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# Infants Baptisme

F R E E D F R O M

## ANTICHRISTIANISME.



In a full repulse given to Mr. *Ch. Blackwood*, in his assault of that part of CHRIST'S possession, which he holds in his heritage of INFANTS.

(Intituled by him)

*The Storming of Antichrist.*

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Digested into three Parts.

*In the first, Mr. Blackwoods Arguments (from the testimony of Scriptures, Fathers, Councils) against Baptisme of Infants, are answered. In the second, The Birth-priviledge and Covenant-holines of Beleevers, is asserted, & with addition of severall arguments further confirmed. In the third, Arguments brought by Mr. Stephen Marshall, and others. for Baptisme of Infants, are vindicated and defended.*

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By THO. BLAKE, Minister of the Gospel.

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1 Cor. 7. 14. Else were your Children unclean, but now are they holy.

*Tertul. de anima, cap. 39.*

*Ex sanctificato alterutro sexu, sanctos procreari Apostolus ait, tam ex seminis prerogativa, quam ex institutionis disciplina.*

---

London, Printed by R. W. for Thomas Vnderhill, and are to be sold at the Bible in Woodstreet. 1645.

M

3



To the much Honoured, and truly Religious  
Lady, the Lady Ruth Scudamore.

Madam,



Custom hath set up a kind of law, that when a book is published, some Patron must be sought, Being brought upon this work, I had no minde to be irregular having so many faire precedents, not only in all ages, and times, but even in sacred writ it self. And though I have not a noble *Theophilus*, yet I have found an *elect Lady*, on whose favour I have presumed: In which choice, if either deserved worth, or particular engagements, may be judged, approved, leading motives, I shall neither feare, nor deserve censure: All that know you can testifie the one, and I know my self abundantly conscions of the other. But I shall not please your Ladiship in the enlargement of either; And though the common calamity (Divine providence so disposing) hath stript your Ladiship of a great part of that which the world runnes after, yet the feare of God is ever of the same honour: God had the same esteeme of *Iob* when friends (bearing all the evill that was come upon him) came to mourne with him, and to comfort him, as when he washt his steps with butter, and

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*the rocks poured him out rivers of oyle, And Angels were attendants, even on Lazarus (for a convoy) into Abrahams bosome : Though I trust no eye shall ever see your Ladiship their equall, otherwise then in grace, and glory : And this I take to be none of the least of your prayfes, that (growing towards the eventide of your dayes, and neere the haven of your rest) you have never been observed to have been tost aside with any wind of Doctrine, or to have warpt the least, from the truth that you have been taught : Men never shewed more art and diligence then in this age, one maine end of our Ministry is to hold the Saints steady, This I have endeavoured (not out of any spirit of contradiction, but in a desire of unity) to make my busines, In which (as in a common Scar-fire in their places according to their talents) all should appeare : If I have herein contributed any thing towards the quenching of this flame, that is the whole of my ambition, It is not the worth of the work that hath put it under your Ladiships patronage, But a willing desire, to give testimony that I am,*

Your Ladiships

Humbly Devoted,

*Thomas Blake.*



TO THE READER

## To the impartial Reader.



*About a yeare since, there was presented from my hand to publike view, a little Treatise, called the Birth-Priviledge, or Covenant-holinesse of Beleevers and their Issue in the time of the Gospel. Which finding acceptance above my expectation, with many godly-learned; I was presently told that an Answer was in framing, and the Particular instanced, on which the whole hinge of the Controversie (as was said) would turne. After almost a yeares space, Mr. Ch. Blackwood puts forth a Treatise of two parts, intituled, [The storming of Antichrist in his two last and strongest Garrisons, of Compulsion of Conscience, and Infants Baptisme.] Undertaking (in a big swolne Title) the prooffe of the unlawfulnessse of Infants Baptisme, by 12 Arguments, with the answer of 26 Objections against it; In particular singling out Mr. St. Marshalls Sermon on that Subject, together with the Treatise before named. This Booke found Mr. M. hands full of employment for the Publique, and meeveere unto the gates of death, the fittest season for an impartiall scrutinie into my own breast, What inducements put me upon that worke: And in case it had been that which Mr. Blackwoods charity suspects to involve the most, (viz. Parochiall constitution, and the large Tithes that doe accompany it) My sin sure would have found me out, and my retired thoughts would have shewed me my folly, in such a pursuit of that, which now could not but appeare to be of a very slippery tenure. But as this never was my burden, so my Conscience is my Witnesse, it is not my ambition; A poore thing, to stand in competition with the truth of Christ, or to be esteemed a fit reward to be retained as an advocate against it. No other thing then the advancement of Truth, and prevention of Error, was, or is in my heart; From which Mr. Blackwoods Title (as another Gorgons head) must not scare me: His work is, the Storming of Antichrist; all his opposites then are engaged for Antichrist; They fight under the Beast, and against the Lambe; An ill master, and a more dreadfull Antagonist. But he that will disclaime all that is fathered on that Man of Sin, as a doctrine of Antichrist, and follow whatsoever is laid upon the Spirit, as comming from Christ; shall be a man made up of heresie, drowned over head and eares (or if you please, baptized) in error. When men shall say, here is Christ, or there, we are forbidden to be-*

## TO THE READER.

leeve, for there are many false Christs: So, when they shall say, loe here is Antichrist, or there, The same cautelousnesse is needfull; There is the same artifice and danger in both these pretences; A like danger to call good evill, to put sweet for bitter, as to call evill good, and put bitter for sweet; To scratch the face of Truth, as to put a varnish on Error. As the Spirit hath been grieved with the charge of the blackest errors, so Antichrist hath been honoured with over-many truths, with the most of that precious faith that leads unto salvation: For the doctrine of the Trinitie, Antichrist is said to be (a) Et author, & patronus, both the authour, and the patron. The divine nature of Christ, by necessary consequence, is made his figment likewise, together with his incarnation. *Christus est unus ille æternus Deus, clamat Antichristus.* Antichrist (saith my author) affirms that Christ is that one everlasting God. The immortality of the Soule is put upon him likewise. (b) *Negamus aliquam animam post mortem manere, sed illud dicimus excogitatum ab Antichristo ad stabilendam suam culinam per fictum Purgatorium, & invocationem Sanctorum.* We deny that any soule remains after death, but that it is a fiction of Antichrist to uphold his Kitchen, by a feigned Purgatory, and invocation of Saints. This doctrine (for a good space forgot) is now revived. (c) I might declare (saith one) how Purgatory, Limbo Patrum, Infantum, Prayers unto dead Saints, to the Virgin Mary, and a world of such like fancies, are grounded upon the invention of the Soule; and how the most grand and blasphemous heresies that are in the world, the mysterie of iniquitie, and kingdome of Antichrist doth depend upon it. I should be over-tedious, if I should reckon up the doctrine that Antinomianisme fathers upon him; Humiliation, Sanctification, Repentance, and every other work and duty of obedience in conscience of the Commandment. Yea, that very doctrine which (according to Scripture) must be Antichrists bane, is here (by the reprochfull name of Compulsion of Conscience) made one of Antichrists last refuges, viz. Kings and States interestng themselves and their power in the cause of Religion. As soon as Higher Powers were Christian, they took upon them this care; and no sooner had the Church a state reformed, but they set upon this work, in which they act what was foretold by the Spirit of God to be their businesse, to be foster-fathers of the Church, and to oppose her enemies. The ten hornes which thou sawest upon the beast, shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire. Which ten hornes are interpreted to be ten Kings. Let this doctrine now be waved, and Kings and States denied any charge of what concernes the worship of God; the  
whore

TO THE READER.

Whore then may sit as a Queen, be a Lady for ever, and see no sorrow : If any doubt of this interpretation, he may be much strengthened in perusal of Mr. Blackwoods answer to the objection, raised from this Scripture : He is brought to say, that the adequate object, of the power of the ten homes, whether Kings, or States, is onely the Whore of Babilon, not extending it Self further, how then (saith he) can it reach all Idolaters? Let this Whore never have that advantage against Kings, and States, to charge them with so much partiality, as to punish Idolatry in one, & not in others, Either they go without commission against this Whore, or else their commission reacheth all false worship, They have it not with any such Proviso or limit. He further saith, that there are many crimes committed by this Whore against the Civil Lawes, for which the temporall sword of Kings, and States may punish her; But this quarrell against her is plainly enough signified to be, as a Whore, for her fornication, making the Kings, and inhabitants of the earth drunke with her cup, and not upon by-busineses. He further saith, that this compulsion of the Whore by eating her flesh, was not done by penall Lawes, but onely by force of armes; In which we demand, whether this force of armes, be an act of justice or cruelty, If it be just (which I beleieve Master Blackwood will not deny) where Kings, and States have a power military, they may not be denyed a power civil: They may punish where, and whomsoever they may destroy. This Doctrine from Mr. Blackwoods own pen, may yet further be freed from Antichristianisme. The spirit speaketh expressly of this departne from the faith, and heed given to seducing spirits, and Doctrines of Devils, (broched by Antichrist) in these later dayes: The whole mystery of that iniquity, and the fornications of the whores golden cup, by the pen of the Holy Ghost is foretold. But this Doctrine of conscience-compulsion is crept in (according to Mr. Blackwood) the Holy Ghost not thinking of it, much lesse foretelling it, Little did the Holy Ghost (saith he) using such a similitude of love and kindnes think that men would pervert it to violence and constraint: But this I do not make my businesse; For that other, of Infants Baptisme, whether it be any of the bastard brood of this strumpet (upon view of what here is said) I shall leave to thy impartiall censure; In which I have studied to avoyd all impertinencies, and (so far as the nature of an answer will beare) all personall circumstances, that the work might be wholly about the question in hand. Neither hath it satisfied me in the most important differences, to rest in the negative, barely to give answer to Mr. Blackwood, but have endeavoured to give in reasons that the contrary may appeare to be truth, as in the question of the necessity

Ifa.  
Rey  
18.  
Par  
Pag

Ibid

Ibid

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4.1.

Par  
Pag



## TO THE READER.

cessity of dipping, and Infants being in a capacity to be Disciples, with severall others: And when Mr. Blackwood comes twice over with any one objection, whether from scripture or reason, as having to deale with severall men useing the same arguments (as neither this, nor scarce any other controversie can be handled, but severall of the same texts and reasons must be used) there I have put them together, giving an account of the severall places where M. Blackwood produceth them, And though I could not alwayes print the whole of his words, yet my care hath been, not to passe any argument that may seeme to carry any strength in it, rendring his arguments to the reader in their full strength by him alleadged, descending if it might be to the meaneest capacity, that is of any ability to look into this question: The whole I am sure will savour of my weaknes, and the more by reason of my bodily infirmities: Such as it is, it is now thine, If thou canst reape any benefit, let God have all the glory and me thy prayers, who am,

*Of the least of the servants of*

*Jesus Christ,*

**Thomas Blake.**

### *Errata.*

*For literall mistakes, and mispointings that do not obscure the sense I shall not trouble the Reader, but in these that follow.*

**P**age 3, line 13. for *κατηχησις*, read *κατηχησις*, p. 11. l. 3. for answer r. answerer. l. 18. for Disciple r. Discipled. p. 16. l. 26. for evident r. evidently. p. 20. l. 31. for severall instances r. instance. p. 22. Marg. for truth r. faith. p. 30. l. 15. for Sexes r. Sexes. p. 31. l. 14. for proportions r. properties. p. 52. l. 16. for *Genadius* r. *Gennadius*. p. 60. l. 11. for suppositions r. supposititious. p. 62. for your r. in your. p. 65. l. 28. blot out took. p. 88. l. ult. for that r. as. p. 93. l. 20. for to force r. of force. p. 102. l. 16. for Scepter r. the Scepter. p. 115. Marg. for Ob. 11. r. Ob. 17. p. 124. l. 5. r. great.

The 22. Objection past by p. 118. the Reader may finde vindicated, p. 82, 83, 84.





# Infants Baptisme,

FREED FROM

## ANTICHRISTIANISME.

Part I. *An answer to Mr. Blackwoods Arguments.*

Mr. Blackwood.

Argum. 1.



*Hether it be lawfull to baptize Infants?*

*It is unlawfull for these Arguments.*

*The Baptisme of Christ is dipping:*

*The Baptisme of Infants is not dipping,*

*Therefore the Baptisme of Infants, is not the Baptisme of Christ.*

*Quest.  
Answ.*

*Answer.*



Our Minor proposition, *That the Baptisme of Infants, is not dipping;* if universall (as it must be to serve your purpose) I can challenge, having been an eye-witnesse of many Infants dipped, and know it to have been the constant practise of many Ministers in their places, for many years together, this might have been brought with some colour against the more ordinary way of Baptisme of Infants, but hath no strength at all against their Baptisme it selfe, though your Major

B

proposition

proposition were yielded; seeing Baptisme of Infants, and dipping, are not incompatible; Infants may be dipped.

Mr. Blackwood.

**I** Prove the proposition, that the Baptisme of Christ is dipping, three ways.

1. From the Greeke Lexicon—He gives the prime signification to be to drown, dip, or plunge, and sometimes to wash: as he cites Mark. 7. Luk. 11. Which are all the Authorities he brings; for the word to signifie to wash, he brings no Authority out of any Greeke Author, for to prove it, to signifie so much as to wash: But he never gives it the least title of signification: as if in any Author, sacred or prophane, it did signifie to sprinkle.

Answer.

**Y**our first prooffe is from an Authority that doth disprove it; Scapula sayes it signifies to dip, drown, &c. and sometimes to wash, and proves that signification by two texts of Scripture; which alone is enough to overthrow your position: That Baptisme is no other then dipping; Yet this you bring for prooffe of it. One affirmative overthrowes an Univerfall negative; if we can prove that Baptisme once signifies washing (as your Lexico-grapher does twice, if it beare any Authority) then your proposition is false: that the Baptisme of Christ is only dipping. It is ill stumbling at the threshold.

But you say he makes the prime signification to be, to drown, dip, &c. To which I answer nothing is more ordinary, then to have words used out of their prime signification: It fares with words, as with money. One piece is not the same in every age, Authority puts a rate upon the one, and Custome the signification of the other, ἐκκλησία Church, in it prime signification, is a company called forth whoever the men be, or what ever their end of meeting is, and therefore that rude rabble, which met in Ephesus for Diana against Paul, they are nam'd ἐκκλησία, which now with us, is a Church, and the Towne-Clarke promising, that if they enquire concerning other matters touching Paul, it shall be determin'd ἐν τῇ ἐπιπέμῳ ἐκκλησίᾳ in a lawfull Assembly, as we now call it a Church, where their civill Courts have the name of ἐκκλησία or Church.

capula in  
erbo.  
ἐπιπέμῳ.

Words taken  
out of their  
prime signifi-  
cation.

Si volet usus.

Church, *as was* heresie or *set* in it prime signification, is an innocent word, for any opinion whatsoever, in Religion, or otherwise, and so used by the *Apostle*, and other Authors. The like we might *Acts 26. 5.* say of *Gospel*, *Sacrament*, and many other words; as well in Scripture, as in common use amongst us, the Scripture use of words we must therefore look after to know the Scripture meaning, whatsoever the use be in other Authors; and other Authors are not wanting that use the word βαπτισμος in the same sense, as the quoted Scriptures, the Author of the booke *Judith* puts Baptisme for washing, and the *Septuagint* in the, *2 King. 5.* use the words *Baptisme*, and *Washing*, promiscuously, neither will great Criticks in that tongue, allow your sense to douse overhead to be the prime signification, distinguishing between βαπτισεν and δούσεν making the later to beare your sense, the former to be a dipping more light and overly, as *Luk. 16. 24.* it is evidently used.

*Judith 12. 7.*

The prime signification of Baptisme, not granted to be dipping overhead.

Mr. Blackwood.

2. **F**rom the difference twixt baptizing, and sprinkling, in Scripture, we see what sprinkling is *Heb. 9. 13. 19.* The ashes of an heifer sprinkling the unclean. So *ver. 19.* he took the blood of goats, and hysope, and sprinkled both the booke, and all the people. The Greeke word is, *κατιζω* Now baptizing in Scripture is dipping, *Luk. 16. 24.* (a) Send Lazarus *iva βαψη* that he may not sprinkle, but dip the tip of his finger in water; *Joh. 3. 23.* John was baptizing in Aenon neer to Salem, because there were many waters, or much water there which would; have been needlesse, had sprinkling been the manner of baptizing, *Matthew. 3. 6.* they were baptized of John in Jordan: *Mar. 1. 8.* I baptize you with water, So it is in the Greeke; which he could not have sayed, had he not applied the subject to the water. But specially, *Mar. 1. 9.* they were baptized of John into Jordan, which signifies the word to meane to dip, not to sprinkle, and it shewes there was an application of the person to the water, not of the water to the person, as it is in sprinkling. So *ver. 10.* straight way comming out of the water. *Act. 8. 38, 39.* Philip and the Eunuch (b) they went both of them into the water, and he baptized him. So much appears in the phrase, buried with him by Baptisme. *Rom. 6. 4. Col. 2. 12.* For it shewes there must be a dipping in it, or else there can be no buriall.

B 2

Answer.



## Answer.

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ptifine is  
powring,  
t sprinkling.

Idem Lexicon  
rid.

Compare *Revel. 19. 13.* with *Isa. 63.* And you will find there no such difference, but the word βαπτίζω rendered in our Translation (*Rev. 19.*) *dipped*, to be no other in *Isa. 63.* then *besprinkled*; but whatever the difference be between them, though *sprinkling* be not at all *baptizing*, it yet makes little to your purpose, seeing those that *dip not infants*, do not yet use to *sprinkle them*, there is a middle way betwixt these two; I have seen severall *dip*, I never saw, nor heard of any *sprinkled*, or (as some of you use to speake) *rantiz'd*. To sprinkle in the Scriptures that you quote, is so to cast water, that it may fall *guttatim*, drop by drop, on the subject *besprinkled*, water in those purifications, was mingled with the blood, that it might not be by congealing unfit to sprinkle; *Scarlet wool; and Hyssop*, were the instruments wherewith they sprinkled, in imitation of which, the *Papists sprinkle* with their holy-water, that it may fall *as by drops of raine*, and to that end, they used an instrument called *aspergillum*, a new word indeed, (saith the Popish Civilian (*John Calvin*) but a significant one. Hence *reproaches* are called *asperfions*, by a Metaphor drawn from *sprinkling*; which being by any liquid substance of a staining nature, it leaves a spot or *macula* behind; Our way is not by *asperfion*, but *perfusion*, not by *sprinkling drop by drop*, but *pouring on at once*, all that the hand containes, and so in the Directory, in the book of Common-Prayer, *if the child be weake it shall suffice to poure water upon it*, which accordingly hath been practised; *Sprinkling*, properly so called, being a way of application of water to the subject, I doubt not, but were it used, Baptisme were yet held. And therefore some (that yeeld in this question more then they need, yet far lesse then will serve your purpose) maintaine that *rantisme* is *Baptisme*, *sprinkling* is *baptizing*, but I leave them to defend it that use it.

For your Scriptnre *Luke 16. 24.* That *dipping* is not deep enough to reach your end; it had sufficed the man in torment, if water had been put upon *Lazarus* his finger, as well as if his finger were put into the water.

ewel. 17. 1.

For *John 3. 23.* You do well to read *many waters*; so it is read elsewhere, in which place the signification can be no other, and  
this

this reading takes off the whole force of your Argument. *John* having multitudes to Baptize in those hot Countries, might well seek a place where he, and his disciples might at once be employed; One water of depth sufficient, would have serv'd for the use of dipping, For *dippings sake* he might have sought for a deep, but needed not seek *many waters*.

For *Math. 3. 6. Mar. 1. 8.* As you reade them, they are plaine against you.

For *Mar. 1. 9.* They were baptized of *John into Jordan*, which being not so read in our Translation, but *in Iordan*, we have the originall in the margent, together with your marginall annotation: *Though in some heathen authors εἰς, is used for ad, yet in Scripture it is used for into.* In your former reason, when the Scripture use of *καταβαλεῖς*, was urged, it was not with you sufficient, because other Authors did not so use it, and now other Authors using a word against your sense, you are contented to oppose against it onely Scripture, but if both Scripture, and heathen Authors are herein against you, what will then be your refuge? For heathen Authors, we have your own grant.

For Scripture, Master *Cooke* hath saved me a labour of search, and might have furnished you with many instances. a *He dwelt in a City of Nazareth*; b *He dwelt in Capernaum*; c *Neither possesse money in your purses*; d *In the name of a Prophet*; e *Shee hid it in three pecks of meale.* In all of which *εἰς*, is used, and I think you would not render it *into* in these Scriptures; so that here might be an application of the water to the person, notwithstanding this preposition.

For your marginall Criticisme of *ascending*, and *descending*, if you compare *Act. 24. 1.* and *Act. 25. 1.* with your places quoted, you will see it nothing for your purpose; Those phrases are used when men go to a place, or from a place; when they neither ascend upwards, nor descend downwards. *B. Vsher* will furnish you with ten severall Scriptures where the word *κατελθειν* in the Acts of the Apostles is used for *no descent from a higher place to a lower, but onely a removing from place to place*, though in this place we may beleieve, that there was some ascent and descent, waters being in lower places; and when they went to the place of waters, the channell in which the waters had their current; they may be fitly

Answer to  
a challenge.  
pag. 390.

said to go into the water, howsoever one or two examples serve not your purpose, but a generall concurrence of all examples: we have examples giving full evidence of a different practise: And nothing can be concluded for you from these examples of yours.

Master Blackwood.

3. **T**hat Baptisme signifies no other thing but dipping, appears from the proportion, and lively resemblance betwixt dipping into the water, and rising up again: Dipping signifieth death and buriall with Christ, and rising up above the water, Resurrection with Christ, Rom. 6. 3. 4. Col. 2. 12.

Answer.

**I**F by Baptisme we are planted into the likenesse of Christs death, and also made partakers of His resurrection, will it follow therefore, that there must be some ceremony in the application of the water to resemble it? A proportion here we grant, but we would heare of an institution. Man must be Author neither of Sacraments nor of Sacramentals: if you may take this liberty of argument, give me leave to attempt the like, and with as good reason conclude. 1. That Baptisme is no other then sprinkling, as appears by that proportion, between sprinkling of water, and that blood of sprinkling, that speakes better things then that of Abel: Sprinkling of blood and water did foreshadow it, and sprinkling of water may be the fittest to signifie and seale it. 2. He that reads that text of Scripture Heb. 10. 22. in your Title Page, *Let us draw neere, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water,* together with your application of it to Baptisme, would scarce think, that you would dispute against all Baptisme, except dipping. 2. That Baptisme is no other, then pouring out of water upon the person baptized, as appears from the proportion, and lively resemblance between the giving of the Holy Ghost, and pouring out of water, according to the promise in the Prophet, and the reall performance recorded by Saint Luke. 3. That Baptisme is no other then washing as appears by the proportion between washing with water (*called the putting away the filth of the flesh*) and the washing away of finnes by Christs blood. *Arise and be baptized, washing away thy finnes*

the argu-  
ment drawn  
from propor-  
tion in the  
outward rite  
of Baptisme  
is tortured.

ag. 59.

el. 2. 28.

Ps 2. 17.

Pet. 3. 21.

Ps 22. 16.



sinnes in the name of the Lord. You see what you will gaine by these disputes from analogie and proportion, without divine institution.

Here you undertake the answer of Objections.

Mr. Blackwood.

**M**ark. 7. 8. *The Pharisees held the Baptisme of pots and cups: Object.*  
*here Baptisme signifies washing.*

1. *It signifies such a washing as is by dipping: for usually, when we wash pots and cups, we do not sprinkle them, but dip them. Answ.*

2. *In washing pots and cups, we wash them all over; which is not only dipping, but totall dipping.*

3. *Whereas, vers. 4. the word beds is used: they held the washing of brazen vessels, and beds; for the word  $\chi\lambda\iota\nu$  only signifies a bed, and never a table: I suppose they wash them by dipping them some way or other in water: but sure they never sprinkled them: they dipped them, because they were legally polluted.*

*Answer.*

**V**Small dipping when we wash pots and cups, is no satisfaction of the objection, unless you could prove that we never wash otherwise than by dipping; seeing the prooffe is on your part, that *Baptisme is no other than dipping*: If ever the Pharisees washed, and not dipped, the objection is still of force. And though we use to dip pots, and cups, yet we do not so to brazen vessels. You doe (you say) suppose they washed their beds some way or other by dipping: And I suppose few will be of your mind, that they took such paines to carry such wooden utensils so often to the water: And I pray you speak sincerely your thoughts, whether you believe that the Pharisees, as oft as they came from market, (whither it seemes they went often, being such that loved greetings there) plunged themselves over head and eares before they eat any meat? The Text (you know) is, *When they come from the market, unless they be baptized, they eat not.* This baptizing, sure, was some other way than by dipping and dousing over head and eares, which the word, with you, necessarily implies. Some may think that they dipt their hands, and that appeares was the Baptisme that the Evangelist meanes: when their hands were washed, they were washed; *Object.*

*lut.* washt; when their hands were dipt, they were dipt. But this serves not our Adversaries purpose, seeing no dipping but a totall one, with them, is Baptisme; in which the person is doused, drowned, or buried under water: No Baptisme, but when the whole subject baptized is under water; which could not be the way of these Pharisees so frequently; neither could the Pharisees expect, that Christ should thus dip himselfe before dinner; and yet they marvelled that he did not first baptize.

k. 11. 38.

You are favourable to your selfe in your choice of Objections: Give me leave to frame some to your hand.

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the word.

First, From the signification of the word on which you so much insist.

1. *Pharisaicall washings* were not alwayes *dippings*: it is very improbable that they *dip their beds*: certaine it is, that as often as they went to the market, they did not *dip themselves*. But *Pharisaicall washings are Baptismes*. Therefore *Baptisme* is not alwayes *dipping*.

b. 9. 10.

2. *Legall purifications* are not alwaies *dipping*: you know them sometimes to be *sprinklings*. But *legall purifications*, in the distinct kinds and species of them, are *Baptismes*. Therefore *Baptisme* is not alwaies *dipping*.

Secondly, From the Primitive practise, and manner of baptizing.

From the  
primitive  
practise.

1. If the way of *Baptisme* were only *dipping*, then the baptizer must put the baptized over head into the water, and after a space receive them up againe. This is plaine; otherwise he could not say, in your sense, *I baptize thee*. But we read of no such thing any where in Scripture: we find *Christ* and the *Eunuch* going to the water, and coming thence, but neither *John* nor *Philip* putting them into the water, or taking them from thence.

ls 7. 19.

ls 22. 20.

2. If Scripture-way of baptizing were thus to dip, or drowne; then the baptizer and the baptized must both put off their garments, and lay them aside for that business: therefore those that have put a kind of necessity upon dipping, have spoken much of being received naked in Baptisme: but we find no such thing once mentioned; we find one in the New Testament stoned, and the laying aside of the garments of the witnesses (who were first to have a hand in his death) is more than once mentioned: But among all the multitudes that were baptized, there is not one word of un-cloathing



clothing for that end, nor yet the putting on of garments after Baptisme; when yet sometimes (as we shall hear) there had been all reason for the mention of it.

3. It was the Apostles way to baptize Disciples, as soon as they were become converts, the same day, rather sometimes the same houre, as we see in the *Eunnach*, the *Jailour*, *Lydia*, and multitudes of others. But conversion of Disciples sometimes must necessarily happen when there was no season for dipping, the element of water being over-cold for that service. If any object, that in those hot Countries there was no danger in the coldest times: I answer, the Commission being for all Nations, Disciples were made in all Countries, how soon came the Word to this Nation, some yeares before any Church was planted at *Rome*; as some Papists have acknowledged: Histories tell us of *Simon Zelotes*, and *Joseph of Arimathea*, that came hither for that worke.

4. Sometimes the number of converts was so numerous, three thousand, five thousand on one day, that there was no possibility of Baptisme in that manner. Act. 2. 41.  
Act. 4. 4.

5. Sometimes the baptizers were in that condition, that they were unable for the work in that way. When *Paul* and *Sylas* had converted the *Jailour*, they straightway baptized him and his household. They were men new taken out of prison, out of the stocks in the inner prison, with such stripes, that their Convert was faine forthwith to wash them: in this case they were unfit to wade into the water for that worke; and had they made any such adventure, Scripture would not have been silent. Act. 16. 33

6. Sometimes the baptized have not been in case for dipping and plunging: which was *Pauls* case, upon the apparition of the vision he was led into *Damascus*, where he continues without meat or drinke three dayes; and upon *Ananias* comming and instructing of him, he is baptized; *and when he had received meat* (saith the Text) *he was strengthened*. Will any believe that he went out in this case with *Ananias* into the water, over-head in water, before the taking of any sustenance? And in case he had done so, we should sure have heard that apparell had been put on him, and dry and warme clothes applied to him before meat had been given him. Act. 8. 19.

7. Sometimes Baptisme was administred, where water for dipping

ping was not to be had, and though the Eunuch coming to a river might say, here is water, what doth hinder that I should be dipped, yet there is little probability that *Paul* could say so in *Judas* his house, in *Straight-street in Damascus*, nor the *Jaylor* in his prison in *Philippy*. You say, that *Baptisme* was ordinarily in Rivers where there were many waters, but sure there were neither many waters, nor rivers in these mens dwellings, and as sure that they went not out, one faint, and the other with their stripes in the night unto any such places, and yet they were baptized; *Aquinas* was a man zealous for the use of dipping, as is generally the popish party and popishly affected, so that here you seeme rather to joyne in garison for Antichrist, then to fight against him, they lay much waight upon the work done, and no little holines in the element it self, and then they think it thoroughly and to purpose done, when so much water is applied that they may be washed all over, of *Peters* mind, not to be washed in one part onely. He yet confesseth the lawfullnesse of other wayes then dipping in severall cases, as the great multitude of persons to be baptized; The scarcity of water, not sufficing for dipping, the weaknes of the person baptizing, and the danger of the person to be baptized, and you see his cases are Scripture cases, and if not dipping had been no baptizing, they that could not be dipped, would never have been said to have been baptized, so that against you I conclude: Every Baptisme, which for the outward rite, is dipping, washing, or sprinkling, is in that respect the Baptisme of Christ.

But the Baptisme of Infants is either dipping, washing, or sprinkling: therefore

The Baptisme of Infants is for the outward rite, the Baptisme of Christ.

Master Blackwood.

Argum. 2.

**M**inisters who are Christs Commissioners, ought to cleave close to their Commission.

But to make Disciples before Baptizing, is the Ministers Commission.

Therefore Ministers, who are Christs Commissioners, ought to close close hereto.

Answer.

D. 13. 9.  
Aquinas part  
o. quest.  
6. Art. 7.

*Answer.*

**Y**our conclusion in your syllogisme, is not the proposition in question, and so against all rules of disputation. If the answer can say *non concludis negatum* (as here and in severall other of your arguments any may say to you) there needs then no more to be spoken, In a good sense, in Scripture sense I am content to yeeld the premises, and let you go away with your conclusion; But seeing the sense of this Commission is so much controverted, we will look further into this discourse, that so the sense of it may be cleared, in which we find severall exceptions as you please to call them, but none against the Commission it self, that is *Exceptions Major*, nor against the necessity of holding close to the Commission, but against the exposition and comment which you usually put upon it.

For your first exception, *concerning the morality of the order of the words.* (If we may put a morality upon it) I will not stand, though ordinarily no way of reasoning from Scripture is more unsound; yet I willingly grant, that *Nations, not Disciple, may not be baptized.*

For your third exception, putting a distinction between a *Church gathered, and gathering, and faith going before, or following Baptisme.* You sure intended it an exception to your fourth argument, where you speake of the qualification of faith in persons to be baptized: whither I referre it. Your second, and fourth, I have more cause to take notice of, in satisfaction of which, I can neither do my self right, nor yet discover your dealing, unlesse I take liberty to acquaint the Reader, with that which is already published in the birth priviledge, where having made an observation by way of inference from a Doctrine before handled, of the lawfulness of Infants Baptisme, you may see *Pag. 20.* this objection.

