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More PROOFS
OF *W Evans*
I N F A N T S
Church-membership
AND
Consequently their Right to
B A P T I S M :
Or a SECOND DEFENCE of
our *Infant Rights and Mercies.*

In Three Parts.

The First is, The plain Proof of Gods cature, or Covenant for Infants Church-membership from the Creation, and the Continuance of it all the Institution of Baptism; with the Defence of that Proof against the Frivolous Exceptions of *Mr. Tombes.*

And a Confutation of *Mr. Tombes* his Arguments against Infants Church-membership.

The Second is, A Confutation of the Strange Forgeries of *Mr. H. Danvers* against the Antiquity of Infant-baptism, And of his many Calumnies against my Self and Writings.

With a Catalogue of fifty six New Commandments and Doctrines, which He, and the Sectaries who joyn with Him in those Calumnies seem to own.

The Third Part is, Animadversions on *Mr. Danvers's* Reply to *Mr. willes.*

Extorted by their unquiet Importunity from an earnest Desirer of the Love and Peace of all True Christians.

By Richard Baxter.

London, Printed for *N. Simmons* at the *Princes Arms*, and
J. Rolinson at the *Golden-Lyon* in *St. Paul's Church-yard.* 1675.

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THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

BY NATHANIEL BENTLEY

VOLUME I

BOSTON: PUBLISHED BY
J. B. ALLEN, 1856.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

BY NATHANIEL BENTLEY



The P R E F A C E.

Reader,

THe first year of my Ministry I fell into a doubt about Infant-Baptism; and I was so ignorant as not to understand the nature of that solemn Covenant and Investiture, and the Parents duty of entring the Child into the Covenant with God, and what the Vow was which then was made: when time, and light had satisfied me, I retained as charitable thoughts of the Anabaptists, as of almost any that I differed from. About 1646, 1647, 1648. they made more stir among us than before: Mr. Tombes living near me, we continued in peace, not talking of our difference; For I purposely avoided it in publick and private,

vate, unless any asked my opinion. At last his Converts came to me, and told me that if I would not answer him in writing, they must take it as an encouragement to them to be Baptized; and confessed that he sent them, or that they came by his consent: To avoid long writings, one dayes dispute was thought a shorter way. That dispute with many additions I was necessitated to publish; with some returns to some after arguings of Mr. T.'s. He wrote what he thought meet on the other side. I thought I had done with that work for ever: But in 1655 he sent to me again, and drew from me the Letters here recited. These without my consent he published with an answer in the midst of a great Book: I left his answer these nineteen years, or thereabouts, without any Reply; as also the rest of his books against me. I thought it not lawful for me to waste my precious time on things so little necessary: A man may find words at length to say for almost any cause. I partly know what can be said against this, and every book that I have written. And I know what I can Reply. And I partly foreknow what they can say to that Reply, and what I can further say in the defence of it; and so talk

on till we have wrangled away our Charity and our Time : and must all this be printed, to ensnare poor readers? But at last Mr. Danvers hath laid a necessity upon me : I had silently past over all his vain Reasonings, and all his accusations of my writings, and all his falsifications of Authors, had he not called me so loud to repent of slandering some for being Baptized naked: And when I found it my duty to speak to that, I thought it fit to say somewhat of the rest, passing by what Mr. Wills hath done more fully in an answer to his book.

There are two sorts of men called Anabaptists among us : The one sort are sober Godly Christians, who when they are re-baptized to satisfie their Consciences, live among us in Christian Love and peace; and I shall be ashamed if I Love not them as heartily, and own them not as peaceably, as any of them shall do either me or better men than I that differ from them. The other sort hold it unlawful to hold Communion with such as are not of their mind and way, and are schismatically troublesome and unquiet, in labouring to increase their Party. These are they that offend me, and other lovers of peace. And if God would persuade them but seriously to think of these

The Preface.

obvious questions, it might somewhat stop them. Qu. 1. How inconsiderable a part of the universal Church they hold communion with? And unchurch almost all the Churches on Earth? Qu. 2. Whether they can possibly hope that ever the Church on Earth will Unite upon their terms, of rejecting all their Infants from the visible Church, and renouncing all our Infant Rights and Benefits conferred by the Baptismal Covenant of grace? Qu. 3. And whether if they continue to the worlds end, to separate from almost all the Churches and unchurch them, their employment will not be still to serve the great enemy of Love and Concord, against the Lord of Love and Peace, and against the prosperity of faith, and godliness, and against the welfare of the Church and souls, and to the scandal and hardening of the ungodly?

THE



THE

CONTENTS

OF THE

FIRST PART.

T HE Preface.	pag. 1
Mr. Tombes's first Letter.	P. 5
R. B.'s Answer to it.	Ibid.
Mr. T.'s second Letter.	P. 8
R. B.'s Answer to it.	P. 9
Mr. T.'s third Letter.	P. 10
R. B.'s Answer is divided by Mr. T. into Sections: His Answers are confuted, Sect. 1, 2, 3, 4. The many Questions to be handled. Quest. 1. Infants were once Church-members.	P. 13
Sect. 5. Quest. 2. It was not only the Infants of the Congregation of Israel that were Church-members.	P. 18
How far the Sichemites were of Israel, and Church-members.	P. 21
Sect. 6, 7, 8, 9, 10. Of other Nations.	Ibid. Sect.

The Contents.

- Sect. 11. *The Israelites Infants were members of the Church Universal.* P. 26.
- Sect. 12, to the 18. *Infants were members of the Jews Church as well as Commonwealth.* p. 28.
- Sect. 18. Quest. 4. *There was a Law or Precept of God obliging Parents to enter their Children into Covenant with God, by accepting his favour, and engaging and devoting them to God; and there was a promise of God, offering them his mercy, and accepting them when devoted as aforesaid, &c.* P. 31
- Sect. 19, &c. *Visible Church-membership what it is? And that it is a benefit.* P. 32
- Sect. 22. *Legal-right to Infants Church-state given by Gods Covenant: Mr. T.'s confuted and the case opened.* P. 35
- Sect. 23, 24. *This Right is the effect of Gods Law or Covenant.* P. 44, — 46
- Sect. 25, 26. *The proof of Parents obligation to enter their Children into Covenant: what we mean by a Law; Mr. T. maketh nothing of Church-membership.* P. 46, — 50
- Sect. 27. *Precepts oblige to duty, and the promises give right to benefits.* P. 54
- Sect. 28. *No Transient fact without Gods statute, or moral donation, or covenant, made the Israelites Infants Church-members, proved, to*
Sect. 44. P. 56
- Sect. 44, 45. *Infants Church-membership instituted by God at mans creation and the constitution of Gods Kingdom at the first.* P. 72
- Sect. 46. *Infants Church-membership continued or renewed by the first Law of grace made to Adam,*

The Contents.

- Adam, Gen. 3. 15. to Sect. 49. *Christs being the Head in Infancy proveth what it is brought for, and forceth Mr. T. to grant the cause.*
P. 81
- Sect. 49. *The same proved by the exposition of this Covenant in that made to Abraham vindicated against Mr. T. who again forsaketh his cause.*
P. 97
- Sect. 50. *No proof that there was ever one Church-member who in that state had an Infant born to him, who was not also a Church-member.*
P. 104
- Sect. 51, 52. *How far the Law of Nature proveth what I assert. The Church-state of Infants no disadvantage, but a great benefit: wherein — proved, to Sect. 59.*
P. 105
- Sect. 60. *More particular proofs, as of Cain, Abel, Seth, Noahs Sons, &c.*
P. 116
- Sect. 70, to 79. *Proving the point fully from the Covenant with Abraham.*
P. 124
- Sect. 79, to 86. *The point proved by the promises to the Israelites. A virtual cause may be long in being before it be formally a cause, and may cause at last without any change in it self, but in the recipient.*
P. 130
- Sect. 86. *The proof from the second Commandment vindicated.*
P. 135
- Sect. 87, to 93. *Proofs from divers other texts.*
P. 137
- Sect. 93, to 96. *The case of Infants in the womb.*
P. 140
- Sect. 96, 97. *These statutes not repealed. Mr. T.'s conceit that Gods promise cannot be repealed,*
con-

The Contents.

<i>confuted.</i>	P. 141
<i>Sect. 98, to 107. Divers Questions offered to consideration.</i>	P. 145
<i>Sect. 107, &c. Ten humbling Questions to Mr. T. (published by himself against my will.)</i>	P. 157
<i>The fuller proofs from the New Testament only named as being before handled.</i>	P. 159
<i>A Confutation of the many Arguments by which Mr. T. would prove that Infants were not Church-members under Christ.</i>	P. 161

The Contents of the Second Part.

T HE Preface : <i>Sect. 1. Of Controversies ; how far good or bad ; with whom sharp rebuke and earnest contending is a duty, and with whom not : And whose duty it is.</i>	P. 185
<i>Sect. 2. Of the weight of the present Controversie, that we make it not greater or less than it is : And the state of it in part.</i>	P. 198
<i>Chap. 1. The occasion of this Book, from Mr. Danvers.</i>	P. 211
<i>Chap. 2. More of my present judgement of the Anabaptists and their cause, with a motion to them for Communion and Peace.</i>	P. 216
<i>Chap. 3. A general view of Mr. Danvers book.</i>	P. 234
<i>Chap. 4. Mr. Danvers Witnesses against Infant-baptism. His sad forgery against the Donatists detected : His marvellous falsification of Augustines</i>	

The Contents.

Augustines third and fourth books against them de bapt. The said books vindicated. They prove that the Donatists consented to Infant-baptism, and that the whole Church held it, and no Christian thought it vain. His forgery against Vincentius Victor : His slander of Cresconius. His slander of all the Novatians. His slander of the Ancient Britains detected. His reasons for the Britains being against Infant-baptism confuted : where many more untruths are detected, of them and many others. His forgeries or false stories of the Messalians, called by him, Dadoes, Sabas, Adulphus, Simonis ——— His slander of Faustus Rhegiensis ——— His deceit about Albanus. His gross falsification of Nicephorus and slander of Peter of Apamea and Zooras. His false story of Adrian Bishop of Corinth ; and his false report of Gregories dealing with him. His fable of Egyptian Divines. His fiction about one Berinius, and his falsification of Beda concerning him. His forgery about Hincmarus Laudunensis , and of Hincmarus Rhemensis charge against him. His slander of the Waldenses, heretofore detected, and further by Nauclerus. A reference to our former proofs of the antiquity of Infant-baptism. Nazianzens judgement. His audacious abuse of Cyprian and the Carthage Council. My repeated assertion of the novelty of Antipedobaptism.

p. 239

Chap. 5. Mr. D.'s great Calummie of my self refuted, as if I had falsely reported that some at that time were baptized naked.

p. 281

Chap.

Chap. 6. *His abusive Citations of my Writings as for his cause.* p. 285

Chap. 7. *His many personal accusations of me examined. Whence it is that so many boldly speak evil of the things they know not. His reproach of [every one of my Non-conforming Brethren, that my Doctrines in the particulars accused by him are heynous to every one of them,] when I remember not any one of them that hath ever to me expressed his dissent, much less endeavoured to change my judgement, but many that have professed their approbation. His vain talk of my being lost with my friends; by which he implyeth that they are Hypocrites in concealing it, and would make me one in seeking the applause of man. His many falshoods in his accusations of self-contradiction and mutability. 1. About Episcopacy; 2. About Non-conformity: What he meaneth by my sheltring my self in their Tents in a storm, and with their indulgence coming forth of my hole.] 3. Of my friendship to Calvin and Arminius. 4. Of the Parliaments cause, &c. 5. Of Tradition. 6. Of Popery. 7. Whether a Controversie may have difficult objections against plain proofs. His Catalogue of my heynous errors: A just demand from the Non-conformists, if there be any such, whom he doth not slander: and from himself.* p. 288

Chap. 8. *The new Religion of my Back-biters: or a Catalogue of some Doctrines of Mr. Danvers, and the rest that joyn in his accusations of my Writings, if indeed they hold the contraries to that*

The Contents.

- that which they accuse, as their accusations seem to suppose; viz. fifty six New Commandments and Doctrines. The good that these men do. P. 313
- Chap. 9. Mr. William Allens vindication of himself against Mr. D.'s misreport; and my Testimony concerning Mr. Allen and Mr. Lamb. P. 333
- Conclusion, an Admonition to Mr. Danvers for his Repentance. P. 337
-

The Contents of the Third Part.

- Chap. 1. **T**HE frightful aspect of his Reply. P. 345
- Chap. 2. His impenitent false allegation of Witnesses against Infant-baptism. Of Tertullian; whether Cyprians Doctrine was Antichristian. Wickliff vindicated at large, from his express words. Berengarius vindicated. P. 349
- Chap. 3. Mr. D.'s justification of his slander of the Waldenses confuted. His witnesses examined, and his unfaithfulness opened; and the case of the Waldenses more largely explicated. P. 379
- Chap. 4. His impenitence in Calumniating the Donatists and Novatians as against Infant-baptism, reprehended. P. 400
- Chap. 5. His renewed Calumny of the Old Britains reproved. P. 402

Chap.

The Contents.

Chap. 6. *His rash report of Bishops Ushers censure of me, Considered.* p. 404

Postscript. *The Testimony of Smaragdus fully opened: And the reports of Peter Abbas Cluniacensis, and Bernard Abbas Clarevallensis. Their weak disingenuous course of Printing my words as against my self (in a sheet called Mr. Baxters Arguments, &c. cryed about the streets) as if the necessity of professed faith for our selves, would prove that our professed faith and dedicating them to God, were not sufficient for the baptismal reception of our Infants.* p. 407.

Readers,

MY pain and greater business deny me time to collect the *Printers Errata*, though I see divers, and therefore must leave the discerning of them to your selves. And I again admonish and intreat you, that the detection of the extraordinary falsehoods and blind temerarious audacity of Mr. D. be not imputed to the whole *Rebaptizing party*, (to whose Practice *Gregor. Magn.* paralleleth *Reordaining*); and that his crimes abate not your Christian Love and tenderness to others, there being truly Godly, wise, and peaceable persons, worthy of our Communion, and willing of it, of that party, as well as of others. Harken not to them that would render the Party of *Anabaptists* odious or intolerable; no more than to those *Anabaptists* who would perswade those of their opinion to renounce Communion with all others as unbaptized. It is against this dividing spirit on all sides that I Write and Preach.

The



PART I.

My private Letters to Mr. Tombes proving the Church-membership of Infants in all ages, vindicated from his unsatisfactory exceptions.

The PREFACE.

§. 1. **T**HE occasion and time of these Letters is long ago published by Mr. Tombes himself in the third Part of his *Anti-Pædobaptism*, page 353. and forward; where he printeth the said Letters without *my* consent: Had I found his Answers satisfactory, I had changed my judgement and retracted that and other such writings long ago. But I thought so much otherwise of them that I judged it not necessary, nor worth my diverting from better employment to write an answer to them.

§. 2. And whatever the singular judgement of that
 B learned

learned and excellent Professor of Theology mentioned in his Preface, was or is concerning the arguments that I, and many before and since have used for Infant Baptism, and notwithstanding his opinion that *it was introduced in the second Century*, &c. yet so many wiser and better men than I, think otherwise both of the cause, and of Mr. T's writings, that I hope the modest will allow me the honour of having very good company if I should prove mistaken.

§. 3. No sober Christian will deny but that Godly men of both opinions may be saved: And then I think no such Christian that is acquainted with the History of the Church, can choose but think that there are now in Heaven many thousands, if not hundred thousands that were not against Infant Baptism, for one that was against it: And while we differ *de jure*, yet without great ignorance of the state of the world, we must needs agree that *de facto*, the number in the Church of Christ in all Nations and Ages that have been against Infant Baptism hath been so small, as that they make up but a very little part of the Church triumphant: which though I take for no proof of the truth of our opinion, yet I judge it a great reason to make me and others very fearful of turning rashly and without cogent proof to the other side. I know the Churches have still had their blemishes; but that they should all universally so err in the subject of Baptism and Christianity it self, is not to be believed till it be proved.

§. 4. Though

§. 4. Though Christ be not the Author of any of our errors, he is the healer of them, and he is the Effector as well as the Director of his Churches faith and holiness: And yet to say that though thousands or hundred thousands are in Heaven that were for Infant Baptism, for one that was against it, yet Christ was against even such a constitutive part of his Church (as accounted) is not to be received without good proof.

§. 5. For my part I must still say, that after all that I have read for the Anabaptists, and much more than such Catalogues as Mr. *Danvers*, I do not at present remember that I have read of any one Christian that held the baptizing of Infants unlawful, in many and many hundred years after Christ; at least not any that denied not Original sin: Though indeed the Pelagians themselves that did deny it much, yet denied not Infant Baptism.

§. 6. But of this enough heretofore: I lay not my faith on the number of Consenters; but in a doubtful case I think the way that almost all went that are in Heaven, and took it as the very entrance of the door of life, is safer *ceteris paribus* than that which few in Heaven did own: And though on earth I have more approvers than Mr. *T.* I think mans approbation so poor a comfort, as that I am sorry to read in his Preface and elsewhere how much he layeth upon it: Alas, were it not more for the good of others than our selves,

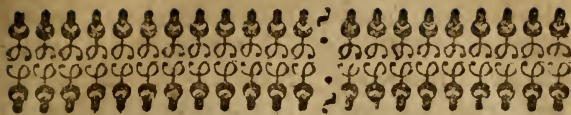
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how inconsiderable a matter were it, whether men value and honour, or despise us, and what we are thought or said of by each other, when we are all on the borders of eternity, where the honour of this world is of no signification?

§. 7. In the answer which I must give to Mr. *Tombes*, should I transcribe all his words, and answer every impertinent passage, I should needlessly weary the Reader and my self: I will therefore suppose the Reader to have his Book at hand, and to take his words as he hath given him them; that I may not be blamed as concealing any of them. And I shall answer to nothing, but what seemeth to me to need an answer: And for all the rest I am content that the impartial Reader judge of them as he findeth them: For I write not for such as need an answer to every word that is written, how frivolous soever, against plain truth.

Mr. *Tombes*



Mr. Tombes his first Letter.

S I R,

Not finding yet that Law or Ordinance of Infants visible Church-membership which you assert in your book of *Baptism* to be unrepealed, I do request you to set down the particular Text or Texts of Holy Scripture where you conceive that Law or Ordinance is written, and to transmit it to me by this bearer, that your allegations may be considered by him who is Yours as is meet,

April 3. 1655.

John Tombes.

Richard Baxters Answer.

Sir, I mean to see more said against what I have already written, before I will write any more about Infant Baptism, without a more pressing call than I yet discern. I have discharged my Conscience, and shall leave you and yours to take your course. And indeed I do not understand the sense of your Letter, because you so joyn two questions in one, that I know not which of the two it is that you would have me answer to. Whe-

ther there were any Ordinances or Law of God
 that Infants should be Church-members? is one
 question: Whether this be repealed? is another:
 you joyn both into one. For the first, that Infants
 were Church-members, as you have not yet denied
 that I know of, so will I not be so uncharitable
 as to imagine that you are now about it: And
 much less that you should have the least doubt whe-
 ther it were by Gods Ordination. There are two
 things considerable in the matter. First, the be-
 nefit of Church-membership, with all the conse-
 quent priviledges. It is the work of a grant or
 promise to confer these, and not directly of a pre-
 cept. Secondly, the duty of devoting and dedica-
 ting the child to God, and entring it into the Co-
 venant which confers the benefit; and this is the
 work of a Law or Precept to constitute this duty.
 I am past doubt that you doubt not of either of
 these: For you cannot imagine, that any Infant
 had the blessing without a grant or promise, (that's
 impossible;) nor that any Parents lay under a
 duty without an obliging law, (for that is as im-
 possible.) Taking it therefore for granted that
 you are resolved in both these, and so yield that
 such a grant and precept there was, there re-
 mains no question but whether it be repealed:
 which I have long expected that you should prove.
 For citing the particular Texts in which the or-
 dination is contained, though more may be said
 than is said, yet I shall think it needless, till I see
 the ordination contained in those Texts which I
 have already mentioned to you, proved to be re-
 versed. Nor do I know that it is of so great use

to stand to cite the particular Texts, while you confess in general, that such a promise and precept there is, by vertue of which, Infants were till Christs time duly members of Christs Church (for Christs Church it was) even his universal visible Church. Still remember that I take the word [law] not strictly for a precept only, but largely, as comprehending both promise and precept, and I have already shewed you both, and so have others.

So much of your endeavour as hath any tendency to the advancement of holiness, I am willing to second you in, viz. that at the age you desire people might solemnly profess their acceptance of Christ, and their resolution to be his: But I hope God will find me better work while I must stay here, than to spend my time to prove that no Infants of believers are within Christs visible Church, that is, are no Infant Disciples, Infant Christians, Infant Church-members. I know no glory it will bring to Christ, nor comfort to man, nor see I now any appearance of truth in it. I bless the Lord for the benefits of the Baptismal Covenant that I enjoyed in infancy, and that I was dedicated so soon to God, and not left wholly in the Kingdom and power of the Devil. They that despise this mercy, or account it none, or not worth the accepting, may go without it, and take that which they get by their ingratitude. And I once hoped, that much less than such an inundation of direful consequents as our eyes have seen, would have done more for the bringing of you back to stop the doleful breach that you have made. I am fain to spend my time now to endeavour the recovery

covery of some of your Opinion who are lately turned Quakers, or at least the preventing of others Apostasie: which is indeed to prevent the emptying of your Churches. Which I suppose will be a more acceptable work with you, than again to write against rebaptizing, or for Infant Baptism. Sir, I remain your imperfect brother, knowing but in part, yet loving the truth,

Rich. Baxter.

Mr. Tombes his second Letter.

Sir, I confes Infants were by Gods fact of taking the whole people of the Jews for his people, in that estate of the Jewish Pædagogy (not by any promise or precept) visible Church-members, that is, of the Congregation of *Israel*. I do not confes that there was any Law or Ordinance determining it should be so, but only a fact of God, which is a transeunt thing, and I think it were a foolish undertaking for me to prove the repeal of a fact. Wherefore still I pres you that you would shew me where that Law, Ordinance, Statute or Decree of God is that is repealable, that is, which may in congruous sence be either by a later act said to be repealed, or else to be established as a law for ever. This I never found in your books, nor do I conceive that law is implied in any thing I grant; and therefore I yet pray you to set me down the particular Text or Texts of Holy Scripture where that Law is. Which need not hinder you from opposing the Quakers (in

(in which I have not and hope shall not be wanting) of whom I think that you are misinformed that they are Anabaptists, I think there are very few of them that were ever baptised, and have good evidence that they have been formerly Seekers, as you call them. And I think you do unjustly impute the direful consequences you speak of to the denial of Infant Baptism, and to the practice of adult Baptism, and that as your self are deceived so you mislead others. I yet expect your Texts, knowing none in any of your Books that mention that law of Infants visible Church-membership which you assert either explicitly or implicitly, and am yours as is meet,

Bewdly, April 4. 1655.

John Tombes.

Richard Baxters second Letter.

Sir, If you will needs recall me to this ungrateful work, let me request you to tell me fully, exactly and plainly, what transient fact you mean, which you conceive without law or promise did make Church-members: that so I may know where the competition lieth. When I know your meaning, I intend, God willing, to send you a speedy answer to your last. Your fellow-servant,

April 16. 1655,

Rich. Baxter.

Mr. Tombes

Mr. Tombes his third Letter.

Sir, The transeunt fact of God, whereby Infants were visible Church-members, was plainly exprest in my last to you, to be the taking of the whole people of the Jews for his people, which is the expression of *Moses*, *Deut.* 4. 34. *Exod.* 6. 7. And by it I mean that which is expressed *Levit.* 20. 24. 26. when God said, *I have severed you from other people, that you should be mine.* The same thing is expressed *1 Kings* 8. 53. *Isai.* 43. 1. This I term [fact] as conceiving it most comprehensive of the many particular acts in many generations, whereby he did accomplish it. Following herein *Stephen*, *Acts* 7. 2. and *Nehem.* 9. 7. I conceive it began when he called *Abraham* out of *Ur*, *Gen.* 12. 1. to which succeeded in their times the enlarging of his family, removing of *Lot*, *Ishmael*, the sons of *Keturah*, *Esau*, distinction by Circumcision, the birth of *Isaac*, *Jacob*, his leading to *Padan Aram*, increase there, removal to *Canaan*, to *Aegypt*, placing, preserving there, and chiefly the bringing of them thence, to which principally the Scripture refers this fact, *Exod.* 19. 4. *Levit.* 11. 45. *Nehem.* 1. 10. *Hos.* 11. 1. the bringing them into the bond of the Covenant at Mount *Sinai*, giving them laws, settling their Priesthood, tabernacle, army, government, inheritance. By which fact the Infants of the *Israelites* were visible Church-members as being part of the Congregation of *Israel*, and in like manner though not with equal right (for they might

might be sold away) were the bought servants or captives, whether Infants or of age, though their Parents were professed Idolaters. And this I said was without promise or precept, meaning such promise or precept as you in your Letter say I confess, and you describe, *a promise conferring to Infants the benefit of Church-membership with all the consequent priviledges, a precept constituting the duty of devoting and dedicating the child to God, ana entring into Covenant, which confers the benefit.* For though I grant the promises to the natural posterity of *Abraham*, *Gen. 17. 4, 5, 6, 7, 8.* and the Covenant made with *Israel* at *Mount Sinai*, and *Deut. 29.* wherein *Israel* avouched God, and a precept of Circumcision, and precepts of God by *Moses* of calling the people, and requiring them to enter into Covenant, *Exod. 19.* and *Deut. 29.* Yet no such particular promise concerning Infants visible Church-membership, or precept for Parents or others, concerning the solemn admission of Infants as visible Church-members, besides Circumcision, as in your Book of *Baptism* you assert. Nor do I conceive that Infants of *Israel* were made visible Church-members by the promises in the covenants or the precepts forenamed, but by Gods transeunt fact which I have described. Which I therefore term [transeunt] because done in time, and so not eternal, and past, and so not in congruous sense repealable as a law, ordinance, statute, decree, which determines such a thing shall be for the future, though capable of continuance in the same or the like acts, or of interruption. Which continu-

tinuance or interruption is known by narration of what God hath done, not by any legal revocation, or renewing, or continuance of a promise or precept concerning that thing. Now as the Church-membership of the *Israelites* began as I conceive with *Abrahams* call, and was compleated when they were brought out of *Agypt* to God, *Exod.* 19. 4. so I conceive it ceased when upon their rejection of Christ as was fore-told *Matth.* 21. 43. they were broken off from being Gods people, which was compleated at the destruction of *Jerusalem*, when the temple was destroyed, as Christ fore-told, *Luke* 19. 43, 44. And instead of the Jewish people by the preaching of the Gospel confirmed by mighty signs, God gathered to himself a Church of another frame in a spiritual way, according to the institution of Christ, *Matth.* 28. 19, 20. *Mark* 16. 15, 16. in which he included not Infants, the Jews themselves were no part of the Christian Church without repentance and faith in Christ professed at least.

Having now fully, exactly, and plainly told you my meaning as you request, I do now expect your speedy answer to my last, and therein to fulfil my request of setting down the particular Texts of holy Scripture wherein that law largely taken comprehending promise and precept of Infants visible Church-membership, which you assert to be unrepealed, is contained. If you shall in your answer set down wherein the blessing, benefit, and priviledges of Infants visible Church-membership, which you assert unrepealed, did consist; I may better

better understand you than I do : But I shall press you no further than you shall be willing in this thing. I am Yours as is meet,

Bewdley, April 21. 1655.

John Tombes.

Richard Baxters third Letter being long, is divided by Mr. *Tombes* into several sections, and his Answers accordingly divided; which order I must therefore observe in my reply. The words of the Letter are.

SECT. I.

R. B. **S**IR, *A probability of doing or receiving good, is to me a call to action. Seeing no such probability, I told you at first my purposes to forbear any further debates with you, till you had better answered what is said. In your next you seemed to deal so plainly, as if some small probability of good did yet appear: But in your third you fly off again and eat your own words, and jumble things in much confusion, so that I now return again to my former thoughts. For you that expressly say and unsay, and contradict your self, are not likely to be brought to a candid management or fair issue of the Dispute. You'l sure think it no great matter to be driven to a self-contradiction (which with others is to lose the Cause) who so easily and expressly run upon it your self.*

“Mr. T's Answer, It was a call sufficient, &c.
Reply.

Reply. I must be the discerner of my own Call or Reasons to write : time is precious : As for his offence at Mr. *M.* and Mr. *Firmin* for charging him with sophistry, and at Mr. *Ford* for charging him with railing, and Mr. *Gataker* for doubting it is his disposition to braze his forehead ; and his own angry words hereupon, they concern not our present business.

SECT. II.

R. B. **I**N your second you say [I confess infants were by Gods fact of taking the whole people of the Jews for his people, in that estate of the Jewish Pædagoꝑy, not by any promise or precept, then visible Church-members, that is, of the Congregation of Israel ; I do not confess, that there was any Law or Ordinance determining it should be so, but only a fact of God ; which is a transeunt thing ; &c.] In your third you say ; [For though I grant the promises to the natural posterity of *Abraham*, *Gen.* 17. 4, 5, 6, 7, 8. and the Covenants made with *Israel* at mount *Sinai*, and *Deut.* 29. wherein *Israel* avouched God, and a precept of Circumcision, and precepts of God by *Moses* of calling the people, and requiring of them to enter into Covenant, *Exod.* 19. & *Deut.* 29. yet no such particular promise concerning infants visible Church-membership, or precept for Parents or others concerning the solemn admission of Infants as visible Church-members besides Circumcision, as in your book of *Baptism* you assert]

Before

Before there was no [Law or Ordinance determining it should be so, but only a fact] now there are Laws or precepts and promises that it should be so, but [not such as I assert in my book.] And if I should shew you never so many, you may reply, they are not such as I assert in my book, and waste the time in that trial, when it is better for me to see first what you say to that book: For this is but to lead us about to trifling.

“ Mr. T's Answer. There is no shadow of a contradiction, &c.

Reply. Let the impartial Reader judge.

SECT. III.

R. B. **T**O make any clear work upon the things in question, we must necessarily speak to the questions distinctly, many of which you too much confound. The first question in order fit to be resolved is, [whether Infants before Christs incarnation were Church-members, or not?] you grant they were: and therefore this is past dispute with us. The second question and the first resolved, is [what Church it is that Infants were members of?] This you give me occasion to take in the way, because you twice explain your meaning, when you confess them Church-members, by an [i. e. of the congregation of Israel.] By which you seem to imply two things: First, that none but the Infants of the Congregation of Israel were Church-members: Secondly, that the infants of Israel were members of no Church but what is

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convertible with the congregation of Israel.] The third question is, what it is that gives the Israelites that denomination of [the Congregation of Israel] of which Infants were members? For you jumble both together, both causes Civil, and Ecclesiastical, and of both those that make to the being and well-being. So that our enquiry must be, whether the Congregation and the Commonwealth be the same thing in your sense?] and what constituteth it formally? For in this you speak in dark ambiguities. The fourth question is, [Whether there was any Law, Ordinance or Precept of God concerning mans duty herein, or obliging him to the Covenant acceptance and engagement, and so to membership; and any promise, grant or Covenant, conferring the right of Church-membership and the consequent priviledges to Infants?] To this you say both Yea and Nay, if I can understand you, or at least as to much of the question concerning the being, and part of the effect of the precept and promise. Yet you conclude, that you [do not conceive that Infants of Israel were made-visible Church-members by the promises in the Covenants, or the precepts fore-named, but by Gods transeunt fact.] I will not suspect that you imagine any other promise doth it besides that in the Covenant; because your tying the effect to the transeunt fact doth exclude them. Here we are cast upon these questions next. The fifth question, [Whether there be such precepts and promises as you grant, (or as I shall prove) which yet make not Infants Church-members?] The sixth question, [Whether there be any transeunt fact of God, which

which without the efficiency of precept or promise did make the Infants of Israel Church-members?]

The seventh question, [Whether those which you have assigned be such facts?] The eighth question,

[Which are the Texts of Scripture that contain or exprest the said laws; precepts, or grants which I maintain?] this you insist upon. The ninth question,

[Whether such laws, precepts or grants as I shall prove, are capable of a repal or revocation?]

The tenth question, [Whether they are actually re-voiced or repealed?]

“Mr. T’s Answer. The eighth question is the only question needful to be resolved, &c.

Reply. If I do too much it is but your passing it by, and it will not trouble you.

SECT. IV.

R. B. **B**Efore all these questions are well handled, we should easily be convinced that it had been better either to have let all alone, or else, if we must needs have the other bout, at least to have agreed on our terms, and the stating of the questions better before we had begun. And I think that even that is not easie to do. For when I desired your plain, exact and full explication of one word [transeunt fact] and you tell me you have plainly, fully and exactly told me your meaning: It falls out, either through the unhappy darknes of my own understanding, or yours, that I know but little more of your mind than I did before, and that you seem to me to have raised

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more

more doubts and darkness than you have resolved and dissipated. Yet being thus far drawn in, I shall briefly say somewhat to the several questions, not following your desires to answer one alone: which cannot be done to any purpose while the foregoing are unresolved, because it is the clearing up of truth, and not the serving of your present ends in your writings now in hand that I must intend.

“ Mr. T’s Answer. I affect no more bouts with
 “ such a captious wrangler — so many doubts
 “ seem not to be from the darkness of the un-
 “ derstanding, but either from the lightness of the
 “ fancy, or the bent of the will, to find a way
 “ to blunt the Readers attention, &c.

Reply. This is not the Controversie: Is your judgement alike right of persons as of Doctrines?

SECT. V.

R. B. **T**HE first question being resolved that Infants were once Church-members, to the resolving of the second question, I shall prove these two Propositions. 1. That it was not only the Infants of the Congregation of Israel that were Church-members. 2. The Infants of Israel were members of the universal visible Church, and not only of that particular Congregation. The first I have proved already in my book. And 1. Isaac was a Church-member, yet none of the Congregation of Israel; it was not Israel till Jacobs days. If you say that by the [Congregation of Israel]

[Israel] you mean [the seed of Abraham which had the promise of Canaan] Yet 2. I say, that Ishmael and Abrahams seed by Keturah and Esau had none of the promise, and yet were Church-members in their infancy. [In Isaac shall thy seed be called] that is, that seed which had the promise of Canaan. And so it was confined to Jacob, who got the blessing and the birthright, which Esau lost, and was excluded, yet was of the Church from his infancy. The Son of the bond-woman was not to be heir with the Son of the free-woman, yet was Ishmael an Infant member. If you say, that by [the Congregation of Israel] you mean all the natural seed of Abraham: I add, 3. The children of his bond-men born in his family, or bought with mony, were none of Abrahams natural seed, and yet were Church-members in their infancy. If you go yet further, and say; that by [the Congregation of Israel] you mean all that were at the absolute dispose of Abraham or his successors, and so were his own: I add, 4. The Infants of free Profelytes were none such; and yet were Church-members. If you yet go further, and say, that you mean by [the Congregation of Israel] any that came under the government of Abraham or his successors: then I add, 5. That the Sichemites, Gen. 34. were not to come under Jacobs government, but to be his allies and neighbours, being so many more in number than Jacob, that they concluded rather that his cattle and substance should be theirs; yet were they circumcised every male, and so were made members of the visible professing Church. For it was not

the bare external sign that Jacob or his sons would perswade them to, without the thing signified: For the reproach that they mentioned of giving their daughter to the uncircumcised, was not in the defect of the external abscission; for so Moses own son, and all the Israelites in the wilderness should have been under the same reproach, and all the females continually: But it was in that they were not in Covenant with the same God, and did not profess to worship the same God in his true way of worship as they did. And therefore as Baptizing is not indeed and in Scripture sence Baptizing, if it be not used for engagement to God, even into his name; so Circumcision is not indeed and in Scripture sence Circumcision, unless it be used as an engaging sign, and they be circumcised to God.

“Mr. T’s Answer. By [the Congregation of “Israel] I mean the same with the Hebrew people or house of *Abraham* ——— by an anticipation, &c.

Reply. 1. That not only the Infants of *Abraham’s* house were Church-members shall be proved.

2. Here he is forced to take in the Children of *Keturah*, *Ishmael*, and *Esau*, into [the Congregation of *Israel*]; And so to extend Infants Church-membership further than the Jews Commonwealth. For let the Reader judge, whether the posterity of *Ishmael*, *Esau* and *Keturah* were of that Republick, or Profelytes either, and not usually enemies.

3. He is forced to extend Infants Church-membership to whole Cities that would be but their Allies, as the *Sichemites* were: For when he saith [*They were one people*] by consent, he could not say that they were to be their subjects and so members of their Republick. And they may be [*one people*] by mixture and confederacy, without subjection. And there is no intimation that the *Sichemites* were to part with their former Governours and be subject to *Jacob*. And then if all the Kingdoms about would but have been accordingly *Jacobs* confederates, it seems Mr. *T.* must yield that their Infants had been visible Church-members.

SECT. VI.

R. B. **I**T was then the duty of all the Nations round about (if not of all the Nations on earth, that could have information of the Jewish Religion) to engage themselves and their children to God by Circumcision. That all that would have any alliance and commerce with the Jews must do it, is commonly confessed: that it must extend to Infants, the case of the *Sichemites* (though deceitfully drawn to it by some of *Jacobs* sons) doth shew, and so doth the Jewish practice which they were to imitate: that the same engagement to the same God is the duty of all the world, is commonly acknowledged, though Divines are not agreed whether the distant nations were obliged to use Circumcision the Jewish sign. The

best of the Jews were zealous to make Profelytes, and no doubt but the very law of nature did teach them to do their best for the salvation of others. To think such charitable and holy works unlawful, is to think it evil to do the greatest good. And if they must perswade the neighbour nations to come in to God by Covenant engagement, they must perswade them to bring their children with them, and to devote them to God as well as themselves. For the Jews knew no other covenanting or engaging to God. As the Sichemites must do, so other nations must do: For what priviledge had the children of the Sichemites above the rest of the world?

“Mr. T’s Answer. The argument in form
 “ would be thus: If it were the duty of all the
 “ nations round about to engage themselves and
 “ their children to God by circumcision, then it
 “ was not only the Infants of the Congregation
 “ of *Israel* that were Church-members, &c.

Reply. 1. You should have said [that would have been Church-members had they done that duty]. But you can best serve your own turn.
 2. One Supream Power maketh one Republick (with the subjects); And many Sovereigns make many Republicks (as all grant): Therefore if all the Nations about had *engrafted themselves* into the Congregation of *Israel* but as the *Sichemites* did, they had not made one Republick, as to humane Sovereignty: I presume to tell you my thoughts of such a case (and so of the *Sichemites*): It was the glory of *Israel* to be a Theocracy: God was their Soveragin; not only as he was of all
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the world (*de jure* and by overruling their humane Sovereign :) but by special Revelation doing the work a Sovereign himself: He made *them* Laws (and not *Moses*): He appointed them Captains under him by Revelation : He decided cases by Oracle : He gave them Judges that were Prophets , and acted by his extraordinary spirit. Though *Moses* is called a King, he was but an Official Magistrate , Captain and Prophet : [A Prophet shall the Lord your God raise up to you like unto me, &c.] saith he : which had immediate respect to the form of Government and manner of succession, (as differing from the way of Kings which the *Israelites* sinfully preferred afterward , casting off this special Theocracy) though ultimately it intended Christ. Now, this being so, the *Sichemites* or any other nations who would have taken God for *their* Sovereign, and come under this special prophetic Theocracy, (which Circumcision engaged them to as respecting the Laws to which it bound them) had been so far united to *Israel*. But how far might this have extended ? To the rest that he saith I consent. If you will not hold to this you must say that the *Sichemites* were to be of the same Communitie with *Israel*, and not of the same Republick, which signifieth either ungoverned Communities or various Republicks confederating.

SECT. VII.

R. B. **I**N Hesters time many of the people be-
came Jews, Hest. 8. 17. who yet were
not under their government. And to be Jews is
to be of the Jewish profession. And it is well
known that this was to be circumcised, they and
their little ones (as the Profelytes were) and so
to keep the Law of Moses.

“ Mr. T’s Answer. — They were incorpo-
rated into the Jewish people, &c.

Reply. This needeth no reply but what is given
to the former.

SECT. VIII.

R. B. **T**HE scattered and captivated Jews
themselves were from under the Go-
vernment of Abrahams successors, and yet were to
Circumcise their children as Church-members.

“ Mr. T’s Answer is the same, and the Reply
“ the same.

SECT. IX.

R. B. **W**Hen Jonas preached to Ninive, it
was all the race of man among
them, without exception, from the greatest to the
least, that was to fast and join in the humiliation :

Ergo,

Ergo, all, even Infants as well as others, were to partake of the remission. If you say, the beasts were to fast too: I answer, as they were capable in their kind of part of the curse, so were they of part of the benefit, but their capacity was not as mans: They fasted to manifest mans humiliation. And if by the humiliation of the aged the beasts sped the better in their kind, no wonder if Infants sped the better in theirs, and according to their capacities, and that was to have a remission suitable to their sin.

“ Mr. T’s Answer. Neither aged nor infants
 “ were visible Church-members, &c.

Reply. This only proveth by parity of Reason, their capacity of it, and that they would have been such, if they had truly turned to God: which yet I cannot say that many of them did not according to the terms of the Common Covenant of Grace made with *Adam* and *Noe*, though they came not under the Covenant of peculiarity: And if so (as *Repentance* is to be interpreted in the best sense till the contrary be proved) I leave it to the Reader, whether Gods laying on the Infants their share (as capable) in the humiliation, imply not such a share as they are capable of in the benefit? And the case of the *Israelites* Infants sheweth what they were capable of. Mr. T’s denial is no disproof.

SECT. X.

R. B. **W**HAT I have said of Sem and many others, and their posterity already, I shall not here again repeat: and more will be said anon to the following questions.

“Mr. T’s Answer is none, and needs no Reply.”

SECT. XI.

R. B. **T**HE second proposition to be proved is, that [the Israelites children were members of the universal visible Church of Christ as well as of the Congregation of Israel] But this you did heretofore acknowledge, and therefore I suppose will not now deny. I suppose it past controversie between us; 1. That Christ had then a Church on earth. As Abraham saw Christs day and rejoyced, and Moses suffered the reproach of Christ, Heb. 11. 26. and the Prophets enquired of the salvation by Christ, and searched diligently, and prophesied of the grace to come; and it was the spirit of Christ which was in those Prophets signifying the time, and testifying beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. 1. 10, 11. So were they part of the Church of Christ, and members of the body of Christ, and given for the edification of that body: Though it was revealed to them that the higher
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priviledges of the Church after the coming of Christ, were not for them but for us, 1 Pet. 1.12. 2. I suppose it agreed on also between us, that there was no true Church or Ecclesiastical worshipping society appointed by God in all the world since the fall, but the Church of Christ, and therefore either Infants were members of Christs Church, or of no Church of Gods institution. Moses Church and Christs Church according to Gods institution were not two, but one Church. For Moses was Christs Usher, and his ceremonies were an obscurer Gospel to lead men to Christ: And though the foolish Jews by mis-understanding them made a separation, and made Moses Disciples to be separate from Christs Disciples, and so set up the alone [shadows of things to come, yet the body is all of Christ] Col. 2. 17. and by so doing they violated Gods institution, and in-churcht themselves. 3. I suppose it agreed also, that Christs Church is but one, and that even those of all ages that are not at once visible, yet make up one body. 4. And that therefore whoever is a member of any particular Church is a member of the universal. (Though the Church was more eminently called Catholick, when the wall of separation was taken down.) But I remember I have proved this in my Book, part. 1. chap. 20. and therefore shall say no more now.

“ Mr. T's Answer. The two first are granted.
 “ To the third, Though whoever is a member of
 “ any particular Church is a member of the uni-
 “ versal ; yet it follows not, (which Mr. B. drives
 “ at, and vainly talks of his proving) that every
 “ one

“ one who was a member of the universal Church,
 “ in that he was a member of the Jewish Church-
 “ particular, was a visible member of every parti-
 “ cular visible Church of Christ. 2. Nor that every
 “ one that was a member of the universal Church,
 “ in that he was a member of a visible particular
 “ Church of Christ, was a visible member of the
 “ Jewish particular Church, &c.

Reply. 1. None of this ever came into my
 thoughts which he untruly saith I drive at, &c.
 What sober man could imagine either of these
 assertions? What pittiful abuse of ignorant Rea-
 ders is this? 2. And what a poor put off to the
 point in hand? That which I said is but that all
 particular visible Churches and members, make
 up one visible universal Church, and therefore
 every visible member of any particular Church
 is a member of the universal? He durst not deny
 this, and yet a slander serveth his turn.

SECT. XII.

R. B. *C*oncerning the matter of the third que-
 stion. I assert that [it was not only
 of the Jews Common-wealth that Infants were
 members, but of the Church distinct from it.]
 This is proved sufficiently in what is said before.

“ *Mr. T's Answer.* As yet I find it not proved
 “ that the Jewish Church was distinct from the
 “ Common-wealth, or that there was not any
 “ member of the Church who was not of the
 “ Common-wealth.

Reply.

Reply. 1. It is only a *formal* and not a *materi-
al* distinction that I medled with: The formal
reason of a Church-member and a Civil-member
differ, at least after the choice of Kings, when
the Republick was constituted by a humane head:
Of which I refer the Reader to Mr. *Galuspie's*
Aarons Rod; If the Jews Commonwealth be
specified as a Theocracy from God the Sovereign,
the *Sichemites* were of it, and other nations might.
2. But many say that some were of the Common-
wealth that were not of the Church, though not
contrarily: And be they distinct or not, it suffi-
ceth me that Infants were of the Church.

SECT. XIII, XIV, XV, XVI.

R. B. **M**oreover, 1. *Infants were Church-
members in Abrahams family before
Circumcision, and after when it was no Common-
wealth. So they were in Isaacs, Jacobs, &c.*

2. *The banished, captivated, scattered Jews;
that ceased to be members of their Common-wealth,
yet ceased not to be of their Church.*

3. *The people of the Land, that became Jews
in Hesters time, joyned not themselves to their
Common-wealth: Nor the Sichemites.*

4. *Many Profelytes never joyned themselves
to their Common-wealth.*

“ Mr. T. affirmeth them all to have been Com-
“ mon-wealths.

Answer. The word being ambiguous may in a
large sense be extended to a family, and to a
scattered

scattered people that have no Sovereign; but is not so usually taken.

SECT. XVII.

R. B. **T**HE Children of Abraham by Keturah, when they were removed from his family were not unchurched; and yet were no members of the Jews Common-wealth. But I shall take up with what is said for this already, undertaking more largely to manifest it, when I perceive it necessary and useful.

“Mr. T’s Answer. *Abrahams* children by *Keturah* when out of the Common-wealth of the *Hebrews* were unchurched; at least in respect of the Church of the *Hebrews*.

Reply. 1. What a wide gap doth that [at least] make you, yet to say, They were a Church or no Church, as you please? 2. Reader, use Scripture but impartially, and in the fear of God, and I will leave it to thy Conscience to judge whether it be credible, that when God had foretold that *Abraham* would command his children and household after him to keep the way of the Lord, *Gen.* 18. 19. and when *Ishmael*, *Keturahs* children, and *Esau*, were circumcised by Gods command, and God had yet promised the Political peculiarities specially to *Isaac*, and *Jacob*, yet God would have all the grandchildren of *Ishmael*, *Keturah*, *Esau* to be uncircumcised: and all their posterity to cease that usage, as soon as they were out of *Abrahams* house: when yet
History

History assureth us that they long continued it : Or whether God would have them *circumcised* and yet be no Church-members ? Believe as evidence constraineth thee.

SECT. XVIII.

R. B. **T**O the fourth question I assert that [1. There was a Law or Precept of God obliging the Parents to enter their children into Covenant with God, by accepting his favour, and re-inging and devoting them to God, and so entering them solemnly Church-members.] And [2. there was a Covenant, promise or grant of God, by which he offered the Church-membership of some Infants and actually conferred it, where his offer was accepted.] I should have mentioned this first, and therefore will begin with the proof of this. By these terms Covenant, promise, grant, or deed of gift, &c. we understand that which is common to all these, viz. [A sign of Gods will conferring or confirming a right to or in some benefit] such as we commonly call a Civil act of Collation as distinct from a mere Physical act of disposal. I call it [a sign of Gods will de jure] because that is the general nature of all his legal moral acts : they are all signal determinations de debito, of some due. 2. I say conferring or confirming right to some benefit] to difference it from precepts which only determine what shall be due from us to God, and from threatnings, which determine what punishment shall be due from God to us.

“ Mr. T.

“ Mr. T. ——— If we prove by another grant
 “ or deed of gift Physical or Moral which is not
 “ a promise, or by any Law which is not such a
 “ precept, he contradicts not my speech, &c.

Reply. Your words are [*I do not confess that there was any Law or Ordinance determining that it should be so (that Infants should be members of the Jewish Church) but only a fact of God which is a transcendent thing, and I think it were a foolish undertaking to prove the repeal of a fact.*] Peruse his words Reader.

SECT. XIX, XX, XXI.

R. B. **H**AVING thus explained the terms, I prove the proposition. If Infants Church-membership with the privileges thereof were a benefit conferred, which some had right to or in, then was there some grant, covenant, or promise, by which this right was conferred: But the antecedent is most certain: Ergo, so is the consequent. I suppose you will not deny that it was a benefit to be the covenanted people of God, to have the Lord engaged to be their God, and to take them for his people, to be brought so near him, and to be separated from the common and unclean, from the world, and from the strangers to the Covenant of promises, that live as without God in the world, and without hope.

If it were asked what benefit had the Circumcision? I suppose you would say, much every way.

If

If Infant Church-membership were no benefit, then they that had it, were not (when they came to age or their Parents in the mean time) obliged to any thankfulness for it. But they were obliged to be thankful for it. Ergo, it was a benefit.

‘ Mr. T. Denyeth not the benefit ; but denyeth [that this is to be Visible members formally or connexively, for they may have all this benefit who are not visible Church-members : viz. some believing Saints that are dumb.

Reply. Mark Reader, what an issue our Controversies with these men come to ? [Men may be the covenanted people of God, and have the Lord engaged to be their God and to take them for his people, and be separated from the common and unclean, from the world, from strangers to the Covenant, &c. and yet be no visible Church-members.] with them ! Doth a dumb man signifie his consent to the Covenant by any signs or not ? If he do, that is visible covenanting. If not, how is he one of these covenanting and separated people ? And do you think that Mr. T. knew not that I talk to him of visible covenanting and separation, and not only of a secret unexpressed heart-consent : What will make a Church-member then with such men ?

“ He next saith that [To be the circumcision is not all one as to be visible Church-members ; Cornelius and his house were visible Church-members, yet not the circumcision].

Reply. Reader, dost thou not marvel to find him so plead for me against himself, or speak no-

thing to the case? To be *circumcised then*, or *baptized now*, is not all one as to be *visible Church-members*: But sure all the Circumcised were, and all the Baptized are, invested in visible membership? Is it not so? And if *Cornelius* and more of the uncircumcised also were members, you see it was not inseparable from Circumcision. And whom is this against, me or him?

“He addeth [nor were the benefits, *Rom. 3. 1, 2.* (the oracles of God, &c.) conferred to them as visible Church-members: For then all visible Church-members had been partakers of them].

Reply. But it was to them as members of the Jewish visible Church: And if you plead for the extent of the Church to others also, I thank you for it.

When I say [*Infant Church-membership was a benefit*] “He saith [*Visible Church-membership simply notes only a state, by which was a benefit.*]

Reply. Only, is an exclusive term: Reader, by this thou maist perceive the mystery of *making Church-members by a transeunt fact, without a Law or promise.* It is no *benefit* with these men, but a *state by which was a benefit.* Either they or I then know not at all what Church-membership is: And are not all our Volumes wisely written to trouble the world, about that *Subject* that we are not agreed *what it is*, and about a *term* which we agree not of the sense of? I take a *visible Church-member* to be a visible member of Christ as Head of the Church and of his
Church

Church as visible? To be a *Member* is to be a *Part*: It is therefore as the member of a Family, School, Kingdom, a *related part*! And is it no *benefit in it self* besides the consequents to be visibly united and related to Christ and his body? to be relatively a member of the Household of God? Sure were it but for the exclusion of the miserie of the contrary state, and for the *Honour* of it, such a Relation to God the Father, Son and Holy Ghost, and the Church, is some *little benefit*: (and great to me.)

And whether he and Major *Danvers* and such others should make such a vehement stir about it as they do, if it be *no benefit*, let it be considered.

SECT. XXII.

R. B. **T**HE next thing in the antecedent to be proved is, that there was a right conferred to this benefit, and some had a right in it. And 1. If any had the benefit, then had they right to or in that benefit: But some had the benefit, Ergo. The consequence of the major is certain. 1. Because the very nature of the benefit consisteth in a right to further benefits. 2. If any had the benefit of Church-membership, Covenant-interest, &c. without right; then they had it with Gods consent and approbation or without it. Not with it: For he is just, and consenteth not that any have that which he hath not some right to or in: Not without it: For no man can

have a benefit from God against his will, or without it. 2. If no Infants had duly and rightfully received this benefit, God would have somewhere reprehended the usurpation and abuse of his ordinances or benefits. But that he doth not as to this case, Ergo. 3. God hath expressed this right in many Texts of Scripture, of which more afterward.

“ Mr. T. The Infants of the Jews were visible Church-members, not by a Legal right to it, antecedent to their being such visible Church-members which they or any for them might claim as due; Nor was it capable of being duly and rightfully received or usurped: For it was nothing but a *state of appearing* to be part of that people, who were in appearance from things sensible, Gods people; and this they had by Gods fact of making them to be a part of that people visibly, *viz.* his forming them and bringing them into the world, and placing them, _____

Reply. More mystery still! 1. Was there no antecedent Law or Covenant of God, giving a *jus societatis* a Right of membership to *Abrahams* seed as soon as they had a being initially, and commanding them to be devoted to God in Covenant, and Circumcised, that they by investiture might have a plenary Right? Was there no such thing? O but [*this gave them not a right to it before they had it.*] Is the poor Church to be thus abused, and holy things thus played with? They could not be members before they had a being; nor could lay claim to it: But could not
Gods

Gods Law, Grant or Instrumental Covenant be made before they were born? And could it not be the Instrument of conveying right to them as soon as they were born? that is, as soon as they were subjects capable? And is not the cause in order of nature, though not of time before the effect? Cannot the Law of the Land be the fundamental cause of the Right of Infants to Honours and Estates, though till they are in being they are not capable subjects? Is not the Action *ut agentis* naturally antecedent to it as *in patiente*? Is it only Gods *transseunt fact* of making them *men* and *these men*, and placing them in *England*, which maketh Infants to be *members* of the English Nobility, or Gentry or Citizens or members of this Kingdom? No; but it is the *Laws* that do morally give the *Jus dignitatis, vel societatis*, though their action be not terminated in any subject till it exist. For every man born in *England* is not born a Lord, or Esquire, or Citizen, no nor a free subject, unless the Law say it shall be so. If Foreigners or Rebels should have children here, and the Law were that they shall be Aliens, they would be no members of the Kingdom. If Mr. *T.* or Mr. *D.*'s children have nothing but *Generation*, and being *born in England* to shew for their Inheritance, their Title will not hold.

2. And might not right have been falsely pleaded or usurped by a counterfeit Jew? Or the children of such? Or the children of Apostates? who yet were born of *Abrahams*-seed, and in that Land? Whatsoever they were that *Nehemiah* used

severely, I am sure *Achans* children, and the Infants of the Cities that were to be consumed for Idolatry, lost their right to life and Church-membership at once by their Parents sin : And God might if he had pleased, have continued the Life of Apostates children, without continuing their Church-right ; Or Apostates might (and no doubt multitudes did) escape the justice of the Law through the fault of Magistrates or people, and yet have no true Legal Right to Church-membership for themselves or Infants (born after) : For he that hath lost his right to life, hath lost his right (or may do) to the priviledges and benefits of it.

“ He addeth [yet I grant, they had a right
 “ in it, that is, that they had it by Gods dona-
 “ tion.]

Reply. And was it not a *Moral Donation* then, if it gave Right? You will be forced thus to consume your self.

“ Mr. T. It seems to me not true, that the na-
 “ ture of the benefit of Infants visible member-
 “ ship consisteth in a right to further benefits.

Reply. Yet he giveth not a word to tell us why he thinketh so. If we are at this pass about *Relations* and *Right* in general, no marvail if *Infant Baptism* go for Antichristian : Doth not the *Relative state* of a *Citizen*, or of the member of any priviledged society, consist in his state of *Right* to the *Benefits*, *Priviledges* and *Communion* of the *Society*, and an *obligation* to the duties of a member, to the end he may have the benefits, and the *Society* the benefit of his mem-
 bership

bership and duty ? A conjunction of *Right* (*ἔξουσία*) and *obligation* constituteth all such *Relations*. But what shall we be agreed in that are *ignorant* and *differ here* ?

“ Next Mr. T. denieth the consequence, [For
“ a man may have a benefit without right.]

Reply. 1. And yet just now, *Church-membership* in Israel was a thing that none could usurp, or have without right ? 2. But I said [*no man can have a benefit from God against his will or without it :*] And therefore if God give such a thing as *Church-membership* which consisteth in a *Right to further benefits*, he that hath it by Gods gift hath it rightfully : *Natural effects* (as a prey to a thief) may be said to be given of God improperly, by *Physical disposal*, to him that hath no right : But *right* it self cannot be given to him that hath no right ; nor any thing else, *Relative* or *Natural*, by Gods *Moral* or *Covenant donation*.

“ He [conceiveth it to be very erroneous that
“ visible *Church-membership* is given out of di-
“ stributive Justice ; for as *Regeneration*, so also
“ visible membership are of bounty by God as
“ Sovereign Lord, not of distributive Justice by
“ God as Judge. 2. That all that any man hath of
“ God he hath of debt, contrary to *Rom. 4. 4.*
“ 3. That visible *Church-membership* is concei-
“ ved as a thing offered, and to be duly and right-
“ fully received —

Reply. If Mr. T. and I shall tire the Printer, and wast Paper, and trouble the world, with telling them *how many errors each of us hold*, it will

be an unfavoury task, and I doubt it would be a much shorter work for one of us, (which ever it is) to enumerate the useful truths we hold. What I hold, be it right or wrong, I will tell the Reader as to this matter. I hold that Gods Kingdom is to be considered in its *Constitution* and *Administration*: The first hath, 1. The efficient, 2. The Constitutive, 3. The final Causes: And in the large sense it containeth, 1. *Subjects only by obligation*, (such as Rebels are) 2. *Subjects by consent*, (or *voluntary*). The *Efficient cause* of the former is only Gods 1. *Making* them men; and *Redeemed men quoad precium*, and *commanding their subjection or consent*. To the *effecting of the second* is besides these required their *Actual Consent* (Parents consenting for their Infants), without which they are but Rebels, and have no right to the benefits of the Society.

God being a King *de jure* before his Government is Consented to, maketh a Law to man to command them to consent and be his voluntary subjects: To those that consent (as the condition) he promiseth the interest and blessings of his Covenant, *viz.* Christ and Life; and threatneth the privation of those benefits, and sorer punishment to refusing rebels: He is *Lawgiver* and will be *Judge* of *Non-consenters*; called, *Unbelievers* and *refusers* of Christ and Salvation: When men do *consent* they are under his further *Administring* Laws. The said *efficient causes* are Gods *Actions*, 1. As *Omnipotent Owner*, 2. As *Benefactor*, 3. *As Sapiential Rector*. 1. According to the first, he *giveth* us our *Being* and *preserveth*

veteth it, and in him we Live, and Move, and Are. 2. As our *Benefactor antecedent* to his *Administration*, he gave the world a *Redeemer absolutely*, and reprieved the world and us, and giveth us all *common Antecedent Mercies*. 3. As the *Rector de jure* of men not yet *consenting*, he maketh the *Law of Grace* absolutely and antecedently to any condition (of making it) on our part. This Law hath the *preceptive part*, commanding consent (faith and repentance). 2. The *Donative* or *promissory* part, giving us Christ in Relation, and right to his present benefits, if we *consent*; which is the condition. 3. And the penalty aforesaid.

The *Administration* of the Kingdom *de jure*, is the efficient of the *consenting Kingdom*: The *Administration* (or *Actual Government*) of the *Consenting Kingdom*, is by *Legislation*, *Judgement* and *Execution*. And the *Legislation* is, 1. For the *constitution* of the *particular members* that shall from time to time be added: 2. And the *Governing* of them all.

Now if God have made a Law that *men* shall be received members of Christ and his Church if they *consent* (or Repent and Believe) and formerly to the *Israelites*, if they be *Consenters* (or their seed, who consent by them) then it is an act of *distributive justice* of God as *Judge*, to give these benefits to *Consenters*: And to contradicting an act of *bounty* unless he say [*meer bounty*] is intolerable. For God governeth us *Paternally*, as a *Regent-benefactor*: He never gave *reward* to a Creature, Man or Angel, which was not a *Gift* as to the *value* of the *thing*, and a *Reward*

ward only as to the *ordo conferendi & ratio recipiendi*: It is madness to think that we can merit from God *commutatively*. And it's little better to think that *bounty* and *distributive justice* may not consist; yea that there can be any right *quoad ordinem distribuendi* from that justice, which is not *quoad rem donatam* from bounty. It is sad therefore that the world must see, that looking all how to make good an espoused cause, should tempt so Ancient and Learned a Divine to subvert the Gospel and all Christianity: For what doth he less? If he talk only of *members by obligation*, every living man is a member: This he meaneth not. If he talk only of *Consenting voluntary Members*, to say that God commandeth none to be such, is to say that he commandeth none to be Christians, to Repent, Believe or Consent: To say that he hath made no promise or *Donative Act* in the Law of Grace, that if you consent (repent and believe) you shall have union with Christ and his Church (or be members) is to deny the very summ of all the Gospel, and Baptism it self. To say that God doth not as Judge execute his own Law and promise, giving this union to *Consenters*, and denying it to *Refusers*, is to say that he will not as a Judge absolve *Believers* or condemn *Unbelievers*. O Reader, hate faction and partial disputes that can make men overthrow all Christianity, not knowing what they do.

2. And his denying that *visible Church-membership* is a thing offered, and rightly to be accepted, is the same, even to deny that Christ inviteth

witeth any Infidel to become a Christian, or ever called or commanded Heathens to believe: or sent his Ministers to compel them to come in, that his house may be filled.

But his slander that I say *all that man hath from God is of debt*, is forged groundlessly. I say God giveth *some benefits antecedently and absolutely*, and *some consequently on condition*, by a Law: And none of them all are of debt as a workman deserveth his wages with *commutative justice*.

It is his gross error that visible Church-membership of *Infants among the Jews was not a thing offered on condition of Parents faith, and to be accepted or refused; but a state resulting from Gods fact*. He feigneth a Church to be formally *quid Physicum* sure! He that would not consent to the Covenant was by *Asa* to be put to death: And was not Circumcision a covenanting act? And did they not thereby profess to take God for their God? or would God else have taken them for his people? And would not renouncing God have cut them off? And would their *seed then* have had any right for *being theirs*? Indeed it is disputable how far some *Ancestors*, or other *Proprietors* might be a medium of right to such Apostates seed: but *as theirs*, there is no dispute.

SECT. XXIII.

