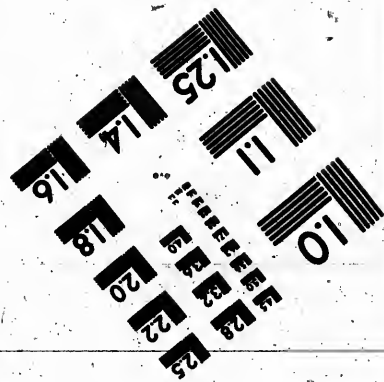
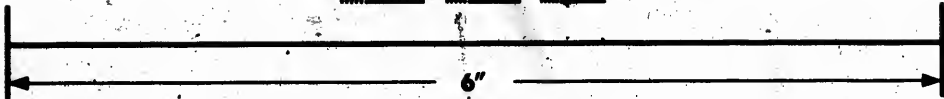


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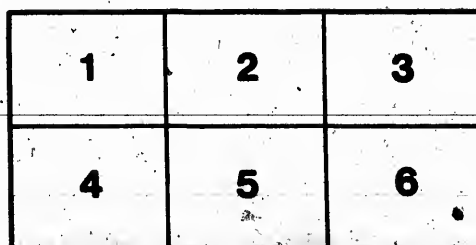
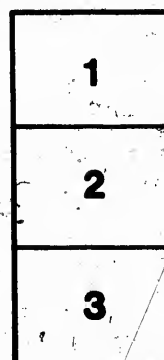
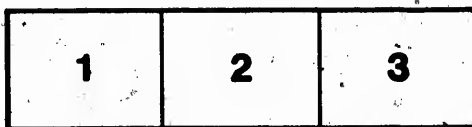
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INFANT BAPTISM:

IN WHICH

THE RIGHT OF INFANTS

TO THE

SACRAMENT OF BAPTISM,

IS PROVED FROM SCRIPTURE,

VINDICATED FROM THE USUAL OBJECTIONS,

AND CONFIRMED

BY THE PRACTICE OF THE FOUR FIRST
CENTURIES.

By **CHARLES INGLIS, A. M.**

SUFFER LITTLE CHILDREN, AND FORBID THEM NOT TO COME
UNTO ME; FOR OF SUCH IS THE KINGDOM OF HEAVEN.

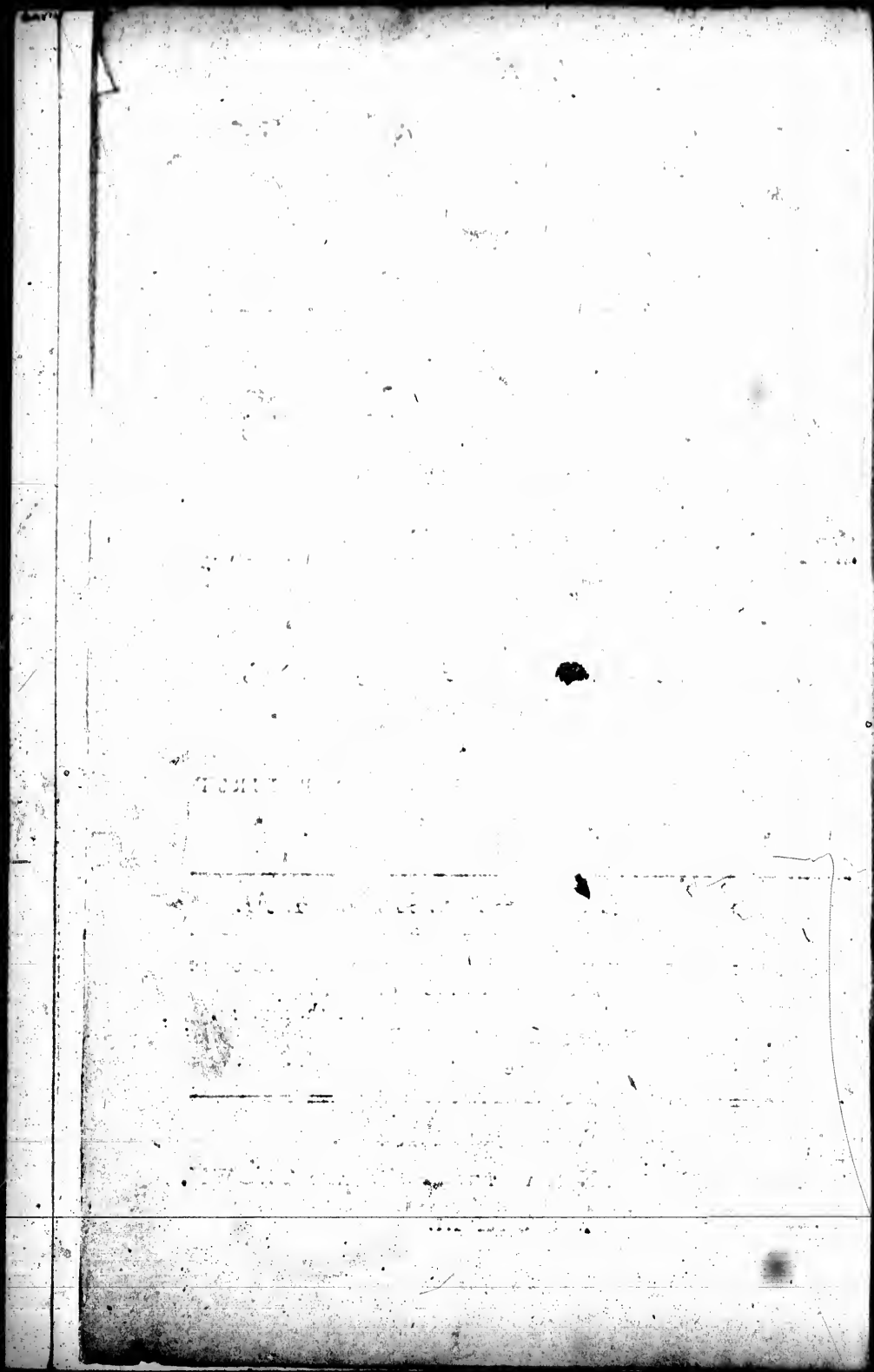
Matth. xix. 14.

*Commendavimus Charitati vestre Causam Eorum, qui pro se loqui
non possunt.*

Augúst. De Verb. Apost. Sermon. 8.

NEW-YORK:

PRINTED BY H. GAINÉ, AT THE BIBLE AND CROWN,
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О
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T O
THE HONOURABLE
JOSEPH READE,
AND
D. HORSMANDEN, } ESQUIRES, WARDENS,

To

THE WORTHY GENTLEMEN OF THE VESTRY
OF TRINITY CHURCH,

AND

TO ALL THE OTHER MEMBERS OF THE
CHURCH OF ENGLAND
IN NEW-YORK,

THE FOLLOWING E S S A Y,

-----A TESTIMONY OF SINCERE ESTEEM-----

IS HUMBL Y INSCRIBED.

NEW-YORK, JULY, 12, 1768.

C O N T E N T S

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P R E F A C E.

THE celebrated lord FAULKLAND has observed,—" That " there should be, as little bitterness in a treatise of controversy, as in a love-letter." It were indeed much to be wished, that in all religious controversies at least, bitterness, malice and misrepresentation were laid aside. Truth stands not in need of such expedients to support it. They would only disgrace it, were they to appear on its side, and prejudices people against it. When the mind is calm and dispassionate, then only it is in a proper state to investigate, perceive and embrace truth. Harsh Language irritates and provokes, and utterly unfits the mind for any of these. Besides, acrimony and reviling are directly opposite to the christian temper---are very unbecoming the followers of the meek JESUS, and the advocates of his cause. And yet alas! how often do we see men indulge themselves in these without restraint, and contend in the most *unchristian* manner about the truths of Christianity.

In the following *Essay*, I have studiously endeavoured to avoid every thing that had the appearance of harshness, or even of unkindness; and if any thing in the heat of argumentation hath inadvertently dropt from my pen, that looks like either, I do here retract it. To *reason*, not to *rail*, was my design. I was confident of the goodness of the cause I had undertaken---that there were arguments in abundance to support it, and that nothing was wanting but to present it in a proper light. I bear no ill-will to Anabaptists. On the contrary, I have much personal esteem for several of them with whom I am acquainted; and think there are many pious, sincere christians among them, altho' they are in an error as to infant baptism.

Anabaptists think they have a right to vindicate their principles; and accordingly, are very industrious in supporting them from the press, the pulpit and in conversation. Certainly then, they cannot blame others for defending themselves and their principles; especially against such attacks as would unchurch them, and leave them neither ministry nor ordinance; but would make them to be no more than a parcel of unbaptized heathens.

Indeed the zeal of Anabaptists to propagate their principles occasioned the writing of this *Essay*. Tho', by the way, I cannot reconcile their zeal for dipping with the low estimation in which they seem to hold baptism itself. So much earnestness for a particular mode of baptizing, and dipping is no more, I am apprehensive will be apt to draw the attention of too many from the inward part or thing signified in that sacrament, and fix it only on the outward visible sign or form in baptism. Several of Dr. Gill's pamphlets against infant baptism are distributed about. A large impression of his *Reply to Mr. Clarke and Mr. Bestwick*, has been printed off in this city, and circulated here and elsewhere. If some well-meaning people,

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PREFACE.

P R E F A C E

who understood not this controversy, were staggered about the lawfulness of infant baptism, after reading such pamphlets, it is not to be wondered at. Many members of the church of England expressed a strong desire to see the arguments in favour of infant baptism stated; and as no other person seemed willing to undertake it, the task devolved on me. I am sensible that the subject might have easily fallen into better hands.—However, those who are candid will readily accept any well-meant attempt to serve the cause of truth, even altho' it may not be so well executed as they could wish. I was actuated by a sense of duty; and a consciousness that I have sincerely endeavoured to discharge it, will sufficiently countervail any objections that may be made to my performance, or to my engaging in this controversy.

Altho' it was none of my business to return a professed answer to Dr. Gill, and his name is not once mentioned in the following *Essay*: Yet the reader will please to observe, that every argument against infant baptism in his *Reply*, so far as I can recollect, that deserves notice, is among others here refuted. I mentioned not his name, nor that of any other Anabaptist writer, on purpose to avoid all personal reflections and contests. I wrote against principles and arguments, such as they were, not against persons.

From principle, as well as disposition, I am an avowed enemy to every species of persecution—especially persecution for conscience sake. This latter is to be sure one of the blackest bonds that ever infested the earth. Too long and too often have its bloody banners been displayed in the christian world. Too frequently have the followers of the holy JESUS crouded under them—armed with mutual hatred, rage and violence against each other; when they should live and love like brethren, as their divine master hath commanded. Christianity indeed, has often had reason to blush for her children in this respect—Blessed be God, the rights of conscience are better understood now than formerly. However the present age may be marked by a degeneracy of manners, yet a spirit of tolerance and moderation seems to prevail in most denominations of christians. And may that spirit prevail more and more daily, until persecution be totally banished hence to its native hell. But to contend earnestly for the faith once delivered to the saints, provided it be done with decency, candour and charity, is so far from being persecution, that it is an absolute duty. These rules I have not knowingly transgressed; and I truly declare that I feel no emotions, but those of pity, charity and benevolence to Anabaptists. It is my desire to live in brotherly love and good fellowship with them. I did not write against them, but for the members of that community to which I belong; and to guard those, whom providence has in part committed to my care, from what I apprehend to be a dangerous error.

Since the first rise of the controversy about infant baptism, soon after

P R E F A C E.

after the reformation, several able writers have handled the subject. Besides what was written by *Leiber, Caban, Casford, Paffus*, and other foreigners; several persons of our own nation have distinguished themselves in this controversy—such as *Dr. Hammond, Dr. Fahey, Bishop Taylor, Mr. Baxter, Mr. Wills, Mr. Walker, Mr. Wall*, to mention no others. It is very difficult to say any thing new on a subject that has been treated by so many eminent hands. The learned reader will perceive that I have availed myself of those who went before me; tho' I am not indebted to any of them so much as to *Mr. Wall*; and to any person who desires to be well acquainted with this controversy, I would recommend the perusal of his learned, judicious, candid and elaborate *History of Infant Baptism*. However, I have pursued that method which appeared to be most natural and proper, and made such reflections as occurred to me on the different subjects; without confining myself to the order or arguments of any others. Wherever I have quoted any author, I have marked the quotation with inverted commas; and where I have used arguments that others used before, which is unavoidable in writing on a beaten subject, I have given them in my own language. I can truly say I have made use of no argument which did not appear as me convincing in the instance where it is produced; and I have stated the objections of Anabaptists in all their force.

If I had had more leisure, it is probable, this *Essay* had appeared with fewer imperfections. Parochial duties and other avocations gave me constant interruption. Weeks have often passed, since it was begun, without being able to write, or even think any thing about it. I went to it, and departed from it, just as business and duties of another kind would permit me. Notwithstanding the inconveniencies arising hence, I have, so far as was consistent with the limits I had prescribed to myself, omitted nothing that I thought necessary to elucidate the subject, satisfy the reasonable, impartial inquirer after truth, or make the arguments in favour of infant baptism, intelligible to the weakest capacity. And whilst I endeavoured to vindicate the cause of truth, I have treated those who hold the principles here confuted, with tenderness and charity.

Whoever is so adventurous as to appear in print in these times, may expect to pass thro' the ordeal of an angry examination and answer. Should this be my fate, my answerer shall meet no return from me but pity and silence—Christianity forbids me to say—contempt. I know no greater discouragement from replying to a book, than its being filled with abuse and slander—when invective supplies the place of argument, and effrontery that of truth. However—I am open to conviction, and shall willingly follow truth wherever it leads me. If any person should think proper to animadvert on this *Essay*—tho' in Reality, as I said before, it was intended

Casford was a roman catholic; but a man of great piety, moderation and learning.



ed for the members of the church of England,---it will be kindly received, provided it be done with candour, decency and temper.

To be ingenuous, I have no relish for controversy, and nothing but necessity could induce me to continue the present any longer. My inclinations lead me another way. To make known the riches of redeeming love,---to set forth the wisdom and goodness of God, as manifested in our redemption,---to point out the Lord JESUS as the only *Way, the Life, and the Truth*, and to persuade sinners to take sanctuary in him: Would be an employment far more pleasing, and much better suited to my disposition, as well as consistent with the course of my studies. An *essay* on those subjects I would undertake with more pleasure than *this* on infant baptism was undertaken. And should *he*, in whose hands are the *issues of life and death*, be pleased to spare me, it may be the case one day.

I have only this request to make to the reader, at present, that he will suspend his judgment of any particular part of this *Essay*, until he has read the whole, and then judge with candour. To know the will of GOD, is my sincere desire. I have diligently searched after that will; and I may justly claim that charity and indulgence for my involuntary failures, which I am willing to shew to those of others.

E R R A T A.

- PAGE 22, Line 4 from the Bottom, in the Notes, for De Jure Nat. and Gent. read--De Jure Nat. et Gent.
 24, l. 15 from the Bottom, in the Notes, read the same.
 84, l. 2, for 50, read 40.
 86, l. 9, for 54, read 56.
 93, l. 28, after *Remission of Sins*, r. *was universally believed by Orthodox Christians, agreeable to the NICENE CREED.*
 116, l. 30, *dele, and refuting.*
 118, l. 13, after *Nicols*, r. *by Trade a Cart-Wheel-Maker, who could scarce read a Chapter in the Bible.*
ibid. l. 34, for *resemble*, r. *resembled.*
ibid. l. 35, for *Tenant*, r. *Tenant.*
 180, in the Chronological Table of Authors, after Augustine, r. 298, *Chrystomi Opera per Saville, 8 Vol. Etonæ, 1613.*

INTRODUCTION.

OUR Saviour has instituted two solemn Ordinances in his Gospel, which are called Sacraments. These are federal Rites, or Seals of the Covenant of Grace. "They are not only Badges or Tokens of Christian Men's Profession: But rather, they are sure Witnesses, and effectual Signs of Grace, and God's good Will towards us, by the which he doth work invisibly in us; and doth not only quicken, but also confirm our Faith in him †".

The first of these Sacraments is Baptism, by which Persons are profelyted to Jesus Christ, and entered into Covenant with him. The second is the Lord's Supper, by which those who were entered into the Gospel Covenant by Baptism, and are otherwise duly qualified, set forth the Death of Christ, renew their Covenant, are strengthened and confirmed in it thro' Divine Grace.

The first of these, namely Baptism, is the Subject of our Consideration at present; and it will be necessary to state the Nature of the Controversy, treated of in the following Essay, before I proceed further; lest the Reader should mistake that as controverted which is agreed on; or by confounding Things that are circumstantial with what is of the Essence of Baptism, his Attention be drawn from the latter, and fixed on the former.

The Controversy is not—whether any Persons are to be admitted to Baptism. For *Antipædobaptists*, or as they are generally called, *Antibaptists*, contend as earnest-

† See the 25th Article of the Church of England.

ly as any that Baptism is to be administered to such as they think proper Subjects of it; and accordingly they baptize them.

The Controversy is not---Whether those, who have not received Baptism in their Infancy, should be baptized when grown up. It is granted they should be baptized, if properly qualified; altho' the more ignorant *Anabaptists* seem to think adult Baptism is denied by all but themselves; and in Consequence of this look on every Instance of an Adult's Baptism in Scripture to be a Proof in their Favour, and to make against *Pedobaptists*. Whereas in Truth the latter administer Baptism to Adults, if not baptized before, as well as they. Nor do the Instances of adult Baptism in Scripture make against *Pedobaptists* any more than the Instances of Men partaking of the Lord's Supper, make against the Custom of admitting Women to that Sacrament. Neither do these Instances of adult Baptism, and the Want of an express Mention of an Infant's Baptism in Scripture, prove any Thing in Favour of *Anabaptists* in this Controversy; any more than the Instances of Men receiving the Lord's Supper, and the Want of any express Mention of a Woman receiving it, would prove any Thing in Favour of such as might take it into their Heads to refuse that Sacrament to Women.

But further. The Controversy is not concerning the Mode of administering Baptism, whether by dipping, or pouring Water on the baptized Person. This is made a Point of great Moment by some ignorant People. They talk as if this was the principal Matter in Dispute, or as if it was essential; whereas in Reality it is no more than a Circumstance which affects not the Essence of the Sacrament. But with the Church of England there is no Cause of Contention on this Head. For she enjoins her Ministers to baptize Children by dipping them discreetly and warily if the Sponsors will certify that they may well endure it, which is the Mode contended for by

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by Anabaptists. "But if they certify they are weak, "it shall suffice that they pour Water upon them." And in baptizing Adults, she enjoins that they may be either dipped, or have Water poured on them †. How far this Permission to administer Baptism by Affusion, or pouring Water, is lawful and right, shall be considered in its proper Place.

The Question then in this Controversy is---Who are the Subjects of Baptism? Are grown Persons, Adults only to be admitted to Baptism, as Anabaptists assert? Or, are Infants also, as well as Adults, to be baptized, as the Church of Christ in every Age (which shall be made evident hereafter) has taught and practised? This is the true State of the Controversy, which I request the Reader to bear in Mind. B 2

† See the Rubrics in the Offices of public Baptism of Infants, and of those who are come to riper Years.

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SECTION I.

The Nature of Christian Baptism briefly explained.

THE better to judge and determine concerning this Point, it will be previously necessary to consider the Nature of Christian Baptism.

Baptism is the Sacrament of Initiation, or admitting Persons into the Covenant and Church of Christ. The Privileges of his Church, the Blessings and Promises of his Covenant, are hereby sealed, confirmed and applied to them. To these they hereby acquire a fœderal Right, which otherwise they could not have. John iii. 5.

The Design of a Seal is to confirm and certify the Contents of the Instrument to which it is annexed. Baptism and the Lord's Supper, are Seals, not of the Righteousness of those who receive them, but of God's Righteousness, and the Truth of his Promises. Judas received the Lord's Supper, Luke xxii. 2*. Simon Magus was baptized, Acts viii. 13. These partook of the Sacraments, tho' they did not profit by them. For the one betrayed his Lord, and went to his Place: The other became a blasphemous Apostate from the Truth †.

Christian Baptism consists of two Parts,---“ The outward visible Sign, and the inward spiritual Grace.” The outward Sign, or Form in Baptism, consists in washing a Person with Water in the Name of the Father Son and Holy Ghost. This is expressive of our natural State. *We are born in Sin, and are by Nature Children of Wrath.* Psalm li. 5. Ephes. ii. 1, 2. The Action of washing with Water presupposeth the Defilement of our Nature, which has infected all descended from Adam. It also denoteth our cleansing by the Blood and Spirit of

* See Dr. Lightfoot's Talmud. Exercitas. on Matth. xxvi. 27. and Luke xxii. 21

†. Vide August. De Hæres. Hæres. 1.

of Christ; and that Purity of Life to which the Sacrament of Baptism obligeth us.

“ The inward Part, or Thing signified in Baptism, is a Death unto Sin, and a new Birth unto Rightness;” of which the outward Part is a Means, and an expressive Sign †. These should never be separated when we consider this Subject; as both are necessary to constitute true, Christian Baptism. We therefore receive outward, visible Baptism, that we may partake of the inward and invisible, by God’s Spirit; to which the former leads, and without which it is ineffectual.

By Baptism our natural State is changed, and we are put into a better State §. We are brought into the Family of God, and enrolled among its Members, where we are foederally intituled to, and enjoy the Means of Salvation. For hereby Admission is given us into the Church of Christ, which is his Body, Col. i. 18: That Church is a Society of Christ’s Appointment, where the pure Word of God is preached, and the Sacraments duly administered. It is founded in Opposition to the Kingdom of Darkness, which the Adversary of Souls, or as our Saviour calls him— *The Prince of this World*, John xii. 31, and xiv. 30, the Devil; had erected on the Ruins of our Rectitude and Happiness. Of this holy Society, Christ is Supreme Head; and into it we are translated by Baptism out of the Kingdom of Darkness, and partake of all its Benefits and Privileges.

From this Change in our State by Baptism, and its being a Sign and Means of an inward Change, it is called by St. Paul, *the Washing or Laver of Regeneration, in which the renewing of the Holy Ghost belongs*, Tit. iii. 5. On the same Principle our Saviour calls Christian Baptism

† See the 27th Article of the Church of England. Vide etiam Johannis Gerhardsi Loc. Comm. De Baptismo. § 101. p. 268.

§ “ None I suppose will deny, says the pious and learned Bishop Patrick, but that a relative Change is herein made, i.e. in Baptism; and so much Grace and Favour is conferred, that we stand upon better Terms than meer Nature did instate us in.” *Discourse of Baptism*, p. 459.

tism a new Birth, or being *born again of Water and of the Spirit*, *John* iii. 5. And hence the Christian Church from the earliest Times, hath given to Baptism, the Name of *Regeneration*; and called those who were baptized, *regenerate* †.

There has been a Controversy between some Protestants about the Nature of baptismal Regeneration,---and the Propriety of calling those regenerate who receive that Ordinance. I am no Way concerned in this Controversy, since both Parties, so far as I know, agree in the Explanation I give of Baptism. I should therefore pass it over intirely, were not the Examination of it necessary to throw Light on the Testimonies I shall hereafter produce from the primitive Writers in Favour of Infant Baptism; nor shall I meddle with it any farther than may serve to elucidate those Testimonies,

I apprehend this Controversy is rather about Words than Things---that it has arisen from annexing different Ideas to the same Words; and that both Parties, however warmly they may contend, mean in Reality much the same Thing. This often happens to be the Case in literary Contests, and is one of the sore Evils that are to be seen under the Sun.

Nothing is more certain than that primitive Christians by a well known Figure of putting the Effect for the Cause, or rather for the Means in this Case, called Baptism by the Name of Regeneration, and denominated those who were baptized, Regenerate. Of this we shall see some Instances hereafter. The Church of England, following in this, as in other Points, the Example of the Primitive Church, calls those who are baptized, regenerate.

To understand this the better, we should carefully distinguish between a Change of *State* with Respect to God, and a Change of *Nature*, to which the former leads.

† For this, and the other Names by which Baptism was called in the primitive Church, See Mr. Bingham's *Christian Antiq. Book XI. Chap. I.*

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leads. The one is relative and federal; the other is internal and moral. In Baptism we enter into Covenant with God,---our State is changed; for those who were "by Nature born ~~in~~ Sin, and Children of Wrath, are hereby made the Children of Grace"--they are brought into a State of Favour with God, and have the Pardon of their Sins sealed and confirmed. Thus Mr. Calvin, whom for several Reasons I chuse to quote here, says---
 "Baptisma is the Sign of Initiation, by which we are taken into the Society of the Church, that being grafted into Christ, we might be accounted the Children of God." And a little after, he adds---"Baptism is as it were a signed Instrument, by which we have a Confirmation from God, that all our Sins are blotted out, erased and obliterated, that they will never come in his Sight, nor be remembered or imputed" †.
 Again he says---"It is not difficult to perceive now in what the two Signs," meaning Circumcision and Baptism, "were alike, and in what they differed. The Promise, in which we have shewed the Efficacy of the Signs consisted, is the same in both,---namely, the paternal Favour of God, Remission of Sins, and Life eternal. Again, the Thing figured was also one and the same, namely; Regeneration" §.

A Change of Nature consists in a Renewal of the Heart by the divine Spirit.---It is a progressive, internal Renovation of the Soul; whereby Sin is mortified, and that Rectitude, or divine Image in which Man was first created, is in some Measure restored, being necessary to prepare us for Heaven. Thus Austin tells us,---"The Renovation after the Image of God is not effected in a Moment, like that Regeneration in Baptism, which is done in a Moment, by the Remission of Sins" *.
 And again,---"In baptized Infants, the Sacrament of Regeneration goes before; and if they persevere in Christian

† Calv. Instit. Lib. 4. Cap. 15. in init.

§ Ibid. Cap. 16. n. 4.

* August. De Trinit. Lib. 14. Cap. 17.

Christian Piety; Conversion of Heart will follow, the
 Mystery or Symbol of which was previously received
 in the Body" †. Of this Change, Baptism is a Sign
 and Means--to this it leads.

The first of these, viz. A Change of State, by which
 we are brought into the Family of God, have a Cove-
 nant Relation to him, with the Pardon of our former
 Sins, is what I understand by Regeneration, when ap-
 plied to Baptism. In this Sense, Austin manifestly
 understood it in the Passages now recited; as well as the
 first Christian Writers in general, so far as I can
 judge. This also appears to be the Sense of the Church
 of England in her baptismal Offices, and Catechism, and
 in that excellent Collect where we pray the Almighty
 that--" We, being regenerate, and made his Children
 by Adoption and Grace, may be daily renewed by
 his holy Spirit" †.

To recite the Sentiments of the several Divines of the
 Church of England who have taught this, would be too
 tedious. It certainly was the Doctrine of our first Re-
 formers; as appears not only from the Offices, Cate-
 chism, &c. in our Prayer Book, but also from their
 other Writings. Thus Archbishop Cranmer, who was
 an illustrious Instrument in the Reformation, and, under
 God, the Person who chiefly brought it about, says--
 " For this Cause Christ ordained Baptism in Water,
 that as surely as we see, feel and touch Water with
 our Bodies, so assuredly ought we to believe when we
 be baptized, that Christ is verily present with us, and
 that by him we be new born again spiritually, and
 washed from our Sins, and grafted in the Stock of
 Christ's own Body; so that as the Devil hath no
 Power against Christ, so hath he none against us, so
 long as we remain grafted in that Stock §".

Of those who wrote since, I shall mention but one,

† August. De Bap. Lib. 5. Cap. 24.

‡ Collect for Christmas Day.

§ Cranmer of the Lord's Supper, Lib. 1. C. 12.

a Person who had thoroughly examined this Subject, and whose great Penetration and Learning enabled him to form as just a Judgment of it, as any Person whatever. It is Mr. Falkner. Speaking on the Subject of baptismal Regeneration in Infants, he says---“ But this
 “ Regeneration is mainly relative, so that being regenerated by Baptism, they are no longer the Children
 “ of Wrath, and under the Curse due to original Sin ;
 “ but are brought into a new State, to be Members of
 “ the Body of Christ, and thereby Partakers of the
 “ Favour of God.” He adds a little after---“ Yet that
 “ Regeneration of an Infant in Baptism, whereby he
 “ is received into a State of Remission and Salvation,
 “ is very different from the Regeneration,” i. e. Renovation, “ of an adult Person, whereby his Soul and
 “ Life is moulded according to the Form of the Christian Doctrine, and brought into a Conformity to the
 “ Image of God” †.

This last Change, or Renewal of our Nature, is that only which some understand by Regeneration, and hence the Controversy on this Subject. They justly deny that Regeneration in this Sense is attained by Baptism; which none that I know of among Protestants affirm or maintain; but a relative Change in our State, which they express by Regeneration.

Let us now examine the Propriety of applying the Terms, Regeneration and regenerate, to Baptism, and to those who receive it; and also what Foundation there is for it in Scripture.

The Word *Παλιγγενεσία*, Regeneration, signifies properly a new, or second State, or Birth; and accordingly has been used in a Variety of Instances to denote great Changes or Revolutions. Thus our Saviour says---*Ye which have followed me in the Regeneration, Παλιγγενεσία, when the Son of Man shall sit in the Throne of his Glory,*

† Falkner's *Libertas Eccles.* Book 1. Chap 5. Sect. 3. See also the learned Dr. Waterland on Regeneration, where he professedly treats of this Subject.

ye also shall sit on twelve Thrones judging the twelve Tribes of Israel, Matth. xix. 28. If Regeneration be joined to the former Part of the Sentence, it signifies the new, Gospel State; if to the latter Part of it, it signifies the new State after the Resurrection, tho' the former is the more probable Interpretation. Some of the primitive Christians applied it to the millennial State they expected, when they looked for a new Heaven and a new Earth; and to the Resurrection of the Body. Παλιγγενεσία was used by the Pythagoreans, who held a Transmigration of the Soul from one Body to another, to signify the Return of the Soul into a new Body, after the Decease of the former. The Platonists used the Word to signify the Renovation of the World, after certain Intervals and Revolutions; and the Stoics used it to signify the Renovation of all Things, after the Conflagration †.

From the Use of the Word in the above Cases, to denote a new or second State, it may with the utmost Propriety, be applied to Baptism, in which there is a Transmigration from a State of Wrath, to a State of Favour--- from the Kingdom of Darkness to the Kingdom of Light and Grace. And this is actually done by St. Paul, which I shall now shew.

The Word Παλιγγενεσία, Regeneration, is found only in two Places in the New Testament. One is in Matth. xix. 28. already mentioned. The other is in Titus iii. 5. where St. Paul applies it to Baptism, calling it *the Washing or Laver of Regeneration*, λουτροῦ παλιγγενεσίας; denoting, as is most probable, that Change of State I have been considering, in Contradistinction to *the Renewing of the Holy Ghost*, or Change of Nature, which he mentions immediately after. To the same Purpose our Saviour tells Nicodemus---*Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God*, which undoubtedly relates to Christian Baptism,

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† See the Commentators on Matth. xix. 28. And Stackhouse's Body of Divinity, Part 5. Chap. iii. p. 970. Edit. 1743.

An Essay on Infant Baptism.

John iii. 5. Born again, and regenerate, are one and the same Thing; and born again is predicated, and affirmed of the baptismal Water, as well as of the Spirit. So that there are plain Scripture Examples for applying the Word Regeneration to Baptism, denoting a Change of State; and by natural Inference, those who have their State thus changed, may be called regenerate.

It is further observable, that in Scripture there are many Exhortations to Christians to be renewed more and more; but the Word regenerate is not used in these Cases. Thus St. Paul exhorts the Romans---*Be ye transformed by the renewing of your Minds.* Rom. xii. 2. To the Ephesians he says---*be renewed in the Spirit of your Mind.* Ephes. iv. 23. *The inward Man is renewed Day by Day,* 2 Corinth. iv. 16. In this Sense we are exhorted to *grow in Grace, and in the Knowledge of the Lord Jesus,* 1 Pet. iii. 18. And *in pleasing God, to abound more and more,* 1 Thes. iv. 1. All these Texts refer to a Change of NATURE, a Renewal of the Heart, which is progressive, and admits of an Increase, as we are more and more conformed to the moral Perfections of God. Whereas our STATE is but once changed, admits of no Increase; and this is the Reason why we are but once baptized, because therein this Change of State is effected. To this Purpose; it hath been observed, "That when Christians fall off, the restoring them is not called regenerating them; but renewing them by Repentance. Heb. vi. 6." This manifestly shews the Propriety of applying the Word regenerate to a Change of State; and renewed to a Change of Nature.

In the several Articles, Catechisms and Confessions of Faith of Protestants that I have seen, this Doctrine is either clearly taught, or virtually contained and implied; tho' the Mode of expressing it in some of them may be a little different from that of the Church of England. I say this with Pleasure; since it is certain that Harmony among Protestants must reflect Honour on the Reformation;

nation; as their Divisions must greatly disgrace it. The Lutherans it is well known, carefully preserve the Distinction between a Change of State, and Change of Nature, and account the former to be done in Baptism*. The Heidelberg Catechism, which is received by the Dutch Reformed Church, where Baptism is treated of, says, "Christ hath appointed this external Washing
 " with Water, adding thereto this Promise, that I am
 " as certainly washed by his Blood and Spirit from the
 " Pollution of my Soul, that is, from all my Sins; as I
 " am washed externally with Water. The Promise of
 " Christ for this Purpose is contained in the Institution
 " of Baptism, Mat. xxviii. 19. and Mark xvi. 16. This
 " Promise is also repeated where the Scripture calls
 " Baptism *the washing of Regeneration, and the washing*
 " *away of Sin,* Tit. iii. 5. Acts xxii. 16"†.

Thus also in the Confession of Faith of the same Church—"Therefore he, Christ, hath commanded all
 " those who are his, to be baptized in the Name of the
 " Father, and of the Son, and of the Holy Ghost:
 " Thereby signifying to us, that as Water washeth away
 " the Filth of the Body, when poured upon it, and is
 " seen on the Body of the Baptized, when sprinkled up-
 " on him; so doth the Blood of Christ, by the Power
 " of the Holy Ghost, internally sprinkle the Soul, and
 " cleanse it of its Sins, and regenerate us from Chil-
 " dren of Wrath, unto Children of God"‡.

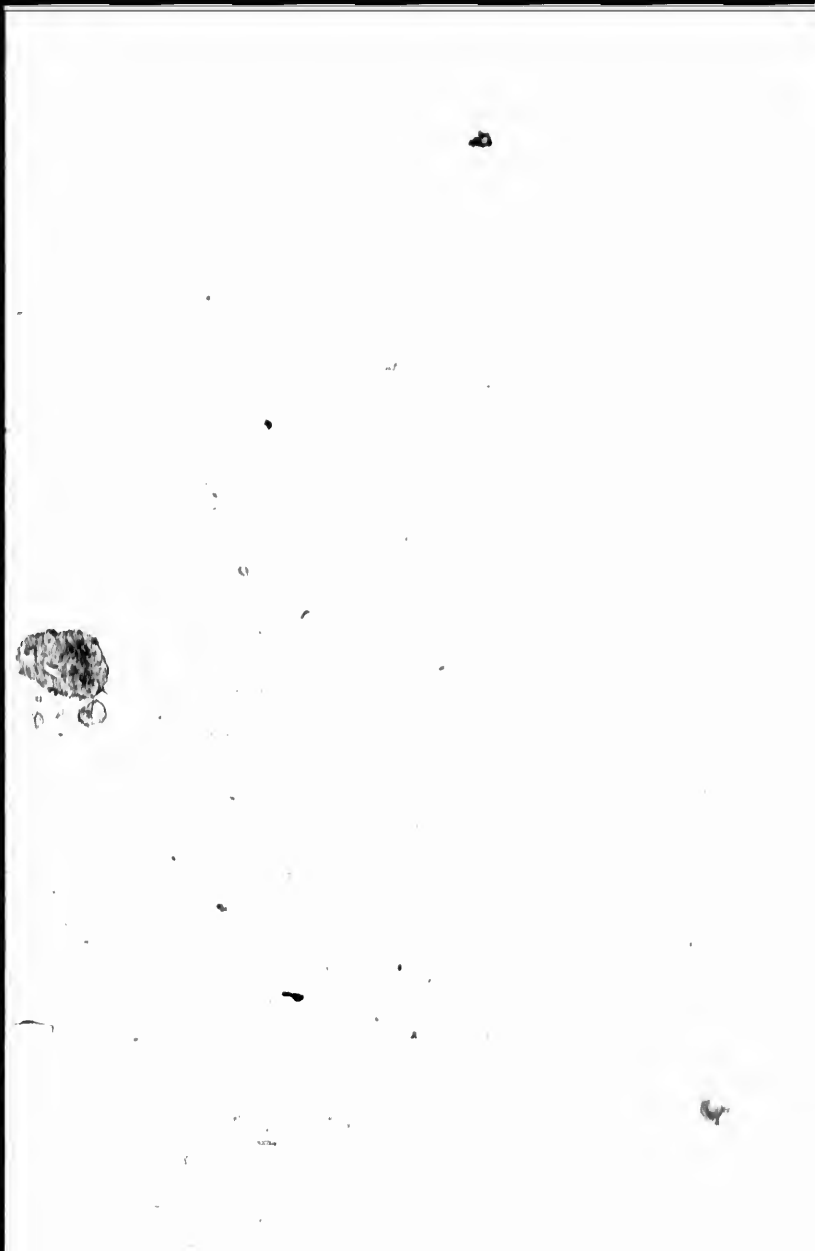
This agrees perfectly with the Church of England, and seems rather more full and explicit; and there is certainly great Regard due to the Testimony of so respectable a Church as that of Holland is, in the Estimation of all Protestants.

In the larger Catechism agreed on by the Assembly of Divines at Westminster, it is said—"Baptism is a Sa-
 " crament of the New Testament, wherein Christ hath
 " ordained

* See John Gerard's Common Places. Tom. 4. De Bap.

† Heidelberg Catech. 26 Lord's Day. Of Holy Baptism.

‡ Article 34. Of Holy Baptism.



"ordained the washing with Water, in the Name of
 "the Father, and of the Son, and of the Holy Ghost,
 "to be a Sign and Seal of ingrafting into himself, of Re-
 "mission of Sins by his Blood, and Regeneration by his
 "Spirit, of Adoption, and Resurrection to eternal Life :"
 And whereby the Parties baptized are solemnly admit-
 "ted into the visible Church, and enter into an open
 "and professed Engagement, to be wholly and only
 "the Lord's †." In that Part of the Directory agreed
 upon by the same Assembly, which is concerning the Ad-
 ministration of Baptism, the Minister is directed to pray--
 "That the Lord—would join the inward Baptism of his
 "Spirit with the outward Baptism of Water; and make
 "this Baptism to the Infant a Seal of Adoption, Re-
 "mission of Sins, Regeneration, and eternal Life, and
 "all other Promises of the Covenant of Grace."
 In these Passages, that Change of State made in Bap-
 tism and by Reason of which the primitive Christians
 denominated the baptized Person regenerate, is implied
 and expressed. So that in Truth there is greater
 Harmony in this Point than some are willing to allow,
 between the Doctrine of the Church of England, using
 the Language of the primitive Church, and the other
 Protestant Churches. And I freely confess that I am
 one of those who rejoice at the mutual Harmony of Pro-
 testants, and would gladly see their Differences concili-
 ated, instead of being widened.