*An institution for Infants Baptisme is wanting, we have no precedent for the baptizing of Infants; the institution is, go teach all Nations Baptizing them. &c. We must Baptise those, whom by teaching we have Discipled, so the word signifieth:* To which this answer following is returned.

Christs Commission to disciple Nations, and baptize them, planned.

I answer, First, That which hath been said doth conclude that they are within the verge of an institution; being such that have so



full title: I have heard one of the most learned and reverend that ever I knew or heard of, that was of that way, more then once professe with no small solemnity, that if he knew an Infant to be sanctified as he acknowledged John Baptist was, such a one he would baptize: And that the particular infants whom Christ was seen for to blesse might have been baptized: Those then that are thus intituled, through want of an institution, are not to be excluded; and how farre and fully Infants of beleeving parents are intituled, we have heard

2. The place quoted hath not in it the Institution of that Sacrament: Baptisme was appointed of God before those words were uttered; He that spoke them was himself before baptized; They to whom they were spoken had baptized others; It is only an enlargement of their Commission for the exercise of their Ministry, being before confined unto one Nation, now it is enlarged to all Nations.

3. The words there comprize infants, they are no more excluded then men of yeares, serving to make up a Nation as well as parents: The Infants of *Niniveh* did make a considerable party of the City of *Niniveh*; The Infants of any Nation make up a part of the Nation; and the Nation where they came was to be disciplined, And that Infants are here comprehended further appears by this argument.

\* In the same sense and latitude as *Nation* was taken in respect of the Covenant of God, when the *Covenant*, and *Covenant-initiating Sacrament* was restrained to that one only Nation, where their Commission was first limited: In the same sense it is to be taken (unlesse the text expresse the contrary) now the Commission is enlarged.

This cannot be denied of any that will have the Apostles to be able to know Christs meaning by his words in this enlarged Commission.

But *Nation*, then as is confessed did comprehend all in the *Nation* in respect of the Covenant, and nothing is expressed in the text to the contrary, therefore it is to be taked in that latitude, to comprehend Infants.

Will it be said that an exception of Infants is implied, in that all of the *Nation* must be disciplined before they be baptized, but *Infants* are not capable of being disciplined, and so they are made incapable of Baptisme.

2. 3. 16.

. 4. 6.

2. 10. 5.

This argu-

nt hath

length from

at of the

people, Act.

25. As it

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P. &amp; of

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spect of Co-

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lineesse,

Gen. &amp;c.

Act.

I answer, 1. Here is rather implied that they are of capacitie to be Disciples, in that Christ sends to *disciple Nations*, and they serve to make up the *Nation*. Answ. 1.

2. It is the way of the Scripture, speaking of an universality of a people in a land, expressly to except infants, in case they be to be excepted: As we see in the judgement that befell Israel in the wilderness to the cutting off of those that came out of the land of Egypt. And in the Covenant entred by the body of the Nation of all degrees and sexes at their returne from Babylon, and an exception could be no where more usefull and necessary then here, to let us know that it is otherwise with Gentiles in this particular then it was with the Jewes, that the Nations where their Commission is thus enlarged were herein differenced from the Nation to which their Ministry was first limited. 2.  
Numb. 14. 3  
Nebem. 10. 2

3. Let that text of the Prophet be well weighed, (where speaking by the spirit of prophecy of the rejection of the Jewes, and the glorious call of the Gentiles in their stead, in that ample way as it is there set out) hath these words, *Behold I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sonnes in their arms: and thy daughters shall be carried upon their shoulders.* If there were but such an hint as that by way of prophesy to have left them behind, we should from some have heard of it with a noise. Isa. 49. 22.

4. In the Lord Christs Dialect, who is best able to expresse his own meaning, they are Disciples, To belong to Christ is to be a Disciple of Christ, This is plaine from our Saviours own mouth, comparing his words recorded in Matthew and Mark, To give a cup of cold water to drink in the name of a disciple, it is in the one; To give a cup of water to drink in my Name, because ye belong to me, it is in the other: To belong to Christ, to be a Disciple of Christ, and to beare the Name of Christ is one and the same thing with our Saviour. Now that Infants are of the number of those who as Disciples in Christs account doe belong unto him, and beare his Name, is yet further plain by another text of St. Matthew, where Christ setting a little childe in the midst of his hearers saith, *Who so shall receive one such little child in my Name, receiveth me.* By all which it appeares, that which is done to Infants is done to Disciples, hath a glorious reward as done to Disciples; Infants Mat. 10. 42.  
Mar. 9. 41.  
Mat. 18. 5.

therefore are Disciples of Christ, are of those that do belong unto him, and beare his Name: who then is not afraid to refuse them who will receive Christ? who will not baptize them that is willing to baptize Disciples in the Name of Christ? Thus far the Birth Priviledge.

Except. 2.

Master Blackwood.

**I**ohn Baptist did Baptize before this Commission was given, Joh. 1. 26. and so did Christs Disciples, Joh. 4. 2. Therefore this was not the Commission, but an enlargement thereof.

Ans<sup>w</sup>.

We onely finde the practise, before we finde out any Commission for the practise, and in that practise we find onely beleevers, and repentants baptized, not Infants. 2. Its like Christ gave them a Commission by word of mouth for what they did, but this is the Churches Commission by writing to the end of the world.

Answer.

Lib. 1. de Bap.  
ap. 20.

fo. 1. 33.

Luke 3. 23.

Mat. 21. 25.  
Luk. 7. 30.

**W**ill not the practise of Iohn Baptist, and the Apostles of Christ with his approbation, Baptizing in his name, conclude a Commission; this of yours is Bellarmines observation, far more becoming him then you, but both of you me thinks might beleeve Iohn Baptist, who saith, he that sent me to baptize with water, the same said, &c. And also the Evangalift Saint Luke, who makes Gods word Iohns Commission. Let me speak to you in the words of Christ, the Baptisme of Iohn (so of the Apostles) was it from Heaven, or of men? and if of men, how did those that refused his Baptisme despise the Councell of God against themselves, and whereas you adde, that this is the Churches Commission to the end of the world, and in the sixth exc<sup>p</sup> ion (the same with the second) that Ministers are tied to observe the enlargement of this Commission, as well as any former, there is none that can make question of it, but both Commissions (I hope) may be compared, that either may be understood, which is the alone ground of that observation made in the birth priviledge, not to take any exceptions against the latter, but that one might give light to the other, and by comparing of both, we might come to know the sense of each, that as in the former so in the later infants are comprized, which you might have seen, and let your Reader have known, if you had not passed over in silence, the greatest part of that answer, especially the syllogisme brought on this occasion.

Master



Mr. Blackwood.

Excep. 4. **T**He commission is, *Make disciples all nations, baptizing them*: But Infants are capable of being made disciples: For first, to belong to Christ, and to be a disciple of Christ, is all one, Mat. 10. 42. compared with Mat. 9. 41. Secondly, Act. 15. 10. All they upon whose necks the false teachers would have put the yoke of circumcision, are called disciples: But they would have put this yoke upon infants as well as others, therefore infants are disciples. Thirdly, to belong to Christ, and to be a disciple, are not all one; for the one may be in present, the other in possibility. Its true in grown and converted disciples, not in infants.

Ans. To the former, Infants belong to Christ, not in respect of visible constitution, but in respect of mysticall union: and not all, but only elect infants. 2. Christ speaks not of infants, but of disciples grown up, Mat. 10. 42. Mar. 9. 41. And these he makes all one with belonging to Christ, though he call them little ones; it is because they are little in their own apprehension.

For that, Act. 5. 1. 10. The false teachers did not goe about to put a yoke upon the neck of Infants, but only on the Brethren, as appears ver. 1. 2. Though Infants might be sensible of paine, yet could they not be sensible of a yoke: only the Disciples were sensible of this, and therefore they only are meant.

Answer.

**T**He Reader may observe in the words before recited out of the *Birth-Priviledge*, these severall Propositions:

1. That the words in this enlarged Commission to disciple Nations, comprise Infants; which is proved two wayes:

First, Where the Apostles had their first Commission, Infants were comprized, and that in respect of Church, as well as Civill interests: In *Judea* Infants were Church-members.

Secondly, There is no exception of Infants, when yet it is usuall in Scripture, when they are to be excepted.

2. That Infants are in a capacity to be Discipled; and incorporated into the schoole of Christ, which is evidently implied in that Infants are part of the nation, and the Commission is to Disciple all Nations.

That

That interpretation which makes the Commission of Christ impossible, and unfeasible; is not to be admitted.

But that interpretation which excludes Infants from all capacity of being Disciples, makes the Commission and Command of Christ impossible, and unfeasible, therefore it is not to be admitted. A considerable part of the Nation, have by this exposition, a fresh bar put without any word from Christ, that they may not have the honour of being Disciples.

3. That Infants are Disciples, which proposition is there made good by Scripture testimony, to which you endeavour to returne answer, so that your pro-syllogisme ought to have been: *Those that are no Disciples of Christ ought not to be baptized.*

*But Infants are no Disciples of Christ, Ergo. &c.*

Infants of  
Believers are  
Disciples.

The Argument in the words recited you see, *to belong to Christ, & to be a Disciple of Christ, and to beare the name of Christ, is one & the same; But Infants are of the number of those that belong to Christ, and beare the name of Christ. Therefore Infants are Disciples.*

Here we shall first see how substantially you answer: and secondly how learnedly you dispute.

Arguments  
indicated.

Your answer is first, a peremptory deniall, *to belong to Christ, and to be Disciples are not one,* 1. Giving us a reason, such as it is, *The one may be in present, the other in possibilitie: When both may be alike in present, and both alike in possibilitie.* 2. You give us a double distinction: *It is true (you say) in growne and converted Disciples, not in Infants.* This distinction, where the context evident implies it, may not be admitted: here where the context is full against it, it is brought forth. This holds true of those that are capable of the gift of a cup of cold water, or such refreshing: But Infants are capable of such a gift from any mercifull hand. 2. You say, *Infants belong to Christ, not in respect of visible constitution, but mysticall union; and not all infants, but elect ones:* to which you might have further added, nor all the elect; for the elect unregenerate are not in Christ: But it is *visible constitution* for which we contend, and a visible way of belonging to Christ Jesus, when Christ admitted Infants, he gives a reason extending not to some in peculiar, but to all Infants in Israel, to whom he was sent, *of such is the Kingdom of Heaven:* The visible Church is made up as well of them as others. They that beare Christs name  
are



are Disciples, and belong to Christ, in regard of visible constitution; but Infants beare Christs name, *who so shall receive one such a little child in my name, receiveth me*: where little one is taken properly, as appears in the context, and not by way of metaphor, the little child there pointed at, is such a one from whom the metaphor is drawn: To destroy the Infants of *Babylon*, who were of the body of those that were the enemies of Christ, and bred up for opposition of Him and His people is a happy work; To receive or relieve the Infants of *the Church*, being of the body of those that belong to Christ, and bred up for his service, is a work as acceptable: Here I expect somewhat more then a bare denyall, or naked distinction without strength of a syllable of reason, *that to belong to Christ, to beare the name of Christ, and to be a Disciple of Christ, is one and the same*: when Scripture we see useth them thus promiscuously, and somewhat more then a bare deniall *that infants visibly do belong to Christ*, when Christ gave such visible testimonies of receiving them.

For that other Scripture, *Act. 10. 15.* brought by *Master M.* You say, *that the false teachers did not go about to put a yoke upon the neck of Infants, but of the brethren, as appears ver. 1.* for answer, I pray you consider, was it *Moses* his manner to require circumcision of grown men onely, or of infants likewise? You must deny circumcision of Infants in the time of the law, as well as Baptisme of Infants, in the dayes of the Gospel, or else this prooffe of yours, proves the yoke to be laid on Infants; For your further answer, *That Infants might be sensible of paine, yet could they not be sensible of a yoke*, The reply is easy, it might be a yoke, though the sense of it was not perceived: A *Capite Tenure* in this nation, is a burden on an infant that inherits which in his infancy, he apprehends not, it is in the text a burden, and not a sensible burden, it was imposed on those that for present were not sensible of it.

Master Blackwood.

**N**ow that Infants are not Disciples, first because a disciple in English is a scholler, now what can Infants learn?

*Austin* saith, Infants to know divine things that have not yet known humane things, if in words we would shew, I feare we may seem to offer injury to our senses, when by speaking we perswade it.

D

Those

*Those that go about to make Infants schollers or disciples, they do not only lose their paines, but expose themselves to laughter.*

*Answer.*

**Y**our answer we have seen for your arguments to the contrary here brought forth, to avoid strife of words, I thus answer, Disciple is taken two wayes.

Objections  
answered.

1. Strictly for one that actually learnes, and is of capacity to be instructed.

2. More largely for those that are taken into the number incorporated into the body, and vested with the priviledges of those that strictly, and actually are disciples.

In the first sense I acknowledge Infants are not Disciples, which is all that *Austin* can meane: the latter is enough to beare the name, and to enjoy the priviledges, and in this sense Scripture calls them, and they are Disciples.

The truth  
farther illu-  
strated,

To make this yet more plaine according to the customes of men and language of the holy Scriptures, he that is taken into a society and fellowship of Artists, he beares their name, is of their body, and enjoyes their priviledges, though he never have learned, much lesse used their Art, or is of capacity for it: He that makes *Saddles* is properly a *Sadler*, he that makes *Girdles* a *Girdler*, he that makes *Shooes* a *Shoomaker*, as he that *actually learnes*, is strictly and properly a *disciple or scholler*, yet civill Incorporations will tell you that a man free of those Companies, goes by that name, is of their body, and enjoyes their priviledges, though he never learned nor used their Art at all: A subject is one that yeilds subjection, that obeyes the edicts and commands of his Sovereigne, and enjoyes the priviledges and immunities of the nation, yet an infant that ever is heard to cry is of that number, and when such a one is murdered, the law proceeds against the man-slayer as guilty of the blood of one of His Majesties subjects, being borne under the priviledge of his protection; the prophesie concerning Christ is, that *the kingdomes of this world, are become the kingdomes of our Lord, and of His Christ*, in as large an extent as they have belong'd to earthly Monarches, they being discipled, do appertaine to Christ Jesus.

Revel. 11. 15.

To come nearer the thing in question, we sometimes send little ones

ones to schoole, not to learne, but to keep out of danger, yet these little ones being taken into the number of those that actually learne, and designed for learning, go under the name of such a teachers schollars.

To acquaint you with Scripture language in that which is every way paralell, and as obnoxious as this to your laughter: As a *Disciple* is in respect of learning, so a *servant* is for labour, and paynes taking, at the yeares that a man may be a servant, he may be also a *Disciple*, but Infants, in Scripture language are servants, respective to men they are called servants, respective to God they are so called likewise.

And confirmed.

1. Respectively to men, see *Exod 21.2,4.* *If thou buy an Hebrew servant, six yeares he shall serve, and in the seventh he shall go out for nothing, if his Master have given him a wife, and she have borne him sonnes or daughters, the wife and her children shall be her masters, and he shall go out by himself:* Wife, and Children are here in one condition, all of them are servants to the master, whose right they were, and where the law of villanage, or bondage holds, a child new borne is the servant of his parents master, and bound to serve when he is of stature and ability, in allusion to which *David* sayes, *O Lord, truly I am thy servant, I am thy servant and the son of thy hand-maid.* because he was borne in Gods house, a child of a servant of his, he is therefore himself a servant, and every child of a *Disciple* of Christ, is as well a *Disciple* of his, being bound to know Christ, as these are to serve their master.

*Exod. 21.2.*

*Psal. 116.*

2. Respectively to God they are servants: *And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compell him to serve as a bond servant, but as an hired servant, and as a sojourner he shall be with thee, and shall serve thee unto the yeare of jubilee. And then shall he depart from thee, both he and his children with him, and shall returne unto his own family, and unto the possession of his fathers shall he returne: For they are my servants, which I brought forth out of the land of Egypt; they shall not be sold as bond men:* All that came out of Egypt, parent and child are here the Lords servants, none of these, neither parent nor child may be sold for bond men, for that reason, their Infants were then in right the servants of God, and were in a capacity to be made the servants of men.

*Levit. 25.39*  
*et c.*



In conclusion take one further Argument.

1.13.47. The discipling of men in a Nation, and catching of men in the draw-net of the Gospel, are both one, and the same: this way men are brought into the Church, which there in the parable is the Kingdome of Heaven, But Infants of beleeving parents are of that number, of such is the Kingdome of Heaven, as our Saviour himselfe testifies, Infants then are thus brought into the Church, infolded with their parents in this net, and together with them disciplined, The Kingdome of Glory you say is especially meant in that testimony of our Saviour, salvation is of such, and then by necessary consequence the visible state of the Church must be understood, (which in Christs language is still the Kingdome of Heaven) seeing God addes to the Church those that shall be saved.

As 2.42.

Now it not only the civill customes of men, and usuall language in the world; but *Peter, Moses,* and our *Saviour* himselfe be fit subjects for your sport, you may take your bellyfull of laughter, only let me tell you that he that laughes at it, makes himselfe a ridicule.

*Mr. Blackwood.*

2. **T**He very commission shewes, what kinde of disciples Christ meant in these words; teaching them (*αὐτοῖς* not *αὐτῶν* which must agree with *μαθητῶν* not *ἑδν*) to observe all things that I have commanded them, but this cannot Infants doe.

*Answer.*

**Y**OU might have done well, to have shewed us some reason; why we must looke for an antecedent to *αὐτοῖς* not in the text, but in your braine, The text hath *ἑδν* not *μαθητῶν* and the reader will looke into the booke, and not hunt else where for it; but you imply an incongruity of such a reference, by reason of the difference of gender which you borrowed (as a great deal more) from the Author of the Treatise of Childish Baptisme; but if you had consulted his learned answerer, you might have seen severall instances given in Scripture of *ἑδν* and *αὐτοῖς* joyned together, and frequent instances of masculine relatives joyned with it; besides a Grammer rule of *Lilies* for the defence of it, the text is cleare, that those whom they were to disciple they, were to teach; which is all Nations, and not all Disciples.

*Master*

Cook. pa. 31.

As 15.17.

As 8.28.

As 13.48.

ms. 2.34.15.

Mr. Blackwood.

5. *Excep.* **C**Hrist saith, baptise all nations; but children are part of the nation, therefore they may be baptised.

*Answ.* In the proposition there is a fallacie of division, whereby one conjoynd proposition is divided into two pieces. As a certain Atheist that would prove out of Scripture there was no God, for which he alleaged the 14. Psal. vers. 1. where it is said, there is no God: but he left out the foregoing words, the foole hath said in his heart. So here Christ saith, baptise all nations; but he conjoynes with it, make disciples all nations; which the objector here left out.

*Answer.*

**T**HIS is the man that being reviled will not revile againe, Atheist is the worst word which a brother shall heare from him, But if here be any fallacy, I assure the reader that it is none of the objectors *sophistry*, but the Stormers *forgery*. I challenge this daring Champion (who so consumeliously slanders the Churches of Christ, for garrisons of Antichrist, and then so insolently insults over them) to produce the man that ever laid the waight of this conclusion, that *Infants are to be baptized upon this one observation, that they are part of the nation*. And I appeale to the Reader, whether the objector (as here he is termed, though in that place where these words are mentioned he is only an answerer) does not take in the words of *discipling the nations*, to make up the argument for Infants Baptisme, you may find it indeed affirm'd, that *Infants are part of the nation*, and affirmed also, that *the Infants of those that are disciplined, are disciples, and to be baptized*. But to joyne these, *they are part of the nation, and therefore to be baptized*, as premises and conclusion is the fallacie *a bene divisis, ad male conjuncta*, that which rightly apart is observed by the objector, is fallaciously put together by the Stormer. But those whom Master *Blackwoods* teaching doth disciple, taking all on trust that he speakes, must beleeve any thing against such that he opposes, I say no more but if his *Atheist* have found no fairer dealing then his adversarie, he might be as honest as himselfe in intermedling with Scriptures; I could tell him of such, who would loose their God, rather then their jest, sure such an over-worne and thred-bare

one might have been spared rather than a brother, so slanderously and contumeliously traduced, so that I conclude.

The Disciples of Christ belonging unto him, and bearing his name ought to be baptized.

But Infants of Christian parents belong to Christ, and beare his name in Scripture language are Disciples.

Therefore Infants of Christian parents ought to be baptized.

Mr. Blackwood.

Argum. 4. and 5.

**T**He Baptisme of Christ, is the Baptisme of actuall repentance.  
The Baptisme of Infants, is not the Baptisme of actuall repentance.

Therefore the Baptisme of Infants, is not the Baptisme of Christ.

The Baptisme of Christ requires faith as an inseparable condition or qualification to the right receiving of it, without which it ought not to be administered.

But the Baptisme of Infants doth not require faith as an inseparable condition or qualification.

Therefore the Baptisme of Infants is not the Baptisme of Christ.

The proposition appears, 1. From Scripture, which tels us that Christs Baptisme requires faith as an inseparable condition, Mar. 16 16.

Answer.

**Y**Our third and fourth argument I shall put together, being of one stampe, disputing from the qualifications of the baptized, and admitting one and the same answer, more especially applying my self to your fourth an order, in which you are most large, and though you conclude not with the proposition in question, yet the drift of your dispute (as appears in the confirmation of your premises) is, that *faith only makes capable of lawfull Baptisme. But Infants want faith: Therefore Infants are not lawfully baptized.*

For answer, we must distinguish of the want of faith, and so also of repentance, which is twofold.

1. *Privative*, the want of that grace in a subject capable of it, and by the precept of the Gospell called to it.

2. *Negative* where it is not, but not expected, nor the subject of capacity to receive it.

Now

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Now it is not a meere *Negative*, want of faith that makes uncapable of Baptisme: but that which is *Privative*, the unbelieve of a person of capacity to believe; this I shall make good out of the Scripture by your self quoted. The not-believing which the words of Christ mention, as excluding from Baptisme, excludes also from Salvation, this is evident, the same waight is laid on both he that believes not, as he may not be *baptized*, so he also shall be *damm'd*.

But bare negative, not-believing (which is the want of faith in Infants) excludes not from salvation: Therefore this negative not-believing, or Infant want of faith, excludes not from Baptisme.

Thus disputing against their Baptisme, you shut them out of the Kingdom of Heaven; what qualification, or limit you can put upon the one, I shall apply to the other.

For your instance in the *Eunuch*, his unbelieve had been of another nature, being of capacity to believe, and an actual faith was required to entitle him and his posterity to the Covenant of God, and therefore an actual profession of faith was justly required.

For the confirmation of your Assumption that *Infants have not faith* in the sense that you take it, I shall willingly yield it, confessing your ninth page to containe more reason then the whole book besides.

Mr. Blackwood.

Object. **B**Ut though Infants have not actual faith, yet they have Seminall faith.

Answer. This is a vaine distinction, For 1. There is but one faith, Ephes. 4. consisting in taking and relying on Christ if we understand justifying faith, and one profession of faith, which metonymically is called faith, and goeth current for faith in all Ecclesiasticall Dispensations.

Reply.

**T**Hough faith be but one, yet it may admit of a double consideration in the *roote*, and in the *fruit*, in the *beginning*, and in the *growth and maturity* of it, and when you confesse that *profession of faith is called faith metonymically*, why may not the first principle and seed of faith be so called by the same Figure, I believe you have read of a *Metonymie of the Cause*, as wel as of the *Adjunct*,  
and

and howsoever we build not the Baptisme of Infants upon any Seminall faith supposed to be in them, but upon more certaine and indubitate grounds, yet this distinction deserves no such censure as you please to put upon it.

Whereas you say *there can be no such thing as Seminall faith in Infants, because the first seed of faith is Illumination, of which, Infants are not capable*, I answer, though the first seed of faith wrought by the ordinances of the word in a ministeriall way were *Illumination*, yet it followes not that it is so where there is an immediate work onely, as in Infants, neither is *Illumination* in an ordinary way the first seed, but the *spirit* from whence *illumination* flowes: Your self even now said, *that elect Infants belong to Christ in respect of mysticall union*: If you know the principle, of that union, then you know this principle, or seed of faith, the same principle which unites in its season, produceth the act of faith in a subject capable.

You further say, *this word Seminall doth meerly delude men by the metaphoricall acception, to make men think there is a physcally growth of faith, as in seeds of vegetative bodies, when they are sowed, when the growth is metaphysicall, and only in reasonable soules, who are fit subjects thereof.*

*Ans<sup>w</sup>.* You do not I hope think that the word 1 *Iohn* 3. 9. works any such delusion, and you suppose men to be very apt to grosse delusions to conceive a growth of faith in the *earth*, and not in *reasonable soules*, I would that all endeavours to delude were of this kind so easie to be discovered, and though (as I said) this faith is not our ground for Infants Baptisme being undiscernable, so we should fall upon the absurdity, of your party, to maintaine that this Sacrament is applied upon the ground of Charity, and not certainty, upon hopes that the person is of capacity, and not upon assurance, yet the distinction it self may very well stand, and all that you have said discovers no vanity in it, your selfe I suppose acknowledge a first principle of reason in Infants, distinguishing them from other creatures, though not discernable by any fruits, how can you then but acknowledge a first principle of faith, or grace in regenerate Infants, (if you confesse any regeneration in Infants) distinguishing them from all in their meet and naturall condition? A more full answer to this argument, the Reader else-

where



where may please to peruse, which in this assault you have been pleased totally to wave.

Your Argument drawn from the qualification of Repentance, admits the selfe-same Answer. You say, *No Repentance, no Baptisme*, Act. 2. 38. I say, *no Repentance, no Salvatiou*, Luk. 13. 5. You believe that Infants may avoyd damnation, though they repent not; and so cannot men of yeeeres. Upon the same ground you may conclude, that Infants may be baptized, though not men of yeeeres not repenting. So that I conclude,

That want of faith and repentance which debarres from Baptisme, excludes also from salvation.

But want of faith and repentance in Infants excludes not from salvation. Therefore,

The want of faith and repentance debarres not Infants from Baptisme.

Mr. Blackwood.

*Argum. 5.*

**T**He children of wrath are not to be sealed with the seal of grace. Storm of Antichrist, p.  
 Baptisme is a seale of grace. Therefore,  
 Infants are not to be sealed with the seale of grace.

*Answer.*

**T**His Syllogisme, with the whole Confirmation of the parts of it, hath nothing but confusion: so that you seem indeed rather upon the businesse of a storme, than in any sober mood framing an Argument. The *medius terminus*, viz. *seale of grace*, is not only in both your Propositions; but (against all rules of Logick) in your Conclusion likewise. *Medius terminus nunquam ingreditur conclusionem.*

The Proposition is undoubted; because every man, as he comes into the world, is by nature the child of wrath, Ephes. 2. 3.

*Answ.* This Scripture indeed doth evidence the naturall condition of Infants, and all others; but hath not a syllable to deny them the seale of grace, or to debar them from Baptisme. It is of equall force against the Baptisme of *Paul*, and all other beleevers: for he applies this Text to himselfe, and all other beleiving Christians. We shall doubt of nothing, if we may not doubt of such inconsequences. I shall put the Argument into forme for the Readers help, that so it may receive a more formall Answer.

*Children of wrath are not to be sealed with the seale of grace:*

E

Infants

*Infants are children of wrath: Therefore,  
Infants are not to be sealed with the seale of grace.*

To this I answer, A child of wrath is considered two wayes:

1. *So by nature; Originall corruption putting him into that condition.*

2. *So in his present state and condition; Not translated and changed through grace.*

If you understand according to your Text quoted, *a child of wrath by nature*; your argument then excludes all the world, all the Churches in the world from Baptisme. Were not your Churches (which you speak of) in *Transilvania* and *Holland*, those that you are gathering in *England*, *children of wrath by nature*? if you understand *a child of wrath in present state and condition*, then it is a heavy doome that you passe upon Infants, that *they are children of wrath*: Then wrath is alone the portion that they must inherit.

Mr. Blackwood.

Obj. **B**Ut if Infants, as well as others, be children of wrath by nature, then they dying in their infancie must needs be damned.

Ans. No; naturall defilement with originall sinne, doth not simply damne; it shewes there is something in us that deserves damnation; but it doth not appeare from Scripture grounds, that any person was damned for it alone.

Answer.

**Y**OU expect that your Readers eye should run as loose as your pen. Your objection is, *Children of wrath*; and your answer is, *Originall defilement*: when yet you believe no such defilement in originall sinne, as that it alone should bring wrath upon any person. Answer, I pray you, the objection as it may be put in its full strength.

Those that are so under wrath, that they are incapable of a seale of grace, dying in this condition are damped.

But Infants, according to your Doctrine, are so under wrath, that they are incapable of the seale of grace.

Therefore Infants in this incapacie of the seale of grace are necessarily damned.

Was

Was the *sonne of perdition* (that Scripture speakes of) I pray, saved, or damned? a child of wrath so remaining can be in no better state and condition; and I desire your further helpe to reconcile these things: that *Infants through wrath are debar'd from the seal of grace, and yet saved (through grace) by the presentment of Christs death to Gods justice.* I had thought his death had taken off wrath, and wrought a reconciliation, and that those that are thus saved had been *no children of wrath, but accepted and beloved.* You are troubled to heare any charge of *Pelagianisme* upon any of your party, yet you too evidently manifest how willingly you would shake hands with them; such a serpent as *originall sinne* you confesse man brings into the world in his bosome, But a *brasen-one* only it seemes, and *no fiery one,* The sting of death you deny to be in it, where you say that *originall sinne doth not simply damne, and that all dying Infants are saved with Davids Infant, in respect of their innocency from actuall sinne,* The universall damning power of originall defilement we can prove, *Flesh and blood cannot enter into the Kingdome of Heaven: Except a man be borne againe he cannot enter into the Kingdome of Heaven. By nature the children of wrath,* is an abundant prooffe of it. *Nature* renders all objects of divine vengeance; you must therefore either find some universall remedy, or else conclude from this scripture in another manner. For your instance of *Davids child,* was this hope of his grounded upon the opinion of the universall happinesse of all Infants, as well *Heathenish,* as *Jewish:* or upon the free promise made of God to him, and his seed? If all dying Infants are saved, either they are all in Christ regenerate by the spirit, or else all originall sinne is to be denied.

1. Cor. 15. 5  
Ioh. 3. 3.  
Ephes. 2. 3.

Mr. Blackwood.

2. **A**S men have a charitable opinion concerning those Infants that died *uncircumcised in the wildernesse for 40. yeares space,* and of those Infants that died before the institution of *Circumcision,* and of the children of Christians in the *Primitive Church* that died before their parent, or parents, were *christianized:* So must we have the same charitable opinion concerning other Infants. Yea those that hold *Baptisme of Infants,* hold their Infants dying after *Baptisme* to be saved, and yet they confesse *Baptisme doth not take away originall sinne.*

E 2

Ans.



*Answer.*

**T**His charity of theirs was never grounded upon any conceived immunity in those Infants from all damnable guilt, but on their title to that Covenant whereof circumcision was a signe and seale. And why doe you instance in Infants dying before circumcision, who have no other esteeme of *circumcision* then that it was a burden, and no priviledge, a carnall badge, and no seale of any Covenant of grace? They that hold Baptisme of Infants, hold indeed that Infants dying before Baptisme are saved. But no man that I know, ever held, that Infants incapable of Baptisme through the wrath of God, are in any saving condition.

*Mr. Blackwood.*

2. **T**He Scripture revealing every man to be a child of wrath by nature, looks upon them under that notion, till there be some profession or appearance of the contrary, reserving still a charitable judgement for those that dye in their infancy, and the rather because Christ saith, *Of such is the Kingdome of Heaven.*

*Answer.*

**H**ow doth the Scripture looke upon them under the notion of wrath, when by your owne confession, Christ saith, *Of such is the Kingdome of Heaven?* and you have no more than charity to beleve the election of those that make profession, many Infants are not elected, which is as true of many baptized professors, *Math. 22. 14.* Therefore in Baptisme let us not looke at election or regeneration, but the free admittance of God to the ordinance, the outward part of the Covenant, a step in Gods ordinary dispensation to the inward; such are *nigh*, having this great advantage, when others are *afarre off*. If your charity admits professors (whilst you have like charitie towards them) deny not Infants.

