm the repeal of his Ordinances, which no Scripture affirmeth; To say he hath revoked his mercies, when they cannot prove it; To put such a scorn upon the most high God, as to say he hath revoked his mercies in mercy, without giving any greater or other mercy instead of it; and that it is in mercy to the Church and Parents to have their children all out of the visible Church, and to have this Ordinance and mercy revoked, though it be no no mercy to the children; as if Infants were such creatures, that it is a mercy to the whole Church to have them all kept out; Thus to deprave and pervert the sacred Scriptures, against the mind of the Holy Ghost; To teach false Doctrine; To defile the Church, and make work for more Reformation: To break the Second Commandment by taking down a part of the Ordinances of Christ; To corrupt their own and other mens understandings; To draw poor souls into error, whom they cannot recover again. To run upon a way that God witnesseth against from heaven: To be guilty of the Churches dolefull Divisions, and the great grief that hereby oppresseth the hearts of the godly; and especially the faithfull Ministry: To hinder the salvation of multitudes of souls, by being such a scandal to them: and usually by vilifying a painfull Ministry that should do them good, and doing more to the disgrace of them, and so to the hindering of the Gospel, than the prophanest scorners: To vilifie Gods Ordinances, and scorn them, as most of them do by Infant-baptism: To hinder the blessed work of Reformation, and so help to destroy the hopes of so many thousand Christians: To open the mouths, and harden the hearts of the enemies, and make them say of the godly, You see what they will come to at last: To lift up themselves in the pride of their hearts, and censure (if not un-Church) all the Churches of Christ since the times of the Apostles, or almost all: To discourage godly Magistrates, and bring them into such a snare, that they know not what to do: if they restrain these men, they are afraid of persecuting or being injurious to men for such difference: if they do not, they are afraid of being guilty of all this evil: To waste so much precious time in these Disputes and vain janglings, which should be spent in helping one another to Heaven, contrary to Rom. 14. 1. 1 Tim. 1. 3, 4. & 6. 3, 4. Tit. 2. 8, 9. with many more the like sins. O what tender Conscience can bear them? much less rashly and violently rush into all this guilt: and all this upon no necessity? What is it that they so earnestly strive for, but to prove that their own children are all out of Christs visible Church? And what excellency is in that conclusion, if it were true, that so should make men break the Churches peace to vindicat it? Mr. T. confesseth, that if they ought

ought to be admitted Churchmembers, they ought to be baptized. So that all the Question is, Whether they ought to be admitted visible Churchmembers? And is it not a dolefull case that any Christians should be so zealous to dispute their own children out of Christs Church; and to plead that they have no right to be admitted Members? that they are no Disciples of Christ, and so no Christians? Can none be found in Earth or Hell to do such an office against our children, but Christian parents themselves? Doth Mr. T. take it so ill, that I call this the Devils part? I shall shew you now that it is far worse than the Devils part: I speak soberly without passion, I believe it is materially worse. I conclude in the words of holy, judicious, peaceable Melancthon, (who, as Mr. T. would fain make the world believe, was inclined in this to the Anabaptists) as they are cited by *Conradus Bergius* in his most excellent Pacificatory (though hitherto much unsuccessful) Treatise, called *Praxis Cathol. Divini Canonis Dissert. C. pag. 88. Ita nos propunciamus de Baptismo infantium: Habemus testimonia in Scripturis manifesta quae affirmant, extra ecclesiam non esse salutem: Ergo inferimus Ecclesia infantes. Deinde de prime Ecclesiae testimoniis iuamur. Ita Iudex est verbum Dei, et accedit pura antiquitatis confessio. Melanct. in Corp. doctrina edit. Argentor. 1580. p. 479. i.e.* So we pronounce of the baptism of Infants: We have in the Scriptures manifest testimonies which affirm, That out of the Church there is no Salvation, Therefore we ingraft Infants into the Church; And then we are helped by the testimonies of the first Church. So the Word of God is the Judge; and the confession of pure Antiquity is also added.

The Lord Jesus, who being yet an Infant, was Head of the Church, forgive mens contesting against their Infants-membership, and himself vindicate their privileges, that they may be suffered to come to him, and not forbidden, because of such is the Kingdom of Heaven. And the Lord recover all his own that are fallen into this deceitfull error, and deliver his poor Church from the mischiefs that it hath already brought, and is yet bringing on it. Amen.

Camero in Disputatione cum Courcellio,
referente P. Testardo.

A Ddi sit Camero — Infantes servari ut appendices parvum, ad foedus pertinentes. Quid ut illustraret, Aristotelem adduxit in Ethicis disputantem, An Infantes Civium ejusdem Civitatis Cives dici et ceteri debeant? ac civium privilegiis sui, cum Civis vulgo censentur si tantum qui Principi fidelitatis Jurasandum praestiterunt, aut certis officiis erga Civitatem vel Principem deserviant, quae nomen valent per aetatem praestare Infantes? Quae difficultate sic se expedit, ut dicat, Civium Infantes esse non debent, hoc est, veluti appendices quasdam Parentum, et reputari Cives, quia cum ex Civibus nascuntur, undia Cives in beneficio censentur, quandiu opere et factis eo se non prodiderunt indignos. Exemplum ad rem sic accommodavit Camero, ut dicitur, Infantes pariter fedeli um parentum esse possunt, ac in federe ceteri, quia nascuntur inter fedeliteratos ex fedeliteratis; de proinde tamdiu haberi pro fedeliteratis, quandiu ipsimet foedus non deserunt, et gratiam Christi quae est fedelis fundamentum per incredulitatem non rejiciant, quod nisi adulti scire non possunt. Itaque si moriantur antequam ad aetatem pervenerint, in qua possunt bonum a malo discernere, eodem loco a Deo haberi ac si credidissent, proindeque salvari.

If you would see more of the probability of the perishing of all Infants without the visible Church, and of the true Exposition of 1 Cor. 7. 14. and the disse-

rence between Holiness Typicall and Real, and that Relative or by Renovation, and the true meaning of the Promise in the Second commandment, with more of this subject, Read out the rest of that Disputation.

I know by what *Mr. T.* hath borrowed concerning *Vives, Strabo, &c.* that he is not unacquainted with the Testimonies which *Vossius* bringeth for Infant-baptism, not only out of *Hierom, Austin, Paulinus, Theodoret, Concil. Meletit. Gerundenf. & Bracacens. &c.* And what *Grotius* hath in his Annotations, with which I see also *Mr. T.* is acquainted. To which it were easie to add many Testimonies gathered by others, as *Pamelius* in *Cyprian, Joan. Arboreus* in *Theosoph. lib. 2. cap. 3. 9. Bullinger* in *Dialog. Vigner. Institut. cap. 16. fol. 156. Calvin, Zanchius*, with many more. And the Fathers Arguments from the Remission of sin, and salvation of Infants (used also by solid modern Divines, as *Chemnit. Examen. Concil. Trident. part. 7. pag. (mibi) 86. 87.* and others) are not so light as some judge them. And *Basil's* many Arguments (in *concone exhortator. ad Baptism.*) against delaying baptism, are of considerable weight to Infants as well as the aged, it being once proved that they are Disciples, Church-members, or Christians.

Though I know many of the Fathers placed too great a necessity in baptism (as appears by *Greg. Nyssens* Arguments in *Oratione Catechet. cap. 33, 34, 35. Tertullian. lib. de Baptismo.*) (yet that it was not generally taken for absolutely necessary; see *Arboreus* proving out of *Austin, Ambrose, Cyprian, &c.*) Yet it was warrantable which they generally held, that where it might be had, it was Gods ordinary way of Remission and Salvation, and so far necessary; So that according to the generall Doctrine of the Fathers, he that will say they were against Infants-baptism, must needs say also they were against their salvation. *Vid. Vossium de Bapt. disp. 1 Thes. 1. pag. 342, 343, 344.* Thence the Fathers called it *Baptismus fluminis. investitura Christianismi, Sacramentum novae vitae, &c. & ἡ ἁγία οὐρανοῦ κληρονομία*; Sic *August.* (de peccat. mer. & remiss. contra Pelag. cap. 24.) *Optimè Punici Christiani Baptismum nihil aliud quam Salutem vocant. Unde & nisi ex antiqua ut ex aestimo; & Apostolica Traditione. And D. Casaubon Exerc. 16. ad Annal. Baronii, pag. 417. invenio & Baptismum in scriptis antiquorum appellari vitam, & page 364. ἡ ἁγία οὐρανοῦ κληρονομία, illuminationem.* And *Luther* calls it (referente *L. Crocio, Puerperam regni caelorum.* And many Scriptures hint the like, *Eph. 5. 26. Tit. 3. 5. Mar. 16. 16. Acts 3. 8. & 22. 16, &c.* Therefore *Parker de Descensu Christi, lib. 4. page 28.* shews that *Credo unum Baptisma, habebatur olim in quibusdam Symbolis: & Baptismus Christi olim erat inter articulos Fidei, page 27. &c.* So that doubtless this being the Fathers judgement in generall, he that can prove out of them (as I have done out of *Justine, and Tertullian*) that they judged Infants were ordinarily saved, doth thereby prove (if there were no more) that in their time, they were baptized. Of the ordinary salvation of Infants by vertue of the Covenant, see the sentence of *Junius* (too large to transcribe) in *lib. de Nat. & Grat. ad rat. 28. referente etiam Doctis. Gorad. Bergio in Praxi Cathol. Canon. Dissert. 6. Sect. 172. page 847, 848.*

AN

ANSWER

TO

M. Tombes

HIS

Valedictory Oration to the

People of *BEWDELEY*:

In Viadication of the fifth Direction, which I give
my Hearers of *Kederminster*, in the Preface
of my Book, Entituled

The Saints Everlasting Rest.

WITH

A brief Confutation of six more of *Mr. T's* Errors.

AND

A Corrective for his Antidote, and Confutation-

SERMON.

Being the third Part of this Treatise.

Extorted unavoidably, from one that abhorreth Di-
vulsion and Contention, and bendeth his prayers and
studies for the Peace of the Church.

Rom. 16. 17, 18. *I beseech you Brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.*

Rom. 14. 1. *Him that is weak in the faith receive you, but not to doubtfull disputations.*

LONDON,

Printed for *T. U. F. T.* and are to be sold by *John Wright*, at
the *Kings-head* in the Old Bailey, 1656.



Mr. T.

I Should have said little more, had not an unexpelled occasion enforced me to adde something further; the last Lords day handling the point of Heresie; because I knew there were not a few intemperate Spirits, that were ready to censure the holding of that Doctrine that I have taught; [of deriying Infant-Baptism to be lawfull,] to be Heresie; I did therefore the last Lords day abundantly (as I suppose) clear my self, and those that hold that which I conceive truth, and do yet assure my self it is truth, far from holding any Heresie. But it seems others they stick not to reckon them that deny Baptizing of Infants most Hereticall: and the next day after unexpelledly I lighted upon a Book of my Neighbour Mr. Richard Baxters making, to which he hath prefixed a Preface, or an Epistle Dedicatory to his Neighbours of Kederminster, in which he commends to them ten Directions; in the fifth of which, after a very short touch upon Antinomianism, Socinianism, Arminianism, Separation, Independency, he then flies out upon the Arabaptists whom he calls Hereticks, and meddles with somewhat more fully, and particularly names me, and reckons me among them whom he calls Hereticks, as any man may easily perceive, that if he did not lay at me only, yet mainly, and so it seems it is taken; and accordingly that passage hath been had up in publick by the Parson of your Parish the last Lords day: & Persons are grown insolent in their Speeches upon it. And I cannot but observe it to be only used, partly to make me odious, or contemptible to you, and partly to divide your affections from me; and it is not unlikely to be the beginning of a Schism, or rent among you; and it is likely to be injurious to me throughout the whole Kingdom.

R. B.

SIR, I am sorry that your spirit should be so moved at those few lines in my Preface, as I understand it was: I solemnly profess, that I neither then was nor to this day am conscious to my self of any passion towards you, but onely of compassion for your exceeding high and passionate disposition, and that you should be an instrument of so much hurt in the Church of God, who otherwise might have done much good: Methinks, that ordinary ingenuity might have restrained your passion: You know it was not in any cause of my own that I spake; It is the cause of God and his Church: in which, as no man should dare to miscarry by intemperance, so no man ought to freez or be remiss: I hate both ignorant violence, and lukewarmness. Sir, I can say (whatever you accuse me of) before him that knoweth my heart, that if I know my own heart, I hear you no more ill will than I do the nearest friend I have; but heartily long that God would recover you from the

snare, though I confess my hopes do now much languish:) and that it was the meet enforcements of Conscience that caused me to write these words. Sir, I am as a dying man (being almost consumed) my people of *Kedermister* are very dear to me: My affections to them; and theirs to me are very strong: I have laboured much among them, and God hath given me that success which binds me to be everlastingly thankfull to God, and to be very tender of them. And should I betray their souls after all this by my silence, for fear of displeasing you? You know I take your Opinion to be an error; and its consequence to be dangerous: Are you angry at this? will you be angry with all that are not of your Opinion? And I wrote those Directions to them as my dying counsell, that they might have somewhat to preserve them, and might be minded of the snare when I am gone; Had I not spoke now, for ought I know, I might have never spoke so more. And do you take your self to be so bound in conscience to Preach so many Sermons together against Infant-Baptism? and may not I write a few lines to defend them against the infection of your Doctrine? If the plague were at *Bewdely*, had not *Kedermister* need to watch? when our Parish joyntly to your town, and our converse is so frequent? You know, or might do, that I meddle not with you in the Pulpit (nor ever did in my life, though you wrote to me, that you were informed that I had often girds at you; which is a notorious falshood; So well have you taught your few Disciples to speak truth;) And may I neither in Pulpit nor Press speak any thing against your mind? All that I was wont to dispute with about Liberty of Conscience, would grant a Liberty to speak against error, though not to use force against it. And by how many Letters, and Messengers, and Sermons have you urged me, and called upon me to write? and are you now so angry at a few lines? If I have offended, it is against my will, for it is without my knowledge; and no one hath so much cause to be troubled at it as my self; for if it be evill, it is unconceivably more injurious to my own soul than to you. I am drawing apace to the time of my account. Truly Sir, without vanity I may almost challenge you to name me a man that hath proceeded less rashly and more cautiously in this point of Infant-baptism than my self; I never yet baptized but two in my life; and those were children of godly Parents, which is neer eleven or twelve yeats ago. I had presently after some doubts about it, and I endeavoured to get them resolved as impartially as I could; while I have been searching, I have forbore the practice till this day; I have heard all that I could hear against it, in Army and Countrey; have read all that I could get against it; And though I have been long satisfied, yet because I was to be your Neighbour, & you were judged the most able that way, I was willing to hear the utmost that could be said, before I practiced; And though I shunned Disputes of this nature as much as I could, yet when you had forced me to it, I entertained it with much disadvantage; for a man of my extreme weakness of body, and weakness in Learning, and unreadiness of Speech or times to Dispute before thousands of people, and some thirty Ministers and Scholars, with a B. of Divinity of so long standing, and so perfectly versed in this Controversie, having written against, and slighted far abler men than my self; nothing but necessity and love of Truth, could have forced me to it. In the mean time, I daily prayed unto the Lord as heartily as I could, that if you were in the right, he would not suffer me to oppose you, but convince me, and bring me over to you. And when the time came, though I was extream ill the day before, God enabled me to speak from betwixt nine and ten a clock, till after four, when at no other time I am able to speak well above an hour; yea, and I was better a fortnight after than of long time; This providence I know, was in answer to my prayers. And so the success of that dayes Dispute;

Dispute; which I have in writing by me, as it was taken in short hand, but am unfeign- edly ashamed for your sake, that the world should see it: I mention not my suspension of baptizing; nor my doubts so long by way of excuse, much less of boasting; for God knows; I lament it as my weakness & error. But to shew you how cautelously I have proceeded in this case, and therefore how little cause you have to be so angry with me herein, (besides many a hundred pound means that I might have had more if I would have baptized and administered the Lords Supper.) Do you think I did not know when I wrote those lines that I should offend you? Yes; And did I desire to provoke you? No, the Lord knows it. But I first begg'd direction of God, and then studied my duty, and then consulted my conscience, and it charged me to speak faithfully and plainly for God, and not shun my duty for fear of displeasing men. And your own judgement is, that Truth must not be silenced, so as to be lost for Peace. Though it be not Canonically, he was a wise man that said in *Eccles.* 4. 22, 23. *Accept no person against thy soul, and let not the reverence of any man cause thee to fall; and refrain not to speak when there is a time of saving.* I took this counsell to be divine, and therefore obeyed it, though against your pleasure. Yet I looked further to *verse 25.* and resolved in no wise to speak against the truth (if I could know it) and where I knew it not, to be abashed of the error of my Ignorance, when discovered. But yet I looked further to *verse 28.* with which I took up; Strive for the Truth unto Death, and the Lord shall fight for thee. And I found that he did.

R. B.

I Am in little hope that you should be an instrument of discovering any extraordinary truth to the Church of God, till you have so far recovered the tenderness of your conscience, as to fear speaking falsely. Perhaps you will take it for harsh language of me, to tell you that the last Letters I had from you, and this your Oration, have very many palpable gross untruths, which you either knew to be so, or might have done; but if I could bethink my self of milder language which might acquaint you with your sin, and vindicate the truth, I would use it: (Though it's pity that men are grown so tender of their names, that they must be flattered in evill.) 1. That I used those speeches only (or at all) to make you odious and contemptible, is very false. It was to preserve my friends from the danger of your error, and make it odious, and not you. 2. That I did it to divide the affections of your people from you, is untrue; Why should you pretend to know my heart and ends better than my self? Is not this to make your self a God, who only searcheth the heart? And is this no sin with your Conscience? 3. That my lines there are likely to be the beginning of a Schism among them, is a jest indeed; *Risum teneatis amici?* Mr. T. hath been long preaching for to have his people renounce their Infant-Baptism, and be baptized again, and he hath prosecuted it so hotly, that he hath charged their own blood upon them if they did not receive his Doctrine; but *Bewdely* hath divers solid settled Christians; his Doctrine perverted very few (when he sent them to me for Resolution, there came but five or six,) whereupon Mr. T. tels them, that it was their hypocrisie that made them not submit to the truth, (as he calls it.) After all this, he knows what success the Dispute had against him; And now he tels them in his Farewell-speech; that a few lines in my Book to my own people is like to make a Schism among

among them; because I hinder that fearfull Schism which by preaching & private dealing he hath been long a working. It is a fine world when such men as *Mr. T.* shall cry out against making a Schism among them, because I warn my own people to take heed of his error. As if he had been setting *Bewdely* on fire, and I bid *Kedermister* take heed of it, & therefore he would perswade them, that by so saying, I were like to set *Bewdely* on fire. It is past the reach of my understanding how those lines can cause a Schism: Will it set them against his Opinion? So they were all before he came thither, for ought I can learn; and almost all yet. Will it set them against his person? I speak of him as the most learned and moderate of them in the Land; and he taketh the Anabaptists for the rightest people in the Land; and is not that as honourable a title than he can desire? I have heard him oft accused to be very proud: And if this title be too low for him, I doubt he will still more verifie it. 2. He is going from them, and this is his Farewell-Speech; and what danger then, that dis-affection to him should make a Schism in *Bewdely*? 3. If he be so intangled in an ill cause, that his credit must stand or fall with his cause, I cannot help that: I must speak against his ill cause, though he take it a disparagement to himself. 4. If the true Relation of the Dispute be a disgrace to him; I think it is no fault of mine therefore to relate the truth. 4. That I call the Anabaptists Hereticks, is another untruth; Though most of our most learned godly Divines beyond-Sea do frequently so call them, who write against them. 5. and that I reckon *Mr. T.* among those whom I call Hereticks, is another untruth. I should know my own meaning better than *Mr. T.* and therefore am fittest to be my own Expofitor. If he had said that I seem to mean so, it had had some shew of truth, and not much. The Analysis of my own words therefore is this. Having named the particular Sects as erroneous, I then speak of them in generall. 1. As testified against by God; more particularly the *Antinomians* in *New England* by the Monsters. 2. By being given up to evil lives; Where mentioning that *Mat. 7.* by their fruits ye shall know them, I proceeded to vindicate it from a usuall mis-interpretation, in those words [hereticks may for a while seem holy, &c.] which I added, 1. Left any should think that I applied that of Christ to every Sect or erroneous person, but only Hereticks. 2. And of those named. I intended in that Speech only those *Antinomists* of *New-England* with their like, whom I had pointed at in the fore-going lines, and against whom only I brought the Example of the Monsters (for whom else can it belong too) Hence I descend to shew, that as this Text is true of Hereticks, so the judgment of a wicked life hath light so visibly also upon the Anabaptists, that may deter us from joyning with them; which I express, not of every particular Anabaptist, but of Societies of them only; and that not of a Society begun, or yet in progress, who may possibly repent and recover; but I speak only of the former Societies, whose end hath been known. From hence I proceed to fortifie men against their Opinion, from the experience of the weakness of their Arguments, which particular, and no other (in expression or intention) I applied to *Mr. T.* with the two adjoining, *viz.* absurdities which they are driven to, and little tender consciencious fear of erring; my thoughts never were to charge him here publicly with any more; (& whether this charge be just, you shall see anon;) And wistfull, I stile him the ablest of them, and one of the most moderate; And this is the true meaning of my words. If I did seem to call you Heretick when I never intended it, I hope I have now made you amends by disclaiming that sense of my words, as publicly as I mentioned you. And yet you might have been better able to have understood my words; in that you heard me more than once profess that I took nor the denyall of Infant-baptism for Heresie; nor nor Re-baptizing neither; and that I was none of those that would call a meer

Anabaptist an Heretick : I told you I thought that Heresie must be against some fundamental, which I thought this was not. Though I confess, I since question, upon *Vossius*, *Gatakers*, and others definition of Heresie, and the weight of their reasons, whether I were not mistaken in that point : and whether an error not against the foundation, maintained with separation and faction, may not make a Heretick : and whether the difference between Heresie and Schism be so wide as I have thought.)

6. But I pray Sir consider, whether you above many others should not have been silent here, as being an unfit man to take exceptions at this : which upon these two grounds I shall convince you of.

1. Are not you the man that Preached publickly, that [It is Heresie to maintain Infant-baptism, on the grounds from Circumcision, as *Mr. Marshall* doth?] And not only *Mr. Marshall*, but *Calvin*, *Zuinglius*, *Bullinger*, and most of the glorious Lights of the Reformed Churches are maintainers of Heresie, as you proclaim them? And then the Papists calling us all Hereticks, it seems by you do us no great wrong. Oh for a humble spirit ! how much is it worth ! I profess Sir, when sober men told me of this passage in your Sermon, I believed that you had not near so much pride in your brest, and therefore told them all, that I would not believe but they mistook you : till having asked you concerning it, you acknowledged it your self in the terms I have expressed it in. And yet do you smart so when you did but dream that you were called Heretick?

2. And are not you the man who did twice in conference with me aver, That whoever holdeth any error in Religion, and laboureth to make a party for it, is a Heretick? And when I dissented, and told you, I thought that error must be against the Foundation, either directly, or by immediate or undeniable consequence; you denied it : and all to shew that you had justly charged *Mr. Marshall* and all of his mind with Heresie. And when I told you, that if that were true, then you must affirm that the Independents are Hereticks : you answered me, that [if they make a party, or seek to make a party, so they are.] And this you stood in again, when I questioned you next ; I told you, that it was undeniable, that they sought to make a party; and you did not deny it : I further urged you (being amazed much at this your hard conclusion) that we are charged to avoid a man that is a Heretick after the first and second admonition, as one that is self-condemned ; and can you think that you and all the godly in the Land are bound to avoid an Independent as a self-condemned man? To this you answered nothing. I confess, if your charge be true, it is time for them to look to it. But for my part, I dare not call an Independent a Heretick. (Though I confess, the Fathers seem to call those Hereticks that separated or made Divisions in the Church, though the error which they maintained were very small.) But as for you, 1. Can you call so many godly men through the Land Hereticks, as are Independents, besides *Mr. Marshall* and those of his mind? & yet are you angry when you had thought you had been called Heretick your self? 2. Do you not judge us all Hereticks according to your definition, who differ from you? seeing we profess that we take our selves bound to make all men that we can to be against your Opinion? 3. Doth your practice agree with your judgement? do you avoid all those Independents whom you pronounce Hereticks? or do you not favour them more than others, if they more favour your Opinion? 4. What a Division would this make in England, if all men were of your judgement, in taking Independents, and all others that make a party for error, to be Hereticks? Do you not hereby judge the wife of your bosom a Heretick? and yet are you so tender of your self before you had need? 5. If your own definition of a Heretick be true, I dare boldly call you a Heretick:

For I dare say that you erre; and I dare say, that you labour very painfully and passionately to make a party; though I hope God will still blast your endeavours, and preserve this poor Countrey in unity and truth. And yet for my part, I never did, nor dare call you a Heretick for all this. And if you thought I had, I tell you it is your mistake: And if you think the darknes of my words were a wrong to you, There publicly right you, by disclaiming any such sense.

Mr. T.

YEs, and it hath been vented when I little expected any such matter, while I have been earnest with him to give me his Arguments in writing, that so I might examine them; and to hold friendly correspondence with him, at his desire to have private conference with him, I went over and spent a whole afternoon, little imagining any such thing as this: and lo, in this time when I little dreamed of any such thing, this passage hath been vented against me; and judge, by reading of it, what kind of spirit Mr. Baxter is of, and what thoughts he hath had of me. I see I am necessitated to vindicate my self in this place by an Answer to the whole passage, and therefore I beseech you have patience with me this once, and it is very likely I shall never disquiet you any more in this place.

R. B.

BUt is it not lawfull or convenient, Sir, to fortifie my friends against your error, because I privatly debated the case with you in desire of your recovery? what a strange inference is that? What if I had sent to a Separatist, or Papist, or a drunkard, or a swearer to debate the case with them, in hope of their recovery? Is it therefore my sin to dissuade others from their sin the mean while? Neither was it at my choyce when to write it: for the Book was then coming forth, and the Epistle must then be written, and could not be delayed, in which I judged my self bound, as their Friend, and as their Teacher, to give my people that warning.

And for mens judging by this, what kind of spirit I am of: 1. You would make men believe that I am far better than I am, when you can find no worse matters to charge upon my spirit. 2. It is a small matter to me to be judged by you, or by mans judgement: How little do I care what you or others judge of me, further than the honour of God and his truth is concerned in it? I confess, Sir, the dayes have been, that when I heard that men vilified me, it was a trouble to me: but since I have lived so long on the borders of death, and seen the dolefull effects of pride through the Land, and discovered it, and watched over it in my own heart, I can truly say, without vanity or hypocrisie, that it breaks not the peace of my mind, when I am despised or censured, nor did I ever feel any passion against Mr. T. working in my brest upon any or all the passages which in Pulpit or Discourse he hath vented against me. And if this passions be kindled, I am sure it will be more to his own hurt than mine.

Mr. T.

Mr. T.

The passage is in these words [Anabaptists play the Devils part in accusing their own children, and disputing them out of the Church and Covenant of Christ, and affirming them to be no Disciples, nor servants of God, nor holy, as separated to him. Tea, God saith the contrary, Levit. 25. 41, 42. Deut. 29. 10, 11, 12, &c. Act. 15. 10. Col. 7. 14. I cannot digress to fortifie you against these Sects. You have seen God speak against them by judgements from heaven? what were the two Monsters in New-England but miracles? Christ hath told you, by their fruits, &c.] Mr. Baxter saith Anabaptists play the Devils part in, &c. 1. Anabaptist is a name that Mr. Baxter might have known is unjustly ascribed to those persons that are not baptized again, their Infant Baptism being no Baptism. If he would give us a title meet for us (but that he is willing to give us a title that might make us most odious) he might have called us Antipedobaptists, as being against Infant-Baptism, as indeed we are. 2. He saith [we play the Devils part in accusing our own children.] Accusing is either before God, or before men, or else in their own consciences. I am sure I am one of those he means, being named. And I challenge Mr. Baxter to mention wherein I ever plaid the Devils part. He saith [we accuse our own children] what is that to accuse, is to lay some crime or charge to them. I know no faults, or crime I ever charged upon my children, but that which Mr. Baxter doth himself (I believe) that is, with originall corruption. It is language that I understand not, to call the denying of Baptism to Infants, accusing of them. 3. He saith [play the Devils part in disputing them out of the Church and Covenant of Christ] The Church of Christ is either Visible, or Invisible: no disputation of mine did ever dispute them out of the Invisible Church of Christ, any more then I think he doth. I am sure Mr. Marshall saith as much concerning them as I [that none can certainly conclude if they be elected, or reprobated.] Concerning the Visible Church, to dispute them out of that by my disputation, it must be either to keep them out: or cast them out: no disputation of mine did ever keep them out of the Church, or tended to any such purpose, that by my disputation they should be kept out. But only this I say, they are no Visible Members till they profess their faith in Christ; no disputation of mine tended ever to keep them from learning the will of God, or from knowing of those things that might bring them into the Church. By my disputation and pains, I bless God, as I have endeavoured, so have I brought many, though not Infants, into the visible Church. And I still hold that an infant is not a member of the Visible Church: neither is any person a member of the Visible Church, till he profess the faith of Christ: Nor is it the Devils part to affirm this, (but the contrary is more likely (being an error) the Devils part to affirm it, and especially considering the pernicious events that follow Infant-Baptism: whereby it comes to pass, that many thousands do think themselves made Christians by their infant-sprinkling, and do rest in it as the ground of their hopes for everlasting salvation: and this thing holding thousands in carnal presumption, we ought rather to think those that maintain infant-Baptism play the Devils

part.

R. B.

MR. T. is offended that I give them the title of Anabaptists; and he thinks it unfit for them. But 1. Fit or unfit, custome commandeth the use of words and names; many know what the word means, that cannot tell what an Antipædobaptist is; that is a hard word for some of his own followers to pronounce; much more to understaud, were it none of the chief that they are taught. 2. What unfitness is there in the signification of the word? Doth he think that I understand not that [Anabaptist] signifieth one that is baptized again? And shall we believe him, because he barely affirms that they are not baptized again? and that Infant-baptism is no Baptism? This is poorly to beg the question. If he could prove that this is no duty to baptize Infants, yet I little doubt to prove that it were a Baptism, though not regular. But he is earnest with his people to be now baptized; and we know they have been baptized once already, though he say they have not; if washing into the Name of the Father, Son, and Holy Ghost, as an engaging, dedicating initiating sign, be baptizing.

But see what a courtesie *Mr. T.* will do all the sinners of the Christian world! when we tell him what an hainous aggravation of their sin it is, that they commit it after baptism, and after their solemn Vow, Covenant and Engagement there made to God: *Mr. T.* steps in, and easeth them of all the burden of this aggravation without a Saviour; and telleth them that it is no such matter, they were never baptized, and therefore they never sinned against their baptism; and they never so engaged to God, and therefore never sinned against that engagement.

But Sir, dare you undertake to bid all these sinners never repent for their sinning against their Baptism and covenant then made, and you will warrant them, and bear the blame?

As for giving you a Title to make you odious, it is another of your untruths; it is none of my purpose; but to call you by that name by which only you are commonly known. I am fain to use the name of *Lutheran, Calvinist, Arminian, &c.* though I could wish the Church had never known those names: but when they are commonly used, we must use them, if we will speak to common people. I will call my self a Protestant, because it is the common Title: but I like not the name Protestant, as being too privat and occasional to affix to the Church: I like the answer that the King made, when they enquired of his Religion, and he told them he was a Christian: or if you will have any more of me, I am a Catholick Christian, or an Orthodox Christian, or a Christian of that Religion as was held in the Apostolical and Primitive times. And yet I must use other names, though I utterly dislike them, as being the fomenters of faction.

But now we come to the main business: *Mr. T.* thinks I speak hainously, to say, They play the Devils part. But let me tell him, that truly I speak not those words inconsiderately, but upon most serious consideration: nor in that bitterness of passion, but in judgement and compassion: and in the same sort shall now say this much more: that I do verily believe that the matter or substance of your fact (separated from the malicious intention) is not only a playing of the Devils part, but worse: yea, very far worse in severall respects, than if it were the Devil that did it. I pray examin first deliberately whether this be true or no: and if it be not, then blame me:

but

but if it be true, it's time for you to repent, and not to be angry with those that tell you of it. And now I shall manifest it to you, in answer to your Challenge, that you are the man that play this hainous part. And 1. Is it not pity that so able and learned a man doth not understand, that accusing contains more than laying any crime to ones charge? As the law hath two parts, the mandate and the sanction; and as the true nature of a Law is to be [*An Authoritative Determination de debito, of Due*] so each part of the Law determineth of a severall *debitum*: The precept (of doing or forbearing) determineth of, and produceth the *dueness of obedience*. The promise determineth of the *dueness of reward*. The threatening determineth of the *dueness of the Penalty*. Now Sir, as there is a various *debitum*, so there is a divers accusation. As there is a two fold *Reatus*, Guilt; *Reatus facti vel omissionis ut culpæ; & reatus pœnæ*, guilt of fault, and guilt of punishment; so is there a twofold work for the accuser: And as the *Reatus pœnæ vel ad pœnam*, is the chief thing which is commonly called guilt (and therefore the common definition of guilt is, that it is *obligatio ad pœnam*, an obligation to punishment) so the Chief part of the accusers work is to charge that guilt, rather than that meer guilt of fact; For this is his end in charging the former; What cares he for mentioning our faults, but that he might prove us by them to be *obligati ad pœnam*, that we have forfeited our reward, and incurred the misery? And this is most evident by the contrary work of justification, wherein Christ doth acquit from the guilt of penalty, when yet he must acknowledge us guilty of the fact. And justification is opposite both to accusation and condemnation. Now you know that either all penalty (as Barlow in *Exercit. at.* and many Schoolmen say) lieth in privation of some goods; or at least a great part of it. Now Sir, by this time me thinks you might see plainly, that the work of an accuser is 1. and principally to plead the *debitum pœnæ*, and so the *non debitum boni conditionaliter promissi*, against the defendant, to plead that he ought to suffer, and so to be deprived of some good, and that he hath not right to the good that is pleaded for him: And then 2. As a means to this, he pleads his guilt of fact or sin. Now Sir, I shall first shew you that you play the accuser of your own children. 2. And that your sin is aggravated more hainously in severall respects than the Devils. 1. One of the mercies that God bestoweth in this life to his people, is to be members of his Visible Church, and so to be in all probability members of the invisible, to be subjects of the visible speciall Kingdom of Christ, to be Disciples of Christ, to be solemnly engaged by the Parents into Covenant with Christ, taking him for their Lord and Saviour, and binding themselves to obedience if they live; to have the benefits of the conditionall Covenant of grace sealed up to them; to be baptized for the remission of sins, as the Scripture phrase is, and to be baptized in the Name of the Father, Son and Holy Ghost, to be dedicated to God, or holy as separated to him. Now Sir, did you not zealously dispute against all these above six hours together with me before thousands of witnesses? & plead that Infants were no Disciples, no visible Church-members, nor so holy? surely you did. And is not he an accuser of you that would plead that you are no subject of King or State, no Citizen of a City where you are enfranchized, no member of the Church Visible, no Disciple of Christ, &c. If you still say that these are no Privileges to Infants, and therefore it is no accusation, I come to that in my next.

2. And herein you hainously exceed the Devill. 1. It is more naturall to the Devill than to men, and godly men: therefore you sin against nature more. 2. You are nearly related to your own children, they are yours, whom you are bound to love dearly: but they are not so related to the Devill, they are not his: It is more hainous for

a father to plead his own child out of his inheritance, than for an enemy to do it.

3. The Devil is moved by his own desperat condition to be malicious; but you cannot say so. 4. And which is yet far more; the Devil, for ought we ever find, doth never accuse any as deserving the penalty and forfeiting the mercy, but for some fault; he proveth the guilt of sin, and so the guilt of punishment for that: But you accuse your children, as having no right to the said holiness, Church-membership, Discipleship, &c. without alledging any sin as the cause, which is a fouler injustice than the Devil is found guilty of. Indeed you say here they have originall sin; but do not say, that for that they are bereaved of these privileges. Nay, as the complement of your error, you do plead that it is no privilege to be of the Visible Church for them, and that God leaveth them all out in mercy; though it was a mercy that once Infants were in the Church, yet now it is a greater mercy that they are out: and to whom is this a mercy? why to infants, to all infants, those that are saved, and those that are condemned, and to their parents, and to the whole Church; these are your own words; and is not this to adde scorn to accusation? as Julian did by the Christians when he buffeted them, and took all from them, and then told them it was Christs will, and it should turn to their good. Find wherever the Devil is guilty of this.

And yet you say, it is language that you understand not, to call the denyall of Infants Baptism [Accusing them.] *Answer.* 1. It is pitty you should trouble the Church? so much with your doctrine, and vaunt so against all the Divines that are against you, and yet cannot understand such a thing as this. 2. Do you understand that denyall of their right to Baptism, and to Discipleship and Church-membership, and Christianity, is an accusing them? These are the things that we are upon. Doth not he accuse a Prince that denyeth his Coronation, and all right thereto?

3. You say, you dispute them not out of the invisible Church. *Answer.* 1. But will you yield that they are so much as seeming probable members of the invisible Church? If you do, then they are members of the visible; which you deny. For to be a visible member of the Church, or a member of the visible Church, as such, is no more than to be a seeming member of the invisible Church, or one that we ought to take in probability to be of the invisible Church. Now if you deny this, then sure you deny more than I. A possibility is not so much as a strong grounded probability. And whether I say no more for Infants salvation than you, I leave you to judge by my former Arguments. But you say, that no disputation of yours tended ever to keep them out of the visible Church. To which I answer, It is not in your power to keep them out directly, therefore it is no thanks to you if you keep them not out. The Devils false accusations of the Saints, as having no right to heaven, doth not keep them out of heavens; for which they may thank God, but no thanks to him. But you plead that they are no visible Church-members, nor ought to be admitted or initiated such, or have any present right to do it. And what can Satan do more in way of accusation in this case, than plead that they have no right to these privileges? Indeed you are more favourable than to plead directly that they ought to be all damned, or certainly shall be; but you plead with all against the chief grounds of the probability of their salvation. You deny them to be in Covenant with the Lord as their God, and the engaging of them to be his. You deny that title to salvation which upon promise they have in point of Law (as I have shewed before) and you might know that election giveth no legal title, and with all that all shall be judged by the word, and according to the Laws of God; even Infants as well as others; and so their title to mercy must be pleaded from some promise of God in his word.

3. And sure, so far as it is in your power, in my judgement, you do as much as any man in *England*, that I know, to keep them out of the visible Church: For you are very zealous and industrious in preaching, disputing, private soliciting men not to engage their children in covenant with God; not to bring them as Members into the visible Church; not to initiate them by Christs initiating sign; yea, not to believe that they are, or that Christ would have them to be Members of the visible Church til they come to age; yea, to believe that it is better to be out of the Church than in it. And sure, if the parents refusall can do any thing to disfranchise the child, and keep him out of the Church, you have done your part to keep them out; for which I think Christ will give you as much thanks as he did the Disciples for keeping such from him. But what a ridiculous passage is this to profess your judgment, that they are no Members, nor ought to be admitted, and yet to say, That you do nothing to keep them out?

But you resolve you will yet go a higher step; and what is it that you will not say to maintain your cause? when you dare tell your people in the Pulpit: That it is the Devils part to affirm Infants are Church-members visible, and to maintain their Baptism. I blame my heatd heart, that doth no more tremble and lament so horrid expressions, and to see how far godly men may be given up. Mr. *Blackwood* would have made the world believe, that Infant-baptism and Restraint in matters of Religion were Antichrists two last Garisons; And the Socinians say, That it is Antichrist that first taught that Christ is God; and the Doctrine of the Trinity is of Antichrist: And others say, That the Doctrine of the souls immortality is Antichristian (as Mr. Blake in his Preface to his confutation of Mr. Blackwood; which I would have some others to think on too, that deter thousands of ignorant professors from truths with the name of Antichrist.) But see how farr Mr. T. goes beyond them all: he saith, That it is the Devils part, to say, that the Infants of believers are members of the visible Church, and ought to be initiated by Baptism. How long hath the Devil been so charitable to believers Infants, as to cease being their Accuser, and become a pleader for their Privileges? And how long hath he been such a propagator of Christs Kingdom, as to be forward to bring him in Subjects and Disciples? If the Devil would bring them into the visible Church, I am sure he would bring them the next door to the invisible, and into a strong probability of salvation. I wish they do not next say, that it is the Devil that brings people to Christ, and makes Christians, and that brings them to heaven.

But let us hear Mr. T's proof for this; for he proves it too; but with a piteous Argument, almost as bad as the cause for which he brings it. It is this; Because many thousands think themselves Christians for their Infant-sprinkling, and rest in it as the ground of their hopes for salvation. I have answered this before; but this much now. 1. If they think themselves Christians, as all Disciples are called Christians, Acts 11. 26. they think truly; For they are Christians visible that are baptised into the name of Christ, if they have not since by word or works renounced him. 2. I doubt whether Mr. T. speaks of these many thousands by experience, or at random. I have not met with many persons such. 3. If they do make this the ground of their hope for salvation, (that is, the very baptizing, and not Christ into whom they are baptizd,) no question that error, and to rest in it, is from the Devil: but doth it follow, that therefore their baptism is from him? 4. What horrid consequence would follow upon this arguing? multitudes make their belief of Scripture, and believe that Christ dyed and rose again, and is the Saviour of the world, and the profession of his name to be the ground of their hopes of salvation: and I think thousands more than trust to their

their meer baptism.) And will Mr. T. say, That the belief of Scripture; and of Christ, and the profession of his name are from the Devil? Multitudes trust to their Hearing, and Praying, and Alms-deeds: Are these therefore the works of the Devil? What if I know many that think to be saved because they are baptized again? Will Mr. T. confess that it is therefore from the Devil? Alas, what poor souls are they that will be led about by such silly, nay fearfull Arguments as these! But when the poor fish is struck, and the hook fastned in his jaws, a small line will draw him any whither.

Mr. T.

And for the Covenant of Christ, it may be understood, either that Christ made to them, or that they have made with Christ. I never by any Disputation did dispute them out of the Covenant of Christ, as if he might not make a Covenant to them of Righteousness and salvation: Besides which, I know no Covenant of Christ that doth assure forgiveness of sins, sanctification, adoption, and eternal life. And I say as much as Mr. Baxter can or dare say, That infants may have an interest in the Covenant of Christ, being elected by God: but whether they have or not, neither I nor Mr. Baxter can certainly affirm, it being unknown to us, or any body else, seeing it is hidden in the purpose of God, and known only to God.

And for their covenanting with Christ, for my part, I know not how any person should Covenant with Christ, till he promise to Christ that he will be his child, and take him for his Lord: And I think Mr. Baxter can no where prove that infants do Covenant with Christ so.

R. B.

NExt, you say that you keep them not from the covenant of Christ which he makes for they may be Elect, and so in covenant: but you deny they can Covenant with Christ. *Ans.* 1. That is no thanks to you, it being not in your power to make the promise of Christ of none effect. Satan may say the like, that he keeps nor God from making promises to his people. 2. Election is not a Covenant, nor are they in Covenant, because Elect. 3. You deny that God covenanteth with them to be their God in Christ, and to take them to be his peculiar People, which is the Covenant that he formerly made with Infants, and, which we affirm. 4. How much we have proved to belong to them by Promise, more than you acknowledge, I have shewed before.

And then their Covenanting with God you flatly denied, and you dissuade the Parents from so engaging their children in Covenant, and promising in their names, which yet they ever did in the Church before Christ, and it was their duty to do, as Deut. 29. and other places shew. And yet you know not how any person should Covenant with Christ, you say, till he promise, &c. It seems then you know not how a Father should engage his child in Covenant, by covenanting in his name. Nor you know not how to distinguish betwixt the Physical and Morall nature of the Action; or else you would know that it may be the childs Action morally, and in Law-
sense

sense, when it is onely the Fathers Action Physically. I marvel whether you know how a man should put his childs name in a Lease, and bind himself and his Heirs, and how his Child is thus entred into Covenant and Bond, and the Law takes it as his? If you had rather say, that the Parent engageth the child, then that the child engageth himself by the Parent, I will not stick with you for the phrate of Speech, when the thing is the same. But you would have no Parents to engage their children solemnly to God in Christ, by covenanting in their names. And I pray you how wel then do you free your self from his charge?

Mr. T.

And he saith, I affirm them to be no Disciples, nor Servants to God, *ner hely as separated to him.* This passage hath reference to the Dispute; and then I affirm this, that they were not Disciples in that sense that Christ appointed Disciples to be baptized, Mat. 28. 19. and this I say still, is no playing the Devils part, but according to the words of the Lord Christ.

R. B.

Next you say, you deny them to be Disciples in that sense as *Matth. 28. 19, 20.* Answ. 1. But did you then distinguish of Disciples? or yeild them to be Disciples in any sense? No. You denyed them absolutely to be Disciples without distinction. And if you do not so yet, why do you not speak out, and say so? and tell us plainly in what sense you acknowledge them Disciples? This is therefore but a confession of your fact, and nor any cover to it.

Mr. T.

And in that sense they are no Servants of God, as Mr. Baxter produced to prove they are to be Disciples. For a servant to God in that sense is one that voluntarily and freely yeilds obedience to Gods commands; and I think he cannot prove an Infant is such a servant of God.

R. B.

Next you confess you denyed them to be servants of God in that sense as I produced to prove they are to be Disciples: But you say, a servant in that sense is one that voluntarily obeyeth. But this is another of your mistakes: I took servant

and Disciples according to their Relative Formal nature, and not either with the Accidental consideration of Active or Passive. And I have before confuted your vain conceit in this.

Mr. T.

NOr holy as separated, to God] this must be by Election, or by calling; Now by special office heretofore the High Priest among the Jews, and others then were separated to God; but as the case stands now, I know no way a person is holy by separation, but by Election, or by Calling: Now, I never denied that Infants may be elected, and separated to God by virtue thereof: in that sense he falsely accuseth me therefore, as saying and denying Infants are holy, or separated to God, if he understand it in that sense.

And for Infants separated to God by calling; if he understand it by an extraordinary, immediate calling, as John the Baptist was sanctified from the womb, I can neither affirm, nor deny; nor I think he neither. If he understand it by ordinary calling, so they are not separated to God; for they are not capable of hearing the word of God, nor of receiving it by faith, which are the waies of separation to God.

R. B.

You come next to their holiness: And indeed can a man of your parts know of no separation to God, but by election or by calling? Methinks Gods Grant or Deed of gift in his Covenant is the most immediate usual cause of such holiness of separation. Indeed you may stretch the terms Election and calling so far, as to comprehend this: but that you seem not to do. I question whether Election be a proper separating or sanctifying, or to be called rather a purpose of sanctifying in time, if you speak of Actual sanctifying, and take not sanctifying as *Terminus diminuens*: For else that which is not cannot be sanctified: and the consequence would be, valid, *ab est terminis abjecti, ad est secundi: sanctificatus est, ergo est*. But this I regard not, as little to our purpose. But what do you think of Gods separating persons to himself by his own Law and Covenant? The Law determineth of all Duennesse: Now if God say of the first born among the Jews, These shall be mine is not this a separation of them to himself; and if he say of all the Infants of the Jews, they shall be to me a people, or a peculiar people: is not this separating? I know no more proper and direct way of separation, then when God shall lay claim to a person or thing by his Law and affix on it in Scripture the note of his interest and propriety, or by Covenant or Scripture Gift make such a person or sort of persons his own. He therefore that hath said that our children are holy, and that they are blessed, and that he will be to them a God, &c. hath separated them by his Law or Covenant, and sanctified them by this word of truth. And yet Mr. T. can understand no separation but by Election or Calling. How can you reach the world to understand more then other Divines, as if they were all no body to you, when yet you cannot understand such easie things, which a very weak Christian may understand? If that a Landlord make it a Condition with his Tenant in his Lease that his first born Son shall be his Servant: Doth not this Covenant or Lease here separate that Son to be a Servant? I think all our

our Forefathers, that did make over their Lands, or devote any thing else to the maintenance of Gods worship, did by that gift or dedication separate them to God. Therefore for the sence of separation by Election, or extraordinary call, or ordinary, personal calling as to the ear, (which are all the wayes of separating that you could or would understand or find out) they are all your own fancies; I mean none of them: and so I gave you to understand frequently and fully in the Dispute: but what you would nor know, you cannot understand or remember; Nay in private I still told you, that I ascribed this sanctification to the Law or Covenant of God only. Therefore the false accusation which you lay to me, returns into your bosom.

Mr. T.

BUt he saith [God saith the Contrary] Let us see these Texts in which he saith God saith the contrary; for they are all the Texts he concludeth any thing out of, (saving Rom. 11. 19. The first Text to prove Infants are Servants of God, he brings out of Levit. 25. 41, 42. where he saith God saith the contrary to what I say: I say they are no Servants, and God saith they are (saith Mr. Baxter.) Mark that; the Text saith, And then shall he depart from thee, both he and his children with him, and shall return unto his own Family, and unto the Possessions of his Fathers shall he return; for they are my servants, which I brought forth out of the Land of Egypt, they shall not be sold as bondmen. They are my servants, that is it he would have, are these our children; The Text shews plainly they are the children he brought out of the Land of Egypt; and brings this as a reason why the Hebrew children should have more privilege then any other children; Therefore this is spoken peculiarly of the Jews children. (they are my servants,) that is, those that I brought out of the Land of Egypt. Yea, and 55th verse is more plain: For unto me the children of Israel are servants, they are my servants whom I brought forth out of the Land of Egypt: I am the Lord your God. Now I beseech you, what is this to prove that God saith contrary to me, that when I say my Infant is not a servant of God, in his sense, so as to be a Disciple, when that a servant in this sense is one that freely and voluntarily gives service to God? But besides, when the Israelites children are called servants of God, to men that can understand any thing, the meaning is not, that Infants are actually servants, but in right to me; and therefore they shall not be served as Bond servants; he doth not speak what they did, but of Gods right and interest he had in them. So that the term [Servants] cannot be understood any other wise then passively, they are my servants, that is, because of my right to them, and because I do my will upon them; and not because they do my Will actually; and if this be enough to prove Infants Gods servants, then Psal. 119. 91. They continue this day according to thine ordinances, for all are thy servants. That is the Heavens mentioned ver. 89. and the Earth mentioned in ver. 90. If this be a good Argument, infants are called the servants of God, therefore they are Disciples, and must be baptized; by the same reason it would follow, the Heavens and the Earth are called the servants of God, Psal. 119. 91. Therefore the Heavens, and the Earth are Disciples, and are to be baptized. Judge I pray, Nebuchadnezzar Jer. 43. 10. is called Gods servant; What then? is he therefore a Disciple? What a Heathen, an Idolatrous King? and therefore to be baptized? Beloved, I am loth to speak, I might more freely give my censure, but I spare.

R. B.

When you say these are all the Texts that I conclude any thing from, except *Rom. 11. 19* it is another of your palpable untruths, as they know that were hearers, and is to be seen before. To that in *Levit. 25 41, 42, 55.* you say, 1. It was only a privilege to the Jews children, and not ours: To which and all the rest I have fully answered before, and desire the Reader to turn back to it. But thus much now briefly. 1. The Jews Infants were Infants, and our dispute you know was of the species. 2. I have proved that our privileges are greater then theirs (and you deny it not,) and that this was not peculiar to them. 3. It proves that there is nothing in the Age to make them incapable, or else the Jews Infants would have been incapable. 2. Where you still urge that a Disciple and servant must be meant of one that voluntarily serveth God, you do but go on to beg the question, which you never yet did any thing that I know to prove, of any moment. 3. When you say the sense of *Levit. 25.* is, that Infants were servants [in Right to God;] if you mean, [Related to him as a peculiar people separated to himselfe from the world] I grant it; and say that is the meaning of Infants being servants, and Holy, and Disciples still. But your ridiculous additions of being disciples passively, and as the Heaven and Earth, and *Nebuchadnezzar*, &c. I have confuted before in vindicating this Text. I concluded not, that whosoever is called Gods servant may be baptized, much less that *whatsoever* is so called may be baptized. Where did I argue in either of those ways? But you are so accustomed to mistakes, that you seem to understand little that is said to you; no wonder if you lead others into mistakes. My conclusion was this, that if notwithstanding their Infancy, they are capable of being Gods servants, as relatively separated to himselfe from the world, then they are capable of being Disciples in Infancy too. Whereupon you denied that they were called Gods servants; and I brought that Text to convince you. But can you think indeed that those Infants were called Gods servants but as the creatures, or as *Nebuchadnezzar*? why then God should have commanded the setting free of their bond-slaves, and of all their Cattel, for they were his servants passively too; yet its strange to see, when you have plaid your self with your own absurd fictions, how triumphingly you conclude how you could censure me, but you spare me, and you are loth. It is, I am confident, for your sake, and not for mine, that you are loth, as I shall prove anon. But were it not for your sinning by falshood or reviling, I should not wish you to spare me a jot: So little do I regard to be censured by you; But I see here upon what silly grounds you can passe a confident judgement, and freely censure the generality of Divines that are far more learned and godly then me or your self. And when judicious people wonder at you, and think you have half renounced your Reason, and talk as if you were between sleep, and waking, yet do you rouse up your self, and glory that the day is your own, & boast what you can do, but that you spare and are loth! A compassionate Conqueror you are indeed; you hurt not, because you fight but with a bulrush.

Mr. T.

Mr. T.

His second text is out of Deut. 29.10,11,12. &c. That is another place wherein Mr. Baxter saith that God affirms contrary to that which I say; the words are these, Ye stand this day all of you before the Lord your God, your Captains of your tribes, your Elders, and your Officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy Camp, from the hewer of thy wood unto the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God & into his Oath which the Lord thy God maketh with thee this day &c. Is there any word here of our children? here is no mention made of any but the children of Israel. And that which I said in the Disputation, though Mr. Baxter seemed so confident that it is so clear in that Covenant, that every one of the little ones did enter into that Covenant, and said, if the Papists had but as good plain text of Scripture to prove their Religion, as this is to prove that every one of the little ones of the Children of Israel did enter into Covenant with God, he would be a Papist; yet it moves me not; but still I say it cannot be clearly proved, that every Infant did then enter into Covenant; & there are two reasons set in the text. 1. From the phrase of entering into Covenant. Entering into Covenant, say some, was by passing (for so the Hebrew word is) by passing between the parts of the beast that was killed; now this was done by some in the name of the rest, and not by the little ones themselves. And 2. it is said, Ye stand this day all of you before the Lord your God, that thou shouldst enter into Covenant, with the Lord thy God, ver. 14.15. Neither with you only do I make this Covenant, and this Oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day. Mark, he that is not here with us this day, is not all one with ver. 12. That [thou] shouldst enter into Covenant. So I conclude [thou] in the 12 ver. is distinct from the rest that stood there, among which the little ones were comprehended. Yet I deny not but God did make a Covenant with the children of the Israelites; but then they were a peculiar people, distinct from the whole world, to whom God did engage himself in many especial respects; as to bring them into the land of Canaan, and do other things for them. And for our Children, if any Magistrate did enter so into Covenant, I know not but he may do it. But according to the Constitution of the Church of Christians, hence to infer because that little ones did there so enter into Covenant with God, therefore our Children do enter into Covenant with God, and are to be accounted visible members of the Church, and consequently to be Baptized, I confess, for my part, it is a far fetched reason; and indeed hath no reason, but is a great mistake, which Mr. Baxter holds as if the same Constitution of that Church which was then is now; when that God never sent his preachers so to teach people and gather the Church of the Jews as he did when that he sent the Apostles to gather the Church of Christians; this different way of gathering them, doth shew plainly the different constitution of the Jewish and Christian Church; and therefore Mr. Baxter doth most impertinently alledge this text for that business for which the Dispute was, to prove Infants to be baptized, let him alledge it as oft as he please.

R. B

Concerning that in *Deut. 29.* I have answered your vain senseless cavils before, and shall do the rest in your consutation Sermon afterwards, and thither refer the Reader. Only I see, and say, the people are in a poor case that trust their judgments implicitly on your guidance, and take their opinions on your word, for I see the express words of Scripture are nothing to you, when it is against your fancy. And those that will take such an answer as you here give for satisfactory or rational, I think them incapable of present understanding the truth, till they have got their Reason more strengthened, or their prejudice and willfulness more weakened.

Mr. T.

Mr. Baxters third Text, wherein he saith God saith contrary to me, is *Act. 15. 10.* where Peter in his speech saith thus, Now therefore why tempt ye God, to put a yoke upon the neck of the Disciples, which neither our Fathers nor we, are able to bear? The yoke, saith Mr. Baxter, was circumcision, as binding to the ceremonial Law of Moses: they are called Disciples upon whom this yoke was put; some of those were Infants; therefore they are Disciples. What strange arguing is this? The yoke is but a Metaphor, and it is uncertain whether it be Doctrine, or the act of circumcision. It is true, by consequence, the Doctrine of the false Prophets and Circumcision which they would have put upon the Disciples, they would have put upon the Infants: but they did not, nor would they immediately take away the foreskin of their flesh. But the putting on the yoke is plainly manifested to be the teaching of the false Prophets; and the Disciples were called Brethren in *verse. 1.* and in *verse 9.* of the former Chapter, they are said to be those whose hearts were purified by Faith; and can this be said of Infants? Shall we from such an obscure inference as this is, contrary to the use of the word throughout the whole New Testament, gather that Infants are Disciples? when as all along the whole New Testament, the word Disciple signifies nothing else but those that being taught, profess the Gospel. I may well say here as Mr. Baxter in another case, shall we take a word that is used five hundred times in another sense, and leave that interpretation, and chuse an interpretation where the word is used no where else, but here? no nor can it be used so here. The putting on the yoke is by teaching: I would ask any man at common reason, If Infants were taught to be circumcised? or if those false Teachers did go about, either actually to circumcise them or teach them? So that the Disciples were the subjects of putting the yoke on their necks. They were Disciples upon whom they would have put the yoke. And what was this yoke which they would have put on them? by teaching Mr. Baxter confessed I think in the dispute publicly; but however I am sure he did in private conference with me; And if it was but upon them by teaching, it was not then put upon Infants, for they were not capable of teaching; it was therefore put only upon those that were taught, and not on Infants. For my part, though I confess Mr. Baxter seems confidently to retain this Text after our private conference, I admire his holding a text brought so grossly and impertinently. I would appeal to any man that hath common sense, if putting on the yoke be by teaching, if these Disciples can be any other but those that were taught this Doctrine?

R. B.

R. B.

Act. 11.
26

For that *Act. 15. 10.* I have fully vindicated it before, and shall add this much now. 1. You before said you denyed Infants to be Disciples in such a sense; but here you deny it absolutely, saying, the word signifieth in all the new Testament onely such as are taught and profess (which is a begging of the question) so that you plainly here accuse Infants to be no Disciples of Christ. And if no Disciples, then no Christians; for the word maketh Disciples and Christians all one (The Disciples were called Christians first at *Antioch.*) And if not Christians, then what ground to believe or hope that they are saved? For what ground have we to hope for the salvation of Christ by any that are no Christians? But *Mr. T.* will say, I believe that it is better that Infants are no Christians, then that they were. But believe him that list for me.

2. Your main vain argument against this plain text is this. The putting on the yolk was by teaching, therefore it was put on none but those that are taught; And here you talk of my gross impertinent alledging this text, and appeal, 1. To common Reason, and then to common sense. To which I say but this now, that if you can speak in your sleep, you may triumph as rationally as this in your dream. For to your Argument, 1. Teaching is that Act by which the false Apostles would have put on the yolk and not the putting on actually. There was more to concur to produce the effect. You confessed (for you must whether you will or no) that Teaching was but their endeavouring to put on the yolk; And when this teaching prevailed not for the hearers assent and consent, the yolk was not put on; And indeed, so it was in the case in *Act. 15.* the putting it on was prevented. 2. Your consequence is merely groundless, though you think common Reason and sense may discern it. If you should teach people that they ought to subject themselves and their children to the Turk or to some Tyrant, or some cruell Laws or customs; here the Act whereby you would bring them into bondage, is your Teaching; But doth it follow that therefore it will enslave only those that are taught? Sure, if your Teaching prevail with the parents, it will lay the yolk on them and their children; if it do not, it will lay it on neither. You know the offence taken against *Paul, Act 21.* was, that he taught That they ought not to circumcise their children. And if your arguing were good, it would prove that *Moses* did never subject the Jews children to his Law, nor to circumcision. For *Moses's* act whereby he laid the yolk of circumcision, and the Law upon people, was by teaching and commanding; therefore according to your consequence, it should be only on those that are taught and commanded; but that is not Infants. It was God that sent Christ into *Egypt* in his Infancy, and that called him out again (*Out of Egypt have I called my Son.*) But God did it by Teaching and commanding *Joseph* to take the child and fly into *Egypt, &c.* Now you will argue it seems, that God sent; not Christ by that word because it was not Christ, but *Joseph* and *Mary* that he taught and commanded. I am sorry that your common Reason and common sense is no better, then to Rent the Church of God, and abuse plain Scripture, and mislead poor people, and despise the most Divines, and most learned and godly that ever the Church had since the Reformation, and all upon such silly grounds as these, and that you should so glory in such insipide arguing.

Mr. T.

Mr. T.

The last Text he brings where he saith, God saith the contrary, is, 1 Cor. 7. 14. The unbelieving Husband is sanctified by the wife, so we read it; (but I would read it, in the wife; for so it is in the Original) and the unbelieving wife is sanctified in the husband; else were your children unclean, but now they are holy. It is true, it is said children are holy, but not that they are holy as in a state separated to God: But, saith Mr. Baxter, that is the common acceptation; in six hundred places it is so taken. We answer; Mr. Baxter cannot, I think, shew in any one place where the word [Holy] is taken in his sense, for a state or person separated to God, in that way that he would have a person separated to God, neither by election, nor outward calling, nor any other way that I know of, in which holiness is used for a state separated to God. If Mr. Baxter will tell us how children are separated to God, we shall quickly, I believe, shew him that there is not a Text shews that [Holy] is taken in his sense. But he said he was then willing, and still is, to carry things in the generals, and not distinctly tell us how Infants are said to be holy, and in a state separated to God.

And for this sense he gave of the former part of the verse, The unbelieving husband is sanctified in the wife; that is, sanctified in the use of the wife, by vertue of the wifes faith, as in 1 Tim. 1. 15. To the pure all things are pure: Then this is onely true of those wives that have true faith before God; and they onely have their husbands sanctified to them, who by prayer and faith have a holy use of their husbands. What if it be granted? then it follows that onely the children of such parents are holy; for else, that is, if the unbelieving husband were not sanctified in the wife, then your children were unclean, but now they are holy, or clean; else were your children unclean; that is, if this were not so, your children were unclean; then it follows, that if there be any child whereof one parent is not a true believer before God, that that child is unclean, that is, in a state not separated to God. And what will follow hence? If this state of separation gives them right to God, then it will follow, that no child ought to be baptized, but the child of one parent which is a true believer before God: and so I would ask Mr. Baxter, or any body else, how they dare baptize any Infant? He will say, they ought charitably to judge of them. But I say, a judgement of charity is no rule in this case, neither ought we to proceed without ground from Scripture. Neither he nor I do know that the parent of any child is a true believer before God; and so neither he nor any Minister upon earth may, according to this exposition, presume to baptize any Infant, until God vouchsafes by a peculiar revelation to tell them, This is the child of one that is truly sanctified. A judgement of charity hath no ground here; neither can it be a judgement of charity, but when I conceive the best of anothers facts or words. Nor is a ground for a judgement of charity a rule for us, that must follow the rule of Christs institution. I know who are Disciples in Christs sense; those that profess the faith of Christ; and accordingly we ought, and I will proceed. And this text in Mr. Baxters own interpretation, will not serve the turn. But concerning my interpretation, however Mr. Baxter conceives of it, I do not doubt, if he will let me see his arguments for his interpretation, but when I have weighed them, my interpretation may stand when his will fall. And thus have I gone through the fourth Text that Mr. Baxter hath given out such high words of, as if the denying of these Texts to prove that which Mr. Baxter brings them for, were to say contrary to God. I am loth to speak what I may; men as they are affected they speak, I perceive.

R. B.

A Bout 1 Cor. 7.14. you have nothing that is not answered before more fully then it deserves; save a new crocher of the nature of the rest, where you say that *I* cannot shew where the word Holy is taken in my sense for a state or person separated to God in that way, &c. *answ.* 1. Is it not enough that *I* prove it is always taken for a separation to God, but *I* must shew that the word signifies a separation by this or that way, or means effected? Must every denomination of an act or a Relation, signifie also the particular efficient cause of it, of means, or antecedents? Here is arguing fit for your cause. Shall *I* tell you of an argument just like your exception here? A man was out of love with his wife, and resolved to put her away; and to this end (being one of those that could believe almost what his list) he was resolved to believe (or at least to maintain) that it was lawful to put her away. When the Scripture was produced that forbiddeth putting away a wife, he answered, that the word [wife] in Scripture did signifie another thing, and not such as his wife, and challenged them to shew, where the word [wife] in Scripture is taken for one that was married with a Ring and a Common-prayer-book, as his wife was; and because no such Scripture could be shewn, he triumpheth, and concludeth, that Scripture forbiddeth not putting away such a wife as his: And is not this the same kind of reasoning as yours? So *I* prove that Holiness is always taken for a separation to God; and you must have it signifie a separation by this way or that way.

2 But you are sure that what you speak is true; that no Scripture speaketh of Holiness in this sense; you will confess that the Jews infants were separated to God; they are called the holy Seed; and was not this directly by the Law or Covenant of God, by which he legally stated them in this Relation, and appropriated them to himself, and gave them a legal right to the priviledge? It was not by Election in the strict sense only; for all men were not so elected, but all were the holy Seed; it is true they were elected to this relation from eternity; and so are our Infants to the relation that they stand in, as holy; but the Law or Covenant did actually give them that holiness and relation to God, to which from eternity they were destinated. And by calling they were not separated; except you will understand it, that the Infants are called in the call of their parents, and so ours are called, as well as theirs. Yea, so far are you besides the truth in this, that it is more doubtful whether all separation to God or holiness be not by vertue of some Law; or at least whether mostly it be not so, where God is the sanctifier; for Election and Calling exclude not this, but rather usually include it. God calls us to be Sons; and yet it is his Covenant that confers the Relation and dignity of sonship on the called; To as many, as believe he giveth power to become his sons; so as that calling goeth before Believing, so Believing in order of nature goes before sonship, as being the condition on which it is given; and where is this given on this condition, but in the Covenant or Law of Grace? so is it in the present case; it is the Covenant that gives the title and Relation of holy or separated to God, even to those that are called; and so doth it still as it did formerly to the seed of the called.

And yet when *I* so fully explained this to bee my meaning to Mr. T. both in publick and private, he tels them here most confidently, that *I* was then willing, and still

am to carry things in the general, and not distinctly tell him how Infants are said to be holy, and in a state separated to God. To which what can I say, but lament that Mr. T. hath so far laid by conscience and common modesty. For 1. multitudes of witnesses heard me explain my self, and I did at large to him in conference also, and never was unwilling to doe it. 2. He accuserth my will, both as then it was, and as still it is; And doth he know my heart? will he still usurp the prerogative of God? I solemnly profess that if Mr. T. know not my will better then I do my own, that this charge is a most gross falshood. The nature of it will allow me no easier language; for if I should say it is true, I should my self be untrue in so saying? And is this fit for a Preacher of truth? and that for the Pulpit? and so many of these? And will not these justifie the charge of [having little tendernefs of conscience, &c.] which M. T. took as spoke of himselfe.

And for his great exception about going upon a judgment of charity in baptizing, I have fully answered in its place already. I have shewed that we go upon a judgment of certainty as to our duty, though we have but a probability of the persons sincerity, and that this smites himself full as much as me; For he will take no profession but what is a probable sign of sincerity.

And here he tels them again, that he will not say what he may. If he mean [what lawfully he may] I give him no thanks. If he mean [what unjustly and sinfully he may] I thank him for not wronging God and himself, especially if he had been as conscientious throughout, as here.

Mr. T.

I Go on [I cannot digress to fortifie you against these Sects;] Sectarists be chargeth us we are. It is easie for him, and any others to write what they please, they have the liberty. That I am a Sectary or do hold with any Sect, he cannot prove,

R. B.

YOU have little cause to be angry if I had called you a Sectary; you know it is a sin that the Holy Ghost condemns, and therefore no godly man should make light of it. And may I not almost as easily know you to be a Sect-master, as to be a Christian? I would you would judge patiently and impartially your self. Your Infant Baptism you say was no Baptism; And though I hear you are since baptized, it is more then I know, or ever met with any that did know. And you say your self that Baptism is the regular way of admission into the visible Church, so that whether you be so admitted or not into the Christian state, I know not, yet I am confident that you are of the Christian faith: But I know it but by your preaching, and speech, & action, & so I do the other. For do you not preach, dispute, talk and endeavour as zealously to promote your opinion, as you doe for the Christian faith? I will be judged by your hearers whether you ever laid out among them more zeal against any sinne, or for the Christian faith, then you have done lately in this cause of Anabaptism? Have you not charged their blood on their own heads, if they yield not? And have you not written more for this cause, then for the Christian faith? so that I have as good evidence (I speak it with grief) that you are a Sect-master, as that you are a Christian.

Mr. T.

Mr. T.

You have seen God speak against them by judgements from Heaven; what were the two monsters in New England but miracles? You have seen: who? he speaks to the people of Kederminster; what judgements from heaven they have seen, whereby God speaks against these Sects, is unknown to me: I wish they would tell us, that we may know also. For the Ministers in New England, there is mention made in a story of Mr. Weldes, intinded the Rise and Fall, &c. and these are the monsters he means; the one was a certain strange kinde of thing that was bred in the wombe of one Mrs. Dyer: and the other, some strange thinge that came out of the wombe of one Mrs. Hutchinson. It is true, M. VVeldes, and others in New England conclude, that God did from heaven do it to shew the errors these women held. But what is this to Anabaptism? I have read over the eighty two errors that were condemned in an Assembly in the Church of New England at New Town 30. August 1637. and of these 82. errors, there is not one of them that doth in the least manner hint, that these persons did hold the Doctrine of denying Infant-Baptism; there are besides several unfavoury speeces that fell from them, but not one of them against Infant-Baptism. There are 29. Doctrines of Mrs. Hutchinsons, but none of them against Baptism of Infants.

R. B.

The judgements that I mean they have scene, are such as this Land is full of, and now groanes under, giving up these Sects to such vile opinions and practices, as might be a terror to any considerate man that followeth them, unless he will goe on as the Egyptians into the Red Sea.

For those in *New England*, they are apparent and undeniable wonders wrought by the finger of God Almighty. Sir, God doth not ordinarily, nor every day work wonders, and cros the course of nature; and therefore his wonders are nor to be slighted nor overlooked. I wish all Divines and Christians in *England* that are too favourable to the Antinomian principles, would a little more sadly & seriously consider of those wonders; and whether they should nor above all errors decline those that God hath so visibly testified his detestation of. Certainly God would never have done it, if he did not expect we should observe it, and give him the glory. It is a desperate thing to be hardned against wonders.

But you say, that this was not aganst the deniers of infant-Baptism, &c. Answ. 1. I intinded only the Antinomists in mentioning that example. 2. I have had acquaintance with some of them that left *New England* when Mr. Wheeler and Mrs. Hutchinson were discharged, and they were against Baptism. 3. Your language about the absoluteness of the Covenant of Grace is too like many of their Tenets.

Bb 2

M. T.

M. T.

AND if God did declare with judgements from Heaven against these errors; one of them is the 21. [To be justified by faith, is to be justified by works; do but consider how neere this is to Mr. Baxters own Doctrine, in his Aphorisms of Justification, 72. Aphorism, and others.] from what hath been said, it appeareth in what sense faith only justifieth, and in what sense works also justifie. Faith onely justifieth as the great principal Master duty of the Gospel, or chief part of its condition, to which all the rest are some way reducible. Works do justifie as the secondary, lesse principal parts of the condition of the Covenant; and afterward he expressly maintains from the second of James (which must not be understood said he by a Metonymy as Mr. Pemble and others explain it) and if so, then Mr. Baxter holds that James teacheth that we are justified by works of Charity, and giving to the poor; and if this be not one of the errors that were condemned in New England, which God from Heaven declared against I leave it to be considered.

R. B.

BUT that which follows about my Doctrine of justification is the very height of all. I know not what is in your heart; but a hearer would think it were the vile ebullition of rancour and malice in a most evident falsehood that hath left no room for blushing. I do not remember that ever I met with the like from any man in a black coat; and I may well say as you did to Mr. *Marsha*, I should sooner have expected this from a Jesuit then from you, and especially in the Pulpit, and before a flood of tears. The 21. Article condemned in *New England* was this [to be justified by Faith, is to be justified by works.] This was one of the Antinomians arguments against justification by Faith; For their opinion was, that the Covenant of Grace had no condition either of Faith or obedience, and so that no man was justified by Faith, but by Christ onely dwelling in them, even as our Antinomianists say, that we are justified before Faith, either from eternity, or else immediately on the death of Christ. Now to prove this, they bring this reason against justification by Faith, because [to be justified by Faith, is to be justified by works] therefore they think none is justified by Faith or works. Now what doth Mr. T. but bring this as the same tenet with mine, when it is even directly contrary? That this was the meaning of the Antinomists is evident. In the 27. error they say, it is incompatible to the Covenant of Grace, to joyn Faith thereto. And the 37. error is, that we are compleatly united to Christ before, &c. without any Faith wrought in us by the Spirit. The 28. error is, that to affirm there must be Faith on mans part to receive the Covenant, is to undermine Christ. Error 38. is, There can be no true closing with Christ in a promise that hath a qualification or condition expressed. Error 48. is, That conditional promises are legal. See error 44, 45, 47, 50, 62, 64, 67, 68, 72, 81. where the same is evident.

Now what is the Doctrine that I maintain? why, it is in this plain terms.

That Faith only justifieth as the condition of our first justification; But sincere obedience to Christ as a secondary part of the condition of our continued and consummate

summate justification at judgement; yet that neither Faith nor obedience is any cause of our justification; nor the least part of that Righteousness which the Law requires, and which we must plead for our justification; nothing but the satisfaction of Christ is that which Divines call the matter of our justification, or the Righteousness which we must plead to acquit us in judgement. That works in Pauls sense, that is, such actions as have relation to the reward, not as of grace but of debt, *Rom. 4. 4.* are no conditions of justification at all; For so works are put in opposition to Christ; no nor if they be put in co-ordination; But works in James his sense, as they are subordinate to Christ, are conditions without which justification shall not be continued or consummate at judgement. And herein I use none but the plain Scripture-expressions for proof, and say no more then James, and have cited the plain words of a multitude of Scripture: which I would Mr. T. would rationally answer. I should deal with him more cheerfully and gladly then in this loud quarrel of Infant-Baptism. And I undertake to manifest, that I ascribe no more to works then our Divines of greatest note usually do, that is, to be such a bare condition of the Covenant as aforesaid; only I give less then they to faith, not thinking it meet to call it an Instrumntall cause; and yet am resolved not to quarrel with any about that phrase. And in this Mr. T. hath in my hearing expressed himself of my judgement. And yet he would have made his people believe, that this is one of the doctrines condemned in the Antinomists in *New England*, when it is as directly contrary to theirs as can be imagined. *Proh pudor hac pietas?* Yea, when I wrote that book especially against the Antinomians; And do here solemnly profess that I am confident no adversary to the main doctrine of that book (for smaller collateral points I stick not at) is able to confute the Antinomian dotages; but he will build them up with one hand as he pulls them down with the other. And here let me take what Mr. T. brings in after on the same subject. He saith. 1. I hold that works justify as Part of the condition of the Covenant of Grace. Answer. 1. So doth James speak fullier, that a man is justified by works, and not by faith only. And is not Saint James Orthodox? And Christ saith, If ye forgive men their trespasses, your heavenly Father will forgive you; but if you forgive not men, neither will your heavenly Father forgive you. And is not Christ Orthodox? Also, Come to me all ye that labour and are heavy laden, and I will ease you. Take my yoke upon you, for it is easie, and my burden, for it is light; Learn of me to be meek and lowly, and ye shall finde rest to your souls. Rest, from what? from that which they were weary and heavy laden under. What is that? One thing sure is the guilt of sin, and accusation and condemnation of the Law (though I am told that Mr. T. doth interpret it of the Pharisees doctrine: but if he mean only that, it is a foul interpretation.) And to be eased of the burden of guilt and condemnation is justifying, I think: And so to come to Christ in weariness, as to take his easie yoke and light burden, and to learn of him to be meek, &c. is the condition of this benefit. So *Rev. 22. 14.* Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in by the gate into the City; And *Mat. 25.* Well done good and faithfull Servant, &c. Come ye blessed, inherit the Kingdom; for I was hungry, and ye &c. with a hundred more such Plain Scriptures.

2. But yet I say only that these are conditions of Justification at judgement, and the continuance of it here; but not of the first Act: which Mr. T. passeth over. And I use to explain my self by this comparison. A Prince offers to marry a beggar; he requireth no Dowry with her, not a penny; but only that she consent or accept him for her Husband; yet it is implied that she both continue that consent, and perform the Offices of a Wife to a Husband, and be faithfull to him: which if she be

not but cleave to another, and prove a whore, he will turn her off. Now this woman is possessed of this Prince and all that he hath, upon meer consent or contract at first, without any thing else; but yet she shall not continue so possessed, but on condition the continue faithfull (though for particular failings that violate not the marriage Covenant, she shall not be cast off) So we are possessed of Christ with all his benefits upon condition of our faith alone, or meer believe and consent; but we shall not continue it, but on condition of faithfull Love and Subjection to the death. Yet this hath not the nature of a dowry; as it were, as if we must bring any thing in our hands to Christ, either for first participation of him or continuance. For faithfulness is no meriting work. It was included that we must be faithfull when we consented and covenanted to be faithfull; and that to attain the ends of the Covenant. Or thus, As a man that freely Redeemeth a condemned Traitor, on condition that he take him that Redeemed him for his Lord, and acknowledge the benefit, and receive it, here the accepting the offer is the only condition of his present deliverance; but if he perform not the condition promised, he forfeiteth it again. So with us in the present case. Or as *Shimei* that was freely pardoned, but his pardon was to continue in force only on condition he did not go beyond the prescribed limits.

Mr. T. chargeth me that I hold, that justifying Faith doth include acceptance. Answer, a hainous Error indeed. Such as is delivered, *Joh. 1. 11, 12. As many as received him; to them he gave power to become the sons of God, even to them that believe in his name.* Doth he think that the rejecting or refusall of Christ is any part of the sin of infidelity? Doth he think that Faith is in the will as well as the understanding? If he do not, *Davenant* in his Determinations, and *Dr. Hall*, and *Amesius*, and *Melancthor*, and most of our Divines are against him, and *Johan Crocius* and many more against *Bellarmino* do affirm it to be the common Doctrine of Protestants: But if he do think that justifying Faith is also in the will (as doubtles it is) then how can he exclude the most immediate Elicite Acts, which *Respectu eorum qua sunt ad finem*, are *Eligere*, *Consentire*, *uti*, as *Aquin.* and others generally? And I would fain know what is the danger of either of these points? Is it least hereby we rob Christ of any of the honour of his office? O that any man would manifest that in the least degree! Hath the Covenant of Grace which promisseth and giveth Justification, Adoption, and Salvation any condition, or hath it none? I know no man that is nor of the Antinomian Faith, wil say it hath none: And if it have any condition, is it any question whether Obedience and perseverance be a secondary part of it? Is not Christ the Author of eternal salvation in all them that obey him? *Heb 9. 5.* And I would know whether Christ do perform this condition for us? or whether he require that all of us should do it ourselves? and enable all his Elect to do it accordingly? Doth Christ Repent and Believe in himself, and obey himself in our stead? or will any say so, save a crazed brain? why then if it were not of Christs part to fulfill these conditions of the New Covenant for us, (but he requireth and enableth us to fulfill them,) is it any wrong to Christ that we fulfill them? or to know and say that we fulfill them? or to call them the conditions of his Covenant, when he hath made them so? What? is it a wrong to Christ to do as he bids us? and as he requireth us upon pain of damnation to do? and will condemn all that do not? When Christ hath bought us, is it any wrong to him that we obey him? and that to the ends he hath propounded, *viz.* as the condition of our participation of himself and his benefits? If I give either to Faith or Obedience the least part of that honour which is due to Christ, then blame me, and shame me, and spare me not.

But Mr. T. saith that [he thinks I have not perswaded any one Minister in England to

be of my Opinion,] To which I give him this Answer: 1. It is none of my endeavours so to doe. When I had once put forth my Arguments in that Tractate, though briefly, I was satisfied. Let any Minister step forth and witness against me that can, that I have solicited or importuned them to my Opinion; Nay, let my own Hearers speak whether ever I solicited them or any one of them, to the entertaining of my doctrine, in those controverted points! Much less did I ever preach and project to promote it, and make a faction for my Opinion sake. I leave that which I have written, to God, to succeed as he please; for my part, I look not after it. Nay, as weighty as some points in that booke are; if I had thought that the publishing of them would break the peace of the Church, I would have kept them in: So far am I from your judgement about the not silencing of any truth for peace. Truly, Sir, God hath given me such a detestation of Schism and Church-disturbances, that I keep a jealous eye upon mine own heart against it continually, and you should not blame me for being sharp against it in you; for I think I should abhor my self, if I found my self guilty of it. When I first set forth that small book, as the truth was precious to me, and I could not easily suppress it; So I reckoned what I might expect in its entertainment in the world; and experience of the case of excellent Mr. *Wotton*, *Bradshaw*, *Gataker*, *Amyraldus*, *Conrad. Bergius*, *Lud. Grocius*, *Junius*, *Melancthon*, and almost all that have done any thing considerable for truth and peace, against the high extreames of the times, who were all censured as decliners or erroneous (with the least of whom I confess my self unworthy to be named) I say their example bid me expect the censure of many hot-spurs; which I resolved upon: But withal I took my heart in hand, and shewed it the temptation to Schism & Faction, and proud contentings that lay under these expected Censures, and charged it to take heed and avoid them as death; and whatever provocations I undergo, I resolve never to make a party or rent in the Church; I may erre, but I will be no Heretick. Though I have cause enough to be distrustful of my own heart, yet so strong is my hatred of Church-divisions and making parties for Opinions, that I dare promise you in the strength of Christ to avoid it. And if I be sharper then some think meet against others, it is only against such Church-renters, and grosse errors, and not against any peaceable man. I heartily love those that receive not my doctrine, but placidly dissent, as well as those that do receive it. And though by some stirrings I have felt that its very natural to love those that are of our own Opinion, yet knowing such motions to come from pride & self-idolizing, I prayed to God to crush them and kill them in the bud. And the example of Mr. *John Goodwin*, (who I belevee was tempted into a way of Schism by mens intemperate zeal against his elaborate Treatise of Justification) and others that have been undone by the same temptation, were and are as pillars of salt in mine eyes. And I resolve to do as Learned *Gataker*, to differ from my Brethren of the Ministry in peace and love; and whereto we have attained to walk by the same rule and minde in the same things; and then if in any thing any be otherwise minded, God will reveal even this unto us.

2. And where you think I have not made one Minister of my judgement, I know but one that you made of yours, nor have heard but of one.

3. Perhaps they were of my judgement before, and then how could I make them so? But if that be the intent of your speech, that there is none in *England* of my judgement, I must tell you that in every thing no two men in the world are of one judgement; but in the main of that booke, I could name you divers Ministers, some that now doe live among us here in these parts, and some that lately have done, that approve it; yea divers of greatest note for Learning in *Oxford*, and *Cambridge*, and *London*, that have

have testified their approbation, and indeed do overvalue it; yet others censure it I know; *pro captu lectoris*, &c. Yea more, let me tell you, that for ought I know, every Minister in the Country, may be of the same judgement (though I conjecture otherwise, and am not solicitous to enquire;) for though I have had speech with many Ministers of this Country since I wrote that book (I think thirty or forty) yet to my best remembrance never a man of them did either mention his dislike of it, or dissent from me; Or if any have disputed any point of it, they have quickly either been satisfied, or by their silence seemed so. And how can, *M. T.* have ground to think that no minister in *England* is of my judgement? *England* containeth more Ministers then ever did manifest to *M. T.* their judgement.