R. B. **I** Am next to prove the consequence, that
 [this right was conferred by some grant,
 promise, or Covenant of God.] And this is as
 easie as to prove that the world was made by Gods
 power and efficiency or will ; or to prove that God is
 the owner of all things, and no man can receive
 them but by his gift. 1. If there be no other
 way possible for right to be conveyed from God to
 us, but only by his grant, promise, or Covenant,
 (which we call donation, and is a moral civil
 action,) then it is by this means that it is con-
 veyed. But there is no other possible way of such
 conveyance : Ergo, we have no right till God give
 us right. His will signified createth our right.
 No man can have right to that which is wholly
 and absolutely anothers, but by his consent or will.
 This will is no way known, but by some signs of
 it. These signs of such a will for conveyance of
 right to a benefit, are a civil moral action, called
 a donation or gift simply. If the sign be in writ-
 ing, we commonly call it a deed of gift. If it
 be by word of mouth, conferring a present right,
 we call it a verbal grant or gift. If it confer
 only a future right, we call it a promise, and
 sometimes a Covenant ; and sometimes the word
 Covenant signifieth both, that act which gives a
 present right, and promiseth a continuance of it.
 Right being a moral or civil thing, can be no
 way conveyed but by a moral or civil action. A
 gift

gift that was never given, is a contradiction. So that this part of our controversie is as easie as whether two and two be four.

“ Mr. T. Visible Church-membership is not a
 “ Right, but a *state of Being*; as to be strong,
 “ healthy, rich, &c. which are not given by a
 “ civil moral action, but by Providence of God
 “ acting Physically as the Sovereign disposer of
 “ all. ——— I deny therefore that there is such
 “ a promise. ———

Reply. Reader, it is not long of me that this Learned Ancient Divine knoweth not what a Church-member is, or else what is the difference between Ethicks, or Politicks, and Physicks. But it is our shame that a Preacher in *England* should be found so ignorant. God as the *Fountain of nature*, and *Omnipotent Lord* of all, is indeed the first *Cause of Being and Motion* as such: As a free *Benefactor*—he is the first Cause of all our *Good as such*; And as a *Sapiential Rector*, and *Benefactor* conjunctly (that is, by *Paternal government*) he is the first cause of *Right*.

Being and Motion are the effects of *Physical efficiency*: *Jus vel Debitum* is the very formal effect or object of *Moral Efficiency* by a Rector, and the formal object of *Ethicks*. To be a *Church-member*, is to have a *stated Relation*, consisting in *Right* to the *Benefits and obligation to the duty*, as was said before. He denieth this to be any *Right*, and to have any such *Civil-moral* cause as *Right* hath, but to be *quid Physicum* as *Health, strength, Riches*, and an answerable *Physical* cause. Let the shame of this ignorance reform

form the common error of Schools that teach not their children betimes the principles of Ethicks, Politicks, or Governing Order: It is a shame that at 16. years old any should be so ignorant as these words import. I must speak it, or I comply with the powers of darkness, that so shamefully oppose the truth.

SECT. XXIV. XXV.

R. B. 2. **G**OD hath expressly called that act a Covenant or promise by which he conveyeth this right: which we shall more fully manifest anon when we come to it.

The second Proposition to be proved, is, that [there was a Law or Precept of God obliging the Parents to enter their children into Covenant and Church-membership, by accepting of his offer, and re-engaging them to God.] And this is as obvious and easie as the former. But first I shall in a word here also explain the terms. The word [Law] is sometimes taken more largely, and unfitly, as comprehending the very immanent acts or the nature of God, considered without any sign to represent it to the creature. So many call Gods nature or purposes the Eternal Law: which indeed is no law, nor can be fitly so called. 2. It is taken properly for [an authoritative determination de debito constituendo vel confirmando.] And so it comprehendeth all that may fitly be called a law. Some define it, [Jussum majestatis obligans aut ad obedientiam aut ad poenam.] But this leaves
out

out the premiant part, and some others: So that of Grotius doth, *Est regula actionum moralium obligans ad id quod rectum est.* I acquiesce in the first, or rather in this, which is more full and exact; [*A law is a sign of the Rectors will constituting or confirming right or dueness.*] That it be a sign of the Rectors will de debito constituendo vel confirmando, is the general nature of all laws. Some quarrel at the word [*sign*] because it is logical and not political: As if Politicians should not speak logically as well as other men! There is a twofold due: 1. What is due from us to God (or any Rector;) and this is signified in the precept and prohibition, (or in the precept de agendo & non agendo.) 2. What shall be due to us; and this is signified by promises, or the premiant part of the law, and by laws for distribution and determination of proprieties. All benefits are given us by God in a double relation, both as Rector and Benefactor: or as Benefactor Regens; or as Rector benefaciens: though among men that stand not in such a subordination to one another as we do to God, they may be received from a meer benefactor without any regent interest therein. The first laws do ever constitute the debitum or right: afterward there may be renewed laws and precepts to urge men to obey the former, or to do the same thing: and the end of these is either fullier to acquaint the subject with the former, or to revive the memory of them, or to excite to the obedience of them: And these do not properly constitute duty, because it was constituted before; but the nature and power of the act

is the same with that which doth constitute it, and therefore doth confirm the constitution, and again oblige us to what we were obliged to before. For obligations to one and the same duty may be multiplied. 3. Some take the word [law] in so restrained a sense as to exclude verbal or particular precepts, especially directed but to one; or a few men; and will only call that a law which is written, or at least a well known custom obliging a whole society in a stated way. These be the most eminent sort of laws: but to say that the rest are no laws, is vain and groundless, against the true general definition of a Law, and justly rejected by the wisest Politicians. That which we are now to enquire after, is a precept, or the commanding part of a law, which is [a sign of Gods will obliging us to duty,] of which signs there are materially several sorts, as 1. by a voice, that's evidently of God: 2. by writing: 3. by visible works or effects: 4. by secret impresses, as by inspiration, which is a law only to him that hath them.

“ Mr. T. I assert, 1. There is no such offer,
 “ promise or Covenant: 2. That though there are
 “ precepts for Parents to pray for their Children,
 “ to breed them up — yet they are not bound
 “ to believe this, that upon their own faith God
 “ will take their Infant Children to be his, and
 “ will be a God to them, nor to accept of this
 “ pretended offer. 3. That though Parents may
 “ enter into Covenant for their Children —
 “ as Deut. 29. 12. they do not by this make them
 “ partakers of the Covenant or promise that God
 “ will be their God.

Reply.

Reply. What a deal of the Gospel and the Churches mercys do these men deny? 1. The very nature of our own Holy Covenant is, that in it we give up to *God our selves and all that is ours according to the capacity of that all.* And as our Riches are devoted hereby as capable utensils; so our *Infants as capable of Infant Relation, Obligation and Right.* What is it that a *sanctified man* must not devote to God that is *His*? If you except Liberty, Health, Life, you are hypocrites: And can you except *Children*? It's true; this is but so far as they are our own, and we say no more: when they have a will to choose for themselves, they must do it. 2. I have fully proved Scripture commands for Parents to offer their Children to God, and that signifieth his will to accept what he commandeth them to offer. And his promises to shew mercy to them as theirs are plain and many, which I must not tire the Reader with repeating.

Mr. T. addeth, *That if there were such a promise and duty of accepting the pretended offer and re-engaging, yet this neither did then nor doth now make Infants visible Church-members.*

Reply. Reader, are not the Anabaptists ductile men where they like, as well as intractable where they dislike, that they will follow such a Leader as this? *Promise and Duty of accepting and re-engaging* aggravateth the sin of Rebels that reject it; but if *these performed, even visible mutual covenanting,* make not *Church-members visible,* what doth? You see what he hath brought the ancient and later Church-membership, Circumcision and Baptism to? I think to *nothing*: As formal Pon-

tifician Church-tyrants when they have *mortified* some ordinance, and turned it into an *Image*, make an engine of it to trouble the Church, and silence the Preachers and serious practisers of the Gospel with. These men make nothing of Church-membership, and then restlessly trouble the Church about it.

SECT. XXVI.

R. B. **H**AVING thus opened the terms [*Law and Precept,*] I prove the Proposition thus. 1. If it was the duty of the Israelites to accept Gods offered mercy for their Children, to engage and devote them to him in Covenant, then there was a Law or Precept which made this their duty, and obliged them to it. But it was a duty: Ergo, there was such a Law or Precept. For the antecedent, 1. If it were not a duty, then it was either a sin, or a neutral indifferent action: But it was not a sin, (for, 1. It was against no Law, 2. It is not reprehended;) nor was it indifferent, for it was of a moral nature, and ergo, either good or evil, yea sin or duty: For properly permittere is no act of Law, (though many say it is,) but a suspension of an act: and so licitum is not moraliter bonum, but only non malum; and ergo is not properly within the verge of morality. 2. If there be a penalty (and a most terrible penalty) annexed for the non-performance, then it was a duty: But such a penalty was annexed (as shall anon be particularly shewed) even to be cut off from

his

his people, to be put to death, &c. If it oblige ad poenam, it did first oblige ad obedientiam: For no Law obligeth ad poenam; but for disobedience; which presupposeth an obligation to obedience.

3. If it were not the Israelites duty to enter their Children into Gods Covenant and Church, then it would have been none of their sin to have omitted or refused so to do: But it would have been their great and hainous sin to have omitted or refused it; Ergo. Now to the consequence of the major: There is no duty but what is made by some Law or Precept as its proper efficient cause or foundation: Ergo, if it be a duty, there was certainly some Law or Precept that made it such. Among men we say, that a benefit obligeth to gratitude; though there were no Law: But the meaning is, if there were no humane law, and that is because the Law of God in nature requireth man to be just and thankful. If there were no law of God natural or positive that did constitute it, or oblige us to it; there could be no duty. 1. There is no duty but what is made such by Gods signified will, ergo; no duty but what is made such by a Law or Precept. For a Precept is the sign of Gods will obliging to duty. 2. Where there is no Law there is no transgression, Rom. 4. 15. ergo; where there is no law there is no duty; for these are contraries: it is a duty not to transgress the Law, and a transgression not to perform the duty which it requireth of us. There is no apparent ground of exception, but in case of Covenants: Whether a man may not oblige himself to a duty meerly by his consent? I answer, 1. He may oblige himself to an

act, which he must perform, or else prove unfaithful and dishonest: but his own obligation makes it not strictly a duty: ergo, when God makes a Covenant with man, he is as it were obliged in point of fidelity, but not of duty. 2. He that obligeth himself to an act by promise, doth occasion an obligation to duty from God, because God hath obliged men to keep their promises. 3. So far as a man may be said to be his own Ruler, so far may he be said to oblige himself to duty, (that is duty to himself, though the act be for the benefit of another;) but then he may as fitly be said to make a Law to himself, or command himself: so that still the duty (such as it is) hath an answerable command. So that I may well conclude, that there is a law, because there is a duty. For nothing but a law could cause that duty, nor make that omission of it a sin. Where there is no law, sin is not imputed; Rom. 5. 13. But the omission of entring Infants into Covenant with God before Christs incarnation would have been a sin imputed; ergo, there was a law commanding it. 2. If it was a duty to dedicate Infants to God, or enter them into Covenant with him, then either by Gods will, or without it: certainly not without it. If by Gods will, then either by his will revealed, or unrevealed. His unrevealed will cannot oblige; for there wants promulgation, which is necessary to obligation: And no man can be bound to know Gods unrevealed will, unless remotely, as it may be long of himself that it is not to him revealed. If it be Gods revealed will that must thus oblige, then there was some sign by which it was revealed. And

if there were a sign revealing Gods will obliging us to duty, then there was a law, for this is the very nature of the preceptive part of a law, (which is the principal part,) so that you may as well say, that you are a reasonable creature, but not a man, as say that men were obliged to duty by Gods revealed will, but yet not by a Law, or Precept. 3. We shall anon produce the Law or Precept, and put it out of doubt that there was such a thing. In the mean time I must confess, I do not remember that ever I was put to dispute a point that carrieth more of its own evidence to shame the gain-sayer. And if you can gather Disciples even among the godly, by perswading them that there were duties without Precepts or Laws, and benefits without donations, covenants or promise confirming them, then despair of nothing for the time to come: You may perswade them that there is a Son without a Father, or any relation without its foundation, or effect without its cause, and never doubt but the same men will believe you, while you have the same interest in them, and use the same artifice in putting off your conceits.

Mr. T. would first perswade the Reader that I mean nothing but Circumcision, ———

Reply. Long ago I told you that, 1. The Females were not circumcised, 2. Nor the Males for forty years in the wilderness: And yet were all Church-members by being Gods Covenanted people. And so was *Israel* before Circumcision.

His terms of [*the hissing of a Goose, and the snarling of a Cur*] and other such, I account

fighter than the least of his injuries to the truth.

SECT. XXVII.

R. B. **T**HE fifth Question requireth me to lay down this assertion, that [there is no Law or Precept of God which doth not oblige to duty; and no actual promise or donation, which doth not confer the benefit.] This I aver on occasion of your last Letter, where in contradiction to the former, you confess [the promises to the natural posterity of Abraham, Gen. 17. and the Covenants made with Israel at Mount Sinai, and Dent. 29. and a precept of Circumcision, and precepts of God by Moses, of calling the people, and requiring them to enter into Covenant, Exod. 19. Dent. 29.] Yet you [do not conceive that the Infants of Israel were made visible Church-members by the promises in the Covenants, or the precepts forenamed.] If so, then either you imagine that among all those precepts and promises there was yet no promise or Covenant that gave them the benefit of Church-membership, or precept concerning their entrance into that state; or else you imagine that such promises were made, but did not actually confer the benefit, and such precepts were made, but did not actually oblige. Your words are so ambiguous in this, that they signifie nothing of your mind to any that knows it not some other way. For when you say [there is no such particular promise concerning Infants visible Church-

Church-membership, or precept, &c. besides Circumcision, as in my Book of Baptism I assert,] who knows whether that exception of [Circumcision] be a concession of such a precept or promise in the case of Circumcision? or if not, what sense it hath? and what you imagine that precept or promise to be which I assert? and before the sense of your one syllable [such] is discerned by trying it by a whole volume, I doubt you will make what you list of it. However if you should mean, that such precepts there are as have for their subject [the avouching God to be their God, the entering into Covenant Circumcision] of Infants, but not their Church-membership; then, 1. I have proved the contrary to the negative before; 2. And more shall do anon; 3. And it's a palpable contradiction to the precedent affirmative. But if you mean that Church-membership of Infants as well as others is the subject or part of the subject of those promises or precepts, and yet that Infants were not made or confirmed thereby; it is the contrary that I am asserting, and I have no further need to prove, than by shewing the contradiction of your opinion to it self. For an actual Covenant or promise that doth not give right to the benefit promised (according to its tenor and terms,) is like a cause that hath no effect, a Father that did never generate, and it is all one as to say, a gift or Covenant which is no gift or Covenant, seeing the name is denied, when the thing named and defined is granted. So a Precept or Law to enter Infants solemnly into Church-membership, which yet obligeth none so to

enter them, is as gross a contradiction as to say, the Sun hath not heat or light, and yet is truly a Sun.

Mr. T. here confesseth, 2. That the Jews were Gods visible Church not barely by Gods promise to them to be their God, but by *their promise to God*: Gods call of them made them his Church, and *their promise to God* with other acts made them visibly so ———

Reply. Reader, is not all here unsaid again by this concession? Unless he will say that this *Call, and Covenant, and Promise* made them all a *visible Church*, and yet none of these, but their *birth and place* made them members? As if any thing made the *Whole Church* which made none of the *Parts* as such.

SECT. XXVIII.

R. B. **I** Come next to the sixth Question, Whether indeed there be any transeunt fact, which without the causation of any promise or precept, did make the Israelites Infants Church-members. This you affirm (if you would be understood;) whether this your ground of Infants Church-membership or mine be righter, I hope will be no hard matter for another man (of common capacity) to discern. By a [transeunt fact] thus set as contradistinct to a law, precept or promise, either you mean the act of legislation and promise making, or some other meerly physical act. If the former, it is too ridiculous to be used in a serious business: For you should not put things in competition excluding the one, where they both must necessarily concur.

concur 2

concur, the one standing in a subordination to the other. Was there ever a Law or Covenant made in the world any other way than by a transeunt fact? Sure all legislation is by some signification of the Sovereigns will. And the making of that sign is a transeunt fact. If it be by voice, is not that transeunt? If by writing, is not the act transeunt? If by creation it self, the act is transeunt though the effect be permanent. And certainly if legislation or promising be your transeunt fact, you do very absurdly put it in opposition to a law (or promise) it being the making of such a law. And the legislation doth no way oblige the subject, but by the law so made: nor doth the making of a promise, grant or covenant, confer right to the benefit which is the subject of it, any otherwise than as it is the making of that grant which shall so confer it. As the making of a knife doth not cut, but the knife made: and so of other instruments. So that if the law oblige not, or the grant confer not, certainly the legislation or promise-making cannot do it. I cannot therefore imagine that this is your sense, without charging you with too great absurdity. As if you should say, It is not the will of the testator, i. e. his testament, that entitleth the legatary to the legacy, but it is the transeunt fact of the testator in making that will: or it is not the Sovereigns commission that authorizeth a Judge, souldier, &c. but it is the transeunt fact of writing or making that commission. It is not the sign that signifieth, but the transeunt fact of making that sign. Were not this a contemptible arguing? To charge you with
 this,

this, were to make you tantum non unreasonable. And yet I know not what to say to you, that is, how to understand you. For if you mean a meer physical transeunt fact, which is no such legislation or promise-making, then it is far more absurd than the former. For if it be not a sign of Gods will obliging to duty, or conferring benefit, then can it not so oblige to duty, nor confer benefits. It is no other transeunt fact but legislation that can oblige a subject to duty, nor any other transeunt fact but promise, or other donation, that can convey right to a benefit, or oblige the promiser. A moral or civil effect must be produced by a moral or civil action, and not by a meer physical action; which is unfit to produce such an alien effect, and can go no higher than its own kind. What sense therefore I should put on your words, without making them appear unreasonable, even much below the rates of ordinary rational peoples discourse, I cannot tell. For to say, it is not a law but legislation, is all one as to say, it is not the fundamentum, but the laying of that foundation that causeth the relation, or from which it doth result. And to say it is an alien physical act, which hath no such thing as right for its subject or terminus, is to confound physicks and morals, and to speak the grossest absurdities; as to say that the transeunt fact of eating, drinking, going, building, &c. do adopt such an one to be your heir. I must needs think therefore, till you have better cleared your self, that you have here quit your self as ill, and forsaken and delivered up your Cause, as palpably as ever I knew man do,

do, without an expresse confession that it is naught. When men must be taught by this obtuse subtilty to prove that Infants Church-membership needed no revocation, forsooth [because their Church-membership was not caused by a law, precept, promise or covenant, but by a transeunt fact] than which as you leave it, the world hath scarce heard a more incoherent dream. But I pray you remember in your reply that you being the affirmer of this, must prove it. Which I shall expect, when you can prove that you can generate a man by spitting or blowing your nose, or by plowing and sowing can produce Kings and Emperors.

Mr. T. Here Mr. T. is at the old transeunt fact again: Let the Reader make his best of it: I account it not worth the reciting; nor his title of *Canine Sceptical Rhetorick* regardable.

SECT. XXIX, to XXXIX.

R. B. **I**N consideration of the seventh Question, I shall consider the nature and effect of the transeunt fact which you here describe. And first of the reason of that name. You say that you call it [transeunt] [because done in time and so not eternal, and past and so not in congruous sense repealeable as a law, ordinance, statute, decree which determines such a thing shall be for the future.] And do you think this the common sense of the word? or a fit reason of your application of it to the thing in hand?

I think

I think your intellection and volition are imminent acts, and yet not eternal.

We use to contradistinguish transeunt acts from imminent, and that because they do transire in subiectum extraneum.

But it seems you take them here as distinct from permanent.

But use your sense as long as we understand it.

If it be only [past] actions which you call [transeunt] it seems your long fact which was so many hundred years in doing, was no transeunt fact till the end of all those years; and so did not (by your own doctrine) make any Church-members till the end of those years.

But, Sir, the Question is not, whether it were a transeunt fact that laid the foundation by legislation or promise-making; but whether the effect were transeunt, or the act as it is in patiente: Whether the law were transeunt which was made by a transeunt fact? and whether the moral action of that law were permanent or transeunt? it being most certainly such a moral act that must produce a title, or constitute a duty. Gods writing the ten Commandments in stone was a fact soon past, but the law was not soon past, nor the moral act of that law, viz. obligation. There are verbal laws, that have no real permanent sign: and yet the law may be permanent, and the obligation permanent, because the sign may have a permanency in esse cognito, and so the signifying vertue may remain by the help of memory, though the word did vanish in the speaking.

When you come to point out this tranſeunt fact individually, you ſay [it is Gods taking the whole people of the Jews for his people,] which you term [fact] as conceiving it moſt comprehensive of the many particular acts in many generations whereby he did accompliſh it.] 1. I did not well underſtand before that [a fact] did ſo vaſtly differ from an [Act,] as to contain the acts (rather than the facts) of many generations.

This is a long fact according to your meaſure, even from Abrahams call out of Ur: but how long it ſeems you are not well agreed with your ſelf. For in the firſt part of your Letter you enumerate to the other acts that compoſe this fact [the bringing them into the bond of the Covenant at Mount Sinai, giving them laws, ſetting their Priethood, Tabernacle, Army, Government, Inheritance:] But before you end, you change your mind, and ſay [the Church-membership of the Iſraelites began as I conceive with Abrahams call, and was completed when they were brought out of Ægypt to God, Exod. 19. 4.] But ſure that was long before the ſetting their inheritance. Your fact according to your laſt account was about 437. years in doing; but according to your firſt opinion, it was about 470. years long.

If it were one individual fact of about 470. years long that made Infants Church-members, then they could not be Church-members till that fact was paſt, For the effect is not before the cauſe, or cauſality of the efficient; the relation cannot be before the fundamentum be laid: and it ſeems this long fact was the laying of the fundamentum:

But

But the consequent is certainly false; for Infants were Church-members before the end or compleating of your long fact: For they were Church-members (you'll grant) when Ishmael and Isaac were circumcised. Ergo, it was not this long fact that made them Church-members.

If you mean that it was not the whole, but some part of this long fact that actually made Infants Church-members, then you would have assigned that part, when that was the thing desired, and which you pretended exactly to perform; or at least you would not have told us it comprehended all these acts.

And if each particular act did make Infants Church-members, or lay a sufficient ground of it, then it seems that it was done before the institution of Circumcision. For Gods calling Abraham out of Ur was before it. So that the Children born in his house must be Church-members upon that; and a sufficient ground laid for his own to have been such, if he had then had a natural issue: And it seems then that Ishmael was born a Church-member many years before Circumcision.

If this be your meaning, I pray you be so just and impartial as to accept of the proof which I shall give you of Infants Church-membership before Abrahams days, if I make it appear to be as strong as this call of Abraham from Ur.

If you should mean that some one of these comprehended acts should of it self make any Infants Church-members, then it must be any one; for you no more assign it to one of them than to another, (only say [chiefly the bringing them from Ægypt:]

gypt:] But surely some of these acts particularly cannot do it, as the leading to Padan Aram, the removal to Canaan, to Ægypt, placing, preserving there, settling their Army, &c. Did any one of these make Infants to become Church-members? ..

Nay, suppose you mean that all these acts must concur to make them members, (and so that they were no members till many hundred years after the institution of Circumcision,) yet could not your Doctrine hold good: For some of these acts are of an alien nature, and no more apt to cause infant Church-membership, than a Bull to generate a Bird. What aptitude hath the settling of an Army to be any part of the causation of Infants Church-membership? None, I think; at least if it be such an Army as ours: For surely the settling of ours caused no such thing, as you well know. What aptitude hath the leading to Padan Aram, or removal to Ægypt, to make Infants Church-members? Nay, how strange is it, that the removing of Church-members, and such as had been Infant Church-members, as Ishmael, Keturahs children, Esau, must cause Infant Church-membership? Sure it was no cause of their own. Keturahs children were Church-members in infancy: I enquire of you by what act they were made such? You say [by Gods fact of taking the whole people of the Jews for his people] whereof the act of removing Keturahs children was a part. Very good. It seems then that removing from the Congregation of Israel a people of the Jews, is a taking of the removed to be of that people: or else it is not only the taking that people, but also the removal
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from that people that maketh Church-members; even the removed as well as the taken, both which are alike absurd.

And I pray you tell me yet a little better, how an act can make a man a Church-member that was one long before that was done? You cannot here say, that it was before in esse morali, and had a moral causation. How then could your chiefest act, the bringing out of Ægypt, make those Infants Church-members that were born in Ægypt, and were Church-members before? Or how could it be any part of the cause? Did the bringing out of Ægypt concur to make Moses a Church-member when he was in the basket on the waters? And when you answer this, you may do well to go a little further, and tell me, how such an act concurrereth to make him an Infant Church-member that was dead an hundred or two hundred years before that act was done. For example, how did the setting of the Israelites Army, or Inheritance, or the Covenant on Mount Sinai, make Ishmael, or Esau, or Isaac, or Jacob Church-members?

I desire you also to tell me by the next, what be the nerves and ligaments that tie all these acts of 430. years at least together, so as to make them one fact? And whether I may not as groundedly make a fact sufficient for this purpose of the acts of an hundred or two hundred years only? And whether you may not as well make all the acts from Abrahams call till Christ to be one fact, and assign it to this office?

You say that you call this fact [transeunt] because it's [past,] (and so till it's [past] it seems

seems Isaac and Jacob that were dead before; are no Church-members;] I would then fain know whether it be this same transeunt fact, or some other, that makes Infants Church-members five hundred years after it is past? If it be this same, then how comes a meer transeunt fact to work effectually so many hundred years after it is past? unless it made a Law or Covenant which doth the deed? If it be a new transeunt fact that must make Infants Church-members after the compleating of this (the settling their inheritances;) then I pray you let me know, whether it be one fact exercised on the whole nation in gross, or must it be a fact upon every Infant member individually? If on the nation, remember to tell us what it was; and do not only tell us the cause of the membership of former Infants. And seeing it must be such as the membership of every Infant till Christs time at least must be caused by, I pray you remember to make your work square and full, and be sure to assign us no other kind of fact; than what you will prove to have been so frequently repeated in every age; and so fully extensive to every Infant among the Jews, as that it have no gaps, but may make all members that were so in each age. And remember, that it is no law, precept, promise or covenant that you must assign for the cause; for that is it you are engaged against: but a constant succession of transeunt facts extending to each individual member. O what work have you made your self? and what a sort of new political Doctrine shall we have from you, when these things are accomplished according to the frame you have

begun? Such as I believe the Sun never saw, nor the wisest Lawyer in England ever read before? Which makes me the less marvel that so many of your opinion are so much against the Lawyers; for I dare say they will be but few of them for you, if these be your grounds, or at least not for these your grounds.

Reply. To all this I find nothing said by Mr. T. that I think worthy the Readers trouble to reply to: Let him read it and see. His charge of [foolish exclamations, vanity, &c.] I pass by.

SECT. XXXIX, to XLIV.

R. B. **B**Ut all this yet is but a light velitation: The principal thing that I would enquire into, is, what your great comprehensive fact is in the true nature of it, which you call [Gods taking the whole people of the Jews to be his people.] Doth the word [taking] signifie a meer physical taking or fact; or a moral, such as among men we call, a civil action? If it be a meer physical taking, then, 1. It cannot produce a moral effect, such as that in question is. 2. And then it must have an answerable object, which must be individual existent persons. 3. And then you cannot call it one fact, but many thousand: even as many as there were persons taken in to the Jews in above four hundred years. 4. And then what was the physical act which is called Gods taking? was it such a taking as the Angel used to Lot, that carried him out of Sodom; or as the Apo-
cry-

cryptal Author mentions of Habakkuk, that was taken by the hair of the head, and carried by the Angel into another Country, to bring Daniel a mess of Pottage? If God must by a physical apprehension take hold of them that he makes Church-members, we shall be at a loss for our proof of their Church-membership. But I cannot imagine that this is your sense. But what is it then? Is it a physical action though a moral causation of some physical effect? That it cannot be: For it is a political or moral effect that we enquire after. It necessarily remains therefore that this be a political moral taking that you here speak of. And if so, then the transeunt fact you speak of must needs be a civil or political action. And what that can be, which is no Law, Promise or Covenant in this case, I pray you bestow some more diligence to inform us, and not put us off with the raw name of a transeunt fact opposed to these. Certainly, if it be a civil or legal action, the product or effect of it is jus or debitum, some due or right: And that is either, 1. A dueness of somewhat from us, (which is either somewhat to be done, or somewhat to be given;) 2. Or a dueness of something to us, which is either of good or evil: If good, it is either by contract or donation (whether by a Testament premiant Law, or the like:) if evil, it is either by some pœnal Law, or voluntary agreement: Now which of these is it that your transeunt fact produceth? To be a member of the Church, is to be a member of a society taking God in Christ to be their God, and taken by him for his special people. The act

which makes each member, is of the same nature with that which makes the society. The relation then essentially containeth, 1. A right to the great benefits of Gods sovereignty over men, Christs headship, and that favour, protection, provision and other blessings, which are due from such a powerful and gracious Sovereign to such Subjects, and from such a Head to his Members: As also a right to my station in the Body, and to the inseparable benefits thereof. 2. It containeth my debt of obedience to God in Christ, acknowledged and promised actually or virtually, really or reputationally. Now for the first, how can God be related unto me as my God, or Christ as my Saviour, and I to him as one that have such right to him and his blessings, by any other way than his own free gift? This gift must be some signification of his will: For his secret will is not a gift, but a purpose of giving. This way of giving therefore is by a civil or moral action, which is a signifying of the Donors will; and can be by no way, but either pure donation, contract, testament, or law. In our case it must needs partake of the nature of all these. It is not from one in any equality, nor capable of any obliging compensation or retribution from us. Being therefore from an absolute dis-engaged Benefactor, it must needs be by pure donation, or it cannot be ours. Yet as he is pleased as it were to oblige himself by promise, or by his word, and also to call us to a voluntary acceptance, and engagement to certain fidelity, gratitude and duty, and so is the stipulator, and we the promisers in
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the latter part of the action: it is therefore justly called a contract or Covenant, though indeed the word [Covenant] frequently signifieth Gods own promise alone. As it proceedeth from the death of the testator (in natural moral-reputative being,) so it is called a testament. And as it is an act of a ruling Benefactor, giving this benefit to the governed, to promote the ends of government, and obliging to duty thereby, so it partaketh of the nature of a law. The commonest Scripture name for this act, is Gods Covenant or Promise, and sometimes his gift; which all signifie the same thing here. It follows therefore, that either by Gods [taking Israel to be his people] you mean some civil political action, as a Covenant, Promise, or the like collation of the benefit, (and then you assert the thing which you deny,) or else you know not what you mean, nor can make another know it, without the discovery of the grossest absurdity. And as for the other thing which is contained in Church-membership, the professed duty of man to God, it is most certain, 1. That Gods Law obligeth us to that duty: 2. And obligeth all according to their capacities to consent to the obligation, and so to re-engage themselves: 3. That this actual consent professed doth therefore double the obligation. And thus by a mutual contract, Covenant or consent (whereof our part is first required by a law,) is the relation of Church-membership contracted. Now to lay by and deny all this, and give us the general naked name of [taking for Gods people,] is meerly delusory, seeing that

[taking] means this which you exclude, or it means nothing that is true and reasonable. And therefore tell us better what it means.

As for the Texts you cite, Deut. 4. 34. & Levit. 20. 24, 26. 1 King. 8. 53. Isai. 43. 1. In Deut. 4. is mentioned not the moral act of God by which he made them his people, or took them for his own, and founded the relation: but the natural actions whereby he rescued them from the Egyptian bondage and took them to himself or for his use, service, and honour out of that land. But I think sure they were his people, and all their Infants were Church-members before that taking by vertue of a former Covenant-taking.

As to Levit. 20. God did perform a twofold work of separation for Israel: 1. By his Covenant and their entering Covenant with him. 2. By local separation of their bodies from others. It was the first that made them his people, and Church-members, and not the last: the last was only a favourable dealing with them as his beloved. The same I say to the other two Texts. Sure you cannot think that corporal separation makes a Church-member. What if an Egyptian that had no part in the Covenant had past out with the Israelies, and got with them through the Red Sea, do you think he had been therefore a Church-member? Suppose God had made no promise or covenant with Abraham or his seed, but only taken them out of Chaldea into Canaan, and thence into Egypt, and thence into the Wilderness, and thence into Canaan again: Do you think this much had made them Church-members?

bers? Then if the Turks conquer Greece, or the Tartarians conquer China, they are become Church-members, because this seems as great a temporal prosperity at least. And I think it is past doubt, that Lot was a Church-member in the midst of Sodom, and the Israelites in Ægypt before they were brought out, as truly as after.

As to Gen. 12. 1. Acts 7. 2. Nehem. 9. 7. which you also cite, as there is not one of them that gives the least intimation that Infant-Church-membership then began, so I shall further enquire anon, whether they contain any Covenant or promise.

So Exod. 19. 4, 5. hath no word that gives the least intimation that God by that act of taking them out of Ægypt, did make Israel a Church, or the Infants or any others, members of it: But only that by fulfilling a former promise in the deliverance of a people formerly his own, he layeth further obligations to duty on them by redoubling his mercies. The same I say of Levit. 11. 45. Neh. 1. 10. I will not believe yet, but that you believe your self, that the Israelites and their Infants were as truly Church-members before, as after their deliverance out of Ægypt. And me-thinks the Texts you cite might put it out of doubt. What if God say, Hos. 11. 1. [When Israel was a child I loved him, and called my Son out of Ægypt.] Is it easie hence to prove that calling him out of Ægypt did make him his Son that was none before: or to prove that Israel was Gods Son before he called him out of Ægypt? If you should maintain the former, I might expect that

you should say the like of Christ himself, to whom the Evangelist applieth this text; and so you may prove as fairly, that Christ was none of Gods Son till he was called out of Egypt, but was made his Son by that call. Certainly the Text termeth him Gods Son that was called, as being so before that call. By this time I am well content that any waking man do compare your doctrine and mine, and try whether it be a transeunt fact, or a Law and Covenant, that made Infants and all others Church-members: and if they do not admire that ever a learned man should harbour such a conceit as yours, and that ever a godly man should build such a weight on it, and go so far on such a ground, yea and that ever ordinary godly people should be so blinded with such palpable nonsense or absurdities, then let them still follow you in the dark; for I expect not that reason should recover them.

Reply. To all this I find nothing said that needeth any further reply.

SECT. XLIV, XLV.

R. B. **I** Come now to the eighth Question, that is to speak to the point which you propounded. You urge me to cite to you the particular Texts that contain this Law, Ordinance, Precept or Covenant. To which I answer thus. 1. There are two sorts of Laws; one which first make a duty; the other which suppose it so made, and do

do only call for obedience, and excite thereto, or prescribe somewhat as a means in order thereunto. If I could shew you no written law or promise as first constituting the duty, or granting the privilege of Church-membership, it were not the least disparagement to my cause, as long as I can shew you those following Laws which presuppose this. You know the Church of God did live about 2000. years without any written law that we know of: Where then was Gods will manifested about such things as this, but in tradition and nature? If Moses then at the end of this 2000. years did find this tradition, and find all the Infants of Church-members in possession of this benefit, then what need he make a new Law about it? Or why should God promise it as a new thing? I confess if I should find by any new law or promise that it did begin but in Moses days, I should think it some abatement of the strength of my cause (though yet I think there would enough remain.) 2. There are (yet higher) two sorts of laws: the one for the constitution of the Common-wealth it self, the other for the administration or government of it when it is so constituted. The former are called by some, Fundamental Laws, as laying the frame and form of the Common-wealth, and the quality of the materials, &c. I think indeed, that as constitutive of the form of the Common-wealth, these are scarce properly called Laws; though as they look forward, obliging to duty, and prohibiting alteration, they may. But if they be not laws, they are somewhat higher, and lay the ground of all laws
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and obedience, and so are laws eminenter & virtualiter, though not actually and formally: And in our case, as this constitution did subject us to God, making it our duty ever after to obey him; so doth it oblige us to acknowledge that subjection. And the very constitution of the Church is an act of high beneficence, and performed by the fundamental grant or Covenant. Now if this Covenant and constitution could not expressly be shewed in writing, it were no diminution of the authority of it, seeing among men Fundamentals are seldom written; and when they are, it is only as Laws obliging the subject to maintain and adhere to the first constitution. As long therefore as we can prove that it is Gods will that successively Infants should be Church-members, it no whit invalidates the cause if we could not shew the original constitution in writing. Yet somewhat we shall attempt. 3. We have full proof of Infants Church-membership by Laws and Covenants concerning it, ever since the time that there was a written word of God: and that is sufficient, if we could fetch it no higher. Having premised this, I come nearer to the Question.

The first institution of Infants Church-membership de jure upon supposition of their existence, was in Gods first constitution of the Republick of the world, when he became mans Governour, and determined of his subjects, and members of the Common-wealth: Which Republick being sacred, and devoted to Gods worship and service, was truly a Church of which God was head. This was

was performed by the first Law and Covenant made either in or upon mans creation. That such a Covenant or promise of felicity was made by God to innocent man, almost all Divines agree: But because it is rather implied than expressed in Moses brief History, some few cavillers do therefore contradict us. But, 1. The threatning of death for sin, seems to imply a promise of life if he sinned not. 2. And the New Testament affordeth us divers passages that yet plainlier prove it, which to you I need not recite. But whether this promise of life were natural (as the threatning of death was,) or only positive and more arbitrary, Divines are not agreed among themselves. Those that say it was free and positive, give this reason, That God could not naturally be obliged to bless or felicitate the most innocent or perfect creature, nor any creature merit of God. Those that think it natural as the threatning was, say, it's true that God could not be properly obliged, because he is under no Law, no more is he obliged to punish, but only man obliged to suffer if he inflict it: And it's true that man cannot strictly merit of God. But yet, say they, as man may have a natural aptitude for such felicity, so God hath a natural propensuy to do good according to the capacity of the subject, and his works do oblige him (improperly) in point of fidelity and immutability as well as his word. So that their reasons are these following. 1. Because God is as naturally prone to do good to the good, as to do evil to the evil, that is, to reward as to punishment, as his name proclaimed to Moses,

Exod. 34. shews. 2. Because God making man capable of a higher felicity, and principling him with inclinations thereto, and giving him desires, love, and other affections for that blessed end, even the everlasting fruition of God, therefore they say, God did in this frame of his nature give him ground to expect such a felicity; if he sinned not. For else all these inclinations and affections should have been in vain: But God made not so noble a creature with vain inclinations and affections to act fallaciously and falsely. Also Gods works would not be harmonical: So that as Gods promise is but a sign of his will obliging him improperly in point of fidelity and immutability, so; say they, the nature of man was a sign of Gods will so far engaging him: So that as he could not let sin go unpunished without some breach in the harmony of his sapiential frame of administration, no more could he deny to perfect man the object of those desires which he formed in him. So that although he might have made man such a creature as should not necessarily be punished for evil, or rewarded for good, that is, he might have made him not a man; yet having so made him, it is necessary that he be governed as a man in regard of felicity as well as penalty. 3. Our Philosophers and Divines do commonly prove the immortality of the soul from its natural inclinations to God and eternal felicity. And if the immortality may be so proved from its nature, then also its felicity in case of righteousness. I interpose not my self as a Judge in this controversie of Divines, but I have mentioned it to the end which I shall now express.

press. 1. It is most certain, whether the reward or promise be natural or positive, that such a state of felicity man was either in or in the way to, or in part and the way to more. And it is most certain, that man was made holy, devoted to God, and fit for his service, and that in this estate according to the Law of his creation, he was to increase and multiply: It is most certain therefore, that according to the first law of nature, Infants should have been Church-members. 2. But if their opinion hold, that make the reward grounded on the law of nature, and not on a meer positive law, (and you see the reasons are not contemptible,) then the argument would be yet more advantageous. 3. But however it be of the title to glory or eternity, it is most certain, that according to the very law of nature Infants were to have been Church-members if man had stood. The first Text therefore that I cite for Infants Church-membership, as expressing its original de jure, is Gen. 1. 26, 27, 28. [So God created man in his own Image — And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.] Here you see by the law of nature Infants were to have been born in Gods Image and in innocency, and so Church-members. And note, that the first blessing that God pronounceth on mankind, is, that they propagate Children in their own estate, to be as the Parents were, even in Gods Image.

Mr. T. 1. If this prove their Church-membership, it proves not their visible Church-membership.

Reply.

Reply. Mark Reader, that *Gods Law* and *bles-
sing* for the *propagation* of *Adams seed* in his
Image, would not have made them when born to
be *visible Church-members*, though *members*?
What not so *notorious a Law*, and *Covenant*, and
Benediction? No wonder if all *Christians Infants*
must be shut out, if *Innocent Adams* must have
been shut out?

He adds, [2. *If it prove a Law or Ordinance, yet not
such a Law or Ordinance as is in question; which is not a
Law or Ordinance de jure, but de eventu, that so it shall
be ——— they bring to be actually visible Church-members be-
fore admission according to Mr. B's dictates.*]

Reply. Alas, poor Readers, that must be thus
wearied! I know nothing that this *Law or Cove-
nant* giveth but a *Right* to real benefits that must
have answerable causes: I know no *Right given*
but it is *eventually given*, nor *received* but it's
eventually received. *Admission* is an ambiguous
word: My dictates as he calls them, are 1. That
Gods Law obligeth persons to devote themselves
and their *Infants* to *God*, by consenting to his *Cove-
nant* for themselves and them: 2. And to do
this if they have opportunity in the solemn *Ba-
ptismal Covenanting Ordinance*: 3. And in his
Covenant or *Law of Grace* he *promiseth* to accept
them, and signifieth his consent to the *mutual Co-
venant*: which is *antecedently* to their consent,
but a *conditional consent* or *Covenant*, but *conse-
quently actual*. 4. That accordingly *natural in-
terest only* is not the Reason why a *Believers Child*
is a *Church-member*, meerly because *he is his*:
But *God* having given him *power* and *obligation*
also to *dispose of his own Child* for the ends of his
Creation.

Creation and Redemption, he is a Church-member initially upon heart-consent; and by *Investiture* upon *Sacramental consent*: which I think you mean by *Admission*.

3. Saith Mr. T. *If it did prove such a Law or Ordinance, yet it proves it not such a promise and precept as Mr. E. asserteth.*

Reply. Must such dealing as this go for an answer? What's the difference?

Mr. T. addeth, 4. *If it did, yet it only proveth it of the Church by nature,*——

Reply. You are hard put to it. I do by this first instance shew you *where* and *when* the *Ordinance, Law or Grant of Infant Church-membership was first made.* And I leave it to any impartial Christian whether I prove it not certain, that God in *Nature* making man in his own Image with an [*Increase and Multiply*] signifie not that Infants should have been *Holy to him*, if *Adam had not sinned*: and so have been *members of the Innocent Church or Kingdom of God.* Alas, many go so much further, as to assert as truth, that had *Adam* stood (nay but in that one temptation; yea say some, had he but once loved God) all his posterity had not been only *born Holy*, but *confirmed as the Angels*: I cannot prove that: but I can prove that they had been *born holy* had not *Adam* sinned, and so had been *visible members.* And if so that God did found *Infant membership in Nature*, let awakened reason think, whether *Parents* yet have not *as much interest in children*, and *children in Parents*, and then whether *God* have ever reversed this natural order?

order ? Yea whether he hath not all along *confirmed* it ? It seemeth out of doubt to me.

I know that Parents and Children now are *corrupt* : but withal upon the promise of a Redeemer, [*an universal conditional pardon and gift of life in a Covenant of Grace took place*] Let them deny it that can, and dare. And it intimateth no change of Gods will as to *Infants conjunct interest* with their Parents.

He saith that [*the Church by Grace is only by Election and Calling, not birth.*] I would desire him if he can, to tell me, whether both *Cain* and *Abel* were not visible Church-members in *Adams* family ? And whether none but the *Elect* are *visible members* ? And whether God call not them that are *visible members* to that *state* ?

He saith [*If this Law be in force all are born without sin.*]

Reply. The *Covenant of Innocency* is not in force ; but yet I may tell you what it was while it was in force ; and that *Infants visible Church-membership* was founded in *Nature* and that *Law* at first : And therefore though our *Innocency* be lost, Parents are Parents still ; And if God change not his order therein, are as capable of *consenting* to *Grace* for their Children, as they were of being *innocent* for them.

SECT. XLVI.

R. B. **T**He next Institution of Infants Church-membership, was at the first proclamation of grace to fallen man; or in the first promise of redemption to sinners, in Gen. 3. 15: [And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.] I will prove that this fundamental Covenant of grace or promise doth declare it to be the will of God that Infants should be Church-members: And to this end, let us first consider what the words expressly contain; and then what light may be fetcht from other Texts to illustrate them: It being a known rule, that an Expositor must not turn universals into singulars or particulars, nor restrain and limit the Scripture generals; where the word it self or the nature of the subject doth not limit them, I may well conclude that these things following are comprehended in this fundamental promise. 1. That the Devil having plaid the enemy to mankind, and brought them into this sin and misery, God would not leave them remediless, nor to that total voluntary subjection to him as he might have done: But in grace or undeserved mercy would engage them in a war against him, in which they that conquered should bruise his head. 2. That in this war the Lord Jesus Christ, the principal seed, is promised to be our General, whose perfect nature should contain,

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and

and his perfect life express a perfect enmity against Satan, and who should make a perfect conquest over him. 3. The Lord Jesus is promised to do this work as the womans seed, and so as conceived of her, and born by her, and so as an Infant first, before he comes to ripeness of age. So that here an Infant of the woman is promised to be the General of this Army, and Head of the Church. This is most evident: By which God doth sanctifie the humane birth, and the Infant state, and assure us that he doth not exclude now that age from the redeemed Church, which he admitted into the Church by the laws of creation. For the first promise is of an Infant born of the woman to be the Head of the Church, and growing up to maturity, to do the works of a Head. Had God excluded the Infant state from the visible Church he would not have made the Head first an Infant. Where note, 1. That Christ is the great exemplar of his Church; and in things which he was capable of, he did that first in his own body, which he would after do in theirs. 2. That the Head is a Member, even the principal Member, one of the two parts which constitute the whole. As the pars imperans and pars subdita do constitute each Commonwealth. So that if an Infant must be a member eminently so called, then Infants are not excluded from membership, but are hereby clearly warranted to be members of a lower nature. If an Infant may be Sovereign, no doubt he may be a Subject. If an Infant may be the chief Prophet of the Church, then no doubt but Infants may be Disciples. If you still harp on the old string,

string, and say, They are no Disciples that learn not; you may as well say, He is no Prophet that teacheth not. And if you will openly deny Christ in Infancy to have been the Prophet of the Church, I will undertake to prove the falshood and vileness of that opinion, as soon as I know you own it. The promise then of an Infant Head, doth declare Gods mind that he will have Infants members; because the head is the principal member.

Mr. T. The thing to be proved is a Law or Ordinance of God unrepealed, —

Reply. The thing I am to do, is to shew you when and how God instituted Infants Church state; And that he never had a Church on earth that excluded them: And particularly to shew you that they are included in the first edition of the Covenant of Grace made to Adam, which is perfected in a second edition, but not repealed. This I think I have done.

Mr. T. addeth that It will not hold from Christs Headship in Infancy, &c. 1. It is not declared in Scripture, and so a meer phancy: 2. Then an Infant in the womb should be a visible member, because then Christ was Head of the Church: 3. Then an old man should not be a member; for Christ was not an old man.

Reply. 1. *Irenæus* thought it would hold who giveth this reason of it; And I leave the Reader to consider whether the words cited prove it not. Sure I am, it greatly satisfieth my judgement, that God hereby declared his will to include Infants in his Church visibly. For the Head is a Member, even the noblest: Therefore one Infant is confessed by you to be a visible member of the Church: And if one, it will be incumbent on you

to prove the rest incapable or excluded. When I read that Christ came not into the world at the stature that *Adam* did, but chose to be an *Infant*, and to be persecuted in *Infancy*, and to have *Infants murdered for his sake first*, and to invite and use them as he did, it is not the rowling over of your wearisom dry denials and confident absurdities, that will perswade me that Christ shutteth out all *Infants*. And I am sure that the Instance confuteth your common exceptions against *Infants*; As that they are not *Disciples* because they learn not, which yet they may be in the same sense as Christ was their *Master* in infancy when he Taught not: And that their *Infancy* did not incapacitate them to be in *Covenant with God*, to be *Christians*, to be *Church-members*, &c. Christ shewed, in that in *Infancy* he bore all the *Counter-relations*, and was in the *Covenant of God* as *Mediator*: and that (as far as we can judge) only by a *virtual* and not *actual consent* (in his *Infancy* and humane nature) to the *Covenant of mediation*.

Mr. T. saith, [Then an *Infant in the womb* may be a *Church-member*]——

Reply. Yes, in the same sense as Christ in the womb was the Churches head: not by the *solemn Investiture of Baptism*, but by *Consent*: For believing Parents do dedicate their children to God intentionally when they are in the womb: But a man would think that you your self should acknowledge that this dedication and so the visibility of membership, hath its gradations to perfection: Are not your *profelytes visible members in*

one degree, when they openly profess Christianity (as Constantine did) and in a further degree when baptised ? The interest of your opinion puts frivolous reasons into your mind which a child might see through.

Mr. T. addeth, [*Then an old man should not be a member.*] —

Reply. Could you think now that you did not cheat your poor Reader, if partiality had not shut one of your eyes ? It will follow, from the *affirmative*, that such a state of life which Christ undertook is lawful, such words which he spoke, such deeds which he did are lawful, *because he did them* (being not proper to the Mediator :) But will it thence follow from the *negative*, that no calling, no thoughts, no words, no deeds are lawful which Christ *used not* ? A single man that hath no Wife or Children may be proved capable of Church-membership, because Christ that was such was the chief Church-member, that is, the *head* : But will it follow that a married man therefore may be none ? Christs example will prove that a child of God may seem forsaken, may be crucified as a Malefactor : but not that *no other* are Gods children.

Mr. T. I deny not that Christ in infancy was head of the Church, nor that he was the Prophet of the Church in Infancy, understanding it of his being the Prophet habitually and by designation, nor that he in some respect, to wit, of Rule and protection, was the head of the visible Church, even of that part which is not elect : yet I deny that in respect of that union which makes any members of his body, in the Scripture accptions which is by his spirit, he is the head of that part of the visible Church which is not elect.

Reply. 1. And will not the Reader be satisfied with these concessions? Mark Reader, that he granteth that Christ an Infant was the *Churches head*, and thus far as he mentioneth of the Church visible, and that he was the *Prophet of the Church*, because he was so *habitually* and by *designation*: Why, even so it is that we say an Infant may be a *Member*, a *Disciple*, a *Christian habitually and by designation*, (though I would use a fitter word here than *habitually*;) If this much be a reason for the denomination in one, why not in the other? Yield Sir, or be not angry with Mr. Gataker.

2. And then what brought in your denial of *spiritual membership* to the *non-cloct*? Would you have made your Reader believe that it was any thing to the question? And when will you prove that neither *1 Cor. 12.* nor any other Scripture calleth those members that have but such *common gifts of the spirit*, as *tongues, miracles, prophetic, &c.* rejected *Matth. 7. 23.* And that Christ never talkt in *John 15.* of *branches in him not bearing fruit, and some cut off from him and withered.* I am sure it was a whole Church visible that had carnal contentious wranglers against the Apostles in it, and men that were drunk at the Lords supper, &c. of whom *Paul* saith *1 Cor. 12. 15, 18, 20, 22, 23, 26, 27.* that they were the *Body of Christ and members in particular*, and common gifts are mentioned as their Character. —————

Mr. T. That the humane birth and infant state is sanctified (by Christs) is not true: for then it would be holy to all, —————

Reply,

Reply. I deny your consequence. There are several causes concur to the same sanctification: Christs Birth and Infancy are but a remote preparatory cause, of powerful sanctification, which is ever to individual persons; as all things are pure to the pure, and when they are capable subjects, by natural existence and Parents consent, then from all the causes together results the holiness of that state: As Christs death and merits sanctifie us, but not immediately nor alone. But Divines use to take this word [sanctifying] in an initial preparatory sense, as it signifieth the making of such a thing or state fit for holy use: As Temples and Utensils are said to be sanctified, when designed to be used holily (before the use.) But must they therefore be so used by all? No, but by the Priests and Worshippers? So they use to say, that Death and the Grave are sanctified by Christ: How? Not to all, or any of the ungodly: But the curse is taken off, and they are hallowed for the holy advantage of the faithful. So is it as to his Birth and Infancy.

Mr. T. Nor do I conceive any truth but gross falshood in that speech [Had God excluded the Infant state from the visible Church, he would not have made the Head first an Infant] For this doth suppose this the only end or chief end ——— and more in Gods eye than the saving of sinners ———

Reply. I prove that gross falshood to be true, thus:

That state or age which God visibly included and actually made the chief visible Church-member in, he did not exclude from the visible Church: But the Infant state God visibly included, and
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actually made the chief visible Church-member in: Therefore the Infant state God did not exclude from the visible Church.

The reason of the Major is because to *include* and *exclude* are contraries. The Minor he confesseth. If he say that it may be *included* and *excluded* in several persons, I answer, I here spoke but of the *State* or *Age* of *Infancy* as such, to prove that *qua talis* an Infant is not excluded; For if *qua talis*, then it will hold *ad omnes* universally, and then *Christ* had been excluded: And therefore the *Age* is not *excluded as such*, if *included in one*: For it must be a *total exclusion*: And therefore if he will prove our *Infants excluded*, it must not be *qua tales* as *Infants*, but for some other reason, (when he can find it) and so the *Age* or *state* is not excluded.

2. But what man else could have gathered, that then this *must be the only or chief end*, and *more in Gods eye than the saving of a sinner*? Is there any more included in the assertion than barely that [*God would not have made an Infant the chief member if he would have excluded Infants as Infants?*] Who could hence have found out that *God hath various degrees of intention*? And we must dispute which is *chiefly in his eye*: and that this was *only or chiefly in his eye more than saving sinners*. Let them dispute what is chiefly in Gods eye, that can better distinguish of those *volitions* which are all but his *simple essence*; but let them do it on better reasons than these.

Mr. J. I deny that *Christ as man in infancy was the Prophet of his Church visibly*, and in actu exercito: Let Mr. E.

when he will assault, there will appear in his contradiction wileness and manifold falsehoods.

Reply, That one little [*and*] was cunningly put in to bring you off; by *taking visibility and exercise conjunctly*: But are your followers so critical as to discern the knack? 1. Neither do we say that *Infants* are *learners in actu exercito*; and so what is this to the matter? 2. But Reader I can prove to thee if thou be impartial, though not to Mr. T. that it is neither *vile* nor *false* that *Christ in Infancy was the Prophet of his Church visibly*, (though not *in actu exercito*:)

That which was declared by *Angels from Heaven*, and by *revelation to Mary, Zacchary, Anna, Symeon*, and by *Prophecie* by them to others, is to be called *visible*: But that *Christ was the Head and Prophet of the Church*, (*habitually* and by *designation* as Mr. T. calls it) was thus declared ——— *Ergo* ———

Mr. T. *And for his inference*, if an *Infant* may be the *chief Prophet of the Church*, then no doubt but *Infants* may be *Disciples*, I grant both: and yet deny that *Christ was visibly, audibly, in actu exercito, in his infancy in his humane nature the Prophet of his Church*, or that any *Infants* are actually *Disciples visibly*, till they hear the *Gospel* and profess the *faith*: Nor am I ashamed to aver that he is no *Prophet* that prophesieth not, that they are no *Disciples* that learn not.

Reply. Reader thou art not the person that I write for, if thou perceive not here his cause notoriously given up, and yet a noise of words used shamefully to hide what he is forced to confess.

1. He granteth both that *an Infant may be (and was) the chief Prophet of the Church*, and *Infants may be Disciples*. 2. This is it that we
dispute

dispute for which he expressly granteth. 3. He denyeth the said Relation titles as *in actu exercito*, and *so do we*; that is, that Christ then prophesied, and *Infants learn or believe*. 4. He talks confidently in this denial, as if he would have fools believe that this were the difference, and we held the contrary. 5. But he is fain to juggle in the word [*audibly*] joyned to [*visibly*] for a paltry subterfuge, that if we prove Christ *visibly* the *Prophet*, we may not prove him *audibly* so. 6. Yet it is such a [*visibility*] as [*maketh one known*] that he had in hand; and before denied the [*visibility* :] as here; but if you prove that Christ was *visibly* the *Prophet*, he can say [*but not audibly*] If you prove that he was *audibly* so, in that Angels and Prophets *audibly* declared it, he can say [*but not in actu exercito*] and by his own *Prophefying*; which none denieth. 7. And yet in the end he expressly without distinction denieth him to be *any Prophet that Prophefieth not*, or *them any Disciples that learn not*, when he had *in terminis* granted the contrary before, and must needs therefore *grant* and deny by distinction. In summ, our cause is expressly granted us (and expressly denied) we plead for no other kind of membership to Infants, but such as Christ had, nor for any other sort of *visibility*, than the *visibility* of their being the seed of persons consenting to Gods Covenant, and Gods expressed will in his word, that they should be offered to him by consenting Parents, and that he will accept them, and did conditionally *first consent*.

SECT. XLVII, XLVIII.

R. B. **A**S the war is here proclaimed, and the General or chief Commander constituted, so next here is a natural enmity put into the whole seed of the woman, or humane race, against the whole seed of the Serpent that then was, or the Diabolical nature. This is plain both in the Text, and in the experience of the fulfilling of it: As in the instrumental serpent, it is the whole serpentine nature, that hath an enmity to the humane nature, and the whole humane nature to the serpentine nature; they being venomous to us, and we abhorring them as venomous, and as such as our lives are in danger of: so is it the whole humane nature that is at enmity to the Diabolical nature. Vide Muscul. Calvin. Luther. in locum. All men have naturally as great an abhorrence of the Devil, as of a serpent, they apprehend him to be their enemy, they abhor the very name and remembrance of him: If they do but dream of him, it terrifieth them, they are afraid of seeing him in any apparition. If they know any temptation to be from him, so far they dislike it and abhor it, though for the thing presented they may cherish it. This is not special saving grace, but this is a great advantage to the work of special grace, and to our more effectual resisting of temptations, and entertaining the help that is offered us against them, when our very natures have an enmity to the diabolical nature: we now look on him as ha-
ving

ving the power of death, as Gods executioner and our destroyer and malicious adversary. And if there be any Witch or other wicked person that hath contracted such familiarity and amity with him, as that this natural enmity is thereby overcome, that proveth not that it was not naturally there, but that they by greater wickedness are grown so far unnatural. 5. As this enmity is established in the nature of mankind against the diabolical nature, so is there a further enmity legally proclaimed against the diabolical pravity, malignity and works. Vide Paræum in locum. God will put an enmity by his laws (both natural and positive) making it the duty of mankind to take Satan for their enemy; to resist, and use him as an enemy, and fight against him and abhor his works, and so to list themselves under the General that fighteth against him, to take his colours, and to be of his Army: And this being spoken of the common world of mankind, and not only of the elect (for it is not they only that are obliged to this hostility and warfare) belongeth to each one according to their capacities: and therefore Infants being at the Parents dispose, it is they that are to list them in this Army against the enemy of mankind, of which more anon. 6. A third and higher enmity is yet here comprehended, and that is an habitual or dispositive enmity against the diabolical malignity, pravity and works, which may be called [natural] as it is the bent or byas of our new nature. This God giveth only to his chosen, and not to all. And it containeth not only their consent to list themselves in his
army

army against Satan, but specially and properly a
 hatred to him as the Prince of unrighteousness,
 and a cordial resolution to fight against him and
 his works universally, to the death, with a com-
 placency in God and his service and souldiers.
 Here take a short prospect of the mysterious blessed
 Trinity. As God is one in three, and in his enti-
 ty hath unity, verity and goodness, and in his
 blessed nature hath posse, scire, velle, power, wis-
 dom and love, so as from these is he related both
 to his created and redeemed rational creatures, as
 absolute proprietary, as sovereign ruler, and as
 most gracious benefactor: As Lord of our nature
 he hath put the foresaid enmity between the hu-
 mane nature and the Diabolical: As sovereign
 Ruler, he hath by legislation imposed on us a fur-
 ther enmity as our duty, that we should be listed
 in his army, profess open hostility against Sa-
 tan, and fight against him to the death. As Be-
 nefactor, he giveth special grace to do this, to his
 chosen. As he is Lord of all, so the first is done on the
 natures of all: As he is Rector of all, but not by the
 same Laws (as to positives) so he obligeth all to this
 hostility, but not all as he doth those that hear the
 Gospel: As he is Benefactor he doth with his
 own as he list, and makes a difference. If any
 say that it is the same enmity that is here said to
 be put in all, and therefore the same persons in
 which it is put. I answer, 1. There is no proof
 of either. A general command or promise to a
 community, may signifie a difference of duties or
 gifts to that community, though that difference be
 not expressed: For the nature of the subject may
 prove

prove it. And, 2. Experience of the fulfilling of this promise or covenant, proves the difference before mentioned. And it is well known, 1. That Moses is so concise in the History of these matters. 2. And that the mysterie of grace was to be opened by degrees, and so but darkly at the first, that it is no wonder if we find the whole summ of the Gospel here coucht up in so narrow a room, and if each particular be not largely laid open before our eyes. 7. That we may certainly know that this promise speaks not only of the enmity that Christ himself should have to Satan, and doth not engage a General without an army, God doth here expressly mention the woman herself, saying [I will put enmity between thee and the woman] so that as she stood in a threefold respect; she is here her self possessed with this threefold enmity. 1. As she is the root of humane nature, from whence all mankind must spring, she is possess'd with the natural enmity to the diabolical nature, and this to be naturally convey'd or propagated. 2. As she was the root of the great Republick of the world, or that rational society which God as Rector would sapientially govern, and her self with her husband (who no doubt was also included in the promise) were the whole then existent race of mankind, so did she receive a legal enmity of obligation, which she was traditionally to deliver down to all her posterity, being her self hereby oblig'd to list her self and all her Infant progeny in the Redeemers army, against the proclaimed enemy, and to teach her posterity to do the like: For thus obligatory precepts must
be

be brought down. 3. As she was one of the chosen favourites of God, she received the habitual enmity of sanctification: And this is not in her power to propagate, though she may use some means that are appointed thereto, and whether a promise of any such thing be made to her seed on the use of such means, I will not now stand to discuss. 8. It is not all that are possessed with the natural enmity against the Devil himself that are the Church of Christ: For this is but a common preparative which is in all: Nor is it all that are obliged to the further enmity against the works of Satan: But all that on that obligation are duly listed in Christs army against Satan (by the obliged person) are visible members: and all that are by sanctification at an hearty enmity (habitual or actual) with the Kingdom of Satan, are members of the Church called mystical or invisible. This I put as granted. 9. Those that violate this fundamental obligation, and to their natural pravity shall add a fighting against Christ and his Kingdom for Satan and his Kingdom, are become themselves the seed of the Serpent. And though they had the natural enmity with the rest of mankind in general against Satan, yet have they therewithal the habitual enmity against Christ. This much I suppose as out of controversy. But whether also the first original corrupted nature it self (before any sin against recovering grace) did contain an habitual enmity against the Kingdom of the Redeemer? Or whether the sins of later Parents may propagate this as an additional corruption in our nature, I will not now stand

stand to discuss. Only as to our present business; it is certain that the general natural enmity to Satan, may consist with an habitual friendship to his ways and cause. And though as men they may have the first common advantage of nature, and as subjects de jure may be under the common obligation, yea, and as listed in Christs army may have many of its priviledges; yet for the enmity of disposition to Christ, they may be under a greater curse. 10. As it is certain, that it is not only Christ himself that is here made the object of this promise, and is here called [the seed of the woman,] (as is before proved, and may be more, and is commonly granted;) so it is to be noted, that those others in whom this enmity is put, are called here [the seed of the woman,] and not the seed of Christ (though the chief of them are his seed.) And so though the promise is made to none but the womans seed, and no exception put in against Infants, or any age of all her seed: Till you can prove that Infants are none of her seed, we must take this fundamental promise to extend to Infants, and that very plainly, without using any violence with the Text.

