

are not baptized in infancy, the Anabaptists and Quakers excepted.

4. Because the opinion of two sects, which have not existed three centuries, is of no weight, when set against the universal practice of the Christian Church in all the preceding centuries.

5. Because, within sixty years after the death of St. John the Evangelist, I find it recorded,* that there were persons then sixty or seventy years of age, who had from infancy been disciples of Christ, and having been made disciples in infancy, I conclude that they must have been baptized in infancy, in obedience to our Lord's command, "Go ye and teach (or make disciples,)—baptizing them," &c. Matt. xxviii. 19.

6. Because another Christian writer,† thirty years later than the time last mentioned, speaks of "Infants as by Christ born again unto God," an expression which implies that infants were in his time baptized; for, according to that writer's way of speaking, to be regenerate, or born again, is the same thing as to be baptized.

7. Because another Christian writer,‡ whose father and grandfather were Christians, and who was himself born only eighty-five years after the death of St. John, speaks of infant baptism as then practised, and says that the custom was *established by the Apostles*.

8. Because, in the fifth century, when disputes took place about the matter of original sin, the Church held‡ that original sin rendered it necessary that infants should be baptized.

9. Because a writer || of that period declared it to be his opinion, that the baptism of infants had been established by Divine authority, since he found that the whole Church practised it, that it was not first instituted by any council, but had always been retained, and therefore must be believed to have been delivered to the Church by the Apostles.

10. Because, though I find many early traces of young persons baptized in infancy being brought to the Bishop to receive Confirmation, I find no trace whatever of any custom of bringing the

children of Christians to be baptized when grown up.

11. Because, when I inquire how far the ancient and present practice of the Church agrees with the Scriptures, I find no one passage of Scripture which directly, or otherwise, forbids baptizing infants.

12. Because I understand our Saviour's words, "Go and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," to be a command to baptize every person admitted as a disciple into His Church, and because I think that our Saviour's words, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God" (Mark x. 14), to be a direction to the Church to admit children into the number of his disciples: and because I find in the Acts of the Apostles that "households" were baptized on the reception of Christianity by the head of the house.

13. Because I understand our Saviour's words, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned" (Mark xvi. 16), as a declaration of the rewards and penalties attached to the acceptance or rejection of the Gospel: and that they are unfairly interpreted to exclude infants from baptism on account of want of faith: for if the authority of this text excludes them from Baptism for want of faith, by the same authority they are excluded from heaven, whether baptized or not, since "he that believeth not shall be damned;" an interpretation which will scarcely be contended for by any party.

14. Because, though there is no precept which, in so many words, orders the baptism of infants, yet the declaration of our Saviour, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5), is quite general, and there is nothing in any other part of Scripture to limit it.

15. Because infants, as well as others, must be born again, and there is no other way of the new birth but by water and the Spirit.

16. Because there is nothing unreasonable in the belief that God, who "first loved us" (1 John iv. 19), may confer spiritual benefits on His creatures before they are of an age to do Him spiritual service.

* By Justin Martyr, who addressed his Defence of the Christian Religion to the Roman Emperor Antoninus Pius A. D. 140, and who suffered martyrdom A. D. 165.

† Irenæus, Bishop of Lyons, A. D. 180.

‡ Origen. He was born at Alexandria, A. D. 186, and died A. D. 254.

§ In Council of Carthage, A. D. 418.

|| St. Augustin, the chief opponent of Pelagius's opinion on original sin.