4. But I can tell *Mr. T.* of a great many Divines of greatest name and esteem in the Church, that are of the same judgement in these points that he excepteth against, as I am. (I though I confess I knew it not when I wrote that book.) For justification by works, *Conrad. Bergius* in his excellent book called *Praxis Cathol. Canon.* and *Ludov. Crocius* in *Synlogm. Et Joh. Cresius de Justificatione*, Et *Johan. Bergius* in *Joh 3. 28.* with divers others do affirm, that sincere obedience is the condition of not loosing or keeping Justification when we have it. And is not that all one as to say, it is a condition of Justification as continued, as I do? Yet the same Divines say, we are justified by Faith only without works; but then they speak of Justification as in the first Act, and so I say too. (For it was not so clearly discerned by Divines till *Dr. Dewarham* had evinced it, that Justification is a continued Act, and not any Instantaneous act, *Simul et semel* as to be ceased, as was before taught.) 2. And for my definition of Faith, not only as it takes in Acceptance of Christ, but even of Christ as Lord, into the formall definition, *Mr. T.* may see that *Dr. Preston* is peremptory for it and large upon it. And *Mr. Norton* of *New England* in his judicious grounds of Divinity gives the same in sense as I do [justifying Faith is a receiving Christ as our Head and Saviour, according as he is revealed in the Gospel] so doth godly *Mr. Culverwell* in his Treatise of Faith: and *Mr. Trogmorton* in his Treatise of Faith six or seven times over. But why should I name more, when the Learned godly Divines in this Land in the Assembly have agreed on the like definition in their Catechisms, to which I wholly and heartily subscribe [justifying Faith is a saving grace, wrought in the heart of a sinner by the spirit and Word of God, whereby he being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth for pardon, &c.] And better in the small Catechism, they define Faith in Jesus Christ to be [a saving grace, whereby we receive and rest upon him alone for salvation as he is offered to us in the Gospel] This definition is the same in sense with mine; and I heartily embrace it; for any man may see that by [Receiving] (which is somewhat Meraphoricall) they mean [Accepting] for it is related to the Offer of Christ in the Gospel: And it is Christ himself: that they say must be received: And it [as he is offered in the Gospel,] then certainly, as Christ the Anointed, or as our Lord Jesus; or as King, Priest, and Prophet, Head, Husband,

Yea, and in the very main point they are of the same judgement as I am, that more then Faith is required to justification: for they say in answer, to this Question, what doth God require of us that we may escape his wrath and Curse due to us for sin? To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the Diligent use of all the outward

means whereby Christ communicateth to us the benefits of Redemption. And they prove it from *A&F.* 20. 21. *Prov.* 2. 1. to 6. and 8. 33. to the end. *Jsa.* 55. 3. and in the great Catechism they have the same proved from *Mat.* 3 7, 8. *Luk.* 13. 3, 5. *A&F.* 16. 30, 31. *Joh.* 3. 16. 18. Now though Mr. T. perhaps make no great reckoning of the judgement of the Assembly: yet those that doe, me thinks should not censure them in censuring me. And for those that will not believe that Obedience is any condition of our continued or consummate Justification, I would know of them, whether they think that God will justifie them in judgement, though they feed not, clothe not, visit not, &c. and will he continue their Justification here, though they take their brother by the throat, and say, pay what thou owest? or though they live in whoredom, drunkenness, murder? &c. If they say No; then how can their obedience be denied to be such a condition? And I would know also, To what end they do abstain from these sins, and obey God? Will they say, Only in thankfulness for forgiveness and deliverance, as the *Antinomians* say? or also as a means or condition of their obtaining salvation, as also our Divines say? And how can it be a condition of our salvation, and yet no condition of our finall Justification, or of the continuance of it here? And is it not as great wrong to Christ, to say that our Works or Gospel-Obedience is a condition of our salvation, as to say, it is a condition of our finall Justification? sure it is Christs Office to be our Saviour; and he that makes his own works to be his Saviour, doth wrong Christ as much as he that makes them his Justifiers; but he that maketh them but such conditions of both as aforesaid, doth no whit derogate from any thing of Christ; except it be an honour to Christ to have his servants wicked and rebellious. They that will say that all their obedience hath no other tendency to their salvation and finall Absolution, but as meer signs, and that they Obey only that they may have a bare sign which is not so much as a condition of Life, I shall expect they should flag in their obedience ere long: I am sure the end of *Pauls* bringing his body in subjection, was, least himself should be a cast-away: and he strove for the high price of our calling; and he would have us run to obtain the Crown: And Christ will condemn men at last *eo nomine* because they would not that he should reign over them, and because they did not improve their Talents; and they shall be made Rulers of many Cities that have wel improved many Talents. But I have brought proof enough of this in the Book it self that is accused.

I will only adde this, Though if it be unmannerly to challenge my Senior, yet because I know no milde or modest way will prevail, I do here challenge Mr. T. and by challenging provoke him to confute the Doctrine of that Book which he accuseth; and I shall think my self as able to defend it, as almost any controverted point in Divinity; and shall think it a subject more worth my labour then this of Baptism. And if Mr. T. will not answer this challenge, nor by all this be provoked to undertake it, let all men judge whether he be not a meer empty Calumniator, that will preach against that in the Pulpit, which he cannot confute. And let him not put it off by saying that others enough will do it, and therefore he need not. For 1. So others enough have written against his Doctrine, and he still urgeth me to it. 2. I have importuned other Dissenters to produce their arguments, and cannot prevail with any one (save one friend that at first of himself did somewhat, which is not unanswered;) 3. Because I am a consuming man, and like to die quickly, therefore some will delay till I am dead, that they may have the last word, and seem to conquer when none shall gain-say them. Therefore I would fain provoke Mr. T. who is at hand, to do it speedily, and I shall thank him for it as a high favour.

And for that Passage of Mr. T. [I am sure in his Letters to me, he saith, he was hissed at from all parts of the Kingdom.] I answer 1. Mr. T. having published in the Pulpit what passed privately in Letters between him and me, hath now fully set me free to publish the rest, and necessitated me to some. So I leave it to the judgement of all, whether I may not do it without blame. 2. The relation of this is like the rest, as from a bitter root, so most falsly; when yet he had my Letters which might have directed him to speak the Truth. The words [from all parts of the Kingdom,] are his own false addition, which is become so ordinary with him, that it were a wonder if he should be a revealer of extraordinary Truth. 3. The occasion of that passage in my Letter to Mr. T. was this; I perceived, because I never meddled in the Pulpit against Anabaptists, and because I had preached that some Truths must be suspended for peace, therefore it began to be taken for granted that I took Anabaptistry for Truth, but only because it was a disgraced way I would not be for it. Therefore to convince Mr. T. that I did not go against my conscience, but would entertain the most disgraced Truth, I used several Arguments, whereof this was one, That I had voluntarily been more prodigall of my reputation in putting out that Pamphlet of Justification, which I knew was like to blast my reputation, &c. and that I was so hissed at, that I felt temptation enough to Schism (and he need not adde more:) If he urge further, I will publish the Letters as they were written on both sides. This passage was true, as from many hot contentious spirits who spake against what they could not confute: And I spoke it also to let Mr. T. know, that though my temptations to Schism were greater, yet I was fortified in that point: Yet what doth he, but thinking he had me at some advantage, in his next Letter fals in with me, and offers me his help for the defence of my Book, wherein we agreed, hereby to draw me to a combination with, and engage me to him, for dividing ends; But I abhorred the temptation, and made him no answer to that part of his Letter. For as I thought I had no need of his help, so I was resolved not to engage with a renter of the Church. For as I will not meddle with Controversies till I am forced; so when I do, it shall be in unity and love, as far as I can.

And so much to M. T. his shameless charge against my Doctrine of Justification, as if it were the same with the *Antinomists in New-England*, which it is directly contrary to.

Mr. T.

YET I will adde thus much further, that it is very unsafe for any man to judge of Doctrine by such accidentall strange things. Many instances could be given, wherein people have been led to Error, upon a supposal that God hath determined against any opinion by some strange accident. I will name but one. We read in the Story of a great contention that there was in England a litle before the Conquest, whether married Priests were more acceptable to God, then Monks that vowed a single life; at last they met at Caw in Wiltshire in a Synod, there to dispute the business; and that party that held for married Priests sate on one side of the room where they met together, and that party that were for Monks sate on the other side the room; it hapned in the Dispute, that part of the house where the party that were for married Priests sate, fell down, and many were hurt, and many lost their lives; upon this they presently concluded that God was better pleased with Monks, then

then married Priests; and so it was taken that Priests were not to be married. Now judge of the ill Consequences that fell upon this; to conceive that by Accidents people should determine of Doctrine. Nay, give me leave to tell you, we may rather think we ought to determine, that God may order accidents so, as to become stumbling blocks, that people should not receive the truth; rather then by any Accidents to determine a truth no be an untruth. Therefore I conceive there is no safety of judging what Doctrine is true, or false, but by going to the Law, and to the Testimony, and try thereby. And I would wish Mr. Baxters Followers of Kederminster to take heed how they follow him in this direction, and learn what the Scripture shews them, and to take heed of such monsters wrought from Heaven, as he talks of; but to cleave to the word of God, and make that their only Rule, seeing we have Scripture to guide us, and no warrant to judge of Accidents, as Miracles from Heaven to sway us.

R. B.

NEXT. M. T. gives his judgement and advice that we judge not of Doctrines by such accidental strange things, and tells a story of a house falling down (I conjecture he means the story of *Dunstable*) and concludes that it is rather to be thought that God may order Accidents so as to be stumbling-blocks, &c. To which I answer: 1. Will not this man rather fight against Heaven, and dispute against Miracles, then he will let go his Error? (If the nature of the sin against the holy Ghost be well studied, it will appear to lie much in an *Infidelity* against the convincing testimony of Miracles) Must God witness of Hereticks by wonders from Heaven, and shall the sons of men be so vile as not only to shut their own eyes, but also to labour to weaken the credit of the Testimony of God, & to bring his wondrous providences into a mean esteem, and to darken the light that shines from Heaven in their faces! O that God would make you feel with true remorse, how far you are fallen, when your Opinions and credit have so much interest in you, and God so little, that you can so freely sacrifice his glory to your fancies! God worketh Miracles so seldom, that when he doth it, men should observe, and admire, and learn, and not eclipse his glory manifested by them.

1. He calls them only strange Accidents: 2. He compares it to the falling of the house, which might easily come from a natural cause. 3. He diswades from judging of Doctrine by such Accidents. 4. Yea, would rather have us judge that they are stumbling blocks that people should not receive the truth. *Ans.* 1. All monsters are not Miraculous I know: Some come from a meer defect in nature: and some from error. But these in question are such as must have a supernatural cause: When there shall be the parts of birds, of fishes, of beasts, (as horns) of man: I could willingly enter a dispute with Mr. T. how far nature may go on in this, but for tediousness. And then this to be on two such leading persons, and at such a time, &c. I will appeal to the judgement of all the godly reverend Ministers and sober Christians in *New-England*, whether this were not the extraordinary directing finger of God. Yet who knows not that the Law and Testimony must be the Rule? (to the judgement of which I provoke Mr. T.) But when blinded people do desperately pervert this Rule, and God from Heaven shall judge them wisely, and in controverted Cases interpose his judgement, would Mr. T. have us so carelessly regard it? Yea, and rather judge the

contrary? It seems if he had seen the wonders of *Egypt*, he would not only have been hardened as *Pharaoh*, but judged God laid them as stumbling blocks. Who would not tremble to hear the holy God to be thus accused by man? as if he led people into evil by his wonders? I know wonders that are not Miracles, are not to be interpreted or trusted to contrary to the word, for Satan by Gods permission may perform them, and Antichrist may do lying wonders. But yet 1. True Miracles are never to be distrusted, but believed, whatsoever they teach; For they are only the Testimony of God, and God cannot lye; nor will he ever give the Testimony of a Miracle to any thing that is against his Word. Otherwise how should Christ himself have been believed to be God? Doth he not say himself, *If I had not done the works that no man else could do, you had not had sin; but now you have no cloak for your sin.*

2. And some wonders that are not proper miracles in their nature, may yet have a plain discovery of a finger of God in the ordering of them; and so when they are not against Scripture, but according to it, should exceedingly confirm us. It was no miracle for a man to fall down suddenly, nor for two or three, or four to fall; Yet for so many Jews that came to take Christ, to fall at once, and fall just at that time, was sure a convincing wonder of God. Would Mr. T. if he had been one of these Jews, have perswaded them not to regard it, but rather to take it as ordered by God to be a stumbling-block? So, if it were no Miracle for *Mistris Dyer* and *Mistris Hutchinson* to bring forth these Monsters, yet to fall out on the leading Sectaries, and not on one only, but both, and that in such a time when the Church was in perplexity, because of those controversies, and for one to have such variety of births, and the other a Monster, with such variety of parts furable to their various monstrous opinions; these are so evidently the hand of God, that he that will not see it when it is lifted up, shall see and be ashamed. How oft doth the Psalmist call on the Saints to remember the wonders of God, and next to forget his works? And I hope Mr. T. his tongue will sooner cleave to the roof of his mouth, then these wonders of providence shall be forgotten by *New-England*. And the forgetting them among us, is no small aggravation of our sin; That ever old *England* should become the dunghill to receive the excrements of all those abominations which were purged out of *New-England* by wonders from God! I give the people of *Kidderminster* therefore still the same advice, *ie.* that they take Scripture for the only rule, but sleight not the judgements of God on the corrupters of it, nor shut their eyes against the Commentary of such providences.

Mr. T.

Christ hath told you by their fruits you shall know them; We mis-interpret when we say he means by their false doctrine; that were but idem per idem.] And Christ hath said, *Mat. 7. 15.* Beware of false Prophets which come to you in sheeps clothing, but inwardly they are ravening wolves, ye shall know them by their fruits; he saith, it is a mis-interpretation to say these fruits are false doctrine; contrary to *Paræus* Piscator, *Perkins*, his Sermon on the Mount; and I know not why these mens interpretations should not hold for the truth. If so be that we shall know false Prophets by their fruits, when their fruits are notes, and notes do distinguish; and so they must be then such as agree to all of them, or none of them; but the note of unholiness doth not agree to all false Prophets, or to them only; therefore that cannot be that by which they should be known to be false Prophets. For there were many false Prophets, that not only seemed holy for a time

but

but if we believe stories, many of those that have been accounted Hereticks, have lived, and died ho'y lives. And therefore this is very unsafe to judge of men to be false Prophets by their unholiness of lives. Nay, and I think thus, all those cannot be acquitted that Baptize Infants, as if they were all holy men; yea, and I think it may be safely said, that there are as many unholy men for their number, of that party, or sect that he is of, if he be of a sect, or of that opinion that he is of, as there are of the contrary Opinion.

R. B.

NEXT *Mr. T.* contradicteth my Exposition of *Mat. 7. 15* [*By their fruits ye shall know them*] His reasons are these. 1. It must agree to all or none; but a vicious life doth not agree to all. Answer, This I have answered before, and shewed that it is sufficient that it be ordinary, or agree to most. Christ tels them how to discern the whole parties of false Prophets, and not how to discern every particular man that is such: It is sufficient that enough of the men may be discovered to impeach the Doctrine. You may know such a mans flock of sheep by the mark, when yet perhaps some may be unmarkt. You may know *Spaniards* from *English men* by their colour; and yet some few *Spaniards* may look clear, and some *English* more swarthy. You may know a Crab-tree by the four fruit; yet not every Crab-tree; for some may have no fruit, and some grow where you cannot know them. Is there no usual character of a faction but that which is a strict property of each individual party? It is enough that, by the lives of the generality of them, Hereticks may be known. 2. Many have lived godly that have been called Hereticks by the angry Fathers (for the Church hath still been too liberall of this title even to those that differed in nothing fundamental.) But what real Hereticks can *Mr. T.* name that had holy lives? The best have made nothing to sacrifice the unity and peace of the Church to their fancies, and rent it in pieces to strengthen their party.

2. *Mr. T.* saith, that there are proportionably as many unholy of that party that I am of; To which I answer: 1. I never meant that meer Anabaptists were Hereticks; therefore my sense of that Text were nevertheless good, though all the Anabaptists had holy lives. 2. But for the comparison *Mr. T.* makes, I have said enough before. Lay by the common people who are conscientiously of no side, but will be of that side which is in credit, and then compare those on each party that are carried to it in judgement and conscience, and experience will quickly confute *Mr. T.* his reproach. And it is no small degree of evil that a man is fallen to, when he dares slander or make infamous the whole or greatest part of all the holy Churches on Earth, to maintain the reputation of his own Opinion. I know we have some *Dauids* (in sin) and *Peters*, yea, and *Judas's* too; but let him either shew any that ever came to the height as *Cop* and his Followers, or any number of zealous professors that lived as the Anabaptists mentioned by *Bullinger, Calvin, &c.* or have been guilty of the sin that in this age hath accompanied the Anabaptists.

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Mr. T.

ANd for that he saith [that were but idem per idem] it is very strange; False Prophets were the subjects, and their doctrine the sign, and is this idem per idem? this is but a conceit of Mr. Baxters, and [I confess to you] beyond my skill to conceive.

R. B.

IF your capacity cannot reach to conceive a thing so easie, I would advise you to think your self unfit to lead the world out of error. A man would think that your Logick should be better, though your Divinity be so bad. False Prophets you say were the subjects, and their doctrine the sign. But there are three things in this subject considerable, and the question is, which of these is the *signatum*, the thing signified by this sign? 1. As they were men, and so Christ never intended that we should know them to be men by their fruits. 2. As they were Prophets; and so Christ intended it not neither. 3. But as they were false Prophets; and so Christ intended that by their fruits they should be known. Now what is a false Prophet, but one that preacheth false doctrine? are not these Synonima's? Now Mr. T. saith their Doctrine is the sign: Not their Doctrine as Doctrine, but as false. So that this were plainly according to Mr. T. Beware of those that preach false Doctrine; you shall know them to be preachers of false Doctrine, by their preaching false Doctrine; or you shall know their Doctrine is false by the fallshood. And doth a Philosopher of Mr. T's standing say it is beyond his skill to conceive that this is *idem per idem*? and call it one of my conceits? Let better Scholars judge.

Yet I was not ignorant that more then he names did so interpret it; But *magis amica veritati*

Mr. T.

Hypocrites may seem Holy for a little while, but at last all false Doctrines likely end in wicked lives. See what a pretty old mincing business is here; he doth not say they do alwayes do so, likely; likely, and perchance are fine Rules for persons to examine truth by. And what a good Rule is here for his people of Kederminster to follow, they may judge men to be false Prophets, because they may judge them likely to be so?

R. B.

BEing not able to understand an usual phrase, you suppose it to be ridiculous, and play with it; [probably and perchance] are terms of your own, and therefore the fitter for you to jest with. But by [likely] I mean [ordinarily, or for the most part, or usually

usually] it being our ordinary sense of that phrase. And this no otherwise propounded as a Rule then Christ-himselfe doth propound it; not to be instead of Scripture, but as a confirmation and explication of it.

Mr. T.

WHere hath there been known a Society of Anabaptists since the world first knew them that proved not wicked? Why, I tell Mr Baxter if he doth not know. 1. In London there is known at this day, and I doubt not but there are in this congregation that can testifie it. 2. Yea, and I will tell him this, five hundred years ago those that he accounts Anabaptists, were holy men, and are so reputed, and reckoned among those Saints that opposed the Papists; and I will prove it out of Petrus Clunicensis, out of Bernards Epistles, the 240. Epistle. 3. And abundance of others there were in Germany and France, whom we have reason to think that they were holy. Yea, at this day in the low Countries there are Societies of Godly men that deny baptizing of Infants; and when men have raked as much as they can against them, they be but trifles, in comparison, that they charge them with.

R. B.

THose now in London are not yet come to the proof; when they have reached to the end of what they are tending to, then it will be seen what they will prove, if they do not repent and return. 2. It is hard with your cause when ye cannot name one society of them that ever lived in the world, that proved not wicked, except those now alive, whose ends we yet see not. 3. If I were never so able to answer this, yet as the world goes, it is not safe to speak all or half that wickedness of the Anabaptists now living, which the History of this age will speak to posterity. 4. Yet if you had named that society, that are not guilty of Schism, and demolishing the Church by division, and contempt, and reproach of the godly Ministry, and disobedience to those in Government further then they please them, and Covenant breaking, and neglect of the Lords day, &c, You would credit that particular society if you make it good. In the mean time I see them rolling down the hill so fast, that I think many have but one step lower to go, when they place their Religion in full mouthed Oaths, and blaspheming the most high God, and Cursings, and whoredomes; and when even the Army begin to bore them through the tongue for blasphemy.

2. And for your instance five hundred years ago, I have answered it before .1. It bewrays your cause to be new and naught when you can go no higher then five hundred years ago, and yet you except against the witnesses that we produce neer fifteen hundred years ago, if not full out. 2. I know men are so tender of their own names, through pride, that they think him a railer that doth but name their faults; and they look to be stroaked, and smoothed, and revered while they speak most wickedly; so did the papists Bishops when they were condemning the Martyrs, and slandering the truth; yet (though I abhor reviling) I take my self bound to tell you of the quality of your offence, that it is in my judgement a most unconscionable Jesuiticall trick to seduce

seduce poor ignorant souls, for you to cite the lyes and slanders of Papists against the godly Reformers, and go about to make your people and the world believe that they are truths, and so to set in with these slanderers, and set up their credit; I have told you before how the Waldenses and Albingenses are acquitted from these slanders, both by their own writings and their very adversaries; You may upon the same ground make them witches and buggerers, and what not? for their adversaries report that of them too. And yet you will take it ill to be called an accuser of the brethren; you know whose part that is.

3. And for these in Germany, &c. I have told you before what they were, out of more credible and knowing witnesses than your self, and as godly as the world hath had since the Primitive dayes.

Mr. T.

How many of these Antinomists, &c. have you known who have not proved palpably guilty of lying, perfidiousness, covetousness, malice, contempt of their godly Brethren, licentious, feared consciences? I know not how many the men of Kederminster know of these: I know not if they know any that is palpably guilty of lying, perfidiousness, covetousness, malice, contempt of their godly Brethren, licentiousness, or feared consciences. I am the only man that is here named in this passage. And if the men of Kederminster know any such thing by me as lying, perfidiousness, covetousness, malice, contempt of the godly Brethren, licentiousness, or a feared conscience, they may do well to follow the Rule Mr. Baxter hath given in his Sermon; first to tell me of it, between me and them; and if they do not winne, to take two more with them; and if I hearken not to them, to tell it to the Church. But I love not to recriminate, for that were to scald; I abhor such doing. My life is known to you, if I am guilty of lying, perfidiousness, covetousness, malice, contempt of the godly Brethren, licentiousness, or if a feared conscience, whether I am guilty of these, I appeal to you that know my conversation.

R. B.

They know so many, that makes them the more abhor the way that leads to it. And for your self, 1. I never intended the accusing of you in these, but named you with the honour of being the most able, and one of the moderatest. If you will suppose your self accused when you are not, you may. 2. Yet because you charge it as my duty to tell it you, and that first privately, &c. I shall say this much. 1. I would these Publicke Orations did not too frequently manifest how easily untruth will fall from your mouth; as I have shewed in that which is said already, and your letters and Confutation Sermon say too much. 2. Perfidiousness lies most in breaking Covenants and Oaths, and this I charge you not with: it is a great question in this age, whether it be a sin. 3. Covetousness is best known by mens practices: and I am sure it was wont by the honest old Divines to be accounted a sin, and a sign of Coverousness to have many Livings, or to be a Pluralist; To be Parson of Roff, and Vicar of Lemster, and Preacher of Bewdly, and Master of the Hospitall at Ledbury (which requiret

quireth many moneths yearly residence) having means also of your own besides, and yet to complain as you do in your Books, of the great want that you and your Family may be put to; *Si ego sic fecissem.* ——— 4. And for malice, I will not accuse you of it, least I seem to plead my own cause. Though many of your Hearers think that they have oft heard its voice in your Pulpit; and in particular when you would have made them believe, that my doctrine was the same with that condemned in *New-England*; which you have seconded in print. 5. And for the sin of contemning your brethren (yea, the most of the learnedst and godliest Divines in the world, multitudes of whom are incomparably in all excellencies beyond your self.) I appeal to all that ever disputed with you, and to your own most judicious Hearers, whether they have ever known many more guilty than your self (who pretended to be learned Divines themselves :) and whether it be not usuall with you to put off the authority both of their arguments and judgements with a contemptuous smile, or a wonder at the silliness of them? And you told me your self, that it was wilfullness or negligence in all the Divines that were for Infant-baptism. And who can express higher contempt, or more evident untruth; or a conscience less tender in censuring others? or more pride, in exalting his own judgement and sincerity? But I understood by this; that it was wilfullness or negligence that kept your self from being an Anabaptist so long; and therefore what wonder if he be one now, who had no better preservatives? 6. And for licentiousness, further then it is expressed by this liberty in sinning; I hope you are not guilty. Though your not reproving the prophaning of the Lords day, and excusing your self from resolving the question concerning its morality, hath no good savour. 7. And in all these, the tenderness of your conscience appears. If you think I wrong you in mentioning these, I give you my true Answer. 1. I never intended your accusation in the passages wherein you will needs take your self accused. But you will needs make your self the accused person. 2. And so publickly challenge me to make it good, 3. Especially because you will needs hang the credit of your *bad cause* on your own, as if you were resolved they should stand or fall together: else should I never have medled with your faults. But that *cause* hath this day troubled *England*, and I will trouble it by speaking the truth. 4. And if I silence your sin after so publike an invitation to reprove you, it may lie on me. 5. I mention no faults, but what all the Countrey knows, or what you published your self in press or Pulpit; for the matter. 6. I have privately admonished you of your untruths in Letters; and of your hard censures, before two or three; and of your plurality of places, and the scandall thereof; but all in vain. You made so light of having no less then four Market Towns to lie on your shoulders, as if it were nothing: and those evasions (from non obligation in Law) do fully satisfie you, which seem frivoulous to me, and to far wiser men; seeing where you receive wages, you owe duty, which conscience will require, though the law of man should not. And were you abler then you are, and had many to help you, I dare say, you are little enough for the work of one place. 7. And for telling the Church; you know you are not of the same particular visible Church with me, where I may so tell the Church of your offences. 8. And indeed in this I have the advise of some pious, sober men that I have advised with, who think it my duty to say what I do; seeing the reputation of your supposed innocency is the snare of many, who forget that there are thousands more innocent that differ from you, and thou-

sands less innocent that are of your way. 9. Yet should not this have moved me, but that I finde warrant from Scripture. I finde Christ speaking far plainlier of the seducing Pharises, and the leaven of their false Doctrines and wicked lives, & that openly before the people: and Paul saith far more of them that would have seduced the *Corinthians* and *Galatians*: He published *Demas* his forsaking him, and turning to the world: and *Alexanders* opposition, and *Hymeneus* and *Philetus* false Doctrine, and punishments yea, he openly reproveth *Peter* to his face, and publisheth both his dissimulation and *Barnabas*'s, in an Epistle to others. *Those that sinne (openly) must be rebuked before all, that others may beware.* 1 Tim 5. 20. Yea, and that sharply, that they may be found in the Faith. The credit of no man in the world, must be so dear to a Christian as the honour of Christ, and welfare of souls, and peace of the Church: If any would make their credit an Engine to draw men to Error and Divisions, and increase the Churches calamities (which is too palpably your case,) all godly men are bound by true and lawfull means to contradict them, and nor to strengthen that Engine. 10. And yet I will not say so much as your self, nor ever did. *Treat of Scandals, page 234.* You say, [*And no better (then the Jesuites) are the ends of many other Hereticks, as Socinians, Anabaptists, Familists, Separatists and the rest of the litter of grievous Wolves, as Paul calls them, Acts 20. 30. that enter among Christians and spare not the stock.*]

Mr. T.

They have confident expressions to shake poor ignorant souls, whom God will have discovered in 'be day of triall] I conceive still I am reckon'd among these; Mr. Baxter should shew what confident expressions they were, and when they were delivered. True, I was then confident, and I am still confident, yea and so far, that as far as I know my own heart, I should lay down my life upon it, that it is a truth of God, that neither Jesus Christ, nor his Apostles did appoint Baptizing of Infants, but that it is a meer conceit. Did I ever go about to shake any of your souls? it is true I have brought all the Texts of Scripture that I know of, which are urged to prove Infant-baptism, and have answered them: Yea, and thus much more, if Mr. Baxter will let me have his arguments, or write, he shall have an answer (if God bless and enable me) so full, that there shall be no just reason for him to say he hath not a full answer. And I thank God for that which hath passed from me, it hath been nothing but sound arguments.

R. B.

WAs ever man in such a case more confident? When you tell your Hearers, Their blood be on their own heads if they yield not to you? as if it would be their Damnation. and lose the blood of their souls if they were not Baptized again? And do yo u not here confesse your self so confident that you should
lay

lay down your life on it, that you are in the truth? Truly Sir, all the Ministers and Scholars that I can meet with, that heard your disputes, did think you had silly grounds to build such a confidence on. And for all you boast so much of your answers by writing, I think your writings have little to be so boasted of. I would God had persuaded you to employ your parts and pains a better Way.

Mr. T.

BUt when they meet with any that can search out their Falacies, how little have they to [say?] What Falacies have passed from me, that Mr. Baxter should thus write? why doth he not produce them?

R. B.

I Did produce them before witnesses enough, and in particular, before many of them to whom I wrote that Preface.

Mr. T.

You know I have had as much opportunity to try their strength, as most, and I never yet met with any, in Garrison, or Army that could say any thing which might stagger a solid man. If Mr. Baxter never met with such, he hath met with those that urge from Mat. 28. 19, 20. That Christ bid go make Disciples, and baptize Disciples; and Mar. 15, 16. Go preach the Gospel to every creature; and that still the Apostle puts repenting before baptizing; and is not this able to stagger a solid man? truly if so be that men will not be staggered with these things, that hold baptizing of Infants, for my part I shall be so far from thinking it is part of their solidity, that it is part of their weakness, and that their practice is a corruption. And I will not now be afraid to speak it, that it is but slight, frivolous arguing, and a man of reason would think Mr. Baxter were rather in jest, than in earnest.

R. B.

When you will from your Arguments from those texts, then we shall know their strength: In the mean time, all your confident words shew not me the least ground for your conclusion: No more then this, Scripture requireth faith to Justification, therefore none but believers are justified, which is false, and yet like yours, if I know what you would thence deduce.

Mr. T.

BUt he saith of his Disputation [You heard in my late publick Dispute at Bewdley, Jan. 1. with Mr. Tombs, who is taken to be the ablest of them in the Land, and one of the most moderate, how little they can say even in the hardest point of Baptism, what gross absurdities they are driven to, and how little tender conscientious fear of erring is left among the best,] (1) He saith this; the people of Kederminster hear how little they can say. From whom did they hear it? it may be from Mr. Baxter himself in his own cause; a mans own Testimony is scarce a competent witness [But how little they can say] (2) why? I was not to plead by way of arguing then, it was my part only to Answer: And how could the men of Kederminster know by this what I could have said? they might know what I did say; but I think not what I could say; for how the men of Kederminster should know what I could have said, is strange to me. (3) They might know that I preached seven or eight Sermons of that Text in Matthew, and so much as neither Mr. Baxter, nor all the Divines in England will be able to answer; yea, and more I will say, and preach, and write, if the Lord shall save my life. (4) Seeing God hath carried the business so far, I am so engaged in it, that if my life be offered in it, I conceive that I offer it as a sacrifice to God.

R. B.

WHat a strange feigning fancy have you, that would make men believe that it (1) was only from me that they heard it, and not from your own mouth? And this you would tell the men of Bewdley in the Pulpit, who themselves saw multitudes of the people of Kederminster present at your Dispute, being a considerable part of the Congregation, which was judged to be many thousands. (2) And how few will believe you, that you could have said much more to the points in hand? who heard I. how long we staid at it; even about six hours: 2. And that you, though Respondent, took up far the greatest part of the time, and would oft-times scarce let me speak, and usually interrupted, and were very little interrupted your self. 3. And that I gave you leave also to oppose in proving the repeal of the Ordinance for Infants Church membership. 4. And that you forced me to oppose, and never will be brought to Dispute as Opponent your self, but only to put us on the proof. And yet you would make men believe that you could say more if you might. (3) For your eight Sermons, I heard them most repeated, and unfeignedly judge them worthless for all your great boast. You chose out the weakest Arguments; and then triumphed over them; and some that were strong, you urged in a weak way of your own; or else weakly answered. It is easie to conquer and triumph when you have no body to gain-say you. (4) For the sacrificing of your life, I wish you may do it, if ever in a better cause, lest you lose it. But if you had conceivd your life in danger, you would not have threatned me with the danger I go in for opposing you.

Mr. T.

Mr T.

HE saith [what gross absurdities they are driven to!] Had he named them we then might have judged of them; the grossest absurdities I conceive were not such as he talks of his Arguments brought me to; the most were about my Exposition of 1 Cor. 7. 14. and what if one let pass an absurdity upon an Exposition urged suddenly?

R. B

Here begins all that I charged you with, though you are pleased to take the rest to your self. And i. for Absurdities, (1) where you would have had me name them, but that was not so fit a place; but to pleasure you I will name some of them here (though about 1 Cor. 7.14. you seem to confess some; and yet even now, you thanked God for that which passed from you, and say, it was nothing but sound Arguments.) 1. You absurdly affirmed, That Christs comming in the flesh is a mercy given to the Church instead of Infants visible Membership. 2. That it is to the Infants a metcy given them instead of their visible Membership. 3. You affirmed that all the whole people of the Jews were members of the Congregation of the Common-wealth (as you call it) but not visible Members. 4. You absurdly affirmed, that the Infants in the Wilderness were no Church-members without Circumcision, 5. Yea, you affirmed this after you had granted that all the Infants of the Jews were visible Members. 6. Yea, you affirmed that none were visible Members without Circumcision, and so God hath either no visible Church among the Jews, or but Caleb and Joshua, or few, when they entered the Promised Land. This was not a slip from you, before you were aware, but you insisted on it neer an hour to make it good. 7. This you did after our solemn engagement in the face of the Congregation, that we would not speak any thing against our judgements for the advantage of our Cause against the other. And you took it ill when I told you I believed you spake against your Conscience, (that neither the Infants in the Wilderness nor any without Circumcision were visible Members :) and yet when I told you that women were visible Members without Circumcision, you confessed it, and unsaid all again: and yet had not the ingenuity to confess you had erred, though you yielded the point. 8. You most absurdly affirmed, that no Infant can be said to be a visible Church member without some Act of his own (though his Parents enter him into the Covenant with God) And doth not this overthrow all that you said before, that the Circumcised Infants were visible Church members? For it is by no Act of their own that they are members any more then the uncircumcised: Yet did you appeal to the Congregation for the truth of this? 9. You acknowledged that the Infants of the Jews in the Wilderness were Members of the Church, and yet not visible Members: And when I asked you, How you know them to be Members, if they were not visible or discernably such? You answered, Because the whole Congregation of the Jews in a lump was taken to be the Church of God: So that you knew the whole were the Church, and that the Infants were of the Church, and yet they were not visible Mem-

bers. 10 You said [visibility] was the subject, and the persons visible were the Adjunct; which as delivered is absurd. 11. You said that the mercifull gift and Ordinance for Infants Church-membership was Repealed in Mercy. Yea, that it was a Mercy to all and Some; to the saved and to the damned. 12: Yea, that it is a greater Mercy to us Christians, that our Infants are not taken to be Church-members. 13. You absurdly affirmed, that the Infants that now are not visible Members have as much mercy as those that then were visible Members; yea, and more mercy, and that because they are not visible Church members. 14 You said the Jews were naturally branches, but not by nature: When the Text saith both, *Rom. 11. 24.* 15. You affirmed absurdly, that they were called Natural, only in their being Men, and not Branches. 16. After all this, you come again to tell me, that there was no such thing as a visible Membership without Circumcision, when yet upon the Instance of women being uncircumcised, you had granted it before, after a long denial, (which let the people a laughing at you.) And was this truth or Conscientious? 17. You tell me that I cannot finde any one Author that expoundeth *1 Cor. 7. 14.* of Infants holines in my sense, before *Luther* and *Zuinglius*; Is this true? 18. You say that the word *ἐξουσία*, is taken in Scripture many hundred times for Authority: Is that true? 19. You confidently insisted on it, That the *Corinthians* were certain that their children were no Bastards, and yet they doubted lest their living together were fornication, (And so they were sure their children were lawfully begotten, but yet doubted whether they lawfully begot them.) 20. You yielded that the word sanctific, and Holy, is taken in my sense near six hundred times in Scripture, and no where else once in your sense; and yet pleaded that here it must be taken in yours and not in mine; without shewing any ground for a necessity of it. 21. You argued long (but most absurdly, and as like a right Anabaptist as ever I heard you) to prove, That all things are pure to the pure, and sanctified to Believers only by the present Act of Faith and the present Act of Prayer. (And so revive the old Heresie of those that would always pray; as if all things became un sanctified and impure to us as soon as we give over praying and actuall believing,) and as if the fruit of these lasted no longer then the Act.) 22. When I urged you that then sleep could not be sanctified to us, nor any thing while we sleep, because then we do not actuall pray and believe; you stood in it that sleep was not sanctified. 23. To prove that sleep was sanctified, I argued from the Apostles words, *All things are pure to the pure*; therefore sleep is pure to them. And you denied the consequence, saying, that by all things was meant Some things. 24. And to shew that these were not meer slips, and that you had the Conscience to defend such horrid absurdities, as the Truth of God, and had so far lost your modesty at to plead thus before so many Ministers and Scholars; you most learnedly argued from the word, which the Apostle there useth to signifie Prayer, that *προσευχή* signifieth only present Prayer; and therefore it must be only present Prayer that sanctifieth. 25. When I argued to prove Infants Disciples, thus: If they are not Disciples, then it is either because they are incapable of it, or because God will not shew them so much mercy; but neither of these; therefore &c. You brought a third; It was because they have not learned. 26. When I further argued; If they have not learned, then it may be reduced to one of the former; either because they are incapable, or because God will not shew them that mercy; you give a third, because they are not taught. 27. You absurdly lay, It is not Circumcision as necessary and engaging to *Moses* Law, but it was the Doctrine of the false Apostles, which *Peter* said that they and their Fathers were unable to bear. It were tedious to number all. How lamentably did you argue to prove the Repeal of Gods Ordinance

for Infants Church-membership? nothing but *idem per idem* over and over: inasmuch that frequently Mr. Good and the rest of the Ministers that sat next me, urged me to give over, for you were utterly puzzled and mated, and knowing not what to say were resolved to say something, lest if you were silent, the people should think you were worsted. This was their judgement. And thus at your request, I have named some of your absurdities.

Mr. T.

BUt is this so much? (1) When a man was set upon at a sudden. (2) And the business was so carried on, that I must scarce know of it. (3) And have concealed from me the Arguments before hand; and (4) when I had scarce time afforded me to repeat them. (5) When the Opponent would not open his terms. (6) When a Respondent shall be so checked, as he did me then. I think he may be driven by an Opponent to as gross absurdities, as he can shew in any one of my Answers.

R. B.

BUt I understood (as from others by your private confessions,) so here by your own confession, that you are conscious of some absurdities that you were driven to; yet you excuse what you will not confesse: and what needs there any excuse, had there been no such matter? but sin is an entangling engaging thing. One draws on another by a seeming necessity. Your excuse much aggravated your fault. For while you pretend to see more truth then most of the Christian world, even the most godly, and here to plead for this truth, as if Gods Glory needed mans falsehood to maintain it, and as if the heap were not great enough already, you here add in four lines six gross untruths more. I am sorry that I am necessitated to tell you so. But he that will sin openly, must be rebuked before all. (1) 1. Who can believe you were set upon at a sudden, that knoweth how many weeks, yea, moneths the business was in motion, and how many Messages and Letters past between us? and that it was not in my power to force you to Dispute? (2) 2. And who then can believe that that business was carried on so as you scarce knew of it? Who carried it on but you and I? Did you not know of your own Letters and mine? Did not you force me to that I did, as I shall shew? Did not you promise your people in the Pulpit to Dispute with me, when some of them urged you to it? and preach eight or ten Sermons to prepossess them with your notions? and told them when you promised the Dispute, that you thought good first by those Sermons to acquaint them with the state of the Controversie? and therein answered, as you thought, all of moment that could be said for Infant baptism? When I never preached one sentence beforehand, nor since to your Hearers or mine own, that I can remember, on the Question; and when you would not at the desire of your people, give me leave to preach one Sermon on it afterwards; & yet can you say, the business was carried on that you scarce knew of it? Why Sir, I am forced to tell you, that it were a wonder if you should have found the truth of God which others have lost, when you have so lost common modesty

and

and truth in your Pulpit speeches. (3) 3. And is it true, that I concealed my Arguments? Did you ever desire me to let you know in reference to the Dispute what Arguments I would insist on? Yea, or did you ever desire me to give you any thing as to your own satisfaction or information? And could any Arguments of weight be new and strange to you, that had studied the point so long? and wrot on it so much? and contradicted so many? and laboured to make a party & Schism for your Opinion? who would think that a man that had any fear of God, should do this much, before he had searcht out all of moment that could be said against him? Yea, did not you tell me that Divines did all differ from you, and were ignorant in this, only through wilfullness or negligence? and did you not still plead with me, that the Controversie is not difficult? And yet do you lay the blame on me for not giving you before-hand my Argument? But what if I had denied you it? had it been unseemly and unusual? But because you say the like in your Letter to me, and make this your common excuse, let me tell the world how false it is. The first time that ever I had a word with Mr. T. about Infant Baptism, was about five or six year ago, when he accidentally came into my quarters at the house of my most intire & dear friend Col. *Sylvanus Taylor* in London, and there did I urge Mr. T. with this one Argument, and none but this, which I stood on in that dispute, drawn from Infants Church-membership. After this I was forced to preach on the subject at *Coventry*, and I am informed by those that had reason to know, that Mr. T. had the Notes delivered him, where this Argument was in the front. And yet did he not hear my Arguments before? (4) 4. That you had scarce time afforded you to repeat them, is an untruth that hath a hard fore-head: or else it durst not have appeared to the world against thousands of Witnesses that are ready to convict it; and in the Pulpit before that very Congregation that knew it to be false; and knew that though you were Respondent, yet you spoke much more then I; and that I was fain to beg of you nor to interrupt me, but could not prevail; and that you repeated Arguments over, and over, and over, before you would take them right; which overticious and frequent repeatings, indeed I told you would lose us time (5) 5. Nor is it any more true that I refused to open my terms so far as was the duty of an Opponent: Indeed I was loth to turn a Dispute into a meer Catechizing, to follow you in answering Question after Question. If I had spoke ambiguously, you should have shewed the ambiguity, and have distinguished accordingly, which I intreated you to do. (6) 6. Nor is it any truer that I checked you, if thereby you mean any passionate uncivill terms: except you mean the checking your Opinion by Argument, which mated you, or the bare naming and discovery of your mistakes and miscarriages. However I hope you are not so bashfull after all your desiring the Armies of *Israell*, and calling, Give me a man that we may Dispute, &c. for your uncircumcised Opinion, as now to be driven to absurdities, meerly by a check from such a one as I!

Mr. T.

L Et Mr. Baxter bring his Arguments in writing, that I may examine them, and then see what absurdities he can bring me to. For I told him before the Dispute, that a sudden Answer would not satisfie any learned man in the world. I could tell Mr. Baxter that as learned men as any were in the Land, were not very able to Answer at a sudden, though they were excellent in writing. A nimble wit, and a voluble tongue, though shallow in judgement, may do much before silly people.

R. B

HOW many Reasons did I give you against writing, and you denied not the validity of any one of them? And yet do you call for writing? why have you not answered Mr. Cobbet, Mr. Church, Mr. Bayly, Rutherford, Drew, with many more? And did I not see the weakness of your answer to Mr. Marshals Defence, which you have now in, or near the Press? But yet seeing nothing but writing will satisfy you, writing you shall have. But let me tell you; I take it for the greatest injury that ever I received from man, that you have thus forced me unavoidably to steep my thoughts in so bitter a subject, and take me off my sweeter studies, and waste so much of my precious time in so low a matter, when I am passing into another world, which I resolved should have had these thoughts and hours; and that you have deprived the Church of more usefull labours which I had in hand on the most weighty subjects. I pray God lay not this sin to your charge. For my own part, I am so far from being delighted in it, that I profess I take it for one of the greatest afflictions that ever befell me.

2. What you talk of not satisfying learned men, is vain; I was never desired to satisfy learned men, but only to satisfy your hearers of *Bewdley*, who are unlearned.

3. You seem to compare your self with those that being as learned as any in the Land, were not very able to answer on a sudden, but were excellent at writing: And indeed this conceit of yours is it that keeps your Followers implicitly of your Faith; Whereas I affirm from my very heart, that had I time and strength, I had far rather deal with you by writing than by words; and think my self far abler for it. Only your people be not able to examine writings; as they confessed to me; & therefore this is a pretty device to deceive them, to make them believe that all your writings are that which they are not. 4. What you intimate of the shallowness of my judgement, I deny not to be true; but for a nimble wit, a voluble tongue, I am far to seek; and profess that I came not thither in confidence of the advantage of my wit & tongue (as the world is made believe) but of my cause. And if your people be so silly as you intimate, that they will be so taken with one discourse from me, what an advantage have you to catch these silly people by all your passionate Sermons for Anabaptistry, & all your private insinuating endeavours? But I hope God will watch over them, and not suffer them to prove so silly. But concerning the truth of all this, I wholly refer it to the judgment (not of the silly people,) but of all the Ministers and Schollars that were present.

Mr T.

AND I confess to you, the thing that moved me to the Dispute, was the good Opinion that I had of Mr. Baxter, that he would have sought for truth candidly, and not take advantage to trample men under foot, and to shew himself to crow over his brother. I thought there had been no such spirit in Mr. Baxter, but I was mistaken; pardon me this fault.

E c

R. B

R. B.

ON what Grounds your good Opinion was taken up I know not; but I perceive it is an easie matter to take it down. You crave pardon for your *good opinion*, but it will never be well with you till you crave pardon for your ill *epinions*. But how did I trample you under foot? was my language unseemly or dis-respective? You should have named the ill words I gaye you; which I provoke you to do. And how did I Crow over you? you knew I beg'd, and beg'd, and beg'd again, that we might keep close to the strictest Logickall Disputing, without any vagaries or discourses: And what room was there then for me to trample you underfoot, & Crow over you? And when I would have drawn you to strict Disputing, you had nothing to say, but [The people must be made to understand.] If you account the bare discovery of the nakedness and evil of your cause by strength of Argument to be a Crowing over you; and trampling you under-foot, I am sorry that you so make the discredit of an ill cause to be your own: Yet you would do well to confesse, and forsake that cause that cannot defend it self any better. Would a man ever have thought, that had heard how light Mr. T. makes of most Divines in the world in this point, that he would have complained in the Pulpit of being trampled on, and Crowed over by so low and weak a person as my self by meer Argument?

Mr. T.

AND how little tender conscientious fear is left among the best.] What a false charge is here? It appears that in the Dispute I had a conscientious fear: Here is a deep charge! and gathered as I conceive, upon a slight proof. I have little conscientious fear of erring left, and this is known by the Dispute at Bewdley; What was the Dispute that makes me thus? Why, because I did not yield to Mr. Baxters Arguments. I did not yield to them, nor do I see any Reason why I should yield to them then. Hath a man no conscientious fear of erring, unless he hold the same with Mr. Baxter? Mr. Baxter holds that Works justify as part of the condition of the Covenant of Grace, and that justifying Faith doth include Acceptance, and sundry other things he preacheth as confidently as I do this. And shall I say he hath no conscientious fear! I think he hath not perswaded any one Minister in England to be of his Opinion. I am sure in his Letter to me, he saith he was hissed at from all parts of the Kingdom; and shall I say he hath no fear of erring?

R. B.

WHETHER this deep charge be false or true, and on strong proof or on weak, I will be judged by the most judicious hearers. Yea, and leave any Reader to judge, whether he that will maintain all the aforesaid Absurdities, rather than forsake such a cause, have any great conscientious fear of erring; For what you say about holding the same with me, its one of your vain intimations: It is for no such thing that

that I charge you; but for, 1. Returning such feeble Answers; 2. Building your cause on such gross absurdities. 3. For standing in them, and saying and unsaying against your own conscience, and knowledge, and engagement; and yet will not confest it. 4. For your lamentable Arguments when you were opponent, to prove the Repeal of Gods Ordinance for Infants Church-membership. To what you say about my Doctrine of Justification, I have answered before. Only this much more; If I have made no one Judgement and spirit; For I do not separate or make a party to follow me, nor disrespect nor alienate my self from those men that are not of my judgement, but reverence and love them with all my heart. Should I be angry with every man that is ignorant of any thing that God hath taught me? or that in their well-meaning speak what they understood not? Many Manuscripts that are abroad betwixt me and others, shew that I have done the like my self in my ignorance.

Mr. T.

HE knew well I laboured with him first by my self, and afterwards by others to get his Arguments in writing, before I entred upon the Preaching of this point in publick; and this was the great thing I aimed at, and laboured so much after, that so I might not lead people into error; this very thing did shew a tender fear of error: and truly if I had not been willing to know his Arguments to keep me from error, I had not yielded to the Dispute.

R. B.

You must not blame me if I believe not all you say here neither, because I cannot believe what my list, but what seemeth true. I know you sent me two sheets or three of an Answer to Mr. Marshalls Defence, only on i Cor. 7.14. without the beginning or end of the debate on that very Text. It seems you expected that I should have confuted your answer to Mr. Marshall, yea, and took it ill that I did not, and exclaimed since against me in your Pulpit for it. Now I leave it to any man of common reason to judge, Whether (if I had intended by writing to deal with you) that I was bound to confute your Reply to another. Nay, whether (if I intended a profitable handling of the question) it had not been a meer dorage in me to fall in upon your quarrell with another, and that in the middle, on a loose sheet or two that had neither head nor tail? and what is it in you to be angry at me, that I plaid not the dotard? was it not much fitter to fetch it from the beginning, and to argue upon my own principles?

But you say you laboured to get my Arguments.] Ans. 1. I was oft in company with you, and you never desired them that I know of. 2. You never that I know of sent to me for one Argument for your own use till after our Dispute; but only for the information of your people; nor did your people that came to me desire any thing for you, but for themselves; and told me that if I satisfied them not, they must yield to you. And did it not then concern me to take rather the course that was fittest for their information then yours? And therefore what truth is there in your

speech, that you sent for my Arguments to keep you from erring, and thereby manifested your conscientious fear? 3. Nay, you expressed so great confidence for your Opinion, that in all my conference with you, I could never persuade you that the point was difficult, but easie; and said (as before) that it was wilfulness or negligence that was the cause that learned and godly Divines were against your judgment. And could I possibly think then that you desired any Arguments of mine for your information, when you never demanded any such thing? 4. I thought it would seem meer pride and immodesty in me to send Arguments to you to inform you, as if I could teach you, or say more then you had heard; having no Call thereto. 5. I gave you twelve Reasons why I might not enter the Dispute by writing, and you could not gain-say one of them; and yet are not you ashamed to blame me in the Pulpit so oft for not doing it? Have you yet ended with Mr. Marshall and Mr. Blake &c. after six or seven years? your people desired present satisfaction; Could they stay then while you and I wrote one against another, as you and others have done? They confest they could not examine Volumes; Why then should we write them? It is well kuown that I have neither time or strength for long works. Let the world judge whether that brow be not hard that blames me in the Pulpit for not writing? When you followed me importunately to write my Arguments, I offered you, 1. To Dispute publickly, only for quick dispatch, which I profess was my end. 2. Or to Dispute before a few: 3. Or to preach each of us two Sermons, and so leave it: 4. Or to write *ex tempore* in presence one of the other. 5. Or to write as you desired at distance, so you would but shew and give me any assurance of making a quick dispatch. For none of all these could I prevail, nor yet be suffered to be quiet; till at last while you preached only for your Opinion, some of your hearers urged you publickly to Dispute with me, and so shame forced you to promise it them in the Pulpit.

Mr. T.

ANd surely if Mr. Baxter had but had such a tender conscientious fear of keeping his Brother from error, as he should have had, he would not have permitted me to go on from day to day, to bold that which was an Error, and never let me have an Argument, though he was sent to five times, but conceal them till he could have an opportunity, that he might as it were upon a Cock pit shew his skill, and get a repute, as if he had confuted me, and thereby put the people of this Town, and all the Countrey a laughing at me.

R. B.

TRuly Sir, I had no hope of convincing you, nor any call to attempt it from you or any other. Would you have let your Opinion alone, or touched on it modestly and tenderly, I should have lived as friendly with you as I did: Yea, would you have given me leave to look on in quietness, though you had rent the Church, and gathered a party at *Bewdley*, I should perhaps have done little against you. I never yet preached against your self or Cause that I know of here, And would you give me no rest, nor suffer me to be quiet, and yet say, I did it to shew my skill upon a Cock-pit,

pit, and get repute? And if the people of this Town, and all the Country laughed at you, let any judge whether it were long of you or me. Did I provoke them to it? Did I not restrain them? I remember indeed when you had long disputed that none but the Circumcised were visible Church-members; and then confessed the contrary, when I instanced in women, the people did laugh, but were in a word restrained; And was that long of any body but your self? You took another course to vilifie me, telling them how I was unacquainted with the School-disputing, and that I would be hissed out of the Schools; I told you when I was resolved, I would not speak a word in defence of my own reputation; I came not thither on so low an errand, nor had any time for it. Indeed the Ministers replied, that it was your self that would be hissed out of the Schools. and Mr. Good once would fain for expedition have taught you the School way, but that he was silenced. But what's this to me?

Mr. T.

Mr. Baxter hath in his next Direction only two passages which I think I am bound to take notice of. [Those that say no truth is to be concealed for peace, have as little of the one, as of the other.] This I know by his Letter is meant of me. It is true, in a shop of this Town, hearing Mr. Baxter preached, that for peace sake Truth should be concealed, I said, no truth was to be concealed, so as to be lost for peace; and that this was my meaning, I certified him in my Letter: and if he had dealt candidly with me, he might have put this in his meditations, and perceived that was my meaning: And in this sense the Proposition is true, and no more then what Austin hath said, We must not lose truth for fear of scandal.

Mr T.

I Meant not you only, nor more then others of the same Opinion in this passage; for I have met with many such before I knew you. That which I delivered, was, that some Truths are to be suspended for peace; and not that Truth (in the general) as you express it, after your ill custom that you have got. And that you affirmed [that no Truth was to be suspended for Peace,] and bid Mr. D. tell me, that [if I Preached as before said, I preached a falshood or untruth,] of this I have full and credible witness. And yet (according to your ill custom) you deny this, and say, you added, that Truth may not be so concealed [as to be lost] which words come in since. And so much you seem to be conscious of, in saying, It was your meaning. And for me; how could I know your meaning, but by your words? But I will take it as you stand to it, and confute it anon among some more of your Errors. In the mean time, you might see how you abuse Austin (if he have the words you alledge;) For to say [Truth must not be lost for fear of scandall] doth as much differ from yours, that [No truth is to be concealed, so as to be lost, for peace] as Truth from a most destructive falshood.

Mr. T.

THe other passage is [Temptations are now come near your doors,] This I doubt not but he means of my being here. I thank God I have, as occasion hath hapned, preached to them at Kederminster; and I know not that by me they were tempted to evil. Here I have preached, and many of them have come to hear me, and I know not that I have seduced them. Why my being here should be dangerous to them at Kederminster, I know not. And as Mr. Baxter seems to make me play the devils part: So I shall pray for him, that God would give him a considerate and a calm spirit, to review these passages of his, and lay aside all these kind of bitter expressions, and debate with me wherein we differ, fairly, and as it becomes Christian Brethren, and not in this manner go about as it were to paradigmize, and stigmatize me throughout the whole Kingdom.

R. B.

THAT I meant you, and your Doctrine, and party here, is very true, and judge that I was bound to warn them of the temptation. For your preaching at Kederminster I give you unfeigned thanks, and was more glad of your labours then other mens, and had you preached no otherwise at Bewdley since then you did at Kederminster, then they should have had cause to thank you, as well as I. And as I wrote not in passion, but in consideration and calmness of spirit, so upon the review of it, I finde that it is a most evident truth, That Anabaptists in pleading against their own Childrens Priviledges, as that they are not Christs Disciples, nor Christians, nor Members of the visible Church, not holy by separation and dedication to God, not to be entred into Covenant to take the Lord for their God, and to be his peculiar people, &c. do play the Devils part, who is the Accuser of mankind; and in several respects before expressed, far worse. And this, with the Schism you have made in the Church; (and still with might and main endeavour to make,) and all the gross untruths and miscarriages in the managing it, being your great and very hainous sin, I had not only warrant but necessity and duty on me, to warn my people of the danger, & publikely reprehend you, though I know both you and your party take it ill, and think me too bitter. A man may not suffer another to set the Town on fire, and not meddle with him for fear of being accounted unpeaceable, censorious and bitter. Men are colder in Gods Cause then their own. You have endeavoured by your writings to make your self famous for resisting truth, and kindling a fire and faction through the whole Kingdom, and further; and therefore I do but my duty, in shewing the whole Kingdom your error. I am commanded, *Them that sin rebuke before all*, 1 Tim. 5. 20. and your sin is such as is most publikely committed. *We are beseeched to marke those that cause divisions and offences, contrary to the doctrine which we have learned, and avoid them*, Rom. 16. 17, 18 *For they that are such serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches, deceive the hearts of the simple.*

If any yet think me harsh, I refer them to Beza's Epistle before Calvins *Traetus Theolog.* which contains my defence, if they will read it.

Mr. T.

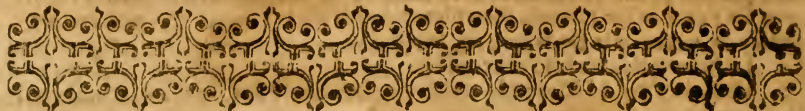
Mr. T.

I Say no more, I have wiped away the dirt that Mr. Baxter would have cast into my face' and for him, I pray God forgive him the wrong he hath done me, who am conscious of no other then brotherly deportment towards him; and the Lord give him mentem sanam in corpore sano.

Mr T.

THe dirt I cast at the face of your Error and zealous Schism; and you were pleased to step between, and take it into your own. You are so in dislike with washing the face, that you have but wiped it, which is *lutum luto lavare*, and so have made it far worse; and yet being in your face, it is so neer your eyes that you cannot see it, and so neer your self, that you have not patience to endure to be told of it. And for me, if I have done you wrong, it is against my will, because without my knowledge; yet I know we are all so partiall in our own Cause, that I must daily beg of God, as to discover my sin, so to forgive me that which I do not discern; and particularly in this my writing. And for your unbrotherly deportment to me, the most hath been your frequent traducing me in your Pulpit; which yet as I know not that I ever heard of with passion; so if it had been all, it should never have cost me the writing of a line, But of your sin against God and his Church, I desire the Lord to make you sensible, and give you repentance unto life; and that you may live to right the Church, as you have wronged it, and to make some part of amends to deluded souls, by your as publike recantation. And in return of your prayer, because I cannot put up St. Johns request for you, that you may prosper as your soul prospereth, I desire you a mind as sound as your body; and that the inflamation, Mole and false Conception of your Intelect may be safely cured, and the Monsters there begotten by the pretended Angel of Light, may dissolve in the womb where they were conceived, or if they must needs be brought forth, that they may be still born, and have no other entertainment in the world, then to be *Beheld, Abhor'd, and Buried.*

A



A briefe Confutation of divers other of Mr. T. his mistakes.

Error I.

M^{r.} T. holdeth, That no truth is to be suspended [so as to be lost] for Peace.

Confutation.

THese words [so as to be lost] which you add since, do signifie an Event; which is (as such) no Object of Law. God commandeth not Events directly, nor forbiddeth them. Duty only is the Object (or rather immediate result or product) of Precept; and dueness of Reward or Punishment, is the immediate Product of Promise or Threatning. The Law commandeth us to do our Duty to preserve Truth from being lost, but it commandeth not the Event [that it be not lost] If Truth be lost while I do my duty, it is no sin of mine: If it be not lost while I neglect my Duty, it is yet my sin. God disposeth of Events, and not we. Now our question is, How far a man is bound to reveal or inculcate Truth for the preserving of it? I delivered this: [That Fundamentals and points of necessity next the Foundation in matters of Faith, and also matters of absolutely necessary practice, must be made known:] But among other causes of our want of Peace in the Church, I laid down this Teneer for one, [That no truth may be suspended for Peace:] and I proved the contrary, That some Truths are so small that they may be suspended for Peace. Mr. T. sent me word, that this was an untruth. Now his last qualification can reach no further then this: That a man for Peace may not suspend any Truth all his life time. And I prove he may: Thus, 1. That which God never commanded me to reveal, it is no sin to conceal't. But God never commanded me to reveal every Truth; therefore it is no sin to conceal some Truth. I instance in two sort of Truths. 1. Truths unknown; which God never revealed to me; as thousands about Angels, Spirits, and the things of another world. 2. Common Truths about naturall things; as that this Inke is made of Gum, Vitriol, &c. and this Paper of Rags, &c. Where am I commanded to reveal these? and that to the loss of Peace? But Mr. T. will surely say, that he meant only Scripture-Truth. *Answer.* 1. His assertion to me in writing is [No Truth must be suspended. &c.] without exception. 2. I will prove it of Scripture-Truths. It is a Scripture-Truth that *Ahiam* was the Son of *Sacar*, and *Eliphal* the Son of *Ur*, and *Ira* the Son of *Ikesh*, with hundreds the like: that of *Jeshui* came the

Family of the *Jesuites*; of *Makhiel* the Family of the *Malchielites*, &c. And is it better never see Peace in the Church, then silence one of these Truths? But perhaps *Mr. T.* will say he meant only Doctrinals, or Practicals.

1. But his words are clean otherwise.

2. That they should salute one another with an holy kiss, was a Practical truth; the Contendings, Questions, and Disputings about the Law, &c. which *Paul* forbids, were Doctrinal at least, with multitudes of the like. And may not one of these be silenced for peace, even as long as one liveth? I prove it further; 2. If a man cannot possibly have time to reveal all Truths while he liveth, then he may and must leave some unrevealed: But no man can possibly have time to reveal all Truths while he liveth, (or at least some men cannot) therefore we may and must leave some unrevealed. But perhaps *Mr. T.* will say, he meant only of a purposed willing concealing.

Ans. 3. I argue to that also; If a man have a multitude of Truths to reveal, and can possibly reveal but some, then it is duty purposely to reveal the chiefest, and conceal the rest: But this is the case of all Ministers, or at least of some; therefore &c.

4. That which a man may, and must do without reference to the Churches peace; that he may, and must do much more for it: But a man may, and must conceal some Truths whether he will or no, without reference to the Churches peace (as the aforesaid arguments shew.) therefore much more for it.

5. When two duties come together, and cannot both be performed, there the greater must be chosen, and the less let alone; But the duty of seeking the Churches peace is greater then the duty of revealing some Truths; therefore when both cannot be performed, we must chuse the former. The Minor is evident, in that the charge is so earnestly and frequently laid on us in Scripture to seek peace; but not so to reveal every small Truth.

6. When two mercies are before us, and we cannot have both, we must choose the greater only; But the Churches peace is a greater mercy then some Truths; therefore, when we cannot have both, Peace must be chosen. To prove the Minor, I argue thus; That which is the loss of all outward Mercies, and Truths for most, is not so great a mercy as that which preserveth them, and giveth us the comfort and profit of them; But want of peace (especially if the privation be total) is the loss of most other Mercies and Truths (to most men) therefore, &c. Who can reveal Truths or enjoy Mercies, where there is nothing but enmity, blood, cutting of throats? &c. When every man is an enemy to other, who will receive any truth you reveal? Is not that man far gone that doth not know, that it were better for the Church that the Truths about *Pauls* Cloak and Parchments, with the like before mentioned, were wholly buried, then the Church should live in everlasting enmity and bloodshed?

7. If a man may suspend a Truth for a time, then in some cases he may suspend it for all his life time. But the Antecedent is proved thus. 1. Because his life is uncertain; and if he silence it in one Sermon, he knows not whether he shall preach another. 2. And the cause of his then suspending it, may continue while he liveth.

8. The greatest sins are not to be committed or occasioned; nor the greatest dishonour done to God, rather then the smallest truth be concealed. But the total breach of Peace containeth the greatest (or exceeding great) sins, and bringeth the greatest dishonour to God; therefore, &c. The contrary to peace is this, For every man to hate his brother as an enemy, and shed his blood as *Cain* did *Abels*, &c. And had *Mr. T.* rather see the Church in this case, then they should hear his supposed

Truths? Would not this overturn all Religion, Worship of God, and Humanity, when every man were like a Devil to his Brother, or Child, or Father, or Mother, going about night and day seeking how to devour them? He that had rather see the Church in this case, then his Doctrine of Anabaptistry should be concealed, is good for nothing but to make an Anabaptist of, that I know, When Christ hath said, *By this shall all men know that ye are my Disciples, if ye love one another. My peace I leave with you, &c.*

9. The very reason why *Paul* forbids questions about the Law and Genealogies, &c (which on one side were truths,) was because they engender strife, that is, breach of Peace; therefore he thought some truths were to be silenced for Peace.

10. Hell is not to be chosen rather then the least truth silenced; But the total privation of Peace is Hell; therefore, &c: We are little beholding to these that would have the Church turned into Hell, rather then silence their supposed Truth.

11. If a man may silence some Truths for his own Peace, then much more for the Churches; But a man may silence some Truths for his own peace, therefore much more for the Churches. The Minor is evident from Christs own practice, that would not answer his Enemies when they enquired what might ensnare him several times; and so the Apostles: and no man is bound to accuse himself, though it be Truth. And I conjecture that the reason why *Mr. T.* meddled not with these things in the Pulpit, while the Ordinance against Heresies and Errors was in force, was his own Peace; but when the Authors were pulled down, he quickly spake out. And is the Churches peace of so little worth to him in comparison of his own?

12. Lastly, That Tenet is not to be suffered in the Church, which evidently tendeth to its destruction: But this Opinion, [that no truth is to be silenced for Peace] is such; therefore, &c. For if this take, then every one that doth but think it is a truth, that Christ is not God, that there is no God, nor Heaven, nor Hell; that it is the height of Religion to BlaspHEME God, and Swear, and Curse, and Whore (as *Cop* and the rest of the Anabaptists that follow him) or that it is a duty to kill Kings, to blow up Parliaments, or the like, will presently think himself bound to reveal it to the world, though it turn all into confusion. And will there not be enough that will think it their duty to practise it? And so you shall never want for a *Clement*, a *Ravilliack*, a *Faux*, &c. And every Congregation and Market-place will have heaps of Preachers, while every man hath his truth to reveal, though it turn all into ashes. And so I leave this Opinion to *Mr. T.* and his party; and again desire my friends to abhor it.

Error II.

Mr. T. holdeth, that Baptizing is not so tyed to any person, but that person that is the instrument of converting others, may be the instrument of baptizing. (Yet he seemeth to consent to our excepting of women.)

Confutation.

THis he layeth down in his Answer to the sixt Question; which he handled in his Sermon. I prove the the contrary thus:

1. If Christ never sent any but Ministers to Baptize, then no others may do it ; But Christ sent none but Ministers to Baptize, therefore no others may do it. The Antecedent is evident in the History of the Gospel; Let them shew where Christ sent any other, and I will yield, The consequence is plain hence; 1. In that none may do any work without Authority; but they that are not sent have no Authority; therefore &c. 2. The Apostles received commission for Preaching and Baptizing together; therefore one may no more be done without commission then the other, according to Christs way. The Apostle saith, *How shall they preach except they be sent?* and Christ hath joyned Baptizing in the same Commission. 3. That which Christ hath made part of the Ministerial work, by putting it in their Commission, that they may not be usurped by others: but Christ hath made Baptizing part of the Ministerial work, by putting it in their Commission; therefore, &c. The Apostles received this Commission as Ministers, and not as Apostles only. 4. If there be no example in Scripture of any but Ministers that have Baptized, then no others may; (for the Apostles established the Church according to Gods mind, and the Scripture is a sufficient rule) But there is no such example, (they that affirm there is, let them prove it) therefore, &c. 5. If any that convert may baptize, then women may; But that were absurd; therefore, &c. 6. If all things must be done in order, then every man may not baptize, but those to whom Christ hath committed it as there Office: But all things must be done in Order; therefore, &c. the consequence is evident, in that Order requires that every Member of the body have his own Office; and if every man should be judged to have authority to baptize, what horrible confusion would it make in those Churches that border upon Turks or Pagans, or live among them? Every one that had a conceit he had converted them, might baptize even the deriders of Christian Religion, and make mingle mangle in the Church.

Error V.

Mr. T. holdeth, that not Ministers only, but others that are no Ministers, may administer the Sacrament of the Lords Supper.

Confutation.

THis I am informed he preached; but I am certain he affirmed to me in Discourse with confidence. In a case of necessity (as if people were in the *Indies*) where no Ministers can be had; if any say that it is better a private man Baptize and Administer the Lords Supper, then wholly omit them; I will not deny it. For the reverence of antiquity prevaieth much with me; And I know God hath alway dispensed with Circumstantial, when they come in competition with the substance. But Mr. T. speaks it in reference to our ordinary case in *England*. Now against him I shall now say thus much. 1. He that administreth the Lords Supper (in breaking the bread, delivering it to all, bidding them, *Take, eat, &c.*) must represent the Lord Jesus, who himself did this at the Institution: But only Ministers, and no private men, are persons who should represent the Lord Jesus in Church-administrations;

Therefore only Ministers and no private men may administer the Lords Supper. Ministers only are called his Ambassadors, Stewards of his Mysteries, and beseech in his stead, &c. It is a silly answer of *Mr. T.* that Sacraments are not called Mysteries of God. (For the Word preached neither is nor the Myserie it self, but a revealing and exhibiting of that Myserie; and so are the Sacraments: The one revealeth them to the ear, and the other to the eye. 2. If there be no command or example in Scripture of any but Ministers administering the Lorps Supper, then no other may do it; but there is no command or example in Scripture of any other doing it; They that say there is, let them shew it.

But by this time you may see whether *Mr. T.* would reduce the Ministerial office. 1. Others may baptize. 2. And administer the Lords Supper. 3. And then, Preaching is all or almost all that is left, (for he gives them less far in Government then I do;) And how well he defended the Ministerial priviledge of publike preaching, in his Disputes with *Captain Bray*, is too well known. And what need the people allow so much of their means then to maintain Ministers? Is not this next to the utter extirpation of them, according to the doctrine of their learned *Martin Mar-Priest*?

Error IV.

Mr. T. affirmeth in his Apolog. p. 152, 153. That every right administration of Baptism is not Gods sealing: Actually God sealeth not but when it is administered to a Believer. 1. may be called a Right act of the Administrator according to Gods appointment, but not Gods sealing, &c.

Confutation.

I Conceive these dangerous Errors of *Mr. T.* about the nature of the Covenant and Seals in generall, which I shall touch in this and the next, are the root of his error about Baptism, or at least much strengthen it.

It must here be understood, that our question is not about the internal seal of the Spirit, but only the external seal of the Sacrament, which are two distinct things. The nature of this Seal, & whether it seal conditionally or absolutely, I have fully opened in the Appendix of my Aphorisms of Justification, whither I must desire the Reader to turn and read it, to save me the labour of doing it here. His opinion I prove unsound, thus. 1. If the Sacrament rightly administered to an hypocrite, have all in it that is essential of Gods actual sealing, then it is an actual sealing; But the Sacrament rightly administered to an hypocrite hath all things in it essential to Gods actual sealing; therefore it is his actual sealing. A seal is an engaging or obliging sign, or at least a restifying: He that actually useth a sign to such an end, doth actually seal. Now 1. God useth this sign. 2. And to this end. 1. He useth the sign, while his Ministers use it in his name at his command; for immediately he never useth it or applieth it to any. 2. He commandeth it to be used to this end, to engage himself to make good his promises. For 1. To what other end should God command them? 2. Else he should command them to be used to one end to one, to another end to another, which it cannot be shewed that

that he hath done. (I speak of the end of the Ordinance, not of the event which God hath decreed shall follow.) 3. If the promise be to others besides Believers, then so is the seal, (for to whom God promiseth, to them he engageth himself to perform) but the promise is to others, therefore, &c. This will be evident; if it be once understood that it is only the conditional promise, which God sealeth by the Sacraments [*If thou believe in the Lord Jesus, thou shalt be saved.*] For this promise is made to unbelievers; though the good promised is not to be enjoyed by any that perform not the condition. This I have fully proved in the foresaid Appendix to my *Aphorisms*; and will fall under the next question. 2. If God doth no more in his actual sealing to believers, then he doth when the Sacrament is rightly applied to Hypocrites; then he actually sealeth to Hypocrites: but God doth no more in his actual sealing to Believers, then he doth when the Sacrament is rightly administered to Hypocrites; therefore he actually sealeth to Hypocrites. The Major is proved by the enumeration of the several Acts. 1. God maketh the promise; 2. He commandeth Ministers to publish it; 3. He hath instituted the Sacraments as mutual engaging signs or seals; 4. He commandeth Ministers to deliver or apply them to those that profess their consent & desire to enter or renew the Covenant; (This I need not stand to prove, seeing *Mr. T.* here yieldeth, that the giving of the Sacrament is a right act of the administrator; which it could not be except it were commanded) as also the initiating Seal to the children of those believing parents that will enter them into the Covenant, as is proved before. Now what act more than these doth God perform to the Elect or believers? If it be said, that he addeth the seal of his Spirit, that is nothing to the question, seeing we are speaking only of the outward seal. If it be said that he assureth the conscience of the truth of the promise, & maketh the outward seal effectual. I answer, 1. That is still the inward seal, and so nothing to this. 2. That is the making of the seal successfull, which is nothing to the act of sealing. If you seal a Deed of gift to three men, & one believeth it, and another doth not believe it, and another doth half believe it, yet this doth not make it no sealing to him that believeth not; you seal equally to them all. 3. And God doth not always thus assure the Elect or believers, but that they oft conclude hardlier against themselves than others do that have no faith. So that I desire *Mr. T.* to produce any one Act which God performeth to believers, and not to others, which may appropriate the name of sealing to them. But all this dependeth on the next question, whether it be the Absolute or Conditionall promise that God sealeth to? which we are now to enquire into.

Error V.

Mr. T. holdeth, That the Covenant whereof Baptism is the seal, is the Absolute Covenant of Grace, made only to the Elect.

Confutation.

Any more mistakes he utters in the way to this about the Covenant. This he publickly pleaded for in his dispute; and alleadged Doctor *Twisse* as affirming the Covenant of Grace to be absolute. To which I then answered, 1. That to thrust in mens names and words, when in disputation we were enquiring what the Scripture saith,

faith, was unseasonable and diverting. 2. That Doctor *Twisse* doth constantly in all his Writings affirm, that the promise of Remission of sin & salvation are conditional; though the promise of the first grace, I will take the hard heart out of their bodies, &c. is absolute. This I dare affirm, as having read six of Doctor *Twisse* his Books again and again (which I think are all) having been long ago so great an Admirer of him, that I valued him above all others; yet though I still much value him, I would give young Students this caution, That they take heed how they read him in the doctrine of Justification; For he speaks of Justification from eternity; and Remission of sin from eternity; and Faith procuring but the knowledge of Pardon and Justifying *in foro Conscientiæ*, &c. as the Antinomians do, and fights against Arminians with Antinomian weapons, to the great endangering of young Students, who are 1. Apt enough to run from one extreme to another: 2. Especially to a worse: 3. And will easier swallow an error when it comes in way of opposition to an adversary, and as an argument against another error. And I have been informed by a Godly, learned, Judicious Divine of the Assembly, that the Antinomians being questioned, did plead Doctor *Twisses* authority; and the Assembly questioning him for those passages in his book (while he was Moderator) he was able to say little in excuse of them. This on the by. But *Mr. T.*'s answer to me was, that the promise of saving grace is not conditional; and that though some parts of the Covenant be conditional, yet it is all together that is called the Covenant; and the leading promise being not conditional, therefore the Covenant is not conditional; and that it was a gross palpable error of me to say, that the promise of saving benefits, was made to Infants that were not elect.

And he saith in his *Examen* and *Apology*, that *Mr. Marshal* speaks like *Corvinus* and the Arminians in his asserting the conditional sealing; and when he talks of the Covenant, Christs suretyship, &c.

To all which I answer, 1. A great many more Hot-spurs of this age do make any thing Arminianism, which is but contradictory to Antinomianism. I will not say *Mr. T.* is an Antinomian, for I think he is not: But this opinion, that the Covenant of Grace, which Baptism sealeth, is only to the Elect, and is not conditional, is one of the two master-pillars in the Antinomian fabrick. 2. But to these *Mr. Blake* hath fully answered *Mr. T.* though in his *Apol.* he passeth over much, and is not able to discern his meaning; but he hath the last word, and that must be taken for a sign of victory. For my part, I speak impartially, according to my judgment, I think there is more true worth in those two or three leaves of *Mr. Blakes* book, in opening the nature of the Covenant, then in all *Mr. T.*'s books that ever he wrote about baptism. And *Mr. Blake* hath fully cleared *Mr. Marshal* and himself from the charge of symbolizing with the Arminians; and hath fully provd, that the entrance into Covenant, and acceptance of the terms of it (though not sincerely and unreservedly) is common to the Elect and Reprobate; and that the Reprobate are within the verge of the Covenant, as tendered in the Gospel, and accepted (as before said, with a half heart) And if any that are run into the other extrem, shall think that this affirming that Christ hath brought the Reprobate also into the covenant of Grace conditional, be any part of the Arminian Errors, as the whole scope of Scripture is against them, so *Mr. Blake* hath said enough to satisfie. He that will deny Reprobates to be so far within the Covenant of Grace, must not only deny Infant-baptism, but all Sacraments, till he be able infallibly to discern a man to be Elect. (And doubtless this interest in the Covenant is a fruit of Christs death.)

Mr. T. one day in the Pulpit, in pleading that the Covenant belongeth only to the Elect, was pleased to bring me in as witnesseth thereto in the *Append.* of my *Aphor.* p. 43. because I there say, that the Absolute promise or Propheſie there mentioned is made only to the Elect. When yet the very ſcope of the place is to prove that it is not the Absolute promise that is moſt fitly called the Covenant of Grace.

But that this Absolute Promise or Covenant (if you will call it ſo) is not it that is ſealed in Baptiſm and the Lords Supper, I prove againſt *Mr. T.* thus, clearly.

1. That which is ſealed to by the Sacraments, is a proper Covenant, having a Reſtipulation on our parts as well as a promiſe on Gods part: But the Absolute promise is not a proper Covenant, with ſuch a mutual engagement, but properly a meer Promise or Propheſie; therefore it is not this Absolute Promise which is ſealed by the Sacraments. The Major *Mr. T.* cannot deny; for he pleaded it himſelf in the pulpit as a reaſon to prove that Infants might not be baptized, becauſe they could not engage themſelves. And he brought that paſſage in my foreſaid *Appendix* p. 68. as attreſting it, where I ſay that it is a mutual engaging ſign or ſeal: As it is given, it is Gods ſeal; as it is accepted, it is ours. And indeed the very definition of a proper Covenant (of which *Grotius de Jure belli*, and other Lawyers will inform you) ſheweth as much that it muſt be a mutual engagement. Now in that absolute promise, [I will take the hard heart out of their bodies, &c.] there is no ſuch matter, but only God telleth what he will do.

2. If it were the Absolute promise of the firſt grace that is ſealed by the Sacraments, then the Sacraments muſt be given to no man, or to all men: But that is abſurd, therefore ſo is the former. The conſequent is manifeſt, becauſe that Absolute promise or propheſie is only of the Elect, and that before Regeneration. Now no man hath any ſign given him, ſo much as probable, by which to judge of the unregenerate Elect. So that it muſt either be given to All, or none.

3. Or we may argue thus; It may be known to whom that Covenant belongs, which is ſealed by the Sacraments: But it cannot be known (before the fulfilling, no nor at all) to whom (particularly) that Absolute promise doth belong; therefore that Absolute promise is not it which is ſealed by the Sacraments.

4. If (according to *Mr. T.*'s judgment) that absolute promise muſt be fulfilled to a man, before he be capable of receiving the Sacraments which are Seals of the Covenant of Grace, then is it not that absolute promise which is the Covenant of grace ſealed to by the Sacraments: But (according to *Mr. T.*'s judgment) that absolute promise muſt be fulfilled to a man before he be capable of (a right) receiving the Sacraments, which are ſeals of the Covenant of Grace; therefore it is not that absolute promise which is the Covenant ſo ſealed to.

The Antecedent is evident, if you conſider, 1. That it is the Promise of the firſt renewing grace which we ſpeak of (for all after-grace is promiſed conditionally.)

2. That *Mr. T.* pleadeth that Believers only are Diſciples, and ſuch Diſciples only muſt be baptized.

3. That Faith is a part of this firſt Grace absolutely promiſed (as is commonly judged) The giving of a New, ſoft heart, is the giving the ſeed of all Graces, and ſo of Faith.

The conſequence is as evident; becauſe, the Mercy promiſed in the Covenant which is ſealed, is not given before the firſt ſealing; but the Mercy promiſed in that absolute promise, is (according to *Mr. T.* and in part the truth) given before the firſt ſealing the Covenant of Grace; therefore, &c. God doth not promiſe and ſeal to a man that hath a new heart, to give him a new heart; or to a man that is a Believer, that he will give

give him to be a believer; except we speak of the continuance, or increase of faith and newness, which is not the thing in question.

5. The benefits of the Covenant of Grace, which is sealed by the Sacraments, are (by those of age) to be received by Faith; But the benefits of the absolute Promise of the first Grace, are not to be received by Faith; therefore this is not the Covenant of Grace so sealed. The Major is evident: Mr. T. faith, onely Believers, must be baptized as Disciples. The Minor is proved before. Faith is part of the thing promised, and we do not by Faith receive our first Faith, or our power to believe.

6. The Covenant sealed to by the Sacrament, is a plainly propounded unquestionable Covenant; but this absolute promise of the first Grace is not such, but very dark and doubtful, (and the most learned cannot agree whether there be any such thing) therefore, &c. I have spoken my judgement of this in the Appendix of my Aphorisms. The places that are alledged to prove an absolute promise of the first Grace, some learned Divines say do not prove it; because the New and soft Heart there mentioned, may be a further degree of Newness and Softness; or though there be no Condition there expressed, yet it is in other places, and therefore to be understood there; to which end they cite *Deut. 30.* where God promiseth the very same blessing (to Circumcise their hearts that they may love the Lord, &c.) on a condition which is here thought to be promised absolutely. Mr. T. could not understand Mr. Blake about this.

So that you see what a strange wild Doctrine it is to teach, that it is this absolute promise or Covenant to the Elect only, which is sealed by Baptism. And whether Mr. T. do not in this speak liker to Mr. Saltmarsh and the Antinomians, then Mr. Marshall doth to Corvinus and the Arminians, let any that have read both judge.

And by this also the former Question about Sealing Conditionally, may be decided; which Mr. T. darkneth with a Maze of words; and addeth, [That God Seals not Conditionally in this sense, as if he left it to a mans liberty to whom he had Sealed, to agnize of Recognize that Sealing; or to free themselves if they please, and so nullifie all; yet so as to afford them a while the favour and priviledge of being in Covenant with him; which Mr. Marshall, he conceiveth, meant by his Conditional Sealing.]

Here is more things heapt up, then will be satisfied in one answer: therefore I say,

1. It is improperly called Liberty of the will, which consists in an indifferencie to good or evil, (as *Gibius*, and *Bdwardin*, &c. will fully teach you.)

2. More improperly is the nullifying of the Covenant called a freeing of themselves, which is an enslaving themselves.

3. And the violating of the Covenant is not fitly called a nullifying of it.

4. Yet if you will needs use those terms; I say, that God sealerh the Conditional Promise to thousands that shall perish; & leaveth it to their own choice whether they will Recognize and continue, and be faithful to the Covenant, (giving them only his Common Grace;) which men do prove unfaithful, and break the Covenant, and so perish for treading the bloud of the Covenant under foot. And doth Mr. T. think, that no wicked men perish as Covenant-breakers with Christ?

5. It is unworthily said, That God affordeth these but a while the favour & priviledge of being in Covenant with him, seeing it is their own wilfull act to cast themselves out of this Priviledge; they might have continued it, and proceeded further in it, if they would. I remember what *Minutius Felix* saith of the Jews in his *Oration* (in the end of *Arnobius mihi*, pag. 394.) *Ita prius eos deseruisse comprehendens quam esse desertos; nec, ut impie loqueris, cum Deo suo esse captos; sed à Deo, ut disciplina transfugas,*

transjugas, deditos. 6. Yet withall we affirm, That to his Elect God freely giveth as leave, to a will to enter sincerely into Covenant with him, and faithfully to keep Covenant, and so the continuance of the Priviledge of the Covenant.

Error VI.

Against Magistrates Subordination to Christ the Mediator.

Consutation.

I Shall not mention this so much to convince *M.T.* as to vindicate the Truth, and my self (but will be brief, because it is not of kin to the rest of the matter here handled.) And he hath not cause to be offended at it, because it tendeth more to his reputation then disgrace. -1. In that it is an opinion that hath learned and godly abettors. 2. And because he is generally taken for an *Erastian*, and this will seem far to vindicate him, seeing *Mr. Galasie* thinks, That the proving Magistrates Subordination or receiving or holding their Authority under the Mediator, will go very far to the making good *Erasmus* his cause. And because many suspect me to favour *Erasmus*'s way my self before I come to the point, I shall say this much to remove prejudice, that I profess my self of no Sect or party, nor to follow any Master in Christianity, but Christ. I have read *Erasmus*, but the reading of him brought me no nearer his judgment then I was before ever I saw his book; or ever read or heard any thing that way. I know he was a very learned, judicious man in Divinity, Philotophy, and Physick And whereas many blame him for meddling out of his own Calling in the business of Divinity, I wish the ordinary sort of our Divines were but near as able in Theologie as he.

Physicians in those times did as much honour their profession by their great learning and godliness, as in any age since the Creation, that is known of: And they were very great means by their interest in Emperors, and Princes, to further Reformation, and procure that liberty for Religion which was obtained in Germany. Witness, *Crato, Jul. Alexandrin, Monavius, Cass. and Jean. Nevii, Peucerus, Tragus, Plate-rus, Careus, Vadianus, Fuchsius, Gesnerus, Zuingerius, Camerarius, Valer. Cordus, Scheg-kius, Scholtzius, Posselius, Obsopaus, Bannerus*, with multitudes more, to whom the Church hath been much beholding; among whom *Erasmus* was in all respects one of the chief, and most honoured by the Divines, as well as Physicians of that age; as is apparent by multitudes of Epistles which *Zanchius, Bullinger, Simler*, and many other wrote to him.

And for such young Divines as the most of us are, to blame men so much more learned and judicious then our selves for writing of Divinity, as if it were beyond their reach or calling, doth favour of that Arrogancy, which maketh our sacred function by many to be despised.

As for *Erasmus* his book, I conceive that some of it is good, and some erroneous; his arguments for mixt communion are very weak, and he seemeth oft to contradict what he there pleadeth for. For my part (were my judgement of any moment to others) after my most serious study in this point, both in Scripture and Antiquity,

(specially the writers of the three first Centuries) I am confidently perswaded, That the true way of Christs Discipline is parcelled out between the Episcopall, Erastian, Presbyterian, and Independents; and that every party hath a piece of the Truth in peculiar; and had we so much humility, peaceableness, and self deniall, as to meet and lovingly debate the case, and lay all together, it would be happy for the Church. And I verily think, That if every one of the four parties do entirely establish their own way, they will not establish the Scripture way. For me to cast in my Model, would but be judged Arrogancy: but to beseech them to joyn all speedily in a peace-making Consultation, me thinks should not deserve a censure. And yet let it be taken how it will, I purpose, if God will so long draw out my life, to acquaint the world with my thoughts in this also. But to the point.