11. Some learned men do use no contemptible arguments to prove further, That the sanctifying enmity is here promised to the seed of the woman as her seed (I mean those that go the way of Dr. Ward, Mr. Bedford, &c.) that is, that as the two former sorts of enmity are put into all the seed of the woman (as is explained) so the spiritual holy enmity promised to her
seed

seed as she is a believer. 12. And some learned men do accordingly conclude, that the impiety of Parents may do much to hinder their children from that blessing more than by original sin they were hindred, and therefore their faith may further them. Of which though much may be said, I shall say no more, because I will not stand on things so much questioned.

M. T. This tedious discourse of Mr. B. is indeed serpentine —

Reply. They that need a Reply to any thing here said, shall have none from me.

SECT. XLIX.

R. B. **I** Come next to prove from other parts of Scripture, That the fundamental promise of Grace is thus to be interpreted as including Infants. 1. If the same Covenant of grace when it is more fully and clearly opened, do expressly comprehend Infants as to be Church-members, then is this fundamental promise so to be understood (or then doth this also comprehend them.) But the antecedent is certain, therefore so is the consequent. The antecedent I prove from the Covenant of grace made to Abraham the Father of the faithful, which comprehended Infants for Church-members: The Covenant made with Abraham comprehending Infants, was the same with this in Gen. 3. but in some things clearer opened. Which is proved thus: Both these were the Covenant of grace and free justification by faith

in the Redeemer, therefore they were the same. For there is but one such. If Abraham had some special promises additional to the main Covenant, that makes not the Covenant of free justification by faith to be divers. That this in Gen. 3. is the promise or Covenant of grace and free justification is not denied, that I know of. That the promise to Abraham was the same, is evident from Rom. 4. 10, 11, 12, 13, 14. 1. It is there expressly manifest, that the Covenant whereof Circumcision was to Abraham the seal, was the Covenant of free justification by faith; Circumcision it self being a seal of the righteousness of faith which Abraham had, yet being uncircumcised, that he might be the Father of believers, &c. 2. Yea the promise that he should be heir of the world was not made to Abraham or to his seed through the Law, but through the righteousness of faith. Now it is certain that this Covenant sealed by Circumcision and made to Abraham and his seed, did comprehend Infants. The consequence of the major then is evident, that the same promise expressed more concisely, is to be expounded by the same expressed more fully: And it is acknowledged that the Gospel light and grace was to be manifest by certain degrees.

Mr. T. That the fundamental Promise of Grace, Gen. 3. 15. doth include Infants, was never denied by me, and therefore Mr. B. doth but waste paper and abuse me and his Readers by going about to prove it.

Reply. If we be really of one mind, it is pitty we should make men think we differ: Mark this concession Reader, [The fundamental promise of
Grace

Grace doth include Infants.] The *Grace* of that promise is our *Union Relative* to Christ and his Church, and the benefits internal and external belonging to Christs members. Do you believe that our union with the visible Church as such, and participation in its priviledges, is *none* of that *Grace*?

Mr. T. *This I deny, that it includes all Infants, or all Infants of Believers, and that any Infant is made a visible Church-member by that promise as the next cause or sole efficient.*]

Reply. It will come to something anon: 1. That all Infants are made Church-members by it, did any of us ever affirm? Though if the Parents dissent had not hindred, and their consent had made them and their Infants capable Recipients, it would have been all.

2. The *Covenant or Law of Grace giveth visible Church-membership conditionally to all that bear it.* Deny this, and you know not what you do. I first ask you, *Doth not the Law of Grace (or Promise) give both mystical and visible Church-membership to all that hear it that are at age and have the use of Reason?* (I speak not of membership in a particular Church which some may want opportunity to enjoy, but in the universal.) Deny this, and you deny Christs Gospel. Doth he not say, *He that believeth and is baptized shall be saved: whoever believeth shall not perish* ——— *whoever will, let him take the water of life freely: He that cometh to me I will in no wise cast out: Go into the high-ways and hedges, and compel them to come in, &c.* If

Gods Law, Covenant, Promise or Donation (call it which you had rather) do contain a conditional Gift of Christ, pardon and life to all the adult, (which it becometh none but an Infidel to deny,) ask thy Conscience, Reader, whether this blessed Covenant give no such conditional right to any *Infant* in the world? Are they all excluded? And why? Are they *worse* than their Parents? If it give any Right to *Infants conditionally* as it doth to Parents, it must be on a condition to be performed by the Parents, or such as are so far *entrusted*.

Mr. T.'s talking of [*the next cause, and the sole efficient*] seem to me the words of a man that knew not what to say, but was resolved that he would not yield: Sir, do you grant that the promise maketh Infants visible Church-members, as *any cause, next or remote, sole or cooperating?*] If not, why cheat you your simple followers by this talk? If you do, we are agreed, and why contend you? If Logical notions are our difference, say so; I think as it is a *Beneficial Relation, the Parents consent and dedication*, and the childs being *Theirs*, are the *dispositio materia*, called by some *causæ Receptivæ vel dispositivæ*: and that Gods *donation* is the sole efficient in which his donative word (call it what you will) is the Instrument: This is plain Logick. But you that profess that your Church-membership is it self no benefit (and so owe God no thanks for it, and yet make such a stir about it) cannot indeed hold, that Gods love or mercy, or Christs merits, or the Covenant or Promise are *givers* of it to young or old: For they *give* nothing but *benefits*.

benefits. Be not angry to have your absurdities opened, but before you die be sober and reform them.

He addeth [*I grant that the Covenant to Abraham was the Covenant of Evangelical Grace, though mixt, and that it did include Infants, and that they were Church-members, to wit, of the invisible Church of the Elect ——— And that Abrahams Infants in his house were visible Church-members, but not by vertue of the Covenant barely as Evangelical, but by the transfert fact: and if in any respect by vertue of the Covenant, it was by it as containing household or civil promises, rather than Evangelical.*

Reply. About 23 and 24 years of age I was my self in doubt of Infant Baptism: But had I read such a Writer as this *against* it, I think he would have easily resolved me for it. 1. *The Covenant to Abrahams family was a Covenant of Evangelical Grace, he saith, (And surely so was that to Adam, and Noe before.) And it included Infants, but only as Elect in the Church invisible. But the conditional Promise or Covenant is confest to include the Non-elect at age: And what! None of them in Infancy? Reader, How can this be called a Covenant, for God only to say [I will save all such Infants as I elect] and yet offer Salvation to none of them in the world on any condition, nor give a title to any person that can be known by themselves or others? They confound the Decree of God with his Covenant. If God had made no other Law, Promise or Covenant, with the adult, but [I will save whom I will save] who would have taken this for a Law or Covenant? And what right or hope doth this give to Christians for their Children more than Pagans?*

And, Reader, if God have given no condition or character antecedent, as a *differencing reason* or *qualification of those that he will save* from those that he will not, but only told us that he will save whom he list, this maketh Infants no *subjects* of his Kingdom, under no Law, and so liable to no judgement, nor to stand in judgement with the rest of the world, but only to be used as beasts or stones, by Divine natural motion as he will. And then, how can you say that any Infants shall be damned, or not saved? Or that it shall be one of a million at least that shall not? For if there be no Law that giveth Right to Pardon and Salvation to any one Infant in the world, and yet many are saved, it will follow, 1. That God is (as the prophane say) better than his word, and will save many to whom he never gave right to it by promise. 2. And will not the ungodly put in for the like hopes? If besides those that Gods Laws condemn or justifie, God will save many in a neutral state, why may he not, saith the ungodly, save me also? for Infants once deserved punishment by original sin: And if God pardon them without any reason in themselves, he may do so by me. 3. Or at least he may save all the Infants in the world for ought you know, that die in Infancy.

And do all the promises to the seed of the *faithful*, in the second Commandment, and *Exod. 34. 7.* and many another Text, mean no such thing as they speak, as if to be the seed of the *faithful* were no condition, but only [*I will save my elect?*]

And

And why might not this Covenant [*I will save my Elect*] be made with *Cain, or Cham, or Judas*, as well as with *Abraham*?

2. He saith, *Abrahams Infants were visible Church-members, but not by the Covenant barely as Evangelical.*]

Reply. What a bare put off is that, of a man that must say something? Is it *at all* by the *Covenant as Evangelical*? If yea, we have our desire. If not, what meaneth [*barely*] but the nakedness of your ill cause?

3. Then cometh next [*And if in any respect by virtue of the Covenant (which it seemeth he yet knoweth not after all this talk, or will not know) it was by it as containing household or civil promises, rather than Evangelical.*]

Reply. See, Reader, some more of the myserie: Infants were Church-members in *Abrahams* house, but Church-membership signified but *household and civil promises*: Do you now perceive what the Jews Infant Church-membership was? The Socinians perhaps will say the like of the Jews Covenant to the adult.

But we may yet mistake him, For [*rather*] is not a negative: It is [*Rather than Evangelical*] which is but a *preference*, not a *denial*. O for plain honesty in things divine!

SECT. L.

R. B. 2. **T**Hat the first fundamental promise is thus to be interpreted, I further prove by Gods constant administration in the performance of it. Concerning which I do make this challenge to you (with modesty and submission,) to prove if you can, that there was ever one Church-member that had Infants born to him while he was in that estate, from the beginning of the world to this day, whose Infants also were not Church-members? Except only the Anabaptists, who refuse or deny the mercy, and so refuse to dedicate their Infants in Baptism unto Christ. And whether their Infants be Church-members, I will not determine affirmatively or negatively at this time. I do again urge you to it, that you may not forget it; to prove to me, that ever there was one Infant of a Church-member in the world, since the creation to this day, that was not a Church-member, (except the Anabaptists that refuse the mercy or deny it.)

Reply. Mr. T.'s Answer is a refusing to answer, save a cross challenge (oft answered) and the instance of *Timothy*: To which I say, that if *Timothy's* Father being a Greek countermanded his communion with the Jews, he could not be a member of their policie or particular Church. (Though if he only delayed as *Moses* did to circumcise his Son, that Son might be a member as the children in the wilderness were.) But his
Mothers

Mothers right alone might make him a person in Covenant with God as a visible member of the Church-universal.

SECT. LI.

R. B. **B**Efore I proceed to any more Texts of Scripture, I will a little enquire into the light or Law of Nature it self, and see what that saith to the point in hand. And first we shall consider of the duty of dedicating Infants to God in Christ, and next of Gods acceptance of them, and entertaining them into that estate. And the first is most evidently contained in the Law of nature it self (at least upon supposition that there be any hopes of Gods entertaining them;) which I prove thus. 1. The law of Nature bindeth us to give to every one his own due: But Infants are Gods own due; Ergo, the law of Nature bindeth Parents to give them up to God. By [giving] here I mean not an alienation of propriety, to make that to be Gods that was not so before; but an acknowledgement of his right, with a free resignation and dedication of the Infant to God, as his own; for his use and service, when he is capable thereof. If you say, Infants being not capable of doing service, should not be devoted to it till they can do it; I answer, they are capable at present of a legal obligation to future duty, and also of the relation which followeth that obligation, together with the honour of a Church-member (as the child of a Noble man

man is of his Honours and title to his Inheritance) and many other mercies of the Covenant. And though Christ according to his humanity was not capable of doing the works of a Mediator or head of the Church in his Infancy, yet for all that he must be head of the Church then, and not (according to this arguing) stay till he were capable of doing those works. And so is it with his members.

Reply. Here is so little said that needs but this remarke, that Mr. T. knoweth not how to deny the duty of *dedication* handsomly, which being Accepted of God is to Church-membership as private Marriage to publick, where publication is wanting: But he denieth that Parents may dedicate them by *Baptism*: But if they may and must do it *privately* by heart consent, it will follow that they must do it *publickly* in the instituted way. As for my bold attempt in proving so much by the Law of Nature, if he cannot confute it, let him not strive and sin against nature.

SECT. LII.

R. B. 2. **T**He law of nature bindeth all Parents to do their best to secure Gods right, and their Childrens good, and to prevent their sin and misery: But to engage them betimes to God by such a dedication, doth tend to secure Gods right, and their Childrens good, and to prevent their sin and misery: For they are under a double obligation, which they may be minded of betimes,

times, and which may hold them the more strongly to their duty, and disadvantage the tempter that would draw them off from God.

Mr. T. Really Infant Baptism is a disadvantage, 1. In that it is the occasion whereby they take themselves to be Christians afore they know what Christianity is, and so are kept in presumption, &c. 2. They are kept from the true baptism, &c.

Reply. This nearly concerneth our cause: I once inclined to these thoughts my self: But I am satisfied, 1. That Infant Covenanting and Baptism is no hindrance in *Nature* or *Reason* from *personal serious Covenanting* with God at age. We tell our Children and all the adult, that their Infant Covenanting by Parents, will serve them but till they have *Reason* and *Will* of their *own* to choose for themselves: And that without as serious a faith and consent of their own then as if they had never been baptized, they cannot be saved: What hurt then as to this doth their Infant interest do them?

2. Yea doubtless it is a great help: For, 1. To be in the way of Gods Ordinance and Benediction is much. 2. And (knowing you deny that) I add, to be conscious of an early engagement, may do much to awe the minds of Children; yea and to cause them to love that Christ which hath received them, and that Society to which they belong.

3. If Children till Baptized have any thoughts of dying, according to you, they must have little hopes of mercy: And God accounteth not the spirit of bondage best, no not for Children. They cannot well be educated in the Love of
God,

God, who must believe that they are damned if they die, and that God hath not given them any promise of life.

4. Experience of many Moors (servants) among us and in our Plantations, (besides ancient history) assureth us, that delaying Baptism till age renderth to make people delay repentance, and think I am but as I was, and if I sin longer all will be pardoned at baptism, and I must after live strictlier, and therefore (as *Constantine* and many more) they will be baptized Christians when there is no remedy.

5. And experience assureth us that it were the way to work out Christianity and restore Infidelity in any Nation : For had not Christ early possession, and were not *Nations* discipled and baptized, Christians were like to be almost as thin as Puritans now : and the multitude being Infidels from a cross interest (such as divisions cause) would be ready on all occasions (as they did in *Japan* and *Monicongo*) to root them out.

I take this to be a very concerning consideration, whether in reason Infant Baptism be like to do more good or harm. The not calling men to serious Covenanting at age doth unspeakable harm : To have a few good words about *Confirmation* in the Liturgie, and such as Doct. *Hammonds* writings of it, will not save ignorant ungodly souls, nor the souls of the Pastors that betray them : I have said my thoughts of this long ago in a Treatise of Confirmation.

But I must profess that it seemeth to me, that if Christ had left it to our wills, it is much liker

to tend to the good of souls, and the propagating Christianity, and the strength of the Church, for to have both the *obligation and comfort of our Infant Covenant and Church state, and as serious a Covenanting also at age, when we pass into the Church state of the Adult, than to be without the former, and left to the expectation of adult baptism alone.*

SECT. LIII, to LVIII.

R. B. **T**He law of nature bindeth Parents in love to their children to enter them into the most honourable and profitable society, if they have but leave so to do: But here Parents have leave to enter them into the Church, which is the most honourable and profitable society. Ergo. That they have leave, is proved, 1. God never forbad any man in the world to do this sincerely, (the wicked and unbelievers cannot do it sincerely ;) and a not forbidding is to be interpreted as leave in case of such participation of benefits: As all laws of men in doubtful cases are to be interpreted *καὶ ἐπιεικῶς*, in the most favourable sense. So hath Christ taught us to interpret his own: When they speak of duty to God, they must be interpreted in the strictest sense: When they speak of benefits to man, they must be interpreted in the most favourable sense that they will bear.

2. It is the more evident, that a not forbidding in such cases is to be taken for leave, because
cause

cause God hath put the principle of self-preservation, and desiring our own welfare, and the welfare of our Children so deeply in humane nature, that he can no more lay it by than he can cease to be a reasonable creature. And therefore he may lawfully actuate or exercise this natural necessary principle of seeking his own or childrens real happiness, where-ever God doth not restrain or prohibit him. We need no positive command to seek our own or childrens happiness, but what is in the law of nature it self, and to use this where God forbiddeth not, if good be then to be found, cannot be unlawful.

3. It is evident from what is said before (and elsewhere) that it is more than a silent leave of Infants Church-membership that God hath vouchsafed us. For in the forementioned fundamental promise, explained more fully in after times, God signified his will that so it should be. It cannot be denied, but there is some hope at least given to them in the first promise, and that in the general promise to the seed of the woman they are not excluded, there be no excluding term. Upon so much encouragement and hope then it is the duty of Parents by the law of nature to enter their Infants into the Covenant, and into that society that partake of these hopes, and to list them into the Army of Christ.

4. It is the duty of Parents by the Law of Nature, to accept of any allowed or offered benefit for their children. But the relation of a member of Christs Church or Army, is an allowed or offered benefit to them, Ergo, &c. For the Major,
these

these principles in the law of nature do contain it.

1. That the Infant is not sui juris, but is at his Parents dispose in all things that are for his good. That the Parents have power to oblige their children to any future duty or suffering, that is certainly to their own good: and so may enter them into Covenants accordingly: And so far the will of the Father is as it were the will of the child.

2. That it is unnaturally sinful for a Parent to refuse to do such a thing, when it is to the great benefit of his own child. As if a Prince would offer Honours, and Lordships, and Immunities to him and his heirs: if he will not accept this for his heirs, but only for himself, it is unnatural. Yea, if he will not oblige his heirs to some small and reasonable conditions for the enjoying such benefits. For the Minor, that this relation is an allowed or offered benefit to Infants is manifested already, and more shall be.

And this leads me up to the second point, which I propounded to consider of; whether by the light or law of nature we can prove that Infants should have the benefit of being Church-members, supposing it first known by supernatural revelation, that Parents are of that society, and how general the promise is, and how gracious God is.

And 1. It is certain to us by nature that Infants are capable of this benefit, if God deny it not, but will give it them as well as the aged. 2. It is certain that they are actually members of all the Common-wealths in the world (perfecte sed imperfecta membra) being secured from violence by the laws, and capable of honours and right to inheritances,

(112)
heritances, and of being real subjects under obligations to future duties, if they survive. And this shews that they are also capable of being Church-members, and that nature revealeth to us, that the Infants case much followeth the case of the Parents, especially in benefits. 3. Nature hath actually taught most people on earth, so far as I can learn; to repute their Infants in the same Religious society with themselves, as well as in the same civil society. 4. Under the Covenant of works (commonly so called) or the perfect rigorous law that God made with man in his pure nature; the Infants should have been in the Church, and a people holy to God, if the Parents had so continued themselves. And consider, 1. That holiness and righteousness were then the same things as now, and that in the establishing of the way of propagation, God was no more obliged to order it so, that the children of righteous Parents should have been born with all the perfections of their Parents and enjoyed the same priviledges, than he was obliged in making the Covenant of Grace to grant that Infants should be of the same society with their Parents, and have the immunities of that society. 2. We have no reason when the design of redemption is the magnifying of love and grace, to think that love and grace are so much less under the Gospel to the members of Christ, than under the Law to the members or seed of Adam, as that then all the seed should have partaked with the same blessings with the righteous Parents, and now they shall all be turned out of the society, whereof the Parents were

members. 5. God gives us himself the reasons of his gracious dealing with the children of the just from his gracious nature, proclaiming even pardoning mercy to flow thence, Exod. 34. and in the second Commandment. 6. God doth yet shew us that in many great and weighty respects he dealeth well or ill with children for their Parents sakes: as many Texts of Scripture shew (and I have lately proved at large in one of our private disputes, that the sins of nearer parents are imputed as part of our original or natural guilt.) So much of that.

Reply. Mr. T. saith nothing to all, that I think the Reader needeth a reply to.

SECT. LVIII.

R. B. **Y**Et before I cite any more particular Texts, I will add this one argument from the tenour of the Covenant of grace, as expressed in many Texts of Scripture. According to the tenour of the Covenant of grace, God will not refuse to be their God and take them for his people, that are (in a natural or law sense) willing to be his people, and to take him for their God. But the Infants of believing Parents are thus willing, Ergo. The Major is unquestionable. The Minor is proved from the very law of nature before expressed. Infants cannot be actually willing themselves in natural sense, Ergo, the reason and will of another must be theirs in law sense, and that is of the Parents, who have the full dispose of them;

and are warranted by the law of nature to choose for them (for their good) till they come to use of reason themselves. The Parents therefore by the light and law of nature choosing the better part for their children, and offering and devoting them to God, by the obligation of his own natural law, he cannot in consistency with the free grace revealed in the Gospel, refuse those that are so offered. And those that thus come to him in the way that nature it self prescribeth, he will in no wise cast out, Joh. . . . And he will be offended with those that would keep them from him, that are offered by those that have the power to do it, though they cannot offer themselves. For legally this act is taken for their own. Thus I have shewed you some of the fundamental title that Infants of Believers have to Church-membership, and our obligation to dedicate them to God.

Reply. Mr. T. saith [that some acts of the Parents are legally taken for the childs is not denied.] But here he denieth it, and I leave his denial with my copious proof in my Treatise of Infant-baptism to the Readers.

SECT. LIX.

R. B. **Y**OU must now in reason expect, that infants Church-membership being thus established, partly in the law of nature, and partly in the fundamental promise, what is after this spoken of it should not be any new establishment, but confirmations and intimations of what was before

fore done, rather giving us the proof that such a law and promise there is that did so establish it, than being such first establishing laws or promises themselves. And from hence I may well add this further argument. If there be certain proof in Scripture of Infants Church-membership, but none except this before alledged that makes any mention of the beginning of it, but all speaking of it as no new thing, then we have great reason upon the forementioned evidence, to assign this beginning which from Gen. 3. we have exprest. But the former is true, ergo, the later. You confess that Infants were Church-members once. You only conceive it began when Abraham was called out of Ur. Your conceit hath not a word to support it in the Text. The right to such a blessing was then new to Abraham's seed, when Abraham first believed: But when it began to belong to Infants of Believers in general, no Text except this before cited doth mention. Nor doth that promise to Abraham intimate any inception then as to the Church-membership of Infants, but only an application of a priviledge to him that in the general was no new thing.

Reply: To this Mr. T. still affirmeth that Infants Church-membership was proper to the Hebrews only. Reader, though they had their peculiarities, is it credible that the Infants of that one small country only should be so differently dealt with by God, from all the world else; even Heno-
noch's, *Noe's*, *Sem's* and all from *Adam* to the end of the world, that *these Infants only* should be Church-members and no others? what un-

likely things (yea against evidence) can some believe ?

SECT. LX, LXI, LXII.

R. B. **N**OW for the Texts that further intimate such a foregoing establishment.

1. There seems to be some believing intimation of this in Adams naming his wife the mother of the living: For it is to be noted what Bishop Usher saith, Annal. vol. 1. p. 2. Unde tum primum (post semen promissum) mulieri Evæ nomen a marito est impositum, Gen. 3. 20. quod mater esset omnium viventium non naturalem tantum vitam, sed illud quoque quod est per fidem in semen ipsius, Messiam promissum: quomodo & post eam Sara fidelium mater est habita. 1 Pet. 3. 6. Gal. 4. 31.] *He put this name on her after the promise, because she was to be the mother of all the living, not only that live the life of nature, but that which is by faith in the Messiah her seed. So that as she was the root of our nature, we are her natural seed; and as she was a believer, and we the seed of her a believer, so is she the mother of a holy seed, and we that are her seed are holy, as a people visibly dedicated to God.*

2. When Cain was born, his mother called him [possession] because she had obtained a man of the Lord, that is, saith Ainsworth, [with his favour, and of his good will,] and so a Son of promise, and of the Church. And therefore it is to be noted, that when Cain had sinned by killing his

his brother, God did curse him, and cast him out of his presence, Gen. 4. 14, 16. So that he was excommunicate and separated from the Church of God, saith Ainsworth, [that is, from the place of Gods word and worship which in likelihood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice and serve the Lord. So on the contrary, to come into Gods presence or before him, 1 Chron. 16. 29. is explained in Psal. 96. 8. to be the coming into his Courts.] Very many learned men give the same exposition of it. Now if Cain were now excommunicate, then was he before of the Church: nay, it is certain by his sacrificing, and other proof, however this Text be interpreted: But no man can give the least reason from Scripture to make it so probable that he entred into the Church at any other time, as we give of his entrance at his nativity.

When Eve bare Seth, she so named him as a Son of mercy in faith, as appointed her by the Lord to be in Abels room, faithful as Abel, and the father of our Lord after the flesh, as Ainsworth on Gen. 4. 25. And is there no intimation in this that Seth was an Infant member of the visible Church? I confess he that shall excommunicate this appointed seed, or saith, that Seth was without the Church in his infancy, doth speak in my ears so improbably, and so unlike the Scripture, that I am very confident I shall never believe him.

Mr. T.'s Answer to all, is a denial: saith he, [There is no intimation that Seth was an Infant member of the visible Church; from which Ishmael was not excluded: In

which though I place not Seth, I do not thereby excommunicate him, or say that he was without the Church in his Infancy.

Reply. But you say *He was without the visible Church*: (or else *within and without* are consistent with you.) And whether *Ishmael* was within, and *Seth*, and *Henoch*, and *Sem* without, I will no more dispute with you.

SECT. LXIII, to LXX.

R. B. **N**ote also, that as God had thus cast out Cain, and supplied Abels room by Seth, and had given each of them posterity; so we find him in a special manner registering the successors of the righteous, and putting two titles on these two distinct generations, calling some the sons of God, and others the daughters of men, Gen. 6. 2. Supposing that you reject the old conceits that these sons of God were Angels that fell in love with women, the current ordinary exposition I think will stand, that these were the progeny of Seth, and other members of the Church, who are called the Sons of God; and that it was the progeny of Cain, and other wicked ones, that are called the daughters of men. Where note that they are not themselves denominated wicked, but the children of men, as being a generation separated from the Church from the birth. And the other are not themselves affirmed to be truly godly ones; but sons of God, as being the seed of the Saints not cast out, but members of the Church, or
the

the sons of those who were devoted to God, and so devoted to him themselves: a separated generation belonging to God as his visible Church. Where note, that these that are called the sons of God, even the line of Seth and other godly Parents, were yet so wicked that God repented that he made them, and destroyed them in the flood, sparing only Noah and his family. So that it was not their own godliness, that made them called the sons of God, but their relation, Church state and visible separation from open unchurched Idolaters. Compare this phrase with the like, Deut. 14. 1. 2 Cor. 6. 18. In the former it is said [ye are the children of the Lord your God, ye shall not cut your selves, &c.] where the whole people, Infants and all, are called Gods children, as being a people separated to him from the Idolatrous world; and so in the next vers. called a holy people unto God, peculiar to him, &c. And 2 Cor. 6. 8. Come out from among them, and be ye separate, &c. and I will be a father to you, and you shall be my sons and daughters, saith the Lord Almighty.] So that. Gods sons and daughters are that society that are separated from Idolaters unto the worship of God as the visible Church is. And then it appears that the generation of the righteous, even from the womb, were enumerated to the rest, in that they are not mentioned as a people called out here and there, and initiated at age (there is no mention of any such thing :) but as a stock or generation opposed to the daughters of men, or of the unchurched, who were such from their infancy

as all will grant. For it was not the same men that were the Parents of those here called the daughters of men and the sons of God (though some of the later might be excommunicate when they fell:) But it plainly intimates, that it was another sort of men that these were the daughters of, than those that were Parents to the sons of God. So Ainsworth in loc. [The sons of God, i. e. the men of the Church of God, for to such Moses saith, Deut. 14. 1, &c. 1 John 3. 1. Daughters of men, meaning of Cains posterity that were out of Gods Church, Gen. 4. 14.] So our Annotations, and many more.

An intimation of this priviledge, and that they were sons of mercy and of the promise, appeareth in the very names of many of the children of the righteous, both before and after the flood, which I will not stand on particularly.

And when all the world had so defiled themselves, that God was resolved to cut them off; he spared Noah and his family or sons. Though Cham was to be cursed, yet was he of the Church which worshipped the true God, and spared as a son of Noah, and one of that society. And if God so far spared him then for his Fathers sake as to house him in the Ark (the type of the Church) he sure took him to be of the same society in his infancy, and then bare him the same favour on the same account.

As soon as Noah came out of the Ark God blessed himself in his issue, as he did Adam, with an [increase and multiply] and made a Covenant with him and his seed after him. Which Cove-

Covenant though the expressed part of it be that the earth should be drowned no more, and so it was made with the wickedst of Noahs seed, and even with the beasts of the field, yet doth it import a special favour to Noah and his seed, as one whom God would shew a more special respect to, as he had done in his deliverance, and upon this special favour to him the creatures fare the better. For though the word [Covenant] be the same to man and beast, yet the diversity of the promissary and his capacity may put a different sense on the same word, as applied to each. And indeed it should seem but a sad blessing to Noah to hear an [increase and multiply] if all his Infant posterity must be cast or left out of the visible Church, and so left as common or unclean. This were to encrease and multiply the Kingdom of the Devil. If he that was so mercifully housed in the Ark with all his children, must now be so blest as to have all their issue to be out of the Church, it were a strange change in God, and a strange blessing on Noah! And an uncomfortable stablishing of a Covenant with his seed, if all that seed must be so thrust from God and dealt with as the seed of cursed Cain.

Moreover it is certain that Noah did prophetically, or at least truly pronounce the blessing on Shem and Japhet. And in Shems blessing he blesteth the Lord his God, shewing that God was his God and so in Covenant with him. And it is plain that it is not only the persons, but the posterities of his three sons that Noah here intended. It was not Cham himself so much as Canaan
and

and his succeeding posterity that were to be servants to Shem and Japhet, that is, to their posterity. And the blessing must be to the issue of Shem, as well as the curse to the issue of Cham. And indeed a Hebrew Doctor would take it ill at that Expositor or Divine whatsoever that should presume to exclude the Infant seed of them out of Gods Church. And well they may, if in the blessing God be pronounced to be their God. Saith Ainsworth in loc. [under this Shem also himself receiveth a blessing: for blessed is the people, whose God Jehovah is, Psal. 144. 15. and eternal life is implied herein, for God hath prepared for them a City of whom he is not ashamed to be called their God, Heb. 11. 16. and Shem is the first man in Scripture that hath expressly this honour.]

Moreover in Gen. 9. 27. in Japhets blessing there is much, though in few words, to this purpose intimated. First, note that the Jewish Church is called [the tents of Shem.] From whence it appeareth, that the Church priviledges of that people begun not with or from Abraham, but were before: And that it is the same Church that was of Shem and of Abraham, and after all the additional promises to Abraham, the Jewish Church is still denominated [the tents of Shem:] now they were the tents of Shem before Abrahams days. And therefore it is clear, that it being the same Church, must be supposed to have the same sort of members or materials: and therefore Infants must be members before Abrahams days as well as after. That Church which
was

was Shems tents had Infant Church-members (for the Jews Church is so called, into which Japhet was to pass:) But the Church both before and after Abraham was Shems tents, Ergo.

Yet further let it here be noted, that it is into Shems tents that Japhet must pass. I suppose that the evidence is better here for that exposition that applyeth the word [dwell] to Japhet than to God, and so that this is spoken of the conversion of the Gentiles, as many Expositors have cleared at large. And so, as Ainsworth saith, the sense is that Japhet shall be [united with the Churches of the Jews, the posterity of Shem, which was fulfilled when the Gentiles became joynt-heirs, and of the same body, and joynt-partakers of Gods promise in Christ, the stop of the partition-wall being broken down, &c. Ephes. 3. 6. & 2. 14, 19. Although it may further imply the grassing of Japhets children into the stock of the Church, when Shems posterity should be cut off, &c.] vid. ult. Now if it be Shems tents even the same Church that Japhets children must dwell in, then as Shems Infants were Church-members, so must Japhets, and not all his Infant seed be cast or left out. So that here is a promise of Infant Church-membership unto the Gentiles in these words.

Reply. To all this the summ of Mr. T.'s answers are, 1. A denial of the senses given of some Texts, which I leave to the Readers examination, being resolved not to tire him with a tedious Reply. 2. He grants that their persons were blessed, God their God, and their seed in the Church: As if Gods open Covenant and
pro-

promise made them not visible members but invisible.

SECT. LXX, to LXXIX.

R. B. **W**E come next to the Promise made to Abraham, which I shall say the leſt to, because you confeſs it. But again note, that whereas your ſelf make the beginning of Gods taking the Jews to be his people, and ſo of Infants to be members of the Church, to be at Abrahams call from Ur; 1. There is no one word of that in the Text. 2. Lot came out of Ur with Abraham, yea, and from Haran, and lived with him: were not Lot and his Infants Church-members then?

3. The chief note I intend is this, that there is no more ſaid then to prove Infants Church-members, than what we have ſhewed was ſaid long before, and is ſaid after of the Gentiles Infants, no nor ſo much. If therefore the paſſage of Abraham out of Ur, yea, or the promise made to him in Haran, Gen. 12. 2, 3. will prove Infants Church-membership, then have we as good proof of it to the Gentile Church as to the Jews.

And here I note further, that in the beginning before the command for Circumciſion, you plainly yield that Infants Church-membership is a thing ſeparable from Circumciſion, and begun not with it, but before. And indeed I have evinced that to you in my Book of Baptiſm. Abraham himſelf was not made a member by Circumciſion,
but

but circumcised because a member of Christs Church by faith. Ishmael was a member before, and so was Isaac, and the Infants born in Abrahams house.

Whether there were any promise or precept of this (but a meer transeunt fact) let the Text last mentioned, and the following bear witness. Gen. 12. 2, 3. In thee shall all families of the earth be blessed, and, Gen. 17. 7, 9, 10. And I will establish my Covenant between me and thee and thy seed after thee ——— and I will be their God. And God said to Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations. This is my Covenant which you shall keep between me and you, &c. to vers. 15. In all this let these things be noted, 1. That here is an expresse promise or Covenant to Abraham and his seed after him. 2. That it is not only de præsentis, but for the future, called an everlasting Covenant. 3. That this promise or Covenant doth manifestly imply and include Infants Church-membership (as you confess.) 4. That yet here is not the least word that intimates an institution of it de novo, but rather the contrary plainly intimated. The promises before Gen. 17. are mainly about the multiplication of Abrahams seed. What is that to Church--membership? (except what intimates the promised seed, of which anon.) Hagar hath a promise also of the multiplication of Ishmaels seed. And the very precept of Circumcision is only one part of the Infant members, viz. the males, and therefore it cannot be foundation
of

of their Church-membership, which leaves out half the members. 5. Note that the promise that God will be their God, doth expressly contain the Church-membership of the seed. 6. Note that this is more than a transeunt fact, Ergo, being an everlasting Covenant. Had it been a natural transeunt fact, that had left no permanent title behind it in the obligation of the Covenant, then it had been null and void as soon as spoken: then the word of God is but a bare sound and of no further force. 7. Note that the Apostle (as is said) Rom. 4. 10, 11, 12, 13. doth fully manifest to us, that this promise was made to Abraham as a believer, and that Circumcision was a seal of the righteousness of faith which he had, yet being uncircumcised: and therefore that the chief part of the Covenant of having God for our God, and his taking us as his peculiar people, belongs to the Gentiles as well as to the Jews. 8. And he oft sheweth that the faithful are Abrahams seed, and therefore the chief blessings of the promise belong to all the faithful. But one of the blessings was, that their Infants should be comprehended in the same Church and Covenant, Ergo, the Infants of the faithful who are the heirs of the same promise, must be comprehended in it too.

9. I think it is not to be made light of as to this matter, that in the great promise, Gen. 12. 3. the blessing from Abraham in Christ is promised to all the families or tribes on earth, all the families of the earth shall be blessed, as the Heb. Samar. Arabic. or all the kindreds as the vulgar Lat. and Chald. paraph. or all the tribes as the Sept.

Sept. *πᾶσι αἰσ φυλαί.* And doubtless it is by Christ that this blessing is promised, and so a Gospel blessing (Ergo, the Syriac. adds and in thy seed, and the Arab. hath by thee.) And the Apostle fully testifieth that. So that as tribes, kindreds, families, do most certainly comprehend the Infants, and as it was to such families that the promise was made before Christ as to the Jewish Church; so is it expressly to such families or tribes that the promise is made as to the Gentiles since Christ.

10. Note that as Infant Church-membership is here clearly implied in Infant Circumcision, so they are two distinct things; and as the sign is here commanded *de novo*, so the thing signified (I mean the duty of engaging and devoting to God as their God in Covenant) is commanded with it, though not *de novo*, as a thing now beginning as the sign did. So that here is in Circumcision not only a command to do the circumcising outward act, but also to do it as a sign of the Covenant, and so withal for the Parents to engage their children to God in Covenant as their God, and devote them to him as his separated peculiar people. So that here are two distinct duties concurrent. The one external newly instituted, the other internal not newly instituted. And therefore the former may cease, and yet the later stand: and it is no proof that the later (Covenant engagement of Infants to God) is ceased, because the sign of Circumcision is ceased; no more than it proves that such Covenant engagement did then begin when Circumcision did begin; or that women were not Church-members

members separated, engaged, dedicated to God in Infancy, because they were not circumcised. And no more than you can prove that all Israel was unchurched in the wilderness when they were un-circumcised for 40 years. So that here you have a command for entring Infants as Church-members. And so you see both promise and precept in Gen. 12. 3. & Gen. 17.

And when I consider the Parents, breeding and manners of Rebekah, I think it far more probable that she was a Church-member from her Infancy, than that she was entred afterwards at age, or that she was a heathen or infidel when Isaac married her.

And as here are before mentioned standing Covenants, so it is to be noted how God intimateth the extent of the main blessing of them to be further than to Abrahams natural seed, not only in the express promise of the blessing to all the nations or families on earth (of which before) but in the assigned reason of the blessing which is common to Abraham with other true believers. For Gen. 22. 16, 17, 18. it is thus alledged [because thou hast done this thing, &c. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.] And Gen. 26. 3, 4, 5. the Covenant is renewed with Isaac, and the same reason assigned; [because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.] How mans obedience is said to be a cause of Gods blessing, I am not determining; but taking the words as I find them in general; I may conclude, that they are here
givers

given as a cause or reason of it some way or other. And though a special mercy may be given on a common ground or reason, yet where there is no apparent proof of the restriction, we are to judge the blessing common where the reason is common: At least, if a special blessing be superadded to Abrahams seed (upon the freeness of Gods grace, or the eminency of Abrahams obedience,) yet there goes with it a mercy common to all where the reason of the mercy is found. It being therefore the case of every true believer to be faithful and obedient, yea, to prefer that before his own life, and not a son only, it may be hence gathered, that God who blessed Abrahams seed on that account, will bless theirs on the same, with the same blessings in the main (as to his favour and acceptance of them) though not with the same in the variable superadditionals or overplus of external things.

In Exod. 12. 48. there is a law for the circumcising of all the males of strangers that sojourn in the land, that will keep the passover: which comprehendeth their Church-membership, as is shewed.

Reply: To all this neither do I find any new thing calling for any answer, but what the considering Reader can easily make: His repeated sayings, that if [Admission be by Baptism I must make Parents Ministers to baptize] a child may well answer. There are more Parties that act in baptism than one: God by his Ministers expresseth his Covenant-Gift and Consent, and delivereth it sealed to the Receiver by the instituted investing symbol: The party receiving expresseth

his consent, and this the Parent hath power and trust to do for the child; as you may take a Lease for your Child: Cannot the Parent do this, and so be a Cause of Reception without being a Minister?

SECT. LXXIX, to LXXXVI.

R.B. **T**He promise to the whole people of Israel, Infants and all, that they should be [a peculiar people, a Kingdom of Priests, and a holy Nation,] Exod. 19. 5, 6. you cannot deny. This is a promise, and not a transeunt fact which made no promise. And the people are called to keep Gods Covenant, that they might have this promise fulfilled to them. Yea, if you had said, that it was a meer transeunt Covenant or promise, reaching but to the persons then existent, and dying with them, though you had spoken more sense, yet no more truth than when you denied the law and promise, and substituted a transeunt fact. For, 1. It is expressly a promise de futuro to a Nation. 2. Yea, and the Apostle Peter giveth the same titles to believers under the Gospel, intimating the fulfilling of the promise even to them, as the promise to Abraham was to the faithful who were his uncircumcised seed. However, here is a Covenant granting by way of confirmation the blessing of Church-membership to Infants with the rest of Israel: For certainly, this peculiarity, and holiness, and priesthood here mentioned, containeth their Church-membership: It is

undeniable therefore, that such Church-membership is here granted by Promise or Covenant, not as a thing then beginning, but by way of confirmation of the like former grants. And it is to be noted, that though this promise is made to all Israel, yet not to be fulfilled to any of them, but on condition that they [obey Gods voice, and keep his Covenant,] vers. 5. on which conditions also any other might have then enjoyed the same blessing, and therefore so may do now.

In Deut. 17. 1, 2. The Infants with the rest are called the children of God, and a holy and peculiar people to the Lord their God.

And Deut. 26. 14, 18. the Covenant is expressed [Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and keep his statutes, and his 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 hath promised thee, &c. And that thou maist be an holy people, &c. Is here no promise, when the promise is expressed? and is here no Covenant, where the mutual Covenant is described? And I think you grant that Infants are included.

So Deut. 28. 4, 9. Where the promise to the nation is, that if they hearken to Gods voice and observe his Commandments, they shall be blessed in the fruit of their bodies, and the Lord will establish them a holy people to himself, as he had sworn unto them.] Here is not only a Covenant and Promise for the future, but also an oath confirming it, as annexed to the same before. Is

this establishing Covenant or Promise but a transeunt fact? or doth not this confirm their right to the benefit promised, which was received before by the same means?

And Ezra 9. 2. They are called the holy seed.

Of that in Deut. 29. I have formerly spoke enough. It is called a Covenant. All Israel with their little ones did enter the Covenant and the oath with God, and which he made to them. It was a Covenant, to establish them for a people to himself, and that he may be to them a God, as he had before said and sworn. It is a Covenant made even with them that stood not there, whether it be meant only of the successive Israelites (and then it is not a transeunt Covenant) or of all people whoever that will accept of the same terms (and then it's not proper to Israel.) It is a Covenant not made to them as meer Israelites: but as obedient to the Covenant terms, and Covenant breaking would cut them off, vers. 19, 20, 21, 23, 25, 26. Is not Church-membership contained in, Gods being their God, and taking them for his people thus in Covenant? Doth not the promise give them an established right in this blessing? Is all this then no promise, but a transeunt fact?

Deut. 30. 19. There is a law and promise, choose life, that thou and thy seed may live. This is the same Covenant which Asa caused the people to enter, 2 Chron. 15. and if there had been no law for it, there would have been no penalty, and then he would not have made it death to withdraw. It is the same Covenant which Josiah caused the people to enter, 2 Kings 23. 2, 3. 2 Chron.

2 Chron. 34. 31, 32. Of Levit. 25. 41, 54, 55
I have spoken elsewhere, and of some other
Texts.

Mr. T. ——— For the sole efficient cause being actually put (as the Covenant and the Parents believing are, Deut. 29.) the effect must be *in act*: but it is not so in the unborn: therefore the Covenant and Parents faith are not the sole efficient ——— so that though the Covenant give a Right to a blessing, yet it doth not make actually visible Church-members, without some other transeunt fact ———

Reply. (The rest let the Reader make his best of.) We are it seems by this time in a fair way of agreement, and have almost done our work. It seemeth by this time he could find in his heart to grant that the Covenant is an *efficient cause*, though not the *sole efficient*: well, we will not stick on that: Gods love and revelation, and Christs merits shall be antecedent chief efficient: And he seemeth now instead of saying still that [*It is only by the Physical transeunt fact*] to be content if we will say, *it is not till or without that fact*, that is, *that men are not members of the Church till they are men*. We will not be so sower as to deny him that much. And indeed is this all at the upshot? But I will not grant him the logical notion too easily, though we will not quarrel about it. I think a *cause materially* may long exist before the *effect*, though it be not *formaliter causa* till it effect: And I think that Gods conditional Covenant or Promise, is but *causa virtualis & aptitudinalis* till it effect, and yet may be the *sole proximate efficient* of our Right afterward: I think the childs being born did not

effect his Right to Church Relation, nor doth our Faith now, nor the Parents faith or consent, but only as a condition make men capable Recipients. And I think the effect may begin *de novo* without any change in the efficient, upon a change in the Recipient: And that the Sun unchanged is the proximate efficient of motion, light and heat, to the next existent wight that received not his influx before it did exist: And the Covenant or Donative Instrument of God which saith [*He that believeth shall be justified*] may effect my Justification when I believe and not before, though my faith effect it not at all, but dispose the recipient. But I deny that the Parents faith being put; all the capacity of the recipient is put, even when he is born: For if it be possible for the Parent to consent for himself and not for his child, and to devote himself and not his child to God, part of the condition of reception is wanting.

As far as I perceive, could I but hope to be so happy a disputant, as to convince Mr. T. that Church-membership (visible) is *any benefit at all it self*, or was to the *Israelites*, he would grant me all that I plead for of the conveyance of it by Covenant. And if I cannot it is a hard case.

SECT. LXXXVI.

R. B. **T**He second Commandment, Exod. 20. 5, 6. Deut. 5. 9, 10. I think is a law, and containeth a promise or premiant part, wherein he promiseth to shew mercy to the generations or children of them that love him and keep his Commandments : of which I have also spoken elsewhere, to which I refer you. I see no reason to doubt but here is a standing promise, and discovery of Gods resolution, concerning the children of all that love him, whether Jews or Gentiles, to whom this Commandment belongs : nor to doubt whether this mercy imply Church-membership : And that this is fetcht from the very gracious nature of God, I find in his proclaiming his Name to Moses, Exod. 34. 6, 7.

Mr. T. If this mercy here imply Church-membership to the Infants of them that love him to a thousand Generations, then it implieth it to all the Infants in the world — But there is nothing to prove that this mercy must be Church-membership, or that it must be to all the children of them that love God, or that it must be to them in Infancy — I incline to conceive this a promise of temporal mercies, chiefly to the *Israelites* —

Reply. 1. That it is not only of temporal mercies, the words [*Love and Hate*] as the qualification of the Parents, seem to prove; and the joyning the children to the Parents in the retribution : And all the terms seem above such a sense : It is the revenge of a jealous God on Idolaters, and mercy to his Lovers that is spoken of :

And the joyning this Command to the first which setteth our relation to God, with the Laws annexed in *Deut.* for the cutting off whole Cities (Parents and Children) that turn from God to Idols, sheweth that it reached to *Church-Communion and Life.*

2. And that it was not only to the *Israelites* (whatever you chiefly mean) is proved both in that it is in the *Decalogue*, and the proclaimed name of God, *Exod.* 34. 5, 6. and exemplified throughout the Scripture and in the Gospel.

2. As to the extent, we can hardly expect that the world should endure a thousand *Generations*: Therefore it can mean but that God who boundeth the punishment to the third and fourth generation, will set no bounds to the succession of his mercies while our capacity continueth. And whatever the mercies be, the exposition of this *continuance* concerneth you as much as me.

3. As to the conditions, I doubt not but it supposeth that the child at age imitate the Parents in their *Love or Hatred*, duty or sin: And that if on Repentance the Parent be forgiven, his sin may not be visited to the third and fourth. And if a child of Godly Parents turn wicked, the *right* is intercepted.

4. But the Commandment with the foresaid exposition shews, that God meaneth that his Retribution to Parents that Love or Hate him, shall extend to *their children as such*; unless they interrupt it at age by their own acts: And if to their *childrea quæ tales*, then to Infants.

And it speaketh such a *state of mercy* as cannot

not in reason be conceived to belong to them without, and can mean no less than Gods visible favour, by which the Church is differenced from the world, when *Lovers* and *Haters* are distinguished sides.

And when God hath *Recorded* this decreed granted distinguished mercy to the children of the faithful as such in the *Tables of Stone*, sure it is a visible notification, which will make them visible favorites and *Church-members* as soon as they visibly exist.

And the *quatenus* seemeth to me to prove that it extendeth to all the children of the faithful, because it is to them as such. But it followeth not that it must extend to them all alike, as to equal mercies, nor yet that the sin of Parents after may make no kind of forfeiture. But of this I have said more in my *Christian Directory*.

SECT. LXXXVII, to XCIV.

R. B. **I**N Psal. 102. 28. *It is a general promise, the children of thy servants shall continue, and their seed shall be established before thee. It is usual in the Old Testament to express Gods favour by temporal blessings, more than in the Gospel; but yet still they secure us of his favour. As, I will not fail thee, nor forsake thee, might secure Joshua more than us of temporal successes, and yet not more of Gods never failing favour.*

There

There is a stable promise to all Gods people in general that have children, Psal. 103. 17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children. And to be secured by promise of Gods mercy and righteousness is the state of none without the Church.

And if they were all to be kept out of the Church, I scarce think that Children would be called an heritage of the Lord, and the fruit of the womb his reward, Psal. 127. 3. nor the man happy that hath his quiver full of them. Nor would the sucking children be called as part of the solemn assembly to the humiliation, Joel 2. 16. 2 Chron. 20. 13.

There is a standing promise to all the just, Prov. 20. 7. The just man walketh in his integrity, his children are blessed after him. There is no sort of men without the Church that is pronounced blessed in Scripture. A blessed people are Gods people, and those are the Church separated from the cursed world. One lower blessing will not denominate a man or society, a blessed man or society.

If it were a good argument then, Deut. 4. 37. because he loved thy fathers, therefore he chose their seed after them, then it is good still as to favour in general. So Deut. 10. 15. Psal. 69. 36. Prov. 11. 21. The seed of the righteous shall be delivered. In Psal. 37. 26. there is a general promise to, or declaration of the righteous, that his seed is blessed, and then they are Church-members.

*In Isa. 61. 8, 9. it is promised I think of Gos-
spel*

ſpel times, I will make an everlaſting Covenant with them, and their ſeed ſhall be known among the Gentiles, and their off-ſpring among the people: all that ſee them ſhall acknowledge them, that they are the ſeed which the Lord hath bleſſed. *And cap. 62. 12.* They ſhall call them the holy people, the redeemed of the Lord: and thou ſhalt be called, ſought out, a city not forſaken. *Gospel promiſes then extend to [people and cities,] whereof Infants are a part. Iſa. 65. 23.* they are the ſeed of the bleſſed of the Lord, and their off-ſpring with them. *This is plain, and full, and durable.*

What is neceſſary to be ſaid in answer to the common objections, as [that experience tells us all the ſeed of the righteous are not bleſſed] with the like, I ſuppoſe already done in my book of Baptiſm. All the ſeed of the righteous are bleſſed, though not all with that bleſſing which cannot be loſt and caſt away by themſelves when they come to age.

Mr. T.'s Answers all contain the difficulty of diſcerning the fulfilling of theſe promiſes, and ſo denying that they infer viſible Church-memberſhip: and he ſaith [*That without the Church a perſon may be pronounced bleſſed, is apparent from Iſhmaels bleſſing, Gen. 17. 20. when he was excluded the Covenant and caſt out.*]

Reply. He was excluded the Covenant of peculiarity, but not the common Covenant of Grace made with mankind in *Adam* and *Noe*: And the Church was larger than the *Iſraelites* Nation. The reſt I leave to the Reader.

SECT.

(140)

SECT. XCIV, XCV.

R. B. **I**F you say that the word [seed] doth not necessarily include Infants. I answer, Infants are part of the seed of the righteous, yea all their seed are first Infants. If therefore God have made general promises as to age and person, who is he that dare limit it, without just proof that indeed God hath limited it? Doth God say, that the seed of the righteous are not blessed till they come to age? If he pronounce the seed blessed, they must be blessed; when they are first such a seed: And if any one age might be more included than another, one would think it must be that wherein they are so meerly the seed of such as that they stand not on any distinct account of their own actual faith or unbelief. For the seed of the righteous, as such, have a promised blessing: But the seed of the righteous turning themselves to unrighteousness, do turn from that blessing, and become accursed.

I suppose I have already been more tedious than you expected: I will therefore add no more of these passages of Scripture, having said that which satisfieth me formerly to the same purpose, and having yet seen nothing that leaves me unsatisfied. And also because one text either containing such a Law or Covenant as you call for, or declaring to us that God did make such a Law or Covenant, is as good as a thousand in point of authority.

Mr. T. Mr. B. not holding children in the womb unborn to be visible Church-members, all this may be retorted: They are part of the seed of the righteous.

Reply. The whole seed (in the womb and born) are taken into this relation to God which implyeth his blessing on them as separated from the wicked, according to their capacity: An Infant in the womb is visibly separated to God, if you denominate *visibility* from the notoriety or visibility of Gods promise that doth it: But the *person* is not *visible* to you, though sensible to the mother. As Christ was the Head in the womb, so far Infants are members; the Parents then privately devoting them to God: I told you before, the *visibility* of our state hath several gradations. To quibble thus on all Gods promises to the children of the faithful by questions and exceptions about embryo's, abortives, &c. is vanity.

SECT. XCVI, XCVII.

R. B. **T**HE next Question that I should speak to is, whether these Laws, or Covenants, or Promises, are capable of a revocation, or repeal? and I shall take this for a question that needs no further debate, among men that know what a Law or Promise is. Gods immutability and perfection may make some Laws unrepealable, while the subject remains: but otherwise the thing it self is capable of it. Only where a Promise or Law is but for a limited time, when the time is expired it ceaseth, and the ces-
sation

sation is as to the nulling of it, equal to a revocation or abrogation. I put in this question, lest you should hereafter change your mind and say, that indeed it is a law, or promise, or covenant, by which the right of Church-membership is conferred, and Infants dedicated to God: but it is but a *transseunt Law or Covenant.*] Answ. If so, then it is either immediately or presently transseunt, or at a certain limited time only, when it will cease. The former is certainly false and intolerable. For, 1. They are promises and laws for the future, and therefore cease not immediately. 2. That were to make God the most unfaithful promiser and mutable Law-maker in the world, if his promise and his laws cease as soon as they are made. Nay it makes them to be no laws or promises. 3. It was one standing law and promise that belonged to the Nation of the Jews successively. And God did not make his promise anew to every Infant that was made a Church-member, nor renew his law to every Parent to enter their Children into his Covenant by the sign of Circumcision. Were not the uncircumcised Israelites in the Wilderness made members by the efficacy of the former Covenant of God remaining in force. And did former Laws oblige to Circumcision till Christ? Else there were but few members, nor but few that circumcised warrantably, if the promise and precept did extend but to the person that it was first delivered to, and every one else must likewise have a personal promise and precept. The Mother of Christ cannot then be proved to have been a Church-member in Infancy. If it be said that
these

these promises were limited in the making of them, to a certain time when they were to cease, I say when that is proved we shall believe it, which I have not yet seen done.

And it falls in with the last question, which is, whether these promises be indeed revoked and ceased, and these laws repealed or ceased. And here it is that I have long expected your solid proof, together with the satisfactory answer to my arguments to the contrary. And so I shall leave this task in your hands. Sure I am that Christ never came to cast out of the Church, but to gather more in: much less to cast out all the Infants, even all of that age in which himself was head of that Church: But to gather together in one the children of God that were scattered, John II. 52. And therefore he would oft have gathered all Jerusalem and Judæa, even the National Church that then was, unto himself, as the true head, even as a Hen gathereth her Chickens under her wings, and they would not. It was not because he would not (as intending a new frame, where Infants could have no place) but because they would not, and so cast out themselves and their Infants. Certainly it is the joy of the formerly desolate Gentiles, that they shall have many more children than she that had an Husband, and not fewer, Gal. 4. 25, 26, 27. And we as Isaac are children of the promise, even that promise which extended to the Infants with the Parents. Gal. 4. 28.

Mr. T. — I conceived a Promise not in congruous sense repealable: For although a promise be a Law to the Promiser,

miser, yet I know not how congruously it should be repealed: 'Tis true, the act of promising being transeunt ceaseth; but that cannot be repealed: that which is done cannot be *infectum*, not done.

Reply. I perceive we must dispute our first principles, as well as our Baptism. Reader, Gods promise in question is not a particular promise to some one person only, but his *Recorded Instrument of Donation*, or stablished *written or continued word*, which is the *sign* of his will: It is the same thing which is called, the *Premiant or Donative* part of his Law, in one respect, and his Testament in another, and his Donation or Gift in another, and his *Covenant as Conditional* in another, and his Promise in another. As [*He that believeth shall be saved*] is the *Rewarding or Giving* part of a Law, and it is a Testament, a Covenant, a Promise, a Gift, all these. Mr. T. cannot see how this promise can be repealed: what, not an universal promising Law, or Covenant or Instrument? The question is not whether it *ever was repealed*, but whether it be *repealeable*, in congruous sense. Why may not the King make a Law that every one that killeth such and such hurtful creatures (a Fox, &c.) or that killeth an enemy in war, shall have such a reward; and repeale this Law or Promise when he seeth cause? I think the first Covenant ceased by mans sin, without repeal. But I cannot say that no promise to the *Israelites* was repealed, upon their sin! The non-performance of the condition depriveth the party of the benefit while it is unrepealed: but may not God thereupon repeal the Law

or

or Covenant, and null the very offer to posterity? Is it not so as to the Jews policie and peculiarity? What pains is taken in the Epistle to the *Hebrews* to prove the change of the Covenant as faulty in comparison of that which had better promises? But if you will call it a meer *cessation*, all is one as to our question in hand.

SECT. XCVIII.

R. B. **B**Efore I end I shall be bold to put two or three *Questions* to you out of your last Letter. *Quest. 1.* Whether the circumcised servants of Israel sold away to another nation, and so separated from the Civil state of Israel, did eo nomine cease to be Church-members, though they forsook not God? And so of the Infants if they were sold in Infancy? If you affirm it, then prove it. If you deny it, then Infants might be Church-members that were not of the Commonwealth.

Mr. T. — None was of right of the Jewish Church who was not of the Commonwealth.

Reply. But my Question was, when without forsaking God, they are forcibly separated from the Jewish policy and subjected to others, are they not members of the *Church-universal* still, though not of the Jews?

SECT. XCIX.

R.B. Quest. 2. **I**F (as you say) it was on the Jews rejection of Christ that they were broken off from being Gods people, were those thousands of Jews that believed in Christ so broken off, or not, who continued successively a famous Church at Hierusalem, which came to be a Patriarchal seat. Whether then were not the children of the Disciples and all believing Jews Church-members in Infancy? If no, then it was somewhat else than unbelief that broke them off.

Mr. T. They were broken off from the Jewish Church, not by unbelief, but by faith in Christ.

Reply. This is too short an answer to so great an evidence against you. The Infants of the Christian Jews were the day before their Conversion members of the Jewish Church and of Gods universal Church, of which the Jews were but a part: For as he that is a member of the City is a member of the Kingdom, and a part of a part is a part of the whole, so every member of the Jews Church was a member of Gods universal Church. Now, 1. The very Jews policy totally ceased not till the destruction of Jerusalem at least. 2. But if it had, I ask, was it no mercy to be a member both of the Jews Church and the universal? If not, the Jews lost nothing by being broken off? If yea, how did the Christians Children forfeit it? Was it better to be of no visible Church, than of the universal? The Jews were
broken

broken off by unbelief: you say Christians Infants were put out of that and the whole visible Church by faith, or without unbelief.

SECT. C.

R. B. Quest. 3. **W**Hether it be credible that he who came not to cast out Jews, but to bring in Gentiles, breaking down the partition-wall, and making of two one Church, would have such a Linsey Woolsey Church of party colours, or several forms: so as that the Church at Hierusalem should have Infant members, and the Church at Rome should have none? Jews Infants should be members and not Genties?

Mr. T. so answereth as before, and needeth no other Reply.

SECT. CI.

R. B. Quest. 4. **I**F unbelief brake them off, will not repentance graff them in? And so should every repenting believing Jews Infants be Church-members?

Mr. T. Not their Infants _____

Reply. Then it would be but a part of the people that would be graffed in.

SECT: CII.

R. B. Quest. 5. **W** *As not Christs Church before his incarnation spiritual, and gathered in a spiritual way?*

Mr. T. The invisible was; the visible Jewish Nation was not.

Reply. Not in comparison of the times of maturity: but the visible Jewish frame had the Father of spirits for Sovereign, and commanded spiritual duties, upon promises of spiritual blessings, even life Eternal.

SECT. CIII.

R. B. Quest. 6. **H** *ow prove you that it was a blemish to the old frame, that Infants were members? Or that Christs Church then and now are of two frames in regard of the subjects age?*

Mr. T. It was a more imperfect state in that and other regards.

Reply. I called for some proof that the Infant-membership was any part of the Church-imperfection: If it be not a blemish, why must it be done away: what, was the Church the worse for Infants Rights?

SECT.

SECT. CIV.

R. B. Quest. 7. **I**N what regard is the new frame bettered by casting out Infants which were in the old ?

Mr. T. The Church is more spiri ual ———

Reply. What, doth Infants Relation detract from its spirituality? The adult have souls and bodies, and so have Infants? The adult come in by the same kind of consent for themselves, as they make for their Infants? The adult blemish the Church with more carnal sins than Infants do? The Kingdom would be never the more spiritual nor excellent, if all Infants were disfranchised: Nature teacheth all Kingdoms on earth to take them for members, though but Infant-members.

SECT. CV.

R. B. Quest. 8. **W**Hether any Jew at age was a member of the old Church without professing faith (in the Articles necessary to salvation) repentance and obedience? And wherein the supposed new call and frame doth in this differ from the old; save only that a more full and expresse revelation of Christ, requirerh a more full expresse faith?

Mr. T. I know not what profession each Jew did make, or was to make.

Reply. I would you had been as cautelous and modest throughout. It is evident, that they were to profess consent to *Gods Covenant*, which those that denied, *Asa* would put to death.

SECT. CVI.

R. B. **Y**ou may see the words near the end of your Letter that occasion the seven last *Questions*, and towards the middle that occasioneth the first. As for your motion of my fully describing the priviledges of Church-members, I shall add no more at this time to what is already elsewhere said of it.

Reply. Here Mr. T. chides me for wronging him by length; and being afraid the Reader will do so too I make haste.

SECT. CVII, CVIII.

R. B. **A**nd now I have gone thus far with you, in an enquiry into the truth, I entreat you be not too much offended with me, if I conclude with a few applicatory questions to your self. *Quest. I.* Is it not an undertaking as palpably absurd as most ever any learned sober Divine in the world was guilty of, to maintain that [*Infants were visible Church-members not by any promise or precept, but by a transeunt fact, and that there was no law or ordinance determining it should be so, but only a fact of God,*
which

which is a transeunt thing not repealable?]

But either by this fact you mean Legislation and Covenant-making, or not: if you do, what a saying is it that Infants were made Church-members not by Covenant, but by a Covenant-making, not by a Law, but by a Law-making? If not, either you must say, that God makes duty without any law, and gives right to the benefit without any promise, or Covenant-grant as the cause; or else, that it is no benefit to have right to Church-membership, and no duty to enter into that relation, and to accept of that benefit, and to be devoted to God. Which ever of these ways you chuse (and one you must chuse, or change your opinion) hath the world heard of any more unreasonable and ridiculous, or else more unbecoming a Divine, from a learned sober man of that profession? Pardon the high charge: Let the indifferent judge.