*Master Blackwood.*

**C**ircumcision was no seale of grace to the nation of the Jewes: for persons that in a state of rejection, as Ishmael and Esau had it, yea all that were bought with a Jewes money, what it was to Abraham alone, we shall dispute of it further hereafter. *Circumcision*



tion was an obligation to keep Moses Law, see Rom. 2.24. Gal. 5.3, 6, 13. Act. 15. 5.

*Answer.*

**H**ow is Baptisme then a seale of grace to Christians, when Judas, Simon Magus, Hymineus and Philetus, were baptized? Where you further dispute it, we shall further enquire after it.

Master Blackwood:

Argum. 6.

**A**cts 8. 10, 12. There is mention made of a whole Citie baptized, or at least of a great part of it, who after they beleevd Philip, preaching the things concerning the kingdom of God, and the name of Iesus Christ, were baptized, both men and women: There is no mention made of beleivers, and their seed, but onely of men and women; Surely, among so many beleivers there were many children, which had they been baptized, the Scriptures would not have been more silent of their Baptisme then of their parents, especially seeing children are named with their Parents when there is occasion, Acts 21. vers. 5. They all brought us on our way with wives and children, till we were out of the Citie. Should an Heathen (in time when Jewish worship was required) have come to a Priest, and told him that he beleevd in the God of Israel, & desired to be joyne'd to the Jewish Church: the Priest would tell him, If you joyne to us, you must have the foreskin of your flesh cut off, and the foreskin of all your males: This Proselite might reply; this circumcision is painful, where do you finde it writtē? the Priest would instantly turne to the 17. of Genesis, and shew him where it is written. In like manner, An Heathen comes to a Minister, and tels him that he beleeves in Iesus Christ, and desires to joyne to a Christian Church: The Minister tells him if you joyne to us, you must be baptized, you and your children: Now should the Heathen reply, where do you finde it writtē? do not you think the Minister would be greatl; puzzl'd to prove it, and would he not be ashamed to fetch his Covenant from Moses, and his signe or seale from Iesus Christ.

So that I conclude, if the Samaritans men and women, had children or Infants, why had they not brought them.

## Answer.

HERE we have a negative argument; No infants are mentioned in this *Scripture*, and therefore none were baptized in this *City*: which might in a meere circumstance induce some probability of conjecture, if no probable reason can be assigned for the omission of the mention of them, but yet no absolute certainty: *Men and Women* are mentioned in the Text, which (as Grammarians observe) sometimes note the *age and growth in years and stature*, as differencing them from *children*; sometimes they note the *Sex*, as differencing the *male* from the *female*: The *sex*, and not the *age* is intended, *1 Cor. 11. 3. The head of every man is Christ, and the head of the woman is the man.* The *age*, and not the *sex* is intended, *1 Cor. 13. 11. When I was a child, &c. When I was a man, &c.* The *Sex* is here in this place noted, and not the *age and growth*, as appears in the distinct mention of both *sexes*, and the *age or growth* not mentioned at all: And that in all probability to distinguish *Baptisme* in this particular from *Circumcision*, where the *male* was circumcised, not the *female*, but here *male and female*; *men and women*, are both baptized: And an argument of more strength from hence may be collected for *Infants Baptisme*, then against it; seeing that difference from *Circumcision* is expressly noted, and the subjects admittable to this Sacrament (by the addition of this *sex*) are now enlarged; but here is no mention of any restraint of it, that *Infants* before received should now be debarred.

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The enlargement we have in this place, and *Act. 16. 15.* But the restraint is no where to be found, and *Infants* are here comprized, being either *male or female*, *sex*, not *age* being mentioned, the *Sex* is intended.

And for your *Scripture Act. 21. 5.* there is not the like reason, *Infants* were neither *husbands* nor *wives*, and therefore they are mentioned apart, when *men* and their *wives* are named; but they are either *male or female*, and therefore in this place they are comprized. For your supposition of a *heathen* converted to *Christian Religion*, thousands of thousands in the world made converts have received satisfaction, whereby it appears how much easier it is to satisfy an humbled *Heathen*, then to stop the mouths of scruple-coyning *Christians*. And I conclude, that *Samaritans* had no children but either *male or female* ones, and that here is an enlargement

ment of Baptisme beyond Circumcision, but no restraint of it, that in the subjects admittable it should come short of it.

Mr. Blackwood.

Argum. 7.

**A**CTS 19.2,3 4,5. Baptisme of persons that want faith in one of the persons of the Trinity, is insufficient. Storm of antichrist. p. 13.

Infants at Baptisme want faith, not onely in one, but in every person of the Trinity, therefore their Baptisme is insufficient.

For the Assumption, we have proved before, that Infants want faith at their Baptisme.

Answer.

**F**AITH in one or any of the persons of the Trinity is twofold.

1. *Explicite*, as able to distinguish each person with their severall proportions to know a Trinity of persons in the unity of essence.

2. *Implicite*, To know one God *Iehovah* being of himself, and giving being to all, in covenant with his elect, and reconciled to them, though not distinctly knowing any Trinity of persons in their distinguishing properties.

To make Baptisme insufficient in all in whom this explicite knowledge is not found, is (I suppose) to nullifie and make void the Baptisme almost of all whom *John* baptized: the Scriptures of the *Old Testament* very darkely speake of a Trinity, and without light of the *New Testament* can hardly be discerned; Scriptures of the *New Testament* were not then written, and what *John* preached on that subject to us is unknown: much more will it make void the Baptisme of the *Transilvanian Churches* of your Judgment, who as with you they make the Baptisme of Infants a Doctrine of *Antichrist*, so they make the Doctrine of the Trinity to be a Doctrine of *Antichrist* likewise, and the Popes Triple Crown to be an embleme of it: so that though you had stormed these two garrisons, (which as yet you have very weakely assaulted) yet you would have a challenge for holding a third your self for the same party, and we shall heare of the *Garrison-stormer* himselfe stormed: either you must joine hands with these brethren against a Trinity of persons, or after the example (as you please to interpret it) of *Paul*, afresh baptize them; and herein you condemne the concurrent



rent judgement of all ancient and moderne orthodox Divines, who have made the Baptisme of Heretiques, and the Baptisme by Heretiques, when the forme of administration is duly held, to be valid.

Mr. Blackwood.

**F**OR the Proposition, it appeares, Act. 19. 2, 3, 4. When certain that were not well instructed in Christianity, had baptized some Disciples, but had not baptized them into the name of the Holy Ghost: and it is probable by Pauls speech, vers. 4. that they were not baptized so much as into the name of Iesus Christ, but only into the name of one God. Hence their Baptisme being defective in beleeving in some of the persons of the Trinity, they counted their Baptisme not to be sufficient, and so had a right Baptisme in the name of the Lord Iesus. Neither was this a needlesse scruple of Conscience in them, for Paul did approve it, vers. 6. by laying his hands on them; How much more then is Baptisme of Infants insufficient, that doe not beleieve in any Person of the Trinity. Neither let any man say, this was a relation of Paul concerning Johns hearers in the time of Johns ministry; so that this word (They) must have reference unto those hearers, and not a relation of Paul concerning an act done by John: it plainly appears, because the Apostle goes on in a continued history concerning the twelve, to ver. 8. for they that Paul laid his hands on, and received the Holy Ghost, and spake with tongues, vers. 6. must needs be meant, vers. 4, 5.

Answer.

**I**F in all probability they were thus baptized, not in the name of Iesus Christ, but of one God only; then in all certainty there is no force left in your Argument. The defect in their Baptisme was in the undue forme used by the baptizers, not in the faith of the persons that were baptized. And there is nothing in the Text, that can prevaile with Interpreters to be of your mind; that they were rebaptized.

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Iesus, Act.  
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baptized.

1. Here is no censure given, or brand laid on their former Baptisme; nor any worse spoken, than that it was the Baptisme of John, which was one and the same substantially with our Baptisme, unless the Baptisme of Christ and of his members doth substantially differ.

2. Here

2. Here is not a word of *re-baptisme*, or that the second (as you account it) in opposition to the first, was a right and full Baptisme. And that interpretation which you (after your manner) cast off so slightly, being opposite to your singular opinion, is that which fully clears the Text from all difficulties, and is most consonant with the whole speech there delivered, viz. that the particle *they*, twice mentioned in 5. verse, hath reference to *Pauls* relation concerning the hearers of *John Baptist*, and not *Lukes* relation of *Pauls* proceeding with these twelve Disciples at *Ephesus*. Read the Text it selfe, the 3. 4. and 5. verses. *Paul said unto them, Unto what then were ye baptized? And they said, unto Johns baptisme. Then said Paul, John verily baptized with the baptisme of repentance, saying unto the people, that they should beleeve on him who should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. See here how fully the 4. and 5. verses one answer another: Hearing hath a full relation to Saying: John said, (as the Text hath it) and they heard: they were therefore Johns hearers. Marke further what John said, and what the Text saith, these men did. John said, they must beleeve on him that should come after him, that is, on Christ Jesus; These hearing were baptized in the name of the Lord Jesus. If you can shew a like agreement of the Text with your interpretation, we shall further look into it. If their Baptisme had been insufficient by reason of any defect in their faith concerning the person of the Holy Ghost, St. Paul would have instructed them in that Article, before their second Baptisme: but here is no such word, that they heard any thing from his mouth of this person of the Trinitie, but of the Lord Jesus. The reason which in the close of your Discourse you render, holds forth so full a contradiction, that we need to take little paines to examine it. The fourth and fifth verses (you say) meane one and the same men: But in the 4. verse without all controversie Paul relates a speech of John to his hearers: The 5. verse (according to your selfe) must therefore be understood of Johns hearers, and not of these twelve disciples; of the baptisme of Johns hearers, and not of the re-baptisme of these persons. And though the whole of your singular interpretation were granted, yet your cause had gained nothing. If a fundamental error in the Faith make voyd the Baptisme of those, in whom*

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a right.

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a right and untainted Faith is required; Yet it followes not, that it makes voyd the Baptisme of those that are incapable of actuall Faith, and in whom (as we heard) it is not expected or ever required. That want of Faith which you can possibly conceive to make Baptisme insufficient, is that which is *privative*, and not merely *negative*, so that there is foure termes in your Syllogisme: *Want of Faith* is taken *privatively* in your *Major*, and *negatively* in your *Minor*; or else your *Minor Proposition* is to be denied, There is no *privative* want of Faith in Infants; *Privation* is the *want of a habit that is required and ought to be in the subject.*

Mr. Blackwood.

Arg. 8.

*101 m of An-  
christ, p. 13.*

**T**He same condition and qualifications are required in persons baptisable in our daies, as were required in times of the Apostles.

But to have put on Christ, to be baptized into Christs death, to have the heart sprinkled from an evill conscience, to be buried and risen againe with Christ, to have the answer of a good conscience, were the conditions then required.

Therefore such conditions and qualifications are required in our daies.

Answer.

**T**He Proposition that you are to prove, is, *That it is unlawfull to baptize Infants*: And neither the word *Infant*, nor *Unlawfull*, much lesse that *Infants Baptisme is unlawfull*, is to be found in all your Argument. You are ever upon the same fallacie of *Ignoratio Elenchi*. We might here (as in many other places) let you alone, seeing you have mistaken the wall of your Garrison, we suffer no losse in the Cause, though you enjoy your Conclusion.

*bid. p. 14.*

For the Assumption, it appeares, Rom. 6. 3, 4 *Know you not that so many of us as were baptized into Jesus Christ, (that is, the name, doctrine, and profession of Christ, the badge of Christianity, Christian worship, Christian religion) were baptized into his death?*

*Ans. w.  
Qualificati-  
ons of persons  
baptizable.*

Here you reckon up the qualifications of persons baptizable in the Apottles daies; which (it seemes) you take for granted, are incompatible with Infancie: which yet being understood with your own comment in your parenthesis, may all of them well stand

with



with that age and condition. Infants are baptized into the *Name, Doctrine, and Profession of Christ*: they have the *badge of Christianity, Christian Worship, and Christian Religion*. The Jews were an *Holy Nation, a Royall Priesthood*; they were a people that had God nigh unto them in all things in which they called upon him: to them appertained the *Adoption, and the Glory, and the Covenants, and the giving of the Law and the Promises*: Phrases as incompatible with Infancie, as these which you reckon up from the Apostle; and yet Infants were of that body, and Sacramentally incorporated into that people. Your selfe acknowledge the benefit of salvation which Infants have by Christs death; and why may they not then be baptized into his death? *Of them is the Kingdome of Heaven*; which you doe not deny, but that it includes the state of the Church upon Earth. Their names are therefore to be taken, and they are to be inrolled as the subjects of his Kingdome. So that I conclude, *The same qualifications are required of persons baptizable in our dayes, as were required in the times of the Apostles*: But the qualifications then required, and by *Mr. Blackwood* reckoned up, are compatible with Infancie. *Ergo, &c.*

Exod. 19.  
Deut. 4 7.  
Rom. 9. 4.

Page. 11. &

Mr. Blackwood.

Arg. 9.

**T**hat Tenent which brings mischiefs to the Churches, and the contrary practice, benefits; the practising of the one is unlawfull, and the contrary practice required.

Storm of Antichrist, p.

But the Baptisme of Infants brings mischiefs to the Churches, and the delaying Baptisme till persons believe, brings benefit.

Therefore the practising of Infants Baptisme is unlawfull, and the contrary practice required.

Answer.

**T**He Proposition you say is undoubted; but you, of all other men, have reason to make some doubt of it, seeing all the list of mischiefs (seemingly to you such) which you heap up to make good your Assumption, were undeniably in the Church of the Jews through *Circumcision* of Infants, as well as in the Churches of Christ by their *Baptisme*: Yet there were reasons prevailing with the wisdom of God to appoint it and continue it. You imagine

no small mischiefs to come unto the Churches by *Compulsion* (as you call it) of *Conscience*, as appears by your heap of Reasons brought against it: yet that which you thus brand, in the Old Testament was the command of God, and practise of renowned Princes, with singular approbation of the Holy Ghost. The carriage of things in so independent a way in particular Congregations, that there can be no further redresse, or othermanner of Authoritative cognizance of the cause, is not without singular inconveniences, lesse than those you will call mischiefs: One Pastor shall be deposed for *Baptisme of Infants*, another for *opposing it*: One shall be deposed for *affirming originall sinne*, another for *the deniall of it*. And it must be confessed, that there may be inconveniences, (or as you terme, mischiefs) which yet other counterpoysing circumstances may make necessary to be introduced and continued. There is a *majus* and *minus* in inconveniencies, or mischiefs: Wise Lawgivers digest the lesler, to avoyd the greater; and the wisdom of God is best able to judge; our safest way in his ordinances, is to enquire at his mouth, and not to examine the sequell, or ballast them in the deceitfull scale of our reason; Such circumstances excepted, which are left to Christian prudence. And what I say of mischiefs, the same is true of benefits.

*Ibid.* p. 15.

The Assumption hath two branches:

1. *That Infants Baptisme brings mischiefs.*
2. *That the delaying of Baptisme till persons believe, brings benefits. I will shew the mischiefs which Infants Baptisme brings.*

*Answ.*

And those doubtlesse as many, and as foule, as ill will can make them.

*Ibid.*  
Supposed mischiefs in the Baptisme of Infants.

1. *It fills the Church with rotten members; Such persons in following times growing up, prove often wicked, and many of them only civill men; We know not how to get them out of Communion: and so the matter of the Churches come to be so corrupted, that they are made uncapable of reformation; for when the matter of Churches is rotten, what hope is there that the Churches will come into a pure state? Better did the Nicene Councell, that divided their Congregations into Hearers, Catechumeni, or persons catechised, and Communicants. The mixt multitude were hearers, hopefull persons, that had good desires, were Catechumeni; and those that were deemed believers, were Communicants.*

x. Hath

1. Hath not the Church a way, when they appeare rotten for the lopping of them off? *Ans.*

1 Cor. 5. 13

2. What Scripture way can you find to prevent them? suppose Baptisme (according to your desire) were delayed till profession, and upon profession, the party straightway should be received the same day to Baptisme, which is Scripture way to growne persons, would not then as many rotten ones obtrude themselves?

3. Baptisme (according to most of those of your opinion for Church discipline) makes no member, but an after admission.

4. We find not by experience rottenesse of members by your way prevented, they that will follow the Apostles Canon, *To Withdraw themselves from every brother that walketh disorderly*, must not accompany many members of your new formed Churches, some Congregations (where your way is set up in the delay of Baptisme) rather take themselves to be *drained* then *sifted*, not the flower and creame, but the drosse and rubbish hath thus forsaken them, such that have been, and doe continue noted *drunkards, and tippling-house haunters*, grossly failing in relation duties, living in sloathfullnesse, scandalously unjust in their dealings, such as these make up almost the whole of some new formed, and new baptized Congregations. For your applause of the *Nicene-Councell* dividing their Congregations into severall portions, I desire to know whether you prefer this method of that Councell, or the way of the twelve divinely inspired, and the way of *Philip, Paul, and Syllas*, as it is recorded in the *Acts of the Apostles*, and whether they followed this method, I appeale to your selfe to determine.

2. *It confounds the world and the Church together, which Christ hath severed, Joh. 15. 19. Joh. 17. 9, 14, 15. Infants Baptisme especially serving to christianize the prophane world, who if men enlightened would speake what they thinke, they must needs say they are not Christians, no not one tenth part in too too many Cangregations.* *Ibid. pa. 16.*

I Pray into what Church were these taken whom Christ by his choyce, severed from the world? were they not taken into the Church of the Jewes? And if that were a State severed from the world, I hope our Infants are in a Church severed from the world likewise, did these make a visible Church distinct from others, or were they rather the elect of God taken out of nature into grace?



you tell your objector of *Paralogismes*, if he doe not know them, you will teach him the use of them.

id. 1. 16.

3. *It causes reproch to Christianity, when many persons that have been christianized only by their Infants Baptisme, prove so unholy, which heathens look on as part of you.*

Ans.  
ck. 36. 20.

So did the lives of the *Israelites*, which yet you will not charge upon circumcision, though they should remaine unbaptized, the reproch would be no lesse, being the off-spring of Christians, and how would heathens insult, that when Christians did so detest them, yet they rest contented that their posterity should be of them? Gods way be taken to take the reproch from his name.

id.  
4. *Wicked persons rest in the Baptisme they had in their infancy without seeking after knowledge or grace.*

Ans.  
So they will in their Baptisme received at the age of *Judas, Symon Magnus, Himyneus, &c.* It is the worke of the Ministry as it was of the Prophets, and *John Baptist* to beat downe these selfe flatterers.

d.  
5. *Its a nest-egge and ground-work for traditions; if we fall upon traditionary teachers, presently they hit us in the teeth with Infants Baptisme.* Bellarmine saith, the Lutherans cannot prove the Baptisme of Infants against the Anabaptists by the Scripture, the Catholiks are not wont.

Ans.  
lar. de sa-  
nent. bap.  
8.  
n obligant  
divino  
istianos  
epia omnia  
de gradibus  
ntur in Le-  
co.  
fe Catholica  
esia conju-  
prohibuit  
cartum  
um consan-  
itatis et af-  
tis. Bel.  
cramens.  
p. 29.

This you quote with as good a conscience as *Bellarmino* wrote, though he speakes thus when he writes for traditions, yet you know (I am sure you have been told) that when he is to deale against the Anabaptists, he can quit traditions, and prove it from Scriptures. *Satis aperte colligitur ex Scripturis*: So *Eckius* he makes it a tradition also, yet with *Bellarmino* can dispute by Scripture arguments to defend it, you seeme to stand for *the Lords day*, here you will be to told by some of traditions, you are for the *degrees prohibited for marriage* as being still in force; Here *Bellarmino* will tell you that it is no Law of the Scriptures in the New Testament, but only the Churches authority, and it is as easie worke to defend the lawfullnesse of *Infants Baptisme*, as to maintaine the evill of those forbidden degrees, for your instance in the words of *John Baptist*, it is not lawfull for thee to have thy brothers wife, your adversary will tell you that *Philip* was then alive, as appears from *Luk. 3. 1.* together with the testimony of *Josephus*, For the other instance of the incestuous

*incestuous Corinth*, he will answer the same thing, the Father whose wife the soone tooke was alive, what else meane those words? *Wherefore though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that, &c.* 2 Cor. 7. 12. Who was he that suffered the wrong but the father? who had cause of complaint in the words of *Jacob concerning Ruben, he went up to my Couch*, We must not bogg at Tenents, as soon as *Papists* for their owne ends can cry traditions. Gen. 44. 4.

6. *It fills the conscience with scruples.*

And is it not your worke to buz them, and hold such as you lead captive in them? *Ibid. pa. 16. Ans.*

*Some question whether they were ever baptised.*

And with as good reason as *Paul* might question, whether he were circumcised the eighth day, that he was of the stocke of *Israel*, an *Hebrew* of the *Hebrews*, of the tribe of *Benjamin*, the sonne of a *Pharisee*: with as good reason, as you may question whether your name be *Ch.* or *Blackwood*, you have no more assurance that you were the child of such and such parents, we might tell you of being chang'd in the cradle: If testimonies of this nature in matter of fact will not serve, the King can claime no Crowne, nor his subjects any inheritance, The Register was enough to make good the pedigree of the *Priests* to hold their function, and if there should once in the world happen such an unheard of, and morally impossible errour, you know it is not the want of Baptisme but the neglect, or contempt, that is of danger, and ignorance of the fact, if invincible excuses from sinne. *Ibid. Pretended scruples bred by the bapme of infar Ans. Ezra. 2. 62. Neh. 7. 64.*

*Some question how could I make a covenant by my selfe, much lesse by others, being an Infant?* *Ibid.*

Every smatterer in the Law, or Countrie Copyholder will satisfie them, an infant inrolled in Court as Tenant, is *ipso facto*, interested in priviledges, and obliged to duty and services, their inrollment is a reall Covenant, unlesse they disclaime their inheritance, so it is with an infant in Baptisme. *Ans.*

*Some think there is no word at all for what is here done.*

These, if they please, may find a word for their satisfaction. *Ibid. Ans.*

*Some thinke it a signe of faith in present, others in infants.*

I cannot understand the meaning of these mens thoughts. *Ibid. Ans.*

*But that which causeth most scruple, is about the formalis ratio,* *Ibid.*  
the

the formall cause that inrights a man to this Infant Baptisme. Some thinke the faith of the parents, or of those that offer them, doth inright them hereto; Others think that the faith of their Grand-father, great-grandfather to many generations, if none be neerer that were godly of the race, the faith of Noah shall serve.

n/w.

You might have done well to have told us who those some be that have many of those wild thoughts in their heads, for my selte I never heard of severall of them. The Schoolmen indeed out of an erroneous conceit of the efficacie of Baptisme, have hunted up some questions, how an Infant is saved by the parents faith; but that conceit being exploded, Baptisme and Justification being knowne to be two distinct things, for ought I know in this there is a generall agreement, Whereas to render the Tenent odious, you say, *talke with ten men, and you shall see them divided into five parts*, I know not the man who is capable of discourse of this kind, that differs from me in this particular in his judgement, and what that is the Reader may see, *Bir. Pr. pa. 26. 27. God is one party in the Covenant, the beleever and his seed the other, when the beleever assents to the promise with a faith Dogmaticall, so as to make profession, he and his are interested in the priviledge.*

*Infants Baptisme destroyes two of the prncipall markes of a particular Church.*

bid. p. 17.

1. *Profession: that which makes us members of the Catholike, I meane Christs body, the profession hereof makes us members of a particular Church, faith doth the one, and the profession of faith doth the other, now Infants Baptisme utterly destroyes this note.*

n/w.

The profession of such a faith that can make no member of Christs body, is yet sufficient to make a member of the visible Church, a *Dogmaticall faith* is enough for the one, *the faith of the elect* serves only for the other; I pray tell us into what particular Church the *Eunuch, Act. 8. 37.* was received? of what Congregationall assembly was he made a member by his Baptisme? was it of a Church *Ethiopian*? or rather *Vtopian*? whereas (in your parenthesis) you explode a *Catholike visible Church as a monster*, so will others with far better reason, your Baptisme into particular Churches, name one person baptized by approbation of officers and people, so to be made a particular Church member: concerning an *Univerfall visible Church* more hereafter.

2. *Infants*



2. *Infants Baptisme, destroyes Baptisme from being a marke of a Church*—*Infants Baptisme is no distinguishable signe, or mark of a member of a Church; because it is common to more persons, then such as by Church right are members of Churches, even to many that as soon as they grow up, become persecutors of beleiving members, of the same Church of which the persecutors themselves are reputed members.* Ibid. p. 17.

How grossly faulty is this argument, Some Infants after Baptisme prove persecutors. Therefore by Baptisme, and before persecution, they are no Church members. Answ.

1. They may fall (I suppose) from right of membership of particular Churches, otherwise *Profession* is no mark for after profession, they may become Apostates, *Faith* is no marke, beleivers may make shipwreck of their faith, and become hereticks. 1 Tim. 1. 19.

2. Persecutors in their heat of persecution, may be visible members, you will not say that Saint Paul spake contradictions, when he spake of perils of false brethren, If Paul were in perill by them they were persecutors, and they had been no brethren; if they had been no Church members, You your selfe in your friendly admonition to your objector, pag. 67. Rise yet higher, where you say, *one godly man may persecute another.* 2 Cor. 11. 26.

3. It makes the preachers assertion of Baptisme, and the peoples practicalls, to jarr one with another; and here you furnish us with a heap of assertions from severall renowned Divines, as Melancton, Zanchy, Martyr, Polanus, Bucan, Greenham, Willet, Musculus, Trelcatius, To which heap many like assertions you say may be added, pag. 19. Ibid.

The greater the heap, the more is your cause weakened, is it not a marvell that so many eminent Divines industrious in the study of this Argument, should so unanimously jarr with their owne principles, and not be able to discern it? but all those many must leave it to you to discover it, you quote indeed their words, but doe not so much as hint where the jarr hits, The Readers see a singular harmony, as did those Divines, (doubtlesse) and no discord, All the possible discord or colour is in this, that Baptisme in these assertions is made a signe, or seale of some grace, whereof infancy is not capable, This I beleieve with you makes the jarr; but the reconciliation is easie, There is in Baptisme two parts, an outward, and an inward Answ.

ward, a double benefit proportionably answering.

1. An outward benefit, which is, initiation into Church-society, and participation of Church-priviledges, there was a dayly addition to the Churches, and Baptisme was the way of addition; When a Disciple was made, he was ever thus received, this benefit both Infants, and growne Persons have by Baptisme, though the outward putting away the filth of the flesh, do not save, yet it intitles to saving Ordinances.

2. An inward benefit, which is the thing signified in Baptisme, the blood and Spirit of Christ, with the fruits, and effects of both Justification, and Sanctification, of which Infants are capable by the immediate worke of God, otherwise in infancy they were not saveable; In growne persons it is wrought, and increased, as faith is wrought by improvement of this, and other Ordinances, So that Baptisme which is past in the act when we were Infants, remains still in the use, and office. Our Baptisme received then, is a signe, seal, and pledge now, being a signe and seal of grace, to be wrought in future, and not only of grace already wrought in us, as you teach in your Catechisme, *ans.* 3.

9. *Infants Baptisme produces many absurdities.*

1. *It puts Infants in a state of grace, and remission of sins before calling.*

I had thought neither you nor we had beleev'd such an *opus operatum* in Baptisme, as thus to work grace, and remission of sins; it presupposes indeed a capacitie of such grace in infancy.

2. *It makes them visible members of Christs Church before calling, contrary to 1. Cor. 1.2.*

If you meane *effectuall calling according to Gods purpose*, there are many such among your owne baptized ones, there ever hath been such, and this is the calling, which usually runs in your heads, though it be not the calling that the Scripture you quote mentions, and Infants are not members before all calling, they are called with their parents to this priviledge, many of them according to your selfe are effectually called having a *misticall union with Christ*, yea all dying Infants, seeing all are saved that dye in infancy in your opinion, All of them have a visible calling.

3. *It upholds a Nationall Church as circumcision did, The Nationall Church is but one Candlestick, the particular Churches are seven Candlesticks, Apoc. 1.20.*

1. There

*bid.* p. 19.  
supposed ab-  
urdities fol-  
owing upon  
the Baptisme  
of Infants.

*Ans.*  
*bid.*

*Ans.*

*bid.*

1. There are those that do baptize Infants, who are not for Na- *Ans.*  
tionall Churches.

2. Circumcision upheld no Nationall Church, Infants were cir-  
cumcised in *Israel* 400 yeares before any Nationall Church was  
known among them.

3. Tell me how there can be a *Nation of Disciples*, and not a  
*Nationall Church* that the *Kingdomes of the earth* become the *Kingdomes of our Lord*, and yet are no Churches, If *Disciples in a*  
*family* make a Church, *Disciples in a Kingdome* make up one like- *Rev. 11. 15.*  
wile. *Rom. 16. 5.*  
*Philem. 2.*

4. One particular Church is but one Candlestick, and if one  
Nationall Church be one Candlestick, then seven Nationall Churches are seven Candlesticks.

4. It intasles grace to generation, not to regeneration, contrary *Ibid. pa. 19.*  
to *Ioh. 3. 5, 6.*

In what way grace is intailed by Baptisme to generation, and not *Ans.*  
to regeneration, you doe not shew, if it be on supposition of their  
priviledge by birth, see a full answer, *B. P. pag. 13. 14.*

5. It goes quite contrary to Christs order, who first bids make *Ibid.*  
*Disciples, and then baptize them after.*

In Scripture dialect they are Disciples before their Baptisme. *Ans.*

6. Hereby the Carnall seed is taken, and acknowledged to be the *Ibid.*  
*Spirituell seed of Abraham.*

And is not the *Rockie ground* often with you taken for good *Ans.*  
*ground* when such are baptized? In reference to Baptisme, we  
know an outward right in the eye of the Church is sufficient.

7. Whereas the Scripture requires only persons to be baptized, *Ibid.*  
*who gladly receive the Word, Act. 2. 41. and desire Baptisme, Act. 8.*  
*36. by this infant Baptisme, all are compelled, they and their chil-*  
*dren to be made Christians, whether they will or no.*

Onely is not in the Text, but it is your addition; and it is more *Ans.*  
than strange, that Infants baptisme should compell Parents to be  
Christians: *Compulsion* is against heart, and Infants themselves  
have no *heart-rising* against their Baptisme.

8. Christ did never ordaine the Sacrament of Baptisme any way *Ibid.*  
to concurre towards grace, but as it works in, by, and upon the un-  
derstanding: Then it is an absurdity to dispense it where there is  
no understanding to conceive the historie, or mysterie thereof.



Ans<sup>w</sup>.  
Pag. 41, 42.

This hath already received a sufficient answer, where the supposed jars betwixt the assertion of Divines, and their practise, was reconciled.

Ibid. p. 19.

9. *Infants Baptisme is a foundation for the Arminians to maintaine falling from grace. If Infants be baptized because they are in covenant with God; then it seemes they after proving Wicked, are fallen away. This Argument was urged by the Remonstrants, which Doctor Ames was forced to slight, because he could not answer.*

Ans<sup>w</sup>.

And doe all that you baptize, necessarily persevere? or in case they fall away, doth your Baptism maintaine the *apostacie* of the Saints? What answer soever you make, we shall come in under it: And now I know the reason of your laughter, that *the Infants of beleivers are* (in Scripture-language) *Disciples*; viz. because you are not able to answer.

Ibid.

10. *Many by Infants Baptisme are received into communion of Baptisme, who are excluded from the communion in the Lords Supper: Whereas the communion in both is one and the same, which I prove by foure Reasons.*

Ans<sup>w</sup>.

1. Are not many injured, when they are refused? What warrant to deny a baptized person the Lords Supper, who is qualified with knowledge, and manifests no scandall in his life, for want of such membership of which Scripture is silent?