Mr. T. told them publicly in the Pulpit, that I had delivered in my Aphorisms a Doctrine of dangerous consequence, and so read to them these words, *Pag. 273.* [Some of his Government Christ exerciseth by Ministers, and some by Magistrates under him. For I cannot consent to them that say, the Magistrate is onely the Officer of God as Creatour, and not of Christ the Mediator, &c.] But what could be *Mr. T.*'s end in telling his people of the dangerous consequence of my Doctrine in the Pulpit (for that is his way of preaching, though I never mentioned him directly nor indirectly; no nor ever preached to my best remembrance against his opinion of Anabaptism to my own Hearers) when yet he never told them what that dangerous consequence was. And can any man conceive what danger can be in saying, That the Magistrate is the Officer of Christ the Mediator? Where lies the danger? All that ever I heard is that from *Mr. Galaspie*; lest it bring in Church Government by Magistrates, and set upon *Erastus* his cause; and *Mr. T.* alledged not any Scripture, or argument of his own against it (yea, though I wrote to him to dispute it) but told the people that *Mr. Galaspie* had confuted it; especially that his 7. Argument (which he named) was unanswerable. And he told me, That he should take my Doctrine for Errour till I had answered *Mr. Galaspie*: which is a strange resolution. Should I deal with all *Mr. Galaspie* hath said on this point, I should fill too much paper with this Heterogeneous subject. Onely this I say, 1. I undertake to prove every argument of his to this point to be vain and falacious, to any man that will dispute it. 2. Against *Mr. Galaspies* Judgement, I lay to Counterballance it, the judgement of *Mr. Rutherford*, his companion, and a man acknowledged a more able disputant then *Mr. Galaspie* (though both very excellent men) and this I do with these advantages. 1. *Mr. Rutherfords* greater ability, 2. He was well acquainted with *Mr. Galaspies* arguments, and yet judged contrary: why then may I not judge them weak? 3. It was *Mr. Rutherfords* judgement upon second thoughts, which usually are the wisest. 4. He was far from being an Erastian. therefore this opinion will not prove a man an Erastian. His words are these in his due right of Presbyteries, *Pag. 403*: [Object. But they reason, a supernaturall good, and life eternall, are effects flowing from the mediatory office of Christ, bestowed on the Church: but Kingly power floweth not from the Mediator Christ, but from God as Creator, who bestoweth lawfull Kings and Magistrates upon many nations, who know nothing of a Saviour. I answer; when I consider the point more exactly, I see not how Kings, who reign by the wisdom of God, Jesus Christ, *Prov. 18. 14. 15.* have not their Kingly power from Christ, who hath all power given to him in Heaven and in Earth, *Mat. 28. 18.* For they are Nurse-fathers of the Church as Kings, *Isa. 49. 15.* they are to kiss the Son, and exalt his Throne as Kings, *Psal. 2. 11.* they bring presents, and Kingly gifts to Christ, as Kings, *Psal. 72. 10, 11.* and they serve Christ, not onely as men, but also as Kings,

as *Augustine* saith, *Epist. ad Bonifac. Com. 50.* therefore are they ordained as means by Christ the Mediator, to promote his kingly Throne.

Some of our Divines will have the Kingly power to come from God as Creator, in respect God giveth Kings, who are his Vicegerents, to those who are not redeemed, and to Nations who never heard of Christ: And others hold that the Kingly power floweth from Christ Mediator, in respect he accomplisheth his purpose of saving of his redeemed people by Kings Authority, and by the influence of their kingly Government procureth a feeding Ministry; and by their Princely Tutory the Edification of his body, the Church, which possibly both aim at Truth. [So far Mr. *Rutherford.*]

3. Mr. *Galaspies* unanswerable argument (as Mr. *T.* called it) I shall briefly repeat, and answer. It is this. 7. That Government and authority which hath a Foundation in the Law of Nature and Nations, (yet might, and should have had place, and been of use though man had not sinned,) cannot be held of, and under, and managed for Christ as Mediator: But Magistracie, or Civil Government hath a Foundation in, &c. Therefore, &c. Answer; the Minor can never be proved, and the Major is apparently false. 1. No Scripture saith, there should have been Magistracie in innocency. 2. Inferiority and subjection to the Creature is part of the Curse. 3. Even the Womans subjection to her Husband, is mentioned as part of the punishment for sin. 4. There would have been no evil workes to restrain, nor any disorder, if there had been no sin: therefore there needed no Magistrate. The Magistrate is Gods Sword bearer, and there would have been no use for the sword in innocencie. 5. And for Order, God would have ruled all immediately, without the interposition of our fellow-servants.

2. But if there should have been Magistracie in innocencie, it follows not that it is not upon the Fall delivered over into the hands of Christ. The whole Creature is delivered up to him upon his undertaking the work of Redemption, and so Magistracie, and even the Law of Nature it self. And the deniall of this is very injurious to the Dignity, Dominion, and Redemption of Christ. And yet some are so zealous against Arminianism, that they run into the other extream, and even deny that all things are delivered up to Christ upon his Purchase and Redemption, which yet the Scripture is most exprefs for; I will name some undeniable Arguments. 1. *Rom. 14. 9.* For this end Christ both died, rose, and revived, that he might be Lord of the dead and living. He that expoundeth this of some onely of the dead and living, dare pervert Scripture from its plain sense. And I hope they will not say, That this is spoken of Christ as the Eternall God, and not as Mediator: For it was the end of his Dying, Rising, and Reviving, to procure this Dominion. 2. *Mat. 28. 18.* All power in Heaven and Earth is given to me (therefore, sure the power of Magistrates,) Go teach all nations, &c. Two strange answers Mr. *Galaspie* gives to this: 1. It may be meant of all power in the Church onely. Answer; He that dare say, That all power in Heaven and Earth, is onely all power in the Church, and none elsewhere, shall not be much disputed with by me: for it is in vain to press him with Scripture. And is it not sad, That the maintaining of our own opinions, should drive Godly men to maintain such a Malignant Tenet against Christs Dominion, as to say that all power out of the Church is not given to him? 2. But Mr. *Galaspie* saith, All power may be said to be given to Christ as God; 1. In respect of Eternall Generation; 2. And of temporall declaration. Answer; I think no impartial man that doth but read the Text, can believe either of these Expositions, especially if he read those many other Texts that speak of the delivering up of all to Christ in time; and that to this end he died, that he might be Lord, &c. And

for that of [Declaration] he may as well say, as many lately, That Christ was man from eternity, and but Declared so at his Incarnation. The Rule he brings out of *Austin* (*aiquid dicitur fieri quando incipit patefieri*) will fit the *Antinomians* well who say we are Justified from eternity. But according to this liberty of Expounding Scripture will be of little use, but must mean what please the Reader. Many other Scriptures speak most plainly, and fully to this point. *Mat. 11. 27. Luk. 10. 22. All things are delivered to me of my Father, and no man knoweth the Son but the Father, and he to whom, &c. John 3. 35. The Father loveth th: Son, and hath given all things into his hand John 13. 3. Jesus knowing that the Father had given all things into his hands &c. John 17. 2. Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him. Ephes. 1. 20, 21. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, &c. and hath put all things under his feet. and gave him to be the head over all things to the Church. So Rev. 1. 5. 18. Psal. 2 2. Philip 2. 6, 8, 9, 10, 11. Mat. 9. 6. Joh. 5. 26, 27, 22 Revel. 2: 26. Heb. 1. 2, 3, 4. Acts 10. 36. 1 Cor. 8. 6. 2 Pet. 2. 1, &c. *M. Galaspie* thinks strange that this should be given to Christ [as Mediator] any more then it may be said, That [as Mediator] he sate in *Simons* house, or wept for *Lazarus*, &c. Answer. That [as] is ambiguous; and either may denote the essential parts of the Mediators Office (and so these were not his Acts as Mediator, for so he onely Mediateth) or else the Subservient, Accidental or Colateral acts (and so all these are his Acts as Mediator.) When the Question is whether Christ sate in *Simons* house at meat, and wept for *Lazarus*, &c. as the eternal God, or as God-man, the Mediator, I do not doubt to say (and properly) as Mediator.*

And for his first great Argument (that this will prove Heathen Magistrates unlawfull.) Answer. I make not the least doubt but heathens have their Magistracy, and all that is good, from and under Christ the Mediator. *M. Ball* saith truly of wicked men, That what blessings they enjoy, they are given according to the Covenant of Grace, and not of Works: Treat. of Covenants. page 91. And indeed there can be no blessings from the Covenant of Works once violated: And God gives none in any other way, then upon one of the Covenants: And if they are given according to the Covenant of Grace, then sure from Christ as Mediator of that Covenant. And it is nothing against this, that the Heathen know not Christ, nor the Covenant, no more then it will prove those Heathen Magistrates or people to be from under God, and the Law of works, who know not God, nor that Law. For as God, so the Mediator God-man doth exercise part of his Authority where he is not known, and acknowledged; yea even among brutes, and sensitives that cannot know him. *M. Galaspies* second argument is, That we must prove the Magistrates Commission to be from Christ, or else we give Magistracie a dangerous wound. Answer. 1. It being proved that all things are delivered into Christs hands, and all power given to him, and the Father judgeth no man, but hath given all judgement to the Son; and that all mercy is now given by and from him, it easily followeth that the Magistracie is from him. 2. *Mr. Rutherford* his friend hath done it to his hand, out of many Texts of Scripture in the words before cited. It is Christ, the Wisdom of the Father that saith, *By me Kings reign, &c. Prov. 8. 14, 15.*

But I intended not this much; having fully explained, limited, and confirmed this point in my Lectures on Christs Dominion, which are in the transcribers hands, intended for publike use, if they there miscarry not. Onely I must say, I judge it a very easie work to answer fully all the rest of *Mr. Galaspies* arguments on that Question,

and to vindicate the arguments for the affirmative from his exceptions, And that it is mens great mistake of the very nature of Christs Redemption, and the Covenant of Grace, which makes them thus deny his universal Dominion; which as it is hainously detogatory to Christ to deny it: so if some violent men had but such an occasion against others, they would with open mouth proclaim it Blasphemy. Oh that I could see as plain Scripture warrant for meer ruling Elders (without power to teach) as for Magistrates! I doubt not but in ruling the very Church, there is somewhat proper to the Magistrate, and somewhat to the Minister; and it is not difficult to manifest to each his own work, if prejudice had not stopt mens ears. And they that would not have the Magistrate rule the Church as a Church, but only as a part of the Common-wealth, may as well say the Magistrate should not defend, promote or be a Nursing Father to the Church as a Church; and at last they must needs come to the Libertines, and Anabaptists Doctrine, That the Magistrate may not rule a Christian as a Christian, but only as a man or member of the Common-wealth: And then either the Church must bear the sword again (which Christ hath forbidden) or else goes up that liberty of false worship, which is commonly called Liberty of Conscience; which I should be sorry any sober Divine should introduce, by denying the necessary power of the Magistrate in the Church, which I doubt not he deriveth from Christ the Mediator, who is ever since the entering upon his Office, the conveyer and Original of all true power, which (though I now want time, and am loth to digress so far in this point) I think my self sufficiently furnished to make it good.

Onely that *Mr. Rutherford* may not want a second, I shall add the judgement of one fit to be his second; who was no time server, *Erastian*, *Arminian*, nor a Dull Divine to be easily misled; and that is excellent *Mr. Ball* in his Treatise of Covenants Pag 305, 306, 307, 315. It may be described the highest and supream degree of Christs Exaltation, wherein he hath received of the Father excellent glory, dignity, power, and dominion, and is actually made the head of his Church, and Lord, and Ruler of all things both in heaven and earth; who is gone into Heaven, and is on the right hand of God: Angels, and Authorities, and powers being made Subject unto him. *1 Pet. 3. 22. Heb. 2. 7, 8. 9. Heb. 1. 13. 1 Cor. 15. 25. And pag. 306.* This glory and Dominion was given to Christ, and so was not that eternall Glory, Natural and Essential which he had with his Father before the foundation of the world. So Pag 307. It is not then the might of Divine Sovereignty over the Creatures, which is given to him; for this doth so follow, the nature of God, that it is necessary with every person that hath this Nature. This the Son could not relinquish; &c. What is it then? A right of executing immediately, and in a manner appropriate to this person, the Sovereign Dominion of God over every Creature. This Sovereignty is given to the person of the Son, both as God and Man now ascended, &c. *Vide ultra.*

So Pag. 215. 4. Christ not only as God, but as Man, hath power over every Creature. As Mediator he hath received a power imperiall over every Creature; which is apparent in this, that the Apostle saith, Christ is so placed above all, That all are subject under his feet, *Eph. 1. 21. To me is given all power in heaven and earth, Mat. 28. 18.* that is, Power whereunto every creature is subject. He speaketh of it as done, because it was immediately to be performed. This person as God, receiving by voluntary dispensation this honor from the Father, that he should in an immediate and appropriate manner, execute Government over all creatures in Heaven and Earth; the same person as man participating in this Kingly Divine Authority, so far that he should instrumentally concur in executing all that judgement which Christ according to his Divine nature.

nature did principally effect. Though the Father and the Spirit have a right and sovereignty over the Creature, yet they do not immediately execute this in such a manner as the Son doth, who hath received a right of executing immediately and in a manner appropriate to his person, the Sovereign Dominion of God over every Creature. The Son by voluntarily dispensation sent by the Father, did empty himself of exercising and shewing forth his right and Dominion over every Creature; and the Father by voluntary dispensation doth resign to the Son the immediate execution of all power over every creature, till that time that all things be subdued under him. This the Scripture doth lay down. As in regard of Earthly Powers, they are subject: For he is Ruler of the Kings of the Earth, *Rev. 1. 5.* He hath this Royall state written on his thigh, as it were, *King of Kings, & Lord of Lords, Rev. 19. 19.* That he hath power over the Angels, is plain, both by the reverence they do him, and their Obedience towards him; *Every knee boweth to him*; the evil Angels yield signs of subjection, either deceitfully to wrong ends, or by force compelled, &c. When the Saints shall judge the Angels, what power hath Christ himself that way? *And as for the excellencies on Earth, they do all receive their power from Christ, & are at his dispose*; Yea, the Apostle saith, *He is crowned with glory and honour, and all things are put under his feet, Heb. 2. 7, 8.* The Apostle speaks of that Dominion which Christ received over all the Creatures of God, none excepted.

Thus far Judicious *Mr. Ball.*

To conclude this. The Magistrates are herein little beholding to *Mr. Tombs*, or any others, who deny them to hold their Power under and from Christ the Mediator, as saying the most probable ground for the utter extirpation of them. For there would be quickly enough to Dispute & preach against the lawfulness of any Christian Magistrate, if it were once taken for granted that they receive no authority from the Mediator, when the Scripture is so full and plain in it, *That all Power is given to him, and all things are delivered into his hands, and that for that End he died, that he might be Lord both of dead and living.* I confess I would willingly have no Power to be over me, which is not derived from the blessed Mediator. As much as I am against the *Antinomians*, I believe they say true in this, [*That the Morall Law bindeth us, as it is the Law of Christ the Mediator.*] And then sure the sixth Commandment must be his Law as well as the other nine; and it establisheth authority, and requireth obedience to it.

O that Magistrates would as heartily own Christ for their Lord (in their measure) as he will own them for his Servants; and that they would as readily vindicate his cause and glory, as he will certainly vindicate their just authority: then would their own standing be the surer, and the Churches Peace, and welfare greater. I am certain that if they miscarry, it is the Mediator that will judge them: (*For the Father judgeth no man, but hath committed all judgement to the Son, Job. 5. 22.*) which is both a sufficient medium to prove that their Authority is From Christ, and me thinks should be a quickning motive to them to see that they use it For Christ; seeing then (as honest *Al. Fabricius* saith in *Destructor. vitior. part. 6. cap. 80. K.*) *Sol Justitia qui quondam erat in signo Leonis, & nunc est in signo Virginis, tunc erit in signo Librae*, where the great must be weighed as well as the small, and wo be to them that are found too Light.

And though I know they that differ from me in this point are many and Learned, yet I must advise them to consider, Whether, as it is Treason to deny a Princes Title to part of his Dominions, though the rest be acknowledged; So it be not high Treason against the Lord Jesus to deny him so great a part of his Dominion as this is, when

he hath purchased it so dearly (*Rom. 14.9.*) and we have no reason of moment that should move us to deny it him. I conceive this to be more evidently derogatory to Christ, than my Doctrine of Justification, which *M. T.* here speaks against, in which I never yet could meet with the man that would once name to me the least particular wherein I ascribed any of that honour to works, or to man, which is due to Christ: Wherein I conceive, the Doctrine of Justification by Faith as Physically and properly a passive Instrument, to be most hainously guilty.

I shall add but this. He that saith, *Nolite tangere Christos meos* (saith *Hierom in vit. Malch. mon.*) touch not mine Anointed, did certainly point out their Relation to the chief Anointed Christ; nor is there any now anointed but in subordination to Him. For my part, I will not say, as our great School-Doctor to his Prince, *Defend me by the sword, and I will defend thee by the word*: but whether they Defend me, or Offend me, I undertake to prove, that all true authority is from Christ the Mediator, and to defend the Royal Prerogative and Dominion of my Lord, whose name is *King of Kings, and Lord of Lords* (not onely the greatest of Kings, as some Malignants do interpret it, as if others were, though lesser, yet not subordinate,) *before whom all cast down their Crowns* (as received from him, and held under him, and to be used for him, and resigned to him;) *Who hath the Keys of Death and Hell: who because he humbled himself, and became obedient to the death of the Cross, hath therefore a name given him which is above every name, that at the name of JESUS every knee should bow, of things in heaven, and in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father, to whom the Mediator shall then give up the Kingdom, and he shall be all in all, whom angels and Saints shall glorifie by everlasting Prayes, and whose is the Kingdom, the Power, and the Glory for Ever, Amen.*



CORRECTIVE

AMTIDOTE

REST

August 10, 1902, at the Villa Arona.

A
CORRECTIVE
For a Circumforaneous
ANTIDOTE

Against the Verity of a Passage in the
Epistle before my Treatise of
R E S T.

Mark 10. 14.

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

August. T. 10. Serm. 14. de Verb. Apost.

Baptizandos esse Parvulos nemo dubitet, quando nec illi hinc dubitant qui ex parte aliqua contradicunt, viz. (Pelagiani.)



London, Printed Anno Dom. 1656.



De Twilfde en Veertigste Vraagstuk

De Twilfde en Veertigste Vraagstuk is een van de meest belangrijke stukken in de gehele wetenschap van de menschen. Het behandelt de wijze waarop de menschen tot de kennis van de natuur en de goden zijn gekomen. De schrijver heeft hierin een uitvoerige behandeling gegeven van de verschillende denkbeelden en theorieën die in de loop der tijden zijn opgesteld. Hij heeft vooral de aandacht gevestigd op de wijze waarop de menschen tot de kennis van de goden zijn gekomen. Hij heeft hierin een uitvoerige behandeling gegeven van de verschillende denkbeelden en theorieën die in de loop der tijden zijn opgesteld. Hij heeft vooral de aandacht gevestigd op de wijze waarop de menschen tot de kennis van de goden zijn gekomen.

Symbool der deelen in Art. 1. de Parallel. Vraagstuk.

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Symbool der deelen in Art. 2. de Parallel. Vraagstuk.

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Dr. Twissus in Præfatione Vindic. Grat.
advers. Arminium.

E placida Collatione quam spondet, nihil dico. Neque enim ab ea quories quis desletur, sibi aut suæ causæ prodest, sed potius adversariæ; suæ vero tanto magis obest. De nobis hac in parte non est quod spondeam: tam transactæ sunt partæ meæ. Ad ista enim ferè tanquam ad extrema devenio. Confido autem nusquam à me, vel calumnias struendo, vel contumelias evomendo extra mores piè Christianos excursum esse. Agnosco serè nonnunquam me servidius incalescere; nempe quoties detexerim fraudem hominis atq; imposturam. Indignor enim, & quis non merito indignaretur, causam Religionis cum justis rationibus non possit enervari, dolis saltem & sophismatibus obrui. Etiam commoveri soleo quoties presidentem hominis audaciam pomposa quadam argumentatione insolecentem animadverto; examinata verò & pressa, & ad examen Scholasticum revocata, illa specie tam magnifica dissertatioprehenditur re inanis esse & vana. Interea me limites verecundia etiam in hoc minime excessisse confido. Verum sicut quid hic peccatum videbuntur, siquid intumuit pietas, siquid flagrantius actum est quam decuit, primam mihi gratiam fecerit Lector si ignoverit; nam & me ad ignoscendum aliis paratum esse deprehendet. Si illa obtineri non poterit, at secundam gratiam ut obtineam æquum erit; ea vero est, ut hoc factum meum mihi duntaxat vitio veritas, non autem causæ damno præstruat.

Synodus Dordrecht. in Art. 1. de Prædest. Canonc. 17.

SEEING we must judge of the Will of God by his Word, which testifieth that the Children of Believers are Holy (not by nature, but by the benefit of the free Covenant, in which they are comprehended with their Parents) therefore godly Parents ought not to doubt of the Election and Salvation of their Children, whom God calleth out of this life in Infancie.

Spanhemius in Diatrib. Historic. de origine, progressu, &c.
Anabaptistarum. sect. 5, 6.

WHen by this means (of the Anabaptists Treason and Rebellions) Satan had endeavoured, not only to Divide, and to cast dirt in the face of the newly-revived Church, but also to render the newly attempted Reformation of the house of God hatefull to Authority, as if by it the power belonging to Princes over their

their Subjects were abrogated, and the New Gospel did but lead the way to Tumults and Seditions; it cannot be expressed, into what a hatred that holy work of Reforming the Churches was brought with men that were yet fastned to their old superstition. For those Tumults began to be impured, not to their Authors, *viz.* a few heads of Seditious men, but to the very Evangelical (Reformed) doctrine, and to all the Teachers of it. And that so much the more, because those new Leaders of the Anabaptists had been formerly familiars to those men, whose endeavours God had used in the Reforming of his houses, and they boasted that Luther was of the same opinion with them. And moreover, the common people whom they had stirred up, did seem to be Professors of the Gospel, and to stick only to the Scripture, and that they would vindicate the Liberty of their Consciences by the sword.

But those Worthies, who had approved abroad to the Churches their Faith and Integrity in re-measuring (or reforming) the Temple of God, that they might wipe off that blot that was cast both on themselves, and on the (reformed) Doctrine of the Gospel, did think it meet to maintain their own Cause, and Gods, by publick Writings. Which was sharply performed, among others by Luther, Melancton, Zuinglius, Bullinger, Menius, Regius and others, who strongly inveighing against the Seditions, and Seditious, and warning Rebellious Subjects out of Gods Word of their duty to the higher Powers, and reprehending those Tribunitial Preachers, and exhoring all to quietness, and to due Reverence to their Princes, did leave nothing unattempted, for the stopping of the violence of those men who with raging minds were running headlong to villanies and mischiefs.

Bradwardin. in Epist. ad Merton. ante li. de Causa Dei.

Aliquoties accidisse comperi, ut in rerum difficilium tractatione, aut insipientia relatoris Auditorum corrumpere, aut temeritas auditoris relatorum infamaret. Quapropter eque cavendum mihi videtur ut potissimum illic ubi sine periculo aliud sentiri non potest, nec facile presumamus asserere, nec aliena temere dejudicare. Novi ego quanta, ut dicit B. Aug. somnia cor humanum pariat, atque eo iudicio quo in sui cognitione fallitur, cetera quaeque propter ipsam sunt, non recte suspicatur. Quid enim hoc esse putatis, quod de rerum veritate tam diversa sentire solent homines? Nunquid non una est veritas? — Nunquid non omnes noverunt unum id quod est, & amore fallendi diversa finxerunt? Non sic ego puto: Sed narrant quique somnia sua, & ea quae primum ipsi in se opinione decepti sunt, postmodum alios nescentes seducunt. — Quia enim de longe veritas videtur, iudicia parit; & tantum de ipsa potest quisque quantum ipse est. In nobis quippe, quod dierum cognitione percipimus, eo modo cordis intellectus de his quae extra sunt ad veritatem iudicat, quo se interius animus in representatione figurat. Unde necesse est, ut dum mens interius pravè afficitur, Intellectus quoque in iudicio eorum quae foris sunt, decipiatur.

Dr. Whitakerus cont. Stapleton. de Authorit. S.S.
l. i. c. 9. p. mihi) 128.

WE receive not the Baptism of Infants from the authority of the Church, neither do we defend it by the authority of the Church against the Anabaptists. The Scripture

Scripture is abundantly sufficient for us for the defence of Infant-baptism, without interposing even any mention of the Church

Idem lib. 3. Cap. 1. pag. 482.

IF thou thinkest that Infant-baptism doth rest on no other foundation but the Judgment and custom of the Church, and that the Anabaptists can by no other argument be refuted but by the authority of the Church, thou hadst need to be sent thy self to the Carechizers, who may teach thee the doctrine of Baptism, and the principles of Faith. And what dost thou else now but betray the Christian Faith to the enemies? who, when there are most strong defences against Hereticks left us in the Scriptures, will give them all up to the Hereticks, or will make no use of them? Is this to refute Heresies and Hereticks? first to confess that the Opinions which they maintain can by no Scripture be confuted, and then to urge the authority and custome of the Church? But both the Hereticks and the Devil may be conquered by the Scriptures alone. And we have long ago overcome the Anabaptists by the weapons of the Scriptures, and have trod them down with weight of arguments, while you in the mean time either lay sleeping, or endeavour to steal away our weapons, so far were you from affording us any help in the fight. For now, as if you were sorry for the Anabaptists, and would fain revive their almost-buried Heresie, you downright affirm that Scripture no where teacheth Infant-baptism, &c.

Let the late *Oxford Convocation* (which *Mr. T.* glorieth in, read this and forward; and the like in *Doctor Davenant de Judice Controver. p. 17. 28.* and many more, and consider *quid fecerunt, & quam veritate, & quo animo.*

Dav. Chytraeus in Dedicat. Enar. in Numer.

THE Members of the same Body, saith *Naxianzen*, do make war upon one another. They all pretend to be *godly* by this one Thing, *That they condemn others of ungodliness*: and he is the Best man among them, not that lives *quietly* in the Fear of God, and meddling with his own business, speaks not an idle word, but he that heaps up most evil speeches against his neighbour — They observe one anothers errors, not to bewail them, but to upbraid them; not to cure them, but reproachfully to object them; and that by stirring in other mens wounds, they may cover & defend their own wickedness; and what they praise to day, they dispraise to morrow, and admire what others discommend: and as in a fight in the night, and by Moon shine, we know not the faces of friends from foes but run headlong upon one another, and are consumed one of another. Yet I commend them that undertake conflicts for the truth, & profess my self to be one of them. For a Laudable war is better then a Peace that separateth from God. But now there are some that unlearnedly and boldly scold about small and unprofitable matters and draw all that they can to their society, and then they make Religion the pretence of all their scoldings, and abusively wrest that Venerable name to all their private contentions and hatreds. Hence we are hated in other Countries, and which is worse, we cannot say that we are unjustly blamed, even by the more moderate among our selves. And the wicked they build upon our backs.

and that which we intend against one another, and object against one another, they make use of against us all; and so we are become a new spectacle, not to Angels and men, but to all the wicked at all times and in all places, in markets, at their feasts, &c. — I learn and profess Divinity, not as an instrument of railing and ostentation of wit, but as the Art of true godliness, and of Faith and Obedience towards God, and of Kindness, Justice, Gentleness and well-doing toward my Neighbour; and I had rather shew my self a Christian and a Divine by Ardent Praying and Doing good, than by subtle Disputing and contentious brawling.

TO this Resolution of this peaceable Divine, my very heart unfeignedly subscribeth. But yet, as himself was an accurate unfold of truth (and able for it, being Master of Arts at fifteen years old, and deservedly, in *Melanethons* judgement) so I delight in those that are clear discoverers of the mysteries of the Gospel, and being unavoidably compelled to it, as now, I dare not betray the truth of God under pretence of avoiding contention. I remember *Melanethons* Poems.

*Non casu fertur natura sine ordine, sed Mens
Formatrix, rebus signaque vanaque dedit.
Fructus Amigdalinus foris est lanugine cinctus,
Dura magis sub qua lignea clausura jacent.
Nucleus in medio suavis later, atque salubris,
Qui cibus est nobis, & medicina simul.
Ergo Schola similis credatur Amigdalus esse,
In qua Doctrina vox sonat una dei, &c.*

**D. Rivet. in Dedicat. Apologetic. cont. Grotii votum
pro Pace.**

Tanta cum animi impotentia se gerit, ut ab eo viro quem plerique (inter quos ego ipse sui) humanioris & peccatoris ingenii nomine laudabant, tantum & amaritudinis es-fundi mirum videri possit, nisi illud succurreret,

*Præcipites agit ira gradus, & fellea torquens
Lumina, contemnit humiles rationis habenas.*

SECTION I.

Here is little in this Writing worth the repeating, but what is in his Valedictory Oration, which is already answered; and I have no time or words to spare. They that judge his cause best who speaks most and last shall be no Converts of mine, nor shall I judge my self guilty if they miscarry by their Error. Yet because that may be needfull to some men by reason of their prejudice and expectation, which is needlesse as to the matter, I shall adde somewhat to those passages which are least medled with before.

The greatest of my trouble is, that I am forced to deal with a Writing which is filled with so many personal matters (which it is pittie any Reader should be stopp'd and troubled with) and so many angry words, and so many historical untruths; that as I know my very mentioning the latter will be ill taken, so I know not how to deal with the former. For if I should please my self in overpassing them, I know some will say his Book is unanswered, who take the strength of it to lie in such words: And if I answer it, as I shall but weary a judicious Reader, who looks for arguments, and loaths altercation, so I shall be forced to speak according to the matter; and having naturally too harsh & keen a stile in writing (even when I am most free from passion) which a long custom of a keen way of preaching for the moving of dull hearers hath habituated me to) I am jealous of my self, lest I should transgress before I am aware; And then I know it will be taken to be in spleen and disaffection to *Mr. T's* person, whom I profess unfaignedly to love and honour; and the Lord that is searcher of my heart, knows, that if he would but be a friend to the peace of the Church, and live quietly, without making parties and Schisms (when we are so deeply wounded by our Divisions already) I could, for all his Opinions, live as lovingly with him, and take as much content in his society, as in most mens in these parts, as I did as long as he so lived near me. And I never liked the practice of those men who do as some wild beasts when they are hunted, who when they are quite tired and can run no further, will make an odious stink to drive away the pursuers (as *Camero* speaks in *Epist. ante Respons. ad Epist. viri docti.*)

The Argumentative part of *Mr. T's* Epistle is confuted before: And though the historical part have some latent corruption in it, yet dare I not lance it, lest it should cause a smart, and so a conflux of more humours to the grieved place. If the complaint

of his sufferings which *Mr. T.* begins with, be merely to raise a compassion in the Reader, I will be one that in part shall answer his expectations; but if it be also thereby to draw them to entertain his doctrine, I am not one that can be moved by such arguments. For the five things he complains of, he must give me leave to rejoyce in his happiness, that they were no greater, as much as to compassionate him, that they were so great. 1. His frequent flittings. 2. His much toil. I am glad they were so small in comparison of his Brethrens: I dare not imitate *Paul* in laying mine and his in the ballance together, by comparing the particulars, lest it favour of Vanity in me. 3. And for the impairing of his bodily strength hereby, I congratulate his evident strength & healthfulness; and according to my little skill in Physiognomie, I hope he may live yet many a year, if he endanger not himself by going too oft into the cold water; and if the passions of his mind be not to his body as a keen knife, too big for the sheath, which therefore should be drawn the more seldom & warily. 4. And for the impairing of his outward state, I cannot so much compassionate him, both because these things are very low in the esteem of every Christian (for he that loves the world, the love of the Father is not in him) also because to remove from his means to more is no great loss or I had hoped that by this time all had been repaired. 5. And that he was hindered from returning to his former station, I hope it was no grievance to him, because, he saith it is a grievance to him that he removeth from *Bewdley*, (unless it be a grievance not to have both) But methinks a man should not voluntarily bring a grievance upon himself, nor refuse one people, and choose another, except he desired it as a more eligible course. I would have no godly man be over querulous, when God hath done so much for us, and brought us into an estate far better then ever we enjoyed. I speak this in reference to many sad complaints also in *Mr. T.*'s other writings; and verbal, against the hardness of mens hearts for not repairing his losses.

For the content he mentions in the enjoying of my neighbourhood, I should have been as much rejoyced in his, if I might have had it with the Churches peace and my own; and yet should be. And I hope shortly to rejoyce in his neighbourhood in heaven, where we shall have no diversity of opinion, nor pride, nor passion, to raise jars and disaffection to the interrupting of our Joy. For all he so oft threatens men with the blood of their souls, if they yield not: yet I hope his way and mine may both end in Heaven; though I think mine be the dryer, the nearer, and the surer.

For the passages which he citeth out of my books, I understand the meaning of them better then he, I hope he will not go about to periwade men that I am of his mind; if he do, I doubt not but I shall prevail against him in that, and by this book periwade them of the contrary. The sense of the first passage is this, [Scripture makes remission of sins to follow Repenting, Believing, and Baptism] therefore it goes not before as an immediate fruit of Christs death. I never intended the connexion of Believing and Baptizing: if I had, yet to the profelyted at age it is true and sound.

The sense of the next passage, *Append. p. 32.* is, [Persons know not into what they were baptized; and many profelyted ones baptized at age know not into what they are baptized] which Ignorance, as following after baptism, is mens sin among us; and as going before baptism, is the sin of those baptized at age.

To the third, *pag. 56.* I would have him know, that Parents have authority to accept the Covenant for their Children, and enter them in it, as they have to put their names in a bond or Lease. Or else I provoke him to tell me if he can, how the Israelites children were in Covenant, and the Profelytes children. For I hope he will not still say that the circumcised were not in Covenant, though he stily maintained in

our dispute, that none could enter Covenant, no nor be a visible Church-member but by some act of their own which Infants then performed not.)

The place he so urgeth them to take notice of in my Treat. of Rest, p. 63 i. he might easily have discerned doth speak only of the aged, and not at all of Infants. It will not follow that because Church membership is a sufficient evidence to the aged of their interest in the Lords-supper, except they blot that evidence, that therefore it is a sufficient evidence of the interest of Infants, and that to the actual use of it; which they are naturally incapable of Every Peer of the Realm at age might have fare in the use of the Lords; will it follow that therefore they may doe so in the swadling clouts? Moral qualifications sufficient in their kind, doe presuppose those natural ones which are prerequisite, that may be said to be sufficient in suo genere, and to producing of the effect *suppositis supponendi*, which yet is not sufficient in omni genere. Every Burges at age, as such, hath power to trade and bear office, &c. in the City. Will it follow that therefore every Infant may doe so that is born Burges? Yet this is *Mr. T.*'s potent arguing. For the rest, about giving Infants the supper, I have answered before: as also the ill consequents of Infant-Baptism. Whch I desire the Reader to turn to, and peruse impartially (in the second part) where he saith, that [Baptism is more necessary to be reformed then Episcopal Ceremonies, against which, though much more excusable there have been so great contending] he seems to me to speak as if he had yet some of his old Episcopal ceremonious spirit, though I hope and believe verily that he did not turn meerly for the times, though with the times. If he do indeed think Episcopal Ceremonies more excusable, I wish him to answer what is written against them, by *Ames, Baine, Bradshaw, Barker, Jacob, Hilderisham, M. S. Cartwright, Didotave Altare Damast, Gerson, Buier*, with abundance more, If by [so great contentings] he have any aim at me, I must say, 1. I proceeded as groundedly as I was able in that business; I read over all for Ceremonies as well as against them. I writ out with my own hand Doctor *Ames* fresh suit, in the broad margin of Burges (for the substance) & deliberately compared one with the other, I would I had spent less time in settling my judgement in that point, so I had time now for greater works: 2. Yet was I never a hot contender, nor disaffected to the persons of my Brethren that were conformable; but discerned clearly (as *Mr. Ball* and others did) in some turbulent censorious non conformists the same spirit which now carrieth men to separation and Anabaptistry (though the cause was better, yet the disposition and motives much like.)

But the foulest of the corruption is in the bottom of the sore. He saith [his jealousie over them, is, lest their avernesness from the Doctrine he taught them, occasion their adhering to meer formal Teachers, who may extinguish that power of godliness that is among them] But 1. Are others besides Anabaptists meer formal Teachers, & enemies to the power of godliness, 2. Should *Mr. T.* boast of his own power of Teaching and godliness in comparison of whom others are meer formalists? 3. Why should avernesness to his doctrine drive them to formality? who more averse to it then the old non conformists? & yet who less addicted to formality? or who had more of the power of godliness? *Kedeminster* is more averse to his doctrine then *Bewdely*, & yet I hope the power of godliness is as far from being extinguished as there; & that they are not addicted to meer formal Teachers (for I have found that favour in his eies as to be exempted from that number.) 4. Was there no power of godliness there before *M. T.* came thither? or is it much increased since? sure the best of the people that I speak with complain to me, that it is rather much diminished, & their profitable converse turned into heart burnings and Jealousie, and fruitless contentings; where he saith that [he

never move them to take his teneer for his sake] I believe, if they had not taken it for his sake, or upon trust frō him, few would ever take it: For they that refuse to dispute or maintain it themselves, and confess they be not able, no nor to examine the books that are written, do sure take it upon trust. He concludeth that if he understand any thing, his opinion is according to Christs institution; so that if he be mistaken in this, he will yield that he understands nothing: and then they are too blame to take any thing on his trust. And that he is mistaken here, besides all that is said, I prove thus: That practice which quite overturnes the true end of Baptism is an erroneous practice and not of Christ. But the practice of baptizing the children of Christians, ordinarily at age of discretion, overturnes the true end of Baptism; therefore it is not of Christ, &c. The Minor I prove thus, The true (principal) end of Baptism is, to be Christs sign for solemn admission of Church members (or disciples.) But this end is quite overthrown by the ordinary baptizing the children of Christians at age, therefore &c. The Major in plain, Mat. 28. 19. 20. and not denied, (and if you name another end, as to be a sign of Remission of sin, the argument will hold as strongly.) The Minor I prove thus. If they that ordinarily baptize such at age, do not baptize them till long after they are installed Church-members, then they quite over-throw the forementioned end, (viz. to be the sign of their Admission into the Church.) But the Antecedent is true, therefore the consequent. The Antecedent I have proved already on two grounds. 1. That it is certaine they are Church-members in Infancy, as the whole book almost proves. 2. However they cannot otherwise have any knowledge when those that are piously educated begin to be Church-members, no not of some years.

Mr. T. shuts up with his usuall [but dangerous] artifice of working on their affections, when he mistrusts his strength to work on their understandings, and therefore to terrifie the poor souls into his hers, he beates the waters with the most dreadful threatening, and bids them [beware that for disobedience to Christ the great Prophet, you be not cut off from his people] From that text *Acts. 3. 23.* he had thus thundred against them in the Pulpit, But doth he indeed think it a matter that will prove a mans damnation to differ from him in the point of Infant-baptism? or not to be baptized again? Is not this the man that hath preached against Papiests placing a necessity in Baptism? and is not this he that was angry with me, when he did but imagine that I had called him an Heretick, what can befall an Heretick worse then to be damned, or cut off from the people of Christ? and this he threatneth to those that would not yield to his opinion. Is it those that would know the truth, and yet are not of his minde, that he threatneth? then I hope his threatnings will reurne to him (not on him) again. And why then was not Baptism in the Creed called the Apostles? But if he threaten only those that believe his doctrine, and yet will not own it, I hope it is but few that have so corrupt a belief, or a heart so loose from their own principles. For my part having diligently observed what hath become of those my acquaintance who have been Rebaptized, I have seen them fall to so many desperate opinions and practices; some to make a Religion of swearing and Blaspheming, none to grow better, and most to grow presently worse, as if a visible judgement of God did follow that action that cannot believe that men shalbe cut off by Christ from his people for want of being Rebaptized. Most that I have known do quickly cut off themselves (as soon as they have been washed) from the visible society of Gods people where they lived, and withdraw them before converted.

SECT. II.

YOUR First Section (I must needs speake it, if I will speake truth) begins the Answer with an untruth. That passage was neither intended solely nor mainly against your selfe. It was against all that take that course. Alas you need not set your selfe alone, you have too many associates in *England*; many and many bouts of that nature have I had, before I had to deal with you; And why may not every one that I have argued with, say as well, that I solely or mainly meant them? I indeed singled you out for commendation, as the most learned and moderate, but nor for discommendation. For the term [Anabaptists] I have spoken to it before. The Baptizer of Infants you scornfully call [Officiating Priests] If by this you would imply the unlawfulness of Ministers callings, then why did you never endeavour first to prove it unlawfull? I seldom hear the term [Priests] spoken of any Minister in scorn, but it is to intimate that, they are no true Ministers of Christ, but as the Popish Priests; If you meane thus, why have you concealed this all this while, who will not conceal a supposed truth for peace (*viz.* the Churches) Nay why did you never yet renounce your owne calling to the Ministry? How long have you been such an Officiating Priest? Methinks you thrive apace (and apace) in your professions your language begins to sound like *Martin Mar priests* It's another untruth, that I said, That dipping in cold water is Murder and Adultery [I said that the ordinary practice of baptizing in cold water (in rivers) with us is a breach of the sixth Commandment, *Thou shalt not Murder.* And the ordinary practice of baptizing naked, is a breach of the seventh Commandment. *Thou shalt not commit adultery* I am sorry that you are of the same opinion, I conjecture that by that time you have baptized halfe as many maids as women naked in a cold river, as you have baptized Infants like an Officiating Priest, your feet will either take cold, or your heart wil take heat. If you would be ruled by me, you should not endeavour to introduce into the Church, a custom for every young Minister or neighbour so much as to look on a bathing *Bethsheba* or *Susanna* left to those without the name of a Church and a Stews, and Presbyter and a Pander, a Chrillian & a Fornicator to prove Sinonimaes. I easily yeild that in *Tertullians* time, and *Cyrians*, dipping was usuall. But withall I believe. 1. That it is no more then probable that the Jailor in the night in his house, and the three thousand by *Peter* were not so dipped. 2. That the Practice sprung up in the hotter countreys, where custom had taught them to go almost halfe naked in comparison of us, therefore it was there (as it would be among the naked Indians) more civil or lesse immodest, and lesse dangerous to their lives; bathing being there medicinal, when in these countreys it may be mortal; And so it was brought by little & little into the colder climates, upon a superstitious conceit of its necessity or conveniency. I doubt not but on the like erroneous grounds, the lay of Baptisme begun to creep into the Church even in *Tertullians* time, & continuing it to *Eastor* and *Whisunday*, or such times; when according to Christs rule, they must be baptized at their first solemn admission; *Baptismus initiationem & quasi januam nostri Christianismi esse docemus, inquit Doctor Humfred, Jesuitism, page 145*. 3. And I doubt not but there was sprinkling then as well as dipping (though I never saw any sprinkled with us) therefore *Tertull.* saith, *lib. de pesti Quis enim tibi tam infide*

penitentia viro asseruim unam cupislibet aque commodabit? And that Baptism was then oft by sprinkling, appears in *Cyprians* Epist. 76. ad magnum. See also *Panellius* Annotations, n. 44. *Vossius* might have helpt you to this as well as to somewhat for the custom of dipping. You might in him have found that the Apostles sometime poured water on them, as in the fore-expressed cases, as *Aquinas* & others judge, and that *Laurentius* and *Lucillus* were so baptized: and *Cornelius* apud *Euseb.* and *Walafridus Strabo's* judgement (which you could there see with *Vives*, so far as was for you) Is not pouring water (more) or lesse on them a washing? and is not washing (to the right ends) baptizing? where you say [had I minded equity or peace, I had chosen rather to stile you Antipælobaptists.] I answer 1. That's an unusual word, and I will not bring new nick-names on you or any; I with the former were not known; but when a people are known by such a title, we must use it, if wee will be understood or use a Periphrasis or description of them instead of a title, as I have said before. 2 You know the title is taken from Rebaptizing, upon the denial of Infant-Baptism, & not the other additional opinions, which have stil varied according to the several Sects of them, 3. I spoke not of you either only or chiefly, and therefore was to fit a title to you alone: How few of that title are known that are of any note that are not in other things more then you? For the Churches in *London* that disclaim the title, I have named you already some of the subscribing Pastors, whose writing are rank, with Antinomianism, Socinianism or other evils. Where you adde that [many Preachers charge them with Pestilent errors, to make them odious to the people, that they might drive them away out of the Land, if not destroy them] Let me answer for my selfe in that once for all, I never moved Magistrate or people either to drive them out of the land or to destroy them. I may perhaps speake more vehemently to you or others then is meet, for I confess my stile is naturally keen, but if I offend in point of good manners, and be too rude with you in my language, yet I can truly say I am far from such uncharitableness, or persecuting disposition. My judgement in that much debated point of liberty of Religion, I have alwaies freely made known. I abhor unlimited liberty or toleration of All: & think my selfe easily able to prove the wickedness of it. And I have heard you say as much your self. Though I confess if I were of the judgment that you and some others are of [that the Magistrate is not under Christ the Mediator, or holdeth not his power from him] then I should be for Liberty of Pagans as well as Christians. But as I believe that the Magistrate holds his power from Christ, so I believe he must exercise it for him, and not be indifferent to Christ and Saran, Christians and Pagans. If every man should have Liberty under pretence of worshipping God, to preach up Mahomer, or preach down Christ, and blasphem that sacred name by which we must be saved, yea, or to preach down the fundamental Articles of the faith, or to draw people all to pieces into licentiousnes & disobedience, I should abhor that Magistrate, who pretending to be a Christian, should grant such a Liberty, and should rather live in the wilde *America* then in *England*. On the other side, I believe that many are inclinable to a contrary extreme, & that if we forbear not one another in many points of difference, no two men on earth will live peaceably together; I abhor their dispositions, who in difficult doctrinal, controverted points far from the foundation, must needs have their own judgement the standard & rule of all other mens & none to be tolerated that differs from them. A greater latitude there must be left in doctrinals then practicals. In a word, The Toleration that I wou'd have, is for the Churches and my Brethrens Peace, & therefore I would not have unpeaceableness & division to be encouraged or defended. If men will either keep their opinions to themselves, or modestly & peaceably make them known I would

would have no rigour used to such; but if they think they are bound in conscience to go preach it at the Market place, and importunately to solicit all to it that they can come near, and violently to drive it on to the division and overthrow of the Church, and to make themselves parties in it; I think the wantonness & violence of such men should be restrained, not presently by driving them out of the Land, but by a discouragement and penalty proportionable to their offence. I think also that truly tender consciences should be tenderly dealt with: But no man should be suffered openly to make a known plain sin his profession and practice. The Kings that suffered the people to worship at the high places are reproved, though the text saith that yet they worshipped only the God of their Fathers, & though it was also a controverted point; Our fathers say in this Mountain, and you say at Jerusalem men ought to worship, saith the Samaritan woman, *Joh. 4.* To conclude, I think if the good that an erring Minister doth be greater then the hurt, that his encouragement for the one should be greater then his discouragement for the other. But if the hurt be greater then the good, then his discouragement should be greater then his encouragement, and the Magistrate should by wise and convenient means hinder him from doing that hurt. This is part of my judgement in this point. So far am I from seeking to banish or destroy you, that I never wisht your hurt. And I meet with few godly Ministers, but will say as much. They will be glad if they can keep in the Land, and enjoy the protection of the Laws and exercise of their Ministry themselves. I pray you Sir cast up your accounts, and tell me, whether the number of Ministers and Schollars in the Universties, and people who are against your Opinion that have been displaced, or have suffered of late, be not far greater (yea, far indeed) then the number of Ministers or Schollars, or people of your Opinion that have suffered. And if all be executed which is enacted & resolved on (which we must rationally expect) tell me who should talk in your language? I have left all I had for the publike cause, and served them (mostly on my own charge) from the first day of the war to the last, and hazarded my life over and over, and almost lost it (for I doe but live) and after all this, you tell mee of my danger. And yet I doe not speake in your language, nor say, they would destroy me when no body medleth with me, but I live in peace. For your own part, I am still of the minde, that you have no cause of such sad complaints; nor to talk of banishment and destruction. I never heard that you suffered any such matter, or were likely so to doe: And yet you have as much footing in the Land as most of your Brethren; and far more then I would wisht. Your Brethren will be content if they may enjoy one place, and doe you so talk of Banishment and destruction while you enjoy so many?

What you say of my *virulency inmoderatenesse*, and not heeding what I wrote in saying you play the devils part, I have fully before answered. If it prove true (as I dare say, I have proved it true) then is it worse to doe it, or to tel you of it? Had you rather do ill then hear ill? You accuse them (and that without reference to their sin) to have no Right to the Members of Christs visible Church (which is not to be so much as visibly or, seemingly members of the invisible Church) not to be Disciples of Christ; not to be Christians; this you doe by your selves and by your instruments; by word and writing, violently & passionately, before God and before men, in lesser & in larger Assemblies, by preaching and by Disputing: And yet dare you say so confidently that you do not accuse them? The rest of this Section is answered already.

SECT. III.

IN the second Section is nothing but what is before answered, worth the repeating, Nor yet in the third Section: There being but a vain citation of a passage out of my Book of Rest, p. 549. little know I to what purpose; and an addition to the heap of notorious untruths. 1. He saith he could not have liberty to express himselfe without Checking, when being but Respondent, he spake very far more then my selfe, and usually interrupted me, though I entreated him to doe otherwise, as loathing that course nor can he name any Check, but the term [Ca techizing] which I conceive was no more then meet, Much lesse any hinderance to him to speake, A second untruth is, that [all that were present, know he could not have in the Disputation liberty thus to expresse himselfe] I will give him three hundred to one of those that were present, & let them judge of the truth of this. Sure I am, all that ever I spoke with about it, judge clean contrary, that he had his full liberty to speake without hinderance, which I could not possibly crave, but was faine to let fall my suit, and speake by parcels as he would give leave. 3. Another untruth is that [if he might have had liberty, he would have distinguished of a state of separation to God.] *Ubi fides? ubi frons?* Did I ever check you (as you will needs call my entreaties,) but for not distinguishing? when you would needs still turn by questionings and long discourses to the people, I entreated you to remember the Laws of Disputation; I besought you over and over to distinguish of any term that was doubtful to you; and dare you now (having so many Witnesses of the untruth,) tell the world deliberately in print, that you would have distinguished if you had had liberty. If your Opinion lead to this practice, I will none of it. *Quid Roma faciam?*

SECT. IV.

THE fourth Section is answered before; only here he adds [God saith the Children of the Israelites are Gods Servants *Levit. 25. 41, 42 55.* I say saith he our children are not: Is there any contrariety in these speeches where the subjects of the proposition are not the same? To which I answer, 1, But this proves that Infants are not incapable in point of Age. of being Gods Servants. For else the Jewes Infants would have been incapable, 2. How have the believing Jews lost this priviledge? 3. Or Profelytes of the Gentiles? 4. If God tooke the Jewes children to be his Servant, by your owne confession, much more ours, who have greater Mercy and Priviledges. 5. Where you talke of Servants in this sense and that sense, they were so Servants as to be visible Church members, and that is all the sense that I contest for. They were reckoned among Moses Disciples, and so are ours to be among Christs Disciples or Christians. (As Moses Disciples also in some sort were Christs disciples.)

SECT. V.

ind. pag 253

TO the fifth Section, The Text in *Deut.* 29. was brought to prove that God entered into Covenant with Infants to take them for his People, and to be their God, and consequently made them Church-members. Let us see your exceptions.

1. You say [*thou* v. 12. doth not necessarily comprehend the little ones.] To which I say. 1. I doubt not but you have weighed the Text deliberately, and if you here speak not contrary to your own judgement & conscience, I am forced to tell you that I set very low value on your judgement; and if you interpret all other Scriptures thus, it is great pity you should be that way employed. But if you do speak contrary to your conscience, then I must tell you, that I set a low value on your conscience, and loath that cause which did thus prostitute it. 2. Do not you know that [*thou*] is a Collective term, usually through the Bookes of *Moses* spoken of all the people, except any be particularly excepted? 3. Are not little ones here named? and yet are they exclude? 4. Why should *Moses* say, *Here stand your Children and Wives*, that not they) but you might enter the Covenant? 5. Doth not *Mr. T.* confesse that the Jews Infants were in Covenant: Why else were they Circumcised, which is the Seale of the Covenant? 6. I desire no meanes to convince any man of your strange abuse of the Text, but onely that he will read it, [*Ye stand this day All of you before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with all the men of Israel, your little Ones, your Wives, and the Stranger that is in thy Camp, from the Hewer of thy Wood, unto the drawer of thy Water. That thou shouldest enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this day that he may establish thee to day for a peoples to himselfe, and he may be to thee a God.*] He that can considerately believe *Mr. T.* that the word [*thou*] v. 12. doth not necessarily comprehend the little Ones, if I knew him, I would tell him, that I will not undertake by Scripture to convince him of anything at all, and I say again in Sobriety, that if the Papists had as plaine Scripture for their Religion, as it differs from ours, I would not delay a week, but would turne Papist, & detest all separation from them. I say if they had a plain Text as this to prove that these little Ones were entered into the Covenant. And where he saith [*I sought to suggest to the people as if it were his impudence to deny this:*] I answer: 1. Did I ever use any such terms to him? He will not say I did. What then was the suggestion? Why I told them the Text was so plain, that I knew not how it could be plainer spoken. He may as well tell me, that every time I confute his arguments, I suggest into the people that he is a liar, & so forbid all opposing him as unmannerly. Where he saith, that [*you*] v. 14. is distinguished from [*them that stand, &c.*] I answer; 1. I thinke not; but from them that were absent; *q. d.* Not with you onely, but (*both*) with him that is here (*that is, you*) and him that is not here. 2. Were it other wise, yet it were onely from the people of other Nations that stood among them, Where he saith [*some entred into Covenant in behalfe of the rest,*] I answer; 1. God entered into Covenant on his part immediately, or by *Moses* the Mediator with them all, and not with some onely. 2: I doubt not but the

the Parents entered their children into the Covenant, and not the Infants themselves, which shews, God hath given Parents this interest and Authority. 3. But that any other that had the use of reason should not enter their own consent is a fiction not to be admitted: And yet *Mr. T.* in his Conflation-Sermon, excludeth the Wives from a personal covenanting as well as the Infants, but barely on his own Authority: Nay, he saith it was onely the Captains and Officers, though the Covenant is made with the rest.

2. He saith *Moses* made that Covenant with him that was not there that day, that is, their posterity not yet born; shall it therefore be said that they were visible Members, &c? I answer, It is evident the Covenant spake *de presenti* to those that were there, but *de futuro* only of those that were not in being, but future: They that were not, could not be Members visible or invisible. As they had a Being, so they had a Membership: that is, *in posse & in futuratione, non in esse*. By vertue of this Deed of Gift, they should be born Church members. If a Landlord do by Lease make over any Land to you and your children, and your childrens children, paying so much Rent; doth it follow that your children (who are unborn) are none of this mans Tenants, because your childrens children, (who are born) are not his Tenants actually, but potentially? Or, if a King be set over us and our children, and childrens children (by compact) doth it follow, that our children in being are not his subjects in being, because our childrens children *in posse* are not subjects *in esse*, but *in posse* only? Ah here is good arguing! 3. Your next Answer is, that [an entering into Covenant by Parents doth not make a visible member in the Christian Church, though it did in the Jews.] But Sir, this is but to beg the Question, I have fully proved the contrary. You cannot shew a line in Scripture where that Priviledge is revoked or repealed; which is the great thing I still urge you to. Your reason here added, I have manifested to be most vain, and a composition of fictions (about the different Church Call and frame. I intreat the Reader to turn back and read it, because you lay the main stress of your cause on it. *Moses* gathered no Church *de novo*, but found it gathered to his hands, only he added their Laws, & caused them frequently to renew the Covenant. *Abraham* gathered no Nation, but a Family, and taught them too, if God may be believed; Yea, *Abraham* had no new Church-frame in his Family, much less did he gather any Church in a new frame, but in the same as was in *Sems* Family; before him and in his time; Circumcision was a new sign of the Covenant, but not a new Church-frame. Were the Profelytes then gathered without teaching? that is a foul fiction. And hath Christ commanded now to teach any before wee Baptize them, but Profelytes (as in verse?) Where read you, that ever a Believers childe was Baptized at age, in the Scripture? What you cite of mine in your Margin, is to no purpose. I say that God sent not Magistrates or Commanders to bring in the world to Christ (as *Mahomet* did to him,) but Ministers. Would not a man wonder what you can gather thence? Men that are born out of the Church must be taught, and by consent brought in: I know that; ordinarily. But it followeth not, that therefore those born in the Church, or born Members; must be so. But, you say, that I say, p. 3. that the Jews and all profelyted Gentiles were holy before. Before, When? before Christs coming. True, but they were broken off for unbelief, most of them. Such an Argument as you hint at, I finde to another use in the Preface to the Acts of the *New-England Synod*. But doe not you know, that when Christ had added a new Article to their Creed, [if ye beleve not that I am he, ye shall dye in your sins] from that day forward, they that would not beleve that Article were cut off; and so the body of the Jews mostly unchurched? If any few

Jews did believe that Article at the first revealing, then prove if you can that their children were ever Baptized at age. But if the believing Jews were first unbelievers, then they were first unchurched, and so must be brought into Christ as Profelytes. It is no Church, nor is he any Church-member (at age) who professeth not every Fundamental Article.

4. You add [this proves not the Covenant a pure Gospel-Covenant, not including peculiar benefits to the Jewish Nation.] I answer, 1. If by [pure] you mean that it is not only a Gospel-Covenant, but that and more; it yeeldeth as much as I need; for if it be a Gospel-Covenant, no matter though there be more. But if you mean that it is not Essentially a Covenant of Grace, I could heap up abundance of Arguments against you; you may finde many in Mr. Ball-of-the-Covenant: I add: That Covenant wherein God taketh them to be his people, & engageth himself to be their God, is a Covenant of Grace: (for since the said God entereth himself into no such Covenant with any but in Christ, and upon terms of Grace) But such is this Covenant made with the *Israelites* and their *little ones*; therefore this was a covenant of Grace.

2. That Covenant wherein the Lord promiseth to Circumcise their hearts, and the hearts of their Seed, to love the Lord their God with all their heart, & with all their soul, that they may live, was a Covenant of Grace: (for the Apostle to the *Hebrews* so describes it.) But this was such a Covenant as is written *Deut.* 30. 6. Therefore this was a Covenant of Grace.

3. That which *S. Paul* makes the words of the Righteousness of Faith, was the Covenant of Grace; But this is such, as is evident by comparing, *Rom.* 10. 6, 7, 8. with *Deut.* 30. 12, 13, 14. But to this you give two sorry Answers, being resolved to say somewhat. 1. [it is spoken of the command] ans. 1. And is it not also of the Promise foregoing? 2. And is not this from as great a mistake as the other, to think that Gods command is no part of his Covenant? That [he will be their God] is his promise: but is that all the Covenant? That [they shall be his people, and so take him for their God, and resign themselves to him] this is both commanded by him, and covenanted by them.

2. You answer, [it is frequent with the Apostle to accommodate words to his purpose, that have a different sense in the places whence they were taken, from that to which the Apostle applyeth them, as *Rom.* 10. 18.]

answer: A man would thinke here you plainly mean, that it is frequent with the Apostle to wrest and pervert the Scripture to his own ends from its true sense; and you can mean no better, except you mean that he alludeth to the words, making use of the meer phrase without the sense; and indeed that is usual in common speech: and such is that *Rom.* 10. 18. or else it is truly interpreted by him. But that he doth not barely allude to this in *Deut.* 30. is left undeniable. 1. He bringeth it in, *ver.* 6. as Gods description of the Righteousness of Faith, &c. having before said, *Moses* describeth the Righteousness which is of the Law &c. 2. He addeth the very Exposition to every sentence, [Who shall ascend into Heaven] that is, saith he, to bring Christ down from above? And [Who shall descend into the deep,] that is, to bring Christ again from the dead? 3. He fully expresseth it, *v.* 8. But what saith it? *The word is nigh thee, &c.* that is. *The word of Faith which we preach, that if thou confests with thy mouth, &c.* Is not here a full discovery that the Apostle expoundeth, and not only alludeth to these words? Name me one place in the New Testament that more evidently speaks in an Expository way of any Text in the Old?

Your last answer is the worst of all. You say, If the Covenant did contain promises purely Evangelical, yet the Covenant in respect of them cannot be meant of all and every of the *Israelites*, that God would be a God to them, that is, sanctifie, justifie, and adopt them to be heirs of eternal life.] ans. 1: God saith, *You stand all*

Rev. 10

here, &c. to enter into the Covenant and Oath, &c. And you say, it cannot be All : whom shall we believe, God or you? 2. You foully mis-interpret the Promise, *To be to them a God*, as if it were such as could be verified to none but the Elect. God hath promised to others to be their God, who are not Elect, as is undeniable in the Text : Therefore in a larger sense, as I have before in due place fully explained it. And why may not God promise Justification, adoption (and Sanctification in the sense as Divines and Scripture most use it, for the work following Faith) and eternal life, and all on the condition of Faith, and this to more then the Elect? and hath he not so done? But of this, and of Infants condition before.

You would fain say somewhat too to that *Deut. 30.6.* but like the rest. 1. You confess it is a promise of spiritual Grace but to the Jews after their captivity. 2. And upon condition of Obedience : 3. And not performed to all their Seed, but only to the Elect :] answer, 1. But did God promise spiritual Grace to the Jews after the Captivity, and not before? Was not the Promise made to them that then were? Were not the y captivated off in the time of the Judges, and so it might at least be made good then? If God would do as much for them before they forsook him, and broke the Covenant by Rebellion, as he would do afterward when they repented, then he would Circumcise their hearts before as well as after; But the former is true; therefore the latter. 2. And if it be on Condition of Obedience, then you confess there are conditional Promises; and then it was made to more then the Elect. 3. If it were not performed to any but the Elect, no wonder, when it was a conditional Promise, and the rest performed not the Condition : Which God will cause the Elect to perform.

SECT. VI.

TO the sixth Section; about the sense of *Act. 13. 10.* *Mr. T.* 1. Thinks he hath the same advantage against me as I had in another case against him; but he is mistaken. 1. Because I affirm that in other places as well as this, Infants are called Disciples, as *Act. 11. 26.* Where it is said the Disciples were called Christians first at *Antioch*, Infants are there part of the Christians and Disciples, and so in other the like places. 2. However I am certain if we have not the name elsewhere, yet we have the description, and names of the same signification. They are Church-members, Gods people, his Servants, and therefore Disciples. 3. But especially *Mr T.* should have considered, that I argued with him about the meaning of a word, [whether Holy, be meant Not Bastards] but now we here argue not so much about the sense of the word (for we are agreed that a Disciple is a Schollar of Christ, or a Member of his School or Church;) but about the application of this term, and the subjects capacity for the Title. The term we are agreed signifieth one so Related to Christ as their Master. Now our Question is, Whether Infants are so related.

And your bringing some passages of the Chapter not applicable to Infants, doth not prove that therefore the rest is not; no more then several passages in *Deut. 29.* applicable only to the aged, will prove that little ones were not taken in to be Gods people. The rest following is answered already; Where you say, [all my colour from this

this Text lies in taking the yolk for cutting a little skin] I must say it is but one of your fictions. Did you ever hear me talk of any such thing? Cutting that skin is not Circumcision, as the word is used in Scripture for a Sacrament. If you be put to define Baptism, will you say it is nothing but washing the body? Or will you say, the Lords Supper is nothing but eating a little bread, and drinking a little wine? these are wilde definitions. You know many things go to the definition of a Relation; and among the rest, the end must be one: And so must the signification and engagement go into the definition of Circumcision; And if from hence you would infer, that it is only the aged that are capable of signification and engagement, you may thence strait conclude, that no Infant was ever Circumcised.

And where you say, that [all this would only prove Male-Infants to be Disciples and not Females] I answer; 1. That is as much as I needed, when my Position was, That some Infants are Disciples, & so to be baptized. 2. I should soon thence prove (to my own satisfaction, though not to yours) that if Males are Disciples, then certainly Females, both being Church-members till Christ, though but one Circumcised. Indeed according to your Doctrine, that plead that none were visible Church-members, but by being Circumcised, it would follow, that never any woman was a visible Church-member. And for your conclusion [that the Reader may perceive the slightness of my arguments, and how superficially I handled the business] I easily confess he may, so he do but see with your eyes, and through your spectacles, or at least be a Reader of your own education or tutorage.

SECT. VII

IN the seventh Section; 1. You believe that if I were required to set down who the Anabaptists are, that say, Children are not holy as separated to God, and where they affirm it, I would be hard put to it to free my self from overlashing. I answer; 1. Though I kept not a Muster-roll of their names, yet I am so well acquainted with them, that I could fill paper enough with them, if it were savory and usefull: But why must I tell where they speak it? In many a field, house and Palpit; All that they speak is not in print I hope. 2. And why should you think that your self is singular in this point, from all your own party? If you say so, why may not others? I have spent many and many hours upon this with others, more then with you. Do not most of them interpret 1 Cor. 7. 14. as you do? and consequently deny my interpretation? But suppose I have overlashed, and you are singular in this; why then should you be so angry with me for not being of your Opinion, and threaten the men of *Bewdley* for it, to be cut off from Christs people, and say, Their blood be on their own heads, when yet none of your own party are of your opinion in a point so near the Foundation of your cause? But you are assured you say, that I wrote this passage in haste and inconsiderately, not well weighing what I said, and that however I name Anabaptists in the plural, yet my only instance would be your self. I answ. 1. But how will you assure another that you speake truth in this? 2. But if it be so I will not be the first that shall take up your Opinion and joyn with you. I will see some body else lead the way. I marvell that you can make none of your own Followers of your

judgement! But you say, you did not so rawly express it. I answer, But you flatly denied the affirmative, without the distinctions which you now put in, *viz.* [that some Infants are Holy by a stated separation to God.] And to what use are the distinctions you now bring in? 1. It is separation by Covenant or Promise, or Gods appropriating of them to himself, which I told you I meant; and this by his written Law; even as he sanctified to himself the *Israelites* from other people; and the first born from other Sons. Profession and Vows of Patents which you call sanctifying, is not sanctifying in so full a sense as that. It is God that sanctifieth in the properest sense; though these also remotely. But for the separation by Election which you mention, it is no real proper separation, but only Gods purpose to separate them hereafter. When you say a man is justified, sanctified, or saved from Eternity in Gods Decree, You must mean, that he is not really and truly justified, or sanctified at all, but only God did Decree to justify him and sanctifie him. which proves it is not yet done; else how could God Decree to do it hereafter? *Nothing* cannot have a real actuall *Modus*, or Affection, or Accident. Else it were a sound arguing *ab est tertii adjacentis ad est secundum, separatus est, ergo est, if separatus were not terminus diminuens.* So that your separation by Election is but a purpose to separate hereafter.

In the next place, you let fall many untruths together (if the Reader have a desire to know the number, let him count himself; for I have no minde to it.) You intimate I would not tell you in what manner children are holy; which is untrue. I would have you trust that memory no more. You back this with another, that you would have told me more fully what you deny, &c. Yet you add more, that I checked you, & all along the Dispute I carried my self-magisterially, scornfully, and unbrotherly, when you cannot instance in one such word: All you name, is, that when you overturned the Disputation by turning it to divers Questions one after another, I said, that was not Disputing, but Cathechizing; and when you turned to long Discourses to the people, and said you must satisfie the people, I told you I came to Dispute with you, and not to satisfie them, *i. e.* by long Discourses to frustrate the Dispute. And was there so much evil in these two words, when I saw no other remedy to prevent the losing of all out labours and expectations? Another untruth you add, that I did not [as one that minded the clearing of truth] when I can from my heart say, it was my utmost aym. But my judgement was, & is, that your popular diversions for the hiding of your Errors did not tend to clear the Truth; but that the strictest argumentation is most conducibile to clear it. Another yet you add, as if I aymed [but to diminish your esteem] when certainly Sir, I desire the advancement of your esteem so far as it hinders not the advancement of the Gospel; and where it doth, and you will needs involve your own esteem with the credit of your ill cause, as if you were resolved they should stand or fall together, I confess I had rather they fell together than stood together: Which hath caused me to write here so much as I have done in reference to your self.

Next you add, that I did it to gain an Opinion to my self, as having the better; which as I was a servant to the Truth, and as that Opinion is meant of a true Opinion, I acknowledge to be true; that is, it was my endeavour and desire that I might fully vindicate Gods Truth from your Sophisms. But (though in such contests I dare not say that there is no stirrings of pride or vain glory in me, it being so natural a sin, and sticking so close to us all, yet) I can truly say, that I sought Gods Truth above my own reputation, and that I can be gladly vile in the eyes of men, if I might but know more of the Truth of God; as I have evinced by publishing disgraced Truths. Did I think Anabaptism were of God, I would entertain it, with rejoycing. Where you next add, that the Auditors will testifie these things, I suppose you mean one among

many hundreds; who shew also what their principles are by such testimonies. You next add, that [for this reason you obtained not from me to know in what manner and by what means every Believers Infant is holy as separated to God,] I answer, 1. Can you for shame say so, being such a Disputant? Could not you have forc'd me to it by distinguishing, which I treated you to do? 2. Did I ever deny to tell you that? 3. Nay, did not I tell you over and over without your asking (accasionally) that I meant not that the Faith of the Parents was a cause, but the condition, and that Gods Covenant or Promise, or express appropriating them to himself by his word, is the Cause? You have nothing but the weakness of your memory and notaries to excuse all these palpable untruths; which yet do but excuse them *à tanto*.

For your further Discourse here, I passe it over, as being punctually answered already. Only where you say Sanctification is taken for Chastity, 1 *Thef.* 4. 2. 4. and that is near to the taking [Holy] for [Legitimate] I answer; 1. Chastity is mentioned but as part of their real sanctity, and not the whole, in 1 *Thef.* 4. 3. 2. Chastity is a Vertue, and Fornication a hainous sin; Legitimation is no Vertue, nor Bastardy any sin at all; How like these are? but any thing will serve. — You say [God saith children were holy, but not as separated to God,] when I convinced you, that Holiness is taken for nothing else in all other Scriptures, but for a separation to God.

You add four Reasons against my sense of this Text, 1 *Cor.* 7. 14. The first is answered before; The second is answered by *Mr. Marshall* and others long ago. That my sense supposeth as you say, the sanctification to be from the Faith of the Believer as the Cause, is untrue. Did I not tell you that I denied it to be the Cause, but only a condition? Your third also I have answered before, Yet do you here give up in my judgment the whole cause about this Text. You say that this proposition [The children, whereof one of the Parents is not a real true believer before God, are none of them holy as separated to God] is false, take the separation to God, what way, and to what use I will. Do you know what you have said? Why then you yield that some such children are Holy and separated in my sense; that is, that they are Holy by vertue of Gods Covenant, claim, and gift, as being separated from those without the visible Church, to stand in the Relation of Disciples, Christians, or visible Church-members; This is my sense of Holy; and if you yield this to any children, sure it will be to the Seed of Christians; and if to any, why should not those be baptized? But I suppose, you will recant these words. As for your consequent, I have shewed you before the ungroundedness of it. Your fourth Reason also is before fully answered; What you cite out of my *Append.* needs no other answer, but to wish the Reader to read the whole.

As for the four arguments, which you say I used against your Exposition, the three first are imperfectly expressed, and the fourth is none of mine. *Grotius* might well Expound ἐβαπτίσθησαν, 1 *Cor.* 10. 2. by *quasi baptizati sunt*; For it was a similitude or Type; but what is that to this Text where is no such thing? He tells you, *Usurpat istam Vocem ut eo magis ostendat umbram rerum nostrarum*: Deinde in eo quod conspicitur est aliquid simile. Methinks then you should rather conclude, that as all the *Israelites*, even Infants and all were, *quasi baptizati in umbrâ & similitudine nostri Baptismi*, so all the Church now, whereto Infants also must be annumerated, should be initiated by Baptism; Especially when the Apostle puts such an Emphasis in the word *All*; and *Testallian* there cited by *Grotius*, saith, *Qua figura manifestior in Baptismi Sacramento?* &c. That which I called an irrational fancy, was not what you here fancy me to speak of, but this; when in the Disputation I asked you, How the *Corinthians* could

be sure that their children were not bastards, when yet they doubted of the lawfulness of their marriage. You answered as if they might be sure the children begot before the Conversion of the Believer were lawfully begot. I told you that then the Apostles consequence had been vain and unsound, if he had argued from the Legitimation of their children before, only to the lawfulness of their cohabitation or marriage after, specially when the doubt was only of the state after. And the consequent [else were your children unclean] would be false, taken of those before the conversion of the Believer, and taking uncleanness in your sense; therefore I told you that Exposition did put upon *Paul* an irrational fancy.

As for those whom you cite for Expounding it of bastardy, you shew not where they do so, and I have not time to read whole Books for that. However (though for Papists I could gratifie you with some more, as *Bruno in loc. Bellarmine*, and others that put in that Exposition among many others, yet) for Protestants you know there is 20. to one against you. To your confident application, I reply, that the Christian that would not delude his conscience (as you speak) methinks should be afraid to go against the plain Institution of God, who as you did confesse did Ordain that Infants should be Members of the visible Church, when you cannot yet bring one Scripture, nor (in my judgement) one word of sense and reason, to prove the repeal of that Ordinance. You adde, that [you may now freely say, that however (my arguments) seemed somewhat at the first hearing, yet now upon exact consideration, frivolous, &c.] I answer, 1. It is rather an addition to your courage and boldness; I doubt, then to your judgement that makes you say so, 2. How can you exactly consider them, that cannot remember or repeat them? 3. If they seemed somewhat at the first hearing, did not you gress before multitudes, dissemble, when you spake very far more contemptuously of them then, then you do now? Is not this to confesse, that you did but set a good face on it, and word it out, to delude the people, and make them believe that those arguments were nothing, which now you confesse did then to your self seem somewhat? where you say [you doubt I urged them liker a Sophister then a lover of Truth] shall I tell you my very heart, if I know any thing of it? It possesseth me with an hundred fears, lest I make Truth my Idol; and I never doubt of the sincerity of my heart, but this is the main occasion; I know that the first point of true Religion is to take God for our End and chief Good; (Add but Christ the only way to God, and Faith the way to Christ, and Obedience the way in Christ, &c. *omne tulisti punctum.*) Now I know as this is the first great duty, so Idolatry or taking something for our Happiness instead of God, is the first great damning sin (as Infidelity is the second, &c.) Now as some make their honour, and some their profits, and some their fleshly delights to be their Idol and happiness, so when I search my heart, I finde my desires after the knowledge of Truth so strong, and my delight in it so great, that I am more jealous of my heart in that point, then in any one in the world; lest I should prefer such truths before the God of Truth, and lest Adams snare of desiring too much knowledge should prove mine, and lest I neglect God and my delight in him, by my over-busie search after Truth, and too much delight in it. Which I the rather disclose; to give warning to all Students to take heed of this snare, and lest when they have overturned other Idols, they should be overturned by this last Idol themselves. Certainly to some searching studious men, it is no small nor contemptible temptation. So that Sir, when you are pleased to describe me as of excellent abilities, but a Sophister, & not a lover of Truth; if I know my self, you have quite mist it; and all is clean contrary, *viz.* my abilities but mean, but my love of Truth too great, and dangerously too great. By this my corruption you have advantage to win me, if I could discern the Truth with you.

SECT. VIII.

IN your eighth Section, you assault my words, which you say have a manifest tincture of reviling and little reason. What are the reviling expressions? why, my calling Antinomians, Socinians, &c. Sects. And is that an untrue or an unfit expression? But about Independents you deal with me as you see; you say [Let reason be heard: why should men be any more called a Sect, for denying that it is of Divine appointment, that a Synod of many Churches should have power to excommunicate, then others called Presbyterians for holding it.] I answer. Let common honesty be heard too.

Why should so notorious an untruth be so insinuated by a preacher of Truth? as if I called all Independents a Sect, or any Independents for that reason, because they deny the power of Excommunication to Synods? When as I speak of none but Separatists, and of no Independents but those only that are Separatists, and as they hold the doctrine of popular Church-government. Sir, I meet with many Independents (commonly so called) that would not have the people govern by vote; therefore do I distinguish such from others, and far am I from vilifying or reproaching them, but reverence and love them as Brethren. My words of them are only these [That Independency which gives the people to govern by vote, is the same thing in another name] viz. as Separatism. Could I plainlier limit my speech to those only that give the people to govern by vote? Do I speak of any order at all? And yet do you come in with an insinuation, as if I called all Independents a Sect, or any of them, because of their denying Synodical Excommunication? yea to a Synod of many Churches? That conscience that will suffer you to deal thus, doth certainly leak or hath a flaw in it.

2. And doth this insinuation especially besem you, who have twice told me in conference, that Independents if they make a party, are Hereticks? This is not fair dealing.

And for your next Question, Why Anabaptists should be called a Sect? I answer, because they do make parties, and separate from the Church in the maintaining of an error. I would you had Cyprians little Tractate de Unitate Ecclesie written in your heart, and as it would help you to answer this Question your self, so it would recover you to be a blessing to the poor Church of Christ, too much already torn by Sects and dissention, and calling for your compassion and help, rather then your merciless widening of her rents and wounds. You again talk of my rash and hasty reckoning you among Hereticks, and I again tell you that you mistake me, I did not so. Or if you will needs face me down that I did, as better knowing my meaning then my self, then do I here recant it, and unsay it again to make you satisfaction. I confess I would have men take heed whom they call Hereticks, it being no small sin and danger to be such.

You again complain that you cannot get my arguments; Why, did you not hear them in our dispute? But to satisfie your importunity, here you have them, and much good.

good may they do you; and O that I might be so happy in them, as that you might thereby be convinced and reclaimed, if not from your error, yet at least from your dividing zeal for the propagation of it. You say, I was willing to blast your reputation. But I have more truly told you my ends. I could heartily wish you & my self that victory over our pride, which might cause us to be less tender of our reputation than we are. I have told you in my Preface the untruth of your imagination [that my opposition to you took off my neighbours from being your auditors.] And I have told you in the second part of this book, what judgements of God I mean, besides those in *New-England*. I could name you multitudes more if I thought fit. I had reference to some of their friends and mine that upon the change of their judgements have turned to most notorious wicked lives, and run on in their errors till they denied Christ & the truth of Scripture, and made them but a scorn. I had reference also to some friends of ours, that it is not fit to name to you, that on their death bed have cried out of these opinions, as that which was a great cause of their ruine. Where doth your opinion dwell alone, without other errors? you know that even those in these countries round about, teachers & private persons that are rebaptized, do few of them continue of your minde, but most turn *Arminians*, & many far worse. Is it not so with twenty for one? and is not this a visible judgement? For those in *New England*, I am resolved not to shut up my eyes against the convincing light of extraordinary providences, whether miracles or wonders. I do abhor your stories of the Earl of *Hollands* daughter, and *Dunstons*, and the rest (not like to these in *New England*) whereby you seek to darken and disgrace the wondrous works and testimonies of God. Take heed how you disparage and speak contemptuously of those works which God commandeth his people to keep in remembrance. This is somewhat worse then taking his name in vain. What judgements have befallen the undervaluers of Gods works? & how jealous hath he always been in that Point? Most that will not be convinced by wonders of Judgment, have perished by Judgment. I believe Christ to be the Son of God for his miracles; Yet would I hinder none from trying doctrine by the Scriptures, nor set up any other rule, as I have before told you. Nor do well relish your exception against that one story in the Book, entituled, Gods judgement on Sabbath breakers, as being jealous that it is from no good-will to our doctrine of the morality of the Christian Sabbath. But your arguing is against the scope of the book, though you except but against one thing for the verity; as also against Dr. *Beards* Theater, & the Fathers frequent making use of such providences, & against all other that so observe them; Take heed of *Pharaohs* sin.

What you speak whether Mrs. *Hutchinson* and Mrs. *Dyer* were Anabaptists, I answer, 1. I knew divers of their company that were. 2. And I intended that passage only against the Antinomists, against whom God plainly spake by them; and against whom I confess my zeal is far greater then against Anabaptists. I conceive Antinomianism the most dangerous plausible error that ever invaded the Church, insinuating themselves into well-meaning minds under a false pretence of advancing Christ and free Grace; and if you would have given me leave, I had spent this time against it, which I am now by you compelled to spend against Anabaptists. For any that made use of my name and words in the Pulpit, I approve not of it, as thinking my name unfit matter for a Pulpit-discourse. And where you again think I intended chiefly to make you odious, I again tell you, it was only to make your errors odious to my friends; and again I wish you less solicitous for your honour. For what you say of my doctrine of Justification, I have answered before.

SECT. IX.

TO your ninth Section, I know some interpreters expound it of Doctrine; every false teacher is not a Heretick, nor the false Prophet that Christ aims at. I think these must subvert the very foundation. I dare not say that *Pelagius* or *Arminius* were such (though I like not their doctrine.) For ought I know, they may be both with Christ. And so I say of many more whom the Fathers called Hereticks; & of every honest Anabaptist. To what else you here say, I have answered it fully before. Where you say, that [in my Logick then false doctrine & false prophets are the same] I answer, that it is but your fiction. In my Logick, a false prophet & a teacher of false doctrine are the same; To make the forme and subject, as you say, the same, may well seem false doctrine in Logick. You ask [are the whiteness and the thing white, the heat and thing hot, all one? or doth a man that knows hot water by heat, cold water by its cold, know *idem per idem*?] answer. Did I ever think to have found you at this pass in your Logick too? Can you know the *suppositum*, even the Subject & accident by that accident alone? Can you know both that it is in water, and that it is cold by the cold? or that it is cold water rather than milk or whey, when other things are cold as well as water? And can you know it is both water and hot by the heat, when other things may be hot as well as water? Doth not he go about to prove *idem per idem*, who will prove this water is cold, because it is cold? or this wall white, because it is white? Or if he will prove also that it is a wall because it is white, he will mend the matter fairly. Christ never intended to prove (or teach ois followers how to prove) that the false prophets were men, nor yet that they were prophets, but that they were false prophets. And is it not *idem per idem* to prove that they are false teachers, because they *teach falsely*? that is, they are false teachers, because they are false teachers. I leave your Logick and mine to better judgements. And if you considered but how the Apostles ever after this, when they write of Hereticks and false teachers, do still accuse them of wicked lives, you might see this in part expounded. I know there must be some fair shews which are the sheeps cloathing, but still the men are ravening wolves: And doth [a ravening wolf] signifie fierlier the error of doctrine, or the vitioufness of their nature? And so I may say of the fruit of a thorn or a thistle. But for the application, if you would not needs force my words to a sense I never intended, we should not be at such odds: For be it known to you and all men by these presents, that I take not a nicer Anabaptist for a Heretick: no nor those that hold greater errors than they, except they also divide and rent the Church. I like Mr. *Vines* his description in of a Heretick his Sermon against Heresies. Scripture and Fathers place very much of the nature of Heresie in Schism and separation: And so do the most accurate of our moderns, as *Vessius*, *Gataker*, &c. Though custome had almost prevail'd to place it only in an erroneous opinion, or obstinacy in that opinion. *Bullinger's* is this, *Hereticum quum dico, intelligo Sedarum authorem qui Ecclesiam scindit, qui falsa & erronea doctrina pertinaciter pergit unitatem Ecclesia infringitur & turbare.* Dialog. cont. *Catabapt.* page 24. When I talke of a Heretick, I mean an author of Sects who

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rendeth the Church, who pertinaciously proceedeth by false and erroneous doctrine to infringe and trouble the unity of the Church. It is not much out of the way which *Viguerius* (institut. p. 112.) saith was the definition of many then, *viz. Hæreticus est qui relicta fide & Ecclesie doctrina, alicujus temporalis commodi gratia & maxime gloria, falsas & novas opiniones gignit vel sequitur, ut vel sic maneat ab Ecclesia divijus.* Yet I know some will flatter themselves with this, that while they gather into Churches, themselves, it is no forsaking the Church; if they leave one Church, they go to, or gather another: To whom I will now say no more, but what *Tertullian* saith of the *Marcionits* (*advers. Marcion. li. 4. ca. 5.*) *Habet planè & illud Ecclesias, sed suas, tam potèros quàm adulteras; quarum si censum requiras, facilius Apostolicum invenias quàm Apostolicum; Marcione scilicet conditore vel aliquo de Marcionis examine. Facturè far us & respa; faciunt Ecclesias & Marcionita.* The walpers also make Combs, and the Marcionits also make Churches.