Reply. To this I find no answer worth the reciting.

SECT. CIX.

R. B. Quest. 2. **I**S it not a great disgrace to all your followers, that they will be led so far into such ways of Schism, and be so confident that they are righter and wiser than others, and that by such unreasonable arguings and shifts as these, which one would think any man should laugh at that knows what a Law, Promise, or Covenant is? And do you not prove,

that it is not because of the evidence of truth, but by your meer interest or confident words, these people are changed and held to your opinion? Do they know what [a transeunt fact is, that without Law or Covenant makes Church-members?] I say, do they know this? which no man that ever breathed till now, nor ever man will know again? And do you not proclaim them men of distempered consciences, that dare go on in such a Schism, on the encouragement of such fancies as were hatcht so long after their perversion, and never waking man I think did before so solemnly maintain?]

Reply. I have nothing to say here, but Mr. T. seems very angry at this.

SECT. CX.

R. B. Quest. 3. **I**S it not a desperate undertaking, and dare you adventure on it, to justifie all the world before Christs incarnation except the Jews, from the guilt of not dedicating their children to God, to take him to be their God, and themselves to be his people? Yea, to justifie all Jews against this charge, that should neglect or refuse to engage their children to God in Covenant as members of his Church? And doth not he that saith there is no law, say there is no transgression?

Mr. T. He doth — Let him tremble at his desperate undertaking to uphold his Lie of Infant Church-membership and Baptism by such Lies as these, and fear the fate of Liers.

Re-

Reply. Charge not your self, and I will not : I propose it to your consideration, whether the persons that solemnly take God for their God according to Gods Covenant, and are by his visible word of Covenant, taken by God for his people, be not visible members of the Church universal? And whether he that saith, *There is no Law of God binding to do thus for his children,* do not infer that they sin not by not doing it?

SECT. CXI.

R. B. Quest. 4. **D** *Are you yet justifie also at the Bar of God, all the world since Christs incarnation from the guilt of sin, in not dedicating their children to Christ, and entring them into his Covenant as members of his Church? Dare you maintain that all the world is sinless in this respect?*

Mr. T. I dare justifie the Non-baptizing them ———

Reply. Here you make a modest stop. It seemeth you dare not justifie men for not solemnly dedicating them in Covenant to God, and visibly engaging them to Christ as members visible of his Church.

SECT.

SECT. CXII.

R. B. Quest. 5. **H**Ave you well considered of the fruit of your ways apparent in England and Ireland at this day? Or have you not seen enough to make you suspect and fear whether indeed God own your way or not? And is it any wonder if posterity be left in controversy about the History of former times, when you can venture, even in these times when the persons are living in our company, to tell me that [you think I am mis-informed that they are Anabaptists, and you think that there are very few of them that were ever baptized,] when of many that we know, and multitudes that we hear of, there are so few that were not before against Infant Baptism, and the Seekers first such, and when the Quakers themselves commonly cry down Infant Baptism; and it is one of the questions that they send to me, and others to answer, [how we can prove it by express Scripture without consequences, or else confess our selves false Prophets.

Reply. The answer to this I leave to the Readers judgement.

SECT. CXIII.

R. B. Quest. 6. **H**AVE you felt the guilt which we too strongly fear you have incurred, of the perverting of so many souls, opening them such a gap to schism, contempt of the Ministry, and Apostasie, destroying a hopeful reformation that cost so dear: or weakning our hands in the work, and filling the adversaries mouths with scorn, enticing the Jesuites and Friars to seem your proselytes, and list themselves among you, as the hopeful party to befriend their cause, hardning thousands both of the Papists and profane, and setting them again on their dregs, when many once began to shake! O what a Church might we have had, and were likely to have had? Had it not been for the Separatists and you? And what a lamentable confusion are we now brought into by these? Have these things toucht your heart?

Reply. Mr. T. here is angry, and I wonder not; one stone he snatcheth up from Doct. Owens Appendix, and one from the Scotch Church, and Elders, and the Church at Kederminster, and the Worcestershire Association, which few before him I think have said much against.

SECT. CXIV.

R. B. Quest. 7. **I**S [a transeunt fact, making Infants Church-members without Law, Promise, or Covenant] a sufficient medium to encourage you to venture on all these horrid things, and run such hazards as you have done? Or is it possible that an humble sober man, and a tender conscience, durst make all this havoc, and stand out in it so many years considerately as you have done, and this upon such a palpably unreasonable pretence? When you should prove to us the revocation of Infants Church-membership, to tell us that they had it only by a transeunt fact? Is this a safe ground to build so great a weight on? Sir, my conscience witnesseth, that it is not your reproach that is the end of speaking these displeasing words to you, but some compassion on you (do not scorn it) and more on your poor followers; and most on the Church of God which you have so much injured and troubled.

Reply. Here Mr. T. is angry again, which is the summ.

SECT. CXV.

R. B. Quest. 8. **C**AN you prove that ever there was one age, or Church (particular) on earth since Adam till about 200 years ago, that the Anabaptists rose, wherein Infants

fants were not de facto taken for members of the Church? If you can do it: Let us hear your proof.

Mr. T. I can; and for proof look back to Sect. 50, 51. and besides *Constantine, Augustine, Naz. Hierom* —

Reply. I can find no such thing there: what if the four men you name were baptized at age (the special reasons are told you elsewhere.) Doth that prove that others were not baptized in Infancy? Your 52 Sect. I think to examine in the end.

SECT. CXVI.

R. B. Quest. 9. **C***An you bring us proof of any one Infant of true Church-members, that was not rightfully a Church-member himself from the creation till Christs days? or from the creation till this day? except the Anabaptists, who reject the benefit; whose case (as I said before) I will not presume to determine?*

Mr. T. I can, look back to Sect. 50, 51, 52, 57. —

Reply. I have done, and I find no such proof.

SECT. CXVII.

R. B. Quest. 10. **S***Eeing that Infants have been de facto Church-members from the creation to this day (as far as any records can lead us) is it likely that the Lord, and head and all-sufficient Governour of his Church, would have permitted his Church till now*

to be actually made up of such subjects, as in regard of age be disallowed? And suffer his Church to be wrong framed till now? Or is it a reasonable, modest and lawful undertaking, to go about now in the end of the world to make God a new framed Church, as to the age of the subjects? And is it not more modest and safe, to live quietly in a Church of that frame as all the Saints in Heaven lived in, till the other day, as a few Anabaptists with vile and sinful means, and miserable success, did attempt an alteration?

Mr. T. here denieth the suppositions: I leave the Reader to judge how truly.

SECT. CXVIII, CXIX.

R. B. **S**IR, pardon the weakness, and bear with the plainness and freeness of Your faithful Brother (though not as is meet) Rich. Baxter. May 14. 1655.

Sir, if you have any thing of moment to say, in reply to these, which you have not yet in your writings brought forth, I shall be willing to consider of it: But if you have not, I pray you tell me so in two words, and spare the rest of your pains (as for me) and trouble me no more with matters of this nature. For truly I have no sufficient vacancy from greater works. Yea, I am constrained to forbear much greater than these.

R. B. After this he tells me, that whereas I preached a Sermon at Bewdley, in which I refuted by many arguments Infants visible Church-
membership,

membership, I must be either mutable or hypocritical, if I deny such a Law and Ordinance which I took on me then to refute, and desires a Copy of that Sermon, that he may shew the sad mistakes and vanity of those my arguments.

Reply. Reader, to Mr. T.'s anger at these ten Questions I must say, 1. That the dolefulness of the Churches case constrained me in grief of heart to deal plainly with him.

2. But it was in a private letter, extorted by his importunity, and published to the world by himself and not by me; who confess that this plainness was too great for me to have used to him publickly: But secret admonition disparageth him not to others. It hath now been by himself about nineteen years divulged to the world, and I did not so much as trouble his patience by a word of answer, and little thought ever to do it: But Major *Danvers* his loud invitation hath drawn me to give them this Farewell.

THE Reader must here take notice that I am not here called to prove Infants Church-membership out of the New Testament, but to shew out of the Old that they were visible Church-members before by a Grant or Covenant, which Christ hath not repealed. The rest (out of the New-Testament) I have done long ago in my Treatise of Infant Church-membership and Baptism, which Mr. T. is so much displeas'd at. And indeed I think that the proofs are plain, though many objections may be difficult to be answered, especially

especially by those who have not throughly considered the case. When I set together Christs own Infant membership, and his kind reception of Infants, and his chiding those that would have kept them off, and his offers of taking in all the Jewish Nation into his Church, and that they were broken off by unbelief, and consequently the seed of Believers not broken off from the Church universal, and that whole households are oft said to be baptized, and that *Paul* pronounceth Believers children holy, and that Christ expressly, *Matth. 28.* commandeth his Ministers as much as in them lieth to Disciple all *Nations* baptizing, and it's prophesied that the Kingdoms of the world shall be made the Kingdoms of Christ, and there is no Nation or Kingdom on earth that Infants are not members of; All this and much more seemeth to me a plain revelation of Gods will, that as he never had a Church which excluded Infants, so he doth not now exclude them. And it is expressly said of the Jews that they were all *baptized unto Moses in the cloud and in the sea,* 1 Cor. 10. 2. where doubtless the Apostle in the name had respect to our being *baptized into Christ*, of which theirs was a typical Baptism; And it is not said in vain that they were [*all baptized*] including their Infants, but as part of the Analogie, as if he had said [*As we now are all baptized into Christ.*]

These things seem to me a certain notification of Gods will herein; which in the foresaid former Treatise I have tullier opened and improved. And should I stand to answer all the
words

words that Mr. Tombes hath said against it, I should needlessly tire the Reader and my Self, and lose that time which I cannot spare.

A Confutation of Mr. Tombes's Reasons Sect. 52: by which he pretendeth to prove that Infants were not reckoned to the visible Church-Christian in the Primitive times, nor are now.

Mr. T. 1. **I** Argue thus: If no Infants were a part of the visible Church-Christian in the Primitive times, then whatever Ordinance there were of their visible membership before, must needs be repealed: But the antecedent is true, ergo, the consequent ——— The Antecedent I prove thus. If in all the days of Christ on earth, and the Apostles, no Infant was a part or member of the visible Church Christian, then not in the primitive times: But, &c. Ergo, &c. The Minor proved. ——— 1. All visible members of the Church-Christian were to be baptized: But no Infants were to be baptized: Therefore no Infants were visible members of the Christian Church.

Answ. 1. To the Major; they were to be baptized after Christs baptism was instituted, *Mat.* 28. 19. but not before, when yet the Christian Church was existent in Christ and his Disciples: Therefore Christ was not baptized in his Infancie.

2. To the Minor, If his bare affirmation would prove that Infants were not to be baptized, what need he write his books?

Mr. T. 2. They were not visible members of the Church-Christian who were not of the body of Christ: But no Infant was of the visible body of Christ, proved from 1 Cor. 12. 13. All that were of the body of Christ were made to drink into one spirit in the Cup of the Lords Supper: But no Infant was made to drink into one spirit; for none of them did drink that Cup, &c.

*Ans. Denying the Minor, I answer to the proof: 1. To the Major: 1. Mr. T. elsewhere pleadeth that 1 Cor. 12. speaketh of the Church-invisible only, and yet now he maketh it to be the visible. 2 [All] is oft put for the *Generality* and not a proper *universality*: And it seemeth hard to prove that every visible member *hath the spirit*, which is expressly there said of all the members, though whether Baptism and the Lords Supper be included, Mr. T. elsewhere maketh disputable. But I grant that it is spoken of the Church as visible, and that all the members ordinarily having *Spiritus Sacramentum*, are in judgement of charity said to have the Spirit. 3. But if Sacraments be indeed here included as he asserteth, then Baptism is first included: and so if we prove Infants Church-members, this Text will prove them to be baptizable, according to Mr. T. Remember that. 4. But that Mr. T.'s exposition is not true, *that every member drinketh of the Cup in the Lords Supper*, he may be turned about to confess himself: For, 1. Doubtless he thinks that this Chapter speaketh of the Church not only as visible (if at all) but as invisible also; and he oft saith that many real members of Christs body*

dy have not the Sacrament. 2. By this his exposition, his adult Baptizing should not make or prove any to be visible Church-members till they drink of the Cup; though it were a year or many years. 3. And no one that liveth without the Lords Supper through scruples (about Church-orders, or their own fitness, which are the cases of multitudes) should be visible members: Nor those that live where they cannot have the Sacrament: Nor any Lay-man in all the Popish Church, where the Cup is denied the Laity.

2. To the Minor, Infants might be baptized into one spirit by the initiating Sacrament, in order to the rest to be partaked of in due time: And as not every *Church-suspension*, so *Natural-suspension* of further priviledges, nullifieth not membership.

Mr. T. 2. From 1 Cor. 10. 17. All that were one body and one bread did partake of that one bread which was broken: But no Infant did partake _____

Answ. 1. Christ and his Disciples did not partake of it before the institution: 2. No baptized persons partake of it in the interspace between the two Sacraments: which with some is a long time: 3. A baptized person may die before he drinketh that Cup; or may live where it is not lawfully to be had. 4. Church-members may be suspended from the Lords Table. Therefore the text speaketh not of every member, but of the ordinary communion of capable persons.

Mr. T. Eph. 4. 5. The whole Church is one bodie, and hath one Lord, and one faith: But no Infant hath one faith]

Answ. 1. It is spoken of the generality of the noblest and capable members, denominating the Church: The Apostle saith not that every member hath all these, but [*There is one Lord, one faith, &c.*] Christ had not *one Lord* (being Lord himself as here understood) and yet was a member: Christ in the womb cannot be proved to have actually had that *one faith*; and he was long the chief member before he was baptized: And whether ever the twelve Apostles were, is uncertain.

2. The Text seemeth chiefly to speak of the *Doctrine of faith*, called *objective faith*; *one Creed*: And this the Church might have, and yet not each member actually believe. For, 3. The Parent in faith devoting himself and his Infant to God, his Faith and Consent is reputatively the Childs, who is used as a member of the Parent.

Mr. T. 3. *They were no members of the visible Church, who were left out of the number of the whole Church, all the Believers, the multitude of the Disciples, &c. But Infants are left out of the number in all places in the New Testament, Ergo: ———*

Answ. 1. Many texts speak of *all that were present* only; and many speak only of such as the present matter did concern: And it is most usual to denominate *All* or the *Body* from the *Noblest* and *Greatest* part. If you were to describe a Kingdom, would you not say that it is a Civil Society of rational creatures (or men) consenting to the mutual Relations of King and Subjects

and

and the duties of each for the common welfare? You would so define it as that *Reason, Consent* and *Intention* should be in the definition. Infants have none of these in act, and yet who doubteth but Infants are members of the Kingdom (of every Kingdom under Heaven that I have read of?) So you know that we take Infants to be members of our Churches now : And yet is it not usual with us to say that *all the Church met to hear, or to do this or that?* When yet the Infants and many others might be absent.

The Texts Mr. T. alledgeth are, Acts 1. 15. *The number of the names together were about 120.*

Answ. Though I take not the Church then to be so numerous as some do, yet reason is reason : Can we think that when Christ *was seen after his resurrection of more than 500 Brethren at once,* that only 120 of them were Christians? And can we think that *Nicodemus* and *Joseph of Arimathea* and many more, were not timorous faint-hearted Christians? It's like that the text meaneth that this 120 was the number of those bold confirmed Christians who so quickly after Christs death appeared in open profession and conjunction with the Apostles, and had opportunity to assemble at that time and place.

The next is Act. 2. 1. *They were all with one accord in one place.*

Answ. This needeth no other answer than as before. The other texts, *Act. 2. 41, 44. & 4. 4, 23; 24. & 5. 11, 13, 14. & 6. 1, 2, 7. & 8. 1. & 15. 22. 1 Cor. 14. 23.* need no other answer :

His exposition would sometimes exclude women, and sometimes many of the men : Doth he believe no man or woman was a member of the Church, *Act. 15. 22.* who did not *send men of their own company* ? Nor any man or woman a member of the Church at *Jerusalem*, that did not being scattered go about Preaching, *Act. 8. 1,* &c. *1 Cor. 14.* it is said, *You may all prophesie*, and yet women are forbidden.

Mr. T. 4. *They were no part of the Christian Church visible to whom the things ascribed to the whole Church did not agree : But the things ascribed to the whole Christian Church visible did not agree to Infants : Ergo——*

Answ. This is fully answered already. It is most usual to ascribe that to a Church or other Society which is done only by the most considerable part. As I said before, when rational Consent, Contract, Intention, are ascribed to a *Kingdom* ; which is constituted by the consent of King and Subjects : and yet Infants are members who consent not, save by their Parents. *The Church meeteth to choose a Pastor*, when yet the women meet not : *The Church admonisheth a faulty member*, when every woman doth not admonish him : *Our Churches meet all to hear*, when Children meet not, whom we take for members : These are not satisfactory allegations, being contrary to common use of words, and to many texts of Scripture.

Mr. T. *The Minor is proved, Matth. 16. 18. On this Rock will I build my Church, viz. by Preaching.*

Answ.

Answ. When Preaching converted the Parents, they devoted themselves to God, and all that were in their trust and power; and that Preaching brought in by consequence the Infants that did not hear. I prove it; 1. Christ commandeth the discipling of Nations and baptizing them (that is, as much as in the Preacher lieth:) But Infants are part of those Nations: Therefore he commandeth the discipling and baptizing of Infants, (as much as in the Preacher lay,) which could be done but by the success of preaching on the Parents. 2. *The Kingdoms of the world are made the Kingdoms of the Lord and of his Christ: But Infants are members of all those Kingdoms: But this is done at large elsewhere.*

Mr. T. 1 Cor. 1. 2. *called to be Saints; Act. 2. 41, 47. & 5. 14. They that were added to the Church did hear and believe, &c.*

Answ. I will not weary the Reader with repeating the same answers to the like things.

Mr. T. 5. They who are not reckoned Christs Disciples were not visible Church-members: *But Infants are no where reckoned as Christs Disciples: ergo. ———*

Answ. 1. What is said before to the other Texts answereth all these. The Actions of adult Disciples only were in mention. 2. Infants are called Disciples, *Acts 15.* as I have elsewhere proved, on whose neck the yolk of Circumcision was laid; And in *Matth. 28. 19.* when Nations are to be discipled. 3. *Mr. T.* himself confesseth that Christ was *habitually and by designation a*

Prophet in Infancy, and that so may Infants be Disciples.

Mr. T. 6. If in the distribution of the members of the Church then, Infants are not comprehended, then Infants were not visible Church-members — — — But, &c.

Answ. 1. Here he instanceth in 1. The sex, Men and Women, 2. Jews and Gentiles, 3. Circumcision and uncircumcision, mentioned, but not Infants. But if Infants be of neither sex, male nor female, nor of Jews or Gentiles, nor circumcision nor uncircumcision, I plead not for them.

2. If those Texts cited by you mention not Infants, others do, as I have elsewhere proved: Our children are called Holy, and a blessed seed, and received by Christ, and of such is the Kingdom of God, &c. And you confess it of Christ himself in his Infancie, and yet now forget it, or contradict your self.

Mr. T. 2. I argue from the common received definitions of the visible Church, Acts 19. of the Church of England: A congregation of faithful men — — — &c.

Answ. And so Kingdoms and all Societies that Infants are members of, are accordingly defined, as is aforesaid. You cannot deny it. And was not the Church before Christs incarnation a society of faithful men, when yet you confess that Infants were visible parts of it?

Mr. T. 3. I argue, They are no visible members of the Christian Church, to whom no note whereby a visible Christian Church or Church-membership is discernable, doth agree; But, &c. ergo — — —

Answ.

Answ. When a man thinks only what to say for his cause, and never thinks what can be said against it, his judgement is of little value. 1. All that agreeth to Infants which was requisite to a visible Infant member before Christs coming; And do you not confess that they were members then among the Jews? 2. Did nothing in Christ himself in Infancy agree with visible membership? Yes; the open Revelations of God as to a visible person: You confess before as much as I need. 3. The essential qualification of a Church-member, is *Covenant-consent*, such as God according to the sense of his offered Covenant will accept as such: But Infants have this Covenant-consent, seeing they consent by their Parents who are entrusted to do it for them, as if they were parts of themselves: As the Jews Infants did. Mutual consent of God and themselves by their Parents is it that maketh them members. I have oft wondered to read in orthodox Divines, that the Word purely preached, Sacraments and Discipline, are the marks of the true Church. No doubt but *Heart-consent to the Baptismal Covenant of Grace* maketh a sincere member of the true Church (which the Infant doth by the Parent,) and *professed consent* to the same Covenant maketh a visible member (which regularly must be by Baptism for investiture.) But a true Church may long by persecution be hindred from publick assemblies, Preaching, Sacraments and Discipline; And may have much corruption in all these.

Mr. T. maketh this mutual consent as two distinct pretended Notes, denying either of them to be true marks.

Answ.

Anſw. Neither the Princes conſent alone, nor the Subjects alone maketh a Common-wealth: Neither the Husbands conſent alone, or the Wives maketh a marriage; but both conjunct: So here: Mutual conſent maketh a Church-member: But ſo, that *Gods Conſent is the Donative efficient cauſe, and mans conſent is the receptive cauſe, which is conditio ſine qua non.* They that will not impartially think of plain caſes cannot underſtand them. Your unthankful denying that God hath made any ſuch Promise, Covenant or Conſent, is elſewhere confuted: And if I ſhall ſay with *Davenant* and the Synod of *Dort* that this Covenant being the ſame that is made with Parents themſelves, giveth the Children the ſame Right to *Pardon* and *Life* eternal according to their capacity, ſo that *faithful Parents ſhould not doubt of the Salvation of their Children dying in Infancy* (*ut Synod. Dort. Art. 1. c. 17.*) I could better with them bear the conſequence (of the loſs of *Gratia Infantilis* in ſome at age) than the conſequents of your turning them all out of the viſible Church. The former I know no Chriſtian that ever oppoſed for many and many hundred years after Chriſt; and the latter the univerſal Church as long oppoſed: And yet I will not ſubſcribe that [*It is certain by the word of God that baptized Infants dying before actual ſin, are certainly ſaved,*] without excepting the Infants of *Heathens* or *Infidels*, wrongfully baptized.

Mr. T. 4. I argue: They who have not the form conſtituting and denominating a viſible Church;

Church-member, are not visible Church-members. But. Ergo. Profession of faith is the form constituting, &c.

Answ. 1. Covenant Consent is the form constituting *ex parte Recipientis*, and this they have reputatively in their Parents, whose will is as theirs.

2. The Jews Infants had the form constituting a visible member as you confess. And that was not circumcision; For the uncircumcised females, and males too in the wilderness were visible members: Nor was it to be born of Jews; For apostate Jews forfeited it, and Profelytes of other Nations obtained it: But it was by consent to Gods Covenant.

3. And Christ was a visible member by Divine Revelation. His arguings would make against Christs Righteousness Imputed to believers, and Adams or the Parents sins imputed to them.

Mr. T. 5. *If Infants be visible Christian Church-members, then there may be a visible Church-Christian which consists only of Infants of believers— But this is absurd: Ergo.*

Answ. Such quibbles seem something when the *Will* giveth them their force. 1. Infants are members of all Kingdoms under Heaven: And yet there neither is nor can be a Kingdom of Infants only. 2. Members are *Essential* or *Integral*. Because the exercise of the faculties of the *Pars Imperans* and *Pars subdita* is the intended means to the Common Good, which is the End of Government, therefore there can be no Governed Society, Kingdom or other proper Poli-

cy of which men that have the use of Reason are not members : that there be some such to be the Active part is Essential to the Society : But yet Infants that are yet but *virtually* such, are *Integral members*.

Mr. T. 6. *I argue : If Infants be visible Church-members, there is some Cause of it : But there is no Cause : Ergo ———*

Answ. The Cause efficient is Gods Revealed Donation and Covenant Consent : The Cause Receptive or the Condition of Reception, is *That this be the Child of a Consenting believer.*

Mr. T. *To this* 1. Mr. T. *denyeth any such Covenant of grace to the faithful and their seed (which is soon said.)*

2. He saith *the Conditional Covenant promiseth Justification, Salvation, on Condition of faith, and not visible Church-membership, and so belongs to all as Mr. B. &c.*

Answ. 1. It giveth both Justification and visible membership ; that is, Right to both and many other Covenant benefits. 2. It belongeth Conditionally to all, and Conditionally gives union with Christ and his Church, and Pardon and life to all : But *actually* to none, till the condition be performed ; which is a *believing Parents consent*, and regularly his Baptismal dedication.

Mr. T. *If there were a Covenant to the faithful and their seed, to be their God, yet this would not prove their Infants Christian visible Church-membership : As he is the God of Abraham, of Infants dying in the wombs of believers at the hour of death ———*

Answ.

Answ. It's true, if they be not the *Children of visible believers*; because they are not visibly capable subjects. But it being such that we speak of, your three instances are abusive. 1. *Abraham* is a visible Church-member of the Church Triumphant where he is. I will not believe you if you deny it. 2. Infants of visible Christians dying in the womb, are in that degree visible Church-members as they are visible persons: that is, It is a known thing that they are the children of God according to their capacity. 3. One visibly believing at the hour of death is a visible Church-member: One not visibly believing belongeth not to our case.

Mr. T. *If all these which Mr. B. makes the cause or condition, may be in act, and the effect not be, then the cause which Mr. B. assigneth is not sufficient. But &c. For they may all be before the child is born.*

Answ. A meer quibble. 1. Before he is born I tell you as far as he is visibly the child of a visible Christian, so far he is a visible unborn member: But as to that degree of visible membership which is proper to born baptizable Infants, two causes are wanting to the unborn: 1. Gods consent or donation: For though the Promise as a donative Instrument was existent a thousand years before, it effecteth not the gift till the subject be Receptive or capable: God may promise a thousand years before *in diem* or *sub conditione*, which signifyeth his consent that so and then it shall be due, and not otherwise or before. These easie things should not be thus winked

winked at. 2. The *Parents consent* is wanting: For though the Parent dedicate the child in the womb to God by promise, yet he doth not deliver him up in the baptismal Covenant as a visible person till he is born.

Mr. T. reciting my answer elsewhere saith [*It deserveth a smile: For I make Christ by his Law, or Covenant-grant the only cause efficient*] The rest of his words are 1. *To tell us that Justification &c. hath a further efficient after the Covenant; which causeth Justificability, but not actual Justification without mans faith.* 2. *That I err in taking visible membership to be a Right, and moral effect.*

Answ. I take not that for the picture of the wisest man, whom the Painter draweth laughing or *smiling*. And I am now confirmed in that fancy. 1. A Testament or Deed of Gift *in diem* which saith *At seven years end that land shall be yours*] may be the only efficient Instrument, long before existent, and yet give you no right till the time; and then give it: Because it effecteth but by signification of the Donors will. Must the Christendom of Kingdoms be impetuously questioned by men that know not such rudiments as these? 2. That Justification which is given us at our believing, which is [*our Right to Impunity and Life*] is the Immediate effect of the Covenant Donation; and mans faith is no *efficient* but a *Recipient cause* of it (As even they confess that call it a Receiving Instrument:) And yet we have it not till we *believe* or *consent*. Who would have thought that such a man as you had
taken

taken your own faith to be an efficient cause of your own Justification, and so that you justify your self? And what if one give land to you and your heirs? It is none of theirs till they are in being: And yet their birth is no efficient cause, but only the cause of the subjects receptive capacity. I am ashamed that you put me thus to catechize you.

Mr. T. 5. *If visible Church-membership be antecedent to the interest a person hath in the Covenant, then the Covenant is not the cause of it. But &c. Ergo* —

Answ. The word [Interest] may signifie the Interest that fallen mankind hath in the Covenant as conditional antecedent to mans consent: And thus I suppose neither you nor I here speak of it. But if by my *Interest* you mean, that I am the person to whom the Covenant giveth a present Right to its benefits, I answer, Some benefits follow long after: but when I consent, then I am the person to whom the Covenant giveth a present Right to union with Christ, in the first instant, and consequently with his Church or body in the second: so that here is no such thing as your feigned membership before Covenant interest, that is, before a Right to that Relation by Gods donation. And as to your former dream that this is not a Right and moral effect but a physical, it was your self and not I that subjected you to the shame of such an assertion, which I will no more confute.

Mr. T. 6. *If the Covenant &c. be the only efficient, then Infants bought Orphans of Turks,*
whol-

wholly at our dispose, are no visible members,
&c.

Answ. No friend of truth will run into the dark with a controversie, and argue *à minus notis*. Many judicious Divines think that Gods Covenant with *Abrahams* Infants born in his house, proveth that two things go to make up the capacity of an Infant for baptism : 1. That he be *his own* and at his *dispose* who offereth him to God. 2. That he be offered or dedicated by a *Consenting Owner*. Now their reason is because if they be our own, we have the dispose of them for their good, and *our wills* are theirs. But the case is most clear about those that by *Generation* are our own, and darker about those that are by *Adoption* or *purchase* our own. Now here you do nothing but deny the darker (which you cannot disprove) and thence the plainer which we have fully proved.

Mr. T. 7. *If the Covenant of Law with the Parents actual faith without profession, make not the Parent a visible Church-member, neither doth it the child.* But — Ergo.

Answ. I grant both major and minor : He that is not known to have faith, is not a visible adult member : And he that is not known to be the (justly reputed) child of a professed believer, is not an Infant Church-member. And what's this to our controversie? *Heart consent* maketh a mystical or *invisible Christian* and member, and *Professed belief* (that is, *Believing Consent*) maketh a *visible member* of the parent, and is necessary to the visible membership of the child : If I may call that *Making* them,
which

which is but the *Disposition* of the *material Re-ceptive* constitutive cause. It's pitty we should have need to talk at this rate.

Mr. T. 8. *If persons are visible Church-members and not by the Covenant of Grace, then it is not true that Christ by his Law or Covenant is the sole efficient of visible Church-membership. The minor is proved in Judas and hypocrites.*

Answ. 1. They are *not* the *sole efficient*; Gods Love and mercy also is efficient.

2. You profess your self that the name [Christian and Church-member] are equivocal as to the sincere and the hypocrites: If they be not the same things, no wonder if they have not the same causes. That *Donation* or *Covenant* may be the sole nearest Instrumental efficient of True membership, and yet not of Equivocal.

3. God who is our Paternal Beneficent Ruler doth give some of his benefits by his Law or Covenant absolutely and antecedently to mans conditions, and some consequently as Rewards: And Gods Laws having first a Preceptive part, as well as a Donative or Premiant, a Right may accrue in *foro ecclesie* to an hypocrite from that precept: As *e. g.* God antecedently doth by his Covenant give the world an Impunity as to the punishment of Drowning it: And so by his common Law of Grace he giveth the world many common mercies by a Redeemer, and perhaps many by that you call a physical act, immediately. And by his Law he (having given a conditional pardon and life to all) commandeth his Ministers to offer it, and All men to Accept it,

and his Ministers to judge by mens profession, and to use professed Accepters as real ; because we cannot see the heart. This being so, when the hypocrite professeth his consent, the Law obligeth the Minister and Church to receive it, by which *in foro ecclesie* he hath a right to his Church station. And Christ himself called Judas, and sent him out to Preach, and his mandates were as Laws. So that the Right that an hypocrite hath, he hath by the Law which obligeth the Church to use him as a true believer, upon his professing to be such. None of this can be denyed. But Judas was called immediately by Christ himself ; and his [*follow me*] was a precept which gave him a Right to his Relation.

Mr. T. 9. *If Infants are visible members by the Covenant on Condition that the Parents &c. then either the next Parents or in any generation precedent &c.*

Answ. The next Parents that are Owners of the child, and have the trust and power of disposing of him or covenanting for him : And the Reason is, because they have 1. That *Propriety*, and 2. That *trust and power*.

Mr. T. 10. *If an Infants visible Church-membership be by the Covenant on the Parents actual believing, and not a bare profession, then it is a thing that cannot be known, &c.*

Answ. I pity Readers that must be troubled with such kind of talk. 1. The Right of the child is upon [the Believing Parents dedication of that child to God by consenting that he be in the mutual Covenant.]

2. Heart consent known only to God giveth no Right *coram ecclesia*, known to men, but only to such mercy as God who only knoweth it, giveth without the Churches judgement.

3. Believing and profession qualifie for Right in the Judgement both of God and of the Church.

4. Profession without consenting faith, qualifieth for Right, in the Churches judgement according to Gods Command, who biddeth them so judge and do : Wrangle not against plain truth.

Mr. T. II. *If other Christian priviledges be not conveyed by a Covenant upon the Parents faith, without the persons own act and consent, then neither this. But &c. Not to be a Believer, a disciple, a Minister, a Son of God — There is the like reason for them as for this.*

Answ. Priviledges are 1. Proper to the adult, those concern not our case, as to be *Ministers*) or common to them with Infants : 2. Priviledges consist either in *Physical qualities* or other *Physical accidents* (and these are given by *physical Action*, and such is *Knowledge, Belief, Love, Gifts of utterance, health, &c.*) Or in *Right and Moral Relation*, (*Jus Debitum, obligatio*) These are given by *Moral means*, that is by *signification of the Donors will*, by *precept* (obliging,) *promise* or *signal Donation*, which is the instrument of conveyance by that signification (As a Testament, Deed of Gift, Act of pardon and oblivion, &c. are among men.) Now do you think that the reason of *Physical Qualities* and *Moral Rights, Relations* and *duties* is the same?

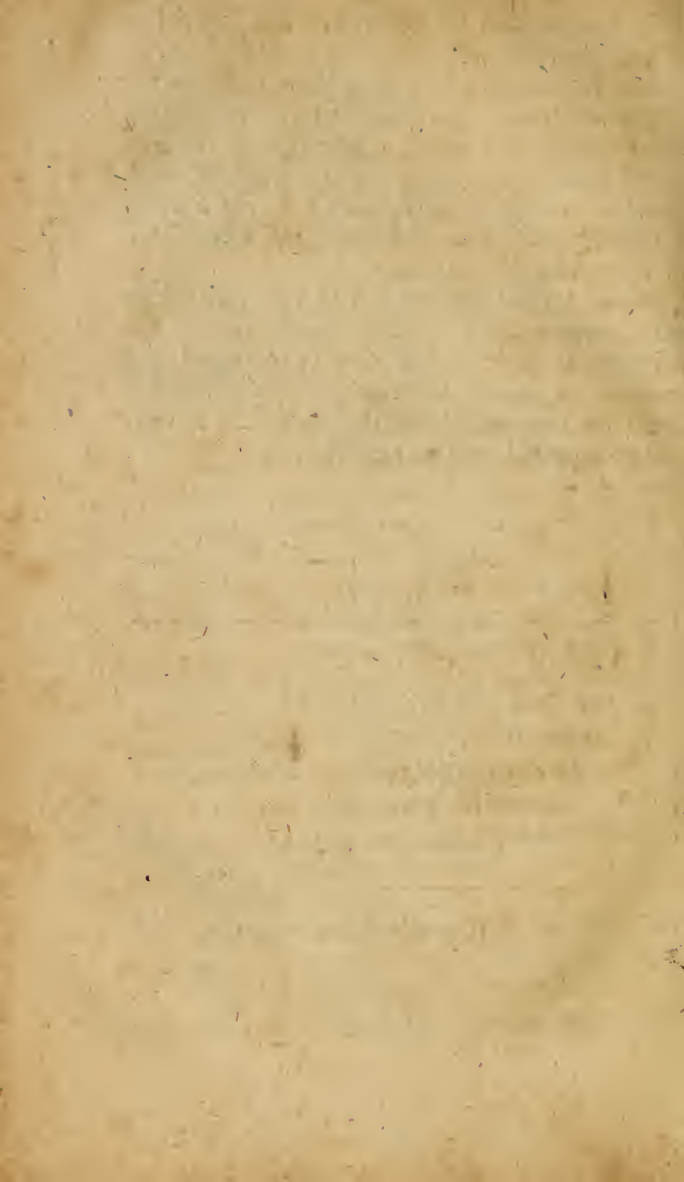
2. As a Disciple, or believer, signifieth one that is Reputatively such *jure Relationis*, and as a *Son of God* signifieth an *Adopted heir of heaven*, loved of God as a reconciled Father in Christ] so Infants are such : You say (after) that *Christ was habitually and by designation the Head and Prophet of the Church in Infancy*, and so might Infants be disciples : And will you now deny it ? Again I will say though it offend you, that there is no trusting to that mans judgement that looketh all (or partially) on *one side*, and studieth so eagerly what will serve his cause, as that he cannot mind what may be said against it. See here what two abominations you thrust on your pitiful followers (which yet I know you hold not your self, but the heat of your spirit in desire of victory draweth you to say you mind not what) You conclude that *none is [A Son of God] without his own consent* : And so 1. All Infants are certainly shut out of Heaven : for they are *no Sons of God without their consent* (neither by Election, Christs intercession, Covenant or Gift :) And I think you will not say that *they consent* : And if no *sons*, no *heirs* ; For the Inheritance is only of children : And if no *sons*, then are they not Regenerate ; which is but to be made sons of God by a new Generation, and renewed to his Image. And do you damn all Infants ?

2. And consider whether you deny not Christ in Infancy to have been the *Son of God* according to his humane nature ? For you can never prove that in that nature he *actually consented*
in

in the womb or in his Infancy. But partiality is rash and blind.

Mr. T. 12. *If there be no Law or ordinance of God unrepealed by which either this Infant visible Church-membership is granted, or the listing of Infants or entring into the visible Church Christian is made a duty, then it is not a cause of Infants visible Church-membership which Mr. B. assigns, &c.*

Answ. I have here proved to you such a Law and Covenant before Christs Incarnation, and formerly at large proved it to be continued and renewed by special signification of Christs will since his Incarnation in the Gospel. Review now your pittiful Reasons against it.



The *Second Part* :

A
CONFUTATION
OF THE
Strange FORGERIES
OF
Mr. *H. DANVERS*,
Against the
ANTIQUITY
OF
INFANT BAPTISM;

And of his many Calumnies against
my Self and my Writings, with a Cata-
logue of 56 New Commandments and
Doctrines, which he and the Secta-
ries who joyn with him, in those
Calumnies seem to own.

By *Richard Baxter*.

LONDON, Printed for *Neuil Simmons*
and *Jonathan Robinsſon*. 1675.

1845

1845
1846
1847
1848
1849

THE UNIVERSITY OF

THE STATE OF

NEW YORK

IN SENATE

REPORT
OF THE
COMMISSIONERS OF THE
LAND OFFICE
IN ANSWER TO A
RESOLUTION PASSED
BY THE SENATE
MARCH 18, 1845
ALBANY: PUBLISHED BY
J. B. WHITTAKER, STATE
PRINTER, 1845.



The P R E F A C E.

SECT. I.

1. *Of Controversies* : 2. *Of the Weight of this Controversie.*

§. 1. **I**T is a thing that all are not duely informed of, *How far Controversial Writings and Disputes are to be practised by pious and peaceable men?* And here (as in almost all things else) men are hardly cured of *one extream* but by *another*.

I. No doubt but the extream which hath far most injured the Church of Christ, hath been the *excess of Disputing*; and given just occasion to Sr. H. W.'s motto, [*The Itch of Disputing makes the Scab of the Church*,] which is easily discernable, both in the *Cause* and the *Effects*.

§. 2. 1. In the *cause* it is too notorious, that ordinarily it proceedeth from the depravation of the three faculties of the soul, *Potestative*, *Intellective*, *Volitive*, in the three great Principles

ciples of iniquity, *Pride, Ignorance and wrath.*

§. 3. 1. Did not *Pride* cause men much to *overvalue* their own parts and worth; Controversie would have shrunk into a narrower compass before this day: Men would have come to one another as *friends to be informed* of what they know not, by enquiry and gentle conferences, if not as children to School, to learn: And if grace by hard studies had given one man more insight into any matters than another, humility would readily have acknowledged Gods gifts, and desired to have the benefit of a friendly communication; and wherever God had set up a *light*, the Children of his family would have been ready to work by it: It would not have been so hard as now it is for an Ignorant man to *know* his *Ignorance*, nor to discern when another knoweth more than he.

§. 4. But now, alas, a multitude that understand not half their Catechism hear their Teachers as Masters hear their Scholars, to know whether they say their lesson well or not: And the Preacher that saith as they would have him, may pass for orthodox at least, if not for a very wise man; because he is, so far, as wise as they: But if he will presume to teach them more than they know, they suspect him of heresie; and the repetition of his Sermon which they make, is to mangle some sentences which they had not wit enough to understand, and thence to proclaim (or whisper abroad at least) that the Preacher hath some dangerous errors, (and doth not know so much as they;) unless it be some luscious un-
whole-

wholesom notions that he offereth them, or be a militant wrangler and would list them under him as his troop, to serve him in some new raised war, and then corrupt nature can magnifie *novelties* as if they were new revelations from Heaven.

§. 5. And O that the *Teachers* wanted not the sense of their intellectual imperfections, as well as the people! But too many think that when they are all *ordained* into the *same office*, the honour of the same office is equally due to them all, and consequently all that honour of *Knowledge, Parts* and *Piety*, without which the honour of the office cannot be well kept up. And so when they all walk in the same *robes* and are called by the same titles, matters which they never understood, must pass according to the major vote, or at least, they must not be contradicted, nor their ignorance made known: And therefore when they have *owned* or *uttered* a Doctrine or Sentence, their honour is engaged to make it good; And they find a far easier way to make ostentation of the Knowledge which they have not, by robes, titles and big words, than to macerate their bodies by imploying their minds in serious long unwearied studies, till they have received into their minds the well digested frame of sacred truths.

§. 6. And if this tribe can keep the major vote (as it must be a strangely happy country where they do not) whoever will be wiser than they, shall be a heretick. But if it fall out better, and they be the *weaker part*, they will make up their honour by the way of *singularity* among so many as they

they can get to believe, that they are masters of some excellent truths which almost all the Christian world is unacquainted with.

§. 7. And even in men otherwise truly pious, there is so much *remaining pride* as is greatly gratified by *singularity*: *Selfishness* and the *Old man* are but *One*. And an opinion that is peculiarly *their own*, is as lovely to them, as their own Children in comparison of others: If they can say, *ego primus inveni*, it is sweetest: If not, yet to be one of a singular Society, that is supposed wiser, and better and more excellent in their way of worship than all others, is very comfortable to them, that by taking the elect to be fewer than they are, do judge it a good mark to hold what few hold, and do as few do.

§. 8. And there may be a *conjunction of good and evil* in the *cause* of these effects.

And from hence we now live among many that fall into various kinds of Sects, and every one hopeth for the comforts of *singularity* in their way. Many turn Quakers, because they are *singular* in their austerities: And many Congregations will not endure the singing of Gods Praise in Psalms, at least in *Davids Psalms*; and some will not have the Scriptures read, and some are against humane learning and studies, and some against Preaching upon a Text, and Praying before and after Sermon, and some against ordinary Family-worship, and many startle if they hear the Creed, the Lords-Prayer and Commandments; and hence also the Doctrine of denying all Christians Infants Church-membership hath prospered.

§. 9. And

§. 9. And too many honest persons in opposition to ungodliness, are disaffected to lawful and laudable things in the worship of God meerly because the *Ungodly* use them : When as experience telleth all the world, that they that have no Religion in sincerity, will usually joyn with the Religion that is uppermost ; And so if good Rulers and Teachers set up that which is best, the best will be outwardly the way of the ungodly ; and if we must needs be singular from them we must take the worst, and leave them the best : to their self deceit and our shame.

§ 10. I have thought by this weakness of some singular people, that, if God should but let us have a King and other Rulers that were Antinomians, and against Infant Baptism, and against singing Psalms, and against the use of the Creed and Lords Prayer, and such other things, and withal were themselves of wicked lives, and would make Laws for their own way, and impose it on the people, so that the ungodly multitude did fall into this way, it would presently cure most that are now for such opinions : And though the Godly and the *wicked* must be greatly differenced in the Church, yet before we are aware, our secret *Pride* sets in with this desire of discipline, and maketh us much desire to seem *eminently Good*, by a more notable and conspicuous difference from the common sort of Christians than God in Scripture or reason doth allow.

2. And how much *Ignorance* hath to do in all
our

our controversies, would soon be acknowledged if the question concerned not our selves: For every disputer accuseth his *adversary* of *Ignorance*: If they be of ten minds (inconsistent) nine of them must needs be erroneous, and therefore *Ignorant*, and yet every one chargeth it on the rest, and thinks that he alone is free. Alas, that mans soul, which here must act in such a puddle of brains, and in so frail a receptive engine as it here useth, should have such high and confident thoughts of its own untryed and undigested conceptions that will not let Ignorance be acknowledged or cured! Most certainly we are all so dark and weak, that it is but a *few Great necessary* things, or such as are very *plain*, which we have cause to be confident of, without all suspicion of mistake. Most certainly *natural dulness*, or short and superficial studies, through sloth or diversions, or want of right teachers, or an early reception of wrong methods or opinions, leading unto more, and many such causes, doth and will keep not only most Christians, but most Teachers of the Church in so low a measure of Knowledge, as unfiteth them to master and manage very difficult controversies: And yet sad experience telleth us, that he that is least able to speak, is oft least able to hold his tongue; And it's too rare to find a man that is not Ignorant of his Ignorance, and that chargeth not him with Pride that will presume to contradict him. What wonder then if disputes be endless?

§. 12. 3. And that *wrath* is in the cause needs no proof but experience, while we see men come forth

forth with militant dispositions, and animosity is their valour, and how to make their adversaries seem contemptible or odious is their work.

§. 13. 2. And if I should but open to you the Disputing evil, in the *effects* as I have done in the *Causes*, what a woful tragedy, of 1500 years duration, should I present you with? But I shall put off that part of the work, supposing that sight and experience do inform you more effectually than words can do.

§. 14. On all these accounts I still say as *Paul*, *The servant of the Lord must not (needlessly) strive*, nor meddle with those wranglings which *minister Questions rather than godly edifying which is in faith*: For the end of the *Commandment is Love out of a pure heart, and a good Conscience and faith unfeigned*: And the high pretenders are too often [*proud, knowing nothing, but doting about questions and strifes of words; whereof cometh envy, strife, railing, evil surmising, perverse disputings of men of corrupt minds and destitute of the truth.*

§. 15. II. But yet for all this, as Politicians use to tell Tyrants, that if God and man did but secure them from all resistance, men would flie from them as from Tigers or Crocodiles, and suppose their boundless uncontroled pride and cruelty would be insatiable; so I say of Heretical and truly Schismatical Contenders, that If they were once secured that whatever folly, heresie, or ungodly mischievous conceits they vend, and that with the greatest industry and turbulency

cy to deceive the people, no man yet must contradict them, nor open their folly that it may be known to all, and go no further, for fear of being taken for a man of disputation, controversy and strife, this would so embolden them to attempt the seduction of all sorts of people, that no place would be safe or quiet.

§. 16. It is a foolish pretence of peaceableness and quietness, to stand by in silence for fear of our own or others trouble, and see well-meaning people seduced, Christ and his truth and name abused, and God dishonoured, and his Churches shaken, and made a scorn and scandal to the world, and all for fear of being accounted contentious. If it be lukewarm (as they say themselves) to hear dayly swearers, cursers, scorners, and such other prophane sinners, and not give them a close reproof or admonition, so much more is it to see or hear hurtful falsehoods published as the precious truths of God, and not to contradict it, nor endeavour to save mens souls from the infection. If Satans work must be done without resistance as oft as a mistaken well-meaning man will do it, there will be little safety for the flocks.

§. 17. When *Paul* fore-told the *Ephesians* of two sorts that would assault them, viz. *Grievous devouring wolves*, and *men arising among themselves that would speak perverse things to draw away disciples after them*, his conclusion is [*Therefore watch*] : And what that watching is he tells *Timothy*, *The mouths of such deceivers must be stopped: not by force, for that Timothy*
had

had no power to do ; but by *evident truth*. And *Truth* hath a power in its *evidence*, if it be but rightly opened and managed. And were it not that God in all ages had enabled some of his servants, faithfully and clearly to vindicate truth, and defend sound doctrine, and hold fast the form of wholesome words, and stop the mouth of *ignorant pride* that wrangleth against them, what had become of us long agoe ? And though ill disputes have done much mischief, and too often disputing succedeth more according to the *Parts, interests* or advantages of the Disputers, than according to the evidence of truth : Yet for all such abuses, Truth must be defended, and it findeth something even in nature (as bad as man is) to befriend it ; few love a plain falshood, unless where interest greatly bribeth them : And upon tryal Truth will at last prevail, where sin doth not provoke God in judgement to leave men to the delusions which they chuse.

§. 18: If then the way be to *Teach and Learn*, and quietly open the *evidence of truth*, and in *meekness to instruct those that oppose themselves*, and to avoid contentions as we avoid wars, till other mens assaults do make them unavoidably necessary ; and yet not to be cowardly betrayers of the Truth and Church of God, nor suffer Satan to deceive men unresisted, but earnestly to contend for the faith once delivered to the Saints, It must be considered, I. To whom this earnest contending may be used, II. And by whom.

§. 19. 1. We must not be *over sharp* or *earnest*, 1. With those that are yet *strangers to Religion*, of whose *conversion there is hope*, and who are liker to be won by a gentler way, which more demonstrateth love and tenderness, 2 *Tim.* 2. 25, 26.

§. 20. 2. Nor with *Godly Christians* who fall into such sins of *infirmity* as we are lyable to, and whose tenderness maketh compassionate tender dealing fittest to their recovery, *Gal.* 6. 1, 2, 3.

§. 21. 3. Nor with *humbled dejected Christians* who are apter than we to aggravate their own faults, and have need of comfort, to restrain their sorrows and keep them from despair, 2 *Cor.* 2. 7.

§. 22. 4. Nor with sinners that under conversion and repentance are humbling themselves by confession to God and man, *Luk.* 15. *Philem.* 10, 16, 17.

§. 23. 5. Nor with *Christians* that differ from us in tolerable matters, and manage their differences but with tolerable infirmities, not hazarding the safety of the Church or mens souls.

§. 24. But in these cases we must use *plainness*, *sharpness* and *earnestness*. 1. When in secret (where mens honour with others is not concerned) it is necessary to mens conviction and repentance; 1. Because of the *Greatness* of the sin or error, which will not be known if it be not truly opened and aggravated. 2. Or by reason
reason

reason of the hard-heartedness or obstinacy of the sinner, that will not be convinced or humbled by easier means.

§. 25. 2. And when we are called so to admonish a publick sinner for his crimes or heresies, which must be opened as they are, before he will be convinced and humbled openly before the Church.

§. 26. 3. And when the people or Church is in danger of being infected by the sin or error, if the evil of it be not fully and plainly opened, and the sinner *rebuked before all, that others may beware.*

§. 27. 4. When the offender or heretick sheweth us by his obstinacy, that we have no cause to expect his cure and conviction, but are only to defend Gods truth and mens souls against him, then he must be used as Christ did the Pharisees: and as Rulers execute malefactors not for their *own good*, but for the warning of *others* and preservation of the *innocent.*

§. 28. 5. And when our gentle speeches tend to scandalize those without, and make them think that we prevaricate and favour Christians in their sins.

§. 29. All these cases you may see proved
1. In *Nathans* dealing with *David*, and Christs with *Peter*, *Matth.* 16. and *Pauls*, *Gal.* 2. &c.
2. In *Pauls* dealing with the incestuous man, *1 Cor.* 5. and *Peters* with *Ananias* and his wife, *1 Tim.* 5. 20. *Them that sin rebuke before all, &c.* *2 Tim.* 4. 2. *Tit.* 1. 13. *Rebuke them sharply that they may be sound in the faith (cuttingly)*

Tit. 2. 15. *Rebuke with all authority* ; especially when we deal with Inferiors who must be humbled, *Tit.* 3. 10, 11. *Mat.* 23. throughout : And *Eli's* gentleness or remifness is our warning.

§. 30. II. And as to the *persons* who must use this *sharpness* and *earnestness* against errors and sinners in contending for the faith, 1. It is not those who overvalue their own conceptions, and grow fond of all that is peculiarly their own, and insolently take all men to be enemies to truth and faith and godliness, who are adversaries to their odd opinions. 2. Nor must inferiors rise up with insolency against superiors, or the young against their elders, and the ignorant against the wise, on pretence of a zealous standing for the truth ; Though they may humbly and modestly defend that which is truth indeed. 3. Nor should unstudyed Christians presently think hardly of any party and backbite them, and inveigh against them, because their Leaders call them hereticks or reproach them as erroneous dangerous men : (as almost all parties do against each other.) 4. Nor should those *Ministers* who have not a through insight into a Controversie, meddle much with it, nor be too forward to reprove and reproach where they do not understand, nor to undertake disputes which they cannot manage. 5. But as God doth indow men with various gifts, if each man were employed according to his talent, all would have their honour and comfort, and the Church the benefit of them all.

¶ 31. We have notoriously all these sorts of Ministers in the world. 1. Carnal, proud and worldly hypocrites, who are enemies to that which is against their pride and worldly interest: These contend malignantly against Godliness. 2. Ignorant, idle, fleshly droans, that eat and drink and mind the world, but meddle not much with controversies. 3. Professors of Religious zeal, who espouse some singular dividing way, and turn all their studies to make good their mistakes; who have laudable abilities perverted by prejudice, error and interest. 4. Honest Preachers that serve God in practical preaching; but being but *half studied* in some controversies, are yet as forward and busie in disputing, censuring and reprovng dissenters, as if they knew as much as the cause requireth. I would all these would meddle with no controversies, but what great necessity in plain and certain cases calls them to. 5. We have many humble truly Godly men, who as they are conscious that they are not well studied for controversie, so they meddle not with it but lay out themselves in preaching the truths that we all agree in, and do God and his Church much service in quietness and peace: These are the men that the Church is most beholden to. 6. Some are judicious and very fit for controversie, but too cold in the practical part of Religion. 7. Some excellent holy men (like *Augustine*) have so digested the matter, as to be able to defend the truth against all adversaries and live accordingly. Only these two last sorts should be employed in such disputes.

SECT. II.

*Of the weight and nature of the present contro-
versie.*

§. 1. **I** think it a matter in this distracted age, which you may be much concerned in, to know what weight is to be laid on the contro- versie about Infant Baptism that you may nei- ther come too short nor go too far. For my part, when the Christian Parent (or owner) to whom God in Nature and Scripture hath intru- sted the Infant, doth heartily dedicate him to God the Father, Son and Holy Ghost, and con- sent that he stand related according to the Bap- tismal Covenant, I am none of those that be- lieve that God who is a Spirit, layeth so much upon the application of the water, as to damn any such Infant meerly for the want of it. And though I cannot subscribe to as much more, as some would have me (who think so much bet- ter of their own understandings than ever any evidence perswaded me to do, as to judge them- selves worthy to be Creed-makers for all others, yea and to be called *The Church it self,*) yet I approve of the seventeenth Canon of the Sy- nod of *Dort Art. 1.* that [*faithful Parents have no cause to doubt of the salvation of their children dying in Infancy.*]

§. 2. And I hope all the pious *Anabap- tists* themselves do virtually though not actual-
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ly devote their children to God, and consent to their Covenant relation, while they vehemently plead against it. For surely they have so much natural affection, that if they did think that God would be a God in special Covenant with their children, and pardon their Original sin, and give them right to future life, upon the Parents dedication and consent, they would undoubtedly accept the gift, and be thankful ? And I believe most of them would say, [*I would do all that God intrusteth and enableth me to do, that my child may be a child of God, and I would give him up to God and accept any mercy for him as far as God doth authorize me so to do.*]

§. 3. And if Parents and Owners will not consent that their children be in Covenant with God and be baptized, I am not yet satisfied what remedy we have, nor who can do it for them to as good effect. For if *any one may do it*, as some plead, then all Heathens children may be so used and saved : And he that perswadeth me that there is extant such a Covenant or promise of God that he will save every Heathens child that is but by any one brought to baptism, 1. He must shew me that text where this promise is. 2. And when he hath done, he will leave me perswaded that God will save all Heathens Infants whether baptized or not. i. Because I and ten thousand more Christians would sit in our closets and offer to God all the Infants in the world ; that is, consent that he be their reconciled God, and they his children and in Covenant with him : what good man would not desire
 O 4 their

their salvation? 2. And I should not easily believe that God will damn them all meerly for want of a *strangers* consent to save them, were that wanting. 3. Much less that when we do consent a thousand or ten thousand miles off, that all the children e. g. in *China* or *Siana* shall be baptized and saved, that this shall not hinder their damnation meerly because the Infants and we are so distant that we cannot in *sight and presence* offer them to God : surely if my consent that a *Turks* child be baptized and saved will do it if he were with me, it may do it a mile off: and if so, then ten thousand miles off. 4. And if I be impowred to consent, I shall never believe that the bare want of the *water* will damn him, who hath all things else that God hath made necessary to his salvation (as I said before.) I think they give too much to Baptism, who say that God will either save any one by it, who wanteth other things necessary to salvation, or that he will damn any for want of it (that is, of the washing of the body) who want nothing else which is necessary to salvation. And I doubt they that say otherwise will prove dishonourers of the Christian Religion, by feigning it to be too like to the Heathenish superstition, laying mens salvation on a ceremony as of absolute necessity : And I am confident it is contrary to Christs redoubled lesson, *Go learn what that meaneth, I will have mercy and not sacrifice* : And no men shall unteach me this great and comfortable lesson, which Christ hath so industriously taught me, and which hath been long written

ten so deeply on my heart, as hath made all *unmerciful persecutions and separations*, and alienations very displeasing to me.

§. 4. I have proved afterwards that even *Augustine* himself doth as on great deliberation assert that where the Ministry of baptism is not despised, Heart *conversion* without it sufficeth to salvation in the adult : And no scripture or reason doth make it *absolutely necessary* to *Infants*, if not to the adult.

§. 5. And if Heathens Infants are not damned meerly for want of outward baptism, nor yet for want of the *consent* of others (either because that other mens consent who are strangers to them is not necessary to their salvation, or if it be necessary they have it at a distance) then it will follow that all the Infants of Heathens are in a state of salvation, unless somewhat else be yet proved necessary to it : And if they are all saved, then so are all Christians Infants also, or else they are more miserable than Heathens. And if you can first believe that the Infants of all Infidels, Atheists, and ungodly Christians (*hypocrites*) have a promise of salvation, you will next be *inclined* to think better of their Parents state than God alloweth you : And where is this promise ?

§. 6. Some say that the new Covenant giveth grace and life to all that do not *ponere obicem*. But I must have Gods Covenant in his own *terms*, that I may have it in his own *sense*, if I will be assured of the *benefits*. *Non ponere obicem* signifieth plainly *no Action* or *positive qualification*

as necessary, but only a *negation* of some contrary action : And it is certain that the terms of Gods Covenant to the adult are clean contrary ; It is not he *that neither Believeth nor opposeth faith shall be saved*, or he *that doth neither good nor harm*, as a man in an apoplexy, or asleep : But [*he that believeth shall be saved, and he that believeth not shall be damned* ; And *except ye repent ye shall all perish* ; And *without holiness none shall see God* :] But a meer *negation* is no *holiness*.

§. 7. And if any will feign another Covenant for *Infants*, let him shew what and where it is ; for I know but *one Covenant of grace*, which taketh in the *Infants* with the *Authorized Parents*, whose members or *Own God* taketh them to be, and *requireth a positive believing consent and dedication to God*, as the *positive condition* : which is more than a *Negative* (*non ponere obicem*,) though performed by the *Parent for the child* : And so the promises throughout the *Scripture* run to the *faithful and their seed*.

§. 8. I know that *God* promiseth to bless children *through many generations*, for their faithful *Ancestors* sake : But that is on supposition that *fidelity* continue in the line, and that *apostasie* make no *intercision*. Else all should be blessed for the sake of *Noe*, even *Cham's* posterity as well as *Shem's*.

§. 9. What then is the thing made necessary (and sufficient) by the Covenant to their salvation, but that they be the *seed of the faithful devoted by them to God*, that is, that their

Parents natural, or at least *civil*, whose *Own* they are, and have the power of disposing of them for their good, do enter them by consent into the Covenant with Christ? which it is supposed that *Faithful Parents* virtually did before, and will *actually* do when God doth call them to it.

§. 10. As to them that say, [the thing further necessary as the condition of the Infants acceptance and salvation is [*A promise to educate the Child as a Christian if he live*] I answer, 1. That promise indeed is included in his dedication and consent; 2. But who but the *Owners* of the *child* are capable of making such a promise? (unless as seconds promising that the *Owners* shall do their duty): For only he that *owneth him* can educate him (by himself or others) or *dispose* of him for his education: who hath power to dispose of another mans child, and educate him? They that undertake as sureties to do it, in case the *Parents apostatize* or *die*, do plainly imply, 1. That *till then* it is the *Parent* that is *intrusted* to do it; and therefore that the *Parent* must *consent* to do it; and therefore that the *Parent* must enter his child in the Covenant of Christ: 2. And that if the *Parents apostatize* or *die*, they will take the child themselves as *their Own*; or else by what power can they educate him or dispose of him?

§. 11. They that say, God did not save one for the faith or consent of another; must remember, 1. That we are all saved for the *meritorious*
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Righteousness of Christ, by the way of a *free gift*, whose condition is but *suitable acceptance*: And why may not a Parent *accept a donation* for his Child, who hath no will to accept it for himself? Shall he be *certainly* shut out unto damnation? Or shall he have that gift *absolutely* which is *conditional* to all others? Or is he not concerned in the donation at all? 2. And remember that we have guilt and misery from our Parents; and therefore though life and pardon be by Christ only, yet it is congruous that the meer condition of acceptance may be performed by the Parents.

§. 12. Perhaps some will lay all the right of Infants to the pardon of sin, and salvation, upon secret election only; as if all that we knew of Infants Salvation were that God will save some whom he hath elected: but that there is no Promise of grace and salvation to any particular Infant in the world, as under any condition or qualification: And if this be so, then, 1. No Infant hath any *Right* to pardon, grace and salvation, given him by the Covenant of Grace; No more than any elect person at age hath before faith and regeneration: Election gave *Paul* (nor any wicked man) no right to pardon or salvation: Else elect Pagans and Infidels are justified; if they have *jus ad impunitatem & Regnum Cælorum*. 2. And if this be so, we have no assurance that God will save ten or three Infants in all the world: For he hath not told us whether he hath elected so many. 3. And yet we cannot be sure but that they may all or almost all be saved; while the number of the elect is unrevealed.

4. Nor

4. Nor can we know that any more of the Children of the Faithful are saved, than of the Heathens or Infidels; of those that love God and keep his Commandments, than of those that hate him. 5. And, in a word, we have then no *proper hope*, upon *Covenant right*, that God will save any one individual Infant in the world: For we can *hope* (in this proper sense) of nothing but what we do *believe*, and we can *believe* nothing but what is *promised* or revealed. And so Parents must be thus far hopeless.

§. 13. God who made man after his Image, teacheth him to govern according to those principles which are his Image: And all the Kingdoms in this world take Infants for Infant-members; and the Laws give them Right to Honours and Inheritances, the possession and use whereof they may have in the time and degrees that nature doth capacitate them. And can we then think that God who made a Conditional Gift of Pardon and Salvation to all the adult persons in the world, did wholly leave out Infants, and that his Covenant giveth them no rights at all; no not to be members of his visible Church?

§. 14. It seemeth to me a matter of doubtful consequence to assert, that God will save more (yea so great numbers as we will hope are saved in Infancie) than ever he promised to save, and gave any antecedent Right to Salvation to? I doubt we shall open such a gap to the hopes of presumptuous Heathens and Infidels this way, as will cross our common doctrine: If God may
save

save whole Kingdoms and millions of Heathens Infants to whom he never gave Right to Salvation by any gift or promise, meerly because he elected them; some will say, why may he not do so also by the Parents; at least renewing them all *in transitu*?