2. Many are admitted to the Lords Table at one time, who are justly excluded at another, and yet the Communion is still the same. For your discourse and reasons for *sameness in Communion in both Sacraments*: In substance we grant it, we have Christ in both, though in the way of dispensation they are different; otherwise the Sacrament would be the same, as well as the Communion. One is the *Sacrament of our initiation*, to which we are admitted as soon as we have the honour to be called Christians, or to be accounted one of that fellowship: In this we may be meerly *passive*, as infants were in Circumcision, which was the Sacrament of their initiation, by your own grant, as Baptisme is of ours. The other is the *Sacrament of our growth and confirmation*, in which we are *active*, both the outward and inward man are to be employed. In Baptisme therefore the action is wholly the baptizers, *I baptize thee*: it is done upon the baptized, and nothing done by the baptized.

sized. In the Sacrament of the Lords Supper, both the *Admini-  
strant* and the *Communicant* are agents, one to deliver, the other  
to receive. Though animadversions might be made on severall  
parts of the discourse, yet I shall forbear, as not much pertinent to  
our present purpose.

*I will now prove the second branch of the Assumption, that is this, Ibid. p. 22.  
The delaying Baptisme till persons beleve, brings benefits, As*

1. *Hereby the matters of the Churches will be right, whiles  
none but Saints in profession shall be admitted members: and  
without a right matter there will never be comfortable Refor-  
mation.*

New attempts ever carry along with them big promises: but *Ans<sup>w</sup>.*  
wise men will be sober and mistrustfull: here in speciall it con-  
cernes them, seeing the businesse is of consequence, and the expe-  
riment (as well of the present as the former age, in our own, and  
forraigne Nations) hath found it to be far other wise. And if you  
will take *Saints in profession*, not in your own, but Scripture-sense,  
you will not be holpen at all by this benefit. But this we shall  
after examine.

2. *Persons being delayed, will be carefull to get knowledge, that Ibid.  
so they may partake of Church-priviledges, and without which they  
cannot partake of them; and also to addresse their lives according  
to the rule of Christianity, seeing a want of either would keep them  
off from being Church-members.*

Would it not rather provoke them to *despise knowledge, & per- Ans<sup>w</sup>.  
secute them who against the free charter of Heaven, and prescrip-  
tion of all Ages, deny them their right of priviledge? To keep a man  
off from all Christian communion (contrary to all precedents of  
former Ages) is a strange way to make men in love with Christian  
Religion.*

*But what if a person should die in the time when he is delayed?*

That is an *Objection* not worth the making or answering; put it *Object.  
Ans<sup>w</sup>.*  
in other termes, and then we shall further expect your answer of  
it: *What if they die in the time in which by reason of the wrath of  
God that they lie under, they are unbaptizable?*

3. *Ministers and Christians would have a more perfect under- Ibid.  
standing of the doctrine of Baptisme, which being administred to In-  
fants, seems to be under a cloud.*

n/w.

I hope, Ministers and Christians competently instructed in the principles of Religion, have that measure of knowledge, that this Treatise, or others of like kind, will make little addition. And they would yet be more cleare, were it not for the clouds that you draw over it; and your use of Scripture words, viz. *Beleevers, Saints, Calling, &c.* clean against the sense of Scriptures.

Your fourth pretended Benefit is your twelfth Argument, where it is to be examined.

id. p. 23.

5. *Deferring Baptisme would take off scruples from godly Ministers, who scruple the giving the Lords Supper to ungodly civill persons, and not without cause, being, 1. They beare false witness to them, asserting the body of Christ to be given for them; 2. Give them a knife wherewith they know they will cut their own throats: now if these should professe the faith in words, and not deny it in deeds, before they were baptized, by vertue of the same profession they might be admitted to the Supper, without any more adoe.*

n/w.

Pct. 2. 1.

If they beare false witness to such men in that assertion; yet I hope the Apostle Peter speaks nothing but truth, where he saith, that the false teachers bring in damnable heresies, denying the Lord that bought them. The price wherewith these are said to be bought, is no other than the body and blood that is there said to be given. And how are you without scruple, according to your own principles, that give a knife to such, of whom you doubt whether they will feed, or murder themselves with it? And while you pretend to quit godly Ministers of scruples, I pray take heed of multiplying them. If the delivery of the Sacrament to any that unworthily receives it, rises to that guilt which your language expresses, all Ministeriall dispensation of it in a Church that is most right in the world, will prove the greatest of snares. And seeing you here undertake so happy a work as the clearing of Ministers consciences in this businesse from scruples; I pray you let us have some more of your help, what course, according to Scripture rule, they are to take; You say that, *that which is called a lesse excommunication, consisting in an abstention of vitious men from the Supper, and yet holding them in communion in other priviledges, hath (so far as you see) little ground in Scripture.* And in your following words it is evident, that you suppose there is no other way of keeping back a member, but *excommunication.* Now we see  
in

3. 21.



in Scripture, how high the evill was before an excommunication passed: we find two notable hereticks, and one in *fornication exceeding what had been heard among the Heathen*, excommunicate, and none, that I know, for any inferior crime. You note out civill persons, of knowledge, as not to be admitted, when yet I think that you scarce beleve that these (according to Scripture patterne) should be excommunicated. For our redresse, it seems, there is no way left, but to dischurch all Congregations, and to begin *de novo* to receive members: so the Churches must be *new Churched*, and the Christians *Christianized*: And this must be either by *Baptisme*, or else they must be let into Church-communion at some other doore. In your Tract we can scarce know your mind; sometimes you speak of admission by *Baptisme*, as in the *Eunuchs* case; sometimes by *Covenant after Baptisme*, which you would make to be the way of *Pauls* admission. For *Baptisme*, we know that it immediately followed upon Conversion, the same day, if not the same houre they were baptized. We read of *single persons*, of *families*, of *severall thousands*, of *Cities and Countries*, (the generality of them I mean) baptized upon their first profession to believe: we read not of one, upon desire of *Baptisme*, denied, nor so much as an Interrogatory put to them concerning their personall qualification. And I think there is not any person in Scripture mentioned whose *baptisme* after his conversion was deferred for the space of a day, *Paul* excepted, who waited indeed three dayes, and *baptisme* to him was administred, as soon as a Minister was found to dispense it and before either strength or opportunity to be dipped. I would have you to judge whether this way of admission will help us to a right matter of Churches. What further way of help you will lend us, we are yet in expectation. The Scripture way of *Baptisme*, though it were administred to men of yeares, will but little advantage us. And by this time I hope you see, that neither the mischiefes that you have pretended, have done our cause any mischiefe, nor the benefits which you have alleadged, brought to your own way any advantage: Therefore I conclude,

That which brings upon the Church many mischiefes, with the addition of more absurdities, and withall hinders the Church of severall benefits; that (you say) is not to be suffered:

But this charge of bringing mischiefes; and absurdities, and hindring

hindring benefits being laid upon Infants Baptisme you see, is found to be as false as foule. Therefore this charge notwithstanding the Baptisme of Infants is lawfull.

Mr. Blackwood.

Arg. 10.

form of A-  
christ, p. 23.

**T**hat Tenent which was first taken up in the Churches, upon unsound and erroneous principles is unlawfull.

But so was Infants Baptisme, therefore its unlawfull; I prove the assumption, in that it was brought in upon these grounds, or such like.

1. That Baptisme did wash away originall sinne, so Origen in c. 6. ad Roma. saith the Church received a tradition from the Apostles, to give Baptisme to Infants, for they to whom the secrets of Divine mysteries were committed, knew that they were in all the naturall filth of sinne, which ought to be abolished by water, and the Spirit.

Answer.

Corrupt prin-  
ciples the pre-  
ended  
grounds of in-  
fants bap-  
tisme.

**I** Pray did Origen speak by way of prophesie upon what grounds Baptisme of Infants many yeers after his time should be received? In the next page but one you say some Christians out of worldly wisdom and a wearinesse to suffer, you doubt not about the times of Austin, or a little before brought the Baptisme of Infants into the Church. Now Origen was 200 yeeres Austins ancient, how could Origen then tell upon what grounds it was received? I pray you lay your hand upon your heart, whether you doe not contend farre more for an opinion then for truth, Origen with you is a competent witness that Baptisme of Infants was brought into the Church upon corrupt grounds, but he must be no witness that it was at all in being in his time, You have sure heard of that Logick rule, *A propositione secunda adiacentis, ad propositionem primam adiacentis valet argumentum*, If it be true that Socrates is a learned man, then it is true that Socrates is a man; if more then forty entered a conspiracy against Paul, then there was a conspiracy; If Origen tell us upon what grounds it did enter, then he is a competent witness, that it was then actually entered.

bid. p. 23.

Hence the Counsell of Carthage. Can. 111. Ordained children to be baptizd, for the washing away of originall sinne, that that Infants  
contracted

contracted by the old generation, may be purged by regeneration, by which the counsell meanes Baptisme. So the counsell of Trullo.

Doe you thinke that these Counsell brought in the Baptisme of Infants? *Answ.* Austin was of that of Carthage, and his opinion for the antiquity of Infants Baptisme is well knowne, and when you acknowledge that you know not the time when it came in, how came you then to the knowledge of the grounds, by which it was brought in? If you know not the Authors, how can you then know their motives? And the men of this judgement had the same opinion of Baptisme, of men of growne yeares, that it tooke away all sorts of sinne, both originall, and actuall, And therefore they called it the first planke after shipwracke, upon this ground, these men baptized men of yeares, as well as Infants, if it be therefore of any force against Baptisme of any, it is of equall force against the Baptisme of all persons.

2. That Baptisme did conferre grace, hence every man was afraid his child should dye without baptisme, least it should dye without grace; hence the Papists teach, that the Sacraments, as Physicall causes effectually, actively and immediately produce, and make the grace of justification, in the heart of man. For this end the Priest according to the prescript of the Reformed Masse-booke is bound to pray, that the nature of water may receive the power of Sanctification. So in the Scotch Service booke, which in the beginning of these stirs was thrust upon them, there are these words, the Presbiter was to use this Petition, Sanctifie this fountaine of Baptisme, Oh thou which art the Sanctifier of all things. Nor was our Common-Prayer-booke far removed from this Tenet, As appeares in the Catechisme. Who gave you that name? *Answ.* My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ the child of God, and an inheritour of Heaven.

If upon this doctrine of theirs, you cast off the Baptisme of Infants, you must together with it cast off all use of both the Sacraments, And I beleeve that you doe not thinke that those three bookes, the reformed Masse-book, the Scots Service-booke, and our Common-prayer-booke, did bring in the Baptisme of Infants. *Answ.*

3. The third was the absolute necessitie of Baptisme to salvation, For which the Councils of Carthage and Laodicea are brought *Ibid.* *Answ.* and if it please the Reader to look upon the words of the Canons



there quoted, he shall find nothing, but truth in them, one expression concerning oyle (which is nothing to the present purpose) excepted, The quicke dispatch which *the rubricke in our English Common-prayer-booke* directs the Minister to make in private Baptisme, is brought in likewise, as though that Rubrick had brought into the world this Custome, which by your owne confession is a thousand years more antient.

*Ibid.*

4. *For the increasement of Christendome, some Christians out of worldly wisdom, and a wearinesse to suffer I doubt not about the times of Aultin, or a little before brought it into the Church but only as a tradition.*

*Answ.*

How a wearinesse to suffer, should bring in Baptisme of Infants, I cannot apprehend, did they baptize Infants out of a foresight that being growne they would persecute, and a care to prevent it? You say that after Baptisme many of them grow persecutors, this way of theirs could therefore be no prevention, and I hope you doe not thinke that the Apostles out of any such principles tooke an indirect way in their speedy Baptisme of converts, for the increase of Christendome likewise, I suppose the wisdom of both is one, and neither of the world, but both of God, so that instead of mischiefs which your former argument heaps, sundry singular benefits follow upon the application of this Ordinance of Baptisme to Infants.

Benefits following upon Infants Baptisme.

1. As soon as capacity serves they are taught to know even by their Baptisme to whom they belong, what master they are to serve, and in what schoole they are to be trained.

2. A necessity is seene to get the knowledge of Christ, and to walke in his wayes.

3. A delight is wrought in those, in whose Communion they are bred, and that (walking in the way of Christ) owne them as theirs, Being debarr'd from societie with Christians, it is the way to bring them to maligne them, But being taken in to them, and indeed of them, it must needs occasion delight in them, each one is apt to love his owne societie, and the men of his way.

4. The aggravation of their sinne in the ministry of the word, sounds still in their eares (by reason of the favour they receive from God, the societie into which they are incorporated, and the reall covenant into which they are entred) in case their conversation answer not their profession.

5. Parents

5. Parents see a strong engagement to bring them up for Christ, when they have dedicated them to him, and put them into the fellowship of those that are his Saints and Members.

*And whereas you say that this was brought in about the times of Austin, or a little before.* I wonder what thoughts you would have the world to conceive of that Father, whether we should take him for a man, the most ignorant of all men, of the state of things in the Church, or else of the greatest impudence, without all brow to blush at the uttering of the most shamefull and notorious untruth. Suppose that I should affirme that the English plantation in *New-England*, in *America*, were as ancient as the *Conquest*, and that the Churches there ever since that time, had continued their way of discipline as it stands now established, and by them enjoyed, Would not every youth in this case be ready to stand up in contradiction? knowing those plantations to be but as of yesterday, they bear their first date from some of the last yeers of *King James* his raigne, yet such a speech as this you put into the mouth of *Austin*, he lived in the fifth Century, well towards the same distance from Christ, as we now stand from the *Conquest*, and how frequently, and fully does he speake of the Antiquity of Infants Baptisme? making the Apostles the Authors, and the use of it to be from their dayes. That rule of his he applies to Infants Baptisme. *That which the whole Church holds, and was not ordained by any Councells; but hath ever been held, that is, rightly believed to be by Apostolicall Authority.* And speaking of this subject of Infants Baptisme, let no man saith he suggest other Doctrine, *The Church ever hath had, this ever hath held it: This it hath received from the faith of our predecessours, and in this will to the end persevere.* Further he saith: *The custome of the Church in the Baptisme of Infants, is by no means to be despised, or to be accounted superfluous, nor yet altogether to be credited, but that it is a tradition of the Apostles,* A written tradition he means, as appears by his dispute from the written Word for it, he was a man that cannot be challenged for ignorance; being so singularly versed in Antiquities; He that reads his books *de civitate Dei* may think that he had scarce his equall, no Religion of the Heathen was unknowne to him, how could he be then ignorant of the entrance of such a notable innovation in his owne time, or a little before him?

*De baptif. contra donat. l. 44 cap. 24.*

*De verbis apostoli. Sec. 10.*

*Ad Volusianum Epist. 3.*

And he that hath wrote so at large against all kind of lies (even those which seem most excusable) cannot be suspected to be guilty of so notorious and grosse a practise of it, as to father an innovation of his owne age upon the Apostles, And how comes it to passe that no writer of his age did challenge him for this impudence, nor any that immediately followed him? Why have we it not in his Retractations, or Confessions? Why is not this among those *Navi*, Such blemishes that are noted in eminent Fathers? that he used to let slip things against dictates of his owne conscience, Why is it that the writers of his time, and those that presently followed him in the same century; affirme the same things with him, and instead of contradiction of him (which had been their duty in so notable an imposture) unanimously agree to speake the same things with him? As *Hierome epist. ad Latam. Paulinus in vita Ambrosii. Theoderetus epit. divinor. dog. cap. de Baptif. Gemadius de ecclesiasticis dogmat. cap. 31.* And if you will persist in these thoughts concerning the introduction of Infants-baptisme, I hope few Readers will have the same thoughts with you. I let passe your contradiction, where you say, that it was received in that time as a *tradition*, when a *tradition* necessarily implyes a long, and continued standing.

Mr. Blackwood.

Arg. 12.

Storm of Antichrist, p. 25.  
Antiquity concerning Baptisme of Infants examined.

**F**ROM the Universall practise not only in the times of the Apostles, but in following times wherein we find persons only baptized after they beleaved. For the Apostles times we see, Act. 2. 38. Mark. 16. 16. Joh. 3. 5. Act. 18. 12. &c.

**Object.** But we cannot tell out of Antiquity, when Infants Baptisme came in, Therefore it was Apostollicall.

**Answer.** We can prove out of Antiquity, when it was not in the Church, even in Justin Martyrs dayes, who is the ancientest Father extant that I know of who was not spurious, Yet it is never mentioned in his genuine workes.

Answer.

**Y**OUR eleventh Argument is wanting, you were ambitious of a Jury, and one appears not, your Scripture texts for Baptisme



tisme of Infants have been already examined, in which your particle *only* is not found, nor yet Infants excluded.

For the times following the Apostles we shall now examine,  
And

1. Your allegations when Baptisme of Infants was not.
2. Your exceptions to those testimonies which beare witnesse to this practise in these ages.

For your allegation from *Iustin Martyr*, a negative testimony borrowed from Authority, is the weakest of all arguments, There is no mention of a *Sabbath* from the fall, to *Moses*, And that therefore in all that space there was no *Sabbath*, hath been thought to be a weak inference. There is no mention of a *Sabbath* from *Moses* time, in the books of *Joshua*, *Judges*, *Samuel*, *1. King*. for the space of above six hundred yeares, and therefore in all this time there was no *Sabbath*; I am sure is a false inference.

But *Iustin Martyr* you say hath that which is contrary to his practise, where he saith *whosoever are perswaded, and beleve those things to be true which are delivered and spoken of us, and receive that they can so live, they are brought of us where there is water, and washed, in the name of the Father, &c.* In which words we see indeed enough for Baptisme of Converts, brought from Heathenisme to the Faith (frequent in *Iustin Martyrs* time) but not a fillable againt the Baptisme of Infants.

*And therefore I wonder how Mr. M. can use such a confident* Pag. 27.  
*assertion as he doth, when he saith, this priviledge of baptizing of such Infants, the Christian Church hath been in possession of for the space of 1500. yeeres and upwards; and for the confirmation hereof he brings a quotation out of this spurious Book falsely attributed to Justus Martyr, quest. 56. the vanity of which Book I have sufficiently proved.*

And why doe you not more wonder at *Origen*, *Austin*, and *Answ.*  
*Jerome*, who lived in Ages when they could. have given a more full account of such an assertion, and might easily have been contradicted? And every man that reads your quotation, may wonder that you think have any thing out of *Iustin Martyr* againt it.

For your wonder that Mr. *M.* brings a quotation out of a spurious book falsely intituled to *Justin Martyr*, two things might make you forbear all admiration :

1. Many learned men quote this book under his name.
2. Mr. *M.* plainly enough hints to the Reader the same thing that you affirme ; *In a book (saith he) that goes under his name ;* implying sufficiently that there was cause of doubt that the book was none of *Justin Martyrs*.

The next testimonies which you bring for witness, when the Baptisme of Infants was not, are *Clemens Alexandrinus*, *Basil*, *Chrysostome*, whose words if the Reader please to examine, he shall not find Infants once mentioned, much lesse their Baptisme denied or disavowed. And for *Basil* and *Chrysostome*, I marvell that they come in, seeing you expressly say, pag. 31. *That you regard not any authority after the first three hundred yeeres;* and these two are of a lower standing. For all of them joyntly together, their words are such that deny not Infants baptisme : *But their words will not well (you think) agree with that practise : If infants were baptized in their dayes, this doctrine, and that practise would jar, and (in your opinion) not agree together.* The same is your opinion of the doctrine of those late moderne Writers which you quote, pag. 18. Your argument would carry equall strength, if you should thence conclude, that the Baptisme of Infants was not in their dayes. And why might not the doctrine of those Fathers, and the peoples practice jar, as well as the doctrine of those who in our dayes and our fathers were so famous ? Or rather might not those Fathers be as well able to reconcile their doctrine, and Infants baptisme together, as these Divines of our times ? Which hath been done in severall Treatises, and easily may be done, as occasion serves. And for *Basil* and *Chrysostome*, if you please to peruse *Basil in exhortatione ad Baptis.* and *Chrysostomes Homil. ad Neophytos*, You may see what these say concerning Baptisme of Infants, and I believe they were able to vindicate themselves from any imputation of contradiction.

These are your proofes for the time when Baptisme of Infants in the Church was not. For *Tertullian* (whom you also bring in) we shall make another use of him from your pen, the reader finding in your title-page, that in your book there is displayed to the view

of

of all, from the testimonies of Scriptures, Fathers, Conncels, the mischiefs, uncertainties, novelties, and absurdities, that attend Infants Baptisme, he could not but expect some direct testimony from one Father at the least of the first Ages, denying the practise of the Baptisme of Infants, and affirming that the Church knew no such custome, together with some account of the reason of the Churches refusall. In other Controversies between the Reformed Churches, and those (who indeed keep garrison for Antichrist) we are able to produce such home-speaking evidence. In the questions about Images, Altars, Dedication of Temples and Dayes to the honour of Saints, we can produce out of Antiquity an utter rejection, and disclaime of any use of them. But to instance in one only, though of an inferior nature, yet much paralel to this in hand, which is the use of *musical instruments* in publique worship, This was in use, we know, in the Church of the *Jewes*, as was the application of the initiating seale of the Covenant to Infants. This practise was at last brought into the Churches of Christians both Greek and Latine. And this hath been also controverted whether lawfull, or unlawfull for Christians; whether of ancient use, or comparatively a late innovation. Now in this dispute, see how expresse testimonies we can produce out of Antiquity down to the 13. Centurie, against it.

The Author that beares the name of *Justin Martyr*, howsoever (as you brand him) spurious, yet his testimony here is sufficiently authentique, living within that compasse, whosoever he was, that we take, (the later, the better.) He puts the question, *Why the Church useth singing in their service, after the manner of childish Jewes?* To which he returnes answer, *That simply to sing, is not childish, but to sing with dead instruments; and therefore (he saith) singing is received among Christians, but not such kind of singing;* Upon which words, *Bellarmino* is forced to acknowledge, that the use of *Organs* came very late into the Church of Christians.

Quest. 107.

*Chrysostome* saith, *Those instruments were then permitted the Jewes by reason of their weaknesse: therefore as the Jewes were commanded to praise God by all instruments, so Christians are commanded to praise with all their members, eyes, tongue, eares, and hands.*

In Psal. 151

Isidore



*Ifidore* giving the signification of the Trumpet, Psaltery, Harp, Cymball, he saith, *When Almighty God was pleased to tolerate sacrifices and blood, in which his people by reason of their weaknesse were exercised, never marvell that He also tolerated that melodie which is by the Harp and Psalterie.*

*Thomas Aquinas*, whose Age was as low as the 13. Centurie, saith, that in the Old Testament there was use of these instruments, both because that people were rough and carnall, and were to be provoked and stirred up as well by such instruments as earthly promises, and also because such instruments did typifie somewhat else. And *expresly saith, That the Church of Christians useth them not, ne videatur Judaizare, lest they should be thought to Judaize.*

1. 2a quest. 91.  
t. 2.

Now if any testimony of this kind, in this controversie, could be produced, that any Father or Writer of the first Ages did give a reason why it was the custome of the Jewes to circumcise their infants, and not the custome of Christians to baptize them, flatly disavowing that use; Then we should freely confesse, (however the Scriptures might be for us) yet that part of Antiquity were against us. In the mean space we must say, that as for the mischiefs, uncertainties, absurdities of Infants baptisme, so also for the novelties from the testimonies of Scriptures, Fathers, Councils, you have brought just nothing.

Your exceptions against our prooffe from the testimony of Antiquity, followes :

pag. 27.

*I desire Mr. M. or any other, if they can, to prove Infants baptisme out of Justin Martyr, Ireneus, Origen, Clemens Alexandrinus, or Tertullian.*

Ans.

For *Origen*, you confesse that he saith, that the Church received a tradition from the Apostles to give Baptisme to Infants: and if *Origen* calls it a tradition, and such a one that the Church received from the Apostles, then it was in use in *Origen's* dayes, yea long before his dayes, or else it could be no tradition, yea from the Apostles dayes, in *Origen's* opinion: why is there not then a plaine confession of the truth, that this piece of Antiquity is against you?

bid.

*I appeale to Mr. M. his own conscience, whether this tradition of infants baptisme be to be conjoynd in equality of power with those traditions the Apostle mentions, 2 The. 2. 13.*

Ans.

*I appeale to your conscience, what purpose it is to enter such*  
com-

comparisons? you know *Master M.* concludes, that the power is no lesse then Divine for the Baptisme of Infants; and that it is no unwritten tradition: Is not that evident which gives you occasion to take this exception, that the greatest poynts of faith are called by the Fathers by the name of traditions, yea of Apostolicall traditions? which if you do deny that sentence out of *Cyprian*, prefixt by your self in your Title page, shall beare witnes against you, *Cyprian* is sufficient to interpret *Origen*, that his meaning is, that Baptisme of Infants is a Doctrine that the Apostles taught, and the Church from their time received and kept.

*Many things are falsly attributed to the Apostles, as the Apostles Creed, and that book called Canones Apostolorum.*

I desire you, or any other, to bring forth any one writer in the world, that did attribute the Apostles Creed, or that other book, to the Apostles, the space of two hundred yeares before either the Creed was compiled, or those Canons were in being: This you must do, or else in this you speake to no purpose, *Origen* calls Baptisme of Infants a tradition received from the Apostles, as you acknowledge, and yet you affirme that Baptisme of Infants began in *Austins* time, or a little before, which was two hundred yeares after *Origen*, *Origen* sure was very quicke in his forgeries.

*For Master M. his place out of Ireneus adversus hereses, lib. 2. Pag 28. there is not in that place the least title concerning any kind of Baptisme, neither of Infants or any other, as I can declare upon a diligent search.*

Upon a cursory search, with little dilligence you may find the words which *Mr. M.* quotes, & in the very place by him mentioned, which are *Christus venit per seipsum omnes salvare, omnes inquam qui per eum renascuntur in deum, infantes, & parvulos, & pueros; whether by renascentia Ireneus meanes Baptisme, is the question; Master M. quotes the glossers upon that text, affirming that according to the phrase of Christ and his Apostles, by regeneration the Apostle there, means Baptisme, which authority, if of it self it be too weake, yet with your help it is undeniable, pag. 23. You quote a passage of the Councell of Carthage, where they say, That which Infants contracted by the old generation, is purged away by regeneration. where (you say) by regeneration the Councel meanes Baptisme. If you know that the Councel by regeneration*

understood *Baptisme*, Mr. *M.* may know, the *Glossers* may know that *Ireneus* by *regeneration* means *Baptisme* likewise; and so we have not only *Baptisme* in the words, but *Baptisme* of little ones.

For *Tertullian* you have indeed retained him against us, but I feare not but he will speake fully, and to purpose for us, and in the very place and words by your self produc't, and here I desire the reader to observe by the way, that the question in this place (now appeale is made to humane testimony) is not *de jure*, whether Infants ought to be baptized; of this no one of the Fathers, nor yet the joynt consent of many is a competent judge, neither party will suffer their faith to hang upon men; the question then is *de facto*, whether it were the practise of the Church to baptize Infants in the severall ages in which such and such Fathers then lived, and therefore *Master M.* having brought in the Testimony of severall fathers in severall Centuries, addes this Caveat, that he relates them not to prove the truth of the thing, but onely the practise: Now that *Tertullian* beares witness to the practise of it in his time in the Latin Church, as *Origen* his Contemporary in the Greeke Church, I shall look no further then into the place which you produce against us, these are your words from him:

1. Where observe he saith, for every persons condition, disposition and age, the delay of *Baptisme* is more profitable, much more for infants.

2. He saith, let them become Christians when they know Christ, this cannot Infants do.

3. He saith we will not commit earthly substance to little ones, and shall we commit divine?

4. It must be given to them that aske it, therefore not Infants.

5. He would have unmarried folkes delayed, because of the strength of tentation in them.

Here *Tertullian* complains of the over much speed, which in his opinion was made in *Baptisme* by all sorts, and saith, delay were more profitable, especially about little ones, giving in his reasons; is it not thence evident, that Infants were in his age baptized, though (in his thoughts) with lesse profit? and that sureties in baptism were hazarded, and this which he calls *lesse marines* was used; doth *Tertullian* in your thoughts complaine of the practise of present abuses



abuses, (so thought by him) or doth he prophesie of such, which two hundred yeares after him, (your time for the beginning of Infants Baptisme) should in the Church be put in practise? How came it into his thoughts to complaine of this haste in baptizing little ones, and others, of the hazard of sureties, if there were no such thing then in practise? he would have unmarried folkes Baptisme delayed as well as Infants, and I appeale to your self, whether you think that unmarried persons brought to the faith, were not in the Primitive times baptized? Whether the taking of a wife, was one of the prerequisites unto Baptisme, and if *Tertullian* may not be heard against unmarried persons, why then should he be heard against Infants? Put case you could find any one of the Fathers magnifying Infants Baptisme, pleading with arguments for the necessity of it, and enlarging the benefits that come by it, yet with all complaying of the universall disuse, that though the Doctrine of Scripture were evident for it, yet the Church (even from the Apostles time) had been carelesse in it, and generally omitted it, this testimony I beleave you would make use of to make good, that Infants Baptisme, in his age, was not in use: Such a testimony were more against us, then all that ever yet out of antiquity hath been brought, and such a one you are pleased here to bring in for us, and whereas you conclude, *therefore little did he thinke it lawfull to baptize Infants*, such thoughts cannot be concluded from his words, *unlawfull and lesse profitable* much differ, howsoever we are tyed no more then you to stand to his thoughts, who (I beleave) upon profession, will not sticke to baptize unmarried persons, neither is it the question what he thought, but what the Church in his age did practise.

The next Father brought in by us and excepted against by you is

*Cyprian.*

*For Cyprians authority whereas Epist. 59. a certain Bishop named Fidus, maintained that Infants were not to be baptized till the eighth day, there was a Councell of 66. Bishops that met together condemning Fidus his opinion, yet approving Infants Baptisme, but two things are to be considered. 1. The weaknesse of the grounds; 2. The errors that came along with it, that no man hath cause to triumph in their authority.* Pag. 30.

I pray what strength of reason did you find in *Tertullian* against Answ.

the Baptisme of Infants, and unmarried persons? for the errors which you heap up out of *Cyprian* we may easily requite you with advantage out of *Tertullian*; and whereas you conclude, *By all which we may see, what heed we may give to Cyprians time*, I desire to know how you will frame an argument from his errors, to serve at all for your purpose, unlesse it run thus, *In an age in which there are errors about Baptisme, there can be no baptizing of Infants*; Supposing all to be Orthodox that make this their practise, *But in Cyprians time there were errors about Baptisme, therefore no Baptisme of Infants.*

*bid.* p. 30.

The fore mentioned epistle to *Fidus*, may not without some grounds be suspected to be suppositions.

Ans<sup>w</sup>.

Two of your grounds of suspicion are borrowed from circumstance of place. *James Pamelius* (that wrote anotations on this Epistle) knowes not where *Fidus* was Bishop, and you know not the meeting place of the 66 Bishops. One of your reasons is from the weaknes of the arguments not likely to come from a Councell of 66 Bishops, when yet your self produce as weake things concerning Baptisme, out of those Epistles of *Cyprian*, of which you make no question; Why may not this Epistle have as faire a censure as it's followes?

These reasons your self suspect, and therefore adde.

*Pag.* 31.

Suppose this Epistle were not faigned, among all other corruptions, *Infants in Cyprians time did partake of the Lords Supper.*

Ans<sup>w</sup>.

If it be not faigned then we have the question granted, that *Infants in Cyprians time were baptized, and if they did partake (as you say) of the Lords Supper, then sure they were not excluded from Baptisme.* Your wisdom might have concealed this reason: you yet say.

*Ibid.*

It appeares it was faigned, because it was so contrary to the Doctrine of *Tertullian*, whom *Cyprian* called his master.

Ans<sup>w</sup>.

I think you doe not believe that *Cyprian* did *jurare in verbis Magistris*. If *Tertullians* judgement was alwayes *Cyprians*, then *Cyprian* had been, as *Tertullian*, a *Montanist*; and so *Hierome* would have said as well of *Cyprian* as *Tertullian*, that he is no son of the Church.