For my Question which you make an affirmation, you put a false sense of your own upon it, and then call me Dog for it, and say [like a right English Mastive, I fly in the face, &c.] The Question me thinks carrieth my meaning very plainly with it. It is neither *omnino dubitantis*, nor yet *determinantis*: but only speaks what a rarity it is according to my reading; and yet because I will not therefore affirm it rare (for a society of Anabaptists to end well) muchless that never such a thing was, therefore I provoke them to look over their own intelligence; As if I had said in all my reading it is a rarity; see whether it be not so in yours. If a Physician ask, How many Tympanies have you known cured, or where have you known one well cured? The Question intimates the rarity of it in the enquirers observation, but not a determination that never such a thing was, or that it is a rarity in every mans observation. I have seen neer a dozen cured within these few weeks, and yet *Pienius de flatibus* saith, he never saw a confirmed one cured, and others generally make it a rarity. And if my observation fail not, yet a question is not capable of being false: but because you say [you may boldly say, that I here play the Devils part with a witness] truly Sir, my desire or intent is not to make them seem one jot worse then they are, but only to observe the strange hand of God upon them in giving them up so usually to most wicked opinions or conversations; and against this judgement I dare not shut mine eyes, nor harden my hearr. Sure I am the good lives of the Parliaments friends, was the greatest means to encrease their party; and it was an Argument that many a thousand ventured their lives and souls upon; They thought sure God would not give up the generality of the godly, except here and there one, to be so far deceived, as to be on the wrong side in so weighty a case; and in the mean time give the generality of the most devious, to know the truth. And the Argument is probable too in the present case. But let us hear in all your reading where you can name one Society that ended well; and so prove me to play the part of a Dog or a Devil: All lies upon the proof. 1. You instance in *Cyprian*, the Heme-robaptists and the Picards, which you well know were no Anabaptists: for we take words according to their common use. Nay what a jest it is that you sometimes complain of *Cyprian* and his brethren as the first or greatest introducers of Infant-baptism, decreeing for it in a Councell; and yet now bring them in for Anabaptists? Your next instance you have more confidence in, and therefore usher it with a vaunt [that I may learn to order my pen better hereafter; I may take notice that besides the probability that *Berengarius* opposed the Baptizing of little ones; notwithstanding what Mr. *Marshall* alledgeth, it is more then probable by *Bernards* 240. *Epistle*, his 66. *serm.* on *Cant.* *Petrus Cluniacensis* his *Epistle* against *Peter de Bruis*, and *Henricus Eckbertus*

Eckbertus sermon. 7. *adv. Cath.* that there were many hundreds of yeares since, a very great number of godly Societies that did deny Infant baptism, &c.] I answer, if I learn by this your example to order my pen, it will be a fearfull ordering; viz. To joyn with slanderous papists against godly Reformers in defaming them contrary to their own confessions, yea, and the acknowledgement of the most ingenuous of their adversaries. I have told you my thoughts of this dealing before. You that dare, I say dare, again and again obtrude such a cheat upon poor ignorant people that cannot gain-say you, have a conscience so venterous for a cause so bad, as I dare not follow you, nor learn by this example to order my pen, except by taking warning by your doleful miscarriage. For *Berengarius*, as he was but one man and no society, so we must take it for a slander of him, till you bring better proof, and answer what *Mr. Marshall* and *Dr. Usher* say against it. The world may now see what a cause you put such a face upon, when. 1. You cannot bring the least proof for ought yet I hear from you, so much as of one man (much less Societies; and least of all, godly Societies) that did once oppose or deny Infant baptism from the Apostles days til about *Luthers* time: 2. And yet acknowledge that Infant baptism hath bin used in the Church since *Cyprians* time at least, if not *Tertulians* (as I have proved before:) And did no body contradict it for so many hundred year? and yet is it an innovation? you still misreport my interrogation for an affirmation. I do but provoke you and others to enquire whether they usually have not proved wicked. And I again provoke you to prove the contrary: for certainly you seem to yield up their credit as lost, when you cannot bring one word of tolerable proof to the contrary, out of all your reading. I have told you the reports of the godliest Divines then living of them, who methinks when they concur so unanimously, may be believed in History. For *Alstedius*, you know he concurs with the rest, though he acknowledge them their sheeps clothing (*vestem bone vite*) and no more; adjoining them to *Pelagians* and *Novatians*, and concluding that they are not to be received; and no doubt they, many of them, profess godliness, even those that now preach down the godhead of Christ. And *Alstedius* in the same place expounds *Mat. 7. of the fruits of an evil life.*

For *Cassander*, 1. He speaks of some appearance or profession of godliness, which none denies them; no doubt they are most professors, and godly words are in their writings; but what is that to the lives of the Societies, and to the end? 2. *Cassander* in all likelihood never saw a society of them in his life; nor perhaps one Anabaptist. For he lived at *Colonia Agrippina* among the Papists, where Anabaptists were not; and besides he was a man for long time off so exceeding weak and consumed a body, and troubled with the *Arthritis*, and also of a solitary disposition, that he lived continually as in a Cell; so that when the Emperor sent to three Princes to send him to him, he could not stir towards him (as *Grotius* ante *Cassand.* consult.) And *Calvin* saith he was *ab hominum consuetudine remotus; et ex solitudine aude dicitur contraxerat;* and that he was *lamia, vel larva, e suo antro, ubi hactenus bene latuit, non extrahendus;* quod *Colonia* tot annos in *sterquilinio suo* ad hunc usq; diem (*inquit*) jacuit, &c. *Respons.* ad *Baldv.* in *Traet. Theolog.* page 508. And how was *Cassander* like then to know the Societies of Anabaptists? 3. And *Cassander* could not see the ending of any Society of them, seeing they were then but new sprung up in his age; those being the first, for ought I yet hear, that the world ever knew. 4. And besides he was a man that bent all his studies to reconciliation, and therefore spoke the best of all parties, that he might displease none. 5. Yet being a Papist, he went about by excusing the Anabaptists to lay the blame on the Doctrine of *Luther*, and by matching other Sects with them, to levell the Protestants: as you may see in his consult. *Artic. 8. de*

sacr. Longissime hic Protestantes ab universali Ecclesie intellectu, immò verò à communi sensu recesserunt, &c. Quapropter hic error omninò repellendus est, ut qui primus Anabaptistarum errori occasionem dederit: cum enim Lutherus assereret satius esse non baptizare infantes, si verum sit eos credere, atq; inde concluderet ritè baptizari parvulos, idèd vere illos credere: illi contra hunc in modum ratiocinati sunt, Atqui manifestum est eos non credere, non sunt igitur baptizandi.

We see then what Mr. T's witnesses are, both for the Antiquity and Piety of these men. I have sure brought better proof of the Antiquity of Pædo-baptisme, and yet more could do. Origen both in lib. 5. in epist. ad Rom. and on Levit. is cited already by Mr. Marshall. Laſtantius in lib. 4. Institui. (as Bullinger cites him) inquit, baptismum loco circumcissionis venisse, quo congregarentur ad fidem & Ecclesiam omnes gentes And I finde him saying, lib. 4. c. 15. ut quemadmodum Judæos suscepta circumcissione, sic etiam gentes baptismo, id est, purifici roris profusione salvaret. And he seems to refer to Infant-baptism, when he saith, Quod tum fit cum homo cœlesti lavacro purificatus, exponit infantiam, cum omni labe, &c. Instit. lib. 7. c. 5. Hierome proveth Infant-baptism at large ad Let. & advers. Pelagianos. So doth Austin contra Donatistas, & ad Marcellin. & Petilian. Episcop. Affi. Epist. 90. inter eas que sunt in operibus Augustini. Quicunq; negat parvulos per Baptismum Christi à perditione liberari & salutem percipere æternam, anathema sit. Fulgentius de fide ad Petrum: Firmissime tene & nullatenus dyabites, parvulis, qui nec propria voluntate credere, nec penitentiam pro peccato, quod originaliter trahunt, agere possunt, sacramentum fidei quod est sanctum baptismum, quamdiu rationis ætatem capax esse non potest, sufficere ad salutem. Pontius Paulinus (inquit Rhenanus in lib. Tertull. de Corona militis) baptismum sic describit (as you may finde in his Poems in Gryneji Orthodoxographia.)

*Inde parens sacro ducit de fonte sacerdos
Infantes niveos corpore, corde, habitu, &c.*

And it is evident that they baptized Infants even in antientest Churches, in that they both judged them ordinarily saved, and so to be visibly of the Church: and called Baptism initiation; and affixed it to all Church-members. For Tertullian maketh it an argument to prove we are of one Church, because we had *eadem lavacri sacramenta; de virg. veland.* page 221. cap. 2. edit. *Pamel.* which excludes those that had not that Sacrament. But the ordinary salvation of Infants they ordinarily asser (it were endless to cite them.) And of those without the Church, they had very hard thoughts; Therefore Tertull. in *carmine de judicio domini*, brings them in among the other miserable ones at Judgement, saying,

*De fundiq; senes animis viventibus astant.
Infantumq; gemens resonant vagitibus orbis, &c.*

That is, saith *Pamelius*, not as then in an Infant age, but those that were Infants on earth. And if *Laſtantius* call them *teneras atq; innocentes animas, que maxime est ætas parentibus dulcior, &c.* Institui. lib. 1. cap. 21. Sure then he thought not that they were to be excluded the visible Church, or that it was an age that Christ would hate or reject. And if *Justin Martyr* say that the Christian Religion suffereth not men to expose their Infants, (*nostra vero doctrina non sinit quenquam esse molestum aut injurium, ac ne Infantes quidem fas putat exponere.* Apolog. 2. Page 191. edit *Gelen.*) then sure they thought it *nefas* to exclude them out of the visible Church of Christ, For the Antientest

entest and purest Fathers were far from Mr. T's judgement [that it is a mercy to Infants to be out of the visible Church] They rather judged all without to be without salvation. For all Christians and onely Christians are visible members of the Church (*visibilia est non visa*) and only Christians (say they) are saved (except *Clemens Alexand.* and some few that say Pagans are saved.) Yet further let us hear some more of the Antients. *Concilium Melvitanum (ut vulgo) vel potius Carthaginense (ut vere) Anathema dixit negantibus infantes Baptizari in remissione originali peccati; & subjungit ista caõone 2. Quoniam non aliter intelligendum est quod ait Apostolus, Per unum hominem peccatum intravit in mundum, & per peccatum Mors, &c. nisi quemadmodum Ecclesia Catholica ubiq; diffusa semper intellexit; Propter hanc enim regulam fidei & Parvuli qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideo in peccatorum remissionem veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt.*

Calestius the Pelagian was forced also to confess this (which he might better have denied then Mr. T. now can do, if there had been any ground for a denial) viz. *Infantes Baptizari in remissionem peccatorum Secundum regulam Universalis Ecclesie; & Secundum Evangelii sententiam: ut Augustin. scribit li. 2, contra Pelag. & Calest. qui est de peccato origin. cap 5. Porro August. operis imperfecti Cont. Juli. li. 1. cap. 48. ait: si Deum colis in quo speravit & sperat ecclesia primitivorum, quæ conscripta est in calis; cur non credis Baptizandos parvulos, erui de potestate tenebrarum? &c. Et idem August. serm. 10. de verbis Apost. Accomodat illis ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut confiteantur, quoniam quod ægri sunt alio peccante prægravantur; sic cum in sani sunt, alio pro eis consistente salvantur. Nemo ergo vobis susurret doctrinas alienas. Hoc Ecclesia semper habuit, sen. per tenuit. Hoc à majorum fide accepit; hoc usq; in finem perseveranter custodit. Quoniam non opus est sanis medicus, sed ægotantibus. Quid necessarium ergo habet Infans Christum, si non ægetat? si sanus est, quare per eos quæ eum diligant medicum querit? si quando portantur Infantes, dicuntur omnino nullum propaginis habere peccatum, & veniunt ad Christum; cur non eis dicitur in Ecclesia qui eos apportant, Auferte hinc innocentes istos? non est opus sanis medicus; sed male habentibus: non venit Christus vincare justos, sed peccatores. Nunquam dictum est, sed nec aliquando dicitur.*

And that *Origen* (who elsewhere affirms that the Church received Infant-baptism from the Apostles) did acknowledge it as unquestioned then, appears in that being a leader and Patron of the *Pelagian* error (afterward so called) he gives this reason of their Baptism, that it was to wash away those sins which the soul was guilty of while it was in some other body (according to *Pythagoras*'s fancie) before it came into that, as *Hierome* affirms of him in *Dialog. advers. Pelag. li. 3. conclusione. Reticius Episcopus Augustodunensis qui Constantini M. tempore vixit, ait; Hanc igitur esse principalem in Ecclesia indulgentiam. neminem præterit, (loquitur de baptismo) in qua antiqui criminis omne pondus exponimus, &c. Citatur ab August. li. cont. Julian. cap. 2. & lib. 1. ultimi operis cont. Julian. cap. 53. pag 62, 63. The same *Augustin* saith, (lib. 4. ad Bonifac. cont. 2. Pelagii epist. cap. 8.) Absit ut aliquando fides Catholica dubitaverit virum nascentes trahentem originale peccatum quod Renascendo deluerent. So that in his judgement the Church never doubted of Infant baptism any more then of Original sin; & in lib. 3. de pecc. mer. & remiss. cap. 6 & 7. He mentioneth it as the Hereticks novelty, that Infants were not to be baptized for Remission of sin, but that they might be sanctified in Christ: but their Baptisme it self they durst not deny.*

Hierome lib. 3. cont. Pelag. saith, Qui parvulus est. parentis in baptismo vinculo solvitur. Ac ne me putes hæretico sensu hoc intelligere, beatus Martyr Cyrianus, &c. And so he re-

hearſeleſſe Cyprians words, which are theſe, as you may finde them, *lib. 3. ep. 8. ad Fidm.* Si à Baptiſmo atq; à gratia nemo prohibetur: quanto magis prohiberi non debet Infans, qui recens natus nihil peccavit, niſi quod ſecundum Adam Carnaliter natus, Contagium mortis antiquæ prima nativitate contraxit? qui ad remiſſam peccatorum accipiendam hoc iſſo facilius accedit, quod illi remittuntur, non propria, ſed aliena peccata; which testimony of Cyprian (with thoſe before cited out of Origen, Tertullian, Irenæus, Juſtin.) I value more than many latter, yet I add the latter, becauſe Auſtin was liker to know the truth of the Primitive Churches practice then Mr. T. And Auſtin ſaith, T. 10. de verb. Apoft. Sermon. 14. Baptizandos eſſe parvulos nemo dubitat, quando nec hinc illi dubitant qui ex parte aliqua contradunt. And in divers places he tells us that the Pelagians themſelves durſt not deny it, in conc. Julian. li. 3. c. 3. Quasi quisquam noſtrum vos dixerit negare parvulos Baptizari oportere? Non eos dicitis non debere baptizari, ſed pro magnitudine ſapientie veſtræ res mirabiles dicitis. &c. Sic li. 17. de pec. orig. Nam neque parvulis negant baptiſmi ſacramentum, neque abſque redemptione Chriſti aliquibus regna cœlorum promittunt. Et Epist. 89. ad Hilar. Coactus eſt confiteri propter baptizandos parvulos, &c. And he cites Pelagius own words, thus (de pec. orig. c. 21. Et li. de gratia Chriſti c. 32.) Baptiſma unum tenemus, quod iſdem ſacramenti veriſ in infantibus, quibus etiam in majoribus, dicimus eſſe celebrandum. Et l. de pec. orig. c. 19. Quis ille tam impius eſt (inquit ipſe Pelagius) qui cujuſlibet ætatis parvulo interdicit communem humani generis redemptionem? And Auſtin ſaith, Epist. 13. ad Voluſ. 3. Conſuetudo marrit Eccleſiæ in baptizandis parvulis nequaquam ſperrenda eſt, neque omnino ſuperflua deputanda, nec omnino credenda niſi Apoſtolica eſſet traditio: All that I have cited out of Auſtin, with abundance more, you may finde in Voſſius his Pelagian Hiſtory, and his Theſes de Padobapt.

Yea it ſeems the Heathens by the light of nature diſcerned both Infants corruption, and Gods re-accepting them. Of the former ſee Du Pleſſis verity of Chriſtian Rel. c. 17. Of the latter, *Lilius Giralduſ Syntagm. 17. de diis gentium*, ſhews out of Plato, Perſius, Plautus, &c. that the Gentiles had Rites for the expiation of Infants. And that Baptiſm ſucceeded Circumciſion, and the Jews Baptiſm prefigured our ſpiritual washing, and ſo our baptiſm; ſee *Maſariuſ in homil. 32. and Hom. 47.* And the moſt ancient of the Fathers inſiſt much on the purity, innocency, meekneſs, &c. of Infants, as being ſuch to whom all that will be ſaved muſt become like: and therefore they ſure judged them not to be all caſt or kept out of the viſible Church; ſee *Dorotheuſ in Græci Orthodographia*, pag. 214. And *Clemens Alexandrin. Paſagog. lib. i. cap. 5. and 6.*

He that would have more testimonies yet of the Fathers Judgement for Infant-baptiſm, eſpecially Auſtins, may read enough in *Piſcatoriuſ*, and *Criſpiuſ Bibliotheca à Patribus. p. 115. 116. 117. 118. 119. 120. &c.* And of the Council of Carthages testimony ſee more in *Bibliotheca Patrum* (by de la Bigne) *To. 1. p. 87* And in the *third Bibliotheca. viz. Sæci Generiſ Biblioth. Sancta*, you may finde (*lib. 9. pag. 514.*) that when Julian brought Chriſtoſtomes testimony againſt Infants original ſin, Auſtin tells him, that Chriſtoſtome maintains the Baptiſm of Infants for the remiſſion of ſinne, or elſe he ſhould go againſt Innocentiuſ, Cyprian, Baſil, Greg. Nazianzen, Ambroſe; but he goes with them in this.

See more of this alſo in *Schluffeburgiuſ* his Epistle before his *lib. 12.* againſt Anabaptiſt, and the whole Book: As alſo *Wigandus de Anabaptiſmo, Chytra. 45. &c.*

Now do but compare all theſe Testimonies with thoſe which Mr. T. brings for the antiquity of Anabaptiſm. Bernard was a Popiſh Abbot of latter times (though a pious

pious man ;) and I have shewed the falseness of his report, and the ground of his mistake. The like may be said of the rest. How fierce and slanderous, and foul-mouth'd a Papist *Pet. Cluniacensis* was, is apparent, not only in the Book cited by *Mr. T.* but also in his *Nucleus de sacrificio Missæ*, especially the Chapters for Transubstantiation, in *Auctuario Bibliothec. Patrum Vol. 1. p. 1100. &c.*

And for his new witnesses *Eckbertus Schonaugiensis* (vel *Coloniensis* ;) 1. It being the *Albigensis* whom he terms *Cathari* or *Puritani*; I have proved before his report to be false. 2. He was a Popish Fryer, and lived but *Anno 1160 sub Friderico Imperatore*. 1. as it is said in his life, and as I finde in the *Epitome Bibliotheca Gesneri per Frisum*, p. 210. 3. He tells us that Infant-baptism hath continued from the Apostles time till his time (*Auctuario Bibl. Patr. p. 855.*) and why will not *Mr. T.* believe him in this as well as in the other ? 4. The same writing of his which his adversaries denyed Infant-baptism, doth also say of them as followeth : 1. That they famously taught, that all are damned that die before the years of discretion : (*At si ista est, ut predicat impietas vestra, viz. Quod omnes quæ ante annos discretionis moriuntur, condemnantur, &c. ibid. p. 853.*) 2. That marriage was sinfull, and continuance in it damnable, (*Neminem posse salvari qui cum conjuge sua permaneat usq; ad finem : O Demones ! unde vobis ista doctrina ?* page 841.) 3. That they taught it was unlawfull to eat flesh ; whereupon he calls them Devils again. 4. And that all created flesh is from the Devil, (page 851.) 5. That they deny baptizing by water, and would have men baptized only by fire. 6. That they denyed the humanity of Christ. 7. That some of them held the souls of men to be nothing but the apostate spirits that fell from God at the first, sent into bodies. This is the Character that he gives of his adversaries. Now either *Mr. T's* Fryer *Eckbertus* speaks true or false. If true, then all the rest of these crimes may be as true, the credit of the accusation resting on the same witness ; And then it is a fair credit that *Mr. T.* hath got to his cause, that a few Hereticks and Devils about 1160. years after Christ, did take it up ! But if the accusation be false (as I have proved that it is) then indeed it is a testimony fit for *Mr. T's* cause ; and no wonder if it cause him insultingly to tel me, that he produced it to teach me to order my pen.

And his former witness (which he had from *Vossius*) *Walafridus* might well be called *Strabo* in this ; For 1. when he denieth Infant-baptism to have been in former times, he fetcheth his proof from *Austins* practice, (mistaking his age ten years) when *Mr. T.* knows that it was in use divers hundred years before *Austins* time. And 2. he forgeth a wrong cause of *Austins* delay of Baptism. And 3. yet he witnesseth that Infants are to be Baptised ; and brings for it, *Africana concilia & aliorum patrum documenta quamplurima*. 4. In a word, either he denyes that Infants were Baptized before *Cyprian's* time, or since that. If since, then *Mr. T.* knows that it is false. If before, then *Cyprian* with the Council of *Carthage*, and *Origen*, *Irenæus*, &c. were liker far to know the Truth of fact, then *Strabo* that lived so many hundred years after them, speaking contrary to all antiquity. And yet if *Mr. T.* had lookt page 691. of that *Auctuar*, he might have found his own witness, saying, That *Concilio Gerundenſi unius diei Infans, si in discrimine sit, baptizari debet: &* page 691. that *Lawrence* was not baptized by dipping, but *aquam de super fundendo*. And thus you see *Mr. T's* strength from antiquity. And, as I said, the Fathers generally affirm Infants to be saved ; and they generally (except as before) tie salvation to the visible Church ; and therefore must needs take Infants for Church-members. Concerning this latter, hear for one, what *Cyprian* saith, *Lib. de unitate Ecclesie Edit Jer. Stephan.* page 14, 15. *avelle radium solis a corpore, divisionem lucis unitas non capit ; ab arbore frange ramum, fractus germinat*

germinare non poterit; à fonte præcide rivum, præcisus arefcet. Sic & Ecclefia Domini luce perfufa, &c. Illius fœtu nascimur, illius lacte nutrimur, fpiritu ejus animamur.

Hæc nos Deo fervat; hæc filios regno quos generavit assignat. Quisquis ab Ecclefia segregatus adulter à jungitur, à promiffis Ecclefie separatur. Nec perveniet ad Chrifti præmia, qui relinquit Ecclefiam Chrifti. Alienus eft; prophanus eft, hoftis eft, Habere jam non potefit Deum patrem, qui Ecclefiam non habet matrem. Si potuit evadere quifquam qui extra arcam Noe fuit, & qui extra Ecclefiam foris fuerit, evadit. Et page 30. Effe Martyr non potefit, qui in Ecclefia non eft; à regno pervenire non poterit, qui eam que regnatura eft, derelinquit. If any doubt whether Cyprian fpeak this of the vifible univerfal Church, the whole Book will evince it; (he fpeaks not of the Church of Rome, as the Papiſts would have all underſtand the word Church.)

But I forget my intended brevity I am fully ſatisfied that Mr. T. cannot ſhew me any Society (I think nor one man) that ever open their mouths againſt Baptiſm of Infants till about 200. years ago or thereabout. Which confirms me much that it is from the Apoſtles times, or elſe ſome one would have been found as an Oppoſer of it; Even as I profeſs ſeriously, that it much ſatiſfieth my conſcience, that Chriſt and his Apoſtles did never ſhut the Infants of believing Jews (and conſequently not of believing Gentiles) from being Members of his viſible Church, in that I never finde in all the New-Teſtament one word of exception, arguing, murmuring, or diſſatisfaction againſt it, when as it cannot poſſibly be conceived but thoſe Jews who kept ſuch a ſtir before they would let go Circumciſion the ſign of Church membership, when yet they had Baptiſm, another ſign, would undoubtedly have been much more ſcandaliz'd at the unchurching of all their children, and would much hardlier have let go that privilege of their Church membership, or at leaſt have raiſed ſome ſcruple about it, which might have occaſioned one word of ſatisfaction from ſome one of the Apoſtles; Eſpecially, when Paul calls them Holy, and Chriſt ſaith, Suffer them to come to me, and forbid them not; for of ſuch is the Kingdom of God. I know not how Mr. T. and ſuch others think on theſe things; but for my part, they ſtick ſo cloſe to my Conſcience, that I dare not ſay Chriſt would have no Infants received into his viſible Church among the number of Chriſtians, when I finde he once placed them in the Church; & neither Mr. T. nor any man breathing can ſhew me one word of Scripture where ever Chriſt did put them out again; and yet theſe men pretend to ſtand to the determination of Scripture. I would this one thing were impartially conſidered. I conclude this in the words of Pet. Martyr (*Theſ. Argent. ex. 16 & 17. Gen. Theſ. 3. page (mibi) 1008. loc. com.*) *Chriſtianorum Infantes quando nafcuntur, non minus ad Deum pertinent quam Judæorum filij antiquitus pertinerunt; ideo ita baptiſmo tingendi, ut illi circumcidebantur.*

Well, Mr. T. for all his anger, cannot yet name me one Society of them (out of any good Author,) that proved not wicked. He next therefore is ſain to come to thoſe in London; of whom the Hiſtories of this age will ſpeak more freely to Poſterity, then is convenient for me now to ſpeak to Mr. T. I tremble and grieve inſtead of ſpeaking; Alas, to look upon the face of England after all my prayers, labors hazards, tears, hopes; Ah poor England! Oh that my head were a fountain of tears for thy ſake! I think my approaching death will be leſs grievous, to think that I muſt go from this Land of ſin and miſery! Do I need to tell England how Anabaptiſts have proved? Surely to this Age it is in vain, whatever it may to the Ages to come, they did not ſee and feel what we do, and far more yet expect to do. Yet doth Mr. T. talk of their danger, and ſaith, [were it not for the mighty over-awing power of God, and the Magiſtrates Juſtice, they would fall on us to deſtroy us.] To which I anſwer; 1. I never heard of any ſuch danger you were in; what have you

ever suffered, & from whom? Are you not more afraid then hurt? and afraid where no fear is? When your Antagonists are one after another apace turned out of house & home, and separated from their dear people, for Non-conformity, are you yet afraid of them? What, afraid of a profligate Friend, mistaken for an Enemy? & of thoe that never hurt you when you were in their power? 2. But suppose you were in danger from the rude Vulgar; so have I been, at least, as much as ever you were: But do we encourage them to it? or would wee infringe your Liberty? I hope you doe not think that every man that disputeth against you, would knock you i'th' head. When I was in the Army; those that spoke against the Magistrates power to restrain sins against the first Table, did yer freely acknowledge the lawfulness of speaking, preaching, and disputing against them. But those are past; as wee grow older, we grow wiser.

And for what you say of the Anabaptists Orthodox Confessions, I answer, 1. The same men that subscribe them, have many of them written other kind of Doctrine elsewhere. 2. We are now enquiring whether their Lives be Orthodox (as one speaks;) and for their Profession, I say to my friends, as Cyprian de unit. Eccles. pag. 42. 43. *confessio in exoratum gloria est, non meritum jam coronæ, nec perficit laudem, sed inicit dignitatem: cumque scriptum sit, Qui perseveraverit usque in finem, hic salvus erit; quicquid ante finem fuerit, gradus est quo ad fastigium salutis ascenditur, non terminus quo jam culminis summa teneatur.* — Nemo per confessoris exemplum pereat; neque Injustitiam, neque insolentiam, neque perfidiam de confessoris moribus disecat. Confessor est; sit humilis & quietus; sit in actu suo cum disciplina modestus, ut qui Christi confessor est; sit Christum quem confitetur imitetur. Nam cum dicat, qui se extollit humiliabitur, & qui humiliat se exaltabitur; & ipse à Patre exaltatus sit, quia se in terris sermo & virtus & potentia Dei patris humiliavit, quomodo potest extollentiam diligere, &c. Confessor est Christi; sed si non postea per ipsum blasphemetur majestas & dignitas Christi. Lingua Christi confessa non sit maledica, non turbulenta, non conviciis et libidus perstrepens auditur; non contra fratres & Dei sacerdotes, post verba laudis, serpentis venena jaculetur. Ceterum si culpabilis & detestabilis postmodum fuerit, si Confessionem suam mala Conversatione prodegerit, si vitam suam turpi seditate maculetur; si Ecclesiam denique, Vbi Confessor factus est, derelinquens, & unitatis concordiam scindens, fidem primam perfidia posteriori mutaverit, blandiri sibi per confessionem non potest, quasi sit electus ad gloria præmium, quando ex hoc ipso magis creverint merita peccatorum. It is well worth the Englishing, but I have not time. And certainly ne-thinks many in England should see their faces in this glass.

— Looke a little further yet what some of the vices then were, pag. 50 *In nobis vero sic unanimitas diminuta est, ut & largitas operationis infracta est. Domos tunc & fundos verundabant, & thesauros silii in cælo reponentes, distribuenda in usus indigentium pietia Apisolis offerebant. At nunc de patrimonio nec Decimas damus & cum vendere iubeat Dominus emimus potius & augemus.* He doth not say, *Vendimus quæ Dominus sunt.* & p. 23. *Hi sunt qui se uliro apud remercarios convenas sine divina dispositione præficiunt, qui se propositos sine ulla Ordinationis lege constituunt, qui nemine Episcopatum dante, Episcopi sibi nomen assumunt, sedentes in pestilentia cathedra, pestes & lues fidei. serpentis ore fallentes, et corrumpenda veritatis artifices, venena lethalia linguis pestiferis evomentes; quorum sermo ut cancer serpit, &c.* And Intreat the Godly to obey what he further writes, pag. 45. 46. *Stat confessorum; pars major et melior in fidei suæ revere, et in legis ac disciplina dominica veritate Nec ab Ecclesia pace discedunt, qui se in Ecclesia gratiam consecutos de Dei dignatione meminervnt;* &c. Opto equidem dilectissimi fratres; & consulo pariter et suadeo, ut si fieri potest nemo ex fratribus pereat, et consentientis populi corpus unum gremio suo

gardens mater includat. Si tamen quosdam schismatum duces & dissentionis Autores, in caeca & obstinata dementia permanentes, non potuerit ad salutis viam consilium salubre revocare; ceteri tamen vel simplicitate capti, vel errore induciti, vel aliqua fallentis astutiae calliditate decepti, à fallacia vos laqueis solvite, vagantes gressus ab erroribus liberate, iter rectum viae caelestis agnoscite. — Deus unus est, & Christus unus, & una Ecclesia ejus, & fides una, et plebs insolidam corporis unitatem concordia glutino copulata; scindi unitas non potest, nec corpus unum dissidio compaginis separari, divulsis laceratione visceribus in frustra discerpi.

If any shall now dare to make an ill use of these mens vices, and shall hereupon be scandalized, and grow into a dislike of Religion it self, because of their miscarriages, I would have such consider, that they thereby give the Devil the very thing he desires. This is that he aims at, and would have; to have men turn from godliness because of scandals. Remember what Christ saith, Woe to the world because of offences, (because offences usually hinder them from believing, by making them distaste the truth and ways of Christ; and wo be to him by whom offence cometh: And blessed is he that is not offended in me. If you will read but Mr. Tombes his Treatise of Scandals, perhaps you may receive a Preservative from his own hand against the danger of his doctrine. Were it not too tedious, I would transcribe some of those Answers which Clemens Alexandrinus (*Stromatum* lib. 7. near the end) gives to their Objections, who then cast in the Christians teeth the diversity of Opinions among them, and thereupon were kept from embracing the Truth. He tells them, that even among the Jews, and the Greek Philosophers of greatest esteem, there were many Sects and yet none of them refused to be Jews or Philosophers for that. Also that Christ foretold that Heresies should be mixt with Truth, as Tares are sowed with the Corn; and therefore being foretold, it must needs come to pass. If therefore any shall not keep their agreed Covenants, and shall transgress the Confession that is among us, shall wee also abstain from the truth for his sake that stood not to his profession? But as an honest man must be no Lyer, nor fail of any thing which he hath promised, although som others do leap over or break their agreed Covenants, and especially that profession which is of the greatest things; wee keep it, and they leap over it or transgress it. Those are to be believed & regarded that firmly adhere to the Truth. And we may tel them for our defence, that

1. Physicians do all cure, though of divers opinions agreeable to their Sects: And shall any patient that needeth help, refuse a Physitian, because of the Heresies in Physick?
2. Neither should he that is sick in soul, pretend Heresies against his health & conversion to God. Certainly, Heresies are for (to manifest) the Approved, that is, those that come to the Lords doctrine with discerning, discovering counterfeit coyn by the false impression; or those that are already approved in the Faith, both for doctrine and Life. There is need therefore of to much the greater care & providence to examine how we must live exactly and perfectly, & which is true Piety & the true Worship of God. For it is evident, that by occasion of the difficulty of Truth, arose Questions; from whence those that are sick of overmuch selfelove, and are ambitious, and vain glorious are the Sect of them who have not learned, or rightly received (the Truth) but onely taken to themselves a persuasion of knowledge. We must therefore with the greater study and care search after that which is the Truth indeed: And a sweet discovery and remembrance will be the consequent of Labour. Because of Heresies, therefore we must endure this Labour, and not wholly give over all. If there be set before you some fruit that is true and ripe, and other made of wax, as if it were true; you must not for the likeness abstain from both. So if there be one high roade, & other by ways that lead to precipices or gulfs, you wil not therefore forbear all, but keep

keep the beaten roade which is free from danger. So when some say one thing, and some another, about Truth, you must not therefore give it over, but the most exact and accurate knowledge is the more exactly and diligently to be enquired after. So far *Clemens Alexandrinus*, where you may see much more, which I cannot stand to rehearse.

If on the other side, any man of knowledge think I say too much either against the Opinions or persons, I refer them to *Schlusfelburgius* Epistle to this first Book, where their Objections are fully answered.

And for *Mr. T.* if he will needs find out more Companions in his error, *Sadeel* will direct him to some, (*Advers. Monachos Burdegatenses*, p. 91. 92.) who tels the Papists that they have little reason to joyn the Protestants with the Anabaptists, seeing it is our Divines and not they that have confuted them; and that the Monks shew themselves Anabaptists in baptizing many that were before baptized in our Churches. So much for the Novelty and Schism of the Anabaptists.

One word more against justifying the wicked. If yet *Mr. T.* will appeal from History to the English Anabaptists for the credit of his party, (not to speake any more of the Blaspheming Religion) let him but cast his eye upon the Leveliers. We know the Masters of the design to be Anabaptists of the highest form. What the four men that lay in the Tower were, is no secret; and what the Leaders of them in the Field were, I partly know: Their slain General *Tompson* was one of our Corporals; and all the professing part of the Souldiery of my acquaintance were of the same way: And I believe *Mr. T.* knows what Corner *Mr. Den* was. And was not the business of *Munster* inferior to their Design? How fair a way were they in to have drawn to their party most of the Army, and so to have overthrown both Parliament, General, Commonwealth, Religion, and all that was worth the having? They thought themselves, that a few dayes (if not houres) more liberty would have done the deed: And then the whole world might quickly have seen in the face of England what Anabaptists are. *S. Georges Hill*, and their printed Pamphlets shew whether they were for Community or not. Is there any Kingdom on earth in that fearful plight as this would have been brought to, if they had had their way? And because *Mr. T.* cannot bear plain English, let him hear *Sphinx* (*Heisp.*) and let him be *Oedipus*; and if no body else be guilty, let him suppose we speake onely of the Leveliers. It was an old Rhyme, *Omnibus rebus jam peractis, Nulla fides est in pacis: Mel in ore, verba Latiss. Fel in corde, Fraus in factis*,

You have read, it may be, the Story in *Melancton*, *Dialect. lib. 4.* which produced the saying, *Alter respondit equum, sed alter habet equum*. He is not alway the best man, that is on horse-back. They are ill principles that lead men *Sacerrima perpetrando facinora*, to get themselves nomen Plaustrale, a great name, as big as their brothers in *Plaut. Curcul. Therapentigenoplatagidorus*, (as one reads it) Or, as a Divine gave the Papists, *Bombardoeladiofnabasta-flaminilequentes*. In this I have not the least reflection upon any Righteous Defenders of their Countrey, or Nursing Fathers of the Church: muchless do I distaste the Works of God, or repine at his proceedings, or desire to obscure the glory of any of his Providences; having oft beheld them with admiration, God is known by the judgements which he executeth, *Psal. 9. 16.* And I would have none shut their eyes when his hand is lift up. And I have learned to distinguish between Event and Duty; the Decretive and Legislative will of God; and will love the Jewes malice never the better, because of the Redemption of the world by Christs death, *Hos. 1. 4. 2 King. 10. 15. 16.* I like not those men that *Hesiod* calls *χθυγοδιννας*, that for *Justitia*, transposita *littera*, put *Vistitia*; and say ut *Lupus Esopicus*

contra oviculam, *Ex quidem Justitia causa me superas, ego verò te vinco robore dentium,*
According to the old Problem,

Dic mihi, quid, quæso, toto jam regnat in orbe?
Dic tribus hoc verbis, interulis; i. tribus

Resp.

Non verbis tribus, ast una respondeo vice

IUS, vel transpositis, VIS male litterales
JVS & VIS apices parvo d se imine distant :
JVS nunc mundus habet, VIM quia semper habet.

Plutarch in Camill tells us of Brennus his Answer to the Romans, that asked him *Quæram ratione Clusium obsidione premere? Respondit, Jure naturali, quo is qui minus fortis est potentiori cedere jubetur. Hoc est, non aqua Lance, sed seua Lancea Jultrium exhibere. Sic Vinbrici armati de controversiis contenderunt, & Justiore eos causam habere crediderunt qui adversarios suos interemissent, inquit Heidfield. Ut canit Ennius lib. 2. Annal. Pellitur è medio sapientia, vi geritur res. Chrysostomus complain is, Veritas terram reliquit Calumniatores vendunt mendacium decipiendo se invicem, juramenta confumunt, non aliter quam jurando solum Dei memores. Plutarch in Dione tells us, that Plato laughed at the timorous Tyrant Dionysius, cum vidisset ipsum aliquando multis circumseptum custodibus. Quid tantum malum (inquit) fecisti, ut à tam multis satellitibus necesse habeas custodiri? It was Luthers saying, *Sleid. lib. 10.* Cum audisset Anabaptistas regnum moliri, rapere arma munire urbes, jactare victoriam antequam debellassent, Crasum illam esse ac rudem demonem respondit, qui non diu sit hominibus impositurus: But he char pretended holiness was a more ingenious Devil. Many Anabaptists now pretend to a gift of Prophesie. So Erasmus saith our Henry the Seventh had, who calling an Astrologer before him, asketh him, art thou an Astrologer? the other answers Yea; And (saith the King) canst thou tell where thou shalt be at Easter next? He answered No. Why then I can tell thee (saith the King,) Thou shalt lie in such a Prison; whither he preterly sent him, and made good the Prophesie. But yet I would not have you expect to see these Prophesies fulfilled on every man that seems in danger. What will you say men are brought into danger only to try their honesty, and then to countenance the honest and faithfull, and discountenance the rest? when it is known who it is, *Qui legis, Regisve metu peccare recusat;* and men can distinguish betwixt him that sweareth and him that feareth an Oath — Who knows but Constantines design is driving on? Eusebius tells us, lib. 1. c. 11. devit. const. That he made an Act, that all that professed the Christian Religion, should give up all their Honours and Offices, and lay down Arms. whereupon those that were sincere in the Christian faith, despising Dignities and Honours gave up all; on the other side, those that were but Christians in name, denied Christ, lest they should lose their places. Which when Constantine saw, and had made his discovery, he presently put the Resolved Christians into their Honours and Offices again, and expelled from about him all the rest, saying, *If they were not faithfull to God, even to Christ whom they served neither will they be faithfull to me, nor will be truly in defending me and my Government.**

(It is an ill Opinion that is a cup of forgetfulness, as soon as it is drunk; the man is drunk with it; and forgets his former friends, kindred, profession, promises, selfe, if not God. *Non habitus, non ipse calor non gressus ennis; Non species eadem que sui,*

fruit ante manet. But alas, complaints are fruitless; we feel, we fear, but God onely can remedy.

Non eadem ratio est sentire ac tollere morbos.

Sensus inest cunctis : tollitur arte malum. Ovid. l. 3. de Pont.

Only I adde *Prov. 20. 25.* It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

Yet for all this I doubt not but many a godly man is an Anabaptist; & that it may be said of some of them as it was of *Schwenckfeldius. Caput regulatum illi defuisse, Cor bonum non defuisse. (eo enim eiugio honestatus est, inquit Spanhem. Diatrib. de Anabapt. sect. 24.)* They want Regulated heads, rather then honest well meaning hearts. Whom I can truly say, I heartily love, and can live peaceably with them (and have done) if they will but consent to a peaceable life; So far am I from ever desiring them any hurt. But little know they whither that way leads, nor where it will leave them except they returne; Or if many particulars escape, yet what wrack it useth to make in societies? I conclude with the words of *Lactantius*, speaking of Satans way of tempting, *Quos autem pios viderit, vanis implicat religionibus, ut impios faciat. Instit. lib. 1. cap. 4.* The Devils way to make godly men ungodly, is to inlinate them in vain Religions.

SECT. X.

I Am glad I am come to the last Section; for this altercation is a weary work. I said [They have confident expressions to shake poor ignorant souls, whom God will have discovered in the day of tryal] And I say it again, because I would have it remembered I think on *Tertullians* words *de Praescript.* (cited also by *Dr. Hunfrey, Jesuitis. p. 642.*) *Hereses apud eos valent, qui in fide non valent;* where faith is weak, heresies (& so errors) prevail & scare strong. The solid men that *Mr. Thatch* perverted I never knew, nor could hear of. The greatness, power, and valour of the Captive is a glory to the Conqueror; commend him when you have overcome him, though you despise him before; that's the way in war to animate the common souldiers that are led all by same & the policie of their Guides. Whether Christ and his Apostles were against Baptism, we have enquired already. You adde, [That you cannot tell how to construe it any other then a judgement of God on men that hold so earnestly against Papists, Prelats, & Presbyterians too; that in Gods worship, humane inventions are to be left as will-worship, & yet contend so much for Infant baptism, &c.] *Ans.* If you mean me, as I conjecture, then I must tel you that assertion is too much crudely expressed for me to own. I never thought all things of human inventions in Gods worship, either wil worship or unlawful; many circumstantial must be for the species of humane determination or invention, which God hath determined onely in genere, that is the doctrine of the old Nonconformists. 2. I am fully convinced that I should grievously sin against Jesus Christ & undervalue his free grace and full Gospel-covenant & mercy, if I should keep Infants out of his Visible Church; And therefore why should I reckon their admittance among humane inventions? 3. You have said so little, and very nothing to prove the repeal of that Church-membership, which you confess they once had, that I marvel you can so confidently call it a humane invention. 4. I never heard Presbyterians speake for humane inventions in worship, if they know it to be such. 5. Me-thinks a man shou'd be

never the nearer Gods judgments for being against will-worship; but he that is against it in all other points, is likeliest to abhor it in this: I should rather fear lest those that have swallowed down humane inventions in other points, should be in as great danger of Gods judgment in this, as they that have not. But I dare judge neither. That the Papists and Prelatical party do as you say, urge Infant-Baptism to be a tradition, is no wonder. 1. In that we cannot look they should be of clearest judgment 2. They purposely do it to get credit to Church-Tradition. 3. Yet they are off and on, as their interest carries them. You know that *Bellarmino* himself, when he is disputing for Tradition, says as you say; but when he is speaking for Infant-Baptism, he makes it fully proveable from Scripture. For your Testimony of the *Oxford Convocation* in their Declaration against the Covenant; 1. I see still, be the men what they will, so far as a Testimony is for you, it shall be valid. 2. I confess my selfe for Learning unworthy to be named with many of the learned men of *Oxf.* of the Prelatical party; and I heartily wish that these Times had dealt more wisely & moderately with them, improving and cherishing the Learning and great Abilities of all of them that are of godly and sober lives: But yet in reverence to them I will not shut mine eyes; Must I needs say, that without Tradition I should be at a loss about Infant-Baptism, because the Univerſity of *Oxford* say so? and all for fear of Arrogance, if I shall think my selfe wiser then a famous Univerſity? No; when you have clearly and conscionably answered this Book, then I shall be better able in modesty to stoop to the learned Univerſity. I do not think but there was many a single man in *Oxford* that could then have proved Infant-Baptism from Scripture, though all together could not.

You next come to that which mentions your self & the Dispute; wherein though I so praise you, yet do I not please you; For you seem to be of *Favorinus* mind, (*Gellius Noſte. Attic. lib. 19. c. 3.*) *Turpius est exigue & frigide laudari, quam insectanter vituperari.* But you think that my end in mentioning this, was to glory in my imagined victory, and crow over you in print. To clear my self in a charge upon the secret intentions of my heart, I have no way but denyng your charge; and how will you prove it? But because I know God that searcheth the heart will have the hearing of this cause, I will deal freely & open to you my very heart. I dare not say my heart is free from pride in any work I take in hand; I know it better then so, But Sir, if I have a heart that I know, then the end of my mentioning your Name & the Dispute, was this. I am a man almost spent in a Consumption: I thought with my selfe (when I wrote that Epistle to my dearest people, as the words of a dying man) what ruine & desolation Anabaptistry hath brought into all Churches that yet entertained it; how near you lived to them, how confidently and zealously you press your opinion; and that when I am dead, who knows what Minister may succeed me? perhaps one that may encline that way; or at least, one that may not be able to maintain the Truth against an Adversary: therefore lest they should fall into so sad a case, I thought with my selfe, perhaps at least the very remembrance of this dayes Dispute (when they heard how little Mr. T. could say, and with what poor shifts he would have supported his cause) may be a stay to them hereafter; and if ever he triumph over any weak person in conference hereafter, they may remember this, and know that it is but through the Defendants weakness. This was my very end, and to this end my very conscience required me to do it.

And for crowing over you, alas, Sir, it was but over your ill Cause. Have you not read *Pelicans* short Epistle? *Doles quod Amicus in disputatione te vicem? Doleve non debes. Nam si sunt amicorum communia omnia, non magis quam tu, victor ego, nec minus*

minus quam tu victus. Sed hoc tu fortasse doles, quod hac amicorum lege ne cege plane sum victor, qui te vici. This pride makes us all so tender of our credit, and to complain of our disgrace when Truth hath the Credit. I am deeply sensible of the truth of Chytrous his words, (*ut Melch. Adam in ejus vita*) *Contumeliis quæ vulgo tales habentur nimio otio ingenia nostra infirma & muliebria, & inopia vere injuria lascivientia, commoventur. Venit tandem mors & agram utitur & agram omniium malorum, quæ omnes pares facit, & victo victorique finem æque matrum affert.*

Where you say, [The most considerate & godly Auditors thought meer to mourn, as perceiving it to have been my hour of Temption] I answer, I believe you may soon number those Auditors on your fingers. And it confirms me in my apprehension of your partiality in judging, that you should take your party for the most considerate and godly; when for those of them that I am acquainted with, I never judged them to be of the highest form for considerateness or godliness, either before they were of your mind, or since; at least me-thinks others seem at least as considerate and godly in my eye as they.

You adde, that [I have been abused to become an instrument to hinder the receiving of truth, and the Ringleader of a party of men, who neither mind the things of Christ, nor regard me, saving wherein they make use of the keenness of my spirit and abilities to oppose the truth, and uphold their repure] There's many of your mistakes, Sir, in these few lines. 1. Who be they that thus abuse me, as you say? Truly Sir, no man in the world that I know of, but your self, & some of the most godly of my own people; I mean, none else did ever provoke me (that I remember) to that dispute, but what your neighbours did for their satisfaction. You were incessant in calling for my Arguments; and my hearers told me I would be guilty of much wrong to the Church of God in these parts, if I did not something. 2. What party is it that mind not the things of Christ, that I am become a Ringleader to? If you mean that all that are not of your judgment are such, this were the censure of intolerable pride: If you mean any ungodly party hereabouts; as I know them not, so I am a Ringleader to none. I live almost perpetually in my bed, or chair, or Pulpit, as Calvin said of Cassander; such a larva am I that am here celled up, and how can I be a Ringleader to any? Besides, if I had been for parties, I had never come to contest with you: I am wholly for the Churches unity, against all that would make Parties by division. 3. And whose repure did I or do I uphold? Did I name any or plead for any mans credit? Some bodies repure did I perceive you would fain have down, whosoever it is. But this passage makes me fear lest you mean the generality of Divines that are against your opinion, seeing I meddled with no mans repure in particular. And if so, Oh consider whether you are fallen, if you should think that none of us but you do mind the things of Christ: & sure such have no need of me to uphold their repure. 4. Whoever you mean whether they regard me or not, is a thing I little regard. Ah Sir, either I am a base lying Hypocrite, or else I came to plead for God, and not for men: & did I once believe your cause were Gods, I would not sleep till I had cryed you mercy; But my full persuasion of the contrary makes me deal the more freely with you. And I must confess there is as you say, a certain keenness of spirit in me, partly from infirmity, (for *imbecilles plerumque merosi*) partly approved of by my judgment, which tells me I should speak of every thing according to its nature, & not be remiss in a cause of God. But yet I know not that I shewed it that day; nor is it so fatal to my stile of speech, as of writing where I confess I am scarce able to restrain or avoid it. But, Sir I confess my fault, and withall desire you to consider, as *Heidfeld* saith, You hate not the Bee for her sting, but cherish her for the honey; if my stile be too sharp, yet see whether my matter be not true; *ut mel ul-*

cerata tantum mordet & purgat, alioquin dulce & urit, sic amici libertas non mordet, nisi siquid est vitiosum. It is onely the ulcerated parts that hony doth bite and purge, being otherwise sweet and profitable: so the free speech of such a friend fretteth nor, except there be somewhat faulty. No lover of truth should reject it for a harsh stile, I am sorry you can no more patiently endure me.

Auriculas molles mordaci radere vers, ut Pers. Sat. 1.

I speak the more freely, I confess, (though I know I shall incur the displeasure of man) because I remember what language the Apostles use to Church dividers and disturbers; and how the Prophets speak of the sins even of the best; and because I have read *Isa. 5. 20. Woe be to them that call evill good, and good evill; putting Darknes for Light, and Light for Darknes!* which is common in these times wherein Satan hath transformed himself into an Angel of Light, and his servants into Ministers of Light, and hath deceived men so far, as that there is scarce an error so vile, but it is pretended to proceed from glorious Light. I see also that this Cancer is a fretting and growing evill. Those of your Brethren in these Countries who a while ago laid out their zeal against Infant baptism, are already preaching as zealously against the Godhead of Christ. And some of them are grown so far, that the Parliament is faine to make an Act lately against them that call themselves God, & that say Whoredome Murder, &c. are no sin, but he is likest God that committeth them &c. (We may thank ill manners for good laws) I hope their zeal will at last be raised a little to be friend Christ the Mediator, as well as God as Creator; and to put in one clause against them that shall deny Christ to be come in the flesh, or deny his Godhead, or that make a scorn of him openly, or that prefer *Mahomet* before him, or that call the Scripture a bundle of lyes. &c. I hope at last they will not onely honour the Father, but kiss the Son lest he be angry & they perish in the way: for if his wrath be kindled yea but a little--). The disease therefore being of so dangerous a nature, I think will not be cured by smoothing and flattery. I remembred, *Prov. 24. 24. He that saith to the wicked, Thou art righteous, him shall the people curse, Nations shall abhor him. And for your self, if I be in my stile a little too keen, it may mitigate your passion to remember that it is the fruit of your own importunity, & of no ill will in me to your person. Let me speake to you in the words of famous D Reigold in his last Epistle to Albericus Gentiles about Playes. Quare quod mihi objicis te a me vatori pessime-- id immerito mihi a te obiectum esse tua ipsius voce convincis, &c. Quid si plus Aloe quam mellis medicamentis meis admiscui, vel cum acrimonia potius majore tanquam ad secundum & urendum accessi, tamen hoc quoque a prudente morum magistro scis probari, quum nulla reperitur alia medicina. Cicer. offic. 1. Ac ego medicinam aliam sapienscule in te expertus frustra, hanc unam interesse salutarem duxi, alioqui desperandum.* And read but the stile of famous Calvin (as I know you have done) against Baldwin and Cassander. (*adv. verspell*) and see then whether I have the twentieth part of his keencels.

Where you next tell me again, that [I reckon you among Hereticks] I can but tell you again, that it is your mistake.

But you have found some Opinions of mine, which you say [may & are taken to favour more of Heresie] and what are those? Fain I would know them, if they be as bad as you make them. The first is my doctrine of Justification the hardest part whereof is delivered in the very words of Christ & James; but to this I have said enough before;

I would

I would I could but get you to try your strength in a candid dispute about it.

My next opinion favoring more of Heresie, is [universal Grace in *Amyralds* middle way avowed by me (you say) in this place of my Epistle] To which I ans. 1. Call this a mistake or a falshood, which you please, for one it is, and the more faulty in that my words were plain printed before you. I onely said, that [The middle way which *Camero*, *Lud. Crocius*, *Amyrald*, *Davenant* go, I think is nearest the truth] I do not say they are the truth, but neerer then any yet I have met with. And to tel you freely my thoughts, that is the point of universal Redemption wherein I think *Amyrald* doth best, and in that (as I have said in another book) I approve of most he saith. But about the Decrees I differ from him; especially the Phrase of a conditional Decree, (which he hath forsaken now) I dislike. And I now here speak of his judgement about universal Grace in general, but only after universal Redemption, as approved by me. 2. Are Bishop *Hall*, Bishop *Carlton*, Bishop *Davenant*, Dr. *Ward*, Dr. *Goad*, and *Balkanquail*, and Dr. *Preslon*, and Mr. *Ball*, Hereticks? what Heresie should this be that this doctrine favors of? unless it be Christianity, I cannot tell. If you should mean Arminianism, I pray tell me, was it not the Synod of *Dort* that condemned Arminianism? hath any Synod done so much against them in the world, And were not the Brittish Divines taken for the chiefest flower in the garland? If you know not that they go this middle way about universal Redemption, read their judgements in the Synod, & you will know, And were there none so quick sighted in that famous learned assembly as to discern the Doctrines which favor of Heresie in the very points which they assembled to extirpate? And why have all these Divines been reputed the most Orthodox and excellent opposers of Arminianism ever since till now? And was learned *Martinius* an Arminian; and *Lud. Crocius* an Arminian? Sure they were taken for singular and eminent men in the Synod of *Dort* against the Arminians. Read their excellent Theses delivered in the Synod, and you will see that they maintain the same doctrine there which they do in their books and as plainly & yet then it was not accounted to favor of Heresie; Was not *Camero* taken for the ablest man in those Churches against Arminianism? and do not his writings witness it? And yet you may see him in his Epistle to *L. C.* asserting the same doctrine as *Amyraldus*. Are the generality of the Divines of the University of *Salmurium*, of *Breme*, or *Berline*, all Arminians? Yet *Rivet* and *Spanhem* will tell you that they goe this way: yea (*Wendeline* speaks of reformed France in the General) and a reverend, learned, antient Doctor of *Cambridge* tels me, that Bishop *Vsber* is of the same judgement; and he was never taken to favor of Arminianism. And to confirm me in it, I have lately received from a pious judicious Gentleman, a Manuscript of Bishop *Vsbers* in resolution of the question of universal Redemption, determining just as *Martinius Davenant* and the rest, most solidly and excellently shewing the two extreames, and the danger of them. And from the same my much honoured friend, I have received a Manuscript of Doctor *Staughtons*, being a Latin Disputation in *Cambridge* of the manner of the work of Grace in conversion, wherein as he disputes for a middle way, below that of a new creation in the way of the Spirits Regenerating, so about Redemption he hath these words, *Redemptio ex absoluta intentione salvandi, ad Electos solos pertinet, licet sufficientia pretij sit Universale Remedium, vò unque Deus ut ita esset, nequis inde exclusum se queretur: tamen Voluntate Propositi (ut loquitur Reverendus Sarisburiensis) illius efficacia electis tantum destinatur &c.* And that Doctor *Preslon* goes the same way you may see in his treatise of faith, pag. 8. 9. 10. And let me tell you that Judging by weight and not by number, (because as *Pemble* saith in the search of knowledge, it is as discerning a thing far off, where one quick sight may see further then a thousand

clear eyes) in my estimation, *Camero, Math. Martinus, Crocius, Capellus, Amyraldus, Davenant, Preston, Staughton, Usher, Ball*, doe weigh down five thousand of our vulgar Divines.

Yea I think it will be found that the Synod of Dort that were destroyers of Arminianism, went in or near this middle way which you say is nearer Heresie: As may be seen in *Canon 2, 3, 4, 5. 6. Artic. 2. de Redempt.* Though many younger hot-spurs of late do quite out-go the Synod, and took on *Austins* Doctrine as *Austin* did on the *Pelagians*. Ye when *Rivet* himself repeating *Camero's* own words (*Disp. 6. sect. 10, 11.*) concludeth that those that go that way, do agree with all the Orthodox in sense, & differ only in the manner of expression. And yet is it such a fault? However in my judgment, if any that ever breathed in the Church of Christ may claim the priviledg of being thought free from Arminianism, it is *Dr. Twisse*; If I should say more then he hath done, I may expect (and hope) that my book should be burnt as *Mr. Archers* was. And yet I believe you know, that *Dr. Twisse* is down-right for universal Redemption in this middle way; yea & that he maketh very great use of it to Answer all texts brought by the Arminians. I think I gave you instance enough in the end of my *Aphorisms*. Consider of *Tilenus* reduction of the Synod of Dort. &c. pag. 61. pag: 143. 144. I willingly professe that Christ died for All; in respect of procuring the benefit (of pardon and salvation) conditionally on condition of their faith. So he hath many times over. That Christs death hath procured for All men, pardon and salvation if they will believe; and so he dyed for All; but he hath further procured Faith for his Elect, that they may believe; so p. 154. 161. 164. 165. 170. 194. And in his discovery of *Doctor Jacksons* Vanity. pag. 527. 551. And in his *Vindic. Grat. lib. 2. part 2. Crimi. 5. sect. 6. pag. mihi 441.* And against *Mr. Cotton*, pag. 74. And if the highest Antiarminian that ever had the happiness to be reputed Orthodox, be yet but in that middle way which *Mr. T.* saith favors more of Heresie, then I must go higher then ever I intend before I shall escape his censure. When *Mr. T.* hath answered solidly and satisfactorily, I (mean better then the *Posthumus vindicie* hath done, & as well as *M Owen* boasted that he can do) either *Amyraldus* or *Bishop Davenants* late solid, judicious, excellent Dissertations, or (both to say nothing of *Martinus, Crocius, Camero*, the British Divines, much less *Testardus*, whose name is enough to make the same cause bad that is good in another, though a learned, pious, peaceable man) then we shall know more of his mind and have more cause to hearken to his heavy charge.

My Third Tenet that favors more of Heresie, is, [That the Magistrate is under Christ as Mediator] To this I have said enough before, though so much more I am able to say for it, that I dare provoke him to dispute it, as I have done in vain *M. Ball*, & *M. Rutherford* are no Hereticks, I think, who say the same as I O that I could see our Magistrates heartily own Christ for their Lord, and acknowledge their commissions & auctority from him, and employ it faithfully for him: and not onely suppress sins against Nature, but sins against the Mediator also, and build up his house and maintain the power and purity of his Ordinances! Then I dare undertake to prove that Christ the Mediator will own them for his servants, and bear them out. Know the great Objection is, [Christ himself would not divide inheritances, and saith his Kingdom is not of this world] Ans. You must distinguish, 1. between Christs Title and the Exercise of it. 2. Between the exercise immediately by his own Person, and mediately by his servants. 3. Between Christ in his humiliation, standing in the room of sinners in the form of a servant; and Christ in his exaltation when the debt was paid. And so I answer, 1. Christ was not to reign in visible pomp, as Kings on earth do, nor to exercise his dominion then fully by his own humane nature, because he wa

ragement of them that do well. *Rom. 3.* And do not Christians do well in worshipping Christ? Else if the Magistrate as *Moses*, for an *Israélite* and an *Egyptian* (living), a Christian and a Pagan, he may not take the Christians part any more then the others, nor may do any thing towards the setting up of Christ more then of *Moham.* in the land, as a Magistrate! Sure Mr. *Del's* Sermon against Reformation came from this fountain; then it seems Kings must be no more nursing Fathers to the Church, then to any Heathen society, contrary to the Prophecie. And if the Magistrates govern us not as Christians, but as men only, then they may not punish men for offending against Christ, nor for blaspheming him, or drawing men from him, nor may they restrain any Heresie or stir against him: whereas they are set to be a terror to and execute wrath on them that do evil. *Rom. 13.* And is not Blaspheming Christ, or teaching false doctrine evil? By what right then did the Magistrates take down high places and false worship formerly? Doubtlesse the very moral Law now is the Law of Christ, and therefore if the Magistrate must not see Christs Lawes executed, and rule according to them, then according to none: some say they rule only by the Lawes of the Land: But they first make those Lawes of the Land; the supream powers are above those Lawes; therefore if the Magistrates govern us not as Christians, but as men, then they may not make any Lawes for us as Christians, nor against men as offenders against Christ, seeing the Legislative power is the chief of their power. But I forget my self, I will say but this, All magistrates shall find at Judgment that they are under Christ the Mediator.

But Mr. *T.* hath yet found out in me Heresie indeed, as he thinks, & that is for being against him for Infant Baptism. He saith, I am more justly chargeable with Heresie for altering Christs way, &c. *Answer. 1.* So he told them in his Pulpit, That it was Heresie to maintain Infant Baptism from the ground of Circumcision. See the partiality of this man! he may call our Doctrine Heresie in Prefs and Pulpit blamelesly; but he may not hear his own called so in a Dream. Again, I tell you I never called you Heretick, nor doth it grieve me to be called so by you.

You proceed to the dispute & say, That, [they might hear, how little you *did* say, but surely they could not heare in that dispute how little you *could* say, muchlesse how little Anabaptists can say, &c. *Answer, 1.* We know none of them so able as your self, therefore if you cannot say it, we may well cease our expectation of it. 2. And when will you make us believe, That in six hours free discourse you did not say what you could? But you say, [That we may know by this, & your other writings and Sermons, that you can say more when you said then] By this? Why, what is in this? a fair businesse to boast of indeed! I have read your writings, and heard your Sermons repeated for the most part, for truly I could not intreat my self to lose so much time as to hear them all) and I must needs say some weak arguments you easily answer; but they that will be brought to your judgement by such discourses, are in my eyes very ignorant or tractable souls. But wee see now, I hope, what you say; and if this be all, I dare say Men are in more danger by their own weakness, then by the strength of your arguing.

But yet you say [you answered enough, notwithstanding your care to say no more then was necessary i.e. to fill the peoples ears least they should think you at a loss) & your naturall hesitancie in answering an argument at the first hearing. *Answer,* This hesitancie must bear the blame of an ill cause, But why then said you no more afterward in your Sermon, and here in this writing upon deliberation? Are you not here hesitant also? But alas what a stir is here about the Credit of dispute! Rather then we will differ about it, *Silva veritate*, the victory shall be yours. *Heisfeld* tells you of

two brethren that had lived long together, & never fell out, they were of such meek dispositions; at last saith one of them, Brother, what shift do men make to fall out, let's see if you and I can do it. Why saith the other, we must take this tile (or some such thing) and set it betwixt us, and I must say it is mine, and you must say it is yours, and so we must grow hotter and hotter: so they set the Tile between them, and one said it is mine, the other said, it is not, but it is mine; why then (quoth the other) it is yours Brother, take it; and so they could not fall out; for he could not contradict but once. And so Sir, if you will the honour of the Victory shall be yours, saving the Credit of the Truth.

And for the Packing you speak of, to cry up a Baxter, as I profess to know of no such packing, so I am confident it is your fiction; and if you please, you shall cry him down again, and let them cry up you; and then all is well. I will take the name of Heretick, and Mastiff Dog, so we may be but friends. But you come on with the full strength of your reasons, why I could not argue from the Church-Membership of the Jews Infants to that of ours. And what is the summ of all your reasons now upon deliberation in full force? Why, [because the visible Church of the Jews, was the whole Nation brought into Covenant together by Abraham & Moses without previous instruction; but the Christian visible Church had another State & Constitution, being gathered by Apostles and other Preachers, by teaching them the Gospel; and thereby making them Disciples; some in one Countrey, City, Family, some in another; no one Countrey, or City, or Tribe together, &c.] This is your strength: And, Sir, can you be angry with a man for not being converted to your way by such stuff as this? I must desire the reader to see all this answered to shame of it in the beginning of this book. 1. Did Abraham bring a whole Nation into Church fellowship, or a family only? 2. Nay when will you prove that Abraham's family was not a Church before Circumcision as well as after? 3. Did Moses gather any new Church? or were not Israel in Egypt a Church before Moses? and did he not only renew the Covenant, and give them Laws? 4. When you say, They did bring them into Covenant without previous instruction, either you mean the Infants, or the rest, or all? if the Infants, that's but to beg the question; why may not we do so now (even by our own Infants & others, that are made ours; as Ge. Calixtus saith Epit. Theol. C. de Bap.) They were brought in Covenant but by others. If you mean the aged, it is such an untruth as methinks the silliest Preacher of the Gospel should never have uttered; Doth not God say, he knows that Abraham will teach his household? Doth not Moses teach them fully and frequently? Doth not the Covenant imply knowledge and consent? Do they Covenant to they know nor who or what? And is Abraham and Moses so barbarously uncharitable that they will force men to Covenant, & never teach them what they do, nor who that God is that they take for their God, nor that there is such a God, nor that they must heartily so take him, nor what he will be to them, and do for them? or could they be compelled to Covenant whether they would or no? Is not all Moses writings & Joshua's inviting them to a voluntary covenanting contrary to all this? or is it not a shame to mention such a thing? and to feign men to be such blocks, & God to be delighted in such worship and Covenanting, as to have men engage themselves, to take the Lord only for their God, and love him above all, and serve him (which was their part of the Covenant) without knowing before hand whether there were a God, and who he is, and what it is to Love and serve him, and whether they must so do or no, and so to promise they knew not what, to they knew not who? this Covenant so made was like to be well kept. These kind of fictions are the ground of your Opinions.

5. Sir, if you were my father, I would tell you that when you say [Christ makes

a. 28

no one City, Countrey, Tribe, his Disciples, you speak most malignantly & wickedly against the Kingdom and dignity of my Lord Jesus. Hath he not commanded to Disciple Nations? Hath not the Father promised to give him the heathen or Nations for his inheritance, and the uttermost parts of the earth for his possession? *Pfal. 2.* & that Nations shall serve him? And that the Kingdoms of the world shall become the Kingdom of our Lord and his Christ and do you not see it fulfilled before your eyes? Are not *Berwley, Kede-minster, &c.* and *England* (till of late) as fully Christs Disciples, and so Churchmembers, as the Jewes were in Covenant with God, and so Churchmembers? We are not all sincere; True; no more were they; for with many of them God was not well pleased, but flur out all that Nation of Covenanters from his rest, save *Caleb* and *J. Joshua*. We may have Pagans and Infidels lurk among us unknown; But they had many among them known. In the mean time, we as generally profess Christianity as they did to serve the true God. And are you sure there's never a City or Town that are all sincere? I think you be not; Or at least is there never a godly family as *Abrahams* was? You cannot be ignorant that the term [Disciples] in Scripture is given to more then the sincerely godly.

6. I have told you enough before, that *Moses* and *Abraham* did no more in this, then Masters and Princes, may and should do now; and I am sorry that you are one that would not have them do it; & that the Apostles were sent to profelyte those that were no Church-members, & so were the Profelytes made before Christs time; and so as they received in Baptism an *esse novum et rem novam per quam efficitur homo novus, ita etiam et nomen novum Christiani, ut Raymundus de Sabundis. Theol. nat. tit. 282.*

You conclude that this was enough to answer my main Argument: And have not you commendable rather then a commendable judgement, that can bring your self to think so, and presently put from you all your absurdities too? I remember *Mr. Herle's* words in his Contemplations page 257. [*Pilate* hath washed his hands and he is free, and blind too let them see to it: Desire it is the arch of the hearr; and if not stopp, 'tis catching and at length infects the brain; How easily do indulgence and self love claw Desire into Opinion? The fool would fain have it that there were no God, and at length he dare say it in his heart; *Pilate* would fain be free from blood, & now the desires of his heart have washed his hands, & his tongue have wiped them; I am free you think you have now hidden the shame & nakedness of your ill cause, As *Calvin* said ad *Pseudonicodemus* page (mibi); 718. *Idem illis accidit quod perdicibus quae bene latitare putant inventa latebra ad Caput occultandum;* so you. You say I shewed you not your absurdities in private conference? That was, because it was not my business or purpose to make you angry. You say [it shews a very great height of Pride in me, to take on me to judge your spirit, and uncharitableness or malignity towards you, who would thus censure you &c.] Answ. Let the reader review what's said to this before, and judge, whether it be not as clear as the light.

For the delay you used before you wrote; I answer; 1. Many other reasons might move you to that. 2. I doubt not but your conscience was tenderer then, then now Or it may be it is the nature of your Opinion to benumm at the first, and incite afterwards, as a blow on the head, or a wound in the flesh doth not first raise smart. *Matthiæ* writes of an *As* (do not mistake me, and think I compare you to the beast, for I do not; it is but the nature of the disease that I speak of) that having eaten Hemlock was cast by it into so dead a sleep, that the owner took her for dead, and begun to flay off the skin, and the *As* never wakened til the skin was half flayed off, and then she start up, and run about with a hideous noyse and loathsome sight. I have been acquainted

acquainted with some Anabaptists, that when they were first infected, got their Books in private, and kept all to close to themselves, while they were studying the point, & settling upon their Lees, that no body almost knew it for some years, & then they start out, and have ever been since like *Saturnus* Foxes with firebrands at their Tails in the Church of Christ; even such is their labour in the Harvest, to burn instead of gathering; to divide, and so destroy: not considering, that *connexa omnia & ordinata haberi oportet, n: quod ad solatium est. ad torrem sit: Inutilia horologia sunt dissoluta.* A Clock or Watch in pieces will be useles, saith *Eus. Niremberg de arte volunt. lib. 4. cap. 7. pag. 268.*

For your [delaying to preach at *Bewdley* that you might be satisfied & desist from preaching what you intended, or go more surely to work, &c.] This is untrue, or strange. Sir. 1. You never sent a word to me (as manifested) for any thing towards your own satisfaction. 2. Nor could that be your end, when I could never persuade you there was a difficulty in the point, but you said wee all differed from you through wilfulnesse or negligence. You made no doubt to defend your judgment against all men whatsoever; you called the contrary [Heresie] in the Pulpit; you wondered still that men did not see your cause to be the Truth being as clear as the sun: And yet did you desire to be more sure and satisfied by me? and never expresse such a desire? For your next saying [that I was resolved to lie close till, &c.] it containeth but a many of untruths more, not worth the naming, or confuting. Your further blaming me for not giving you my Arguments to keep you from error (unasked, as to that end) I have answered before. But see the moderation of the most moderate of these men! *Mr. T.* saith that my speeches provoked him to Preach what he did; I never spoke one word against his Opinion in my Pulpit to this day: I have baptized none here at all; in so much that many of my own Hearers did verily think that I was an Anabaptist till the very day of our Dispute: and yet because I did but in private before three or four express my self unsatisfied with *Mr. T.* Papers, he saith I provoked him to Preach. viz. 8. or 10. Sermons against Infant-Baptism. I know no other words of mine that he can mean: And I believe he could not for shame name what words they were, *Mr. T.* concludes briefly that [he is forced to expresse it as a grievance that he hath neither found that love of truth, Candor, nor love to him neither before, in, or since the Dispute, as he expected from me.] Answer. 1. For Love to Truth, the Lord grant I do not over love it: To what I have said of this before, I add my hearty subscription to *Budeus* his wish, *lib. 4. de Asse (utinam tam consentis manibus compertam comprehensamque veritatem semel retinere possemus quam protinus agitam festivis oculis hilares exseceramus! vid. ult.)* 2. And for Love to you, I do here solemnly profess in his sight that knows my heart, that I do intirely and unfeignedly Love you: (But what the better are you for that?) and all the foul mistakes that meet with in you, I impure, 1. to your bad cause, to the common depraved nature of man, having by sad experience in this age, found it in almost all men that I have tried, and most in my self, that the heart of man is deceitfull above all things, and mortally or desperately wicked: And therefore all these things do not much diminish my affections to you, because I finde we are *All naught*, even all almost *stark naught*; and that *Saints have less sanctity, and more sin in them then ever I imagined*; and that the pardoning mercy of God, and daily need of Christs blood, is far greater to the Saints then ever I dreamt of; which makes me have more censorious thoughts of depraved nature in general, and less censoriousness of particular persons as compared one to another, then ever I had in my life; and more and more still to abhor the *Antinomian dotages*, that would take us off from confession, humiliation, and begging pardon.

why may we not write plainly against one anothers judgment by a loving consent as *Ludovic. Capellus* (vid. *Epist. ante Epicurifin*) and *Cloppenbutius*, & so others have done; that so each one producing his thoughts, their truth may appear: may it not be your own indisposition or misapprehension that may make that seeme unlovely & unfriendly which is not so? *Fil enim ut qui pallatum & linguam multo Absynthio habent infectam, is quicquid deinde gustarint, sapiat absynthium; iis res non sapiunt id quod sunt, sed id quod secum afferunt, inquit c. Dietericus Antiquitat. Bibl. Dedicacione. ut Pueri quandoque potionem hausturi amararam, presentiant acerbiteratem, formidine humorem inquinante lingua. Itaque non potio acerbata sed opinio Juvat existimationem malrem deponere &c. inquit Euf. Niremberg (Seneca secundus) de arte voluntatis. lib. 3. cap. 19. pag. 213. Lepide peritus coquus Mediolanensi Duci post bellum infeliciter gestum cum florentinis, reprobanti epulas, respondens si Florentini tibi gustum auferunt, ipse in culpa non ero; Sibi jucundi sum; Sed te nimium concalesciant & appetitu hostes privant Idem Niremberg. lib. 6. cap. 45 page 460. Some men are so hard to be pleased, he had need to be an higher Artift. in man-pleasing then I that can do it; when I say nothing you are displeas'd, & more when I speak. *Senec de Ira, lib. 3. cap. 8.* speaks of *Lelius* the Orator, that being mortalium iracundissimus clienti suo in omnibus sibi c. nsentienti irascens exclamavit; Dic aliquid contra me, ut Duo simus.*

For your selfe, Sir, I yet verily take you as a friend to me, and believe you wish me well; yea both your self and many of your judgement I take to be friends also to the Church, and heartily to desire in general its welfare, though you mistake in the particular means thereto; But let me tell you that as it is written of *Antigonus*, that he daily prayed God to defend him from his Friends; for he did not much fear his Enemies; So do I; especially, for this poor State and Church. Oh that God would save us from such friends, to whom all our Enemies are as nothing; I mean both real mistaking friends, and also seeming ones; For *Trita frequensque via est, per amici fallere nomen; Trita frequensque licet sit via crimen habet. Ovid. lib. 1. de art. Am.*

What a jest is it, that you should expect that in my Epistle I should have mentioned your Letter about Truth and Peace, or else I deal not fairly with you? When yet I make no mention of you at all: and if I had intended you, who could know it? You give me too high a commendation, when you can produce nothing but mannaing this busines with you, to testifie my ways to be far from Truth and Peace. I shall displeale you to tell you this plain truth; how far Anabaptistry is from the Churches Peace; *Germany* hath felt, and *England* is feeling: and how far the men are friends to Truth, both Theological and Moral History hath already begun to speak; and I truly fear that the supplement of this Age will turn the Proverb of *Fides Græca & Fides Pænica*, into *Fides Anabaptistica*. For my neighbours danger in their high esteem of me] which you speak of, so far as it is faulty, I am as ready to help on the cure of it as you would have me; but hitherto I think it hath not occasioned much their hurt. Certain I am, that a high esteem is by God commanded, 1 *Thes. 5. 12. 13.* and full certain that such a high esteem of the Ministry is not the course that the Anabaptists (of my acquaintance) use to teach the people, nor themselves to practise, and that the disesteem of Ministers hath been the potent preparative to the ruine of many a soul and Church.

For the private Letters you mention between you and me, your frequent misreports have made it almost necessary that I hereto annex them, for the world to see what cause I had to hold off from writing, and who was the importunate solicitor hereto; but that I am loth so much to trouble the Reader.

To conclude; I here solemnly profess, Sir, as a dying man, that I have weighed your reasons as faithfully and impartially as I was able; and if I should not speak another word, I must needs say, that to my best apprehension they seem to me but meer mistakes and vanities; I am not master of my own understanding, and therefore cannot be of what judgement I will; or if I could, yet I am willing of none but the right. You cannot yet drive it into my head, that it is a mercy to be out of the visible Church of Christ, nor a misery to be in it; nor that it is a benefit to the Parents that all their children are kept out: Nor yet that Christ is a harder master then Moses, or less merciful under the New Testament, then under the Old: nor have you proved to me yet that he hath Repealed the Church-membership of Infants; nor shewed me the Scriptures where any such thing is written. When I think of Christ taking Infants in his arms, and saying, *suffer them to come to me, and forbid them not.* I cannot think he would have them all left out of his visible Church. Me thinks rather his bowels of love yearn towards them, q d,

Mat

— Aspice vultus

*Ecce meos, ut inique oculos in pectore posses
 inferere, & patrios intus deprendere amores:*

He that made his Covenant so large, and his grace so free, hath not left out the Infants of his people, who as is confessed, were once in. And he that compareth his love to his Church, to that of a woman to her sucking children, no doubt is tenderer of such than we; for he carryeth the Lambs in his Arms and gently driveth those with young, and he despiseth not the day of small things. If I be mistaken in all this (as I confidently believe I am not) the Lord shew me speedily my mistakes. If you be mistaken (as I verily believe you are) the Lord bring you back to his truth, and keep you from further renting his Church; and make you more profitable, then now you are hurtful, that there may be no more death in the pot of your Doctrin, to be a grievance to the Godly; and a hinderance to the success of your more commendable labours, E

Sic mage principio grata Corona eris.

Oo

AN



An Advertisement to the Reader.

THough I have found God so crossing me in such relations, that I cannot promise to write no more on this Subject, yet I think meet to let you know I am fully so purposed. My Reasons are these.

1. I am unlikely to live to see *Mr. T's* Answer to this. 2. If I should, yet I find the Subject is not of that nature, as to be very seasonable or sweet to a dying man. One serious thought of my Rest, doth delight me more then a hundred of Baptism. 3. I find that all such Controversies occasion discontents and heart-burnings, and so both hurt those that we oppose, & tend to discompose our own spirits; & much unfit us for life or death. 4. I find also that they lead to vain strivings and exchange of words, and diminution of Christian Love and Peace; but when once the Truth is Positively asserted, and beckt with sufficient Arguments, all writings after that, will do but little to the information of Readers, but manifest onely the parts of the Contenders, and fill the world with strife. He that cannot see the Truth in this, will not see it in twenty Books more. 5. It is more like a Scold then a Christian to strive for the last word, and those men who will judge him in the right that speaks last, will lightly be on his side that lives longest, and not on his that speaks truest. 6. If God should further protract my life, I have work of far greater moment to do: and I know it to be a sin, to be doing a lesser good, when I should be doing a greater. 7. I discern already what *Mr. T.* can say, by his writings, his Dispute, and our private Conference: and having propounded many of these same Arguments to him, he can give no better. Answers then these which I have here already confuted. Therefore I being not so long winded as he, have no reason to contend with him for meer number and length. This which I have done, His importunate calling fo

my *Arguments*, by *Messengers*, *Letters*, *Pulpit*, and *Presse*, have compell'd me to, lest I should have betrayed Gods Truths, and Mens Souls. It was contrary to my resolution; but now I have satisfied my Conscience, in leaving the world this *Testimony* for the Truth, and against the miscarriages of these men. 8. In a word if *Mr. T.* instead of a satisfactory *Answer*, do but multiply vain words, as hitherto he hath done, to what end should I reply? If he give a satisfactory *Answer*, I desire not to reply; but if I live to see it, I promise the World to publish my Recantation. I know a man may say something as long as he can speak; and the worst cause may be born out with the greatest confidence and pretending to the Truth: I know also that it is a *great encouragement* to *Mr. T.* to Answer, when he knows he shall have no *Reply*; but little care I for seeming to be conquered; when I have once discharged my duty for the Truth.

That words should do good on *Mr. T.* (especially such as are spoken in opposition, and seem to him to diminish his reputation) I have small hope: But that *Gods Judgements* (which he now makes so light of) may at last convince him, I am not altogether hopelesse. For as I see and hear of divers of the *leaders* of that way, who, when they have run themselves out of breath, and gone through every form in the School of Seduction, and taken a taste of every false way, do at last retreat, and come to themselves again (when they are wearied with the vain pursuit of *seeming truth*, and have perverted more souls then they can ever recover :) So also God doth so strangely follow the most of them with his *Judgement*, giving them up to that height of *delusion* and *perverse-ness*, that they stop at no mean degree of Error. The late *leading Teachers* of them in these parts, are already preaching down the *Godhead of Christ*, and poor Souls begin to believe, that they cannot be saved except they deny the *Godhead of their Saviour* (by nature :) (Besides those that turn *Ranters* or *Blasphemers*, and that those have gone distracted, of which we could give a fuller account then is now seasonable.) God may give *M. T.* a heart to consider of this at last, and to return: Especially when one twelve years more experience hath taught him, that his labour to bring men to his *judgement*, is mostly vain; it being but a preparing them for some further Errors, and an opening the gate to a longer journey, except the extraordinary *Mercy of God*, or the late *Act of Parliament* restrain them: and then they will be further from his *judgement* then I am, or then they were before. (Or if this my warning may be a means to stop them, I shall think it seasonable; though ungrateful.) And for me, if my Doctrine be *Heresie*,

and there be none in *Heaven* but such as were against *Infant-Baptism* (as when he saith [*Their blood be upon their own heads*] men may easily think he means,) the *Heaven* is very empty, not one having entred till about 150 years ago: Or, if his *standerous Fryers* were true *witneses*, not till about 500 or 600 years ago, he being not able to name one man that ever before gain-said *Infant-Baptism* (for ought I can yet learn by him or any other,) nor any *Jew* so malicious as to charge *Christ* with the unchurching of *Infants*, even when they rake up all they can against his *Doctrine*: Even when they most bitterly complain of him for teaching *their children should not be Circumcised*, Acts 21.21. yet do they never once open their mouths against him for offering to shut out *their children* from the *visible Church*: which yet is so much greater a matter then the former, that it is to the utmost of my *reason* an utter improbability, that those same *Jews* should all passe it over without offence, and neither they, nor any one *Christian*, so much as raise one doubt or question about it; having been so many thousand years in possessing of it, and *their children* being naturally so dear to all.

AN

APPENDIX

Being some brief

ANIMADVERSIONS

On a Tractate lately published

BY

Mr. TH. BEDFORD:

And honoured with the great names and pretended
Consent of Famous, Learned, Judicious *Davenant* and *Usher*,
with an Epistle of Mr. *Cranford*, and a Tractate of Dr. *Ward*, (on
which also some Animadversions are added.)

ALSO

An addition to the fifteenth Argument, *Chap.* 20. of the first part of
this Book, concerning the Universal Visible Church, occasioned by
Mr. *Sam. Hudsons* most judicious Vindication.

AND

Some Arguments against the old and new Socinians, who deny the con-
tinued use of Baptism to settled Churches, occasioned by the late
eruption of the ERROR.

For in Christ Jesus neither Circumcision availeth any thing, nor is circumcision; but
Faith which worketh by Love, Gal. 5.6. Col. 3.11. Rom. 2.28,29. 1 Cor. 7.19.
I thank God that I baptized none of you, but Crispus and Gaius.— For Christ sent me
not to baptize, but to preach the Gospel. 1 Cor. 1.14,17.

Simon himselfe also believed, and was baptized.— Thou hast neither part nor lot in this
matter; for thy heart is not right in the sight of God.— For I perceive that thou art in
the gall of bitterness, and bond of iniquity, Acts. 8. 13,21,23.

London Printed, Anno Dom. 1656.

For the Covenant.

Basil. Amph. cap. 9.

Sicut credimus in Patre, Filio, & Spiritu Sancto, ita Baptizamur in nomine Patris, Filii, & Spiritus Sancti. Et Confessio quidem Dux ad salutem præcedit: Baptismus vero Pactionem nostram obsignans, consequitur.

Chrysof. Tom. 3. Homil. ad Neophyt.


Utinam congruè pergamus, & Symbola illa atque Pactiones quibus restricti sumus, Cordibus inhæreant, Confessi sumus *Christi Imperium*: Diabolicam negavimus tyrannidem. Hoc Chirographum, hoc Pactum, hoc Symbolum docetur esse conscriptum. Videte ne Chirographario inveniamur iterum debitores.

Augustin. li. qq. super Levit. q. 84.

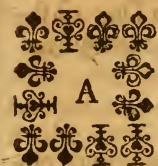
Proinde colligitur invisibilem sanctificationem quibusdam adfuisse, atque profuisse sine visibilibus sacramentis; qua pro temporum diversitate mutata sunt, &c. Visibilem vero sanctificationem quæ fieret per visibilia sacramenta, sine ista invisibili, posse adesse, non posse prædesse. Nec tamen adeo sacramentum visibile contemnendum est: Nam contemptor ejus, invisibiliter sanctificari nullo modo potest. Hinc est quod *Cornelius*, & qui cum eo erant, cum jam invisibiliter infuso Spiritu Sancto sanctificati apparerent, baptizati sunt tamen: Nec superflua judicata est visibilis sanctificatio, quia invisibilis jam præcesserat.

See more fully the passage of *Justin Martyr's Apol. 2.* which I have cited in my *Treatise of Rest. Part. 1. pag. 179.*

Let those take notice of these passages, and therein of the Primitive Doctrine and Practice, who would have both Sacraments administered without any express Engaging, or Covenanting on our part; and think Ministers go beyond their bounds in requiring any such express Engagement: As if Sacraments did onely seal to Gods part of the Covenant, and not to ours.



A Premonition to the Reader.