§. 15. If you say that *He giveth them freely his sanctifying grace, and giveth them right to Salvation as sanctified, though he tell us not who are sanctified*, I answer, 1. Take heed lest you teach the presumptuous to say the same of Infidels, Heathens and almost all, that God may in the passages when they are dying sanctifie and save them all. 2. Still this giveth no positive hope of any particulars, nor more to Christians for their Children than they may have of the Children of Infidels; nor any promise of the spirit and sanctification, as Believers have.

§. 16. I take it therefore for the soundest Doctrine that Gods taking the Children of the Faithful into Covenant with him, and becoming their God and taking them for his own, doth signifie no less than a state of Grace, and pardon and right to life eternal; and that they are in this state upon their Parents *Consent and Heart-devoting them to God in Christ*, before baptism, but baptism is the solemnizing and investiture, which openly *coram Ecclesia* delivereth them possession of their visible Church-state with a sealed pardon and gift of life: For it is not another, but the same promise and Covenant which is made to the faithful and their seed: And all Gods promises to the many Generations of them, in
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the second Commandment and many other Texts, cannot mean any such little blessings as consist with a state of damnation and the possession of the Devil. And all the ancient Churches in baptizing of Infants were of this mind (whom I will not despise.) And *Abrahams* case perswadeth me that the Children of Natural and Civil Parents (truly their Owners) have this right (before they are baptized.) But the former (natural Parents) have plainer evidence than the later (which is a darker case.) But as for them that think either that all Infants are saved, or all baptized Infants (*jure vel injuria*) though no Parent or Owner consent or dedicate them (*heartily, or openly*) to God, or though they are hypocrites and truly consent not for themselves or theirs, let them prove it if they can; but I must say it is past my power.

§. 17. I know the grand difficulty is, that then this *Infant-Grace* is lost in many that live to riper age. I have said so much of this in my Christian Directory that I will refer the considering Reader thither, only adding, 1. That far greater absurdities will follow the contrary opinion, and the *greater are* not to be chosen. I am loth again to name them. 2. That the universal Church (as far as by any notice we can know) did for many hundred years grant the conclusion and take it for no absurdity, but a certain truth; yea much more, *Austin* and his followers themselves, thought more at age were truly justified and sanctified than were elected and did persevere: And some hold that not all that have the sanctifying spirit,

spirit, but only certain confirmed Christians, have a certainty to persevere : And others hold, that as the *spirit of Christ* is promised to Believers ; though men believe not without the spirit, so that measure of Grace which causeth men *only to believe*, as antecedent to that *promised spirit* (of Power, Love and a sound mind) is but such as may be lost, as *Adams* was ; and that it is the *spirit following it* (as the rooted habit) which cannot be lost : And others come yet lower, and say that the Grace which giveth *faith it self* cannot be lost (because such have the promise of the spirit ;) but yet the grace which only *enableth men to Repent and Believe* (called *sufficient*) may be lost before it produce the Act : Accordingly some think of *Infant-Grace* : The last sort think that they have real pardon of original sin and right to life, and have *real Grace* ; but being Infants, that grace is but such as *will enable them to believe if they come to age*, and not *infal- libly cause it*, and that *this may be lost* : And so I might run over the opinions of the rest. And among all these the judgement of *Davenant, Ward, &c.* of the *loss of an Infant-state of Grace*, as by them opened is not so hard, as I think the contrary way will infer : And it seems by *Art. 1. c. 17.* that the Synod of *Dort* was of their mind.

6. 18. Our darkness about the *future state of Infants Souls*, hath occasioned some diversity of thoughts about their *present state*. Indeed they will neither in Heaven or Hell have any work for *Conscience* in the *review of any former actions*,
good

good or evil: And it seemeth by *Nazianzen* before cited (*Orat.* 40.) that some Ancients thought as most Papists do, that unbaptized Infants have neither the joys of Heaven, nor any punishment but the loss of these: But what state then to place them in they know not: To think that they shall remain in a meer potentiality of understanding, and shall know no more than they did here; is to equal them with bruits; and to encourage the Socinians who say the like of the separated souls of the adult: And if they can allow *understanding* to those that *died baptized*, why not to the *rest*? And if they *understand*, they must have *grief* or *pleasure*: But who can know more than God revealeth?

§. 19. In sum; 1. That God would have Parents devote their Children to him, and enter them according to their capacity in his Covenant (as I have elsewhere proved) is a great truth, not to be forsaken. 2. And also that he accepteth into his Covenant all that are faithfully thus devoted to him, and is peculiarly their God, and such Children are holy. 3. That they are certainly members according to an Infant capacity of the visible Church as they are of all Kingdoms under Heaven: These are all clear and great truths. 4. And that there is far more hope of their salvation than of those without. 5. And I think the Covenant maketh their Salvation certain if they so die. 6. And it seemeth to me that the *investiture* and *solemnization* of their Covenant with Christ, should be made in Infancie, from *Matth.* 28. 19, 20. and the expositi-

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on of the universal Church. 7. But if any should think with *Tertullian* and *Nazianzene* that the time of *investiture* and *solemnization* is partly left to prudence, and may be delayed in case of health, yea or should think that Infants are not to be solemnly invested by baptism, but only the adult, so they confess *Infants relation to God, his Covenant and Church*; I would differ from such men with love and peace, and mutual toleration and communion.

CHAP.

C H A P. I:

The Occasion of this Writing.

§. 1. **A**S I was, by great and long importunity unwillingly engaged at first to meddle publickly in the Controversie of Infant Baptism with Mr. *Tombes*, so I then resolved to meddle no more with it, unless I found that necessity made it an apparent duty.

§. 2. Accordingly when Mr. *Tombes* had printed the last private papers which past between him and me, without my consent, I never answered his reply to this day; not striving to have the last word, and supposing that the studious impartial Reader, would find no need of a rejoinder: For to me his Reply seemed so empty and next nothing, that I thought it unnecessary to say any more.

§. 3. But it is now grown the custom among Papists and Sectaries and almost all the wranglers that trouble the world, to scribble somewhat sense or nonsense against that truth which they have not wit, or will, or humility enough to learn, and then say to those that would make them wiser, *you are answered*; and it goeth for a victory to any foolery, if they can but say, *such a one that hath written against you is unanswered*: As if we dealt on such terms with the world in writing, as that he that speaketh last, (that is, that liveth longest) must be supposed to be in the right. Or as if we knew not when we write against the grossest hereſie

heresie or error, that as many words may be said or written for it as against it!

§. 4. And O what pity is it that with the vulgar sort of well-meaning people, *number* goeth for *weight*, and he seemeth to be in the right to them, who is *nearest* them and hath *best opportunity* to talk to them a few smooth deceitful words for his opinion, and to belie and vilifie those that are against him! Not but that there are great fundamental Truths which manifest themselves, which I hope these honest souls would not be drawn from by an Angel from Heaven: But verily no true Charity can be so blind as to deny it, that in lower controverted points, the knowledge of the vulgar Religious people is so low, that he that is lower than an Angel, or than a well-studied Divine, or than a man of sober solid reason, may deceive them (having first been himself deceived) if he can but speak *zealously*, and *reproach* others *impudently*, by the spirit *described* and *exorcised* in *Jam. 3.* at large.

§. 5. And I crave thy pity, Reader, to my self and such as I, that our *Time* and *Employment* is so much at the will and mercy of such a sort of wrangling men. That if I have it in my desire to do Gods Church service upon some greater and more needful subject, yet it is in the power of the Devil to stir up the corruption of honest well-meaning Christians, to put a necessity on me to do some poor inconsiderable works, and leave undone the greater and more excellent.

§. 6. For circumstances may make it a mans duty to do that as *presently necessary*, which with-

in a few years will be of no signification, but die with the interests and quarrels of the age.

§. 7. It hath pleased the Lord, who did let loose the Serpent upon *Adam* in Paradise, to exercise his Church in almost all ages with temptations from two sorts that seem much contrary, but are nearer in disposition and principles than they well understand themselves, I mean *Church-Tyrants* and *Church-Dividers*; And though I (and most others of my quality) have suffered incomparably more by the former, yet it is not a little that I have suffered by the later: And especially that by their slanderous and clamorous unquiet importunity, they will not give me leave to live by them in peace, nor to go on in better work while I meddle not with them. I could not obtain that leave from *Mr. Tombs*; And now *Mr. D.* hath been pleased to open the mouths of so many of his partakers against me, as maketh wise men tell me that to be silent will be to be scandalously guilty of their sin. And do we live upon these terms, that any Railer can call us off from our better services when ever He and Satan please?

§. 8. But my purpose is to meddle with them but this once: And if after this these crying Children will bawl and wrangle and foul the house, and think that I am made for no better work than either to rock the Cradle or to make them clean, I will let them cry and take their course, and will no more believe that their humours are the masters of my time.

§. 9. By three or four arguments (of his making) it hath pleased one Major *Danvers* a Souldier to call me to this task. 1. By heaping up a Catalogue of Accusations against my Doctrine in my Christian Directory. 2. By reproaching me for not answering Mr. *Tombes*. 3. By proclaiming me to the world a slanderer who owe the Anabaptists satisfaction, for saying that many of them were *Baptized naked*. 4. By perverse citations of my later Writings as if they had been serviceable to his cause. 5. By his injury to poor souls and the Churches peace, by his *ignorant* though *confident* opposition to the truth, and writing a Volume of he knoweth not what.

§. 10. And to add to my invitation, it is become of late a common saying among the Anabaptists, that I am turned to their opinion or very near it, but have not humility to retract my former error, and openly acknowledge what I hold.

§. 11. The occasion of this is, 1. Because I have so many years forbore to answer Mr. *Tombes* his last. 2. Because I seek peace with them, and speak for it upon all occasions, and seek to abate other mens over-great opposition to them. 3. Because upon all occasions I press the consideration and improvement of our Baptism, taking it for the summ and Character of our Christianity, and the true description of Conversion, and the essential mark of Grace, and the qualification of Catholick Church-members, and the bond of all our Christian duty: As if none but Anabaptists could think thus?

§. 12. When

§. 12. When I first read Major *Danvers* Book, I thought such a Fardle could not be so regarded as to need an Answer; But when his Bookseller came to know of me what I had against it, as from him; and when I heard how many thousands of them were Printed, I rather chose to imitate him that had *compassion on a headless multitude*, than him that said, *si populus vult decipi, decipiatur*. And they that will not let me rest, must bear some of the fruits of my disquietment.

CHAP. II.

More of my Judgement of the Anabaptists and their Cause, with a motion to them for peace.

§. 1. **I** Confess that in my Book against Mr. Tombes I wrote several pages enigmatically of the offensive scandals of the Anabaptists: And they that now read them when the occasion is forgotten or unknown, will either not understand them, or think them too sharp. But in all military Controversies, no man is so meet a Judge as he that is on the ground.

§. 2. I am almost ready to condemn my self for that and many other things past when I forget the occasion of them and the state that we were in: But I will not deny that at that time my heart felt more than I exprest, 1. When I heard Anabaptistry obtruded on the religious people, as a great and needful part of their integrity: 2. And when they that abhorred to hear of old scandals were busily making more and greater: 3. When I saw what was done against the Parliament, by them that professed to be their servants, and that the Anabaptists and their Associates were the forwardest in the work: 4. And what was done against the King, when they had thrust out the Parliament; 5. And what was done in the wars against Scotland; 6. And what orders past for sequestering all such as my self that were not for their *Engagement* or *Keeping* their days of *fasting*

ing and *thanksgiving* in causes of blood :
 7. And when I saw these executed on many excellent men that were Masters of Colledges in the Universities, and useful Ministers in the Country :
 8. And when I saw what that called the Little Parliament was and did, and how it was put to the Vote whether all the Parish Ministers of *England* should be put out at once? and carried against them but by a few : And that the Anabaptists were of the forwardest in all this work :
 9. And after when I saw how many of them turned Ranters, and read my self some of their Letters, full of horrid Oathes and Blasphemies ; All these things made me think that they were not friends to the Churches welfare, and this was not the way of holiness or peace.

§. 3. All this while I desired to have lived by them in peace and quietness, but I could not obtain it : Mr. *Tombes* thought that I stood in the way of his successes, even when I medled not with them. And therefore I must be either converted to them or conquered, that the triumph might promote their ends. And when that quarrel was over I was glad, and purposed to meddle with them no more.

§. 4. One of the greatest things that offended me, was that (even in the Parishes where there were the ablest faithful laborious Ministers,) they laboured to gather separated Churches, upon the account of their opinion ; And when they had gathered them, they were militant Churches : Presently that Town was in a war ; and the meetings employed for the extolling of their opinions,
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and vilifying the Ministers and Churches that were against them, and making them odious or contemptible to their followers: which could not be the work of God.

§. 5. I dare challenge any man to make it good, that ever I sought to persecute any Anabaptists, or stirred up others to persecute them for their judgements: I know not that ever I did any of them any harm, except by not being of their minds, or contradicting them.

But though my sufferings by them were nothing, (that honour being assumed by another party) yet they have not carried it so to me: But have convinced me that were they uppermost they would then have had too little tenderness for those that hindred their successes: Even some of Mr. *Tombes* his flock, my neighbours and familiar friends, I think, sought my life or ruine when I meddled not with them. When Sir *George Booth* had done what was done in *Cheshire*, I wrote a Letter to Major *Beak* at *Coventry*, and the Messenger telling them at *Bewdley* that he had a Letter from me, some of them made themselves Soldiers, and in arms way-laid the messenger, assaulted him, and took his Letters, and though they found not what I suppose they expected, yet finding in it but a great mans name, who then much ruled publick affairs, they sent it up to the Council to him, who summoned Major *Beak* to *London* to answer it, who had never seen it and knew nothing of it: And though he so scaped, I was loudly threatned; but General *Monks* approach out of *Scotland* stayed the execution of their displeasure.

pleasure. Thus did my familiar Friends unprovoked (some of them yet alive).

§. 6. Indeed my judgement was and is, that the point of Infant Baptism hath its considerable difficulties, which may occasion wise and good men to doubt, or to be mistaken in it. And many of the Roman party have taken it to be proveable only by the tradition and judgement of the Church: And Mr. *Tombes* hath publickly intimated as if one of our most Learned and Entire publick Professors of Theologie in one of our Universities, had declared himself of the same mind, *viz.* that it is not to be proved by Scripture, (Mr. *Danvers* hath also made advantage of this testimony), (Though of late Scripture *certain proof* is found (in the new Rubrick of the Liturgie) for a great deal more.) I am not of that mind, that it is not proveable by Scripture. I think I have proved it: but not by evidence so clear, as every good man can perceive.

§. 7. Therefore I never took the point of it to have such weight, as that all that differed from me in it, must be denied either *Love, Liberty* or *Communion*: If I know my own heart I do as heartily love a sober godly man that is against Infant baptism, as I do such men that differ from me in other such Controversies; and much better than one of my own judgement, who hath less piety and sobriety. And I make no doubt but there are among us very many such, even sober and religious men, as there be among other parties.

§. 8. Nor do I think that there is so much malignity

lignity in the bare opinion which denieth Infant Baptism, as that all the Anabaptists miscarriages should arise from the nature of that opinion. But I am past doubt that they arise from the diseased minds of many that hold it. When injudicious persons lay hold upon an opinion which is not common, their singularity kindleth a proud selfish zeal, and they take that opinion as more peculiarly their own, than the common Articles which all Christians hold : And therefore they grow fond of it, and are puffed up thereby with a conceit of their extraordinary knowledge : And then they seem to themselves more religious than others, and greater friends to the truth : And so *Pride* and *Ignorance* engage them in *singularity* and *separation* : And thus they would do, were it any other opinion, which they thought as highly of as this : So that it is not an Anabaptist as such, but the *proud Church-divider*, or *Separatist* that I am most offended at.

§. 9. I know that in the Ancient Churches men were left at liberty, both *when* they would be baptized themselves, and when their Children should be baptized : And though Infant-baptism was without any known original, since the Apostles, yet it was not a *forced thing*.

§. 10. And were it in my power it should be so still : I would not deny Christian Love, nor Church-Communion, nor publick encouragements, to any pious peaceable man for being an Anabaptist : If he would not separate for it from the Churches, if he would live peaceably with me, I would live peaceably with him, and should be
loth

loth to be behind with him in love and peace.

§. 11. It is not (I say) Anabaptistry, Independency, nor any such opinion which I impute our calamities to directly : But it is (next to Church Tyranny) the spirit of *separation* ; I mean, when men cannot so far differ in judgement from others, but a perverse zeal for their opinion as some excellent truth of God, doth instigate them to run away from those that are against it, as if they were the enemies of the truth and God, and unworthy of the Communion of such as they : which is nothing but a conjunction of *Pride, Ignorance and Uncharitableness (or Malice.)*

§. 12. I have told these men that when they have spoken never so sharply against *Persecutors*, it is apparent that there is much of the same spirit in themselves : One saith, of Dissenters, *Away with such unworthy persons out of the Ministry or out of the Country*: and the other saith, *Away with such unworthy persons from your Communion*: And both contrary to Christs sheep-mark which is Love, and both tend to make their Brethren seem unlovely : And whom they serve by this means, whether the Prince of Love, or the Prince of Malignity, it's pity but they knew ; or at least would consider of it, instead of being angry with us when we tell them of it.

§. 13. I am not therefore half so zealous to turn men from the opinion of Anabaptistry, as I am to perswade both them and others, that it is their duty to live together with mutual forbearance, in Love and Church-Communion notwithstanding such differences : For which they may
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See more reasons given by one that once was of their mind and way (Mr. *William Allen* in his

* Satan will not consent that you should soberly read the Books.

Retraction of Separation, * and His *Perswasive to Unity*) than any of them can soundly refuse, though they

may too easily reject them.

§. 14. I am perswaded that the formal Ministers, and people, who make little more use of Baptism, than to give it to Infants, and to receive it in Infancy, have been the greatest occasion of Anabaptistry among us: when the people see that all being Baptized in Infancy, many afterwards live all their days, and never understand what Baptism is, and few ever solemnly and distinctly own and renew that Covenant when they come to age, (unless coming to Church and receiving the Lords Supper with as little understanding, be a renewing it,) this tempteth serious people that understand not the matter well themselves, to think that Infant-baptism doth but pollute the Churches, by letting in those who know not what they do, and after prove prophane or Infidels: And they think that it is the only way to reformation to stay till they are ready to devote themselves understandingly to God. But this is their mistake: For, 1. If it were deferred till ripeness of age, one part would neglect it and continue Infidels; and another part would *do all formally*, as we see they do now at the *other Sacrament*, where the same Covenant is to be renewed. 2. There is a better remedy.

§. 15. For we hold that all that are Baptized in Infancy should as understandingly, and as seriously and (if it may be conveniently) as *solemnly*, own and make that Covenant with God when they come to age, as if they had never been baptized; (if not more, as being more obliged.) The reasons of this I have given long ago at large, in a Treatise of Confirmation, written when we had hope of setting up this Course, under the name of Confirmation, which some of us practiced in our Assemblies not without success. To be seriously devoted to God by our Parents first, and to be brought at age as seriously to devote our selves to him, as any Anabaptist can do, is a much likelier way to fill the Church with serious Christians, than to leave all men without the sense of an early Infant obligation.

§. 16. I am as fully perswaded that Infants Church-membership and Baptism is according to Gods will, as ever I was, when I was most engaged in the Controversie: And I am perswaded that these Papers of mine to Mr. Tombes, are so unsatisfactorily answered as is worse than no Answer, and sheweth how little is to be said.

§. 17. Though the Act of Baptizing be a duty, and so necessary *necessitate precepti*, yet Protestants hold that it is not so necessary *necessitate medi*, but that in some cases those that are unbaptized may be saved: As in case the Child die before it can be done, or in case the absence or delay of the Baptizer be the cause: It is *true-consenting to his Covenant* (for our selves and those that we have power to consent and accept it for)
which

which Christ hath made *necessary to salvation*; and if he should damn a *true Consenter*, he should damn one that hath the Love of God, and one to whom he promiseth salvation, *John 3. 16, 18.*

§. 18. It is utterly incongruous to the rest of the Law of Grace, which is spiritual, and to Christs alterations, who took down the Law of burdensom Ceremonies; to think that he should lay so great a stress upon the very outward washing, as that he would damn true Believers that Love God, for want of it: when he hath done so much to convince the world, that God seeketh such to worship him as will do it in spirit and truth, and that Circumcision or Uncircumcision is nothing, but Faith that worketh by Love: And if Penitent Loving Believers shall not be saved, Gods promises give us no assurance or security.

§. 19. When the Apostle, *Ephes. 4. 4, 5.* putteth [*one Baptism*] among the necessities of Church-Concord, by Baptism is meant, *our solemn devoting our selves* (and ours under that trust) *to Christ in the Baptismal Covenant*; which can mean no more but that as there are three things (on our part) in Baptism, 1. *Heart-consent*, 2. *Profession of that consent*, 3. The Reception of washing as the professing symbol: So, 1. The *heart-consent* is necessary to our membership of the Church as invisible, that is, to our union with Christ and our salvation; 2. The *Profession of Consent* as there is opportunity is necessary, both to prove the *sincerity* of Consent it self, and to other mens notice of it, and so to our membership of the Church as visible: 3. And our Pro-
fessing

feſſing it by being *Baptized* is neceſſary to the regular and orderly manner of our *Profession*: And ſo far to our concord.

ſ. 20. And he that knoweth *Baptiſm* to be *hic et nunc* his duty and yet will not receive it, ſheweth his unſoundneſs by his diſobedi-
ence.

ſ. 21. As *Baptiſm* is made our great duty under that *name*, ſo *Profession* or *Confession* of *Chriſt*, as ſuch, is oft mentioned as neceſſary, even to ſalvation, *Rom.* 10. 9, 10. 1 *Joh.* 4. 2. 3. 15. *Mat.* 10. 32. *Phil.* 2. 11. 2 *Joh* 7.

And *Baptiſm* being our *Open confeſſing* and *Owning* *Chriſt* by a ſolemn *Vow* and *Covenant*, it is principally *as ſuch* that it is neceſſary to ſal-
vation, yea and to a perfect membership of the viſible *Church*.

ſ. 22. Therefore if any man that in a deſart or dry *Countrey* could have no water, or that lived where there is no *Minister*, ſhould openly before all the people devote himſelf to *God* the *Father*, *Son* and *Holy Ghoſt*, according to the *Baptiſmal Covenant*, and ſolemnly profeſs himſelf a *Chriſtian*, that man were a true member of the viſible *Church*, though defective as to the mode of entrance, and were to be numbered with *Chriſtians*: And *Constantine* and many another were called *Chriſtians* long before they were *baptized*. And it were injurious to the *Rationality* and *ſpirituality* of *Chriſts Covenant*, to feign him to be ſo ceremonious, as to reject a ſound profeſſing believer for want of water.

§. 23. Though *Augustine* be called *durus pater Infantum*, and be supposed for some passages by many Papists and others to damn all unbaptized persons save Martyrs, yet these following words among others, in his later times in his deliberate disputes against the Donatists, fully shew his contrary judgement (which yet I believe the Interest of his cause against the Donatists was a help to in this point) And remember that he confirmeth it in his *Retractions*, by retracting only the instance of the thief on the cross, as uncertain whether he was baptized or not.

§. 24. Aug de baptis. cont. Donat. li. 4. c. 29. [*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 forte ad celebrandum mysterium baptismi in angustiis temporum succurri non potest*———*Et Cap. 24. Cum Ministerium baptismi non contemptus religionis sed articulus necessitatis excludit: & baptismus quidem potest inesse ubi conversio cordis defuerit: Conversio autem cordis potest quidem inesse non percepto baptismo; sed contempto non potest: neque enim ullo modo dicenda est conversio cordis ad Deum, cum Dei sacramentum contemnitur.* Conversion then will save without baptism, when baptism is not contemned: It is the contempt that destroyeth, and that as it proveth men unconverted. And this he professeth to be his judgement after long and great consideration.

§. 25. *Baptism* is to *Christianity* much like what *Ordination* is to the *sacred Ministry*, and what *solemn Matrimony* is to *Marriage*. It is necessary as a *Duty*, and as a *Means* to our *ordinary and regular admittance* to the *Communion* of the *Church*. But as in case there were no *Ordainer* to be had, in a far *Countrey* in *America*, no doubt but a qualified person might become a *Pastor*, rather than God should have no *Church*, nor be solemnly worshipped ; And as in case there could be no *regular solemnization* of *Marriage* (as in such a wilderness) a *published consent* may tie the knot ; so in case there could be no *Baptizing*, a *solemn Profession* and *Covenanting* would serve to Gods acceptance, and to a right to the *Christian name*.

§. 26. I only leave it to *Christian Charity* and wisdom to consider how far some mens *Education*, *natural weakness* of judgement, and other impediments of information, may make their error against *Infant Baptism*, to participate of such a *Necessity* : The case hath its difficulties : *Papists* and *Protestants* confess it, as to *Scripture evidence* : *Weak men* cannot know all things : And even considerable heads, that have heard and thought of much against it, which they cannot answer, may grow very confident that they are in the right, and after by that prejudice may become incapable of what should satisfy them : Abundance of the *sons of the Church* that talk most against them, give such weak reasons for *Infant Baptism*, and are so unable to confute an *Anabaptist*, as sheweth, that it is not *More*

knowledge ; but somewhat else more inclining them to the truth therein, that keepeth them right.

o. 27. If the case were, whether the Lords Supper might be Administred with Beer, or Milk, where there is no Wine ? Or whether Baptisin might be Administred by Milk or Wine, where there is no water ? suppose the affirming party were certainly in the right ; yet if the contrary minded should say, I own Christs Sacrament, and solemnly profess my consent to his Covenant ; and I would participate as you do, but that I take it to be a sin, and with all the means that I can use, in conference, reading, meditation, prayer, my judgement is not changed,] I should not break such communion with such a man, as he were capable and willing to hold with the Church. And how near some *Anabaptists* case is to this, I leave to consideration.

o. 28. But making no question but many of them are far better men than I, and knowing my self lyable to error, and knowing how much Christ in his promises layeth upon *sincerity of Faith and Love* more than upon ceremony ; and having endeavoured to learn what this meaneth, *I will have mercy and not sacrifice* ; As I am far more offended at their *Schism*, or *separation* from Communion with our Churches, than at their *opinion*, so I will here lay down those terms on which I am perswaded good and sober men will be willing on both sides to agree and hold communion : Or on which I am sure

I would gladly live in brotherly love and communion with them my self.

§. 29. Let the *Anabaptists* consent to and profess as followeth or to this sense.

“ [Though we judge Infant Baptism dissonant from Christs instituted order, yet finding that God hath made many promises to the seed of the faithful above others, and that Christ expressed his readiness to receive little children when they were brought to him for his blessing, and knowing that all Christian Parents should earnestly desire that their children may be the children of God through Christ, and should devote them to him, as far as is in their power, and knowing that there are difficulties about the extent of this power, and Christs promises; we do here solemnly profess, that we thankfully desire all those mercies for this child which God hath promised to such in his word; and that we heartily offer, devote and dedicate this child to God the Father, Son and Holy Ghost, as far as he hath given us power to do it, beseeching him accordingly to accept him: And we promise faithfully to endeavour to educate him in the nurture and admonition of the Lord, and as we are able to perswade him when he is capable, to believe in Christ, and solemnly devote himself to God the Father, Son and Holy Ghost in Baptism.]

Let this much be done in the Church or so openly as may satisfie the Church, that they are not despisers of Gods mercies, nor their childrens souls.

Much more would it tend to our quietness and concord, if those that profess that they cannot satisfie their consciences in their Infant Baptism, would but do as the Liturgie doth by those whose Baptism is uncertain, [*If thou be not Baptized, I Baptize thee,*] and so would say, [*Being uncertain whether my Infant Baptism be valid, If it be not I now receive that which is*] And when they have satisfied their consciences, would live quietly in the Love and communion of the Church ! Who would not receive them, though we approve not of their way ?

§. 30. And were it in my power as a Pastor of the Church, I would give satisfaction by such an answerable profession as this.

“ [Though it be our judgement that Infants
 “ have ever been members of Gods visible Church,
 “ since he had a Church and there were Infants
 “ in the world, and do believe that Christ hath
 “ signified in the Gospel that it is his gracious
 “ will that they should still be so ; And that
 “ he that commanded, *Mat. 28. 19. [Go ye and
 “ Disciple all Nations Baptizing them]* would
 “ have his Ministers endeavour accordingly to
 “ do it, and hath hereby made Baptism the re-
 “ gular orderly way of solemn entrance into a
 “ visible Church state ; and therefore we devote
 “ this child to God in the Baptismal Covenant :
 “ Yet we do also hold, that when he cometh
 “ to age, it will be his duty as seriously and
 “ devoutly to make this Covenant with God
 “ understandingly himself, and to dedicate him-
 “ self to God the Father, Son and Holy Ghost,
 “ as

“ as those must do that never were Baptized in
 “ Infancie : And we promise to endeavour faith-
 “ fully as we have opportunity, to instruct and
 “ perswade him so to do, hoping that this
 “ his early Baptifmal dedication, and obligati-
 “ on to God. will rather much prepare him for
 “ it, than hinder it.

§. 31. Me thinks these Professions should put
 off the chief matter of offence and exception against
 each other, as to the ill consequents of our opi-
 nions ? And if sober good men would by such a
 mutual approach, be the more disposed to live to-
 gether in love and holy peace, how easily should
 I bear the scorns of those Formalists that will
 reproach me for so much as motioning [*a Peace
 with the Anabaptists, even in the same Commu-
 nion!*] Who by making it a reproach will but
 perswade me, that such as they are less wor-
 thy of Christian Communion than sober, pious,
 and peaceable *Anabaptists*.

§. 32. And if with the partial sort of them-
 selves such motions of Peace be turned into mat-
 ter of contempt, and they proceed in their
 clamours and reviling of me, as an enemy of
 the truth, for being against their way, I shall
 account it no wonder nor matter of much provo-
 cation, finding in all Sects as well as theirs, that
 the injudicious sort are apt to be abusively cen-
 sorious, and the more mens *Pride, Ignorance*
 and *uncharitableness* remain, the more they will
 swell into self-conceit, and trouble the Church
 with a mistaking wrangling hurtful sort of
 zeal.

§. 33. And as I must needs believe as ill of some sort of Zeal as St. *James* hath spoken of it, *Jam.* 3. and experience hath too long told the world of it; yet I take it for truly amiable in men, that they have a love and Zeal for Truth in general, and a hatred to that which they think to be against it; and that their bitterness against the truth and me, is upon a supposition that both are against the truth and God; for this beareth them witness that they have a zeal of God, though it be not according to Knowledge; and if they knew truth indeed, they would be zealous for it.

§. 34. I conclude with this notice to the contrary minded, that the evidence for Infants Church-membership seemeth to me so clear, both in nature and in Scripture, that I bid them despair of ever perswading me against it: But if they will have any hope of changing my judgement, it must be by *confessing* the *visible Church-membership of Infants*, and proving that *yet they are not to be baptized*, and that *Baptism* was appointed for initiating none but *adult converts*, and not to be the *common entrance into the Church*: which yet I think they can never do, while the plain Law of Christ *Mat.* 29. 19. and the exposition of the universal Church, doth stand on record to confute such an opinion! But here they have more room for a dispute.

§. 35. But (though I expect to be censured for it) I will say once (because truth is truth) that though *Rebaptizing* and *Reordaining* are justly both condemned by the ancient Churches,
and

and pronounced *alike ridiculous* by *Gregory Mag.*
Lib. 2. Ep. Indiēt. 11. c. 46. and many others ; yet
 were men *Rebaptized* but for *Certainty* to them-
 selves or to the Church , and to quiet their con-
 sciences , and on such terms as in my *Christian*
Directory I have shewed that a *seeming Reor-*
dination might in some cases be tolerated, and
 would not *wrong Infants* , nor make it an occasi-
 on of *division* or *alienation* ; I know not by any
 Scripture or reason that such *Rebaptizing* is so
 heinous a sin , as should warrant us to contemn our
 brethren : No though it were as faulty as the
 oft commemorative baptizing used by the *Abas-*
sines.

CHAP.

CHAP. III.

A General View of Mr. Danvers book.

§. 1. **M**^{R.} *Danvers* book is entitled a *Treatise of Baptism*, in which he giveth us the History of Infant and Adult Baptism out of Antiquity, as making it appear that Infant Baptism was not practised for 300 years (in his second edit. it is [near 300.] And in his *Append. ed. 2.* [I cannot find that it was practised upon any till the fourth Century:] And he giveth us a Catalogue of witnesses against it. By which those that hold their Religion on the belief of such mens words, will conclude that all this is true, and that Infant Baptism is a Novelty, and those that are against it do go the old and Catholick way.

§. 2. Having perused his testimonies on both sides, I am humbled and ashamed for the dullness of my heart, that doth not with floods of compassionate tears lament the pittiful condition of the seduced, that must be thus deceived in the dark; and of the Churches of Christ that must be thus assaulted, and shaken, and distracted, by such inhumane horrid means: The book being composed, in that part of history which the stress of the cause lyeth on, of such UNTRUTHS in fact and history, as I profess it one of my greatest difficulties to know how to call them. Should I say, that they are
fo

so notorious and shameless; as that (I say not only a Papist,) but any sober *Turk* or *Pagan* should blush to have been guilty but of some page or lines of them, and much more a man of any tenderness of conscience, the Readers would think that the language were harsh, were it never so true; and some would say, Let us *have soft words and hard arguments*]. And should I not tell the Reader the *truth of the case*, I might help to betray him into too much fearfulness of his bait and snare, and I doubt I may be guilty of untruth by concealing the *quality* of his untruths: And it is not matter of *Argument*, but *fact* that I am speaking of.

§. 3. But it pleaseth that God whose counsels are unsearchable, as to permit five parts of the Earth to remain yet strangers unto Christ, so to permit his Church to be so tryed and distracted between *Church Tyranny*, and *dividing separations*, *Sects and parties*, as that in many ages it hath not been easie to know which of them was the more pernicious.

§. 4. And it must grieve every conscionable and discerning lover of Truth and Peace, to observe how these two Church-disturbing parties, do by their extremities of opposition, increase as well as exasperate each other: As the *Ithacian* Prelates did by the *Priscillianists*, and the *Priscillianists* by them. The Pride, covetousness, dead formality, and cruel violence of Clergie Tyrants maketh the poor Sectaries think that they must go so far from them, till they have lost themselves and know not where they are; and

and as Mr. *Danvers* musters up a catalogue of my sayings in his mode and dress, which seem ugly to the poor man that thinks he seeth Antichristianity in *such Gospel* and *natural* truths which he understandeth not, (Like that melancholy person, who thinks she seeth Spiders upon every one that comes near her, and they must brush them off before she can converse with them, though she be *catera sana*); so those on the other extream think them so fanatick, and almost mad, that they are apt to suspect every word almost that they say, of madness, and sometimes thereby injure the truths of the Gospel, and soberer people, that partake not of their guilt, and so say of such as agree with them but *in aliquo tertio*, They are all alike.

§. 5. This was the main cause which made *St Martin* separate from his neighbour Bishops, and deny communion with them to the death: Because their persecution of the *Priscillianists* had so animated the looser sort against strict Religious people, that they had brought men under the suspicion of *Priscillianism*, if they did but fast, and pray, and read and talk of the Scripture. It's easie to see of late who they are that have done the like.

§. 6. When this sort of men see the weakness of the Sectaries, and the bold-faced falshood which such as Mr. *Danvers* obtrude on the world, and hear them furiously revile what they understand not, it maketh them think that they are fitter for *Bedlam* than for humane societie: And their consciences justify them for all the cruelties that they

they use against either them, or more innocent persons, whom in their ignorance and uncharitableness they number with them.

§. 7. And on the like account when they read and hear their erroneous Doctrines, and hear their incongruous words in prayer, they think they can never be too strict in shackling them and all others in prescribed forms: And nothing quieteth their Consciences in all this so much, as the undeniable errors, and follies and miscarriages of those that thus provoke them.

§. 8. But in this the Church in *Augustines* days did not think that way the wisest cure: when he saith [*Afferat, ut fieri solet, aliquam precem in qua loquatur contra regulam fidei (multi quippe irruunt in preces non solum ab imperitis loquacibus, sed etiam ab hereticis compositas, & per ignorantia simplicitatem non eas valentes discernere, utuntur eis, arbitrantes quod bonæ sint:)* *Nec tamen quod in eis perversum est evacuat illa quæ ibi recta sunt; sed ab eis potius evacuatur*]

Aug. de bapt. cont. Donat. (as I remember about lib. 5. c. 11.) O truly charitable and peaceable Doctrine! And he that will separate from other for every difference (or real error) in Doctrine or Prayers, shall have enow to separate from him.

§. 9. I know nothing that so much multiplieth Sectaries as the notorious miscarriages of Church-Tyrants that oppose them: And I know nothing, next carnal interest it self, that so much multiplieth and confirmeth Papists and Church-Tyrants, as the madness of the Sectaries. The wildeness,

wildeness, but especially the diversity of their opinions, hath done more to increase the number of Papists among us than any thing that ever the Papists themselves could otherwise say for their cause: For people see so many giddy with turning round, and see so many Sects among us, that they are confounded, and know not which to be of; but they must lay hold of somewhat that is more stable, or be wheel-sick.

§. 10. O what a confirmation is it to a Papist to find such a one as Mr. *Danvers* calling Gods Truths and Ordinances Antichristian! Yea, our very Baptismal Covenant and dedication to Christ is Antichristian, and the chief Fathers and Martyrs of the Church are Antichristian! (no wonder if I be so.) And I doubt almost all the Church of Christ for 900 years, at least in this mans reckoning. And what will the Papists desire more? With what scorn will they deride such men? *Wo be to him by whom offence cometh.* The chief Quakers are charged by Mr. *Faldo* and others (even some of their own name) of denying the person and office of Christ himself: It is worth the enquiring whether they reject him not as Antichrist, and call not Christianity by the name of Antichristianity?

CHAP. IV.

Of Mr. Danvers's his Witnesses against Infant-Baptism.

§. 1. “ **W**Hen he hath told you, that *In his* “ *small search* (shamefully small) “ he cannot find there is any authentick testimony “ that it was practised on any till the fourth Cen- “ tury; he in the next words saith that it is grant- “ ed that *Tertullian* spake against it in *Africa*, “ which is clear evidence that some had been “ speaking for it in that corner of the world:] This is no contradiction with him: And did they only *speak for it* and not *practise it*? Speak once like a man: And was not that till the *fourth Century*?

§. 2. His Catalogue containeth thrée Columns: The first of the Baptism of the Adult: And what Christian ever denied this? And what meaneth the man in labouring to prove it? The second is of the Instituting and asserting of Infant-Baptism; of which more anon. The third is of his Witnesses against Infant-Baptism. And the first of these mentioned in the Catalogue is *Tertullian* in the third Century. By which he seemeth to confess that till the third Century he hath no witness against it. But I have said so much elsewhere and others more, to prove, 1. That *Tertullians* words prove that *Infant-Baptism de facto* was then in use; 2. That he only telleth his opi-
nion

nion of the point of *convenience* , but concludeth not against Infant-Baptism as *unlawful* ; 3. That it is most probable he speaketh of the Infants of *Heathens* ; 4. That he speaketh from that *strict singularity* which made him plead also for the *Montanists Fanaticism*, and against *second marriages*, and for his *inordinate fastings*, &c. as a man differing from the Churches and numbered with the Hereticks (though I think him a learned Godly man.) And I refer it to the Readers judgement whether in my book of Infant-Baptism I have not proved by many other words in *Tertullian* that he was not against all Infant-Baptism, but *for it* among Christians.

§. 3. His next and great Witness is the *Donatists* together. This is something, were it true : but it is such a kind of falshood as I must not name in its due epithets, lest you think me over-sharp.

“ §. 4. His words are [*Donatus* a learned man
 “ in *Africa* taught that they should baptize no
 “ Children but only that believed and desired
 “ it.]

Ans. Utterly false : And how doth he prove it ? By *Sebast. Frank.* whom I will not search to see whether he say so or not. Reader, if the question be, what was done, said or held by thousands of men twelve hundred years ago, and the Writings of them and their Adversaries were extant, and the Histories written of them in that and the next Ages, would you have a man pass by all proof from these, and tell you what a fellow of his own opinion saith eleven hundred years after ?

ter? He brings us with great ostentation the *Dutch Anabaptists Martyrologie* and such like Histories of a few years old, of fellows that knew little more than as he doth, what their Party or Companions told them, or what they ignorantly gathered from such Books as are yet to be seen by us as well as by them. If I should dispute what *Augustine* held, would Mr. D. fetch his proofs from the writings of *James Nailor*, or *George Fox*, or *Isaac Pennington*, yea or Mr. *Tombes* to prove his assertions, while *Augustines* works are at hand to be seen?

“ §. 5. So next he saith [that the followers of “ *Donatus* were all one with the Anabaptists, denying Baptism to Children, admitting the Believers only thereto who desired the same] And he citeth one called *Twisk*.

Answ. Utterly false; They held no such thing.

§. 6. His next proof is indeed from an unquestionable witness; he saith “ [*Augustines* third “ and fourth Books against the Donatists do demonstrate that they denied Infant-Baptism, “ wherein he manageth the argument for Infant- “ Baptism against them, with great zeal, enforcing it by several arguments, but especially from “ Apostolical Tradition; and cursing with great “ bitterness they that should not embrace it.

§. 7. *Answ.* Mr. *Bagshaw* is now quite overdone in the quality of untruths: Reader, either this man had seen and read the Books of *Augustine* mentioned by him, or he had not. If not, doth he use Gods Church and the souls of poor ignorant people with any tender-

ness of Conscience, sobriety or humanity, to talk at this rate of Books, that he never saw or read, which are so common among us to be seen? If he understand not Latine, how unfit is he to give us the History of these antiquities? And how audacious to talk thus of what he knoweth not? If he understand it, what cruelty is it to the Church to venture on such untruths to save him the labour of opening and reading the books he talketh of? But if he have *read them*, then I can scarce match him again among all the falsifiers that I know in the world; I dare not be so uncharitable to him as to think that ever he read them.

§. 8. The Books are seven that *Augustine* wrote of Baptism against the Donatists: And in them all I cannot find one syllable of intimation that ever the Donatists denied Infant-Baptism, but enough to the contrary that they did not: Nor do the third and fourth books mentioned by him meddle with it any more than the rest: There is not in the seven books nor in all the rest of *Austins* books against the Donatists, one word that I can find, of *any such controversie with them* at all: And for a man to say that in *two books he manageth the arguments for Infant-Baptism against them with great zeal, &c.* when there is not one word that supposeth *them to deny it*, blush Reader in compassion for such a man.

§. 9. Reader, the Donatists were a great party of men in *Africa*: They were *Prelatical* and for *Ceremonies* as the other Churches were: They differed from the rest on the account of the *Personal succession* of their Bishops. In a
time

time of persecution they said (truly or falsely was a great controversie) that one of the Bishops delivered up the Church-books to the Persecutors, to be burnt, rather than die himself, when they demanded them; And that the Catholick Bishops received successively their ordination from that man, and called them *Traditores*; whereas the Bishop that all *their Bishops* had successively been ordained by, was one that had refused to deliver up the Church-books; And consequently he was the right Bishop, and they that had their succession from him were true Bishops and Churches, and all the rest were no true Bishops or Churches; and therefore that all their Baptism and Sacraments were nullities, and their Communion unlawful, and that all people were bound in Conscience as ever they would be saved to separate from the rest (called Catholicks) and to come to them and to be rebaptized. So that their Schism was much like the Papists, who confine the Church to their party, and condemn all others, save that the Papists (ordinarily) rebaptize not (though they say some Monks have done it, as elsewhere I have cited.) The Donatists were *Episcopal ceremonious Separatists*, that did it on the account of a *purer Episcopal succession*. Till their days the holy Doctors of the Church had almost all been against drawing the sword against Hereticks, even *Augustin* himself. But the greatness of their party and the proud conceit of their greater zeal and strictness than the Catholicks had, made them so furious that the Catholick Pastors could not live quietly by them. Infomuch that some of them

wounded the Ministers in the streets, and some of them made a salt sharp water and spouted into Ministers eyes as they past the street, to put out their eyes; till many such insolencies provoked *Augustin* to change his judgement of toleration, (and especially the multitudes seduced by them,) and the Bishops to crave the Emperors aid: The Emperer made Edicts for mulcts and banishment to those that persevered: This (being a new way) so exasperated the Donatists, that in very passion many of them (yea Bishops) murdered themselves to bring odium on the Catholicks, to make the people believe that the cruelty of the Catholicks compelled them to it: And this was the state of these two parties; but not a word of difference about Infant-Baptism between them that ever I read in either part.

§. 10. The Controversie between *Austin* and them he thus stateth: Lib. 1. c. 1, 2. *Si haberi foris potest, etiam dari tur non potest? Baptism received out of the Catholick or true Church among Schismaticks is true baptism: and therefore baptism given without by Schismaticks is true baptism.*

“*Impie facere qui rebaptizare conantur orbis unitatem, & nos recte facere qui Dei Sacramenta improbare, nec in ipso schismate audeamus: They do impiously that endeavor to rebaptize all the united Christian world, and we do rightly who dare not deny Gods Sacraments, no not in a Schism.]* For *Augustin* peaceably held the Donatists baptism to be true and valid though irregular and unlawfully given and taken,
but

but the Donatists held all the Catholicks Ministry and baptism null.

§. 11. Therefore he thus summeth up their differences, cap. 3. *Duo sunt quæ dicimus, & esse in Catholica Baptismum, & illic tantum recte accipi: Item alia duo dicimus, esse apud Donatistas baptismum; non autem recte accipi: Harum sententiarum tres nostræ tantum sunt, unam vero utrique dicimus.*] That is, “[Two things we say, that there is Baptism in the Catholick Church, and that there only it is rightly received: Also two things more we say, that there is Baptism with the Donatists; but that with them it is not rightly received: of these sentences, three are only ours, and one is common to us both:] *Austin* held it a sin, to be baptized among Schismaticks, (to joyn with their Sect) but not a nullity.

§. 12. Hereupon he addresseth himself to evince the sinfulness of their Schism and unchristianing all the Churches: And indeed he seems to think that though *Baptism was among them, yet hardly Salvation*: And his argument (though I think we must abate for mens passions and temptations) is worth the Separatists consideration: *that baptism that destroyeth (remitteth he calls it) not sin, is not saving: that which is without love remitteth not sin: But Schismaticks, saith he, have not love: For, Nulli Schismata facerent si fraterno odio non excecarentur: Annon est in Schismate odium fraternum? Quis hoc dixerit? Cum & origo & pertinacia Schismatis nulla sit alia nisi odium fraternum.*] That is, “None would

“ make schisms if they were not blinded by the
 “ hatred of their brethren: Is there not the ha-
 “ tred of brethren in Schism? What man will say
 “ so? Whenas both the Rise and the Pertinacie
 “ of Schism is no other than the hatred of bre-
 thren.] But blind zeal will not let men know
 their own hatred, when yet they *defame* their
 brethren as *no brethren*, and endeavour to have
 all others *think them so bad as not to be commu-
 nicated with*, and separate from them on that ac-
 count.

§. 13. The main subject of all the rest of these
 seven Books of *Austin* is to answer the Donatists
 claim of *Cyprian* and his *Carthage Council* as on
 their side: and to answer all the sayings of him
 and the several Bishops of that Council. The
 plain truth is this: In the first age the Churches
 were so sober and charitable as, not to account
 every erring brother and party Hereticks, but
 such as subverted the Essentials of Religion: And
 some of these corrupted the very form of Baptism:
 The baptism of these the Church took for null,
 and baptized such as they pretended to have ba-
 ptized. *Cyprian* and the other *African* Bishops
 knowing this, and being much troubled with he-
 retical Churches about them, stretched this too
 far and rebaptized them that such Hereticks bap-
 tized as *did not change the form of Baptism*,
 but incorporated men into their corrupt societies:
 The Donatists took advantage by this example
 and all the Reasons of the Council, to go so much
 further as to take the *Catholicks* for *Hereticks*
 or *unlawful Churches*, and rebaptize those that
 they

they baptized: *Austin* answereth all the Councils reasons, but praiseth *Cyprian* as a holy Martyr, and no Heretick though mistaken.

§. 14. And it is not enough for me to say that all these Books of *Austin* have not a word of what he speaketh, as *controverting Infant-Baptism with the Donatists*, but moreover, he bringeth the Donatists agreement with the Catholicks in the point of Infant-Baptism, as a *medium* in his arguing against them, *Lib. 4. c. 23.* shewing how much baptism availeth, in that *Christ himself would be baptized by a servant, and Infants that cannot themselves believe are baptized* “ [*Quod traditum tenet universitas Ecclesie cum parvuli Infantes baptizantur qui nondum possunt corde credere ad justitiam & ore confiteri ad salutem, quod latro potuit: Quinetiam flendo & vagiendo cum in eis mysterium celebratur, ipsis mysticis vocibus obstrepunt; & tamen Nullus Christianus dixerit eos inaniter baptizari.*] That is, [*Which all the* Church holdeth when little Infants are baptized, who certainly cannot yet with the heart believe to righteousnes and with the mouth confess to Salvation: And yet no Christian will say that they are baptized in vain.*]

Thus he argueth against the Donatists, If the whole Church hold Infant-Baptism, and no Christian will say that it is in vain, though they themselves believe not and confess not, then you should not say all baptism is vain because we Catholicks administer it, or because it is received in our

Churches. The whole tenor of *Austins* charitable language to the Donatists, and the scope of this place sheweth, that he here pleaded *universal consent*, and by [*all the Church*] and [*no Christian*] includeth the Donatists. And so he ost argueth against the Pelagians, who though they denied original sin, durst not differ from the whole Christian world by denying *Infant-baptism*, but pretended that it was for the *conveyance of Grace*, though not for remitting sin.

¶ §. 15. And *Austin* next addeth [*Et si quisquam in hac re auctoritatem divinam querat (Quonquam quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica traditum rectissime creditur) tamen veraciter conijcere possumus, &c.*] That is, “ [*And if any one in this case (of Infant-baptism) ask for Divine authority (Though that which the universal (or whole) Church doth hold, and was not instituted by Councils but was ever held, is most rightly believed to be delivered by the Apostles authority) yet we may truly conjecture, &c.* (and so he passeth to the Scripture argument from Circumcision.)

¶ §. 16. Here note, 1. That this was *no controverse* with the *Donatists*, 2. Nor with *any other Sect*, but held by *all the Church*, 3. That he only saith as in a Parenthesis that [*that which all the whote Church holdeth, and did ever hold, not instituted by any Council, is justly taken for an Apostolical tradition,*] which I think few Protestants or sober Christians will deny. Who can imagine that *Timothy, Titus, Silas* and all the whole

whole Church in the Apostles daies and ever since, should hold and agree in any thing as a *part of Christian Doctrine or Worship*, which they had not from the Apostles? Had the Apostles so little charity as not to endeavour to rectifie any of their errors? 4. Note here that the Donatists never denied this (that *Infant-baptism was ever held by the whole Church to that day, and not instituted by any Council:*) And were not *Austin*, the Donatists and the whole Church liker to know the *universality and Antiquity* of the thing, than the *Holland or English Anabaptists* about fourteen hundred years after them? 5. Note that he bringeth *Scripture for it also*.

§. 17. Indeed I find some that before those times had been *above Ordinances and against all baptism*, but none against *Infant-baptism as unlawful*. Therefore *Augustine* saith elsewhere, that it is easier to find *Hereticks that deny all baptism*, than any that change the *form of baptizing*; so sure hath the Tradition of universal practice delivered down the *form and words of baptism* to us.

§. 18. Afterward pag. 230. Ed. 2. Mr. *Danvers* cometh to *Austin* again, and saith that *Vincentius Victor* did oppose *Austin* in the point of *Infant-baptism*, citing August. li. 3. c. 14. de Anima.

Ans. Not a word of truth: no such matter in that Chapter or the whole book.

§. 19. Next he saith “ [*Cresconius* did also
 “ oppose *Austin* in the point of *Infants baptism*, and
 “ did maintain ——— that there was no true ba-
 “ ptism

“ *prism* but that which administred after faith.

Answ. Utterly false still. There was no such controversie between them. No wonder if he had miscited *sentences* that will thus go to falsifie whole Books, as speaking of that which they never meddle with ! *Augustine* having written against *Petilian* (their best speaker, having of a Lawyer been made a Bishop) *Cresconius* a Donatist *Grammarian* interposed for *Petilian*, and perswaded *Austin* to gentler thoughts of them ; but speaks not a word against Infant-baptism.

§. 20. Nay, *lib. 3. cap. 31.* *Austin* tells us that they held it as well as the Catholicks : saith he, [*Circumcisionem certe praputii in figura futuri baptismi Christi ab antiquis observatum esse, negare, ut arbitror, non audetis* : That is, “ I suppose you dare not deny that Circumcision was observed by the ancients in figure of the Christian baptism.] It was a granted thing.

§. 21. And it was *Cresconius* words to *Austin* [*Una Religio, eadem Sacramenta, nihil in Christiana observatione diversum : & adhuc adversus invicem laboramus ?* Saith *Austin*, *Quare ergo rebaptizas Christianum ? Ego non rebaptizo* ; that is, “ [We have all one Religion, the same Sacraments, there is nothing in our Christian observation divers (saith *Cresconius*) And yet do we strive against each other ? Why then dost thou rebaptize a Christian (that differeth not from them ?) I rebaptize no Christian, (saith *Austin* .) So that here was no disagreement in Sacraments or any Christian observance. Only as *Austin* saith *lib. 7. de bapt. c. 2.* the quarrel

was

was that the Catholicks were charged to be *Tra-*
ditores quia ex traditoribus, the successors of sin-
ners: Thus being wise and righteous overmuch
did tear and almost ruine the Churches.

§. 22. “ He addeth, pag. 223. Ed. 2. the say-
“ing of *Osiander, Fuller, Bullinger*, that the Do-
“natists and the Anabaptists held the same opini-
“ons?”

Ans. 1. In what? In all things or some?
that is, in the point of *Rebaptizing persons before*
baptized (do you own that indeed?) But not as
being against *Infant-baptism*. 2. So, many Pre-
latists have called the Puritans *Donatists*; and
abundance of Protestants say that the *Papists* suc-
ceed the *Donatists* in appropriating the Church to
their party. Do not write next that they say the
Papists are against *Infant-baptism*, lest you make
your selves *Antichristian* also.

§. 23. Reader, the *Donatists* were so great a
party of men and had so great a number of *Bi-*
shops, and so many wrote against them whose
works are yet extant, and their cause had so ma-
ny publick examinations, that I leave it to thee
if thou have the brains of a man, to judge whe-
ther if they had been against *Infant-baptism* in
a time when *Austin* said no *Christian* denied it,
neither *Optatus*, nor *Austin*, nor any other of
their most copious opposers would ever have
charged them with such an opinion, nor any ex-
aminers, Councils or Historians of their ages;
even when the Catalogues of hereticks unhappi-
ly took in so many little matters as they did,
and made hereticks some more and worse than
they

they were? And now if *John Becold* will say they were of his side, we must believe him.

§. 24. His dealing with the Novatians is the same or worse: He feared not in the face of the Sun, to write that the *Novatians opposed Infant-baptism*, and numbred them also with his party. When it is a falshood as much aggravated as these particulars import. 1. They were an honest and numerous people, and scattered almost all over the Empire; tolerated till *Innocent's* time in *Rome*, and long tolerated and much favoured by many Emperors and Patriarchs in *Constantinople*, because (as *Socrates* saith) they agreed in Doctrine with the Catholics: And could they have denied Infant-baptism, and not be accused of it? 2. They had many bitter enemies that would soon have cast this in their teeth. 3. Many Councils had to do with them, where multitudes had opportunity to accuse them. 4. They were an ancient Sect, arising even in *Cyprians* time, and long continued: And in so many generations it would have been known. 5. They are put in the Catalogues of many Herefiographers that are keen enough, and none of them (that ever I found) accuse them of any such thing: No not *Epiphanius* himself, who is most copious, and not very backward to accuse. And shall either *John* of *Leyden* or any of his party now in the end of the world perswade us, by slandering so many thousands of innocent men, that they were guilty? And can Mr. *Danvers* now tell us that they held that which for a thousand years hath lain unknown?

§. 25. He citeth *Socrates*, l. 7. c. 9. that *Innocent* banished them out of *Rome*.

Answ. Elsewhere indeed *Socrates* and many more say so : But doth that prove they were against *Infant-baptism* ?

§. 26. Somewhat he would fain say at the second hand out of *Albaspinaeus*, *Observ.* 20. I hope he never read the book : *Albaspinaeus* there purposely decideth the Controversie, what the *Novatian Heresie* was, in several Chapters ; and never mentioneth any such opinion or suspicion of them. The same doth that great Antiquary Jesuit *Petavius* ; (and what these two men knew not of the Fathers and Church-history, few in the world knew, unless I may except *Blondel* and *Usher* :) In his notes on *Epiphanius* of the *Novatians*, he entreteth on the same Controversie as *Albaspinaeus* did, and never mentioneth any such thing.

§. 27. Next he tells us that “ *Ecbertus and Emericus do assert that the Waldenses, the new Cathari, conform to the Doctrine and manners of the old, the Novatians.* ”

Answ. But did they say that the *Novatians* were against *Infant-Baptism* ? Why did you cite neither words, page nor Book ? And if they had, should two railing slanderous Papists near a thousand years after *Novatian* be taken for witnesses that he was against *Infant-baptism*, against all the History of the Church that concerneth them to the contrary ? *Socrates* himself (an honest Historian) and *Sozomen* also are ordinarily by the Papists accused as *Novatians*, because they speak fairly and impar-

impartially of them as honest men: (and whether they were or not I know not, but by their own words conjecture the contrary) And they lived when and where the Novatians were best known: And yet tell us not a syllable of any such suspicion of them.

§. 28. Next he saith, *Perin* saith that the *Waldenses* were the off-spring of the *Novatians*, driven out of Rome about Anno 400.

Answ. It is very probable: Therefore the *Waldenses* were not against *Infant-baptism*. For it is certain the *Novatians* were not: And the same *Perin* saith the *Waldenses* were not. But if they had, would that prove that the *Novatians* were, seven hundred or eight hundred years before?

§. 29. Next he citeth as *Cassanders* reason against him that the *Donatists* were for *Infant-baptism*, the sixth Council of *Carthage*, saying that [*All that returned from the Donatists should be received into the Catholick Church without rebaptization though baptized in Infancy,*] and saith, “[*It is but a supposition at best that they might be baptized in Infancy or they might not,* ” and can signifie nothing against all the former “ *evidence.*] And is it not shame and pity that so publick matters of fact must be handled at this rate? What is his former evidence but such as humane nature may blush at, to find that one called a *man* and a *Christian*, and too good for the communion of such as we, should be guilty of? And why talketh he of this one reason against him in so publick a matter of History? as if he knew not what abundance more may easily be

pro-

produced, if it were of any need? And how shamefully are these plain words of a *Council* put off, as if all the *Bishops* that lived in the same time and *Country* with them knew not what the *Donatists* hold, so well as he and such as he?

§. 30. His next witnesses are [*the ancient Britains that having received the Christian doctrine and worship from the Apostles times did intirely keep thereto* — whom *Austin the Monk* would have engaged [*especially in Christening children and keeping Easter, but in asmuch as they utterly refused to be seduced by him therein &c.*

Answ. This is a witness (being such a *body of witnesses*) of great importance (as that of the *Donatists* and *Novatians* was) if it were true : But it's all false still : And must our own *Country*, yea all our *Christian Ancestors* be thus slandered? Whether *Britain* received the *Christian doctrine and worship from the Apostles time* (if he mean *in that time*) is very doubtful and nothing to our business : we have no sufficient proof of any such thing : The *Reason of the case* maketh me conjecture that *Christianity* was first brought hither by *Soldiers*, of the *Roman Legions*; especially since I read in *Beda* that the first *Temple* I find any mention of was built at or near *Canterbury* by such *Soldiers*. But who ever brought it, it's like they were of the *Asian* and not the *Roman* opinion, (whether *Soldiers* that had been in the *Asian Legions*, or who else, is not known) and it is certain that

that they were not against the observation of Easter : For both they and the *Scots* that concurred with them against the *Romans*, did strictly keep it : But all the question was of *the due time*.

§. 31. Nor is there the least proof or probability that they were against *Infant Baptism*.

1. Because *Augustine* the Monk that quarrelled with them, never chargeth them with it, in his *Ep. to Gregory* or to themselves. 2. *Beda*

that was downright against them, and a *Roman* zealot, and the *ancientest* writer after *Austins* time, and lived in the *same* Country with them, and knew them, and describeth all the contests with them, yet never layeth any such thing to their charge ; when yet he mentioneth the *Re-baptizing* of One by *Bishop John*, because it was an ignorant insufficient man for the Priesthood, that Baptized him ; and this a rare instance.

3. The *Scots* that about Easter and other contrarieties to the *Romans*, were of the *Britains* mind, and refused so much as to eat with the *Romans*, yet are charged with no such thing.

4. And the controversie continued for above an hundred years after *Austins* time, and great stir and meetings and disputes were about it, as *Beda* tells us at large, before the *Scots* were changed :

And in all that time, there would have been opportunity for their forward adversaries (especially *Wilfrid*, afterward *St. Boniface* of *Mentz*, who was the Chief) to have found out this matter of accusation.

5. None of the historians near following those times do charge any such thing

thing on them. And yet were the old *Britains* against *Infant-Baptism*?

§. 32. But to put all out of doubt take the words of *Austin* to them in his three demands thus by *Beda* recorded, *Eccl. Hist.* li. 2. c. 2. [*Ut Pascha suo tempore celebretis ; ut Ministerium baptizandi quo Deo renascimur juxta morem Romæ sanctæ Ecclesiæ, et Apostolicæ Ecclesiæ compleatis ; ut genti Anglorum una nobiscum predicetis verbum domini*]. That is, “ [1. That “ you celebrate Easter at the due time ; 2. That “ ye compleat the Ministry of Baptism by which “ we are born again to God, according to the fashion “ (or manner) of the holy Church of Rome, and “ the Apostolical Church. 3. That you Preach “ with us the word of God to the English Nation] .

And what is here of *Infant-Baptism* ? How proveth he that that was meant by the *Roman manner* or *fashion* of *Baptizing* ? Is the subject of *Baptism*, the *Manner* ? when about the *Manner* indeed there were then so many and different ceremonies ? Nay when above an hundred years before this *Austins* dayes , a wiser *Austin* had told the *Donatists*, that the whole Church was agreed for *Infant-Baptism*, and no one *Christian* held it to be in vain ? sure this was not so long after, a *Manner peculiar to Rome* ? But thus the honour of our Ancestors, and the history of the Church, and the souls of poor ignorant *Christians* among us, must all be heinously wronged by the falsehoods of rash presuming ignorant men.

§. 33. And if this had been as true as it is false (that the old *Britains* were against Infant-Baptism) it would inform these men that it is not delaying Baptism till riper age, that will keep it from formality, nor the Church from falling into all impiety: For if our eldest historian *Gildas* may be believed (and who may if not he?) his Countrymen the *Britains*, were *Princes, Priests* and *People* fallen to such abominable wickedness, murder, drunkenness, filthy lusts, deceit, theft, cruelty &c. that he takes the *Princes* for wolves and monsters, and the *Priests* for no *Priests* but traitors, (excepting some good men among them) &c. It is neither *Infant* nor *Adult Baptism* that will secure against the corrupting of Churches, but *Grace with either* hath saved souls.