But still it may be said-----"That the bare external
 "washing with Water cannot regenerate, or remit
 "Sins." Herein I fully agree with those who say so.

For

† Quest. 165. See also the Confession of Faith by the same As-
 sembly, Chap. 28.

* See Mr. Bingham's French Church's Apology for the Church of
 England. Book 3. Chap. 18. where he shews the French Protestants
 teach the same Doctrine with the Church of England in this Point.
 He quotes Rivet, an eminent Calvinist, who asserts in Opposition
 to a Jesuit,—"It is most false that Calvin or Beza ever said that any
 "baptized Infants would be damned, if they died in Infancy, before
 "they commit actual Sin." This is exactly what our Rubric teaches.

For this would be no other than the dangerous exploded Doctrine that Sacraments confer Grace *ex opere operato*, that is, by the dead, outward Work wrought. 'Sacraments,' as the judicious Hooker observes, "are not physical, " but moral Instruments of Salvation---which unless we " perform as the Author of Grace requireth, they are " unprofitable. They serve as the moral Instruments of " God, to derive the saving Grace, which Christ origi- " ginally is, or hath for the general Good of his whole " Church, severally into the Members thereof. The " Use of them is in our Hands; the Effect of them in " his; for the Use of them we have his express Com- " mandment; for the Effect of them his conditional " Promise" †.

The Grace of God is what makes the Sacraments and other Christian Ordinances effectual to Salvation. The outward visible Sign therefore in Baptism, can avail nothing, without the inward spiritual Grace. But since we have the Almighty's Promise for this, of which more presently, we may justly expect that Grace will be given to all who duly receive it.

Upon the whole, I apprehend the Propriety of applying Regeneration to Baptism, signifying a Change of State, may be justly defended, and is agreeable to Scripture, and the Practice of the Church of Christ. The Word Regeneration is but twice used in the New Testament. In neither of them does it signify a Change of Nature; but in one, it is directly applied to Baptism. And in the primitive Church it was generally used to signify that Ordinance. The Dispute is chiefly about Words, as I said before; but when we explain what we mean by our Words, it should remove all Controversy, when there is no further Difference. We should not quarrel about Words.

I am sensible that many have latterly used the Word Regeneration to signify a Change or Renewal of Nature only;

† Hooker's Eccles. Polity. Book 5. Sect. 57.

only; and among others, several eminent Divines of the Church of England: But I would submit it to the Judgment of the Learned and Discerning, whether this hath not embarrassed the Subject, and involved it in much Perplexity: Whether it would not be better to adhere to the Language of Scripture and Antiquity, as our first Reformers did. The primitive Christians distinguished much more accurately on this Point than the Moderns; and departing from their Usage has occasioned much needless Altercation, and many Errors.

I now proceed to consider the Obligations we come under in Baptism, and the Advantages resulting from it.

The baptized Person, in this Ordinance, is solemnly dedicated to the Almighty. In his Service and Covenant he is engaged; where the Devil and all his Works must for ever be renounced; where Jesus Christ is to be his Saviour, his Prophet, Priest and King; where the Law of Jesus is to be the future Rule of his Conduct; where the divine Spirit is to be his Sanctifier, who in Time will enable him to conform to that Law,---*to put off the old Man, which is corrupt, according to the deceitful Lusts, and so put on the new Man, which after God is created in Righteousness and true Holiness, Eph. iv. 22. 24.*

For to be baptized in the Name of the Father, Son, and Holy Ghost, is not barely to be baptized into the Belief of the Trinity; but also into a Similitude and Conformity to the Divine Nature. We are thereby entered into a Religion which leads and obliges us to this, and affords the necessary Means for that Purpose. Because "Baptism represents our Profession, which is to follow the Example of Christ, and to be made like unto him," as the Church of England in her baptismal Office most truly observes.

In a Word,---"Repentance, whereby they forsake Sin, and Faith, whereby they stedfastly believe the Promises and revealed Truths of God," are previously required

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required of all who come to Baptism in riper Years. The Promise of these by their Sureties is required of Infants at their Baptism; “which promise, when they come of Age, themselves are bound to perform.” This they personally engage to do afterwards in the Apostolic Ordinance of Confirmation, when “being come to the Years of Discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism: They, in the Presence of God and his Congregation, renew the solemn Vow that was made in their Name at Baptism; ratifying and confirming the same in their own Persons, and acknowledging themselves bound to believe and to do all those Things which their Sureties then undertook for them: Promising also that by the Grace of God, they will evermore endeavour themselves faithfully to observe such Things as they, by their own Confession, have assented to†”. And this fully answers the End of that Profession which Anabaptists contend every Person should make at Baptism.

On the other Hand, the baptized Person is put in Possession of many Benefits and Blessings. 1. He is made a Member of Christ's mystical Body, the holy, Catholick Church, and has the Pardon of his former Sins confirmed and sealed. 2. He is translated from a State, where by Nature he was a Child of Wrath, to a State where Salvation is offered, and is attainable. 3. He is admitted into that Covenant of Grace which God has made with Man in Christ. 4. He has the Privileges and Benefits

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† See the Office for Confirmation in the Church of England. Some of the Scriptures on which the Practice of Confirmation is founded, are Acts viii. 12. 17. Acts xix. 6. And Heb. vi. 2. Whoever desires to see this Ordinance largely explained, and its Necessity proved, may consult Bishop Taylor's *Discourse of Confirmation*, among his polemical Tracts. Also Bishop Hall's *Treatise of the Application of the Sacrament of the Holy Eucharist*, Vol. 1. of his Works, p. 275. For the universal Practice of the primitive Church in administering this Ordinance, with the Time, Mode and other Circumstances attending it, See Mr. Ingram's *Christ. Antiq.* B. 11.

Benefits of that Covenant confirmed to him in his Baptism. For hereby the "Promises of Forgiveness of Sins, and our Adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed." And lastly, As our Saviour has promised *to be with his Church to the End of the World. Mat. xxviii. 20.* we can have no Doubt, but he will accompany his Ordinances with a Blessing, and that such a Measure of his Grace and Holy Spirit attends the Ordinance of Baptism, as is suited to the Person's State, whether Infant or Adult, when the Sacrament is duly administered and received. The Sacraments of Christ are not dead unavailing Rites. No. They are Means of Grace--moral Instruments in his Hand, by which he conveys to those who worthily partake of them, the necessary Supplies of Grace and Aid of his blessed Spirit. Hence proceed their Benefit and Efficacy--their quickening, strengthening Power.

This is clearly intimated by St. Paul, with Respect to Baptism, which we are now considering. When speaking of the Unity of Christ's Body, the Church, he compares it to the natural Body. *As the Body, is one, says he, and hath many Members, and all the Members of that one Body, being many, are one Body: So also is Christ.* The Reason he immediately subjoins. *For by one Spirit are we all baptized into one Body, i. e. this one Body of Christ, the Church, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. 1 Cor. xii. 12, 13.* Here is a plain Intimation that Divine Grace was imparted thro' the Ordinance of Baptism, whether at, or after the Administration, matters not; and was the Cause of Unity in the Body of Christ. For altho' that Body was composed of different Members, and various Gifts were bestowed on these: Yet they flowed from one and the same Spirit, which was conferred thro' Baptism, and communicated from Time to Time in such Measures as infinite Wisdom thought proper. Such

[The latter Clause of this Verse--*We drink all here drunk of one Spirit,* relates to the Sacrament of the Lord's Supper. Here, *as usual,* the Apostle shows that the Scope or Aim of both

Such is the Nature, and such are the Privileges of Baptism, by which the great Benefit of it appears. As our Saviour has appointed it to be the Sacrament of Admission into his Church and Covenant, it follows, that none can have any regular Title to the Privileges of his Church, nor any federal Right to the Benefits of that Covenant, without partaking of it. And since Infants are capable of these Privileges and Benefits † (which shall be shewed hereafter) it is expedient and necessary they should be baptized. It would be unjust and cruel to deny them such a Blessing.

Salvation, and the Means which lead to it, are the free Gift of God thro' Jesus Christ. Man has no Merit by which he can claim them. They are the Purchase of the Redeemer's Merits. To procure them for Sinners, his precious Blood was shed. Why should we exclude any from these Benefits who are capable of them, and whom he has not excluded? There is either some Benefit conveyed by Baptism, or there is none. If there is none, why do we baptize any? If there is Benefit by it, why should Infants be debarred from that Benefit, when

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they
 " both Sacraments is the same: Altho' we are peculiarly said to be
 " incorporated with the Lord in his Supper; but to be regenerated
 " by his Spirit in Baptism." Beza in Loc.

† To this Argument that " Infants are capable of the Ends of Baptism," I have somewhere met with this Reply—" They say Infants are capable of Baptism: So are Bells." But are Bells possessed of immortal Souls which are capable of endless Happiness or Misery? Are they capable of Impressions from the Spirit of God—becoming his Children, and joint Heirs with Christ? Are they capable of having the Merits of Jesus applied to them for Justification, and of being saved thro' them? Or are they capable of being regenerated and invested with the Privileges of the Covenant of Grace? These and other similar Cases belong to Infants, which make their Baptism proper and necessary; but they belong not to Bells, and therefore they will not admit a Comparison. Why then are such ridiculous Answers made, which serve only to mislead the Ignorant and Unwary? Such pert Rapartee had better be spared on this Occasion. 'Tis needless to insist it when we are enquiring after the Will of God, is a point so interesting to Millions thro' Eternity, must be shocking to every serious Mind!

they equally stand in Need of it, and are as capable of it as adult Persons? Christ never forbade them to be brought to him; but on the contrary, was displeas'd with those who forbade it. By denying them this Ordinance, we seem to think that we cannot receive the Gifts of God, unless we have something to deserve them---something by which we can purchase and merit them; which indeed is not true. Even the Faith and Repentance required in Adults can lay no Claim, in Point of Merit, to Baptism and its Benefits. They are only Qualifications, suited to their Age, to prepare them for the Reception of these. Nay, these Graces, these Qualifications, are the Gift of God. The Innocence of Infants, I mean their having no actual Sin, is to them in Place of Repentance; and the Faith of those who present them to God in Baptism is as available to procure them that Benefit, as the Faith of the ancient Patriarchs was to procure Circumcision for their Infants, or the Syro-phenician Woman's Faith, was to procure that her young Daughter might be healed. Mark vii. 24--30.



SECT.

SECTION II.

Our Saviour's Commission to his Apostles---to baptize all Nations, explained; in which Infants were included, as will appear from the Words of the Commission, and from the Practice of baptizing Infants among the Jews.

THE End of Christ's coming into the World was to save Sinners. His Religion was calculated for that Purpose, and all Nations were to be admitted into it. The Mode of Admission was by Baptism; and accordingly in his last Commission to his Apostles, by which he delegated such Powers to them as were necessary for the Work of the Ministry, for the edifying his Church, he commanded them--*Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Matth. xxviii. 19.*

On the Authority of this Commission, the Church of Christ has always admitted Persons into her Communion by Baptism. Now since Infants and Children constitute Part of a Nation, as much as either Men or Women, considered separately, they are of Course included in this general Commission. This is necessarily implied in the usual Acceptation of the Word. For when we use the Word *Nation*, we include in it all Sexes, Ages and Ranks of People. Kings are not mentioned any more than Infants. And should not they be baptized? Undoubtedly they should, as being Part of a Nation, and consequently included in the general Commission. Why then should the one be excluded from Baptism, and not the other, when both are equally Part of a Nation, and as such included in the Commission?

But it may be objected, "That the Apostles are here commanded to teach first, and then baptize. But Infants are not capable of being taught, and therefore should not be baptized."

I answer, this Objection proceeds from a Mistake concerning the Word, μαθητευατι, which is translated, teach; but properly signifies to proselyte, or make Disciples. This is observed by almost every Commentator on the Place, and is well known to those who understand the Original. And in the marginal Reading of larger Bibles it is rendered, *make Disciples, or Christians of all Nations*, which is by far the juster Translation. So that to teach here is the same as to proselyte, and Baptism was the Form or Ordinance by which the Nations were to be proselyted or discipled, A similar Expression to this, and which will help to explain it, you will find John iv. 1. where it is said—*The Pharisees heard that Jesus made and baptized more Disciples than John.*

Making Disciples by Baptism here, is the same as proselyting the Nations, and making Disciples of them by Baptism, in our Saviour's Commission to the Apostles. This Observation is still further confirmed by the Words which follow in the next Verse. For our Saviour adds—*Teaching them to observe all Things whatsoever I commanded you.* The Word *teaching* here, is quite different in the Original from that in the former Verse. It is διδασκαλις, and signifies properly to instruct. A Person of any Age may be entered a Scholar, Disciple, or Proselyte into any School or Society, and invested with the Privileges belonging to it, before he is taught a Syllable of what is to be learned there; This is as true of the Christian Church or Society, which may be called the School of Christ, as of any other whatever; and is accordingly done by Baptism. And among the Jews, whose Phraseology, or Mode of Speech, is frequently used by the Writers of the New Testament, to be proselyted, or made a Disciple, in order to be taught, was an usual Phrase, as well as Practice. Thus one of their Writers tells us—“An Hohen came to the great Hillel,” (who was an eminent Rabbi, President of the Sanhedrim, and flourished about 49 Years before Christ)

Christ) "and saith, make me a Profelyte that thou mayst teach me" *.

But as Infants are not expressly mentioned in this Place by our Saviour, Anabaptists affirm the Commission does not extend to them; and consequently that they are not to be baptized. And it is true, the Commission is couched in general Terms. It makes no express Mention of Men, or Women, or Infants; but only enjoins the Apostles to profelyte all Nations by Baptism. How then shall we know whether Infants were included in this Commission?

I take it to be an excellent Rule for understanding the Meaning of any doubtful Passages or Phrases in Scripture, to consider in what Sense they were probably taken in that Place, and among those People, where they were delivered. Now if it appears that the Jews practised Baptism, and that they profelyted Heathens, Infants as well as Adults, by Baptism, of which the Apostles being Jews, could not be ignorant: It will necessarily follow, that the Apostles must have understood the Commission, *to baptize all Nations*, was to extend to, and include, Infants.

And this in Truth was the Case. Baptizing Infant-Profelytes was customary with the Jews, and well known among them. Nothing therefore can be more reasonable than that our Saviour's Commission should be interpreted by the well known Custom of baptizing Infants. And since he did not forbid them, their Title to Baptism stands good. I shall now proceed to shew that the Baptism of Infant Profelytes was customary among the Jews.

It is evident from many Passages in the four Evangelists, that Baptism was not a new Rite, but well known to the Jews in our Saviour's Time. When John the Baptist came preaching the Doctrine of Repentance, and baptizing, great Numbers crouded to him from Jerusalem,

* See Dr. Lightfoot's Heb. and Talmud. Exercit. on Matth. xxviii. 19.

saalem, and other Parts of Judea, and were baptized. Matth iii. 5, 6. Had Baptism been a new Thing, the Jews who were so tenacious of their old Customs, so rigid in the Observation of them, and so averse to admitting any Thing new or foreign to those Customs, would by no Means have submitted to it.

The Jews at this Time looked for their Messiah. The seventy Weeks of Daniel pointed out this Period so particularly, that not only the Jews expected the *Deliverer would come unto Israel*; but all over the East, it was the general Opinion that an extraordinary Person would arise out of Judea about this Time, whose Dominion would universally prevail §.

John the Baptist made his Appearance in the mean Time, and his extraordinary Sanctity drew the Attention of his Country-men. All Men accounted him a Prophet—*nay, mused in their Hearts of John, whether he were the Christ, or not, Luke iii. 15.* Accordingly, the Jews sent Priests and Levites to John to ask him, *who art thou?* John i. 19. Upon his denying that he was the Christ, they asked him, *Why baptizest thou then?* v. 25. They did not ask him what he meant by Baptism, nor did they make any Scruple about its Nature or Design; for which no other Reason can be given, than that they knew it well enough before from their own general Practice. It was his Authority and Person, not Baptism, they questioned him about. They asked how he came to baptize Jews, since he was not the Messiah: for Heathen Profelytes only were baptized, and not Jews. According to their Interpretation of Exod. xix. 10, the whole Nation had already been entered into Covenant with God by Baptism; and hence they judged it unnecessary that any of their Posterity should be baptized afterwards. This was also the Case with Profelytes. The Children of Profelytes, born after their Parents entered

§ For this we have the Testimonies of Josephus, De Bel. Jud. Lib. 7. Cap. 12. of Tacitus Hist. Lib. 5. Cap. 13. And of Suetonius in Vespas. Cap. 4.

tered into the Covenant, were not baptized; for they esteemed the Baptism of the Parents in that Case sufficient. But such Children as were born before their Parents were profelyted, were generally baptized with their Parents. The Jews expected great Changes in their Affairs at the coming of the Messiah. They probably might look on the baptizing of Jews to be one of them, which induced some of them to submit to John's Baptism, while they took him for the Messiah. But when John denied that he was the Christ, they asked him why he baptized Jews, contrary to their usual Custom, which he, not being the Messiah, had not, as they judged, sufficient Authority to alter. Upon the whole, the great Concourſe of Jews which came to John's Baptism, fully evinceth that Baptism was at this Time a Thing practised, and well known.

But it may be said, that there is no Mention here of Infants; or that they were baptized*. True---and I only intended hereby to shew that Baptism was at this Time known to the Jews, and that they were acquainted with its Use. But we have the fullest Evidence in the ancient Jewish Writers, as well as in their Talmud †, that the

* The Reader is to observe however, that St. Ambrose says John did baptize Infants. Amb. Com. Lib. 1. in Luc. Cap. 1. And Dr. Lightfoot was of the same Opinion.

† It may not be improper to inform the Reader, that the Jewish Talmud consists of two Parts, the Mishna and Gemara. The Mishna is what the Jews call the Oral, or Traditional Law. They suppose it was delivered to Moses at Sinai, when he received the two Tables on which the Ten Commandments were written; and say it was conveyed down by Oral Tradition among their Elders from the Time of Moses till the Year after Christ 150; when it was committed to writing by Rabbi Juda Hakkadoh. They esteem it equally authentic with the written Law; altho' by it they often made the Law of God of none Effect, as our Saviour charges them, Mark vii. 9-13. The Gemara is the Comment of their Rabbies on the Mishna, and both make what is called the Talmud. There are two Talmuds, the Jerusalem and Babylonish. The Mishna is the Text in both; but the Comment made by the Rabbies of Judea is called the Jerusalem Talmud; that by the Rabbies of Babylon, the Babylonish Talmud. The latter

the Infants of Heathens were proselyted by Baptism, Circumcision, and Sacrifice. This will appear from the Testimonies I shall now produce, as they are collected by learned Men, of whose Candor in this Point no Person ever had, nor indeed with Reason can have, any Scruple.

The Jews affirm--“ That by three Things-Israel entered into Covenant, viz. By Circumcision, and Baptism, and Sacrifice. Circumcision was in Egypt, as it is written, *No uncircumcised Person shall eat the Passover.* Exod. xii. 48. Baptism was in the Wilderness before the giving of the Law; as it is written---*Sanctify them To-day and To-morrow, and let them wash their Clothes.* Exod. xix, 10. And Sacrifice, as it is written---*And be sent young Men of the Children of Israel, which offered Burnt-Offerings, and sacrificed Peace-Offerings of Oxen unto the Lord.* Exod, xxiv. 5”. *Maimonides in Mishna, Tem. ii. 6 †. Gem. Babyl. ad titul. Jabimoth. Cap. 14.*”

For it was a constant Rule with them, that wheresoever the washing of Clothes is mentioned in the Law, it always means the Baptism, or Washing of the whole Body. *Mechilta, Fol. 24, Col. 3 †. Maim. More Nevechim. p. 3. Cap. 33 †.*

This Interpretation they give of Genes. xxxv. 2. where Jacob enjoins his Household, “ to be clean and change their Garments,” which they suppose meaneth the washing of the whole Body; and from this Text deduce the first Origin of Baptism.

It is no Matter whether these Interpretations were just

OR
latter is what they esteem most. For a more particular Account of both, see Dean Prideaux's Connect. Part I. B. 5. An. ante Christ. 446. Also Dr. Wotton on the Misna. Vol. I. Disc. I. Chap. 2. And Dr. Lightfoot's Miscellanies. Chap. 7.

† In Ainsworth's Annot. on Genes. xvii.

• In Selden De Jure Nat. and Gent. juxta Discipl. Hebræ. Lib. I. Cap. 2. p. 175. Opp. Tom. I. per Wilkins, 1726.

† In Selden De Synedrüs, Lib. I. Cap. 2. p. 779.

† In Wall's Annot. to Hist. of Jew. Doct. § 2.

of net. It is enough for my Purpose, that the Jews esteemed such Places to relate to Baptism; and that they made them the Foundation of their baptizing Profelytes. Christian Baptism rests not on these Texts, or on their Interpretation of them. Our Inquiry at present is concerning their Practice in our Saviour's Time, relating to Baptism. Their Practice they deduced from these and other Texts which shall be presently mentioned; but whether these Deductions were right or wrong, affects not the Argument I would draw thence.

As they thought the Israelites entered into Covenant by Circumcision, Baptism and Sacrifice; and as it is written—*One Ordinance shall be both for you of the Congregation, and also for the Stranger that sojourneth with you, an Ordinance for ever with you; as ye are, so shall the Stranger be before the Lord, Numb. xv. 15.*—So they concluded thence that no Heathen or Stranger could be duly made a Profelyte, but by Circumcision, Baptism and Sacrifice, if it was a Male; and by Baptism and Sacrifice, if a Female.

Thus the Gemara—“Profelytes did not enter into Covenant but by Circumcision, Baptism, and sprinkling of Blood”. *Gem. ad titul. Cherith. Cap. 2 †*. Thus also Maimonides, the great Interpreter of the Jewish Law,—“In all Ages”, says he, “when any Gentile was willing to enter into the Covenant, to be gathered under the Wings of the divine Majesty, and to undertake the Yoke of the Law, he was bound to have Circumcision and Baptism, and a Peace-Offering”; and if it were a Woman, “Baptism and a Sacrifice”, *Maim. titul. Isuri bin Cap. 13 †*.

It should be observed that Sacrifices for initiating Profelytes were only used before the Destruction of the Temple, An. Dom. 70. After that Period, Sacrifices were omitted; because the Jews had neither Temple, nor Altar. But Circumcision and Baptism were still re-

mained

† In Dr. Hammond's Answer to Six Questions. Inf. pag. 149.
‡ Ibid.



on the Profession of the House of Judgement, or Confis-
 tory. "They baptize the Infant, or little Stranger," says
 Maimonides, "on the Knowledge or Understanding
 of the Houle of Judgment". *Maim. Ifuri. Bia.*
Cap. 13 †.

The House of Judgment consisted of three Men,
 who, according to the Law of baptizing Profelytes, had
 the Care of the young Profelyte's Baptism, and answered
 in its Name. These promised to instruct the Profelyte
 in its Duty, when come to Years of Discretion, and inform
 it of the Engagements it was under, in Consequence of
 becoming a Profelyte. Thus far the Office and Duty of
 the House of Judgment resembled those of Sponsors for
 Children who are entered into the Christian Church.
 This Custom among the Jews was very ancient. Uriah,
 the Priest, and Zechariah, are supposed to have been
 Godfathers, or Sponsors at the Circumcision of Maher-
 shalhashbaz, Isa. viii. 2*.

Again, "An Israelite", says Maimonides, "that
 takes a little Heathen Child, or that finds an Heathen
 Infant, and baptizes him for a Profelyte: Behold
 he is a Profelyte". *Maim. Halach Sib. Cap. 8 †.*
 "Behold, one finds an Infant cast out, and baptizes
 him in the Name of a Servant: Do you also circum-
 cise him in the Name of a Servant: But if he baptize
 him in the Name of a Freeman: Do you also circum-
 cise him in the Name of a Freeman". *Hirajel. Jeva-*
moib. Fol. 5. †.

It cannot be said that the Gemara only, which is not
 so ancient as the Mishna, and the later Jewish Writers,
 mention the Profelytism of Infants. For the Mishna,
 or Oral Law, committed to writing by Rabi Judah, only
 50 Years after the Apostles, and containing the Trad-

† In Hammond, *ibid.*

† *Selden De Synod. Lib. 1. Cap. 3. p. 741.*

* *Vid. Jus. et Jus. Annot. in li. viii. c. 2. Dr. Gualtero*
Medicinali Annot. in li. c. 1.

† *In Jus. et Jus. Annot. in li. viii. c. 2.*

† *In Jus. et Jus. Annot. in li. viii. c. 2.*

tions that were in Use in our Saviour's Time, and long before it, speaks expressly of it. Thus the Mishna, where the Portions to be paid to Virgins are treated of, says--"A Profelyte Girl, who was made a Profelyte before she is three Years and a Day old, shall have 200 Zuzæ", (Pietres of Money so called) "for her Portion. But if she is not made a Profelyte till she is above three Years and a Day old, she shall have but 100 Zuzæ. *Mishna, Tit. Cberuboth, Cap. 1. Fol. 11. a†.*

To be a Profelyte was the same as to be entered into the Covenant by Baptism. In their Language, it was similar to being christened in ours. Now as Profelyte Girls under the Age of three Years and a Day old, are expressly mentioned, it is evident that Infants were entered into the Covenant by Baptism. Accordingly, Mr. Selden, than whom none understood the Jewish Rites and Antiquities better, observes on the above Cases of Girls in the Mishna--"In both It is evidently implied that they were made Profelytes in Childhood, i. e. initiated into the Covenant by Baptism."

It is needless to quote any more Passages to this Purpose. For it is evident from these ancient and authentic Writings of the Jews, that Heathen Infants were profelyted, or entered into the Jewish Covenant by Baptism. It was a Custom as well known, and as much practised in this Case as Circumcision. And hence we may learn the true, determinate Meaning of our Saviour's Commission--*to profelyte all Nations, baptizing them in the Name of the Father, the Son, and Holy Ghost*--as to the Extent of it; and who were to be the Subjects of Baptism, They were in short ALL--Men, Women, and Children--all who were capable of Salvation, and of being profelyted to Christ.

To

To evade the Force of this Argument drawn from the Jewish Practice of baptizing Heathen Infants who were profelyted, or entered into the Covenant, and which bears hard on the Opposers of Infant Baptism: It has been objected, "That the Testimonies are too late—
 "That the Talmud and Jewish Books contain many
 "fabulous Stories, and are not therefore to be relied
 "on; consequently, the Fact itself, viz. baptizing
 "Heathen Infants, is to be questioned". But these Objections are without any just Foundation. They have been often confuted. Nothing but strong Prejudice can admit them to have any Weight. For the Reader's Satisfaction, I shall here give a short, but sufficient, Answer to them.

1. Rabbi Juda Hakkadosh committed the Mishna to writing, An. Dom. 150, that is 50 Years after the Apostles. Both the Mishnā and Gemara, especially the former, consisted of Traditions which had been handed down from Father to Son, for many Ages before our Saviour's Time. "They are, (as Bishop Chandler observes) a Collection of Authorities long before their Age, and give the Sense of their Fathers not only in Christ's Time, but long before it". So that nothing can be objected to the Lateness of their Date.

2. There is the exactest Harmony between those Jewish Traditions and Customs mentioned in the Gospel, and those of the Talmud †. From hence we may rely on the Testimony given in the Talmud concerning the Baptism of Infants, when profelyted to Judaism. For if we are assured that the Testimony is true in the one Case, which we are, what reasonable Doubt can we have in the other?

3. It would destroy the Authority of all History to reject, in an arbitrary Manner, the Testimony of Writers concerning the Manners and Customs of their own Nation.

† See the History of the Jews, Part 2, Sect. 1, p. 61, 62.

‡ See the History of the Jews, Lightfoot's Works, Hierarchy of the New Testament, &c.

tion. For it should be observed, that it is not the Justness of Opinion in any speculative Points, but the Truth of Testimony concerning Facts, that is contended for. Livy, Tacitus, &c. are depended on for the Truth of those Facts they relate. Their Veracity is relied on in the Relation they give of the Roman Transactions, Customs and Manners, not only of their own Time, but of those which were much more ancient; however we may disregard their Judgment in Theology, or the religious Fictions they relate. In like Manner, the many fabulous Stories recorded in the Talmudic and other Jewish Writers, or the wrong Judgment they make in theological Points, cannot affect their Testimony in Matters of Fact, as to Customs, Manners, &c. in Use among themselves.

4. If the Baptism of Infant Profelytes, was not practised in our Saviour's Time, and before it, as the Talmudists and other Jewish Writers relate, then it will necessarily follow, that the Jews borrowed this Custom from Jesus of Nazareth and his Disciples, whom they held accursed, and that at a Time when their Hatred to Christianity, was at the greatest Height. This is utterly incredible, if we consider the strong Aversion they had to Christians and their Worship; and their rigid Attachment to their own Rites and Customs, especially after the Babylonish Captivity.

5. Those who have made the most diligent Inquiry into the Jewish Customs, Rites, &c. unanimously agree that Baptism was one of the Rites by which Jews admitted Profelytes to their Religion, before, as well as after, our Saviour's Time. The Thing itself is so evident, from the Testimony of their own Writers, (which Testimony there is not the least Shadow of Reason to doubt) that nothing but Prejudice, and an Apprehension of its being unfriendly to Antipedobaptism, could cavil at it.

Lastly, it is certain that Arrian, a Stoic, who lived in the Beginning of the second Century, a few Years af-

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ter St. John died, calls Profelytes to Judaism, *Βεβαμμεν* washed or baptized, out of Ridicule*. This has been understood by learned Men to refer to the Jewish Custom of baptizing Profelytes, and indeed the Passage cannot well be interpreted in any other Sense. Arrian's Words, according to the Translation of the ingenious and learned Miss Carter, are these---“ Why do you act
 “ a Jew, when you are a Greek? Do not you see on
 “ what Terms each is called a Jew, a Syrian, an Egyptian? And if we see any one wavering, we are wont to
 “ say, This is not a Jew; but acts one. But when he assumes the Sentiments of one who hath been baptized
 “ and circumcised, then he both really is, and is called
 “ a Jew”.

Upon the whole, we may certainly conclude, that the Jews in our Saviour's Time, admitted Gentile Converts to their Religion by Baptism. The Objections against it are weak, and groundless: The Evidence for it is clear and strong. The Practice was frequent, established and ancient.

Hence we may learn, the Reason why a particular Command was not given for baptizing Infants. It was altogether unnecessary; because the Baptism of Infants was well known to the Apostles. They knew that Infants were constantly profelyted to the Jewish Religion by Baptism; and when our Saviour commanded them to profelyte all Nations to his Religion, by this very Ordinance, they must necessarily have understood his Commission comprehended Infants, and that they were to be baptized as formerly. Had it been his Intention that they should not be baptized, he would certainly have forbidden it; for the Apostles could not judge otherwise than that they were still to continue Subjects of Baptism. So that his not forbidding Infants to be baptized, is a plain Proof of his Intention that they should be baptized.

Had
 * Arrian in Epistol. Lib. 2. Cap. 9. Vol. 2. p. 224. 213.
 Edit. per Upt. 1739.

Had Baptism been a Thing as new and unknown to the Apostles, as Circumcision was to Abraham, when the Almighty instituted that Ordinance, no Doubt our Saviour would have mentioned more particularly who were to be Subjects of it. But this was not the Case. The Nature of Baptism was already known, and our Saviour took it up as he found it, applying it to a more exalted Purpose. As the Apostles had a perfect Knowledge who the Subjects of it were, there was no Necessity to say any Thing of that Head, since Christ intended no Change. What he principally altered was the Form of Words to be used in administering the Ordinance. This he accordingly prescribed, and commanded the Apostles, *to baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghost.*

But it has been objected---“ That our Saviour says---
“ He that believeth, and is baptized, shall be saved, Mark
“ xvi. 16. Where Faith is mentioned before Baptism;
“ and consequently all who are baptized should first be-
“ lieve. But Infants cannot believe, and therefore
“ should not be baptized.”

I answer, that if this Argument proves any Thing in Behalf of the Cause for which it is produced, it proves too much; and by proving too much, proves nothing at all. For by rigidly interpreting the Text in this Manner, Infants cannot be saved. The same Want of Faith which, according to the Objection, excludes Infants from Baptism, would also exclude them from Salvation. For after the Words, *He that believeth and is baptized, shall be saved;* our Saviour immediately adds, *He that believeth not, shall be damned.*

The Truth is, This Text is only applicable to Adults, to grown Persons, and does not affect the Case of Infants. Faith and Repentance, without Doubt, are necessary in grown Persons before they are admitted to Baptism. But this no more proves that they are the *only Subjects of Baptism,* than St. Paul's Commandment

That

2 Thess. iii. 10. proves, that grown Persons only are to eat. The Apostle commanded, *That if any would not work, neither should they eat.* But Infants cannot work; therefore—What? Why, were you to conclude—Therefore, they should not eat, but be starved,—it would be just as good an Argument, as that contained in this Objection to Infant Baptism.

The Apostle's Commandment concerned those only who were grown up— who were in Health, and otherwise capable of working. If these did not work, neither should they eat; to such it was applicable, and not to Infants. And thus our Saviour's Declaration—*He that believeth, and is baptized, shall be saved,* concerns those only who are capable of believing: Nor does it in the least exclude Infants from Baptism, not being applicable to them, but to Adults.

For Baptism is an Ordinance of Latitude. It serves for divers Purposes and Ends; and it may be rightly administered when some of those Ends can be answered, altho' there may be an Incapacity for attaining others. *John* baptized with the Baptism of Repentance, and thereby sealed to the People the Remission of their Sins, Our Saviour was baptized by him; and yet he had no Sins to repent of, or to be pardoned. Nor could he be said to have that Faith in the Messiah which was required in those whom *John* baptized. This plainly evinceth that Baptism is an Ordinance of Latitude; and that the Incapacity of a Person as to some Ends, does not exclude him from it, when he is capable of others.

It cannot with Reason be objected, that the Baptism of *John* and that of Christ were different, and consequently that no Argument can be deduced from *John's* baptizing Christ in the Case now before us. For the Baptism of both coincided so far as is necessary to evince what I have said above. The Baptism of *John* was a Baptism of Repentance, and preparatory to the Reception of the Messiah. Accordingly, he baptized into a

Profession or Belief of him that was immediately to come. Thus in John's, as well as Christ's Baptism, Jesus was the Object of Faith. The one respected him as future-- the other as already come. Besides, both Baptisms were the same for Substance, but modified according to different Circumstances and Times, and differing chiefly in the Form of Words. For, 1. Christ was the Instructor of both. He sent John to baptize. John i. 33. 2. All agree that one End for which Christ was baptized was to sanctify Baptism for our Use. But how can this be said if he "received not our Baptism, but one that was different from it?" As Dr. Lightfoot justly observes.

Thus Infants, even supposing them incapable of actual Faith and Repentance, yet are capable of being dedicated to God--of being entered into Covenant with him--of receiving the Benefits and Privileges of his Church and Covenant. They are therefore proper Subjects of Baptism, for these are the principal Ends for which it was instituted. "They are capable," to use the Words of a learned Writer, "of all the Ends of it, as it is instituted for a Sign from God towards us, to assure us of his Favour, and to consign unto us the Benefits of the Covenant of Grace. For their Childhood doth not hinder, but that they may be made Members of the Church, as of a Family, or any other Society; nor doth it incapacitate them any more from being adopted the Children of God, than the Children of any other Person--For Children are capable of all Acts of Favour and Honour from God and Men, and of being instated in all the Privileges of any Society, tho' they cannot as yet perform the Duties of it, nor understand any Thing thereof."

But still it may be urged--Why is there not a Precept or even an Example of an Infant's Baptism in Scripture? Why is the New-Testament silent on so weighty a Point, if Infants are to be baptized? Wich

Harv. of the Gospels, on Luke iii. 16. Vide Doctis. Span-
hemii Dub. Evangel. P. 3. Dub. 25.

Dr. Hicks of Infant Baptism. p. 28. Edit. 4to.

With Regard to our having no Precept for baptizing Infants, I have answered that already. It was unnecessary. The Apostles knew that Heathen Infants were always profelyted by Baptism, as well as by Circumcision, and when they were sent to profelyte Heathen Nations to Christianity by Baptism, nothing could be more obvious, than that they were to remain Subjects of it, since not excluded by our Saviour. Had he continued Circumcision, and commanded the Apostles—Go ye, and profelyte all Nations, circumcising them in the Name of the Father, Son, and Holy Ghost—I suppose all will own it would be unnecessary to mention Infants; because the Apostles must necessarily have understood the Commission was to extend to them, as they were always circumcised. Now as the Use of Baptism was known as well as that of Circumcision, they must have taken the Commission concerning it in the same Sense.

Suppose the Society for the Propagation of the Gospel in Foreign Parts, were to send Missionaries to convert some Nation of Indians on this Continent, and ordered them to profelyte those Heathens to Christianity by Baptism, there would be no Necessity to mention Infants particularly. And why? Because these Missionaries, knowing the Practice of the Church of England in baptizing Infants, would understand the Order included Infants. The Case of the Apostles was perfectly similar. They knew already that Infants were Subjects of Baptism, and profelyted by it. Consequently, there was no Occasion to mention them particularly in their Commission to baptize.

As to the Silence of Scripture, and our having no Example recorded, of an Infant's Baptism, the Objection thence cannot have the least Weight with any Person who will, without Prejudice, consider the Nature of the Apostolic Writings, and the State of Things when they were written.

The only Historical Book we have in the New Testament, besides the four gospels, which contain the History

of our Saviour's Birth, Life and Death, is the Acts of the Apostles. The Transactions related in the Gospels, were prior to our Saviour's Commission to baptize. The Acts contain only a short Sketch of the Apostles Lives and Transactions for the Space of about 30 Years, or under. We have not a minute Detail of all they did in that Time; but only a general Account of their Proceedings, and that chiefly confined to two Apostles. What Wonder then, if there is no Mention made of such a Circumstance as the baptizing Infants?

Let us take the History of the Life of any ancient Father, or modern Divine, and we may find the same Omission, tho' we may be certain they baptized Infants. I will name one of each, for Example--St. Cyprian and Arch Bishop Usher. The Life of the former is written by his Deacon, Pontius--That of the latter by Dr. Parr. Altho' they give a particular Account of the Ministry, and other Transactions in public and private, of these two eminent Prelates, yet they do not say that either of them baptized an Infant; and notwithstanding there cannot be the least Doubt but each of them baptized many.