S I was dayly thirsting after new Books, I lately met with the Tractate here examined. It came to me as under *Davenants* name, which made me greedily take the bait; but chewing upon it before I swallowed it, I soon perceived the hook. Besides the Reasons following in the entrance, my great love and zeal to the name of *Davenant* (with those

other Worthies) would not suffer me to let it so pass (unless I could have hoped some other would undertake it.) But though my time prohibited me the levying of an equal force, yet I resolved to follow after with my household retinue (as *Abraham* to rescue *Lot*) rather then stand still and see the name and excellent labours of such a Prince in *Israel* to be enslaved to attend the service of such an erroneous design. But my zeal in the Covenant of God, and Faith of his people, and safety of the Church, which I conceive all wounded in the Tractate I oppose, did yet give me a louder Alarum to this enterprize. The great ignorance of the true *Nature and Moral Actions* of Gods Laws, standing at the top of our *Ethicks* (as the *Decrees de eventu* at the top of our *Physicks*) determining *de omni Debito, of our Rights* (both in Duty, Reward and Punishment) and so being the Changer of our Relations (as Gods Physical Operations are of our Natures and real events) hath lost not the vulgar onely in the main body of Divinity, but, alas, even those that say, *Are we blinde also?* I choose rather to seem arrogant in saying so, then to be really injurious to Gods Church by my silence, remembering that of *Austine*: *To boast of what knowledge we have not, is Pride; and to deny that we have, is Hypocrisie and Ingratitude.* y

And if this had not befallen the Authors of the Opinion which I oppose, they would never have given that to a Ceremony (though of Divine Institution) which is due to the *Covenant and to Faith*; and moreover have added to it a natural Impossibility, v. z. to be an *Instrument more then Moral*, to work a real change in an Infants Soul. For my part, I am much against those men, that send every man to search for his title in Heaven, in the time and sensible order of the spirits working in his Conversion: as being now certain (after many a sad year upon that mistake)

both by the experience of my own Soul, and multitude of *gracious Christians*, whom I have examined herein, and especially by the *Word of God*, that *Gods* first time in his usual course to work on the Souls of the seed of his people, is in their *Childhood*, to which end He hath appointed the diligent godly education and instruction by the Parents to be a means foregoing the publique Ministry, & will not be wanting to his own means (though the Word convert many that have *neglected their Parents*, or been neglected by them.) But as I know not the time of the Spirits casting in the *seed*, whether *immediately* before the Acting or *long* before it: so if I did know it to be the latter, it should not make me deny the efficacy of the *Covenant*, or the *Priviledges of Believers seed*, nor to affix a wrong end of the *seal*, nor to overlook the secret differencing work of the Spirit, which proceedeth from *Election*, and is proper to the saved. How exceeding prone are we fleshly men, to fleshly doctrines and worships! As we are led by *sense*, so we turn our eyes still to sensible objects. Hence all the *Ceremonies* and *Formalities* that we have wearied God with. And when we are driven from those of our own Invention (which yet is not easily done) we will lay all upon the externals of Gods own prescribing. The Lord send forth so much of his Spirit, as may teach us to worship in Spirit and in Truth: and to know what this meaneth, *I will have Mercy, and not Sacrifice.*

Wickleff in Trialogo. lib. 4. cap. 12. p. 120.

Respondeo (de salute Infantis non baptizati) concedendo quod si Deus voluerit, potest damnare Infantem talem sine injuria sibi facta; & si voluerit, potest ipsum saluare; Nec audeo partem alteram definire; nec laboro circa reputationem, vel evidentiam in ista materia acquirendam, sed ut mutis subitico, consistens humiliter meam ignorantiam, verbis conditionalibus usitandi; quod non claret mihi adhuc si talis infans a Deo saluabitur, sive damnabitur; Sed scio, quicquid in isto Deus fecerit, erit justum, & opus misericordie a cunctis fidelibus collaudandum. Iam autem qui ex autoritate sua, sine scientia in ista materia quicquam definiunt, tanquam presumptuosi & stolidi non se fundant.

Zuinglius de Bapt. Tom. 2. p. 6. 3. b.

And when this opinion was every where so rashly and without consideration received, that all men believed, that faith was confirmed by signs (that is, efficiently: much more when they say it is instrumentally wrought by them at first) we must necessarily expect this sad issue, that some should even deny Baptism to Infants. For how shall it confirm the faith of Infants, (muchless infuse the seed) when it is manifest that they as yet have no faith? Wherefore I my self (that I may ingeniously confess the truth) some yeers ago being deceived with this error, thought it better that childrens baptism should be delayed till they came to full age: Though I never broke forth in that immodesty and impertunity, as some now do, who being young (raw) and ignorant, more then is meet for such a business, do use to put forth themselves, crying out that Infant baptism is from the Pope and the Devil, with such like cursed cruel and horrid speeches, Conflancy and fortitude in a Christian, I vehemently approve: but this kind of madness and rage, void of love and of all order of Christian modesty, methinks should be approved by no godly man, but onely by fierce and seditious dispositions.

Whisakers (referente D. Sam. Hudson Vindic. essent. & unit. Eccles. Cathol. p. 223.)

Infants are to be baptized, not that they may be holy, but because they are holy.

Anima enim non Lavatione, sed Responstone sancitur. Tertul. de Resurrect. c. 48.

1. P.

THe four famous Leyden Professors, in *Synops. pur. The. 609.* We do not tie the efficacy of Baptism to that moment when the body is washed; but we do with the Scripture, prerequisite faith and repentance in All that are to be baptized; at least, according to the judgement of Charity: And that as well in Infants that are within the Covenant, in whom by the power of Gods blessing, and of the Gopel-Covenant, we affirm, that there is the seed and spirit of faith and repentance; as in the aged; in whom the profession of actual faith and repentance is necessary.

So that these learned men are so far from taking it to be the end of Baptism to be

an Instrument of operating this seed and spirit in the hearts of Infants, that they ever expect it as prerequisite. 2. And that in sincerity (in them in the seed, in others in the Act) at least in probability it must be supposed: Though for my part, I take the parents faith to be the ordinary conditions prerequisite, and that this seed of grace flows from Gods decree, into the Elect onely.

Theologi Salmurienses Theol. part. 2. 150. de perseverantia.

THeir sixth Reason they mightily put on, viz. That from our Tenet it followeth, that all believers Infants that are baptizd, must needs be saved. And why so? Because by our Doctrine, Remission of sin and the Holy Ghost is conferred by baptism to the children of believers; which two benefits are such as he that hath once received cannot fall from. As Remission of sin is bestowed on the aged, on that condition that they persevere to believe, which if they do not, they lose the benefit: so remission of Original sin is given to the Infants of believers also on the condition that when they come to age, they do nothing for which they may be deprived of the benefit. As therefore if any after pardon received should fall from faith, he would fall back into the curse: so if any Infant of a believer shall when he grows up, shew himself unworthy of that benefit, it is to be thought that he hath obtained nothing. This one difference there is between these two; that true faith is never taken away from those to whom it is once given: but many to whom baptism is given, are deprived of the benefit; For the gift of true faith comes onely from Gods Election, and Gods Election is such, that by it is determind, that all to whom true faith is given shall be brought to salvation; And that is not done without perseverance. Baptism is not therefore given because of Election; but therefore because God will have the same to be the condition of the Children as of the parents, so they do nothing that may render them unworthy that prerogative. But that they shall do no such thing, is not necessarily included in that reason for which Baptism is granted. As to the spirit; seeing its efficacy consisteth in this, that it may fit the mind to behold, and so embrace the Truth shining in the Gospel; and the mind of Infants is in that state, that it cannot put forth that Act; if so be any force of the spirit do affect them, it is wholly different from that efficacy which produceth faith in the understanding. This therefore is nothing to the perseverance of faith.

THus oculissimus, admirabilis, Amyraldus, one eye of that University which in Divinity is one eye of the Christian world.

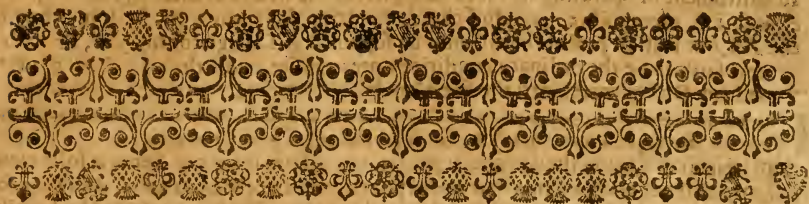
He inclines rather to think there is no operation of the spirit. And indeed, because the miraculou gift of the Holy Ghost was promised and oft given in Baptism (whereof yet baptism was no Metaphysical instrument) in the first times, though onely to those who had (or were probably presumed to have) the regenerating gift of the Holy Ghost before, manifested by their repentance and Faith; therefore many Divines thought that the giving of the Holy Ghost in ordinary for Regeneration, was one stated end of Baptism, which from the constant prerequisite of repentance and faith is evident to be a mistake.

Calvin. Institut. lib. 4. cap. 16. Sect. 21.

THere is no more present efficacy to be expected in Infant-baptism, then that it confirm and ratifie the Covenant made with them by the Lord. Thus Blessed

Calvin.

Some



Some briefe Animadversions on a Treatise
of Baptismal Regeneration, lately
published by
Mr. THOMAS BEDFORD.

It is not any desire of contending, or contradicting my Brethren, as the Lord knoweth, which is the cause of my meddling with this Tractate, and discovering the failings of such Learned, Reverend, Godly men: But the true Reasons are these, which I submit to the judgement of the Reader, whether they are enforcing or not. 1. The Doctrine it self which I suppose, I conceive to be dangerous, as well as erroneous, as shall be anon manifested. 2. I conceive it as likely a means to make men Anabaptists, as most know, if it go unresisted. When men see wrong Ends put upon Baptism, and too much given to it, they are ready to suspect our Doctrine concerning the right ends, and to give as much too little to it. It is hard resisting an Error; without being driven into the contrary extrem: Especially to vulgar spirits. And I speak not this upon an uncertain conjecture, but upon much sad experience I have known too many of my speciall friends that have either turned Anabaptists; or been much flattered, by occasion of this Doctrine of Baptismal Regeneration; when they had discovered once the error of that; they presently began to suspect all the rest, thinking that we might as well mistake in the rest as in that. And indeed, I was once in doubt of *Infant-Baptism* my self; and the reading (and discovering the error) of Dr. *Burges* and Mr. *Bedfords* Books of Baptismal Regeneration, was one part of my temptation. I cannot but think it my duty therefore to endeavour the removal of this stumbling stone out of the way, which others may stumble at as I have done.

3. And I conceive if it go unresisted, the error of this Doctrine is far likelier to spread and succeed in these times then ever. 1. Because of the licentiousness and vanity of this Age, wherein every mistake that hath a man to vent it, hath many to entertain it. 2. But especially by reason of the contrary error of the Anabaptists, which having brought so great disturbances and mischiefs to the Church, many incautious

incautalous men in dislike of their ways, and in heat of opposition, will be apt to run into the contrary extreme. And thus Errors use to propogate and strengthen one another.

I Ndeed at the first broaching of this Doctrine among us, it was so much disrelished (not by Dr. Taylor only, but) by most Divines and godly people as far as I could learn, that it did succeed and spread as little as almost any Error that ever I knew spring up in the Church; Inasmuch as the Books that maintained it, were not judged worthy an answer. But Mr. Bedford hath now hit on a more fruitful season and soil for the sowing of his second seed. And to make it the more prevalent, he hath adorned it with such venerable mighty names, which any humble man will stoop to, and much suspect that Opinion which contradiceth their judgement. But whether all these are truly on his side, I have cause enough to doubt,

In examining this point, I shall first shew you the Heterodox opinion. 2. And then that which I take to be the Orthodox. 3. And then give you some arguments against the former. 4. And lastly, some brief animadversions on Mr. Bedfords Treatise, and Answer to what he and Dr. Ward say against that which I judge the Truth.

1. Mr. Bedfords Opinion is, [That the Sacrament of Baptism doth as an Instrumental Efficient Cause, confer and effect in all that duely receive it, not putting a bar by their unbelief (which no Infant doth) the grace of Regeneration of nature, even Actual Regeneration, at least *in actu signato & radicali*; out of which Radical Regeneration and Seminal Grace, the exercised Act of Faith and Graces is wont to be educed when the Spirit comes to work by the Ministry of the Word; And that to this end Baptism is instituted, and this it effecteth on all Infants Elect or not Elect duely baptized; yea, though the Parents should neglect their duty, and make but a Church-formality of it; yet he rather inclineth to their Opinion, that think the efficacy of the Sacrament is not hindered by the personal neglect, Ignorance or misbelief of the Parents; but the Infant is freed not only from the Guilt, but also from the *Domination of sin*; that the guilt is not only removed, but the power of sin subdued to them. That as sin is purged away, so the spirit of Grace is (to all these) bestowed in Baptism to be as the Habit, or rather as the Seed whence the future Acts of Grace and Holiness watered by the Word and good Education may in time spring forth. That in the Baptism of Infants, the Spirit worketh not as a Moral Agent to proffer Grace to the Will, but as a natural or rather supernatural Agent to work it in the Will, to put Grace into the heart, conferring upon them Seminal and Initial Grace, which doth not presuppose Faith, but is it self the seed of Faith. That to this end the Sacrament is so generally necessary, commonly and in ordinary, that if the Spirit do convey Grace to any without (and so before) the use of the Sacraments, this is to be accounted extraordinary: For the Spirit is not wont to convey the Seed of Grace otherwise; and that operation of the holy Ghost cannot be expected but only in the use of the means, *scil.* the Word and Sacraments (that is, the Word to perfect; and the Sacrament of Baptism to regenerate radically) without which the act of Grace is neither effected, nor perfected: For Baptism is appointed to Give us our first Title and interest in Christ; and even those that believe before Baptism, have as to the benefits of Baptism, but *ius ad rem*, but not *ius in re*. All this you shall finde in Mr. Bedfords *Treat. prior.* page 30, 40, 41, 94, 95, 96, 86, 87. And *Treatise of the Sacrament*, page 48, 91, 110, 116. 129, 135, 143, 175, 192. And in his *Way to Freedom*, page 50, 51, 52, 53, &c.] Dr. Burges in this differs from him, that he affirms only that

that Baptism is the ordinary means of conveying the Seed of Grace, or the Spirit to Elect Infants onely, but not to the Non Elect; yet he judgeth, that though men live in open wickedness 40, or 60 years, and then be converted, that these received the Seed of Grace, or the Holy Ghost in their Baptism, which remaineth as the Seed under ground all that while; and so he affirmeth not with Mr. *Bedford*, that the Holy Ghost so given to Infants may be lost.

Before I come to lay down what I hold to be the Truth in this Controversie, I must premise somewhat of Distinction and Explication.

1. We must carefully distinguish betwixt, 1. The new Covenant mutually to be entered and engaged in between God and man, containing Gods promise of Remission, Justification, Adoption and Glorification to man, if he perform the Condition, and mans promise to God that (by his Grace) he will perform the said condition. 2. And the meer prediction or promise of God, that he will give to his Elect (onely,) new and soft hearts, and grace to perform the foresaid condition.

2. We must carefully distinguish betwixt that Grace which makes a Real Physical change upon man; and that which maketh onely a Relative change. Of the former sort is Regeneration, or sanctification, (as they are usually taken for the work of the Spirit infusing the first principle or habit of Grace, and afterward increasing and exciting it:) and so in Glorification. Of the latter sort, are, Remission, Justification and adoption, and Sanctification as it signifieth a Dedication of the man to God, or rather the state and Relation of a man so dedicated and separated; and also Regeneration as it signifieth our new Relation.

3. So we must distinguish betwixt a Donation Physical, which works the said Physical Effects (as when you put money into a mans hand:) and a Donation Moral, which gives not any Real Physical being immediately, directly of it self; but onely so gives a Right to such a Being or Good, as you give a way your house or Lands by a word, or by a written Deed of Gift, without moving the thing it self.

4. Accordingly we must distinguish betwixt a Physical Instrument, which is effective by a Real Influx or proper Causality of the foresaid Physical Mutation: And a Moral Instrument, as a Deed of Gift is.

5. We must carefully distinguish between the first, chief and most proper act and Instrument of Donation: and the secondary, lesser improper act, and Instrument, being but the Ceremonial solemnization.

6. And lastly, we must distinguish betwixt persons that have true Right to Baptism in *foro Dei*: and those that the Minister ought to Baptize, though they have no such right in *foro Dei*; but onely in *foro Ecclesie*.

And now upon these Distinctions thus laid down, I shall give you my Judgement in these following Positions.

1. Baptism was never instituted by God to be a Seal of the Absolute Promise of the first special Grace; but to be the Seal of the Covenant properly so called, wherein the Lord engageth himself conditionally to be our God, to Pardon, Justifie, Adopt and Glorifie us: and we engage our selves to be his People, and so to perform the said Condition.

Of which, could I have leisure to be large, I could give abundant proof.

Argument 1. If Baptism be the Seal of the first absolute promise of the first Grace; then it sealeth either before that Promise is fulfilled, or after; But it neither sealeth before nor after, therefore not at all.

I suppose none will quarrel with the Major Proposition, and say, It is just at the

time of fulfilling (or of infusing a new heart;) for that is impossible. And for the Minister, 1. If it seal to that Promise before the fulfilling, then it is not a mutual engaging Sign or Seal, (For those to whom that Promise is yet unfulfilled, are incapable of present engaging themselves to God, being Aliens and Enemies to him.) But it is a mutual engaging Seal. This *Mr. B.* confesseth; And the Sacramental Actions manifest: Receiving the Elements is our engaging sign, that we receive Jesus Christ to be our onely Saviour and Lord; as giving is Gods sign that he giveth us Christ.

2. If it seal to that absolute Promise of the first Grace before the fulfilling of it, then no man can lay claim to the Seal, nor any Minister know to whom he may Administer it, and to whom not: For that Promise is neither made to any persons named nor marked out by any qualifications, (as the Promise to Believers and their Seed is;) nor is it fulfilled upon condition of any prerequisite qualifications: but onely signifieth what God will do for his Elect, who before the fulfilling of that Promise have not the least note of difference from any other men.

But there are some men that may claim the Seal of Baptism, and whom Christs Ministers may know to be capable subjects: Therefore it is not that absolute Promise of the first Grace which Baptism sealeth.

2. That it cannot seal to that absolute Promise after the fulfilling of it, is evident. For else it should seal to a contradiction, and falshood; As if God should say, [I will give thee a new heart, and to this it seal,] when the party had a new heart before. Or, [I will take the hard heart out of thy body,] when it is taken out already. Or, [I will give thee the first Grace] when he had it before; & so it cannot be the first that is afterward given. For of the Promise of increase or additional degrees, we now speak not.

Moreover, if Baptism were a Seal to the absolute promise of the first Grace, then it should seal to none but the Elect; (For all Divines that I know who acknowledge such an absolute Promise, do make it to belong to the Elect onely.) But Baptism doth seal to more then the Elect; (This *Mr. B.* confesseth.) Therefore it is not to the absolute Promise of the first Grace, that it sealeth.

Again, if Baptism be a Seal of that absolute Promise, then either of that onely, or of the Conditional Promise of Justification, &c. also; But neither of these; Therefore not of that absolute Promise at all. 1. Not of the absolute Promise onely; for 1. then it should not Seal up the Promise of Adoption, Justification and Glory; (for these are all promised but on Condition, whatsoever the *Antinomists* say to the contrary.) 2. And if it sealed that absolute Promise of the first Grace onely, then the Seal should belong to no Believer; (For all believers have the first Grace already, and so that promise fulfilled to them.) But the Seal doth belong to Believers; therefore it is not the Seal of that absolute Promise.

3. And if it sealed that absolute Promise, then there should be no Conditional qualification prerequisite in the receiver; But there are conditional qualifications prerequisite in the receiver (either inherent in himself, or relative, the foundation being in the Father or others) as *Mr. B.* confesseth. Therefore, &c. 2. And that it sealeth not the absolute Promise and Conditional both together, me thinks every man should grant, who well considereth, 1. The exceeding different nature of these two Covenants; One being improperly called a Covenant, being properly but a Promise or Prophecie; and the other a Covenant properly; One being the Act of God alone, and the other of both parties mutually; One promising one sort of Grace, & the other another; One being made to the Elect only, the other to All. 2. And the inconsistency of sealing these two at once; One saying, *I will give a new heart,* (and so Faith.) The other, *I will give pardon,* &c. if thou do believe, or supposing thou dost believe.

Lastly,

Lastly, If the Seal be applicatory to particular persons, then it is the Seal of a Promise that may be applied to particular persons, that they may receive the thing promised : But the absolute Promise of the first Grace may not be applied to any particular person, that he may receive the thing promised : therefore it is no Seal of that Promise.

The Minor is evident, in that no man can know that the said absolute Promise is made to him, till it be first fulfilled, and he hath already received the good therein promised (no man being either named or described in it,) and then it is too late to use an exhibiting Sign, or Seal.

Position. 2. *As Baptism was not instituted to be the Seal of the Absolute Covenant, so neither to be an Instrument to confer the Grace in that Covenant promised.*

I need add no more for the confirmation of this, seeing all the forementioned Arguments do bear down more clearly the conferring, then the sealing use of Baptism as to this Promise, And therefore I desire the Reader to review them, and apply them to this Position. If it be the use and end of Baptism to convey the first Grace promised in this absolute Covenant, then the proper subjects of it should be Infidels and Open Enemies to Christ, who have not received the first Grace (of a new and soft heart and of Faith.) But Infidels are no fit subjects of Baptism, much less the proper subject : therefore it is not the end and use of it to convey the first Grace. I shall add more to this anon : First, in the mean time, I suppose that none will affirm that it is an Instrument to convey the Grace of that Covenant whereof it is not the Seal. And indeed if it were such an Instrument, I should easily believe that we must Baptize either all or none : For that Promise being made onely to the Elect, we must either Baptize all, that we may meet with the Elect among the rest ; or Baptize none, because we know not the Elect. What means hath any man to know according to this Doctrine whom he should Baptize ? If they say, It is Believers and their Seed, to whom the Promise is made, it is true ; but then that cannot be meant of this absolute Promise of the first Grace ; For doth God promise to give the first Seed of Faith to them that are Believers already ? And their Seed are taken in with them, and on the Conditionality of their Faith, and into the same Covenant, and not into another : And the absolute Promise being made onely to the Elect, is not made to the Seed of Believers as such ; either to all them, or them onely ; and indeed no man knows particularly to whom. Therefore I must needs say, that the Authors of this Doctrine of Baptismal Regeneration, do err through the confounding of these so different Covenants.

Position. 3. *Baptism is both a Seal of the proper Conditional Covenant of Grace, and a means of conveying the good therein promised, according to the capacity of the subject. This I easily grant.*

Position. 4. *Baptism is instituted to Seal even to Infants the Promise of Pardon, Justification, Adoption, and Glory, and hereby to be a means of making over or conferring these benefits upon them.*

What is said against this sealing to Infants, I shall touch anon, in my animadversions on Dr. Ward.

Position. 5. *Baptism is such a seal and means of conveyance in probability to all the Infants of true believers, their Church-membership and visible Christianity being certain ; And if any will add that it certainly conveyeth these Relative benefits to them all, I will not contradict.*

Position. 6. *Besides these Relative Benefits Baptism is a means of increasing inward Grace, and so making a Real change upon the souls of those that have Faith and the use of Reason.*

Position 7. Baptism worketh all this onely as a Moral Instrument, by signifying and so working on the soul, and by sealing and so conveying a Legal Right to the benefits of that Covenant, but not as Physical Instruments, by proper real efficiencie on the soul; nec datur tertium.

That they are no Physical Instruments, Dr. Ward and Mr. B. acknowledge: and the former saith, They are but Moral instruments; though the latter adds Hiperphysical as a tertium, which we shall anon examine.

Posit. 8. Baptism is not the first principal Instrument of the foresaid conveyance; but onely it compleateth by solemnization and obigation that conveyance which was before effectually, curantly and certainly made by the Covenant.

This I shall confirm anon, when I come to Dr. W. who opposeth it.

Position 9. Baptism doth convey, and seal the aforesaid benefits to none but the children of true believers, and not to the children of hypocrites.

My reasons are: First, The Covenant promiseth Remission, Adoption, and Glory to none but true Believers and their Seed: Therefore the Seal can assure and convey it to no nother. For the Seal cannot go further then the Covenant. Secondly, That Faith which cannot help the proper owner to these benefits, cannot help his Children to them: (For their interest is but for his sake, as they belong to him;) But a false Faith cannot help the owner to Justification, adoption, or Glory; (as not being the Condition to which they are promised;) Therefore nor others. Yet it will not follow the children of Hypocrites should not be baptized; For we ought to baptize them, though they have no true right to Baptism; because we are to take all for true Believers that make a probable profession of Faith. They may have right in foro Ecclesie, that have none before God.

Posit. 10. Though Baptism thus seal and convey the Relative benefits of the Covenant to Infants, and a right to some real benefits, yet was it never instituted to be an Instrument for the working of the first real gracious change upon the soul, or for the infusing the first habit or seed of special grace into the soul; no nor for the effecting of any real mutation on the souls of Infants at all, either by infusing the first or subsequent grace.

I put the word [Real] here, in contradistinction to [Relative;] And I speak of working grace it self on the heart, and not of giving a Right to that Grace; which (as to subsequent Grace) Baptism may be an Instrument to do. Here I have two things in this Position to prove. 1. That Baptism was not instituted to be an instrument to work the first Grace, or Seed or Habit of Grace. 2. Nor any Real Grace or change at all on an Infant. These are the main points wherein I differ from Mr. B's, & Dr. Burges Doctrine: Especially the first; which is sufficient, if proved, to overthrow the substance of their Treatises, though I said nothing to the second. And the former branch I prove thus.

Argument 1. If Baptism was not instituted to be the Seal of the Promise of the first Real grace, (but onely of the conditional Covenant of Grace;) Then it was not instituted to be an Instrument to convey the first grace. But the Antecedent is true: Therefore so is the Consequent.

I suppose none will deny the soundness of the Consequence, nor be so absurd as to affirm that Baptism was instituted to be a Seal of one Covenant, and to convey the Grace of another to which it was never intended to be a Seal. And for the Antecedent, I have proved it before; and add thus much more: 1. If Baptism were the Seal of that absolute promise, then all that are so sealed should be saved. (for it is generally confessed by those that acknowledge such a Promise, that all are saved to whom

when it is made.) But all that are so sealed, are not saved, (as Mr. B. confesseth;) Therefore, &c. 2. If Baptism be affirmed to be the Seal of that absolute promise of the first Grace, then it is affirmed to be the Seal of a promise, the very Truth of whole being is very obscure and doubtfull, and denyed by many great, and learned & pious Divines; but Baptism (being the badge of Christianity, and of the plain Covenant of Grace) is not to be affirmed to be the Seal of an obscure doubtful promise, Therefore, &c. I though I be not my self of their opinions, yet I will tell you their Reasons who deny that there is any such absolute promise of the first Grace. 1. Because there is but one or two obscure Texts in *Jeremy* and *Ezechiel* pretended to be such. 2. Those Texts do mention some mercies, which all other Scripture tells us are given but conditionally, as, to remember their sins no more. *Heb. 8. 12.* Therefore say they, *we must accordingly expound the rest.* 3. The very same mercies which seem here to be promised absolutely, are in other places promised conditionally; therefore by them is this to be interpreted for it is not necessary alway to add the condition. *Deut. 30. 6.* [And the Lord thy God will circumcise thy heart, & the heart of thy Seed, to Love the Lord thy God with all thy heart, and with all thy soul, that thou mayst live.] This seems to contain the same mercies; and yet v. 1. 2, 3: it is promised but on condition that they return & obey the voice of God; which shews 1. That it was not the first Grace that is here meant by circumcising the heart, but a further degree; 2. And that it was conditionally promised. 3. And the Apostle in reciting this Covenant, Heb. 8. seem to have respect to the excellency of the mercy promised rather than to any absoluteness in the promise; and not to expound it of the first Grace, but as a promise made to such as are already believers. But I leave this to every mans judgment, whether the first Grace be absolutely promised or not, I doubt not of these two things, 1. That it is absolutely given without respect to foregoing Works or Merits; and not as the *Pelagians* thought. 2. Such a promise is, or would be but of the nature of a meer prediction what God means to do to some men, whom pleaseth himself; but no man can have the least comfort from it upon any knowledge that it belongs to him till the promise be fulfilled & the good promised bestowed already; And no man could claim the Seal of such a promise, nor any Minister know to whom he may give it.

If any say that the first special Grace is promised conditionally, & it is that conditional Promise that Baptism sealeth; I answer, 1. Shew the promise. 2. Shew the condition; 3. That is pure *Pelagianism*; For that condition must be some worke of man, and so grace should be given upon mans works. Yet I yield thus far, 1. That there are previous works which God worketh in some men, as preparatory to the first special Grace; 2. And there are some duties, as to hear, pray, &c. which God commandeth men that have no grace, for the obtaining of grace; 3. And that he maketh some half promises (as Mr. *Cotton* calls them) to men, upon such duties which they may do without special grace: As *Peter* said to *Simon*, [Repent and pray, if perhaps the thoughts of thy heart may be forgiven:] And [it may be God will hear, &c.] Such probabilities God gives men which may raise their spirits, & be a good encouragement to duty and industry in the use of those gifts they have; but he hath made no full certain promise of the first special Grace, upon condition of the good use of mens naturals. And Baptism cannot be the Seal of such a half promise as these.

Argum. 2. If both in the institution and every example of baptism through all the Bible, the first Grace be pre-requisite as a condition, then the Ordinance was not instituted for the conferring of that first Grace, but in the institution & every example of Baptism through all the Bible, the first Grace is pre-requisite as a condition; therefore the Ordinance was not instituted to confer it.

By the first Grace here I still mean that grace which consisteth in a real change of the Soul, whether habitual or actual, or if you will call it Seminal or Radical, you may.

By [pre-requisite, as a Condition] I mean, either in the party, or another for him.

The force of the consequence is evident, 1. In that otherwise Baptism should be instituted to give men that which is pre-required in them, & so which they have already (as to all them that are capable of it.)

The Antecedent is undeniable, as might be manifested by a recital of the particular Texts, could we stay so long upon it. John required a profession of repentance in those he baptized. Jesus first made them Disciples, and then by his Apostles baptized them Job. 4. 1. The solemn institution of it as a standing Ordinance to the Church, which tell us fully the end, is in Mat. 28. 19. 20. Go, and Disciple me all Nations, baptizing them, &c. Now for the aged, a Disciple and a Believer are all one, Mark, 16. 16. He that believeth and is baptized, shall be saved, Act. 2. 38. Repent and be baptized every one, &c. v. 41. They that gladly received his word, were baptized. Act. 8. 12. 13. The Samaritans believed, and were baptized both men and women; Simon himself believed and was baptized, Act. 8. 36. 37. If thou believest with all thy heart, thou mayst (be baptized) and he answered, I believe, &c. Act. 9. Paul believed upon Annanias instruction, and then was baptized. Act. 10. 47. 48. & 16. 15. 33. & 18. 8. & 19. 4, 5 &c.

You see it is still required, That all at age do first believe, and then be baptized: Now doubtless those that repent & believe, have that first grace which is the condition of the new Covenant already, & so have that absolute promise fulfilled to them. Therefore God did not institute baptism to be an instrument to give men that which they have before. Indeed if it be only right to a thing that is given by a moral way of Donation, so baptism may compleat and solemnize that gift which was current before, and to it doth. But in regard of inherent habits or qualities it cannot do it.

This argument is sufficient alone to all that Mr. B. saith when we have but answered his one great exception. He granteth all this to be true as to men at ages, and that to them it is not the end of Baptism to confer the first Grace: but he thinks that to Infants it is otherwise. To which I answer,

1. I require some Scripture-proof that God hath instituted Baptism to Infants to one end, & to the aged to another, where the aged are capable of both. Indeed it may be to some ends to the aged, which to Infants it is not; but that is not from any difference in the nature & use of the Ordinance, but from the natural incapacity of Infants; but that it should have so high an end to Infants, & not to men at age, who were at least as capable of that end, this no word of God speaks; And to feign such a thing without Scripture proof, is to feign a Covenant and Ordinance that God never made.

2. In relations, such as Sacraments are, the end entereth the Definition; therefore (not through any natural incapacity of the subject, but Gods meer institution) baptism have ends so exceeding different in Infants & the aged, then you must have several Definitions of Baptism, and so as it were several baptisms; but the Apostle saith, as there is but one Lord, and one faith, so but one baptism, Eph. 4. 5.

3. And according to this Doctrine, Baptism should seal up one Covenant to the Parents and another distinct Covenant (viz. the first Grace) to the Children, which to the Parent was never sealed; when yet the Infants interest is for the Parents sake, & comes in as an Appendix to this; which is most grossly absurd. If God have not made the promise of the first Grace any more to Infants, then to the aged, then it is not the end of the seal to confer the Grace of that promise any more to Infants, then to the aged:

aged : but God hath not made that promise any more to Infants, then the aged ; Therefore, &c.

4. If the parent and child do enter one and the same Covenant before Baptism ; then it is the benefits of one and the same Covenant, which by Baptism is sealed and conferred. But the Parents and Child do enter one and the same Covenant; Therefore, &c.

The Antecedent is evident through all the Scripture. Circumcision was the Seal, or sign of Gods Covenant, and is therefore called the Covenant it self; but this was not two Covenants but one, *Abraham* and his family all entered one Covenant; and *Abraham* received Circumcision, a seal of the righteousness of that faith which he had being yet uncircumcised. The aged and the Infants of all Israel, *Deut. 10. 11.* do all enter into the same Covenant, which is the full mutual Covenant, wherein the Lord takes them for a peculiar people, & they take the Lord only to be their God; It is not Gods absolute promise, That he will give them a heart to take him only for their God, The promise is to you, and to your children, *Act. 2.* not two to distinct promises, but the same. And the Child coming in for the Parents sake, it must needs be in the same Covenant.

Obj. But Infants have not faith when they come to Baptism, as the Parents have; and therefore it must confer the seed of it on them.

Ans. 1. We must not take liberty upon our own fancies to adde new ends to Gods Ordinances.

2. Infants have that faith which is the condition of the Covenant in their parents; the Parents faith is the condition for himselfe, and his children, till they come to the use of reason themselves,

3. It is utterly unknown to any man on earth, and unrevealed in the Word, whether God give Infants usually any inherent special Grace or not.

4. But if he do, it is far more likely that he gives it before Baptism by vertue of that Covenant which saith, The Seed of the Righteous is blessed and holy; then that Baptism should be instituted to conferre it, which is instituted to other ends to all others.

5. The aged being, 1. The most fully capable subjects. 2. And the greater part of the world when Baptism was instituted, who were to be partakers of it. 3. And the most excellent and eminent subjects. 4. And of whom Scripture fully speaks, and but darkly of Infants; Therefore it is most evident, that the full and proper ends why God instituted the Ordinance, is rather to be fetched from the aged, then from Infants.

6. If the very Baptism of Infants it selfe be so dark in the Scripture, that the Controversie is thereby become so hard as we find it, then to prove not only their baptism, but a new distinct end of their Baptism, & a far different Covenant by it sealed to them, and far different grace by it conveyed to them, this will be a hard task indeed. And especially such men as are faine to flie to Tradition for proof of Infant baptism (as Mr. B. doth) methinks should not so confidently obtrude on the world such new different ends and use of their Baptism; and that as from Scripture. They can prove from Scripture, that Baptism sealeth to them another Covenant, or conferreth another Grace then ever it was intended to do to any others; and yet must goe to Tradition to prove that they must be baptized.

And to that end to over-magnifie Tradition, & intimate a charge of insufficiencie on the Scripture; as these words plainly import in his Treatise of Sacraments, pag. 92. 93. [“Traditions Apostolical are Authentical, and not to be refused because not

"written, if found to be Apostolical. Apostolical Customes mention'd in the Scrip-
 "ture, have a more unquestionable certainty then Traditions, but not greater Autho-
 "rity. Neither is this to set up Tradition, as, the Papists, in prejudice of the Scripture;
 "because we admit none as Apostolical which either are contrary to the customs men-
 "tion'd in the Scripture, or which may not be confirm'd as reasonable from the Scri-
 "pture.] To which I say, 1. That Tradition in matter of Fact, to confirm us in the
 Authority of Scripture, as reporting the miracles which it mentioneth, or confirming
 its History, or telling us which are the Canonical Books or clearing, and confirming
 any Scripture doctrine; I say, this Tradition I acknowledge more necessary and to
 be valued, then most do imagine. 2. But where you intimate, 1. That there are Tra-
 ditions Apostolical, which are Authentical & have no less authority then Scripture
 Apostolical Customs. 2. And that in so material a thing as Infant-Baptism, and so
 about the proper subject of so great an Ordinance. 3. And that it is a sufficient excuse,
 that we admit none contrary to Scripture Custom, or which may not be confirm'd as
 Reasonable from Scripture; I must needs think this prejudicial to Scripture and a com-
 plying with the Papists, though you deny it. If the Scriptures be Gods perfect Law, it
 sure determines of all material parts of worship, or else it was not made for a perfect
 Rule concerning worship and positive Ordinances: and if not for these wherein the
 light of nature falls so shorr, then sure it is a perfect rule for nothing. I know, meer cir-
 cumstances are determined of but in generall, and left to humane determination in
 Specie, 1. But that is because they are things not fit for Laws to determine in Specie,
 for all times, places and persons, because there is a necessity of variation; or at least no
 necessity or fitnessse of a determination, & so it is no part of the perfection of Gods law
 to determine them; otherwise if it were necessary & fit that they were universally de-
 termined of, then how can Gods Law be excused of being imperfect, if it determine
 not of them, it being the Rule of worship? 2. Especially, when you acknowledge Tra-
 dition to be less certain then Scripture; and so you would make us beleve that God
 hath left us as an uncertain rule of necessary worship: when he might have given it us
 in the certain Scripture 5: And you know that our greatest Disputers for the old Cere-
 monies, wer wont to referre nothing for Tradition but meer circumstantial or things
indifferent. And if you judge Infant-Baptism a meer circumstance, you are much mis-
 taken; and if you judge it a thing indifferent, then it is more indifferent with you to
 be an Anabaptist then it is with me. 4. And for your denial, there is few Papists
 but will say as much as you (for the moderate sort) & willingly admit of your two
 Limitations, as (if I had time) I could shew you easily from their own words. 5. And
 indeed if all that is not contrary to Scripture-Customs, & that mans vain wit can find
 reasonable from Scripture, must be admitted, & that upon equal authority with Scrip-
 ture, if they do but take it for a Tradition Apostolical, then 1. It will set mans wit
 a work to make God a worship or judg of the currantness of it according to its reason;
 and one man will think it reasonable, and another not. 2. And what a multitude of
 Ceremonies will this admit into the Church, to the burdening of mens Consciences,
 and the polluting of Gods worship? Is not this the door that the body of popish trash
 came in at? and the argument that hardeneth them in it, & hindereth their Reforma-
 tion to this day? And if you open this gap, what a multitude of Fopperies wil rush
 in? 6. And as you seem to confesse, so it is unquestionably certain, That these Traditions
 that men so talk of are utterly uncertain; That sure they can be no part of
 Gods law, and rule of worship.

Tradition hath brought down to us Gods book, or written Law it self, & the matre-

of fact which may confirm its authority in a certain way; but these pretended additions are by Gods wisdom left wholly at uncertainties. Yea, what contradiction is there between these pretenders to Tradition? as there was between those that contended about *Easter*; some pretending Tradition from *John*, and some from *Peter*, and the *Ethiopians* to this day pretend to Traditions from *Thomas*, different from the rest. Yea *Iraneus* (so near the Apostles) upon pretence of Tradition was deceived above twenty yeares in the time of Christs life upon earth; which is very strange. And is this Tradition our rule for worship? It hath many a time made me wonder, and sorrowfull to think that so many learned sober men should so earnestly contend for these Additional Traditions, and so zealously cleave to any Ceremonies, Formalities or Corruptions in Worship, which they can but finde that the Fathers have used when some of them the very Papists themselves, have cast off! Methinks men should desire to go on the surer side of the hedge; and seeing where there is no law, there is no Transgression, sin being nothing else but a Transgression of the Law, they should conclude, That it is certainly no sin (& therefore safest) to let go those Additions which no law enjoineth. But on the other side, That it may be a dangerous sin to use them, both as being an accusation of Scripture as insufficient, and as adding to Gods worship. If when his worship was so much Ceremonious heyet layeth a charge to dowhatever he commanded, and adde nothing thereto, nor take ought there from (that is not to, or from the words commanding onely, but also the work commanded) is it likely then that he will be less jealous in this now?

If we might not adde one Ceremony to an hundred, may wee adde to two or three? Did Christ take down all those of Gods own institution, that he might give man leave to set up others of their own? I speake not of meer circumstances, necessary in *Genere*, but which must be differently & occasionally determined; but of mystical, Doctrinal Rites, or the like Ceremonies not necessary in their *Genus*. Why could not Christ have determined these himself, & that in his sure written word, if he would have had them determined? Hath not God made us work enough, but we must make our selves so much more? Yea, those men that are most backward to Gods undoubted worship, are the most forward to make more of their own. Is it not the priviledge of the Gospel-Church, and excellency of Gospel worship, that Rudiments & Ceremonies are down, and God will be worshipped in Spirit without such avocations? In vain do they worship him, teaching for Doctrines the Commandements of men. Who knows what will please God but himself? & hath he not told us what he expecteth from us? Can that be obedience which hath no command for it? is not this to supererogate, & to be righteous overmuch? Is it not also to accuse Gods Ordinances of insufficiency as well as his word as if they were not sufficient either to please him, or help our own Graces? O the Pride of mans heart, that in stead of being a Law obeyer, will be a Law-maker! And instead of being true worshippers, they will be worship-makers! And that are so little conscious of their own vileness, as to think themselves fit for such a work as this, and so little sensible of their weakness, and disability to obey what is already commanded, and their two frequent failings, that they will make more work themselves and begin more Laws to be obeyed! For my part, I will not fear that God will be angry with me for doing no more then he hath commanded me, & for sticking close to the rule of his word in matter of worship, but I should tremble to add or diminish. To the Law, and to the testimony; if they speak not according to these it is because there is no light in them. God is wiser then I, to know what is acceptable to himself, and fit for his creature. I shal but make my self unexcusable at judgment

for all my failings in known duty, when I will needs supererogate by adding of more.

I say the more of this, 1. In compassion over some learned Divines (whom I shall not name) who are more clear in many Doctrinals then most of the world besides, and yet still are so strongly addicted to unwritten Traditions, Formalities, and Ceremonies. Doubtless the Church of Rome themselves are not near so blame-worthy for their Errors in meer Doctrinals, (mistakes hath made them seem worse in some of these then they are) as for their horrid unreasonable confusion, vain pompous shews, and childish)isting formalities in worship: The reading of one of their Missals or books of Devotion, would make a mans heart rise against them more then the reading of their Doctrinal controversies. 2. And I say the more of this to Mr. B. because he is pleased (*Treat. of Sacr. page. 180.*) to speak to the Anabaptists argument, from Christs faithfulness, and Scripture perfection, thus; [*This is the triumphing Argument of all Schismatics, who mislike the Ceremonies of the Church, whether National or Catholick*] Where 1. any Reader that looks to know a mans mind by his words, must think that he means that all those are Schismatics that mislike the said Ceremonies. And if so, then 1. This is very hard, high, uncharitable censuring, seeing many hundreds of such never separated nor made any Rent in the Church: and are men Schismatics that never made Rents? 2. Yea, multitudes of them that conformed not to these Ceremonies, were as holy, learned, judicious peaceable men as these ages have known. It seems not such a man as Mr. B. to brand such as *Reignolds, Bain, Brightman, Aims, Parker, Sandford, Bradshaw, Ball, Hilderham, Dod, Rogers, Hooker*, with hundreds more, with the title of Schismatics, who did more against Schism by writing, then all the contrary minded in England. 3. And even of those that conformed to Ceremonies, (as inconvenient burthens which yet might be born, rather then forbear preaching) what a multitude of the most learned and godly misliked them, these times have shewed: witness our Reverend and learned Assemblies judgment against them: and are these Schismatics for a meer mislike? 4. But especially one would think that there should more respect be due to all the Churches of *Scotland, Holland, France, Helvetia, &c.* that are known to mislike these Ceremonies, then to judge them Schismatics? 5. But for that phrase of [*Ceremonies of the Catholick Church,*] it is very rank, and such as is not usuall with Protestant Divines.

I hope this learned man doth not take the particular Roman Church for the Catholick Church: & if he do not, I am utterly ignorant what he meanes by the Ceremonies of the Catholick Church; I would he would name what Ceremonies the Catholick Church holdeth which these men mislike, (yea or which they do not, being unwritten.) Are all the Churches of East and West, even the *Ethiopians* complies. & all agreed on any one unwritten Ceremony, & that such as these men mislike? And are all those Churches or persons that mislike them, no parts of the Catholick Church? Sure this is no Catholick Doctrine. God will reach us before he hath done with us, to be more gentle and tender of one another in such Traditions and Ceremonies.

But to return to the point in hand. Against this Doctrine of Mr. B. I argue thus: If there be Traditions of equal authority with Scripture Apostolical Customs, then there are Traditions which are the very Laws of God by which men must be judged, justified, or condemned; but there are no Traditions unwritten, that are the very Laws of God; therefore there are none of equal authority with the Scripture Apostolical Customs. The Major is clear, in that those Scripture-Customs were part of God Laws; for though all examples of good men in Scripture be not directly binding, yet when God hath given a commission to some in special to order the matters of his Church & worship,

and promised to be with them, and direct them by his spirit in doing it, (as he did to the Apostles) there the very custom by them established hath the force of a Law. But besides those mentioned in Scripture, there is no certainty of any such custome established by the Apostles, except you will call every occasionall act of theirs the establishing of a Custom, it being the mind of God that his whole Law should be written, and so certain.

Else what a sad loss were the Church of Christ at, concerning the knowledge of his will in matter of worship? how would the generality of ordinary Christians be wholly puzzled in discerning true Apostolical Traditions from false, & reasonable ones from unreasonable ones? it being indeed a thing to them impossible; and needs must it bring them to the authority of the present Church, to know what to take for current Tradition; and what Church must be Judge, we should be at a loss, there being such difference among the Churches. How stily would this Doctrine of Tradition, equal to Scripture. Customs, bring us over in time to Rome again! and indeed of all their Doctrinal errors, this & such other that deny the perfection of Scripture, in being a sufficient rule for faith, and the essentials of worship (and the accidents in general, so far as an universal determination is fit,) are to be reckoned among the most dangerous, and so they are by most Protestant Divines.

And for the point of Infant baptism, whether the Scripture give us not proof of more then the reasonableness of it, upon supposition that the institution be first proved by Tradition, I leave Mr. B. to judge by what I have written, (though the practice of the Church be an excellent Exposition, and confirmation of the Scripture herein.)

The like I might say in regard of baptizing but once (at least with Christs baptism, into the name of the Father, Son, and Holy Ghost) and the receiving the Lords Supper oft, which I undertake to prove fully both from Scripture, & yet Mr. B. saith, *Treat. of Sac.* [“The ground of which practise (why baptism is administred, and “received but once, and the Lords Supper oft times) binding us to obedience (under “correction I speak it) I take to be not any direct Text of Scripture, either commanding the one, or prohibiting the others; but the Tradition of the ancient Church, “received and approved by the Constitution of the present Church.] I will not further digress to lance this passage, & let out the corruption. I have laid the more to this, because if my belief of Scripture be once shaken, my Christianity will be shaken; and if my belief of Scripture perfection be once shaken, my belief of its truth will soon be shaken; and if I once believed Tradition of equal authority with Scripture Apostolical Custom, and that in matters of such moment as Infant baptism, my belief of Scripture perfection were shaken already.

I now proceed to confirm the second part of my Position, (which is higher then the first, and so will be a fuller confirmation of the first,) viz. *That baptism was not instituted to be an instrument, by which any real Grace should be wrought in the soul of any Infant, or any real change made in it.*

Argum. 1. *If it be an instrument of such a change, then either as a Physical instrument, or a moral: but it is as neither of these; therefore none at all.* Here still remember, that I speak of an instrument effecting the work or change it selfe upon the Soul; & that I deny not, 1. But that Baptism may be an instrument of conveying Relative Grace. 2. Or right to real subsequent Grace. 3. Or that God may renew the Soul of an Infant at the time of his Baptism: he is free to work when he pleaseth. But, 1. He hath not promised or revealed that he will do so, much less instituted it to that end. 2. And if he do, yet Baptism is no instrument of that work. The Surgeon may lance a fore, or cleanse a wound

wound in a mans body, at the same time as he is washing his hands; but the washing of his hands was not the instrument of it.

Here, 1. I will prove the Minor, That it worketh not this change as a Physical, nor as a Moral instrument. 2. The Major, That there is no *Tertium*.

1. Doctor Ward in his annexed Tract, affirmeth it to be no Physical instrument, but a Moral; and Mr. B. himself affirmeth it to be no Physical instrument, pag. 40. (though in his *Tr. of Sacr.* pag. 192. he saith, *The Spirit worketh not as a Moral agent, but as a natural, or rather supernatural;* but that is nothing to the operation of the instrument.) Now a Moral instrument may directly convey a *Debitum*, or a *Jus ad rem*; but in real changes it cannot directly effect convey or operate the thing it self, save only proponendo *objectum*, vel *sudendo* (which most judge to be *operatio metaphorica in genere causa finalis potius quam efficientis*, as Doctor Twiss often) and thus it can work on no Infant, nor any that want the use of reason. To prove this further, were to waste time.

2. So doth the nature of the thing manifest, that it can be no Physical instrument, nor have any real proper efficiency on the soul. An instrument properly is *Causa qua influit in effectum per virtutem inferioris rationis*, as Suarez, Arrislaus, Sierius, &c. *vel Instrumentum est quo: ex directione alterius principalis agentis influit ad producendum effectum se nobiliorem, ut Schibler, &c.* Now Baptism can be no such cause, for the water is not a subject capable of receiving Grace, or of conveying it to the soul; it cannot approach or touch the soul; nor infuse grace into it, if it could. And, *Eadem est alio instrumenti & principalis cause. viz. quo ad determinationem ad hunc effectum; ut Aquin. Schibl. &c.* Therefore Danauus saith (*cont. Bellarm. ad Tom. Cont. 4, p. (mibi) 238*) *signa corporea in animas incorporeas agere, & signum imprimere, ex vulgatissima regula Physica non possunt.* And Amesius in Bellarm. *Enervat. Tom. 3. l. 2. c. 3. Baptismus exterius non potest esse Physicum instrumentum infusionis gratiae, quia non habet eam ullo modo in sese.* And in this sense I take it that Zuinglius so frequently denieth that Baptism worketh any Grace or pardoneth sin, or reneweth; as in *Tom. 2. p. 121, b. 119. 120. & freq.* But I need say no more to this, because it is confessed.

2. All lies then upon this, whether Baptism be a Metaphysical instrument as M. B. saith If he give not this as a third Member, then I have said enough to him already. If he do then when he hath shewed the insufficiency of the old distinction, & the nature of his Metaphysical instrument, and proved it, then he hath done more then any that ever went before him. 1. But the water of Baptism is a meer natural being, and therefore cannot be any other then a Natural or Moral instrument. 2. If it were a pure Spiritual Supernatural being, as God himself is, yet the kind or way of operation would be still either Physical or Moral. The sense of which distinction is not to denote the matter or essence of the Efficient to be Natural or Supernatural, nor the force in Causation to be either by an ordinary natural way, or extraordinary and supernatural; But as Schibler, Ruvia, and all solid Philosophers explain it, A Moral cause is that which doth not truly and properly effect, but yet is such as the effect is imputed to it, (and therefore many Philosophers call it *Causa imputativa*;) A Physical cause is that which truly and really effecteth; & *effectum proxime activitate sua attingit, ut Schibler, Ex quo (inquit Ille) apparet quod non solum causa Physica dicatur ea, quae est corpus Naturales, sed quod causa Physica dicantur etiam Deus & Angeli quatenus vere influunt aliquid producendo, veluti Angelus dum se movet, & Deus dum creat. Topic. c. 3. l. 133 & p. 101. & p. 42. Sic etiam Suarez. Metaph. disp. 17. Sect. 2. N. 6. Lege etiam Riveti disp. 9. f. 16, 17, 18. p. 164, 165. fully of this.* And do not all Divines & Schoolmen conclude, That not only the soul of man, but even God when he understandeth

eth and willerh, is *Causa Physica actus illius immanentis*. And sure if your Hyperphysical or Metaphysical *Tertium* would have place any where, it would be about the immanent Acts of God.

May I not therefore safely conclude, that all those that give this for a *Tertium*, do either understand the Terms Moral & Physical in a way of their own, different from Philosophers that use them, or else do not understand the sense of them; For is not your Baptism either a cause real, or merely imputative? Hath it not either a proper influence and causality, or nor? Is there any middle between these? or any third member to be imagined? But the plain truth is, this is a common trick of men, that either know not what to say, or know not what they say, to cast in *Hyperphysical* as a *Tertium*, to stop the mouths of the ignorant, & amaze men, instead of clearing the truth to them; when if you ask them the meaning of their [*Hyperphysical*] they will tell you no more, but that it is Supernatural, or above our reach. The meaning is, they know not what it is; and therefore know not what they say; and therefore it is not a fit subject for discourse.

I have found this Trick common when I have disputed with men about the instrumentality of faith in justification, when they are forced to deny it to be a Physical active instrument, they next say, it is a Physical Passive Instrument; and *Credere*, is not *Agere*, but *pati*; and yet faith is *Notitia, Assensus & fiducia*; but these are no acts, but passions.

Fearfull Divinity and Philosophy! And when they are beaten out of this, then the last refuge is this of the ignorant; it is a Hyperphysical instrument, and neither Physical nor Moral. And so Mr. B. seemeth to doe about the instrumentality of Baptism, in operating real Grace on the souls of Infants; and is it not a real proper cause of it then?

These Positions asserted, do cut the sinews of the main part of Mr. B's. mistakes; yet I will examine some more of his additional Doctrines.

1. Where he saith, That [Faith may give men *Jus ad rem*, but they cannot ordinarily have *Jus in re*, without Baptism. *Treat. of Sacr.* page 91. And *Tract.* page 86. 87. where his Opponent saith, That [the aged are regenerated before they are baptized,] He answereth, [I grant it, as far as it may be done by the Word without the Sacrament. But when the effect is common to two means instituted of God, it is not absurd to say, that it is not perfected by one only. By the Spirit in the word, they are regenerate in part by the same Spirit working in Baptism fully. We must say therefore, That to the aged Baptism conferreth a more perfect state of regeneration. By their faith which the word beget, they have obtained *Jus ad rem*, by the Sacrament *Jus in re*; that which is begun by the Word, is perfect by the Sacraments]

m. I conceive this Doctrine contrary to the very nature of Gospel-mercies and Grace, and to the very substance of the Covenant, & so to the truth. Right to a thing is either immediately, or *sub termino*, at the end of some certain time. And it is either conditional, or absolute and actual. Again, it is either the first actual right, or onely the continuance, which is conditional. And the mercy to which wee have right, is either a Relative change, or a real.

1. Right to a thing *sub termino*, is at present an imperfect right, being properly but the ground of a future right, as an heir to his fathers Lands at his decease.) This indeed is not properly *Jus in re*.

But 2. This is not the right which Faith gives to Christ, and pardon of sin, and adoption, but an immediate right.

3. As soon as the condition is performed (that condition which is of necessity to the end, though some accidentals be unperformed,) immediately the benefit is ours, as truly as if the promise were absolute, in regard of the first right. But the continuance of it is conditional still.

4. Methinks this learned man should acknowledge, That as to the Relative benefits, such as Pardon, Justification and adoption, *Right to them*, and *Right in them*, are inseparable, (speaking of present Right to them.) He that hath right to be a Father, is a Father, or to be a Son, is a Son: He that hath right to be Gods Son, is his Son, and to be a Member of Christ, is a Member. He that hath right to be immediately pardoned, is pardoned, or to be justified, is justified. 1. The *Jus ad rem*, and *in re*, are relations here that result from the same grounds, if not all one. 2. Or if they did not, yet what should keep us from possession, where we have Right to the thing? Either it is an absolute Right to it that we have, or but a Conditional. If an absolute, God is not unjust to deny any man his Right. If but Conditional, then it is not actual right to it; it is properly but a possibility of future actual Right, and till the Condition be performed, he hath no more Actual Right to it, then any other man; nor shall be ever the better for that Condition if he perform not the condition; therefore this is not properly *Jus ad rem*. So that I dare say that he that hath a true actual immediate *Jus ad rem*, right to pardon and justification, is pardoned and justified, and so hath *Jus in re*.

5. This Doctrine contradicteth the very tenor and substance of the Gospel, which saith, *That as many as received him, to them gave he power to become the Sons of God, even to them that believe in his name*, Joh. 1. 11, 12. And *all that believe in him, are justified from all things, from which they could not be justified by the Law of Moses*, Act. 19. 39. And *to him gave all the Prophets witness, that whosoever believeth in him through his name shall receive remission of sins*, Act. 10. 43. And John 3. 18. *He that believeth on him, is not condemned*. And vers. 36. *He that believeth on the Son, hath everlasting life, &c.* So also Joh. 5. 24. & 6. 35, 40, 47. & 7. 38. & 11. 25, 26. Rom. 3. 26. & 4. 5. & 9. 33. with multitudes of the like. Now if they have not *Jus in re*, then they are still unpardoned, and unjustified, for all their faith in Christ.

But where you say, That the promise is made to two things, *viz.* Faith and Baptism, therefore one cannot perfectly do it; I answer, 1. It is made to one as the proper Condition; of absolute necessity; and but to the other as an accidental solemnization, though necessary *necessitate precepti, & medii* for Solemnization and signification, obligation (taking the word necessary limitedly,) yet not of that absolute necessity, as that without it the end cannot be attained, or is not constantly attained where there is true faith, which is the proper Condition.

2. Baptism when it is mentioned as necessary, is plainly understood Relatively, referring to the Covenant, which by Baptism we enter & Seal. As when a Proclamation is made, That whosoever will list himself a Souldier under such a Commander, and wear his Colours, shall have such and such priviledges and pay: Now the meaning is, if he will be his Souldier and serve him: Listing and Colours being spoken of, and used but relatively: It is ordinary for an officer in haste, to forbear listing many of his men of a long time, (and but for the weakness of his own memory, might forbear it still,) and many a thousand never have Colours; & yet they have all the priviledge of Souldiers. And why is that? but because the thing intended as the condition indeed is his consent to be such a mans Souldier, and take him for his Commander, & so obey him, and fight for him: but the other are but complemental, engaging Solemnities. So in
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the crowning of a King: in marrying a woman with a Ring, or the like ceremony: If there be consent testified between King and people, he shall have *Jus in re* before he is crowned. And if there be consent between a man and woman testified by Covenanting, they shall have *Jus in re* and enjoy each other, though the Ring or other Ceremony be forborn. And so I doubt not it is here in the Covenant between Christ and us; where there is true consent, and Covenanting, there is true pardon and justification (and for the first seed of grace, I have proved already, that it was no end of Baptism to give either *Jus ad rem* or *in re*.)

6. And this Doctrine bringeth in the Popish necessity of Baptism to salvation; according to this Doctrine, we have little reason to hope for the salvation of any unbaptized, at least, that might have been baptized: But of this next. 7. And so it would bring in Lay-mens Baptism and womens, or strongly incline to it. 8. And would make many a thousand true believers to be all damned. 9. And would leave to destruction the children of true believers, for their fathers neglect of baptizing them, as shall be next touched.

2. **W**Here he saith that [by the Spirit in the word they are Regenerate in part, but have not *Jus in re*; and that Baptism is necessary as a means without which God is not wont to confer the grace of Christ to salvation (*Treat. p. 47.*) and that the operation of the Holy Ghost without which the act of saving grace is neither effected nor perfected, may not be expected but in the use of means, word and Sacrament, (*p. 69.*) that is, Baptism for ingrafting the seed of faith and graces in us, and the word for exciting and cherishing it, and the Lords Supper for confirming it (*p. 95.*) and that if the Spirit do convey grace to any without the use of Sacraments, this is to be accounted extraordinary. *Treat. of Sacr. p. 143.*] I say, all this seems to me very unsound doctrine.

For 1. What can a Papist say more almost for the necessity of it? then that God is not used to give grace without it, and that we may not expect the Grace of the Spirit without it.

2. What hope then of the salvation of many thousand Believers and their children, that dye without Baptism? doth not this overthrow our hope of such? For either God hath promised to save such though unbaptized, or not; If he have, then we may expect it, and that in an ordinary way, *viz.* upon promise, and then God is wont to give it; for sure he is wont to fulfill his promises. If there be no promise of it, and God indeed be not wont so to give it, then what ground of Christian hope of the salvation of such? The promise is the ground of Christian hope. Who dare expect salvation from God, for himself or others, out of Gods way? which were to tempt God, and plainly to presume. And therefore the most that we could do in such a case, were to leave all believers & Infants that are unbaptized, without true hope, in the case of Heathens Infants, concerning whom God hath not revealed his mind. Though indeed that will not hold neither; for if God have revealed, that he useth not to give saving grace without baptism, then at least in all probability the unbaptized are damned.

3. And can any thing be more contrary to Scripture, then that believers in sincerity are damned? And can any doctrine be more detestable then that which would teach us not to believe the great promise, That whosoever believeth shall not perish? but at least to *question* the salvation of the faithfull? And who knows not that true Believers may be unbaptized? And whereas you give them hope, if it be in a case of necessity,

where Baptism cannot be had; what ground have you to give them that hope, if grace be not to be *expelled* without Baptism, and God be not used to give it? your charitable opinion of men, is a poor ground for them to build their hope of salvation on, except you will shew them some Scripture for it.

4. And consider what a multitude you leave to this damnation. What you will say to the times before Circumcision, and the Israelites forty years uncircumcised, we shall see anon. You are not certain that the twelve Apostles were baptized, and so according to you we must question their salvation. You know that even in *Tertullians* time, they began to delay baptism long, and so down to *Naxianzens* time, when they forbore it, except in danger of death; and you know how long *Constantine* himself, and *Austin*, and many others did defer it: and that the Novation error bred such a fear in men of sinning after Baptism, that at last multitudes delayed it, and some till their death bed. And were all these unpardoned and unjustified, not having *Jus in re*? were they not truly possessors of Christ and grace? Nay, were they regenerate but in part? And it must needs be that many must dye without it? and did they perish? Or was it by an extraordinary way that *Constantine*, *Austin*, &c. had the said grace before Baptism? Yea, what say you to all the Churches of the Anabaptists in *Germany*, *Holland*, *England*, &c. Have none of them Grace till baptized? Are you sure so many thousands are all unpardoned, or that God is not wont to pardon them, and give them Grace? I dare not think so uncharitably of them. And yet they might have Baptism if they would, and are not denied it, by any outward impediment, but only by the error of their own mind: but who dare think that it is such an error as excludeth them from Grace? You see how many thousands of them are in *England* already: And what if by their prevalency, and the peoples ignorance and instability, Anabaptistry should become the common Religion of the Land (which you know is too possible;) would you say that the Land were excluded from Grace, and might not expect the operation of the Spirit? Or if they had grace, that it were in an extraordinary way? Sure that way that God gives grace to so many millions is an ordinary way. And sure the word is an ordinary way to faith: And sure faith is an ordinary way to Justification.

5. Besides, you do ill to exclude all means besides the Word and Sacraments. No doubt prayer is also a means; God will give his Spirit to them that ask. If any man lack wisdom, let him ask of God, who giveth to all men liberally, &c. Seek the Lord and your soul shall live, &c. The like may be said of Meditation, Afflictions, Mercies, convincing wonders of providence, and the like.

6. And if you say that you leave not all the foresaid persons in estate of damnation, then you seem to assert a middle state, and then we may look for a middle place between Heaven and Hell. For if a man be thirty years between his faith and Baptism (as many a thousand Anabaptists are many years) he hath all that while *Jus ad rem* (to Christ, pardon, &c.) but not *in re*. Now if he be saved without Right *in* Christ and pardon, it is strange; and if he be not saved when he hath Right *to* Christ and pardon, it is strange too, and then he must be between a state of salvation and damnation.

7. Again, you make so long and strange a work of Regeneration, as I never knew Divines do. Those that deferred their Baptism till neer death, it seems the work of Regeneration was half done; perhaps forty or sixty years before, and partly then. For you say the word doth it but in part, and not fully, nor gives them *Jus in re*, especially to a man that takes Regeneration for the first Actual Renovation of the nature by special grace; this is strange doctrine.

8. And what considerate man can judge it credible, that the Gospel should place so great a necessity in a Ceremonial Ordinance, when it hath so graciously delivered us from them; yea when it in this so eminently differeth from the Law? Even in the Infancy of the Church, God did save all Infants that were saved without any such ordinance, many hundred years; even from the beginning of the world till *Abraham*. And even in *Abraham's* time he made it not necessary to all his Church, but only to *Abraham's* family, to be circumcised. *Sem* and his family who were then living, were not so much as commanded to be circumcised; Nor *Melchizedeck* nor any of the subjects over whom he was King, or any of that Church to whom he was Priest. And to those that were commanded the use of it, so far was it from being of such necessity to salvation, that God dispensed with it in their journey in the Wilderness, and that to the whole people, for forty years time, so that none of the world (except the seed of *Keturah*, *Esau* or *Ismael*) did then use it, to shew that even then he would have mercy and not sacrifice, and would ever dispense with Ceremonials, when they were inconsistent with morals. And can any believe that Christ hath placed so much greater necessity now in his few Ceremonial ordinances, as that men have not *Jus in re* without it, nor may expect Regeneration before it, or without it, now as well as then? What must they in *New England* that preach to the Indians, judge of this doctrine? or any that live among Jews, Turks, or Pagans? Sure if they baptize them before a probability of Repentance and Faith, they must forsake the conduct of Christ in the work. And if they have Repentance and Faith, they are regenerated: And sure this must be no extraordinary course; for it must be used with all their converts of all Nations.

Another unfound doctrine (I think) here maintained, is, *That God doth ordinarily by Baptism give the Holy Ghost, or the seed of Grace, or Regeneration to Infants that afterwards lose it, and perish, as well as to the Elect.*

I do not here speak of their relative grace of pardon of original sin, which being received on condition of a Faith without them it is not so absurd if we affirm it may be lost. But of the Holy Ghost within them. What is here meant by the [Holy Ghost] and [the seed of Faith] is hard to discover. Doctor Burges confesseth it is not the Holy Ghost considered essentially and personally, but operatively, and yet faith [it is not only grace wrought by the Spirit, but the Holy Ghost dwelling in every true Christian, and working grace] *Baptism. Regem. pag. 12.* But what middle thing between the essence and grace of the Spirit there is, I never yet heard. Is any thing [the Spirit himself] which is not his essence or person? If he mean the essence is given, but not considered as the essence, but as operative. I Answ. Consider it how you will, the Holy Ghost is essentially everywhere, and moveth not from place to place. So that what it can be but an effect and operation of the Spirit, I never yet heard. Yet the very person of the Holy Ghost may be said to be given Relatively to work this in us, and so Metaphorically to be sent; As Christ according to his Godhead was given and sent to his Office for us; But still that which is given *Really* into our natures, must needs be a created thing, and so only some *work* of the Spirit. And Mr. B. confesseth this more plainly; for he saith [it is that same degree of grace which the Schoolmen call *Infused Habits*, and which Scripture calls *Seminal grace*, and which is conferred in Baptism, and is the Sacramental Regeneration. *Treat. p. 56.*] And indeed what else can it be? The word [Seed] and [Root] are Metaphors. Some call it a *principle*: And then it must be *Principium quod, vel quo*; the principle which is received, or by which we receive the objects of the soul; The former is only things True and good, as such; and cannot be it. The latter must be either the faculty it

The Spirit how given

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self or power; or else some disposition or Habit to qualifie and fit that power. That grace infuseth no new power, *Dr. Twisse* in his late Answer to *Corvinus* will tell you, in many places (as you may see in the Index) and that it is only a Habit that is infused.

For my part, I easily acknowledge that we are all at a great and remediless loss concerning the nature of our own souls, their being, morions, and these Habits and qualifications of them. But whatsoever you will call it; methinks *Mr. Bs.* Doctrine cannot hold sound. For the Holy Ghost or Seminal or Habitual grace which is given to them that lose it after and perish, is either special, effectual saving grace (*pro tempore*) in the habit and seed, or it is onely common, uneffectual, not saving grace. If the latter, then it would not be saving to those that dye in Infancy, as *Mr. B.* thinks it is. If the former; then it would certainly and infallibly bring forth special, saving Acts of Grace as soon as the party had the use of reason. For Habits are given for the facilitating of the acts; and to seign Habits or seeds of effectual saving grace, which yet will not at all bring forth an act of saving grace, is new Doctrine. When Christ gives the reason why the hearers likened to the stony ground do fall away and wither, because they had not root in themselves, which intimates, that if they had had root, they had not saln away. *Mat. 13. 21.* And *John* saith, They cannot sin, because the seed of God abideth in them; so that the Radical & Seminal grace which Scripture speaks of, is ever effectual in Act, and will not be lost. Not that habitual grace will serve turn without the Spirits continued assistance; But things work according to their natures; and when God will change the operations he will first change the natures: if he will have a stone speak and reason, he will make it a man; and if he make it a man, he will have it Reason: where the Spirit gives a new nature, he will not deny that conserving, concurring grace which is necessary to the performance of new Acts. Suppose (as we may for disputation sake) that those Infants had at that time the use of reason. would that Seminal grace be effectual to produce sincere Acts, or not? If not, how can you seign it to be saving grace? If it would; then how comes it to lose that efficacy, and not to put forth such Acts, when the party doth first come to the use of reason?

If you say, that it is an effectual grace, which is in it self sufficient to produce the Acts, if other things concur. I answ. God giveth it either for the production of the saving acts *Absolutely*, or onely *Conditionally*: If *Absolutely*, then it shall do it: if *Conditionally*: 1. Name the condition if you can: either the condition is expected in the parent or the child: *Mr. B.* makes it to be in both, *Traet. p. 54, 55, 56, 57.* He saith [1. That the primary grace which baptism conferreth is *union* with Christ; the secondary is regeneration: which is but Potential, as an Ingrafting into Christ (and so is the same with that he calls *union*) and shall become Actual, on condition the branches apply themselves to the root, and draw juice from it: If through their own or their parents faults they learn not to draw from Christ the juice of grace, it may never come into Act. 2. He saith, it is yet more agreeable to the doctrine of the Church, to say, That Baptismal Regeneration is Actual, but onely initial and seminal, not full and perfect; yet of the same degree with the infused habits which the Schoolmen dispute of, and that which *Paul* calls [the Spirit of Faith, 2. Cor. 4. 13. and *Peter* [the incorruptible seed] 2 Pet. 1. 4. and [the Divine nature,] and *John* [the seed of God] In the conferring of this (he saith) Baptismal Regeneration is defined. But yet this is suffocable and loseable; and therefore when it is lost, it is because the Parents neglected the education of the Infant, and the means of confirming it (such as Confirmation and the Lords Supper.)

To all which I answer, 1. The use of Seminal or Habitual Grace is effectually

to dispose and incline the soul to Act; the principal Act for which it is conferred, is the Act of Faith, or coming to Christ and applying him to our selves, and so drawing grace from him: Now Mr. B's doctrine is, that God gives Infants by Baptism that Radical grace which shall encline their souls to come to Christ and draw from him, upon condition they come to Christ and draw from him, or which shall enable and incline them effectually to believe, on condition they do believe. How absurd is this? If you lay the condition upon their will to use the means, or not resist the Spirit, I Answ. The nature and use of their Seminal or Habitual grace is (if saving and effectually) to incline their wills effectually to use the means and to obey the Spirit, as soon as they are capable in the use of reason; Now according to this Doctrine then, God gives them grace to incline the will effectually to use means for increase, and to obey the Spirit, upon condition they do use the said means and obey the Spirit. As if a Physician should tell his Patient, I will open your obstructions (or give you a medicine that shall open them) upon condition they be opened; or I will give you that which shall revive the paralytical members, upon condition they be revived.

2. Moreover, when this condition comes to be performed (of drawing from Christ, or using means, or not resisting) the party hath then the use of Reason. And then, seeing by virtue of the seed of grace, or the Holy Ghost dwelling in him, he is (effectually, if savingly) inclined to good, why were not his first acts of Reason good? Those sinfull Acts by which he lost the Holy Ghost, were either his first Acts of Reason, or some after-Acts. If his first, then who was it long of that those first were not good? There could be no actual condition in him prerequisite to the goodness of them; for it cannot be required that he have any acts before his first; And to what end hath he the Holy Ghost or Root of Grace to incline him to act well, if it do not so incline him effectually, no not to the first acts, before he hath resisted the Spirit or forfeited grace? will God give his saving grace and Spirit to be wholly useless?

But if you say, that it was not by his first acts of reason, but some following acts, that he lost the Holy Ghost; Then first, Why rather should not his first right acts have confirmed his grace? 2. Why should not the Holy Ghost work as effectually in following acts, as in precedent, seeing he is given for both? If you say [Because the party will not obey] I say again, what was the use of the Spirit within him but to make him willing? And also I would have Mr. B. remember, that thus he maketh men not only lose his Initial Seminal grace (which yet he seemeth only to asser) but to lose and fall from actual grace too. For if the former acts were gracious, before the party lost the Spirit by following acts, then he must needs lose also actual grace. And indeed, when Mr. B. makes confirmation, by the Lords Supper, to be the condition, this that I say must needs follow; we use not to admit any to the Lords Supper, till sixteen, or fourteen or twelve years of age; Now they have all the time before either acted graciously, and believed and obeyed the Spirit, or not; If not, then they lost the Spirit, or it was uneffectual, even before they came to the condition of confirmation. If they did, then they fall from many years actual grace, as well as initial, when upon the neglect of the Lords Supper they lose all.

3. Especially I would Mr. B. should consider, that this doctrine which hangs the efficacy of the Holy Ghost upon mans Will, and which makes God to bestow his first actual faith upon, or according to precedent Merits or works in man, is downright Pelagianism. So much for the conditionality in the Infant.

2. For the other part of his conditionality [viz. that this Initial or Habitual Grace shall become actual], if the Parents do their part in education] I answ. 1. The children,

children living under the sound of the Gospel, will surely hear of the Doctrine of Christ and then effectual Grace will sure produce Actual, the object being revealed. 2. And in the mean time those Graces will be Acted, which require no supernatural Revelation of the object, but the object is known by the light of Nature: as Love to God, Fear of God, Obedience to him, &c. 3. It is acknowledged that God doth at first take Infants into his Covenant of Grace, as belonging to Parents that are in it; and so the Parents Faith is the condition of their entrance: but that the Parents faith or duty should be the condition of the continuance of the Holy Ghost in the Infant, or of the operation and efficacy of the seed of Grace, so that they shall be cast out of Covenant again without any fault of their own, but only the Parents, this is strange Doctrine to the Orthodox. 4. When they are well educated, yet wee see multitudes even of the children of the godly never come to saving Faith or Grace. And who then did fail in performing the condition? The most holy, skilful, diligent Parents that ever I knew, who have taken pains with their children day and night by fair means and foul, have yet had wicked children. 5. This is not only Pelagianism, but super-Pelagianism, to affirm that God giveth Faith, or the first Actual Grace, not onely according to our own prerequisite works, but even according to other mens. Yea and that he doth give Radical or Habitual Grace, or the Holy Ghost to men to be operative or effectual, on condition of other mens actions. In *Austin*, *Prosper*, *Fulgentius*, and in Doctor *Twisse* and all other modern vindicators of Grace, you may finde enough against all these. 6. Where God gives the greater means, he ever gives the lesser; where he gives saving Seminal Grace, or the Holy Ghost, he will give the external means which is necessary to the Act, and not let his Spirit be lost meerly for want of external means without any fault of our own. If he give *Paul* his internal Grace (*subjeotive*) he will send him to *Ananias* to reveal the object. If he give *Cornelius* a gracious nature, he will send *Peter* to reveal Christ to him. And if he give the Holy Ghost to Infants, he will provide parents, or some body else to reveal his Will to them, objectively; Else you may as well feign God also to give the Holy Ghost to the aged which yet shal never produce any Act of Grace for want of means to discover & excite. That love which causeth God to give them the Holy Ghost will cause him to give them the revelation of the Gospel. Again 7. These children have the use of Reason, when their parents must teach them and bring them to the Lords Supper. Now either they have used their first Acts of Reason for all that time rightly (according to the degree of their capacity) or not. If not then the Holy Ghost was uneffectual before the parents so failed of their condition, and so was lost before the means of losing it; if they did use it right, then they fall from Actual grace as well as Seminal or Habitual through other mens faults without their own. And therefore it is vain that Mr. B. saith [the disease is in themselves, which is uncured, because the parent seeketh not the remedy for them] for the disease (upon his supposition) is cured, sin pardoned, the party united to Christ, the Holy Ghost given, the Dominion of sin taken away, the nature Regenerated, and inclined to gracious Actions, and the person in a state of salvation; Now the question is how he comes out of his state and loseth all this again? Can our parents lose our grace and state of salvation? Lastly I desire Mr. B. to review all the Texts he mentioneth in *Cor.* *Job.* *Pet.* and see whether that [spirit of faith] that [incorruptible seed] that [seed of God] &c. be not the grace which is not lost but permanent, if there be any such. Doth not *John* say wee cannot sin (that is to death) because his seed remaineth in us? And sure it will remain in us then; for nothing but sin (which that seed prohibiteth) can take it from us. I know the whole controversie about the certain perseverance of Believers is of great

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great difficulty; and I know the most, if not all the Fathers within two hundred, if not three hundred years of Christ, speak as if they were against us, both in that, and Free-will, as those that read them thoroughly may easily perceive, as *Sculetus* accuseth them particularly *inter Navos*, when he mentioneth their errors; and I know that all that call on the Father, who judgeth everyman according to his works without respect of persons, should pass the time of their sojourning here in fear; and he that thinketh he standeth must take heed lest he fall; and Christ thought fit to warn his own Disciples of the danger of not abiding in him; and therefore I judge it unbecoming so weak a head as mine to be too peremptory in such a point, and to censure all dissenters so severely as some do, who do but shew that they never studied the point so far as to finde out the difficulty. But yet as, I am past doubt of the certain perseverance of all the Elect, & that the foundation of Gods particular choice standeth sure, the Lord knowing who are his; so I am perswaded that there is a state of Grace here that none ever fall from; and it is yet my judgement, that none ever fall totally or finally that have habitually or actually that effectual grace which Christlikeneth to the Rooted seed, *Mat. 13. 21, and which prevaileth so far against the interest of the flesh, as to give Christ the chiefest room and interest, and supremacy:* And I believe that no seminal nor habitual Grace, which is not enough to bring the heart to this, or would produce this Act, as soon as the soul can act, is saving Grace. And therefore that if Infants have such in the Root or Seed, that God will preserve it; and if it be not such, they must be saved upon condition of their parents faith, or perish; for this cannot be called saving. Dr. *Twisse* against *Corvinus* citeth a saying of *Austin* (though I confess he hath many that seem to run the other way) that is downright for this certainty of perseverance: *Deus non predestinatorum neminem adducit ad salutem spiritualemque penitentiam, qua homo reconciliatur Deo in Christo, sive illis amplioem, sive non impari patientiam praebeat.* *Cons. Julian. Pelag. lib. 5. cap. 4.* (*Twisse* *Cont. Corvin. p. 304. a.*)

But for the former point (that the efficacy of Gods grace dependeth not on mans will) *Austin* is all plain and full as can be desired. (as *Paulus Erynachus*, (who ever he be that so nameth himself) in his late *Trias Patrum de gratia*, will fully certifie you) *Hac Gratia quae occultè humanis cordibus tribuitur divina largitate, a nullo duro corde respuitur; ideo quippe tribuitur, ut cordis duritia auferatur primitus.* *Aug. de predest. Sanct. lib. 1. cap. 8,*

For my own part (though I take it for no Fundamental, or Article of my Creed) I judge thus. 1: That God hath clearly made the parents faith the condition of the Infants (not only visible Church membership, which is certain, but also) pardon and salvation. 2. But whether their Habitual Grace be any condition, I know not. 1. Because I finde no such thing in Scripture. Actual grace I finde the condition to the aged, habitually necessary thereto; but Habits directly and *per se* to be the conditions I finde not. 2. Because the very Philosophical points are very dark and uncertain which are all supposed in these opinions: whether the soul be capable of Moral Habits, yea or intellectual, or any such qualifications beyond its faculties and powers, before it be capable of Acting. 3. But yet my opinion is, that the soul is so capable, and that God doth give this seed of grace, or habitual grace to some Infants: but that is, 1. Only to his Elect, 2. And that Baptism was never instituted to be an Instrument of working it. I am past doubt: But for the pardon of original sin, and other Relative grace, I affirm that we are to judge it probably given to the child of every Believer (their visible Church-membership being certain) and if any will say, that it is certainly given to every such childe, even the non-elect, I will not gainsay him. My reason of this difference among many others, is, in that Remission and Justification are

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given by a Morall Act of God, even by the promise or grant of the new Covenant, which Covenant is conditionall and universal: when any performeth the condition (as Infants do by their parents faith) the Covenant presently pardoneth and justifieth them without any new Act of God (so that it is no immanent Act in God from eternity) & if this person doth by unbelief deprive himself after ward of the benefit, the Covenant which still remaineth Conditional, will condemn him, as before it did justifie him; and all this without any change in God or the Covenant, but only in the party. Though that learned man that opposeth my Doctrine in this point, take it for untrue, that Gods Act of justifying is by the Covenant grant: yet I doubt not fully to manifest the truth of it, and the great necessity of so concluding, if God enable me; and wish any studious Divine who doth not with the Antinomists affirm Justification to be an imminent Act, and so from Eternity, to tell me what other Transient Act it is, if they can, and not to tell the world that it is an Act of God, and a Transient Act, and never tell them what Act it is. *Ulpian* saith, and all the Civilians, That an obligation is taken away by the same kinde of means by which it was induced: But it was by an Act of the Law or Covenant that the obligation to punishment was brought upon us; therefore it is by an Act of the Law or Covenant that it is taken off again; (which is the formal nature of Remission,)

Well, but now for Regeneration, or the first Habitual grace, the case is far otherwise. This is not given by such a Legal Moral Act of Donation, it is indeed promised, but in another kind of Covenant, viz. The absolute promise of the first Grace, made only to the Elect. Therefore not only *Camero*, but even *Davenant*, and Doctor *Ward* with the rest of the Brittish Divines in the Synod of *Dort* do conclude, That Conditional Remission comes to all directly from the Covenant, but faith is from Election, and Christ hath given to all men to be saved, if they will believe; but in that he giveth some only to believe; there the Myserie of Election begins to open it self. Act Synod part 2. p. 79. And therefore though faith be a fruit of Christs death, yet not so immediately, nor in the same sence as some other are (as *Amyraldus* hath shewed well; & the further opening of that point will be of exceeding use in the controversies with the Arminians) And therefore to fall from faith according to Doctor *Ward*, *Davenant*, and the rest, would be to fall from Election; and sure the Holy Ghost, or the true Seed, Root, or infused Habit of faith must flow as directly from Election, as the Act of faith. If Dr. *Ward* say contrary here, reconcile him to himself, and his brethren.

So that this one reason of my judgement, why we may better judge it certain, That all the Infants of true believers are justified and pardoned (though some fall off and perish) then that they are regenerated, or induced with a sincere new nature, and the effectual Seed or Habit of faith. Though yet for my own opinion, I have resolved no other then this, That we are to judge the Remission, or Justification and Salvation of particular Infants most probable, till the contrary appear by them; and for the full certainty, I leave it as to me uncertain.

HAVING touched the chief of the mistakes of this book, I shall now be briefer in my Animadversions on the by passages.

"Pag. 39. he saith, All grace is to be sought from Christ as the fountain. From Christ it is not derived to man, unless a man be first ingrafted into Christ, as the branch into the vine; the instruments of this ingrafting are the Sacraments, &c.

Ans.

Ans. This cannot hold true, though it seem the cause of other your mistakes. 1. Is the Grace of infusion into Christ, and union with him, no grace? 2. Is the giving the holy Ghost to work this, no grace? 3. Are the Sacraments which you think are Instruments to effect it, and therefore before it, no Grace? 4. Especially, is true saving Faith no grace which our Divines generally say goeth before our union with Christ, as the means of it, and indeed may be fully proved from Scripture so to do? Doubtless, if all Grace come from Christ, then all these come from him, and yet are before our union with him. The truth is there is much Grace, both common & special that comes from Christ before our union with him. All that Grace which draweth men to Christ, and joineth them to him, is before this union, even from the decree and good pleasure of God (as the giving of Christ himself was) and also from the Love and Merits of the Mediator.

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“*Pag.* 44. He saith well and solidly that, [the means of application on mans part is] “faith which worketh by Love; the primary fruit of this Love is to grieve for offend-
“ing God. Faith and Repentance therefore are necessary to him who desireth to have
“Christs blood applied to him; which if they be wanting, neglected, rejected, what
“wonder if the Sacrament be destitute of its end and fruit?”

Ans. But doe you not see then, that if these, viz Faith, Love, Repentance be all prerequisite in man to attain the end of Baptism, that then it was never the end of it to confer them, & so not to confer the Seed of them? when you have proved that it is the end of Baptism to Infants to confer all these which are prerequisite in all men else, then you will do somewhat, and almost prove it another Sacrament to them.

The like I may say to the following lines, which require yet more:

“*Pag.* 45. And forward he comes to his proofs, *Act.* 2. & 22. which speak of Ba-
ptism for Remission of sin, touch not the Question of being an instrument of opera-
ring a Physical change on the soul, Remission is but a Relative change, and Baptism I
confess a moral instrument of conferring it completively, as the crowning of a King
conferreth the Kingdom, which was yet his before. The same Answer I give to *Ephes.*
3. 26. and if it reach to an effecting of real Grace, that is only to the aged that are ca-
pable of it by a moral instrument: The great place stood upon, is *Tit.* 3. 5. To which
I say, 1. It may be the Laver of Regeneration as signifying our New State, though
it effect it not. 2. It may be the work of Regeneration it self, that is called washing:
which is an usual phrase. 3. But I specially give you this answer, Regeneration is not
usually taken in Scripture in the Precise sense as our Divines usually take it, for the
implanting only of the first Habits of Grace; but as *Paul* expoundeth it, he that is in
Christ, is a new creature, old things are passed away, behold all things are become
new, A new Father, new Head, new Lord, a new Body that we are members of, new
Hopes, new State, new Rights, &c. Regeneration signifieth all or most of this new
State. Now Baptism giveth much of this, and the rest it signifieth. 4. You cannot
deny but in that first Age, when men were converted from Judaism and Paganism,
but the most that were baptized were the Aged; and you confess that Regeneration
was in them prerequisite, and the apostle spoke only to them, or chiefly: Now if his
meaning were that baptism was the Instrument of giving them faith, or the first grace,
then it were apparently false. Yet doth he express of whom he speaks there, even of
such as were sometime foolish, disobedient, &c. which were not Infants. 5. Your
self adds, that Baptism here is Gods Instrument in the very same manner as the word is
called. [the power of God to salvation] But the word is only a Moral instrument,
and so worketh inherent Grace in none but the aged that have use of reason to under-
stand it; though it may promise Grace to others, and so give them a right. And

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so Baptism can work inherent grace as a moral instrument only on the intelligent; though by sealing it may convey to Infants a right to what the Covenant promiseth,

Page 47. He bringeth *John 3. Except a man be born of water and of the Spirit, he cannot enter, &c.* which [*cannot*] he expoundeth thus, That Baptism is a means not without which God cannot, but without which he is not wont to save, &c.] Answer,

1. But the Text seems to make a flat necessity, saying [*he cannot*] 2. Therefore not to mean it properly of the sign, but of the thing signified. 3. Such a multitude of our learned Divines against the Papists have answered this, that I think it needless to say more of it. 4. Only remember what I said before, that Regeneration is taken for that new state of Relations, Priviledges, and actual Holiness of life which we enter into when we come into Christs Kingdom, which is to us as a new world into which we are born. And so Baptism may regenerate, and we may be born of it 5. And Christ spoke this to *Nicodemus* who was at age, and of all the aged of the world then unconverted, and therefore he could not mean that Baptism must give them repentance, and faith, and love, all which your self confests to be prerequisite in the aged.