*Ibid.*

It appeares from *Baronius* testimony, that *Cyprian* was against it. *Baron. Annal. Eccles. som. pr. a. 53. p. 398.*

I pray look once more upon *Baronius*, and you will see that in your place alleadged he speaks not concerning baptisme of *Infants*, but of *Heretiques*. *Cyprians* opinion ( which alio, pag. 55. is yours) that persons baptized by heretiques ought to be rebaptized, is famous. This opinion of his, the Orthodoxe writers of those times, (as also of these) did generally oppose; and among the rest *Stephanus* (as *Baronius* there tels you) *Martyr*, and *Bishop of Rome*. The Argument of *Stephanus* (which *Baronius* there brings in) was the tradition of the Church: now to take off *Cyprian* from so foule ablot as the opposition of Church-traditions, & Church-traditions from that dishonor of having *Cyprian* an adversary, *Baronius* (that great stickler for traditions) comes in with these words: *Cyprian* was not so weak to believe that *Apostolicall* traditions might be opposed, but he took it to be a humane corruption, and (in his thoughts) contradictory to holy *Scriptures*. Afterwards we have the words that you urge, but mis-translate. If *Cyprian* had been sure that that had been an *Apostolicall* tradition, and not contrary to holy *Scriptures*, and sound and sincere doctrine, without doubt he had rested. And this he speaks not of Baptisme of *Infants*, but Baptisme of *Heretiques*. You will amaze your Reader, in perswading him that *Baronius* affirmes *Baptisme of Infants* to be not only no tradition of the *Apostles*, but also against the holy *Scriptures*, and sound and sincere doctrine, and that he should oppose *Cyprian* in this doctrine. If that will pleasure you, *Baronius* tels you that *Anabaptisme* was brought into the Church by the Heretique *Marcion*. To conclude, if this Epistle were supposititious, how doe you think *Austin* was so cheated by it? a better Criticke than to be abused by a forgery of this kind, who speaking of this Epistle, saith, *Cyprian* not making any new decree, but preserving the most firme faith of the Church, (to reprove those who thought *Infants* ought not to be baptized before the eighth day) determined, with some of his associates, that a child new borne was rightly baptized. As also *Hierome*, who having discoursed by way of Dialogue concerning the Baptisme of *Infants*, hath these words: And lest you should think that I understand this in any hereticall meaning, the blessed *Martyr Cyprian*, (whom you glory to follow in the interpretation of *Scriptures*) in his Epistle that he writes to *Fidus* the *Bishop* concerning the Baptisme of *Infants*, hath these things.

Answ.

Anno 146.  
num. 12.

Epist. 28. ad  
Hieron.

Hieron. lib. 3  
cont. Pelagian  
edit. Paris.  
fol. 109.



Thus having examined the whole of all your Arguments, (with which your Title-page you make so great a flourish) I leave the Reader to judge their strength; And passing from that which you have said in the negative, (*That the Baptisme of Infants is not lawfull*) my next worke is to make good what others have said in the affirmative for the lawfulness of it. And here give me leave to begin where I am most concerned, though it be where you end your last pages, by you intituled, *An Answer to Mr. Blake his Arguments.*



A Vindication of the BIRTH-PRIVILEGE, OR COVENANT-HOLINESS of Believers and their Issue, in the time of the Gospel.

PART II.

MR. BLACKWOOD.

*Objection*—

*Reply.*

**W**Hy is it that you thus begin with *Objection*? when the three first Arguments you deal withall are no *Objections* against your Doctrine, but *Positive Reasons* to confirme another Proposition, and such a one which in your opinion may stand, and your Position of *the unlawfulness of Infants Baptisme* still hold firme. Howsoever Baptisme in the *Birth-Priviledge* was not once named, much lesse Baptisme of Infants, when these Arguments were brought. Here the Reader may see no fair dealing, which will further appeare in your mangling of the words, which the Reader perusing over, will easily observe.

o ob. 2.

Be-

Beleeving Gentiles succeed the Jewes in the Covenant; the *Obj.*  
Jewes being broken off, the Gentiles are grafted in: by vertue of  
this infition, we are branches of the root *Abraham*.

*The objector is overtaken in a grosse absurdity, to think there is* *Pag. 65.*  
*some universall visible Church begun in Abraham, into which upon*  
*the rejection of the Jewes, the believers among the Gentiles, and their*  
*seed are to be received.*

I wonder you had not raised your aggravation higher, & made it *Rep.*  
the grossest of absurdities. If any such conceit had ever entred into  
the objectors thoughts, which here you fasten upon him, it would  
well have borne it. Here is the Church of the Jewes supposed to be  
rejected, and believers among the Gentiles and their seed to be re-  
ceived. And beside these, an universall visible Church begun in  
*Abraham*, into which these believing Gentiles and their seed are  
to be received. Where could the objector thinke that such an u-  
niversall visible Church, neither *Jew* nor *Gentile*, had any being or  
subsistence? But let us look into your confutation of this fancy or  
strange chimæra which you imagine was in your objectors braine,  
the absurdity (you say) is grosse:

*For besides the invisible Church the body of Christ mysticall,* *Ibid.*  
*there are only particular Churches under the Gospel.*

Here I would fain learn what you mean by a *particular Church*,  
whether a *Family-Church*, such as you speak of in the houses of *Par. 1. p. 7.*  
*Philemon*, and *Aquila*, and *Priscilla*; or *particular Congregations*  
meeting together in one roome, which there you mention likewise:  
neither of these can be your *particular Church*, so as to exclude all  
other from the being of Churches. For the first, you doubt in what *Ibid.*  
sense it may be called a *Church*: The second you make Churches  
indeed in extraordinary cases; *When the Apostles came to this or* *Ibid.*  
*that City, we must not thinke that multitudes were converted at*  
*once, (you say) but now and then one, so that often the constituted*  
*Churches were so small, that they could well meet together in one*  
*place, in one private house.* But this with you is only in the infancy  
of Churches: when they came to a fuller growth, one Church, it  
appears by you, divided it selfe into severall Congregations; Or  
whether you meane (as I may say) *City-Churches* with their Sub-  
urbs and Villages, such as *Hierusalem*, *Rome*, *Ephesus*, &c. com-  
bined in, and goverened by their Presbyteries; any such Church  
you

you disclaime : notwithstanding if one Church containe more then one congregation, it must either be *Presbyterian* or *Diocesan*, unlesse it be voyd of any Government at all. How can the whole body of believers joyne in vote to admit members, heare complaints, censure delinquents, and regulate all Church-affaires, when no one place is of capacity to receive them? If they shall doe it apart, (all having equall right) how soon will one party undoe that which another doth? Many members will thus be at losse of their priviledges; they must therefore act these things by those who virtually are the body : we choose Parliament men to vote for us, because all cannot meet for that businesse. If it be so with the Church (as by your confession it is) they must dispatch all by their hands who are made overseers and rulers. You say indeed, that a

art 1. p<sup>43</sup>.7. *Particular Church is no other than a company of Saints in profession, explicitly or implicitly, consenting together to worship God in the Word, Sacraments, and Prayer, and all other duties of Religion.* But you doe not tell us how this consent of many Congregations can be entred, and yet *Presbyterian Churches* denied. But whatsoever particular Churches are, Mr. *Blake* erres in this, that he holds an *universall visible Church*, when there is no other then particular Churches under the Gospel. He had thought indeed that many particulars had made up a generall, many particular men had made up a multitude of men : but this is now a grosse absurdity, this you have declared your selfe to explode as a monster, but so doe not those that take themselves in this way to be your equals : See the Confession of the Churches commonly called *Anabaptists*, where we have these words : *Christ hath here on earth a spirituall kingdome, which is the Church, which he hath purchased and redeemed to himselfe, as a peculiar inheritance; which Church, as it is visible to us, is a company, &c.* This Church thus set forth, is more then one particular Congregation or assotiation, It is that in which the

1tt. 33. Apostle tels us God hath set first *Apostles*, secondarily *Prophets*, thirdly *Teachers*, after that *miracles*, then *gifts of healing*, helps in governments, diversities of tongues. This is not each particular Church, or any one eminent Church, but the Church universall, which in some age, and some place, hath enjoyed all of these gifts, what doth the Apostle meane when he saith he persecuted the Church of God? Doth he meane one particular Church against which

Cor. 12. 28.

Cor. 15. 9.

which



which his spleene was carried, or the whole Church? That which he calls the *Church* in one place, he calls *this way* (that is the way of Christianity) in another, The Apostle warnes, that *we give no offence neither to the Jew nor Gentile, nor yet to the Church of God,* Act. 22. 4.  
 no one particular Church is there deciphered, but under the notion of Church, universally all Churches; I shall not enter upon the controversie concerning an universall Church politicall, but this I shall take (were it not for you) as a truth uncontroverted, that there is a *Church* abstracted from all consideration of single congregations, that receives the ministerall gifts before mentioned, and such a universall Church into the Priviledges, of which, beleevers are received. 1 Cor. 10. 3.

*Much more doth he erre to think all the members of the Gentile Churches to be taken into the Jewish, and the Jewes cast out.* Pag. 65.

I that best know his mind can tell you, that he thinkes none of the members of the Churches of the *Gentiles*, are taken into the *Jewish Church*, so (he knowes) they must all become *Jewes*, and be Circumcised after the manner of *Moses*, look over the words by your self quoted, *beleeving Gentiles succeed the Jewes in the Covenant*, and compare them with your own observation in the close of your answer to this objection, *That not the Gentiles, but the Beleevers among the Gentiles are graffed in*, and then judge whether your objector be in a much more then grosse error; If he erre, you erre together with him. Reply.

*He erres in thinking there is some Covenant, into which the Gentiles are graffed in upon the Jewes rejection of it, which should belong to the Gentiles and their seed.* Ibid.

You have got a singular dexterity in argument, when you took upon you the person of an opponent, you were seldom so happy as to bring the proposition in question into the conclusion, now you have taken upon you to be a respondent, your first worke is (after a magisteriall charge of error) to deny the conclusion, This covenant-holines of Christians, as of Jewes, was the maine scope of that treatise, which you now undertake to answer, and before examination of any one reason, you peremptorily fall (with your charge of error) on the conclusion, I have not learnt such a way of disputation, I might with as good reason have begun with *he erres in denying the lawfulness of Infants Baptisme.* Reply.

For there is no other Covenant, with the Gentiles now, but that which was Covenanted before the world was, and agreed betwixt the Trinity, Tit. 1.2. that eternall life should be by beleeving in Christ, and this Covenant never belonged to the body of the Jewish nation, but to a remnant therein, see, Rom. 9.6, 7, 8. so ver. 27.

ly.

This affirmation of yours, might be resolved into severall propositions, all of which will very well stand with your objectors Doctrine, though the Covenant be but one, yet there may be,

1. Severall degrees and wayes of dispensation of it, it may be given to the Jewes, shadowed under earthly promises, outward types, and shadowes, so that in a great bulke of Ceremonie, some light (though slender) of the blood of the Covenant, and purchased inheritance, is seen, this very Covenant was sealed in the Sacrament of the Jewes, held forth in these types, and vayed in the promises of Canaan, and no Covenant essentially differing from this Covenant.

2. Severall parts or branches of it, this one may consist of an outward & inward part, one as the bark, or rine, the other as the sap, one as the shell, the other as the kernell, one as the meanes, the other as the end: there must be away of conveyance of this Covenant to the Jews in their dayes, to the Gentiles in these Gospel times, other wise there would be no Covenant at all, God hath no immediate intercourse with any people to strike Covenant with them, his way of Covenanting is his Ordinances, these Ordinances are therefore called the Covenant, as contayning and conveying the Covenant, they are the outward part of the Covenant, and right and title to this outward part of it in the Church is hereditary, which your oneness of Covenant doth not overthrow; It was so among the Jewes; is confest, that it still is so in Gospell times, I have affirmed, and argumentatively proved, which (*tanquam ex Cathedra*) you deny, I shall first (God willing) make good those arguments which you have undertaken to answer, and then I shall make addition of some further arguments for the confirmation of it.

n. 9. 4.

d.

This insition in the roote Abraham, in the Jewes stead by a visible constitution is meerly imaginary.

ply.

If this insition be meerly imaginary, then the Apostles whole dispute upon this subject is imaginary also: for he speaks of the body of the Jewes, and the body of the Gentiles called by the

Ordi-

Ordinances, and not any of personall priviledge, or qualification, and the infusion of the visible multitude of converted Gentiles (all called, some chosen) can be no other but by a visible constitution, you give your reason.

For Abraham stands as a roote two wayes: 1. Visibly to the Jewes that descend of him. *Ibid.*

I confesse that he is a roote to such, and so is every son of Abraham, every son of Adam (that hath posterity) is a roote likewise. *Reply.* But Abraham, Isaack, Jacob, Jesse, David, and all within the promise (by vertue of the Covenant made with them) are a holy root, and convey that Covenant-holinesse to all that are their branches, Abraham is a first leading roote of all those that descend from him, or that are inoculated into him, by admission of the same Covenant with him.

The profelytes in Israel were thus made branches of this roote, and so themselves were a *radix subalterna*, a subordinate holy root of their posterity, not only Vriah the Hittite, and Ruth the Moabite, but also Doeg the Edomite, in case he had issue, yea all these profelytes of the Scribes and Pharisees making, were branches as well as Saul, Shemei, Corah, Dathan and Abiram.

The godly profelytes were equall with the best of naturall Jewes, all profelytes are equall in priviledge with the Jewes, of meere carnall descent, without any further qualification, To restrain these hereditary priviledges, onely to the seed of Abrahams flesh, is to cast out of Covenant, not onely the seed of beleeving Gentiles, but also of beleeving profelytes, both of them directly against the Scriptures. *Isa. 56.6.7. Exod. 12.4. Num. 15.1*

2. Invisible, to the beleivers among the Jewes and Gentiles, see *Ibid.* Rom. 4. 11. 17. Its by vertue of this latter infusion, that not the Gentiles but the beleivers among the Gentsles are graffed in.

That distinction of Gentiles, and beleeving Gentiles might here have been spared, for no man beleeves, that Gentiles in unbeleife, are any branches, or that they do receive hereby any priviledge: but it is an infusion (by a faith saving, and justifying) into Abraham, as an invisible roote that you meane and no other, seeing Abraham who is invisible they are thus ingrafted, so Abraham dwells in them by faith, and they in Abraham, they receive sap for a spirituall life from Abraham, as a branch from the roote, & they may say, *Reply.*



say, the life that we live in the flesh, we live by faith in the son of Te-rah; All this wil follow, if a lively justifying faith only doth invisibly ingraft us into *Abraham*, but may we not otherwise distinguish of *Abraham*? 1. As a man. 2. As a professor of faith, or worshipper of God. 3. As a justified, or regenerate person.

1. *As a man*, he is indeed a root to all descending from him, but no holy root, they come from him, naturall men, not men of such a faith or worship, and so he was the root of the *Hagerens*, the *Edomites*, and of all of the lyne of *Ketura*, as well as of *Israel*.

2. *As a justified regenerate man*, so he himself is a branch of *Christ*, who in another respect was a branch of him, his justification was a personall priviledge, not communicable, *the just shal live by his faith*, they onely and not their seed, an Old Testament truth, regeneration is, and ever was an habit infused, not descendable, or to be communicated.

b. 2.4.  
3. *As a professor of faith or worshipper of God*, so he is a root or first fruit, viz. a beginning of that royall noble priviledge to all his seed, and those afar off, whom God shall call to the same profession of faith and worship: In this relation the Covenant made with *Abraham*, *Isaac*, and *Jacob*, entituled all their naturall seed, and all that professe the like faith in that royall priviledge of Gods own peculiar people, all professors of the same truth (which Scripture stiles by the name of beleivers to the end of the world) are within the verge of this covenant, as receving a priviledge communicable and descendable, and this is a reply sufficient to your answer in this place, but this argument you also make your twelfth objection, where we have *Mr. M.* in the margent, the three first branches of your answer there I passe by, the first being not to the present purpose, the second we willingly yeild, and the third is already fully spoken too.

g. 44.  
The Apostle speakes of the Jewish off-spring, & not of the Gentiles; And although the Jewes are brought into one body, and the middle wall of partition is broken down, *Ephe. 2. 14.* It is to be understood of beleiving Jewes and Gentiles, united in *Christ*, by mysticall union not by visible Ecclesiasticall dispensation.

eply.  
Herein let the reader of meanest capacity judge, doth not the Apostle distinguish the off-spring or branches into two kinds? one naturall, which were *Abrahams* seed. (the greatest and most noble

noble part of Israel being descended from his loynes) the other adventitious made branches by infition, the root is common to both, either of both make up the lump.

*Whether by first fruit and root are meant, Abraham, Isaac, and Jacob—or whether by first fruit and root are meant Jesus Christ?* Quest.

*By first fruits are meant Christ, &c—* Answ.

Answering your objector, *Abraham* (you say) is a root two wayes, answering Master *M.* (producing the same text) you say he is no root, never in Scripture called a root, or first fruits, whether of these shall we take to be your mind, that which you will abide by? This in this place it seemes most probable, because it is so formall an answer to a question, and backt with reasons, Yet the other comes after it, and second thoughts we use to judge the best.

For your reasons of this paradox as contrary to the truth, as to your selte, that Christ is the root, and not *Abraham*.

1. *Because Abraham, Isaac, and Jacob in Scripture are never called by these names of root, or first fruit, and their posterity by the name of lump, but Christ and his body the elect are called by this name, 1 Cor. 15. 20. Isay. 53. 2. Apoc. 5. 5. and 22. 16.* Pag. 45.

1. Though *Abraham, Isaac, and Jacob* be not in any other Scripture called by the name of root, yet *Jesse* is, and his posterity branches, and may not they by proportion be a root, as well as he? Reply.

2. This is but a similitude, or metaphor, and how many similitudes may we find in Scripture once used, and no oftner? Esay. 11. 1.

3. Christ is called the root, and first fruits we confesse; but in a far different sence from that which is here insisted upon, and in no one text is he both root, and first fruits as *Abraham* is here. In the words there is a double similitude, one from *Nature*, the other from the *Leviticall Law*. The root must be extended no further then the other similitude of first fruits will beare, which is not to give life (as a naturall root doth to the branches, and Christ to his members) but only as a first beginning from whence an holiness of dedication and consecration followes, which is not Christ, but those of whom Christ after the flesh came, They are called naturall branches, not by any qualification of nature to make them holy, which is contrary to the Apostle *Ephes. 2. 3.* But by reason of their interest by right of birth in the free Covenant of God. Who is meant by root and first fruits, Rom. 11. 6.

*Naturales vocat, non quibus a natura inesset ulla sanctitas, sed qui ex ijs nati erant, quos dominus gratuito federe reliquis gentibus segragarat.* Beza.

Ibid.

2. *The root and branches, the first fruit, and lump, must be of the same kind, but Abraham and his posterity are not of the same kind, his posterity being many of them wicked: But Christ and his body mysticall are of the same kind, having the graces of Christ communicated to them.*

Reply.

And so it is here, all are of the same faith and profession, all are handfasted (as I may say) to one and the same God in Religion, this holinesse that the text holds forth, is the same in *Abraham* and his posterity.

Ibid.

3. *The lump and branches meant here, are such as are holy persons; but what holinesse can be in the fleshy seed of Abraham, being now in a state of rejection that they can truly, and properly be so called?*

Reply.

There is no holinesse in them, in the state of rejection, and therefore they are no branches; but as the Apostle saith they are cut off by unbelieve. The body of that people not accepting the Messiah, but professedly opposing him, are cut off from the Covenant of *Abraham*, and are become an unholy root of an unholy posterity, Yet in regard of their former being alone in Covenant with God, and Gods determination to receive them againe, they may be reputed (comparatively to others out of Covenant) some way sacred, they are *enemies*, and yet *beloved* with the love of benevolence, or determination of their future call, and so in actuall existence they are cast off, and unholy, yet in regard of Gods choyce they are as sacred. See *Rom. 11. 28.* for the contrary that *Abraham, Isaac, and Jacob* are the root, take these considerations.

1. The root is that, of which the whole body of the Jewes by profession, once were branches, but now cut off, the Apostle there disputes of their cutting off, who once were branches, But the whole body of this Nation were never branches of Christ, many of them were of their father the Devill. *Ioh. 8. 44.*

2. *Root and branch* in the text, are such that may be severed, and the branch againe inoculated, but Christ and his branches cannot be severed: therefore root and branch is not here Christ and his members.

3. That is the root and first fruits which renders them *beloved* when in respect of the Gosp<sup>l</sup> they were enemies, and in unbelieve, *beloved* I mean with a love of benevolence, or as I may say, inten-

Res ipsa ostendit Abrahamum Isaacum & Jacobum, cum primitijs, ipsorum autem posteritas, cum massa comparari. Beza in locum.



intention of good to that people, But *Abraham, Isaac, and Iacob* render them in this condition thus beloved, *As concerning the Gospel they are enemies for your sakes, but as touching the election, they are beloved for the fathers sake,* Rom. 11. 28.

The grand birth priviledge of the Jewes was to be an holy Nation, but this honour to be an holy nation is given to believing Christians, 1 *Pet. 2. 9.* therefore Christians in this birth priviledge, are equall to the Nation of the Jewes. Pag. 65.  
Object. 2.

*The very answer Master Blake goeth about to refute, but cannot is enough, Peter meanes it of the invisible Church, the body of Christ, &c—* Answ.

You might have done well, not only to have acquainted your Reader what Master *Blakes* refutation is, but also to have taken some paines to discover the weaknesse of it, that men might see more then the bare word of an adversary, that he cannot refute it: Reply.

The answer it selfe you doe so mangle in leaving out some part, and changing others, that it is rendred to the Reader in a notable peece of non-sence, I desire those that will doe me right, and see your dealings, to compare the birth priviledge, and your book together.

*This priviledge to be an holy Nation, which belongs to the mysticall body of Christ, he would draw to all Gentile Nations, which professe Christ, among which there are thousands are visible unbelievers; because it was a birth priviledge of the Jewes to be an holy Nation, which is a meer Paralogisme.* Pa. 65. & 66.

And he gives his reason (that it belongs not only to Christs mysticall body) out of the context, from the words that goe before, and from those that follow after, and from other Scriptures explaining it, by which his argument appears a right framed syllogisme. These reasons you would sure in a word or two have examined, if you had been able to have refuted, or had not beleevd that your bare word will take with some Readers beyond any argument of others, their implicit faith in you being equall to that conceit, which many have of themselves, that you are wiser then seven that can render a reason; and whereas you say that among these Gentile Nations that professe Christ, there are thousands that are visible unbelievers, How you can salve it I know not, I am sure it will passe with the most Readers for a most notable contradiction; If the profession  
of

of faith is alone that which makes a visible believer, then to say that thousands that professe Christ, are visible unbelievers, is as grosse a contradiction, as to say, thousands of men are no reasonable creatures. But the profession of Christ makes a visible believer: upon profession, in Scripture, they have ever the name of believers, as we see in *Simon Magus*, the *rocky ground*, and those multitudes in the *Acts of the Apostles*; upon assent to the truth of Doctrine, this title is never denied: you find *unbeliever* the title of men in heathenisme, and opposition to Christian profession.

ag. 66.  
Object. 3.

The seed of believers must either be lookt upon as fœderally holy as Jewes by nature were, or else as sinners of the Gentiles: A third sort cannot be assigned. If under the first, we have that we contend for: If under the second, then the heavy doome of sinners, Gentiles, aliens, is their condition; they are then without Christ, without hope, &c.

olut.

*We look upon them as sinners of the Gentiles, tainted with originall sinne; and either these persons live and grow up to yeares, and are capable of believing, and so salvable; for else they die in infancy, and are salvable through the presentment of the satisfaction of Christ to Gods justice for originall sinne, and therefore not without hope, nor without Christ.*

eply.

If you please to examine the *Birth-Priviledge*, you shall see that this distinction looks not at all at *qualifications of nature*, (which without distinction is the same in all, both Jew and Gentile) but to *Covenant-relation*, and if in this respect you place them among heathen, *without Christ, and without hope*, and yet suppose them to be saved by *the presentment of the satisfaction of Christ*, you tell us of wonders, if any in a state of heathenisme without Christ, may be saved by Christ; then a man may take up without danger that so much abhorred speech, *anima mea sit cum Philosophis*, let my dying soul be among the Heathen. For your distinction of Infants, some *dying in infancie*, and others *growing up to yeares*; If you can tell us of any Scriptures applying Christs merits to all dying ones, to take away originall sinne, and denying it to others, (which, comparing your words, p. 12. appears to be your meaning; here you are to speak of the state of Infants in generall, and there you say, *in general so dying, they are saved*;) We shal then hearken to that new revelation, in the mean space you are desired to speak out without tergiversations

versations or shuffles, where you place Infants in regard of Covenant relation, whether with Jewes by birth, (as the Text speaks) or else with sinners of the Gentiles.

This Argument is also your fifteenth Objection, for which you quote Mr. M. and is here to be examined, in which, your first Answer speaking of election and reprobation, is not to our purpose: the second your *Errata's* intreat to blot out, the Objection it selfe we have in these words.

There are but two kingdomes, families, cities, households, ver. 2. *Objekt.*  
Gods, and the Devils. If Infants be not of Gods family, kingdom, household, then are they of the devils, which is uncharitable to think.

If by kingdome, city, family, household, they mean the visible Church; then if because Infants are not of this, they are of the Devils kingdome, we deny the consequence, for many are of this kingdome, who notwithstanding are of the Devils kingdome: as Ishmael, Magus: many are not of this kingdome, who notwithstanding are of Gods kingdome, as Job, Jacob, before he was borne. *Answer.*

Nothing but the visible Church can be meant, and yet the consequence is of force, notwithstanding your instances in some wicked ones within the Church, and some good ones out of it: Who ever doubted but that there are some weeds in the garden, which yet is the place of flowers? and some flowers in the commons, which yet is the place of weeds? The Church is still Gods visible kingdome, and they that are without it (though they have right of entrance) are yet visibly out of this kingdome, and having such right of entrance, they suffer wrong when they are not received. If you were not suffered to live or make abode in this Kingdome (being a free-borne subject) you would account it a violation of right, though you were told, the King had many subjects out of his dominions. If you were kept out of all visible society in the Church, being a professed Christian, and visible Saint, you would esteem it an injury, notwithstanding you had learnt that salvation in such cases might be had. And this is your dealing with the Infants of believers. For your instance in Job, he lived I suppose in a visible Church, as his sacrifice with acceptance doth evidence. As for Jacob, when we are speaking of a Church visible, you give a strange instance in one (out of compasse of it) who had no visible being. The question is not concerning the everlasting estate of Infants, but their present visible condition, which must be either *Reply.*



within, or else out of Gods visible kingdome. These Arguments which you have hitherto toucht upon, were brought with severall others, to establish the *Birth-priviledge and Covenant-holinesse of believers and their issue in the dayes of the Gospel*. If the Reader please to view the question there stated, the grounds laid down of such a Covenant in generall, with the Arguments brought to make it good, as in the Old, so in the New Testament, both negative and positive, he will better judge of the validity of this answer, and your way of dealing in answering, I shall here further take liberty to make some addition to those Arguments for such an hereditary birthright as is there avouched: And thus I reason;

Additional arguments to confirm the birth priviledge and Covenant holinesse of believers, and their issues.

1. If *Abraham* be a father in respect of Covenant, both of the circumcised, and those of the uncircumcision, then it followes, that this outward Covenant-holinesse is hereditary, and a priviledge of birth, conveyed from ancestors to posterity. But *Abraham* is thus a father in respect of Covenant to the circumcised, and those of the uncircumcision. *Ergo, &c.*

The *Minor* is plaine, *Rom. 4. 11, 12.*

*Job 38. 28.*

The Consequence is also plaine: it is necessary to the *being* of a father (truly so called) to communicate *being* to posterity. *Hadst thou raine a father (saith Job) or who begot the drops of the dew?* If then *Abraham* be a father not only in respect of *being in nature*, but also of *being in covenant*, then as a father he doth communicate a *covenant-being*, not inward, which is incommunicable, but outward, which only is hereditary, and descendable.

2. If there be an outward covenant, & holines of covenant-relation (different from that which is inherent & qualitative) in the dayes of the Gospel, as there was in the time of the Law; then it follows, that there is the same reason of an hereditary descent of Covenant now, as then, in the dayes of the Gospel, as in the times of Law. The force of this Consequence (as it is evident of it self, so) the greatest adversaries of this Birth-priviledge doe acknowledge, an outward (if any such be) is ever hereditary and descendable, and therefore with all their strength strive to oppose. No man, with them, in any sense is a believer, but a man in Christ; no man a Saint by calling, but he that is truly sanctified and led by the spirit; every Scripture-calling by the Ordinances, is an effectually calling: Some in a great solemnity have publikely professed, that if any Covenant-holinesse not inherent and sanctifying, or (as they use to speak) reall, can be found

found in the Scriptures of the New Testament, they are ready to quit the cause, and betake themselves to our party.

The Assumption therefore, that there is such an outward Covenant, and holinesse of Covenant-relation in the dayes of the Gospel, to be found in the Scriptures of the New Testament, I shall endeavour to prove.

1. Such as the calling is in the dayes of the Gospel, such is the holinesse and Covenant-relation: as is the one, so is the other; if the one be outward, the other is also outward; if the one be inward, the other is also inward: It is by Calling that we are at all in Covenant, that we have any holinesse either outward or inward; *We are called* (saith the Apostle) *with an holy calling.* — But in the <sup>2 Tim. 1.9.</sup> dayes of the Gospel, and Scriptures of the New Testament, there is an outward calling as well as an inward, a calling to an outward Covenant-holinesse of relation, as well as to inherent holinesse and sanctification, *Mat. 20. 16. Mat. 22. 14. Many are called, but few chosen.*

The elect of God are holy with an inherent holinesse of reall graces, *Colof. 3. 12.* These in the Text are called, and not elect; they are therefore called to a holinesse not inherent and reall.

Effectual calling according to Gods purpose, as it is to holines inherent & sanctifying, *Eph. 1. 4.* so it is a consequent of election, and an assuring evidence of our predestination to glory, *Rom. 8. 30.* But this calling is no consequent of election, it is no such assuring evidence of our predestination to glory, such are cast out after calling: this is therefore an outward calling, not effectually and according to Gods purpose, unto an outward, not an inherent holinesse. In every calling there is a *terminus a quo*, some condition and station that men leave; and a *terminus ad quem*, some condition and station into which they are received. Now these of strangers from God being called to God, and yet in no inward covenant of grace, and inherent sanctification, it must therefore follow, that they are called unto an outward Covenant, with an holy calling of outward Covenant-relation only: And that this Scripture hath relation to New Testament times, is plaine from our Saviours words setting out in that Scripture the state of the Kingdome of Heaven.

2. If there be a call of the Word, and ministeriall outward ordinances, without any working of the Spirit to sanctification, then

## Infants Baptisme,

it must needs follow that there is such a *call*, such a *Covenant*, such a *holinesse*, that is not inherent, and sanctifying, a *call*, and *Covenant* only outward, a *holinesse* only of relation, The word without the spirit can reach no higher. But there is a *call* of the word, without any changing work of the spirit, bringing men into a forme, without power, as appears in the parable of the good and bad ground, and might be made good, by divers instances.

3. If the titles of *beleever* and *saint*, wrought by such a calling in the New Testament, be of equall latitude, and extent with those of the Old Testament, *people of God*, *holy*, *beloved*, &c. then it follows, that there is an outward *Covenant*, and *holinesse* of relation now as then; The consequence is plaine; but these titles, *beleevers*, *saints*, (which Scripture makes one, and the same, *Eph. 1.1.*) are taken in the same latitude now, as the other titles above mentioned were then; they were then taken, not only for a people truly holy, and indeed beloved, but for a people related to a holy God, holy by seperation from other Nations, and dedication to the Lord, It was no contradiction in the Old Testament to be called (a) *children of God* (b) *holy people*, *Gods peculiar people* (c) *his portion, his heritage*, &c. and yet to be branded, as (d) *stifnecked*, (e) *of an iron sinew*, (f) *adulterous*, (g) *a sinfull nation*, (h) *foolish, unwise*, as (i) *Sodom and Gomorrah*. It is no contradiction to stile men in the New Testament (k) *beleevers*, *saints* by calling, when they yet, not only (m) *nourish factions*, and *divisions*, but when (n) they *doe wrong, defraud*, when they contend, and dispute for, *Idoll pollutions*, and *defilements*; when they (p) *profane the Lords Table*, are (q) *fornicators, uncleane, lascivious* (r) *lukewarme* (s) *dead*, when they have a *name to live*, In Scripture language these are *beleevers*, *saints*, and of the *Churches of God*: as the other were stiled *holy*, *beloved*, &c. So these are now stiled *beleevers*, *saints*, &c.