The Acts of the Apostles were not wrote to give us an History of Baptism; but a general Account how Christianity spread in that early Period. We need not be surprized then at the Silence we meet with there on a Point which was not controverted, which was sufficiently known, and already confirmed by our Saviour. In the Acts indeed we read that *Households and Families* were baptized; such as the Jaylor's Family, and the Household of Lydia. Acts xvi. 15, 31, 33. This is as much as can be expected in a History so concise and general; and in these we may reasonably conclude there were some Children or Infants.

All the Epistles were wrote--either to determine Points of Controversy which had little or no Connection with Infant Baptism; or to exhort Christians to Holiness and Steadiness in the Faith. If they should not expressly

precisely mention Infant Baptism, it is no more than we might expect; tho' they contain sufficient Evidence for it, as will appear hereafter.

But the Argument, from the Silence of Scripture, is the most fallacious and weak that can be imagined. For by this Argument, if it is allowed any Weight, Women must be excluded from the Lord's Supper; and even the adult Children of Christian Parents must be excluded from Baptism, for the Scripture is silent as to any Instance of such being baptized.

Where is there a Precept or Example for Women to receive the Sacrament of the Lord's Supper? The New-Testament is totally silent with Regard to such Precept or Example. Should they be therefore excluded from that Sacrament? Certainly the Silence of Scripture should have as much Weight in this Case, as in that of Infant Baptism. I cannot perceive the least Shadow of Reason to allow it more in the one than the other.

If it be said---That from the Nature of the Ordinance, and the Analogy of Faith, it is clear Women as well as Men, should partake of the Sacrament of the Lord's Supper: Just so, say I, that from the Nature and Design of Baptism---from the State of Infants, and the Analogy of Faith throughout the Book of God, it is clear and evident that Infants should be baptized. There is not an Argument that can be used to prove the one, that may not be used, *mutatis mutandis*, to prove the other, and employed with equal Truth and Advantage.

It would be endless to enumerate all the Absurdities in which this Argument, from the Silence of Scripture, would involve us, were we to pursue it. We have no Account of the Baptism of any Person in several Churches to which Epistles were written. Ought we to think therefore that none in these Churches were baptized? For many Ages of the Jewish Church, we do not read an Instance of any Person who was circumcised. Will it therefore be said that none were circumcised during those Ages? The Name of God is not once mentioned in the

Book of Esther. Should we thence conclude that the Author was an Atheist, and believed there was no God?

I shall produce no more Instances of this sort, tho' enough are at Hand, to expose the Weakness of this boasted Argument, which indeed is the most plausible against Infant Baptism: But shall just observe--That if any Person took it into his Head to refuse the Sacrament of the Lord's Supper to Women, or deny Baptism to the adult Offspring of Christian Parents, both which Anabaptists contend for; he would have as much Reason and Argument to support him, as those who, from the Silence of Scripture, reject Infant Baptism.



SECTION III.

The Analogy between Circumcision and Baptism considered, and the Argument arising thence for Infant Baptism stated.

THE Dispensation to the Jews was typical of, and preparatory to the Christian Dispensation; and among that People was the true Church of God before our Saviour's Incarnation. The Rise of their Church may be dated from the calling of Abraham. He was called out of an idolatrous World to the Knowledge and Worship of the one true God. The Almighty chose him to be the Head and Origin of that People who were to be holy to himself, and from whom the future Redeemer should arise.

With Abraham the Almighty entered into Covenant; and that Covenant was the same for Substance which we are

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are now under---viz. the Covenant of Grace*. This is evident, from the Promise made to Abraham---*That in his Seed, i. e. in Jesus Christ, should all Nations of the Earth be blessed.* Gen. xxii. 18. And---*That he should be Father, i. e. the spiritual Father of many Nations.* Gen. xvii. 5.

This appears also from St. Paul's Reasoning, Rom. iv. where he declares---*That Faith was reckoned to Abraham for Righteousness, by which he was justified. That he was the Father of the Faithful, of all them that believe, and walk in the Steps of that Faith of our Father, Abraham. For the Promise that he should be Heir of the World, was not to Abraham thro' the Law, but thro' the Righteousness of Faith. Therefore it is of Faith that it might be of Grace, and to the End the Promise might be sure to all the Seed, not only to that which is of the Law, but to that also which is of the Faith of Abraham, who is the Father of us all.*

We have this confirmed further by the same Apostle, in Gal. iii. He there informs us---*That Abraham believed God, and it was accounted to him for Righteousness. And they which are of the Faith, are the Children of Abraham. For the Scripture foreseeing that God would justify the Heathen thro' Faith, preached before the Gospel to Abraham, saying, In thee shall all Nations be blessed. Accordingly this Covenant with Abraham, which was confirmed before of God in Christ, the Law which was given 400 and 30 Years after at Sinai, did not disannul, that it should make the Promise of none Effect.*

This

* Strictly speaking, there was a two-fold Covenant with Abraham. One spiritual, which was an everlasting Covenant, and under which all Nations of the Earth should be blessed in his Seed; that is, as St. Paul explains it, Christ. Gal. iii. 16. The other temporal, in which the Land of Canaan was promised to him, i. e. to his Posterity, in due Time. The latter was subservient to the former; and the Dispensation to the Jews, when settled in the promised Land, was typical of the Messiah and his Dispensation. For the Law, according to St. Paul, contained a Shadow of good Things to come. Heb. x. 1.



This flows clearly, that the Covenant with Abraham was for Substance the same with the Gospel Covenant. For under it he was justified thro' Faith in a Redeemer, as we are now. The Knowledge of a future Saviour was revealed to him. He rejoiced, or as it may be translated, greatly desired, to see the Day of Christ, i. e. the Manifestation of the Messiah, and his Redemption. He saw it, not only by Faith, but also in that expressive Representation of Christ's Sacrifice for the Redemption of the World, when he was commanded to offer up his Son Isaac. John viii. 56. For Isaac in this instance, was a significant Type of Jesus Christ. He believed in that Saviour who was to come, and was justified thro' that Faith: We believe in that Saviour, already come, and thro' that Faith are likewise justified. Hence the Identity or Sameness of the Abrahamic and Christian Covenants is clear and evident.

This Covenant was again renewed with the Israelites, and to it was added a Ritual of external Worship. Of this Covenant, Circumcision was the initiatory Sacrament. It was that Ordinance by which Abraham's Household, and all others, were to be admitted into the same Covenant with Abraham. It also served for the same Purpose when the Jewish Church was in a more fixed State, after the Descendants of faithful Abraham were settled in the promised Land. Circumcision was the Rite or Ordinance by which Persons were entered into the Jewish Church and Covenant.

Now by the express Commandment of the Almighty, Children were to be circumcised, and entered into Covenant with God, at the Age of eight Days. Gen. xvii. 12. And so such it was a Seal of the Righteousness of Faith. Rom. iv. 11.

From hence arises as strong an Argument, and as convincing

1 See this Point well proved in a plain, sensible Treatise, entitled, "A fair and rational Vindication of the Right of Infants to Baptism, by David Borwick, A.M." p. 20, 21, 22. Lond. Edit. † See Bishop Warburton's Divine Leg. of Moses. Book 5. Sect. 5.

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convincing Proof, as can be deduced, for Infant Baptism. For Baptism under the Christian Dispensation succeeds, and properly answers to Circumcision under the Jewish: It will necessarily follow therefore, that Baptism should now be administered to Infants, as Circumcision was formerly.

That Baptism now succeeds Circumcision, the Nature of both Ordinances clearly evinceth: Each serving to admit Persons into the same Covenant with God, and to the Privileges of that Covenant. For Judaism was a Dispensation of the Covenant of Grace, as much so as Christianity, only suited to the State of Things at that Time. It was nothing but Christianity veiled over with Types and Shadows. "For the Old and New Testament," to use the Words of an ingenious Writer, "equally regard Jesus Christ; the former as its Hope and Expectation; the latter as its Author and Example; both as their common Centre and Aim."

St. Paul also informs us, that the one Ordinance succeeded the other; for he calls Baptism the Circumcision of Christ. *In whom also, i. e. in Christ, ye are circumcised,* says he to the Colossians, *with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, buried with him in Baptism.* Colos. ii. 11, 12. The Circumcision of Christ, with which the Colossians were circumcised, cannot mean his own personal Circumcision; for that was not true: But it means that which he instituted in its Place; viz. Baptism.

Christian Baptism consists of two Parts—"the outward visible Sign, and the inward spiritual Grace." This last is what the Apostle calls the Circumcision made without Hands. But what he means Baptism by the Circumcision of Christ is evident—

1. Because it is expressly mentioned, *Putting off the Sins of the Flesh, by the Circumcision of Christ, buried with him in Baptism.* The last Clause is explanatory of the preceding, and points out what he intended by it.

2. The

2. The Apostle's Argument, and the Scope of his Reasoning in this Chapter, make it necessary that this Passage should be understood of Christian Baptism. For at v. 5. he exhorts the Colossians to--*Beware lest any should beguile them thro' Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.* Here he cautions them against the absurd Speculations of the Heathen Philosophers, and the no less pernicious Principles of the Jews, who would mingle them with Christianity, and impose the ceremonial Law, especially Circumcision, on Christian Converts. The Rudiments or Elements of this World*, signify the Jewish Ceremonies, particularly Circumcision, to which the Jews were so attached, that they taught it was necessary for Christian Converts to submit to it. Thus St. Paul tells the Galatians--*As many as desire to make a fair Show in the Flesh; they constrain you to be circumcised.* Gal. vi. 12.

From the Yoke of these Ceremonies, St. Paul frequently shews, we are delivered by the Gospel Dispensation. Thus he tells the Colossians. *They were dead with Christ from the Rudiments of the World.* Col. ii. 20. The Reason of this, especially, of their being delivered from Circumcision, he assigned at the 11th Verse, the Passage now before us--viz. Because Christ had instituted Baptism in the Place of Circumcision, which answered all its Ends. This was the Circumcision of Christ, which abolished the former Circumcision, and made it unnecessary, and of which the Colossians were therefore to beware.

3. All the best Expositors ancient and modern, that I have met with, apply this Passage to Christian Baptism. Among the Moderns who do so, I refer the Reader to those mentioned below †. Of the Ancients I shall

* For a more full Explanation of this Expression, and the Relation it has to Pagan as well as Jewish Worship, the Reader may consult Ham. Auzer. on Col. ii. 11, or Whitby on Gal. iii. 19.

† Beza, Bish. Davoutant, Dr. Hammond, Dr. Whitby, Edrus, and several others in Poole's Synop. Critic. on Col. ii. 11, 12.

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for Brevity's Sake, mention but one—it is the eloquent St. Chrylſtom. Speaking of the Jewish Circumciſſion, he ſays—“ It was attended with Pain and Trouble, “ But our Circumciſſion, I mean the Grace of Baptiſm, “ gives Cure without Pain, and procures a thouſand “ Benefits, and fills us with the Grace of the Spirit. “ And it hath not a determinate Time as that had,” i.e. for adminiſtring it at the Age of eight Days;—“ but “ one that is in the Beginning of his Age, i.e. in In- “ fancy, or one that is in the Middle of it, or one “ that is in his old Age, may receive this Circumciſſion “ without Hands †.”

Here Chryſtom calls Baptiſm our *Circumciſſion*—the *Circumciſſion made without Hands*, which are the Words of St. Paul, we are conſidering; and ſhews he applies this Paſſage, as I have done, to Chriſtian Baptiſm. I could produce many more Teſtimonies from Chryſtom and others, to the ſame Purpoſe; but as it is not neceſſary, the Thing being to plain, ſhall proceed, after obſerving that this Quotation from Chryſtom, is an Evidence for Infant Baptiſm in his Time. He flouriſhed in the latter End of the 4th and Beginning of the 5th Centuries.

As this Text has been always underſtood to point out and denote Chriſtian Baptiſm; So Baptiſm has been always believed to ſucceed Circumciſſion. That this was the Belief of primitive Chriſtians, we have the Teſtimony of Epiphanius, to mention no other. Speaking of the Faith and Rites of the Church, he ſays—“ The “ Church accounts Baptiſm, or the Laver, to be in “ Chriſt, inſtead of the old Circumciſſion †.” In another Place he ſays—“ The Law had nothing but Shadows; “ But the Truth is contained in the Goſpel. For un- “ der the Law was enjoined the Circumciſſion of the “ Fleſh, which continued till the great Circumciſſion “ came,

† Chryſtom. Homil. 40, in Gen. Opp. Tom. 1.

‡ Epiph. in Expoſ. Cathol. Doct. Opp. Tom. 1. p. 25. p.

“ canst, I mean Baptism, which circumcises us from
 “ our Sins, and Seals us in the Name of God †.”
 Again, “ Circumcision continued its appointed Time,
 “ till that greater Circumcision was substituted in its
 “ Place, namely, the Laver of Regeneration.” He
 was cotemporary with Chrysostom.

As to Moderns, all Denominations of Protestants, as
 well as Papists, unanimously agree, that Baptism in the
 Christian Church, supplies the Place of Circumcision in
 the Jewish, and was instituted in its Stead. But it is need-
 less to dwell on this longer. Whoever would deny a
 Point so evident, or that the Covenant with Abraham,
 and his Posterity, was the same, as to its general Scope;
 with the Gospel Covenant, would betray an utter Ignorance
 of both, and have a just Claim to our Pity. They
 should go and learn the first Principles of their Cate-
 chism.

This being the Case, nothing can be more evident,
 than that Infants should now be admitted to Baptism,
 as they were formerly to Circumcision: There is the same
 Reason, the same Necessity for the one, as for the other.
 For, was the Circumcision a Mark of Distinction between
 those who were the People of God, and those who were
 not? So is Baptism. Was Circumcision a Rite of Initia-
 tion, or instituted Ordinance for admitting Persons into
 Covenant with God? So is Baptism. Was Circumcision
 a Seal of the Righteousness of Faith? So is Baptism.
 Did Circumcision entitle Profelytes to the Privileges and
 Benefits of the Jewish Covenant? So does Baptism entitle
 Profelytes to those of the Gospel Covenant. Did Circum-
 cision oblige the Receivers of it to the Terms of the for-
 mer Covenant? So does Baptism to those of the latter.
 Did Circumcision confirm the Covenant between God
 and his People? So does Baptism. Were those who re-
 ceived not Circumcision to be cut off from God's People,
 † 1. c. were they not to partake of their Privileges, nor

† Ibid. Act. xviii. Lib. 1. Cap. 1. § 19.
 Heb. 9. p. 112, 113.

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be reckoned among them? So, those who are not born of Water, i. e. baptized, cannot enter into the Kingdom of Heaven; i. e. they cannot be admitted into the Gospel Dispensation, nor partake of its Privileges.

In these and other Instances that might be mentioned, the Ordinances are perfectly similar, and run parallel with each other. Why then should not Infants be admitted to the one as well as the other?

Will any one say that Infants are not proper Subjects of Baptism? If any say this, they would do well to consider, whether there is not much Impiety contained in it. Does it not reflect Dishonour on God, to say Infants are not fit Subjects to be entered into Covenant with him, when he himself has expressly commanded it? And when they are declared to be in Covenant with him? *Ye stand this Day, all of you, before the Lord, your God; your Captains of your Tribes, your Elders, and your Officers—your little ones, your Wives, and thy Stranger that is in thy Camp, that these should enter into Covenant with the Lord thy God, which the Lord your God maketh with thee this Day.* Deut. xxix. 10, 11, 12. If the Nature and State of Infants are now the same that they were then, which I suppose none will deny, I cannot conceive any Reason why they should not be fit Subjects for entering into Covenant with the Almighty now, as well as formerly.

Will it be said—That Infants are not capable of the Ends of Baptism? But this is manifestly false. They may be dedicated to God. They may be entered into Covenant with him, and become thereby entitled to the Privileges of his Covenant. They may be translated from a State of Wrath to a State of Favour with God, and have the Promises of God sealed and confirmed to them. These are the principal Ends of Baptism, and valuable Benefits derived from it, of which Infants are as capable as Adults. By Circumcision, Infants were admitted to similar Privileges and Benefits; and by Parity of Reason, they should now be admitted to them in Baptism.

For

For Circumcision was a Seal of the Righteousness of Faith; and an Ordinance of Initiation into a Covenant of Faith. Yet Infants, by the express Command of the Almighty, were entered into this Covenant by Circumcision.

Now this shews the Weakness of an Argument which is frequently brought for excluding Infants from Baptism, namely, their Want of actual Faith. For here we find that Infants, before they could have actual Faith, were entered into a Covenant of Faith, and so reckoned among the People of God; and that by an Ordinance which was a Seal of the Righteousness of Faith.

In this the two Ordinances, Circumcision and Baptism, are exactly similar. Whatever Difference in Circumstances of little or no Moment, may have been between them, yet in this they perfectly agree; and here it is that their Agreement is of Weight in the Argument before us. For it clearly evinceth that Infants may be admitted to an Ordinance, similar to Circumcision, and answering the same Ends; that they may be thereby dedicated to God, taken into Covenant with him, be entitled to the Privileges and benefits of his Covenant, and so be reckoned among his People.

I shall here add a few Reflections, which will be of great Weight in this Point, if duly attended.

1. There are many Things which, being necessarily implied in, and justly deducible from, Scripture, are equally binding with those that are expressly commanded. Or in other Words, an implied Command is of equal Force with one that is explicit. For Instance. All will allow that it is a Duty incumbent on Christians to assemble for the public Worship of God on Sundays. Yet there is no express Command for this Practice in the New-Testament. St. Paul indeed disapproves of those who *forsook the assembling themselves together* for that Purpose. Heb. x. 25. But this at most is but a negative Command. The positive Command to
assemble

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them to God, and were admitted to the Christian Dispensation is more imperfect than the Jewish; and is so far from being a *better Covenant*, as St. Paul affirms, Heb. viii. 6. that it is in the *Effect* a much worse Covenant. For the Infant Children of Believers, instead of being taken into Covenant with God, are shut out from the Benefits of it, which was formerly extended to them; and are reduced to the State of Heathens. Is it reasonable to suppose that the Almighty in his last and most perfect Dispensation, would consult the spiritual Interests of his People less than he did in a former limited Dispensation, which was only preparatory to this latter? Yet this is the Case, if Infants are to be excluded from Baptism; and is equally repugnant to Reason, Truth, and the Analogy of Faith, as well as Tenor of the Divine Procedure with Mankind.

3. We find that Jewish Converts to Christianity, in the Time of the Apostles, were much offended, because Circumcision was laid aside. But how much more offenders would they have been, if no other Ordinance had been substituted to supply its Place? And if their Children had been shut out from the Privileges of the new Covenant, their minds necessarily must have been filled with the same Complaints, as Baptism being the only Ordinance, if so Dispensation had been given, which the Children had the Children of the Jews, who were circumcised, and the Children of the Gentiles, who were not, were shut out from the Blessings of God, and excluded from the Covenant of Grace, they would have been justly and necessarily offended, and indeed, with more Reason

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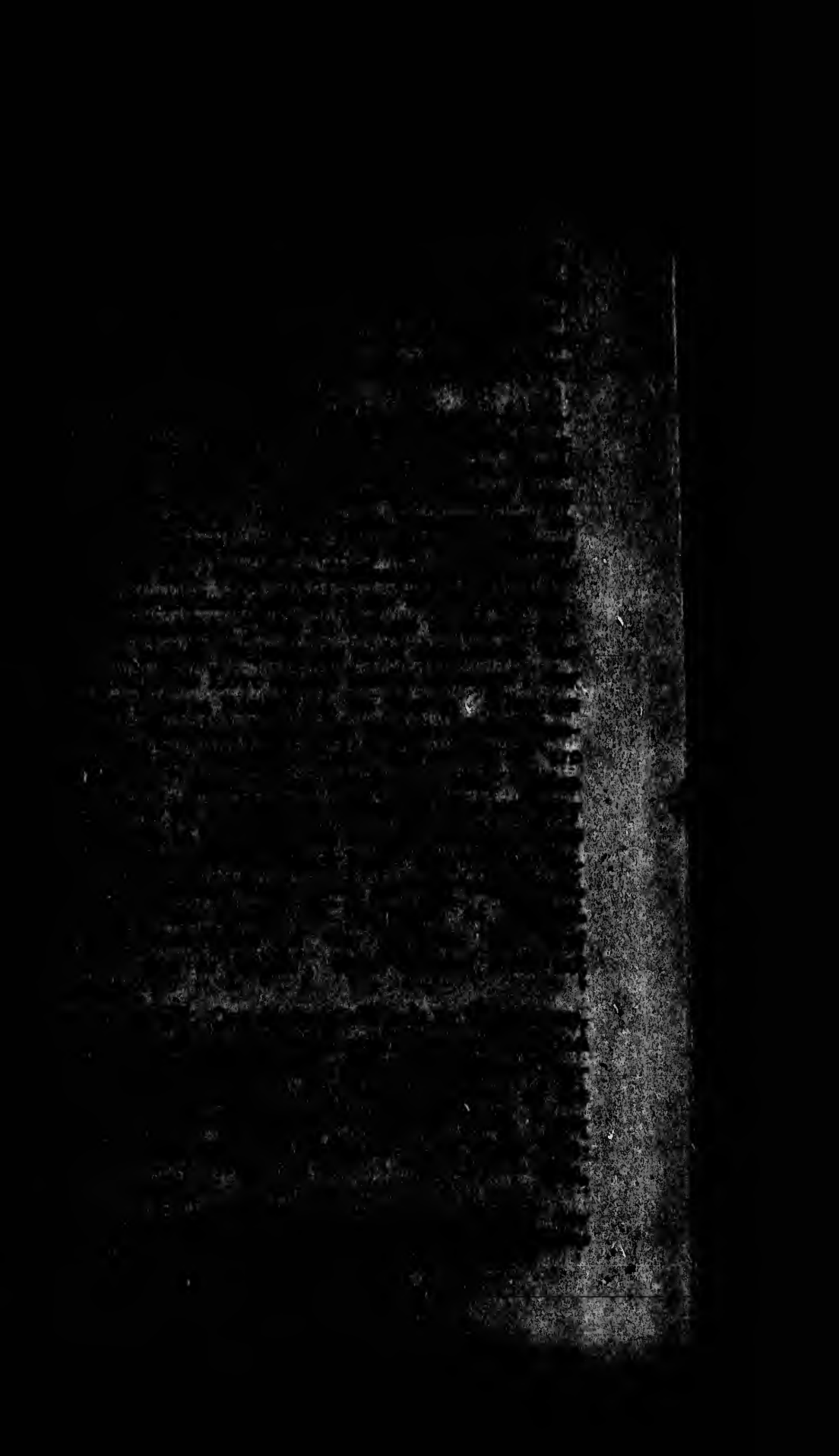


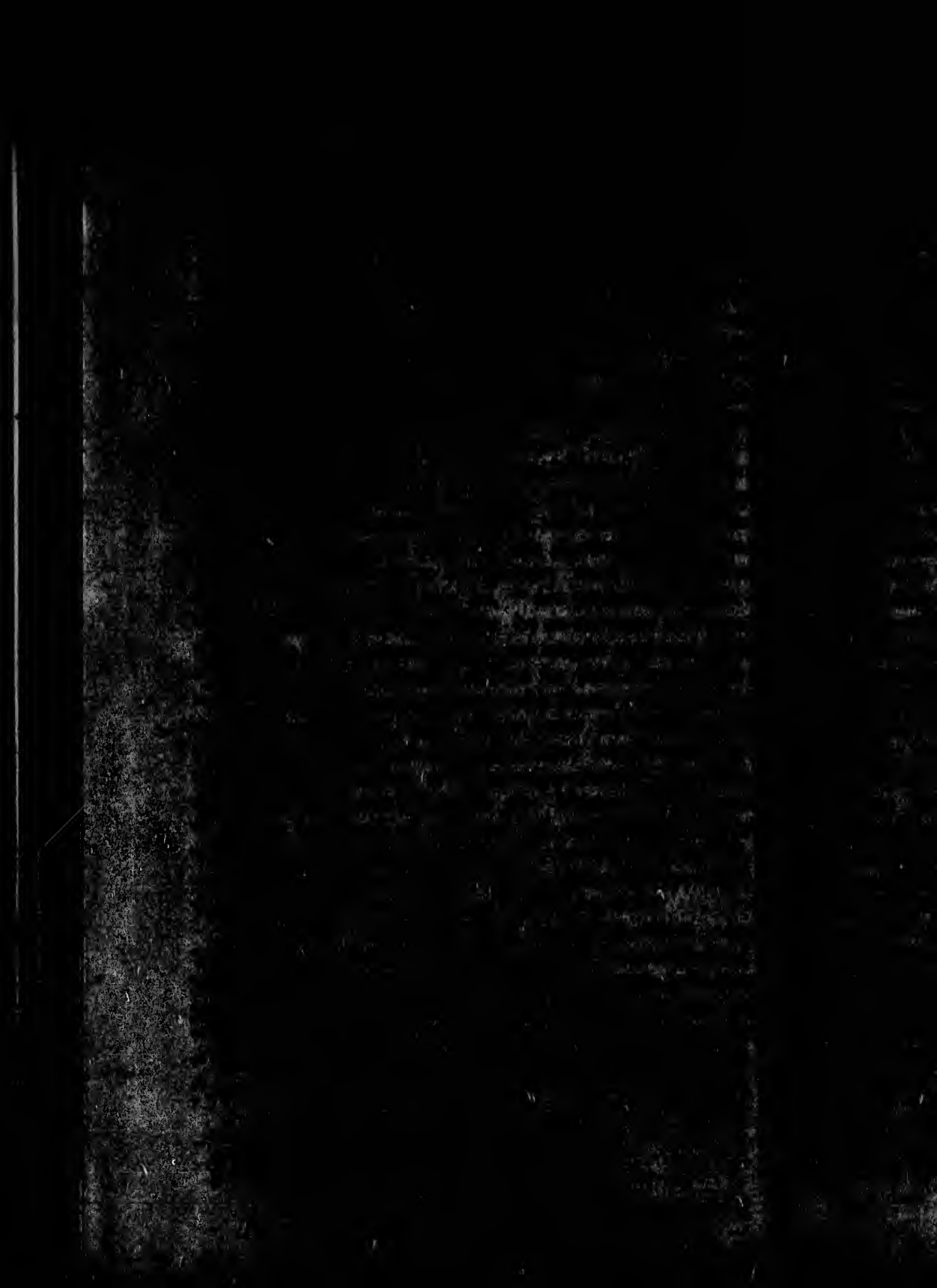
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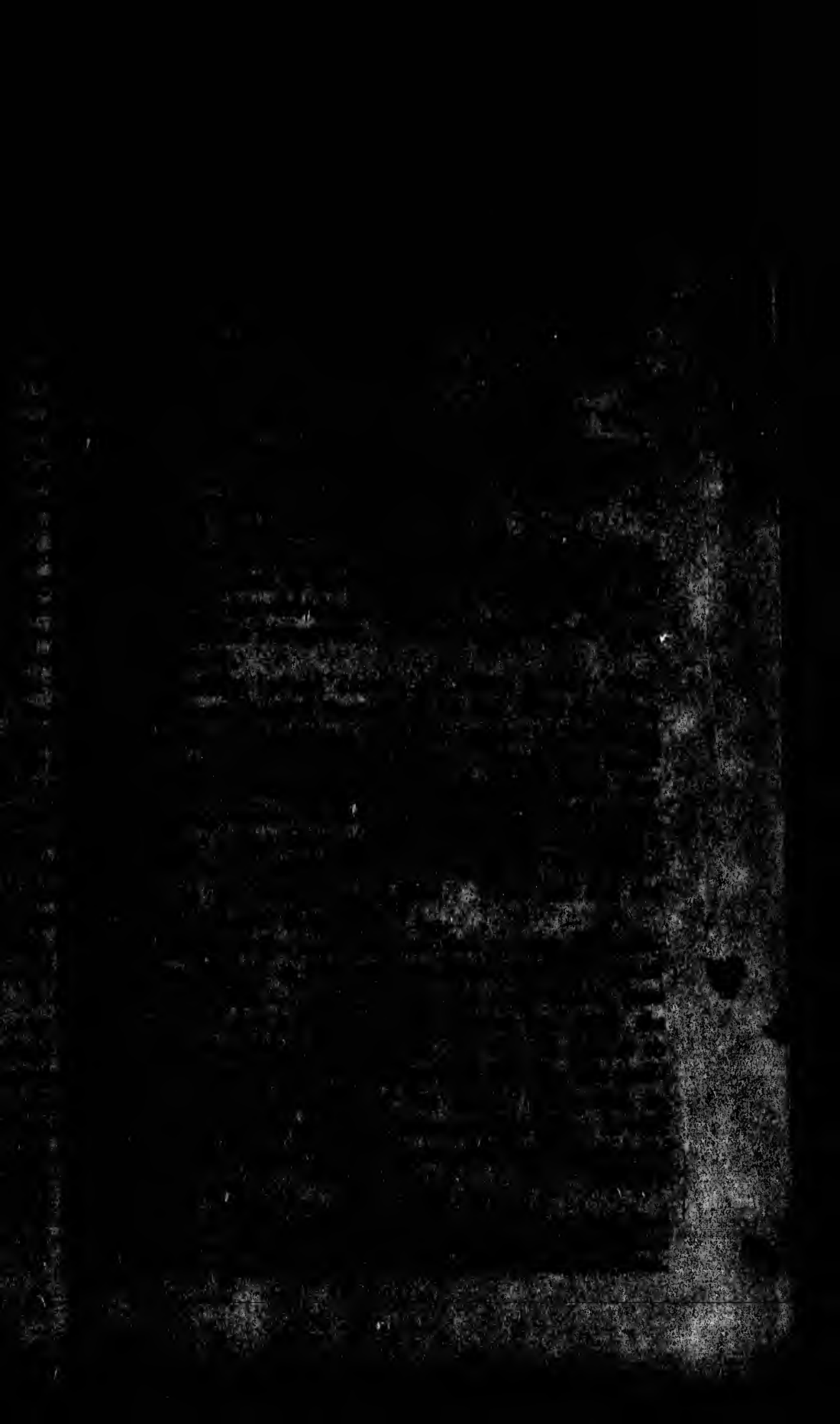
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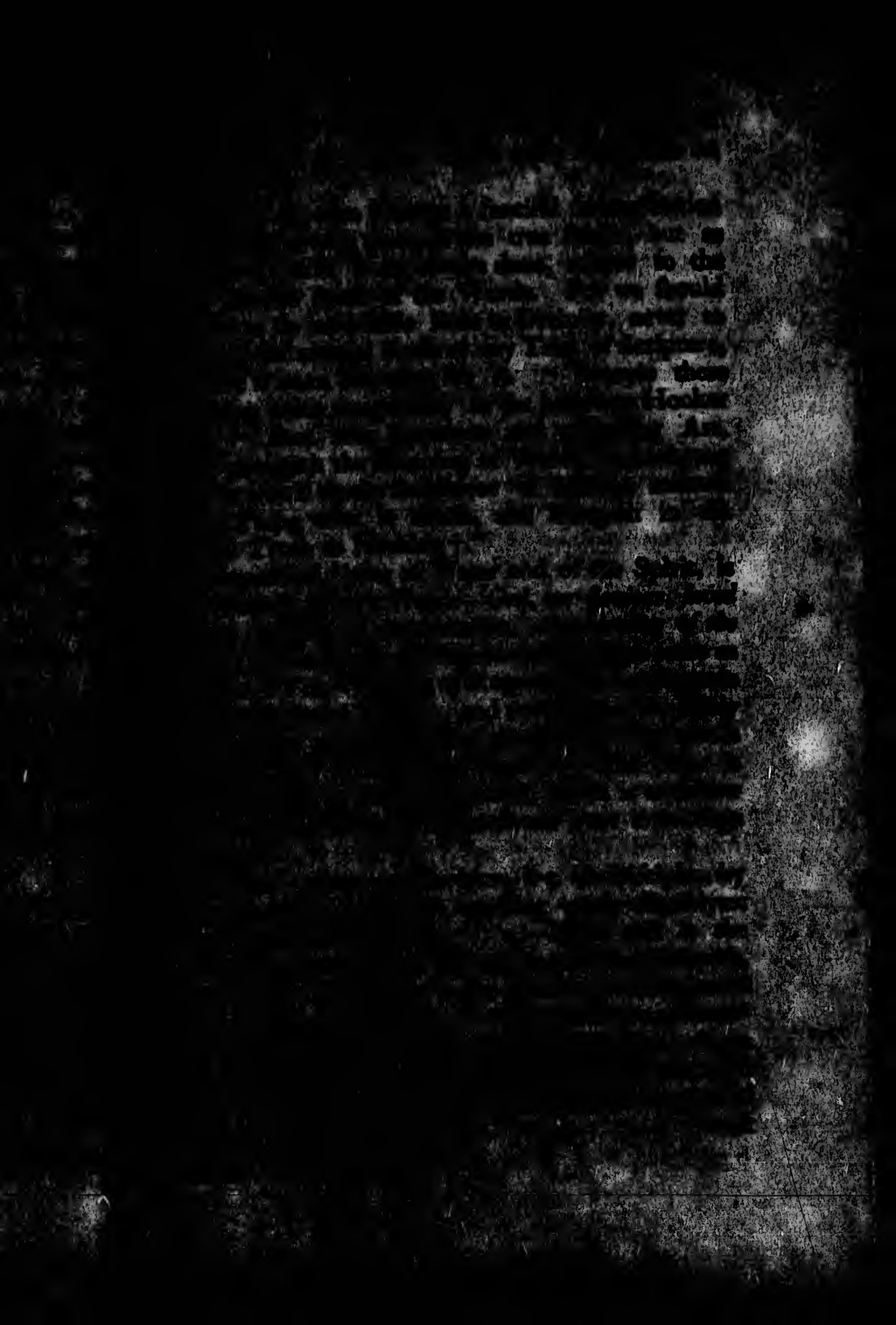
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...and finally wash him in the font of baptism
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...Office, where we are taught to pray in these
...Words, even for the youngest Infants
...to Baptism—" Almighty and immortal God,
...of all that need, the Helper of all that
...for Success, the Life of them that believe,
...Resurrection of the Dead: We call upon
...thee Infant, that by coming to thy holy
...they receive Remission of his Sins by faith
...operation." Surely there can be no scandal
...that baptism a few Days old

...that baptism was an Evidence of our
...In this Light it was ever considered in
...Church, and the Argument arising
...Original Sin was frequently used by Jerome
...and others, with great Success against Pelagius
...Followers, who denied Original Sin. These
...frequently asked— Why are Infants baptized,
...under Condemnation, or as to Sin? To
...Pelagians never answered my Father, they An-
...swered, they thought the Necessity of Bap-
...tism was obvious. However, to give Appari-
...ance, as well as they could, the Force of
...the Argument, they had Recourse to this poor Evasion,
...That the Reason why Infants
...were baptized was not for the Remission of Sin, or
...to save them from Condemnation, but that they
...might be partakers of the Kingdom of Heaven.

I would
...Certainly the Pelagians,
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Children were undoubtedly be-
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for them? Impelled by a con-
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For Baptism is the only Method by which they are saved, which are undoubtedly intended for them. Deny them Baptism, and they are deprived of their Privileges, contrary to our Saviour's manifest Intention.

It has been said—"That the Children here were only represented as fit Emblems of Humility, for the Followers of Christ to imitate." Very well. But who commanded them to be brought to him? They were fit Emblems of Humility, whether brought or not. Why then was he displeased at forbidding them to come? Or why did he put his Hands on them and bless them?

No other just Reason can possibly be given for all this than the one himself gave, viz. That the Kingdom of Heaven, and its Privileges, were designed for them. For he speaks not of these Children only, but of all Children in general. He says not—*suffer these little Children to come to me*; but, *suffer little Children, and forbid them not to come unto me*; for such is the Kingdom of Heaven. This evidently signifies, that they are to be Subjects to be entered into Covenant with God, as he is to be professed to him by Baptism now, as they were formerly by Circumcision. But how absurd is it to suppose, that Infants should be presented as the Emblems of that Humility, which is the only Qualification which qualifies all to be the Disciples of Christ, and yet that they themselves should be excluded from him, and from those Privileges which belong to his Disciples!

It appears from several Circumstances, that these Children were properly Infants. For, our Saviour took them up in his Arms, Mark 9, 16. And St. Luke recording the same Circumstances, calls them *Infants*, or *little Children*; which is the same Word used in the Bible, where it signifies *new-born Babies*; 1 Peter 2, 2. And of such is the Kingdom of Heaven. Our Saviour therefore had cause to be brought to him.

How

An Essay on Infant Baptism.

How is this to be done? Christ is not now personally on Earth. We can only approach him in his Ordinances. There is no Ordinance by which Infants can be brought, or dedicated to him, but Baptism. It is therefore agreeable to his Will, and express Desire, that they should be presented and dedicated to him in this Ordinance. He was then much displeas'd with those who forbade them to be brought to him. Where then has he changed his Mind, or revoked his Declaration in their Favour? And if he hath not, can those who forbid Infants to be dedicated to him now, be certain that the same Displeasur does not await them?

The Example of those who presented these Infants to our Saviour, is truly worthy the Imitation of all. It is the Duty of Parents to consult the Welfare of their Children. The Almighty has committed them to their Care. They are a Trust he hath deposited with them. The Ties of Nature, the Commands of Jesus Christ, loudly call on them to use every possible Measure which will promote their eternal Interests. And shall these Ties be disregarded, these Commands violated in with-holding them from the Redeemer? In Baptism, Infants may be as effectually presented, and engaged to him now, as those in the Gospel, when he was on Earth. And will those who, under God, were Authors of their being here, be Authors also of so great an Injury to them, as to deny them this Benefit?

Hear our Saviour's gracious Declaration concerning them, still unaltered, still unrevoked—Suffer little Children, and forbid them not to come unto me; for of such is the Kingdom of God. And will they yet be snatched from his Arms, from the Blessings and Privileges he would confer on them?

Surely it is much more agreeable to the Will of Jesus Christ, to bring our Infants, and dedicate them to him in Baptism, the Ordinance he has instituted for that Purpose. The Benefit to them is very great; and it must

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must give Consolation to their Parents to reflect that they are under the Guardianship of our Saviour, in Covenant with him, and Partakers of the Promises of that Covenant. Melancholly indeed were the Case of Parents, if, after they have been instrumental in bringing such helpless Creatures into a State of Sin, they were unprovided with Means for bettering their State: If they transmitted to them an Inheritance of Guilt, and yet had it not in their Power to apply a Remedy against it. The Merciful Father, and Friend of Men, has not left them in so deplorable a Situation. He has supplied the proper Means to counteract this Evil; and at their Door only must the Blame lie, who neglect or disregard the Means.

II. The next Passage I shall consider which evinceth the Necessity of Infant Baptism, and shews the Practice of the Christian Church in this Matter in the Time of the Apostles, is 1 Cor. vii. 14.