Page 48. The next Text is, *1 Cor. 12. 13. By one Spirit we are all Baptized into one Body*] Answer. 1. The Apostle expresseth himself of the Aged here, who certainly received not repentance, faith or love (I mean the first) by Baptism and yet he speaks of that way by which All entered into the body; from whence is an invincible Argument against you, That ingrafting, or entering into the Body, whereof Baptism is the means, is such as is common to all the baptized: But the ingrafting or entering them in your sense is not common to All (but proper to Infants, and excludeth all the Aged, and those to whom the Apostle then wrote, for the chief part of them). Therefore the Apostles sense is not the same with yours (but destructive to it.) Answer this if you can.

2. Baptism is plainly a moral instrument of entering all into the Body, even as when all Burgesses & Officers are entered into a Corporation by the Corporation-Oath or Covenant, they may be said to be entered by kissing the book, which is the sign and means; but most properly by the Oath or Covenant. Divines (let me speak it boldly) do to Christ himself and the Church a great deal of wrong, by feigning such a Physical Union with Christ which is dangerous to hold, and then fixing all the frame of their Doctrine to that dangerous notion. The comparison from the Tree and Branches holdeth not in all things, as not in the Nature of the Infection and Union; If we be physically one with Christ; then one what? One person? That is Blasphemy. One Nature essentially? That is a great Blasphemy. They that will say it is an Union Hyperphysical, I believe them as to the way of effecting; but if they mean it is not by a real, proper making One in Being, Nature, Person, nor yet a Relative or Moral, then when they tell me what they mean, I will be glad to understand them; in the mean time I believe we are Members of Christs Mystical Body, the great Corporation of the New Jerusalem; and have a far closer Union with him in Affection and Relation and Moral Union, then is between a Husband and Wife, who yet are called one flesh; and that our Communion hence arising is real, and consisteth in communication of real and more then relative benefits. But I dare not believe we are one Essence, Nature or Person with Christ, and so Deifie man, and make Christ the greatest actual sinner, in the World: as the Hereticks of this Age (for so I dare call them) say, That mans soul is but part of the God-head.

These physical, gross, carnal conceits of our Union with Christ, is the very point too that

that hath lost us in the Doctrine of Justification; and brought Divines to say, That Faith is Physically a Passive Reception of Christ himself, and no act at all, but a Passion.

Paul saith indeed, *That this is a great Myserie of our Union with Christ*; but the similitude by which he opens the Myserie, is that of Marriage. And Mr. B. here seemeth to me to say as I in this: For p. 48. he saith, That without doubt it is the Mytical body that we are baptized into: And if the Mytical (which is the Church) then nor the Nature, nor are we made one Individual with Christ, nor conjoynd by any physical co-agumentation; But we are united to that One holy Corporation, whereof Christ is the Head. We are not now enquiring after any improper remote Union in genere vel specie, but a proper Union which maketh one Individual of two: which we must be cautelous how we asser.

And pa. 49. saith, That *[It is our relation to Christ, and not to Christians that is noted in Rom. 6. 4. 6. Col. 2. 12.]* whereby he seems to interpret it but of a Moral or Relative union: and if that be his meaning, so far we are agreed; but saith (both in seed and act) goeth before that union.

His second Reason is drawn from the experience which men have of the efficacy of the Sacraments; to which I answer, 1. The aged that are then baptized, have certain experience that his doctrine is unsound; and that to them Baptism is not for the conveying of Seed or Act of Faith, which they must have before, or not be baptized (could it be known) 2. We have no such experience that he speaks of, of Infants. For his following reasons of the uneffectualness of Baptism to some, I have examined them already.

But Pag. 57. he concludeth, That *[It is found by experience that some Infants received Grace in Baptism,]* Answ. 1. A bare affirmation; without the least shew of proof. 2. If they did receive true inherent Grace in Baptism, it followeth not that Baptism is an instrument of effecting it. 3. The fruits you discern in some betimes; but whether they received the Root then, or so long before, no man can be certain. 4. But if they do receive the Root in Infancy (which is my opinion) it is far more likely to be by vertue of the Promise, and from Election and Divine Love before Baptism, than by Baptism. 5. However we are sure God never tels us that he instituted Baptism to work it.

Pag. 70. He saith, That *[Without doubt the first end is exhibition, the latter ob-signation]* and that *[There is no place for sealing, but upon supposition of the exhibition]* Answ. 1. If you mean that exhibition is the first end intended, you say true (though not as to the Root of Faith.) But the next words shew that you mean it of the first effect; or end obtained. 2. And then I say, the cleas contrary to your observation is true. Indeed there is no place for sealing, except there be either an exhibition, or preparation to it, in and by the instrument which is sealed; But that not the instrument or writing but the Seal it self, should first exhibit necessarily under some other notion, before it Seal, is an observation that needeth more confirmation then your word. All those passages that prove only the effect of Remission of sin, and Relative Grace, I shall overpass; as also all those passages that need no answer, or that are answered before.

Pag. 74. He saith *[The water of Baptism doth not touch the soul, but the force of the blood of Christ,]* Answ. 1. Then that water can be no instrument of effecting inherent Grace on an Infant; For if it touch not the soul, then it is no Physical instrumental (or at least by some force sent from it reach the soul) And a moral instrument doth but, 1. Convey a right, and so relative mercy, as the Covenant and seal

do, Or 2. operate morally by representing and signifying to the eye and other senses, as the word to the ear; And so it can work on none that cannot understand it.

2. I hope you think not that Christs blood, or any naturall force of it doth touch the soule any more then water. Else sair fall Transubstantiation. But morally I acknowledge the force of Christs blood doth touch the soul, that is, the grace which his blood hath merited. As the price that is paid to redeem a Captive in Turkie doth by its force touch his body. These phrases need explication therefore, that they may not hurt.

1. *Pag. 75.* He saith [The bread hath neither a natural nor supernaturall efficacy in it self.] *Ans.* then it is neither a natural nor supernaturall instrument properly, but morally; for what it hath nor, it cannot convey, except you mean only that it hath it not principally in it self; but sure you will acknowledge, that not so much as derivatively, or as received from the Spirit; the Elements have not grace in themselves.

I am glad you interpret [the Divine nature] in us, to be [only the effects of grace and holiness imprinted by the Spirit] and not with Doctor *Burgess*, of the holy Ghost himself, as distinct from his grace. Though I see not but the text (forgive but the singularity) may be well interpreted of a *Relative participation of the Divine nature in Christ, which by those precious Promises we have interest in, as our Husband and Head.*

Pag. 79. He confesseth [That Circumcision & the rest of the Sacraments are called Seals, because by the Covenant of God they confirm Faith.] *Ans.* Then they in such presuppose Faith; and therefore were not instituted to convey it, either in the Seed, or first Act.

But he saith that [The Charter or writing, is not a means of conveying, as written but as sealed.] *Ans.* 1. Doth not this contradict what was before, that the exhibition goes necessarily before the sealing? 2. Among men indeed, a Seal is to make the writ curant, But Gods Word being as true as his Oath, and the Promise unsealed as true as sealed, it conveyeth even without the Seal: Yet not barely as written, but as belonging to us; which it doth upon our Acceptance and faithfull covenanting with Christ, before (and often without the Seal) the Seal being to make our Faith more strong, and not the Covenant more true.

His Observation on *Rom. 4.* maketh it no less against him (p. 80.) And he is there forc'd to acknowledge, that [God addeth the Sacrament for a Seal of the Covenant, and of conferring further Grace by the Covenant.] Therefore not for conferring the first Grace, nor for conferring primarily before the Covenant. To this description I wholly subscribe.

His Observation p. 81. I much approve [that seeing the Apostle calleth that a Seal by way of Interpretation, which God had called but a sign, therefore we are warranted to interpret the word [sign] applied to the other Sacraments.]

Pag. 82. He saith [I acknowledged God is not tied to means; but I add, To means which are absent.] *Ans.* Means are, 1. Such as he hath tied salvation to, as absolutely necessary (as is Faith to Justification;) 2. Or but a accidental, which are necessary, that is, Due, or such as ought to be used, and used as means; but not absolutely necessary; such is Baptism. It is not absent to all the Children of Anabaptists; and yet who doubts but those that truly believe are justified?

If this distinction of a personal and general National Remission stand (p. 84) it can be true of no Remission but that of temporal punishment. But the Apostle expoundeth this Text of more, *Heb. 8.*

Where he thinketh, p. 85. [that Infants perishing are condemned, only for following sin.]

sin, and that Original sin doth not return] I am clean of another mind. My Reason is; because All Remission is, as to the continuance of it, but Conditionall, while we are in this life: My proof is, We are no otherwise Remitted, then by the Conditional Covenant, [Whoever believeth, shall be forgiven, justified, &c.] which Covenant therefore will justify and pardon no longer then we believe, Therefore do but suppose a falling from the Condition, and it is evident that all the forgiven- sin- returns; because Conditional forgiveness is of no force longer then we have the Condition. And the two Examples he adds do contradict him, and confirm me. 1. Who can believe, that when the *Israelites* fell in the Wilderness for their unbelief, that their unbelief did not bring back upon them all their former guilt? The Text oft chargeth all their former Rebellion upon them, upon their renewed Infidelity. 2. And that in the Parable which he addeth, is fully for me; For the Servant to whom he had forgiven all the debt though he be cast into Prison principally for not forgiving his fellow servant, yet this plainly brought back upon him all the debt; for he must lie till he had paid the uttermost farthing.

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Page 86 87. Are great mistakes, but I have touched them already. Yet I doubt not, but as a Kings Coronation, or a Burgessees kissing the Book at his Oath, or a Seal to a Charter, may be said to perfect them; so Baptism may be said more fully to confer our Right to the mercies of the Conditional Covenant.

Page 88. He brings the example of the Angels and *Adam* for falling away from grace; But the Question is, Whether all special sanctifying effectual Grace, which gives Christ the chief Actual interest in the soul, do not now flow only from Election, and proceed from that Absolute Promise of a New heart, and so upon a surer Covenant then that with *Adam*: and so whom he calleth he justifieth, and them he glorifieth; That the Apostasie of every Saint (and even the Elect,) is possible, I doubt not; but withall it seems to me to be *Certain non futurum*.

*per
ban*

His reason of the necessity of actual Faith in the Aged, rather then Infants, is most found, (p- 89.) Because another Law of justifying is propounded to the Aged, so which if they subscribe not, they perish,

Most of his Summary Aphorisms I have answered before. In his first Corol. what he saith of the Conditionality of the right use of initial Grace, is answered; that Grace is given to ascertain those Acts which he calls the right use, if it be saving, effectual Grace. When he saith [they may wholly lose Hope of salvation,] either he means by [Hope] only [the ground of Hope] or else he acknowledgeth that such do lose Actual Grace, as well as initial or Seminal.

The second Corol. were it exactly opened, would hardly be reconciled what went before,

Where he saith in his second Aphorism; [That Christ did not die for the sins of Impenitencie and Infidelitie of a wicked will:] If he means as he speaks, I am far from his mind, For I know not how all the Impenitencie and Infidelitie of *Paul* before his Conversion, or any other who after believes should ever be pardoned, if Christ did not die for it. But I judge that this Learned man means only final Impenitencie and Infidelitie; And I confess Christ never dyed for that; yet divers mistake me in this, as if I thought or said that Christ died not for Unbelief; When alas, I never dared to have such a thought. Only I say, he dyed not for Final unbelief. For I distinguish between unbelief, 1. As it is threatned by the Law of works (for so all sin even against the Gospel is) and so, I say, Christ dyed for it, or else wo to us. 2. And as it is threatned by the new Covenant or Law of Grace (for it hath its threatnings too, whatsoever

some

some say to the contrary, as all impenitent unbelievers will find.) and to Christ died not for it. For Christ never died to bear the curse of the New Covenant; or the punishment which it threateth. And it threateth Hell to none but final unbelievers and rebels against their rightful Lord. And that which is not threatned, Christ need not bear for us as threatned. But if they will needs teach men that Christ died for final unbelief and impenitencie, their Doctrine may bring many a soul to damnation; but when they come there, they will find that Christ died not for those sins, If they do not, let me perish as a false Prophet. Those that say the contrary, do teach universal Redemption with a witness! Such an Universalitie as the Scripture never taught; not an universal conditional Redemption; but even Redemption from the penalty of not performing the condition. Indeed Christ is said to die for all sin; but Conditions are alway supposed to be excepted in all conditional grants. He that saith he hath died, that whosoever believeth should not perish, or for all sins, if we will believe, doth plainly tel us, that he died not for final unbelief. Excellent, learned *Martinus* in his most solid judicious *Theses in Artic. 2.* at the Synod of *Dort*, would in few lines teach the contrary-minded sounder Doctrine, if they would but learn. But it is a harder thing to teach a Teacher, then one that knows himself a Novice.

HAVING done with Mr. B's Tract it self, I should next examine all the rest adjoined: But I shall only give a brief taste of their Doctrine, and that with all reverence to so famous men; and I think, rather vindicate them from Mr. B's injuries, then oppose them, except somewhat in Dr. *Ward*. And in him I shall shew some things wherein he is against Mr. B. and 2 Two or three points wherein his own Doctrine requires correction.

1. In the main point, [the kind of causality to be ascribed to the Sacrament] he doth not seign it to be an Hyperphysical instrument, differing both from Physical and Moral; but only saith, it is a *Causa sine qua non*, which is no cause, but a Condition or Antecedent, or rather an Instrument in a generall sense, that is a Moral instrument; as a Canonship is given by the giving of a Book, and an Abbots place by a staff, and a Bishoprick by a Ring, and as upon the agreement of the Contractors, an Inheritance is delivered by an authentick Instrument.] But who knoweth nor, that a Canonship, Abbacie, Bishoprick, are but Relations? and we acknowledge Baptism such an Instrument: And the Instrument of Contractors, as it doth but perfect what the contract had first done (which is contrary to Dr. *W*. himself) so it delivereth only a Right to the thing and not the Thing it self, and so causeth only a Relative, and not a Physical mutation. So that according to Dr. *W*'s Explication of Baptisms Instrumentality, it is impossible it should be an Instrument of operating any Physical Mutation to the soul, and so of infusing inherent Grace.

Page 99. He mentioneth *Bradwardines* Exposition *ponendi obicem*, But *Bradwardine* in that Corollary fully and purposely confuteth the Doctrine of Gods offering Grace, so men will not *ponere obicem*: He saith, *Et quicquid obex dicatur, potest ista responsio corripi, sicut alia precedentes. cum nullus possit hunc obicem tollere nisi Deus: vel per Deum ipsum pratollentem; & si ipse cum voluerit tollere, irresistibiliter tollitur: as he before shewed, lib. 1. cap. 10. Hoc idem praestensa de gratia & Penitentia, 1. cap. 10. to* which

which end he heaps up abundance from the Fathers: I conceive this is destructive to the Doctrine of [saving habitual Grace which shall be effectual to produce its Act upon condition of somewhat to be done first by the party or the Parent.] So the same *Bradwardine* there concludeth, (pag. 612.) that *Nullus Gratiam primam meretur, per dispositionem præviam, nec per aliam quamlibet actionem*: of which also, in *lib. 1.* fully. And he confuteth them that say, [That God offers Grace freely to every one, so he open his hand, his bosome, his heart to receive it; and so he that receiveth Grace, therefore receiveth it, because God giveth it; but he that receiveth it not, therefore receiveth it not, because he openeth not, and so God giveth not, because he accepteth not the Grace which is offered; as if one reach you a gift, and you accept it not, &c.] (This he speaks not of Relative Grace, but Real Inherent.) This he confuteth also in *lib. 1. cap. 38. & 10. & 22. & Corollar. ejus & alibi passim.*

Page 100. Dr. *M.* saith, that [This conferring of Grace by the Sacrament is necessarily conditional,] Therefore it is not a Seal to the Absolute Promise of the first Grace.

Page. 101. What he saith of Christs death] that though it be the most potent and effectual remedy against sin, yet it profiteth not, except it be taken and applyed] I truly approve of, as it referreth to the removing of Guilt: But if it should be spoken of the conferring of the first Grace of Habitual or Actual Faith, Repentance, &c. which are in some sense the fruits of Christs death, then I believe there is no application by any Act of ours that doth precede. For if it do, then either that applying Act is from the Grace of Christ, or not; If not, we have Grace without Christ the fountain, or else we do it without Grace; which are both intolerable. If it be from the Grace of Christ, then either that Grace must be received from him without a former applying Act of ours, or else a former is requisite; and so wee should run *in infinitum*. But I have reason to believe, that in this the Dr. means as I, from his judgement with the rest in the Synod of *Dort*.

And where he next saith that in the aged [Several Dispositions are required to fit a man to receive pardon (and so justification) *viz.* Catholicke Faith, Hope of Pardon, fear of punishment, grief for sin, a purpose against sinning hereafter, and a purpose of a new life, all which dispose the Receiver] I agree to him though all do not.

Page 102. 103. 144. 138. He concludeth, that [The pardon of Original sin is the first and primarily benefit whereof an Infant is capable,] which is quite contrary to Mr. B. who saith that first they are united to Christ, and so 1. Regenerate, and 2. Pardoned.

Page 107. He saith that the cleansing, salvation, renovation, regeneration, in *Ephes. 5. 26. Tit. 3. 4. Rom. 6. 3. 1 Cor. 6. 11.* cannot be meant of the first Regeneration, but of a fuller measure; which is enough against Mr. B.

In his own Tractate he pleadeth directly for no more but the Justification of Infants and pardon to them; as his *Thef.* shews; and oft, when he comes to mention their Renovation, he puts it off, as being not necessitated to assert it.

What he saith, page 123. [of the New Covenant made with all mankind,] if it be meant (as I doubt not it is) of the Covenant as enacted and offered on Gods part, to all upon Condition they will accept it, and enter it on their part, I easily believe that so the Covenant is made with all, at least where the Gospel is preached,

Moreover, Dr. *W.* page 209. 210. 211. 212. 213. argueth largely against any infused Habits in Infants, both out of the Ancients, and from Reason; And asketh wherefore *talem animam ad agendum promptitudinem aut ad actus virtutum facilitationem*

tionem ponerent? &c. And to what else are Habits or your initial or Seminal Grace but to incline the soul to Act when capable: He shews, that according to *Austin*, Baptismal renovation lieth in the Remission of sin, but renovation to the Image of God begins only at actual Conversion, and no Habits are infused into Infants: And if your Initial Grace be not Gods Image or part of it, I dare say it is not saving. Nay, he concludeth, that *Austin* frequently concludeth, That the Adequate effect of Baptism in Infants, is that Renovation which consisteth Only in the Remission of Original sin; but that other Renovation, which is to the Image of God, doth not begin but at the time when the heart is converted. *Austin* talkes of no Seed of Faith in them, but only Credit in altero qui peccavit in altero; Credunt & Infantes; unde credunt: quomodo credunt? Fide parentum. And he saith the like of all the Fathers & Councils, that they speak not of the sanctification of Infants (that is by Inherent Grace.) And therefore that the elder Schoolmen, *Halens. Tom. Gerson (Esquus)* also deny that any Habitual Grace is infused into Infants. And none yet hath told us what that infused Seed of Grace is, which being saving, is yet short of Habitual. And that all our Divines do constantly teach that Infants sanctification is at death.

But seeing the *Thesis* which he defendeth is only for Remission of Original sin to Infants, I will not stand upon every by passage; only three or four points wherein I suppose he is besides the Truth, I shall be bold to examine a little further. In that he often affirms that Baptism doth not seal to Infants, but only to the intelligent: 2. That the Word doth not apply Christs Merits to any Infant; seeing the word applieth not but when it is understood. 3. That Baptism is the first means of remission, and the Covenant before Baptism doth it not. The two former I hope are but mis-expressions of a tolerable sence, though intolerable as plainly spoken. But the third is so injurious to that Church and Covenant of God, and seemeth to be the very Core of mens ascribing too much to Baptism, that I cannot without wrong to the Truth overpass it.

THe first of these he hath, pag. 137. 138. & *passim*. But he hath nothing for the proof of it. He taketh sealing to be properly actual assuring as to the minde of the party. But doth not our common use of sealing contradict him? Sealing testifieth the full consent of the party sealing; which perfecteth some time the ratification of the Instrument or Grant in Law; that no Adversary may have any exception against the parties right to whom it is sealed: And this full Testimony of the Sealers Consent doth stronglier oblige himself to the performance of his promise, & also ascertain the tenure or charter for the use of the party to whom it is granted, and to prepare for his future actual mental assurance; so that the parties knowledge or mental certainty is but a remote End of sealing; or if it were the special End, yet not as presently to be attained, but for futurity. Do wee not make and Seal Deeds of Gift to Infants ordinarily? and Testaments wherein we bequeath them Legacies, and put their names in sealed Leaves, wherein we engage our selves to them, and they by their Parents doe again engage to us? And yet shall wee say so confidently, that there can be no proper obsequation, but to the intelligent? God is pleased thus to ratifie that Grant in Law Completerly, which before was ratified as to the substance (as Mariage is without the Ring, and an Oath without the kissing the Book, and a Soldiers place by consent without Liffing and Colours, and a King's without coronation:) and this for our use, before it is to our knowledge: hereby all Adversaries are the more fully disabled from questioning our right, and disseising us; and it is not dissonant.

sonant from Scripture language, to say, that God doth it to confirm his Promise (for so it is said of his Oath, which as this question is all one with his Seal: yet we know God may swear to do good to Infants.) *Heb. 6. 17, 18.* Wherein God willing more abundantly to shew to the Heirs of Promise the Immutability of his Counsel, that by two Immutable things wherein it was impossible for God to lie, we might have strong Consolation. The Consolation is not always as soon as the Oath or Seal for confirmation; but immediately the ground of future Consolation is laid, and God is pleased, as it were to bind himself, and engage himself more deeply to the performance of his Promise. And in the mean time, as it is by the Parent that the child believes, (as it were) and hath interest, and is engaged: so the Parent hath the comfort in the behalf of his child, for whose use the writing is Sealed. So that it is a most obvious truth, That God Sealeth his Covenant to infants, and the contrary gives too much advantage to the Anabaptists, and denyeth the apparent privilege of the infants of believers: Doth not God say, Circumcision was a Seal of the righteousness of faith? And were not Infants Circumcised? and therefore had the Covenant Sealed to them? Doth not God say that Circumcision is his Covenant and the sign of it even to Infants? And as Mr. *Bedford* well notes, the Apostle warranteth us to interpret a Sign to be a Sealing Sign. So that I admire that this Reverend man should so detract from baptism, under pretence of extolling it; and remove Gods ends, that he may add new ones.

The second mistake [That the word doth not apply Christs merits to any infant, but to the intelligent onely.] he hath page 104, 136, &c. This is an ill way of advancing Gods Ordinances. I doubt not but this Reverend man by *applying*, means onely Applying to the Conscience for actuall comfort. And so indeed if I were of the Antinomian opinion, That Justification by faith, is onely *in foro Conscientia*, or (as learned Mr. *Owen* saith, and assereth) terminated in the Conscience; and I would also believe, That no infant can be justified by the Covenant (and indeed not at all) Nor that the word can apply Christs merits to an Infant: but till then, I shall be far from believing either the one or the other. For I doubt not but as one denieth Infants all Justification. (for I think no man will say, it is terminated in their Consciences,) (though I will not be too confident in this age, when men may say any thing, if they have but Rhetorick to fill up the vacuities, & cover the nakedness and deformities;) So the other denyeth them all true Legal application of Christs merits; there being none at all, if none by the word. And what reason hath the Reverend Doctor to take the word [Apply] in so narrow a sense? That which conferreth a thing upon a man (either named, or described) doth apply it to him. But the word of the Covenant or Promise doth confer the benefits of Christs merits upon Infants; therefore it doth Apply them. The Word is Gods principal instrument of giving right to Remission, Justification, Adoption, &c. But giving right is certainly an Applying. If Infants have any right at all to these privileges, and to the Kingdom of Heaven, and to Christ himself, it is given in the Covenant; and therefore it Applyeth. But this will fall under the next. I conclude therefore, That this Reverend man greatly wrongeth the Word, and the Church by this Doctrine, [That the word doth not apply Christs merits to Infants,] and wo to Infants if he say true. For the Sacrament conferreth nothing but what the Covenant conferred and applied first; which is the next point.

The third therefore I conceive to be the great mistake of all, and the fountain of most of the rest. *viz.* That [baptism is the first means of Remission, and not the Covenant before baptism.] This he hath divers reasons for, Page 191, 192, 193, 194, 195. Gods Covenant and promise being the ground of my hope and consolation, I dare not let pass without examination, a passage so injurious to it. 1. If Gods word be his written Deed of Gift by which he bestoweth Remission, and Justification, and baptism the Seal of it; then Remission and Justification is by the Word before it is by baptism (for the Deed goes before the Seal in order.) But the former is true, therefore the latter. 2. If the word of promise be part of Gods Law, which is both the fountain and discoverer of all right or due; then our right to Remission must come primarily from this word of promise, rather than from baptism: But the former is true, therefore the latter. 3. If the word of promise be Christs Testament by which he bequeatheth the benefits of his blood to his people, then are those benefits conferred principally by that word of promise: But the former is true, therefore the latter. 4. If Remission of sin be a removal of the obligation to punishment (*i. e.* Guilt.) and all obligations be removed by the same means they were induced, then Remission is principally by the Word: but the former is true, therefore the latter.

The second branch of the Antecedent is cleared, in that by the word (of threatening) the obligation was brought on us: therefore by the word (of release or promise) it must be taken off. The branch it self is a rule in the Civil Law.

Objection, True: it is the Word that gives the right: but it giveth it upon Condition: and baptism is that Condition; therefore it giveth it not actually before baptism.

Answer. Baptism is rather a duty, than properly a condition of Justification, or if you will think the name of a condition befits it, then you must distinguish of Conditions; some are so absolutely necessary (being principally intended) that the right or possession shall depend upon it; others are requisite as accidental to the former which ought to be present, but may be wanting without destruction of the Right, or nullifying the Grant.

Of the former sort is our Covenant, or engagement to God, or our faith. Of the later is baptism.

1. Posit. *The Covenant frequently giveth full Remission without baptism.* 2. *Baptism never giveth Remission without the Covenant.* 3. *When both go together, the Covenant is the full means or instrument of Donation, and Baptism but a secondary for solemn completing it: which yet would be valid if they were separated.* 4. *The new Covenant, as it is granted by God in Christ; doth bestow Christ and Reconciliation, and Remission conditionally on all, even those that never are actually Reconciled.* The absolutely necessary condition is our assenting to the truth, and accepting the good here offered; and so Covenanting with God, that it may be a full proper mutual Covenant; whosoever doth this sincerely, shall have the benefits of the Covenant. Baptism is but the sign of this Covenant which should be added ordinarily; but not to make our engagement acceptable, or Gods engagement valid and effectual; but as a duty prescribed for solemnity, and for a more full and formal engagement.

All these, had I time, I would stay to confirm; But somewhat will be spoken to it in answer to the Doctors arguments following.

So that when I say [Gods Covenant Justifieth or Remitteth,] I do not mean the Covenant as made and writen in the Scripture, before our performance of the great necessary Condition, That is, before our Accepting of it, and our Covenanting again with God: For till then, it Justifieth onely Conditionally, which is not an Actual Justification, but so full a preparation to it, as it is usually called by that name: As if a Condemned Traytor have a pardon granted to him (and offered by a friend that sued it out on his behalf) on condition that he thankfully accept it; this man is said to be conditionally pardoned; though yet he may refuse it, and so be never Actually pardoned.

But yet validity or efficacy of the Covenant doth not depend upon the performance of every duty required by it, or every circumstance, or accident of the great Condition, (such as sealing by baptism is,) but on the Substantial and absolutely necessary part of the Condition. When a Prince marryeth a beggar, and requireth nothing thereto but her consent; now this consent is all that the match dependeth on; and yet there are many additional duties, as comely behaviour, solemnizing the marriage by engaging signs, &c. which yet, if not performed, breaks not the match.

That Baptism Justifieth more without the Covenant, me thinks no considerate man should question. And yet this Doctrine of [Baptism, being the first means of justifying] comes near it. That the Condition justifieth without Baptism, and consequently before it, I yet further prove, thus. 1. As to the Reverend Doctor, he confesseth, that [solid repentance, conjunct with true and lively faith in the Mediator, obtaineth present remission of sins with God, Page 146.] This is as much as I desire. For the Dr. will acknowledge, that it is attained by these as Conditions on which the Covenant or promise conferreth it to the party: and so it is the Covenant which immediately justifieth on these Conditions. And every man knows that baptism is to follow faith (and consequently to follow justification as currantly granted, though not as solemnly sealed) and not orderly to go before it.

But he saith, "that [the Initial faith, which in the Judgement of the Apostles sufficed for the baptizing of those that desired it, was not ever sufficient in their judgement to the Justifying, pardoning and saving of such, *Act. 2. 37.* They who are presumed to be truly pricked in heart for their sins, from their hearts to desire deliverance from sin, who are taught to seek this deliverance in the merit of Christ, are judged fit to receive baptism, and in baptism remission of sins: but are not presumed to have received it before baptism, ver. 38.]" X

Answer. This mistake hath dangerous consequences. If men be taught once that it is a faith that is short of justifying and saving faith, which admitteth men to baptism (as having true sight *in foro Dei*) it will make fool work in the Church. 1. When Christ saith [Make me Disciples of all nations, baptizing them,] he means [sincere Disciples] though we cannot ever know them to be sincere. 2. When he saith, "He that believeth and is baptized, shall be saved; here faith goes before baptism, and that not a Common, but a saving faith; for here is but one faith spoken of, and that is before baptism. 3. That faith to which the promise of remission and Justification is made, it must also be sealed to (or that faith which is the Condition of the promise, is the Condition *in foro Dei* of Title to the Seal.) But it is only solid true Faith which is the Condition of the promise (of remission;) Therefore it is that onely that gives right *in foro Dei* to the Seal. 4. The Dr. palpably mistakes the Text, *Act. 2. 37, 38.* when the Apostle saith, [Repent and be baptized for the Remission of sin,] he plainly meaneth believing, as intended before baptism, and comprised as chiefly aimed at in the Word

[Baptized]

[Baptized] It is usual to put the sign so for the thing signified, professed, and engaged to by that sign; which phrase in Scripture is the occasion of these mens mistake; and giving so much to baptism, as to wrong (and make void almost) Covenant, and faith, and all.

The phrase is plain as if I should say to the enemies Souldiers, [Leave your old Commanders, and come all of you and be listed under our General, and you shall be forgiven all your fighting against him.] Is not this ordinary language? And is it not obvious to any man here, That the word [Lifting] is put for [Taking him for your General, and giving up your selves for his Souldiers.] And that this will serve, though lifting were overpast? If that Text imply not believing (solidly) as pre-requisite in the Word [Repent] (*viz.* of your unbelief.) or in the word [be baptized,] then 1. It requires not faith at all; for there is no other mention of it. 2. And then Peter baptized unbelievers, (and that without requiring them to believe,) which is false.

5. If it be only this Initial faith (as he calls it) (which is not solid and justifying) which is required before baptism, and remission, then solid faith is required either after baptism and justification, or not at all. To say that it is not necessary at all, is unchristian; to say it is necessary only after baptism and remission, is 1. To make a faith which is not true, lively, and solid, to be the Condition of baptism & remission; or else 2. They must say, That such are justified by baptism, without any justifying faith. 3. And it is to take away the necessity of a true and lively faith. For 1. According to this Doctrine a man may be saved without true and lively faith, by Initial faith and baptism (I use the Doctors distinction and terms.) For if the man that upon his initial faith is baptized and forgiven, should immediately dye; no doubt he should be saved, (before true faith come) For what should condemn him, but unpardoned sin? 2. And if this Initial faith, which is distinct from true and lively, can procure his first remission, (which is the greatest mutation,) why not also the continuance of it? And so what use for true and lively Faith? If any say, That this true Faith is to be given in, and by baptism, and so neither before, nor after; I answer, 1. However the former absurdities of the efficacy of a Faith to justification, which is not true and lively, &c. would follow. 2. When will any man shew me a Scripture to prove, that true lively Faith is promised to men upon the Condition of a common Faith which is not such? Or that baptism was instituted to confer a true lively Faith, where it was not before? The Eunuch must believe with all his heart before he must be baptized; And Simon that did not believe with all his heart did receive neither a true lively Faith, nor remission of sin by his baptism; Mark that. For he was yet in the gall of bitterness, and bond of iniquity, and had no part nor Fellowship in that business. And if Simons Faith will not procure remission and justification for himself, though it may procure him Church Membership, then it cannot procure remission and justification for his Infants, though it may procure them Church-Membership. But this Reverend mans mistake consisteth from his affixing, and ascribing that certain remission to baptism, as its own immediate effect, which he should ascribe and affix to Gods Covenant and Grant, as the proper effect of it; and therefore because he finds, 1. That the Apostles baptized men that had no true lively faith. 2. And that yet they baptized men for the Remission of Sins; therefore he concludeth, That baptism Remitteth sins, without a true lively Faith foregoing (in the aged; for them he speaks of.) But this very dangerous mistake would be rectified, by 1. Distinguishing between the current justification of the Covenant or Promise, and the Compleitive by the Seal. 2. Between right to baptism *in foro Dei*, and right *in foro Ecclesie*. Ministers have right to baptize those that before God have no right to baptism. (For they must judge of mens right by a probable profession.

Baptism is ordained to signifie & seal, and thereby confer remission of sins; but not to all that have Right in the Judgement of the Church, to be baptized, but only to those that have Right to it before God, & to whom his word doth first give his remission: that is not to all whom we must baptize, as being *probably* true believers, but only to those who have true right to baptism and its benefit, as being *true* believers *indeed*. The Apostles did not admit any to baptism who did not make such a profession, which men ought to judge a probably note of sincerity, (& the children of such) Let any man prove wherever they baptized any whom they knew to be devoid of true faith. yet if they had known *Simons* heart by extraordinary revelation, that were nothing to the point (Though I neither believe they had any such heart-searching knowledge, nor that it becomes any man to thinke they had much less to affirm it, before he can prove it) But this whole matter about judgement of *probability* and of *certainty* in baptizing, I have fuller handled against Mr. *Tombes* before, whither I refer the unsatisfied reader.

So that I doubt not to conclude, That the Reverend Doctor yielding that [solid repentance joyed with true lively faith in the Mediator, obtained present remission of sin (even before baptism)] is a full yielding this whole cause [that remission is *currently* granted by the Covenant or promise as the principall instrument, and oft *only* by it; and not *only* or *primarily* by baptism.]

2. That the Covenant justifieth first, yea and oft without the sign, is further proved by example. 1. Of all that were justified from *Adam* till *Abraham*. 2. Of *Abraham* himself, who being the first signed person, methinks we should in him discern the ends and effects of that sign, and he was justified by the Covenant and faith before it. 3. In all the females among the Jews that were uncircumcised (though the *Ismaelites* and *Edomites*, and after ward the *Egyptians*, as History tells us, were circumcised,) 4. In all the males that dyed before the eight day. 5. In all *Israel* for forty years in the wilderness. 6. In *Christs* own Apostles, who if they were ever baptized (which is uncertain to me) yet it is like long after their Justification. 7. In *Constantine*, *Augustine*, with multitudes both yong and old in those times, who either upon *Terrullians* weak grounds, or the fears raised by the *Novation* errors did long delay their baptism: some of them till neer their death; and yet were Justified by faith. 8. In the generality of their Catechumens, who no doubt were pardoned upon their believing, long before baptism. For the Batehrs generally delayed the baptizing of profelytes or new converts quite beyond & besides the Scripture rule and Apostolical president. 9. In all the Infants of Believers who now dye before baptism. 10. In all the Infants and youth of the godly *Anabaptists*. 11. And suppose that the error of the *Socinians* [that Baptism is not necessary to saved Churches, but only for the first entering converted Heathens] should prevaile yet more [I mean separated from their other damnable errors] which we are sadly taught in these times to think to be no impossibility; if whole Kingdoms should take up that opinion, and thereupon lay down all baptism, should we think that upon their entering the Covenant of God, though without that seal, they were not Justified? were they all unpardoned, and so damned? or should they have onely *Jus ad rem*, but not *in re*, as Mr. B. faith? or must we say that *Deus potest sed non solet tales Justificare*, and so that we have no found ground to expect it? It is no impossibility that all the Church should take up that error, or the greater part; for is is not fundamentall and certainly damnable. Baptism is not in the *A* postles Creed.

But to the examples of the females, and the uncircumcised in the wilderness, this Reverend man answereth [that the meanes might be necessary to one sexe & not to the other for Remission, as well as for sealing. p. 176, 177.] Ans. 1. As a duty it was:

but not of Absolute necessity to remission and salvation; God not taking such different courses for that great end. 2. The dispensableness shews it was not of that absolute necessity. 3. Obligation is not of Absolute necessity (therefore not the seal) but remission is.

Page 178. He saith [It is probable the parents desire or vow of circumcision might serve] Answ. That confirms what I have said, Mens desires or vows are not *Instruments* of Justification or Regeneration to others: much less the only or principal Instruments: before or without the Covenant and Grant.

But let us now come to this Reverend mans Arguments against Covenant-Justification and Remission to Infants: 1. Hee mentions three Covenants, viz. 1. The conditionall Covenant of Grace to the faithfull and their seed. 2. The Absolute of the first Grace. 3. The Covenant of Christ that he shall see his seed, &c. And he saith it is none of these that Justifieth Infants without the Sacrament (& consequently not before it) Pag. 191. 192. 193. Answ. It is the first, viz. The promise made to all that believe, that God will be their God, and of their seed, and they shall be his people and that the seed of the Righteous are blessed: and that he will be mercifull to them. *Exod.* 20. and that they are beloved for the Fathers sake. *Rom.* 11. and that they are Holy, and of such is the Kingdom of God, &c. as I have before produced them.

But he saith, 1. [That the words [I will be thy God, and the God of thy seed] contain not this sentence, that [All the children of Believers shall be Justified] but only that they shall be partakers of the same Covenant, and have right to the same confederation with its benefits, &c.] Answ. 1. The Covenant as offered on Gods part, not yet Accepted and entered on theirs, doth not actually (but conditionally) justifie either Parents or Children: But the Covenant accepted (which the Parent is to do for himself and his Infant, *Deut.* 29. 10. 11.) doth it for both, at least it is strongly probable that when a People have God engaged to them to be their God, and be mercifull to them, &c. that he justifieth them. 2. You confesse as much as I desire, viz. that it brings them into the same Covenant as their parents, and to the benefits of it. For I have proved that the parents are justified curantly and sufficiently as to their salvation before the Act of sealing, and oft without it; therefore according to you the children are so too,

2. He saith [many children of the faithful shall perish] Answ. 1. That contradicteth not the certainty of their Justification by the Covenant before baptism, any more then the certainty of their Justification by baptism as the first means, which you affirm.

2. Especially it is not against my opinion, who affirm only a certainty of Church-membership, and a strong probability of Justification (not denying the certainty) till the contrary be discovered when they come to age.

3. His third Reason is [Because if Infants be justified by the Covenant, then they that dye before Age, and they that live should be all like justified before Baptism.] Answ. And what greater absurdity in that, then that All alike should be justified after Baptism, whether they live or dye (as you teach?) 2. The Answer to the former may suffice to this Reason.

4. His third Reason is, that [The promise *Gen.* 17. 7. is conditional, on condition of Circumcision, as the ordinary means of remitting sin; therefore the Jews children were not ordinarily justified by the promise alone, without the Sacrament] Answ. This is answered before by distinguishing of Conditions, viz. such as the event dependeth on, and such as it doth not, but are only *ad benefice & completive*; baptism is of the later sort. I can name you many a promise to the Jews on condition of their

their observing each particular Ceremony, which yet were performed, though some were omitted, and the people not prepared according to the preparation of the Sanctuary, Also the instances before do answer this.

5. His fifth Reason is " [Because from this promise *Peter* exhorteth the Jews. *Acts* 2. 39. to bring their children to baptism: therefore he supposeth that their Infants before baptism were not Actually comprehended in the Covenant, nor justified &c. Answ. This Text, which this Reverend man doth so mightily mistake, I have fully answered to before. *Peter* calls in the Infants to baptism, but with their parents, and not before them. The Covenant was but conditionall either to parents or children, (and so neither Actually justified) till the parents (for both) performed the condition. Now the condition was Faith, or Covenanting to take Christ for their Lord and Saviour; this *Peter* implied in the word [Baptism] as necessary to go before it. Or else unbelievers must be baptized for remission of sin. If I thought these few words made not all this Plain, it were ease to do it more fully.

Next the Doctor saith [There is properly but two Covenants. *viz.* of Law, or Gospel; the former it is not; Nor the latter; Because, 1. The seed of true believers are off not saved. 2. Unbelievers children are often saved.] Answ. 1. According to his own doctrine they may be justified with their parents, though not saved: And what is that against the Gospel conditional Covenant? If they be not saved, himself thinks it is only if they dye not in Infancy, but reject recovering mercy at age. 2. The Infants of unbelievers are not saved as theirs; there is no promise of their salvation, if they dye in Infancy, nor so much as a half promise, or ground of probability and Christian hope: God hath kept it secret what he will do with them. And if they live to age & believe, they are then in the Covenant of Grace upon another ground. So that I think I may conclude that these reasons do conclude nothing against the primary interest of the Covenant in justification, nor for the primary or sole interest of the sign.

And I marvel the learned Doctor would alledge that of *Calvin* in *Acts*. 2: 38. as for him, which is as plain against him as I can speak. *Tamesi in contextu verborum baptismus, remissionem peccatorum hic precedat, ordine tamen sequitur, quia nihil aliud est quam bonorum qua per Christum consequimur obsequatio, ut in conscientis nostris rata sunt.* Can any thing be more against the Doctors opinion, then to affirm pardon to go before baptism? The truth is, *Calvin* giveth too little here to baptism, so far is he from going the Doctors way; for its sealing use is more then the certifying of our consciences, as I have shewed: And assurance to our consciences is not Iustification. Let the Antinomists that say the contrary, shew it out of Scripture, where we are said to be justified in our consciences by faith? And the Dr. knew that *Calvin* in the foregoing words doth purposely shew this to be the order of Gods proceeding. 1. Repentance or a true change 2. To which next is added remission of sins; and 3: they are called to Christs death as the ground; and 4. in the fourth place he puts baptism as the seal by which the Promise is confirmed; wherefore (saith *Calvin*) in these few words we have the whole sum almost of Christianity, *viz;* that a man renouncing himself and the world, do wholly give up himself to God; 2, That by free Remission of sin he be delivered from the guilt of death, and so be adopted among the Sons of God, &c.] And he saith that [therefore *Luke* afterward in *Pauls* Sermon, conjoyneth Faith to Repentance, in the same sense as here he put teth, Remission of sin.] See *Calvin. Antidor. in Concil. Trident; Sess. 6, cap. 5.* Saying the very same that I do: and that if Infants had not the promise of life, and were not born holy or heirs before hand, it were a profaning the Ordinance to Baptize them. *Treatat. Theolog. p. 389.*

See also *Piscator* in *Mat. 3. 11.* pleading the same cause.

It were eaſie to adde an hundred ſuch Teſtimonies of the Judgement of Author, if I had neceſſity and leiſure.

Having noted what I diſlike in this reverend mans Tractate I will not trouble my ſelf or others to meddle with the reſt which I approve. Only I adde; that though in this one doctrine I finde him go too far, yet I ſo highly reverence and honour him, that I take him to have been a Divine of the higher form, and beyond the vulgar ſtrain, even of thoſe that we honour for their great learning & judgment: and that he was one of thoſe that found out the middle way of Truth and Peace, which this contentious age rejecteth. Let me inſtance in two more points in this Tractate expreſſed.

1. Pag. 226. [*Ad mundandum autem & juſtificandum totalis cauſa eſt Deus in genere cauſa Phyſica, ſeu efficientis; Juſtus enim & Juſtificans non eſt niſi Deus, dicente Auguſtino Epif. 50. ad Bonifat. Ubi hac ipſa de re agit & cap. 49. dicti lib. 3. cont. lit. Petil. & con. creſcon. l. 2. c. 20. 21.*] This diſtincth from them that dare ſay, Their own Faith is Phyſically the efficient instrumentall cauſe of their own forgiveness and juſtification; Yea that it is a paſſive Reception of Chriſt himſelf (by the ſaid Phyſicall instrumentality) and no act at all, But *nomen actionis*. Yea and look on thoſe as injurious to the Church of Chriſt (and ſo publiſh them) that deny this moſt abſurd doctrine. It is not onely one, nor two, nor three that have uſed me thus.

2 Pag. 238, ' [It is certain that the conditionall Covenant is made with All mankind, as it is not made with the ſaln Angels: as God hath promiſed to receive All men into favor on the condition of faith and reſpenance; whence alſo All men may be truly and ſeriously invited by the preachers of the Goſpel, to the participation of the ſalvation obtained by Chriſt; but the ſaln Angels nor, as being ſuch as God will not again receive into favor under any condition. Yet I grant that the things promiſed in the Covenant, are not given but to thoſe that embrace the Goſpel, and their ſeed.] This in the ſound doctrine of truth, which may bend your wits againſt in vain, and which Mr. Tombs, ſaith is in *Amyraldus* and me ſo near to Heretic.

THe next great name that Mr. Bedford adorneth, and would fortiſie his book with, is Biſhop *Davenant*: which moſt learned judicious man I have as high thoughts of for the ſolidity of his judgement (would my eſteem adde any thing to his name, or were of any value) as of almoſt any that this Kingdom ever bred. The truth he is, any that peruſe his writings, may find, that as he ſtudied to avoid extreame in Divinity, ſo was he admirably bleſt in the ſucces of thoſe ſtudies, God having opened to him (I think) the true middle way in many weighty points of Religion. As to inſtance in two. 1. The doctrine of univerſall Redemption, as is to be ſeen in the ſuffrages of the Britiſh Divines in the Synod of *Dort ad Art 2. &c.* And eſpecially in his late excellent, judicious Diſſertations on that ſubject, and on predeſtination, againſt which I finde indeed a learned, godly man, whom (though unknown I much love and honor for what of God I ſee in his ſtudies) I mean Mr. Owen of Coggeſhall in Eſſex, to ſpeak very confidently, and undertake to demonſtrate, that the main Foundation of his diſſertation about the death of Chriſt, with many inferences therefrom, are neither found in, nor founded on the word] with much more. But if I may judge of this confident underraking, by his ſucces againſt a man more weak, & not to be named with learned *Davenant*, eithe my judgement is utterly contemptible, or elſe his attempt would be merely vain, as to the undertaken iſſue. The fruits of good learning, piety, quickneſs of wit, and very good Rhetorick I ſhould expect; enough to caſt ſuch a miſt upon the Truth, that the vulgar ſtudent ſhall not diſcern it; and

to set such a gloss upon his own notions, that superficial Readers shall judge him in the right. (For vulgar eyes behold truth only in the vesture of the speakers language, according to which they pass their judgment, where error having oft the finer clothes, doth as oft deceive them: It is only within doors that Truth is to be seen naked, where none but painfull, humble, longing, pressing, piercing suitors have access,) But as the parts of this learned man, had they the addition of much more, I think would have found work enough in dealing with a *Davenant*, so I am much more confident that his cause would fail him more then his parts, and that *Davenants* cause is built on the impregnable rock.

2. The second Instance of this famous Divines escaping the dangerous extrems, is in the doctrine of Justification, wherein he hath clearly discovered, how far good works *viz.* Evangelicall, are necessary (*viz.* as conditions both in some sense of attaining justification, and more fully, of continuing it) and how far not (*viz.* as having any merit or proper causality) *de Justit. Habituali & Actuali, cap. 30. 31. & Passim*; For the asserting of which same doctrine, I have been judged so injurious to the Church by some men, when I never yet heard it once blamed in *Davenant*.

And according to the usuall bent of his studies hath this excellent man gone in the point of Baptism, giving as much to it, as possibly may be, without giving too much: but leaving Mr. *Bedford* in the point in question, as far as I can find, His Theses are these [1. In the controversie of perseverance or Apostacy of the faithfull or Saints, the question is of that faith or sanctifying grace, which cannot be received, exercised, retained, or cast away, but by some act or operation of free will interposing.

2. In this controversie of the losing of faith or inherent grace, regenerating or sanctifying, it is supposed, that they who are said to have lost faith or fallen from grace, have formerly received and had that grace, which they are presumed afterward to have cast away.

3. The Papists acknowledge it not as a point of faith, that any Habits of faith or Charity are infused into Infants in Baptism, nor do they teach it, as of faith, that any of them are made just formally by the infusion of habituall Righteousness, and holiness.

4. The Protestants grant not, that justifying faith, or charity uniting to God, or Regenerating grace, which repaireth all the faculties of the soul, are in the very moment of Baptism infused into Infants.

Where he cites *Calvin. Institut. lib. 4. cap. 16. S. 21.* saying [There is no more present efficacy to be required in Infant-Baptism, but that it confirm and stablish the Covenant made with them by the Lord] And he concludes, that [he knows none of our Divines who determine that that Regeneration which consisteth in the creation of spiritual qualities (which we call sanctification, and the Papists, formal justification) is produced in the very moment of Baptism. And that neither Arminian, Papists nor Protestants acknowledge Infants in the very receiving of Baptism, to be made partakers of those habitual gifts, or spirituall qualities, which properly are said to constitute a man just and inherently holy.

5. The Fathers acknowledge neither actual nor habitual faith or charity to be given to Infants in Baptism. And they teach, that conversion, or the creation of a new heart, which is properly to be called Regeneration, is not produced in them til they come to age capable of reason] To which end, he produceth many testimonies of the Fathers.

Thus far what Infants receive not in Baptism; now for what they do receive, he addeth,

1. *Propos.* All Infants baptized (*viz.* rightly) are absolved from the guilt of Original sin.

This (he saith) is the Primary effect of Baptism, and the rest follow it, which he shews in the particulars. 1. Justification of Infants is nothing else but the pardon of their Original sin. 2. When Infants are said to be regenerated in baptism, that also so dependeth on this remission of original sin, that it may scarce, or indeed not at all be distinguished from it. Renovation in Baptism is by remission of all sin, saith *August.* Infants Regeneration consisteth only in remission of sin, and acceptation to life eternal, saith *Cassander.* The same is to be said of translating Infants out of the old *Adam*, and ingrafting and incorporating them into the New. For this also is connexed with remission of original sin. For as soon as guilt is removed from the Infant, which he contracted in old *Adam*, he is esteemed *ipso facto* to be of the stock or family of the second *Adam*. For which he citeth *Beza* and *Austin*.

Much of this down-right against Mr. *Bedfords*, (and Doctor *Burges*) doctrine, and none of it for him in the point I oppose: And here those that are so hot, and high for a Physical union (or somewhat equal) with Christ, may see that this learned man affirmeth but a relative and morall (in Infants; and doubtless union with Christ is of the same nature in them, as in the Aged, though not on the same conditions.)

3. Again (he saith) that which is called the sanctification of Infants baptized is constituted, for the most part, in this washing away of original sin. Though I will not deny that they are also holy or sanctified in other respects; As in that they are dedicated to the holy Trinity; for to be dedicated to God, is in one sort to be sanctified, that they are sprinkled with the holy blood of Christ for pardon, &c.

The onely word in all *Davenants* Epistle, that hath any shew (as far as I discern) of favour to Mr. *Bs* cause, is the next, viz. he addeth [that they have the Holy Ghost dwelling in them in a secret way, and to us unknown] But consider here, 1. He doth not say that is the case of all baptized Infants, as of other effects he doth: nor of any non-elect, but only that Infants may indeed be said to be sanctified, besides the former relative sanctification (which we all acknowledge) 2. He doth not ascribe this to Baptism, as being a fruit of it. 3. He denyeth all Habitual and actual Grace in them by Baptism, and doth not talk of any seed or root, which is effectual saving Grace and yet no Habit. 4. He affirmeth no union with Christ but Relative. 5. He maketh remission the first fruit and the rest but results from that, contrary to Mr. *B.* 6. He saith, [it is the Holy Ghost operating; but *Quid autem hoc aut quale sit, explicet qui intelligit; ego fateor me non intelligere. i. e.* What it is, or of what sort, let him explain that understandeth; for my part, I confess I understand it not.] This doubtful obscure passage on the by, is all the countenance to Mr. *Bs* cause, that this modest, learned man affordeth.

4. He shews also, that Infants Adoption is of the same relative nature, and he concludeth of all together, that [the Justification, Regeneration, Adoption and Sanctification of Infants ariseth from Remission of original sin onely, by the blood of Christ applied to Baptism] so that here is no grace, but relative given by Baptism to them.

2. *Propos.* is [That Justification, Regeneration, Adoption, which we yield doth belong to baptized Infants, is not univocally the same with that Justification, Regeneration and Adoption, which in the Question of the Saints perseverance, we say, is never lost.

And for Regeneration, he citeth, *Austin Epist. 23. Parvulum, non Regeneratio illa que in Renatorum voluntate consistit, sed ipsius Regenerationis sacramentum regeneratum facit.* And where should their seminal grace lie, if none in the will?

3. *Propos.* Is [the Justification and Regeneration, and Adoption of baptized Infants, conferreth on them a state of Salvation according to the condition of Infants.

• *Propos.* Is [Those who in Baptism were truly justified, regenerated and adopted suitable

suitable to their *Infant*-state; when they come to the use of reason, are not justified, regenerated and adopted, suitable to the special state of the aged, unless by repenting, believing and Abrenuntiation, they fulfill their Vow made in Baptism.

The last *Propos.* [When we teach the perseverance of the Saints in a state of justification once obtained, we do not deny the quality or Act of a faithful or just man in regard of the subject to be mutable and loscable: But wee affirm that the special love of God doth nor permit, that he who by believing in Christ was justified and adopted to be a Son of God, should by losing that faith and sanctification, ceate to be a Son of God, and perish for ever.] The scope of this whole Tractate is to prove, That the doctrine of the certainty of believers perseverance, is not impeached, or weakened by asserting that those may perish after for actual sin, who were justified and pardoned in Infancy,

I transcribe the more of it nor only to shew, that it asserteth not the point I oppose but also because I am so much delighted in all that this learned man hath writ. And though my own Judgement doth yet discern but a strong probability of what he concluderth as universally certain, yet will I not contradict that assertion of the certainty which others (especially so excellent a man) may easily see ground for, though I do not.

HAVING shewed the great difference between Bishop *Davenants* judgement, & Mr. *B's*, let us enquire of his other witnesses, what they think. And in the preface he is pleased to make use of the great name of that Reverend, Learned, Famous, Solid, Pious Divine, Bishop *Vsher*. I am a stranger to them both, and cannot conclude that this Reverend man is nor for him. But as I am bound to do my part for vindicating the reputation of so excellent a man, so I believe that he approveth not of Mr. *B's* doctrine. My reasons are, 1. Mr. *B's* weak reason to think the contrary; he saith [if he had not been of the same judgement, he would not have been so carefull for the publication.] But he might be of the same judgement with Dr. *Ward* in the Thesis which he maintaineth and yet not in every passage on the by; now Dr. *Wards* Thesis differs much from Mr. *B's* doctrine, and so doth he in the handling of it. 2. It is like this Reverend man would have uttered his approbation of those things, had he approved them. 3. I find him in other things so neer the minde of Judicious *Davenant*, that I have reason to conjecture, he is so in this. But *Davenant* (though he go further then most) yet not neer so far as Mr. *B's* in ascribing to Baptism. 4. But especially I am perswaded the solid judgement and great parts of that Reverend man, will not permit him to entertain Mr. *B's* opinions:

And indeed in his Preface Mr. *B.* seemeth to desert himself and his cause: For he seems fully to approve of the Fathers opinion (which is *Davenants* and *Wards*) that remission of Original sin is the first grace that Infants receive in Baptism. But then what is become of his oft repeated Doctrine, that it first united them to Christ, and so regenerareth them by giving them seminal grace (equal in degree to the infused habits which the Schoolmen speak of) and then remission of sin, The two first are here left out, and then he and I should be neerer to an agreement.

AS for learned Mr. *Cranford*, whether he intend a full approbation of Mr. *Bs.* doctrine by his [*in quo riperies sententiam veram Theſibus explicatam*] I know not, though I rather think the contrary by his abilities. No man almost that approves a book intendeth to approve of every thing in it. But if I should be mistaken it doth but justify my endeavours to remove this stumbling block out of mens way, left in these times, when so many deny Infant-baptism, we should be ready to run from them into the other extream. Sure I am, that till of late, I scarce ever spoke with any Divine of note but disliked Dr. *Burges*, and Mr. *Bedfords* doctrine, and it gave generall distast to the godly Ministers and People, as expressed in their books. Though I know that it is no good argument to prove it unsound. For my part I have written this merely upon the enforcement of conscience, in apprehension of a necessity of so doing, seeing no one else inclined to it: And I hope this learned man will not take it ill; seeing as we shall differ while we are here, so we may manifest, as well as hold our different judgements for the searching after precious truth, without any breach of Christian love.

I have not answered exactly to every word, nor half so fully as else I would; (though I think the main mistakes are sufficiently discovered) because I have but three or four dayes to meddle with it (at vacant hours) the Press staying for it, because the rest is printed off.

VHereas some stick at it, That I make the condition of the Infants Church Membership, and Justification to be wholly without him, in the Faith of the Parent; I answer them. 1. That it is evident in all the Scripture, that God putteth a very great difference between the Children of the Faithfull, and other mens. 2. That he maketh such promises to them, and giveth them such priviledges, as I have exprest in this book. 3. And that this is to them as they are the Children of his People, who believe. 4. And that he never requireth any condition inherent in the Infant, that I find in Scripture. And doth not this then plainly tell us, That the Parents Faith is the Condition? If the Parent be a believer, the child is entered the Covenant, the Father entering it for him, and his, Deut. 26. If the parent be not a believer, the Child is left out. And what other condition can be imagined? That this is the judgement of our greatest Divines, I will shew you but in 2. or 3. (besides what *Davebant* and *Ward* have done out of the Fathers, &c.) because I cannot stay to adde more.

Perkins on the Creed, Pag. 127. vol. 1. saith, [*The Faith of the Parent doth bring the Child to have a Title or Interest to the Covenant of grace, and to all the benefits of Christ.*]

And in his Treatise *How to live well*, vol. 1. pag 485. 48 6. he saith, [*There be three opinions touching Infants Faith; 1. That Infants have Actual Faith, &c.* But this opinion seems to be an untruth. 2. *That they are saved by some unknown and unspeakable way, without Faith.* I somewhat doubt of this, because, &c. 3. *That children have faith after a sort, because the Parents according to the tenor of the Covenant, I will be the God, and the God of thy seed, believe for themselves, and their Children; and therefore their faith is not only theirs, but the faith of their children.* Hence it is that the Scripture saith. *If the root be holy, the branches are holy; and if you believe, your children are holy.* According to a humane law, the Father and his Heirs are but one person, the Father Covenanting for himself and his Children: what then should hinder that the Father might not believe for his Child, and the Child by the Parents faith, have Title to the Covenant and the benefits

benefits thereof? It is alleadged by Bellarmine lib. 1. de bapt. cap. 4.) *That by this means Children should be born believers, and so be conceived and born without Original sin.* Answ. Believing Parents sustain two persons; one whereby they are men, and thus they bring forth children having nature, with all the corruptions of nature: The others they are Holy men and believers: and thus they bring forth Infants that are not so much their Children, as the Children of God. And Infants are Gods children, nor by vertue of their birth, but by means of Parents faith, which intitles them to all the blessings of the Covenant. Children proportionally sustain a double person: If they be considered in and by themselves, they are conceived and born in Originall sin: If they are considered as they are holy, and believe by the faith which is both theirs, and their Parents faith, and consequently have by this means Title to Christ and his benefits, Original sin is covered and remitted. If it be said, That by this means all the children of believing Parents, are Children of God; I answer, That we must presume that they are all so, leaving secret Judgements to God.

To this 3. opinion I most encline; because we are to Judge that Infants of believing Parents in their Infancy dying, are justified; and I find no justification in Scripture, without faith. So August. *Serm. 14. de verb. Apost. & Epist. 23. 57. 105. de bapt. lib. 4. cap. 2. Bern. Serm. 11. in Cant. 66. Justin. q. 56.* Thus far Perkins.

Here is none of M. Bedfords Doctrine; nor that Baptism doth all this at the first means; but the Covenant, and the Parents Faith chiefly.

Rivet, in Genes. Exercise. 88. Page 432. *Nostri, certe, inter quos venerabilis Beza in Resp. ad acta Coll. Montisbelg. concedunt Infantibus ita tribui fidem alienam, quæ in ipsis non est, ut tamen pro sua in illis ex pacto Dei censeatur. Fidem autem intelligunt eam qua parentes, non sibi solis, sed suis quoque posteris æternæ in Christo vitæ jus, Deo semper relicta particularibus in hac discernenda sobole judiciis) per dei misericordiam receperunt. Nempe qua innititur promissioni Divinæ, Ero Deus tuus & seminis tui: Juxta quam Apostolus, si Radix sancta, etiam & Rami; si primitia sancta, ergo & Massa. Talis autem fides non consideratur velut applicans gratiam promissam huic vel illi filio dum nascitur; sed tanquam Acceptans promissionem pro seipso & exinde nascituris. Hinc est quod si parens moreretur post conceptionem infantis, quod tempore nondum potuit ei actu fidem applicare, Infans tamen nasceretur sanctus ex vi promissionis.*

Zuinglius I conjecture studied the Doctrine of Baptism as much as most Divines; and he is so large and frequent in proving, 1. That all the infants of believers, dying in Infancy, are certainly saved, whether baptized or unbaptized, and that by vertue of the Covenant upon the condition of their Parents Faith, and brings so full Testimony of it. 2. And that baptism doth not regenerare, nor sanctifie, nor take away sin (he means properly and efficiently) but only signifie and Seal it (and so exhibite by these,) that I must refer you to his books they being too large to Transcribe. See *Tom. 2. p. 119. 120, 121, 122, and p. 36. & alibi passim.*

Doctor Twiss *Cont. Corvinum* Page 29, 30. *Quid sane ad Heterodoxium omnem hac* ~~*Ex parte ab ipsis amolendam sufficeret, si modo Infantibus dumtaxat federatis & intra*~~ *Eclesiæ gremium præreatis, salutarem Christi gratiam accommodarent* ~~_____~~ *At ut In-*
antibus

sanctibus extra factus Dei morientibus salus contingat, hoc in Armini sententia miminè tolerandum esse judicamus. Vid. ultra.

More you may finde to this purpose, and contrary to Mr. *Br.* doctrine, page 32. 33. 34. 35. 36. 37. 38. &c. Only the learned Doctor Page 33. col. 2. argues upon an utter mistake of *Austins* opinion, supposing that if a non elect Infant should dye before the use of reason after Baptism, then he should not be saved, because not Elect; nor damned because pardoned. But he might have known that *Austins* judgement is, That if he dye before the use of reason, after Baptism, it is a certain sign that he is Elect; and so that no Reprobate shall so dye.

THe testimonies of *Wickliff*, *Zuinglius*, *Amyraldus*, the 4 *Leyden Professors* in *Synopsè purior. Theolog.* I put before these Animadversions.

Austin himself (who in the judgement of most, ascribes too much to Baptism) yet saith, *Contr. Donatist. lib. 4. cap. 22. Baptismi sane vicem aliquando implere passionem, de latrone illo, cui non Baptizato dictum est, hodie mecum eris in paradiso, non leve documentum idem beatus Cyprianus assumit; quod etiam atque etiam considerans, invenio; non tantum passionem pro nomine Christi id quod ex baptismo deerat posse supplere, sed etiam fidem conversionemque cordis, si fortè ad celebrandum mysterium, baptismi, in angustiis temporum, succurrere non potest. Neque enim latro ille pro nomine Christi, crucifixus est, sed pro meritis facinoram suorum; nec quia credidit passus est, sed dum patitur Credidit.*

To what I have said, also the Doctrine of our learned and Reverend Assembly is consonant, which being too large to transcribe you may see in *confess. cap. 27. 28.* and in both the *Catechisms.*



An Addition to the twentieth Chapter of the First Part.

Take it to be an invincible Argument to prove that Infants Church-membership which they are confessed to have had before Christs Incarnation, is not revoked, in that They were Members of the Universal visible Church as well as of the Jews National Church; Yea, and that more immediately and primarily: which Universal Church is not overthrown by Christ, and therefore not their standing in it. Mr. T. confesseth the Jews Church was not then the universal Church, and that Infants then were Members of the Universal; but he saith, they were primarily Members of the Jews Church, and therefore that falling, their interest in the Universal fell with it: And some others I meet with, that deny there is any such thing as an Universal visible Church.

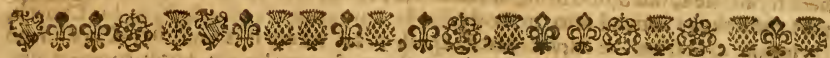
For the full satisfaction or confutation of both these, there is so much written, and clearly and Judiciously by Mr. Samuel Hudson in his late Vindication of *The Essence and Unity of the Church Catholick visible*, that I could not but give this notice of it, to refer the gain-sayers to it: Seeing that which I did but slightly touch, and weakly perform, is there done with admirable strength and fulness, by abundance of sound arguments from Scripture, and the Nature of the thing. Where also Mr. T. may see enough to confute and shame his diminutive contemptuous expressions concerning the Kingdom of Christ, as if it were but here one in a Town, or there one in a Family that Christ would have called, and that he meaneth by [All Nations] to be Discipled. As indeed the Scripture is full against him in that, and speaketh more gloriously of the Kingdom of our Lord, as he may find it cited there by Mr. Hudson, Zach. 14. 9. And the Lord shall be King over all the earth; in that day shall there be One Lord, and his Name One. Dan. 7. 14. There was given to him (Christ) Dominion and Glory, and a Kingdom, that all People, Nations and Languages should serve him. Isa. 2. 2, 3, 4. It shall come to pass in the last days that the mountain of the Lords house shall be established on the top of the mountains, and shall be exalted above the Hills; and all Nations shall flow unto it; and many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his wayes, and we will walk in his paths. For Psal. 86. 9. All Nations whom thou hast made, shall come and worship before thee O Lord, and shall glorifie thy name. So Isa. 25. 6. Psal. 22. 27. All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the Nations shall worship before him Psal. 72. 8. He shall have Dominion also from Sea to Sea, and from the River to the Ends of the Earth, Isa. 55. 5 Thou shalt Call a Nation whom thou knewest not, and Nations which know not thee shall run unto thee; saith Mr. Hudson, It is spoken of Christ under the Gospel; and there is set down both Gods Call of a Nation, and a Nations answer to that Call; and these two are sufficient to make a Church. Psal. 72. 11, 17. All Kings shall bow down before him, all Nations shall serve him, Mat. 21. 43.

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The Kingdome of God shall be taken from you, and given to a Nation bringing forth fruits thereof. Rom. 10. 19. Mic. 4. 2. Many Nations shall say come, &c. Isa. 52. 15. He shall sprinkle mans Nations, Jer. 4. 2. The Nations shall blesse themselves in him, and in him shall they glory Isa. 65. 1. Rom. 4. 17. Rev. 21. 24. Zech. 2. 11. Many Nations shall be joyed to the Lord in that day, and shall be my people. So that the Scripture speaks more magnificently of the Church of Christ for the extent of it, then Mr. T. doth. Though some are so bold as to affirm, that to have Christs Covenant, his satisfaction, his Church, his sealing to extend to any more then the very Elect and saved, is no honour to Christ, but a disgrace; many such desperate expressions I find in late writing of a famous learned man, or two, very dishonourable to Christ and Scripture. Mr. Hudson saith better then they (Pag. 220.) The Covenant of Grace and salvation by Christ, and the first Evangelical promise that ever was made in the world, was to Adam and Eve, representing all mankind, and therefore consequently the whole Church of God.

I desire Mr. T. therefore when he is answering that argument of mine, chap. 20. to deal wih these strong supports of it in Mr. Hudsons book, and not to turn it over with a wet finger (as he useth) being backed with so strong defence of Scripture and Reason, as he shall ther find. When he hath soundly proved the taking down of the universal visible Church, (whereof all Infants were Members, who were ever Members of any particular Church,) or yet the casting off all Infants out of this Universal visible Church, then he will have done something proportionable to his undertakings. But then he must do it with more Scripture and Reason, then he hath yet produced to prove the Repeal of their Church-membership, or the Morall overthrow (de jure) of the Essentiall frame of the Church of the Jews, as well as the cutting off the Accidentals, and of the unbelieving Members. The visible Universal Church as well as the invisible, (though for the sake of this latter) is called Christs body. And the Body is but one; and therefore not altered in any of its Essence.

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Arguments to prove that Baptism is a standing Ordinance for entering of all Church-Members (ordinarily,) and not only for the first Discippling of a Nation.

When I had sent this Book to the Press, and a great part was printed, a Neighbour Minister, and very loving friend told me, that there are some risen up in a Neighbour Country to us, who do confute the Rebaptizers; but it was on this ground, as denying the continuance of Baptism as a standing Ordinance in the Church; and therefore he desired me to adde somewhat by way of an Appendix against this Opinion; which (seeing mens error make it necessary) I shall do; but very briefly,

But I will first premise these two Assertions: 1. In my Judgement this Error of the old and new Socinians, though bad, is nothing so bad as *Mr. T's*, and those others that deny the Church-membership of Infants.

My reason is, because they deny only the sign and Seal to Infants, (which is incomparably the less,) but not the Priviledge and benefit sealed (which is the greater.) But *Mr. T.* denyeth them both the sign and the Priviledge of Church-membership, and consequently all the Priviledges that are due to visible Church-members only. And though he yeild the use of the sign to them when they come to age, yet it is to be but an empty sign, as being quite beside Christs Institution, and void of the true end of Baptism; for it cannot then be the initiating sign to those that have been long in the Church before.

2. I intend these Arguments only to those that acknowledge the Divine Authority of Scripture; for nature telleth us nothing of meet positives, therefore to those of the Seekers that deny both Baptism and Scripture, it is in vain; it being impossible to convince them of the duty of Baptizing, till they first are convinced of the Authority of the word of God, which enjoynerth it.

But others I prove it thus: 1. From *Matth. 28: 19. Go and Disciple me all Nations, baptizing them, &c.* Whence I argue thus: What Christ hath conjoynd, man must not separate: But Christ hath conjoynd Discipling and Baptizing as a standing course to the end of the world (as the next verse speaks;) therefore we must not separate them. Though the word [for ever] do sometime signifie a limited time in the old Testament, viz. till the New World under Christ; yet in the Gospel [till the End of the World] can have no other then the proper signification without plain impudent violence.

Argum. 2. From 1 Cor. 12, 13. By one Spirit we are all baptized into one body. If Baptism be Gods appointed ordinary way of engrafting All into the Body of Christ, then it is a standing Ordinance, as being of a standing use; But Baptism is Gods appointed ordinary way of engrafting All into the body of Christ: Therefore &c. The Antecedent will appear plain in the Text, if you consider, 1, That it is really Baptism that is here mentioned, the Spirit being spoken of as a concurrent cause. 2. That it was All that were thus Baptized into the Body.

Argum. 3. Is from the expresse place, *Ephes. 5. 26.* where it is said that Christ sanctifieth & cleanseth his Church with the washing of water by the word; that he might present it to himself a glorious Church, &c. If the whole Church of Christ must in duty be washed with water, then it is a standing Ordinance for the use of the whole Church; But the Antecedent is plain in the Text: Therefore, &c.

Argum. 4. From *Rom 6. 3* If the use of Baptism be to Baptize men into Jesus Christ, and into his death, then it is a standing Ordinance to the Church, as being of a standing use: But the former is in the Text: Therefore, &c.

Argum. 5. Is from *Acts 3. 28. & 22. 16.* If Baptism be instituted for the Remission of sin, as the washing away of sin (whether by signifying, sealing or exhibiting) then it is a standing Ordinance to the Church; (as being to a standing use and end, one age of the Church having no less need of it then another:) But the Antecedent is in the Text; Therefore, &c.

Argum. 6. Is from *Col. 2. 12.* If the end of Baptism be our burial and Resurrection with Christ, then it is of standing use, and consequently a standing Ordinance: But the Antecedent is in the Text: Therefore, &c.

Argum. 7. Is from 1 *Pet 3. 21.* If the end and use of Baptism be Churches salvation, then it is of continual use (and so a standing Ordinance.) But the Antecedent is in the Text. Therefore, &c.

Argum. 8. Is from *Heb. 6. 2.* It is there reckoned among the foundations or principles which are of standing use, and therefore it is so it self.

So Gal. 3. 27. It is the ordinary way of Initiation into Christ, or putting on Christ, *Argum. 9.* If we have no warrant by word or example in all the New Testament (since the solemn institution of Baptism, *Mark. 28.*) to admit any Member into the Church without baptism, but both Precept and constant Example of admitting them by it: then we must not admit any without it (ordinarily.) But the Antecedent is evident. *Job 4. 1. Acts 2. 38, 41. & 8. 12, 13, 16, 26, 38. & 9. 18, & 10. 47, 48. & 16. 15, 33, & 18. 8. & 19. 3, 4, 5. Rom. 6. 3. &c.* The consequent is undoubted to those that take the Word for their rule.

Argum. 10. If Christ himself have instituted the Ordinance of Baptism in the Word, and not again repealed it; then it is a standing Ordinance to the Church; (and no man must dare to repeal his Laws;) but Christ hath instituted it; and let any man shew where he hath repealed it that can; and till then it must be acknowledged to be still in force,

Many more Arguments might be brought from other Scriptures, as *Tit. 3. 5. Heb. 10. 22. John 3. 5.* (if that do speak of Baptism,) *Ephes. 4. 5.* As the whole Church is one body, and hath one Lord, and one Faith, so it hath one common baptism:

But I wil adde no more, because it is but on the by, as to my main intended business, and because this is sufficient to those that can judge of Scripture Evidence when they hear it, and will be ruled by it when they know it; and for others, it is not many words that can cure their disease,

Understand also that some few Anabaptists there are that Rebaptize upon other grounds then common : Who believe that Infants are Church members, and must be entred by Baptism: But because they then Covenant by their Parents, and must necessarily after Covenant by themselves : therefore they take it for a double Covenant, and so must be an iterated Seal.

And some because they cannot be resolved whether Baptism in Infancy or at Age be better, think it the safest way to do both, that so they may be sure to hit on the right.

I am past doubt, that both these sorts do go on far less erroneous and dangerous grounds, then Mr. T. & the rest who deny all Infants the benefits of the visible Church-membership, which is far more, then to iterate the Act of Baptizing. Yet doubtless they are both in an Error: For it is but one Covenant which we enter in Infancy by our Parents and at age by our selves. The latter is but a renewal and recognition of the Covenant which before wee entred: (though absolutely necessary to the salvation of those that come to the use of Reason) And each renewing the Covenant must not have a Repeating of the Seal.

And for the latter, mens own ignorance will not warrant them to change or deprave Christs institutions: And to both; 1. Christ never commanded Baptism but for the first entring of Disciples, and into his body &c. But we are not twice made Disciples, nor twice entred into his body (1 Cor. 12. 13. &c.) 2. The Apostles (to whom the full clearing of these doubts, and discovery of Christs will was committed) did never Baptize any into the Name of Christ, but once. And we are to be Followers of them as they were of Christ; and to take the Scripture for a perfect Rule and Law: And therefore not to go beyond it.

More I have not time to add.

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The Conclusion of this Treatise.

I Was not so ignorant in the writing of this book, as to expect to please them whom I contradict. Experience hath taught me, that my free and plain dealing with men that are too proud to welcome that truth which tells them they have erred, doth but diminish and lose the affection of my most engaged friends: much more may I expect the exasperation & sharp censure of others. But if Christ put the most unpleasing message in my mouth, by his Grace, I will speak it: I had rather men were angry with me for speaking, then God for being silent. If I yet seek to please men, I am no longer his servant. Sure I am that I speak not for my self, nor the advancing of any fleshly interest: I know as well as others, which is both the pleasing and the rising way, & though through the great mercy of my Lord, the daily expectation of my change, doth weaken my temptations to the latter, yet to the former I am tempted as well as others. I have some labour with my self to bring my self to that work and manner of performing it, which doth most displease; but none to that which procured me friends. But I have learned, that the very formall nature of sincerity consisteth in the prevalency of Christs interest in us, above the interest of the Flesh. If I have any language of rashness or mistake (as alas, it is too probable) I shall not dare to father it on the Spirit, but unfeignedly crave pardon of God and mans desiring only that they would not judge of Gods cause by that, least they hurt themselves more then me.) But I dare not avoid plain speaking under the pretence of avoiding harshness. I know the pride of men (that self-idolizing sin) hath brought them generally to be impatient of that language, which our pattern doth prescribe us. When Christ (whom I would imitate) was asked by the Rulers, of his doctrine, he saith [I spake openly to the world, I ever taught in the Synagogue and the Temple, whither the Jews alwayes resort; & in secret have I said nothing. Why askest thou me? ask them that heard me what I have said unto them, they know what I said, *John. 18. 20. 21.*] There was no evil in this answer which they could bear witness of; and yet Christ is smitten; and if he had now given such an answer, our times would have censured him for arrogant, unmannerly, saucy, and rash. I desire not to pretend to more wisdom then Christ. If I be thought to be in the wrong, and the Anabaptists in the right, if this book will not convince (as it is unlikely where the receiver is not capable) we must stay till the great judge determine it by his final decision, and then it shall be known. If any will Reply, I again will give them this encouragement, that they are likely to have the honour of having the last word; for were I able, I yet purpose never more to deal on so low a Theam.

Postscript.

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HAVING not long since published a small book, Entitled *Aphorisms* of Justification and the Covenants, I quickly found too many over-valuing it, and some over-vilifying it (contrary to my own *mean Estimation* and *Expectation*.) The former with the Stationer (the Impression being sold) do importune me incessantly for a second Edition; I am not only distracted between mens contrary judgements and desires; but far more, between a fear of wronging the Church by mistakes, and of wronging it by silence, and Christ by hiding my Talent, and his precious Truths, which after hard study and earnest supplication, he revealed to me on these terms, that I should reveal them to others. My soul trembles at the thoughts both of being a depraver of the Truth, and of being a man-pleasing betrayer of it. As I daily importune God to direct me in these straits, so have I beyond modesty importuned all my learned friends (from whom I had ground to expect that favour,) whom I discerned to dissent, and were likely to afford any help to the change of my judgement, that they would be pleased speedily to impart to me their thoughts; But I could never yet prevail with any to gratifie me herein; (save one ingenuous friend that voluntarily attempted somewhat at the first; and another Dear and Learned Brother with whom I prevailed for a few brief lines and words, conjoyned with a profession not to dispute the Case.) Some accuse that Book of obscure brevity, some of inconvenient phrases, some of particular Errors, and most, of erecting a new frame of Divinity. My present purpose is (if God assist) to clear in the next what seems obscure, to confirm what seems to be but nakedly asserted, to manifest the consent of the learned to most that seemeth novel and singular, to adde much where I find it defective, to reduce the whole to a better Method, and contract and annex what I had prepared of Universal redemption (because I will not provoke the angry world with any more contentious Volutions, if I can chuse) and to retract what my friends shall discover to be erroneous. To which end I earnestly intreat them, that if there be any who think it worth their labour so far to endeavor the prevention of my doing injury to Real or supposed Truth, or that have already prepared any Notes to that end, that they would be pleased speedily to vouchsafe me the benefit of them. - Or if the Wisdom from above (which is first pure, then Peaceable, Gentle, easie to be entreated,)

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shall direct them rather to publish their *Animadversions*; they would be pleased speedily to give me notice, that I may delay my Edition, till I see what lieth against my Doctrine. I presume not to expect this for my own sake, and meerly upon the score of Christian love, (though this were no unreasonable expectation, *Jam. 5. 19, 20.*) but for the sake of the Church and truth of God, which I had rather die then be guilty of abusing. And this Encouragement I give to any that shall attempt this charitable work; I do solemnly promise in the presence of God (by the help of his Grace) to try all with my utmost impartiality and diligence, and to beg daily of God to reveal to me his truth: And do profess, that if my heart be not wholly unknown to me herein, my love to Truth is so strong (and I fear excessive) that I had rather Retract, were it to my great disgrace (much more when it should tend to recover the love of my dear Brethren) then proceed on the least jealousy or doubt of erring. This much my Conscience forced me to publish, that at least I might be free from the guilt of rashness, and of inconsiderate wronging of the Church and Truth. Let my Brethren answer it as the Lord shall direct them.

Kedermister,

Novemb. 12. 1650:

Rich. Baxter.

FINIS.

An Addition to the twentieth Chapter of the
First Part.

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2. I intend these Arguments only to those that acknowledge the Divine Authority of Scripture; for nature telleth us nothing of meer positives; therefore to those of the Seekers that deny both Baptism and Scripture, it is in vain; it being impossible to convince them of the duty of Baptizing, till they first are convinced of the Authority of the word of God; which enjoyneth it.

But others I prove it thus: 1. From *Matth. 28. 19. Go and Disciple me all Nations, baptizing them, &c.* Whence I argue thus: What Christ hath conjoynd, man must not separate: But Christ hath conjoynd Discipling and Baptizing as a standing course to the end of the world (as the next verie speaks,) therefore we must not separate them: Though the word [for ever] do sometime signifie a limited time in the old Testament, viz. till the New World under Christ; yet in the Gospel [ill the End of the World] can have no other then the proper signification without plain impedence.

Argum. 2. From 1 Cor. 12. 13. By one Spirit we are all baptized into one body. If Baptism be Gods appointed ordinary way of engrafting All into the Body of Christ, then it is a standing Ordinance, as being of a standing use: But Baptism is Gods appointed ordinary way of engrafting All into the body of Christ: Therefore &c. The Antecedent will appear plain in the Text, if you consider, 1, That it is reall Baptism that is here mentioned, the Spirit being spoken of as a concurrent cause. 2. That it was All that were thus Baptized into the Body.

Argum. 3. Is from the exprefs place, *Ephes. 5. 26.* where it is said that Christ sanctifieth & cleanseth his Church with the washing of water by the word; that he might present it to himself a glorious Church, &c. If the whole Church of Christ must in duty be washed with water, then it is a standing Ordinance for the use of the whole Church; But the Antecedent is plain in the Text: Therefore, &c.

Argum. 4. From *Rom. 6. 3.* If the use of Baptism be to Baptize men into Jesus Christ, and into his death, then it is a standing Ordinance to the Church, as being of a standing use: But the former is in the Text: Therefore, &c.

Argum. 5. Is from *Act. 3. 28.* & *22. 16.* If Baptism be instituted for the Remission of sin, as the washing away of sin (whether by signifying, sealing or exhibiting) then it is a standing Ordinance to the Church; (as being to a standing use and end, one age of the Church having no less need of it then another:) But the Antecedent is in the Text; Therefore, &c.

Argum. 6. Is from *Col. 2. 12.* If the end of Baptism be our burial and Resurrection with Christ, then it is of standing use, and consequently a standing Ordinance: But the Antecedent is in the Text: Therefore, &c.

Argum. 7. Is from 1 *Pet. 3. 21.* If the end and use of Baptism be Churches salvation, then it is of continual use (and so a standing Ordinance.) But the Antecedent is in the Text. Therefore, &c.

Argum. 8. Is from *Heb. 6. 2.* It is there reckoned among the foundations or principles which are of standing use, and therefore it is so itself.

So *Gal. 3. 27.* It is the ordinary way of Initiation into Christ, or putting on Christ,

Argum. 9. If we have no warrant by word or example in all the New Testament (since the solemn institution of Baptism, *Muth. 28*) to admit any Member into the Church without baptism, but both Precept and constant Example of admitting them by it: then we must not admit any without it (ordinarily.) But the Antecedent is evident. *Job 4. 1. Act. 2. 38, 41. & 8. 12, 13, 16, 36, 38. & 9. 18, & 10. 47, 48. & 16. 15, 33, & 18. 8. & 19. 3, 4, 5. Rom. 6. 3. &c.* The consequent is undoubted to those that take the Word for their rule.

Argum. 10. If Christ himself have instituted the Ordinance of Baptism in the Word, and not again repealed it; then it is a standing Ordinance to the Church; (and no man must dare to repeal his Laws;) but Christ hath instituted it; and let any man shew where he hath repealed it that can; and till then it must be acknowledged to be still in force,

Many more Arguments might be brought from other Scriptures, as *Tit. 3. 5. Heb. 10. 22. John 3. 5.* (if that do speak of Baptism,) *Ephes. 4. 5.* As the whole Church is one body, and hath one Lord, and one Faith, so it hath one common baptism:

But I will add no more, because it is but on the by, as to my main intended business, and because this is sufficient to those that can judge of Scripture-Evidence when they hear it, and will be ruled by it when they know it; and for others, it is not many words that can cure their disease,

Understand also that some few Anabaptists there are that Rebaptize upon other grounds then common : Who believe that Infants are Church members, and must be entred by Baptism: But because they then Covenant by their Parents, and must necessarily after Covenant by themselves : therefore they take it for a double Covenant, and so must be an iterated Seal.