4. If there were this outward *Covenant*, and *holinesse* of relation before the call of *Abraham*, or the making of a people (as you use to phrase it) typically holy, then there is the same reason that now when this ceases (and no more such peculiar typical holinesse is found) there still should be such an outward *Covenant* and *holinesse* of relation remaining. This is evident.

But before *Abraham*, or any supposed typical nationall holinesse

Deu. 14.1.

Deu. 14.2.

Deu. 32.9.

Deut. 9.6.

Isay 48.4.

Ezek. 16.

Isai. 1.4.

Deu. 32.6.

Isai. 1.10.

1 Cor. 3.5.

Cor. 1.2.

1 Cor. 3.3.

1 Cor. 6.7.

1 Cor. 8.

1 Cor. 11.

2 Cor. 12.

Rev. 3.16.

Rev. 3.1.



ness, there was such an outward Covenant, and holiness of relation, *Gen. 6. 2.* The *sonnes of God* (children of the Church as Interpreters conclude such as *Israel* was, *Deut. 14. 1.* it is plaine that the holiness of regeneration was wanting in them) took the daughters of men, the daughters of the children of *Cain*, that were without any such relation to God, driven with him from Gods presence, from the place where God had any settled worship. Here was a Covenant, if *Sonne* and *Father* carry any relation; yet no inward Covenant, the inward work of grace cannot be imagined in these persons, and thus I suppose the Assumption is fully proved.

That holiness which the root necessarily transmits to the branch, the ancestor to posterity, must necessarily be a birth privilege, and holiness of descent, hereditary; and not inherent, this is evident, seeing holiness inherent, and of regeneration is not at all transmitted, much lesse necessarily transmitted.

But there is such an holiness in the dayes of the Gospel, which the root necessarily transmits to the branch, the ancestor to posterity, *Ergo, &c.*

This argument I freely profess to bring not for *Mister Blackwoods* sake, who denies the principles on which it is grounded; but for their sakes with whom it is more convincing.

The assumption I make good by two Scriptures. *1 Cor. 7. 14.* *The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were their children unclean; but now are they holy,* In this text I shall observe.

I. Some things which those with whom I now deale with, readily grant, and in which wee are agreed.

1. That holiness in this place, is not legitimation of issue, nor any civill holiness of chastity; but holiness of Covenant with God, which entitles to Church priviledges, and ordinances.

2. That this sanctifying of the unbelieving party, in, or by the believer, is only instrumentall: they joyntly become a root to produce an holy branch, this unbelief is no impediment of the holiness of issue.

3. That the same holiness, which is in the parent, is transmitted to the Infant the same in kind, and no other.

2. Some things I shall note that cannot be denied.

1. That by unbeliever, is meant one in Gentilisme, not called

out of Paganish Idolatry, and not an unregenerate person, professing Christianity: there was no scruple in their head, whether they might abide with their yoke-fellow professing Christ, and not truly sanctified.

2. By the beleever is meant such a one as is no infidell, not in Paganish Idolatry, but called to a profession of Christ; this follows from the former.

3. That the holinesse here mentioned is transmittible, descendable; such that may be conveyed from parent to child, from ancestor to posterity.

4. That the Apostles affirmation that *the children are holy*, as his negation, *that they are not unclean*, contains a certain truth, an universall proposition, or equall with an universall, a priviledge never fayling such a couple, one party being a professed Christian, the other joyn'd in marriage, and sanctified in respect of issue, ever bring forth children, that have their denomination, and enjoy priviledges with the beleaving party, are named, and reputed among those that are holy.

Some (that hold that by the beleever, is here meant the regenerate, and by the unbeleever unregenerate persons, that the holines here is inherent) will have the words to hold true *ad plurimum*: For the most part it will so fall out, *These beleaving regenerate ones shall have a holy seed rather then others, and because none can deny but such, or such an Infant is thus holy: therefore they are to be baptized, and taken into the Congregationall assembly of Saints,* But I wish these to consider, how full and flat this Comment runs against the text.

1. No scruple ever was among the *Corinthians*, whether a regenerate man, might live with an unregenerate wife, professing Christ, There was never such a doubt heard of. But the scruple was, whether a profest Christian, might live with a profest infidell, and these were the *beleever*, and *unbeleever* in the text about whom the question did arise.

2. This holinesse of regeneration is not at all transmittible, none can convey any habit infused, or acquired into his child, as he doth a priviledge, or hereditary immunity, such holinesse is no result of the faith of the parent.

3. The *Corinthians* had received slender satisfaction concerning  
their

their children, when it was onely upon, *it may be, rather they then others shall be holy*, especially observing the contrary event by dayly experience, the Apostles words found in another manner, *now are they holy*: The Priests could answer the case of conscience more peremptorily, *No, it shall not be holy, it shall be unclean*, and Hag. 2. 12. 1 shall we think that the Apostle answered thus ambiguously?

4. If both parties had been in unbelief, then the seed had been undoubtedly unclean; If this *else* had not been, they could not have been holy, the Apostle doth not say, there is more danger of their issue that are both in unbelief, but (in their birth condition) they are unclean, and the like certainty there is of one member of the Apostles distinction, the like certainty there is of the other, otherwise upon these grounds, even the issue of unbelievers may be baptized, seeing there is no certainty but they also may be holy: The holiness then is a descendable holiness, not inward but outward, such that necessarily and infallibly descends, as do hereditary privileges.

The second Scripture whereby I make good the Assumption, that there is such a holiness in the dayes of the Gospel (which the parent transmits to the child, the ancestor to posterity) is Rom. 11. 16. *For if the first fruits be holy, the lump is also holy, and if the root be holy, so are the branches*: Those with whom I have here to deale in this place also grant, that the *root* is the *ancestor*, the *branch* the *off-spring* or *posterity*, the *first fruit* is the *beginning of the race or line*, the *lump* is the *body of the kindred, or posterity that followes*, and if the proposition in the former Scripture should be indefinite, and leave a doubt in the issue (as hopefully holy, and not certainly,) yet this is universall and necessary, *if the root then the branch is holy*, if the child of a holy father, & because the child of a holy father, he is holy also, *qua tale is omne*; this proposition is *quatenus ipsum*, no proposition in Logicke can be framed more universal and necessary: The argument then is of strength, that there is a holiness transmitted & conveyed, necessarily transmitted & conveyed from the parent in covenant to his issue, which serves to establish the birth privilege, & covenant holiness of believers & their issue, in the dayes of the Gospel, & let me once more warne to avoyd mistakes that this last argument is not against Mr Black, nor his party, but against those, who (with us) hold the lawfulness of the Baptisme  
of



of the Infants of regenerate persons, but (with Mr. *Blackwood* and his party) deny any outward covenant-holinesse to descend from parents in covenant, to their issue. Now having finished these additional arguments for assertion of the *Birth-Priviledge*, I returne again to Mr. *Blackwood*, who at last hath hit upon an Argument for the lawfulness of Infants Baptisme, and indeed onely upon one in that Treatise.

ag 66.  
object. 4.  
esp.  
Those that have the substance and thing signified, they must not be denied the signe: But Infants have the thing signified, *viz.* Christ, Ergo, they must not be denied the signe.

*We deny the minor, that all Infants (nay the greater part) have not the thing signified, but grow up and prove wicked; and for those that have the thing signified, let them make it appear to any Church of Christ, and they cannot deny them Baptisme. Mean time, because the greater part goe the broad way, and the Church is to judge onely of visible things, give us leave to forbear till we see how those that have right can make it appear.*

reply.  
The reason that you give of the deniall of the minor proposition, and so consequently of the right of Infants to Baptisme, will prove if you please to examine, of equall force against all those, of ripest years, and greatest growth, whom you do baptize in your most select congregations; If there be none of those whom you receive to Baptisme, that afterwards do prove wicked, you either have a better faculty of discerning than ever the Apostles of Christ had, or else are more happy in the men that offer themselves: How doth it appear to you (that have constituted, as you call it, a Church of Christ) that they who tender themselves to Baptisme, have right to Christ? is not their right to the outward part of the covenant, by vertue of their profession, that which undoubtedly doth entitle them? and have they any other right that you can determine otherwise than on the ground of charity? *Because the greater part goe the broad way (as you say) and the Church is to judge onely of visible things, give us leave to forbear till we see how they can make their right to appear: If I shall give you this leave, (according to your complement) and you shall take it, then you may know from Jesus Christ, that there must be no Baptisme, no not of any called persons, seeing of many that are called, most go the broad way, and few are choien: you must have a further right assured,*

assured, then you can have by their calling, a visible right in regard of the covenant of God, is that which doth certainly entitle grown persons, and this Christians have to plead for their Infants.

This argument here brought is your 22th. Objection, with Mr. M. in the margent, here you deny the minor, there both major and minor: The major you deny for three reasons.

1. *The inward grace or substance belonged to the godly Jewish Women, and not the outward signe for want of a command.* Pag. 51.

Even now you said, *For those Infants that have the thing signified, let them make it appeare to any Church, and they cannot deny them Baptisme.* But here, though they have the thing signified, they must be denied for want of a command. Rep.

2. *The inward grace belongs only to the elect, but no Church can tell who is elect.*

Then no Church may admit any to Baptisme, being as ignorant of the election of men of yeares, as of Infants. Rep.

3. *Persons may have an invisible right to Ordinances, but not a visible right.*

The Churches are to dispence according to right, and not otherwise: an invisible right we doe not inquire after: all right to Ordinances is visible; You know that we maintaine a visible right in Infants equall to that in grown persons, that Infants have a visible right to Baptisme. Rep.

In the reasons that you give for the deniall of the assumption, that Infants are partakers of the inward grace in Baptisme, as well as grown men; 1. You distinguish between Infants of those that live in Protestant Churches, and Infants of believers: *Protestants, and believers*, with you are contradistinct termes, Protestants are not believers; but your meaning (I suppose) is, that all Protestants are not believers, but those in whom is the power of godliness. But this is not according to the language of Scriptures; All Protestants are professours, and all professours, in Scripture dialect, are believers, All that receive the Word from the seeds-mens hand, are believers, and not only those that receive it into good and honest hearts. You after deny all Infants of Protestants, and all Infants of believers to be partakers of the inward grace of Baptisme, seeing many of them prove wicked: & if we limit it (you say in the 3. place) to some Infants, then none can put a difference betwixt those some, and others. Luk. 8. 13.

M

We

ly.

We doe not maintain an undoubted participation of the inward grace in all Infants, nor in any one particular Infant, no more than you are able to maintain in professours; But a capacity of the inward grace, we say, is the same in Infants and grown persons. In this gradation of yours, in which you speak of Infants, we can goe along with you, and apply it unto grown persons.

*Though some are partakers of the inward grace, it is in respect of election, and not of actual conversion.*

ply.

Cor. 15. 50.

Gal. 5. 1. 5.

Election of Infants is here by you granted, but all conversion denied: how then are all dying Infants, or any Infants dying saved, seeing that of the Apostle is universall? *Flesh and blood cannot inherit the kingdome of God.* And I pray reconcile this with your own words, pag. 5. *That elect infants belong to Christ, not in regard of visible constitution, but mysticall union.* Is there a mysticall union with Christ of those that are unconverted to Christ? they are conceived in sin, and they doe not carry with them this sin pollution into heaven; it is therefore both by election and conversion that they are made partakers of the thing signified in Baptisme.

*This is the summe (you say) of Master Blakes arguments only, he &c. which digression of yours, I shall leave till your arguments are examined.*

Arg. 5.

A beleever can in the behalf of his infant make good such a title, to the inward covenant, that none can say, thou hast no part nor portion in this thing, and because it cannot be denied, it is to be presumed.

Rep.

This is one, but none of the summe, it came in (it seemes) after the reckoning was made up, and indeed it is none of Mr. Blakes arguments, as the Reader may see, if he please to view the place it self, page 21. not 29. both the propositions of his syllogisme are there laid down, with their proof before this passage for amplification; is brought, when you give any answer to the argument it self, you may heare of a reply,

ibid.

*These are all the arguments that are worth examining, which M. Blake hath, save some common objections I have else-where answered, only some equivocate speeches that delude the Reader.*

Reply.

Sure the Reader may find some more, which deserve as learned an answer as hath been returned to these which you have mentioned. For *equivocate speeches*, I confesse, but not to delude the

Reader:



Reader: an equivocate speech cannot delude a Reader. There is *equivocum equivocans*, & *equivocum equivocatum*; an equivocating speech in the present tense, and an equivocate speech in the preter tense: I I say, a dog, this is an equivocating speech, seeing the meaning may be, a dog upon earth, or a dog in the heavens, the dog-star, or a dog in the seas: but when I mention one of these kinds with its difference, as to say, an *house-dog*, this is an equivocate speech, and such indeed were my speeches. You instance in such speeches that you call equivocate: *In nature children are their parents, in covenant Gods. Every Christian parent hath a child of God committed to his care and tuition, which is by the booke, unlesse he meane a child of Gods creating, or maintaine a falling away from grace.*

These words are indeed equivocate, not equivocating, seeing *Reply* the whole discourse (especially the stating of the question in the opening of the Text) abundantly shewes what is meant by *sons of God* in that place, even the same that is meant, *Rom. 9. 5. by adoption*, which belongs to the whole body of the people of the Jews, the sons of *Abrahams* loynes, and those of the same faith made Profelytes, and their seed who are called also *children of God*, *Deu. 14. 1.* And I hope that is according to the book, where it is said that the *children of the Kingdom shall be cast out*: children of the Kingdom, are children of God, the Kingdom being Gods; and that speech also of *Moses*, *The sons of God saw the daughters of men*, and yet in neither of these is falling from grace maintained: All within the Church, that professe the worship of God, go under the name of the *children of God*, when those that are without go under name of *dogs*, which still holds, and therefore *Iohn*, when he describes the Church in her greatest purity, saith, *without are dogs*. All within (where there are some bad fish, and some tares) are children: All the Galathians *were children of God by faith in Christ Jesus*, and their faith was of sundry kindes, as that Epistle doth clearly manifest, some fall from faith, some make shipwrack of faith, and in some kind fall from their son-ship; there is therefore a third distinct kind of sons, more then by *creation*, and yet not by *election* or *regeneration*, sons by an *outward call of the Word*, and no call according to purpose by the Spirit.

I will be the God of thee and thy seed, therefore all beleevers are in covenant with God, and are to be sealed.

ply.

Was there ever answer so thoroughly done as this answer, in lesse than halfe a sheet of paper? The summe of the arguments are first answered, and then all the arguments, and now one more than all followes. I would intreat you to gratifie the Reader with the page in the *Birth-Priviledge*, where this argument thus formed may be found.

ig. 68.

To all former answers, See Object. 2,3. He only adde, that if this Covenant with Abraham was the Covenant of grace, yet was it made with the children of promise onely, which are believers of Jew and Gentile, and not their seed; many whereof are wicked, and proffered onely to the carnall seed that were circumcised, and not made nor covenanted with them.

ply.

1. You make an opposition between the children of the Promise and the carnall seed, as though all children of Promise were spirituall. But this is a mistake of Scripture language, *The children of Promise* are those that are borne to *Abraham*, according to the promise made of God, All *Isaacks* seed after the flesh are within the Promise, in whom the seed was called, *Esa* and his posterity excepted, who are exempted by a special oracle from heaven, when *Esa* was together with *Jacob* in the wombe, See *Rom. 9. 7, 8, 9, 10, 11, 12, 13.*

2. You make a distinction between the proffer of the Covenant, and the making of it. It was proffered, not made (you say) with the wicked and carnall: But so far as they did accept and receive it; it was made, as well as proffered. They do professedly, in a visible way, accept the Tables of this Covenant in the Word, together with the Seale: So they are in Scripture language called a *Covenant people, Believers, Saints*: And respectively to all that is visible they are such, so called of men, and intituled by God to all ordinances and priviledges, though respectively to Heaven there must be a further work (to which these Covenants and Seales tend) before they have a faith to entitle them to Heaven. *Fides quam credimus*, the doctrine of Faith profest, gives a *Church-right*, and these are in Covenant: *Fides qua credimus*, the faith whereby we live in Christ, only gives a *Heaven-right*, that entitles to everlasting life. And seeing you referre the Reader for further answer to to your 2. and 3. Objection, those here in this discourse of the Covenant, and inference from it, must be examined.

They

Mr. Blackwood.

Pag. 34.

They that are in Covenant must be sealed with the seale thereof: *Object. 2.*  
 But Infants are in Covenant.

*We deny the proposition.*

*Ans.*

But why is it here denied? and when you have to deale with your objector it is yeilded, see Mr. Blackwoods Answer to the 4th. *Obj.* of the B. P. For your reason, you say *Reply. Pag. 82.*

*The Covenant in times past belonged to the females of the Jewes, yet they were not to be sealed with the seale of the Covenant for want of a command. Ibid.*

This we finde often over in your book: but,

*Reply.*

1. I pray you was there not more in it then the want of a command? was there not an expresse restriction to the *Males*? was there not a want of capacity in the *Females*? Suppose a command of cutting off, or shaving the beards of the *Males* at eight dayes old, such would the command have been of Circumcising of *Females*.

2. A command in particular needes not, the seale of right belongs to men in Covenant. Those that are Christs people, must be received into the number: those that are Christs must be brought and dedicated to Christ, a seale, a way of entrance, and dedication to Christ, being appointed, none that are Christs (unlesse there be some expresse restraint) must be denied.

3. We have a command to seale all in Covenant, go Disciple all nations, *discipling and covenanting* are one and the same, when a Kingdom (according to the Prophecy) is made the Lord Christs, then that kingdom is in Covenant, Discipled, and to be baptized.

2. I answer to the assumption, Infants of godly parents are in Covenant, then this Covenant is either the Covenant of grace, made with the elect, or some outward Covenant. *Ibid.*

The members of your distinction are not opposite, but subordinate, and so coincident. The latter is subordinate unto, and serves the former, the outward Covenant is of grace: much is spoke of the great love, and free grace of God in vouchsafeing it to a people. you know there is a *gratia gratis data*, grace freely given, and there is *gratia gratum faciens*, making men acceptable to God, the former in Gods ordinary dispensation, is the way to the later. For your reasons, *Reply. Ps. 147. ult.*



id. 1. *Those that are in the Covenant of grace made with the elect, cannot fall away, but these fall away.*

ply: There needs not that part of the Covenant which is proper to the elect, to give a right to the Seale; But the outward part is enough, the Seale being outward, and both the outward part of the Covenant, and the Seale (being the Ordinances of God to effect the inward) doe effect it in the elect, which to us is secret.

id. 2. *The Covenant of Grace with the elect, hath sundry branches not competible to the seed of the godly: as, that their sins shall be forgiven them, They shall all be taught of God.*

ply. That branch of the Covenant that is competible to them, is sufficient to denominate them Covenant-ones, and to give them right to the seales of the Covenant.

id. *Or else this Covenant is outward, and so the bond on Abrahams and his seeds part is Circumcision, Gen.17.10. Act.7.8.*

ply. The bond on that part of Abrahams seed which are of the uncircumcision, is not circumcision.

id. *If Circumcision be the Covenant it selfe, and so the Covenant be outward, then is the land of Canaan only the counterpart.*

ply. Was there ever any that thought Circumcision was the Covenant it selfe? They are men that give little heed to the Apostles Comment upon it, who makes it not the Covenant, but the signe and seale of it. You truly say, that they that urge Circumcision to be the Covenant it selfe, run upon this absurdity, to make the Covenant and Seale to be one and the same thing. It were well such absurd ones were known.

id. *Those that alleadge this, must disclaime Circumcision from being a seale of the righteousnesse of faith.*

ply. Yea, and from being any seale at all.

3-34,35. *Also they must cease to fly betwixt two lurking holes, sometimes to say Circumcision is a seale of the Covenant made with the elect; And when they dispute in another place, they only make it an outward Covenant.*

ply. I would you would name the man that makes it any Covenant at all: Perhaps in some ones writings it may be so called, as the bread in the Sacrament is called the body of Christ; but those Metonymies I had hoped had been well understood, And I suppose you can scarce meet with your own match in such a way of lurking that you there mention.

Bap-

*Baptisme is no outward Covenant, and therefore cannot succeed* Pag. 35.  
*Circumcision in any such identity, but as a signe or seale of an inward Covenant, &c.*

And why may not *Baptisme*, which is no outward Covenant, *Reply.* but a seale of an inward, succeed *Circumcision*, that was no Covenant, but a seale of the self-same inward Covenant, even *Circumcision of the heart*? And though *Baptisme* be a seale of an inward grace, yet sure it is (as *Circumcision* was) an outward seale, and to be dispensed where the proffer or tender of the inward grace or covenant is made and accepted. The inward seale is given only where the inward work is wrought, and this seale is the Spirit. The outward is tendered, that the inward work may be wrought, and more and more increased.

*Abraham had but three seeds :*

1. *Christ, Gal. 3.16.*
2. *The carnall Jew.*
3. *Believers of Jewes and Gentiles : We Gentiles come to be the seed of Abraham only this way.*

*Now many mistake beside these three seeds (which are all the seed that Scripture names) a fourth seed, that is, the seed of beleevers, unto which they think God will be a God, because they are such, which cannot be, because many of them prove wicked.*

To which of these three seeds will you referre profelytes of the *Reply.* Gentiles in the time of the Law, and their seed? These were none of the seed of *Abrahams* flesh, neither will you yield that all of them were believers. These make up a fourth, I am sure they are none of the three : And so doe all of *Abrahams* faith ; that is, of *Abrahams* religion, and their seed, as both the Scriptures of the Old and New Testament doe witness. *Abrahams* faith profest with the mouth, though not rooted in the heart, makes *Abrahams* seed, and gives right of outward priviledge as large as *Abraham* had. They are now holy branches, respective to those that went before them, and an holy root, respective to those that follow after them. If you take the third branch of your division in it's just latitude, for all that hold the doctrine of faith with their seed, We then acknowledge that your division is full : but if you put your own restraint upon it, to understand no faith but saving, a fourth must be added, namely all that imbrace the Religion of *Christ*, with their offspring,

spring, these are of the faith of *Abraham*, and these have the promise as *Abraham* had, they are holy to the Lord, root and branch, first fruit and lump.

Your Answer being found as it is, now I must look into your digression: when you have mentioned one onely Argument in the Birth-priviledge, for *Baptisme of Infants*, you conclude, *This is the summe of Mr. Blakes Arguments*; where you adde,

g.66.

*Only he breaks out with many aspersions to render us odious p.17. As, that the Anabaptists of this present Age saile between two rocks, either to affirme that Infants die in their pollution, and perish in their birth-sinne; or else to deny this originall pollution, or any birth-sinne at all: The later of the two they therefore generally chuse, judging it more faire to deny Infants sinne, than to affirme their condemnation.*

The Arguments few, and the Aspersions many! Of all Books, I have ever esteemed those the most unworthy; and if I should now be guilty, I should be the first in my own censure. You are at pains to name but one page, in which these aspersions (to make odious) are to be found, and that you confesse to be with *some evasion*, as you terme it. I had thought the greatest Adversary would have cleered that paper from any such blots. That which offends you, is

1. The title or name given.
2. The opinion that is charged upon you.

That title, *the Anabaptists of this present Age*, troubles you: In which, if you examine the bare signification of the word, a more gentle terme cannot be given to men of your opinion. An *Anabaptist* is a man for rebaptisme: our Baptisme in Infancy you recall as insufficient, and maintaine a necessity of a second Baptisme. It is true, that in the common use of the word it comprehends all those tenents which the men of that way usually maintaine, which in former times they have been wont to hold, which would make a list far more large than that which you here complain of. So that you might have seen a more candid way of dealing, then to have deserved such a censure. 1. Distinguishing *Anabaptists* of this Age from those of former times, who have denied the *humanity of Christ*, the *power of the Civill Magistrate*, the *lawfulness of an Oath*; have maintained a *community of goods and possessions*. None of these are now charged upon those of this Age, and those only  
are



are here named, which commonly in our times by them are maintained. 2. Putting a difference between those that begin to set this way, and have not waded so deep (that think they can make good the unlawfulness of Infants Baptisme, in a *more innocent way, keeping their judgments without taint of the errors mentioned*) and others that hold these opinions here recited; So that the *Anabaptists* of the present time, have no cause to complaine, having no more laid to their charge then that which they are content to own: And others who have not drunken in these opinions, may see all candid dealing used, the very name spared, and not attributed, when yet (as we see in your papers) they are too zealous for the thing it selfe.

For the opinions charged, you are not pleased to heare it said, that those that joyne in this Covenant *saile between those two rockes, either, &c.* To the one of these we still say your doctrine tends, but it was never in my thoughts that I should have met with a man that would split himself upon both, which yet is your fate, out of which you will hardly ever deliver your self, without some notable contradiction. *Infants* with you are so under wrath, that they are incapable of the seale of grace: That wrath which they inherit debars them of that favour, and how these can be saved I would faine understand: doth God give them Christ in love? and doth he withhold this seale in wrath? For originall sinne, you confesse indeed the defilement, but deny the guilt: It is such a sinne in which all are borne, but none suffer for it: And then how they are borne children of wrath, is no lesse then a riddle. *Gelafius* reckoning up certaine heads of Pelagianisme, makes this to be one: *Parvulos sine sacro baptisate pro solo originali peccato non posse damnari. Infants dying without baptisme, cannot be damned for originall sinne alone.* How you can wash it off, I doe not know. Pag. 11.

The fairest language that could be found, was given to those that entertaine this single Doctrine, without any other taint of errour; but a man of your minde could not be so much as dream't on, to involve them all under wrath, that they *may not be baptized*, and with the same breath, to extend so large grace, that all of them dying *are necessarily saved.* Ibid.

This language (as gentle as words could expresse) with you is no lesse then *reviling, persecuting*; but with you there must be no such

g.67. returne you say (*as evill for evill, but after the example of the Lord, who when he was reviled, reviled not againe, when he was persecuted, threatened not*) when the Reader (I suppose) will soon confesse, that you have in this kind returned far more then ever you received: To make the Churches of the Saints *Garrison-keepers for Antichrist*, with you is faire language: To single out two brethren in the forefront, as champions to serve such a matter, To make arguments of your own, and father them upon your objector (that so he may stand in comparison with a certaine *Atheist*) is neither reviling nor persecution.

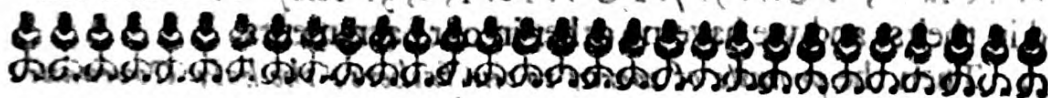
id. But you desire not, you say, for feare of persecution, to wink against the light the Lord hath let you see. And let me intreate you not to close them fast against that light which is offered you to be seen: certaine it is that you have light enough to see the untruth of much of that which you have delivered; there needs no other but *M. Blackwood* against *Mr. Blackw.* in severall particulars for confutation: And this of persecution is one of your grand designs to fetch in profelytes, when yet such as this, I suppose, is almost of the formidiblest that you suspect, as appears by the season in which you appeare with such zeale in this cause, It is with you a note of the true Church to be persecuted; and this usage of yours, is your evidence amongst your hearers, that you are one of truths defenders; How many truths have we at this time persecuted with you? The truths of *Popery*, *Arminianisme*, *Socinianisme*, the truths of *Antinomianisme*, the truth of the *Soules sleeping, dying*: All of these, and more then these suffer persecution with you, as did the truth of *Baalisme*, and the *Sun and Host of Heaven-Worship* under persecuting *Asa*, *Iehosophat*, *Hezekiah*, and *Manasseh*. The truth of *Arrianisme* under *Constantine*; The truth of *Antichristianisme* under those *Kings and States that must eat the flesh of the whore*; All of these have like cause of complaint of suffering, and so goe under the same badge or cognisance of truths defenders.

ee Mr. Black. 37. anf. 3. For your friendly admonition, to remember what my self pag. 30. doe, speake concerning persecution I thank you, being unwilling to offend against my own principles, or the generation of Gods children; but I pray you, when Saint *Luke* saith concerning the *sadduces*, that they say, there is no resurrection, neither Angel nor spirit, did he then persecute? Yea suppose some few had been right a-

Act. 23. 8.

mong

mong them in the doctrine of spirits, might not this have yet been spoke, when the generality was thus tainted? If I had drawn the list to a greater length, I should have found enow to have asserted the truth of that charge; I have seen, and can bring forth complaints under the hand of some, as godly, and learned, as ever I had happines to converse with, in a far more large catalogue; Those by me mentioned were no other, then such which are more commonly held, and the tenent it self is apt to beget, and I yet cannot see a way how they can be avoyded!



A Vindication of Arguments brought  
for BAPTISM of INFANTS, by  
Mr. M. and others.

PART. III.

MR. BLACKWOOD.

**A**s the Infants of Jewes were Circumcised; so the Infants of Christians are to be Baptized.

Object. I.  
Pag. 31.

*We deny the consequence.*

1. Because there are two Covenants essentially differing, *Ans.*  
Jer. 51. 32, 33. Jer. 11. 7, 8.

1. This reason is not to force of overthrow this consequence, how far soever the Covenants differ; yet they both agree in *Reply.*  
this, that either is to have their seale: The severall grants made by *Abasuerus* to *Haman*, and *Esther*, did much differ, one was for the slaughter, and the other for the preservation of the people of God, and yet either of both have the Kings seale for ratification.

*Esther. 3. 10,*  
*Est. 8. 8.*

2. Here is a new piece of Divinity taught us, that the Covenant which Circumcision did seale to the Jewes, and the Covenant that Baptisme doth seale to Christians, do essentially differ.

1. Then it followes that Jewes and Christians are in an estate essentially



the Cove-  
nant sealed  
Baptisme,  
and the Co-  
nant sealed  
Circumci-  
on essential-  
the same.

essentially different; If the Covenant with one be, *that God will be their God*, then the other are *without God*; If the Covenant with one be of *free grace*, the other is a Covenant of *works without grace*; if the portion of the one (by vertue of the Covenant) be *salvation*, the portion of the other is *destruction*.

2. Then the thing signified in the Sacraments of Jewes and Christians should essentially differ (the thing signified in the Sacrament, is of the essence of the Covenant) but the thing signified in the Sacraments, both of Jewes and Christians, we know to be one and the same, *1 Cor. 5. 7. 1 Cor. 10. 1, 2, 3.* They had Christ sealed in theirs, and we have no other in our Sacraments,

3. Then the *promise of mercy to our fathers, the holy Covenant made with them, the oath sworne to Abraham*, is such, in which we are not concerned, as being under a Covenant essentially differing; but the contrary to this is plaine, *Luke 1. 72, 73.* That oath to *Abraham Gen. 22. 16.* (in your sense onely carnall) contains (in the interpretation of *Zachary*) that Covenant of Salvation, by us enjoyed, and in the Sacrament of the New Testament sealed.

*Then the Lords Supper should be given to Infants, because they all partooke of Manna and the Paschall Lambe.*

Insw. 2.  
ag 32.  
epley.

Manna, and so the rocke, are considered two wayes.

1. *As common food, and meanes of present lively-hood and subsistence:* in this consideration Infants did indeed partake of it, and so also did their cattell, their beasts did drink of the *water, Num. 20. 8.* and (as cannot be denied) their domestique creatures did eat of the *Manna*: In this sense it was no Sacrament.

1 what  
nse Infants,  
ite Manna  
and the Pas-  
chall Lambe.

2. *As a visible pledge of Gods abode among them, and (according to promise) marching with them;* So it was a Sacrament leading to him, in whom all the promises are *yea and Amen*. This use, neither Infants, nor brute creatures could make, of it, and to them it was no Sacrament.

For the Paschall Lambe; 1. How does it appeare that Infants eat of it? unless as they are involved in the number of the household; and so you will bring Infants within the same compasse for Baptisme, seeing households were baptized.

2. If Infants did partake of it, it was as a *common meele* to them, and no Sacrament, as now they may eat of that bread, and drink of that wine, which is prepared for the Lords Supper, though not in the way of a Sacrament.