§. 34. He cites himself here *Fox*, quoting *Beda, Polychron.* and others. And what say they? [*Baptizing after the manner of Rome*] And what's that to his question? But he tells you that *Fabian* saith [that you give *Christendom* to children.] I have not *Fabian* to examine: but if he do, when he knoweth that he is an empty fellow, of the other day as it were, and that he hath nothing but what cometh from *Gregory*, and *Beda*; and that in them there is no such thing: will a known falsification of a fabler about nine hundred years after, disprove the yet-visible words of the eldest records, which undertake to give you not only the sense but the very terms?

§. 35. He proceedeth to prove by argument that

that the *Britains* were against *Infant Baptism*.

1. *Because they received the Scriptures, the Christian Faith, Doctrine and Discipline from the Apostles and Asiatick Churches, who had no such thing as the Baptizing of Infants among them ?*

Answ. No such thing in the *Asiaticks* Churches ? He might as well say, There is now no such thing in *England*. But perhaps hee'l say that he meaneth in the Apostles time or soon after : Of which you have tryed part of his strength. But when he hath studied well Bishop *Ushers Primordia* who saith all that is to be said for our Antiquity, he will find no proof that we had our Religion from the Apostles or any in their time.

§. 36. But ask the man whether *Asia* it self long before the dayes of *Gregory* had not *Infant-Baptism* ? And whether they received not the Scriptures and Religion as certainly from the *Asiatick* Churches, and so from the Apostles, as the *Britains* did ? And whether this will prove that at that time they were against *Infant-Baptism* ? If not, why will it prove the same of the *Britains* ?

§. 37. His second Argument is [*Because they so fully prized and faithfully adhered to the Scripture, &c.*]

Answ. What will not partiality say ? 1. You must believe him that *Scripture* is against *Infant-Baptism* : And then the controversie is at an end. 2. You must believe him how closely they

they adhered to Scripture, if you can, when you have read *Gildas* (who is translated into English) their neighbour, one of them, the only certain historian that knew them, who describeth them as I have said, as most flagitious heinous wicked men. Though I hope they amended after *Gildas* dayes, yet that shewed you how they held to Apostolick discipline or Scripture. The book is so very small; it is but equal to intreat

* It seems by some citations out of it after that he hath read it, and yet speaks thus!

him to read it before he use this argument again *. 3. You must believe him that all that prize and adhere to Scripture are against *Infant-Baptism*. Read and try whether there be not greater evidence that *Cyprian*, *Athanasius*, *Nazianzene*, *Chrysostome*, *Augustine*, the *Ægyptian Monks*, and other such strict persons in those ages, at least the *Novatians*, and *Donatists* (in his own judgement) prized the Scripture than the *Britains* ? And doth it follow (in despite of their own professions and practices) that all these and the rest such, were against *Infant-Baptism* ?

§. 38. Were not this as good an argument ? *Luther*, *Calvin*, *Zuinglius*, *Bradford*, *Hooper* ; all the Martyrs in *Queen Maries* dayes, &c. prized the Scriptures : Ergo they were all against *Infant-Baptism*. Yea even *Independents* and *Presbyterians* and all that prize and cleave to them now in *England* ?

§. 39. 3. He addeth [" Because they did so
" vehemently reject humane Traditions in the wor-
" ship

“ship of God ; especially all Romish Rites and
 “ Ceremonies ; this as before undeniably appear-
 “ ing to come from Romes ordination and Impo-
 “ sution.]

Ans^w. 1. [Undeniably] is a word that shameth
 you to every intelligent Reader that understand-
 eth Church history. Will you not confess your
 self that *Cyprian* and that *Carthage* Council,
Nazianzene, *Basil*, *Augustine* &c. were for In-
 fant-Baptism ? were all these Papists, or *Romans* ?
 Can you prove any *Roman* Ordination of it be-
 fore all these ?

2. How know you that they so vehemently
 rejected humane Traditions in the worship of God ?
 Did they not use the *Asiatick Ceremonies* ? Did
 they not precisely observe *Easter*, and place Re-
 ligious in keeping it on their own dayes ? Had
 they not *Bishops*, and were they not *Monks* ?
 And do you gather by *Gildas* that they were such
 as you dream ? And did they not Plead *Tradi-
 tion* for their difference from *Rome* ?

3. And were not the *Scots* then of their mind,
 and as much against Traditions as they ? and
 more against vice and formality in and after
Colmans and *Columbanus* dayes ? And are not
 the *Independents* more against Traditions now
 than the *Britains* were ? And are they therefore
Anabaptists ?

§. 40. He addeth [4. “ Because Constantine
 “ the Great (the son of Constance and the famous
 “ Helena, both eminent Christians) in the y^e. r
 “ 305. was not Baptized till he was aged as be-
 “ fore. A clear proof that the Christians in Bri-

rain in those dayes did not Baptize their children].

Answ. Some will laugh at these things, but I had rather mourn for the poor peoples snares.

1. It's false that *Constance* was a Christian, at least when *Constantine* was young. No regardable history maketh him any better than a moderate favourer of the Christians.
2. It is not proveable that *Helena* was one in *Constantines* Infancy.
3. There is no probability that he was born in *England*, as many Learned men have proved.
4. It is certain he was educated and lived in other Lands.
5. He was no Christian in his youth himself, nor professed it till after he was Emperor: The sign of a Cross appearing in the skies and his victory thereupon is said to be the means.
6. He lived long at *Rome*, and *Constantinople*, and elsewhere before he was Baptized. And was that a certain proof that none of those Countreys were for Infant-Baptism, no nor for Baptism at Conversion neither, because *Constantine* was not Baptized!
7. He kept in with the Philosophers (having one at his Table familiar with him) to hold all parties to him.
8. And many in those times thought that all sin being pardoned at Baptism, they must live much strictlier after they were Baptized, and were in much more danger by their sin, and therefore would not be Baptized till old, as *Constantine* when he was like to die.

And now where is this mans clear proof that the *Britains* were *Anabaptists*?

§. 41. 5. Saith he [“ *Because of the Correspondency and unity that were between the French Christians after called the Waldenses, and them — viz. Germanus and Lupus.*]

Ans. What abundance of untruths will one mans head hold ! 1. He would make the ignorant believe that the *French Churches* that sent over *Germanus* and *Lupus* were such as after were called *Waldenses* : When yet before he citeth *Perin* saying that the *Waldenses* were the offspring of the *Novatians* banished from *Rome*. *Beda Hist. Eccl. lib. 1. c. 17, 18, 19, 20, 21.* tells us briefly that the *Britains* being infected with *Pelagianism* by *Agricola* the son of *Severianus* a *Pelagian Bishop*, sent to *France* for help, as being unable themselves to dispute the case. The *Bishops of France* in a great *Synod* agreed to send *Germanus Bishop of Aitissiodore*, and *Lupus Bishop of Trevasse* (brother to *Vincentius Lerinensis.*) *Prosper* in his *Chronicle* tells us that *Germanus* was sent by *Pope Celestine* by the instigation of *Palladius* a *Deacon* : *Usher* reciteth and rejecteth not *Baronius* his conciliation, that it was done by the *Pope* and *French Bishops*. *Germanus* and *Lupus* come over, and work miracles by the way, and here *Germanus* carried a box with him of the *Reliques* of all the *Apostles* and many *Martyrs* (*Beda c. 18.*) This he layeth to the eyes of a blind maid and cured her suddedly, which confounded the *Pelagians* : These *Reliques* he buried in *St. Albanes Sepulchre* ; And instead of them took with him some of the dust where *St. Albanes* blood had been shed,

which remained red till then. And after other miracles and a victory he returned with a prosperous navigation, saith *Beda* c. 20. by his own Merits and *St. Albanes* intercession. Afterwards he returned again in a second necessity with *Severus*, and delivered the *Britains* from Pelagianism, who yet lived in such wickedness as *Beda* after *Gildas* describeth.

Here let the Reader note against *Mr. Danvers* dream, 1. That this was done in 429. And if *Mr. D.* could prove indeed that all the Bishops of *France* then were *Waldenses*, or of the judgement so called so long after, he would do us Knights service against the Papists in the question of the perpetual visibility of the Church. But if I cite *Mr. Danvers* for it, I doubt they will laugh at me, and make no more of his authority than I do of the *Dutch Anabaptists* Martyrology.

2. Note that *Prosper* saith it was the Pope that sent *Germanus*.

3. Note that he was sent by the Bishops of *France*, who then did little differ from *Rome*, but submitted to his Primacy, (and Patriarchate) in the Empire, though reserving their liberties; Read the *Epistles* of *Leo* 1. against *Hillary Arelat.* and all that story, and you will see how much the Pope usurped there betimes.

4. Pope *Celestine* was the great maintainer of *Augustine* against *Pelagius*, and so the apter to do this.

5. The Pope had before this sent *Palladius* to the *Britains* who received him: And there-

therefore they were then on some fair terms with him.

6. *Germanus* and *Lupus* were Bishops, and they that sent him; and so Antichristian to some *Anabaptists*

7. *Germanus* sure was not of Mr. *D's* Church, that used Reliques so strangely for working miracles? Was this an *Anabaptist*?

8. This was all done after *Augustine* had written, that no Christian thought Infant-Baptism vain: (or about that time.) And yet were all the *Britains* then of another mind?

9. The Bishops of *France* (with Pope *Celestine*) took part with *Augustine* against *Pelagius*, and sent *Lupus* with *Germanus* to do that work: And yet were all these Bishops against *Augustine*, about Infant-Baptism, which he saith all the Church Universal agreed in?

10. Lastly, the *Britains* were infected with Pelagianism; *Pelagius* (called *Morgan*, being a *Britain* (and *Usher* saith, some say born the same day with *Augustine*) and *Celestius* a *Scot* or *Irish* man; And the *Pelagians* themselves were for Infant-Baptism, (And if any Christians in the world had been against it, they would have been the likeliest, who denied Original sin: Yet even they durst not deny this.) And is it a credible thing that all these *Britains* who were some of *Pelagius's* mind, and some of *Augustines*, were yet against both in point of Infant-Baptism? Yea and not a word said of this by any writer, when their Pelagianism made so great a stir! Yet this man gathereth that the Churches
of

of France were *Anabaptists* (contrary to all history) because the *Waldenses* 600 years after were *Anabaptists* (which is also false:) And the *Britains* were *Anabaptists*, because the Churches of France sent two Learned men to dispute against Pelagianism in *England*, (when the unlearned *Britains* could not do it). Reader, will not this kind of arguing make thee an *Anabaptist*? or else make thee pittie the seduced party? O what a temptation to Popery do such men lay before the people! When men see that every such a one that hath ignorance and pride enough to make him wise in his own eyes, shall thus pour out falsehoods to cheat mankind, and the ignorant know not but it may all betruer, it tempteth men to think that there must be some *Authorized men* whom the Ignorant must believe before such seducers, or else confusion and falsehood will take place of truth, and the people will be as children tossed up and down, and carryed to and fro with every wind of doctrine. And indeed a concordant Ministry is so to be preferred, though it infer not a *Roman* infallibility.

§. 42. 6. His last proof that the *Britains* were "against Infant Baptism, is because Augustine the Monk was himself so raw and ignorant in the rite, as to ask, How long the Baptizing of a child might be deferred, there being no danger of death?]

Answ. I grow ashamed that I have medled with such a Collector: *A baculo ad angulum.* Doth it not rather imply that there was no contro-

versie

verſie between him and the *Britains* about *Infant-Baptiſm*, ſeeing he never mentioned any ſuch thing ?

ſ. 43. His next witneſſes againſt *Infant-Baptiſm* are in the *fourth Century*, called by him "*Dadoes, Sabas, Adulphus, and Simonis* who (ſaith he in his catalogue) *oppose it*. And " p. 229. he ſaith to prove it, but that *they were charged to have an ill opinion of the Sacrament of the Altar and of Infants Baptiſm*. And he " citeth *Hiſtor. Tripartita li. 7. c. 11.* (and ſome " fellow an hundred years ago.)

Anſw. And have we here any honeſter dealing than before ? Read and judge. That which the *Tripartite Hiſtory* cited by him ſaith is this, that [There was then a Sect called *Meffalians* or *Euchetes* (known in the Catalogues of Hereticks) and called The Praying Hereticks) who expected the operation of ſome Devil thinking him to be the Spirit of God, reſuſing to work and giving themſelves to lie and ſleep to expect Revelations ; Indeed their opinion was that *Prayer was all, and Baptiſm and the Lords Supper were nothing*, *dicentes Divinum cibum nihil nec prodeſſe nec ledere* ; that the Sacred or Sacramental food, did neither profit nor hurt : Theſe men were led by one *Dadoes, Sabbos, Adelphimus, Hermas and Simeon* : And *Adelphus* when old (for they hid their opinion) bewrayed his error in a ſpeech to *Flavian* of *Antioch* ; that *Baptiſm doth the Baptized perſon no good, but prayer only expelleth the Devil*. And i. Theſe men were no more againſt *Infant-Baptiſm* than
againſt

against the adults *Baptism*. For they were above all Ordinances save Prayer. 2. They were against neither as unlawful, but against both and other ordinances as unprofitable. 3. They carryed this much in *secret*; which they could not have concealed had they not Baptized Infants. 4. Some hereticks, and all Infidels and Pagans were against all *Baptism* as well as they: And doth any of this prove that any one Christian was against *Infant Baptism* more than adult?

§. 44. " Next he tells you that *Faustus Rhegiensis* saith that *Personal and actual desire* was " *requisite in every one that was to be Baptized* (*Vincent and Cresconius* I spoke to before) And he citeth not a word of his writings for it, nor any other but one *Jacob Merning*, I suppose a *Dutch Anabaptist*.

Answ. Reader, thou seeest still how thou art used. *Faustus Rhegiensis* is a known Author; his works are common; He is commonly taken for a *Semipelagian*, and he hath a book to prove that *souls* are *bodies*, which *Claudianus Mammertus* hath answered. But I never read one syllable in him, nor in any other that ever wrote of him or against him, that should make one doubt whether he was for *Infant-baptism*. Could he be in such a station as he was, and have so many writings, and so many adversaries, and yet hold such an opinion and never be suspected? Do the Anabaptists no better own their cause? But the words he alledgeth are but such as he citeth of my own; If truly cited, no doubt spoken only of the adult,

ad

and of what the *Infants do by them*. But who can answer words not cited? Must we read all his works again to see if there be such a word, as oft as such a man will talk to us at this rate?

§. 45. The next is “ [*Albanus* a zealous godly Minister in the sixth Century was put to death for baptizing Believers, though baptized in Infancy or by Hereticks.]

Answ. Still all alike. 1. *Baronius* is cited an. 413. n. 6. when in my Book there is not a syllable of any such matter: 2. But thereabout he hath the History of the Donatists, who rebaptized all both old and young, as if our Separatists now should tell all *England*, [*You are all out of the true Church which is only with us, and if you come not to us and be not baptized in our Churches, you have no true baptism nor can be saved.*] And for such rebaptizing many were troubled. And is this a witness against Infant-baptism? Shall we not have *one true word*?

§. 46. His tale of *Swermers* he refers us for to *Merning* and *Rulicius*, or *Lulicius* and *Glanus*, men that I know not so well as himself, and I had rather he had referred me to himself or *Mr. Tombes*.

§. 47. He addeth p. 231. “ [*Nicephorus* l. 17. c. 9. saith that [*In the year 550. one Peter Bishop of Apamen and Zoroarus a Monk in Syria did maintain and defend the point of dipping, rebaptization or weder-dipping.*]

Answ. Did *Nicephorus* write in Dutch? 1. Is dipping any thing to the case of Infants? 2. Are you really for *Rebaptizing*; and are you justifying

ing it? If not, why cite you instances of Rebaptizers? Too many besides the Donatists rebaptized others to engage them to their Sect as the only Church. 3. Do you know the History of the Council of *Calcedon* and *Dioscorus*, and the Nestorians? Reader, believe not this man any further than sense or great evidence constraineth thee: That which *Nicephorus* there saith is this, [*Severus of Antioch, and Peter of Apamea, and Zooras a Monk, were found to curse the Council of Calcedon, and to hold but one nature in Christ; præterea anabaptismos aliaque nefandæ obscœnitatis plena facinora peragere, that is, [and also to have practised Rebaptizings, and other villainies full of such obscenity that is not to be named.]* If he rejoyce in these Witnesses, is here a word of *Infant-baptism*? When shall I come to a sentence that is true?

§. 48. The next is [*Adrian Bishop of Corinth in the seventh Century did publickly oppose Infant-Baptism, insomuch as he would neither Baptize them himself, nor suffer them to be Baptized by others, but wholly denyed Baptism to them: Wherefore he was accused by Gregory Mag. Bishop of Rome, to John Bishop of Larissa, as appears by Gregories Letter to the said John, in which among others he complains against the said Adrian that he turned away children from Baptism and let them die without it, for which they proceeded against him as a great transgressor and blasphemer.*]

Answ. Not one true Sentence in all this :

1. It's false that *Adrian* publickly opposed *Infant-*

fant-Baptism. 2. It's false that he was *accused* for it by Gregory, or that Gregory laid any such thing to his charge : 3. Or that they *so proceeded*, if my books be true. Reader, the case in *Gregories Epistles* here cited is this. *Adrian* was accused malevolently of many things (not by Gregory) but to Gregory : Among others , that *through him some Infants had dyed without Baptism.* Gregory writeth to *John Bishop of Larissa on his behalf*, and saith that [*no one of the witnesses could say that he knew any such thing by him, but that they were told so by the mothers of some children, whose Husbands had for their faults been removed (from the Church) sed nec in baptizatos eos mortis tempus professi sunt occupasse, sicut accusatorum continebat invidiosa suggestio, cum in Demetriade Civitate baptizatos eos esse constiterit*] that is, [*Nor did (the witnesses) say, that they died unbaptized, as the envious suggestion of the accusers contained; for it is manifest that they were baptized in the City Demetrias.*]

1. Is here a word that he was *against Infant-baptism*? 2. Could a Bishop of so great a City and Diocess have been *against Infant-baptism* and none to be able to prove it, even in *envious accusations*? Would not every week detect it? 3. Would *Great Gregory* have thus justified him, if he had but suspected such a thing, above a hundred years after *Austin* said *no one Christian thought Infant-baptism vain*? Was this great Pope an *Anabaptist*? 4. Is it not plain by all this, that it was but the *particular children* of some ex-

communicate mens wives, who maliciously accuse him (not for being against *Infant-baptism* ; no nor against *their Infants baptism* ; but) for *delaying* it ? It is like, to difference them from the children of Church-members : And yet that they were afterward baptized. See here what a witness he hath brought ?

§. 49. “ The next in his Catalogue is, [*Ægyptian Divines*] but after in his book before it he tells you of *one Berinius an eminent learned man that professed instruction to be necessary before baptism, and that without it baptism ought not to be administred to high or low*] and citeth *Beda l. 4. c. 16.*

Reader, the passage in *Beda* is but this, That *Ceadwall* having conquered the Isle of *Wight* gave it to Bishop *Wilfrid* (no friend to *Anabaptists*) who gave it his Sifters Son *Bernwin* appointing him a Priest called *Hildila*, who by his labour among the Heathens converted and baptized two of the Kings Sons, who were baptized and had a strange deliverance. And is there a syllable in this story that *Infant-baptism* is concerned in ? No nor a word of *one Berinus an eminent learned man that professed as he saith*, though it be nothing to the purpose : Nor was the business done as he saith in *Lower Saxony* but in the Isle of *Wight* ; so little is there that hath the least kin to truth in this lamentable Reporter.

§. 50. His Testimony of *Ægyptian Divines* he citeth two late Papists for (instead of just proof) who neither of them ever dreamed that those *Ægyptians* were against *Infant-Baptism*.

That

That the adult should be Catechised and instructed before Baptism, all the Christian world agreed: That there were some Monasteries of the Egyptian Monks that would not hold communion with the Church of *Rome*, is known; and what a turn was made among many of the Clergy after the Council of *Chalcedon* on *Dioscorus* his account, whereupon a great body of the Southern Churches cut off from *Rome*, and disowning them are called Nestorians (many injuriously) to this day. And *Fulgentius* was dissuaded from going to the strict Heremites and Monasticks near *Egypt*, because they were separated from the Roman Communion, as you may see in *Fulgentius's* life. But what is all this to Infant-baptism?

§. 51. Next he tells us that in the ninth Century *Hincmarus Laudunens.* was against Infant-baptism, and reciteth many words of *Hincmarus Rhenensis* to him.

Ans. The book is *Bib. Pat. Suppl. To. 2.* containing 55: Chapters: And if I must read every word of such long books to try his Citations, I must spend many months to be able to tell you that a man told you so many untruths: All that I can find by a cursory perusal is but this, about a Village in the other Parish; whom it should pay Tythes to, [*habebas imbreviatos quot Infantes sine baptisate, & quot homines sine Communionem inde obierunt, quæ mihi in publicum objicere nollas, ne postea tibi improperearem; at si alia mala de me scires, illa etiam de me diceres.*] Reader, is here a syllable against Infant-baptism? Who was the accuser here? What is in

the accusation but as in *Adrians* to *Greg.* which plainly proveth the contrary, that he was for Infant-baptism and ordinarily used it, when the intimation was but that he had let some Infants die without baptism and some men without Communion? Hath not many a Minister among us been so accused? And are we therefore against Infant-baptism? Or was *Hincmarus* against adult Communion because envy said he let some die without it?

§. 52. Reader, the truth is I am so weary of this work, that I cannot perswade my self to follow it any further, it is so sad and loathsom a business that is set before us; fitter to be wept over than answered at large. I shall yet take notice of what he saith of the Waldenses, and to that further say, 1. That I have elsewhere vindicated them already from this slander. 2. That so do many of their bitter adversaries, in laying no such thing to their charge. Among whom to what is said elsewhere, I add but the Testimony of *Naucleus* a Popish bitter enemy to them, who *Vol. 2. part 2. pag. 265.* reciteth their Doctrine as being agreeable with the body of Doctrine held in the Reformed Churches, never mentioning any denial of Infant-baptism, but only that they affirmed Water to be sufficient without Oyl.

And

AND now as to *our Testimonies* for the Common practice of Infant-baptism from the daies of the Apostles, I will not abuse the Reader by reciting again the testimonies long ago recited. Let him but consider what I have there said out of *Justin, Ireneus, Origen, Tertullian, Cyprian, Nazianzene, Augustin* and others, and I leave the matter to his Judgement.

§. 53. And further where they feign *Nazianzen* to be indifferent I will add but these words out of his *Orat. 40. vol. 1. p. 648. Ed. Morel:*

[Νηπίον ὄρε σσι; μὴ λαβέτω κρηρὸν ἢ κρηία ———
 “ [Hast thou an Infant? Let not naughtiness sur-
 “ prize him first, [Let him be sanctified from his
 “ Infancy: Let him be consecrated to the spirit
 “ from his Infancie: But dost thou fear the seal
 “ because of the weaknes of his nature? How
 “ weak a minded mother art thou, and of how
 “ little faith? But *Hannah*, &c. Thou hast no
 “ need of Amulets and Inchant-
 “ ments * with which the wick- * Which the Hea-
 “ ed one creepeth into the thens used to Chil-
 “ minds of vain men, steal- dren.
 “ ing to himself the veneration due to God:
 “ Give him the Trinity, that great and excellent
 “ [Amulet.]

That all this is spoken of Baptism is past all doubt: Yet *Nazianzen* in some cases admitteth of delay till three years old: But took baptism to be so necessary for Infants, that he thought that if any though by surprize and not the Pa-

rents contempt should die unbaptized, they should not goe to Heaven (or be Rewarded) though he thought they should not go to Hell or be punished : *Ib. Orat. 40.* His opinion therefore for delay three years in case of safety consisted with too much apprehension of its necessity even to Infants.

§. 54. When I read his language of holy *Cyprian*, I confess the apparition of so frightful a spirit, doth affright me from his doctrine. *First*; The man (with greater audaciousness than the Papists use the Fathers,) doth first attempt against all consent of antiquity, and without any proof, to question the truth of the sentence of *Cyprian* and the *Carthage* Council to *Fidus*.

Secondly, And what could he say more to betray the Protestant Cause to the Papists, than as after [*Either Cyprian had been vilely Ruffined, or that he himself was a notable Factor for Antichrist, and that in him the mystery of iniquity did very strongly work.*]

The man it seems had never read *Jeremy Stephens* his Edition of *Cyprian de unit. Eccl.* and how those few words of *Peter* and the *Church of Rome* were added by Corrupters (though he is willing to believe in the general that his writings were corrupted) But we have certain Copies at least of so much of them, as confute his Cause. I remember our great Antiquary Bishop *Usher* told me that it was *Tertullian* and *Cyprian* that he took for the Chief Records of Church Antiquities; next a few small things which give little information of matters of fact. And some of the things
that

that this man so starteth at; *Cyprian* held, and as *Epiphanius* saith, *All the Christian Churches*: And must he then be a *Factor* for *Antichrist*? Who then is this *Man* a *Factor* for? Mark, Reader, whether it be any wonder if I be *abominable* and *Antichristian* to him, when *Cyprian* and the sixty six Bishops with him must come under (hypothetically) that suspicion. 1. That *Cyprian* who was so holy and wise a man; 2. That lived before *Antichrist* was born; 3. That died a Martyr for Christ; 4. Who is so great a part of the pure antiquity; that if you cast him away, what will the rest be for a great time? 5. That *Cyprian* who is called by some the first Anabaptist, because he was for rebaptizing those baptized by Hereticks; 6. That *Cyprian* who so stiffly opposed the Bishop of *Rome* (though himself was in the error;) 7. That *Cyprian* whom the Donatists boasted of as their predecessor in rebaptizing, and *Austin* was put to answer (though with his honour;) 8. That *Cyprian* who lived before any Christian Emperor, when strict discipline upheld religion without and against the Magistrates sword; and who wrote so many of his Epistles only for the rigor of Church-discipline? O what pleasure is this to Papists? If we be but such Antichristians say they, as holy *Cyprian* and the primitive Churches were, we will prefer it before the Anabaptists Christianity?

§. 55. And if *Cyprian* was Antichristian, where then was the Church of Christ? It will be hard to answer Papist or Seeker about its visibility, or Infidel about its reality: And what a King do

they make Christ that make him to have no Kingdom, that they can prove to have been existent _____

§. 56. We will easily grant him that *Cyprian de unit. Eccl.* is abused by the Papists, and the very words thrust in are proved so to be by many Copies that have them not: Yea, *Jeremy Stephens* saith that there are eight Copies in *England* which omit twenty three of the Epistles which are commonly received (and it's most credible by other Copies are Genuine:) And yet none of these leave out the Epistle to *Fidus* about Infant-baptism.

§. 57. And whereas he saith that *Cyprian urged not Tradition*, I answer, there was no cause: For the question was not *whether Infants should be baptized*; much less *whether they were to be dedicated in Covenant to God, and to be Church-members*; but only *whether they should be baptized before the eighth day*: For *Fidus* thought that at one two or three days old they were so unclean as made them unmeet for baptism, and that the eighth day was the time of their purification; which *Cyprian* and the sixty six Bishops consulted, and shewed that Gods mercy accepteth them from the beginning without respect to legal days. And what use was here for a plea from *Tradition* for *Infant-baptism*, which was not denied?

§. 58. And it seems to me to be a great evidence that the Tradition of the Church was then for it, in that this Council of Bishops (before true Popery was born) so unanimously determine of the *day or time*, and not one of them,

no nor *Fidus* himself that raised the doubt, did so much as raise any scruple or question about Infant-baptism it self at all : which sure they would have done on such an occasion if *any* or *many* Christians, or any Churches had denied it. No wonder therefore if *Augustin* so long after say that *no Christian taketh it to be in vain?*

§. 59. Yet again I will confess, that the words of *Tertullian* and *Nazianzen*, shew that it was long before all were agreed of the *very time*, or of the *necessity* of baptizing Infants before *any use of Reason*, in case they were like to live to maturity : For I am perswaded that the Apostles and first Ministers were so taken up with the Converting of Infidels (Jews and Gentiles) that the case of Infant-baptism was so postponed and taken but as an Appendix to the baptism of the adult, as that it was thought less needful to give it a particular express mention in the Records and History of the Church. The Churches made no question of *Infants Church-membership*, as being *undoubtedly* in the *promise*, and *devoted to God by all faithful parents* : And they took not *baptism* at first, for their *first Covenanting* or *Consent*, but for the *solemnization* of it; and so not for *Infants first real state of relation to Christ* and right to life (which was *before it*, as it was to *believers before baptism*;) but for the *solemn investiture* in those rights : And so *Greg. Nazian.* Or. 40. giveth this brief definition of baptism, that it is *nothing else but a Covenant made with God for a new and purer kind of life* : And here-upon many who thought *Infants Church-members*

(visible) and *safe* upon their Parents *Covenant-consent*, thought that the *time of solemnization* was so far left to prudence as that (as the Israelites did Circumcision in the wilderness) it might be delayed a few years by such Parents as desired it, till children could somewhat answer for themselves.

§. 60. Yet after my review of this controversie upon their urgencie, I find no proof brought by any of these men, that ever *one Church* in the world was without *Infant-members*, (that had Infants,) nor *one person in the Church against Infant Church-membership and baptism*, from Christs days till the *Waldenses* (about eleven hundred or a thousand years) except that *Tertullian*, who took them for *Innocent* and therefore *Church-members*, did in some case advise the delay: I say, I find not one Christian or Heretick against it: (unless you will impute it to them that were *against all baptism*, which Infidels also are.) And though I verily believe that the *Waldenses* were not against Infant-baptism, nor is there full proof that any in their time were, yet because I am loth to judge the Papists utterly impudent lyars, I think it most probable that in the *Waldenses days and Country*, there was a sort of odious Hereticks, that denied Infant-baptism, and the Resurrection, and held community of Wives and other abominations reported all together by their opposers in those times.

CHAP. V.

Mr. Danvers's great Calumnies of my self refuted.

§. 1. **M**R. D. pag. 134. Ed. 1. saith thus
 [Yet is not Mr. Baxter ashamed to
 fix such an abominable slander upon the Baptists
 of this our age of baptizing naked: (which it
 seems was so long the real practice of the pedobap-
 tists) and about which he spends three whole pa-
 ges to aggravate the heynousness of their custom
 (which he is pleased to father on them.) And
 though I am perswaded he cannot but be convin-
 ced that the thing is most notoriously false, and
 brought forth by him rather out of prejudice
 (not to say malice) rather than any proof or good
 testimony he ever received thereof; yet have I
 never heard that he hath done himself, his inju-
 red neighbours and the abused world that right as
 to own his great weakness and sinful shortness
 therein, in any of the many Editions of that piece,
 which I humbly conceive as well deserved a re-
 cantation as some other things he has judged wor-
 thy thereof.]

§. 2. *Ans.* To live and die impenitently in so
 unprofitable a sin (and displeasing to any but dia-
 bolical natures) as is the belying of others, is a
 very dreadful kind of folly. I would heartily wish
 that Mr. Danvers and I might meet and help to
 bring each other to repentance; by a willing im-
 partial examination of each of our guiltinesses here-
 in.

§. 3. I

§. 3. I never look to speak to them thus more, nor long to any man on earth, and in this station and with these thoughts I must profess (not thinking it lawful to belie myself) that in the year 1647. or 1648. or both when Anabaptistry began suddenly to be obtruded with more successful fervency than before, I lived near Mr. *Tombes* in a Country where some were, and within the hearing of their practice in other parts of the land: And that in that beginning the common frame of Ministers and people was, that in divers places *some baptized naked and some did not*: And that I never to my best remembrance heard man or woman contradict that report till this man did it in this writing: And that no Anabaptist contradicted it to me that I then or since conversed with: And that thereupon in 1659. I wrote against *both sorts*, those that *baptized naked*, and those that *did not*: And after all this when Mr. *Tombes* answered my book and those very passages, *he never denied the truth of the thing* (though he did not so baptize himself (unless he have any where else since said any thing of it which I never saw or heard of.)) And I appeal to impartial reason, whether he would not then at the time have denied it, had it been deniable: And whether this man now twenty five or six years after be fitter to be believed in a matter of fact, than common consent at the present time? And whether it be *lawful* for me to take *all sorts then living* for lyars, rather than *this one man* that hath written us such a book? and who in a *negative 25 years* after can-

cannot possibly be a competent witness, no nor if he had written at that time: For who can say that there was or is no such thing done beyond his knowledge?

§. 4. But if Mr. *D.* would perswade the world either that I wrote that of *all* the Anabaptists, or of *most*, or of any in any other age, or that I have since said that *any* continue the same practice, he would but deceive men: for it is nothing so.

§. 5. I must confess I did not *see the persons baptized naked*, nor do I take it to be lawful to defame any upon doubtful reports: But when it is a fame *common* and not *denied by themselves* either *Ministers* or *people* at the time, I think it is to be taken so much notice of, as the confuting of the evil doth require.

§. 6. I know not by sight that there is ever a Fornicator, Adulterer, Murderer or Thief (as I remember) in *England*: And yet if I neither Write nor *Preach* to call such to repentance, lest I be a Slanderer in saying that there are any such, I think it would be foolish uncharitable Charity, and unrighteous justice.

§. 7. Most Sects do in their height and heat at first do that which afterward they surcease with shame: The Donatist Circumcellians continued not self-murder; the Anabaptists held not on to do as they did at *Munster*, or in the time of *David George*: Our Ranters continued not open *swearing* and *whoredom* long: The fame of *England* which I never heard gainsayed is that the Quakers at first did *shake* and *vomit* and infect others strangely: And is he a lyar that saith it, because

because they do not so now? I was at *Worcester* my self when at the Assizes one of them went naked (as a Prophet) before our eyes through the high street, and they said they did so in many other places : I know not the mans name now, nor any of the multitude of Spectators, if after twenty years and more I were called to prove it. I know by uncontrolled fame that Mistress *Susan Pierson* solemnly undertook to raise the dead (taking up a dead Quaker at *Claines* and commanding him (in vain) to live.) But if now after more than twenty years my witnesses were called for, I must travel to the place before I could produce them.

¶ 8. Yea, I never saw any Anabaptist rebaptize (or baptize the aged :) But fame saith they do so and none deny it. If it prove false, I shall be glad, and will joyn in vindicating them; And so I say of the present case; And will heartily joyn with any in reforming backbiting, and rash ungrounded defamations of others.

CHAP. VI.

Of Mr. Danvers's frequent Citations of my Words.

§. 1. **W**HEN I read Mr. *Tombes* his twenty Citations of me as against my self, which Mr. *D.* provoketh me to answer, and when I find Mr. *D.* so often imitating them, and alledging my words, as justifying his cause, I have no conviction on my mind that it is lawful for me to waſt my time and the Readers, about a particular vindication of my words, ſo triflingly and vainly uſed by them.

§. 2. Either it is the *authority of the Writer* which they ſuppoſe will ſerve them, or the *force of the arguments*; or elſe it is only to make the Reader believe that the *Writer is ſo fooliſh* as not to know when he *contradicteth* himſelf. The *firſt* I may well preſume it is not: If it *were*, the ſame perſons authority would be as *much more* againſt them as his *judgement* is. If it be the *ſecond*, why do they uſe any arguments of mine, when they are able to form ſuch of their own as ſeem much more uſeful to them than any that I can give them? And why then do they not inſiſt only on the Argument and neglect the Author? But ſeeing I muſt believe that the laſt is their buſineſs, I can have leiſure to ſay little more than this to them, that it is not my buſineſs to prove my ſelf no fool but to prove Infants Church-members; nor will it make me ſmart if all of
their

their mind in *England* so judge of me ; But yet I am not so foolish but that I know my own mind better than they do, and can reconcile my words when they cannot. If this satisfie not them, it satisfieth me.

§. 3. In summ, the words of mine which they alledge against my self need but these two things to be said for them against such silly cavils : 1. That most of them speak to the Question [*What is the kind of Covenant consent required in baptism? Whether a meer dogmatical faith professed? Or the profession of a saving faith? as to the matter believed and the sincerity of the belief and consent?*] And I prove that it is no other sort of faith, but a true saving faith as to object and act which is required and accepted of God the searcher of hearts, as the *Condition* of his Covenant: And that it is not the *Profession* of any lower sort of faith (as to object or act) but of this saving faith, which the Church must accept to the admission of members : A lower profession will serve for none. 2. But I still maintain (and I think fully proved) that God so far taketh the child as if he were a part of the Parent (nature and grace having committed him to his will and disposal for his good till he have a will to choose for himself) as that by *this sort of faith and consent* the Parent is to enter his Child into Covenant with God as well as himself, and that in Gods acceptance the Child doth thus truly consent by the believing Parent, and doth Covenant with God, as a child Covenanteth and consenteth *reputatively* among men, who by his Parents is
made

made a *Party in a Contract*, as in a lease for his life, or the like. Not that *in sensu physico* the person of the Child being the same with the Parents doth *consent in his consent*; but that the Parent having the treble interest in the Child, of an *Owner*, a *Governour* and a *Lover*, God by Nature and Grace conjunctly alloweth and requireth the Parent to dedicate the Child to God, and to consent that he shall be a member of Christ and his Church according to his capacity, and by that Covenanting consent to oblige the Child to live as a Christian when he cometh to age: And this shall be as acceptable to the Childs Covenant-relation and rights, as if he had done it himself; and in this sense may be said reputatively to have consented or Covenanted by his Parents, which in proper speech, is, *They did it for him at Gods Command.*

§. 4. He that is not satisfied with this General Answer, let him either peruse the words themselves in my Writings, with those before and after that explain them, or else if he will do as this man doth, abuse his own understanding and his ignorant Readers, by such silly wranglings animated by partiality, let him bear the Consequents, and know that I have somewhat else to do with my few remaining hours, than to write books on such insufficient invitations and expectations.

CHAP. VII.

Of Mr. Danvers's many other accusations of
me.

§. 1. **I**T was one of the old Characters of the Hereticks in the Apostles dayes, *To speak evil of the things that they understood not.*

And that may well be their Character in which they contradict the three great constitutive parts of Christianity, and all Religion, and true honesty, *viz.* TRUTH, HUMILITY and LOVE, by *Falshood, Pride and Malignity, (called commonly Uncharitableness.)*

§. 2. The Root of this is, when Reigning, an *unsanctified heart* in which these vices remain unmortified, covered from the owners knowledge, by a form of Godliness, and especially a zeal for the wayes of some Party, more honoured in the persons eyes for wisdom, or piety than others: In others there is a *great measure* of the same *vices* mixed with *true Grace*, where an evil and a good cause are conjoynd as to some effects: They love God and his Truth, and they hate all that they think against him, they would promote piety in the world, and repress what they think against it; And being persons whose *wits* and *studies* were not such, as *exactness* and *largeness* of knowledge do require, but yet lovers of knowledge, truth, and Scripture, they have
more

more knowledge than prophane sots, but little, alas, little, in comparison of that which is necessary to a methodical, accurate understanding of the matters which frequently fall under controverſie; And ſo knowing but little they know not what they are ignorant of, nor what others know beyond them; And it being the common vice of mans understanding, to be *haſty in judging* before they hear or know one half that is neceſſary to a true and faithful judgement, and ſo to be *confident* before they underſtand, theſe men hereby are led to *confidence* in many an error: And an erring judgement firſt telleth them that Truth is falſhood, and falſhood truth, that Good is evil, and evil good, that Duty is ſin, and ſin is duty; and then a good cauſe and a bad, the Love of Truth and a perverſe and partial zeal concur, to put them on in the way of error. *Ignorance* and *error* ſet them on a *wrong cauſe*, and a *mixt affection* or *zeal*, partly *good* and partly *evil* ſpurreth them on. And in theſe the *Error* and *Heretie* and conſequent ſins, are no more predominant than the *cauſe*; and God will have mercy on thoſe that in ignorance, with good meanings, oppoſe many truths, and do much evil.

ſ. 3. And the great means of nourishing this ſin in Churches is departing from Chriffs Church order, who hath appointed *Teaching and Learning* to be the ſetled way of getting knowledge; And therefore required all his diſciples to come to his Church, as little children to School, with teachable humble minds, to Learn, and not

with proud wrangling minds to dispute : If all our children should spend their time at School in disputing with the Teacher and setting their wits against his as in a conflict, what would they thus Learn ?

§. 4. Therefore Paul saith, that the *servant of the Lord must not strive*, and oft calleth men from *perverse disputings*, and *striving about words which subvert the hearers*, and from such *contendings as edifie not but tend to more ungodliness*, (though the *faith may be contended for*, and truth defended, when opposition maketh it truly necessary).

§. 5. When a man seeketh after knowledge as a *Learner*, he meeteth it with a *willing mind*; he cometh towards it with an *appetite*, and so is a *capable receiver* : But when a man cometh as a *disputant*, he is engaged already to *one side*, and if that be *false* he cometh out to *fight against the truth*, with a *spirit of opposition*, *hating truth as error*, and *good as evil*, and thinks it his *duty and interest* to destroy and shame it if he can, and therefore is unapt to think what may be *said for it*, but studyeth all that he can *against it*. And is this loathing, and opposition and fighting against truth the way to know it ?

§. 6. Therefore that which hath undone the Churches peace is, that too many Teachers, being themselves too forward to controversies, have too hastily drawn in their people into their quarrels, and cast such bones before them in books and pulpits instead of food, which break their teeth and set them together by the ears instead of nourishing them. And so one mans hearers
are

are taught to dispute for this sort of Govern-
ment, and anothers for that sort ; one mans for
free-will and anothers *against it* ; when perhaps
neither they nor the master of the quarrel can
tell you what *it is* ? and so of an hundred more
such like. The honest hearers when they should
be digesting the ancient Christian doctrine, and
learning to increase in Love to God and man,
and to practise a holy and a heavenly life, and
prepare for a comfortable death, and happy eter-
nity by a Living faith and hope, are taught that
if they be not zealots for *this opinion* or that,
for *Anabaptistry* ; for *separation*, &c. if they
pray by a book, or if they joyn with those that
hold such things as they hear called by odious
frightful names, they are not then *right zealous*
Christians, but *corrupt* or *complyers* or *lukewarm* ;
And thus each Church is made a miserable
Church-militant, and trained up to war against each
other.

§. 7. And this Ministers have done, partly
to strengthen themselves by the consent and num-
ber of their adherents, as the Captain must con-
quer by his Souldiers : When they can set a great
number on hating their adversaries, and backbit-
ting them, and telling the hearers wherever they
come, to make them seem odious, how errone-
ous and bad such and such men are, they think
they have done much of their work ? And while
they think it is *for Christ*, they know not how
notably they please and serve the *Devil*. But I
must remember that I have spoken of this else-
where, and so dismiss it.

§. 8. That Mr. *Danvers*, and his imitators *ſpeak evil* (confidently and vehemently) of the things they *know not* (yea very many ſuch) I am ſure. But from what principle or root, or how far that vice which produceth theſe fruits is mortified or unmortified as to all others, I am neither called nor willing to judge. I remember how Mr. *Tho. Pierce* once dealt with me : When my Religious neighbour could hardly be perſwaded to communicate with thoſe among them that were of his judgement, ſaying, they were men that would ſwear and lie, and lived ſcandalouſly, I thought it my duty (to keep up diſcipline and yet) to moderate their cenſures by telling them what ſins I thought might ſtand with ſome meaſure of ſincere piety, and Church-communion. And what doth he but hence take advantage to tell the world how looſe my doctrine was, and what ſinful perſons I thought had grace? So now if I ſhould ſay, that notwithstanding theſe hard-faced falſhoods heaped together, and confidently obtruded on the ignorant, even about publick and viſible matter of fact, yet I hope the Author feareth God truly in other reſpects, and erreth through Ignorance, paſſion, and temerity; I ſhould be told publickly ere long by one or other, that I think the moſt brazen-faced Lyars may be Saints: And if I deny ſuch mens Goodneſs, I look to be told that I am cenſorious and a reviler of godly men that differ from me. Therefore I am thankful to Chriſt that he not only *excuſeth* us from ſo hard a work as the Judging of the ſincerity of others, but *calls*

us off, and saith, *who art thou that judgest another mans servant ? to his own master he stands or falls :* But whoever censure me for it, I will say that my judgement still inclineth to the hopeful and charitable part ! For *siding and error* may draw good men into heinous sins.

6. 9. That He and I do differ in *Judgement and Practice*, is not to be denied : I thought our difference had been but in so small and tolerable things (till I saw worse in his writings) as should neither abate Love or forbid Communion : And thinking so, I was the likelier to practise as I thought, and not to hate him and such as he : But I perceive he takes the differences to be far greater, and my errors and sins to be more heinous and intolerable, and therefore if he *hate me* (though I know not that ever he saw me or I him) it is *no wonder*, it being more agreeable to *his judgement* ; And also if he would not *tolerate me* were it in his power.

6. 10. If he so greatly differ from me, and be in the right, certainly it is because he is either a *great deal wiser and more knowing* in these matters, or because he is *more conscionable* to avoid perverting temptations, and more *Godly and fit for divine light*. I deny not either : but from the bottom of my heart tell him, that I am so *deeply conscions* of the *darkness* and *smallness* of my *understanding*, and my little goodness and very ill deserts from God, that did he bring me any considerable evidence for his cause, my great suspicion of my self would prepare me to

Hear him : But it must not be such stuff as he here obtrudeth on us, And I must tell him, though I acknowledge God to be a free Benefactor, and may give the *Greatest Knowledge* to them that have least laboured for it; yet while *diligent searching* is his commanded means, I shall doubt whether his easier and shorter search hath attained to so much more than my *harder and longer*, till the fruit shall prove it,

9. 11. He tells us *Ed. 2. p. 170.* that I [*cannot do my self more right and my offended brethren, than to clear my self in these particulars which are indeed so heinous, not only to every one of his Nonconforming brethren, but to most Protestants that hear them.*]

Ans. 1. Still such untruths? Do you know what *most Protestants* think that hear them? and *every one of my Nonconforming brethren*? Why some of the wisest of them that I know did read them over, and approved them before they were printed? Others (many and many) of the most judicious also of my acquaintance have since professed their consent: Nay more; I remember not *one Minister* that hath made me know by word or writing to me that he dissenteth from any one of all these heinous things: I remember that once some objected what they heard others say (not as consenting to the opposers) and acquiesced in my answers, or rather in the words of the book perused. So that if *every one of my Nonconforming brethren* be offended, and I know not of one, nor any one of them would ever vouchsafe a word or line to

convince me, you censure them for woful dissemblers or uncharitable. But I believe them of themselves rather than you.

§. 12. He addeth, *And I dare be bold to say, hath given more general offence, and lost Mr. Baxter more amongst his Friends**; than any thing he did in all his life.]

* Not so much as Mr. Tombes is among the Anabaptists for writing for Parish Communion.

Ans. 1. The offence which Christ dreadfully condemneth, which is scandalizing the weak or laying snares or stumbling-blocks before them, to tempt them to think ill of Christ, or Godliness, or to commit any sin, I would avoid as carefully as I can, And to avoid it I have written that which offendeth you. But the offence which is but *Displeasing dissenters, yea mistaking men*, I little regard on my own account. And your talk of *my loss* (or *being lost*) doth favour so rankly of a *humane hypocritical temptation*, as maketh me remember what Christ said to *Peter Math. 16. 23.* that would have had him save himself from suffering, though I will not speak out such unpleasing words to you: But your words favour too much of the flesh. O Sir, it is but a few moments more, and you and I shall be in a world, where the thoughts and words of mortals, of us, will be of small importance to us! And themselves are hastening to the day when all their thoughts perish. O cease from man whose breath is in his nostrils: for wherein is he to be accounted of? Would you tempt me to look to the hypocrites reward? the

approbation of man ? O miserable reward ! Were not that book odious to you, I would refer you for my Reasons to the two Chapters of *Man-pleasing and Pride* : If Gods approbation seem not enough for us, why call we him our God ?

But if I have *lost so much* as you intimate, you would perswade me that my service is more than I take it to be ? I have felt little comfort in any service of God which cost me nothing. But you shall not tempt me to over-value it so much ; I find no loss at all by it. What have I lost Sir ? Not one farthing or farthings-worth, that I am aware of ! As I lived not on any man before, so I am never the poorer for that duty now. Is it mens *praise or good thoughts* of me ? Not one friend to my remembrance in the City, or Land hath once told me his *dissent*, much less that I have lost his *good esteem* : (Only one young man that heard me Preach came for satisfaction about one of the particulars, who was satisfied as far as I could perceive, and I wisht him but to read over all in my book (about that you object concerning the Crucifix) and I heard of him no more.) And if I am so much *lost with my friends*, and no one of them in *England* tell me that he *dissenteth*, and *wherein*, such friends are not so valuable as to be any of my *felicity* ! And do you call a man [*lost*] that loseth the *thoughts* or the *breath* of man ? As it is their own *duty* or *sin*, I regard all mens thoughts or words, and so would *please all men for their good to edification* : But as to my *own comfort* I can spare

yours

yours and theirs; and if you and a thousand such should write a Cart-load of Calumnies as you have done, I think they would break but little of my sleep. Set these arguments next before hypocrites that *live on man*: I live not on them.

But your words do mind me, how men that are embodied in little parties, (far less than the *Donatists* or *Novatians*) are inclined to take their Cabin for all the Kingdom, and their Sect for the Church, and are affected with their praise or dispraise almost as if they were all the world. You hear your folks it seems talk against me (with whom backbiting is a duty) and you seem to dream that it is *all my friends*. If God in Christ will be my friend, I can spare others.

And tell me Sir, for *what prize* or gain do you think I am *lost with all my friends*? No man in his wits will voluntarily *be lost for nothing*. Do you think it is to get *other friends* that I more value? Who be they? Is it the *Papists*? Enquire what I get by them. Is it the *Diocesan* party? What have I got by them but *silencing* and the loss of all *Ministerial maintenance*; these twelve years? And ask them whose writings have more offended them yours or mine.

If I am *lost*, it hath cost me more years *hard study* to be *lost*, and to be *erroneous* or a *fool*, than it hath done you to be *some body* and to be *wise*; And I tell you I never yet repented of *Cost* or *loss* for that *Truth and duty*, which you lament as heinous *error and sin*. But *naked truth*,
and

and the *faithful endeavours* of pleasing God, in promoting that *Love* among Christs disciples; and *peace* in his Churches which Church Tyrants and Sects have so many ages laboured (too successfully) to destroy, are *sweeter* than to be forsaken either through the *persecution* of one sort or the *Revilings* of the other, or the loss of all mens friendship upon earth.

And yet I will add, that though being long ago glutted with mens applause, as finding it a *luscious* but *unwholesome* thing, and having *voluntarily cast up much of it my self*, I yet perceive no want of friends, but take your words of them for meer flanders.

Q. 13. Saith Mr. D. (*Pref. ed. 1.*) [“ *He hath so much abounded (in contradictions) (none more that I know of;) being as you’t find, sometime a great opposer, then a great defender of Episcopacy.*]

Ans. 1. Yet I know not that ever this man saw me (as I said) or I him. 2. This fallhood did unhappily overslip him, my writing being so full a confutation of it, that he can have nothing of sense to say to cloak it. My judgement was for Episcopacy 1639. by Reading Bishop Downname and some others: But in 1640. the oath called *Et cetera* calling us to swear never to consent to the alteration of the present Government by A. Bishops, Bishops, Deans, Archdeacons, &c. forced me to study the whole cause to the bottom, since which time my judgement of Episcopacy never altered (which is 34 years ago) having settled in the Receptibility of one sort of Episcopacy,
and

and the *destrableness* of another, and the *dislike* of another sort : All which I have fully published in my *Dispute of Church-Government* 1658. when the Bishops here were at the lowest. Either this man knew me and my writings herein, or not. If not, what a man is this that dare talk thus confidently and falsely of what he knew not ? If he did, then how much more flagitious is his practice, thus to tell the world an untruth so notorious to himself ? He saith (*as you may find*) but never tells you where. Let him tell you *where* and *when* I ever defended that Episcopacy which I had opposed ?

§. 14. [Mr. D. ["*Sometime for Noncon-*
 "*formity (in whose tents he hath seemed to shel-*
 "*ter himself in the storm, and with their Indul-*
 "*gence to come forth of his hole) and yet at*
 "*length so highly to disgrace the same.*

Answ. 1. Let him shew you if he can, where or when I have changed my judgement about *Conformity*, or exprest a change since 1640 ? Not that I take it for a disgrace to be mutable by growing wiser ; But necessity forced me so long ago to study those controversies so hard, as fixed me, and I never heard any thing since which considerably altered me therein : Which also being visible in the foresaid *Dispute of Liturgie, Ceremonies*, &c. written 1658. leave no cloak for this mans calumnies. See there whether I said not *more* for so much of *Episcopacy, Liturgie* and *Ceremonies* which I took to be *lawful*, than ever I have done since Bishops returned ?

2. But what doth he mean by [*sheltering my self in a storm in their tents*]? I cannot imagine what, unless *sense* and *truth* at once forsook him! When a *storm* fell on the *Nonconformists*, were *their tents* a likely place for shelter? Had not the *Conformists* tents been *likelier*? Did the *Nonconformists* shelter me? From what, and how?

3. And what *hole* was it that I came out of, with their *Indulgence*? Are such men as this the *Vindicators* of Gods Truth against the *Christian world*, that pour out untruths at such a rate, in despite of the most publick notoriety of fact? Do I need to tell the Reader (only for the sake of youths and foreigners) that when the *Nonconformists* cause was at the bar, when speaking had any room and hope, they set me in their forlorn, and engaged me (with my *Conscience* and desire to have prevented that which I foresaw) in the tasks of *writing* and *speaking* which would most exasperate and offend the *Bishops*; till I was I think the first among them that was forbidden to Preach. I continued after that in *London* a year, where I never had place or flock, but was a stranger: sickness then forced me to remove into the *Countrey*. The *Tents* I was sheltered in, were *Gods protection* in my own habitation; which if a *hole* I thought good enough for me. I Preacht to such as would hear me, till, being near the *Church door*, and the people numerous, *Clergie-envy* caused me to be sent to the common *Gaol*, among malefactors; As soon as I was out, another warrant
was

was put into the Officers hands to apprehend me again, and send me to *Newgate* for six months; Upon which I removed my dwelling to the next Village out of the County: I refused none there that desired to hear me, of my Neighbours. The writings which he revileth, shew that I lived not idle; And I think he could wish I had done less and spoken to fewer. I came not out of that *hole* of many months after the Indulgence was granted: I stayed on reasons of Self-denial, because I would fore-stall no *London* Ministers, nor hinder their Auditories, and therefore resolved to stay till they were settled: I came on terms of far *greater Self-denial*, to the great abatement of my health, (to say nothing of my greater cost;) which now hath again forced me at present to retire. You see now at what rate these men inform the world, and how far they are to be believed.

As for his talk of [*Disgracing the Nonconformists*] it's true in two senses. 1. As he and I disgrace Christianity by being so *ignorant and bad*: 2. Or if he mean not *My own Nonconformity* but *his*, (even his Nonconformity to a great deal of *truth* and *Christian* duty and common honesty (by concatenated falsehoods), I have done my part (when constrained) to disgrace it.

§. 15. [*Sometime a friend to Calvin, and then a greater to Arminius*] saith he.

Ans. 1. Did he tell the Reader where by *one* (in any words) I contradict the other?

2. But

2. But see the misery of a Sectarian spirit, that taketh it for a contradiction to be a friend to *Calvin and Arminius* both? He would as this inferreth, take it ill to be thought a friend to *Anabaptists* and *Padobaptists* both, to *Independents* and *Presbyterians* and *Episcopal* too. But that is to such as I, the greatest duty, which to him is a shameful contradiction: When I think none Christians but *Anabaptists*, I will be a friend to no other as such: Men of so little a Church, must have answerably little Love: Censoriousness is a friend but unto few. 3. But by this your friendship seemeth narrower than I thought it: I thought it had extended to all the *Anabaptists*. But they are divided into [*Free-willers*] and [*Free-gracers*] as they call them, that is, into *Calvinists* and *Arminians*: and are you a friend but unto one part of them? 4. But indeed Sir, the Controversies intended by you under these names, are not such as a man of my poor measure can fix his judgement in very young, and promise that it shall never change, nor that I can take it for a shame to grow any wiser in them, than heretofore, though perhaps your judgement changed not from your Childhood: And I hope (if what I have written may be published) to make it appear that such as you that speak evil of what you understand not, are the grievous enemies of the Churches of Christ, as to *Truth, Holiness,* and *Peace*; by your militant noise about *Calvinism*, and *Arminianism*, stirring up contentions, and destroying Love, by making differences seem greater than they are; and laying the Churches

Con-

Concord and Communion and mens salvation upon such questions, as *Whether the house should be built of Wood or Timber?* And is not this worthy of your zeal?

§. 16. He adds [“ Sometimes a great Defender of the Parliament and their Cause, and then none more to renounce them and betrayor them for their pains.]

Answ. 1. Was there never but *One Parliament* and *One Cause*? Perhaps you mean that the Parliament called 1640 and the *Rump* (as called) and the *Armies Little Parliament*, and *Oliver*, and the *Army Council* and all the rest of the *Sovereigns* were all *One Parliament*? Or that to swear to the first Parliament, or fight for them, and to shut out and imprison them, and to dissolve them, as *Usurpers*, and to set up one chosen by—who knows whom—and to set up *Oliver* and his *Son*, and to pull him down again, and to set up the *Rump* again, and to pull them down and set up a *Council of State*, &c. were all *one Cause*; And that one day it was *Treason* not to be for one *Sovereign*, and another day not to be against that, and for another. Your *Army* did not *betrayor them*, when they forced out one part as *Traytors* first, and thrust out the major part, after imprisoning and reproaching many worthy wise and religious men, and when they pulled down all the rest at last? Had you or I more hand in these matters? Whether you know your self I know not, but I am sure you know not me, nor what you talk of.

§. 17. It followeth [*Sometimes a great Opposer of Tradition, and anon a great defender thereof.*]

Answ. 1. If you take *Tradition* equivocally, you calumniate but by equivocation; but if [*thereof*] mean [*the same Tradition*] your falshood hath not the cloak of an equivocation. Prove what you say by any words of mine? It is between twenty and thirty years I think since I largely opened my judgement of *Tradition*, in the Preface to the second edition of my book called the *Saints Rest*, which I never changed since. If you will deny that your Father delivered you the Bible (or any other) or that the Church hath used both *Bible* and *Baptism* from the Apostles dayes till now, Let the reproach of such *Tradition* be your glory, if you will; It shall be none of mine. But do you write a book to prove the *Tradition* of Adult *Baptism* from Christs time to ours, and when you have done renounce and scorn it? See Reader, how he valueth his own work?

§. 18. He addeth [“*Sometimes a violent impugner of Popery, and yet at last who hath spoken more in favour of it?*”]

Answ. Here again if by [*Popery*] and [*it*] you mean the same thing, You hold on the same course: Prove it true, and take the honour of once writing a true accusation. I have not hid my judgement about *Popery*, having written about seven or eight books against it in above twenty years time, by which you may see in comparing them whether I changed my judgement. If you cannot, refuse not to blush.

But

But I was and am a defender of that which is *Pöpery* and *Antichristianity* with you, the Church-membership, Covenant-interest and Baptism of Infants, and it's like many more parcels of the Treasures of Christ, which you zealously rob him off, and give to Antichrist; As too many Sectaries do, the greatest part (I doubt more than nine parts of ten) of his Kingdom or Church universal: And as Divines use to prove that carnal minds are enemies and haters of God, because they confess, honour and worship him both in *Name*, and in respect of many of his Attributes and relations and works, yet in respect of others they are averse to him; so I would be a monitor to you, and such like Sectaries, to take heed of going much further, lest before you know what you do, while you honour *Christ's name*, and cry up some of his Grace, and doctrines, you should really *hate, oppugn and blaspheme* him, and take *Christ* himself for *Antichrist*, and his Churches and servants for Antichristian. If you will take *him* for *Antichrist* that taketh Infants into the visible Church, I think it will prove to be *Christ himself*.

§. 19. Reader, How big a volume wouldst thou have me write in answering such stuff as this? Tears are fitter than Ink, for such fearless, rash, continued, visible falshoods, to be deliberately published to the world as truths, by one that calleth himself a man, and a Christian, and seemeth zealous to new Christen most of the Christian world. Unless I should tire my self and thee, I must stop, and cease this noysome

work : Only one charge more which runs through much of his book, I will answer, because it concerneth the cause it self.

§. 20. He oft tells you that when I have called my book [*Plain Scripture proof*] I yet there and after contradict my self, by saying that the *controversie is difficult*] and by saying that in the *ancient Churches men were left at liberty to Baptize their children when they would.*

And 1. His very words prove that this is no contradiction : For these very words I will *make plain* to a boy of ten years old, and yet the world must know in print that *he is not able to understand them*, and that this is worthy the consideration of his profelytes. 2. My meaning I opened long ago, which he concealeth : The Proofs of Infants Church-membership are *Plain* : the proof therefore of their right to Baptism is plain though not in the same degree ? but there are *objections of difficulty* which may be brought against it, which every weak Christian (nor Minister neither) cannot answer. And the *hardest* is that which is little taken notice of by themselves, but I (impartially) opened in my *Christian Directory*. And is it a contradiction to say that a doctrine that hath *Plain Proof*, may be assaulted by *difficult objections* ? And yet such as a sober Christian should not be changed by, unless on the same reasons he will forsake all Christianity, and his everlasting hopes : For I take the doctrine of the *Souls Immortality* to be such as may be *Plainly proved* : But truly I take it to be five degrees above the ability

lity of this Writer, to answer solidly all that can be said against it. I take it to be *Plainly provable* that the Scripture is certainly true : And yet I take it to be quite above this confident mans ability well to solve all the difficulties objected ? were it but those poor ones of *Benedictus Spinoza* in his late pestilent *Traëtatus Theologico-Politicus*. I think I have plain proof that God is not the Author of sin, and man is not moved in it and all his acts as an engine by unavoidable necessitation : But I despair that ten years study more should inable this Writer, clearly to solve the objections of *Hobbes* or *Camero* about it. In a word, though we have *Plain proof that Christ is the Son of God*, I should be loth that the faith of this Nation should lie upon the success of a dispute about it, between a crafty Infidel and this self-conceited man.

§. 21. And why should my impartiality in acknowledging the Churches *liberty* as to the time of Baptism, at first, be so unkindly received ? I meant not, nor said, that *Christ had left it Indifferent* and to their *Liberty*, but that they left *one another* at liberty herein : Because 1. The first and great work was in settling the Churches by converting *Jews* and *Gentiles* to the faith : And the Adult who were the active members, were they that the Apostles had most to do with, (and therefore whose case is expressly spoken of.)

2. Because it was a known thing that the Infants of Church members had ever been Church-members and were in possession of that Relai-

on when Christ and his Apostles set up Baptism.

3. And it was a granted case, that all Sanctified persons devoted themselves and all that they had to God ; and every thing according to its capacity : And therefore their Infants according to their capacity, which God himself had before expounded.

4. And it was never the meaning of Christ to lay so much on the outward washing, as many Papiists and *Anabaptists* do : But as the uncircumcised Infants in the Wilderness were nevertheless Church-members and saved ; so when Infants were in the Covenant of God by the Parents true and known consent, their damnation was not to be feared, upon their dying unbaptized by surprize.