And some because they cannot be resolved whether Baptism in Infancy or at Age be better, think it the safest way to do both, that so they may be sure to hit on the right.

I am past doubt, that both these sorts do go on far less erroneous and dangerous grounds, then Mr. T. & the rest who deny all Infants the benefits of the visible Church-membership, which is far more, then to iterate the Act of Baptizing. Yet doubtless they are both in an Errour. For it is but one Covenant which we enter in Infancy by our Parents and at age by our selves. The latter is but a renewal and recognition of the Covenant which before we entred: (though absolutely necessary to the salvation of those that come to the use of Reason) And each renewing the Covenant must not have a Repeating of the Seal.

And for the latter, mens own ignorance will not warrant them to change or deprave Christs institutions: And to both; 1. Christ never commanded Baptism but for the first entring of Disciples, and into his body &c. But we are not twice made Disciples, nor twice entred into his body &c. 2. The Apostles (to whom the full clearing of these doubts, and discovery of Christs will was committed) did never Baptize any into the Name of Christ, but once. And we are to be Followers of them as they were of Christ, and to take the Scripture for a perfect Rule and Law. And therefore not to go beyond it.

More I have not time to adde.

The

The Conclusion of this Treatise.

I Was not so ignorant in the writing of this book, as to expect to please them whom I contradict. Experience hath taught me, that my free and plain dealing with men that are too proud to welcome that truth which tells them they have erred, doth but diminish and lose the affection of my most engaged friends: much more may I expect the exasperation & sharp censure of others. But if Christ put the most unpleasing message in my mouth, by his Grace, I will speak it: I had rather men were angry with me for speaking, than God for being silent. If I yet seek to please men, I am no longer his servant. Sure I am that I speak not for my self, nor the advancing of any fleshly interest: I know as well as others, which is both the pleasing and the rising way, & though through the great mercy of my Lord, the daily expectation of my change, doth weaken my temptations to the latter, yet to the former I am tempted as well as others. I have some labour with my self to bring my self to that work and manner of performing it, which doth most distast; but none to that which procured me friends. But I have learned, that the very formall nature of sincerity consisteth in the prevalency of Christs interest in us, above the interest of the Flesh. If I have any language of rashness or mistake (as alas, it is too probable) I shall not dare to sather it on the Spirit, but unfeignedly crave pardon of God and man, desiring only that they would not judge of Gods cause by that, least they hurt themselves more then me.) But I dare not avoid plain speaking under the pretence of avoiding harshness. I know the pride of men (that self-idolizing sin) hath brought them generally to be impatient of that language, which our pattern doth prescribe us. When Christ (whom I would imitate) was asked by the Rulers, of his doctrine, he saith [I spake openly to the world, I ever taught in the Synagogue and the Temple, whither the Jews alwayes resort; & in secret have I said nothing. Why askest thou me? ask them that heard me what I have said unto them, they know what I said, John. 18. 20. 21.] There was no evil in this answer which they could bear witness of; and yet Christ is smitten; and if he had now given such an answer, our times would have censured him for arrogant, unmannerly, saucy, and rash. I desire not to pretend to more wisdom then Christ. If I be thought to be in the wrong, and the Anabaptists in the right, if this book wil not convince (as it is unlikely where the receiver is not capable) we must stay till the great judge determine it by his finall decision, and then it shall be known. If any will Reply, I again will give them this encouragement, that they are likely to have the honour of having the last word; for were I able, I yet purpose never more to deal on so low a Theam.

Postscript.

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HAVING not long since published a small book, Entitled *Aphorisms of Justification and the Covenants*, I quickly found too many over-valuing it, and some over-vilifying it (contrary to my own *mean Estimation and Expectation*.) The former with the Stationer (the Impression being sold) do importune me incessantly for a second Edition; I am not only distracted between mens contrary judgements and desires; but far more, between a fear of wronging the Church by mistakes, and of wronging it by silence, and Christ by hiding my Talent, and his precious Truths, which after hard study and earnest supplication, he revealed to me on these terms, that I should reveal them to others. My soul trembles at the thoughts both of being a depraver of the Truth, and of being a man-pleasing betrayer of it. As I daily importune God to direct me in these straits, so have I beyond modesty importuned all my learned friends (from whom I had ground to expect that favour,) whom I discerned to dissent, and were likely to afford any help to the change of my judgement, that they would be pleased speedily to impart to me their thoughts; But I could never yet prevail with any to gratifie me herein; (save one ingenuous friend that voluntarily attempted somewhat at the first; and another Dear and Learned Brother with whom I prevailed for a few brief lines and words, conjoynd with a profession not to dispute the Cause.) Some accuse that Book of obscure brevity, some of inconvenient phrases, some of particular Errours; and most, of erecting a new frame of Divinity. My present purpose is (if God assist) to clear in the next what seems obscure, to confirm what seems to be but nakedly asserted, to manifest the consent of the learned to most that seemeth novel and singular, to adde much where I find it defective, to reduce the whole to a better Method, and contract and annex what I had prepared of Universal redemption (because I will not provoke the angry world with any more contentious Volumns, if I can chuse) and to retract what my friends shall discover to be erroneous. To which end I earnestly intreat them, that if there be any who think it worth their labour so far to endeavor the prevention of my doing injury to Real or supposed Truths, or that have already prepared any Notes to that end, that they would be pleased speedily to vouchsafe me the benefit of them. Or if the Wisdom from above (which is first pure, then Peaceable, Gentle, easie to be entreated,) shall

shall direct them rather to publish their *Animadversions*; they would be pleased speedily to give me notice, that I may delay my Edition, till I see what lieth against my Doctrine. I presume not to expect this for my own sake, and meerly upon the score of Christian love, (though this were no unreasonable expectation, *Jam. 5. 19, 20.*) but for the sake of the Church and truth of God, which I had rather die then be guilty of abusing. And this Encouragement I give to any that shall attempt this charitable work; I do solemnly promise in the presence of God (by the help of his Grace) to try all with my utmost impartiality and diligence, and to beg daily of God to reveal to me his truth: And do profess, that if my heart be not wholly unknown to me herein, my love to Truth is so strong (and I fear excessive) that I had far rather Retract, were it to my great disgrace (much more when it should tend to recover the love of my dear Brethren) then proceed on the least jealousy or doubt of erring. This much my Conscience forced me to publish, that at least I might be free from the guilt of rashness, and of inconsiderate wronging of the Church and Truth. Let my Brethren answer it as the Lord shall direct them.

Kedermister,

Novemb. 12. 1650:

Rich. Baxter.

F I N I S.

A Friendly

ACCOMMODATION

In the fore-debated Controversie

Between

Mr. **B E D F O R D,**

And the

A U T H O R:

WHEREIN

Is manifested that the Differences are
few and small; and those continued
with mutual respect and love.



Reader,

I was my desire to have revised this Appendix, and have corrected all harsher offensive passages, and blotted out whatsoever Mr. B. disowneth or hath since recalled, which is here mentioned as his words; But seeing I cannot possibly in this streight have so much leisure, I must desire you so far to right both him and me, as to view over these following Papers, and whatsoever you finde in the former that is here recalled, or contradicted, take it as non dictum or obliterated.

R. B.



Xdeis xai eipwv

Reverend Sir,



Have read over your Book, in which you have maintained the truth against the Arguments of Master *Tombs*, in the question of Pedobaptism. I confesse my selfe so much taken with the Cleer-ness of the Judgement, and the Solidity of the Arguments produced by you for it: That when I came to that other part of your Book which concerns my self, I began to question mine own Ten-er, which I found opposed by him, whom I could not but revere-rence, whose labours and zeale for the cause of God I could not but admire and emulate. Adde this also, I found many things in your book interlaced and *Obiter* touched, which did not a little confirm me in what resolution I had fixed on, as touching the Pestilent Doctrine of the *Antinomians*: touching the Non-coherency of that Doctrine, that Justification is an instantaneous Act, *simul & semel* transacted in our first union to Christ: touching the Combination and Co-adunation of renewed repentance, of the care and conscience of Holy duties, the combination of those I say with Faith in the perpetuation & continuation of the justified person in that estate of justification, in which upon his Faith he was first stated: That Faith qua opus is not so much a cause as the condition qualifying the party for justification: That the Co-venant of Grace to far as it holdeth forth Christ upon the condition of Faith and Repentance, is not restrained to the elect onely: Howsoever, by a special preventing Grace of God, they only are enabled to come up to the full performance of that condition which is required; Others so far carried on in the way as they do follow the conduct of Grace, but then justly left, when they grow weary and give off the care of Godlines; These and some other particulars which I found here and there hinted in your book I did not a little rejoyce to find; For who is there that doth not congratulate the confirmation of his own conceptions by anothers? especially, so able an hand. And hereupon *ut superscriptum est*, when I came to what concerned my selfe in your book, I began to stagger in what I had written; Till upon more mature deliberation, examining what I had written, and what you answered, I did plainly perceive, that in what you had not mistaken my meaning, a favourable construction might easily reconcile us; And the appearing differences would be found; but *λογομαχία*, not worth the while to contest about them; Whereupon I resolved rather in this way to give you

an account of those mistakes and verbal differences, then to make a publike busi nesse of it, and to give way to that bitterness of Spirit which commonly followeth the Reciprocation of the Law in matters of question and controversie; Subscribing wholly to that in your book pag. 284 that controversies occasion discontents and heart-burnings, tend to discompo se our owne Spirits, and much unfit us for life or death, &c.

Now then to the matter in your book against me; I observe these five particulars, in which lyeth the greatest part of your opposition. 1. That my Tenet touching the efficacy of Infant-Baptism is not Orthodoxal. 2. That it is not consonant to what those two great Divines Bishop *Davenant* and Dr. *Ward* have delivered. 3. That in the use of those terms Moral and Metaphysical, there is gross ignorance. 4. That in the Tenet of Church-traditions there is too much looseness, and too much affinity with the Romanists. 5. That there is too much bitterness in censuring these for Schismatics which mislike the Ceremonies of the Church, whether Catholike or National. Those are the principal.

As touching this last, (to begin there) I may justly reply: Your Animadversion cometh in too late: sc. after the fault is mended: That part of my book which dealt with the *Anabaptists* Arguments, I have since that time reviewed, and (upon occasion of the growth of that error) printed again under this title, A moderate answer to those two questions: viz. whether Parents may bring their children to Baptism, 2. Whether it be sinful to receive the Sacrament in a mixt Assembly; This was printed Anno 1645. And howsoever I conceived no strength in that consequence, T. B. saith, this is the triumphing Argument of all Schismatics; ergo T. B. accounts them all Schismatics that upon that ground do mislike the Ceremonies of the Church; Yet to avoid offence, I left out that passage wholly. In the same Edition I did also bring again to the hammer and anvil, that Tenet touching Traditions; And I hope, freed it from all just exceptions, Which I doubt not may easily be done, in as much as all our Divines who dispute that question with the Pontificians do still return to this distinction; Some Traditions are *de Doctrina & cultu*; and these we disclaim. Others are *de ritibus & agentis Ecclesia*, These are not all of them disclaimed; I refer you to your own Doctor, (for the high esteem of Bishop *Davenant*, at whose feet I sometime sat, I cannot but love you) *de iudice*, Ch. 3. *& sequentibus* and to your own book, p. 151. God forbid that I should in any the least particular set up Tradition to the prejudice of the Scripture; Or account them all Schismatics which mislike the Ceremonies of the Church, whether more universal, such as *Crucifiguration*, *Easter*, *Lent*, &c. or National, as the Vestures and Gestures that our late Canons prescribed. *Can. 25. 27.* Add this, that in that first book of mine, printed 1638. there was both castration, and interpolations used by an hand not mine; (which you may easily perceive in pag. 59. of my Sermon.) Particularly that Marginal note, *Jus ad rem, & jus in re*, against which you take exceptions, was none of mine, though I see not but it may have a good construction: Since all men know there is a difference betwixt Right and possession; *qui credit*, hath right to Salvation, yet is he not in Possession; And had your books come to the Press when mine did, they would have suffered as mine did; and how to help it, when the Books is printed, I could not devise. When it cometh to a second Edition, which I shall hasten as much as I can, peradventure it may be done. But to proceed. Touching that third point, viz. That in the use of those terms Moral and Metaphysical there is gross ignorance, yea in this a contradiction betwixt D. *Ward* and me: I say no more but this, I am not much careful to wash away the imputation of ignorance, save in those things that are of prime Necessity; I doe not arrogate to my self

felt any great measure of humane learning. Had I thought that definition of *causa moralis* to be sufficient which you see downe, I might well have rested in it: For you may easily perceive that I aimed at no more but this, to shew, that in the Sacrament God doth not only offer grace to the eye, but also to the hand of the Soul; Not only present it, but indeed present it to, yea and confer it upon the Receiver: God I say; For you will not find me to ascribe any of this efficacy to the Sacrament, but only in a Metonymical predication. The which is in *terminis* asserted in my latin Tract. p. 74. And what if I had called the Sacrament, *instrumentum Metonymicum*? What if I had explicated my term *Metaphysical*, to be *talis causa, quæ verè quidem non efficit, sed tamen talis est, ut ei imputetur effectus*? This you say is *Moralis causa*; Had I set that downe as my meaning of *Metaphysical*, what great error had been committed? Unless any will so binde us to the School-terms and their explications, that we may not *latum unquam discedere*. But in this we will not dissent. Let it bee *instrumentum morale*, or what else you will; So that you deny it not to be (what Reverend *Perkins* asserteth it is) an instrument to convey to us *Christ* and all his benefits. A mean by which we receive the Grace that it signifies.

I come now to the second exception, *viz.* That my Tenet is not consonant to what those two great Divines, especially, not to what Bishop *Davenant* doth deliver. Here you bestow some pains in translating much of that which is in his Epistle; I wish you had translated it all, I should have given you thanks. But truly I am much mistaken, if in this you doe not mistake; And since you doe highly esteem of him, in which I am loth to be behind you, Let me briefly reply; That I shall not unwillingly recall whatsoever shall upon just examination be found contrary to his Assertions. I say of him, as *Cyprian* of *Tertullian*, *De Magistrum*. Let me here acquaint you with how wary steps I walked in this business; I was in my younger dayes carried away with that conceit of the Sacraments, that the special end & use of them was to be but as *verbum visibile*, I mean, that what the word presented to the ear, that did the Sacrament present to the eye; Nor did I take notice of any further efficacy in them; Afterward when I began to look into the efficacy of them, and did well consider what directions the Church gave us to desire some spiritual benefit for the infant, (which I observed to be done by those Divines who yet in their preaching would speak against the efficacy of the Sacrament) and withal did consider that still Gods way in dealing with man, is that, *officium propter beneficium*; *sc.* not to require a duty, but in the way of rendering us capable of a mercy; I did begin to resolve, that since God did require the use of the Sacrament, he did hold forth some benefit in it for man to expect by it. But then I was puzzled in this, That the use of the Sacrament is the duty of all that live under the means; And yet I could not see what benefit any could have by it, save only the Elect. Nor they hardly till they came to be regenerate by the word. Though on the other side it seemed hard, that all should be bound to duty, and yet only some few be capable of benefit. I met with the book of Dr. *Burgess*, Of Baptismal Regeneration; This did convince me of the efficacy of that Sacrament to the Elect; And notwithstanding those passages in the Liturgy of Baptism, which contain the doctrine of our Church touching that particular; yet durst I not extend that efficacy of Baptism further then to the Elect, for fear of that Rock, whereof I perceive you have also taken notice, page 91. of your book; Your words are, No scripture against them that say all Infants of Believers so dying are certainly saved; Nor Argument but only this that then the children of the Faithful that prove wicked may fall from Grace. At this Rock I stumbled; Till at last meeting with *Suffragium Theolog. Magnæ Britannicæ. Artic. 5. Cap. 1.* And with this Epistle of Bishop *Davenant* to Dr. *Ward*, I perceived that there

was no necessity to restrain the efficacy of Baptism *in conferenda gratia* to the elect; that a man may have *temporaneam ordinationem ad salutem*, who yet is not *predestinatus ad salutem* and that the instance of Infants falling from Baptismal Regeneration is not to the purpose to prove the Apostasy of Saints; Hereupon I resolved upon this Teneer, which I have published. You urge, that there is much difference betwixt him and me, viz. That the *prima gratia* conferred in Baptism, is (saith Bishop Davenant) *Remissio peccati Originalis*: but (saith T. B.) *it is our union with Christ*; Then followeth our Regeneration by seminal Grace, and then remission of sin; You add, that if the two first, viz. Union and Regeneration be left out, then you and I shall be neerer to an Agreement.

But I beseech you (dear Brother,) Is this any whit more then a strife about words? Doth not Bishop Davenant, when he hath set down the *primarium effectum baptismi* to be *Remissio peccati Originalis*, doth he not add, That out of this do result their Regeneration, Justification, Adoption, and Sanctification? The which, though they be not *Univocae eadem* with that Regeneration and Adoption, which is afterward by Faith; Yet is it such as doth confer upon them a state of salvation *pro conditione parvulorum*. Now then; I looking upon these benefits altogether, and seeking to cast them into the Order of Nature as I conceived, placed this first, viz. Our Union with Christ, Our incorporation into him, which I called the *primarium effectum Baptismi*, and which I take to be the *formalis ratio* of our Adoption; and then did I in this *tanquam in massa* wrap up the other which I call *fructus Baptismi*, viz. Regeneration, & Remission. You will say, That that Regeneration whereof Bishop Davenant speaketh, is *only relative*, but mine is real; His standeth in *translatione parvuli à veteri presabia in novam*. But mine in the collation of seminal Grace; But withal you will find, that his regeneration doth confer on them (whether Elect or Reprobate) *Statum salutis pro conditione parvulorum*; Nor doe I seek for any thing further; He seemes to subscribe to that of Gerson and other School-men, cited by Dr. Ward Tract. 2. pag: 217. That what is not infused in Baptism into the soul of the Infant, viz. *Habitus fidei, spei, & charitatis*, is infused in *momento separationis animae*, if the childe dye after Baptism; For which Teneer, what Scripture have they? without Regeneration, without Holinesse none shall see God. *Joh. 3. 3. Heb. 12. 14.* This is their ground; How much more consonant is it to the text of Scripture, *non solum iudice*, to settle the collation of it in Gods Ordinance? Since that text of *John 3. 5. Tit. 3. 5.* give us such confessed ground for it. Especially since there is no necessity to multiply the wayes of regeneration, for Infants dying, and for others surviving; And since, that Rock *de Apostasia sanctorum* is prevented *ut supra*.

And so I come to the first Position, in which I can make it apparent, That I have not deviated from the text of Scripture and the truth of God; I may be excused, though none of those great Names mentioned in my Tractate doe bear witness with me. I might here alledge, That what I have set down, if taken in my meaning, is consonant to the Doctrine of the Primitive Church, and the Ancient Fathers; that it is in *terminis* the Doctrine of the Church of England. What is the intent of my English Treatise, but to set down the Doctrine of the Church of England touching that Argument, which is sufficiently acknowledged, in that he who licensed it to be printed was but over-curious in this point, though not more curious then those times required. But I shall wave this, and deal by Argument; Your first and main Argument against me, is this; That Baptism was not instituted to be a Seal of the absolute promise, viz. that in *Jer. 32. Dabo cor novum*, which is that that works a real change in man; Reason, because, before the fulfilling of that promise, i.e. before men have a new heart they are incapable

uncapable of engaging themselves to God, as being till then altogether Aliens. But Baptism is confessed by me to be a mutual engaging Seal. Hence you argue: If not instituted to be the Seal of this promise, Then not to be an instrument to convey that Grace. To this I reply.

1. I admit, that *Dabo cor novum* doth indeed make the first real change: that dependeth not upon the well using of Natural abilities, but is merely the effect of a preventing Grace: that those previous works which you grant are wrought in some in the way of preparing them for it, are some fruit, effects or fluxes of that first Grace as the dawning of the day is from the Sun rising that followeth; So Christ hath a work upon the heart, before he take it into Union with himself. All this I do admit.

2. I add, What doth hinder, but that this *Dabo cor novum*, though it be absolute, and a preventing Grace to the Infant; yet may be the effect and fruit of a conditional promise to the Parent, viz. What he by his Faith hath laid on for himselfe and his Infant. Is not *circumcidam cor tuum & seminis tui*, an explication of *Ero Deus tuus & seminis tui*? At least, it is an expression of one main benefit comprehended in that promise. Doth not God by that promise engage himselfe to do for them, whatsoever may be for the welfare both of body and soule? As for them, so for their children according to their capacity. Is there any exception to this, but that only, *Mido non ponant obicem*? And is not this promise, *Ero Deus tuus & seminis*, sealed to the Parent, in that Sacrament? Particularly, that branch *Deus seminis tui*, is sealed to the Parent in the baptizing of his Infant; As *è contrà* the Parent by presenting his Infant to the Sacrament doth engage his Infant to the service of God; Thus it is easily seen, How Baptism is a mutual engaging Seal; Not that the Infant doth or can engage himselfe; But that his Parent doth engage for him; So then, the Faith of the Parent accepteth of that promise for his infant, tendereth his infant to the Sacrament, that in it God may accept him, and re-engage him to be his God: The Parent puts forth the prayer of Faith, and closeth with that promise, that his infant may be received into Covenant with God; and receive such benefits of the Covenant as he is capable of: in the number of which I doubt not but *cor novum*, so denominated from that principle of Grace of which I speak, that this I say is one, I doubt not. And is not this the same that Mr. Perkins saith in that passage cited by you pag. 336? The Faith of the Parent doth bring the child to have a title or interest to the Covenant of Grace, and to all the Benefits of Christ. If to all, then say I, to this for one. And my (D.Br.) weigh well: I beseech you the force of this reason which I confesse hath prevailed much with me; That according to this, we may see the abundant goodnesse of God in providing for the comfort of the Parent, who by the eye of faith looks upon his Infant in the guilt of that first sin, and in the pollution of Nature; Yea he looks upon himselfe as an instrumental cause in both; And what shall he doe to help the poor Infant? Saith God, Bring him to me, I will cure his malady, by incorporating him into Christ.—Believe, and he shall be cured. Now then by Faith doth the Parent see a ground of comfort; If I bring him to Christ, I shall procure a blessing; the blessing of remission to take away that guilt. The blessing of regeneration to cure the pollution of Nature by little and little; So that in effect, the Faith of the Parent doth set his infant as one that is *Rectus in curia*; And if he doe afterward perish, he shall not lay all the blame upon his Parent. This, to your first Argument; the rest I pass by, as not doubting but that if you do rightly apprehend me in this, your own candour and ingenuity will satisfie your self in all the rest. Especially in that; it is not the Seal of the first Grace, to the Aged; ergo not to infants, unless we say, that it sealeth one Covenant to the Parent and another to the infant. No, say I; Not a different Covenant doth it Seal; But a different

different benefit of the same Covenant may it seal to them. This *Cor novum*, and preventing Grace cannot be sealed to the Parent upon his faith; His faith is an effect of it; But to his faith may it be sealed for his infant; will not this evidently appear in the instance of *Abraham*? Not he prevented by his Circumcision; Already he is justified; But well may his son *Isaac* in his Circumcision receive upon the faith of *Abraham* challenging the promise, he may I say receive preventing Grace.

This have I endeavoured in the spirit of meekness to give you an account of your mistakings; The result I hope will be, that in the main, I shall be found to have delivered nothing which is not consonant to the text of Scripture, the Doctrine of our Church, the determination of those Divines, and your own conclusions. I shall not add much more; This only I shall desire you to take into consideration.

How can the Doctrine of Baptismal Regeneration, be an occasion of Anabaptism, this you alledge as a reason why you did meddle with my Tractate, because you conceived it to be dangerous as well as erroneous; As likely a means to make men Anabaptists as most you know; Now say I, How can this be? When as this is the common saying of the vulgar, What is the infant the better for this water sprinkling? And why do the Ministers cry down the *Anabaptists* for denying Infant-Baptism, when they can shew us no good that cometh by it: Doth it not hence appeare that it is judged rather a *National* way prevent the prevailing of Anabaptism? viz. To make it good, that there is some good gained by it, which ordinarily is not gained without it. Some real good, some special grace that is truly tendered by God in the Sacrament, & truly received by the infants of believers, for the conveying and receiving of which (so far as it can be transacted by a corporeal sign) was the Sacrament instituted to be a means thereof. And truly (me thinks) this should be a proper argument to overthrow the Anti-pedobaptists. Mr *Tombs* doth object to Mr. *Marshall*, that he doth alledge the Ancients for the proof of Baptism, but not upon their grounds; Had he and others taken up that argument, I verily beleve they had long since, if not silenced him, yet provided for the staying of many from being led aside with the error of those wicked ones. So much the rather I doe beleve this, because so long as that argument, mean the efficacy of the Sacrament was acknowledged; viz. A Regeneration wrought in Baptism, the practice of Anti-pedobaptists was not received. Your selfe observe that *Anabaptism* rose not up till *Luthers* time. Mr. *Tombs* instance of the *Albigenses* and *Waldenses* you have very well and worthily confuted; They took occasion from that position of his, No Faith, No Baptism, Co-etaneous with him was *Zuinglius* and others, who to overthrow the real presence insifled much upon it that Sacraments were but signs for representation; And when that Doctrine was once broached, it soone found them that could make bad use of it (any thing that tends to de dignifie Gods Ordinances is soon received.) The *Anabaptists* could easily make their advantage of it. If no benefit come to the infant by Baptism, because he wants Faith, then to what purpose should he be baptised before he hath faith? His Church membership is (I grant) a benefit not to be countenanced; even as it is an outward Priviledge; Yet if you make it not a state of Salvation to the infant, they will not much regard the other. So then, I see not how this Doctrine of mine should occasion the error of Anabaptism. You urge some instances upon your own knowledge, and which is more to the point, your own tentation; You make my beck one part of that tentation; I beleve it was the least part, I may not enter into the heart to seek what was the other. It is well, that you did evermaster that tentation; We all have cause to blesse God for your labours; and shall have more, if you study out well this point, touching the efficacy of the Sacrament; that to Gods Ordinance may receive the benefit that is due to it. The

Papists give more to Baptism than is due; Many of our Divines think to cure that, by giving too little; They built all upon the Sacraments, nothing upon the Word; We take from the Sacrament, and give it all to the word; What is the issue? God hath suffered these Sectaries to rise up; by whom, in a just revenge of our partiality, he threatens to cast off the Ministry. The Gospel is *Αναμνησις τῶν ἐπισημειῶν* But is it not so, in respect of the Sacraments, as well as the preaching of the word? Thus have I learned: Thus do I teach; I shall trouble you no further at this present; but onely to request your candid interpretation of what I have written, and with all your prayers for me, that wherein I err, I may readily upon admonition reform it, and wherein I am right, I may proceed courageously notwithstanding all opposition and discouragement.

Farewell, (my D.Br.) God Almighty guide you, guard you, and bless you in your way and work for the Glory of his name, and the Good of his Church. So still prayeth for you, and all faithful Labourers in Gods Harvest,

Lond. March 8.
1650.

Your brother in the Faith of Christ,
and in the work of the Ministry

Tho. Bedford,

*Rector Ecclesie Londinensis quae vulgò dicitur
Martin Outwich.*

Postscript.

For a further confirmation of my conjecture touching the most prevailing Argument against the Anabaptists, I have sent you this letter of Mr. Cranford to me written with his own hand. Whose Epistle prefixed to my book had you advisedly read it, you would have found to be more than a bare Imprimatur. Now, if by all this you receive satisfaction, I hope you will take it into your thoughts how to wipe off that blot, that you have cast upon me. Farewell.

Χαίρει, καὶ εἰρήνη.

Brother,

You know my mind, that I conceive the ground of Anabaptism to have been the erroneous Doctrine de nudis lignis, as is clear in the Ecclesiastical stories of old, and most arguings of our Anabaptists. I am more confirmed in this opinion by what I had once returned me in answer to an Argument drawn from Eph. 5. from the efficacy of Baptism to inforce the baptizing of Infants, by Mr. Tombs at Mr. Roberts his house in London; viz. if that tenent could be clearly proved, he would no longer oppose that Practise. I shall speak with you further about this business, and rest.

March 5. 1650.

Yours, Ja. Cranford.

My



My Reverend and most honoured Brother,

Unfeignedly confesse my self unworthy of so much esteem and respect as these your lines import, and of so tender and friendly dealing as they contain. I rejoyce in your consent in the owning the Truths mentioned by you : And also to find by this your Epistle, that we are so much nearer in judgement about the point of Baptism then I thought we had been; and are so fairly accomodated, that you doubt not to say, that [in what I have not mistaken your meaning, you plainly perceive, a favourable construction might easily reconcile us : and the appearing differences would be found to be but Logomachies, not worthy the while to contest about.] And should I deny that favourable construction, to one that so favourably construes me, it being the only necessary and sufficient means of Reconciliation, I should justly incurr the censure of that *unpeaceableness*, which I so much abhor.

I. As to the first and second points you speak of (being the last of the five you number,) I am heartily sorry that I have done you so much wrong, as to lay that to your charge which you have already revoked or corrected, yea and that in your books, which was none of your own. Wherein I must both excuse and accuse my self. 1. This much in excuse I may truly say; that I could not possibly know of that Castration and Interpolation of your books; Nor well suspect it in that point which I saw again in your Latine Tractate : and that I never (to my remembrance) saw or heard of your book which you mentioned, wherein those things are reversed; nor yet have I seen it : (living so obscurely

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and remote from that chief garden where such flowers grow. 2. Yet must I accuse my self, That before I adventured to mention your name, I had not enquired, whether you had not set out some other books, wherein those points might be reversed. For I acknowledge to you it is injurious, to have that laid to your charge, which you have publickly disownd. I take it to be so when the case is mine own : Mr. *Tombs* sent me his Animadversions on my Aphorisms; Therein the chief thing he excepted against, was a word in my book of Rest : I told him that though I took that saying to be true in the sense which I manifested, yet I had left it out purposely in the second Edition of my Book, which was extant before he sent me his exceptions ; Yet doth he long after in his *Prosecutor*, publish me to be erroneous because of that saying, and directeth his Reader to find it in my first Edition, which he knew was corrected in the second. I thought this not ingenuous ; Your wrong is as much (it seems,) though I be not so guilty ; For I did it in ignorance (mostly necessitated ;) but he in wilfulness.

To the third point (about the distinction of Moral and Metaphysical,) I say, 1. It was far from my mind to accuse so learned a man of ignorance (further then as we are said truly, to know but in part,) in comparison of whom I am so ignorant my self ; But indeed (as you may perceive by my words,) my sharpest speeches in this, were ayimed at those that make this their last refuge in the Doctrine of [Faith's Instrumentality in justifying.] saying, It is not a Physical Instrument, nor a Moral, but a Metaphysical, or Hyperphysical. But as both to you and them, what phrase may be too unmannerly, I disown, and ask you pardon for, and confess my self to be too oft faulty in that kind. But for the thing it self, I am glad to find that we are of one judgement herein. Yet you could not well blame me, if when you termed it a Metaphysical cause, I did not understand that you meant *causam Moralem* ; For though I would not so tye you to School terms, as you express ; Yet when you are pleased to use them and tye your self to them, I must needs understand them in the School sense ; till you tell me, you mean them otherwise, and then I am satisfied. And where you ask [what if I had called it *Instrumentum Metonymicum* ?] I say, you may call it what you please ; but I must forbear such phrases my self, till I better understand them ; I confess I know not what you mean by it ; Only I understand this much, that you take it to be onely *Instrumentum Metonymicè sic dictum*, and consequently in proper speech to be no Instrument at all, and then I need not further contend with you ; though what *Metonymicè*

mie you mean, whether *Causa, Effecti, Subjecti, or Adjuncti*, I know not, nor yet fully how it should be any of these.

As to the speech of *Perkins*, it must needs be limited to those Benefits of Christ which the conditional Covenant makes over to Believers and their seed, and cannot extend to [all] unlimitedly, or to those of the Absolute Covenant. Is not the Grace of perseverance, a benefit of the death of Christ? And if all Believers Infants have that, then according to you they are all certainly saved. To be bred up under the means of Grace, is a benefit of Christ, which they all receive not; To be the Children of believers, and thereupon to be within the Covenant, is a benefit of Christ, which Baptism conveyeth not; for it goeth before baptism. When *Mr. Ball* in his Catech. asketh [How we are made partakers of Christ with all his benefits?] and answereth [By faith alone] he must not be interpreted either to think that our first faith (and all the means to work it) is none of Christs benefits, nor yet that we are made partakers of that Faith by that Faith it self. But the word [benefits] is evidently limited to those particular benefits which are contained in that Covenant, whose condition Faith is.

4. To the next, which you call [the second Exception] whether you go not further then *Dr. Davenant* and *Dr. Ward*? I think I have made it manifest that you do; and though you now think I mistake, yet afterwards in your answer to the Objection, you seem to me to confess it. But I gladly accept of your double concession or regrets. 1. Where you say, that you shall not unwillingly recall whatsoever shall upon just examination be found contrary to *Dr. Davenants* assertions. You cannot deny but that you must then recall the assertion of real Regeneration, Sanctification, or habits of Grace, as given to Infants by baptism; or that baptism was instituted to that end. 2. Where you say [His Regeneration doth confer on them, whether elect or reprobate. *statum salutis pro conditione parvulorum*; Nor do I seek for any thing further.] I think then we stand at no great distance; But then remember that it is not all that the Church hath right to admit to baptism (that is, the Infants of Hypocrites) but only all that have true Right before God to the benefits of the Covenant and baptism (that is, to the Infants of true believers only;) And in this I think you will also agree with me. Now then all the question is, whether the habits or seed of real Regenerating, Sanctifying Grace, be absolutely necessary *ad statum salutis pro conditione parvulorum*? If you affirm it, you must prove it; which till you have done, I have no more to do.

But here you must understand that *Davenant* and I, do not mean by [*Statum salutis*] that state wherein one is immediately capable of enjoying God in Glory; but that state wherein we have right to both that enjoyment, and the immediate capacity thereto. For 1. Else no man living can be said to be in a state of Salvation (which is contrary to our sense, and common speech) For no man is in an immediate capacity to enjoy God in Glory, till he be perfectly sanctified and freed from each degree of sin; But no man is so perfect till after Death, (in order of nature at least.) Indeed that perfection wherein this immediate capacity doth consist, is our very Happiness and Glory subjectively, as God is Objectively.

Here therefore have you, I think, a just answer to your Question, viz. [what Scripture have they (*Davenant, Ward, Gerson* and other Schoolmen) for their opinion, that habits of Faith, Hope and Charity, which are not infused by Baptism into the soul of the Infant, are infused *in momento separationis anime*, if the child die after baptism? How much more consonant is it to the Text of Scripture (say you) *me saltem iudice*, to settle the collation of it in Gods Ordinance?] To which I say, They can prove from Scripture that an Infant cannot actually enjoy God in Glory without real Sanctifying Grace, and therefore it must be given them at Death. This is all past dispute. But you cannot prove that an Infant cannot be in *Statu salutis*, that is, in Gods favour, and have right to Salvation, without real Habitual Grace. Nor will you prove, that the Text doth settle the collation of it on baptism. I think you will as soon prove, that the perfection of sanctification in the Adult is not after Death, but by Baptism, as that the beginning of real sanctification in Infants must be by baptism. For I think, that the first Grace, together with the perfection, is given to Infants dying or dead, to the same ends, as the perfection is given to the Adult dying, or dead. I confess to you, my opinion is, that Habits of the soul, and Acts are neerer kin, and do less differ then most judge, specially if *Scotus's* opinion should prove true, that immanent Acts (Intellection and Volition) are not in the predicament of Action, but of quality, viz. the same species of Habit. (Though he say, that the souls first *Conatus* or self determination to understand and will, is in the predicament of Action.) And if I must take any thing in this part of Philosophy on trust, I confess *Scotus* his credic will go as far with me, as any man that ever writ, not guided by an unerring infallible Spirit. At least Habits are so properly for the sake of the acts, or connexed with them, that you will hardly prove

prove the absolute necessity of Habits, where the acts are neither necessary nor possible. 2. And that this is *Davenants* sense, you may see fully manifested, p. 26. *Nam voluntas Dei peccatum Originale iis remittentis, eosq; favore suo complectentis sufficit ad ponendum illos in statu salutis absq; presentanea aliqua gratie inherentis infusione, &c.* Et pag. 19, 20. Where he approves of *Austins* words, *Parvulum non regeneratur illa, qua in Renatorum voluntate consistit, sed ipsius Regenerationis Sacramentum, Regeneratum facit.* Et pag. 14. *Quod Infantes dicuntur in Baptismo Regenerari, id etiam ita dependet ab hac remissione Originalis peccati, ut vix aut ne vix quidem ab eadem distinguatur.* But what need I say more, when the third, fourth and fifth Propos. pag. 4, 5, 6, 7, 8, 9, 10, and 11. are so full, wherein the common judgement of fathers and our Divines is manifested as well as his own. And the like hath *Dr. Ward*.

3. And I would intreat you to consider well of this Argument. That which is the whole condition on mans part of his Justification and Salvation, is sufficient on his part to put him in a state of Justification and Right to Salvation : But it is the faith of the Parent that is the Infants whole condition of Justification and Salvation, therefore, &c. The Major needs no proof : For else it were no true and full condition. (Still remembering that by [sufficient] I mean not the *totum quod debetur*, but the *totum absolute necessarium*.) The Minor I think you will not deny; For you take not Habitual Grace to be the Infants condition, that he may have Gods Covenant-benefits, but to be the benefit of the Covenant, fulfilled to him that before in his Parents had the condition. And indeed it is very plain in Scripture, that all the Infants Right is for the sake of the Parent or some other, as in him, and not his own. And therefore there are no promises to them meerly as Infants, but as the seed of the Righteous, the children of believers; and consequently, the whole of their Condition, is, that their parents be believers. And if this be not maintained, I doubt we shall give up all to the Anabaptists. And therefore I conclude that the Parents true faith is sufficient on the childs part, to put him in the state of Justification, and right to Salvation. (Though not into an immediate capacity of enjoying God in glory, for so is no believer till Death.)

The Texts *John 3. 5. Tit. 3. 5.* speak nothing for you, as I have shewed.

Without Holiness none shall see God, nor yet without perfection. And yet as the Adult have right to see God, (and so to perfection it self,) before they are perfect; So Infants may have right to see God, (and..

(and so to real Holiness) before they are sanctified by Habitual Grace. This expounds *Iob. 3. 3.* as well as *Heb. 12. 14.*

I conceive therefore that this is no strife about words (as you think;) or if it be, do you yield to *Davenants* words, and assert only the Relative change, as Baptismal? then you and I are pretty well agreed (only remembering that it is *prius & certò ex federe & parentum fide*, and from Baptism only as to the moral Instrumental collation by way of obligation and complementary Solemnization of that which before was effectually done.)

As to your wary proceeding in this point, I conceive that when you had attained to much of the truth by Degrees, when you went beyond *Davenant*, you left it behind you. So hard is it not to go from extremum to extremum. But I congratulate your return, in promising to reverse all that is against him.

But I can nowhere find that [*Supra*] whereas you say the Rock *de Apostasia Sanctorum* is prevented. How *Davenant* and *Ward* avoid that Rock, I know; but, methinks they expressly leave you shipwreckt on it. *Davenant*, page 7, 8. *Nec quenuquam scio ex nostris Theologis, qui Regenerationem illam que sita est in spiritualium qualitatum creatione (quam nos Sanctificationem, Pontificii formalem Iustificationem indigitant) in ipso momento baptismi productam definiant. Immo omnes hanc Regenerationem sive Nativitatem spiritualem ad illud etatis adulta tempus referunt. quo in corde baptizati ex immortali semine verbi, & operatione Spiritus, vera ac viva fides enascitur. Cum igitur nec Arminiani, nec Pontificii, nec Protestantes agnoscunt parvulos in ipsa baptismi susceptione fieri participes illorum habitualium donorum, aut spiritualium qualitatum, que propriè dicuntur constituere hominem justum & inherenter sanctum; nemo eorum potest amissionem fidei aut iustitie, aut sanctorum Apostasiam argumento ab Infantibus sumpto demonstrare.* It is undeniable that you make seminal Grace (the same with that which the Schoolmen call infused Habits) to be ordinarily lost both totally and finally; but so doth not *Davenant*, and so dare not I. This therefore being against *Davenant*, I suppose you to recall, according to your promise.

5. Lastly, as to the question, whether your tenent be Orthodox? Where you say [It is consonant to the Doctrine of the Primitive Church and Ancient Fathers,] I think not so; Nor do you prove it; Nor did *Davenant* think so, when he wrote that fifth propo. *Patres neque actualem neq; habitualem fidem aut charitatem parvulis in baptismo donatam agnoscunt; Conversionem etiam sive Novi cordis creationem, que propriè* Rege-

Regeneratio dicenda est, non nisi cum ad aetatem rationis capacem pervenerint, in iis produci docent. See the proofs.

But the main matter lieth in your Answer to my Arguments, where you say (after some concessions) [What doth hinder but that this *Dabo cor novum*, though it be absolute, and a preventing Grace to the Infant, yet may be the effect and fruit of a conditional promise to the Parent, viz. what he by his faith hath laid hold on for himself, and his Infant? Is not *Circumcidam cor tuum & seminis tui*, an explication of *ero Deus tuus & seminis tui*? At least it is an expression of one main benefit comprehended in that promise. Doth not God by that promise engage himself to do for them whatsoever may be for the welfare of body and soul? as for them, so for their children according to their capacity, &c. To this and that which followeth, I Answer. These following Arguments perswade me that you erre. 1. No such promise (that giveth certainly *cor novum*, or the first effectual Grace to all the rightly baptized, or to all the children of believers) can be shewed in the Scripture; *Circumcidam cor tuum & seminis tui*, seems to me to be none such; 1. Because else it should not be the same Circumcision that is promised to the Parent and the child: but there is no intimation of two Circumcisions in the Text: One to the father, being only an increase or aduating of Grace; and the other to the child, being the giving of the first Renewing Grace. 2. The Text seems plainly to speak of [their seed] not in their Infant state, but in their Adult. *Deut. 30.* For 1. *ver. 2.* the condition of the promise is expressly required, not only of the Parent, but of the children themselves by name. 2. And that condition is the personal performance of the same Acts which are required of the Parents, viz. To return to the Lord and obey his voice with all their heart and Soul. 3. The circumcision of heart promised, is so annexed to the Act, that it appeareth to be meant only of those that were capable of the Act, *vers. 6.* The Lord thy God will Circumcise thine heart, and the heart of thy seed to love the Lord thy God. So that it is not meant of those that are incapable of so loving. The following Arguments prove this further.

And for that which you urge [*Ero Deus tui & seminis*] I doubt you will not prove that it reacheth so far as you speak. It sufficeth that God will be to them a God of mercy, and do for them all that is necessary to put them in *statum salutis pro conditione parvulorum*. But you have not proved that this *cor novum* is requisite to that state. The following Arguments will serve to this purpose.

2. If this Doctrine of yours stand, (that this be the promise to all the faithful for their seed, to give them *cor novum*) then all the seed of the faithful are certainly saved: (whether they dye in Infancy or not.) But that is certainly untrue. The consequence is proved. 1. In that *cor novum* is given to the elect only, and is ever effectual to produce its Acts in time, and doth persevere. 2. If God do (as you say) engage himself to do for them whatsoever may be for the welfare of body and soul, then there is no doubt of their Salvation. Unless you will say, It is not for the welfare of their souls to be saved, and to believe when they come to age, and to persevere. If you deny the consequence of the Major proposition of this Argument (as I know you will) then you will fall on the following inconveniences.

3. By this Doctrine you feign *Cor novum not to be proper to the Elect*; which is contrary to all Antiarminians that I know of.

4. You will maintain that the most proper Renewing Grace may be lost, and so dash on the Rock *de Apostasia sanctorum*, which you say you avoid. For when the same promise, *Dabo cor novum*, is made good to the Adult, you will acknowledge that they are Saints, and have special Grace; therefore so have Infants if it be made good to them. If they lose *cor novum*, they lose that which *Bertius* saith the Adult lose. For to lose the Act of Grace is not so much.

5. You feign a *cor novum* which will not bring forth the good fruits of *cor novum*, when occasion is offered; whereas Christ saith, A good tree will bring forth good fruits; by their fruits ye shall know them. What is the use of Habits but to produce the Acts? And why then do not these habits bring forth actual Holiness, when they come to Age? Do they lose them before? Or what is it? And what a vain useles thing do you make of Gods special Grace? But this Argument I have driven home before.

6. If you flie this, and say that this Grace doth act, then you assert the loss of Actual Grace, as well as Habitual.

7. And then you will make it a hard dispute, whether such can ever be saved. For total Apostates cannot be renewed by Repentance.

8. As it is Pelagianism to say that the first Grace is given *secundum meritum*, (though all acknowledge Relative Grace as Justification, Adoption, &c. to be given on a condition, which the Fathers called *meritum*;) So you seem to be plainly guilty of it; For it is given (according to you) on the condition of the Parents faith.

9. According to your opinion, the absolute promise, *Dabo cor novum*, should

should never be made good to the child of any believer; (except you will say, it may be made good to him for a second Regeneration, after the loss of the first by Apostasie.) For if the new heart be given to them all by the conditional promise made to the Parent for himself and his seed, then it cannot be again given by the absolute promise. And so that promise should belong to none of all the Generations of true Christians, but only to the first Christian progenitor.

10. Nay (except you make the fruits of that promise loseable) it was never made good to any since *Noahs* flood, (that is, before it was made.) For upon *Noahs* believing, his Posterity should have all New Hearts; and so their posterity, and so to this day.

11. And so there should be never an unregenerate man in the world, either now, or since *Noah*.

12. The same promise that giveth the new heart, giveth other mercies that are proper to the saved; as the writing of Gods Law in the heart, remembring no more their sins and iniquities, &c. And the like promise gives perseverance, [I will put my fear in their hearts, that they shall not depart from me.] And it promiseth actual Grace [they shall all know me from the least to the greatest.] It seems to me therefore that you may as well say all these must be given to the children of believers as one; and may as well make all of them as one, to be common and loseable Grace. But some are not such, therefore none. I think *cor novum* is no common Grace (as it is in this promise meant.)

13. You make the Parents faith to do more for the Infants, then ever it did or could do for himself who is the principal: that is, To procure the Infant *cor novum*, or the first effectual Renewing Grace.

14. I think you will never prove that Baptism hath such different ends to the Adult and to Infants, as that it should convey that to one, which is the very condition prerequisite in the other. (But of this I spoke to you already.)

15. God hath not engaged himself to any certain time before death, for the bestowing of any Grace which is not necessary *ad statum salutis*. (He giveth such *ut Dominus absolutus*; As the degrees of Grace and comfort to his people: he may give them when and in what degree he will:) But *cor novum* is not to Infants necessary *ad statum salutis*; (though it be *ad ipsam salutem*.) He that saith it is, let him prove it. Therefore God is not engaged to give *cor novum* to Infants in baptism.

These Arguments perswade me that you yet mistake in this matter. And now I expect that you recall all this according to your promise, it

being against the exprefs words of Davenant, page 8. *Propof. 5. Conversionem, five Novi Cordis creationem que proprie Regeneratio dicenda est, non nifi cum ad aetatem rationis capacem pervenerint, in eis produci docent.* Which I urge, because you yet profefs (and iterate it) that you doubt not but *cor novum* is one of the benefits of the Covenant which Infants have title to.

For Mr. *Perkins* speech, I answered before.

As to your Reason drawn from the comfort of Parents, I say, 1. We must give no more comfort then God hath given. 2. Is it not a large comfort, that God doth pardon their Original sin, and put them in *statum salutis*, and will give them the means of Grace, and his own help when they come to age for the working in them a new heart, *nifi ponatur obex*; and will effectually work it in his elect in the fittest season? 3. Doth not experience evince *de facto* when they come to age or any use of Reason, that all such children have not *cor novum*? but Original sin is still predominant? The faith of the Parent (*quoad conditionem*) doth make the Infant *Rectum in curia Relative*: but you do not think sure, that all Original sin is taken away in Baptism, as the Papists do! Nor do you prove that it is mortified, or overcome.

To the second Argument, you give the same Answer, as to the first; and I return the same Reply. And where you say, that this will evidently appear in the instance of *Abraham*; I say, 1. Prove that *Isaac* had *cor novum* by vertue of that general Covenant to the faithful and their seed, and not from Election and special Grace. 2. If that be so, then *Esau* had a new heart as truly as *Isaac* and *Jacob*, which I see no likelihood of.

I am glad that among the rest, you seem to recall that over-ascribing to baptism, and derogating from the promise; (which Dr. *Ward* is more expressly faulty in then you) and now seem to yield that it is principally the Covenant and faith of the Parent; and this is the chief thing that I insisted on.

To your Question, How the Doctrine of baptismal Regeneration can make men Anabaptists, I gave you before a full answer. 1. I have known many that it hath almost made Anabaptists, that were sober people.

2. A discovery of one error in an adversary, is a most potent means to make us suspect all his Doctrine, and possess us with prejudice against it; Especially about the same matter. When men hear that the ground of our baptizing Infants, is 1. That they may all be Regenerate really, and have new hearts: 2. And that by the proper Instrumental efficiency of baptism; And when they see by Scripture and Reason, that this can-

not be, and by experience that *de facto* it is not, but that divers such baptized ones never discovered any new heart; what likelier way to make them Anabaptists? They think that to overthrow our grounds, is to overthrow the lawfulness of that practice which is built on them. Even as it hardneth Papists to read in many of our greatest Divines, that Christs Active Righteousness as such is ours *formaliter*, and not only meritoriously: that we are justified by faith properly as by the Instrument of our justification: and that justifying faith is Assurance, (say some) or perswasion that we are pardoned (say others:) and that in these things are the main differences between us and Rome. Would not any inconsiderate Novice turn Papist; when he hath found that we erre in all these, and yet make these the main difference? So in the present case. If (as you speak,) we could shew men no other good that comes by baptism, but this; then it were time to make good this, or give it over: But I think there are other benefits, which we can better prove, when the asserting of one which we cannot prove, will shake all with the common sort. Your Argument [that Anabaptistry arose not while the efficacy of the Sacrament was acknowledged,] is a *non Causa pro Causa*. I deny not the unsoundness of *Luthers* Position, No faith, no baptism; Nor do I deny but *Zuinglius* gave too little to baptism in terms, though I am ready to think he meant rightly. The avoiding of the extrems herein, is that which I endeavor.

As for Mr. *Cranfords* letter affixt, it speaks not against me. I own not the Doctrine *de nudis signis*; I acknowledge an efficacy to the uses which they are appointed to; that is, As Moral Instruments to convey relations and rights, though not as Physical Instruments to make real mutations; But this conveyance I take to be but by obligation, and solemnization, and complement of that which was before conveyed by the Covenant effectually. I cannot blame Mr. *Tombs* to say what Mr. *Cr.* expresseth. He might say also to a Papist, If you can prove that the Sacrament of baptism doth *ex opere operato* take away all Original sin, I will baptize Infants: And good reason; Must we therefore think that ground necessary or good?

My Reverend and dear brother, how far I am satisfied with yours, and how far not, these few lines shew. I see we are neerer much then at first I judged by your books. The difference is small, and indeed scarce any, when you have recalled what you here promise to recall. I acknowledge your condescension, and the Spirit of meekness in your lines; I crave pardon for the defects of it, which appear in mine, intreating

you to remit all acrimonious and unmannerly expressions. And then that we publicly contradict each other, I think, is no disparagement or wrong; Nor do I know why the dearest brethren in the world may not publish their different Judgements and reasons, without the least diminution of love; that so by comparing them, the world may have a further help to the discovery of the truth; yea, methinks, for that end men should purposely agree to do so. Who knows not, that we all shall in some things differ, while we know but in part? and what hurt is it if they know *wherein* we differ? If men took it for no wrong or disparagement to be contradicted, (and there's little reason they should) then would our debates be placidly and lovingly managed, without any strife, exasperations or divisions; and so the Church might have the benefit, and we escape the hurt. For my part, I do but as I would be done by. I never felt that any mans writings against me, did make me smart. And I can truly say, that my small difference with you is accompanied with unfeigned love to you, and honouring of your worth, and prayer that God would preserve you, and bless your labours to the service of his Church.

Kedermister Jun. 28.

1652.

Your unworthy

fellow-servant,

Rich. Baxter:

To

To the BOOKSELLERS;
Mr. Underhil and Mr. Tyton.

I Am desired to leave out the Appendix in the next Edition of my book of Baptism. I am loth to Wrong the Church, or my Reverend brother by being quarrellsom; and yet loth to withdraw it if it be of use towards the discovery of Truth. It seems to me that the most affectionate Brethren may Well publish their differing thoughts and debates, without the least injury, alienation, or mutual disparagement, that so others may have the help of finding out the right. I dare not be judge in this particular, nor have I those keer me at present, that are fit to be consulted. I do therefore intreat you both to consult With the most judicious and Godly Divines whom you can procure to give their judgement in such a business; and if they tell you that it Will be more usefull to the Church to have that Appendix left out, I require you Wholly to leave it out: If they judge otherWise, then print it, and after it put these Papers.

Yours, R. Baxter.

ACcordingly we have performed our
trust.

Thomas Underhill,
Francis Tyton.

THE HISTORY OF THE
CITY OF BOSTON

The first settlement in Boston was made in 1630 by a group of Puritan settlers from England. They were led by John Winthrop, who gave the city the name "Boston" in honor of the town in Lincolnshire, England. The settlers established a strict religious and social order, and the city grew rapidly. In 1634, the city was incorporated as a town, and in 1688, it was granted a charter as a city. The city's economy was based on trade, and it became a major port on the Atlantic coast. The city was also a center of education and culture, with the founding of Harvard University in 1636. The city's history is marked by several important events, including the Boston Tea Party in 1773 and the Battle of Boston in 1775. The city's population has grown steadily over the years, and it remains one of the most important cities in the United States.

THE HISTORY OF THE
CITY OF BOSTON

THE HISTORY OF THE
CITY OF BOSTON

Præfestinantis Morator.

O R,

Mr. Tombs

His *P R Æ C U R S O R*,

Staid and Examined, and Proved
not to be from H E A V E N,
but of Man.

Yet GOD by Mr. T. sendeth this Truth to the hearts
of *all whom it may concern.* Præcurs. pag. 82, 83.

[*Pastors and Teachers, or Presbyters to Teach and Govern the Church of God, I am assured are a Divine Institution, and a very mercifull gift of Christ, Eph 4.11,12,13. 1 Cor.12.28. Act.14.23. 1 Tim.3.1. Tit.2.5. to whom People should yield obedience, Heb.13.7.17: and yield maintenance liberally, 1 Cor.9.14. Gal. 6.6. 1 Tim.5.17,18.*

If any go about to extirpate them, let him be
accursed as an Enemy to Christ and his
Church.]

Or if *Socinus* be of more Authority with them, let them receive the same Truth
from their *Cracovian Catech. de Eccles. cap.2.*

London, Printed in the year, 1652.

Handwritten text, likely bleed-through from the reverse side of the page. The text is extremely faint and illegible due to the quality of the scan and the age of the paper. It appears to be organized into several paragraphs or sections, possibly containing names, dates, and descriptive notes. The bleed-through is most prominent in the upper and middle portions of the page.



The CONTENTS.

O F the Antiquity of Infant-Baptism.	Sect. 3
Of my allegation of Hyginus institution of Gossips.	ibid.
Whether all Disciples should be baptized.	Sect. 6
Mr. T. untruly chargeth me with preaching against Anabaptists, because I wrote against them.	Sect 7
I truly mentioned his plurality of places.	Sect. 8
Mr. T. his unworthy dealing with me about my Doctrine of the Nature of Faith.	Sect. 9
Whether he excuse not sinners from the guilt of breaking their Baptismal Covenant.	Sect. 10
Whether he accuse not his own children as no Christians.	ibid.
Whether men are in Covenant eo nomine because elected.	ibid.
The Relation of a servant may be, where there is not service.	ibid.
My meaning fully opened, of the term [Visible] as to the Church or Members.	Sect. 11
Whether I had not reason to think that Mr. T. judgeth it best for Infants not to be Christians.	ibid.
A fuller explication of my meaning of Infant-Holiness, 1 Cor. 7. 14.	ibid.
The Consequences of the Anabaptistical principle of not communicating with the (supposed) unbaptized.	Sect. 12
Gods admirable Providence in keeping the Orthodox from the notorious guilt of this Age, and leaving testimonies to vindicate them from the calumnies of all enemies.	Sect. 13
Gods eminent appearance by providence against the Anabaptists and other Sects of this age.	ibid.
Mr. T. his reasons for private mens administering Sacraments confuted; and those against it defended.	Sect. 19
His reasons against Magistrates tenure from the Redeemer confuted.	ibid.

- Ancients and Modern, Orthodox Divines, took not Infant-Baptism as
Without Scripture proof.* Sect. 20
- How far Mr. T goes towards the overthrow of the Ministry.* Sect. 21
- People are not to govern by Vote. The Elders have more to do then the
people in Excommunication: Excommunication a part of Government.*
ibid.
- My mistake of the sense of Mat. 7. 15, 16. acknowledged and corrected.*
ibid.
- Mr. T. doth dangerously extenuate, and speak dishonourably of Christs
Kingdom.* Sect. 22
- Letters between Mr. T. and me about Writing and Disputing.*
-

My



M

Y Reverend and unfeignedly beloved Brother (for so I will call you whether you will or no :) I lately overtook your *Præcursor*, and finding him in a publike and (too) common Road (though out of his way) I presently enquired after and perused his intelligence. (News pleaseth humane Nature ; especially when it concerneth us.) I confess I had no high expectation of satisfaction ; but yet I looked for something new, after so great provocations and promises : But I found the old matter, the old

file, with the supplement of fourteen sheets of Paper, which had they been bare, had been worth three pence, and would have served me for some better use. A new Title also I confess I found : And its like no mock-Title (as you judged mine) —

Festinus cæcos parit — It makes more haste then good speed, so nimble footed as to overrun the Truth. The Proverb saith, *The late Messenger brings the truest news.* And a wiser concludes, *He that is first in his own cause, seemeth just ; but his neighbour cometh and searcheth him.* Prov. 18. 17. *John may out-run Peter, and go last into the Sepulcher.*

I have declared my intentions never to meddle with you more, while you continue *Eandem canere Cantilenam* ; but I durst not tye my self, as having found God crossing my purposes by his providential Call. Two things now prevail with me to do what is here done. 1. That your *Præcursor* set forth at that very season when my Book is in the Press for a third Edition : 2. The advice of some friends to take this season, who otherwise would have had me to have confused you with silence. Because men must answer for every idle word and work, and every lost hour : I will say nothing to the repeated or frivolous passages in your papers (which is most) but in each Section touch on that which is most material or new. The Lord guide my Spirit and Pen, that I may do it in his fear, and light ; and may not vent my own fancies or passions, nor let fall a word to the injury of his Truth.

You divulge the great humility of the six Gentlemen, who will so patiently permit you to affix their names to such a paper. I know none of them but Major Gen. *Hay-rison*, whom I love so well that I wish he may patronize a better cause. I finde the old querulous strain in your Epistle, as if you were much desirous to be noted for a Sufferer. You first complain of [a new storm by the violence of men bent to bear down dissenters from the determinations of the Assembly, &c.] This storm did bear you down from London to *Bewdely, Ross, &c.* I wish you less suffering or more patience. Your next suffering was, that you found not the settlement which you hoped for in the

Country. I doubt those hopes are the root of your unsettledness. Two causes of this, you assign. 1. The States sold your Lands, out of which your maintenance there arose. Are not the Gentlemen you speak to, part of the State whom you accuse? But if it were your Lands, the fault was the less: some said, it was the Churches, and some said it was Gods. 2. You say, the alienating of mens spirits from you through the distance between you and the Antagonist, did in a great measure frustrate your hopes. God useth to frustrate hopes of settlement on earth. I am glad you can charge the Antagonist with nothing but distance (and that only in judgment, not in affection.)

Your second Epistle is querulous too, that [you finde neither your Antidote, nor your speech regarded by many, nor perhaps will this writing take much with them.] You might easily foretell that by the quality of your work; except with those children that every wind of Doctrine will toss to and fro. But let's see what the book it self will afford, to that discovery of my injuriousness and weakness which you say [will appear in part by reading it.]

To what end you recite my Allegation of *Just. Martyr*, is past my reach to imagine: Unless you would insinuate that I confesse this to be the course with all *the baptized*, which I expressly say was the way of baptizing the aged.

S. 1.

To your first Section I have nothing to say.

S. 2.

To the second but little; for it needs not. The supposed contradiction in my words, had been removed, had it pleased you to read or cite them all, in *pag. 9*. And is it a contradiction to say, [*The gate is strait, the way narrow*] and yet [*his yoke is easie, his burden light, and his commands not grievous?*]

S. 3.

The sum of your Answers to the words of the Ancients, seems to me to be this [I will regard nothing that Antiquity saith against my opinion.] Such is your Answer to *Origen*. It is not in one or two places only that he speaks for Infant-baptism, and therefore the less likely to be corrupted. *Augustines* rule you cite by the halfe leaving out [and was not instituted by Councils, but hath been ever held.] Your cross instances seem vain. 1. Episcopacie no doubt is of Apostolical Ordination; but if you mean Diocesan Episcopacie, it is so far from having *Austins* universal Antiquity, that the first Writers manifest they then knew it not. 2. The time of *Easter* as it was at first a matter of no great observation to Christians, & therefore might well be forgotten, as was the time of *Christs* Nativity, so it never pretended to universal consent, one part of the Church pleading for one time, and others for another. 3. *Infant-Communion* is not once mentioned till many 100 years after *Christs*; but enough against it in the first Writers. 4. *The Millenaries* opinion, was only affirmed to come from *John* by some particular men; and it is not matter of Fact, but of Doctrine, wherein Tradition hath less Authority. But are any of these like to the matter of Baptizing Infants, which must needs be so notorious, that it is next to impossible, that *Origen*, *Cyprian* and the Church in their times should be ignorant whether this had been the former Churches practise. Matters of Fact themselves are very different: some practised, but once or long before, or in a corner: some often even through all the Churches, and ordinarily. This in question is of the latter sort. If indeed you think that *Austins* Rule is uncertain in such matters as these, I desire you by the next to tell me, how you

You know whether the Scriptures which you now use are the same Books in whole or part which were extant in the Apostles age, and that there was not more, and which be Canonical, &c. Do not you care to smite through Christianity, so you may bring down Infant-Baptism? *Salmasius* and some others speak as rashly and partially as you. Seeing you deny nothing in *Justin Martyrs* words, you must yield that it was known then to mothers that their Infants were of Gods Kingdom, and then certainly they were Church members and known Disciples or Christians; for none but Christians are known to be of Gods Kingdom. And all Christians are Disciples, *Act. 11. 26.* and all Disciples must be baptized, *Mat. 28. 19.* You think *Cyprian* and all the Council (and consequently all their Church) might be ignorant whether Infants were baptized 100 years before. And why? Because [it was not at all or very rarely] A rare Argument! if it were [not at all] why might they not know that? You say, They might not know that Infants were not baptized, because they were not baptized; that is, because it were cognoscible. It may be the same is your reason on the other side, They might be ignorant that they were baptized, because they were. But why should you think it rarely done? (If so, yet it was done.) Doubtless either the Apostles used and appointed it ordinarily, or not at all. 2. You say, it is not known of what age those *66. Bishops* were; a perplexing doubt! You may be sure All or some were Seniors; and its like if never a one of them were old, yet they had old men of their Churches; unless you le say, It is possible that no old men were Christians. I am sure its not probable. 3. You say, its not known whose children they were. But as its most probable that some of them were Christians children, so its certain that the children of former Christians were then Christians among them, either Pastors or Members, or both, and that in great numbers. And for what the Epistle expresseth and implyeth of the History, I am content it self be judge. Sure I am, it makes no question of Infant-baptism, nor did *Fidus* whom they answer. I think you were guided to translate the Epistle to the confutation of your self. But your great noise is about *Hyginus* making Gossips: where 1. you seign me to triumph in it, that so you might be thought to have done something in confuting it. But I lay so little stress on it, that I think it not of such moment as you intimate. 2. You fall again to the old way in two Answers. 1. You say the Decree in the Epistle, &c. mentioneth not Infant baptism, though it speaks of Gossips, &c. Reply 1. It is utterly untrue that the Epistles have one word of the Decree or of Gossips: I have not *Osfander* at hand; but if he do speak so falsely as you say, I will less believe him hereafter; if he do not, you are the less to be believed. 2. You have satisfied me hereby that you never read the Epistles, which yet you might have done in so many Authors: why then would you be so rash as to misreport them, without first consulting them. Neither *Blondellus*, *Surinus*, *Nicolinus*, *Crab*, *Binius*, *Gratian*, nor any other that ever I read, have any more Epistles of *Hyginus* but two; neither of which have one word of any such business. 2. You tell me of divers Writers that so disprove the Epistles, that you could hardly have imagined any harmed Protestant would ever have thus alledged so notoriously forged a writing] and you tell me [I have reason to be ashamed of abusing men with this forgery after so much eviotion of it by learned men, being more like to a brazen faced allegation, &c.]

Reply. What man that reads these words would imagine that all this were false, and meerly forged out of your own brain? Yet so it is. How could you think to persuade any knowing Reader that this is true, who hath my Book to see its all your fiction. Do I not know that the Decree of *Hyginus* is not in his Epistles at all? but mentioned by themselves by *Gratian*, as received by Historical Tradition, and not at all on the credit of those Epistles? Did I not expressly therefore tell you that I took it on the consent

consent of History ? Did I once mention the Epistles at all ? Let any judge that reads my Book. Why would you forge all this without one word to occasion you ? Do you think the deceiving of the simple is the winning of your Cause ? I am not ignorant what your cited Authors say against the Epistles (whether solidly against all, as well as some, I judge not) and divers more (especially *Blondellus*) that say much more then *Reynolds*. Whether the Tradition that I alledge be currant, I leave men to judge as they see cause : But certainly you venture far to charge me with these things concerning the Epistles. For what you say about interpretation of Scripture, I easier believe my skil to be small, then yours to be great : at least where prejudice perverteth your understanding. Let your next words stand as witness, where you so confidently limit so many generals ; and think your poor reasons prove that Christ there invites men to him only as a Teacher, (and consequently only such as are weary of other Doctrine) and not those that are weary of sin ; and teacheth them not meekness by his example, but only by his Doctrine : *And you think by proving one, you disprove the other, as if they were opposit.*

S. 4.

The next deserves no Reply, being such discernably gross evasions ; specially that plain contradiction about *Act. 15. 10.* For his zeal to promote his opinion, and his actually withdrawing men into other bodies, let his hearers, and all that know his way judge. None that know him I think will believe what he saith of this, but his followers.

S. 5.

I have thanked you for your exceptions against some points in my *Aphorisms* ; but you might have also acknowledged that you received a Reply ; even 12 sheets to your one leaf and side. It seems to me an unworthy act to publish all these reproachfull accusations against master *Boraston*. who never medled with you in that way. Would it not sufficiently ease your stomach that you might have your full stroak at me ? But whoever stands in your way must taste of your spleen. Will any man think your accusation should be received, that hath not heard what he can say for himself ? I think it needless to tell the world what I have heard him say to these Charges of yours : but this I will say, that if by [temporizing with the Kings partie] you mean [staying at home] so did most of the godliest in *Bewdley*, and thanked God they might : But if you mean, either that he was for them, or did not in preaching reprove them (which yet was then dangerous) master *William Hopkins*, now with God, did seriously to me profess the contrary, and vindicate him in both these particulars. The Magistrate also must be censured with the rest ; yea, and the others that invited me (though as eminent for parts and piety as any I know there) must be said to be [of somewhat a like stamp] whereby it appears of what validity are your Accusations, and how you will stamp all that are against your Anabaptism.

S. 6.

I am the more obliged to observe what you say in this Section, because you say it is to the chief points in my Book : And therefore I may perceive here what way you mean to go in your larger Answer : and perhaps the Reply to this may suffice to the sum of that.

1. You say, your confession that all should be admitted Church-members by Baptism, was meant of such as by their profession are visible, not of such as are visible in any way without profession.

Reply.

Reply. But how oft did you confess it of All in general? But I thought how slippery you were! And yet for all this you dare not say yet that Christ hath any Disciples that (ordinarily) ought not to be admitted by Baptism. But the best is, even that which you yielded was proved. Christ will have no Disciples enter at any other door, ordinarily [*Go, Disciple me all nations, baptizing them.*]

2. You say, As yet you finde no Law or Ordinance (for Infants Visible Church-membership) save what is enjoyned concerning Circumcision.

Reply. What not yet? And yet dare you boast so confidently of your prepared confutation? Yet can you finde no Law that made Women Church-members? nor the uncircumcised Males in the Wilderness! O the power of prejudice!

3. You say, you answer my challenge by another challenge; To shew what one Church had Infants Visible Church-members besides the Jewes.

Reply. 1. The Church in *Abrahams* family, who were no Jewes. 2. My Books answers you as to others. 3. And I answer your Challenge, with another Challenge, to shew me what one Visible Church on earth besides the *Hebrews*, we have any such History of, as from whence we may expect any light concerning that Case? when even multitudes of Divines acknowledge not the being of any other visible Church; yet consequential proofs I have given him already. To my second demand [What one man denyed Infants Church-membership till within this two hundred years?] He answers, not by naming any one.

But, 1. he saith, Till *Abrahams* time nothing is said about any Church frame.

Reply. But as God had his Church till then; so have proved Gods love the same to his Peoples seed, and that the second Commandment as to its promise was Moral, and that Infants Church-membership begun not with Circumcision. The rest of his Answer I think not worth the taking notice of.

He saith Infants are excluded from Baptism by *Mat. 28. 19. Mar. 16, 15, 16.* As if it were excluding part of Disciples, and part of Nations, for Christ to command them [*no disciple all nations baptizing them?*] He returns a question (What great comfort follows this, that our Infants are by nature the Children of wrath?)

Reply. 1. It is a point beyond controversie in plain discovery. Is this so? 2. Take heed of equalling your own opinions to Gods clear Truths. 3. It is a point of great necessity to be known, and tends to this consolation; that [else Infants could not be saved by Christ] which now they are. Next he falls on another passage of mine, that [To be visibly in or out of the Church, is all one as visibly (or to our judgment) to belong or not belong to Christ and Heaven. [This he denyes and doubts not to shew that this mistake hath much misled me; and saith, he can prove that Christ will save his Elect though no Christians in appearance, nor Disciples by profession, nor visible subjects of his Kingdom.]

Reply. 1. But whars that to the question? Because he will save an undiscernable Believer, that dyeth before he can make profession of Faith; doth it therefore follow that he that is saved was visibly a Church-member? or that to be visibly in or out of the Church, is not to be visibly or probably in or out of Christs true Kingdom? Can you have any knowledge who they be whom Christ will save, that are visibly Church-members? 2. I advise you to take heed of asserting the Salvation of any meerly as Elect. They must be in Covenant or under the promise, as well as Elect; or else you know nothing of their salvation. And who are under such a promise, besides Christians or Church-members? The rest of this Section sweet and four, shall pass as it is for me.

To all this Section I will say little; only Mr. T. denyeth not the Truth of my Narration in any material point. Only where I said, I never spoke against his opinion; he saith. My memory retains not all I printed, &c. and cites a word (*pag. 534. of my Book of Rest.*) But Mr. T. untruly intimates that those words were preached; for they never were; nor twenty and twenty leaves in that book besides. But I still see weak grounds will serve his turn. I see also he is too tender of his credit when he professeth to have done what he did this way on *Gen. 17.* that he might stand right in one mans thoughts. I advise him to preach to better ends, or else no wonder if he preach no better doctrine. It is hard preaching Christ and your self together. I am sorry the Independents Cause is so low with you, that you have yet no way to excuse them from being Hereticks, but [that is unknown to you that they make a party for their Error.] Your charity is greater or your knowledge less then they seem; then to wonder if you know not harder matters. I doubt its known at *Rome* and *Constantinople*, which yet you cannot know here. You do not know that you make a party your self, neither its like! Well! I wish these men to consider where you leave them, and look out for a better defence then this: Lastly you did confirm what I did surmise: for you deny not but that your design in desiring my Animadversions was to put them with the rest into your review: And so now I perceive what would come on it; if I had yielded to your desires.

You complain of the charge of Printing; for which I confess I am not much sorry, and do less compassionate you then for any other of your calamities. But I must tell you it is long of your self. When you put forth such Books as this, would you be so uncharitable as to wish poor men to part with their money to buy them, and time to read them? If the weekly Pamphlets did sing nothing but the same song, who would buy them? But I finde by the last Weeks News book (*of August 31.*) that you have found out a cheaper way of writing: And I confess I applaud it, and think it had been better that your *Præcursor* had gone Post by the same way: Only (though by your oft mentioning me so publickly, I perceive that I have a room in your thoughts.) I was sorry there to finde, 1 That I was any occasion of the *Oxford Challenge.* 2 And that you ventured to pass your judgement so far on such men and so many, as to conclude that you [*saw little of Gods Spirit in their Intentions and ways.*] But the angring passage was about your Revenues: where you say, I would have the world believe it was desirable for my self. True or false, you venture to say so. Is reproving your Pluralities a sign of desiring them? Let me but tell you that if I had desired more, I could have had it; yea, was offered 500. *per annum* without Plurality. I pray you be not jealous of my desiring your Revenues; for I do not think ever a neighbour you have will tell you that you need to fear me. I am loth to talke of these matters. Where you say I was un plundered, I say, *Cantabit vicinus,* I had nothing to lose, but Books and a Horse, which were lost, but that part of my books were preserved; & I never sought or received reparations, but served the State much of my time for nothing. And where you tell me of a good estate in Land that I am heir to, I must tell you, I am never the richer for that, nor desire ever to be. Indeed Sir, my 100. *per annum* is much more (for all my very chargeable weakness) then I know what to do with for my self. And had I not better ways to extend some of it,

I should desire to rid my hands of it well : but you say [It is false and exceeding injurious to you] that I say [you had four Market Towns on your shoulders] and yet complain, &c. Is this false? 1. You say [There are no words that have a shew of complaint, but those in the close of your *Examen* and *Apology*.]

Reply. 1. Two is enough. 2. Let the impartial Reader peruse the Epistle to your Antidote, and judge whether this be true. 3. Even this book must yet speak the language of the rest, and in the Dedication complain of a storm from the violence of men bent to bear down Dissenters from the determinations of the Assembly &c. the frustration of your hopes by the States selling your lands, &c. But what need I look further then even here where you deny it, you say [I cannot but be sensible of the great wrong I receive in my name, and perhaps in my estate by Mr. B. his calumnies.] I am sorry you cannot but be sensible, even when it is but a [perhaps:] And such a [perhaps] as could be conceived by nothing but distempered jealousy: and jealousy comes from too much love. Never fear it, Sir, I promise you; I will not diminish your estate a farthing, if I can help it. This Terrene Melancholy makes you too sensible. I do not think all your neighbours you have can conjecture which way I may wrong you in your estate; except only in the sale of your Books: and I hope you mean not that. This is my first untruth: whats the second? I cannot gather it out of all your Narration, except that be it in the first words [that I had four Market Towns on my shoulders; which every one will interpret to be four beneficial Places under my charge together.]

Reply. 1. And can mens interpretations make my true words false? 2. Did not I tell you to your face, that it was the Plurality that I excepted against, more then the benefit? 3. Let me ask you these two or three questions. Were you not at once, even when I wrote those words, Preacher Resident at *Bewdley*, Vicar of *Lempster*, Parson of *Rofs*, Master of the Hospital at *Ledbury*? You will not sure deny it? 2. Had you not three of these long before that? 3. Could I foreknow then how soon you would (willing or unwilling) leave *Rofs* or *Bewdley*? 4. Were not all these Market Towns? 5. Is there any doubt whether they were all beneficial to you, except *Lempster*? And 6. did you not long hold the title of that, to the keeping out of any other? And was it not all the Ecclesiastical means you had heretofore? (though I believe you received not much from the destitute people.) And did I not tell you that a reverend Minister told me that they offered you 60. l. to quit your title, that they might put in another, and you would not? and you did not deny it? 7. Ought you to take publique maintenance for nothing? Or were you sufficient for all these places? I dare say confidently that you have as much to do at *Lempster* as you & such another is able to do. 8. Doth not the Hospital at *Ledbury* bind you to about four moneths residence yearly? And can you be four moneths conscionably absent from your charge? But I doubt your opinion will save this, and you will take none but the Rebaptized for your proper charge. Where now is the untruth? And how seriously have I heard you complain against that godly Knight, in the very words here used by you pag. 25. line last [so great was the Antipathy of some men against me, that I could neither get reparations for my losses nor allowance for building, nor augmentation, &c.] I am forced to speak these (otherwise inconvenient) passages, because you charge me with untruth. As for the Assembly of Divines whom you mention, I think you would not have had them disobey the Parliament that called them to that service: nor yet to have forborn to preach ordinarily in *London*: (if they had, they might well have been accused:) Nor yet to give up their Pastoral things in the Country, because they were detained on a temporary service, no more then Chaplains in the Army should give up theirs.

But I must needs tell you, that you go on in mistakes, when you say, that [had you been an Assembly man, you might have been stiled in my Books a Learned, Holy, Experimental, Judicious, Humble, Heart-piercing Preacher.] I honour your worth; but had you been an Archbishop, or Cardinal, or had you been President of a Councell, I think I should have given you no such titles, without knowing more by you then yet I do. It seems you think your self as worthy of it, as those to whom I gave it; But I confess I never so thought. Must others prize you as highly as you prize your self? For the profane passages you mention, I say, I never thought Christ spoke prophanelly in saying, *They that kill you shall think they do God service*: Nor to tell the Pharises, *Wo to you Hypocrites, &c. Your Fathers killed the Prophets, and ye build their Sepulchres, &c.* Nor for the Prophet to tell men, *That they sacrificed to their own nets*; Nor for God to say to the wicked; *Thou thoughtest I was altogether such a one as thy self.* Or for *Elias* to say, *Cry aloud for he is a God, either he is talking or pursuing, or he is in a journey.* Or for *Paul* to say, *Beware of dogs, beware of the Concession*; no nor *Baruks* description of Idols.

Sect. 9.

For what is said of the business of the *Waldenses*, I think it not worth the labour to say any more then is said, or to discover the additional slips of this Paper; nor yet about his charge against my Doctrine of Justification, but only this let the Reader observe, *Mr. T.* his ingenuous dealing. 1. He chargeth me with these words in my book of Rest [Doubtless the Gospel takes faith for all Gospel precepts] and addeth his own Commentary in the same distinct character, as if they were my words. 2. These words he accused in his Animadversions on my Aphorisms; to which I replied in these words [In that pag. 11. I apprehended my self so obvious to misconstruction, that I have corrected it in the second Edition, which is now Printed: Yet 1. I speak not of Faith as justifying, but as the condition of Salvation, which contains more then that which is the condition of our first justification 2. I never termed those [Gospel precepts] which are not in some way proper to the Gospel.] Hereupon *Mr. T.* sent to me for the second Edition of my book of Rest, wherein all this was altered: He never made me any Reply to this. Yet doth he so long after charge on me these same words which I told him I had revoked, & that in the sense contrary to the words themselves, and my explication to him. He speaks here of sending his exceptions but nothing of his never returning any thing to my Reply. In which Reply I answered the four exceptions here mentioned pag. 32, Nay whereas he maketh this my fourth Error [my making obedience to all Gospel Precepts an essential part of Justifying Faith] Let the Reader note, 1. It is utterly untrue: I never wrote such a word: He puts in [Obedience] for [subjection to Christ] and [justifying Faith] for saving Faith. 2. Yea this same thing he charged on me in his Animadversions and brought many Arguments against it: and I largely shewed him his mistakes; that by [subjection to Christ] I meant the Covenanting or consenting to be at first his subjects; which sheweth the relation, and is not strictly obedience to Christ, but prerequisite; Even as contracting or consenting that such a man be my Sovereign, my Master, Teacher, &c. goes before actually obeying him: and the form of obedience presupposeth the said Relation. Yet doth *Mr. T.* after all this deliberately again charge me with the same words, which I shewed 1. that I never wrote, 2. nor ever thought, nor intended his sense. Other foul passages here I will pass.

Sect. 10.

Again, you go on in a very falshood, in vindicating your Informers; as if I preached the words which you mention in my book of Rest, against Anabaptists; which is untrue, Whether you forced me to dispute, shall more appcar by your Letters. *Pag. 34.* Mr. T. saith it is my fiction that telleth sinners that they never sinned against their Baptism and Engagement. *Reply.* 1. I desire the Reader to peruse my words *pag. 174.* 2. Let any impartial man judge, Whether that man do not wholly excuse sinners from being guilty of violating their baptismall Engagement, (and so teach them that they need not repent of it; nor seek to Christ for pardon of it) who teacheth them that they never were baptized, or by baptism engaged to God? Can he break a Covenant: that was not bound by Covenant,

To prove Mr. T. an accuser of his own children, I shewed *pag. 175.* that there is a double accusation; the one when men are charged with the *reatus culpa*: the other when they are charged with the *reatus poena*, or to be *obligati ad poenam*: And I shewed that this is Satans end in charging the former: This is the principall Guilt intended by the Accuser; and he therefore proveth us guilty of the sin, that he may prove us obnoxious to the punishment: & therefore accusation is not only the charging with a fault, as Mr. T. imagined. Here he hath nothing to say, but such words as I am loth to give their due Epithites to. He saith I discourse from the end of the Accuser and the opposition of Justification to accusation and condemnation, and that by the same reason the accusers accusation may be said to be condemnation and execution too, for that is the end of the accuser.] *Reply,* Strange Law and Logick! 1. All feigned, and made on your fingers ends. It was a *à materiâ*, and not *à fine*, and the opposition of Justification to Condemnation, that I argued. I desire the Reader to peruse the place. 2. Every word of illustration in the whole page is not part of the Argument. 3. Do you not know that the end enters the Definition of these Relative morall Actions? Yet you say, [I had thought accusation noted the accusers act, not his end] It seems then you are ignorant that it denoteth *actum moralem, qui à fine specificatur*; both his act and his end! I perceive there are some obvious and common truths that you yet know nor. 4. And could you think (if I had argued from the end) that it would follow that accusation is condemnation and execution? Have these the same nearest end with accusation? It is the nearest end that specifies: the remote ends may be the same; but the next are not. He adds [that Justification is opposed to Accusation, and Condemnation shews they are distinguished, the one being the charging with a fault, the other passing sentence.] *Reply.* No doubt they are distinguished. But that accusation is only the charging of the *reatus culpa*, and not of the *reatus poena*, it is the thing that you should manifest. and let me now argue from the opposition of Justification to Accusation, though I did only use it for illustration before.

If the *reatus poena* charged on us unjustly, be *terminus à quo* of Justification, then it may be the matter of accusation: But the antecedent is true: *ergo &c.* He addeth [I must confels I yet understand not his language of accusing without charging with a fault, nor do I think any Law-dictionary doth define Accusation.] *Reply,* 1. But our question is, Whether accusation be any thing Besides or Distinct from the charging with a fault? though nor without it. 2. The fault here is taken *pro confesso*, and therefore needs no charge: Who knows not that all children have originall sin? (except most Anabaptists and such like.) But it is only the *debitum poena*, that is in question.

question. 3. The Law knows no accusing a man to be *obligatum ad penam* without charging with a fault: because it supposeth men to be reasonable; or at least the Law to be so reasonable as to admit no other accusation of that sort: But what shal we then think of them that are so unreasonable, as to accuse one as obnoxious to so great a suffering, with accusing them of sin? 4. The English word [acculation] is used for the two Latine words [*actio* & *accusatio*.] 5. Though usually *actio* is used in civils, and *accusatio* appropriated to criminals, yet are they also promiscuously used. I need not trouble Mr. T. with Dictionaries. Let him read *Wesenebechius, Digest. Lib. 48. de Accusat. Tit. 2. pag. 340.* where he saith, *Accusare est generaliter significat aliquem ad Causam dicendam urgere, unde Accusationis nomine etiam Civilis Actio & persecutio venit, sicuti contra actio pro accusatione ponitur tamen obtrivuit, &c.* And sure you know that *Actor* doth Declare and Plead against *Jus Possessionis, Jus Domini, usus, &c.* Besides *Delatio* is in English a true Accusation, though not that publick one to which use hath commonly affixed that name. See also the same *Wesenebech. in Cod. l. 5. Tit. 43. pag. 77.* *Accusatio autem ab Actioe differt, quamvis in hac materia passim & promiscue, alias Accusatio appellatur, aliis vero Actio, &c. Quamvis etiam hac quadamtenus est Accusatio, &c. Et hac propria nota est qua Actiones ab Accusationibus distinguuntur, quod in illis petitur aliquid ab Agente, in his vero Actor sibi nihil postulet, sed aut pœnam sisco applicari aut reo insigi petat.* And do not you desire the inflicting of this sad exclusion from the visible Church Covenant, &c? yet still remember that it is your intending the Pœnall Matter only that I charged you with, and not the form of a Pœnalty.

For his question about Janizaries or other Infidels, baptized in Infancie; Do I need to tell him again, That Apostates cease to be Church-members? and that the Infant Title will not serve those that disclaim Christ when they come to Age? and that the aged must have a title on personal Covenanting or Faith?

Page 35. he affirmeth me to say [that it is no more thanks to him then to Satan that he keeps God from making promises to his children, p. 178.] when there is neither the words nor sense there. Only when he saith [I did never dispute them out of the Covenant] I said, no thanks to him; and I said, after, [Satan may say the like. [Is this to say,] Its no more thanks to him, then Satan, that he keeps not God from, &c?] Yet doth he exclaim of this as beyond all moderation, when he maketh it himself. Doth he think no man will try his accusations by reviewing my words?