3. There

3. There is no ordinance requiring Infants to repaire to the place that God chose for it, It is for those males (saith *Ainsworth*) which were freemen, perfect males, and in health, able to go up to the place of *publike worship*; where he quotes the *Rabbies* authority, That all men are bound, except the deaf, and the dumbe, and the fool, and the little child, and the blind, and the lame, and the uncircumcised, and the old men, and the sicke, and the tender and the weake, that were not able to goe on their feet. When we read of the pains that they took to goe up to *Jerusalem* on these occasions, through the valley of *Baca*, we hear nothing of their pains to carry along their Infants, which must have been their care, if by divine appointment the Paschall Lambe, as a Sacrament, had been ordained for Infants.

*Circumcision was commanded as well to reprobates, as to the elect* *Ibid.*  
*Genesis. 17. 10. every male child among you shall be circumcised, among which were many reprobates, Esau was circumcised, so Ishmael.*

Where is that command of circumcision of reprobates? or restraint of Baptisme to elect ones? reprobates were within the compasse of those that were to be circumcised, and so they are within the compasse of those who according to Christs commission are to be baptized: you can instance in reprobates circumcised, and we can give as cleer instances in such baptized. Sacraments being outward visible seales, they doe not at all look at election or reprobation, which are both invisible, But at the externall, and visible being in Covenant.

*Baptisme and Circumcision doe much differ. first, &c.* *Ibid.*

Here you are at paines to reckon up many differences between Baptisme and Circumcision, to which though many more might be added, yet in this you are wanting, that upon your naming of these severall differences, you do not inferre your reason, that for this cause Infants might (yea must) be circumcised, and for this cause may not be baptized. These differences (for ought that appears from you to the contrary) may stand (with a more large addition to the number) and yet the consequence by you denied still remaine firme, differences in the outward signe and ministeriall way of dispensation being wholly besides the purpose. Suppose some privilege should now be claimed, to be conferred by the Great Seale on an infant, and precedents in *Queen Elizabeths* dayes produced of

like Patents by her ordinarily past, Would it serve (for deniall of such claime) to answer? That that Queens seal did much differ from His Majesties, Her stampe was one, His Majesties another, She had one Lord Keeper, His Majesty hath others. A Herald would soone furnish a man with multitude of differences, and a Lawyer would as soon make reply, that these were vaine and impertinent ones, It is not the stampe of the seale, nor the man that hath it in custody, that is materiall, but the power of the Crowne to grant, and the right of the subject, in whose name the claime is made: So it is here, while there is a grant from Heaven extending it selfe to Infants, all these differences here reckoned of *circumcision the eight day, Baptisme any day, circumcision on the males, Baptisme on males and females, &c.* to which adde as many more as you please (as to the purpose in hand) all are frivolous, unless you could inferre that an infant on the eight day is in such a capacity as no other day, Infant-males in their sex apart, are in a high place of priviledge beyond the condition of females, &c.

For the fifth difference that you assigne, *that circumcision was a profession of the observation of the Law, But Baptisme signifies forgiveness of sins,* I shall examine in the answer of your fifth Objection; only it was here expected that you should have applyed the difference, and to have made it appear how Infants could know the Law, or make profession of it, (and so were capable of circumcision) but were in no capacity of the forgiveness of sinne, and therefore are incapable of Baptisme: otherwise this difference (as the rest) makes no distinction.

34. *The Sacraments of the New Testament cannot be proved but by the Scripture of the New Testament: Therefore the consequence that is drawne from the Old Testament is absurd.*

7. But the Sacraments of both Testaments may be compared, that from both together, light may be gathered for the right understanding of all. Doth not Pauls speech of *Manna* and the *Rock* help us in the knowledge of the Sacrament of the Lords Supper? The day of worship in the New Test. must be proved out of Scriptures of the New Testament, yet your selfe can make use of the fourth Commandement to maintain a necessity of the observation of it.

54. Your second, and third Objections are already vindicated, and defended. See pag. 87. 88. 89.

Mr. Blackwood



Mr. Blackwood.

Baptisme succeeds Circumcision as an initiating signe, Col. 2. 12. *Object. 4*  
therefore as Infants were circumcised, so they ought to be  
baptized.

*We deny the consequence, for those in Colosse that were baptized, were* *Answ.*  
*not Infants, but growne persons that were circumcised with circum-*  
*cision made without hands, and had faith through the operation*  
*of God.*

This is no other then a meere *patitio principij*, a begging of the *Reply.*  
question which is in dispute, that these were baptized, and not  
their issue with them. Other answers given by you are  
grounded upon an exposition made by some on Coloss. 2. 12.  
whose exposition it is I know not, and am not minded to assert it,  
or reply at all to the exceptions taken at it.

*Suppose it were granted that Baptisme did succeed circumcison,* *Ibid.*  
*as an initiating signe, yet where is there any such thing in the text*  
*as this, viz. that Baptisme shall succeed in the same latitude of*  
*infancy?*

Being granted that it succeeds as an initiating signe, what else *Reply.*  
can follow, but that it succeeds in the same latitude in regard of  
infancy, unlesse we could find some restraint? An enlargement in  
regard of latitude we can shew; a restraint cannot be found: A full  
parallell in all particulars (the outward signe excepted) is plaine,  
(in that the words are promiscuously used, *We are circumcised in*  
*him, in that we are buried with him in Baptisme*) In this particular  
of initiation into the Church, it is most plaine, and that in this la-  
titude, Infants having now, as then, a Church right, They belong to  
Christ, bear his name, and of them is the Kingdome of Heaven.

Mr. Blackwood.

If Infants may not now be baptized, then they are deprived of *Object. 5.*  
some grace circumcision did conferre. *Pag. 37.*

*No, for first, Circumcison did not bring any grace to the Jewes,* *Answ.*  
*but was rather a yoke of a curse, Acts 15. 10, 11. what this yoke was*  
*we see, Gal. 5. 3. Gal. 3. 10. Deut. 27. 26. So that if you aske what*  
*circumcison was, it was the profession of observation of the Law.*

If the question were aske you, what profit is there of circumcision? *Reply.*  
You would answer, none at all, but a yoke, not a benefit, but a *Rom. 3. 1.*  
misery: when Saint Paul answered in another manner, *much*  
*every*

*every way* : he was much mistaken, when reckoning up the priviledges of which he might boast, this is the first, *Circumcised the eight day*. It seemes to you an honour, and a benefit, to be of the uncircumcised. Now whereas *Peter* calls it a yoke, and *Paul* saith, *he that is circumcised is a debter to doe the whole Law*, we must distinguish of circumcision, that it is considered either as a *Sacrament*, or else as a *Law-ceremony*, as given to *Abraham* as a signe and seal of *Christ*, as enjoyed by *Moses* as one of the bulke of the *Law-ceremonies*, and the leading one of that number. Considered as a *Sacrament* received by *Abraham* for a signe and seale to him and his seed, so it was no yoke, but a speciall priviledge, given him with that promise, *I am the al sufficient God* : and thus considered, it was no obligation to the *Law*, no engagement to make a man a debter to the *Law*, as a *Covenant*. This is plaine in that the fathers enjoyed this priviledge of circumcision 400 yeares before the *Law* was given, and it was no engagement unto that which was not in being : and in this consideration Baptisme answers it. Considered as a ceremony of the *Law*, and the leading one of the bulke : it yet may be taken two wayes.

1. *As a shadow leading unto Christ*, and having its end and complement in him.

2. *As of it selfe, without any reference unto Christ at all.*

Circumcision taken in the first sense, as a shadow, whereof *Christ* is the substance and the body, it is both a *priviledge*, and a *yoke*, a *mercy*, and also a *burden*. As some have observed of those words, *In the sweat of thy browes thou shalt eat thy bread* : that they containe a *curse*, and a *promise*; a *curse*, that without this paines, bread cannot be had ; a *promise*, that upon this paines-taking bread may be obtained. So we may say of *Circumcision*, together with the body of the Ceremoniall law, *It containes a burden or yoke* ; in that, without such a burdensome way (both of cost and pains) no light of attonement made by the blood of *Christ* could not be had. *It contains a priviledge*, that yet by this charge and paines in this burdensome way, light may be seen. Compare a *few* with a *Heathen*, and his Circumcision is a priviledge, and so Scripture speaks of it : *Light is precious let in at any crevis* ; The knowledge of *Christ* is happy in any shadow. Compare him with a *Christian*, before whom *Christ* is evidently set forth, then it is a burden; a great mercy to en-

joy

joy a more plentiful measure of light, in a way of more facile observation.

Taking Circumcision in the second acception, as of it selfe, without any reference to Christ, so it is a burden, and no priviledge; and so it was urged by the false teachers, and prest upon the Galatians. When the body is in sight, we looke no longer at the shadow. To conclude this Reply;

In the Sacramentall use, it was a priviledge and singular advantage; the Apostle accounts it a speciall grace, that he was circumcised the eighth day, and so it plainly followes, that if Infants may not be baptized, they are deprived of that mercy that those that were circumcised in infancy did enjoy.

*Mr. Blackwood.*

Unlesse Infants be baptized, they are excluded from the new *Object. 6.* Covenant. But they are not excluded, *Mat. 19. 14. Of such is the kingdome of God.*

*We deny the consequence; for 1. The females of the Jewes were saved without Circumcision; so Job, Lot, so the Canaanitish woman without baptisme was in covenant with Christ. &c. Answ.*

You use to put your Objection in such termes that you may answer it with most advantage to your selfe, you might have put it, *Rep.* that the visible Church is made up of them, and therefore the ordinary gate of entrance into it, is not to be shut against them: For circumcision, I marvelle why you bring it in, when you have those thoughts of it, that it sealed a Covenant void of grace, For the Canaanitish woman, She was either baptized, or in a condition baptizable, we thinke not Baptisme of absolute necessity to the being of grace, *necessitate medij*, that no other way of grace can be had, But we maintain it necessary, *necessitate precepti*, by the ordinance of Christ to those that belong to Christ, and have any visible interest.

*For the assumption it followes not, because Christ bade suffer those little children, therefore that he would permit all from a particular to an universall, there is no consequence, because it once rained Manna, and once water came out of the Rock, therefore it shall be so alwayes. Pag. 37.*

Did Christ bid, suffer these little children to come, pointing at those individuall children in particular? Or whether are his words, suffer little children (giving license to all within the coasts of Israel



to whom he was sent) in generall, who in his right wits would make that admission only particular? And for your reasoning of once raining Manna, and water once comming out of the rock, that therefore it should be so alwayes. It would so have been alwayes, if Christ had given his authorative word of power to the clouds ever to have rained *Manna*, and to the rocks to have given water, as he hath his authorative command to suffer little children to come to him, Christ once said, *If any man thirst, let him come to me and drink*, He once said, *come unto me all yee that labour, and are heavy laden*, yee might restraints these speeches to Christs present hearers, as well as these words to those particular Infants, and so any may doe that dare learne of Master *Blackwood* to pervert the Scriptures.

*It is probable the Kingdome of glory doth in a great part consist of such Infants, &c.*

Reply.  
1st. 2. 47.

Then by Baptisme they are to be admitted into the society of the visible Church, Seeing God addes to the Church such that shall be saved, Infancy notwithstanding, they are savable, Infancy notwithstanding, they are then baptizable; If they are in a capacity to be saved, they are in a capacity to be initiated.

*If it should be concluded, Christ layd his hands on them, and blessed them, therefore we ought so to doe, the conclusion were probable.*

Reply.

We lay not the weight of our argument on those actions of Christ, but upon his free admission, and their right to the Kingdome of Heaven, to which he gives witness.

pag. 38.

*Christ being God, and knowing all things, his divine nature might communicate to the Humanity, that to those Infants that were then brought and such like as they were, the Kingdome of God did belong.*

Reply.

Christ must communicate this knowledge of the Godhead to his Church, as well as to his humanity, which were elect, or else how could they observe his direction in suffering the elect of God to come to him, Such glosses are enough to overthrow all Gospel truths.

bid.

*Of such is the Kingdome of God, there is a two-fold Suchnesse, 1. Of person; 2. Of condition, no man can say, Christ speaks of suchnesse of person, because they are little ones, For the Indians and Mahumitanes might come in so.*

Reply 2

Neither Indians nor Mahumetans could come in upon this admission,

mission, The extent of his grant can reach no farther in that place then to the Infants of the nation, to whom he was sent, being a *Minister of the circumcision*. And no further now, then to the Infants of *Rom. 15. 8.* *disciplined nations*, that are the *nations of the Lord*, and of his Christ. For your other glosse to referre *such there to humility*, of *such as are like in humility is the Kingdome of God*, It is first, directly against the expresse letter of the text, The text is not, *suffer humble children*, but *little children*: Such referres to *quantity* there mentioned, not *quality*, of which nothing is spoken. 2. It takes all force from Christs argument, why should little children have a priviledge to come to Christ, because not they, but those that were qualified like them, had right to heaven, so *Sheepe, Lambs, Doves, Vine-branches* might be brought in, under that, For those that are qualified like them, have right to the Kingdome of heaven.

Mr. Blackwood.

Little children receive the Kingdome of God, *Mar. 10. 15. &c.* *Pag. 38.*  
*Three things are to be opened.* *Object. 7.*

1. *What Christ means by the Kingdome of God, I take it Christ* *Answer.*  
*means the Kingdome of glory, though we will not much contend whether both Kingdomes, be not meant of Grace, and Glory.*

And I take Christs meaning in the words, on which this *Reply.*  
*dispute is grounded, to be the visible Church, in which sense he most frequently takes the Kingdom of heaven. To this purpose Reade Matth. 13. and see how oft this phrase is used, and in what sense. And this meaning best agrees with Christs way of dispute, Suffer them to come to me, for of such is the kingdom of heaven, they are of the flock, and they must not be denied access to their Pastor.*

2. *What is meant by receiving, whosoever shall not receive, &c.*

This is no part of Christs argumentation, but his instruction or *Reply.*  
*application, not to infants, but to men of yeares, resembling infants, and therefore it is not pertinent to examine.*

3. *What is meant by little child, or children:*

*Little children or infants are to be considered two wayes:* *Answer.*

1. *Collectively, and that two wayes.*

1. *In an universall collection, for all infants that shall be born, whether they live or die; of these we cannot affirm Christs words to be truth, that these receive the Kingdom of God, unlesse we maintain falling from grace, that they once had received it, but were after fallen from it.* *Pag. 39.*

ly. As much truth is in Christs words, being understood of infants in an universall collection, as there is, when he saith, *The Kingdome of God is like unto a net cast into the Sea, that gathers of every kind, That it is like a certain King that made a marriage for his son, unto which those are called, that after are cast out. Those that prove bad, and those that prove good, are both within the Kingdom, and therefore no such art is necessary to distinguish them, this is the Scripture language of the Kingdom of heaven. I would fain know what truth there is in these words, that they on the rock beleeve, Beleevers are in the Kingdom of heaven, Bad ones, which are bad ground, do beleve: The Kingdom of heaven then is taken in that notion, that it comprehends all of a visible title, in which number Christ places infants, among which there are bad fish, bad ground, tares, and such that want a wedding garment. Christ maintains not a falling away from grace, and yet he makes these to be in the Kingdom of heaven, as living where Scepter of his kingdom rules.*

13.47.  
22. 2.  
8.13.  
39. 2. In a partiall collection for all infants so dying; in this sense Christs words would import, that all such goe to heaven, and so it would not follow that they should be baptized, because we know not certainly which will dye or live, and therefore though the dying infant go to heaven, yet can no Minister baptise it, because he cannot know infallibly that it will dye, till it be dead: nor hath the Minister any such command so to do.

You please your selfe very much with that distinction of Infants dying, and Infants growing up, when Christ makes no such difference, and you are very willing to conclude, that all dying ones are generally saved, as Pag. 11. you professe your thoughts: yet whether their innocency, or Christs death saves them, you can scarce tell how to determine: for you asigne both for reasons of this your opinion, pag. 34. you will have no infant to be in covenant, yet all of them dying to be saved, He that would take pains to kill them, might put them all into covenant. Herod did that office for all in *Bethlehem*. The Scripture saith that *happy shall he be that taketh the little ones of Babylon, and dasheth them against the stones*, you say that he brings them to happines, and placeth them in Heaven: their innocency is the same as others in respect of actuall sinne, which is one reason you give of their salvation: For your inference, that yet they may not be baptized, seeing we know not certainly  
which



which will dye or live : There are doubtlesse oftentimes infallible symptomes of death, and far more evident signes (all wil yeeld) then you can finde of election, in any that make profession, when yet the hope of their election in judgement of charity, is your ground of their Baptisme, And that Christ intends not such a limit, as to understand only dying Infants, when he saith, *suffer little children to come to me*, all will (I suppose) acknowledge.

Mr. Blackwood.

*Act. 2.38,39.* When Peter exhorted his hearers to repent and be baptized, he useth an argument from the benefit that should come to their posterity, for the promise is to you and your children. *Object. & pag. 40.*

1. *The word children, doth in Scripture, signifie men,* Mar. 10. 44. *Ans. Joh. 8. 39. Gal. 4. 19.*

It so signifies men, that it doth not exclude Infants, the promise is to children, and Infants, as well as men, are children. *Reply.*

2. *This place is not a promise, but a proffer of a promise, to persons, not actually converted, but in a way of conversion.* *Ibid.*

I cannot reach this distinction, between a promise and a proffer of a promise by an Apostle; If his dealing was reall, then the promise, by him proffered, must be a reall promise, He tenders it from the mouth of God, and God doth not make proffers of that which is not; The thing promised is contained in the promise, and this from God he did tender to these hearers, both forgiveness of sins, and the gift of the Holy Ghost. *Reply.*

3. *If there were any promise, then it must be either remission of sins, or the gift of the Holy Ghost, had it been any other promise save remission of sins, it had not been a salve for the sore of a guilty Conscience* *Ibid.*

*Paul* may serve for a comment on Peter, Peter hath here to deale with Jewes, and *Paul* tells us what promises did belong to them, *Rom. 9. 4. and Rom. 3. 1. compared:* These promises are saving Ordinances, in which there is a tender of all promises, look into *Peters* own words *Act. 3. 25* and you will see that he means the same thing, you say *this had been no salve for a guilty Conscience,* reade the whole speech of Peter *Act. 3.* (from v. 17. to the end) & you wil find him to be of an other mind, Are Scriptures promises, in which Christ is contained, and tendred, no such salve? so the Apostle had no salve at all, he could not apply the plaster of remission of sins, any other way then in the promise of the word, which

their faith was to receive, to make it effectuell, no salve was in his power more then ministeriall.

*But it cannot be the promise of forgivenesse of sinne, because many children of godly parents prove wicked, which if they do, having formerly had a promise of forgivenesse of sins, and of the Holy Ghost, then 1. Either God falls from his promise, which is blasphemy to say, or 2. The child is false from grace.*

It is but a little below Blasphemy, to charge God with such a thing, as falling from his promise upon this occasion, you tender promises to your people, reall promises, to all your people, and yet it will not follow that either all their sins are forgiven, or that God sayles of his promise. Baptisme is for remission of sinnes, though *Judas* and *Magus* have not their sinnes remitted, Gospel promises are promises, and Sacramentall seales are seales, though they be refused or hypocritically received.

The promises of the Gospel, and Sacramentall seales are considered.

1. As tendred in the Ordinances.

2. As in the soul received, and by faith applyed.

As ministerially tendred in the Ordinance, it is onely conditionall, and is no tye to God in any absolute way to performance, till our faith make the engagement full and complete; So that *Promise* in this text, and *Rom. 9 4.* and *Covenant Acts 3.25.* is no other then a just title to Gospell Ordinances, contayning ministerall, conditionall promises, which the Apostle tells them are theirs, and their childrens, and still remaine in as full a latitude, as at first they were to their father *Abraham*.

41. *The Apostle doth not as the objector supposeth, use an argument to his hearers to repent and be baptized, from the benefit that should come to their posterity.*

ly. b-Pri. 15. Your objectors words are, In the same latitude as the promise is laid down, the encouragement is also urged to receive the signe and seale of it, But the encouragement is laid down in that latitude to comprehend converts and their seed.

*But answers a question, which troubled consciences pricked for their killing the Lord of life, made, vtz. What shall we do to be saved? to Whom Peter said, repent, and be baptized in the name of Christ, for remission of sinnes.*

And

And in the answer of this question, he prescribes the use of this Ordinance, the signe and seale of Baptisme, and to perswade to the use of it, he produceth the promise in the same latitude, that it was by God himself delivered.

*They further scrupled, what ground have you for this? to whom Peter propounds the universality of the promise, viz. It is to you, to your children, to all that are afar off, even as many as God shall please in time effectually to call.*

That word *effectually* is your addition, not onely to the words, but the sence of Scriptures, which is evidently manifest, in that these *a far off whom God should call*, are in the self same condition by calling, as the children of these present hearers: But all their children had not an *effectual call*, It is therefore a calling with right to the ordinances, such a calling that many enjoy, and are not chosen, and therefore not *effectually called according to Gods purpose*.

*They further scrupled, we have contracted guilt on our children, by wishing Christs blood to be on them as well as our selves; to this Peter saith, the promise is to you and your children.*

Whence is there any colour for such a conjecture? you are bold in your guesse, and very peremptory in your assertions, It cannot be affirmed, that these individuall Jewes, had so much as heard of that imprecation, which was vttered by some few ringleaders of Christs persecutors, much lesse that now it was in their thoughts, I am glad your objector hath taken you off from that glosse, which the author of the vanity of childish Baptisme hath put on this Scripture.

1. *There was none in that place baptized, but those that gladly received the word, ver. 41.*

1. No Infants came to the feast, at that time.
2. It is not denyed that Infants were baptized.
3. The warranty of their Baptisme is expressly laid down.

*Master Blackwood.*

The parents faith is sufficient to receive Baptisme.

*The just shall live by his own faith, the righteousnesse of the righteous shall be upon him, Hab. 2. 4. Ezek. 18. 11.*

He that lives by his own faith, may by that faith entitle his posterity to the Ordinances of God. Thus the just did live, in the time of the Old Testament, and yet their faith intituled their children to

Cir-

Reply.

Object.  
Answer

Reply.

Hab. 1. 4.



Circumcision; They had that benefit by their fathers faith to be circumcised the eighth day.

2. *What did Jsacks faith profit Esau? or Iehosaphats, Iehoram?*

Their faith did so much profit, as to entitle them to Circumcision, instead of answering, you adde strength to the objection.

*Master Blackwood.*

Et. 10. Baptisme and circumcision are essentially the seales of faith, Rom. 4. 11. Therefore Baptisme succeeding in the roome of circumcision, ought not to be denied to Infants, although it be the Baptisme of faith, and repentance.

wer. 1. *We deny that Circumcision was an universall seale of faith, but was onely an individuall seale of the individuall faith of Abraham, as appears out of the text.*

y. If the Covenant made of God with *Abraham* be essentially the same with that which was made with his seed, then the seale of Circumcision, which is the seale of that Covenant cannot essentially differ, but the Covenant made of God with *Abraham*, and the Covenant made with his seed are one, he and they make but one party in the Covenant.

1. Covenant, and seale of the same thing, cannot essentially differ, but here was Covenant, and seale the same of thing.

2. It was a distinguishing signe in the posterity of *Abraham*, respective to Religion: The circumcised were the people of God. It was therefore a seale to them of that faith required of his people.

3. It was a seale of Circumcision of the heart, which was an inward grace, the self same that Baptisme seales, Col. 2. 11, 12.

ly. *The meaning may be, God would have Abraham circumcised, as a note of his faith, and a memoriall and eternall monument of his fame, that he was the first circumcised person of that nation, yet doth it not hence follow, that it was the seale of the righteousnesse of faith, either to Abraham, or his seed.*

Then it followes, that the Apostle speaks not the truth; He sayes, *Abraham* received the signe of Circumcision, a seale of the righteousnesse of faith; He sayes not, he received it as a signe or note that he was the first circumcised man.

*Abraham received not the seale of the Covenant, before he first believed.*

He

He received it when he believed, and his seed with him.

*Reply.*

*Should we grant the Argument, yet hence none should be baptized, but those that were grown persons, and had the righteousness of faith, as Abraham had at this time when he was circumcised.*

*Pag. 42.*

None but they and their seed, as it was with Abraham.

*Reply.*

*Mr. Blackwood.*

*Object. II.*

Holy persons are to be baptized, but Infants are holy, ergo.

*Ibid.*

*To the Proposition I answer,*

1. *Holy persons endued with a holiness known to the Church, ought to be baptized: but the Apostle here speaks of an outward holiness, common to the reprobate as well as the elect.* *Ans.*

If any thing can be pickt out of this answer, it is, that outward holiness cannot be known to the Church, and in your answer to the Assumption you say, inward and inherent holiness cannot be known to the Church, and so no holiness can be known, and consequently none are to be baptized. *Reply.*

*To the assumption I answer,*

*Ibid.*

1. *Children in this text are not holy with a holiness distinct from Idolaters, as appears in the repetition of the word sanctified.*

You might have done well to have let your Reader understand how it appears, seeing you know the contrary appears to others. The whole power of sanctifying is here attributed to the believing party, The unbelieving is only passive, and instrumentally sanctified to the procreation of an holy posterity, Being otherwise unholy, for this thing they are sanctified. *Reply.*

2. *Though they were holy persons, yet they are not to be baptized. Because this holiness must either be inward and inherent, which is unknown to the Church, and so the Church hath nothing to dispense Baptisme; or else its outward, and so the Church cannot dispense Baptisme, because Baptisme is not a signe of outward holiness, but of the fellowship which the Church judgeth the baptized person to have in the death, buriall, and resurrection of the Lord Jesus.* *Ibid.*

Here is a *Dilemma*, which in case it be of force, your selfe had never yet any right to Baptisme. The Church cannot dispense it upon inward holiness, because unknown; nor upon outward holiness, for another reason: and all holiness must be either inward or outward. And I would know whether this fellowship which the Church judgeth the person to have in the death, buriall, and resurrection

rection of Christ, be neither inward, nor outward. And indeed this judgement of charity is no ground of Baptisme (in which the Church must of necessity more frequently erre, than hit upon truth) but a judgement of certainty, The title that the person is seen to have to those ordinances which serve to work this fellowship. Neither is Baptisme any seale of such fellowship, otherwise than conditionall. They are put into a way to obtaine it; and when faith and other graces are wrought, (which the Apostle calls, *the answer of good consciencetowards God*) Baptisme is a seale that doth assure it: And though it be *no signe of outward holinesse*, yet it is (as Circumcision was) the initiation of men outwardly holy into the society and fellowship of men of such holinesse.

3.21.

13.

To open which, consider these things:

1. The occasion of these words.
2. Of what holinesse the Apostle speaks of.

Ans. I will shew:

1. Negatively, he speaks not of any Covenant-holinesse which we partake from Abraham.

1. Because it doth not agree with the context; for the question was not, after what way, man, woman, or child, become holy? But whether a believer, or an unbeliever might live one with another in marriage? To which the Apostle answers affirmatively, they might live together; and gives a reason, vers. 14. For the unbelieving husband is sanctified in the wife. This word For, tells us it is a reason.

ly.

How can you tell what the Corinthians scruple was, or their question, but by the Apostles answer? And as it appears by his answer, that they scrupled and questioned whether they might live with their unbelieving yoke-fellowes. So by his answer it also appears, that they had a further scruple, and question what might be thought of their Infants. Whether they were to be accounted holy, with their believing parent, or unclean, with the unbelieving one, Seeing he answers this as he doth the other, and this necessarily and naturally followes from the former, They could not question one, but they must question both. And therefore the context clearly carries it to a Covenant-holinesse, which the seed of one, or both believers enjoy by vertue of their birth-priviledge.

2. If the child be holy with a covenant-holinesse, then is the wife holy with a covenant-sanctification; so the wife, though a  
beathen,



beaten, belongs to the covenant of grace.

The contrary in the Text is evident: The wife is sanctified as to the bringing forth of holy issue; and the issue, and not the wife, is stiled holy, she still remains uncleane; yet the issue is holy with the parent of an holy profession, and so called. Reply.

3. If there should be any covenant-holinesse conveyed to Gentiles, it must be by our being Abrams seed: but this is only by faith, Gal. 3. 29. Ibid.

And this faith, as the Text evidently shewes, carries the Covenant-holinesse to posterity. Rep.

2. Positively, what holinesse is here meant?

A civill holinesse. 1. Of matrimoniall institution, wherein God appointed man and wife to live together, which is called a holy state, in opposition to fornicators, 1 Thel. 4. 4, 5. And also, because of the holy person who instituted it, and the holy end whereto it was instituted. Reply

I know not where it is so called, but in our English Common-Prayer Book, which I had thought with you had carried no so great authority. And you should tell us how the faith of one party did conferre this civill holinesse, that were it wanting, the child were uncleane notwithstanding this holy state, and holinesse of the person that did institute it. And the Reader should know what is meant by this civill holines of matrimoniall institution, whether that civill vertue of *Chastity*, of which we read in the Ethicks, which it seems you meane, for this is opposite to fornication as the vice in extreme against it; And so the Apostles meaning is, *Else were your children fornicators, but now they are chaste ones*. Or whether you mean by this civill holinesse of matrimoniall institution, *Legitimation*, as opposite to *bastardy*, called holinesse by a strange catechresis. If this be your meaning, I refer the (Reader for a full answer) to the *Birth-Priviledge*, pag. 11, 12, 13. where this glosse is fully replied to, and still remaines unanswered. But this is not your meaning; or else you are ashamed to mention it.

Reasons why this holinesse is here meant:

1. It agrees with the context, *He bid them dwell together*, v. 12. Ibid.  
Now what more favourable reason can there be, to the binding of a Believers conscience, than Gods institution.

But what favourable reason is this, that children are holy? We are upon inquiry of a reason of their holinesse. And where hath the Apostle one word in the Text, of the author of Mariage. Rep.

Your second positive reason, what holines is meant, is the same with your second negative reason, where you had it answered.

41-  
3. *Because this holinesse hath a proper influence upon the children, to make them in some sense holy, Mal. 2. 15. The children of one man and one woman are called a godly seed; So the Apostle here argues from contraries. If your marriage were not holy by Gods institution, then your children borne in the bond of marriage were unholy,*

ly. A holinesse that the text never mentions, and no Scripture so stiles, hath a proper influence to make them in some sense holy. In what sense I pray? Your text of *Mal. 2. 15.* is too unsufferably abused, The children of one man, and woman, are not there affirmed to be godly, as here the children of one beleever to be holy, It was only one end of this Ordinance, and *causa removens impedimentum*, A means to take off one cause of an ungodly seed, which would follow upon a promiscuous copulation, when this holinesse here, is a necessary result and consequence of faith in the parent; And how doth it appeare that the Apostle argues from the holines of Gods institution, when the institution is not once mentioned?

2. *Holinesse, that may be meant is a holinesse of education; When the believer and unbeliever live together, the children are in a way of being brought up godlily, whereas if they part one from another, the unbeliever will be apt to get some of the children, and then they will not be brought up holily.*

ly. According to this interpretation, the children (if that *els* were not) were doubtfully uncleane, and now they are doubtfully holy, when the Apostle in both is peremptory, *else they were uncleane, but now they are holy.* The Apostle speaks in another language, *ver. 16.* when he speaks of that which may, or may not happen, and so here he would have said, what knowest thou, but thy child may be holy?

*Again we deny the consequence, for those 1 Cor. 7. 14. were not holier then those Infants brought to Christ, Math. 19. 14. yet would not Christ baptise them, for Christ baptized not: Joh. 4. 2.*

ly. Here is a reason to make up our mouths, reason growes scant when this must come in as a reason, Christ took not upon him the office of a Baptist, and therefore the children that were brought to him *Mat. 19. 14.* had no right to Baptisme. Christ took upon him no such place as to be a judge concerning inheritances, therefore that brother that did desire it had no right to inherit, You furnish

us with a reason why they were not baptized, when they had right to Baptisme.

Your Answers to the twelfth Objection, from Rom. 11. 16. are already examined. See pag. 66, 67, 68, 69, 70.

Your thirteenth Objection, from 1 Cor. 10. 1. as I never supposed any great validity (as to the question in hand) in it, so I shall not spend time in making any reply to the exceptions taken against it.