5. But yet obedience to God being necessary, many Parents hastned their childrens Baptism, at two or three dayes old. Others staid till the eighth day : others longer ; and multitudes had children that were in several degrees entred on the use of reason, when the Parents were converted, and it remained doubtful whether they were (as to the Covenant) at their Parents choice or their own : And to this day there want not those that think that Baptism was not instituted to be the ordinary initiating Sacrament of the children of Church-members, but only of Profelytes ; And that *Christians Infants* took their places in the Church of course, but *Profelytes from without* only were to be *Baptized*. Though this be an error, it is probable that there were
some

some then, as well as now of that opinion. But nothing more occasioned (as far as I can find) the delay of Baptism, than the fear of the danger of sinning after it, especially of apostasie. All held that all sin past was pardoned in Baptism. And *Heb. 6.* and *10.* and other texts, and the common doctrine of the Church made them think it a very perillous thing to sin wilfully after illumination and the acknowledgement of the truth. And therefore abundance delayed their own Baptism till age, and many were backward to Baptize their children, lest childish folly and youthful lusts, and worldly temptations, should draw them to trample upon the blood of the Covenant ; And on such accounts, all were not Baptized at one age. And divers that were Baptized at age upon their own conversion from Heathenism, were not suddenly so *knowing*, as to be acquainted with all the cases about their childrens rights, but must have a considerable time to learn. For it was (be it spoken without offence to stricter men) a General and Narrow sort of Knowledge which the Apostles and the Primitive Churches required in the adult as necessary to Baptism, yea when they had at last kept them long under Catechizing. For even in *Augustines* time, though all used the *same words* of Baptism, so few had a clear understanding of the very Baptifinal form or words, that (writing (*ubi supra*) *de bapt. contr. Donat.*) he saith that as to the Meaning of those words not only the Hereticks, *sed ipsi carnales parvuli Ecclesie, si possent singuli diligenter interrogari, tot di-*

versitates opinionum fortassis, quot homines numerarentur: Animalis enim homo non percipit, &c. Annon tamen ideo non integrum sacramentum accipiunt?

§. 22. There remaineth a Catalogue of my heinous errors which he hath put in the preface to his first edition, and in the end of the second, and which he and such as he have taught many honest weak people in *London*, both *Anabaptists* and *Independents* to talk frightfully and odiously of from one another behind my back. What should I say to him and them? Shall I answer them that never speak or write to me? Shall I take this mans accusation for a confutation or conviction? Is so deadly an enemy of Antichrist conceited of a self-infallibility, or that I must take my faith or trust from Mr. *Danvers*, though not from the Church, Pope, or General Council? If not, what did the man think that a recitation should do with me? Did not I know what I had written till he told me?

§. 23. *But it is others that he tells it to!* Those others will read my own words or, they will not? If they will, I will not be so censorious of them as to think that they need any more to his frustration: If they will not, must I write another book to tell them what I have written in the former? How shall I know that they will any more read the last than the first? If Satan have so much power over them, that he can make them err, and lie and slander and backbite as oft as a man professing zeal for the truth, will be his instrument and messenger, it is not
my

my writing more books that can save them. The end must tell them, whether I or they shall be the greater losers by it.

§. 24. I have therefore but these two wayes now to take : 1. Whereas this man saith, that my doctrine seemeth heynous to every one of my Non-conforming brethren, and most Protestants, and that I have lost my self among my friends, I do demand as their duty and my right, the Means of my conviction and reduct. on from those brethren (if any) whom he doth not belie : I profess my self ready privately or publickly to give them an account of the reasons of all my doctrine, and thankfully to retract whatever they shall manifest to be an error. And I challenge any of them to prove that ever I refused to be accountable to them, or denied a sober answer to their reasons, or refused to learn of any that would teach me, or to study as hard to know as they ? or that ever partiality, faction or worldly interest, bribed me to deal falsely with my conscience, and betray the truth. And if after this claim, they will be silent, I will take them for consenters, or if by backbiting only any will still notifie their dissent, I will take them for such as I take this writer, and in some respect worse though not in all.

§. 25. II. My second remedy is, I will go willingly to School to Mr. D. and having said so much for the *Learning*, against the *Disputing* way, I will become his hearer and reader, if he have any thing to teach me, that favoureth of *Truth*

and *Modesty* more than this noysome fardel doth which he hath published. And to that end I will here give him a Catalogue of the contrary opinions to mine, which I desire him solidly to prove. If he hold not the *contrary doctrines*, why doth he exclaim against *mine*, as *heynous*? If he do hold the *contrary to what I have with due and clear distinction and explication opened*, (and his Readers after the perusing of all my own words together be of his mind) I then take these following to be their own opinions, and part of their Religion, which I desire them to make good, and teach them me by sufficient proof.

CHAP.

CHAP. VIII.

A Catalogue of some Doctrines of Mr. Danvers and the rest that with him accuse my Christian Directory, if indeed they hold the contrary to mine which they accuse (as must be supposed by their accusation) which as a Learner I intreat any of them solidly to prove.

OF the Question 49. p. 826. as cited by him (The fallshood of his inserting [*in a Popish Countrey in their way of Baptizing*] in that cited place which spake only of the *Lutherans*, I pass by as weary of answering such : But

I. *That it is a sin for any man (supposing Infant Baptism a duty) to offer his child to be Baptized where it will be done with the sign of the Cross, or such ceremonies as the Lutherans use, though he profess his own dissent and disallowance of those ceremonies, and though he cannot lawfully have it done better, but must have that or no Baptism at all ?*

II. *That in the ancient Churches of the second, third, and fourth ages, it had been better to be unbaptized than to use a white Garment in Baptism as they did, or to be anointed as then, or to taste Milk and Honey, though the Person offering his child to such Baptism, had professed his dissent as aforesaid ?*

III. *That*

III. That all the Churches of Christ in those second, third, and fourth, and following ages, who were Baptized thus (Infant or adult,) had no Baptism but what was worse than none: (Though Church history certifie us that this use was so universal, that it's hard to find any one Christian in all those or many after ages that ever was against the lawfulness of it, or refused it.)

(By the way, it was but one of your tricks which you know not how to forbear, * to foist in [Peril of Law] when I had not such a word or sense as Peril: As if you knew of no Obligation there but from Peril.)

IV. Your pag. 373. ed. 2. [That anointing, using the white Garment, Milk and Honey, were Blasphemous rites, and Popish before Popery was existent? or if otherwise, that All Christs Church was Popish then?]

V. Your Pref. ed. 1. [That Christs Ministers rightly ordained and dedicated to God in that sacred office, are not so much as Relatively holy as separated to God therein?]

VI. That Temples, and Church Utensils devoted and lawfully separated by man to holy uses, either are not justly Related to God as so separated, or though so separated and Related are in no degree to be called Holy?

VII. Your

VII. Your Pref. 16. [That no Reverence is due to Ministers and Church utensils?]

VIII. Ibid. [To be uncovered in the Church; and use reverent carriage and gestures there, doth not at all tend to preserve due reverence to God and his worship?]

IX. Ibid. [That the unjust alienation of Temples, Utensils, lands, dayes, which were separated, by God himself, is no sacrilege: no not to have turned the Temple of old, and the sacred things to a common use unjustly: nor the Lords day now: (But thou that abhorrest Idols, dost thou more than commit Sacrilege? Even teach men so to do, and say It is no Sacrilege? no not when God himself is the separator and man the unjust alienater? And yet is Infant-Baptism a sin?)]

X. Ibid. [That it's no sacrilege unjustly to alienate things justly consecrated and separated to God by man (as Ministers, Lands, Utensils, &c.) (Remember Ananias and Saphira.)]

XI. Ibid. [That it is a sin to call a Minister a Priest; though it be done in no ill design, nor with any scandal or temptation to error, and though he that useth the word profess that he doth it but as a translation of the Greek word [Presbyter] and as God himself doth Rev. 1. 6. and 5. 10. and 20. 6. and 1 Pet. 2.

5. 9. (Question. Whether it is sinfully used in Scripture ?)

XII. *Ib.* [Accordingly it is sin to use the word [Altar] for [Table] or the word [Sacrifice] for [worship] (as thanksgiving &c.) though with all the foresaid cautions, and though God so use them in the Scripture, 1. Pet. 2. 5. Heb. 13. 15, 16. Phil. 4. 18. Eph. 5. 2. Rom. 12. 1. Heb. 13. 10. Rev. 6. 9. and 8. 3, 5. and 16. 7. And that all the ancient writers and Churches sinned that so spake ?]

XIII. *That no sober Christians should allow each other the Liberty of such phrases without censoriousness or breach of Charity and peace*] *Ibid.* pref.

XIV. *Ibid.* [It is a sin to set a Rail about the Communion Table though it be not done to any ill design nor with scandal, but only to keep dogs from pissing or dunging at it, and boyes from abusing it.

XV. *That in such case, yea though scandal be removed by the publick profession of the Church, it is a sin to come to such a railed table to communicate; even when no sinful distance between the Clergie and Laity is intended.*

XVI. *Ibid.* [Christians ought to censure and condemn each other, if one come to such a Table, or Receive kneeling, supposing it a lawful thing.]

XVII.

XVII. Ibid. [That it is a sin to keep a thankful remembrance of Gods mercy to his Church; by an anniversary day of solemnity, in giving them any Apostle; Martyr, or extraordinary instrument of his blessing, as some keep their birthdays, or wedding-dayes, or dayes of some great deliverance; and England the fifth of November; Though it be not terminated in the honour of a Saint, but of God, nor made equal to the Lords day, nor kept otherwise than spiritually and piously?

XVIII. Ibid. [That for a man that is against commanding the Abstinence of Lent, and against obeying such commands as an Imitation of Christ's forty dayes fasting, and in all cases of injury to our souls, bodies, or others; yet to say that he is not able to prove it a sin to obey by meer abstinence, when the

Read Rom. 14. and judge.

Magistrate peremptorily commandeth it, meerly in Commemoration, and not Imitation of Christ's fast, is a sin in him that saith it, though it be true: And consequently though it would do no harm to my self or others, I ought rather to die than to forbear flesh in Lent, if the King command it?

XIX. Ibid. [That Church Musick (and consequently singing which is the prime Musick) is no help to any man in the service of God?

XX. *Ib.* [That though he find it a help, it is sin for any man to use it ?

XXI. That either Christ did not joyn with the Jews in worship which had Musick (in the Temple) or else he sinned in so doing ?

XXII. That the experience of prejudiced self-conceited men, that know not what melody is, must be set against the experience of others so far as to deprive them of all such helps and mercies, as the other find no benefit by ; (As singing is now cast out of many Churches.)

XXIII. That it is no wrong to Ignorant Christians to put such whimsies and scruples into their heads ?

XXIV. *Ib.* [It is a sin to Vow Chastity for any man in the world, though it be with this exception or condition, [Unless any thing shall fall out which shall make it a sin to me not to marry]. And though under the most extraordinary necessities of avoiding marriage, he find such confirmation of his Resolutions needful ?

XXV. *Ib.* [That it is in no Case lawful to keep a Vow of Chastity, at least among the Papists ? And consequently whereas Christ saith, He that can keep this saying, Let him, It is every mans duty to break Chastity that hath once vowed it, though

though it were no duty, but a sin before. For doubtless Marriage is a sin accidentally to some, though not in its own nature, and far from being a duty to all? But according to this doctrine, if a man were eighty years old, and utterly impotent, and unable to break his vow of Chastity if he would, he is bound to do it, which he cannot do, and to break his vow when he cannot break it? or if an old mans marriage that hath no necessity, would undo himself and his (former) children, he is bound to marry, if he have but once vowed that he will not; or at least he may do it? (For which of the contraries you chuse [May or Must] I am uncertain.)

XXVI. Ib. [That either it was a sin to put Pictures in the Geneva Bibles, and a sin to have our Dutch Chimney bricks which contain all the history of the Gospel, or any other Image of Christ crucified wherever, or once to see such a Picture; or else it is a sin to have any holy affection stirr'd up in our hearts by seeing it: so that though all things are sanctified and pure to the pure, and I may excite holy affections when I see but a worm or flower, or any creature, or a house, or any work of man, yea when I see the sins of the wicked, I may stir up thankfulness for grace; yet if I see in a Chimney piece, or a Geneva Bible, or else-where, the Image of Christ crucified, it is a sin to excite holy affections thereupon; Though the twenty one Cases which I have named as unlawful to use an Image in, be every one observed (as the Cases of danger, scandal and all the rest.)

XXVII. *The Image of Christ Crucified in the Imagination or mind of a Believer is a sin: Therefore it is a sin to think of a Crucified Christ, or to know Christ crucified, or to love Christ crucified as such: For it is impossible to think on him, know him or love him as crucified, without the Image of him on the mind: Therefore Paul determined to do nothing but sin, when he determined to know nothing but Christ and him crucified: and instead of anathematizing them that love him not, he should have anathematized or reproved all that love him as crucified.*

Do you and your Companions know that you are renouncing your Baptism, and Christianity, and the Cross of Christ, while you would rebaptize us all? I charge it not on you as your meaning: But if it be not the downright consequence of the words of all my Religious backbiters, who say that the Image of Christ crucified befitteth not our minds or imaginations, but is a sin there, I have lost all my reasoning faculty, and know not what Man or Reason is.

XXVIII. *Ibid. & Ed. 2. p. 372. [That the Ordination and Ministerial Office received by any that live in Communion with the Church of Rome, and consequently all their baptizings and other ministrations are not only sins but nullities: (Though they were such as Bernard, Malachie, Patrick, Gerson, Ferus, Kempis, Gerard Zutphanienſis, &c.) And so none of the English Nation had true baptism from their first Converse-*

ed by Augustine till the Reformation, but all died unbaptized and should have been baptized again: And so should all baptized by them in any Kingdoms of Europe or the World: and so Luther, Zuinglius, Martyr, Musculus, and the rest of our first Reformers, were never Christned, but all dyed unbaptized persons, and should have been baptized after their conversion.

XXIX. Ib. That it were better have all Europe unbaptized (Infants and adult) than such as Bernard, Ferus, Cassander, &c. should baptize them; though they had leave to protest against all that is sinful in it, and were put upon no sinful promises, professions, or acts themselves.

XXX. Ib. That it is a sin for those in any Country that can have no other, to consent that a Papist Priest do teach a Child to Speak or to Read, or to Write, or teach him Musick, Arithmetick, Geometry, Latine, Greek or Hebrew, Logick, or Grammar, or any Art, though but such as Labourers get their daily bread by.

XXXI. Ib. That it is a sin for those in Italy, or any Kingdom that can have no other, to let a Popish Priest teach their Children the Creed, Lords Prayer and Ten-Commandments which all Christians are agreed in: but it's better that they never learned a word of the Bible, or Christian-Faith, than learn it of such a Priest: so sinfully did Bishop Usher make the motion to the Priests in Ireland, that Protestants and they might joyn

in teaching the barbarous people the Creed and common principles of Religion.

XXXII. Ib. That it is a sin to hear a Popish Priest read Gods word or any good book, though it were a Protestants, or one of the Ancient Fathers: or to hear him speak the truest Doctrine, though in a Country where it can no other way be heard or learned.

XXXIII. Ib. That in such a Country where there is no other, it is a sin to joyn with one of them in any Prayer how good soever, though craving a blessing on our meat, or in a Family, or elsewhere; even in the Lords Prayer.

XXXIV. Ib. That it is necessary to Salvation to believe that the Pope is Antichrist, and so no man, woman, or child can be saved that believeth it not. And so since Antichrist arose, we have a new Article in our Creed: Even for those that know not what the Pope is, whether male or female, flesh or fish.

XXXV. Ib. That it is a sin to read any good book in the Church besides the Scripture, any Chapter in the Apocrypha, any Homily or Sermon, though written by an Anabaptist, and though we declare what it is, and mention it for no other end but what it is written for, as we cite Authors as witnesses: (And yet it is lawful for Mr. D. to publish many (falsely) in Print.)

XXXVI.

XXXVI. Ib. *That it is a sin to read a Prayer in the Church, though it were the Prayer of Christ John 17. or of Moses or others in the Psalmes, or any others.*

XXXVII. Ib. *That if one pray Mr. Danvers to pray for him, it is Idolatry, or if the people or sick pray the Minister to pray for them, or Children their Parents; or if one should do so by an Angel that should appear to him; or to a Saint or Angel unseen, imagining that he were present; this is not only Superstition and so sinful, but also Idolatry; which is giving Gods proper worship to a creature: And consequently it is the proper worship of God only, to pray him to pray for us to himself.*

XXXVIII. Ib. *That it is a sin to bow the knee at the naming of Jesus, though we renounce all in it that is superstitious and scandalous, and bow equally at the name of God, Jehovah, Christ, &c.*

XXXIX. Ib. *That it is a sin to stand when the Gospel is read, though we be never so weary of sitting, and stand equally at the reading of all the rest of the Scripture, or at Sermon without distinction; so heynously did the Universal Church sin for many hundred years in their long standings; and so sinful a thing it is to hear in a Church or Meeting-place that hath no seats, unless we sit on the ground.*

XL. Ib. *That it is a sin to kneel while the Ten-Commandments are read, though it be by women whose custom that posture is (upon a boss) through the rest of the daies exercise; and though it be never so openly declared that we take them not for a prayer, nor do it to any ill signification or intent.*

XLI. Iib. *That he sinneth who doth not condemn the Universal Church of Christ for many hundred years (of the greatest antiquity that we have any records of since the Apostles) for their worshipping with their faces towards the East; Though he should himself dislike that practice and never use it, nor consent to have it used.*

XLII. Ib. *That it is a sin to say, that any children of any wicked men in the world, have any guilt of any of their nearer Parents sins, but only of Adams: (And consequently it must be held that God unjustly threatned and punished any such children for their Parents sin, from the daies of Cain, Cham, Pharaoh, Ishmael, Esau, Achan, Gehezi, till the daies of that Generation threatned Matth. 23. And also that no man receiveth any pravity from Adam neither, because it must pass to him through his next Parents and be theirs, and he receiveth none that is theirs: And so all Nations are justified against all guilt of any Parents sin but Adam, and warranted to deny to confess any such guilt, or to be beholden to Christ or mercy for the pardon of it, though*

David, Daniel and Nehemiah did otherwise.)

I say again, either Mr. D. and his like do really hold the contraries of the assertions of mine which he thus notifieth as heynous errors, or not: If not, he raileth against his Conscience in hypocrisie: If yea, then these propositions which I have named to you are the contraries to mine. And it is so cursed a thing to add two and forty New Commandments to the Law of God, that I who think them to be no better, do again and again desire him, to give me the full proof of all these strange Commandments, and tell me where they are written (if I have overlookt them.)

If this cannot be obtained, I call to his imitators and my backbiters to let me know, whether really they will own all these, and give me leave to tell the World, and the Ages to come, that these were their Doctrines, for the love of which they whispered or clamoured against me.

But here he stops and pittieith the Reader, and referreth them to my Book it self: And I will joyn with him and add, that the Reader that will think that he knoweth what I hold or wrote, by this and such like mens citations or reports, and will not read the Book it self, and all in it together that concerneth the questioned subject, before he judge; I take not my self bound to write more books to tell him what I wrote in the former, nor do I think that I am otherwise obliged to rectifie his Error, than by Prayer or Counsel, endeavouring to bring him to some tenderness of Conscience, fear of God and sobriety of mind.

But his strength lieth in frightful exclamations. [*O was ever the like yet heard, &c. to palliate abominations, and reconcile us to Idolatrous Popish names, as Altar, Priests, Sacrifices, &c. and their baptism.*] And yet he might have known that all these words are oft used by the ancients sort of the holy Pastors of the Churches after the Apostles, and I remember not that ever one Christian was against it, or scrupled the use of them: And I before shewed that they are used by the Holy-Ghost in Scripture, whom I dare not accuse of *Idolatrous names*, or reconciling us to them. Whether all the Papists baptism administered and received be nullities, and all Papists to be rebaptized, and all Protestants that were baptized by Papists? are questions which I will not be so vain as to dispute with one that talketh at this mans rate.

But yet we have not done with the high charges of his Preface: He saith. “ [*Oh! were not those twenty Queries, so much against the self-evidencing authority of the Scriptures, in his Admon. p. 142. in favour of Tradition a heinous provocation, to say no more of them?*]

Answ. It seems they were so to you. But really, did you read that book and the other to Mr. Bagshaw, and yet not fear to follow him and out-do him in notorious untruths, after so full a conviction and warning as was given him? Think on it, and again cry out [*But alas! whereto will not men run left to themselves?*] I there professed and proved to your friend Mr. Bagshaw that I was for, and wrote for the self-evidencing authority of the Scripture, and it is untrue that those
twenty

twenty Queries or any one of them is against it. But seeing you think otherwise, if indeed, you hold the contrary to the assertions implied in those twenty Queries, I am not at the end of the Catalogue of your strange Doctrines: If you and my revilers own them, so will not sober men: e. g.

XLIII. [*Every Christian must see the Copies of the Scripture written by the Prophets and Apostles own hands: Or at least must understand the Transcripts in the Original tongues.*]

XLIV. [*God hath promised unerring infallibility to all Scribes in the world that write out the Bible, and all Printers that print it: Or at least to some of them, and we may be certain who those are.*]

XLV. [*Though the several Copies have a multitude of differences, it is certain none of them are erroneous, or mistaken.*]

XLVI. [*Those men and women that understand not Hebrew or Greek may be certain only by seeing a Hebrew and Greek Bible, without a Translators help, that every word in it is the word of God.*]

XLVII. [*Either he that will be sure which Copy is without mis-writing, must first see all the Copies in the world that differ; or else if he never see but one (or few) he may be certain that it is right in the words in which it*

differeth from all the rest which he never saw.]

XLVIII. [*No corrupt or mis-written Copy of the Scripture can come to a true Believers hands: Or if it do, he can infallibly tell us the Er-rata.]*

XLIX. *A true Believer that never saw the Originals can by seeing a translation judge of all the diverse readings in the Originals.*

L. *The Translators are either all infallible in translating, or else a true Believer is certain which of them is, and which not, and which translation among many faulty ones is faultless.*

LI. *He that never saw all Translations, but perhaps but one, can by that one tell that it is truer than all the differing ones, which he never saw.*

LII. *All this of Copies and Translations is known to Believers either by Prophetical Revelation from Heaven, or by the self-evidencing demonstration of the Copy and Translation which he seeth.*

LIII. [*Every true Believer without being ever told it by man, can tell by the self-evidencing demonstration of the words, that the Canticles and the Books of Judges, Ruth, Chronicles, Jonah, are Canonical, and that the wisdom of Solomon, Baruck, Pauls Epistle to the Laodiceans, Cle-*
mens

mens to the Corinthians, &c. are not Canonical —

LIV. Either God will give faith to no one that cannot read (among all the illiterate Kingdoms of the world where the Gospel is to be preached,) or else all that cannot read, may without ever reading a word be certain by self-evidence which readings in the differing Copies, and which Translations are true or false, and which books and verses and sentences are Canonical and which not.

LV. Either God hath promised that every illiterate Christian (that cannot read) shall hear some one else read every word of the Bible to him (in Originals and Translations, or one) that he may judge; or else by the self-evidence that person that cannot read, nor never heard half the Bible read, can certainly tell what words are truly or falsely written, or Translated, without ever hearing them.

LVI. When the greatest Learned Linguists differ about a Lesson, or Translation, (as the Septuagint, &c.) (such as Lud. Capellus, Usher, Buxtorf, Bootius, De Dieu, L' Empereur, Walton, &c.) or when such as Luther, Althamer, &c. differ about a Canonical Book, (as James) it is because they see not that self-evidence, which every Christian may see, that cannot read nor was ever told it, that one part, (if not more) do herein err, while their judgements are contrary.

None

None of these fifty six are Articles of my Faith, nor Gods Commandments (that I can find.) I say not that these ignorant Revilers hold all these; but I say that *He* (& *They*) that will openly exclaim against the *contrary assertions as heynous errors*, or tell about among the *receivers of false reports*, that I hold dangerous errors for saying the contrary to these, doth either perswade men that all these are his *Opinions*, or else that he is an impudent Hypocrite, in reviling known truth as heynous error; or else a *rash Calumniator* that dare reproach or speak evil of that which he understandeth not, nor will not, so much as by reading my plain words, be at the labour to understand.

Perhaps some better minded person will say, *It casteth poor Christians into perplexity to hear such doubts about the Scripture readings and translations, were they not better concealed?* Answ. They are not to be talkt of unseasonably to uncapable persons: They are not to be told the ignorant instead of a Catechism: But they are all publickly known to the learned world long ago, and told the ignorant people by the Papists to ill ends: And if any one will perswade you to hold the contrary, and make you believe that all or any of these absurdities and falshoods are the true Protestant Religion, or any part of it, and that they that hold the contrary are Popish, it is time to vindicate the Protestant Religion and all sober godly Protestants, from the scorn of such imputed dotages.

But this is the unhappy fruit of *overdoing* : There are some men among us, so *overwise* and *overrighteous* in defending the *sufficiency* of the *Scriptures*, that they would persuade us, that it is *sufficient* to *expound* it self without a teaching Expositor, and to preach it self without a Preacher, and (by consequence from their generals) to Write and Print it self without a Writer or Printer, and to bring it self down from the Apostles to every man without the hand or tongue of man, and to preserve it self from corruption without the care of man, and to translate it self without a Translator ; And that all Printed Sermons, or books of Divinity, all Catechisms, all Sermon notes for memory, all forms of Prayer, yea the dividing the Bible into Chapters and Verses, and Printing Contents, and Citations or References (much more the *Geneva* Notes and Pictures) are all sinful additions to the Word of God. As if the *sufficiency* of the *Statutes* of the Land lay in Keeping, Printing, Transcribing, Pleading and Expounding themselves, without the use of Scribes, Clerks, Lawyers, Law-books or Judges.

I am well assured that God needeth not our Lies to his Glory, and that truth and falsehood do so ill agree, that though falsehood may steal a cloak from truth, yet truth will never be beholden to falsehood for friendship and defence ; And if ever Lies pretend any kindness or service to the truth, it is but treacherously to supplant it, and will turn to its disservice and injury at last.

In a word, All the Devils in Hell, and all the Consistory at *Rome*, could not easily find out a more effectual way (as far as I can understand) to turn multitudes to *Popery*, than 1. By calling truth and sober Principles Antichristian, *Popery* and Idolatrous: 2. And by describing the Religion of the enemies of *Popery*, as made up of Lies and Dotages: 3. And by falling all together by the ears, and breaking into a multitude of Sects, and condemning each other as unmeet to be communicated with; and so making men believe that they must be Papists or distracted Dotards, whose self-conceitedness in Religion hath made them mad; I say, nothing that I know of doth tend more to multiply Papists, than this; (unless I may except the way of sensuality and violence, murdering some and drawing others by fleshly and worldly motives:) Nor do I know any thing in the world, that more quieteth the Consciences of Persecutors and Scorners, in all that they do and say against us, and hindreth them more from all conviction and repentance.

Mr. *Danvers* endeth his book, *Ed. 1.* with a smart reflection on Mr. *William Allen* and Mr. *Lamb* for forsaking the cause of Anabaptistry and Separation which they had written for: And I will end mine with a few words concerning them, concluding with a free and faithful Admonition to Mr. *Danvers*, to consider whether *He* or *They* should be most earnestly called to Repentance, and most speedily practise it.

C H A P. IX.

R Eader, having the following vindication of Mr. *Allen* put into my hand, I think it not unmeet upon this occasion to undeceive some who to render his example in receding from the way of Separation wherein he was sometime engaged upon the account of Infant-baptism, the less imitable, and his endeavours to draw off others, the less successful; have given out that he did but turn with the times for worldly ends when the King came in. Whereas I can bear him witness that that return was made by him the year before the coming in of the King, as did sufficiently appear to me both by Letters which then passed between him and my self about that affair, and also by his book called *A Retraction of Separation*, published by him that same year. Which Book I would entreat the sober Reader to get and lend to some of the separating mind: they will find no temporizing or formality in it, but a spirit of Christian love and peace. And if the reasons in that Book and in his *perswasive to peace and unity* since published, be such as none of the Separatists can confute or stand before, they will have no reason to impute the Authors change to carnal reason or worldly interest. I question not but experience after trial, which is wont to make teachable men wiser, put him upon reviewing the grounds of his practice, and so had a great hand in that alteration which he made. And I would have those
 who

who account it a disparagement to a man to alter his Judgement at any time, to tell us at what age we come under that law, when we must grow no wiser nor no better.

And what I say of Mr. *Allens* alteration of his judgement, I must say also of Mr. *Lamb*, whom those that easily judge before they know, have accused also as turning with the times, when as on my knowledge his change was in 1658. or the beginning of 1659. For by letters I did sollicite him to that alteration and received his answers, sooner than I knew of Mr. *Allens* change: And I perceive that Mr. *Lamb*s words and example are slighted by very many, upon two accusations, 1. That he is run into the other extream of overmuch conformity: 2. That he is over hot. As to the first, my distance maketh me a stranger to his mind and practice. But as long as he conformeth not as Ministers do, but to that which belongeth to a private man, what doth he more than Mr. *Tombes* hath largely written for? And Mr. *Nye* hath written to prove it lawful to hear Conformists in the Parish Churches, and for the Magistrates to appoint publick Teachers for the people. 2. And as to the second (not justifying my own earnestness, much less others which I am not acquainted with) to calm the minds of the offended I may well say, 1. That it is no wonder if a man that is naturally of a warm and earnest spirit, do shew it most when he thinks that he speaks for God, and Truth, and the Church, and mens Souls. 2. That it is no wonder if a man that was drawn himself so deep into the
guilt,

guilt, as to be a Teacher of an Anabaptists Church and to write for them, be an earnest expresser of his Repentance when he is recovered, and earnestly desirous to save others from the snares in which he was intangled, and to do as much for Truth, Unity and peace, as ever he did against it.

• *What followes are Mr. Allens own words.*

Worthy Sir,

I Having some intimation that you are about to make some return to the Author of a late Treatise of Baptism, do apprehend that if you think fit to Print this following Paper at the end of your Book, you may do the good office of removing a stumbling-block, at which some are too apt to dash their foot, and thereby also further caution men against being misled by giving too much credit to the quotation of Authors, as managed by that Treatisfor.

In reading a Treatise of Baptism of the first Edition, Penned by *H. D.* I observed that in the two last pages of his Postscript, he mentions two discourses that were published about one and twenty years ago: the one by my self and the other by another; and saith that both of us are gone back to that which therein we call *will-worship and Idolatry*.

Indeed I am sorry that that author should put me upon any necessity of reflecting so much upon him in vindicating my self, as to tell the world that

that

that upon this occasion I having twice reviewed that Book of mine, did not find so much as the mention of either of those two words *will-worship* or *idolatry*, upon any occasion whatsoever. Nor am I conscious to my self of ever being so absurd as once to think that to be idolatry, which he most untruly saith I call so in that Book. That cause doubtless whatsoever it is, is little beholding to such an Advocate as thinks to reconcile men to it by abusing dissenters.

As for the alteration I have made, I gave the world an account of the reasons and grounds of it, in my *Retraction of Separation*, published in the year 1659. which was before the turn of times, and in my *perswasive to Peace and Unity*, since published. And if this Author could have solidly discovered the insufficiency of those reasons and grounds to justify such an alteration and my present practice, he would have done his cause better service in my opinion, than he hath done in his Treatise by labouring to support it by a misrepresentation of persons and their opinions. As for me, I can truly say I have had great satisfaction and peace in my own mind, touching the alteration I have made upon those grounds, not only at other times, but even then also when I have been near unto death in my own apprehension. As for the other person he mentions with me, I suppose he may e're long give the world an account of that alteration he also is charged with as a great fault.

Will. Allen's

An Admonition to Mr. Danvers.

SIR,

YOur vehement importunity having greatly injured me, by occasioning the loss of some of my time (who have none to spare) upon this writing, which else would have been needless ; you must bear with me while I desire you, sometime alone, to answer these Questions seriously to your Conscience.

Quest. 1. Whether the untruths in matter of fact which you confidently publish, be not of so stupendious a magnitude, as should have affrighted the Conscience of a Turk or Pagan? When no less than four whole *Bodies of men* are so slandered by you, the *Donatists*, the *Novatians*, the *Old Britains*, and the *Waldenses*, each containing, it's like many hundred thousands: And when so many whole *Books* (not particular sentences only) are falsified accordingly?

2. How great a number would your untruths appear, were they all gathered and enumerated to you? When in all the lines which I have examined I have met with so few that are not guilty of them?

3. When you accuse my Admonition to Mr. *Bagshaw*, and thereby shew that you read it, should not the eviction of fourscore undeniable untruths, in matter of fact, have been a warning to you to avoid the like?

4. Whether you do not more by such notorious scandal to dishonour your self and all that are such, and hinder your own successes, than many writings against you could have done?

5. Whether you do not scandalously tempt men to justify the contempt of *Tender Consciences*, and what is done and said against them by many publick Revilers on the other extrem, when your Conscience pretending tendernefs can swallow such Camels, while it cannot endure our Infant-blefsings?

6. Whether men can judge it probable that such voluminous notorious Forgers and Slanderrers, have so much more illumination than all other Christians, as to be meet men to call all the Christian world almost to be new Christned, and to unchristen almost all for about thirteen hundred years (to leave out the controverted time?)

7. Would you be believed in other things that can deliberately, in two Editions, do thus?

8. Is it like that God will bless such unmanly scandals, to the Churches good? (unless as sin by overruling providence may occasion good.) Are these likely means to propagate truth?

9. What is the matter that men that can do all this, cannot *Conform*? What durst I not *subscribe to*, if I durst do all this?

10. Is it not a dishonour to your rebaptized Churches to be so polluted, and to have so loose or partial a discipline, as to suffer such publick scandals as these; and to retain such a member as you, and not bring you to repentance or excommunicate

inunicate you? Have our worst Parish Churches many greater scandals?

If pride, partiality and passion will not let your Conscience work upon these things, but you will turn them into gall instead of repentance, at least I offer them to the Consideration of others, to prevent or remedy their infection.

And remember (which you have told the world now in Print) that you sent your Bookseller to me, to know what I had to say against your first Edition, before you published the second; And I have here partly told you what: I was not so idle as to answer your Reasons, knowing how little a part they are of what Mr. *Tombes* hath said more largely: And that I answer him at all, is long of you, who would not let me hold my peace. I heartily desire your Recovery from the *unthankful error*, and your Repentance for the sinful means of propagating it; and for your injury to our early Rights and blessings.

The *Third Part* :
OBSERVATIONS
ON
M^r. Danvers
R E P L Y
TO
M^r. WILLES :

Detecting his impenitent proceeding in false
Accusation, in hope of his Repentance, and
the undeceiving of others, and to warn this
Age to take more heed of the common
sin, of HASTY RASH JUDG-
ING of things which they have
not thoroughly examined, partial-
ly taking them on their Lea-
ders trust.

By *Richard Baxter.*

LONDON, Printed for *Nevil Simmons*
and *Jonathan Robinson.* 1675.

The City of

ALBANY

1840

WILLIAMS

TO

TO

WILLIAMS

of the County of Albany, State of New York, do hereby certify that the following is a true and correct copy of the original as the same appears on file in the office of the County Clerk of said County, to-wit:

WILLIAMS

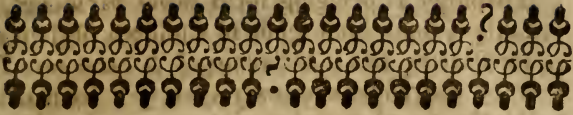
WILLIAMS

A PREMONITION.

R Eader, there are two stumbling-blocks to be taken out of thy way, which I had rather have had no occasion to mention. The first is the Name and Authority of that very worthy and excellent man, Doct. *T. Barlow*, *S. Th. Prof.* in *Oxford*, which Mr. *D.* over and over citeth as for his cause. Of which till he think meet to speak for himself I only mind thee that, 1. It is a secret Letter to Mr. *T.* which they cite. 2. That it is unlikely that he that subscribeth the Articles and Liturgie of the Church of *England*, is against Infant-baptism, when the Art. 27. saith, *The Baptism of Young Children is in any wise to be retained in the Church as most agreeable with the Institution of Christ.*]

I I. There is another worthy and eximious Doctor of the same Univerfity (Doct. *Th. Tullie*) who having thought meet in a Latine Treatise of Justification to endeavour at large (in a zeal for Orthodoxy no doubt) to confute my supposed errors (in my Aphorisms about twenty two years ago revoked; taking no notice of the many Treatises since written by me on that subject, but only of a late Epistle to Mr. *Allens* Book,) he hath also thought good to warn young men to

take heed that they do not rashly receive my Theology as bringing forth novel paradoxes, because I hold some guilt in Children of their nearer Parents sins: exclaiming [*O cacos ante Theologos quicunque unquam fuistis!*] It seemeth that this Famous Learned man knew not, that this was *Augustins* judgement (and many another ancient and modern Writer's,) and that he is less for the Letany than I (that subscribe or declare not full assent) who heartily pray, *Remember not Lord our offences, nor the offences of our fore-Fathers, &c.* This having some respect to the subject of this Book, I thought meet here to give you notice, that if God, will I hope in time to give the world yet fuller satisfaction on both these subjects, (Justification, and secondary Original sin:) Though I thought my unanswered Disputations of Justification, and other Treatises had fully done the first: And the publishing of some old Papers of Original sin, I think will fully do the other.



O B S E R V A T I O N S

O N

M^r. *Danvers* R E P L Y

T O

M^r. W I L L S.

CHAP. I.

The frightful Aspect of his Reply.

§. 1. **M**Y Answer to Mr. *Tombes* and Mr. *Danvers* being written about the same time as my Epistle to Mr. *Wills* his book, hath since then been detained in the *Printers* hand, whose delay hath allowed me the sight of Mr. *Danvers* Reply to Mr. Wills, and the opportunity

nity of animadverting on it, before mine is come abroad. And upon my most impartial consideration it reneweth the grief of my heart to think of these evils which it sets before me.

§. 2. 1. That the souls of poor Christians should be under the Temptations of such writings and teaching as here we find : Where such untruths in matter of fact are still justified with such a face of confidence, and divulged as for God, and for the souls of men, that most ignorant persons may be tempted to think that *Modesty* and *Charity* require them to believe, that they are real truths, it being a harsh unmanly thing to judge that such a person can possibly be so hardened, as to stand so boldly to all these things, which have such publick historical evidence, if they were all downright falshoods.

And it is a hard task for a writer to be put to answer a Christian and a Gentleman as Mr. *Danvers* doth Mr. *Wills*, *Repl. pag. 120.* [“ Know
“ that hence you have a further discovery of the
“ great unfaithfulness and want of conscience in
“ the Author, for daring thus to abuse the world
“ with a Cheat, and that which he knoweth to be
“ a meer forgery of his own.] And *pag. 122.*
“ [Let it be judged whether he hath not injuri-
“ ously belied *Osiander*, belied *Cluniacensis*, beli-
“ ed *Peter Bruis*, belied the truth, which by this
“ forgery he would cover and hide ; abused the
“ world, belied and abused me — But much
“ more fear his own conscience by this piece of
“ folly and falshood.] To be thus at [*Thou li-
est*] and [*Thou liest*] is an unfavoury work ;
Yea

Yea in so few lines to give the Lie five times at least. But for an ignorant Reader to believe what *this Author hath done* till he needs must, is yet far harder. Though we say, *He that will swear, will lie*, and therefore we hardly believe a swearer; yet if a man with many hundred bloody oaths should assert many particulars of publick cognisance, we are ready to think it inhumane to suspect that the man is so inhumane as thus to swear if some of them were not true. Alas for the poor Church of Christ, that must have such sore temptations! How shall they be withstood!

§. 3. 2. And how sad is it that a Christian man professing not only *Truth* and *Godlineß*, but so much of these as to be above Communion with such as we, should ever degenerate into such a thing as his present writing doth discover! O what need have we to lay to heart that of *Paul, Rom. II. be not high-minded but fear?* and to learn over and over, *Jam. 3.* and Christ's words to the Sons of Thunder, *ye know not what manner of spirit ye are of?*

§. 4. And alas, that ever the bitter voluminous Reproaches of the zeal of the present age, should have such a scandal or stumbling block laid in their way, to harden them in the justification of their reproaches! as if our Zeal were the Cause or Cover of such heinous sins: Woe to the world because of offences, and woe to them by whom they come!

§. 5. 4. But what a tremendous warning is this against the spirit of unwarrantable *separation*,
or

or true *Schism*, when the same person shall venture upon all that is here written by him, who yet taketh our Infant Baptism for a meer *Nullity*, and the Christian world that hath no other to be incapable of the Church-Communion of such as he ? Me-think this is a Pillar of Salt. I well remember that one of the means of keeping my ancient Flock in Concord, was the terror of these horrid opinions and wayes which the two or three that deserted us, fell into.

CHAP.

CHAP. II.

His impenitent false allegation of witnesses against Infant Baptism : Tertullian , &c. specially Wickliff.

§. 1. I have before said, that I have said so much out of Scripture and Antiquity, for Infants Church-membership and Baptism, to which I have yet seen no Answer that should satisfy an impartial man, either from Mr. Tombes, Mr. Danvers, or any other, that I will not lose time and labour in replying to their frivolous exceptions. And here I meddle directly but with the matter of fact, because by ostentation of history, Mr. D. would seduce the ignorant into the belief of gross untruths. I began with *Tertullian*, who is his first witness, in his Catalogue, reprinted here in his reply.

§. 2. And why have we no satisfactory answer to these things so oft replied? 1. That *Tertullians* words prove that Infant-Baptism was then in use: And it is the matter of fact that we are searching after? 2. And doth he think that Antichrist was before *Tertullians* time? 3. The opinion of *Tertullian* seemeth not at all to be against the Lawfulness of Infant Baptism, in general; but against the eligibleness of it in case of no apparent danger of death. For I have oft proved that the judgement of that age, and
some

some following was, that none should be compelled to be Baptized, or to Baptize their Infants, but they should themselves be chusers of the time. For the conceit of the absolute necessity of Baptism to salvation, came in afterwards. And when the seed of the faithful are Holy, and in Gods Covenant or Promise, upon the Parents Mental dedication of them to God, and so in a state of salvation, no wonder if they were not so hasty and peremptory for the sudden *Investiture* into the Christian Church state, when they took it to be but the publick solemnization of a Covenant, really made and valid before. And as *Nazianzene* is for Infant-Baptism (long after) in case of danger, but else for staying three or four years, till they can speak: so *Tertullian* seemeth to prefer delay for such conveniencies as he mentioneth. 4. And if Mr. *D.* doubt of this, let him tell me why he saith, *cunctatio utilior*. 5. And giveth the reason from the inconvenience to the Sponsors. 6. And why he also perswadeth the *unmarried* and *young Widdowes* to delay their Baptism, till they are *married*, or grow corroborate to continencie, lest temptation carry them to sin; And maketh this case of the like reason with that of Infants. Did he think that it was flatly unlawful for *maids* and *young widdows* to be Baptized? or only *less safe, and eligible*, except in danger of death? The case is plain. 7. And whether he like his other reason, *Quid festinat innocens aetas ad remissionem peccatorum*? And whether *Tertullian* here do not tell us that he took those Infants that were Baptized to receive thereby solemn Remission

tion of sin, if they had any sin? If he thought they had none, we have little reason to follow his opinion.

8. Whether his own words plainly shew not what I have said of him, that it was (as *Constantine*, and multitudes delayed Baptism) for fear of falling afterwards, which they thought most dangerous [*si qui pondus intelligant Baptismi, magis timebunt consecutionem quam dilationem: Fides integra securae est de salute*]

And *lib. de Anima* Tertullian saith, *Apostolos ex sanctificato alterutro sexu sanctos procreari ait, tam ex seminis prerogativa quam ex institutionis disciplina*——— *Omnis Anima in Adam censeatur, donec in Christo recenseatur*: See the rest there for Infants birth holiness.

§. 3. His renewed reproaches of *Cyprian*, as having Antichristian doctrine, and his renewed questioning whether there were ever such a Council as that at *Carthage* mentioned, are things so audacious and gross that they need no further answer. pag. 90.

§. 4. And his citation of *Austin* pag. 94. [*that which had not been instituted in Councils, &c.*] is nothing against this authority, or to disprove its Apostolical tradition; For it is easie for him to see, 1. That it was not whether Infants should be Baptized that was the question, but whether it should be done before the eighth day? 2. That this Council was so far from *Instituting* Infant Baptism, that it was never brought into doubt or question among them, but taken as the unquestioned practice of the Church.

But O that such as Mr. D. would give over
ho-

honouring Antichrist so far (and rejoicing and hardning the Papists) as to make such as *Cyprian* teachers of Antichristian doctrine ; and Antichrist to have been the Author of Infants Christening before *Cyprian* and *Tertullians* time ? The Papists owe such adversaries thanks.

§. 5. *Pag.* 104. He boasts of forty more against Infant Baptism cited by him, as not yet humbled for his abuse. And because Mr. *Wills* by mistake granted him *Adrian* and *Hincmare*, he seemeth to believe himself the more confidently, as if they had indeed been against Infant Baptism : of which before.

§. 6. *Pag.* 105. He reciteth his false story of *Berinus*, of which before.

§. 7. *Pag.* 106. He reciteth his falsification of the Bishop of *Apamea*. And turneth us for his proofs to some book oft called the *Dutch Century Writers*, and the *Dutch Martyrologie* : I suppose both Novel and *Anabaptist* Authors ; And he may as well turn us over to our neighbour *Anabaptists* to tell us what is written in the ancient Historians and Doctors, when we have the books themselves before us.

§. 8. *Pag.* 106, 107. He impenitently repea-
teth his slander of *Wickliffe*, referring us to his proff
p. 283, &c. Where having before falsely told us
that he wrote another book called *Triialogia* be-
sides his *Dialogues* (when it is the same book that
is called *Triialogus* in the *M. S.* and *Dialogus*
in the printed Copy, as he may see by many citations
out of the *Triialogus* in Bishop *Usher*, *de success.*
Eccles. which are all in the *Dialogus*) he tells
us

us of a great many of *Wickliffes* words to other purposes, and cannot bring one line or word in which he denyeth Infant-Baptism: But only 1. The lying accusations of his adversaries to that end; and 2. His own words which deny two Popish tenents. 1. That Baptism saveth all *ex opere operato*; When he proveth contrarily (of young and old) that where Grace concurrerth, it saveth, and else not. 2. That Infants unbaptized are damned; which in charity he thinks is to be denyed: And what's this against their Baptism?

§. 9. Yea *Wickliffe* expressly asserteth Infant-Baptism, *Dialog. li. 4. c. 11*. I will give the Reader Mr. *Danvers* words and his together.

Mr. *D. Reply*, p. 106, 107. "That *Wickliffe*
 " denyed Infant-Baptism, I produced so much
 " evidence to prove it, from pag. 283. to 289.
 " demonstrating that he not only *affirmed* that
 " *Believers were the only subjects of Baptism*, but
 " withal that children are not Sacramentally to
 " be Baptized: and what can be more express
 " evidence in the case?"

"And *Treat. ed. 2. p. 283*. That *Believers*
 " *are the only subject of Baptism*, as appear-
 " eth in his eleventh Chap. of his *Trialog*.
 " And p. 287. as a Lollard he denyeth Infant-
 " Baptism.

Whether Mr. *D.* ever saw his cited book I know not: But judge of the mans credit by the words: He cites the eleventh Chap. not telling us of which book. But it is the fourth

book where the matter is handled as followeth.

Wickliffe Trialog. l. 4. Cap. 11. *Et primo videamus ubi baptismus in Evangelio stabilitur: Nam lege Mat. ult. quomodo Christus mandavit suis, Apostolis, Ite, docete, &c. et hinc Philippus baptizans Eunuchum Act. 8. prius instruxit eum in fide——et propter hanc formam verborum Christi Mat ult. Ecclesia nostra adducit fideles pro Infante qui discretionem non attigerat respondentes: et tales compatres communiter faciunt, quod filii sui quos de baptismo elevant, sint in Oratione dominica et symbolo instructi: et alii qui discretionem attigerant, dum instruuntur in fide Christi, ante suum baptismum vocantur Catechumeni: Hoc autem sacramentum est tam necessarium viatori, quod Christus dicit Nicodemo, Joh. 3. Nisi quis renatus fuerit ex aqua, &c. Ex tanta itaque auctoritate fidei Scripturae sunt fideles generaliter baptizati: et ordinavit ecclesia quod quaelibet persona fidelis in necessitatis articulo poterit baptizari——Nec refert sive immergantur semel vel ter; sive aqua super capita sua effundantur: sed faciendum est secundum consuetudinem loci quem quis incolit, tam in uno ritu legitimo quam in alio: Quia certum est quod corporalis baptizatio sive lotio modicum valet, nisi adsit lotio mentis per spiritum sanctum, à peccato originali vel actuali. Hoc est enim Principium in hac fide, quod quicumque rite baptizatus fuerit, baptismus delet quodcunque peccatum invenerit in homine baptizante*

ptizando. Et quia ad delationem peccati requiritur satisfactio, et non potest fieri satisfactio pro peccato nisi per mortem Christi, ideo dicit Apostolus Rom. 6. Quicumque baptizati sumus in Christo Jesu, in morte ejus baptizati sumus.

ALITH: Sed dic rogo clarius quomodo Christus qui tantum odovit signa sensibilia, tantam necessitatem salvationis posuit in hujusmodi lotionem: Videtur enim derogare divinæ liberalitati atque potentiae, quod Deus non posset intercedere toto merito suo atque passione, salvare Infantem, vel adultum fidelem, nisi vetula vel alio viante baptizetur communiter infideli: similiter, delato Infante fidelium ad ecclesiam, ut secundum Christi regulam baptizetur, et deficiente aqua vel requisitis aliis, stante pia intentione totius populi, interim mortuo naturaliter, nutu Dei, videtur grave damnationem Infantis hujusmodi definire specialiter, cum nec infans iste, nec populus peccavit ut taliter damnaretur. Ubi est ergo misericors liberalitas Christi Dei, si talis proles fidelium propter illud quod non est in potestate eorum damnabitur, cum Deus secundum principia Theologiae communia sit pronior ad premian- dum homines quam ad dammandum: et specialiter merito et passione Christi tantum sua tentoria dilatante?

Which is thus Englished.

And first let us see where Baptism is stablished in the Gospel. For read Mat. 28. how Christ commanded his Apostles, Go Teach &c. And


hence Philip Baptizing the Eunuch, first instructed him in the Faith, ACT. 8. And because of this form of Christs words Mat. 28. Our Church bringeth Believers answering for the Infant who had not attained to discretion: And such God-fathers commonly make the children whom they take from Baptism, to be instructed in the Lords Prayer, and the Creed. And others that had attained to discretion, while they are instructed in the faith of Christ before their Baptism, are called Catechumeni: And this Sacrament is so necessary to a viator that Christ saith to Nicodemus, Joh. 3. Except a man be born again of water, &c. So that by so great authority of Scripture belief, the faithful are generally Baptized: And the Church hath ordained that in the point of necessity *

* That is of death. ty *, every faithful person may be Baptized. Nor is it material whether they be dipped once or thrice, or the water be poured on their heads: but it must be done according to the custom of the place where one dwelleth, as well in one as in another lawful rite: For it is certain that corporal Baptism or washing little availeth unless there be a washing of the Mind by the Holy Ghost, from Original or Actual sin. For this is a principle in this belief, that whoever is rightly Baptized, Baptism blotteth out whatever sin it findeth in the man to be Baptized. And because satisfaction is necessary to the blotting out of sin, and satisfaction for sin cannot be made but by the death of Christ, therefore saith the Apostle, that as many of us as are Baptized into Christ, are Baptized into his death.

ALITH. But tell me plainlier I pray you, how Christ who so much hateth sensible signes, hath put so great necessity of salvation in this washing. For it seemeth to derogate from Gods liberality and power, that God cannot by all his merit and passion intercede to save an Infant or an adult believer, unless he be Baptized by an old Woman or some other viant, commonly an Infidel: so also, when the Infant of believers is brought to the Church, that (☩) according to Christs Rule he may be Baptized, and for want of water or other requisites, the peoples pious intention continuing, he is dead in the mean time naturally by the will of God, it seemeth hard to define that such an Infant is damned; specially when neither the Infant nor the people have sinned that he should so be damned: Where then is the merciful liberality of Christ-God if such a child of believers shall be damned for that which is not in their power? when God, according to the common Principles of Theologie, is proner to reward men than to damn them, and specially when the merit and passion of Christ have so far stretched out their tents?

To this Wickliffe answereth, 1. In this Chap. that some things he speaketh assertively, and some things reputatively; and so revieweth the case. And 1. saith that Christ approveth outward signes, but not the abuse of them. That is, 1. When the signes of the old Jewish Law are kept. 2. By an inmodest espousing them, and preferring them before Gods Decalogue. 3. By burthening the Church with

them which Christ would have free; even more than the Jewish Church was burthened: And thus the Religious now (saith he) abuse them the two last wayes.

And in the Twelfth Chapter he proceedeth to answer the rest [*Videtur mihi probabile quod Christus satis posset sine lotione hujus, infantes spiritualiter baptizare, et per consequens salvare: unde dicitur communiter quod triplex est baptismus Ecclesie, viz. baptismus fluminis, baptismus sanguinis, baptismus flaminis, et quilibet eorum comparibus sufficit ad salutem*——— *Nec audeo asserere quod Infantes occisi pro Christo sint damnati*——— *Baptismus autem flaminis est bapt. sp. sancti, qui est simpliciter necessarius cuilibet homini si salvetur. Ideo duo baptismi priores sunt signa antecedentia, et ex suppositione necessaria ad istum tertium baptismum flaminis. Ideo absque dubietate, si iste insensibilis baptismus ad fuerit, baptizatus est à crimine mundatus. Et si iste defuerit, quantumcunque adsint priores, baptismus non prodest animæ ad salutem. Ideo cum recte sit insensibilis, & tantum nobis ignotus, videtur mihi imprudens præsumptio taliter salvationem hominis vel damnationem ex baptismo definire. Reputamus tamen absque dubietate*  *Quod Infantes recte baptizati flumine, sint baptizati tertio baptismo, cum habent gratiam baptismalem.*——— *Non enim licet fidelibus supponendo baptismum flaminis, baptismum fluminis omnino relinquere, sed necesse est data opportunitate circumstantie ipsum accipere. Et*

cum

cum omnia quæ eveniunt de necessitate eveniunt, dici potest quod talis homo non potest salvari sine tali baptisate. Thus Englished.

[It seemeth to me probable that Christ can sufficiently Baptize Infants Spiritually without this washing, and by consequence, can save them. Whence it is commonly said, that there is a three-fold Baptism of the Church, that is, the Baptism of water, the Baptism of blood, and the Baptism of the Spirit: And every one of them to the meet, sufficeth to salvation—Nor dare I assert that the Infants Mat. 2. killed for Christ are damned. But the Baptism of the spirit is the Baptism of the Holy Ghost, which is simply necessary to every one that he be saved. Therefore the other two Baptisms are antecedent signs, and suppositively necessary to this third Baptism of the spirit. Therefore without doubt where that insensible baptism is, the Baptized person is cleansed from his sin: and if that be wanting, let the former be never so much present, Baptism profiteth not the soul to salvation. Seeing therefore this is insensible, and so much unknown to us, it seemeth to me imprudent presumption so to define mens salvation, or damnation by their Baptism. But yet we hold without doubting, that Infants rightly Baptized with water, are Baptized with the third Baptism, when (or seeing) they have Baptismal grace.——For it is not lawful for the faithful, on supposition of the Baptism of the spirit, to cast off the Baptism of water, but it is necessary to receive it, when the opportunity

of circumstance is offered. And seeing whatever cometh to pass, doth come to pass of necessity, it may be said that such a one cannot be saved without such Baptism.]

And to the question of an old woman Baptizing children in necessity, he saith, ["*Credimus tamen quod quacunque Vetula vel abjecta persona rite lavante hominem cum verbis sacramentalibus Baptismum flaminis Dei complet.*]

The Reader must pardon the Latine to the Author or Printer, which may thus be Englished.

["*But we believe that what old woman soever or abject person rightly washeth one with the Sacramental words, God fulfilleth the Baptism of the Spirit.*]

It seemeth that whereas *Tertullian* (Mr. D.'s first witness) was for Lay-mens Baptizing in case of necessity, but not for womens, that *Wickliffe* was for womens also.

And to the next question, *Whether Infants unbaptized when Baptism could not be had, be all damned?* he answereth (*Et per hac respondeo ad &c.*) that is ["*And by this I answer your third objection, granting, that God if he will, may damn such an Infant, and do him no wrong, and if he will he can save him: And I dare not define either part: nor am I careful about reputation, or getting evidence in the case; but as a dumb man am silent, humbly confessing my ignorance, using*

* viz. If he will.

"conditional words"; because
"it is not yet clear to me,

when

“ whether such an Infant shall be saved or damned :

“ But I know that whatever God doth in it will

“ be just and a work of mercy, to be praised of

“ all the faithful : And let not them like pre-

“ sumptuous fools, pour out themselves, that of

“ their own authority, without knowledge, de-

“ fine any thing in that matter.]——— *Qui*

“ *autem dicit*, &c. But he that saith that in this

“ case put, an Infant shall be saved, as it is

“ pious to believe, he doth superfluously uncertain

“ himself *, more than will

“ profit him. But there are * That is, determine

“ some things in Parents pow- an uncertainty.

“ er though lapsed into a *thing*

“ *Past*, for which it is necessary by Gods just

“ judgement, that so it should come to pass :

“ Therefore he that defineth, that neither Pa-

“ rents nor people so sinned, that it should so

“ come to pass, doth speak as a *Pie* on the head

“ of his own knowledge. But we believe it as

“ a point of faith, that nothing befalls a man

“ after the first grace, unless some part of man-

“ kind either merit or demerit, that this *shall come*

“ *to pass.*]

In the next (thirteenth) Chapter, he proceed-

eth to answer the question [*Quomodo anime ta-*

limum Infantium sine peccato actuali decedentium

punientur (Having before spoken of Infants dy-

ing unbaptized unavoidably) that is, *How the*

souls of such Infants shall be punished ? whether

all equally or unequally ? and whether only with

the punishment of loss, or also of sense ?] And he

con-

concludeth contrary to the greater part of the Pa-
 pists, that they shall have both the punishment
 of Loss and Sense; and (Note that) that [*Neces-
 se est peccata originalia hominum esse inaequalia,
 sicut decedentes in originalibus sunt propter illa
 inaequaliter condemnandi: Nam juxta dicta omnes
 condemnati pro originalibus sunt condemnandi tam
 poena damni quam poena sensus: sed impossibile
 est quod condemnentur aequaliter omnino illis poenis:
 ergo relinquitur quod peccata quibus illas poenas
 demeruerunt, inaequalia sunt dicenda.*] That is,
 [“ It must needs be that the Original sins of
 “ men are unequal, as those that die in Original
 “ sins are unequally to be condemned for them: For
 “ as is said, all that are condemned for original sin
 “ are condemned both with the punishment of Loss
 “ and of Sense; But it is impossible that they
 “ should be damned altogether equally with those
 “ pains. Therefore it remaineth that the sins
 “ by which they deserved those punishments be
 “ said to be unequal].

Reader, I have been the larger in transcribing
 and translating the words of *Wickliffe*, because
 an Author is not so well understood by a line
 or two dismembred from the rest, as by whole
 discourses: and so that his sense may be past
 all controversie: Here it is visible that *Wickliff*
 was so far from denying Infant-Baptism, that
 1. He expressly asserteth it, 2. He never so
 much as noteth it for any controversie, nor maketh
 any doubt or question about it. 3. Yea he taketh it
 to be bold presumption for any to take upon them to
 know,

know, whether an Infant that dyeth unavoidably unbaptized be saved or not, but only saith God can do it if he will, and he can damn him. 4. And to those that say that the Parents are not in the fault, nor the people, seeing they intended his Baptism, he saith, that many things come to pass for past sins of Parents, and people, and therefore that cannot be concluded; and nothing after the first grace cometh to pass unmerited. 5. And he concludeth that those of them that are damned for original sin, are punished with pain of loss and sense, but unequally, having unequal original sins. 6. But Baptism he asserteth doth put away all sin in the rightly Baptized. 7. And that when Infants are rightly Baptized with water, they are Baptized with the third Baptism having Baptismal grace. 8. That it is according to Christs rule that Infants be brought to the Church to be Baptized.

And now Reader, judge what a sad case poor honest ignorant Christians are in, that must have their souls seduced, troubled and led into Love-killing alienations, and separations and censures of Christs Church, and of their particular brethren, by such a man as this? And whether they that dare use souls at this rate, are so much better than us, as to be above our communion? Nay whether those that lately revile the Zeal of dissenters, as cherishing the most odious crimes, be not too much scandalized and hardened by such dealings? When a man as pleading

ding for Christ and Baptism dare not only print such things, but stand to them in a second edition, and defend them by a second book, and Rage and be *Confident* in reviling those that tell him of his untruths?

§. 10. But he hath many pretended reasons to prove that *Wickliff* was against Infant-Baptism, and some of them out of the very Chapters which I have transcribed: " 1. Saith he, He " asserted two Sacraments. 2. That believers must " be baptized in pure water, (And what are these " to the purpose?) 3 *That believers are the " only subjects of Baptism* (A gross untruth) " (But he giveth you the words that prove it [*Ideo absque dubitatione si iste insensibilis baptismus affuerit, baptizatus à crimine est mundatus: & si ille defuerit, quantumcunque essent priores, baptismus non prodest animæ ad salutem*]. I gave you the words before. And did the man think that this is any thing to his purpose? *Wickliff* saith, [*Water Baptism saveth no soul (young or old) without the Baptism of the Spirit.*] Therefore saith Mr. D. *Wickliff* saith, that *Believers are the only subjects of Baptism.*] Will he make the Church of his mind by such palpable falshoods as these?

But he adds, [*He saith, that persons are first to be Baptized with that he calls the insensible Baptism, before water, &c.*] *Answ.* 1. Utterly false: It is his own forgery. *Wickliff* saith no such thing that it must be *first*: Nay I doubt he saith quite contrary as I have recited, [*Ideo*
duo

duo baptismi priores sunt signa Antecedentia, & ex suppositione necessaria ad istum tertium baptismum flaminis.] See here how far this man is to be believed. 2. But though *Wickliff* called *Water-Baptism* an antecedent sign, yet most Protestant Writers I think hold that believers Infants have by virtue of Gods Covenant the Baptism of the Spirit, (that is, a seed or disposition to future gracious acts if they live); and that they are in a state of salvation before they are Baptized, being the children of the faithful by them dedicated to God, by heart-consent, and that Baptism is but the publick solemnization of the same Covenant, and delivery of the blessings by way of investiture. Let Mr. *D.* read but all the testimonies cited by Mr. *Gataker* in his book of Baptism, against Dr. *Ward*, and Bishop *Davenant*, and he will see this is no opinion proper to the *Anabaptists*: And I scarce believe that he can prove me and all Protestants that hold that opinion, to be therefore against Infant-Baptism: How then would it have proved *Wickliff* so?

4. He saith that *Wickliff* saith that *Baptism* doth not confer, but only signifie grace given.]

Ans. 1. And what's that to prove, that he was against Infant-Baptism? 2. And how proveth he this? Why, *Fuller* out of *Cochleus* saith so.

