

“to have Forgiveness of Sins” in Baptism: As clearly evinceth that Infants were then baptized, as the Disputations of Arius and his Followers against the Godhead of our Saviour, evince that the *Catholics*, as the orthodox Christians were then usually called, did believe in the Divinity of Jesus Christ—that he was very and eternal God. Does not the Opposition of the first English Anabaptists to Infant Baptism clearly shew, that the Practice then in England was to baptize Infants? Just so, Tertullian’s Declaration against Infant Baptism plainly and clearly shews, that the Practice in his Time was to baptize Infants. However, he grants that in Case of Danger, such as Sickness, &c. Infants should be baptized. The Grounds and Reasons on which his Disapprobation of Infant Baptism was founded, were totally different from those on which Anabaptists found their Opposition to it.

Clement Alexandrinus, who was cotemporary with these, recommends a symbolical Representation of “Children who are drawn out of the Water,” as a proper Seal for a Fisherman. This Hint manifestly alludes to the Practice of baptizing Infants at that Time, and to the Custom of plunging or dipping them in Baptism, which was then generally used.

It appears,—that Origen, who flourished about 128 Years after St. John, affirms not only that Infants were baptized; but that they were baptized on this Account, “because by the Sacrament of Baptism, the Pollution of our Birth is taken away; and for this Reason, he says, the Church received a Tradition or Order from the Apostles to baptize Infants.” By having the Pollution of our Birth taken away, he means, our Transition from a State of Wrath to a State of Favour; for being by Nature born in Sin, we are thro’ this Ordinance admitted into the Church and Family of God, where the Mercies, Privileges and Promises of his Covenant are freely conferred on us. These I apprehend

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