In this Chapter the Apostle is resolving some Cases of Conscience, which the Corinthians had sent him. Among these were the following. "Whether a Husband who was a Believer, should put away his Wife, being an Unbeliever; or whether a believing Wife should depart from an Infidel Husband?" St. Paul determines that in both Cases they should cohabit and live together, and he assigns a Reason for it.---*For the unbelieving Husband, says he, is sanctified by the Wife; and the unbelieving Wife by the Husband, else were your Children unclean; but now are they holy.*

I shall first make some Observations on this Text, then give the Sense of it; and, lastly, point out the Argument for Infant Baptism arising thence.

The Word *Sanctified* here, is the same as to bring over to Christianity; and is similar to St. Peter's Expression, when he says---*That Husbands who did not obey the Word, might be won over by the Conversation of their Wives.* 1 Pet. iii. 1. Thus when St. Paul says, The unbelieving

ing Husband, is sanctified by the Wife, it is the same as if he had said, the unbelieving Husband is won over, or brought to Christianity by the Conversation of the believing Wife; and so also the unbelieving Wife, by the believing Husband.

Altho' the Word sanctified is here translated in the present Tense, yet in the Original it is in the past Sense, and instead of, *is sanctified*, may be rendered more properly, *has been sanctified*. For the Reason given by the Apostle for his Determination was founded on Experience, and justified by many Instances.

The Word *unclean*, as applied to Children—*else were your Children unclean*, signifies their being in a Heathen State—not in Covenant with God. In this Sense St. Peter understood it, when he refused to preach to the Gentiles, whom he deemed *unclean*; and *God had shewed him so call no Man common or unclean that he purposed to call to the Privileges of the Gospel*. Acts x. 28. The Jews, whose Phresology both the Apostles use, esteemed Heathens unclean, as not having any visible Interest in the Covenant of God. And indeed they had for this the Authority of the Prophets; who frequently call Heathens unclean, in Opposition to the Jews, who were in Covenant with God. Thus Isaiah says—*An high Way shall be there, and it shall be called, the Way of Holiness, the unclean, i. e. the Gentiles shall not pass over it; but the Redeemed of the Lord shall walk therein*. Isa. xxxv. 8, 9. And hence the Children of Heathens were accounted by the Jews unclean; but their own were deemed clean or holy, being entered into Covenant with God by Circumcision.

The last Word *ayia*, which is translated holy—but now *are they holy*, is very often translated *Saints* in the New-Testament. Thus Ananias said, *Lord, I have heard by many of this Man, how much Evil he hath done to thy Saints at Jerusalem*. Acts ix. 13. *Peter came to the Saints which dwelt at Lydda, Ver. 35. Saul lost many of the Saints in Prison*.

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Prison. Acts xxvi. 10. *St. Paul wrote to all that were at Rome, called to be Saints.* Rom. i. 7. *Contributions were made for the poor Saints which were at Jerusalem.* Rom. xv. 26. *Dare any of you having a Matter against another, go to Law before the Injust, and not before the Saints?* 1 Cor. vi. 1. *All the Saints at Philippi;* from whence St. Paul wrote his second Epistle to the Corinthians, *saluted the Corinthians.* 2 Cor. xiii. 13.

In each of these Texts, and many more that might be produced, the Word which is translated Saints, is the same in the Original with *holy* in the Passage before us. From hence it is evident that Saint was then used in the same Sense as the Word Christian is used by us now. It signified all who were entered into Covenant with God by Baptism, and professed the Religion of Jesus Christ. And it is worthy our Observation here that the early Writers of the primitive Church, who certainly understood the Style of Scripture, at least as well as we, called those who were baptized sanctified; i. e. set apart hereby to God, and dedicated to his Service; in which Sense, the Word Sanctified is often used in Scripture. Thus Cyprian—
 “He that is born, says he, ought to be baptized and sanctified.” Thus also St. Austin, explaining the Passage now before us, 1 Cor. vii. 14. says, “For there were then,” i. e. when St. Paul wrote this Epistle to the Corinthians, “Christian Infants who were sanctified, i. e. baptized, some by the Authority of one Parent, some by the Consent of both †.”

There are only two Sorts of Holiness.—one relative, and the other moral. In the former Sense, the Temple, Altar, Vessels, &c. were said to be holy, because set apart, and dedicated to the Service of God. In the latter, those Persons are holy in whom Sin is mortified, and whose Lives and Tempers are conformed to the

Law

* Cyprian Epist. ad Fid. p. 160.

† August. De Serm. Dom. in Monte, Lib. 1. C. 27. See more to this Purpose in Dr. Ham. Answ. to 6 Quest. Inf. Bap. § 36.

The Children of Christians would be unclean, excluded from Baptism and the Covenant, as the Children of Heathens are. But on this Consideration, that thro' the Instruction and Conversation of their Parents, or Parent, where but one Parent is Christian, they will be brought up in the Faith, and in the Practice of it—they are holy, they are Saints, or Christians. The universal Practice is to enter them into Covenant with God by Baptism.

In this Paraphrase, I have taken in the Apostles Reasoning in the Context. This is the plain, obvious Sense of the Passage we are considering; and from hence there is the fullest Proof and Evidence, that Infants were then admitted to Baptism; and consequently, should be admitted now also.

To evade this Evidence, a forced Interpretation of this Text has been invented, as generally is the Case, when a Text bears hard on a Favourite Tenet, which Men are resolved at any Rate to maintain. "It is said that unclean here means illegitimate, and holy is the same as legitimate."

But there is nothing either in the Words, or the Argument to countenance this Interpretation. Both are repugnant to it. The Word *unclean*, in Scripture applied to an illegitimate Child, is *ἄκαθαρτος*. *Νόθος* is the Word which answers to that, and is accordingly used by St. Paul elsewhere, when he meant such, and his Argument required it. Heb. xii. 8. The Children of Heathen Parents, born in Wedlock, were as legitimate, as the Children of any Christian Parents whatever; yet they were unclean in the Apostle's Sense. They were not admitted to Baptism, and had no visible Interest in the Covenant.

This new invented Interpretation is also foreign to the Subject which the Apostle treats of. For the Question was not, whether Children, one of whose Parents was an Unbeliever, and the other a Believer, were admitted or not. But whether Husbands and Wives

...and the other Infant, should live together, or separate. The Apostle determines they should live together; and assigns this Reason, that the unbelieving Party would probably be brought over to the Faith by the Conversation of the believing, as was frequently the Case.

To confirm this Reason, he reminds the Corinthians of a well known Practice among Christians who baptized the Children of believing Parents, on the Presumption that they would bring them up in the Faith, and train them in the Way they should go. This Presumption held equally good that the unbelieving Husband or Wife, would be brought over to the Faith by the believing Party; and therefore they should live together. Thus you see the Instance of Children being holy or baptized on the Consideration that they will be educated in Christianity, by their believing Parents, is only introduced to illustrate and confirm the Apostles Determination, that the Believer and Unbeliever should live together in Wedlock. He appeals to it as a universal Practice; and is greatly strengthened the Argument on which he acted his Determination. But here is not the least Hint of Legitimacy or Illegitimacy. They have no Connection with the Subject.

Others who have rejected this Notion of Legitimacy and its Connexion, as unnecessary to the Sense of this Text, yet give a ridiculous, and unchristian Explanation of it; by which the Sense is much obscured, and the Force of the Argument in Favour of Infant Baptism greatly weakened. And the Cause seems to lie in applying the latter Clause — *Et ut non iniquis modis, sed sicut est in Domino* — to the Children, one of whose Parents was a Christian, and the other Pagan or Infidel. This is a very unreasonable and unchristian Interpretation, and is not supported by any Reasoning or Example. The Apostle does not say that the Children of such Parents were to be baptized, but that they should live together. *Children*

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of those Parents, where one was a Believer, and the other an Infidel. But he says, Else Your Children, and the Children of you believing Corinthians, and of other Christians, were unclean—would be excluded from the Kingdom, and a Covenant Relation to God: But on this Presumption that they will be educated in the Christian Faith which you profess, they are now holy,—admitted by Baptism into the Christian Covenant.

This, as I said before, was a strong Argument to support the Apostles Determination; and perfectly analogous to the Reason on which he founds it.

I have been the more full in explaining this Text, as it affords sufficient Proof that Infants were baptized universally at that Time. It has been often explained in this Sense by the ancient Christians; and urged in this Controversy by several modern Writers, particularly by the learned and excellent Dr. Hammond. He gives the true Interpretation; but his Periods are so long, and his Manner so perplexed, that many Readers would find it difficult to understand him.

III. I shall mention but one other Passage in Scripture in Support of Infant Baptism; and this shall be only touched on briefly.

It is contained in St. Peter's Words to the Multitude, who were filled with Remorse, on having their Guilt and sins increasing ever Sore. On their asking, What shall we do? Peter said—Repent, and be baptized in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Holy Ghost. The Promise is to you, and to your Children, and to all that are far off, whom the Lord our God shall call.

Acts ii.

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these Reasons, it is certain, the Apostle makes it the Foundation of submitting to the Gospel, of being baptized in the Name of Jesus Christ.

Now this Foundation or Reason must necessarily extend to all to whom the Promise is made; and here the Promise is expressly said to be made to their Children. The plain Consequence of which is, that their Children should be baptized, and thereby brought into the new Dispensation. And their Children seem to be mentioned on purpose to preclude any Objection that might be made on their Account, to their embracing the Christian Faith. For hereby it appeared their Benefit was consulted, and the same Privileges secured to them, as in the former Dispensation.

If it be said their Children or Infants should not be baptized, there will then be this manifest Inconsistency in the Apostles Words.—That altho' the Promise was made equally to Parents and Children, and urged as the Reason why they should be baptized, yet the Benefits of the Promise did not equally extend to them, and the Parents were left, in Doubt as to the State of their Children. The latter notwithstanding the Promise, were to be denied Baptism. This would be charging the Apostles Argument with a very great Absurdity, as Mr. Bostwick justly observes; for then it would run thus—“The Promise is made to you, therefore be baptized in the Name of the Lord Jesus; the same Promise is equally to your Children, yet let not your Children be baptized, for they are not the proper Subjects of that Ordinance.”

It is to be said the Children could not repent, and therefore should not be baptized. To answer, this has been already observed. It is an Opinion wholly unsupported, especially in Adults, but more than formerly to their Children. It is also contrary to the Privileges secured to them, and the

It should be further urged, "That the Children of the Jews are only mentioned, because they had defiled the Blood of Christ on their Posterity, in their Words--*His Blood be on us, and on our Children,*" xxvii. 25. and this is order to remove their Liability for their Children's Safety:" It will not mend the Matter. For supposing this to be true, which is no more than a Conjecture, not supported with much Probability, how does it alter the Case? If these Children were not to be baptized, the Inconsistency mentioned above remains still in all its Force, if not greater. For the Promise, which the Apostle urged as a Reason for their receiving Baptism, was equally made to their Children, and yet they were to be excluded from Baptism. This Exclusion would destroy the Consolation supposed to be given to the Parents. Because, altho' they were admitted into the new Covenant by Baptism, yet their Children were not; and whatever Opinion People may now entertain of the Inefficacy or Insignificance of a federal Relation to God, by partaking of his initiating, or other Ordinances: Yet it is certain the Jews had no such Notion. They deemed it of very great Importance.

How well then might these Jews have thus retorted on the Apostle, supposing their Children were not to be baptized--Your Words indeed afford us certain Hope. You have justly pointed out what we are to do. But, alas! what Consolation have we concerning our poor Infants? They are excluded from the Covenant to which we are admitted. They partake not of its Benefits or Privileges; and the Blood of that just and holy One still lies on them.

But consider these Children admitted to Baptism with their Parents, in Consequence of the Promise made equally to both, and ever blessed with the same Faith. The Apostle's Words will be confirmed with illustration, with the Analogy of Sam, and the Divine Promise with Mir, from the Beginning.

I shall

I shall conclude this Section in the Words of Bishop Taylor, who had fully considered this Controversy. He knew the Strength of all the Antipædobaptist's Arguments, which, from a political Motive, he threw into a more regular Form, and set them off with more Advantages of Reasoning, than was done either before or since. But afterwards, when his Design was mistaken, and perverted to a Use very different from what he intended, he returned a distinct Answer to each of these Arguments, and fully confuted them. Here you have the Result of his Judgment in this Matter.--

“ The Effect of the former Discourse,” says he, “ is
 “ this--That whoever shall pertinaciously deny, or
 “ carelessly neglect the Baptism of Infants, does unchar-
 “ itably expose the Babes to the Danger of an eternal
 “ Loss, from which there is no Way to recover, but
 “ an extraordinary Way, which God hath not revealed
 “ to us; he shuts them out of the Church, and keeps
 “ them out who are more fit to enter than himself; he,
 “ as much as in him lies, robs the Children of the Gifts
 “ of the Holy Ghost, and a Title to the Promises Evan-
 “ gelical; he supposes that they cannot receive God's
 “ Gifts, unless they do, in some Sense or other, deserve
 “ them; and that a Negative Disposition is not suffi-
 “ cient Preparation to a new Creation, and an obedient
 “ Obedience is nothing, and yet it was all that we
 “ could have in our first Creation; he supposes that we
 “ must do something before the first Grace, that is,
 “ that God does not love us first, but we first love him,
 “ that we seek him, and he does not seek us; that we
 “ are before-hand with him, and therefore Nature alone
 “ can bring us to God. For if he did not suppose all
 “ this, the great Presence of the Necessary of Faith
 “ and Repentance would come to nothing.--He, I say,
 “ that neglects the Baptism to Infants, does disobey Christ's
 “ Commandment, which being in general and indefinite
 “ Terms,

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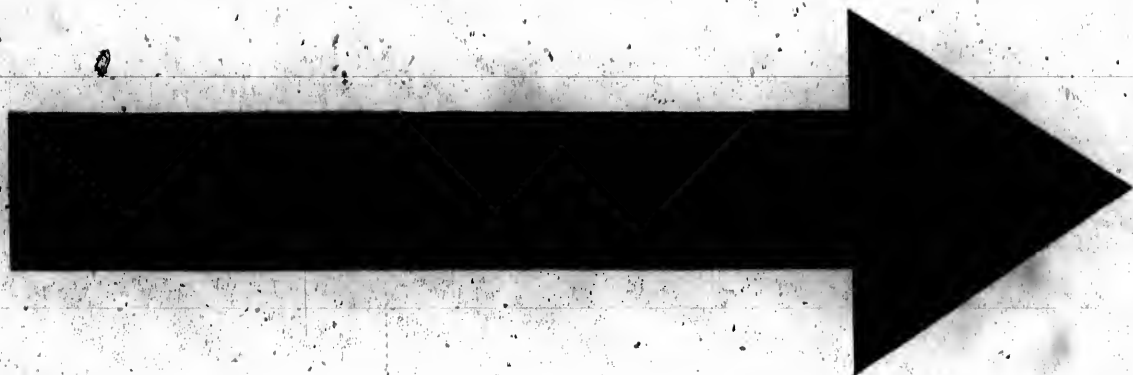
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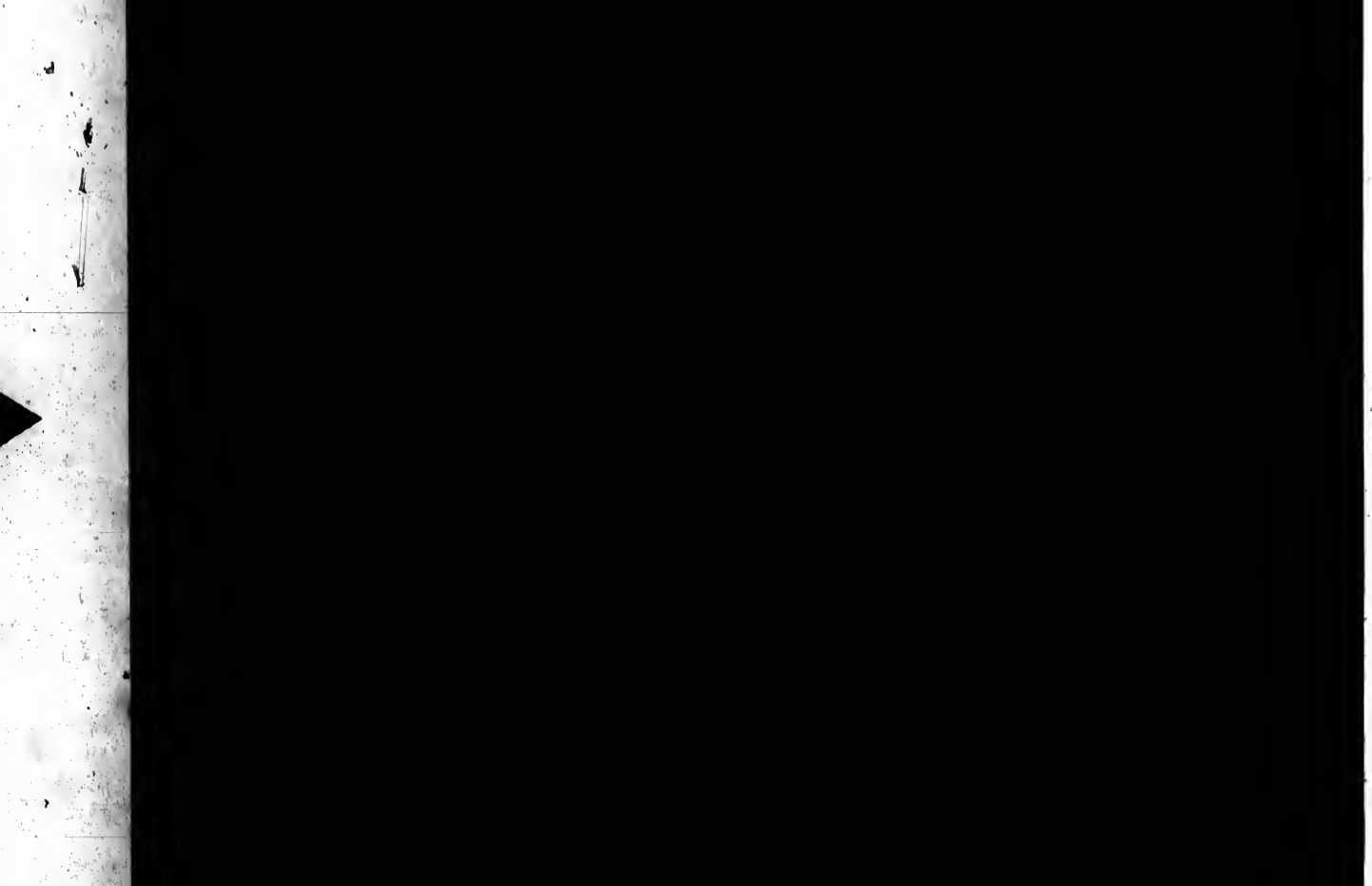
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... Part of his mind."

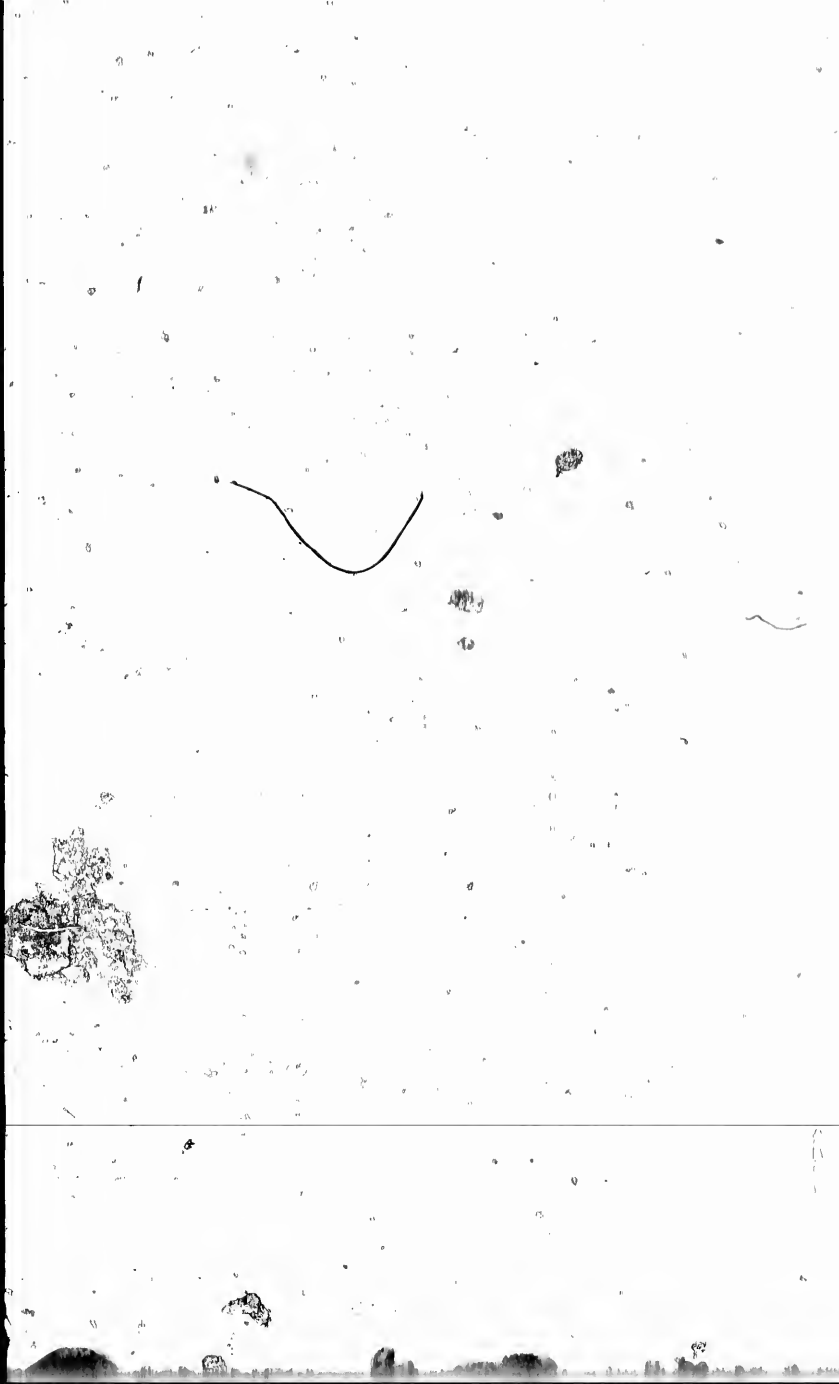
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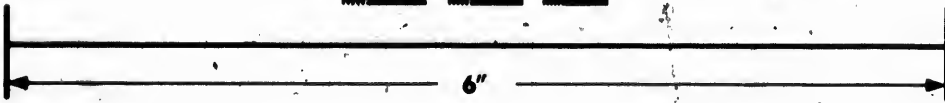
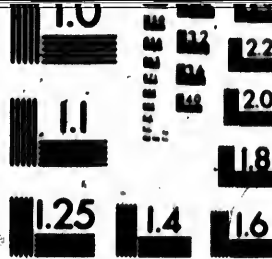
of Necessity, when Infants are in Danger of dying. And probably his Self-Contradiction, and Singularity of Opinion in this Point, proceeded from the Leaven of Montanism, to which he might have been verging.

Third CENTURY.

7. **O**RIGEN, was born 85 Years after St. John's Death, but did not flourish as a Writer till about the Beginning of the Third Century. He was one of the most eminent Men who lived at that Time, for Learning and Abilities. He wrote many Books, particularly Homilies and Comments on the Scriptures. The Greek Original of most of these is lost; but we have a Latin Translation of many made by Jerom and Ruffinus.

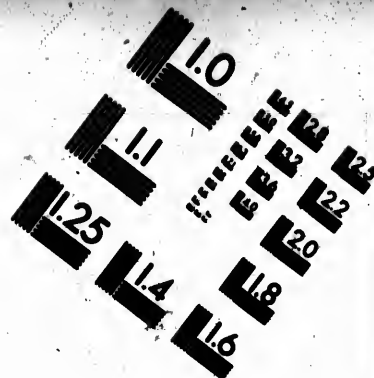
† Tertul. lib. The sagacious Reader, I doubt not, sees from one of the above Passages, how Tertullian contradicts himself, There he calls Infants "innocent, or guiltless", and yet in another Passage

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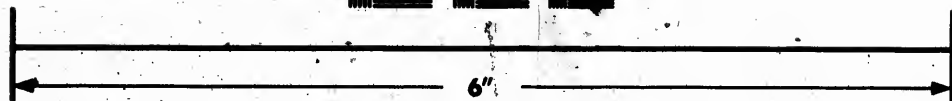


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of any People, with Regard to a
 especially soon after their receiving
 a good Comment on that Law,
 supposed to understand it.
 of Fact—the Practice of Infant
 Church, the Testimony of the
 no Doubt be admitted; and there is the
 that those who were instructed by
 and their Immediate Successors, were not
 Point so interesting, and that they un-
 Scriptures relative to it, full as well as we.
 many Writings of those who were con-
 with the Apostles, and such as are come to
 Epistles, written like those of the Apostles,
 Differences in Churches, or exhort Christians
 and Perseverance in the Faith. If we consider
 that there was no Controversy then about In-
 we cannot be surprized if they should not
 about it.

any Person he at the Pains to examine the
 Religion written now by Christians who are
 I suppose he would scarce find one in an
 of them that says a Syllable about the Baptism
 of Infants. But if some painful Searcher into Antiquity, a
 or Fifteen Hundred Years hence, in turning over
 Books, should infer from this Omisision, that we did
 baptize Infants, he would greatly err. It is true, the
 among us hath produced several Books on
 subject; but there was no such Controversy among
 Ancients, and therefore we care not little more in
 Writings concerning it, than such Illu- as their
 led them to throw out occasionally.

... as a Tower
... he affirms in-
... saved by Wa-
... After repeating the Substance of
... John II. 3. the
... of Plerma was wrought
... he says:—“ He
... the Son of God,
... Death: But when he receives that
... Name given by the Father in Bap-
... he is freed from Death, and changed over
... Life. Moreover, that Seal is Watery, into which
... is Death, but even so
... Life.”

... as those of Baptists, St Paul's
... Epistle he writes to the church at
... He says,—“ Baptism teacheth us
... We go down to the Water full of Sin and
... but come up again bearing Fruit
... with the Fear and Hope of God
... the Spirit +.”

Now also, as I said before, that do not expressly
... the Baptism of an Infant, yet in that Passage
... Principles on which the Ancients
... the Baptism of Infants, viz. Our being
... in a State of Sin—our Obligations to Death in
... thereof, and the Necessity of Baptism to
... us out of that State, into a State of Favor

with
+ See Hieronymi. Contra Iovinianum in Epist.
+ Romanus Pastor Lib. 1. Cap. 1. et 3.
+ Lib. 1. Epist. 9. et 10.
+ Augustinus contra Iovinianum 1. 5. p. 235, 236, 237.

with God. And indeed no Conclusion can be more fair or rational. For if Infants are by Nature born in Sin, if to them belong the Privileges of the Gospel State, being designed for them—if they cannot be admitted to these Privileges, nor have any federal Right to them without Baptism: It will clearly follow, that they should be baptized. These are the plain Scripture Grounds on which Primitive Believers proceeded in this Matter.

The first Century affords other Testimonies similar to those now produced. To expect fuller is unreasonable and absurd, as the Writings of that Period, which have reached us are so few, and the Nature of the Subjects treated of in them such, as would not admit of it. But the Reader should observe, that as the first Century commenced from the Birth of our Saviour, and both he and his Apostles lived in it, whatever Testimonies are drawn from the New-Testament in Behalf of Infant Baptism, are to be referred to the first Century. Each Proof from the New-Testament for Infant Baptism, in the former Sections, is a Proof from the first Century. This may serve to obviate what is sometimes said—and said only to embarrass the Ignorant, and prejudice them against Pseudobaptism—that the first Century affords no Proofs for Infant Baptism. Many of the Apostles lived to the latter End of the first, and one of them to the Beginning of the second Century; for St. John is supposed to have died An. Dom. 101. His Gospel, which contains one of the most decisive Arguments in this Controversy, was wrote at the Request of the Asiatic Churches, to confute the Heresies of Ebion and Cerinthus, about the Year of Christ 97, which was only four Years before his Death †.

Second

† All the genuine Writings of the first Century, besides the Scriptures, and for 40 Years after, which have reached us, might be comprized in one small Pocket Volume. They are as follows—1. Two Epistles of Clement to the Corinthians. 2. The Pastor of Hermas. 3. The Catholic Epistle of Barnabas. 4. Seven Epistles of Ignatius.

SECOND CENTURY.

I Proceed now to the Second Century, and altho' the Works of many Authors who wrote in that Period, are lost, yet enough are still extant, to shew what the Practice of the Christian Church was then concerning Infant Baptism.

1. The first, in Order of this Century, is Justin Martyr. Justin was born only three Years after St. John's Death, and was converted to Christianity, when 30 Years old. About seven Years after his Conversion, i. e. forty Years after the Death of St. John, he wrote an Apology for the then persecuted Christians, and presented it, in their Behalf, to the Emperor, Antoninus Pius.

He is laying before the Emperor some of the Doctrines of Jesus Christ, particularly those relating to Chastity; and cites our Saviour's Words relating to it, from the 5th and 19th Chap. of St. Matthew's Gospel. He then says—"There are many among us of both Sexes, who have been profelyted, or made Disciples to Christ from their Childhood, and have continued in spotless Virginity 60 or 70 Years *."

It is worthy our Observation, that Justin uses the same Word here, when he says many were made Disciples from Childhood to Christ—He uses, I say, the very same Word, *μαθητευθησαν*, which our Saviour used; when he commanded the Apostles to profess, or make Disciples of all Nations by Baptism. This plainly shews they were profelyted, i. e. baptized in Infancy, and that Justin calls those Children Disciples who were thus dedicated to Jesus Christ. And as these were

5. One Epistle of Polycarp. 6. The Martyrdoms of Ignatius and Polycarp, written by those who were present when they suffered. Together with a few Fragments collected by Dr. Grabe, in his *Synagoga SS. Patrum*.

* Just. Mart. Apolog. I. vulgo II. opp. p. 62.

were 60 or 70 Years old when Justin wrote, which was but 30 Years after St. John's Death, they must have been disciples to Christ, i. e. baptized, several Years before that Apostle died.

That these Persons were baptized in Infancy, is further manifest from Justin's opposing them, in the Words which immediately follow, to those who were changed from Intemperance, and consequently baptized when grown up. For he says—“Why should I recount the
“ insusceptible Multitude of those who have forsaken
“ their Intemperance, and come over to the Christian
“ Institution †.” This Distinction between those who left their Intemperance, and those who were disciplined in Childhood, who still continued in spotless Virginity, plainly shews the latter were profelyted before they were capable of learning the Christian Doctrine by Instructions, and the only Mode of profelyting such, was by Baptism.

4. Irenaeus, the celebrated Bishop of Lyons, in France, is the next Author I shall mention. He was instructed in the Principles of Christianity, when very young, by Polycarp and Papias, who were Disciples of St. John. He wrote 5 Books against Heresies, the two first of which were written about 70 Years after the Death of St. John; and the others were finished about seven Years after ‡.

Speaking of our Saviour, he says—“He came to
“ save all Men by himself: All, I say, who are reg-
“ erated to God,” i. e. baptized, “Infants, and little
“ ones, and Children, and Youths, and old Persons.
“ Therefore he went thro' every Age: for Infants, he
“ was made an Infant, for little ones he became a little
“ One, sanctifying those who were of that Age.”

This Passage is express and full to the Point. He mentions Infants and little Ones being regenerate to God, or baptized, as a general Practice, in Consequence of our Saviour's coming to save them.

This

† Ibid.

‡ Vide Grabe Prologom. in Iren. Sect. 2.

§ Iren. adv. Hæres. lib. 2. Cap. 39. p. 160, 161.

This Testimony being so explicit, and of so much Weight, the Opposers of Infant-Baptism, have done all they could to disparage and evade it. But all in vain; as will appear by considering the Objections that are made to it, which are these two--1. It is said that this is only a barbarous, uncouth Translation of Irenæus, and therefore not to be depended on. 2. That Irenæus does not say Infants were baptized, but regenerate, which the Objectors conceive to be a different Thing.

As to the first--It is acknowledged that a great Part of the Original of Irenæus, which was Greek, is lost; and further that the old Latin Translation we have, contains many barbarous Words. But what then? I do not conceive that its containing barbarous Words, should prevent its being a faithful Translation, which in general it is. Such Words can convey our Ideas with as much Precision as those that are elegant. It is not the Elegance, but Faithfulness of the Translation we are concerned about, and this latter stands unimpaired. Castalio and Beza translated the New-Testament into Latin, Castalio's Translation is very elegant; Beza's is the Reverse, is in many Places barbarous enough; yet it is generally allowed to be more literal and just than the former. The late learned Editor of Irenæus, in England, Dr. Grabe, has retained this old Translation, barbarous as it is, even where he had the Original before him. This he would not have done, had he not esteemed it on the whole to be just; and it is certain, that it is as faithful as most Translations, where the Original is extant to compare it with. This Translation was made by some Clergyman in France, while Irenæus was alive, or else very soon after his Death †, which gives it the more Authority. Upon the whole, this Objection is weak, frivolous, and affects not the Argument. It is only made, because none of any Weight can be made, and something to save Appearances must be objected: But it

† Vide Grabe Prolog. ubi supra.

is strange to hear those object to the Barbarity of a Translation, who have neither Original or Translation, barbarous or elegant, to produce in Behalf of their Opinion.

With Regard to the second Objection---It is most certain, that Irenæus, like the primitive Fathers in general, by Regeneration understood Baptism, and expressed it by that Word. See an Instance of this from Justin Martyr, at p. 54 of this Essay, and more will occur hereafter. It is pretended that Irenæus by Regeneration, does not mean Baptism. But let us hear the good Father himself. In his third Book he is disputing against some Heretics, who taught Jesus was different from Christ, and that the latter descended on the former, and only suffered in Appearance. He quotes several Texts to confute these Absurdities; and says---“ Again, “ when Christ gave the Power, or Authority of regene-
“ rating to the Disciples, he said to them, Go and teach
“ all Nations, baptizing them in the Name of the Father,
“ and of the Son, and of the Holy Ghost †.” Where the Power of regenerating is evidently the same with that of baptizing. Regenerating and baptizing are Synonymous Words in this Place.

Another Instance of this we have where the Original is preserved, and the old Translation is as literal and just as possible. Speaking of the absurd Notions which some of the Gnostic Heretics held concerning Redemption, and their Abuse and Pervertion of Baptism,---he says-----
“ This Species of Heretics was sent by Satan, *ἡ*
“ *ἡρηνία το βαπτισματος τῆς ἡς ὅσω αναγεννησις*; for the
“ denying of Baptism, which is our Regeneration unto
“ God, and for the Destruction of the whole Christian
“ Faith §.”

People who are determined to cavil, may hesitate, and dispute, and make Distinctions to evade this Evidence.

For

† Iren. Lib. 3. Cap. 19. p. 243.

§. Iren. Lib. 1. Cap. 18. p. 88.

For what Truth is there that may not, and how few that have not been denied? But it is impossible for Words to be more clear or express than those in the two last Passages, are, to shew that Irenæus calls Baptism by the Name of Regeneration, and accounted those who were baptized, regenerate. And since he mentions Infants, and little Ones among those who were regenerate, it is evident Infants were then baptized. There was no other visible, instituted Way by which they could be regenerate to God---have their State changed, and entered into the Covenant of Grace.

The Testimony of Irenæus, is the more to be regarded as he lived so near the Time of the Apostles. He was born before St. John died---was instructed in the Christian Faith by two eminent Bishops, who were Disciples of St. John; and as Tertullian observes of him---“ Was a most diligent Inquirer into all Opinions and Doctrines which prevailed in the Christian Church †.” To this may be added, That he was a Man of great Learning, Prudence, Humility, and Charity; and as M. Dupin says---“ It may be affirmed, that he wanted nothing that was necessary for the Qualification of a good Christian, an accomplished Bishop, and an able ecclesiastical Writer §.”

5. Clemens Alexandrinus was cotemporary with Irenæus, tho' somewhat younger. He died in the Beginning of the third Century; but as he wrote and published his Writings in the second, I shall class him with the Writers of that Century. He was Master of the famous Catechetical School at Alexandria; and wrote towards the latter End of the second Century, probably from the Year 89, to the Year 94, after St. John.

In many Places Clemens says, we are regenerated by Water or Baptism. Thus speaking of our Saviour---“ He formed us out of the Dust, regenerated us with
“ Water,

†. Tertul. adver. Valent. Cap. 5. p. 248.

§. Dupin's Hist. of Eccles. Writers. Cent. II. Irenæus.

“ Water, i. e. Baptism, enlarged us by his Spirit,
 “ &c. †”. I shall quote one Passage from him, which
 plainly points out the Practice of baptizing Infants, tho’
 he does not expressly mention it in so many Words. He
 is recommending Gravity and Decency to Christians in
 their Cloathing, and in the Ornaments they should wear.
 Among other Things, he mentions the Seals they should
 use for their Rings. “ Let us,” says he, “ chuse for
 “ our Seal a Dove, or a Fish, or a Ship---and if any one
 “ be a Fisherman, let him be mindful of the Apostle,
 “ and of the Children that are taken out of the Water.”

Taking Children out of the Water, was a Phrase by
 which their Baptism was expressed, according to the
 usual Custom of plunging them; and this Place mani-
 festly alludes to their Baptism. To this also it is most
 probable, the Expressions in that Hymn, which is
 among the Works of Clement, allude, where Jesus
 Christ is called, “ the Director, the Guide of Infants †.”
 There was then no Controversy about Infant Baptism,
 no more than about Women’s receiving the Eucharist,
 or the Laity’s communicating in both Kinds, receiving
 the Cup as well as Bread. To expect therefore, that
 the Christian Writers of that Period would speak directly
 to any of these Points, as if they had been controverted,
 would be unreasonable. They frequently drop Hints,
 which sufficiently testify their Practice in each, and these
 will serve to determine the Judgment of those who are
 unprejudiced.

6. Altho’ Tertullian did not die till near the Middle
 of the Third Century, when very old, yet as he was
 eminent, and wrote many Things in the latter End of
 the second Century, he may be considered as a Writer
 of that Period. Tertullian was a Man of great Learn-
 ing, Wit and Zeal; but singular in many of his Opini-
 ons, as well as his Conduct. In the latter Part of his
 Life,

† Clem. Alexand. Pedagog. Lib. 2. Cap. 12. p. 92.

• Ibid. Lib. 1. Cap. 26. p. 181.

† In Hymn Church Service, at 104. Lib. 3. Fed.

Life, he fell into the Heresy of Montanus, who called himself the Paraclete, or Comforter, promised by our Saviour.

There are many Passages in Tertullian which shew that Children were baptized in his Time; particularly the Exposition he gives of 1 Corinth. vii. 14. which is much the same with that I have given already*.