Ans. 1. But *Cochleus* is one of the most notable Lyars of all the Papists that opposed *Luther*, and hath left his Calumnies to posterity! And must he be believed against *Wickliff*? 2. And
Ful-

Fuller wrote but about twenty years ago : And must one of our neighbours tell us what *Cochleus* saith was the opinion of *Wickliff*, when we can read his words our selves ? 3. But (to make this like its fellows) even this much is untrue, *Fuller* tells us no such thing out of *Cochleus*, but tells us that *Gregory* charged *Wickliff* with eighteen Errors ; *Tho. Arundel* with twenty three ; the Council of *Constance* with 45. *Tho. Waldensis* with 80. Dr. *Lucke* with 266. and *Cochleus* with 303. and then he reciteth 62. out of *Waldensis*, where the words are. 4. And *Waldensis* is known to be a false accuser of him in many particulars, though a learned Papist. 5. And even this *Waldensis* that saith his worst, and sought to make the most of his errors, never here accuseth him as denying Infant-Baptism : And would he not have done it, had it been true ?

But Mr. *D.* (that by this trick which he is so ready at, can make Heresies and Hereticks also too easily) tells us of a popish *Herésie*, viz. for Baptism [to take away all sin, to confer grace, to work regeneration and save the soul, as still held by them that teach young children to say, that by their Baptism they were made children of God, members of Christ, and Inheritors (that is, heirs) of the Kingdom of heaven.]

Answ. 1. By this it seems the *English* Protestants and all the rest that take this to be true doctrine, hold a Popish *Herésie*. 2. Let the Reader peruse *Gataker* against *Davenant* of Baptism,

ptism, and he will find almost all the ancient Fathers Latine and Greek of the same judgement : And what a pleasure is this to the Papists to be told that almost all the ancient Writers held their heresie ? And then indeed *Where was our Church and the Kingdom of Christ before Luther, or rather before those whom he opposed ?* 3. It is unquestionable true doctrine that as Marriage-consent in private, layeth the first ground of Marriage rights, which by solemn Matrimony are openly and regularly delivered by investiture, which perfecteth the title: even so, the Heart-Consent or Covenanting (of the person, or parents for Infants) doth lay the first ground of Christian right, which is solemnized and perfected regularly by Baptism, which by the way of tradition or publick investiture, doth take away all guilt of sin, Sacramentally regenerate, and save, and make us children of God, members of Christ and his Church, and heirs of heaven, who were so before by a *Private initial right*, of which the Church did take less cognifance : And one would think that no *Anabaptist* should deny this, (called Heresie) as to the adult.

5. He next addeth from *Wickliff*, *They are fools and presumptuous which affirm such Infants not to be saved, which die without Baptism*] so Fuller words it out of *Cochleus*.

Ans. 1. False still : It is not out of *Cochleus*, but *Waldensis*. 2. And what's this to the question of Infant-Baptism ?

He adds, [*And Wickliffs own words as c. 2. de Trialog. Quod desinentes parvulos fidelium sine baptismo, &c.*]

Ans.

Answ. Still false : 1. I have before transcribed the words out of the Printed book which are far otherwise. 2. It is not *desinentes* but *quicquam desiniunt*. 3. It is not of *all children dying without Baptism*, but of those that *could not have it*, being *prevented by death*, when it was *desired*. 4. He saith this of those that determine that *they are saved also*. 5. And instead of *c. 2.* this is *lib. 4. r. 12.*

6. He saith, [“That all truth is contained in the holy Scripture, and that which is not originally there, is to be accounted prophane; And that we are to admit of no science or conclusion that is not proved by Scripture testimony, and that whoever holds the contrary opinion cannot be a Christian but flatly the Devils Champion] with more such cited partly out of *Cochleus* by *Fuller*, (false again) and partly *de Verit. Script.*] a book of *Wickliff* which I have not, and I conjecture he never saw : For 1. I told you before the very words of *Wickliff* that condemn only *such abuses of outward signs*, as shew him to be of a contrary opinion. 2. Will any sober man believe that he damned all as no Christians, but *Champions of the Devil*, that thought that some Conclusions Physical, Mathematical, Metaphysical, Medicinal, Logical, &c. may be true that *are not proved* by Scripture testimony ? and so that almost all Christians in the world are no Christians ?

7. Saith he " [That he slighted the Authority of
 " General Councils; as *Fuller* out of *Cochle-*
 " *us*, &c.

Answ. 1. False again as to the Author. 2. But
 what is that to Infant-baptism?

But his direct proof is out of *Waldensis* saying
 that *Wickliff* saith that *children are not sacra-*
mentally to be baptized.

Answ. 1. I have not *Waldensis* at hand, but
 have little cause to believe Mr. D. 2. And *Ful-*
ler who undertaketh to recite *Waldensis* charge,
 hath not a word of any such sense. 3. If bitter
 Papists so accuse him, is it therefore true? Judge
 by his own words. Indeed *Wickliff* held that *sacra-*
mental baptism saveth none (young or old)
 without the baptism of the spirit; and that it
 may be separated from it: And hence was the
 Papists noise against him.

8. Saith he " [As a further argument that he
 " denied Infant-baptism, may appear, because he
 " did so vehemently impugn Confirmation, &c.

Answ. 1. Here we have *Fuller* out of *Cochle-*
us falsely again. 2. Are all Protestants against In-
 fant-baptism, that are against the Popish Sacra-
 ment of Confirmation? What a prover is this
 man? Is *Dallæus* that hath written so large a dispu-
 tation of Confirmation, an Anabaptist? And the
 English Nonconformists too? 3. But in very deed,
 Mr. D.'s falshood and *Wickliff's* opinion for In-
 fant-baptism, may very probably be gathered from
 that (not fifteenth as he, but) fourteenth *Chapt.*
 of Confirmation: For, 1. He reprehendeth the

Bishops for adding so many Ceremonies to Infant-baptism, never blaming their baptism it self. 2. He argueth against confirming children, as superfluous, because the spirit is given in baptism it self [& confirmatur ex hoc quod baptizatos nostros dicimus regulariter Spiritum Sanctum accipere eo ipso quo legitime baptizantur , that is, “ And it is hence confirmed, in that we say that “ our baptized ones do regularly receive the Holy “ Ghost, in that (or by that very thing) that “ they are lawfully baptized.] And he had before said that they are offered to Baptism in the Church according to Christs Rule.

6. 11. After all this Mr. D. addeth *Wickliff*s opinions against Popery to the number of 29. But what all this is to the case of Infant-baptism, what man besides himself can tell? But let me tell him that I would not have him too easily believe bitter adversary Papists, lest he forfeit the little relicts of his own credit: And that it is not like that *Wickliff* was against enjoyning the Lords-Prayer as he citeth: Yea, I would not have Mr. D. come so near the Papists yet as *Wickliff* did. How doth he like such words as these [Trialog. li. 4. c. 22. fol. 138. *Et talis est triplex Ecclesia; Ecclesia scilicet Militans, Dormiens, & Triumphans* ——— *Ecclesia Dormiens est predestinati in Purgatorio patientes* ——— that is, “ There is such a threefold Church: The mili- “ tant Church, the sleeping Church, the trium- “ phant Church: ——— The sleeping Church is “ the Predestinate suffering in Purgatory.]

And

And *lib. 2. c. 10.* see what he saith of Angels and adoration of them, And *c. 11.* of Angels offices, and their being *virtually every where.* And what he saith of Kings, and Marrimony (*quod excedit alia Sacramenta, &c.*) *li. 4. c. 19, 20. fol. 132; 133.* Nor would I say that *omnia quæ veniunt de necessitate eveniunt*, as *fol. 120. a.* Or that *Deus potest esse Asinus si velit, ut fol. 90. b.*

One of the worst things I like in *Wickliff* is; that he plungeth himself into the deepest School-subtilties, or difficulties, with less subtilty or diligence than the case requireth, and than School-men use. And indeed I like not divers of his conclusions; as *lib. 2. c. 14. fol. 41.* [*Quod Deus necessitat creaturas singulas activas ad quemlibet actum suum:*] It is supposed that *Hobbs* by the same Doctrine overthroweth all the Christian faith: And I believe that his doctrine there *fol. 41.* and elsewhere, for merit, and how *temporale sit causâ predestinationis aternæ*, will displease some. And his distinction of Mortal and Venial sin, as *li. 3. c. 5. fol. 52.* And that he maketh *final impenitence* the sin against the Holy Ghost; And that none can know what *sin is mortal in us*, and what not? And *cap. 6. Concedi potest quod multi præsciti sunt in gratia secundum præsentem iustitiam:* It may be granted that many reprobates are in (a state of) Grace, according to their present righteousness — *Præsciti autem nunquam sunt in gratia finalis perseverantiæ:* The Reprobate are never in the grace of final perseverance: So that he held that present true grace

was lost by some, as *Austin* did, which he explaineth cap. 7. And cap. 8. again he is at his *Omnia eveniunt necessitate absoluta* reviewing what he had said, and concludeth that [*no man can do better than he doth; but he could if God would*] and denieth not sin to be hereby necessitated, &c.

§. 12. Pag. 115. He again impenitently reneweth his slander of *Berengarius*, as being against Infant-baptism: Concerning whom saith *Usher de success. Eccles. cap. 7. p. 207.* “ [*Author*
 “ *Actorum, &c.* The Author of the Acts of
 “ *Bruno* (found in the Library of the Noble Ba-
 “ *ron Carew of Clopton*) who saith he was at
 “ this examination, saith, that they (some of *Be-*
 “ *rengarius* followers) said that baptism profi-
 “ ted not children to salvation, as also *Deodvinus Le-*
 “ *odiensis* first from common fame, and then *Guit-*
 “ *mundus Arch. Aversanus* on the credit of *Leodi-*
 “ *ensis* report that *Bruno Andegavensis* & *Beren-*
 “ *garius Turonensis* [*quantum in ipsis erat ba-*
 “ *ptismum parvulorum evertisse*] did as much as
 “ in them lay overthrow the baptism of chil-
 “ dren; But we find no charge ever brought
 “ against *Berengarius* concerning Anabaptism, in so
 “ many Synods as were held against him: Nor
 “ do they seem to have denied any thing else,
 “ who are said to deny that baptism profiteth lit-
 “ tle Ones to Salvation, but that Baptism confer-
 “ reth Grace *ex opere operato*: As gathering
 “ from the Apostles words, He that planteth and
 “ he that watereth is nothing, but God that gi-
 “ veth

“ veth the increase: So *Alanus li. 1. cont. heret.*
 “ *sui temp.* taketh them as if they had said [Ba-
 “ ptism hath no efficacy either on young or old;
 “ therefore man are not bound to be bapti-
 “ zed.]

And that this was the plain case is proveable, in that it was just the case of *Wickliff* and the *Waldenses*, who were said to do as much as in them lay to cast out Infant-baptism, because they thought that every wicked Priest did not sanctifie them *ex opere operato*, and infallibly convey Gods grace to the unprepared.

But his proofs are “ [1. The *Magdeb.* tell us
 “ that *Berengarius* maintained his herelies, which
 “ they set down to be denying Transubstan-
 “ tiation, and Baptism to little ones, under five
 “ heads, which *Lanfrank* Arch-Bishop of *Can-*
 “ *terbury* answers at large in his book called
 “ *Scintillaris*; and as to that of denying Infant-
 “ baptism he answers by saying, he doth thereby
 “ oppose the general Doctrine and universal Con-
 “ sent of the Church.

Answ. 1. I have not the *Magdeb.* at hand, but he hath little to do that will ask *Illyricus*, and *Gal-*
lus and *Amsdorfius* what *Lanfrank* writeth, if he have his book before him. The publisher of *Lan-*
franks book against *Berengarius* giveth us notice of no other. *Trithemius de script. Eccles.* knew of no other but this, which is in *Bibl. Patr. Tom.*
6. p. 190. And I have lookt over every line of it (such labour do these men put us to) and I find not one word where any such thing is mentioned

by *Lanfrank*: but only his accusations of *Ber.* about Transubstantiation: He never once chargeth him as denying Infant-baptism, nor mentioneth it, See, Reader, into what hands the poor seduced ones are fallen.

§. 13. His second proof is this, "*Cassandra* in his Epistle to the Duke of *Cleve* saith, that *Guitmund* Bishop of *Averse* doth affirm that he did deny baptism to Little Ones, &c.

Ans. 1. *Cassander* in neither of his Epistles to the Duke of *Cleve* mentioneth any such matter. But in his Preface to his Book for Infant-baptism to the Duke of *Cleve*, he saith that *Guitmund* saith [*Quod inter ceteros errores, parvulorum baptismum everterit, quem tamen errorem in publicum non produxit, quod eam blasphemiam ut Guitm. loquitur, ne pessimorum quidem hominum aures toleraturas sciret, & in Scripturis sacris locum ejus erroris tuendi penitus non videret.*]

Mark here Reader, 1. *Berengarius* is not said to deny Infant-baptism, but to overturn it, (that is, by some consequence it's like.) 2. He did not publish this his opinion, but held it unpublished: And how then did *Guitmund* know it? 3. Was *Berengarius* as honest or as stout a man as he is supposed, and yet when Infants were daily baptized, would never speak out his thoughts of the evil of it? 4. Either he baptized Infants himself, or not. If he did, was he against it then? What a Knave do they make him that so say? If not, his opinion must needs be published by his practice, when they whose ears could not tolerate it, would

would less tolerate the refusing of their Childrens Christning. 5. Was that an honest man that would secretly hold an opinion which he knew he had no Scripture for? 6. Note that even *Cassander* there tells us, that indeed the *Waldenses* though agreeing much with the *Catharists*, did yet both approve and use Infant-baptism, p. 671. and that this error slept till his age when *Stork* and *Muntzer* raised it.

¶ 14. 2. But what need we ask *Cassander* what *Guitmund* said? What childish play is this? His own book is as common as *Cassanders in Bibl. Patr. To. 6. p. 215.* And *Guitmunds* words are these “ [*Berengarius* opened those things by which he might please worldly men, that love always (if they may do it unpunished) to sin : to wit, destroying as much as in him lay Lawful Marriages, and overturning Infants baptism : So that in one the Devil by his mouth perswaded the worst men that it was lawful to abuse all women ; and in the other [*Cassato baptis- mate Infantia in profundum omnium malorum, utpote postmodum baptizandis, impune ruere : Lege Epist. Leodiensis Episcopi contra Berengar. ad Henr. Reg. Franc. & eisdem pene verbis eadem ipsa ibi scripta reperies*] that is, “ [making void the baptism of Infancie, they might rush unpunished into the depth of all evils, as being afterward to be baptized. Read the Epistle of the Bishop of *Liege* to *H. R. of France* against *Berengarius*, and there you shall find these same things written, almost in the same words.]

And now, Reader, judge further, 1. Whether this Papist who never knew the matter himself, and whose book sheweth him a *silly bitter* fellow professing to transcribe or take his words from the Bishop of *Liege* who took it from fame, be to be believed in his accusations of such a man, when *Lanfrank* that disputed with him before the Pope, nor the Pope himself, nor any of the many Synods that examined him, and constrained him to recant, ever mention such a thing? Were these Persecutors think you blind or merciful herein? 2. If he be to be believed in this, why not in the first article, of the lawfulness of abusing all women commonly? 3. Do not the very words [*quantum in se, and everterit*] and [*cassato baptisinate*] open the case, that malice gathered this as a forced consequence only of some words of *Berengarius*? It is like because he defined a Sacrament to their dislike, which *Lanfrank* reproveth him for.

And so sottish a fellow was this *Guitmund* that his fellow Papists are put to disown him for saying that their Eucharistical Host cannot be corrupted or putrified, or be eaten by Mice, or any Bruits, but only seemeth so to be: *ib. p. 230. l. 2.*

§. 15. His third proof is “ [In the *Bibl. Patr.* “ *Paris p. 432.* it is recorded that *Durandus* — “ writes — the *denying* and as much as in them “ lay the destroying the baptism of Infants, &c.]

Answ. 1. Did this man ever see the Books he citeth, who citeth *pag. 432.* of the *Bibl. Patr.* as if

if were but one Tomb or Volume, that long ago was eleven great Volumes, and now many more? It is like *Marg. le Bignes Edit.* is that he meaneth. The Epistle is *Tom. 3. p. 319.* of the *Bigne Paris 1624.* The Author, saith *Usher de succes. Eccl. p. 196.* is falsely called *Durandus*, and is *Deodunus* or *Dietwinus*. His words are [*Fama supremos Gallia fines prætergressa totam Germaniam pervasit, jamque omnium nostrum replevit aures, qualiter Bruno Andeg. Episc. item Berengarius Turonensis — astruant Corpus Domini non tam Corpus esse quam umbram & figuram Corporis Domini, Legitima conjugia destruant, & quantum in ipsis est, baptismum parvulorum evertant.*] This is it that *Usher* cited: 1. You see here is nothing but a Papist Prelates tale to a King, upon far fetcht fame, 2. Charging him equally; yea more with destroying marriage, 3. And saying but [*quantum in se*] of baptism; 4. And part of the same is that the King had called a Council to examine these things; which Council never taking notice of any such matter confuteth the same. And doth Mr. *D.* the great enemy of Antichrist perswade poor Anabaptists to believe such fellows and tales as these?

§. 16. In his Reply he addeth fourthly [*Thuanus* witnesseth that *Bruno* Arch-Bishop of *Triers* did persecute *Berengarius* for denying Infants baptism, as *p. 242.*

Ans. 1. Again he tells us of *Thuanus*, and tells not where, as if we must read over five volumes in folio to be able to disprove such a Tale-teller

teller as this? But he saith *Usher* saith so *de success. Eccl. pag. 252.* But all still is false: my book there hath not such a word. *Ushers* words are *pag. 207.* and them also he most horribly falsifieth. They are but these [*Brunonem quoque Trevirorum Arch. Diocesi sua expulisse quosdam ex Berengarii Sectatoribus qui illius Doctrinam in Eburonibus Atuaticis & aliis Belgii populi disseminabant, narrat Thuanus.*] That is, [*Thuanus* saith that *Bruno* Arch-Bishop of *Trevers* expelled out of his Diocess some of *Berengarius's* followers, who sowed his doctrine, &c.] so that here is no talk of persecuting *Berengarius*, but some of his followers, nor a word of Infant-baptism. Was ever such a reporter as this man before taken for a credible person? I confesse I remember not that ever I read the like, among Papists or any other Sect.

In *Thuanus* the words are found in his Epistle to the King before all his works, excellently dissuading him from blood and persecution, and there is not one syllable of Infant-baptism; but only that which *Usher* cited: yet durst this man justifie these horrid falsehoods in a second Edition and a Reply.

CHAP.

CHAP. III.

Mr. D.'s Justification of his slander of the Waldenses, Confuted more largely.

§. 1. **I**N his Reply p. 108. he reassumeth this Calumny. And first he reciteth their Confession to prove it: as if he wanted matter to fill his Book, not having one word against Infant-baptism in that which is by himself recited: But it must be inferred, if such a man as this be to be believed, because faith is required (in the adult, and them that Covenant for Infants) and because Traditions and Inventions are disclaimed, and such like. Had the man dealt by the *Waldenses* but as he doth by me, when citing my words he will prove that my words are for him while I am against him, (as if I understood not what I say) it had been much less. But to face down the world that the *Waldenses* denied Infant-baptism for such silly reasons, is intolerable. It is not worth the labour to shew him how the Protestants agree with the *Waldenses* in all the points where he feigneth a disagreement, p. 112.

§. 2. Yet doth the man break out into admiration that he *having with exactness given a particular account of all those Confessions word for*

for word, — and proved by ample demonstrations, 1. That none of them were extant till the sixteenth Century, &c.

Answ. Wonderful! That such a man should talk of *exactness* and *demonstration*. Stay Reader a little, and tell me whether it call not for shame and tears that one such Book should be written by a Christian? Much more that this calumny should be thus over and over audaciously justified?

§. 3. In *Roger Wendover* (our chiefest ancient Chronicler, and one that he oft citeth himself, and therefore should have read) In *Hen. 2. fol. 319. b.* You have a Confession of the *Tholousians* called *Boni homines* in which are these words “ [*Credimus etiam quod non salvatur quis, nisi qui baptizatur; & parvulos salvari per baptismum.*] That is, [We believe also that none is saved but he that is baptized, and that little children are saved by baptism] (For we find that it was the denial of the saving virtue of wicked Priests baptism (to young or old) as working *ex opere operato*, which occasioned their accusations :) would you have a fuller proof?

Usher de succes. Eccl. c. 6. p. 155, &c. giveth us the Catalogue of their opinions as reported by *Aeneas Sylvius* (after Pope *Pius* the second) where there is somewhat of theirs against Confirmation, Chrism, Extream Unction, &c. but not a word against Infant-baptism; adding the consent of *Jacob. Picolomin. Anton. Bonfin. Bern. Lutzenburg.* Another Catalogue he

giveth out of the *Magdeb. hist. Centur. 12. c. 8. col. 1206, 1207.* as taken out of an old *M.S.* where is not a word against Infant-baptism: Yea reciteth *Will. Reynolds* a bitter Papists Catalogue, where there is no such thing: Yea, mentioneth nine points more in which *Parsons, Sanders, Coccius* say they differ from us, but none of this: And *pag. 242. c. 8.* he tells you of *Gretfers* own confession that they were none but the *Waldenses*, that *Hoveden* speaketh of, that made the fore-said Confession, though accused of *Arianism*. See more testimonies of many others, *pag. 306, 307, 308.*

Thuanus (falsely cited by him as before of *Berengarius*) *lib. 6. an. 2550.* reciteth their opinions, *pag. 185, 186.* not mentioning a word of this; nay, telling us that some falsehoods were reported of them, doth not so much as number this among the fictions. And *pag. 188.* he tells you of an inquiry made into their Original and Doctrine by *Gul. Bell. Langans*, commanded by Authority thereto, wherein no such thing is mentioned of them, but their avoiding Popish superstitions.

In the first Confession recited by *Perin* (*p. 60.*) they own baptism, but say not a word against Infant-baptism.

The same is true of the second Confession recited by him, *p. 62, 63.*

In the end of *Perin* you have their Catechism, and the summe of their Doctrine out of several of their old Books; and therein not a word against
In-

Infant-baptism, but expressly they assert it: *Cap. 6. p. 41, 42, 43.* in their Doctrine of the Sacraments, they say “[And for this cause we present our Children in baptism; which they ought to do, to whom the children are nearest; as their Parents, and they to whom God hath given this charity.] Just as *Wickliff.* Judge now of this mans words?

§. 4. “ But his second Demonstration is from the witness born against it by some of their most eminent leading men, *viz. Berengarius, Peter Bruis, Henricus Arnoldus* ———

Ans. *Berengarius* is not used to be reckoned as one of the *Waldenses*, but if you will so call him, I have confuted the slander of him before.

His proof against *Bruis* is *Peter Cluniacensis*; of whom I have said enough to Mr. *Tombes* which I will not recite.

§. 5. It is true that some Papists do raile at the *Waldenses* with abominable calumnies, as guilty of the most odious heresies, [denying the resurrection, and the salvation of Infants, asserting the common use of women, and abundance such :] Insomuch that it is become a hard question whether really there were any such people, or whether all were slanders: and among other things they charge them with denying Infant-baptism. And the Authors go so much on fame, and shew so much falshood, that many think that all are fictions. But Bishop *Usher* (*de succes. Eccl.*) and some others bring many testimonies to prove that

in that age there were abundance of *Manichees* that came into *Lombardie*, and from thence came into the country of the *Waldenses*; and that for their sakes the Papists accused the *Waldenses* of all these villanies and heresies with Anabaptism, as if they had been all of a mind. And though I confess that the horrid lies of abundance of Papists of *Luther*, *Calvin*, *Zuinglius* and other such, and some experiments in this age, have given men occasion to question whether all were not meer forgeries, and that nothing is to be believed that they said of those times; yet I am ready to think that there were some such persons as they describe that were against the Resurrection, and for common uncleanness, and denied Infants salvation and baptism, even such *Manichees* and *Arrians* as aforesaid: Not that I think it any whit strange that some among such worldly persecutors should belie others as much as this comes to; but because of the historical reports of such *Manichees* recited by *Usher ubi sup. pag. 225, 226, &c. cap. 8. & Vignier Hist. Eccles. an. 1023.* And that they falsely took the *Waldenses* to have been of the *Manichees* mind, as living among them, is all the cloak that any reasonable charity can afford to those old ones that falsely accused them: And to the later slanderers (*Coussordus, Greiser, &c.*) this will be no cloak, much less to Mr. *Danvers* if in his zeal for his Sect and way, he will own the slanders of blinded Papists, when he crieth them down himself, and hath had time and means to know their calumination.

To all this, let the Reader add but the perusal of the gross contradictions of their accusers against each other, (yea the same Author as reported by *Coussardus* saying one thing, and as published by *Gretser* saying the contrary, I mean *Raynerius*.) And let him consider of the testimony of *Vignier* concerning an old Copy of their Doctrine shewed to the great and excellent Chancelour of *France*, *Mich. Hospitalius*, wholly agreeing with the doctrine of the later *Waldenses*, and renouncing only the Popish superstitions: And the testimony of *Poplinerius* that by many old fragments and monuments which he had seen, in the language of their Country, and by the Acts yet kept of the Disputation between the Bishop of *Apanica* and Mr. *Arnolt*, and by their own Confessions which many assured him they had seen, the old *Albigenses* doctrine was altogether conform to the Protestants doctrine, *Usher*, p. 308. c. 10. And then judge whether the charge of Anabaptistry, and all *Manichean* abominations be credible.

§. 6. “ But (saith Mr. D.) *Cassander* testifieth
 “ in his Epistle to the Duke of *Cleve* that *Peter*
 “ *Bruis* and *Henricus* denied baptism to little
 “ ones, affirming that only the adult should be
 “ baptized.

Answ. Read but *Cassanders* Pref. and judge of the Credit of this mans accusations. I. *Cassander* saith, that it was the *Manichees* and *Priscillianists* (who were *Gnosticks* saith *Sulpit. Severus* who lived in *Priscillians* time)
 that

that brought in the errors after mentioned by him, which swarmed in *Bernards daies*; And that this Heresie bred them that were called *Catharists*, a name belonging to one of the three sects of *Manichees*: but in *France* they were called *Albigenses*, from the place, and that it was to these *Manichean* and *Priscillian* errors, that they added the denial of *Infant-Baptism*. 2. He saith, *Peter Bruis*, and *Henry*, seem to have been the chief Authors of this addition; but in a far differing sense from the later *Anabaptists*; For *Peter* and *Henry* equally denied *Baptism* and *salvation* to *Infants*, or any but actual believers. 3. And for the surmise of *Peter* and *Henry* he taketh the word of *Peter* the *Abbot Cluniacensis*: so that *Cassander* doth but what Mr. D. doth, even report *Cluniacensis*. 4. And he professeth that the *Waldenses* called *Picards*; whose relicts were in *Moravia* and *Bohemia* to that day, [did approve and use *Infant-Baptism* as consentaneous to the *Gospel*] as I before cited him.

6. 7. His next proof is [“ *Dr. Prideaux* saith in his *Lat. Councils*, that *Peter Bruis* and *Arnold* of *Brixia*, were in the second *Laterane* Council censured for the heresie of rejecting *Infant-Baptism*, &c.]

Ans. I have seldom read an Author whose Proofs are liker one another: 1. Why must we be told what *Dr. Prideaux* saith of the acts of an old Council, as easily known by us as by him? 2. Reader, there is not the least

proof of any such matter medled with in that Council : *Peter Crab* doth not so much as name that Council : *Binius* only tells you that the *Acts of the Council are not extant*, but that *Abbas Urspergensis*, and *Otto Frisingensis* give us some account of what they did, whose words have not a syllable about any such subject, but only that they condemned the Schismaticks who adhered to *Peter Leo*, an *Antipope*. 3. But how came *Dr. Prideaux* so to mistake ? *Answ.* Those Papers of *Dr. Prideaux* were posthumous shreds, which whether he would have owned we cannot tell. But that which he saith, is that there were thirty Canons lately published as that Council's, which *Bellarmino* himself rejecteth as false : And seeing I never saw that forgery I cannot say whether any such thing be in it, which *Prideaux's* words recite : But it must be from that or from nothing. And is this a good proof for *Prideaux* to tell you what a forged writing saith, which *Crab* and *Binius* and *Bellarmino* eject or take for false ? 4. But what if that Council had so accused *Bruis* and *Arnold*, are they to be believed of them ? But there is no such thing proved.

o. 8. His next proof is from *Bernard*, of whom I need to say no more than what *Cassander*, *Usher* and others have oft said, that it was the foresaid *Manichean* Hereticks called *Catharists* that *Bernard* describeth by the name of *Apostolick*. And that he went by fame (as *Leodensis* did) which falsely accused the *Albigenses* among

among them as guilty of the same heresies ; And that the same *Bernard* accuseth those that he spake of, of other heinous things ; If you believe from him that the *Albigenses* were guilty of the one, you have the same testimony that they were guilty of the other.

c. 9. His next proof is the report of a late Papist *Jos. Vicecomes*, l. 2. c. 1. Whom he also after mentioneth in his Reply, who as truly numbred *Luther*, *Calvin*, and *Beza* with the adversaries of Infant-Baptism. If such witnesses be his proof, he could not have chosen better for his turn than him and *Cochleus*, and some such calumniators, of which sort I could name him more.

§. 10. "His last witness is, Dr. *Hammond* confesseth that *Peter Bruis* and *Henry* his Scholar and the *Petrobrusiani* and *Henricani* that sprung from them opposed Infant-Baptism.]

Answ. 1. Not a word of Dr. *Hammonds* books is cited to prove this ; but Mr. *Tombes* his Review. And must we know of Mr. *Tombes* what Dr. *Hammond* held ? No wonder then if I and the world must learn what I hold my self, and what I have written, from such as Mr. *Danvers* and Mr. *Tombes*. And why not also from all the rest that have written against me ? 2. I think it not worth my labour to search over Dr. *Hammonds* books to see whether he hath said this or not : seeing I know that he was my neighbour and lived so lately that he

had no other means to know what these two men and their followers held, than what we and others have as well as he. You must give us elder proofs than this. 3. And if it were asserted by him or proved by others, it were no proof that the *Waldenses* denied Infant-Baptism; but it would only follow that *Bruis* and *Henry* were *Manichees* and not *Waldenses*, which seemeth to be the mistake of their later accusers at least.

6. 11. Pag. 120. He proveth Mr. *Wills* guilty of *unfaithfulness, want of conscience, cheating, forgery*; and after, pag. 122. of manifold Lying. Because, 1. He knoweth that *Cluniacensis* — hath given no such *wicked and false testimony, &c.* And how proveth he that? [*For both Osiander and the Magdeb. from whom he had it, give an account of Fifteen particulars &c.*] *Answ.*

1. Doth that prove that *Cluniac.* hath no more? 2. Do they say that those fifteen are all? 3. And doth that prove that Mr. *Wills* knew it, who never saith, that he ever saw *Cluniacensis* book? as it seems Mr. *D.* did not. 4. Doth Mr. *D.* himself know it, of a book never read? See how this accuser proveth Lyes? For my part I have not at hand either *Cluniack*, or *Osiander*, or the *Magdeb.* and will not be at the labour to get and search them for nothing.

6. 12. Pag. 121. he saith, [*He knowes that these particulars he mentions, were not charged on Peter Bruis but on the Albigeo's in the following Century by other hands than Bernard*
and

and Cluniacensis who were dead long before.

Answ. 1. How know you another mans knowledge? 2. Long before what? Before any such accusations on the *Albigenses*? Read *Bernards Serm.* 66. in *Cant.* Saith *Usher* (than whom few men ever knew such matters better, or more truly reported them) *de succes. c.* 8. p. 232. *Bernard Serm.* 65. & 66. in *Cant.* mentioneth their opinions partly common with the *Manichees*, partly with the *Orthodox.* And that the *Manichees* were before among them he before proved at large, and that they (called *Cathari*) were by ordinary error mistaken for *Waldenses* and *Leonists.* And p. 236. saith he [*Sic & Apostolicis Bernardus Clareval. Catharis Eckbertus Schnang. Popelicanis Guido Armorican. atque Albigensibus Regordus Regis Franc. Chronographus, heresim attribuit quam Apostolus prædixerat — detestantem nuptias, & carnem comedere prohibentem.* (Which in *Bernard* and *Ecbertus* are commonly to be seen), *Quod ut de Manicheis in terra Albig. commorantibus admitti potest, ita de toto Albig. genere dictum falsissimum esse constat, sive cum Thuano à Pet. Valdo sive cum Papir. Massonio à Pet. Bruisio eorum originem placeat repetere —* And p. 237, 238. he saith, *A Petro Bruisio & ejus successore Henrico qui (ut ex Pet. Cluniacensi intelligitur) — per annos viginti doctrinam suam disseminarunt Albigensium sectam deducit P. Massonius, — Apostolicos etiam de quibus Serm.*

66. in Cant. agit Bernardus, eosdem esse opinatur Thom. Waldensis cum Publicanis.

§. 13. Pag. 123. he proveth that the *Waldenses* did deny Infant-Baptism, from the Decrees of 12. several Princes, and Popes. For proof of that he referreth us to his former book. When I look there I find as cited p. 248, &c. his evidence is as followeth.

1. " Dr. *Usher* out of the Fragments of *Aquit.* " by *P. Pithæus* tells us, that in the time of *Robert* King of *France*, they of *Aquit* and *Tholouse*, (principal places of the *Waldenses*) did " deny Baptism (for so they called denying " Baptism to little ones) &c.

Asw. Mark Reader the trustiness of this man. 1. He maketh denying Baptism (to signifie) only denying it to Infants, without a word of proof ; 2. He leaveth out the denying of our Redeemer, denying Lawful Marriage, and the eating of flesh, &c. though conjoynd in the testimony. 3. He feigneth this to be said of the *Waldenses*, which is expressly said in the history to be spoken of the *Manichees* ? Is not this an excellent Prover ? The words of *Pithæus* history cited by *Usher de succes.* p. 229. are these, *Emerfisse in Gallia Manicheos, &c. Pith.* [*Evestigio exorti sunt per Aquitaniam Manichæi seducentes — suadebant negare baptismum, signum crucis, Ecclesiam, & ipsum Redemptorem sæculi, honorem Sanctorum, conjugia legitima, esum carnium — simili modo apud Tholesam inventi sunt Manichæi, & ipsi*

ipfi igne cremati sunt : & per diversas Occidentis partes Manichæi, exorti—Of the real presence here is nothing.

§. 14. 2. Saith Mr. D. [“ Dr. Usher also tells us out of *Pap. Masson.* that 14. Citizens of *Orleans*, were convict of the same heresie, for denying Baptismal grace, and the real presence, and burnt alive, *Herbert, Lisius* and *Stephen* —

Answ. Here note, 1. The history cited by Usher (*Johan. Floriacensis, referente Masson.*) saith, [*abnegabant sacri baptismi gratiam*] but not a word of *Infants* : And it was known that the *Waldenses* opinion was that Priests did not *ex opere operato* give the Holy Ghost, nor Baptism without the Holy Ghost, save any (young or old). 2. It addeth that they denied pardon of sin to be received, Marriage, meats which God created, and fat.

§. 15. 3. He addeth, [Dr. Usher tells us, — Many of this Sect were about *Milan*, &c.

Answ. Ushers words are out of *Chron. Herman. Contract.* [*Quosdam hereticos, &c. certain hereticks among other opinions of ill error, of the Manichean Sect, execrating the eating of all Animals— were hanged —*]. 1. He proveth by this, that they were not the *Waldenses*, but *Manichees*. 2. Not eating flesh is charged on them. 3. But not a word there of *Baptism* of young or old.

§. 15. 3. He addeth, [*Also out of Radulph. Ard. — that several whom they called the Manichean Sect denied Baptism, &c.*]

Answ. Note 1. *Ardens* words cited by *Usher* are, [*Tales sunt &c.* Such are the Manichean hereticks at this time — who falsely say they keep the life of the Apostles ; saying that they lie not, nor swear at all ; and on pretence of abstinence , and continence , do damn eating flesh and marriage : They say that it is as heinous a crime to go to a Wife, as to a Mother, or Daughter : They damn the Old Testament : of the New, some they receive, and some not : and which is worse, they predicate two Makers of the World, believe that God made Invisibles and the Devil visibles. So that they secretly adore the Devil, who they think made their bodies. The Sacrament of the Altar they say is meer bread : Baptism they deny : They say none can be saved but by their hands : They deny the Resurrection of the body.]

1. Here is not a word of Infants ; 2. They are described and called fully *Manichees*. 3. If this testimony be true , believe it : If not, trust it not , or at least forge not such words as are not here.

§. 16. He addeth, [*Pope Leo the Ninth in his Decret. to Bishop Aguit. about 1050. commandeth that young children be Baptized, because of original sin*].

Answ. I will not turn to see whether it be so : but what's this to the purpose ? The Pope bids

“bids Baptize Infants : *Ergo* not only the *Manichees* but the *Waldenses* denyed it ? I deny that consequence.

§. 17. He adds, [“*Greg.* 7. decreed 1070. “that those young children whose Parents “were absent or unknown, should according “to the Tradition of the Fathers be Baptized.]

Ans. If this prove that the *Waldenses* were against Infant-Baptism, it will prove that Papists, Protestants and all are so ? what proving is this ? Of *Bernard* (next cited) we spake before.

§. 18. His next witness is, [*Ecbertus* a great Doctor against the *Cathari*, &c.

Ans. Note Reader, that this *Great Doctor* was a Monk, and after an Abbot ; who saith that “the *Catharists* against whom he wrote, “1. Deny and damn Marriage. 2. And all eating of flesh, because it comes by copulation. 3. That they say that the Devil made all “flesh. 4. That they do not only say Baptism “profiteth not Infants, but more commonly “though more privately, that no water Baptism “profiteth any one to salvation—— And “that Christ was not truly born of a Virgin, “nor had humane flesh, but a shew of it, nor “rose from the dead, but seemed to die, and “rise. They are *Manichees* : They keep the “feast of *Manicheus* death : That they hold “that mens souls are nothing but the apostate “Spirits cast out of heaven, which by good “works here may procure salvation :] If all this be true, were these the *Waldenses* ? and is this
Mr.

Mr. D.'s proof — *Bibliot. Pat. To. 4. p. 2. p. 79. &c.*

§. 19. His next proof is, [*Erbrardus another great doctor, &c.*]

Answ. This *Erbrardus* professeth to confute in the hereticks that he dealeth with, 1. That the Law is not of faith, but is to be reprobate &c. 2. He proveth it against them that the Prophets and Patriarchs are saved. 3. That it was the true God that gave *Moses* the Law. 5. That God made all things, and that they falsely held a Good and a Bad Maker of the World. 6. That children should be Baptized. 7. That it is lawful to marry. 9. For the Resurrection, and so on. And are these *Waldenses* and this man to be believed of them too?

§. 20. *Ermingendus another great Writer* is his next proof.

Answ. This *Ermingardus alias Ermengandus*, (we pardon him the misnaming) writeth against Hereticks that hold, 1. That an evil God made the World. 2. That there are two Gods, a Good, and a Malignant. 3. That it was not the true God that gave *Moses* the Law. 4. That *Moses* was a *Magician*. 5. That Marriage is unlawful, and so on as the rest, even to the denial of the Resurrection. And about Baptism (*Cap. 12. pag. 1249. Bibl. Pat. To. 4. Part. 1.*) that Baptism profits neither young nor old without the imposition of their hands.] Is this a good witness that the *Waldenses* were against Infant-Baptism?

Rea-

Reader, I am almost at the end of his proofs here, and yet have not patience thus to lose precious time, in opening the rest of his abuses: The few remaining are like the rest! Yet here he foundeth his proof of Twelve Decrees, and endeth with an insultation against me and others.

§. 21. In his *Reply*, p. 125. he adds *Reinerius*; which giveth me occasion to tell the Reader, that if he will peruse this one Author, he will better understand the truth of the whole business, than by reading many confounders that speak upon fame they know not what. This *Rheixherus* tells us, that he was one of the Arch-hereticks, and among them seventeen years; that is the *Catharists*: He tells us upon his own knowledge, not only how many sorts of them there were, whom (being then an Inquisitor) he calleth hereticks, but also how many Churches the *Catharists* had, and what number each Church had, and where they were, and what every Sect held, as different from the rest. Whereas many ignorant writers of those times confound them. From him we have distinct notice that the *Manichees* and *Catharists* then held the horrid heresies charged on the *Waldenses*, and that the *Leonists* or *Pauperes de Lugduno* (the true *Waldenses* and *Albigenses*) were indeed free from them; and about *Worship* and Church Government, they differed from the *Pontificians* as the Protestants do: But for doctrinals (about Pre-
desti-

destination, Free-will, Mans Power, Venial sin, Justification, Merit, &c.) there is no regardable difference charged on them. Cap. 5. he giveth you a Catalogue of the *Leonists* opinions, of which twenty are against the Papal Government: Then he saith, they damn the Sacraments of the Church: And here come in the words cited by Mr. D. Where note, 1. That he maketh them say that [*Catechismus is nothing*] 2. *Item quod ablutio, qua datur Infantibus nihil profuit.*] That the washing which is given to Infants, profits not. [3. That the Godfathers understand not what they should answer to the Priest.] 4. That they reject exorcismes, and the benedictions of Baptism—— that a Priest in mortal sin may not consecrate the Sacrament, &c.] And let the Reader note that the Popish doctrine then was, that all Baptized Infants were certainly saved, because Baptized, how wicked soever the Parents, Priest, and Godfathers were: And that all these (Priests, Parents, and Godfathers) were then so often grossly ignorant and wicked, as became the scandal of all good people. And note that here *Reinherus* saith not that they rejected Baptism of Infants, nor held it unlawful, but that, 1. *Ablutio, the outward washing.* 2. *Qua datur, which de facto was then given Infants,* 3. *Nihil profuit, profits nothing,* plainly meaning no more but that the children of wicked ignorant Parents, presented by Godfathers that know not so much as what to answer the Priest, and

Baptized by wicked Priests who tell them that *ex opere operato* they are now certainly in a state of salvation, are not saved by this washing, unless they have also the Baptism of the spirit, which is not this way ascertained to them.

And accordingly they meant of Catechizing; that is, of the Popish Catechizing only; And of the other *Sacraments*, as under the Popish notion of a Sacrament which giveth grace *ex opere operato*. And when he saith that [*Sacramentum Conjugii damnant*] he openeth the mystery of that accusation. 1. They denied Marriage to be a Sacrament. 2. And he saith [*Dicentes mortaliter peccare conjuges, si absque spe prolis convenient.*] It seems they were too rigid for Chastity, but not against Marriage.

§. 22. And that this is the true meaning of *Reinherus* appeareth, 1. By the phrase of the context. 2. In that he never offereth to confute any such error of theirs, as the denial of the lawfulness of Infants Baptism. 3. And speaking Cap. 6. of the *Orthibenses* he further expoundeth all [*Parvulis vero non prodest nisi fuerint perfecti in secula illa*] the words before being [*De baptismo dicunt, quod nihil valeat, nisi quantum valeant merita baptizantis.*] So that it is not *Antipedobaptism* that he accuseth them of, but that Baptism profiteth not *Infants unless the Baptizers* (or Parents) *be good*: that is, as aforesaid, when done by wicked Priests to the children of the wicked.

§. 23. And for further evidence, the next Historian added by *Gretser*, (*Bibl. Patr. To. 4. Part. 2. p. 776.*) *Pet. Pilichdorf* seemeth one of the most learned and acquainted with what he wrote of any other that have then written against the *Waldenses*, and he refuteth their opinion of the invalidity of Sacraments, when administred by wicked Preists, c. 16, 17. But never saith a word of their denying Infant-Baptism, even when he accurately and copiously in Thirty six Chapters reckons up and confuteth their differences from the Papal Church. And can we think such a man (and almost all that confound them not with the *Catharists* that were *Manichees*) would overlook this, in such a persecuting bloody time; when they racked every word of the poor dissenters to make a heresie of it?

§. 24. To *Pilichdorf* is added another accurate confuter of their opinions, that hath not a word of any such charge.

And next is added an exact Catalogue of their (supposed) errors to the number of Thirty seven, and not a word of this among them all.

And next is added the *Modus examinandi hæreticos*; And next *de eroribus Begehurdorum*; and have not a word of it.

What the Papiſt doctrine was you need no better informer than *Lucas Tudensis* foregoing (*Part. 1. 636.* who writeth against worse persons (though *Gretser* intituleth it against the *Albigenses*) and yet chargeth them not with this)

viz.

viz. Cap. 1. li. 2. [*In case of necessity every Neophyte may be Baptized, of any Lay-man, Jew, Heretick, or Gentile. But for the dignity of the Sacrament it must be done by a Presbyter or Deacon, if there be opportunity, and received from any other, it is not at all to be iterated. By this Sacrament, both Infants and adult are Regenerated of Water, and the Spirit, and receive remission of all sins, with the adoption of the children of God.*

§. 25. If all this will not clear the *Waldenses* at Mr. D.'s barr, and if he look that we should take notice of his *Dutch Martyrologie*, and his *Merningus*, let him that erreth, err still.

CHAP.

CHAP. IV.

*His Impenitence in Calumniating the Donatists
(and Novatians) reprehended.*

§. 1. **P**Ag. 132. of his Reply he returneth to this notorious calumny, and charging Mr. *Willes* with disingenuity he falls to his wonted way of proving, 1. From *Sebastian Frank* and *Twisk*, whom I neither have at hand, nor am obliged to believe in telling me what the *Donatists* held, nor to believe that Mr. *D.* here so differs from himself, as truly to report them: Once for all, It is usual with Writers to charge the Anabaptists as following the *Donatists* in Re-baptizing, but not in denying Infant-baptism: For the *Donatists* baptized again both Infants and adult. And it is like this deceived this temerarious man.

§. 2. Next he repeateth his falshoods of *Cresconius*, *Fulgentius*, *Vinc. Victor*, which I have shewed to be done in great temerity.

§. 3. Thirdly he repeateth his stupendious slander of *Austin* as with much zeal and fury in many Books opposing the *Donatists* for denying Infant-baptism; of which in them all (as far as I can find) he hath not one syllable, but the clear contrary, as is proved by me.

§. 4. *Because Eckbertus and Emericus charge the Waldenses herein as conforming to the Donatists and Novatians.* 1. It was not the *Waldenses* they

they spake of as I proved, but the Manichean Catharists; 2. Or if they confounded them they wronged them; 3. And if they say as he reporteth, they belied the *Donatists*; and why then should I believe them? 4. But this time-robber hath tempted me once more to peruse *Eckbertus* the Abbot, and to read his Serm. 7. and 8. and where-ever this subject is his theam, and I find not one syllable of any such matter in him of either *Donatists* or *Novatians*; such a man have we now to deal with.

6. The rest of his recitals are not worthy the recital: The Answer before given is sufficient. Only I say again that his contempt of so full a testimony as the Decree of a Council at that time [for receiving without rebaptizing such as the *Donatists* baptized in Infancy] cited by *Cassander* as a certain proof, is a proof that there is worse than a weak judgement in fault.

CHAP. V.

*His renewed Calumny of the old Britains re-
proved.*

§. 1. **R** repeating and defending *Fabians* sophery, he argueth that it could be nothing else in which they are said to contradict the *Apostolick Catholick Church*? *Answ.* 1. If *Beda* say that *Augustine* tells them that in many things they do contrary to the *Roman Catholick and the Apostolick Church*, doth it follow that the three things in which he requireth their concurrence were all part of those many? To preach the Gospel to the Saxons was one. Is that a point that they differed from all the *Apostolick Church* in? When it seemeth to be from no other reason, than that they would not own the Saxons that had conquered them, nor the Papal power that would usurp upon them: And on the same reason they might as well refuse to baptize the Saxons children. 2. But there is no such thing in the words of *Bede*, as I have shewed [but according to the manner of the Church of Rome, &c.] And who knoweth not that the Church of *Rome*, and all in its communion then called the *universal Church*, used in baptism, the

The *White Garment*, the *tasting Milk and Hony*, and *Chrysm*; as an *Apostolical tradition* or such as they knew no original of? *Tertullian* and *Epi- phanius* alone are full witnesses of this, if there were no more.

§. 2. There is nothing in the rest that I think needeth a word more of answer than I before gave. And I fear being guilty of *idle words* and *lost time* in writing needlessly.

Dd 2

CHAP.

CHAP. VI.

Of his venturous report of Bishop Ushers censure of me.

IN his Reply pag. 51. he saith [*I have an honourable regard to his person, and due value to his labours, especially where he has laid out himself to promote practical holiness (and wherein as I have judged his greatest excellency lies) supposing had he let Controversies alone, and addicted himself thereto, he would much more have furthered the peace and union he pretends to promote: It having been, as I have heard, a judgement that Bishop Usher made of him, that if he persisted in Polemical writings, he was like to prove a troubler, rather than a promoter of peace.*]

Here, 1. See how he feareth not to make reports of the dead by this *bearsay*? No wonder if by this sort of men I my self am by backbiting so frequently traduced, and said to *Preach and Print* that which never was in my mouth or books or thoughts?

2. Should one ask him whom he heard this from, do you think we should get a satisfying answer? No one is here named.

3. It is possible Bishop *Usher* upon the coming forth of my Aphorisms (which had many crudities, and many quarrelled at it more than there was cause,) might fear any thing that looked like unusual.

4. But

4. But I ask the Reader whether this be a probable report, when he understandeth,

1. That I was for some weeks familiar with the Bishop, and he never spake a syllable to me of such importance. 2. That when Doct. *Kendal* and I were together with him, and our question was what was *Augustins* judgement of *Redemption*, *Perseverance*, and some other things, he expressly averred that my Assertion in all those was the truth. 3. But I imagine this following might be the occasion of the report. Dr. *Kendal* had some acquaintance with and interest in the said Arch-Bishop, and he having written two disputations against me, I had answered the first, and had drawn up part of the answer to the second: But Mr. *Vines* and Dr. *Kendal* desired me to meet at Bishop *Ushers* lodging in order to the ending of our difference. There the Bishop motioned that we should promise to write against each other no more: which we did, and I cast by what I had begun. But yet Doct. *K.* after in a Latine Treatise broke that promise (which occasioned my verses in the end of my Dispute of the Object of Justifying Faith against Mr. *Warner*, which some understood not.) Now it is not unlikely that the Bishop might say that if Dr. *K.* and I persisted in that Dispute, it would but trouble the Church. I am sure he said no more to me, nor so much.

As for Mr. *D.*'s judgement, I deserve not the honour he giveth me, but indeed I think that of most men that I have had to deal with in that kind, he is one of the unfittest to make himself a

Judge, *who is fit to meddle with Controversie,* or to judge *himself* much fitter than me. Doubtless his knowledge hath cost him much less *time and study* than mine hath done me ; And if his advantage be in greater *illumination of Gods Spirit*, as I seriously profess to fear lest I should want it, for my manifold sins against the Spirit, and therefore have cause most earnestly to beg for it ; so I could wish that he had better manifested it, than in these two Volumes he hath done : at least by an ordinary humane friendship to historical truth. For my part I had never more published any thing in this cause, if my sense of the hurt and danger of their Separations and Divisions of Christians, and destruction of Love and Peace, had not moved me much more, than any great zeal against bare rebaptizing, in it self considered, especially if hypothetically done.



Postscript.

§. 1. **S**ince the writing of this, I have perused *Smaragdus*, *Peter Abbas Cluniacensis*, and *Bernard*, which were not before at hand. And I shall give you a true account of their testimonies.

I. As for *Smaragdus*, I never before read him, but on this occasion getting his exposition on the Epistles and Gospels I find that there is a great agreement indeed among Mr. *Danvers* witnesses, that in his citations he is still like himself.

§. 2. *Smaragdus* on 1 Pet. 2. in oct. Pasch. fol. 87. saith, [*Sinite parvulos venire ad me, talium enim est regnum cœlorum: Hanc enim sanctam, puram & innocentem infantiam, per baptismi gratiam casta mater gignit Ecclesia*] That is [*suffer little children to come to me, for of such is the Kingdom of God* ; “ For this ho-

“ly pure and innocent Infancie, the Church
 “their chaff Mother doth by the grace of Ba-
 “ptism beget.”]

¶ 3. And on *Mar. 16. in Ascens. fol. 101.*
 [*Cum autem dicatur, Qui vero non crediderit
 condemnabitur, quid hic dicimus de parvulis, qui
 per aetatem adhuc credere non valent? Nam de
 majoribus nulla questio est: In Ecclesia ergo
 saluatoris per alios parvuli credunt, sicut ex ali-
 is ea que illis in baptismo remittuntur peccata
 traxerunt.*] That is, [*He that believeth and is
 Baptized shall be saved, &c. But when it is said,
 But he that believeth not shall be condemned, what
 say we here to little ones who by their age are
 not yet able to believe? For of the elder there
 is no question. Therefore in the Church of our
 Saviour, little ones believe by others, as from
 others they have drawn those sins which in Ba-
 ptism are forgiven to them.*

¶ 4. And in *fab. Pentecost. in Act. 19. fol.
 103, 104.* having at large opened how Cate-
 chumens were instructed before Baptism, and
 described approvedly their Ceremonies, of
 crossing, breathing on them, exorcizing, salt, the
 Creed to be recited and understood, he addeth,
 [*Quia ergo Parvuli, necdum ratione utentes,
 hac minime capere possunt, oportet ut cum ad
 intelligibilem aetatem pervenerint, doceantur &
 fidei sacramenta & confessionis mysteria, ut ve-
 raciter credant, & diligenti cura custodiant
 confessionem suam. Plane diximus; quia quam-
 vis illi necdum loqui possunt, pro illis & con-*

fi-

sicentur & loquuntur qui eos de lavacro fontis suscipiunt. Nec immerito: dignum est ut qui aliorum peccatis obnoxii sunt, aliorum etiam confessione, per ministerium baptismatis, remissionem originalium percipiant peccatorum.] That is [*But seeing little ones that have not yet the use of reason, cannot receive these things, it is meet that when they come to age of understanding they be taught both the Sacraments of faith and the mystery of confession, that they may truly believe, and by diligent care may keep their confession: And not undeservedly: It is meet (or worthy) that they who are obnoxious to (or by) others sins, by others confession also should by the mystery of Baptism, receive the pardon of original sins.*]

¶ 5. Yet it's true that this same Author doth oft call for confession from the adult, and persuade men not to trust to meer outward baptizing, as may be seen on 1 Cor. 9. fol. 30. & c. But he could reconcile this to Infant-Baptism, though Mr. D. cannot. See him further fol. 85. c. in *Math.* 28. and fol. 85. in 1 Pet. 3. & fol. 84. & fol. 19. in *Isa.* 60.

¶ 6. II. As to *Pet. Cluniacensis* (another Abbot near the same time, and contemporary with *Bernard*) he is the most plausible of all Mr. D.'s witnesses, as against two men, *Pet. Bruis*, and *Henry*: But, 1. Fol. 1. Epist. 1. he writeth Twenty years after *Peters* sowing his doctrine. 2. And though *Henry* lived in his time, yet fol. 2. he saith, [*Sed quia cum ita sentire vel predicare, nondum mihi plene fides facta est, differo responsionem quousque & horum que*

qua dicantur indubitata habeant certitudinem] that is, (having called *Henry the heir of Peters wickedness, who rather changed than mended his Devillish doctrine*) “ But because I have not “ yet testimony fully credible (or am not sure) “ that he so thinketh, and preacheth, I delay “ my answer till I can have undoubted cer- “ tainty of the things reported]. By which it is plain that he knew neither of them, but went by that fame, which commonly then slandered them.

§. 7. 3. And in his first Proposal fol. 7. (of *Hoffmeisters Edit.*) he reciterh the words supposed to be theirs, in which they deny as much the *Salvation* as the *Baptism* of all *Infants*. *Ex his domini verbis Mar. 16. aperte monstrant, nullum nisi crediderit, & baptizatus fuerit, hoc est, nisi Christianam fidem habuerit & baptismum perceperit, posse salvari: Nam non alterum horum, sed utrumque pariter salvat: Unde Infantes, licet à vobis baptizentur, quia tamen credere, obstante etate, non possunt, nequaquam salvantur.*] So that it is the salvation of any *Infants* that they principally here deny; accounting *Baptism* needful to salvation.

§. 8. “ And fol. 8. He addeth their next “ charge that *fama vulgavit, fame reported,* “ that they wholly believed not *Christ, Prophets, or* “ *Apostles, the Old or New Testament. Sed quia fallaci rumororum monstro non facile assensum præbere debeo (maxime cum quidam vos totum*
di-

divinum Canonem abjecisse affirmant, alii quaedam ex ipso vos suscepisse contendant) culpam vos de incertis nolo: Where he fully confessed that he knew them not, but went by fame, and that he suspected himself this fame to be false, calling it a Monster, and proving it contrary to it self, and professing that he ought not to believe it: But yet lest it should be true, he goeth on to prove the truth of the Scriptures, as he doth Infants salvation and Baptism.

§. 9. Now I leave it to the Reader, among many uncertainties, which of these he will believe most probable: 1. That all the parties were slandered: 2. Or that Peter and Henry were slandered by occasion of the mixed Manichees, or by the vulgar lying levity or Popish malice. 3. Or whether Peter and Henry were guilty as some now, though the rest were not. 4. Or whether they and the Albigenses and Waldenses, really denied all Infants salvation and Baptism (their very pretended words being cited.) 5. Or whether they were slandered as to Infant-salvation, and not as to their Baptism: 6. Or whether all this rose not from their denying the salvation of the children of all the wicked, as *ex opere operato*, by the Baptism of the Priest, and their refusing to bring their own children to be Baptized by such Priests, and their telling the wicked at age, that their Infant-Baptism would not save them. Believe which of these you find most cause.

§. 10. III. As for *Bernard*, 1. Though a holy man, yet his conceit that Papal unity was necessary, and that the Dissenters cause confusion, transported him with such prejudice against them, as we have now against the vilest Sects. -2. He was acquainted with *Cluniacensis* and might believe him. 3. He took things on trust as he did. 4. He chargeth even the secret hereticks that he writes against, as holding it unlawful to swear, and yet lawful to forswear, rather than reveal their case : Serm. 65. 5. And that in secret they are reported to commit filthy wickedness, not to be named. 6. That he heareth that some of them reject *Pauls* writings, and the Old Testament. 7. That they lived scandalously with Women : and he talketh as if it were impossible for men and women to dwell together, and yet to be chaste. 8. Yet sheweth that he most uncharitably suspected them, saying, [*Si fidem interrogas, nihil Christianius ; si conversationem, nihil irreprehensibilius ; & quæ loquitur, factis probat ; Videas hominem in testimonium suæ fidei frequentare Ecclesiam, honorare presbyteros, offerre munus suum, confessionem facere, sacramentis communicare (and did they deny Infant-Baptism then ?) Quid fidelius ? Jam quod ad vitam moresque spectat, neminem concutit, neminem circumvenit, neminem supergreditur, pallent ora jejuniis, panem non comedit otiosus ; operatur manibus quibus vitam sustentat ; Ubi jam Vulpes ?] And what's the proof against them, [*Vi-**

nearum demolitio testatur vulpem : Mulieres relictis viris, & viri dismissis uxoribus, ad istos se conferunt : clerici & sacerdotes populis Ecclesisque relictis inonfi & barbati apud eos, inde rextores & textrices plerumque inventi sunt.

Annon gravis demolitio ista? Annon opera vulpium hac?] And the way he appoints for their purgation is to put women out of their houses. 9. Serm. 66. he chargeth them for being against *Marriage*, yea that they took filthiness to be only in having Wives. 10. And with forbidding to *Marry*, they joynd abstaining from meats : and so holding devilish doctrine : But that some allowed *Marriage* only to Virgins, but not second *Marriages* : That they abhorred Milk ; and all that was made of it, and all that was procreated by generation, and that (*de insania Manichæi.*) That they held themselves only to be the Church, and derided them that Baptized Infants : (yet he himself writes largely *Ep. ad Hug. de Sancto Victore*, for the salvation of persons that have faith, and die unbaptized through necessity ; alledging *Ambrose, Austin, Cyprian* ; And concludeth Infants saved by others faith, as they were guilty by others sin.) 11. In *Epist. ad Hildefonsum* he saith, of *Henry* by name, that he was an Apostate, that made a trade of preaching, to live by in necessity, and what money he could get of simple people and women more than found him food, he spent in playing at dice, or other more filthy uses : that after his daies applause by the people he was
found

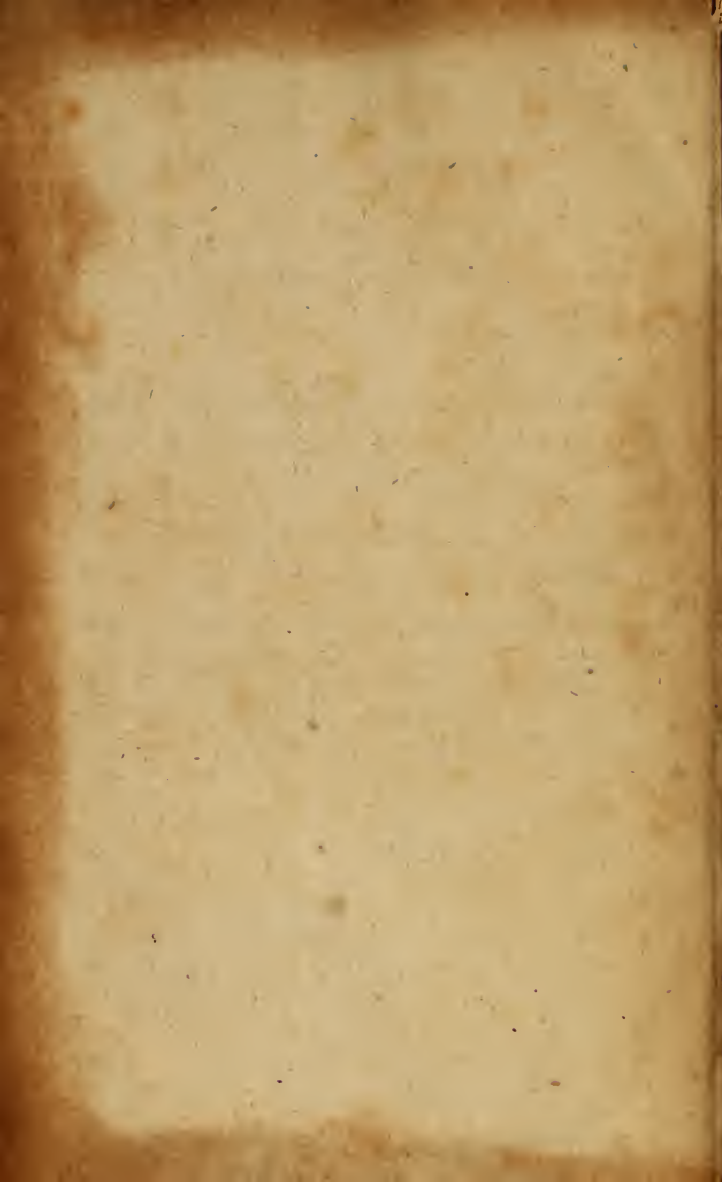
found at night with whores : that he thus left every where such a stink behind him, that he could come but once to a place, naming many Cities.

Now let the Reader judge if *Bernard* be to be believed what a man this was : If not, what his testimony is worth.

AS I am writing this, the Hawkers are crying under my window, Mr. *Baxters Arguments for Believers*, &c. The men that cite Authors at this rate, cite me against my self, with the like confidence : Because I have proved in my *Treat. of Confirmation*, the necessity of personal Profession in the Adult : And he that will think that such dealing as this doth need an answer, and that if the Adult must make an intelligent profession, Infants must not be Baptized, let him be ignorant ; for I have not time to satisfie him.

F I N I S.







1675

