

Had Pelagius been able to shew that Infant Baptism was an Innovation,—that it had crept lately into the Church, and was contrary to the Nature of the Sacrament, and Christ's Institution of it: It had delivered him from one of the most perplexing Arguments that was brought against him in this Controversy. And altho' he neither wanted Learning, Parts, or sufficient Knowledge of ecclesiastical Affairs, to have done this, had there been any Truth in it: Yet he neither attempted it, nor was it in his Power.

Celestius, an Irishman,<sup>†</sup> was the Coadjutor of Pelagius, in propagating his Heresy. In a Council held at Carthage, Celestius endeavoured to bring himself off by laying “concerning the Derivation of Sin, I have heard several in the Catholic Church deny it, and some I have heard affirm it. It is a Matter of Controversy, not of Heresy. As for Infants, I always said they stand in need of Baptism, and that they are to be baptized.” Upon which Augustine observes,—“He spoke this with an Intent to signify, that if he had denied that Infants ought to be baptized, then indeed it might have been judged Heresy; but now that he confesses they ought to be baptized, tho' he give not the true Reason of their Baptism,” namely, their being by Nature born in Sin, and Children of Wrath, “yet he supposes he does not err in a Matter of Faith, and therefore is not to be accounted an Heretic §.”

Austin had said elsewhere that he never read, nor heard of any Christian, whether Catholic or Sectary, who denied that Infants were baptized for the Remission of Sin; much less, certainly, did he read or hear of any who denied that they should be baptized at all. Now if it be

<sup>†</sup> Jerom says that Celestius was—“*Scotica gentis*,” of the Scottish Nation. Ireland was at that Time called *Scotia*; and its Inhabitants were called *Scoti*, or *Scotæ*, as Archbishop Usher has clearly proved. *Britanic. Eccles. Antiq.* Cap. xvi. The true Name of Celestius was *Morgan*. Usher, *ibid.* Cap. viii. §. 112. Edit. Lond. 1697.

§ See Wall's Hist. Inf. Bap. p. 1. Chap. 19. 35.