It is true, he advises the Delay of bringing Children to Baptism †; and Antipædobaptists have laid Hold on this, as if it served their Cause. But in Truth the Passage is against them, and is a plain Testimony that Infants were then universally baptized. For, 1. He there contradicts what he says in other Places. 2. He delivers it as his private Opinion, and only advises, that the Baptism of Children should not be hastened, but in such a Manner as plainly shews the universal Practice to have been otherwise. For these are his Words---“ According
 “ to every one’s Condition and Disposition, and also
 “ their Age, the delaying of Baptism is more profit-
 “ able; especially in the Case of little Children. For
 “ what Occasion is there, unless in Cases of Necessity,
 “ that the Sponsors, or Godfathers should be brought
 “ into Danger? Because they may fall of their Promise
 “ by Death, or be deceived by the Child’s having a
 “ wicked Disposition. Our Lord indeed says, *Forbid*
 “ *them not to come to me.* Let them come therefore when
 “ they are grown up---Why should their innocent or
 “ guiltless Age hasten to have Forgiveness of Sins?”
 Here the Reader may observe, that his mentioning Spon-
 sors who presented Children to Baptism---his asking why
 they should hasten to it, as well as the Tenor of the
 whole Passage, evidently imply that the universal Cust-
 tom was to baptize them; for why else should he advise
 them against it? Would it not have been very absurd to
 advise them against what was not practised, or usual?
 3. He

* Tertullian. De Anima. Cap. 39. p. 266.

† De Baptis. Cap. 18.

3. He advises in the same Place, that all unmarried Persons--those who were never married, as well as those in a State of Widowhood, should not be baptized, until they were so far confirmed in Continnence as to be past Danger of Temptation. His Words are---“ For no less Reason unmarried Persons are to be kept off, i. e. from Baptism, who may fall into Temptation, both those who were never married, on Account of their coming to Ripeness, as well as those who are in Widowhood, thro' the Loss of their Partner; until they marry, or are confirmed in Continnence †.”

Now his Opinon is just as good in the Case of unmarried Persons, to delay their Baptism, as in that of Infants; yet Anabaptists do not follow the former. Upon the whole, Tertullian here gives full Evidence that Infants were then baptized, and he himself allows of it in Cases of Necessity, when Infants are in Danger of dying. And probably his Self-Contradiction, and Singularity of Opinion in this Point, proceeded from the Leaven of Montanism, to which he might have been verging.

Third CENTURY.

7. **O**RIGEN, was born 85 Years after St. John's Death, but did not flourish as a Writer till about the Beginning of the Third Century. He was one of the most eminent Men who lived at that Time, for Learning and Abilities. He wrote many Books, particularly Homilies and Comments on the Scriptures. The Greek Original of most of these is lost; but we have a Latin Translation of many made by Jerom and Ruffinus.

† Tertul. libd. The sagacious Reader, I doubt not, sees from one of the above Passages, how Tertullian contradicts himself. There he calls Infants “ innocent or guiltless”, and yet in another Passage recited p. 24. he says---“ Thus every Soul is accounted as in Adam, till it is washed in Christ by Baptism, and is so long unclean, till it is thus enrolled; and sinful because unclean, deriving this Stain from its Union with the Flesh.”

Ruffinus. Jerom adhered strictly to the Original in all his Translations, as himself declares : In the Preface to his Translation of Origen on the Canticles, he says---
 " These Tracts I have translated rather faithfully
 " than elegantly †." He says much the same of his Translation of Origen's Homilies on St. Luke. Bishop Pearson observes how exact this Translation must have been, when Ruffinus, after comparing it with the Original then extant, on Purpose to find Fault with it, could only point out two Words, that were not in the Original *. And indeed Jerom's Translations of Origen's Works were so literal and exact, that he was charged with publishing his Errors, particularly those contained in his Book *Of Principles*. To which he replied, that he did translate his Principles without approving, and his Errors in order to expose, them. None can have the least Doubt how scrupulously exact Jerom was in his Translation of Origen's Works, who will be at the Pains to read his Apologies against Ruffinus †.

Origen in an Homily on Luke says---" I will here
 " mention a Thing that causes frequent Inquiry among
 " the Brethren. Infants are baptized for the Remission
 " of Sins. Of what Sins? Or at what Time did they sin?
 " Or how can any Reason of the Laver hold good with
 " Regard to Infants but in that Sense we mentioned be-
 " fore---None is free from Pollution, tho' his Life were
 " but the Length of one Day upon Earth? And it is for
 " this Reason that Infants are baptized, because by the
 " Sacrament of Baptism, the Pollution of our Birth is
 " taken away ‡."

In many other Places he repeats the same; and in his Comment on the Epistle to the Romans, he adds withal,
 " That for this Reason," viz. Because we are born in
 " Sin,

† Hieron. Pref. in Hom. Cant. Cant. Origen. Opp. Vol. I. Tom. 3. p. 365.

* Pearson Vindicia Epist. S. Ignatii, Par. I. Cap. 7. p. 117. Edk. 4to.

‡ Hieronym. Opp. Vol. I. Tom. 2. p. 194--220.

§ Hom. in Luc. 14. Opp. Tom. 2. p. 225.

Sin, " the Church received a Tradition, or Order
" from the Apostles to baptize Infants."

It would be idle to object to these Passages, because they are Translations; because Jerom expressly tells us, his Translations were literal, exactly agreeable to the Original, and the Quotation from the Homily on St. Luke is his Translation. It may be observed further, that Origen being early tinctured with the Platonic Philosophy, then in Vogue, it was the Cause of his falling into several Errors concerning the second Person of the Trinity, the Soul's Pre-existence, the Resurrection, a future State, &c. These Errors were carefully collected by his Enemies—for he had several—every Thing was raked together that could be turned to his Prejudice. But he never was blamed for teaching the Doctrine of Infant Baptism, which he does so expressly in many Places. Even Jerom, who translated many of his Books, condemned his Errors in the Dispute he had with Rufinus, yet never blames him in this Point. All which plainly shews that Infant Baptism was universally approved and practiced. For had it been deemed an Error, how eagerly would Origen's Enemies have laid Hold on it, and charged him with it? But this was not done.

8. Cyprian, Bishop of Carthage, flourished about the Middle of the Third Century, i. e. about 250 Years after the Apostles. This holy Martyr for the Christian Faith, held a Council at Carthage, in which were 66 Bishops. One Fidus, a neighbouring Bishop, sent a Letter, desiring a Resolution of two Cases; one of which having no Relation to our Subject, I shall pass over. The other was—Whether an Infant should be baptized before it was eight Days old, in Case there was not a Necessity for it, thro' Sickness, and Danger of Death? This is the only Instance where this Question was put; and it was no more than a singular Fancy of this Father, arising from too strict an Adherence to the Rule of Circumcision,

* Com. in Epist. ad Rom. Lib. 5.

Circumcision, in Place of which Baptism succeeded. I shall now recite the Answer of the Council to this Question.---

“ We have read your Letter, most dear Brother,---
 “ And as to what concerns the Cause of Infants, who
 “ should not be baptized, you say, in the second or
 “ third Day after they are born, and that the Law of
 “ ancient Circumcision should be considered, so that
 “ you imagine none should be baptized and sancti-
 “ fied before the eighth Day after it is born. We all
 “ of the Council were of a quite different Opinion:
 “ For, as to what you judged fit to be done, not one of us
 “ was of your Mind; but we all judged the Grace and
 “ Mercy of God were not to be denied to any that are
 “ born.”---Here they give the Reasons why the Rule of
 “ Circumcision at eight Days old was to be laid aside, and
 “ not observed with Regard to Baptism; and then pro-
 “ ceed---

“ Wherefore we think that no Person should be hindered
 “ from receiving the Grace, i. e. Baptism, by that Law
 “ which is now appointed; nor the spiritual Circumcision
 “ be restrained by the Circumcision that was carnal, or in
 “ the Flesh; but that all are most certainly to be admitted
 “ to the Grace of Christ---But if any Thing should be an
 “ Obstacle to People to receive the Grace, the Adult, and
 “ Grown, and older Persons would rather be hindered
 “ by their grievous Sins. Moreover, if the greatest
 “ Offenders, and those who have sinned much against
 “ God, have the Remission of their Sins granted them,
 “ after they have believed, and no such Person is re-
 “ strained from Baptism, and from Grace: How much
 “ less Reason is there to forbid an Infant, which being
 “ new born, hath not sinned, only that being descended
 “ from Adam, according to the Flesh, it hath from
 “ its first Birth contracted the Contagion of that Death,
 “ which was anciently threatned? Who comes the more
 “ easily for the Remission of Sins, for this Reason,

“ that they are not his own, but another's Sins that are
 “ forgiven.”

“ Therefore, most dear Brother, this was our Opini-
 “ on in Council, that no Person should be restrained
 “ from the Grace of God, who is merciful and kind
 “ to all. Which Rule, as it should be observed and held
 “ concerning all. So, especially we think concerning
 “ Infants, and those that are newly born, to whom our
 “ Help and the Divine Mercy, are the rather to be granted
 “ because that by their weeping and wailing when they
 “ first come into the World, they intimate nothing
 “ so much as that they implore our Compassion †.”

Here is a plain Declaration, concerning Infant Bap-
 tism; with the Reason on which it is founded, viz. Our
 Being born in a State of Sin. This Testimony hath the
 more Weight, as it was not delivered by one Man only,
 but by a Council of 66 Bishops. This Epistle was fre-
 quently quoted afterwards in the Pelagian Controversy,
 as testifying the Sense of these Fathers concerning Ori-
 ginal Sin. Austin, in one of his Epistles mentions it
 thus. “ Blessed Cyprian did not make any new Decree,
 “ but adhered to the unvaried Faith of the Church when
 “ he refused those who thought Infants should not be
 “ baptized before the eighth Day after their Birth—and
 “ judged, with his Fellow Bishops, that those who are
 “ newly born should by all Means be baptized.”

In Cyprian, as well as in other Writers, and also in
 Councils of this Century, there are other Testimonies
 for Infant Baptism; but I pass on to the next, the

FOURTH CENTURY.

THE Testimonies in Favour of Infant Baptism, which
 occur in this Period, are so numerous, that they
 cannot all have a Place in this Essay. Nor is it neces-
 sary to produce them, as Anabaptists own, that Infant
 Baptism

† Cyr. Epist. 64. ad Fidam. p. 158—161.

Baptism took Place from this Time, or even before it. I shall therefore only transcribe a few Passages from those who wrote in the Pelagian Controversy, which will throw some Light on the Subject before us.

Pelagius was an English Monk, who lived in the latter End of the fourth, and Beginning of the fifth Centuries. He taught among other Things--“ That human Nature is now as perfect as it was before the Fall--That we are not condemned nor suffer any Thing for Adam's Sin--That Man, without any Assistance from Divine Grace, is able to keep all the Commandments of God, and attain to a State of Sinless Perfection in this Life.”

At this Time many great Men flourished in the Christian Church--Men who were eminent for their Learning, Piety, and Abilities; several of whom wrote against Pelagius. Among these were Jerom and Austin; from whose Writings the following Extracts are selected. I place them in the fourth Century, because the one was born before, and the other about the Middle of it; both were distinguished before its Close; tho' the Pelagian Controversy subsisted chiefly at the Beginning of the fifth Century.

One of the Arguments they often used to refute Pelagius concerning Original Sin, was drawn from the Baptism of Infants. All agreed that Infants should be baptized; also, that all were baptized for the Remission of Sins. But as Infants were not guilty of any actual Sin, Jerom and Austin infered that the Sin, for the Remission of which they were baptized, was not their own, but another's. Thus Jerom reasons in a Treatise against the Pelagians, written in Form of Dialogue, between Amos, an orthodox Christian, and Critobolus, a Pelagian--

10. “ CRITOB. Tell me, I pray you, and clear of all Doubt--For what Reason are Infants baptized.

“ AMOS!

“ Vide August. De Heret. Haro. 89. & Vossii Hist. Eccl. lib. 2. Par. 2.

“ARTIO: That in Baptism their Sins may be pardoned.

“CRITOR. What Sin have they incurred? Is any Thing loosed that was never bound?

“ARTIO. Do you ask me? That Trumpet of the Gospel,” meaning St. Paul, “that Teacher of the Gentiles, that golden Vessel shining thro’ all the World, shall answer—*Death reigned from Adam to Moses, even over those who had not sinned after the Similitude of Adam’s Transgression, which was the Figure of him that was to come.* Rom. v.—He that is an Infant, is loosed in Baptism from the Bond of his Forefather; he that is of Age, is by the Blood of Christ, freed from his own Bond, and also from that which is derived from another.”

“And that you may not think, I understand this in any heretical Sense, the blessed Martyr Cyprian, in the Epistle he wrote to Bishop Fidus, about the baptizing Infants, says, “*If the greatest Offenders, and those who have sinned much against God,*” &c. And there goes on to recite the Words of Cyprian, which I have quoted, p. 93, to confirm his Opinion. After mentioning what Austin also had written on this Subject, Artico proceeds—

“If you acknowledge one Baptism for Infants and for grown Persons, you must own that Infants are to be baptized for the Forgiveness of Sins.—And if the Forgiveness of Sins, which are the Sins of another, doth seem to you unjust, or such as he who could commit no Sin himself, hath no Need of: Then march over to your Beloved, who holds that in Baptism are forgiven those old Sins, which were committed, in a former State, in the celestial Regions; and as you are influenced by his Authority, in other Points, so also partake in his Error in this also †.”

The

• Hieronym. adv. Pelag. Lib. 3. Cap. 6. opp. Vol. 1. Tom. 2.

The beloved here mentioned was Origen, some of whose Errors the Pelagians defended. He taught a Pre-existent State of the Soul, in which it sinned, and for which it was punished in this Life.

11. Austin frequently used the same Argument with Jerom to prove Original Sin against the Pelagians. He quotes many Texts to shew that those whom Jesus Christ came to save were Sinners, and in a lost State. From which he inferred--That those do not belong to his Dispensation, who have no Need of Deliverance and Salvation by him. Consequently, Baptism was not necessary for those who had no Need of Forgiveness, and Reconciliation with God. But since it was acknowledged that it was necessary for Infants to be baptized: It followed, that they were in a State of Sin, and stood in Need of Pardon and Reconciliation.

“ Christ died for Sinners,” says he, “ and if Infants, who, it is certain, committed no Sin in their Life, are not held Captive under the Original Bond of Sin, neither: How did Christ, who died for Sinners, die for them? If they are not diseased with any Sickness of Original Sin, why are they carried to Christ, the Physician, to receive the Sacrament of Salvation, by the pious Fear of their Friends, who run with them to it? Why is it not said to them in the Church, Carry back these innocent Creatures: The whole need not a Physician, but they that are sick; Christ came not to call the Righteous, but Sinners? So strange a Thing never was said, never is, or never will be said, in the Church of Christ.”

Again, he says--“ Now therefore since they, i. e. the Pelagians, grant that Infants must be baptized, as not being able to oppose the Authority of the whole Church, which was doubtless delivered by our Lord, and his Apostles; they must consequently grant that
“ they,

Auguf. De Peccat. Merit. & Remifs. Contra Pelag. Lib. 1, Cap. 18. Colum. 665. Opp. Tom. 7.

“ they, i. e. Infants, stand in Need of a Mediator; that
 “ being offered by the Sacrament, and by the Charity
 “ of the Faithful, and so being incorporated into Christ’s
 “ Body, they may be reconciled unto God *.”

The Pelagians held there was a Middle State between Heaven and Hell, to which, they supposed, unbaptized Infants went. From hence they made a Distinction, between Salvation and the Kingdom of Heaven; and, said, that some may be saved, altho’ they did not go, to that Kingdom. It is probable they had Recourse to this Notion to evade the Force of the Argument, against them drawn from baptizing Infants; and that there might be some Appearance of Consistency in their Principles, when they affirmed Infants were not baptized for the Remission of Sins, but that they might obtain the Kingdom of Heaven.

Austin confutes this Notion of a Middle State, and affirms there is no Salvation but in the Kingdom of Heaven. “ Hence our Lord himself,” says he, “ that he
 “ might raze out of the Minds of mistaken Men, any
 “ Opinion of, I know not what, middle Steps, which
 “ they would allot to unbaptized Infants, as if
 “ thro’ their Innocence they had eternal Life, but not
 “ being baptized, they enter not with Christ into his
 “ Kingdom; Gave this definitive Sentence to stop
 “ their Mouths. *He that is not fer me is against me.*
 “ Gives us therefore an Infant: If he be with Christ, al-
 “ ready, what is he baptized for? But if, as the Truth
 “ is, he is therefore baptized, that he may be with
 “ Christ: Then it is certain, that before he is baptized,
 “ he is not with Christ †.”

From these Passages already quoted, the Reader may perceive, that one of the principal Arguments, on which these Fathers founded the Necessity of baptizing Infants.

was.

* August. De Peccat. Merit. & Remiss. Contra Pelag. Lib. 1. Column. 673. 675. 677. 678.

† August. ibid. Cap. 28. Column. 680. 681.

will their being born in a State of Sin: It will therefore be of Service in the present Controversy, to show briefly what the Fathers before the Time of Pelagius held concerning the Effect of Adam's Sin on Mankind. If they believed, we are in Consequence of his Transgression, born in Sin, and Children of Wrath, the Necessity of baptizing Infants will naturally follow on their Principles, as I have said before, altho' they should not expressly mention it; that being the chief Principle on which they always made it rest. It may also be satisfactory to the Reader, to hear what those early Christians believed concerning this interesting Point.

The Opinion of Clements, Romanus, of Origen, of Cyprian, and the Bishops who sat in Council with him, may be seen in the Quotations already made. I will briefly recite the Opinion of some others.

Justin Martyr, in his Dialogue with Trypho, speaking of our Saviour's Baptism, says—“ We certainly know, he did not come to the River Jordan, because he himself, had any Need to be baptized, or that the Spirit, like a Dove, might descend upon him; neither did he submit to be born and crucified, as if he had any Necessity for these Things: But all this was done for the Sake of Mankind, which by Adam was fallen into Death, and under the Guile or Error of the Serpent. †.”

Thus also the Author of the Questions to the Orthodox, attributed to Justin, says—“ We are circumcised with the Circumcision of Christ by Baptism, putting off Adam, by whom, being made Sinners, we were dead; and putting on Christ, by whom being justified, we rise from the dead †.”

12. Tatian was the Disciple of Justin Martyr. In his Oration against the Gentiles, he says—“ The first of Mankind,” so he calls Adam and Eve to the
“ Gentiles

† Justin. Martyr. Dialog. cum Trypho. Opp. p. 315. 316. T
1 Quest. ad Orthodox. Quest. 192. inter Opera Just. p. 418.

Gentiles who knew not their proper Names--91 The
 first of Mankind were created in the Likeness and
 Image of God--The Divine Spirit at the Beginning
 was familiar with the human Soul; but when it
 would not follow the Spirit, the Spirit forsook it. So
 that the Soul now, altho' it remains, as it were, a
 certain Fuel apt to be kindled by the Power of the
 same Spirit, yet by Reason of the withdrawing there-
 of, it cannot even discern the Things that are per-
 fect; and searching after God, hath turned to itself
 many Gods, and fallen into divers Errors." A little
 after he adds--"But now it is our Duty to seek after,
 and endeavour to recover what we once had, but have
 lost; that the Soul may be reunited to the Divine
 Spirit, and anxiously strive for a perfect Union be-
 tween it and God."

13. Theophilus, Bishop of Antioch, was contempo-
 rary with these. About 80 Years after St. John's Death,
 he wrote three Books to one Autolycus, a learned Hea-
 then, to vindicate the Christian Religion. In his second
 Book, he recites at large, the History of Adam and Eve's
 Creation--of their being placed in Paradise--forbidden
 to eat of the Tree of Knowledge of Good and Evil--
 but were seduced by the Serpent, or Devil, to eat of
 that Tree. That they were banished from Paradise for
 their Sin--doomed, with their Posterity, to Labour and
 Sorrow, to Pain and Death and Misery.

Theophilus vindicates the Divine Procedure. "Man's
 only Care and Labour," says he, "was to keep the
 Commandment of God diligently, lest by transgressing
 it, he should destroy himself, as it really happened
 thro' his Sin. The Tree of Knowledge, and its Fruits,
 were good: That Tree did not bear any Thing that
 was noxious or deadly, as some suppose. But the
 Cause of Death lay in Disobedience to the Divine
 Commandment.--God did not envy Adam when he
 forbidd

* Tardani Ass. Orat. contra Gracos, p. 150, 152, 153, ad
 calc. Opp. Jud. Mart.

" forbid him to eat of the Tree; but then to try Man
 " whether he would be obedient.---Divine Justice
 " requires, that Children should obey their Parents: If
 " then Children should obey their Parents, how much
 " more should we obey God, who is the Father of us
 " all?---His Disobedience drove the first Man that was
 " formed out of Paradise. That was the Cause of his
 " Expulsion thence, and of all those Evils which atten-
 " ded it †."

He then proceeds to shew how Man is delivered from
 these Evils from the Pollution of Sin, and restored to
 Paradise, after the Resurrection, thro' Jesus Christ.

Irenæus in many Places, Contrasts the Evils brought on
 us by Eve, with the Benefits we receive from the Virgin
 Mary---the Disobedience of Adam, with the Obedience
 of Jesus Christ. He declares---" the human Race, in
 " Consequence of Adam's Sin, by the Subtily of the
 " Serpent, to be bound over to Death; but loosed
 " from those Bonds by our Saviour †. That Man first
 " formed in the Image of God, lost that Image---
 " that we became Offenders, Debtors, and Enemies to
 " God, by Adam's Sin---that we were in Captivity
 " to the Devil: But are delivered by the Word, Jesus
 " Christ---are formed anew in the Image of God, and
 " reconciled by the second Adam §. That whatever we
 " lost in Adam, as to the Image of God, we receive
 " again by Jesus Christ---That he bound
 " the strong, loosed those that were weak, bestowed
 " Salvation upon Man, who was the Work of his own
 " Hands, destroying Sin---that he slew Sin, made
 " void Death, and raised Man to a spiritual Life ‡."
 And frequently mentions Baptism as the ordinary Means
 by which we partake of these Benefits*.

It

† Theoph. Antioch. ad Antioch. Lib. 3. p. 100, 101, 102,
 103. ad calc. Opp. Justin Martyr.

‡ Iren. adver. Hæres. Lib. 5. Cap. 19, 23.

§ Ibid. Cap. 16, 21.

† Ibid. Lib. 3. Cap. 20.

* Ibid. Lib. 1, Cap. 18. Lib. 5, Cap. 15.

An Essay on Infant Baptism.

It would be tedious to transcribe all that we meet with in the ancient, pious, and accomplished Fathers. It would be to transcribe the greater Part of the Bible, especially the fifth Book.* No Father is more clear of our Fall in Adam, and the Divine Image by his Sin—and our Miserie, by Reason of it, than he does. Nor is he less clear and explicit in declaring we are reconciled to God by Jesus Christ, whom he often calls the "second Adam;" that by him we are to be renewed, have the Divine Image restored to us, and finally be reinstated in our forfeited Heaven.

Tertullian's Opinion may be seen in a Passage quoted from him, p. 54. This indeed; he contradicted, when he fell into some singular Notions about delaying Baptism, and inclined to Montanism. But that his Sentiments were the same in this Point with other Christians, before that happened, is evident from several Passages in his Works. Particularly, in his Book of, *The Testimony of the Soul*; "in which," as M. Dupin observes, "since we do not find any Foot-steps of the Errors of the Montanists, we may believe it was written by Tertullian, before he separated from the Church."

In that Book, speaking to the Gentiles, Tertullian says— "We call Satan, the Angel of Evil—by whom Adam was circumvented in the Beginning, so that he broke the Commandment of God, and was consequently condemned to Death; from whence the whole Race descend; from him; is infected, and partakes of his Condemnation †."

It would be too tedious to recite the Testimonies of all the Fathers before Pelagius. The Specimen I have set down from the earliest of them, will shew their Sentiments on this Point. The rest in general run in the same Channel. From hence appears how absurd and false that Fanc

* Dupin's Hist. of Eccles. Writers. Cent. 3: Tertullian.

† Tertull. De Testim. Animæ, Advers. Gentes. Cap. 3.

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Fancy which some have taken up, viz. That Austin was the first Christian Writer, who taught the Doctrine of Original Sin, and our Fall in Adam. He, indeed, was the Author of some new Opinions, which have been carried further than he intended, and have produced many Disputes in the Christian Church. But in this he taught nothing that was new. This Doctrine is contained in the Bible, and hath been universally held and taught, by the Christian Church in every Period of its Existence.

This being the Case, and as the Baptism of Infants was founded by the Ancients on this Doctrine, is occasioned some to report of Pelagius, who denied we were born in a State of Sin, that he would deprive Infants of Baptism. Of this he complained in a Letter to Innocent, Bishop of Rome. "Men slander me," says he, "as if I denied the Sacrament of Baptism to Infants, and promised the Kingdom of Heaven to any Person without the Redemption of Christ. Whereas I never heard, not even of any impious Heretic that would say that of Infants," viz. that they should not be baptized. "For who is so ignorant of what is read in the Gospel, as I need not say to affirm, but even heedlessly say it, or think any such Thing? In a Word, who can be so impious as to hinder Infants from being baptized, and born again in Christ, and so make them miss of the Kingdom of Heaven? Since our Saviour has said, *That none can enter into the Kingdom of Heaven, that is not born of Water and of the Holy Ghost*."

It should be observed, that Pelagius was a Man of no mean Parts or Learning. He had not only travelled thro' Europe, but also thro' several Parts of Africa and Asia. So that he was well acquainted with the general Practice of the Christian Church, both in his own and former Times. Now altho' he was much pressed with



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the Argument drawn from Infant Baptism, to prove Original Sin; and altho' it had greatly served his Cause to produce any Instance where Infant Baptism was not used, or that it was but a late Practice: Yet he could do neither.

These Testimonies of the primitive Christians being so clear in Favour of Infant Baptism, and Anabaptists not having any Thing of Weight to oppose to them, endeavour to evade the Force of them, by sinking the Credit of the Fathers. They say---That Infant Communion, or administering the Sacrament of the Lord's Supper to Infants, was as frequent in the primitive Church as Infant Baptism. That both were Errors, which crept into the Church; and since the Fathers were confessedly wrong in Point of Infant Communion, they should also be deemed wrong in baptizing Infants.

Hard indeed is the Fate of the poor Fathers! Their Lives were devoted to their Divine Master: In his Service they underwent painful Mortifications---were hated and persecuted for his Sake. After exhibiting illustrious Examples of the Purity of his Religion, very many of them sealed it with their Blood. And even now, their Ashes are not permitted to sleep in Peace. New Persecutions are raised against them. For let their Writings but contradict any new, upstart Opinion: Instantly their Fallings---and I know of none who thought them infallible---Their Fallings, I say, are raked together and proclaimed! And not only this, but they are branded with Errors and Crimes as their first Persecutors served them, of which they never were guilty *!"

To

* Of this we have two flagrant Instances in *Daille, De uss Patris*, and in the Author of *Christianity as old as the Creation*; for which they have been justly exposed and animadverted on: The former by several Foreigners, besides Mr. Scrivener, and Mr. Reeves, of our own Nation; the latter by the learned Dr. Chapman, and others. It is remarkable, that those who have a violent Bias to Heterodox Notions, and would fain propagate them, or those who affect to be

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To the above Allegation, I answer—That even supposing it true, which it is not, that Infant Communion was practised in the primitive Church; and supposing it also to be wrong, which it certainly is; yet no fair Conclusion can be drawn hence that will be prejudicial to Infant Baptism. For it will not follow, that because Infant Communion is wrong, Infant Baptism is wrong also. Because the Nature of Baptism is quite different from that of the Eucharist. The one is an initiating Ordinance, by which Persons are dedicated to God, and entered into Covenant with him. Infants are as capable of this as Adults; and accordingly, Infants, by the express Command of the Almighty, were thus dedicated to him.

The Sacrament of the Lord's Supper, is a commemorating Ordinance, as appears by the Words of its Institution. It is to be celebrated in *Remembrance* of our Saviour; which Commemoration, Infants are incapable of; and the Ordinance therefore is improper for them. — Even if there was no such Difference between the Sacraments, it is but weak Reasoning to say, that because the Ancients erred in the one Instance, therefore they erred in the other. It is much the same as to infer, because a Person is wrong in one Case, he therefore cannot be right in any.

But I answer further—The Opinion that Infants received the Communion for the first 400 Years after Christ, and I might say much longer, is one of those vulgar Errors that hath been swallowed without Examination

wiser than other People, or those who know little about them, are generally among those who depreciate the Fathers. Much opprobrious, contemptuous Language hath been poured on them; and yet, not to mention their exemplary Lives, which did Honour to their Religion; It may be said with the strictest Truth, that there were many of them whose Eloquence, Learning, and Abilities, were such, that they have had few Equals in any Nation, or in any Period of Time. They have been vindicated fully from the Charges brought against them by the above worthy Authors, and by many others.

mination by some, and propagated by others, for particular Ends. I deny the Fact, unless better Evidence is produced for it than has yet appeared. There was no such Thing in the Christian Church, as Infant Communion, strictly and properly speaking, during the Period I have mentioned.

The very first who mentioned any Thing that favoured this Notion, or looked this Way, was Cyprian, in his Book concerning the *Lapsed*, i. e. those who fell away in Time of Persecution, which the learned Bishops, Pearson, and Fell, have placed An. Dom. 251. There he relates--

“ That a Girl; *puella*, whose Parents fled
 “ in Haste from the Persecution, was carelessly
 “ left with her Nurse. The Girl was carried by
 “ her Nurse to the Magistrates, who gave her some
 “ Bread and Wine, which remained of their Heathen
 “ Sacrifice. Afterwards her Parents received the Girl;
 “ and her Mother taking her to an Assembly of Chri-
 “ stians, she frequently fell into Convulsions in the
 “ Time of Prayer. When Divine Service was ended,
 “ and the Deacon was handing the Eucharistical Cup to
 “ those who were present, each received it in his Turn,
 “ but when he came to this Girl, she turned away her Face,
 “ shut her Mouth, and refused the Cup. The Deacon
 “ however persisted, and forcibly poured some of the Wine
 “ into her Mouth; upon which she was seized with a
 “ Vomiting; and the Sacrament did not stay in her
 “ Mouth, and Body, that had been before polluted.”

This is the Substance of what Cyprian relates concerning this Matter. Here is the first and only Instance of the Kind--the only Proof for Infant Communion that is produced for the first Four Hundred Years after our Saviour †. And it is evident from the Circumstances

* Cyprian. De Lapsis. p. 122.

† I know not whether it be worth while to take Notice of a Mistake made by Daillé, who, by the wrong Spelling of a Word, says

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of this Relation, that this Girl was not an Infant; but a Child, probably of five or six Years old at least. For Cyprian was banished two Years from Carthage. It was after his Return that he was present when this Affair happened—how long after is not mentioned; and the Girl must have been three or four Years old when left by her Parents; for otherwise she could not have eat of the Heathen Sacrifice of Bread and Wine.

The most that can be drawn from this Instance is, that Children, not Infants, were admitted to the Communion. And it is granted, that the primitive Christians did sometimes admit Persons to that Sacrament much younger than we do. This they did from prudential, pious Motives, to train them up in the habitual Use of this Ordinance, as we carry Children to Church. From their Circumstances, they judged that Children from six to eight or ten Years old might receive that Sacrament; and accordingly, sometimes, administered it to them: We, from the Circumstances of our Time, think it improper, and therefore do not admit them to it. It is certain that in Point of Age, it might be rightly received

another Proof in Cyprian for Infant Communion, by which his Charge against the Fathers is, to his Comfort, much strengthened. De Usu Patr. Lib. 2. C. 4. It is in Cyprian's Epistle to Fidus, where he says, "You imagine an Infant should not be baptized and sanctified before the eighth Day after it is born." The Latin is—*ut intra octavum diem cum qui natus est Baptizandum & Sanctificandum, non peccaret.* Daille, instead of *Sanctificandum*, reads *Sacrificandum*, which is neither Sense nor Latin, and makes it signify, *admitted to the Eucharist.* I must charitably believe he had some Copy which read it so. But in all Quotations of the Passage, from different Copies which I have met with—and I have seen several—it is read *Sanctificandum*. In the last, and best Edition of Cyprian by Bishop Pearson, and Bishop Fell, in 1682, where the various Readings are carefully set down under the Text, it is *Sanctificandum*, and there is no various Reading mentioned of this Word, altho' they had examined above eight different printed Copies of Cyprian, and more than 30 different M S S. Austin quotes this Passage from Cyprian, and reads it *Sanctificandum.* August. Contra duas Epist. Pelagian. Lib. 4. Cap. 8. Colum. 925. All which leaves no Manner of Doubt that *Sanctificandum* is the true Reading.

received sooner than it is among us, even by the youngest Communicants; and perhaps if the same strictness, the same Spirit of Zeal, Piety, and Devotion, prevailed among us, that prevailed among primitive Christians, we might, at the same Age as they did, admit Communicants to the Lord's Table.

From Cyprian to Austin, and Innocent, Bishop of Rome, is a Stride of more than 100 Years, in which Period, altho' the Christian Writers were numerous, there is no Mention of Infants receiving the Communion. In the two latter, and some other Writers of their Time, there are some general Expressions to this Purpose---
 "That none can have eternal Life, except they eat the
 "Flesh of Christ, and drink his Blood"---from whence some learned Men have too hastily concluded, that they held it absolutely necessary for Infants to receive the Eucharist, in order to be saved; and from thence again infered the Practice of Infant Communion.

But the very learned Dr. Waterland, who treats every Subject he handles with peculiar Accuracy, Peripicuity and Judgment, has shewed, that this Opinion is without any Foundation †. By a careful Investigation of what these Fathers believed concerning Baptism, he hath proved that they believed no such Necessity of receiving the Eucharist. They judged that the Participation of Christ's Body and Blood, which was necessary to the Salvation of Infants, was obtained in Baptism. Accordingly, they often produced our Saviour's Words, John vi. 53. to evince the Necessity of Baptism. Thus Fulgentius, as quoted by Mr. Bingham †, founds the Necessity of it on that Text, and says---"For as much
 "as it may be perceived by any considerate Man, that
 "the Flesh of Christ is eat, and his Blood is drunk in
 "the Laver of Regeneration." In another Place quoted
 by

† See his Inquiry concerning Infant Communion, at the End of his Second Volume of Sermons on several important Subjects, &c.

† *Christ. Antiq.* Book 11. Chap. 10. § 4

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by Dr. Waterland*, he declares——“ That from the
“ Moment a Person is baptized, he is a Partaker
“ Bread of the Eucharist——which was
“ surely believed and taught by the Holy Fathers.”
He then adduces Proofs, particularly from *Augustine*, of
this last Assertion.

From hence it is evident, that their Opinion is ground-
less, who from general Declarations of these Fathers
concerning the Necessity of eating the Flesh of the Son
of Man, and drinking his Blood, have concluded they
believed it was necessary for Infants to receive the
Communion.

In short, there is no clear Evidence, that meer *Infants*
were admitted to the Communion before the latter End
of the *eighth*, and Beginning of the *ninth* Centuries——
when Ignorance and Barbarity had overspread Europe,
and many gross Errors had crept, or began to creep,
into the Latin Church. About that Period, Infant
Communion was undoubtedly practised; but even in
that dark State of the Church, it was not general, nor
of long Continuance. As the Doctrine of Transubstan-
tiation gained——Infant Communion lost Ground; and
was, so far as I can learn, generally laid aside long be-
fore the Reformation; tho' perhaps retained in a few
Places, until about that Time.

From this Notion therefore of Infant Communion
there is no Reason to weaken either the Testimony or
Authority of the Fathers of the four first Centuries in
Favour of Infant Baptism. For it is certain, that there
was no such Thing as Infant Communion in the Chris-
tian Church, within that Period.

I shall just observe further by Way of Conclusion to
this Section, That those Authors who afford such clear
Proofs for Infant Baptism, assure us also, that Miracles
continued in the Christian Church in their Time. This

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by Irenæus †, Origen †, Tertullian ‡, and
to mention no more. The Miracles wrought by
frequently appealed to for the Truth of
Such as casting out Devils--healing
the of Tongues and Prophecy---nay,
raising the dead. To these, I say, they appealed for
the Truth of their Religion. They called on Heathens
to disprove these Facts, if they could; which, however,
they could not do, as the Persons on whom they were
wrought, were living to confute them, had they at-
tempted it.

Now if Infant Baptism be such an Error as Anabap-
tists fancy, how shall we reconcile the universal Prac-
tice of it in the primitive Church, with this Interposi-
tion from Heaven in its Behalf? If according to their
Opinion, Infant Baptism be invalid, then there was no
true Church at this Time. Can we suppose that our
Saviour, who hath promised to be with his Church to the
End of the World, would permit it even in its Infancy to
fall into such an Error as would unchurch and destroy
it; and yet, at the same Time, stretch forth his Hand
to support and enlarge it by Miracles? How incredible,
how impious would the Supposition be!

† Irenæ. adver. Hæres. Libi 2. Cap. 57.
‡ Orig. contra Celsum; Lib. 2. p. 62, 80. Lib. 3. p. 124.
§ Tertul. ad Scap. & in Apolog.
¶ Cyp. ad Demeter. Vide etiam Eusebii Hist. Ec. Lib. 5. Cap. 7.

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SECTION VII.

A short Enquiry into the Practice of the Waldenses and Albigenes, concerning Infant Baptism.

FROM the Time of Austin to the twelfth Century, the Evidence for Infant Baptism is clear. It was the universal Practice of the Christian Church during that Period, as Anabaptists themselves acknowledge, to admit Infants to that Ordinance.

About the latter End of the 12th Century, a People who opposed the Errors of the Church of Rome, were distinguished by the Name of *Waldenses*, from one Peter Waldo, a wealthy and learned Citizen of Lyons, in France, who was a famous Leader of that Sect. Antipœdobaptists, claim these as their Predecessors, in denying Infant Baptism; plume themselves with the Notion, and exult on having their Authority and Example on their Side; as those who have a weak Cause, will always catch at any Thing that will contribute to support it.

Were their Claim in this ever so just, I cannot conceive the Acquisition would be great, or that it would justify their Practice. For the Controversy concerning Infant Baptism must be finally determined, not by the Opinion or Practice of the Waldenses, but by the Authority of Scripture. If Scripture be against it, the Waldenses, supposing them to be Pœdobaptists, could not support it. But if it be taught in Scripture, and fairly deducible thence, the Authority of the Waldenses, how earnest soever they might have been in opposing it, or any human Authority, cannot overthrow it. We have already seen what Arguments holy Scripture affords in Behalf of Infant Baptism; and also the Testimonies

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monies of the four first Centuries of Christianity; which last is by far the greatest of any human Authority--- such as must greatly outweigh that of the Waldenses, however clear or express.