Page 36. he chargeth me with [a most false speech] as he calls it, viz. [Nor are they in Covenant because elected] I Reply, Who will not easily understand these words, *de causa formali: q. d. eo nomine*, because elected? And so he confesseth before, Election is no Covenant. Nor do I believe his interpretation of *Rom. 9. 8.* that [the children of promise] is all one with [the Elect] if he mean it *formaliter*, and not only *materialiter*. But if my speech be most false, at least it will follow [*electus est; ergo, federatus est.*] He is elect, therefore in Covenant. But that is safer then my speech. Adam and all the elect were elect from eternity; but were not so in Covenant. And the Covenant that now belongs to the elect before Conversion or faith (of themselves or parents) is not a mutuall Covenant or such as we treat of, and Baptism sealeth; But such as leaves them yet children of wrath, and hated of God. And doth *Rom. 9.* speak of that? It is the elect as Believers, and not as elect, (and therefore not till Believers) that are in the proper Covenant which we speak of. Then he citeth *Rutherford* and *Norton*, saying, *soli electi federati*; as if that were all one with *Omnes Electi*!

He tels me of my confusion about the Covenants, and when he hath done, Distinctly opens it in my words, as mine, He saith as if the Conditional Covenant is equall

to all till the Condition be performed; *ergo*, infants not believing, &c. *Reply*. As if he knew not, that we maintain the Parents Faith, or accepting the Covenant for himself and his children to be the Infant condition? How forgetfull is Mr. T?

He saith, my saying in generall terms, that he denyeth that God covenanteth with Infants of believers to be their God in Christ, and to take them to be his peculiar people [is said like a Calumniator, his words being so plain to the contrary in that very place.] *Reply*, *Quis tenet Proteum*——? 1. [Infants of believers] are his words added to mine. It is Infants of Believers as such, & therefore al such that we are speaking of. 2. He saith, [Infants may have an interest in the Covenant of Christ being elected; but whether they have or not, he cannot tell.] But 1. This is but some Infants, even the elect. 2. If he know not whether they have or not, then he thinks it not revealed in the word; and so he denies the Being in Covenant to some, and the knowledge as of all or any? *Do I caluminate then in these words?*

But I desire Mr. Ts. followers to remember, that he here saith, that he there perswaded not Parents from engaging their children in Covenant; & promising in their names: I hope then they wil do this much, if they will not baptize them.

Pag. 39. There's a longer insulting over a supposed [monstrous absurditie, nonsense, gibberish;] then I will transcribe, but I will not only tell him; 1. The relation of a servant in our case, is founded in Gods Dominion-Title, and as it is a Beneficial Relation, supposeth our consent or our parents for us, as the *conditio sine qua non*. 2. The *Terminus proximus* is not service, actuall or intentionall, but *Dominus* the Correlate: *servus est Domini servus*. 3. The more remote *Terminus* of it, is twofold. 1. As it is a Relation of Duty, Duty is that *Terminus*, but it is Duty as engaged to, and not as in present Actuall existence: that actuall duty being yet a more remote term. A wife may be in that relation long before actuall procreation: you may bind an Infant as a servant. So do we, promising actuall obedience when he is capable; yet the Covenant begins the Relation without it. 2. As it is a Relation Beneficiall having right to the Priviledges of Gods family and Master-ship, so this Right is its *Terminus*: And this God is pleased to convey presently: he being capable of performing his promise, and the Infant capable of those benefits in great part, before the said Infant is capable of actuall obeying. Even as an Infant that hath his life in Lease, and is bound to do homage or actuall service for it, when he is at age, is staid in the relation of a Tenant, and hath present right to the Land, though not presently capable of doing service. It is sufficient that this service as Due, have a Civil Being, and an *esse cognitum*, a thing engaged to be done when capable, though it have no present existence. So far the actuall existence of service is accidentall to the Being of the Relation that it is separable from it. Read but what I said, and now say, and review that insulting page of Mr. T. and if your observation meet not mine, that, [He usually is most confident, where he is most notoriously weak,] then you see not as I. If those triumphant passages shew not this noted man to be ignorant of the nature of Relations, then I cannot interpret them. Is it so strange to make an Infant a subject and member of a Common wealth, before he can obey the Laws? They are *membra imperfecta sed non imperfecta*: is least *vere membra*, & *non tantum secundum quid*. Doth he think when one had covenanted for so much with *Aristotle* to teach him, that he was not his Disciple before he learned of him. He saith [It is monstrous absurditie to make a denomination without the form denominating, yea to account it accidentall to conceive a Relation without the foundation, which is all one as to call one a Father without begetting, a Lord without dominion, a sign without a significati-
on] and then he comes in with his merry riddle. *Reply*. But I would ask him 1. Whe-

ther he be sure that the Denomination in a Relation, be taken only and ever from the foundation? 2. Whether he indeed did think when he wrote this, that Actual service is the fundamentum of the Relation of a servant? If he did _____ If not _____
 3. Whether actual service have the same place in the Definition of the Relation of a servant, as Begetting in the Relation of a father. 4. Whether Dominion be the foundation of the Relation of a Lord, or rather the Form? 5. Doth he not confound the form, the Fundamentum and Terminus, as if they were all one, or I denied all? I tell him these fore again, that (though he call this absurdorum absurdissimum, which I should be ashamed of) that actual service in existence is separable from a servant, perhaps while he lives: But I have stayed too long on this. The rest I pass.

Sect. 11:

This 11. S. hath nothing in it that I can find, which is not fully answered already. If the Reader will peruse my words and Mr Ts. together, I desire no more: If he will not, I will not repeat the same things. Only I cannot but observe that Mr. T. seems pag. 42. to have a design to make the Reader believe that I use the word [Visible] in some odde sense, yea, and lay so great a stress on it, that when he hath shewed the unfitness of that use, he hath overthrowed all. And what is it? why [I mistake the term [Visible] as if it were as much as to appear such in the judgment of probability, though not discerned by sense, by which Distinction the opposite terms Visible and Invisible, may be confounded, add the term Visible is used contrary to the common use of Writers, &c.] Repl. I must the rather open the Mysterious deceit of these words, because it seems he means to make some great matter of this, in his following book. 1. The word [such] is put ambiguously. If it relate to [the Visible Church membership] then it is a feigned absurditie. I hope he will not persuade men that I say [A Visible member is one that seems a Visible member.] If it relate to the term [Church member undistinguished, then it is his fiction still. For I say not thus [A Visible member is one that seems to be a member,] whether he be one or not. But if it relate to a Reall member of the Mystical body, then it is my sense, which I own: For in the place he mentioneth chap. 27. I distinguish of the word Church, into its Primary and its borrowed secondary sense. In the first it signifieth only the body Mystical of Christ: In the second it signifieth All that are engaged by Covenant to him; because they seem to be sincere, and of the mystical body. So that I say he that is so engaged by Covenant, doth more then seem to be a member of the Church, in the second sense of the word, viz. as it is called Visible: But he doth but seem (*qua talis*, to us) to be of the mystical Church, or of the Church in the first sense. (For mark that I divide not the *genus* into its *species*, sed *equivocum* in *sua equivocata*.) And I adde that the reason of the Appellation given to the Visible body, is its seeming to be the same with the mystical: or that the name is given secondarily, borrowedly, from the mystical to the visible. So that if you ask me whether it be certain or only probable, that Infants are members of the visible Church? I say, Certain. If you ask me, What is it that Directly or Immediately constituteth them such members? I answer, Their visible or audible, that is, their external Engagement by Covenant to Christ: This (performed by the Parent for them) is it on their part; supposing Christs Title to them, and the offer of himself in Covenant. If you ask me further, Why are meer externall Covenanters called by the name of the Church or Church members? I answer, Because they do that which makes them appear to us to be Really members of the Church mystical. In these words you have my sense as plainly as I can expresse it. (And I beleve this is Mr, *Marshalls* meaning in that one questioned, Word in his late

late excellent, honest, solid Sermon for Unitie, where he denyeth all except the truly gracious to the Members of the Church, but acknowledgeth other such as we must use as Members) 2. The word [Appear] too is æquivocall. I speak not of any [seeming] in General; but of a [seeming] by the way that God hath appointed for manifestation of it, as by external Engagement, by Covenant, or by profession of Christianity. 3. Where he addeth [though not discerned by sense;] If he distinguish not between [discerned] and [discernable,] he speaks his own fictions, and not my sense. I know no way to the judgement, for such an object as a Church member, but by the senses. But I do indeed affirm, that he is a visible Church-member, that perhaps is not seen or heard: For I never thought that *omne visibile est visum*: nor that a man ceaseth to be a visible member every time he is alone, out of the sight or hearing of others. Yet I think not that God hath any visible member in the World, but he hath been *actualiter visus* to be such, at one time or other, by some person other. For he that is the means of Converting him, or he that baptizeth him, or his parents that educate him, or somebody must needs discern these signs which God hath appointed to discover it. By [visible] therefore I mean not either, [a thing discerned by the intellect without the sense] as Mr. T. seems to suppose: nor yet [a thing merely as visible to the eye, or discernable as by other senses, without considering it as intelligible or discernable by the Intellect:] for then the Church was visible to Birds and Beasts, but by [visible] I mean, [that which is discernable by the Understanding *mediente sensu,*] there being in it a double Trope; 2. By a *Synecdoche speciei* [visible] is put for [sensible;] the most noble sense, for the rest: and its object for theirs. 2: And then sensible is put for intelligible *medicante sensu.* 4 He calls his ambiguous explication of an Adjective [a Definition] and faith, [by this the opposite terms Visible and invisible, may be confounded.]

Reply. If by [confusion] he means [a consistencie] *in concreto* in attribution to the same subject, I say, taking them as I have fully explained my meaning, & *eodem respectu*, they are not consistent. Invisible and Visible are attributions from distinct reasons. The Church is invisible or mysticall in its Internall form, and sincere covenanting with Christ: and it is visible in the matter and in the external Covenant and profession. But in these various respects I doubt not but the same Church and the same member, is both visible and mysticall. But if by [confusion] he mean, that visible and invisible, and discernable and undiscernable (as explained) are terms of the same signification, or coincident; I shall not regard his affirmation when it is well proved. 5. Were it not that I affect brevity, I could by a multitude of Testimonies disprove his affirmation, that [I use the term Visible contrary to the common use of Writers,] if he mean Protestant Divines on this subject. 6. He saith, [he doubts not to shew that it is not true, that] he that is not of the visible Church, doth not seem (as I take the word seem) to be of the Invisible.] You may see by this what you must next expect from Mr. T. viz to prove, that He [that doth not seem to be of the invisible Church, doth seem to be of the invisible Church:] that he doth, and he doth not. Or that [he seemeth, that is, is to be esteemed in probability upon Gods warrant and direction] to be of the Invisible Church, who neither by Covenant, profession, nor any sign of Gods ordination doth make his membership seeming or discernable:] If I can understand him, this is it that he doubts not to prove. If he doth undertake to prove Heathens or any that are no Christians, to be seemingly in my sense (that is, so to be judged by a sign of Gods appointment) members of the Church Mystical, and so to be members of Christs body and to be saved; he will do a strange work; and I think will *eodem cognatu*, prove them members of the visible Church.

One word more. He is offended at the next passage, that he saith [he knows not what to conceive of it, but that either by Gods judicial act of leaving me to my self, or out of addictedness to cōmuniatē &c.]

Reply. And what are these words? Read them pag. 185. [But Mr. T. will say, I believe that it is better that Infants were no Christians, then that they were.] Where 1. I say not that he did say so. 2. Nor that he will (yet he vainly asks, [who can say but God, that he will say so for time to come, seeing he may repent] I wish he may repent. I only said that I [believe this would be his answer.] Now whether I had reason to think so, let the Reader judge. Mr. T. denyeth Infants to be Disciples, and visible Church-members. I argued with him that if their Church-membership be repealed, it is in mercie or judgment; he said, In mercy. I replied, If in mercy, then either to parents or children; and of them, to the elect or non elect: He answereth, Both to parents and children, to the elect and non-elect. I further proved that Church-members visible, and Disciples are all one, and disciples and Christians all one, in the language of the Scripture. Have I not reason then to think that he that said Church-membership is revoked in mercie, and that it was better for them to be no Church-members, would say also that, It is better for them to be no Christians? But I am glad Mr. T. calls this [an Impious Speech] which I desire him to remember and to think so still. And then whereas he talks of such membership as the Jews had, I hope in his next he will tell the world some Reason of his opinion, if he think the Jews membership was worse then none: and he will tell us also, Whether it be in mercy or judgment, for the good or hurt of Infants, that Christ now denyeth them to be visible Church-members, or such as he discovereth to us to be of his visible Church.

Mr. T. confident words about Infant-holiness in 1 Cor. 7. 14. shew me that it will not be unmeet to add a few words of the fuller explication of my meaning, left in his next book he run on in the dark on mistaking suppositions. I described the holiness mentioned in that text thus pag. 80. [A state of separation to God, as a peculiar people from the world, as the Church is separated, wherein the Covenant or Promise of God being the chief ~~cause~~, it is oft called [fœderall holiness.] Now it seems to me that Mr. T. thinks that by this holiness, I mean meer visible Church membership; and therefore concludes that visible membership cannot be conveyed to the child by an hypocrite parent, because I say that holiness cannot be so conveyed & because I yield that such are unholy, I must let him therefore understand. 1 That I take holiness there for much more then visible membership: Gods Promise or Covenant, as I said, is the ground of this holiness: but mans Covenanting or Profession is the Ground of the visibility of this membership. This holiness is Relative, and consisteth in being truly Relative to God, as a peculiar people; and truly so accepted by him; and having right to his promised favours in that Covenant, and the benefits that arise from the mutual Relation. But a man may (being a gross dissembler that creeps into the Church to spie out her liberties and to persecute) be a visible member. I confess I have not fully expressed how far this Relation and Covenant do interest them in Christ and his benefits: whether it only give them generall Grounds of Confidence in those words, [I will be thy God and thou my People] or [He will have mercie on thousands, &c.] or, whether it be full Relative holiness, which hath the incommittant Right to pardon and salvation, (which [I will be thy God] seemeth also to contain) I thought it not meet to be too peremptory or express in a Case so much disputed among divines: But I must confess I rather incline to think that it is (not Reall holiness which is the new Nature, but) that Relative Holiness which is proper to those in a Reconciled state; and that all true Believers Infants so dying are certainly

tainly saved, being relatively in the same state with their parents: and that this Infant-
relative holiness being the conditionality of anothers faith, may be lost; (without
any advantage to the Arminians in the doctrine of Perseverance of actaall or habitual
Believers.) I desire *Davenants* Epistle in *Mr. Bedfords* book may be weighed; and
also *Mr. Bedfords* and *Dr. Wards* Tractate; though yet I continue my dissent in the
points which I have opposed in them. I confess I am not able to answer the Arguments
that are in my own mind, for a certainty of true-believers-Infants remission and sal-
vation, if they dye before their Infant-tithe ceaseth. But however it is apparent that
holiness here is somewhat of far greater moment then visible membership. 2. I must
next add, that as the word [Church] is taken equivocally, sometime most properly
and in its primary sense, for the true body of Christ (as invisible or visible;) and
sometime in its remote, borrowed, less proper sense, for the visible part, that it is but
visible and not sincere; (as a picture is called a man, or a woman is called your wife
before your marriage, when it is next to concluding;) so the word [Holy] also hath
the like double signification: 1. Primary as it signifieth the Relation of one sincerely
dedicated to God and owned by him. 2. Borrowed or translated thence: as it is
given frequently by the Apostles) to those that seem to be holy in the first sense, be-
cause they so seem. 3. I add that therefore the children of true Believers have that
true relative holiness, which this text primarily intends: and therefore the children of
seeming Believers, are seemingly holy in the first sense of the word, and truly holy in
the latter, borrowed, less proper sense; even as their parents are seemingly holy them-
selves, and really in this sense. 4. I add that the ground of our baptizing is the express
command of Christ, to [Disciple all Nations, Baptizing them,] and so to baptize all
that are Disciples; 5. He hath not bid us baptize only sincere Disciples, nor told us
that we must know them to be sincere before we baptize them. 6. He hath taught us by
his Apostles constant example, to baptize those as Disciples that by a sober Covenant-
ing with Christ, seem to be so. 7. He hath authorized them thus to Covenant for
(and so Disciples) their Infants with themselves. 8. I doe not therefore conclude the
Baptizing of Infants directly from their holiness, as if that made the Duty, but from
Christ's precept directly; and from their holiness as that which infallibly assures me,
that they are the due subjects of that Baptism which Christ comandeth; their holiness
being either separably concomitant with Disciple-ship, or eminently containing it;
none but Disciple being so holy. 9. And so (though Christ do Covenant with none
but true Disciples; that is, none other doth this Covenant actually convey right to
its benefits; yet) as seeming Believers or Disciples are to be baptized, (being truly
Disciples only in the borrowed sense) so I say of the seemingly holy, being indeed
holy in the remote borrowed sense by reason of their seeming to be so in the first sense.
And therefore though true Discipleship and holiness be the qualification which
God looks at in conveying further Right by baptism, or sealing it to them effectually;
Yet it is the visibility of Discipleship and holiness in (in the strict sense) which is the
qualification which men must look after, (in their external Covenants and profession)
and on which we must baptize them. And so I conclude, that though the Infants of
Hypocrites are not Disciples or holy in the strict sense, yet it is our duty to baptize
them as being visibly such, as it was the Apostles duty to baptize the 3000. and *Simon
Magus*; And *Mr. T.* cannot say that Hypocrites convey not a visible membership to
their Infants, because they convey not the true holiness or Discipleship, And I desire
Mr. T. when he answers me, to take my meaning as here opened to him.

If any one else ask me, What we shall say of those that have a common faith which is
yet undissembled though not saving; I answer, All faith not saving is defective either

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118 a5

as to the object were Extension, or as to the active and habitual Intension; 1. Some do seriously believe in Christ, and consent to take him as a Saviour to pardon their sins by his blood and intercession, and to save them from hell at last, and to command them so far as will stand with their fleshly interest. These men may be serious in the Acts of Assenting and Consenting; but it is not Christ as Christ that they receive; not Christ as a full Saviour and Sovereign, absolutely and unreservedly to be obeyed; and therefore their faith hath not the object of a Christ a faith: These men do not dissemble in saying they believe in Christ; but they dissemble in saying they believe in or receive Christ fully and sincerely as he is offered them: and they dissemble or speak falsely in saying they are true Christians. For indeed these men are but equivocally and in a borrowed sense called Christians. Who will call a Turk a Christian, though he believe in Christ as a true and excellent Prophet of God, and though the Alcoran revile the Jews for rejecting him? who will say that he becomes a subject who is contented to receive the King as his equal? 2. And as for those who do profess to receive Christ intirely and in sovereignty, and yet do indeed preferre some fleshly interest before him, they are hypocritical as to the act it self; So that, though some dissemble grossely and knowingly, and others closely, not discerning it themselves: Yet all of them seem to be what they are not; and so all wicked men are properly Infidels (though not all in one degree,) some open Infidels, and some hypocritical ones; And so in strict sense none is a Christian but the true Christian; and others are only seeming Christians; yet called Christians usually in the foresaid borrowed sense. Indeed there are some that God is drawing towards Christ, who do not dissemble: for they profess not yet to be his, (or if they doe, but counterfeit;) but these are not Christians indeed till they come quite over to him.

S. 12.

The summe of this Section, if I understand it, is, as if he said [I am resolved to goe that way which most successfully may promote the suppression of Infant baptism; if Ministers will not hinder or cross me in that, but let me quietly carry it on, as Gods work, my heart is to have communion with them (and it shall not be said unlawfull) but because they resist me, I will separate from them, and prove that none but the baptized should be admitted to communion:] supposing that they are unbaptized persons I do not intend to trouble this with an answer. Only I would ask Mr. T. whether he would not have taken it hainously if one had told him, after the writing of his three first books against baptism that he would come to this now that he is at? And whether on the same grounds as he will exclude us from Communion, he must not deny us to be Christians visible? and to have any thing to do with any Church Ordinantes; whether he must not affirm that we are no true Ministers? & that our Churches are no true Churches? and that Christ hath had no true Churches or Ministers on earth but those very few that were baptized at age? & that all the Christians that have been converted, confirmed and saved by hearing Ministers that were baptized only in Infancie, did sin against God in hearing them, and ought to have refused it? Yea, must he not on these grounds (if we are not Christians) deny to love us as Christians or to do any work of charity to any such as Christians? These Consequences practised are such a life as I would not wish Mr. T. to live. And for ought I see, they are as necessary consequents of his premisses as his own is. For if it be a good argument [It is manifest in Scripture that persons were baptized before they break bread together &c. therefore I see a necessity of desisting from uniting in Communion those that differ in Judgment about Infant Baptism;] then I would know whethers

whether he can name any in Scripture, that were true Christians, true Ministers of the Gospel, true Churches without baptism; or that were to be heard, loved, conversed with, and respected as such, without baptism? If he can name such, I doubt not but it will be proved that the same men brake bread together without baptism. If he can name none such, these consequences will follow as much as the other. Or if Mr. T. lay not the stress of his argument on this Scripture *medium*, but on our opposition to him (for in such a conjunction of heterogeneous *Mediums*, I am not sure that I know his mind,) yet I am sure this is a usual way of others of that party. So Mr. Cox one of their Pastors in London disputed with me in writing [we may not be heard preach, because we are unbaptized.] and I think Mr. T. heard Mr. Brown lately at Worcester goe the same way; maintaining his communion with those that accused the Scriptures of falshood; and that Paul might pray among the *Corinthians*, though some were drunk at the Lords Supper, and some eat things offered to Idols and Devils, and some denyed the Resurrection, &c. but that now they may not pray in our mixt Assemblies, because we are unbaptized. Is it not evident that Rebaptizing is become the great Idol which men set up instead of Christ, or a sound faith, or a holy life? Prove to them that there are in their own Assemblies men that reproach or denie Scriptures, denie the immortality of the soul, denie Christs Ordinances, (and consequently have not Christ within them,) yet they may have communion with them, because they are in the order of the Gospel (as they call it) that it is Rebaptized and separated: But with us they may not communicate though never so godly, because we are unbaptized! Was ever Infants-baptism Idolized thus, or abused to this height, by any that pretend to be knowing reformed Divines?

S. 13.

To all the angry passages here, I say but this: 1. I desire not to think Mr. T. means worse then he doth. If I mistook his meaning, I am sorry that I spoke so offensively, and repent the mistake, & the sharp words that it occasioned, 2. But let the Reader peruse his words, and see whether he gave me not cause to interpret them as I did. When in the midst of a Dispute about the Monsters in *New-England*, he saith, [Nay give me leave to tell you, we may rather think we ought to determine, that God may order accidents so, as to become stumbling blocks that people should not receive the truth rather then &c.] who would think that he spoke not here of these monsters? or that these words doe not charge God with a purposed leading men into error by wonders?

In my Epistle I shewed my hearers the danger of a perverted judgment, that it will make the hainouest sin seem a vertue, and men think they do God service in killing his Saints, &c. which Christ hath said himself before me. What doth Mr. T. but say, in all likelihood I speak of thanksgivings for victories against the Scots; and so dilate on those providences? To which I only say, I I desire Mr. T. to deal with my words and not to pretend to know my thoughts. If I had said thus much of him, I doubt he would have said, I stirred up the State against him, with a persecuting intent (at least) if I had said what he hath privately said of me, which I can prove. Some have observed that the Rebaptizers waters usually turn to blood, and their hands incline much to a crimson dye: and that they are much bent to the baptizing of all men; their *Profelytes baptisinate sanguinis*; and the rest *baptisinate sanguinis*, I think not that all are of this mind. 2. I must tell Mr. T. that I despise not the strange providences of this age, but observe them, and acknowledge and admire God in them,

and discern him testifying against the sins of the destroyed. But I suppose the full interpretation of them is not so obvious as in the case we were upon. Nor do I find in Scripture that it is Gods usual course to choose a holy, humble, meek people to be the executioners of his severest judgments on his Church. When we have sinned our selves into a necessity of such calamities, God usually chooseth executioners whose natures fit and dispose them to the work. Were I to kill a Hare, I would not send a Lamb to do it; or to kill a Partridge, I would not send a Dove. And I here publicly, and fearlessly tell the world, that [I take it for one of the remarkable and most happy providences of this age, that when he had such strange judgements to execute as we have seen, he hath chosen out such instruments to be his executioners, and would not suffer those to have a hand in them, who thereby might have brought a scandal on the Reformed Religion; and hath so graciously ordered it. That if any Turk, Jew, or Papist shall dare to say hereafter, [Your Reformed Orthodox Christians did these things] their notorious imprisonments and seclusions will vindicate them for ever. When God hath in mercie again resolved on a healing work, he will then make use of prudent, compassionate, healing instruments. And for the common-wealth, Mr. T may sit in his chair and talke for them, with less trouble, danger, charge, or pain, when I have acted for them, and yet perhaps with more thanks.

And seeing there is so much offence taken about the matter of wonderful providences, which I mentioned, I add this much more; I cannot but with joy and reverence look on the hand of God, against the erroneous ways of these times. Was it not the all disposing Lover of Truth who chose out these two leading women in *New-England*, the one to bring forth such a multitude of births at once, and the other a birth with such various parts, some of birds, some of beasts, some of fishes, and some of man; hereby to shew his testimonie against their various abominations? Though Mrs. *Hutchinson* said, [God did it to harden us,] I think he did it to confirm his truth. The remembrance whereof makes me hope that the same God will yet appear in *Old England*, against the same Cause, and (some say) the same Agents. And indeed he doth appear, and hath already done such wonders as astonish me to observe them; giving up the minds of some, and the bodies also of otherst to such a power of the Devils, that some have such strange strikings and trances; and such a multitude in so many parts of the Land turn Ranters, Blasphemers, commonly unclean that seemed religious. yea, some turn down-right Infidels; so that not only the *Racovian Catechism*, but the most hellish book that ever I heard of (called *The three Grand Impostors, thought to be written by Bernardinus Ochirus*) labouring to prove Christ a Deceiver, is translated, and printed in *London*. And lest men should doubt of the truth of these Delusions, God permitteth a woman to run naked in the Assembly, the men to goe about the streets, saying they are Christ, and their wickedness to spread far and near, so that it is sometimes the matter of Weekly Pamphlets to proclaim it besides others that publish it for the warning of the godly; as *Justice Stook* in his *Wiltshire Rant*, and other like. Doubtless God shews himself against them apparently, and hath done very much hereby against them already. And I cannot hear of one among a multitude that comes to this fearful pass by another way, then first turning to Anabaptistry and Separation, and the unusually to villifie the Ministry, and so to Antinomianism, and then who knows whether? I dare not shut mine eyes against such providences, in an age when so many call us to the study of providence.

S. 14.

I need to say but this; It is particular men, and not any supposed societie which consisteth not of particulars, that are known by their fruits, though not every particular man. That no mans doctrine may be ashamed by the life of his companions, though not by his own; And there are signs probable as well as certain.

S. 15.

The answer to the 13. S. shall serve for this also; only adding this: That I should more readily ask Mr. T. forgiveness of my sharp language against Anabaptists, if the most of them in England were as he and his partie here: But when I look about me on England, Scotland, H. Land, &c. and consider what they have done, and what it is certain they are attempting, and like to doe, (were it but against the Ministry of Christs Gospel) I am afraid of being guilty that I have not dealt yet plainly enough; having just cause to fear that yet England hath not tasted the worst of them, how fairly soever Mr. T. may smooth the business. I would I had known the accidents of this year, which he saith (pag. 62.) may wipe away the reproach of them, as to the disobeying (thats an easie word) of Governours that doe not please them! sure he must be a potent Rhetorician that makes this age believe them so obedient, whatsoever the next may doe. Else Mr. T. could not have said as now he doth, pag. 60. [Those that sit at the Stern, I cannot yet learn, have such hard thoughts of them as Mr. B.] Against which assertion I confess my self unfit to dispute, unless I were neerer the Stern, or knew them better or had spoke with any that knows who sits there: But if he had said [Those that did sit at the Stern] I would have considered of the reasons that moved them to think better of them, & have enquired whether by this time their judgments be not changed, or like to be ere long? and whether they will with Mr. T. subscribe to their innocencie, obedience, fidelitic, and give them his acquit tance.

S. 16.

His confidence pag. 66. is marvellous. I doubt not but he knows that I take the words, [since the solemn institution of baptism, Mat. 28.] inclusively. And so I answer that this solemn Institution is our Warrant, requiring us both to Disciple Nations and baptize Disciples, And we have other Scriptures which plainly prove Infants to be disciples: To that he calls calumni, pag. 67. I say, He chose those which in my judgment were the weakest Arguments. That threatening which he calls a tale-tellers fiction, pag. 68. is in his own letters to me though since then I could name him men of note far and near, to whom he hath used against me much more of that language.

S. 17.

I know not one word of Answer that this S. needs for him that will peruse any words.

S. 18.

Nor shall I say any thing to this, but trouble the Reader with our Letters in the end:

S. 19.

To the first error, I am glad you shew your meaning to be better then your words whether,

whether by explication or recantation. Where he saith, [I presume they that sit at the Stern, do finde the so called Anabaptists as faithfull to the publick Cause as their Opposites,] I will not deny it, till I am so well skilled in Politricks, as to understand what the publick Cause means; and whether [the Stern] signifies strength of authoritie, and how far violence and faithfulness may consist.

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To the second, about Lay-mens baptisin he saith nothing that I know that needs any answer.

To the third about Lay-mens administering the Lords Supper, he contents himself with strange Answers: 1. He pleads that Ruling Elders, and Deacons have Church Administrations. But he might know 1 That the question is (in my meaning) of this Administration, 2. That Elders and Deacons are Christs Officers, and he doth ill to call them [Lay.] Our question is of members not in office, 2. He asks pag. 81. [how is it proved that Ministers should only represent Christs person in breaking bread, delivering it to all, bidding, Take, Eat, &c? Doth the Embassage of Christ, dispensing of his mysteries, beseeching in his stead, consist in breaking bread, delivering it, bidding Take, Eat?

Reply. 1 Christ did not perform this action as a common person, but as Head; and therefore they only that are commissioned to speak in his name and stead, must do it. Let any other shew their Commission. 2. The Embassage to the Believers doth consist partly in this. Take, Eat, &c. He argues to the contrary thus, [If it doe, then a non preaching Minister who doth these things, may yet be an Ambassador of Christ.]

Reply. If by [preaching] you mean publishing and teaching to men the doctrine of Christ, I know no such thing as a non preaching Minister. 2. What if it be granted that he that is not sent on the Embassage of publick proclaiming Christ to the world, be yet sent to bid the Believers of a particular Church Take, and Eat? He adds [then breaking bread is a converting ordinance, as Mr. Prynne held.]

201

Reply. If you mean, that it may convert; who ever denyed it yea or it may be usuall to convert unsound Christians to sincerity. But if you mean, that this is the direct end to which it is instituted, to convert men from Infidelity, yea or from Hypocritie; you may easily say, but when will you prove that this followeth? Doth Christ send Ministers to do nothing but convert? Have they no message peculiar to Believers? Doth Chamier by [ipso signo] mean the whole Sacrament.

But pag. 82. he saith [Mr. S. saith so, that the Sacrament revealeth the mystery of God to the eye, but nor one text of Scripture saith so, nor is it true: The mystery contains not only the thing done by Christ; but the end, use reason of it: but this is perceivable only by the understanding, & the Sacrament abstractively from that word declares it not; no not so much as a picture: and therefore the Sacramental Actions of themselves, are not the revelations of the mysteries of Christ, nor ever so called in the Scripture.

Reply. 1. If the receiving actions do declare the mysteries of the Gospel, then the administering Actions do: But the receiving actions do: 1 Cor. 11. 26. As oft as ye eat this bread and drink this cup, ye do shew the Lords death till he come. Are not eating and drinking, actions; and is not Christs death and coming part of the Gospel mysteries, and was it not Christs death with its end, (the expiation of sin) and his coming with the end, (the glorifying and fully delivering the Saints) that is here meant? but only the meere Death and Coming, without the reason, ends, or use? And is not this text Scripture? 2 Do you think that the Sacrament consisteth only in action; distinct from words? Are words no actions? or no part of the sacramentall action? Is not saying, [Take, Eat, this is &c.] as really a part as breaking the bread? 3. Doe not

not you therefore describe a Sacrament which Christ never instituted, if you say, it consisteth of actions without words? 4. We distinguish between the words which are part of this ordinance, [Take, Eat, this is my body which is &c.] and the words of a Sermon, or other doctrine not essentiall to the Sacrament. The Sacrament might signifie without one, though not without the other. 5. Did *Mr. T.* think that I make the eye an Intellect to see Reasons, Ends and Uses? Or knew he not that I mean, [It sheweth by the eye to the Intellect?] 6. Doth he indeed think, that the Word revealeth truths immediately to the Intellect? Let him speak to the deat and try? 7. Can he tell me in what kind of causality the Word works, which the Sacrament doth not also work in? Doth the Voice by any natural power of its own, acquaint the understanding with truths? I think it works *but per modum signi*, as a sign of the speakers mind: And that it is not a natural sign (for then children would speak without teaching,) but an instituted: when men by agreement do impose such a sence on such a word, and by custome use it to signifie such a notion, then it is fit to reveal that notion by the ear to the Intellect: And when they change the custome and use it to another sence, then it loseth its aptitude to the former: So that words are (under God) in mens one power to signifie what they please. (And I think if all the learned men in the world that use one Language (as the Latine) would in a Coancel by their Delegates, fix a common sence of most useful and controverted words, it would be a most excellent work, and the best Dictionary that ever was made) And may not God impose a sence upon an action of the Hand, as well as on a Voice? Nay, hath he not done it? Doth *Mr. T.* think that Dipping, and Washing have no imposed signification? or that they signifie only to the eye, and not the Intellect? Is it not usual for the dumb to discover their mind by signs? In which way some will readily and ordinarily discourse. Nay, I would know, if you will needs look to the Nature of the thing, without institution or Imposition, Whether the Sacramentall actions be not more significant then the words? Let *Mr. T.* speak of Christ crucified to an Indian that never heard word of his language, and I think he will make him understand more by other signs then by words.

Also I would know of him what he thinks of Scripture, which is no Voice but a visible sign; may it not teach the Mysteries of Christ? and hath not he that made those words the signifyers of his mysteries, made the Sacramentall Elements & actions so too? saying, [This is my body which is broken for you, do this in remembrance of me.] Sure *Mr. T.* interprets [This is my body] as the Reformed Divines doe, by [This signifieth my body;] I hope he doth. And what if I say, that words are the Primary sign (as the written instrument in Law cases) and the Sacramentall actions the secondary, (as the seal annexed,) it would not follow that Sacraments declare not the mysterie; Though indeed as to the matter of signification they both work in one kind of causality; though God have instituted one in a kind of subserviencie to the other.

And where *Mr. T.* adds, that [he thinks to be Stewards of the Mysteries, is all one as to preach the Gospel,] I would have him better consider two things. 1. That part of the Gospel is proper to Believers. 2. That the very substance of the Gospel is more closely & exactly comprised in the Sacraments then any where else that I know. The expiatory Sacrifice is there represented, with the sacrificing actions, and then follows the substance of the Covenant it self, [Take, Eat, this is my; &c.] The Gospel is the Revelation and offer of Christ and his benefits; which is all here done. If that be Gospel [Let him that is thirsty come and drink &c.] then this is. Doubtless it is not the meer bread that Christ bids us Take, but Himself, with pardon of sin, and right to salvation. And *Paul* talkes of the *Galathians*, as [before whose eyes] *Jesus Christ* hath been evidently set forth crucified among them [not only to their ears, but their eyes. Though

I deny not (but as *Grotius*) words may be here chiefly meant, yet I see not but Sacraments and miracles must be here included. At least *Mr. T.* will not deny but in *1 Cor.* 11. 26. [*καταρτισθητε*] is a declarative action. I conclude therefore that if it be the act of an Officer to represent Christ ordinarily in his solemn stated worship; Giving himself and benefits to his Church, then this in hand is such: If it be not, there is no act of office at all, and so no officer.

His answer to my second Argument is as strange as the former. I say, [If there be no command or example in Scripture of any but Ministers administering the Lords Supper, then no others may do it; but &c.] 1. He tells me of *1 Cor.* 11. 28. *Let a man Examine himself, and so eat,* Is this a proof? or should *Mr. T.* so importunately expect that other men should be satisfied with that that satisfieth him. The Question is whether private men may administer it; and he proves they may eat. Eating presupposeth Administring, and Taking presupposeth Christs Giving by his Representatives. When God saith [*Hear and your soul shall live,*] It doth not allow them to preach, nor suppose a hearing without preaching. And whereas *Mr. T.* saith pag. 70. his chief ground is *1 Cor.* 11. 20, 21. that in eating every one took his own supper before other, and this could not have happened if they had been wont to receive it from a Minister that distributed to all &c.

I Reply, 1. All (that I know of) are agreed that *the 27. v.* speaks of their eating at their Love-feasts before the Sacrament, where the old communie begun to be forgotten, and every one eat and drank of his own, and so the poor did hunger. Yet the Sacrament was abused by this, they having such a connexion, and there being such a division at the entrance on it. And it was in regard to this feast that the Apostle bids them tarry for one another: that if they would feast publicly, they should doe it in communie; if not, do it at home. 2. Why might not those that came in together, receive that which was blest and delivered to the Church? We say not that it was put into particular mens hands. 3. It is so far from being probable (as he conceits) that there were no elders, that its most probable the number of them was great; and that these Elders were the chief in the divisions; and then each partie might easily receive it. (As appears in *Clem. Roman. Epist.* to them, where he is said to advise the Elders to administer it by turns, because they could not agree.) There were many Prophets *ch.* 14. and they were Church guides: And the Apostles that ordained Elders in every Church, left not this without Christs order and ordinances: Nor do any of the Texts that he cites give any probability of it.

(But I marvell how *Mr. T.* should pag. 91. [think that the Presbyterans and Independents agree with the Papists about the sufficiency of Baptism by Priests or Women, because they do not question their baptism nor seek any other] when yet he pleads that other may administer both Sacraments besides Ministers. Why then should it be a nullity because done by a Priest or Woman, if his way be right?) Next he citeth *1 Cor.* 10. 16. 17. But he knows that when the whole Church is mentioned, it is usual to say, They do that which the nobler part doth: By [We bless] is meant the Officers act, and by [We are partakers] the Peoples & the Officers reception. When we say [This Commonwealth doth command and maintain their Armie] the meaning is, the Ruling part commands it, but the whole maintain it. *Mr. T.* adds [But for command or example that an ordained Presbyter only should Administer the Lords Supper, let them that say there is, shew it.]

Reply. 1. The question is of Ministers as opposed to private men; and therefore you should not thrust in the terms [ordained Presbyters.] It is a doubt whether Ordination be of such necessity to the Being of a Minister, that in case of necessity he may

may not be without it. 2. The same man is not the same when he looks another way Doubtless the Will hath a great power over the Understanding it self. I prove that Ministers did administer this Sacrament; and Mr. T. denyeth it not. I put him to prove that any other ever did it; and he cannot. And yet he would have me moreover prove that only Ministers did it; that is, Prove the negative in the matter of fact; viz. that others did not: or prove the positive exclusion in matter of warrant; that is, not only that others can shew no commission, but that they are forbidden. But Sir, why will you not then admit the like reasoning in point of Infant-Baptism? Do you shew command or example that the aged only should be baptized? And doe not then press us still to shew command or example that Infants should be baptized. But for my part, I shall yield to prove my assertion in both, and have done.

I yet add this: If Circumcision were a sign and seal of the righteousness of faith, then it so far declared the Mystery of Faith; and if it may declare it, why may not Gospel Sacraments much more?

M. T. next words please me more then all the angry words that every I had from him (to my self) in Press or Pulpit displease me. I will write them in full Characters, and increat all those in Parliament, Army, City, or Country, that may be concerned in the matter, to lay them to heart, and prevent his guilt and curse. and those that value Mr. T. judgment, to regard it here. [*Pastors and Teachers or Presbyters to teach and Govern the Church of God. I am assured are a Divine Institution, and a very mercifull gift of Christ, Eph. 4. 11. 12. 13; 1 Cor. 12. 28. Act. 14. 23. 1 Tim. 3. 1. Tit. 2. 5. to whom people should yeild obedience, Heb. 13. 17. and yeild maintenance liberally, 1 Cor. 9. 14. Gal. 6. 6. 1 Tim. 5. 17. 18. If any goe about to extirpate them, let him be accursed as an enemy to Christ and his Church.*] I adde [Except they repent; however let their design be blasted and accursed:] Oh let the Churches Guardian say Amen. It was Gods providence that even when the Pharisees ask their Missionaries *Do any of the Rulers or Pharisees believe in him?* there should be a Nicodemus at their elbow to contradict them by taking his part. And if it be now asked, [Doe any called Anabaptists speak for the Ministry, their Government and maintenance?] here is Mr. T. pronouncing them accursed as Christs enemies going about to extirpate them.

But let me say to him, that I fear much lest the Design laid by him pag. 79. may doe more to this cursed work, then this curse will hinder it. viz. His pretending [a necessity that persons not ordained yet Preachers of the Gospel, do baptize] (Though the words be a most compleat æquivocation, as ever was uttered at *Delphos*; You may take it [not ordained yet to be Preachers, or] not ordained, but yet Preachers, [but I rather take it in the last sense.] if once those that are no Ministers, must of necessity be preachers and baptizers, and may administer Sacraments, and the Juridical Government (as he calls it) denyed Ministers; and all the Ministers that are against Rebaptizing judged to cause this necessity; how short a step is it, if not to the direct extirpation of the office, yet at least of all those persons? and then where will Mr. T. find men enough, of tolerable parts to supply their places? some think M. T. design here, is now on the wheel for execution. Ministers meddling with State matters I am against as well as Mr. T. so be it he will give me leave to meddle with Church matters, and Christs matters, and sin: and so he do not as I have known some, viz. when the Act for sequestering all that kept not the appointed dayes of Humiliation and Thanksgiving was out, and Ministers durst not keep them because they understood not State mysteries, and the cause of the Scottish wars, they were blazed to be meddlers with State matters, when they were *quoad legem*, sequestred for not meddling with State matters, and that before they understood them, & that in an extraordinary duty to God.

I think the ministerial Government, is not properly called Juridicall. And I do not much dissent from what is here laid about the preaching of those that are not in Office; though I should have fully explained it.

The 4. and 5. Errors which Mr. T. purs by, I had rather have dealt with him about, than any of the rest: But seeing he waves them now, I must follow him.

To the 6. Error [that Magistrates are not under Christ as Mediator] I intreat the Reader to see how well he answereth what I have said, & whether he doth not repeat his words which I have already answered, without taking notice of their answer. 1. I shewed him where Magistrates have a commission from Christ. 2. When he saith [then no Infidel is a lawful Magistrate that denyes Christ] He knew I answered this; but thrusts his repetitions on less careful Readers. He may as well argue [then no magistrate is from the true God, who denyes the true God.] 3. He saith [then a Magistrate doing of right to an Infidel against a Believer, or to one Believer against another, as putting him to death, is an act for Christ as Mediator.]

Reply. I had hoped no sober Christian had denied it; I fear this doctrine makes so little done for Christ: But if men once cease to acknowledge their tenure from, and dependance on Christ, and think it their duty to stand Newsters, between him and Mahomet or Infidels, let them look to their standing, & wonder not if he be as little for them, yea if he manifest his authority by judging and consuming them: For if his wrath be kindled, yea but a little. 4. He adds; [then a fathers power over his child; but sure that is by Nature.]

Reply. Did not I already answer this? Nature itself is now committed to Christ, for all things are in his hands. The pillars of the earth are born by him. He saith, He thinks I have not answered these. And I say, thats a short Reply. 5. He adds [then if Christ had not been Mediator, there had been no lawful Magistrate.] And why so? May they not be lawfull under God Creator under the first Covenant, though they be all under God Redeemer since the Law of Grace? 6. He adds [then Dominium fundatur in Gratia.]

Reply. Most certain: But in Gratia Redemptionis & universali non in Gratia specialis sanctificationis vel adoptionis: except you speak of the peculiar right of Saints above others. 7. He yet adds [May not Believers entitle themselves to all Power and all mens estates?]

Reply. Believers have no power but derived from Christ, as they are heirs: but derivatively, and not as Christ. And therefore how can they have that power or estate which Christ never gave them propriety in; yea, hath given to others, and forbid them to usurp? so much of that.

S. 20.

The Ancients took Infant-baptism, as you say, for an Apostolical Tradition, but not unwritten. The warrant they supposed written; but not the History de facto. You might have spared all the 86. pag. where you prove that Papists take it for an unwritten Tradition. We know they are desirous of any pretence to set Tradition above Scripture. Yet you know Bellarmino & others commonly prove it by Scripture. The words of Becanus (not S. 24. as you say, but S. 12.) yeeld, the text rightly interpreted to prove Infant-baptism, and thats all that I desire. I had thought that Obamiers answer to this might have satisfied you! If you have forgot it, peruse it again, Tom. 7. lib. 9. cap. 10. S. 40. &c. & Tom. 4. l. 5. c. 9. S. 31. Mr. Rogers hath made you know he is of another judgment, Mr. Bedford tells me he hath corrected his words

in a latter Edition: How could you alledge Dr. Field without considering how you wronged your self? Is nothing written in Scripture but expressly? Yea, is not that Scripture proof and plain proof, which shewes plainly from Scripture the Grounds, Reasons, and Causes of the Necessitie of the practice? Dr. Prideaux thought Episcopacie proveable from Scripture; and therefore if he thought that Infant-baptism must be proved the same way, he is sure against you. For Dr. Taylor, if you have read all his Books, I hope you will no more reckon him among Protestants, having so much of the Body of Popery in them. Mr. Youngs words (if they be his) are against you in the thing you cite them for: There are *testimonia minus aperta*: and there are *testimonia aperta fundamento & promissis, quae sunt minus aperta dicendi pro conclusione.* My audaciousness in asserting plain Scripture proof must be better repressed, then thus, if you will satisfie men of reason and conscience.

S. 21.

I shall pass over all the words that require no answer. He saith pag 93. [for the tenet of the Peoples governing by vote, I know no Reason why they should be called a Sect rather then their opposites.]

Reply. But doe they not erre more then their opposites? Did not you even now prove from Scripture that Ministers must govern the Church! & the people obey them? Can that stand with the Peoples Governing? Is it so small a matter, to arrogate the Ministerial Office? and consequently destroy it? You pronounced them even now accursed as enemies to Christ that go about to extirpate the Ministry. The Lord keep you from drawing any of that curse on your self; But lay altogether and see what use you leave for a Ministry. [1. Others may baptize: yea, there is a necessity (because the Minister will not rebaptize, &c.) that some not ordained, yet preachers, do it. 2. Others may administer the Sacrament of the Supper. 3. Others may preach publicly. 4. And if the people may and ought to govern, what is a Ministry to be upheld for? Or at least how fair a way is here to their extirpation? He adds [The excommunication which the Scripture speaks of, so far as I discern, is no where made a part of Government, or of the Elders office any more then the peoples.]

Reply. The term Excommunication, is not in the Scripture; but that which is exipollent is: when a man is obstinate in a hainous sin, after private admonition and publick, should not the Minister charge the people in Christs name to avoid familiar communion with them? and is this no more a part of the Elders office then the peoples? must not the Minister do it as an authoritative act of an Officer of Christ, which *clave non errante* the people are doubly bound to obey? not only *ratione materie*, (as they must from another) but also by virtue of the 5. Commandement and that of Christ, [He that despiseth you despiseth me?] We allow the people *judicium discretionis* whether the Minister speak according to Scripture: and we allow them *actualem executionem*, by an obedient avoiding the communion of the partie: But have they also the authoritative judgment of discretion, guidance, Commanding non-communion *ex officio* in Christs Name? or have Ministers none such? Do you think Ministers have any more power then others in preaching? If they have, then why not about this subject as well as others: to apply the command [with such no not to eat] to particular persons, and charge the people to obey? what is that governing which even now you gave to Ministers? If it lie not in authoritative guidance, and charging on men the duties prescribed by Christ, I know not what it is: And how falls it out that it extendeth not to the duty of avoiding communion with such persons, as well as to other duties? Also, should not Ministers declare to wicked

men their miserie and Gods wrath by a particular application? And is not this part
of it? May I not pronounce an obstinate sinner to be a child of the Devil, as *Paul*
did *Elimas*? or to be in the gall of bitterness, and bond of iniquitie, and have no part
or fellowship, &c. as *Peter* did *Simon*? or one that is in an unjustified state? at least,
one that with whom the Church should have no familiar communication? And doth
this belong no more to the Elders then the people? are the keys of the Kingdome of
Heaven given as much to private Christians as to Officers? or do not the keys reach to
this? When *Paul* charged the *Corinthians* to cast out (executive) that wicked person,
did he no more then belonged to the people? But you say (in antiquity its appa-
rent out of *Cyprian*, that the people had a great hand in Elections, Excommunications,
Absolutions,]

Reply. 1. As to Elections; the peoples consent is *conditio sine qua non* to the execu-
tion (succesfully) of the misterial office: and this *Naturaliter*, and not directly *per*
institutionem. For who can rule a Peoples Wils against their wills? Consent is the
succes of perswasion: and therefore the peoples consent must be the like conditio
of the plenary title of an Elder over a particular Church. But whats this to authority
of government? to consent to sovereignty is not to be a Sovereign. 2. When the
Church had no Christian Magistrates, how could any man be guid to a People but
by their consent? or cast out, or take in succesfully without it? 3. Did you ever
read in *Cyprian*, or any man worth the reading in all Antiquity, that the people had any
more in excommunicating and absolving, then to judge *per judicium discretionis*, and
to consent to the Officers authoritative censure, and obediently to execute it by hold-
ing communion, or avoiding it? 4. Doe you not find it frequently in *Cyprian*, that
there is an Excommunication and Absolution which are parts of government, and be-
long more to the Officers then the People? Yea, and such rigid censures (keeping)
men so long before he would resolve them after a fall, though they begged it in
great penitence; and sharply taking up the very Confessors that presumed to intercede
for their readmission) that were they now used, what Tyrants and Popes and Anti-
christis should be called? who would have thought that Mr. T. that hath said so
much to the contrary, should say so much for Popular Church-government? He adds
[Nor is a person a Separatist for that Tenet, but for dividing practises.] 1. I had
thought he had been a Separatist in judgment, that doth not practise his judgment.
2. Is it not a dividing practice to practise popular Voting Government? Nay worse then
actual Separation, as subverting the very essence of Christs Offices, if not Churches.
I confels I doubt whether that can be a true particular political Church of Christ when
the Government is in the Peoples Vote. For every such Church essentially consisteth
(as a Common-wealth doth) of a *Pars Dirigens* & *Nunciative imperans*, & *Pars di-*
recta & imperata. And in Christs Church the former are his Officers.

Yet let me add, that we give the people the same things (in their *judicium discreti-*
onis, and in execution) which sober congregational men desire. Only we are ready
to prove, it is not Government strictly so called.

As to the next passage about *Mat. 7. 16*. Your answer is more and more strange.
When I prove clearly a [false Teacher] and [one that teacheth falsely] to be the same
you will disprove it by saying that [a false Teacher] and [hearing false doctrine]
are not the same. As if it would prove the objects to be divers, because the object
and sense and manner of Reception be divers? or as if it had been Christs end to tell
by what sense they might come to know false Teachers, viz. by Hearing; and not by
what sign! When the question was whether the coldness of the water, or whiteness
of the Wall was a sign by which you discern it to be cold, white? or the form so de-
nominating

nominating it? You talk of [feeling] the coldness, and [seeing] the whiteness; as if that were any thing to the question, which was not *de Receptione*, but *de objecto*.

Mat

But (though I dare not be suddenly confident, yet) I think, I now with gladness &c. my mistake about this Text. And it did lie in the misunderstanding the word [*Pseudo Propheta*, false prophet] I took [*Prophet*] to be the same with [*Teacher*] and 2. I took [*false*] to be spoken of him ab opere, from his doctrine, and not a *desectu formâ & autoritate*, with a pretence of the contrary. I inconsiderately judged as *Pareus in loc.* that *Propheta est Doctor Veritatis. Pseudo-propheta Doctor mendacii*, and as *Piscator*, that these false Prophets were *falsi Doctores qui Ecclesie proponunt dogmata exitiaria*. So also *Calvin* &c. But I now think 1. that the word [*Prophet*] is not taken for a Teacher as such; but in the strict and usual sense, for [*one sent of God extraordinarily to lead men out of Error, or bring men to some special Reformation, as receiving his Doctrine, or his Commission, or both, by an immediate Inspiration or Revelation from Heaven.*] 2. That they are called [*false*] as we call the Papiests [*Pseudo catholicos*] or others *Pseudo-christianos*; that is, they are counterfeited Prophets: they pretend falsely to be sent or inspired by God; and to be Prophets, when they are no Prophets. As if a man come to a City in the Kings name, and say, He is a Herald, Embassadour, or special Messenger: and another say, Take heed of him; he is a counterfeited Messenger: the King sent him not. Now in this sense, it is plain that [*his Doctrine*] may be one of the fruits we may know him by, and it is not *idem per idem*, as I said, and as in the former sense it must be. And I the rather now incline to this Interpretation also, because I resolve that *Austins* rule must be followed, of interpreting Scripture in the most comprehensive sense, where there is no special reason for a restriction or limitation: And therefore I shall take the [*fruits*] in General, as applicable either to *Doctrine or Life*, without restraining it to either, as *Deodate* doth, & the *New Annotations* (and not as most interpreting it of doctrine alone; nor as some, of practice alone.) Yet I am still perswaded that the Text intendeth as much if not much more than Doctrine; And for the Doctrine which I delivered hence, it is fully manifest in several other Scriptures. *Peter & Jude* give us the description of the Deceivers of those times, as men of enormous lives. And *Paul* prophesies that they shall hold the same course in the last times. *2 Tim.* 3. 1. to the 10. It was they that having a form of godliness without the power do creep into Houses, & lead captive silly women laden with sins, and led away with divers lusts, ever learning, and never able to come to the knowledge of the truth, &c. who were the self lovers, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers false-accusers, incontinent, fierce, dispisers of the good, traitors, heady, high-minded, lovers of pleasures above God. These are the fruits they shall be known by. And it is usual for God to give up the Rejectors of truth to vile affections and wicked lives (*Rom.* 1. 10. to the end, & *passim*) I will add *Grotius* words on this Text [*Από των καστων αυτων*] ex operibus iniquitatis ut infra dicitur. c. 7. v. 23. Atqui dicat aliquis, jam dictum est pietatem ab istis vel maxime simulari: sane, sed verum est illud *Mimi*. Cui ad naturam fidei reciderunt suam. *Lysias*: ολιγον κερων δυνασ. αν τις πλασασσσαι τ εσπον το αυτε. Interdum morâ aliquâ, interdum attentione solâ opus est. *Secerni*, inquit *Cicero*, blandus amicus à vero & internosci tam potest adhibitâ diligentia, quâ omnia sutata & simulata à sinceris & veris. Non diu proficiunt inquit *Paulus*, nam insipientia illorum manifesta fiet. &c. Fructus eorum hi esse solent, quod perpressiones defugiant, allebant eos qui in virtutibus harent, presertim populentiores, questions movent nihil facientes ad profectum pietatis, libenter obrectant aliis, presertim in dignitate positis, ut

ea libertatis specie se apud populum jactent, & ad istas res dogmata sua accommodant, ut videre est in utraque ad Tim. in Jud. Epist. & Per 2. atque ita ostendunt se tales esse quales revera sunt, fatuosos, odii & iridentiae plenus, maledicos, avaros, neque tam alienos à voluptatibus quam existimari volunt, ut isdem locis utere est. Quæ si quis diligenter conferat cum is que de Corintho, deque Nicolao, aut si, &c. If you would have more proof of it, Mr. T. when a little came to himself, told you pag. 83. that it is [the course of many Souldiers & others, who against the denyal of able Teachers, to whom the teaching of the Gospel is committed, love to get into the Pulpits of the ablest men to vent their peculiar conceits, and oft-times their pernicious errors, not regarding to preach to the ignorant the clear truths of faith and a holy life in places where they have no preacher, but to new Converts to pervert them, & draw them from their able Teachers, & to disquiet them and their Congregations, by frivolous exceptions.] I know very many of these men; but not one of many which are not Anabaptists. And the most of them (how ignorant soever) are boasters of themselves, and dispisers of their Brethren: speaking in that language as Mr. T. doth, when he so vilifie th all the Ministers that were at the dispute (as that they weigh little with them that know them &c.) when I think there were some as learned, and many as godly as himself; and give as good testimony of it by doctrine and life.

Mr. T. will never prove, that by [sheeps cloathing] is not meant the fairness of their pretences, but their good lives.

Sure he hath not read *Hobsons Book*, or else he durst not defend, or so excuse it. And doth he not know how the pest doth spawn this kind of vermine so thick, that they are among us as the frogs and locusts in *Egypt*, overspreading the Land?

For his offence at my forboding (as he calls it,) let him 1. cast his eye upon poor *Wales*, and remember the curse he past even now. 2. Review *Mr. Bayly*, and see whether he railed or prophesied.

S. 22.

The speech which Mr. T. is here blamed for, was uttered more then once in Pulpit and private speech. It was not *de facto præterito* only, [Only that no one Country were discipled] nor of the manner only [that it was not done altogether] or [by the Magistrate] But it was in answer to our argument from *Nat. 28. 19.* which speaks *de Debito*, of the Ministerial Duty of Discipling Nations, & to what we say from the Prophecies that God will *de futuro* Disciple Nations: as if 1. It were not Ministers duty to endeavor the Discipling of any whole Nation (for then he must endeavour to Disciple Infants) nor 2. part of the work of that Commission. 2. Or that Christ would never accomplish it in this world, [when he hath promised it so oft; see my Addition, pag. 339. 340.] As for what he saith of *Moses* and *Magistrates*, if you please what I have laid so that already, I think it will appear that he is no where more vertiginous then in this. He concludes with a [sleighting of my curse, pag. 217.] where I only desire the cure of his understanding, or if he proceed to publish error, that it may not succeed: and this he calls [a curse.] It is but such a curse as I desire to my self, that the Lord would not suffer me to be an Instrument of wronging his Church and Truth by my mistakes; or if I have done it ignorantly in this or any other writing, that he would forgive it, and shew me my error, and let me live to right the Church and truth so wronged. This is my dayly prayer to God; especially as to those points where I finde my dissent to my brethren so offensive. And the like forgiveness I desire of Mr. T. if I have any where unadvisedly or ignorantly wronged him: which I know my frail soul is so prone to, that

its most likely I have, though I should not see wherein; for I know my corrupt nature will shew it self in all that I do.) And I promise him if God shew me any weighty particulars of wrong, particularly to confess them; in the mean time I profess that the roughness that appears in my writings on this Subject, was provoked from the consideration of the Cause, & especially of the deep wound given to the Gospel by the Anabaptists of this age, and the attempts in hand; and the fearful danger that the Ministry and Churches of Christ are now in by reason of them; But when I think of my truly beloved Brother Mr. T. it not only grieves me that he is so deep in this Cause, but also that I am forced to speak so harshly to him, (which I knew would displease him) for his Causes sake. It hath cost me dearer to endeavour the Churches deliverance, and the rescuing of an endangered Ministry and Gospel, then it hath done Mr. T. And therefore let him not blame me, if I let not all go so patiently as some expect. If I so oft ventured my life against them that threatned these heretofore; let me be suffered to speak a sharp word or two against those that have brought them into as apparent hazzard; (except I be a stranger to, or utterly mistaken in the complexities of the present Agents and affairs,) I am certain, have brought our sacred Profession under greater obloquy and contempt. And let me adde (though I cannot make Mr. T. believe that I call him not a Heretick, that I am so far from the violence and unpeaceableness that Mr. T. doth charge me with, that I am wholly of Mr. Marshalls judgment (in his late Sermon for Unity) that men for Infant-baptism, and against it, should quietly and lovingly live together in the same Church. And I should tenderly love such as differ from me in this, and have communion with them, if they were of my charge: so be it when they have modestly given a reason of their judgment, (if called thereto) they would desist from further solliciting others to their way; (as I would do my self on the contrary side, if I were called to be a private Member of a Rebaptized Church, and Mr. T. were my Teacher.) But if they think they are bound to take all seasons and advantages, by seeret sollicitations and publique disturbing contradictions, to propagate their opinions, and bring all others to them, as if Gods Glory lay upon their so doing, I know no way of having peace with such men, were the difference smaller then this of Infant-baptism; but I think all good Christians should avoid their Communion, as the firebrands, of the Church and enemies of its Peace, Unity, and prosperity.

It seems to me God ordered Mr. T. to translate *Cyprians Epistle* to the disgrace of his Cause, with the Vulgar themselves. For none can be so blind as not to see in it the Antiquity of Infant-baptism, which is all that we urge it for. Only observe for the right understanding of it, that the objection that the Council argues against, is Infants incapacie or uncleanness before the 8. day; and therefore the Arguments are only to the confutation of this, and not to give you the Grounds that warrant baptizing Infants; for those are supposed, the thing being unquestioned. Here was one that raised any doubt whether Infants should be baptized; but only whether before the eight day.

LETTERS

That passed between

Mr. *B A X T E R*

AND

Mr. *T O M B E S*

Concerning the Dispute.



LONDON, Printed in the Year 1656.



IT goes against my mind to trouble the Reader with these following Letters between Mr. T. and me. But his Relations have made it necessary, that it may appear, Whether all by endeavour was not to keep off, if possibly I could, from appearing against him in this Cause in writing; nor did I ever desire the Dispute but meerly to shift off writing, when his followers drove me on to it: & had far rather have been quiet from both: but it was beyond my power to attain it without the betraying the truth. For I discerned a strong probability of his Design was to have got something from me, and then have published his answer to it (which he now denyes not,) as superficially as he did by others; or else have forced me to disclaim the contest, that so it may be carryed abroad either that I was confuted, or that I durst not dispute it. After his Followers had earnestly pressed me to write my Arguments, and I to put it by, had told them I thought verbal disputing more convenient, if they must needs have one; this following I received from Mr. Tombes.

For

For my Reverend and much Honoured Brother Mr. *Richard Baxter*
at *Kidderminster*, these.

SIR.



Perceive by some speech with Philip Munne, that you propound a disputing the point in difference between me and you about Infant-baptism in some open way of speech, and to have me declare my arguments against it. Open dispute by words for a great number of reasons I affect not: my affairs, and the state of your body and business are likely to make it uncertain, and to protract the time; my Arguments are to be seen in my writings. This is in effect my plea against it, that it is Will worship, because not appointed by God

The most expedite and surest way I conceive to bring the controversie to an issue, is for you in a Syllogism or two written by you to produce what *Medi um* you have to prove a Divine institution of Peda-baptism, which being written may the better be examined; verbal conference is less deliberate, and more unsatisfactory. If you cannot your self write, if you shew in a printed Author the best Argument you know for it, it may perhaps serve the turn as well, I leave it to your self to do as you see good, and rest

Bewdley, Sept. 2.

1649.

Your loving Brother and Fellow servant in Christ

John Tombes.

To my Reverend and much valued friend Mr. *Tombes*, Preacher of the Gospel at *Bewdley*.

SIR.

Though your people my neighbours have much room in my affections, & I heartily desire their unity & stedfastness; yet do not think that I have a mind to take upon me to be their Teacher, & to play the Bishop in your Diocess, much less to be so rude as to challenge you to a Dispute. But some of your people having been severall times solliciting me to do something towards the determining of this controversie, I stil told them that I thought a dispure the fittest way; but they told me that you refused it. The messenger that came on Saturday, came on the like errand, and before I understood hat he came with your consent and privity, I told him I would do nothing without a

call from more of your people, and without your consent. The offer I made to him I now make again to you: that if to you or your people a debate seem necessary and desirable, (for I or my people do not desire it much, but affect quietness.) I shall (if God enable me) spend a day or two in publick conference with you (as far as my strength will bear.) 2. Or if you so absolutely refuse that, that there is no hopes of it, I offer, and if you will preach two Sermons against it, and I two for it, and to let fall the debate, and leave it to the peoples judgment, I shall agree to it. 3. If you absolutely refuse both these (which seem to me the only means) if you can contrive how to make a short dispatch, and give me sufficient assurance of it upon equall terms before we begin, I shall consent to write. But to write without such assurance I cannot for these reasons, 1. I have ground enough to be confident that it will never be ended while you & I both live, except either be convinced, which I discern to be unlikely; Though for my own part, I resolve to yeeld to the most disgraced truth, and to search as impartially as I can; yet I am somewhat confident that you are in an error, and you are more confident that you are not, and so we are likely to remain. 2. If I should waste so much time on so small a thing (comparatively) it would wound my conscience. 3. Especially being ignorant in so many far greater, which I am bound to study in the first place. 4. I am engaged in more work already then I am able to goe through; having one Treatise in the Press, whereof part is unfinished, and another or two at least under hand: besides publique preaching which takes up all my time, save one day in a week at best; which one day I bestow in the aforesaid writings: and besides the practice of physick for the poor, which their necessity compels me to, and which taketh up very much time. 5. The weakness of my body is such, that I am able to study but 2 or 3 hours in a day, besides my sick dayes when I can do nothing. 6. I have sweeter and most pleasing work for my thoughts; I would not steep them in so bitter a subject as this unpleasing controversie, and so lose the rest of the comforts of my life for a world. 7. If you and I should write many tedious volums, the people would be no more able to discern the truth, then they are from what is already written. 8. I am afraid of giving my people so ill a president as to strain at a Gnat and swallow a Camel; to waste their precious time and thoughts and speeches on such a question, while a 100, each of incomparable greater moment, are unstudied and unknown. — Now to your Letter, Whereas you think either writing, or referring you to some printed book, will be the most expedite and sure way, I wonder how you can force your self to think so! It is many years since you begun your self to write with Mr. *Majhall*, Mr. *Blake*, &c, and you have not yet expedited the business: no man yeildeth, nor doe you see me any nearer an end then when you begun, except weariness cause any party to give over. 9. Besides, your body is healthfuller; I discern you can better sit at your study 8 hours then I can one. 10. And I perceive you content your self more easily then your Reader: you marvel that your Books satisfie not, and I marvel you should think this satisfactory. 11. Many people wil, think that when they can say (you have answered it) that an argument is overthrowne: the vulgar Christians in so great a difficulty being little able to discern the Insufficiencie or fallacies. 12. And lastly, I am like to live on earth but a while, and therefore as I have more need of other thoughts, so you are like to have the last word, which with most will give you the conquest.

But why you should wish me to refer you to a printed argument, I know not, they being all extant in your hands already, and you pretending to answer to the substance of almost all. That you should deny an open verball dispute, I cannot but much wonder your affairs will sure give you more leasure for 2 or 3 hours dispute, then many months

months writing, and so I am sure will the state of my body. Truly Sir, the disadvantage on my side is so great, & the advantage on yours, that I should not venture on it, but as urged on for the truths sake, you being Bachelour of Divinitie of so long standing, and having scarcely known an Universitie; you being so long studied and versed in this Controversie, and have all at your fingers ends, and so confident in your Cause, that you make light of all that may be said against you by all the Divines that are—— If I should refuse a conference on such advantages, I should think it were almost to yeild my Cause naught, Sir, of my first three offers, if you please to yeild, I finde the people like best of preaching, which I leave to your choice, and rest.

An unfeigned lover of the Truth and you.

Richard Baxter.

To the Reverend Mr. Richard Baxter Preacher at
Kidderminster, these present.

SIR,

Some of my Neighbours conceived it would be their best way to resolve their doubts about Baptism to know what arguments you would bring for Infant-baptism, and against their being baptized, notwithstanding the pretended baptism they had in Infancie. Whereupon with my privacy came one to you, upon whose relation of your answer to him, I wrote to you, and upon receipt of your Letter to me I think good to let you understand that I said not, I utterly refused open dispute, but that I affected it not, it being fit for Schools and not for common Auditorie, entered into usually with animosities and eagerness to obtain a supposed victory, managed with heat and multitude of words with Answers and Replies, not so deliberate as were requisite to settle any ones judgment, and usually misapprehended by Auditors, who commonly take him to have the better who speaks most, ending usually in some wrangling or something like it, followed with misreports, accompanied with disorderly throngings, confused noise, and many other inconveniencies; in so much that except in case of betraying truth by declining it, I can hardly bring my self to yeild to it. And whatever you conceive of my advantage, you may if you will, and perhaps doe know that you have such advantages in your ready wit and speech, and the favour and generall acclamarien to any thing that is said for the suppression of Infant-baptism, as to bring things so about that the event shall be crying down truth, and disgrace of my person. Nor have your disparaging speeches of my Writings without animadversions, on them communicated to me, or your carriage at, or not long after receiving of my Letter encouraged me to hope for all candor from you in this matter.

For preaching, sith it belongs to you to maintain the divine Institution of Infant-baptism, I shall be willing to examine what you say, when you have said what you think good for Infant baptism, if I may obtain a copy of your Sermon, which you will own, and if it satisfies me, I shall confess it; if not, in a Sermon in the same place, or else where, I shall give a distinct and plain answer to it.

For writing, (which I like best) I desire not to put you to any tedious or voluminous way, but that in the most compendious way of Syllogisms, yea, if it may be in one Medium you put the strength of all that you can say. For short dispatch you may bring Disputant or Opponent

Opponent, assure your self my answer will be as short as your argument will permit, and the more you contrait keeping to the point, the more satisfactory it will be.

If you conceive this point of lesse moment, others conceive otherwise: Though Justification, Redemption, &c. be of greater moment, yet not all you discourse about them. If it were, yet this being of frequent practice needs perhaps resolution before other points that come not into so frequent use. You say in your Aphorisms, pag. 149. the neglect of Sacrament is a breach of the second Commandement. If so, how can a godly man safely live in neglect of Baptism? The enquire after it is ill judged a straining at a Gnat and swallowing a Camel, as our Saviour meant, Mat. 23. 24.

In a word, my declining open disputation doth not make me think my Cause naught; but your shunning to give us your arguments in writing, whereby we might better judge of them then upon a verball conference, makes me imagine your Cause is not good, especially considering your use of indirekt Arguments to create prejudice, and your not denied prejudice, which how it can suit with an impartiall examination of truth I do not see.

Other things, in your Letter to me, I let pass, and am

Bewdley, Sept. 10.
1649.

Yours as is meet

John Tombes.

SIR.

I Received yours, and therewith from five of your neighbours their desires of engaging me in this controvertie; you mention many inconveniencies of verball dispute, most of which I acknowledge probable: but the inconveniencies of writing far greater as I expressed to you. If it were among the rude Vulgar, much of that you say might fall out: but I have no such desire to be publique, but that if you like it better, before a competent number of the intelligent, I am content: If you think that I desire the disgrace of your person, you are less free from sinful senfiosness then I took you to be: My disparaging speeches of your writings being not particularly expressed, I am incapable of understanding what you mean. I know not that ever I said more against them but that they were in many things to me unsatisfactory, and my reasons I was ready to produce: And I pray you how could I choose but yield to you, and be of your judgment, if I thought your writings found in the main? so that you seem offended that I do not believe as you, which I cannot yet help, my judgment being not wholly in the power of my will. That you should so expect from me animadversions on your writings, seemeth to me exceeding strange: I have given you my reasons why I am loth by writings to engage in this controvertie at all: much more to begin in a way of Animadversions. What my carriage was that offended you as you express not, so I know not, and therefore your reproof must needs be vain: I asked your messenger, who answered that he saw no miscarriage except

except it were my revealing your Letter to three that were present, which he confellerh to be his own fault, who never told me of any desires of seecreie: nor had I reason to think of any, it being about so publick a businesse: and if that do discourage your expectations of candor, your charity is not much stronger then others, whatever your judgment may be. For my part, that no sinister ends should make me differ from you, you may conjecture by these reasons, 1 I am nearer of your judgment in most other Controversies, that I have spoke with you about, then to most mens I know, and therefore naturally should be more inclined to value yours in this. 2 I have voluntarily been more prodigal of my reputation in putting out that Pamphlet of Justification, which I well know was like to blast my reputation with most Divines, as containing that which they judge a more dangerous error then Anti-pædo-baptism, and the issue hath answered my expectation: I am now so * hissed at by them, that I feel temptation enough to schism in my discontents. 3 I am (as it were) a dying man, and if I should refuse truth to preserve my reputation, I were utterly udexcusable. For the prejudice you mention, I must confes I have some, not against this only, but against every thing I judge to be an error. Nor doe I know how any man can debate any point without some prejudice, except where his judgment doth wholly suspend, or hangs in *æquilibrio*. I perceive you yeild not to that way of preaching, as I propounded; nor do you offer me any assurance of a short conclusion in writing; but only that your answer shall be as short as my arguments will permit: as if the Question were already stared betwixt us, and as if there were but one Question to be debated, and I had nothing to object against your way, as well as you against this, and you were resolved in all to do nothing but answer. And why is not the business yet ended between you and your Antagonists, so many years since begun? In a word Sir, no way pleaseth me so well as writing, if you will find out a way of quick dispatch, and give me assurance of it before we begin, Which if you send not in writing, if you please to appoint a time when I can, I will come to you, that we may both agree of the way, and state the Question.

* This was when my Aphorisms came out first, when many angry men were fierce against them. But I confesse since that I have found as brotherly loving dealing about them as I could desire, and more then I did expect; and that from the most Divines that I have to do with.

Ridderm. Sept. 11.

Sir, I am an unfeigned lover of Truth, Peace, and You
(for I know it is so meet)

Rich. Baxter.

To my Reverend and very much valued Friend and Brother,
 Mr. Richard Baxter, Preacher at Kidderminster,
 these present.

SIR,

TO prevent unnecessary altercations, I return only this to your last Letter. There were some of my Neighbours and Auditors that doubting whether by their Infant-Baptism they did the duty of being baptized into the name of Christ, came to me for resolution; and because of your known justifying Pado-Baptism, your piety, and integrity, they judged it meet before they were baptized, to know your grounds for Pado-baptism, lest they should be judged rash; whereupon being informed by me that my exception against Pado-baptism is, that it is Will-worship for want of divine institution, the only way to satisfy them was to prove a divine institution of Pado-baptism, which might be best done by a few Syllogisms in writing; which if you please to gratify them in, they will examine it thankfully; if not, they will take it as if it were granted that you can say no more then others have done in print for Pado-baptism, which will be taken to be sufficiently answered till it be shewed wherein the answers to them are defective. And this is propounded for the shortest way we can devise to come to resolution. I am very sorry that you are so vexed with mens forwardness upon your writing: it was my folly that in my own case, I laid their opposition to me so much to heart: If I may do any thing to assist you for your case in what we agree, I shall be ready as my time and business shall permit. In the mean time leaving you and your wayes to the Almightyes guidance, I remain

Bewdley, Sept. 24.

Your real Friend and Fellow-servant

1649.

in the Lord,

John Tombes

SIR,

I Offered you in my last (for the avoidance of the inconveniencies which you feared by a publick dispute) to dispatch it before some select company; or else in 2 or 3 Sermons; or (if you would yield to none of this) to write, so be it you would first assure me of a quick dispatch: (because you have not yet ended with those that you have been debating the Cause with these many years,) and also if we might meet & state the question by consent. To which end I offered to come over when you were at leisure, and your Neighbours agreed to send me word when was the fittest time, because you were much from home. But contrary to my expectation, as if all these motions were unreasonable, you still insist upon my doing the work which you cut out for me, and that directly in the way that you prescribe: yea, and you conclude that if I do not this, & Your people will take it for granted, that I can say no more for Pado-baptism

Pædobaptism then others have done in print. 2. And that they will take that to be sufficiently answered, till it be shewed wherein your answers are defective. And can you possibly think that they have ground sufficient for either of these conclusions. If they are men that will be so easily deceived, and will take things for granted so easily and groundlessly, I think it vain for any man to attempt their Information, except by teaching them first how to argue more rationally: prejudice and mens interest in them it seems are their guides. But for you that are a Logician, to encourage them to such conclusions, who should teach them only the truth, and the right way of discovering the truth, seems to me a thing to be admired at. I hope they will not judge of all your teaching by this. For the first conclusion, I gave you such a multitude of reasons, why I could not enter upon the tedious endless task of writing (and you excepted not against any one of those reasons) and I offered you so many other shorter ways, that I leave it to any indifferent man to judge whether you and your people can thence conclude, that I can say no more then is said in print already? 2. And how is it possible that they can Judiciously and honestly take it for granted that all that is in print is sufficiently answered? 1. When you have not in print answered, or meddled much with half the books that have been written for Pædobaptism? Besides the many in Latine, *Mr. Cobbet* and many other in English are unanswered: Yea, *Mr. Marshall* that you profess to deal with chiefly, is not yet answered in print. And if you have done all this satisfactorily in M. S. whether so many of your people have perused it, and perused it so long, and seriously, as to be able upon comparing them to pass a solid judgment, that *Mr. Cobbet*, *Mr. Drew*, *Mr. Blake*, &c. are all sufficiently answered by you, you best know. Nay, whether the men that were with me are able to try the writings on both sides, so as to pass such a judgment? I seriously profess Sir, I did peruse the sheets which you vouchsafed me the view of, as judiciously as I was able, & they did neither satisfy me, nor stagger me. 2. Nay, your Neighbours did confess to me, 1. That they had never read *Mr. Cobbet*, and other Books against your judgment. 2. Nor were able to judge by comparing together such tedious writings, whether you had sufficiently confuted them or no. And when I demanded how then they could expect any satisfaction between your writing and mine: they answered that they hoped I would lay down some arguments more briefly. Wherefore, Sir, it is not only my desire that we should be assured of brevity before we begin: but it was to me the desire of your people, who confess that in such large discourses they are unable to judge. I further propound to you (because you can find out no shorter way) I am sure a shorter way then what you insisted on: that is, 1. Either to dispute it in private before a dozen of each side. 2. Or if there be no other way but writing will be accepted, that you will give me the meeting, and let us write while we are together. Which motions I make not for any advantage against you, but only to avoid the inconveniencies of voluminous writing. Should we write so large, your people will be as unable to make use of it, as they are of what is already written.

Sir, I am your unfeigned Friend, and

unworthy Fellow-labourer.

Rich. Baxter.

After this the businesse slept long, and I had hoped was quite over, till *Mr. T.* urging it on the Consciencences of his Hearers, one of them unhappily asked him in publick, why he would not dispute with me, but so press it on them that could not answer him? Whereupon he told them he would dispute it with me or any man (as they tell me,) which promise the people laid hold on, and prosecuted, & *hinc illa achrym.*

For Mr. Baxter at Kidderminster, these,

SIR:

MY Message was this, sith I intend the next Lords day to prosecute what I have begun in examining the Hypotheses upon which the Argument from Circumcision for Infant-baptism (which is the Pado-baptists Achilles) is built; I was willing to invite you to be a bearer, and if you judged it meet, to oppose what you should think good in a Logick way without Rhetorick. That your judgment should be against disputing on the Lords day, seems strange, who (as I have been told) would if invited, come to preach about the Controversie, which I take to be all one with Disputing. That which concerns your Weakness, is sufficient to hinder you I confess, yet me thinks if you might do it on Munday, you might do it almost with the like safety on the Lords day at Evening. I know not how fit it will be to gather a Congregation to hear us on a week day in publick, whereby poor people will be drawn from their work; and the Bayliff being now very sick, I doubt it will be very disorderly. Tuesday being a Holiday as they count it, perhaps there will be more of the ruder sort and disorderly, and it may carry a shew of celebrating it. Thursday I intend for Herefordshire, and not to return till Saturday come fortnight. If you chosse to come over either Munday or Tuesday, I shall be ready to justifie my doctrine openly or privately, by words or writing, as it shall be judged convenient.

Bewdley, Decemb.
1649.

Sir I am

Yours, but much more the Truths,

John Tombes.

I have no Copy of mine next before this or next after it; nor is it material. But presently upon this was the Dispute; and after it I received from him this Letter following

For

For Mr. Richard Baxter Preacher at Kidderminster, these,

SIR,

FOrasmuch as you said that if the Papists had as good arguments for their doctrine as those were which you brought on Tuesday last for Infant baptism, you would be a Papist; I earnestly request you to do me so much right or kindest as either to write me out your self your arguments which you conceive so strong for Infant-baptism, or procure them written for me at my charges, that I may examine them, and that you will let me know what you will do in answer to this motion, and within what compass of time.

Bewdly, Jan. 3
1649.

I am

Yours in Christ,

John Tombes.

SIR,

I Perceive you are a man so extremely subject to mistakes, that I have small encouragement to deal with you. I only said (before witness enough) that if the Papists had as plain expresse Scripture for their Religion, as that *Deut. 29.* was for proof that all did enter the Covenant there mentioned, I would gladly turn Papist; and you most unworthily feign me to say (if the Papists had as good arguments as those were which I brought for Infant-baptism) in general.) For the thing you desire, I You heard what I said. 2 You have not answered my reasons against voluminous disputing: 3 I am persuaded by some to publish our Dispute; but truly I am loth so far to disgrace you. But if I do, you will see my arguments. 4 Seeing you have most unworthily and unbrotherly traduced me four times in publick, whereof three in pulpit, I desire you to dispute these four points first. 1 Whether any truth must be suspended for peace (which Mr. Davis saith you bid him tell me as an untruth.) 2 Whether the Magistrate be under Christ the Mediator, (yea as Mediator) which you said was of dangerous consequence (as I hear.) 3 Whether the Covenant be made to any but the elect (for which you brought my book clean contrary to my whole scope.) 4 Whether I dealt unbrotherly and unchristianly in not animadverting on your papers. Sir I never knew sober Minister use such kind of preaching to traduce his brethren, and fluff Sermons with mens names without once speaking or sending to them first about it privately. I have a great desire to dispute the foresaid Points with you if you please in writing *ex tempore* together, and shall take your yeilding thereto as a great favour, and yet your flat duty, having first accused me

Jan. 3. 1649.

Sir, I am

Your Wel-willer,

Richard Baxter.

For the Reverend Mr. Richard Baxter Preacher at
Kiddermister, these.

SIR.

MY mistake of your speech being communicated to your self, might be as well excused as your misreciting in your papers the same speech in my paper written before you. In your saying that I have most unworthily and unbrotherly traduced you from times in publick, whereof thre in Pulpit, is no truth. After so many told me of your bysings at me. I was willing Mr. Davis should tell you no truth is so to be suspended as to be lost for peace. What I said about your tenet concerning Magistrates in your Aphorism pag. 273. is no traducing you, if it is a truth. And I shall so take it till you have answered Mr. Gillespy Aarons ROD bloff. Book 2. ch. 7. What I said about your position, was but the reciring of your own words in your Appendix p. 43. It [the Covenant] is made to the Elect only. When it was given out you would come and reverse all I said, I spake to this effect. If you could say more then others, you dealt not so brotherly with me as I hoped, having desired from you animadversions on some of my papers, and you were earnestly pressed to make known your arguments before I began to preach of the arguments, which I thought in charitie you would have done to prevent my being misled, & misleading others. Perhaps it was true which was said, that you would hide your weapon till you were to use it. But in this case it was no good rule virtus an dolens. The dust you have raised, I nothing doubt will be wiped away. What spirit you were carryed with, appears by the carryng of things, better then by words. My way of preaching, however you judge, besited a sober man. In handling the question as I was to do, it was meet I should alledge mens words and quote the places, their books being in print. It had been scarce the part of a sober man to trouble himself to send privately to every person before I named them. In a word I acknowledged I have heard many precious truths from you, and received sundry kindneses, for which I thanks you, I pray you take it as an office of love from me to tell you, my fears are that you go in a slippery path, if you doe as your friends imagine, oppose the present government, & dissenting brethren, likely out of mistaken zeal, and others provocation who will abuse you for their own ends. I am no further willing to word it with you about those personall exceptions, if I may have your arguments from your self, we shall be the freer from mistakes and truth will the sooner appear, which is the endeavour of.

Bewdley, Jan. 3.

1649.

Your Friend and Brother in Christ,

John Tombes:

This Letter I did not, nor durst not answer, partly because it had in it so many untruths that I knew the very naming them would tend to dissent: And partly because his secret friendly threatenng in the end could not be answered without many inconveniencies; Especially I felt my spirit too prone to have expressed a contempt of his threatenngs, that I thought it my duty to repress it. It seemed a strange Diversion to me to turn from a dispute of Infant-baptism so suddenly to State matters; And to intimate my opposing the present Government, because my friends imagine it; and

so to joyn together the present Government and Dissenting Brethren, as if they were conjunct; and it were as dangerous to dispute against Anabaptists, as to oppose the Government! and to tell me of my going in a slippery path, as if threatening must be the Argument to take me off when others failed! Perhaps he will say, he meant in regard of danger from God immediately; but I do not think any impartial Reader will so interpret his words, as to the imaginary opposing the present Government.

After this, when all was calmed and I remember the weakness of his answers, I had strong hopes of winning him by a private Conference: Whereupon I wrote to him this following: but all proved vain.

SIR,

I Acknowledge it a hard thing to deny self so much as to yeild to convincing arguments after so deep engagement for error as yours. And I perceive in publick your credit stands in the way. I intreat you therefore to condescend to a secret conference between you and me alone, where we may take freedom of speech. Which motion I therefore make, and if there be any hope, that you may be recovered to that which I am now more confident then ever; is the truth, and to do the Church as much service as you do hurt, that your name may not be found hereafter among the desperate enemies of the truth and peace; how happy were I if I might see you so recovered: Sir I pray deny nor this motion (which I thought fit to propound before I reply to your last Letters) and which proceedeth only from a longing desire after your own and the Churches Welfare in

Tours in unfeigned Christian love,

Jan 24. 1649.

Rich. Baxter.

For Mr. Richard Baxter Preacher at Kidderminster, these,

Mr. Baxter

If I may obtain no more from you, yet let me request you to give me under your own hand the Reasons you gave why the Exposition given by me of 1 Cor. 7. 14. cannot be right.

Yours in the Lord,

John Tombs

FINIS.

Samuel par man His Book

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Handwritten text, possibly a date or location, such as "London 1700".

Small handwritten text or signature.

Handwritten text, possibly a title or a reference.

Small handwritten text or mark.

Faint, illegible text, possibly bleed-through or a very light signature.

Small handwritten text or mark.

Small handwritten text or mark.

Large, bold handwritten text, possibly a name or a title.