I might therefore pass over the Waldenses in Silence, and leave Anabaptists in quiet Possession of their fancied Claim, without any Injury to the Cause of Infant Baptism. But since these pious, persecuted People, are justly deemed faithful Witnesses for the Truths of the Gospel--- strenuous Opposers of the Errors of Popery, in their Time; or as the learned and excellent Bishop Newton calls them--- "The Protestants of this Age †:"--- It may not be improper to enquire whether they were Antipedobaptists, or not.

The History of these People is involved in much Perplexity and Darkness. This is owing---partly, to the Destruction of the greater Part of their Records during the Persecutions they suffered, and the Devastations of their Settlements in the Years 1559, and 1560, as Mr. Moreland observes †--- partly, to our having the chief Accounts of them from those who were their Enemies, and often wrote as Malice dictated, to justify their cruel Persecutions; and even these Accounts are so inconsistent and contradictory, that it is very difficult in many Cases to come at any Certainty. However, there is, notwithstanding, sufficient Evidence to convince any unprejudiced Person that the Waldenses were not Antipedobaptists. On the contrary, they taught the Lawfulness and Necessity of Infant Baptism as much as any Protestant Church at this Day; and practised it accordingly.

It was, as I said before, in the End of the 12th Century, about the Year 1170, that the famous Waldo gave Name to a Sect which opposed the Errors of the Church of Rome, and from him were called Waldenses.

These

† Dissertations on the Prophecies, Vol. 3. p. 155. 1st Edit. 1758.
† Moreland's History of the Evangel. Church. of the Valleys of Piedmont. Book 1. Chap. 3. p. 3. Lond. 1658. Fol.

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These People were in being long before Waldo's Time, and called by several Names; such as Vallenses, Vaudois, Leonists, Patarines, &c. This is abundantly proved by the most learned Archbishop Usher †, and Dr. Allix §, who have traced the Origin, Opinions and Practices of these People, with as much Accuracy as the Memorials of them, yet remaining, would admit. They have shewed that the true Christian Doctrine, as now professed and taught by Protestants, was preserved among them, from the Time of the Apostles; and from the Testimonies of even their Adversaries, have cleared them of those Aspersions that were thrown upon them. Indeed Raynerus, an Inquistor against them, in the Middle of the 13th Century, i. e. about An. Dom. 1254, owns the Antiquity of the Vaudois, or Leonists.

"Of all the Sects that are or have been," says he, "none is so pernicious to the Church of God, as the poor Men of Lyons, for three Reasons. 1. Because they are more ancient. Some say they have continued from the Time of Sylvester; others say from the Time of the Apostles. 2. Because they are more numerous. This Sect hath crept into almost every Country. 3. Whereas other Sects, by their Blasphemies against God, fill People with Horror, this of the Leonists hath the Appearance of great Piety; for they live honestly in the Sight of Men, believe all Things rightly concerning God, and all the Articles of the Creed: They blaspheme and hate the Church of Rome only †." A noble Testimony this from a persecuting Adversary!

Archbishop Usher, and Dr. Allix, have also proved that the Albigenes, so called from Alby, in the Southern Parts of France, held the same Opinions with the Waldenses,

† Usherius De Christ. Eccles. Sacros. & Statu. Cap. 3 & 10.

§ Dr. Allix's Remarks on the ancient Churches of Piedmont.

‡ Apud Ush. De Christ. Eccles. Sacros. & Statu. Cap. 6. § 11.

Waldenses, being originally a Colony from them, and agreed in Principles with them, long before the Time of Waldo §.

Mr. Wall supposes that "among the Waldenses " there were several Sects, and that some of them denied Infant Baptism *." If by Waldenses he means, ALL those who were called so by Roman Catholics, he judged right. For there were several Manichees that lived among them, often distinguished by the Name of *Catbari*, who denied all Water Baptism. These were confounded with the true Waldenses, and the latter charged with their Principles. But if he means the real Waldenses and Albigenes, who were Members of the Evangelical Churches, in the Valleys of Piedmont, and southern Parts of France, I differ from him in Opinion. I think it is evident, that these were Pædobaptists, and that it was their general, uniform Practice to baptize Infants; altho' some Individuals might entertain Sentiments concerning the Nature of it different from those of others, which is probably the Case in every Church now upon Earth. Before I proceed to shew that this was the Case;

§ *Usserius ubi supra.* Allix's Remarks on the Churches of the Albigenes. From what is said by these two excellent Writers, especially the latter, it appears that Mr. Limborch, who wrote about the same Time with him, was wrong, in asserting that the Waldenses and Albigenes were "different Sects, and held different Opinions," the latter being inclined to Manicheism. Hist. of the Inquisition. Book 1. Chap. 8. The Albigenes, properly such, held the same Principles with the Waldenses; nor were they any more tinged with Manichæism than they; as Limborch supposes; but falsely charged with it by their Adversaries, on whose Calumnies he founds his Opinion. "This Opinion is the more surprizing, as he owns—" That many of those impious Tenets that are ascribed by "Baronius, &c. to the Waldenses and Albigenes, were invented "out of mere Hatred, and to render them detestable to the People." Limborch was probably led into it, by finding in the Minutes of the Inquisition more Examinations of Manichees among those of the latter than of the former; which only shews that the Manichees were more numerous among the Albigenes than the Waldenses; or else were more frequently examined.

* Wall's Hist. Inf. Bap. Part 2. Chap. 7.

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It will first be necessary to inform the Reader, when, and how these Manichees came among them.

The Manichees were a pernicious Sect of Heretics, who had their Rise from one Manes, in the third Century, in the fourth Year of Aurelian's Reign, according to Epiphanius, which coincides with An. Dom. 274, or according to others, An. Dom. 277. The following are some of the wild, blasphemous Tenets they held, --- "That there were two independent, eternal Beings, " the one good, the other evil, between whom there " was perpetual Discord---That every Man had two " Souls ; a good Soul from the good Being, an evil " Soul from the evil Being, and from these proceeded " the opposite Motions of Good and Evil in Mankind. " That Christ had his Residence in the Sun, and was " the Serpent which tempted Eve---That the Evil Be- " ing gave the Law to Moses---That Manes was the " Paraclete, or Comforter, promised by Christ---That " Baptism was unnecessary, and therefore to be rejected. " ---That Wine was the Gall of the Prince of Darkness, " which they, on that Account, laid aside in the Eu- " charist---That it was unlawful to marry, tho' they " wallowed in the greatest Impurities---That it was " unlawful to go to War, to eat Flesh, Eggs, Cheese, " or Milk, as proceeding from the Evil Being ; and " they denied the Resurrection of the Body *." Impious and extravagant as these Principles were, and detested as their Abbetors were by Christians : Yet, to the Dis- grace of human Nature, they had many Followers, and continued long in the Christian Church.

The Time and Manner of these Heretics coming among the Waldenses and Albigenes, is related by Usher and Allix, out of Zonaras and other Writers, in the following Manner. In the Tenth Century, Theodorus, Bishop of Antioch, obliged the Emperor John Zimisces, to banish the Manichees, who then in- fected

* Augst. De Hæres. (Hæres. 46. Epiphan. adversus Hæres. Hæres. 66.

Settled the East, into the West. They settled in Bulgaria, afterwards in Dalmatia, and from thence were spread in the Western Parts of Europe †. Finding the Waldenses, and Albigenses, a peaceable People, and like themselves, persecuted, it is probable that this was the Reason why many of the Manichees took up their Residence, and mingled with them. The first Mention of them in Lombardy and Tuscany, was, according to Dr. Allix, about the Year 1023; in Aquitain, about the Year 1010.

"Because these Manichees," says Archbishop Usher, "lived with the Waldenses and Albigenses in the same Places, they were branded by the Papists with the common Name of Heretics, and Enemies of the Apostolic See: This was partly owing to the Ignorance and Carelessness of some, partly to the designed Malice of others, that the Waldenses and Leonists, as they called them, might be believed to be polluted with the same Errors as the Manichees and Cathari †." This is the real Matter of Fact. The Waldenses, and Albigenses, were artfully confounded with the Manichees; and hence the Charge of Manichæism brought so often against these innocent People, on purpose to make them odious, and justify the Persecutions raised against them.

Among the Assertions thrown by Roman Catholics on the Waldenses and Albigenses, one was, that they denied Infant Baptism. This I shall now shew to be false, and that they were Pseudobaptists—1. By accounting for and refuting this Charge. 2. By express Testimonies from the Records of the Waldenses and Albigenses, in Favour of Infant Baptism.

The Charge of Antipseudobaptism may be accounted for easily.

1. The first Reason I shall take from Perrin, who wrote the History of the Waldenses, and accounts for

† Uti. De Sacros. Eccl. Cap. 8. Allix's Rem. Church. Pied. Chap. 15. † Uti. ibid. § 25. p. 233, 234.

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Part 1
1. In

the Accusation of their Adversaries, that they denied Infant Baptism, thus---“ The Waldenses, for some
 “ Hundreds of Years, being constrained to suffer their
 “ Children to be baptized by ^{the} Priests of the Church of
 “ Rome, they deferred doing thereof as long as they
 “ could, because they had in Detestation those human
 “ Inventions that were added to the Sacrament. And
 “ forasmuch as their own Pastors were many Times
 “ abraod, employed in the Service of their Churches,
 “ they could not have Baptism administered to their In-
 “ fants, by their own Ministers. For this Cause they
 “ kept them long from Baptism : Which the Priests
 “ perceiving, and taking Notice of, charged them with
 “ this Slander *.”

2. Those who denied Baptism, either Infant or Adult, among the Waldenses, and Albigenes, were in Truth Manichees. This is manifest, from the Minutes of their Examination in Usher, Allix, and others, to transcribe which would be too tedious. So that when we read of Waldenses, so called by Papists, who at their Examination, or when otherwise mentioned, are said, by their Adversaries, to deny Infant Baptism, we are not therefore to conclude, that they approved of adult Baptism. For Manichees rejected both; and only mentioned Infant Baptism, as the more absurd of the two. : Of this I will give a plain Instance from one Egbertus Schoungauiensis, who wrote a Treatise about An. Dom. 1160, against some of the Cathari, which appeared in Germany. He says, “ Of Baptism
 “ they speak variously---that Baptism does no Good to
 “ Infants, because they cannot of themselves desire it,
 “ and because they cannot profess any Faith. But there
 “ is another Thing which they more generally hold
 “ concerning this Point, tho’ secretly, viz. That no
 “ Water Baptism does any Good to Salvation †.”

The

* Perrin. Hist. Wald. Lib. 1. Cap. 4. in Wall's Hist. Inf. Bap. Part 2. Chap. 7. § 3.
 † In Wall ibid. § 4.

The same Author tells us, that these held Marriage to be unlawful, would eat no Flesh, as being the Creature of the Devil, and thought Christ had no human Nature. From these, and other Circumstances, it is evident those were real Manichees. Yet they used the above Arguments against Infant Baptism, which are much the same with those that are used to oppose it now; not because they approved of Adult Baptism, which they also rejected, but they judged Infant Baptism more unreasonable, and that it would puzzle their Adversaries more to vindicate it than the other.

I myself, have met with an Instance similar to this. A poor Enthusiast, whose Name was *Nicola*, set himself up a few Years ago, to be the Leader of a new Sect, in one of the Southern Provinces of this Continent. His Principles were not much better than those of the Manichees, and yet by his Noise, and Appearance of Zeal, he led captive to his Errors, some silly Men and Women—all of them very ignorant—many of them no less profligate. Several Persons of undoubted Veracity who were present at his Exhibitions in the preaching Way, have assured me he taught the following Doctrines—“ That there were seven Periods of Time, each of which had a distinct Saviour: Moses was one of those Saviours, Jesus Christ another, each of them for the Period in which he lived, as he himself was the Prophet and Saviour of the present Period—That the Blood of Christ availed nothing to Salvation—no more than—here he used a Comparison too impious to be repeated. That he himself, was the Clay made of Spittle by our Saviour, when he healed a blind Man”—with many other such extravagant Absurdities.

I have seen, and spoke with him often. His Look, his Voice, Manner, and Behaviour much resemble those of a Tenant of Bedlam. He affirmed to me in the Presence of divers Persons, “ That he once conversed with God Almighty, and afterwards with the Devil, as one Man converseth with another.” He spoke in

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the most reviling Manner of both the Sacraments, particularly Baptism; but most of all of Infant Baptism. He frequently demanded a Proof from Scripture for Infant Baptism, and affirmed repeatedly---“ That it was invented in “ Hell.” This he did, not that he approved a Jot more of Adult Baptism, than of that of Infants; but he thought it would perplex and embarrass me more. But to return.

3. Another Reason why the Waldenses, and Albigen-
ses were charged with rejecting Infant Baptism, was their denying the Efficacy attributed by Papists, to Ceremonies and the external Part of the Sacraments. These pious People opposed, with great Zeal, the various Errors that were then introduced. One of these was, “ making Renovation to consist in the Dead, outward “ Work in Baptism,” called *Opus operatum*, and “ grounding all Christianity in the Use of external “ Means.” These Errors, among others, were warmly inveighed against by the Waldenses and Albigen-
ses, as we shall see presently. The doing this was sufficient to bring on them the Charge of denying Infant Baptism, if we consider the Management of some of their Adversaries, and the false Reports spread to their Disadvantage, without the least Foundation.

A Specimen of this Management I will here present the Reader with from the Confessions of these Persecutors in Process against them, were widely different from what they had made; and that the least of them, from the Sentiments of their Persecutors, was a Ground for charging them with the most pernicious Errors. For Example---

“ In the Year 1487, one Villeroy, a Monk, who
“ carried on a Process against the Waldenses, and one
“ of them---Whether he believed, that the Words
“ in the Sacrament of the Mass, pronounced by the
“ Priest, the Body of Christ was in the Sacrament, and

Thus also Thuanus, a moderate and ~~good~~ French Historian, sets down the peculiar Tenets of the Waldenses, and Albigenes, which held, he says, the same Principles; but mentions nothing of their denying Infant Baptism †. And thus Poplinorus, another Historian, says-----“ That the Religion of the Albigenes, differed very little from that of Protestants, which appears, from many Fragments and Memorials of the History of those Times, written in their Language; and also from a public Conference held between the Bishop of Apamie, and Mr. Arnolt Lombrensis, one of their Ministers, the Minutes of which are still extant. Moreover, many have assured me that they saw the Articles of their Faith, which were cut in old Tables, and perfectly conformable to the Doctrine of Protestants †.”

These Particulars will sufficiently account for the Charge of Antipædobaptism, brought against the Waldenses and Albigenes by their Adversaries, on which Charge Anabaptists found their Opinion of them; they also afford strong presumptive Arguments, that the Waldenses and Albigenes, were Pædobaptists. That this was the Case, I shall now shew from their own Testimony and express Declarations in Favour of Infant Baptism.

Mr. Moreland, hath transcribed several of their Articles, Confessions of Faith, and other genuine Writings, in his History before mentioned; wherein they inculcate Infant Baptism. Thus in a general Confession of Faith made by the Ministers, and Heads of Families, of the Churches of Piedmont, An. Dom. 1532, containing, as they expressly affirm in the Preface, “ the Doctrine which was taught them from Father to Son, according to the Word of God”---are these Words---

ARTICLE

† Apud UG. *ibid.* Cap. 8. § 28. p. 237.

† Apud UG. *ibid.* Cap. 10. § 16. p. 308. To these might be added several other Writers of good Repute in the 13, 14 and 15 Centuries, who have written concerning the Waldenses and Albigenes, as well as against them, but do not charge them with denying Infant Baptism.

ARTICLE XVII.

“ Concerning the Matter of the Sacraments, it hath
 “ been determined by the Holy Scripture, that we have
 “ but two sacramental Signs left us by Jesus Christ, the
 “ one is Baptism, the other is the Eucharist, which we
 “ receive, to shew our Perseverance in the Faith is such
 “ as we promised when we were baptized, being little
 “ Children; and moreover in Remembrance of that
 “ great Benefit given to us by Jesus Christ, &c. ”

It cannot be said, that they declared for Infant Baptism after the Reformation only, which began in 1517. For besides that they affirmed the above to be the Doctrine of their Forefathers, as was indeed the Truth: In another Confession of Faith presented by the Waldenses to Ladislaus, King of Bohemia, An. Dom. 1508, which was nine Years before the first Dawn of the Reformation, when Luther wrote against Indulgences, are these Words—

ARTICLE XII.

“ They, i. e. the Waldenses, teach also that Baptism
 “ is a saving Administration, instituted by Christ;
 “ and added to the Gospel, by which he purifieth, cleanseth,
 “ and sanctifieth his Church in his own Blood.—
 “ Likewise they teach that Children are to be baptized
 “ unto Salvation, and to be consecrated to Christ, according to his Word, *Suffer little Children to come to me, and forbid them not, for of such is the Kingdom of Heaven* §.”

It should be observed, that in the Preface of this Confession, they also declare that it contains “ the
 “ Doctrine which they had received from their Ancestors,” and was the same with “ the Account of
 “ their Faith, Religion and Doctrine given by their
 “ Ministers and Ecclesiastics, in former Ages to several
 “ Kings, Princes and others, who, by Virtue of their
 “ ecclesiastical

§ Morland's Hist. Book 1. Chap. 4. p. 39—41.

§ Morland. Hist. ibid. p. 43. 53.

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“ ecclesiastical or secular Power, had demanded a Reason thereof.” Here we have as full Evidence as can be given, that these pious People believed in the Necessity of Infant Baptism, and practised it. The Articles of the Church of England, are not more full or exprefs for that Purpose.

I could produce other Testimonies to evince these People were Pædobaptists; but shall, for the Sake of Brevity, omit them, since enough hath been produced to prove what I intended. There is however an ancient, valuable Treatise of the Waldenses, in which are some Expressions supposed by Anabaptists to favour their Opinion; therefore it will be necessary to say something of it, and obviate their Objections thence.

Mr. Morland gives us this Treatise*. He says it was written about An. Dom. 1120, and preserved among the Waldenses in the Alps; tho' Mr Wall thinks it of a much later Date. Be that as it will, it is written with much Simplicity, Spirit and Strength of Argument. It bears no Mark of a wild, ungovernable Zeal. A Vein of warm, rational Piety runs thro' it; and at the same Time, it discovers much Humility and Desire of Instruction in the Faith. It consists of several Articles, in which they set forth their Principles, and Cause of their Separation from the Church of Rome.

The first Article is concerning Antichrist, whom they suppose to be the Church of Rome, then sunk into much Corruption. The Works of Antichrist are enumerated, such as Invocation of Saints, Adoration of the Host, Worship of Images, Purgatory, &c. which are inveighed against, with much Spirit and Firmness. After mentioning what they call the first Work of Antichrist, which they say is “ taking away the Truth, and changing it into Falshood, Heresy, and Error; and his second Work, which is to cover Falshood with a Semblance of Truth, and maintaining and asserting Lyes by the Name of Faith and Graces.” &c. The

* Morland *ibid.* Chap. 7. 142--177.

The Treatise then proceeds—"What are the Works
 " that proceed from these first Works? Answer; These
 "—The first is, that it perverts the Service of Laetitia,
 " i. e. the Worship properly due to God alone, by
 " giving it to Antichrist himself, and his Works—to
 " Male and Female Saints deceased, to Images or
 " Relicks. His Works are the Sacraments, especially
 " the Sacrament of the Eucharist, which he adoreth
 " as God, and as Jesus Christ"—

" The second Work of Antichrist is that he rob-
 " beth Christ of his Merits, together with all the Suf-
 " ficiency of Grace, of Justification of Regeneration,
 " Remission of Sins—Sanctification, Confirmation—and
 " imputes the same to his own Authority, to a Form
 " of Words, to his own Works; unto Saints, and
 " their Intercession, and to the Fire of Purgatory."

" The third Work of Antichrist consists in this, that
 " he attributes the Renovation of the Holy Spirit unto
 " the dead, outward Work, baptizing Children in
 " that Faith, and teaching that thereby Baptism, and
 " Regeneration must be had, and therein he confers and
 " bestows Orders, and other Sacraments, and ground-
 " eth, therein, all his Christianity, which is against
 " the Holy Spirit †."

This last Clause is that, in which some Antipodo-
 baptists suppose the Waldenses speak against Infant
 Baptism. But they might with equal Truth, suppose
 the Waldenses condemned both the Sacraments, espe-
 cially the Lord's Supper, when they say—"The Works
 " of Antichrist are the Sacraments, especially the Eu-
 " charist, which he adoreth as God, and as Jesus
 " Christ." It is manifest they do not condemn the
 Eucharist, for they elsewhere declare their Belief of its
 Necessity; but only the Abuse of it in the Doctrine of
 Transubstantiation.

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† Morland *ibid.* p. 148, 149.

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Nor is it less manifest, that this Passage which Anabaptists would interpret in their own Favour, does not condemn Baptism in general, nor Infant Baptism in particular, but only the Abuse of it, in the Doctrine then taught by Papists, viz. That this Sacrament did confer Grace, *ex opere operato*, by the dead, outward Work wrought. This they expressly mention--“ The third Work of Antichrist consists “ in attributing the Renovation of the Spirit to the dead “ outward Work, baptizing Infants in that *erroneous* “ *Faith*-grounding therein all his Christianity.” There is nothing in this against Infant Baptism more than against the Baptism of Adults, had they been baptized in that erroneous Faith. It is wholly levelled against that Error of attributing inward Renovation to the dead, outward Work; which was “ against the Holy Spirit”--- i. e. contrary to his Declarations in Scripture, as well as setting aside the Necessity of his Influence to effect Renovation. It is not the baptizing Infants simply, but baptizing them in that erroneous Faith, that is condemned. Many Protestant Writers, in their Zeal to oppose this Romish Error, have dropped Expressions similar to these of the Waldenses; and much more exceptionable, if considered separate, and detached from the rest.

The fourth Article of this Treatise is concerning Baptism, and the other Sacraments of the Church of Rome. Here they particularly enumerate every Thing, even the minutest Circumstances, which they judged erroneous in the Practice of the Roman Catholics, concerning Baptism; but do not say a Word against Infant Baptism. “ That which is of no Necessity in the Administration of Baptism,” says that Article “ is the “ Exorcism, the breathing on, the Sign of the Cross “ upon the Infant’s Breast and Forehead, the Salt then “ put into his Mouth, the Spittle put to his Ears and “ Nose, the anointing his Breast, plunging the Infant;

“ three Times, &c. all these Things, commonly
 “ practised about the Administration of this Sacrament
 “ are needless, as being not at all of the Substance of,
 “ or requisite to, the Sacrament of Baptism *.”

Here they speak professedly concerning Baptism ;
 and it is certain, that this is the Language of Pœdobap-
 tists, not of Antipœdobaptists. They condemn those
 Additions which were made to Baptism by their Ad-
 versaries, and they conceived to be wrong ; and among
 these trine Immersion was one. There is not a Sylla-
 ble either in this, or in several other Treatises, Articles,
 Confessions of Faith, written by these People, which
 may be seen in Morland, Allix, and others--there is not,
 I say, a Syllable in these against Infant Baptism. The
 only Passages which have any Appearance that Way,
 are those I have now produced, and were quoted for
 that Reason ; and nothing but reading them is necessary
 to shew they do not favour Anabaptists. Now it is utter-
 ly inconceivable how these People, who censured every
 Thing they thought erroneous in the Church of Rome,
 with so much Freedom, would pass over Infant Bap-
 tism, then universally practised, had they thought it
 an Error.

Upon the whole--from the express Testimony of the
 Waldenses in Favour of Infant Baptism, several Years
 before, as well as at the Reformation--from the several
 Treatises, Articles, Catechisms, and Summaries of
 their Faith still extant, which in general are sound, pi-
 ous, and orthodox : I may venture to affirm that the
 true Waldenses were Pœdobaptists, and free from Ma-
 nicheism ; and that the Charge of their denying Infant
 Baptism, and being tinctured with the Principles of the
 Manichees, was false and groundless. For the Question
 may be reduced to this single Point--Whether shall
 we believe their own Articles and Testimony concerning
 their Principles ? Or the Testimony of their Adver-
 saries,

* Morland, *ibid.* p. 173.

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series, who endeavoured to blacken them, because they opposed their Errors, and separated on just Grounds from the Communion of their Church? Who accused them of Manicheism, Antipœdobaptism, and I know not what Errors, to make them odious, and justify their cruel Persecutions of these innocent People? No unprejudiced Person, I think, can hesitate a Moment in determining which of these should be regarded most.

Altho' I have said more of the Waldenses than I first intended; it will be necessary before I close this Section to examine the Case of some others who opposed the Errors of the Church of Rome, before and about this Time, and are said by some Anabaptists, to have favoured their Opinion.

The first I shall mention is Berengarius. It is pretended that he was an Opposer of Infant Baptism, about the Year 1035, and some Time after. But the Pretension is destitute of any solid Proof. It is founded on a Passage of a Letter written An. Dom. 1049, by Deodwinus, Bishop of Liege, to Henry I. King of France. "There is a Report come out of France," says Deodwinus in that Letter; "that these two" viz. Bruno and Berengarius, the first, Bishop, the second, Archdeacon of Angers, "do maintain that the Lord's Body, i. e. the Host, is not the Body, but the Shadow and Figure of the Lord's Body. And that they do disannul lawful Marriages, and as far as in them lies, overthrow the Baptism of Infants †."

Here the Reader may observe, that Deodwinus, who lived at a great Distance, spoke from Report only. That the Report of their overthrowing Baptism was false, appears from this, That altho' there were several Things written against Berengarius—altho' he was frequently examined concerning his Principles, and condemned in different Councils for his supposed Errors: Yet he was never charged with denying Infant Baptism.

K a

Berengarius,

† Vide *Uss. De Eccles. Suc. & Stat. Cap. 7. § 24. p. 196.*

Berengarius, indeed, denied and opposed Transubstantiation. This was the great Error of which he was accused. Archbishop Usher and M. Dupin, give several Extracts of the Proceedings, and Minutes of Councils held against him; and there is not a Word of his being an Antipædobaptist in any of them. Usher concludes his Account of him in these Words---“ But in so many
 “ Synods that were held against Berengarius, we do not
 “ find there was any Charge of Anabaptism, brought
 “ against him: Nor do those who were reported to have
 “ denied that Baptism was of Service to Infants, seem
 “ to have denied any more, than that Baptism did not
 “ confer Grace and Salvation, *ex opere operato*, by the
 “ dead outward Work wrought †.” For they taught divine
 Grace was necessary to the Efficacy of the Sacrament, as
 he there adds; which should be the Doctrine of all
 Christians.

And Dupin, who was a Roman Catholic, says of Berengarius, that altho’ “ he was accused of believing
 “ that Infant Baptism was null; and of destroying
 “ lawful Marriages, by permitting Men to abuse all
 “ Women without Distinction: Yet, forasmuch as
 “ these two Errors are not contained in the Writings
 “ of Berengarius, and were never charged on him,”
 (but by one or two Authors, and that chiefly from Report;) “ and since he hath not been condemned for
 “ maintaining them, nor ever obliged to retract them
 “ in any Council, it is hard to suppose he taught
 “ them.”

Peter De Bruis, and Henry, his Disciple, whose Followers were, from them, called Petrobrusians and Henricians, are also claimed by Anabaptists as Opposers of Infant Baptism, about the Beginning of the twelfth Century. Dr. Alix, observes of the former of these---
 “ The Care of the Inquisition hath scarcely left us any
 “ Record

† Usher. *ibid.* § 37. p. 207.

• Dupin's *Hist. of Eccles. Writers. Cent. 11. Chap. 2.*

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Record of Peter De Bruis, so that we scarce know any Thing of what concerns him, but what we have from the Report of his Enemies; and these Enemies too to that Degree, that they used Fire and Sword to destroy him †. He was burnt An. Dom. 1126.

The Petrobrusians and Henticians, are said to have held the same Principles. One Peter, Abbot of Clugny, wrote an Epistle against Peter De Bruis before he was burnt, but it was not published until the Year 1146, Therein he charges De Bruis, and his Followers, with denying---“ That Infants can be saved by Baptism, when they are under the Years of Reason,” and with some Manichean Principles. Dr. Allix, the professed Advocate of these People, denies that they were Manichees; but thinks Peter De Bruis might have, “ revived the Error of the Hieracites, whom Epiphanius speaks of.”

On looking into Epiphanius, I find he gives the following Account of these Heretics. “ They were called Hieracites, from one Hieracas, their Founder, who lived in the Town of Leonto, in Egypt, and was a Man of Learning, skilled in Physic, and other Branches of Science. He denied the Resurrection of the Body,—and affirmed the Resurrection to be only spiritual. He rejected Marriage, which he judged to be peculiar to the Old Testament, but unlawful under the New. And he absolutely denied that any Children, dying before they come to Years of Knowledge, can be saved.” †

There would be some Difficulty to come at the Truth with Respect to Peter De Bruis, Henry, and their Followers,—whether the Abbot of Clugny, and after him the Bishop of Meaux, were right in charging them with Manicheism and Antipædobaptism: Or, Dr. Allix

† Allix's Rem. Albic. Chap. 14. p. 121.

‡ Epiphanius. advers. Hæres. Hæres, 67.

in supposing De Bruis might have revived the Error of the Hieracites: Or whether they were not clear of all these Errors, since we have no Account of them originally but from their Enemies, who were actuated by Malice, and therefore to be justly suspected: It would be difficult, I say, to determine with Certainty, which of these is the Truth. And as it is of little Consequence in the present Controversy, which soever of them is the Truth, I shall neither waste my Time, nor tire the Reader's Patience by inquiring into it further.

Gundulphus hath also been mentioned as denying Infant Baptism before the Year 1025. He was an Italian, and the Account of his Principles that we have is from the Minutes of a Synod held at Arras, in the Year 1025, by Gerard, Bishop of Cambray and Arras, in which some of the Followers of Gundulphus were examined †. They owned themselves to be the Followers of Gundulphus, and it being reported of them that they abhorred Baptism, Gerard interrogated them on that Point; they answered---“ The Discipline we have received from our Master,” i. e. Gundulphus---“ consists in leaving the World; in bridling carnal Concupiscence; in providing a Livelyhood by the Labour of our Hands, in hurting no Body, and affording Charity to all who are zealous in the Prosecution of this our Design. Now if this Righteousness be observed, there will be no Need of Baptism; and if broken, Baptism cannot avail to Salvation. This is the Sum of our Justification, to which the Use of Baptism can superadd nothing.” They then proceed to adduce Arguments against Baptism in general; and lastly against Infant Baptism; which probably they thought more unreasonable than Adult Baptism.

These seem to have been harmless People; and it appears from this Account of them, whether they were

Manichees

† See an Account of this Council or Synod from the Minutes of it, wrote by Gerard himself; in Dr. Allix's Rem. Church. Piedm. Cap. 11. And in Dupin *ibid.* Chap. 12.

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Manichees or not, that they rejected all Water Baptism. Dr. Allix himself owns, "they did not set any great Value upon it;" he might have said none at all, if this Relation is to be depended on. They held Baptism to be quite useless. It is very absurd therefore to mention these People as joining in Opinion with Anabaptists. They seem to have been the Quakers of their Time, as to Baptism; but do not in the least, favour the Anabaptists Scheme.

It hath been said that Wicliff, in the Middle of the 14th Century, denied Infant Baptism. Now it happens that Wicliff was so far from this, that he expresses many Doubts, whether an unbaptized Infant can be saved. In Cases where Baptism is missed by some Accident, tho' desired by the Child's Parents, he inclines to the merciful Side; yet even there hesitates. Take his own Words---"When an Infant of Believers is brought to Church, that according to Christ's Rule, it may be baptized; and the Water, or some other Requisite, is Wanting--And he dies in the mean Time by the Will of God; it seems hard to define positively the Damnation of such an Infant; when neither the Infant or People have sinned, that he should be damned." And again---"In such Cases, as a dumb Man, I am silent, humbly, confessing my Ignorance, using conditional Words: Because it is not clear to me whether such an Infant shall be saved or damned †."

After this, how it should enter into any one's Head that Wicliff denied Infant Baptism, perhaps would puzzle a Person of plain Sense and Honesty to conceive.

And to mention no more---It is pretended that the Lollards in England, were Opposers of Infant Baptism. To this I shall answer by only producing a short Passage out of their Remonstrance presented to the Parliament in

† Wicliff's Trialogus Lib. 4. 11, 12, quoted by Wall. Hist. Inf. Bap. Part 2. Chap. 6. § 7.



in the Year 1395. In the eleventh Article they mention the Evils which attend Vows of Continence, then frequently made. "The eleventh Conclusion, say they, is that the Vow of single Life undertaken by Women, who by Nature are frail, is the Occasion of horrible Disorders, betrays those Nuns to infamous Corruptions, tempts them to procure Abortion, and murder their Children before they are baptized" &c.

Here we find that taking away the Lives of their Children before they were baptized, is reckoned and charged by the Lollards on the Nuns as a great Aggravation of their murdering them. How absurd then is it to suppose that these People, notwithstanding, denied Infant Baptism?

The Case of the Lollards was much the same with that of the Waldenses. The Lollards taught that unbaptized Infants might be saved; and this was sufficient in those Times of Ignorance, when almost all Religion was placed in outward Form; and it was thought none could be saved without Baptism, to draw on them the Charge of rejecting Infant Baptism.



SECTION VIII.

Whether it is lawful to administer Baptism by Dipping or Immersion only, and not by pouring or sprinkling Water on the Person to be baptized.

THE Mode of administering Baptism prescribed by the Church of England, is Dipping or Immersion. Permission however is given to administer the Ordinance by Affusion, or pouring Water on the Infant to be baptized, in Case the Sponsors certify that the Child

* In Dr. Allix's Rom. Church, Alb. Chap. 22. p. 218. And Mr. Collier's Eccles. Hist. Vol. 1. Book 6. p. 598.

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“ is weak.” This last is what by Custom generally prevails; and altho’ the immediate Object of Inquiry in this Essay, is concerning the Subjects, not Mode, of Baptism: Yet since Anabaptists exclaim against this as a Pervertion of the Ordinance, it will be proper to examine whether the above Permission is lawful, and the Practice founded on it justifiable.

The Mode of administering Baptism, whether by Immersion, or Affusion, or sprinkling, is not determined by our Saviour in his Commission to the Apostles. He only enjoins them to go and profelyte all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. So that we must learn the Meaning of the Word *baptize*, here used, from its Application and Use in the Bible. Can any Thing be more rational or fair than this? If any Word is frequently used in the sacred Writings, are we not to learn its Meaning from the Sense in which it is thus used and applied? And hence it must appear to any unprejudiced Person, very absurd in this Case, to go rambling after Heathen Writers, and make them Interpreters of the sacred Writers; as if they understood the Meaning of their Words better than the sacred Writers themselves.

The Word *βαπτίζω* is often met with in the New Testament, and in the Septuagint Translation of the Old. Its general Meaning is to Wash; and that either by dipping or pouring Water for the Purpose of Washing. *Βαπτισμα* and *βαπτισμας*, both derived from the same Word, signify the Act of Washing by either of these Modes. Were it necessary, I could quote Lexicographers enough to evince this. *Βαπτίζω*, signifies to wash simply without implying any dipping or Immersion; of which take the following Instances.

The Pharisees, and all the Jews, except they wash their Hands oft, eat not, holding the Tradition of the Elders. And when they come from the Market, except they wash,

wash, *Baptismoi*, except they are baptized, they eat not. And many other Things there be which they have received to hold, as the washing, *Baptismous*, Baptisms, of Cups, brazen Vessels, and Beds, *κλινω*. Mark vii. 3, 4. And again at Verse 8. our Saviour says, For laying aside the Commandment of God, ye hold the Tradition of Men, as the washing *Baptismous*, Baptisms, of Pots and Cups—

Here we find that baptizing is applied to signify the washing their Hands, Vessels and Beds: These Beds which were used when they eat, were washed or baptized by sprinkling. And that they washed their Hands, by pouring Water on them, appears from 2 Kings, iii. 11. where Elisha, the Son of Shaphat is said to have poured Water on the Hands of Elisha: i. e. when he washed his Hands †. And in 2 Kings, v. washed and baptized are used as synonymous in the Septuagint Translation.

Again—A certain Pharisee besought our Saviour to dine with him; and he went in, and sat down to Meat. And when the Pharisee saw it, he marvelled that he had not first washed, *Ebaptisthe*, that he had not been first baptized, before Dinner. Luke xi. 37, 38. Here is another Instance, where washing the Hands is called baptizing.

But further. St. Paul speaking of the Imperfection of the Jewish Dispensation, and its Rites, says—They feed only in Meats and Drinks, and divers Washings, *Baptismous*, Baptisms. Heb. ix. 10. These Baptisms consisted—some in washing properly, and some in sprinkling, as the Reader may be convinced by consulting Exod. xxix. 4. Numb. viii. 7.

From these Instances, nothing can be more evident, than that the Word Baptism is washing simply; and to baptize is the same as to wash. *Baptizo*, indeed may, and does, signify to dip or plunge for the Purpose of Washing; but it is also most certain, from the Instan-

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† Vide Pocockii Not. Miscel. Cap. 9.

ces now produced, that it is used to signify washing, where Water is only poured, or even sprinkled.

Since the Word Baptize therefore is taken in this general Sense, it will necessarily follow, that the Command to baptize all Nations, does not precisely determine the Mode of administering Baptism—does not restrain it to dipping, or pouring, or sprinkling, to the Exclusion of either of the other Modes. For as the Word is used in Scripture in each of these Acceptations, Baptism may be rightly administered by any of these Methods.

It should also be observed, that Baptism is called by the Name of Washing in two Places by St. Paul. One is Ephes. v. 26. where he says—*Christ sanctifies and cleanses his Church with the Washing of Water*, i. e. with Baptism. The other is Titus, iii, 5. where he calls Baptism *the Washing of Regeneration*. These general Expressions evince that Washing, either by Immersion or Affusion, (for washing may be performed by any of them) was deemed sufficient, in administering the Ordinance, and used indifferently; nor could the Propriety of these Expressions be defended, were Immersion, which is but one particular Kind of washing, the only proper and lawful Mode of administering Baptism. In that Case, the Apostle would have spoke in loose, vague Terms, which would be apt to lead People into an Error. But consider the baptismal Washing performed indifferently by Immersion or Affusion, and he speaks with Propriety, and with as much Precision as was necessary.

Mr. Wall's Observation is very just, and pertinent to this Point. He says, “ The Christians of these Days, had several Words to signify washing. They used them promiscuously for the sacramental Washing; and for other Washings. It is the Christians since that have appropriated the Word *baptize* to the sacramental Washing; much after, the same Rate as they

“ they have appropriated the Word Bible, which in Greek is any Book, to the Book of God; or the Word Scripture, which in the Scripture itself signifies any Writing, to the divine Writings.” This is the real Truth. Several of those Words by which they expressed the sacramental Washing, signified Washing by Affusion. Thus *λουω*, as above, is applied to the sacramental Washing, which signifies either the Water with which we are washed, the Bath or Font containing it, or the Act itself of washing, from *λουω* to wash §. And hence it is manifest, that restraining the Mode of administering Baptism to Dipping only, is destitute of any Authority from Scripture—nay, repugnant to it.

If it should be said, that washing the Hands, to which the Scripture appropriates the Word baptize and Baptism, in the Instances I have mentioned, implies dipping the Hands in Water for the Purpose of washing—*I answer*—1. That it appears from the Case of Elisha, that the usual Method of washing the Hands, was by pouring Water on them; which is proved at large by Dr. Pococke, in the Place before referred to. Dr. Lightfoot quotes a Jewish Treatise, called *Talmud*, “ concerning the washing of their Hands,” which says, when speaking of the Manner of washing, “ that it was by pouring of Water upon the Hands out of a Vessel †.” And in another Place he recites Maimonides’s Words on this Subject, who says—“ They,” i. e. the Jews, “ do not cleanse the Hands, i. e. as to washing them, until Waters are poured upon the Hands out of a Vessel.” Maimonid. in *Mikva*. Cap. 11 †. And

* Wall’s Hist. Inf. Bap. Part ii. Chap. 8. § 6.

§ Vide Scapulae Lexic. in verbum.

† Harmony of the Evang. Part 2. on John ii. 6.

† Horez Heb. & Talm. on *Mik*. vii. 4. In these Cases they dip their Hands up to the Wrist in Water; but the general Manner, and what was properly washing, was by pouring Water on the Hands, as the above Quotations plainly evince.

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And this Mode of Washing is called Baptism: 2. Not only washing by Affusion, but sprinkling is incontestably called Baptism, and what was sprinkled, was said to be baptized, in the Instances I have mentioned. Answer, 3. That supposing the Hands had been dip't, we find that in Consequence of this, that Person in the Scripture Style is said to be baptized, i. e. washed. Thus in one of the Texts already mentioned—*When they come from the Market, except they are baptized, i. e. wash their Hands, they eat not.* For *Baptiscentis*, is here in the Passive Voice. If then a Person, by having his Hands covered with Water is denominated baptized, certainly he may with equal Propriety, be said to be baptized, when his Face is covered with Water by Affusion or sprinkling.

With Regard to the Mode of baptizing in the Time of our Saviour, and his Apostles, altho' there are some learned Men who affirm that Baptism by Immersion was never used in any one Instance: Yet I confess I am of a different Opinion. As Truth is the Object I have in View, I willingly follow wherever it leads me. From the Account we have of John's baptizing in the River Jordan, it is plain, that Immersion was sometime used. Philip, and the Eunuch, afford another Instance. And to mention no more, St. Paul may be reasonably supposed to allude to Immersion, when he says—*We are buried with Christ by Baptism into Death.* Rom. vi. 4. See also Coloss. ii. 12. to the same Purpose. I am sensible these Texts will bear another Interpretation; yet to an unprejudiced Person, I think it will appear that Immersion is here signified: There was a literal Burial in Water, as well as figurative Burial into Christ's Death.

At the same Time that I acknowledge Baptism was sometimes administered by Immersion; I think it is not less evident, that in many Instances, Immersion was not used in administering that Ordinance. Not to mention the Aged and Sick, who might be converted to Christi-

anity,

anxiety, of whom, undoubtedly, there were many, and could not bear Immersion: Not to mention these, I say, it is utterly incredible, I might say impossible, that the Three Thousand who were baptized, Acts ii. 41. could receive that Ordinance by Dipping. For as the Scene of this Transaction was the City of Jerusalem, is it probable a sufficient Quantity of Water could be procured for the Purpose? And as the Account implies, that all this was done the same Day, can any one imagine that there would be Time to dip Three Thousand Persons? St. Paul was baptized in his Bed-Chamber, as may be gathered from the Narrative that is given, Acts ix. 9—18. But what Probability is there that he was plunged for that Purpose, after Confinement to his Bed, and Fasting three Days, and in a Chamber? *The same Hour of the Night*, in which the Jaylor was converted, i. e. at Midnight, *he was baptized, and all his*, probably in his own House. Acts xvi. 25. 33. This was done: But is there the least Degree of Probability that they were baptized by Dipping at that Time, and in that Place? Where was there a sufficient Quantity of Water for that Purpose? Or whence could it be procured in so short a Time, and at that Hour of the Night? Any Person who will coolly reflect on these Particulars, to mention no other, can not hesitate in believing that Baptism was administered, in these Times, by Affusion or Sprinkling. For my Part, I am fully persuaded, that the Ordinance was indifferently administered by one or other of these Modes, or by Immersion, just as Circumstances would admit. And it will appear to a Person who has disengaged himself from Prejudice, that both the Extremes are wrong which People have run into on this Head—Some affirming that *all* were dipped, and others as positively asserting that *none* were dipped.

As to the Practice of the Primitive Church, after the Apostles, it is generally allowed that the usual Mode of baptizing, was by Immersion. This was thought to represent

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represent in a more lively Manner, the Death, Burial, and Resurrection of our Saviour; as well as our Death unto Sin, and rising again to Righteousness.

But then it should be observed, that the Primitive Christians did not judge Immersion to be essential by any Means to Baptism; and accordingly they frequently administr'd it by Affusion or Sprinkling. This is evident, from their baptizing sick People on their Beds, who from *κλινη* a Bed, were called Clinica; and their Baptism denominated Clinic Baptism. Frequent Instances of this Sort happened; and Clinic Baptism was administr'd by Affusion, or Sprinkling, and deemed equally valid with Baptism by Immersion.

Of this we have an incontestible Proof in Cyprian, about 155 Years after St. John; and his Testimony is of the greater Weight in this Case, as he was extremely rigid in his Notions of Baptism—so much so, that all Baptism by Heretics, however duly administr'd in other Respects; yet being out of the Church, he judg'd it to be null. One Magnus consult'd him on some Points relating to Baptism. One was—Whether Clinic Baptism, which was administr'd by Affusion, was lawful and valid? Cyprian answers—

“ You also inquire, most dear Son, what my Opinion
 “ is of those who receive the Grace,” meaning Baptism,
 “ in Sickness; whether those are to be accounted law-
 “ ful Christians, who are not washed all over with
 “ the Water of Salvation, but only have it poured
 “ on them. In which Matter—according to my poor
 “ Capacity, I think thus—That the Divine Favour
 “ are not maimed and weakened, so as that any Thing
 “ less than the Whole of them is conveyed, where the
 “ Benefit of them is received with a full and compleat
 “ Faith, both of the Giver and Receiver. For the
 “ Contagion of Sin is not washed away in the Sacra-
 “ ment of Salvation, as the Dirt of the Skin and Body
 “ is washed off in a common Bath: So as there is Need

of

" of Nitre or Soap, and other Helps, and a Pool and
 " Fish-Pond, by which the Body is washed and cleansed.
 " It is in a different Manner that the Breast of a
 " Believer is washed, and the human Mind is cleansed
 " by Faith. In the Sacraments of Salvation, when
 " Necessity compels, the shortest Ways of transacting
 " Matters, do, by God's gracious Dispensation, con-
 " fer the whole Benefit on Believers.

" None therefore should be concerned that the Sick,
 " when they receive the Grace of our Lord, have no-
 " thing but a Sprinkling or Pouring; since holy Scrip-
 " ture, by the Prophet Ezekiel says--*Then will I*
 " *sprinkle clean Water upon you, and ye shall be clean;*
 " *from all your Filthiness, and from all your Idols will I*
 " *cleanse you. A new Heart also will I give you, and a*
 " *new Spirit will I put within you &c.* And again--*The*
 " *Lord spake unto Moses, saying--Take the Levites from*
 " *among the Children of Israel, and cleanse them. And*
 " *thou shalt take them to thee to cleanse them, sprinkle*
 " *Water of purifying upon them †.*

" Therefore my Judgment is, that he is to be ac-
 " counted a lawful Christian; whoever thus receives
 " the divine Grace, according to the Right and Law of
 " God. But if any think that they obtain no Benefit,
 " because they have only an Affusion of the Water of
 " Salvation, yet let them not be so deceived as to sup-
 " pose, if they recover from Sicknels, they are to be
 " baptized again. But if they cannot be baptized again,
 " who have been already sanctified with the Baptism
 " of the Church, why should they have any Cause of
 " Complaint thrown in their Way concerning their Re-
 " ceiving the Parable of our Lord? What! Shall we
 " suppose that they have obtained the Grace of God,
 " but yet a less Measure of the divine Gift, and of the
 " Holy Ghost, so as to be reckoned Christians
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§ Ezek. xxxvi. 25, 26.

† Numb. viii. 6, 7.

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“ yet not in an equal State with others? By no Means,
 “ &c. The Holy Spirit is not given by several Measures,
 “ but is wholly poured on Believers.”

Here he proceeds to shew, that this was shadowed out
 in *Exod. xvi. 18.* where every Person was to have an
 equal Omer of Manna “ By which,” says he, “ was
 “ signified, that the Pardon of Christ, and heavenly
 “ Grace which was to come afterwards, was to be
 “ equally divided among all, without any Distinction of
 “ Sex; that the Gift of Grace was to be poured out
 “ on all the People of God, without any Difference on
 “ Account of Age, or Respect of Persons.” This is
 another Testimony in Favour of Infant Baptism. Imme-
 diately after, he adds---“ Certainly the same Spirit of
 “ Grace which is received by all Believers in Baptism,
 “ is by our future Life and Conduct increased or di-
 “ minished; just as in the Gospel, the Seed was equally
 “ sowed, but according to the Variety of Soil, that re-
 “ ceived it, some perished, some produced a plentiful
 “ Crop, and increased to 30, 60, or an 100 Fold.”

These were the Sentiments of that holy Martyr, con-
 cerning Baptism by Affusion. I have given this long
 Extract of his Epistle, as what he says may serve to
 confute the idle Objections that are now made to that
 Mode. There were other Cases, in which Baptism by
 Affusion was practised; but as none, I imagine,
 will deny that this Mode was often used in
 the Primitive Church, it is needless to adduce any
 more Testimonies. Those indeed who received Clinic
 Baptism, were often denied Ordination. The Reason
 was not because that Baptism was deemed imperfect or
 invalid; for there were many Instances, where Clinics
 were ordained. But the Reason was this. In those
 Times, when Heathenism was the prevailing Religion,
 there were many, who, altho' they liked Christianing,
 and assented to its Doctrines, yet delayed their Baptism;
 owing

§ Cyprianus ad Magn. Epist. 69. p. 185, 186, 187.

owing to a Luke-washment, somewhat similar to that which had prevented any from coming to the Lord's Table. These put off Baptism till a sick Bed obliged them to think more seriously of their Duty, and accordingly were then Baptized. This Delay was judged criminal; and therefore to discourage it, Clinics were often refused Admittance into the Ministry. This Rule, however, was frequently dispensed with, and Clinics were ordained; for their Baptism, as I said before, was deemed as valid as any whatever. I shall conclude this Subject with the following Observations--

1. The Mode of administering Baptism, whether by Dipping, Immersion, or Sprinkling, is not determined so far in Scripture, as to make one only lawful, and the others unlawful. The Word *Baptizo*, is applied in Cases where each of these was used, as we have seen in the Places already produced. Baptism therefore may be rightly administered by any of these Modes--either by Immersion, Affusion, or Sprinkling. And to determine the Mode of baptizing to any of these--to make that only lawful, and exclude the others: Is to lay Restrictions on an Ordinance of Christ which he never laid on it.

2. The Mode of Baptism, whether by Immersion, Affusion or Sprinkling, is but a Circumstance which affects not the Essence of the Sacrament. Provided any of them be properly used, it is sufficient. It is not the Quantity of Water which makes the Sacrament of Baptism effectual, any more than the Quantity of Bread and Wine, in the other Sacrament. And to make Immersion, which is but one Mode of administering Baptism, essential to that Sacrament, is full as absurd as to make the following Particulars essential to the Lord's Supper, viz. That it should be received in an upper Room, by thirteen Persons only at a Time, at Night, after Supper, and in a leaning Posture. These Circumstances

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• See Bingham's Antiq. Book 4. Chap. 13. Sec. 12. And Book 11. Chap. 11. Sec. 5.

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attended the first Institution and Celebration of the Eucharist; yet, I think, none will say that any of them is essential to the right Participation of it, or that there is any Necessity to follow them. And even supposing Immersion were the only Mode on Record in Scripture for administering Baptism, which, however, is not true, yet Immersion would not be essential to the Sacrament; The Reason is, it is but a Circumstance which can no Way affect the Essence of Baptism; because neither our Saviour, nor his Apostles, made that Mode essential to it, who only had Authority to do so.

3. Those who practice Immersion in baptizing, are not to be condemned on that Account, for altho' there is no positive Precept for it, yet it is plainly favoured by some Scripture Examples; not to mention the usual Practice of the Primitive Church, nor that of several Churches at this Day, in which Baptism is administered by Immersion. But to affirm the Essence, or Benefit of the Sacrament, depends upon it, is both absurd and untrue. Therefore---

4. Those are justifiable, who chuse to have the Ordinance administered by Affusion or Sprinkling: Since every Benefit of the Sacrament is equally attainable by either of these Modes as well as by the other; and since they are equally agreeable to the Words of our Saviour, in the first Institution of Baptism. No unprejudiced Person can harbour a single Doubt that there are several Scripture Examples in Favour of these Modes. They were frequently practised in the Primitive Church. We have the express Testimony of some of its most eminent Members on their Behalf; and are now practised by the greater Part of Christendom.

I may add further, that as in Baptism, there is a Representation of Christ's Death, Burial, and Resurrection, which signify our Death to Sin, and Rising to Newness of Life: So these are mystically shadowed out by Affusion or Sprinkling, as well as by Immersion.

For as Immersion represents the Burial of a dead Person :
So Affusion and Sprinkling denote the throwing Earth
on the Deceased---they denote " the Burial of the old
" Adam, that the new Man may be raised up in the
" baptized Person."



SECTION IX.

*Some Reflections on the first Rise of Antipedobaptism---on its
State, contrasted with that of Pedobaptism, and on the
Tendency and Consequences of the former.*

NOTWITHSTANDING the Attempts of Anabap-
tists, to shew the Antiquity of Antipedobaptism,
it is certain they cannot trace the Origin of it, with any
Certainty, higher than about the Year 1523, i. e. about
five or six Years after Luther began the Reformation.
Nicholas Stork, Thomas Muncer, and others at that
Time pretended to refine upon that illustrious Reformer ;
and taught, among other Things----" That Infant
" Baptism was an Abuse which should be reformed---
" that it was not to be endured in the Kingdom of
" Christ, that some should be rich, and others poor---or
" that the Boon should be kept in such Subjection by
" their Landlords."

This last was a popular Doctrine, and very acceptable
to the poorer sort of People, who joined them in great
Multitudes. They grew so strong at last, as in the Year
1534, to take the City of Munster ; where they com-
mitted the greatest Violences and Enormities. Luther,
and other Protestants, in the mean Time, utterly dis-
owned them, and wrote against their Principles.

I shall not enlarge on the Irregularities, or pernicious
Tenets of these People, as Anabaptists are neither
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chargeable with their Proceedings, nor agree with them in any Thing, but in their Opposition to Infant Baptism. Except this single Point, Anabaptists, as far as I can learn, hold in general the same Principles with other Protestants; and disapprove the violent Proceedings of these German Enthusiasts. But still, that was the Period when Antipædobaptism took its Rise; and these were the People who broached it. This much was necessary to be said, when inquiring into the Origin of this Opinion; which is not said however to insult any that hold it now; for besides that I would' chuse to treat them with Tenderness; there is nothing more disagreeable to a humane Mind, than giving Pain to others.

About the Time of the Reformation, and before it, there were several Societies of People who separated from the Church of Rome, and were unanimous in opposing its Errors, tho' they might differ, in some Particulars, from each other. But there is no authentic Account in any Author of Note I have met with, that any of them were Antipædobaptists. There was a Letter wrote from Bohemia to Erasmus, in the Year 1519, concerning a Sect in that Country, called Fyghards. The Letter is quoted by Mr. Wall, and says---“ Such as come over to their Sect, must every one be baptized anew in mere Water *.” The Letter does not say they opposed Infant Baptism; and as their supposed Errors, and distinguishing Tenets are mentioned, we may conclude they were not Antipædobaptists. It is probable they thought that the Baptism which was administered in so corrupt a Church as they esteemed the Church of Rome, was invalid; and therefore rebaptized those who came to them from it. I should have passed this Instance over, did not Antipædobaptists drag it in as favouring them; which they generally do, with every little Circumstance of the Sort, come it from what Quarter it will, be it well or ill founded; when in Reality, it does not serve their Cause.

After

* Wall's Hist. Inf. Bap. Part 2. Chap. 8. § 4.

After the most diligent Search I have been able to make, I do not recollect a single Instance of any Christian Writer of Note, before the Reformation, who declared against Infant Baptism; unless Tertullian may be excepted, who advised the Delay of their Baptism, and in such a Manner as clearly evinces the universal Practice in his Time; was to baptize Infants §. His Case has been already considered. There were indeed many Heretics, who at several Times, totally renounced all Water Baptism, or greatly perverted it. Such were the Arodruze, the Marcosians, Valentinians, Quintillians, Archontici, Selucians, Manichees, &c. mentioned by Irenæus, Epiphanius, Austin, and others. These however are not to be considered as Antipodobaptists, but as Antibaptists, who rejected all Baptism with Water; nor do I suppose that any will chuse to claim any Connection with them, or build on their Authority.

Wherever the Religion of Jesus was propagated through out the World—in the the different Parts of Asia, Africa, and Europe, there the Practice of Baptizing Infants took Place, and is retained to this Day. It is well known that the different Protestant Churches baptize Infants. The same is done in the Greek Church, and in the Church of Rome. The Abyssenes and Cophti of Africa—the Arimenians, Jacobites, Nestorians, Melchites,

and
 § I know not whether it be worth while to mention Gregory Nazianzen, who also advised the Delay of Baptism till the Age of three Years. His Words are—"Leave my Opinion, *ἀποποιήσω* that Children should stay till three Years, or thereabout." *Orat. De Rep.* This was only a private Opinion like Tertullian's; for it is allowed by Anabaptists, that Infant Baptism prevailed at this Time; i. e. about *An. Dom.* 360. But a Child at three Years is not unfit for Baptism, on the Antipodobaptists Principles, as an Infant of three Days. In Case of Danger however, Gregory strenuously exhorts to baptize Infants; and indeed his Writings afford some other Testimonies for Infant Baptism, as those of many Christian Writers, of that Period. "Hæc enim in Infans," says he—"Let not Wickedness have the Advantage of Time. Let him be sanctified, i. e. baptized, from his Infancy. Let him be dedicated from his Cradle by the Spirit." *De Rep.*

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and other numerous Denominations of Christians dispersed thro' Asia, are Pœdopapists. They baptize Infants.

Among the latter, the Christians of St. Thomas, in the East-Indies, deserve particular Notice, who were discovered by the Portuguese, about the Beginning of the sixteenth Century. These were called Christians of St. Thomas, because converted by that Apostle from Paganism. They were very numerous when the Portuguese first arrived, reckoned to be about 15,000 Families, and lived on the Malabar and Cormandel Coasts, and on several Parts of that vast Tract of Country which lies between them. With the Christians of Europe, they had not the least Communication before they were discovered by the Portuguese—not even knowing there were such Christians in Existence. Their Rites and Principles, which very nearly agreed with those of Protestants, they said, were received from St. Thomas, and preserved since his Time, with the utmost Exactness.

In an ancient Breviary used by the Church of Malabar, are these Words—“By St. Thomas, the Error of Idolatry vanished from the Indies; By St. Thomas they received the Sacrament of Baptism, and Adoption of Sons. By St. Thomas, they believed and confessed the Father, Son, and Holy Ghost. By St. Thomas they kept the Faith, received from God. By St. Thomas, the Life-giving Doctrine appeared to all India.”

Olorius, a grave, sensible Historian of Portugal, informs us, “That when Martin Alphonso Souz, a Man of great Bravery, was Commander in Chief in India, for John III, King of Portugal, certain Tables of Brass were brought to him, on which several Letters were engraven, but such as none of the Portuguese could read. At last a Jew, who was a skilled Linguist and Acquainted, was brought to him, who

† In Pagitt's Christianography, Part 1. Chap. 2.

with much Difficulty, interpreted the Letters on these Tables. They contained a Grant made to St. Thomas by the King who then reigned there, of a certain Quantity of Land, where he should build a Temple or Church †.

The same Historian says—"That these Christians baptize Infants, tho' not before the fortieth Day after they are born, unless their Life is in Danger by Sickness †." Now it is very remarkable that these Christians of St. Thomas, who had little or no Connection with any other Christians from the Time of their Conversion till the sixteenth Century, should baptize Infants, as well as all others who professed Christianity! They did not certainly receive this Practice from the more Western Christians, having no Communication with them. If it is a Corruption, as some pretend, they had it not from others; and is it not surprizing that they, and all Christians, wherever dispersed, or however disjoined, should fall into it? That whatever Differences may have subsisted in other Matters, yet in admitting Infants to Baptism, ALL should unanimously agree? No other just Reason can possibly be assigned for this, but that it is the plain, obvious Doctrine of Scripture; and that the Apostles, wherever they preached the Gospel, taught their Converts to baptize Infants.

The first Antipædobaptists that appeared in England, were some Dutch Refugees that came over soon after the Reformation. Mr. Fox, in a Letter he wrote to Queen Elizabeth, to intercede for some Dutch Anabaptists that were condemned to die, says—"There is great

† Hieronymus Osorius De Rebus ab Emanuele gestis. Lib. 3; p. 128. Edit. Colon. 1586. 8vo. See a farther Account of these People in Millar's History of the Propagation of Christianity. Chap. 3 and 7. In Pagitt's Christianography, or Description of the several Sorts of Christians in the World. And in Breewood's Enquiries, &c. Chap. 20.

† Hieron. Osorius ibid. p. 107, 108.

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“ great Reason to thank God on this Account, that
 “ I hear not of any English-man who is inclined to that
 “ Madness. I wonder that such monstrous Opinions
 “ should come into the Minds of any Christians §.”
 The following were some of the Opinions of these Ana-
 baptists, which he calls monstrous---“ Infants are not to
 “ be baptized---Christians ought not to use the Sword
 “ ---All Oaths are unlawful---Christ took not Flesh of
 “ the Virgin Mary.” From this Passage of Mr. Fox,
 it appears that Antipædobaptism had not at that Time
 gained much Ground in England. It was in the succeed-
 ings Reigns of JAMES I. and CHARLES I. that
 Anabaptists increased in that Kingdom; but they
 chiefly flourished during the Usurpation of Cromwell,
 who encouraged almost every Sect that would oppose the
 Church of England and Presbyterians, whom he wanted
 to humble and reduce as much as possible *.

The first Book that appeared in English to vindicate
 Antipædobaptism, was one translated from the Dutch, and
 printed An. Dom. 1618; as Mr. Wall informs us, who
 made the most exact, diligent Search of any Man, into
 these Matters †. Indeed he mentions some Books
 found upon Jesuits before that against Infant Baptism,
 which they intended to disperse. These Jesuits were
 often known to dispute and preach against Infant
 Baptism;

§ In Mr. Wall's Hist. Inf. Bap. Part 2. Chap. 8. § 6.

* The Anabaptists however were thoroughly disgusted at Crom-
 well before his Death, notwithstanding his Indulgence, as we learn
 from their Petition, to King Charles II. while at Bruges; in which
 they lamented that they were so much imposed on by him. Among
 other Things they say---“ We know not whether we have juster Mat-
 “ ter of Shame or Sorrow administered to us, when we take a Reflex
 “ View of our past Actions, and consider into the Commission of
 “ what Crimes, Impieties, &c. we have been led, cheated, con-
 “ senced and betrayed, by that grand Impostor, that loathsome
 “ Hypocrite, that detestable Traytor, that Prodigy of Nature, that
 “ Opprobrium of Mankind, that Landkip of Iniquity, that Sink of
 “ Sin, that Compendium of Baseness, who now calls himself our
 “ Protector.” Clarendon's Hist. Vol. 3. Book 15. p. 491. Fol.

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Baptism, and asserted there was no Precept for it in Scripture. But with what Design? Only to perplex and divide Protestants---to avail themselves of their Divisions; that after their Principles were thus unhinged, and every Thing thrown into Anarchy, these Heretics might see their Error in leaving the intalliable Church, and return again to its Bosom.

Thus ancient and universal has been the Practice of baptizing Infants---diffused as it is at this Day, thro' every Part of the Christian World. On the other Hand, Antipædobaptism is but of a modern Date---unknown to Antiquity---repugnant to the Declarations and Testimony of Scripture---to the Analogy of Faith---to the Practice of the Church of Christ in all former Ages---and confined to a very inconsiderable Number---to a few scattered People in the Dominions of two or three Protestant Powers.

In this imperfect State, all are liable to err. The best and wisest may in some Things mistake. Tenderness therefore is due to the involuntary Failings of others---Candour and Charity should guide us, when we are examining the Opinions of our Brethren. Some Opinions however are of such a Complexion, that to point out the Tendency of them, and the Spirit they breathe, is doing Service to Religion; and indeed little more is necessary to expose them.

In the first Place then observe---That the Principles of Antipædobaptism exclude all Infants from the Privileges of the Gospel, by denying them Baptism. I am persuaded, I do not exceed, but am far under the Truth, when I say a full third of those who are born, die before they come to the Years of Knowledge, and are fit to be baptized as Adults. All these are shut out

of
 § Whoever is desirous of seeing the *Secret Passions* of popish Eni-
 feries in this Way, would do well to consult *another Book*, entitled,
Fans and Firebrands, where he will meet with several curious Anec-
 dotes. See also the Preface to *Bishop Stillingfleet's Unreasonableness*
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of the Fold of Christ, reduced to the State of Heathens, and left to die as they were born, without being translated from a State of Wrath to a State of Favour, by that Ordinance which our Saviour appointed for that very Purpose. This is forbidding those to come to Christ, whom Christ never forbade---It is, as Bishop Taylor observes, "exposing Babes to the Danger of an eternal Loss, from which there is no Way to recover, but an extraordinary Way, which Christ hath not revealed to us."

Again. The Practice of Re-baptizing those who were baptized in Infancy, founded on the same Principles, is the most uncharitable that can be, to say no worse. For mark it well, as all the Professors of Christianity on Earth are Pseudobaptists, except this little Handful of Anabaptists: What is this, but declaring them all to be a Set of unbaptized Heathens---without Church, or any true Ordinance? It is unchurching the whole Christian World. So that Antipseudobaptism does not militate against one Denomination of Christians only---the Controversy is not with this or that Church; But with all the Churches on Earth---with all the different Denominations that call on the Name of Jesus Christ.

If Infant Baptism be invalid, the Principle on which Rebaptizing is founded, then all Ministrations in the Christian Church, of what Kind soever, must be invalid also. In that Case, the Gates of Hell have prevailed against the Church of Christ, nor can there be Salvation in it. For how can there be Salvation, I mean in the ordinary appointed Way, in a Church without a Ministry, without Sacraments, or the other Means of Grace, if indeed such a Society can properly be called a Church? Certainly those Principles, and that Practice, which necessarily draw such Consequences as these after them, ought to be much suspected. I beseech any one who holds this uncharitable Opinion, viz. That all Infant Baptism is invalid, and thus deals Perdition round the

the World, even among those who, contentedly, hold the pure Truths of the Gospel in other Respects; to reflect coolly, whether his Heart does not misgive him in the Thought? And whether he should not look on the Principle which inevitably leads to it, to be as false as it is uncharitable?

Re-baptizing those who were baptized before, is, in every Respect, sporting with the Ordinance of Jesus Christ. It is, in every way, trifling with the most solemn Engagement we can enter into with him. Re-baptizing is inconsistent with the Nature and Design of the Sacrament --- is unlawful in itself, and has ever been considered in this Light by the Christian Church. In Baptism, Infants are dedicated to the Almighty; they are entered into Covenant with him, as formerly under the Jewish Dispensation. But by re-baptizing them, all this is disannulled, and set aside. Such Management would not be justifiable in our Proceedings with Men: But how much more unjustifiable is it in transacting with the infinite supreme God!

It may be said that Anabaptists do not apprehend this to be the Case when they re-baptize those who join them. And I charitably believe they do not designedly intend all this. But it is demonstrably true, that all these Consequences naturally and necessarily flow from their Principles and Practice.

S E C T.

“Every Man who is earnestly studious of obtaining Life eternal, ought to be, but once baptized with this heavenly Baptism, without ever repeating the same; since we cannot be born twice.” Confession of Faith of the Dutch Reformed Church, Article 34. Of Baptism.

“The Church,” says Mr. Bingham, “in her Canons, not only censured and condemned all such Re-baptizations,” i. e. Re-baptization of those who were baptized in the Church, among which were Infants, “as impious and sacrilegious, and a crucifying of Christ again, a doing Despite to the Spirit, and Derision of holy Things; but also inflicted Penalties on all those who were either actively or passively concerned in them.” *Christ. Antiq. Book 12. Chap. 5. Sect. 7.* He there refers to *Cod. Eccles. Antic. Can. 52. & Constit. Apostol. Lib. 6. Cap. 25.* whose Words he uses in this Place. He also quotes the Edicts of several Christian Emperors against those who would presume to re-baptize. *ibid.*

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SECTION X.

The Conclusion---in which the Evidences for Infant Baptism are briefly summed up.

HAVING thus considered the Nature of Baptism, and the Evidences which evince that Infants should be admitted to that Ordinance, I shall conclude this Essay by briefly recapitulating those Evidences, and throwing them together, that the Reader may see them in one collected View.

It appears then---That Mankind in their present, fallen State, are born in Sin, and are by Nature Children of Wrath; consequently, that the Redeemer's Merits are necessary to ALL, whether young or old, to attain Salvation. Accordingly, we find that in all the Dispensations of God from the Beginning, in Subserviency to the great Design of Man's Redemption by Jesus Christ, there was a gracious Provision made for Infants, as well as Adults. They shared in the State of their Parents, and were admitted to the same spiritual Privileges with them.

The first Offering of Abraham was entered into the same Covenant with him by Circumcision, by the Almighty's express Commandment. The Child that was not thus entered into Covenant with God, *was to be cut off from his People*, i. e. was not to partake of the Privileges of God's People, nor accounted one of them; *for he had broken*, i. e. made void, or set aside, *the Covenant of God*, Gen. xvii. 14 †. This was also the Case under the Mosaic Dispensation. Infants were considered as Part of the People of God---were Members of his Church, and continued so until our Saviour was incarnate. The

Almighty

† For a more full Explanation of this Text, see Poole's Synop. Critic. in loc. Ainsw. Annot. on Gen. xvii. 14. and Numb. xv. 30, 31. Also Godwyn's Moses and Aron. Lib. 6. Chap. 1.

Almighty calls Children his Servants. Levit. xxv. 41, 42. They are said to enter into Covenant with him. Deuter. xix. 11, 12.

It appears—that Baptism succeeds, and supplies the Place of Circumcision. The one is the Ordinance of Initiation into the Christian, as the other was into the Jewish, Dispensation: Both were Dispensations of the Covenant of Grace—confered Salvation only thro' the Merits of Jesus Christ; who was equally the Centre and Object of both. It follows therefore, that Infants should be admitted to the one as well as the other. For Infants are now as capable of entering into Covenant with God, and there is the same Necessity for it, as formerly.

That it was our Saviour's Intention they should thus, be received into his Church and Covenant by Baptism, appears from his Declaration in their Favour, when he says—*of such is the Kingdom of Heaven*; i. e. the Privileges of the Gospel, are designed for, and belong to, them; yet he expressly affirms—*Except any one be born of Water and of the Spirit*, i. e. be baptized, *he cannot enter into that Kingdom*. Baptism is the initiating Ordinance he has appointed for admitting all into the Gospel Dispensation. It is the only instituted Way to partake of its Privileges. By denying Baptism to Infants, they are excluded from these Benefits and Privileges, tho' our Saviour says they were designed for them. For as under the Jewish Dispensation, the Child which was not circumcised, did not partake of the Privileges of the Almighty's Covenant, or People, neither was accounted as one of the latter: So under the Gospel Dispensation, the Person who is not baptized is not accounted a Member of Christ's visible Church, is not admitted to its Privileges, nor enrolled in the Family of God †.

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† Should this Essay fall into the Hands of any who reject Water Baptism, the Author desires they would observe—that he reasons from general Principles—that what he advances above is no peculiar Sentiment of his, but is common to all Christians who are

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St. Paul calls Infants *holy*, i. e. Saints or Christians; an Appellation which, under the Gospel, is given to such as were entered into Covenant with Christ by Baptism, and to none besides: 1 Cor. vii. 14. The Tenour of the whole Passage, and Drift of the Apostle's Reasoning in the Place, evince that Children were then baptized. He is solving a Case which was put to him---"Whether a believing Husband or Wife should live with an unbelieving Partner." He determines they should, provided the unbelieving Party were willing; and for this Reason, among others---That there was a strong Probability and Presumption the Unbeliever would be won over to Christianity by the Conversation of the Believer. To illustrate and confirm his Determination, he appeals to a similar Fact, that was very well known. On a similar Presumption and Probability that Children would be educated in the Principles of the Christian Faith---trained up in the Practice of its Precepts by the Instruction and Example of their Parents: They were holy, i. e. Saints or Christians. They were dedicated to God, and entered into Covenant with him by Baptism. For their Holiness could be no other than that which is relative and federal; and was no other way attainable than by dedicating them to God in Baptism. Were it not for this presumed Success of the Parent's Instruction and Example to bring them up in the Faith: Children would be unclean---excluded from a Covenant Relation to God, like Heathens, and would not be admitted to Baptism, or Privileges of his Church and Covenant.

St. Peter affirms that the Promise of Salvation by Jesus Christ, was made to Children, as well as to their Parents. Acts. ii. 39. The Ordinance of Initiation is to

Ⓔ **Pedobaptists.** His Subject narrows itself to this Argument; which however is not used thro' any Dispute to the Persons of those who use Water-Baptism for others, as well as for others, he preserves that Charity which the Religion of his Divine Master inculcates.

to the Covenant of Christ, and Participation of its Benefits, is Baptism. By depriving Children of Baptism, we frustrate so far as in us lies, this Promise, and shut those from it, to whom it was made by the Almighty. The same Apostle calls Infants, *Disciples*; for they were to be circumcised, had Circumcision continued. Acts xv. 10. All this manifestly shews that Infants are not excluded from any Privileges they formerly enjoyed, and their Right to be Members of Christ's Church still continues. Christ never deprived them of those Privileges, nor excluded them from a Part in his Covenant. He only had Authority to do this; and since he has not done it, his Will concerning them is manifest from hence, and they remain possessed of what they formerly enjoyed.

It appears---That Baptism was one of those Rites by which the Jews admitted Heathen Profelytes to their Religion. Accordingly, the Infants of those who embraced Judaism, and were gathered under the Wings of the Divine Majesty, were baptized with their Parents. Infants also taken Captive in War, or that were bought, or had been exposed, but taken up alive, were profelyted by Baptism. From the Use and Application of Baptism, the Nature of it was well known to our Saviour's Apostles. And when he commanded them to profelyte all Nations by Baptism, without any Restriction or Limitation whatever, they could have understood him in no other Sense, than that Infants were still to continue Subjects of it as formerly, and were to be profelyted by it. From hence the Reason may be learned why there was no express Commandment for baptizing Infants. It was unnecessary; since they were Subjects of Baptism before, as well as of Circumcision, in the Place of which, Christian Baptism succeeds. Infants are a considerable Part of every Nation; and when our Saviour commanded the Apostles to profelyte all Nations by Baptism, they were included in the Commission. To

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forbid them therefore to be baptized, and brought to Christ, is to counteract his Command, and to hinder those from coming to him, whom he invited, and was displeas'd at those who forbade them.

Actual Faith and Repentance are not absolutely necessary in Baptism, as appears from our Saviour's Baptism, which he submitted to in Order to sanctify it for our Use, among other Reasons. He had no Sin, and therefore could not repent; neither did he stand in Need of Faith in a Redeemer, nor could he have such a Faith, as is required in us. That Faith and Repentance are not simply necessary in Baptism, appears further from the Admission of Infants to a Covenant Relation to God by Circumcision, which was a Seal of the Righteousness of Faith. Rom. ii. 21. under a Dispensation of Faith which respected a Redeemer as much as the Christian Dispensation, and confer'd Salvation thro' his Mercy. What Circumcision was to the Jewish; the same is Baptism to the Christian Dispensation. It succeed'd it, and serves the same Purposes, tho' more simply, as the latter was the more perfect Dispensation. If Infants were not to be admitted to Baptism, the Analogy and Consistency of Faith would be interrupted—the Consistency of the Divine Procedure would be destroyed. In Adults, Faith and Repentance are previously necessary to Baptism: But to infer from thence that Adults are the only Subjects of Baptism, would be full as absurd, as to infer that Infants should not eat, because St. Paul says—*That if any would not work, neither should he eat.* 2 Thes. iii. 10. A Profession of Faith in the one True God, and a Renunciation of their former State and Religion, were required in Adult Profelytes to Judaism before they were circumcised*. As this however did not prevent Infants

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* There were two Sorts of Profelytes to Judaism. The first were called *Profelytes of the Covenant*, and of *Righteousness*, or *Justice*. These submitted to Circumcision, and the whole Mosaic Institution; and were admitted to almost all the Privileges of natural Jews. The

second

from being Subjects of Circumcision, altho' they could not make any such Profession or Renunciation: So neither does the Necessity of Faith and Repentance in Adults in order to be baptized, prevent Infants from being proper Subjects of Baptism, altho' they have not actual Faith and Repentance.

The Objection from the Want of a Command to baptize Infants, is weak and impertinent. For besides that being included in the Command to baptize all Nations, which extended to all who were capable of Salvation & Infants were then, by the Authority of God, in Possession of the Right to a Covenant Relation to himself. This he hath not deprived them of--the Grant is unrevoked; consequently, it remains valid, and in full Force. To show it was unnecessary, as there was no Doubt or Question raised about it; so that not forbidding Infants to be baptized, is a sufficient Proof that the Almighty's Will concerning them in this Point is not changed. Let the Place be produced where the Almighty excludes Infants from the Privileges of his Covenant, or even intimates they should not be dedicated to him in Baptism, and the Point will be given up. But no other Authority will be decisive in this Case; and for this

Second were called *Professors of the Law*. They were permitted to dwell among the Jews; but were not circumcised, neither observed the Mosaic Rites, but only bound to observe what were called the *Seven Precepts of the Sons of Noah*, which were as follows. 1. *Of Foreign Worship, or renouncing Idolatry.* 2. *Of the Benediction of the Name, i. e. Worship of the true God.* 3. *Of Judgment, or administering Justice.* 4. *Of Discovering Nakedness, i. e. abstaining from Uncleanliness, and forbidden Marriages, according to the Degrees set down. Levit. xviii.* 5. *Of shedding Blood, or against Murder.* 6. *Of Theft, or Rapine, and doing us wrong as they would be done to.* 7. *Of Murther of any living Creature, or against eating the Member of any Beast, taken from it alive, or with the Blood in it.*

As for a Command for Infant Baptism, says the pious and learned Bishop Beveridge, "I believe, that that same Law which enjoined Circumcision to the Jewish, enjoins Baptism likewise to Christian Children, there being the same Reason for both." Private Thoughts, Article 12. p. 63. Edit. 12mo. 1752.

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this plain Reason, That none can repeal the Laws of God, or any Grant made by him, but God himself.

There is no Command in so many Words to administer the Eucharist to Women; neither is there an Instance in Scripture that any Woman did receive it, or that the Adult Offspring of Christian Parents were baptized. The Silence of Scripture is equally valid to exclude Women from the Eucharist, or the Adult Children of Christian Parents from Baptism, as to exclude Infants from Baptism; yet Antipædobaptists allow that neither should be done. It is only from Reason, from the Nature of the Ordinances, from the Analogy of Faith and divine Procedure, that the Right of Women to the one Sacrament, and of Adults, born of Christian Parents, to the other Sacrament, can be vindicated. And every Argument from Reason, from the Nature of Baptism, from the Analogy of Faith and Divine Procedure, to prove these: Will also serve, by only changing the Terms, to vindicate the Right of Infants to Baptism.

It appears--That whole Families and Households were baptized, Acts xvi. 16, 23. 1 Cor. i. 16. In which we may reasonably conclude there were some Infants. We do not find that the Jews, who were so ready to find Fault, and raise Objections to the Gospel, ever objected to the Apostles that they excluded Infants from Baptism, and a Federal Relation to God. Had this been the Case, they never would have passed it over in Silence; considering how highly they prized a Covenant Relation to God, of which their Children were possessed, and was only to be obtained by Baptism under the Christian Dispensation--considering that they were accustomed to have their Children admitted to the same spiritual Blessings with themselves; esteeming it a very great Blessing, and accounting those unclean who had not a Covenant Relation to God. An Exclusion of Infants from Baptism, would make the Christian Dispensation much more imperfect than the Jewish. The spiritual Interests of his People had, in that Case, been

Jesus regarded now than formerly, by the Almighty; which is utterly incredible and inconsistent with his last and most perfect Dispensation for the Recovery of a lost World*.

In short, the Almighty never has deprived Infants of the Privilege he conferred on them formerly; namely, to be initiated into his Covenant, partake of its Benefits and Blessings, and to be accounted among his People. Let the Opposers of Infant Baptism produce the Place where our Saviour or his Apostles have excluded Infants from a Covenant Relation with God,---from the initiating Ordinance of his Covenant;---Let the Place be produced where so much as a distant Hint of this Sort is given in the New Testament, and we shall be ready to pay all due Regard to it. But if this cannot be done, if there is no such Passage in the sacred Writings as excludes Infants from the Privileges of God's Covenant, which he formerly gave them: We should listen to God rather than to Men. We should not withhold those from Christ, whom he ordered to be brought to him; but dedicate them to him in that holy Ordinance he hath appointed for the Purpose.

It appears,---that Infant Baptism was practised in the very earliest Ages of Christianity. Not to mention Clemens Romanus, and Hermas, who lived in the Apostles Days, and inculcated those Principles on which the Ancients principally founded the Necessity of Baptism, viz. Our being born in a State of Sin---that in Baptism we have the Pardon of Sin sealed and confirmed, and are enrolled in the Family of God: Not to mention these, I say, Justin Martyr, who wrote his first Apology only forty Years after St. John, therein declares that

* If Infants are not to be admitted to Baptism, "The Dispensations of God's Grace," says Bishop Beveridge, "would be more straight and narrow *fines*, than they were *before* the coming of our Saviour, which I look upon to be no less than Blasphemy to assert." Private Thoughts. Article 12. *ibid*.

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there were then many "Christians who were proselyted, or discipled to Christ from their Childhood, and had continued in spotless Virginty 60 or 70 Years." He uses the same Word to express their *Prosehytism* to Christ, which our Saviour himself used when he commanded his Apostles to PROSELYTE all Nations, baptizing them in the Name of the Father, Son, and Holy Ghost. And those mentioned by Justin, must have been proselyted or discipled to Christ, *i. e.* baptized, in Childhood, while many of the Apostles were living; for he wrote this but 40 Years after St. John, as I said before, and those Proselytes had continued in spotless Virginty 60 or 70 Years. This single Testimony is sufficient to convince any unprejudiced Person, that Infant Baptism was practised in the Apostles Days, and in the next succeeding Period of the Christian Church.

It appears,---that Irenæus, who wrote his two first Books against Heresies, about 70 Years after St. John, and most probably was himself baptized in Infancy, declares that Christ came "to save all Men by himself: All who are regenerated to God, *i. e.* baptized, Infants, and little Ones, and Children, and Youths, and old Persons." That by *regenerated* he means *baptized*, there can be no reasonable Doubt; for he frequently and expressly calls Baptism by the Name of Regeneration, according to the Language of primitive Writers in general, as we have seen already.

Tertullian, who lived somewhat later than Irenæus, bears Testimony that it was the Practice to baptize Infants in his Time, whilst he declares that in his private Opinion he is against it; and would dissuade Christians from it. Tertullian was extremely whimsical in this, and in other Particulars; and his Fickleness of Temper lead him at last to leave the Church and join the Montanists, a most erroneous Sect of Heretics. His Attempt to dissuade Christians from baptizing Infants, and his asking "why should their innocent Age hasten
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“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.

Clemens 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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to be the Sentiments of the primitive Christians in general concerning Baptism; and hence there is a cogent Proof of their admitting Infants to it.

Cyprian lived but a few Years after Origen,—about 150 Years after St. John. He, with a Council of 66 Bishops, unanimously determined that an Infant of any Age might be baptized; and that its Baptism should not be delayed until the eighth Day after the Child's Birth, as Fidus a neighbouring Bishop seemed to suppose, and asked the Opinion of the Council concerning it. It should be observed that Fidus did not hesitate whether an Infant should be baptized, nor did he consult the Council on that Head. But he hesitated whether the Law of Circumcision, which enjoined that Children might be circumcised at eight Days old, should not be observed. For as Baptism succeeded Circumcision, and supplied its Place, he whimsically enough supposed that no Infant should be baptized until it was eight Days old. On this Point he desired the Opinion of the Council; who all agreed that the Law of Circumcision which enjoined the Administration of that Ordinance at eight Days, did not now hold good with regard to Baptism; for Infants might be baptized at any Age—before they were eight Days old,—even “when newly born”; for, “the spiritual Circumcision, meaning Baptism, was not, they said, restrained by the Circumcision that was in the Flesh”.

The Testimonies in favour of Infant Baptism, which occur in the Fourth Century, are very numerous. The Works of many eminent Fathers who flourished at this Period, are still extant, and furnish such clear Evidence for the Practice of Infant Baptism, that Anabaptists grant the Usage of the Christian Church then was to admit Infants to that Sacrament. Several of them were engaged in a Controversy with Pelagius, who denied original Sin; one principal Argument to prove which against him was the baptizing of Infants,—“Infants are baptized,

says

says Jerom, " that in Baptism their Sins may be pardoned,---he that is an Infant is loosed in Baptism from the Bond of his fore Father ; he that is of Age, is by the Blood of Christ freed from his own Bond ; and also from that which is derived from another."

" Christ died for Sinners, *says St. Augustine,* and if Infants, who it is certain committed no Sin in their Life, are not held captive under the original Bond of Sin neither : How did Christ, who died for Sinners, die for them ? If they are not diseased with any Sickness of original Sin, why are they carried to Christ, the Physician, to receive the Sacrament of Salvation, by the pious Fear of their Friends, who run with them to it. Why is it not said to them in the Church,---carry back these innocent Creatures: The Whole need not a Physician, but those that are sick ; Christ came not to call the righteous, but Sinners ? So strange a Thing never was said, never is, or never will be said in the Church of Christ." And again he says,---" Now since the Pelagians grant that Infants must be baptized, as not being able to oppose the Authority of the whole Church, which was doubtless delivered by our Lord and his Apostles, they must consequently grant that Infants stand in need of a Mediator," &c.

Pelagius, to do him Justice, did not oppose the Authority of the Church in this Matter ; and exculpated himself from any such Charge in his Letter to Innocent, Bishop of Rome. " Men slander me, *says he,* as if I denied the Sacrament of Baptism to Infants, and promised the Kingdom of Heaven to any Persons without the Redemption of Christ ; whereas I never heard, not even of any impious Heretic that would say that of Infants,---namely, that they should not be baptized.---In a Word, who can be so impious as to hinder Infants from being baptized, and born again in Christ," &c.

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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,† 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

† Jerom says that Celestius was—“*Scotica gentis*,” of the Scottish Nation. Ireland was at that Time called *Scotia*, and the Irish were called *Scoti*, or *Scoti*, as Archbishop Usher has shown in his *Britanic. Eccles. Antiq.* Cap. xvi. The true Name of the Nation was *Morgan*. Usher's, *ibid.* Cap. viii. p. 112. Edit. Lond. 1697.

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

be considered that this great Man lived only about 300 Years after St. John,—that he had a most intimate thorough Knowledge of the State of the Christian Church since the Time when it was first planted, so much so that he drew up a very exact Account of the several Heresies which infected Christianity until his own Time; if all this, I say, be considered, can we conceive it possible that he should not be able to learn that the Christians of the first and second Centuries were Antipædobaptists, if in Reality they were such? It is utterly incredible, I might say, impossible, that he would not have heard it.

In Truth there is not any Trace of Antipædobaptism in any primitive Writer-----that Christians withheld their Children from Baptism; but 'on the contrary, there is all the Evidence that can be reasonably desired, that both in and since the Apostles Time, the universal Practice of Christians was to baptize Infants. Nor can the private Opinion of one or two whimsical People who were for delaying Baptism, and putting it off for Reasons totally different from those which Anabaptists now urge, be justly deemed an Exception to this.

It appears,—that the general Practice of the Christian Church from the fourth to the twelfth Century, was to baptize Infants. About the End of the twelfth Century, a People called Waldenses, and who opposed the Errors of the Church of Rome, were, on that Account, charged by Papists with holding the Principles of Manicheism and Antipædobaptism. This Slander was nothing but the Effect of Ignorance and Malice, because those pious People separated from the Communion of the Church of Rome, and remonstrated against its Errors. These are claimed by Anabaptists as their Predecessors, in opposing Infant Baptism. But it is evident from the Testimonies of our own Ecumenical, when examined and compared, as well as from their own genuine Writings still extant, that

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that they were Pædobaptists. Their Principles were the same with those of Protestants in general at this Day. They were indeed the Protestants of their Time, who bore Testimony against the Corruptions of the Latin Church; and supposed by some to be the *Witnesses that were to Prophecy in Sackcloth*, mentioned in *Rev. xi. 3.*

The Practice of baptizing Infants was then, as it was before, and hath been since, diffused throughout the Christian World. Wherever the Name of **JESUS CHRIST** was worshipped, and his Gospel believed in the different Parts of Asia, Africa, and Europe;—there the Infant Offspring of believing Parents were dedicated to God, and entered into Covenant with him by Baptism. Nations entirely disjoined from each other,--differing as much in Manners and Principles in many Respects, as in their Climates: Yet have unanimously and universally agreed in admitting Infants to Baptism.

This is the Case at this present Day, The different Denominations of Protestants,--the Members of the Greek Church, of the Church of Rome, with the Professors of Christianity in Africa and Asia; are Pædobaptists.

From all this,--from the revealed Word of God, from the Uniform Testimony and Practice of the Church of Christ, it appears that Pædobaptists, act agreeable, to the Will and Intention of **HIM** who is supreme Head and Legislator of his Church, when they enlist their Infants under his Banner in the Ordinance of Baptism. The Will and Laws of the mild, the holy **JESUS** coincide exactly with the tender Emotions of Love to our Offspring, which prompt us to seek their Welfare. *Suffer little Children, and forbid them not to come unto me;--is his gracious Declaration concerning them--for of such is the Kingdom of Heaven.*

O suffer them then to come to him. Snatch them not from his outstretched Arms of Love that would embrace them. He calls, he invites, he commands them

them to be brought unto him. Shall we then listen to those who forbid it, and turn a deaf Ear to him? O rather let us hasten with our Babes to the dear Redeemer. Let us present them to him,---dedicate and devote them to him in that Ordinance he hath appointed for the Purpose,---to be only and wholly his. Let us beseech him to take them under his Care, to wash them clean from all Sin, and sanctify them with his holy Spirit,---that they may be true Subjects of his spiritual Kingdom,---that "the old *Adam* in them may be so buried, "that the new Man may be raised up in them."

As for those who forbid little Children to be brought to Christ, we should pity, but not hearken to them. Altho' they should even revile us for doing what we are convinced is our Duty; yet we must not return *Railing for Railing*; but *contrariwise, Blessing*. We have Reason indeed to be fully persuaded and confident we are right in bringing our helpless Infants to Christ; but this should rather fill us with Gratitude to God, than with Hatred to our Brother who is in an Error. Praise HIM who hath preserved you from that Error; and beseech him earnestly to enlighten those who are in Darkness.

Why would you hate your Brother for holding what he in the Simplicity of his Heart thinks to be right, tho' it unfortunately happens to be otherwise? That he is in an Error may not be his Fault, but Misfortune,---at least, none but the all-wise Searcher of Hearts can know to the contrary. Perhaps were he to see the Truth as you see it, and knew it to be such, he would embrace it with equal Warmth and Sincerity as you do. Reject the Error therefore, but love the Man. In the Spirit of Meekness strive to restore him, should a proper Opportunity offer. Beseech the Almighty to bring him into the Way of Truth;---pray earnestly that the divine Spirit may enlighten him to see and acknowledge the Truth as it is in Jesus. In this frail State, which is only the Dawn of our Existence, we see Things but dimly

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dimly. We are liable to Error and Deception even after our most careful Researches and Endeavours to be rightly informed. Should we not therefore bear with each other, and shew Charity and Compassion to the Infirmities of our Brethren? How many Imperfections, how much Guilt do we find adhering to ourselves, when we examine our Lives by the divine Law, and weigh our Actions in the Balance of the Sanctuary! This should humble us in the Sight of God; and inspire us with Tenderness, Forbearance and Charity to those who are in the same imperfect State with us. And it is my sincere Desire that this little Essay, may, thro' the divine Blessing, be instrumental in promoting such a Disposition, at the same Time that it points out to the Reader the Lawfulness and Necessity of INFANT BAPTISM, and confirms him in this Part of the *Faith once delivered to the Saints*.

There are two Particulars with which I beg the Reader will permit me to conclude this Section.

1. It were much to be wished that Sponsors who present Children to be baptized, were mindful of their Duty in Consequence thereof, and punctual in discharging it. There is Reason to fear, that many look upon answering for a Child at the Font, to be no more than a decent Ceremony, or Compliment paid to the Child's Parents, which is no more to be thought on or regarded after the Baptism is finished. This is a very great and dangerous Mistake, as well as Perversion of the End and Design of having Sponsors.

Sponsors for Children at Baptism were very early used in the Christian Church. Justinian, who flourished not quite 100 Years after the Apostles, mentions them in a Passage already quoted as p. 10; and in such a Manner as plainly evinceth the Usage to be general, and of long standing. Besides other good Ends that may be answered by this Practice; Sponsors are a very prudent, necessary Security to the Church of God, that the Infant admitted

admitted and made a Member thereof, will be virtuously educated---will be instructed in the Principles of Christianity, and brought up in the Nurture and Admonition of the Lord. We should consider a Sponsor as the Representative or Deputy of the Parent---chose by him to dedicate his Child to God, and for the more effectual Attainment of these Purposes; and indeed Parents should be cautious---extremely cautious in the Choice they make.

According to the Order of the Church of *England*, it is the Part and Duty of Sponsors----“ To see that the
 “ Child for which they are Sureties, be taught, to soon
 “ as it shall be able to learn what a solemn Vow, Promise and Profession it hath made by them. And that
 “ it may know these Things the better, they should
 “ call upon it to hear Sermons---and chiefly provide
 “ that it may learn the Creed, the Lord’s Prayer, and
 “ Ten Commandments, in the vulgar Tongue, and all
 “ other Things which a Christian ought to know
 “ and believe to his Soul’s Health; and that it may
 “ be virtuously brought up to lead a godly and Christian
 “ Life.”

This is the Duty of Sponsors----they solemnly engage to perform each of these Particulars. But if they neglect these, and pay no Regard to them, after leaving the Font, are they not guilty of Breach of Promise---of Prevarication in the Sight of God and his Church?

Reader, hast thou laid thyself under those Obligations, and engaged to discharge the Christian, benevolent Duties above-mentioned? See then that you neglect not this your Duty; nor let the Blood of that Infant for which you stood, cry against you at the last Day. There is nothing difficult to a pious Christian, in what you are bound to do---Nothing but what a Christian, but what every Person of a benevolent Disposition, and has the Glory of God at Heart, should delight in. Will you not

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not be so much the more inexcusable, if they neglect what is so easy, as well as pleasing to God?

You will tell me perhaps---That Parents are obliged to instruct their Children---to bring them up in the Nurture and Admonition of the Lord. I grant they are---the Ties of Nature, and the Laws of God, oblige them to this. But *their* Obligation no more acquits you from discharging *your* Duty; than *your* Obligation acquits them from discharging *theirs*. If Parents do their Duty to Children, Sponsors certainly have the less to do; yet still they should see that the Child be "virtuously brought up to lead a godly and a Christian Life." But are there not many Parents who neglect their Duty?---Who pay little or no Attention to their own Salvation, or to that of their Children?

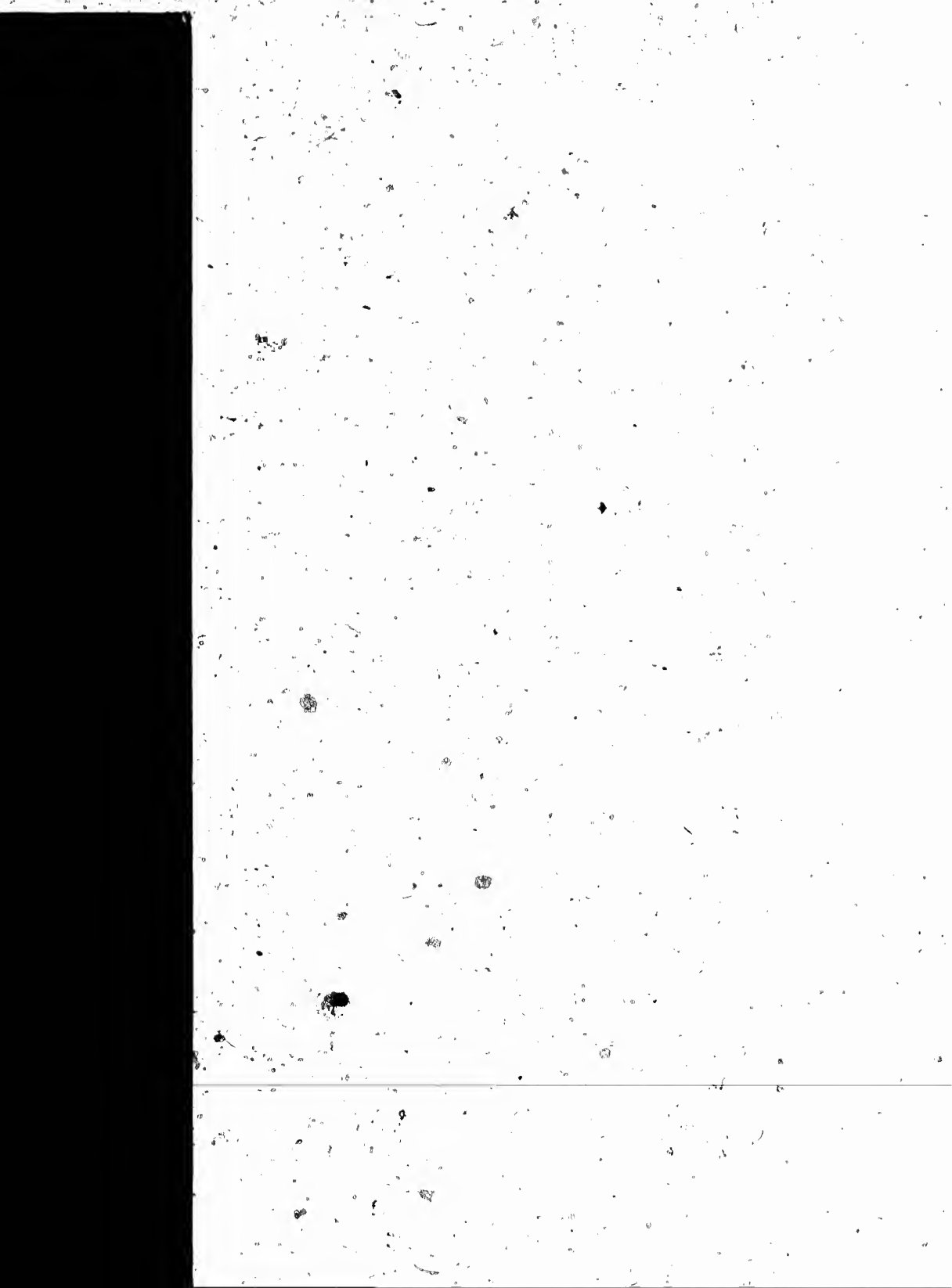
Here more especially the Sponsor should take Care and exert himself. To guard against the ill Effects which result from such Neglect in these Cases, is one principal Reason, why the Church of God requires Security for the Christian Education of those Children which it admits to be its Members. But this pious Caution is entirely frustrated, if Sponsors neglect their Duty.

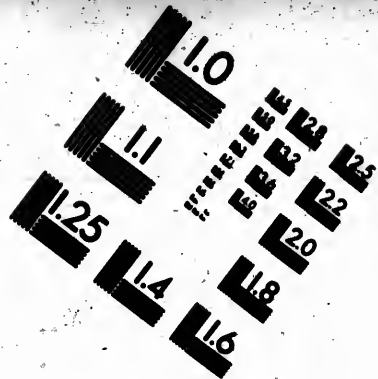
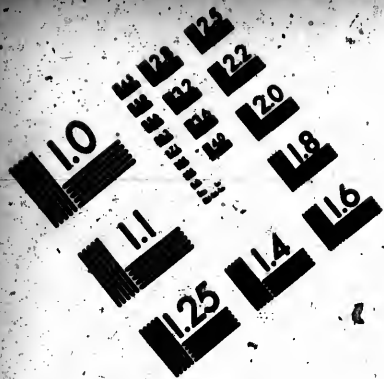
If you are a Sponsor therefore, do not fail to be mindful of your Obligation. The Interest of Religion, the Honour of God, with the Benefit of the Child you presented to Baptism, are all nearly connected with the Discharge of your Duty. It will also tend to wipe off the Reproach of Gainsayers, who make an Handle of such Defects as are justly chargeable on Individuals only, against our Church in general. Besides, pious Regulations and orthodox Principles, joined with unsound Practice, are by no Means consistent, nor will the former alone avail us any Thing. Avail us, did I say? They will rise in Judgment against us, and aggravate our Guilt, if we act inconsistent with them.

Let your Prayers then ascend to God in Behalf of the Infant you have dedicated to him---that, "being regenerate,

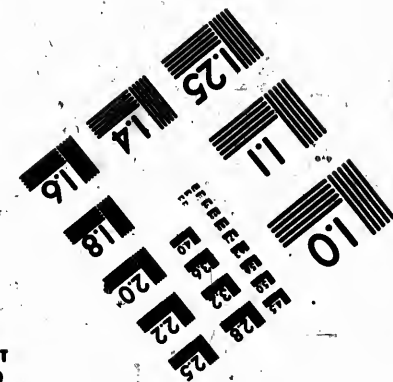
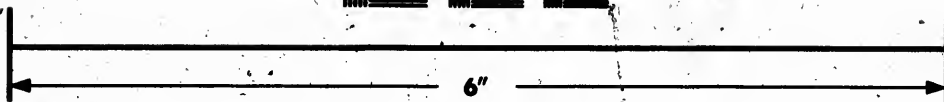
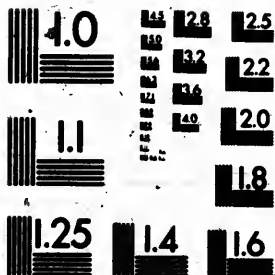








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“ generate, and made his Child by Adoption and Grace,
 “ it may be daily renewed by his holy Spirit”—that it
 may finally attain the End aimed at by Ordinances, by
 Faith and all other Graces, even eternal Salvation. For
 this Purpose, as soon as Reason dawns in its tender
 Mind, see that it be taught the solemn Vow and Promise
 which it made by you. Admonish it of the Duty it owes
 to God; and take Care that it be instructed in the Prin-
 ciples of our holy Faith. Hereby you will discharge
 your Duty, and deliver your own Soul; and if it pe-
 rish, its Blood cannot be required at your Hands.

The next and last Thing which I choose to enlarge
 on a little, is the Nature of our Baptismal Engagement.
 By Baptism we entered into a solemn Covenant with
 the Almighty. The infinite JEHOVAH, became our
 Covenant God—the Holy JESUS became our Mediator,
 we were admitted into his Church, enrolled as it were in
 his Family, and initiated into his Holy Covenant;
 whereby we acquired a foederal Right to the Blessings,
 Privileges and Promises of that Covenant. Hence we
 may look to JESUS CHRIST for Pardon and Acceptance
 with God—for Justification through his meritorious Sa-
 crifice and Righteousness, for the Aid of his Spirit to
 enlighten, renew, and sanctify us; and thereby prepare
 us for the Kingdom of Heaven.

What Gratitude is due to the Almighty for vouch-
 safing us so many unmerrited Blessings! How should
 our Bosoms glow with Love to that merciful God, who
 translated us into a State where these Benefits await us;
 from a State of Wrath and Condemnation!

But we should reflect further, that in Baptism, which
 is a Seal and confirming Sign of the Covenant of Grace,
 and of God's Faithfulness to us: We “ renounced the
 “ Devil and all his Works, the Poms and Vanities of
 “ this wicked World, with all the sinful Lusts of the
 “ Flesh; we promised to believe all the Articles of the
 “ Christian Faith, and walk in the Commandments of
 “ God, all the Days of our Life.” This

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This we should seriously lay to Heart now, and beg his Aid, that we may set up to this Engagement. On this depends the Benefit of being admitted into a State of Favour with God in Baptism. In that Ordinance indeed our State is changed; but our Nature must be changed also. I called that Change of State, by the Name of Regeneration; but mistake me not, as if I meant by that a Renovation of the Heart, without which a Change of our State will avail nothing to Salvation. I gave it that Name, because I judged it most agreeable to the Style of Scripture, and the Language of the Primitive Christians, and of our Reformers. But I am not anxious about Names. Call this inward Change—this Growth in Grace, by the Name of Regeneration, Renovation, or what else you please, I am content. If you have but the *Thing* itself, you may express it by whatever Word you think most suitable.

Consider then, that “Baptism doth represent unto us our Profession, which is to follow the Example of our Saviour Christ, and to be made like unto him; that as he died for us, and rose again, so should we who are baptized, die from Sin, and rise again unto Righteousness; continually mortifying our evil and corrupt Affections, and daily proceeding in all Virtue and Godliness of Living.” This is the Thing signified in Baptism—at this we should aspire, and for it we should strive; for unless we follow the Example of Christ, and be made like unto him, external Baptism cannot avail us to Salvation.

“We take a Name in Baptism, *says a pious and learned Prelate of our Church*, and begin to be called Christians; only for Distinction's sake on Earth; for in Heaven it will give none, except a real Change is made in the Person, said to be regenerate; and the Holy Ghost enters into the Temple so purified by sprinkling. *For by Baptism we are cut off from the World Stock, and grafted into the Body of Christ; but*

" so as to clofe, and grow, and bear Fruit. By it indeed
 " we are dead unto former Sin; but dead too and
 " lifeless we continue, except we are quickened by
 " his free Spirit.---We therefore who have not been
 " baptized with the Baptism of John only, but also know
 " there is an Holy Ghost, ought to know ourselves for
 " true Christians, by the true distinctive Character, its
 " proper Fruit; not by a Search into a baptismal Re-
 " gister, but by what we find in ourselves of these
 " Graces; by the Seal of the Spirit. Our Title to the
 " Name is not good, but after this Confirmation †."

This should be carefully attended to---it is of infinite
 Importance. When the Almighty plants us in his Church,
 it is in order that we may bear Fruit---the Fruit of Ho-
 liness and Conformity to his Laws, which lead to Sal-
 vation. He affords us all the Means of Grace, and
 every other Thing which is necessary for this End. For
 these we must assuredly account to him at the last Day;
 and these Blessings, if abused, will greatly aggravate
 our Guilt. Our Saviour pronounces a Woe on Cho-
 razin and Bethsaida, because they had been called to
 Faith and Repentance in vain, had slighted the Offers
 of Salvation, and disregarded the Miracles that were
 wrought among them. He declares it will be more
 tolerable for Tyre and Sidon, at the Day of Judgment, than
 for them. But if we neglect Salvation, abuse the Good-
 ness of God, and continue in Sin, we will be much more
 inexcusable than Chorazin or Bethsaida. They only had
 the first feeble Dawn of the Gospel Day: We bask in
 the Noon-Tide Blaze of that glorious Day. The Sun
 of Righteousness, just rising, faintly shed his first Rays
 upon them: He, now fully risen, pours a Flood of Light
 around us, and strikes us with the clearest Conviction:
 They sinned against a Redeemer in his State of Humili-
 vation---while he was a Man of Sorrows, and acquainted
 with Grief: We sin against an exalted, triumphant
 Redeemer.

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Redeemer. Must not our Offences and Transgressions therefore be more heinous, more aggravated than theirs?

As Baptism thus represents our Profession, and it is the Duty of those who are baptized, to follow the Example of Christ, and be made like unto him: So this is also essentially necessary to their Happiness. The Almighty hath inseparably connected our Duty with our Happiness; so that when we depart from the one, we destroy the other. The Almighty's Injunctions are wisely founded on the Nature of Things---his Commandments are not grievous or unreasonable. He calls us to Holiness; because without Holiness no Man can see the Lord, or be happy with him. In order to enjoy the Bliss of Heaven, we must have a Disposition and Temper fitted for it. For how could a Soul which is under the Dominion of Sin, and averse to the Ways, the Laws and Service of God, be happy in his Presence? What is there in Heaven suited to the Disposition of such a Soul? Alas! Heaven would yield it no Joy; nor would the Company of Angels, and the Spirits of just Men made perfect, afford it any Pleasure. There can be no pleasing Intercourse or Fellowship between intelligent Beings which are opposite in their Nature, Temper, Disposition and Desires.

Hear on this Subject, the pious and animated Bishop Hall---“ Wherein stands Happiness, says he, if not in our near Resemblance of Christ? Why was Man created happy, but because in God's Image? The Glory of Paradise, the Beauty of his Body, the Duty of the Creatures, could not give him Felicity, without the Likeness to his Creator. Behold, what we lost in our Neglect, we recover in our Misery; a Conformity to the Image of the Son of God: He that is not like his Elder Brother, shall never be Co-Heir with him.”

This being the Case, the Christian should daily strive to grow in Grace, and in the Knowledge of the Lord

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Jesus--he should imitate his Example, and copy out the Pattern which he hath set before him. To the daily to Sin, and every Gratification which is contrary to the Purity of God--to bring every Action, every Thought, every Desire in Subjection to the Will of Christ--to be renewed more and more in the Spirit of his Mind, and have a growing Conformity to the Law and moral Perfections of the Supreme Being: Should be the Christian's Ambition and Endeavour. This he should aspire at; and not be content with a *Form of Godliness*, without its sanctifying Power. To this his Baptism calleth and obligeth him; and without this, external Baptism will avail nothing to Salvation.

This Life is preparatory to the next: And here the Foundation of the Soul's future Happiness or Misery--of its Heaven or Hell, must be laid; either in Habits of Purity, Holiness, Humility, and Heavenly-Mindedness; or else in Habits of Vice, Sin, and Aversion from God. The great End which the Religion of Jesus aims at--the one grand Design which it uniformly carries on-- is to raise the human Soul out of the Ruins of its fallen Nature--restore the Divine Image to it--which by Apostacy it had lost, and reinsert it in its forfeited Heaven. It could not be happy in that Heaven without a Disposition suited to it; and that Disposition consists in those Virtues and Graces which were exemplified in the Life of the Holy Jesus; which we must also in some Degree partake of.

O that this important Truth were deeply impressed on every Heart;--that Mankind could see how gracious the Almighty is, to enjoin them those Duties which only can make them happy; and that by neglecting or transgressing them, they plunge themselves into Misery,--that themselves as effectually out of Heaven, as all the Threats and Thunders of Omnipotence can do. Hypocritically would instantly drop its useless Mask;--the Formalist would resign all Confidence in his Round of external

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ternal Duties, when his Heart was estranged to vical Piety.—Men would perceive how vain every Form or Appearance of Religion is, unless they become new Creatures in CHRIST JESUS;—unless they put off the old Man which is corrupt according to the deceitful Lusts, —and put on the new Man, which after God is created in Righteousness and true Holiness; or, as St. Paul expresses it elsewhere, —unless they put on the new Man, which is renewed in Knowledge after the IMAGE of him that created him. Men would hence learn to look on Ordinances, and all the Externals of Religion in their proper Light, viz. AS MEANS only of acquiring some further End; and that End is this Renovation of the Soul by the divine Spirit.

I cannot close this Section better than with the Words of the pious, learned and judicious Dr. Scott, which set the above Truths in a striking Light, and which I earnestly recommend to the Reader's most serious Attention. Having made a just Distinction between the Religion of the End, consisting in those internal Graces which the Gospel aims at planting in our Hearts, being the NEW MAN we are to put on which fits us for Heaven; and the Religion of the Means, which consists of external Ordinances, leading to that End, the Doctor proceeds, “ This Religion of the Means is of no further Use for
 “ the disposing and qualifying us for Heaven, than as it
 “ is an effectual Means of the Religion of the End;
 “ which is a perfectly distinct Consideration from the
 “ former: For it would be no Advantage to us to have
 “ a Right to Heaven, unless we are antecedently qualified and disposed for it: Because Pleasure, which is
 “ a relative Thing, implies a Correspondence and Agreement between the Object and the Faculty that takes and
 “ enjoys it. But in the Temper of every wicked Mind
 “ there is a strong Antipathy to the Pleasures of Heaven;
 “ which being all chaste, pure and spiritual, can never
 “ agree with the vitiated Palate of a base and degenerate
 “ Soul.

" Soul. For what Concord can there be between a spite-
 " ful and devilish Spirit, and the Fountain of all Love
 " and Goodness? between a sensual and carnalized one;
 " that understands no other Pleasures but only those of
 " the Flesh, and those pure Virgin-Spirits that neither
 " eat nor drink, but live for ever upon Wisdom, and
 " Holiness, and Love and Contemplation? Certainly,
 " 'till our Mind is contempered to the heavenly State,
 " and we are of the same Disposition with God, and
 " Angels, and Saints, there is no Pleasure in Heaven
 " that can be agreeable to us. For, as for the Main;
 " we shall be of the same Temper and Disposition when
 " we come into the other World, as we are when we
 " leave this; it being unimaginable how a total Change
 " should be wrought in us merely by passing out of one
 " World into another. And therefore as in this World,
 " it is Likeness that does congregate and associate Be-
 " ings together, so, doubtless it is in the other too.
 " So that if we carry with us thither our wicked and
 " devilish Dispositions, (as we shall doubtless do, unless
 " we subdue and mortify them here) there will be no
 " Company fit for us to associate with, but only the
 " devilish and damned Ghosts of wicked Men, with
 " whom our wretched Spirits being already joined, by
 " a Likeness of Nature, will mingle themselves, as soon
 " as they are excommunicated from the Society of
 " Mortals. For whither should they flock, but to Birds
 " of their own Feather? With whom should they asso-
 " ciate, but with those malignant Spirits to whom they
 " are already joined by a Community of Nature? So
 " that supposing that when they land in Eternity, it
 " were left to their own Liberty to go to Heaven or
 " Hell, into the Society of the Blessed or the Damned,
 " it is plain that Heaven would be no Place for them,
 " that the Air of that bright Region of eternal Day,
 " would never agree with their black and hellish Na-
 " tures. For, alas! what should they do among those
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† Scott

“ blessed Beings, that inhabit it, to whose God like
“ Natures, divine Contemplations, and heavenly Em-
“ ployments, they have so great a Repugnancy and
“ Aversion? So that besides the having a Right to
“ Heaven, it is necessary to our enjoying it, that we
“ should be antecedently disposed and qualified for it.”†

† Scott's *Christian Life*, Part I. Chap. 2.



C E M I I

AS A TABLE of the Authors of the several Centuries, which are quoted in this Essay, with the Time in which they flourished, and the Editions of their Works which I have used; the Reader who chooses it, and hath Opportunity, may with the more Conveniency consult them with regard to the Passages thence extracted in Confirmation of Infant Baptism. In this Table I have followed the Dates of Cave, Dupin, Echard; or others, indifferently, as they appeared to be most probable and agreeable to Truth, without concerning myself with their Chronological Disputes.

Flourished.

In the Time of the Apostles.

8. *Jernabæ* Epistola, per Isaac. Voffium, *Amstel.* 1646
Clementis Romani Epistola duæ, per Wotton, *Cambr.* 1718
Hermæ Pastor, inter Patres Apostolicos, per Coteler. 2 Vol. *Antverp.* 1700

Years after the Apostles.

- 40 *Justinæ* Martyris Opera per Morellum, *Paris.* 1636
 68 *Theophilus* Antiochenus ad Autolychum ad Calcem
 Opp. *Justinæ* Martyris.
 72 *Tatianus* Agypti contra Græcos Oratio, ad Calcem opp.
Justinæ Martyris.
 70 *Irenæi* Opera per Grabe, *Omn.* 1702
 90 *Clementis* Alexandrini Opera per Heinsium, *1616*
 92 *Tertulliani* Opera per Palmieri, *Frankens.* 1597
 114 *Origenis* † contra Celsum per Spencerum, *Cambr.* 1658
 150 *Cyprianæ* Opera per Fall, *Omn.* 1782
 265 *Epiphaniæ* Opera per Petavium, 2 Vol. *Coln.* 1682
 278 *Hieronymi* Opera per Vicerium Keatinum, 6 Vol. *Cal.* 1616
 296 *Augustini* Opera 5 Vol. *Basil.* 1569

† I have no Edition of Origen's Homilies on St. Luke, or of his Comment on the Epistle to the Romans; by me. The Passages quoted from these Works, in Sect. vi. of this Essay, I found in Calandri, Halstead, Wall, Bingham, &c. of whose Fidelity there can be no Doubt.

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