Mr. Blackwood.

Lydia, and all her family was baptized, but it is not said her family believed, therefore its lawfull for persons to be baptized, although they doe not believe. Pag. 46. Object. 14.

1. Lydia, and her family were baptized as Christ commanded, else Paul had contemned an Ordinance of God. Answ.

That they were baptized as Christ commanded is out of question, But that Infants were not then baptized is to beg the question. Reply.

2. Its absurd to baptize any one in the faith of their master or mistresse: I ask those that hold Infants baptisme, whether they would baptize all the servants of a Turke if he should believe, though the servants did not believe. Pag. 47.

These are of capacity to believe, and their unbelieve is privative and damning, neither have they other title then faith to Baptisme, being out of the society of the people of God. Reply.

3. Hard Scriptures are to be expounded by easie, Nehe. 8. 8. But in the same chapter, the Jailour and all his house believed, and then were baptized, Acts 16. 32, 34. 18. 8. Ibid.

Though that rule be safe, yet I would know how that Scripture in Nehe. proves it. For the Jaylours household, If it were so in one it followes not it was so in all, and I referre you for a more full satisfaction to Mr. Cooke, his answer to the vanity of childish Baptisme. Reply. Pag. 45. 46.

This is your 19. Objection, and I marvaile that it must be served in at twice.

For Lydia there is no mention of her being marryed, much lesse of her having any children; but rather we may gather the contrary, because she was so importunate with the Apostles, persons so hated to come to her house, Acts 16. 15. had she had a husband she durst not have brought them in. Answ. Pag. 59.

That conjecture is very weake, and unworthy of a reply Joanna Reply.



did as much, *Luke 8.3.* and yet we know she was married, howsoever the precedent is of a whole family.

id. 2. *Those that were in Lydia's house were capable of consolation, ver. 40. they entred into the house of Lydia, and when they had seen the brethren, they comforted them and departed.*

ply. How many brethren did that unmarried woman (do you think) harbour in her house? These brethren were, doubtles, inhabitants of severall families, in which the Apostles did give them a visit.

id. For Stephanus, he was baptized, and all his household, but it plainly appeares, there were no Infants in his house, *1 Cor. 16.15.* The house did give themselves to serve the Saints, therefore there were no Infants there.

ply. I pray you compare this exposition of yours in this place, with that which (in the page next before) you give of those words of our Saviour *Luke 19.9.* *This day is salvation come to this house,* Salvation (you say pag. 59.) *came not to every person in the house, but to the house:* I pray give us a reason why the house of Stephanus must containe every person in the house, so that all the house did actually minister to the Saints, and that the house of *Zacheus* containes not every person, but the person of *Zacheus* only, or else give us a rule that every Scripture is to be interpreted, as it will serve your purpose.

bid. *The manner of Baptizing Corinthians is set down Acts 18.8. many Corinthians hearing, beleevd and were baptized.*

Reply. So *Abraham*, hearing beleevd, and was circumcised, That was the way of Baptisme of men converted from heathenisme, and so it was the way of Circumcision.

bid. *The Scripture still speakes of children, when there is occasion as Exod. 12.37. Deut. 10.39. Jon. 4.11. Mat. 14.21.*

Reply. If this rule hold, then Infants are to be discipled and baptized, seeing they are part of the nation to whom the Apostles were sent with commission, and there is no exception of Infants as is usuall, when they are to be excepted, *Num. 14.31. Nehe. 10.28.* If occasion had been to except them, then, in that commission, they had been excepted.

Why there is no expresse mention of Infants Bap-

2. All must necessarily grant, that it holds with far more strength for us then for you, If Infants be not comprized in the nation, in the household, then there is a change in the extent of the Covenant, and a new

new manner of administration of the Seale, in respect of the subjects of it, And this of a necessity should be exprest, that so we might know the difference. But Infants being comprised, things go in the wonted way, Gods expression of himself for the latitude of the Covenant, and administration of the Seale, being so well known, an expresse mention is not needfull. In the negative an exception is necessary to exclude them, who in the Church in all ages, had been before received: In the affirmative, no expresse mention can be needfull to receive them, whose title and interest was never questioned, but without dispute till that time had been received: Neither do the New Testament Scriptures use to be punctuall in circumstances, especially where there is light sufficient from the Old Testament grounds.

*Cornelius his house feared God, but he was not yet instructed in the Messiah as already come, much lesse baptized, Acts 10 4.*

Cast your eye I pray you, on *Acts 10.22. 47,48.* together with the account that *Peter* gives to the Apostles and brethren, *Acts 11. 14,15,16,17:* and then speake whether he and his house, were baptized or no. Your answers to objection 15. are already spoken to. p.37

*Mr. Blackwood.*

As the child is borne free by the fathers freedome, so if God take the father into Covenant, he takes the children in with him, and if he reject the parents the children are cast out with them. As the sonne of a Priest, or Levite, the sonne of a State Officer, by birth hath right to his fathers Office, so in this case God takes the Father and children into the same Covenant.

*Object. 1  
Ibid.  
Mr. M. pa  
and othe*

1. *There can no argument be drawn from symbolical divinity.* *Ans. w.*

Neither *Mr. M.* nor any other (I am confident that you can name) make use of this, as an argument to evince Infants Baptisme, nor yet to conclude any Covenant holinesse, descending from parent to child, I should be sorry that any should deale so weakely in this busines, as to use similitudes for arguments, or any otherwise then for illustrations. And the similitude the Reader shall finde (if he consult the Authors by whom it is used) every way fit for this purpose.

*Reply.*

*If by covenant, we meane the covenant of grace, no beleever is borne in this, being we all are by nature the children of wrath, much lesse can the children be borne in any such covenant. But if the ob-*

*jector*

objector meaneth of some outward covenant, that is inrightment to Church priviledges, that by the fathers inrightment hereto, the child should be inrighted, I answer first they must shew some copie that by the fathers inrightment in Church priviledges, all his children are inrighted, for that Acts 2. 38. and Gen. 17. 7. we have answered before.

What is meant, your objector hath abundantly declared himself, namely, an inrightment to Church-priviledges, which also is of grace, as you have heard at large; The validity of your exceptions to those Scriptures by you named (together with other Scriptures and arguments, which in the Birth-Priviledge may be seen) I doubt not but the ingenuous Reader will examine.

It infers an absurdity, that a Christian should beget a Christian, or else a person inrighted to the Seal of Christianity, which is in effect the same: whereas he begets him as a man, not as a Christian; and the Scripture speaks of all, that they are by nature the children of Wrath, Eph. 2. 3.

So does a Nobleman beget a son as a man, and not as a person of honour. So a Free-man, A State-officer, that holds a Patent of inheritance, yet these beget sons vested with their descendable immunities and priviledges: And what those be which are so vested in the person, that they descend not to posterity; and what on the contrary are descendable, elsewhere is at large declared. For the Apostles words, Ephes. 2. 3. If you compare Gal. 2. 15. Nature, in the one place, with Nature in the other, you might have an answer at hand. An explication of both those texts, & the reconciliation of the seeming repugnancie in them, the Reader may see in the same Treatise.

Many have defended the traduction of the Soule, but no Age before this defended the traduction of Christianity.

If you had said, Most have denied the traduction of the Soule, But no Age before this, ever denied the traduction of Christianitie, there had then been truth in your words, Taking Christianitie in that sense as it must (in this dispute) be taken, and as you know it is understood, And I here offer, that if you or any other can bring any considerable witnesses of credit (from the time of Abraham to this houre) that will say, that no such thing was held in their Age in which they lived, no such doctrine maintained, nor no practise bearing witness to it used, I shall quit the cause, and be-

take



take my selfe to your party. The non-baptisme of Infants (which you think you gather from *Acts* 2. 41. *Acts* 8. 12. not more than twelve lines before these words) is brought by you to overthrow the childs inrightment to Church-priviledges by the fathers right, Then the Baptisme of Infants must of necessity establish it, And you know that this is not the first Age in which Infants have been baptized. That it was the doctrine in times of Poperie, you cannot deny, seeing you fasten it upon Antichrist, who is of greater antiquity than one age. It hath been one of the errors of the Reformed Churches, you also complaine; which lookes beyond one Age likewise. What out of Antiquitie may be found, we have heard, and you have not been able (with all your diligent search of Antiquitie, of which you boast) to name one of the Ancient, or any one in any Age, that hath affirmed that the Church used no such custome in their dayes. *Tertullian*, though he manifest a dislike, yet he bears witness to the practice of it in his Age: and in this point of the traduction of Christianitie, as you call it, he is expresse against you.

*Mr. Blackwood.*

As soon as *Zachens* profess the faith, the covenant of salvation comes to his house, forasmuch as he is the son of *Abraham*.

Page 59.

Object. 11.

All that can be gathered from the Text is, that salvation, or Christ who is called salvation, *Luk.* 2. 30. comes to *Zachens*, or any one that is a son of *Abraham*: but we Gentiles (its probable *Zachens* was one, as being a *Publican*) are *Abrahams* sons, not by descending from his loines, but by walking in the steps of his faith, *Rom.* 4. 12.

Answer.

That *Zachens* was a Gentile (if you can prove) I shall willingly yield: and this being agreed, the meaning of the words may easily be understood, namely, That saving ordinances (the meanes of salvation) was come to the house of *Zachens*. Thus Christ uses the word, *Salvation is of the Jewes*; They have ordinances in which salvation is to be had, and so have not you Samaritans. *Zachens* (who before was an alien from the commonwealth of *Israel*, and a stranger from the covenants of promise, being none of the seed of the Jews, no son of *Abraham*) hath now salvation (ordinances of salvation incorporating him and his into this commonwealth) come to his house, in that he is become the seed of *Abraham*. How could salvation come to the house of *Zachens* (when he alone was become the son of *Abraham*) unless that the house for his sake was interested in this sal-

Reply.

*Ioh.* 4. 22.

vation.

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vation. Compare with this, the Angels words to *Cornelius*, reported by *Peter*, *Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words, whereby thou and all thy house shall be saved.* That word which *Peter* brought preaching Christ to him, who (as you say in the next page) was not instructed in the *Messiah*, was this salvation, which comes to his and to *Zacheus* house. Now both are the sons of *Abraham*; and the house, in Scripture (as in our language) is the stock, the family, the kindred, the men at present of it, with posterity. *Nathan* sayes to *David*, *The Lord telleth thee that he will build thee an house: and this David understands of posterity: Thou hast spoken of thy servants house for a great while to come.* Consider further those words of *Peter* to the Jewes: *Ye are the children of the Prophets, and of the Covenant, which God made with our fathers; saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, unto you first; God having raised up his son Jesus, sent him to blesse you in turning every one of you from your iniquities.* God sent Christ first, to that nation for blessednesse, and afterwards to all nations and kindreds, which can be no other than Christ in the Apostles mouths, Christ in the ordinances; They came with this blessednesse, those ordinances that were able to save the soule, And this must be carried to all kindreds. Whereas you say, that *we are Abrahams sons, not by descending from his loines, but by walking in the steps of his faith.* This is most true; neither were the profelytes in the time of the Old Testament any otherwise the sons of *Abraham*, and yet they had this salvation hereditary in their families, to them and posterity. *The steps of Abrahams faith is no other than Abrahams religion: and this is to the kindred, to the house, to posterity, where it is received hereditary, except in the case of apostasie.*

*Christ speaks not of an outward covenant-holinesse that comes to the house by Zacheus his being a son of Abraham, but of salvation; which came not to every person in the house, but only to the house; which it did as soon as Zacheus entertained Christ joyfully, though never an one else in the family should receive him.*

*Reply.* That which you affirme, and that which you deny, is after your manner, singularly peremptory; but the Reader that desires satisfaction, would be glad of somewhat towards a reason, especially when you bring such a Comment, that Christ should say, salvation

is come to the house; when one only single person in the house was saved. And which in the beginning of the next page you doe so egregiously contradict, *Stephanas* his house must be every person in the house, not so much as an Infant excepted, His house ministers to the Saints, and therefore there was not an Infant in it. And salvation comes to *Zachens* house, being (as appears in the context, a great family) when it comes only to one single person in it. Those (that to avoid an outward covenant-holinesse) will have salvation to be taken in your sense, and yet entaile it upon posterity, and give them title by an hereditary descent, much gratifie you, I acknowledge; but as it fares with all that step aside from the truth, they plunge themselves in inextricable difficulties, and a laberinth of contradictions. To make saving grace hereditary, and the birth from heaven descendable, is a new and uncouth piece of Divinity, as contrary to Scripture as experience: Or to avoyd the absurdity of it, to make the words of Scripture (delivered in the most absolute way) to hold *ad plurimum*, (*Your children are holy*, that is, rather yours than others; *If the root be holy, then the branch*, that is more like to be holy than the branch of another root) is to offer strange violence to the holy Scriptures.

For your 18. Objection, If any will own an Argument so framed, let them defend it: As you quote no author, so I believe you can find none that hath so disputed: and though exceptions might be easily taken against your answer, yet enough hath been spoken already to the same purpose.

Your 19. Obj. which is also the 14. hath already been examined. See pag. 111.

*Mr. Blackwood.*

Baptisme of Infants is not forbidden in Scripture; therefore it is lawfull.

I shall put it in other termes: It is commanded in Scripture, therefore it is lawfull, yea necessary. You imply in your answer a distinction of Scriptures *forbidding any thing in so many words, or by consequence*. With allowance of that distinction, I shall enter lists with *Mr. Blackwood* to make good the Antecedent, that Baptisme of Infants is commanded.

*Object. 20.*

*Reply.*

*Mr. Blackwood.*

But here is no alteration of the worship, but only of the subject; *Object. 21.* for the manner of baptizing is the same.

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Neither



eplly.

Neither alteration of the worship, nor the subject, you should have put it, and that is the Argument in its due strength; for we confesse not any alteration in either, Though a man that would put himselfe to defend the Argument as it lies, (which no wise man I suppose will) might be able to returne an answer to your Reasons against it. You say, *the Lawgivers will is, that only believers, whose sins in the judgement of charity are forgiven, should be baptized.* I pray you tell us where we may find a text of Scripture that sets up our charity for a Judge in these things. That it is an essentiall point in worship that the subject be right you would prove from *Pro. 15. 8 The prayers of the wicked are an abomination:* whence you seeme to ground your dispute, *That it is as unlawful for a Minister to baptize an Infant as for a wicked man to pray.* Now I assume, *that a wicked man ought to pray, Act. 8. 22.* Here is a double error. 1. To confound those together who are active, and those that are only passive in Worship, as Infants are in Baptisme. 2. To make no distinction between the man that performs a worship, and the manner of performance. This of Prayer God requires, as his homage, of all the world; The wicked offend not because they doe it, (they should more offend in not doing, *Eccles. 9. 2. Psal. 14. 4.*) but in the ill manner of doing. You might as well say, they ought not to love God, feare God, believe God, as that they ought not pray to God: These are all within that first and great Commandement, and while God is God, there can be no dispensation to any of the sons of Adam.

Mr. Blackwood.

Object.  
Pag. 52.  
Answ.

23. There are three great mischiefs goe along with denying Infants Baptisme; As first, they reject the observation of the Lords day. *We deny it; and the generality of those that are against Infants Baptisme, receive it, observe it &c.*

Reply.

We must range through the world to examine mens thoughts, and look into their practises, to make reply to this answer. Take heed of a reall refutation, not from the pen, but the practise of your own party.

2. They take their profelytes wholly off from the Ministry.

Ans. *I know the contrary among many persons in a Church-way.*

That way is more large (as it is now called) then your opinion. All yours may be guilty of this charge, notwithstanding your defence: And you speak only for many; It seems the greatest part of those

those that you speak for in this Church way, are guilty.

2. Look into the confession of the faith of your Churches, and see what they leave to the ministry, *All of gifts, may, and ought to prophesy.* And the person designed to dispense Baptisme, is (with them) a preaching disciple, for which the leading prooffe is *Isa. 8. 16.* when the word and Sacraments are both made over to ordinary members, what is now left for Ministers; These Churches are none of your many, They take their profelytes off from the Ministry.

*If you would in your severall Presbyteries consent to forbear such doubtfull disputations, both in your Sermons and Prayers, the persons you so accuse, would be willing to heare, &c.* Ibid.

Have you so deeply charged (and with so great confidence) the faith of the Churches of Christ, and do you now confesse that the dispute is doubtfull? and do you heare that these things are disputed, not onely in Sermons but Prayers? you can pleade (*page 57.*) out of *Ambrose* for liberty to speake what you thinke against us, and this liberty must be denyed us towards you, If you challenge liberty to speake your consciences doubtingly, give us leave to speake ours, beleevingly. Reply.

*Mr. Blackwood.*

Your third mischief is sufficiently spoken to already and asserted *pag. 73.* Object *Pag. 53.*

There is no expresse command, no example in the New Testament of womens recieving the Lords Supper, for the celebration of a weekly Sabbath.

*That women recieved the Lords Supper appears.* Answ.

1. *From example Acts 1. 14. Acts 2. 1. compared, those women were still present, and the Sacrament was administred, ver. 42.* Ibid.

It seemes otherwise. The Holy Ghost came on all present, in the forme of *Cloven tongues ver. 3.* which was to make good the promise of Christ for power, for ministeriall gifts to preach the Gospel in all nations, and of this women were not capable. Reply.

2. *It appeares from reason.*

Both your examples and your reasons are by way of collection, and inference from Scriptures, upon these termes we will joyn issue, for tryall of Infants right to Baptisme. Ibid. Reply.

*The Sabbath is commanded indeterminately in the fourth Commandment.* Ibid. Give

## Infants Baptisme,

Give us but the liberty that you take, to looke into the Old Testament for light, to understand New Testament Ordinances.

*Mr. Blackwood.*

25. The denying of Infants Baptisme is contrary to the practise of all the Churches, and casts an aspersion upon them.

*I have heard otherwise, that there are Churches in Transylvania, and Holland, that so practise.*

And you may heare further of those Churches (especially in *Transylvania*) that they are as ready to fall upon you with a storme, as you upon the Churches of Christ, charging you with Antichristianisme in the Doctrine of the Trinity and Christs Incarnation, &c.

2. *We find the History of the Acts of the Apostles, and the first 300. yeares welnigh, if not altogether cleare for us.*

For a full discovery of the notable untruth of this assertion, I referre the Reader no further then your 12th. argument for the unlawfulness of Infants Baptisme. With all your diligent search, we have not from you one piece of a witness, to deny the practise of Baptisme of Infants in that time, but much to the contrary.

3. *All the Churches erred for many hundred yeares, since the time of the Antichristian Apostasy, not onely in smaller matters, but in poynt of the Masse, justification by workes, transubstantiation, judge of the faith, &c.*

I wish you had made it your study to have discovered those errors, that so you might not have been found an enemy to the truths of reformed Churches.

4. *They have I suppose erred (I meane the Protestant, consisting of Lutheran and Calvinian Churches) in the particulars since the Reformation, which I should be loke to rise, but that onely the matter comes in competition with Gods glory.*

I desire to know how you came by that light for discovery of so many of your brethrens errours, living (as you complaine) under Persecution, and Conscience-compulsion, which takes away (if you may be beleevd) the possibility of comming to the light of any new truth, Part 1. Pag. 16. These discoveries of yours, all will say are new, Truths they are not, you are in no possible capacity of a new truth, your errours then in charging error on the Churches shall be examined.

1. *In retaining the Baptisme which they had from the hands of*  
*Popish*



Popish Protest, which they could never retain, without acknowledging the Roman Church to be a true Church, and their Priesthood to be true, and their ministers to be the ministers of Jesus Christ.

The Baptisme thus received, they could never wash off, and maintain the Pope (the head of that faction) to be Antichrist, who opposes not Christ openly but in a mystery, & is not wholly without, but in the Temple of God. Your self acknowledge many truths in that Church, as the Trinity, the Resurrection, with an &c. why must we then of necessity deny the truth of this Sacrament of Baptisme to be also with them, who have both the matter and forme of Baptisme entire? You professe your self a diligent searcher of antiquities, and what do you finde out of antiquity to reject Baptisme, received from the hands of Heretiques where the essence is retained? Cyprian was indeed in that opinion, but he was generally opposed by Divines down to this age, and in this age, *Augustin* indeed commends his modesty in this errour, not condemning them rashly, who were in another opinion. And if you will not disclaime this errour, (as some affirme that Cyprian did) I would we might commend like modesty in you, not to condemne so many glorious Churches; who in this are not of your minde; your self acknowledge somewhat of the being of a Church in Rome, opposing the Roman and Reformed Churches, If we (leaving them) are Churches reformed, then they are a Church polluted, and deformed. Priesthood and Ministry is there by you strangely confounded: Their Priesthood is wholly Antichristian, what ever they do *qua* Priests we justly condemne, Christ sends not *ad missandum* or *sacrificandum*, to Masse or Sacrifice (That mandate is the Popes) but to Preach and Baptize, As we reject not the Trinity, or Resurrection, when they have preacht it, so we do not reject Baptisme when they have administred it. And when you have condemned all Ministry, and Baptisme (both ours and theirs) you will hardly finde a way to set up any Ministry, or establish any Baptisme, but leave us among the *Seekers* (as now they are called) who deny any Church, or Ministry at all upon earth; The gates of hell having prevailed (as it seemes) against Christs promise, and so waite for a new revelation, and some extraordinary new way from heaven, who are to recieve a like answer to that of *Abraham* to the rich man, *They have Moses and the Prophets, The Prophets and the Apostles* for foundations to build upon: These are

Reply.

2 The. 2.

Part 1. p.

Augustin  
Bap. contr  
nat. lib. 5

Luke 16  
Ephes. 2.

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the last times, and after these we must look for no new wayes of administration.

2. They erred, in that the Elders of the Churches recieved all sorts of persons to Baptisme, upon a supposed Covenant-Holinesse, derived from the parents, which were Idolaters in the grossest Idolatry for many a hundred yeares.

And is this any other then the tradition of Christianity, which pag. 49. you said none ever defended before this age? How then were our first Reformers, and Rome for many a hundred yeare guilty of it? Your objector may well beare your charge of error, seeing you lay it upon all the Protestant Churches, as well as upon him without one word for their conviction. For Idolatry (which you charge upon our forefathers in the dayes of Popish darknesse) we must distinguish of it.

1. As worshipping of a false God.

2. As worshipping the true God, in a false way.

The former dischurches a people, and wholly casts them out of covenant; His people they are whom they serve; of this our forefathers were not guilty, They worshipped the true God (by your own confession, if one God and three persons be the true God) yea they beleve all things right, concerning the person of Christ in both natures, both his Divinity and Humanity. Take heed how you deny all covenant-relation of a people thus tainted: So you will not only cast off the ten tribes (who still retained circumcision, and were recieved to the passeover when they came at Hezekiahs call) but Juda also, under Asa, Jehosaphat, and those other Princes that kept up the high places. The providence of God brought the Scriptures to us by their hand, as to the Primitive Christians by the Scribes and Pharises, As we recieve from them the Scriptures, so also whatsoever is found with them according to the Scriptures.

3. In that Elders, Members, and the whole Church did agree, that the Church should be divided by parishes, making cohabitation or dwelling together, a sufficient inrightment to such priviledges, till the other day almost, the Independent Churches began to spy out this abomination.

Somewhat more then cohabitation, is required by Protestant Churches, for such inrightment, So a Jew or Turke (renting a house) should become a member of a Christian congregation; It is then (not  
a bare

a bare cohabitation, but ) a cohabitation of Christians, accepting of Ordinances, that is an inrightment; And I suppose we must stay till to morrow, & the third day, before any abomination be discovered in this way of these Churches: And when the discovery comes out, we shall expect a discovery also of the abomination of quotations, of *cap.* and *ver.* of Scriptures, of preaching on a Text, of writing Sermons in the time of hearing, yea also of your much applauded Canon of the Councell of *Nice*, dividing their congregations into three sorts, When all things of humane accomodation, for the regulating of worship shall beare this censure, these things will come within the verge. If the Protestant Churches should make it *an essentiall requisite to a constituted Church*: as you do your Covenant, perhaps it would prove as hard a tax, to make it good, as you finde it, to make good your Covenant. And if a man durst take your liberty, he might finde more fayre proofes for parochiall Churches, then your Scriptures (*Act. 2. 41, 47.* and *Act. 9. 6.*) will afford for your Covenant, we might tell you of the Parish of *Cenchrea, & Laodicea*, Those that wil have one Church to consist onely of one Congregation, would herein much pleasure us: so all the Christians within the compasse of such a place (as *Ephesus, Corinth, &c.*) make up one onely Church: And what is that but one Parish?

Part 1. Pag

The fourth errour, which you charge upon the Protestant Churches, is the same with the second of those mischiefes which you charge upon the Baptisme of Infants, which already is spoken to, See pag. 37, 38.

5. *They have erred in the continuation of Episcopacy for so many hundred yeares, though in some places the name is now changed into Superintendency.* *Ibid.*

All the Churches have not been in this guilty, some never were under Episcopacy, not the *French*, nor *Geneva* Churches: and some have left them off, and never willingly submitted, as the *Scottish* Church.

None of them have been so long guilty, as to have herein erred so many hundred yeares, Some of them are not of one hundred yeares standing, we of this Nation are not out of our first Century, and the Church of *Scotland* is yet of a more late standing, you are as unhappy in your Chronology in the busines of Episcopacy in

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these



these ages, as you were in the businesse of Baptisme of Infants in the Primitive times.

While Episcopacy hath been in some Churches, it hath not been so much the error of many, as their burden; Those that you think so much changed, have for a great part no other thoughts of that calling now, then they had in former times.

*6. I will speake little of the mutuall inuettives of the Lutherans against the Calvinists, & of these against Lutherans, even in publique assemblies, yet I could never reade of any of the Ministers censured for this great violation of charity, nor of the power of compulsion, that hath been given to the Civil Magistrate, &c.*

And I shall reply as little, and for their neglect of censure, seeing you reckon it up among the errors of those Churches, I am content that it so rest, and doe not intend any apology for them; you afterwards tell us of the banishment of Mollerus from Wittenburg, & Zanchy from Strasbrug, & many others, of which (it seems) you were an eye-witnes, for it is not within the compasse of your reading: Banishment is a censure, and these were Ministers, and yet you never read of any of the Ministers censured, nor any power in the civill Magistrate for compulsion.

*Mr. Blackwood.*

*objt. 26.* There are many mischiefs go along with it, and therefore we ought to abandon this Doctrine.

1. There will be a wide doore set open to heathenisme, for a great part of the world will in time become Heathens, seeing many that go for Christians partake of nothing in Christianity but their Baptisme.

*insw.* *This will be no damage, but benefit to Christianity, seeing that many that live the lives of Heathens will be discovered.*

*eply.* Your 23. Objection was, Three great mischiefs go along with it: and this objection is, many mischiefs: It seemes you were both to encounter many at once; And I would you would tell us who presse this mischiefe in these words, Here is no faire dealing, neither with brother nor adversary, your reason that it will be no damage is yet very weake: That benefit (by you named) may be over-ballanced with many unsufferable evils, and there may be other meanes of redresse, then so desperate a way of cure.

That which you now object to your self, as a mischiefe following

ing upon the denyall of Infants Baptisme; before you brought as an Argument to overthrow it. It is the fourth of your corrupt grounds, pretended to bring in Baptisme of Infants, pag. 25. And already hath been spoken to, and sundry benefits by Baptisme of Infants named, counterpoysing this one supposed benefit in the delay of it : pag. 50.

2. This will overthrow Parishes or parochiall Churches.

*Ibid.*

*Ans. True.*

This, if you were pleased, you could deny, and there is more dependance between other opinions by you disclaimed, and this Doctrine, Then is between it, and the overthrow of parochiall Churches, and in my knowledge, all of those that (with you) deny the Baptisme of Infants, do not also make this (as you do) an abomination, but will be as zealous to defend, as you to oppose it.

*Rep.*

*I feare me this parochiall constitution, and the large tithes that accompany it, are one of the greatest objections that hinders the passage of this truth.*

*Ibid.*

And may not I as justly feare, that your high applause and commendation of your selves upon all occasions (as men resolved to beare banishment persecution, and runne the hazard of certaine ruine for the truth) in which you, among others, take not the least freedome, Part 1. Page 12. Part 2. Page 57. and your charge of others with self seeking (through covetuousnesse making marchandize of soules) is one of your chiefe engines to hooke in this error, Some that hold this Doctrine can (with a good conscience) say, that a large tithe is to them no temptation.

*Reply.*

This of tithes you would willingly seave in, as a second abomination, which how weake soever, yet is like to prove a winning way, men will be your profelytes to save charges, your self acknowledge, that Kings and Queenes may be Nursing Fathers, and Nursing Mothers by countenancing, & Contributing towards Religion, and the maintenance, & professors thereof, by improving all their credit and estate to the good of the people of God, may not they then (provided it be in a just and legall way, overthrowing no civill priviledges of their Subjects) provide maintenance by way of tithes, which is a civil tribute, 1 Sam. 8. 15. frequently laid upon Subjects by the Heathen Roman Emperours?

*Part. 1.  
Pag. 31.*

3. Though this were truth yet now it is unseasonable, when there are so many divisions.

*Ibid.*

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*It is most feasonable now: had it come at any other time, an Episcopall or Presbyteriall power might have crushed it. There were never more times of likelihood, then when men are upon such a generall inquiry for the truth.*

*I should be sorry to know any so weak in their judgements, as to yeeld it to be a truth; or so cold in their zeale, as (upon such a supposition) to bring such a plea for suppression of it: but it is your custome to set up a man of straw for an adversary, and then to shew your valour in fighting against him. And here you speak your whole heart concerning your resolution to suffer persecution, in choosing such a time that you may be secure from all danger of it. This must indeed be confest to be a time very opportune to vent your doctrine, in which men will not endure sound doctrine, but after their own lusts. will heap to themselves teachers, having itching eares, and turning away their eares from the truth. You (with severall others) have as desired a time for your truths, and the spreading of them, as Micah sometimes found for his, as the Scripture observes, Judg. 17. 5, 6. A time (I mean) of an universall liberty.*

*4. That such persons as hold this, are going into dee per errors, and that this is but the entrance, And that God gives up such persons every where to dangerous opinions.*

*This is but one of Satans old juggling. I know, most that I have been acquainted with, are as sound in the faith as our accusers; free from Socinianisme, Familisme, Popery, Arminianisme, or any other doctrine that is unsound; and shall be ready to give a confession of our faith (if we shall be duly called thereto) wherein we shall confesse what we hold in opposition to the forenamed errors.*

*This were a new peece of juggling in Satan, if he could cast so thick a mist over the eyes of men, as not to see the errors which men of this opinion maintaine, and which daily increase among them. Such a sleep in which so many tares are sown, and not at all discerned, were indeed a dead sleep. All will believe that you speak as favorably of your own party as may be, and speak truly: You deal therefore wisely (in this your apologic) to speak thus cautelously, only for the most of your acquaintance. A considerable part of those of this opinion, of your acquaintance, we may take from your own mouth, to be men tainted with Socinianisme, Familisme, Popery, Arminianisme, and other unsound doctrines: and for those without*

*your*



acquaintance, of whom you (as others) have intelligence; we may conclude, that you suspect the most of them to stand not right. In all my acquaintance, I have not been so happy, as to meet with any more then one man of your mind in this thing, and otherwise orthodox. For your readines to give account of your faith, (for your selfe I doe not speak, for I hope better things; but generally) it will be little satisfactory, There is so much experience of men venting doctrines, which some hearers judge to be but a little below blasphemie, Antinomianisme in the height; other hearers applaud for new light: yet the Teachers being questioned (either authoritatively, or friendly, in a more private way) will professe that they hold, nor teach, no other thing than the Divines of the Reformed Churches have ever in those points delivered. Which if they would but speak out in their Pulpits, and other meetings, their crowded auditories would be like other mens, They might heare elsewhere, old truths. But these must be fed with novell-curiosities. What is vented, I tremble to relate, even such things as (by Mr. Blackwoods approbation) the Magistrate ought to punish.

5. It is against charity, in making a Schisme in the Church.

*How is it possible to recover the soules of men out of this idol-worship, but by dividing them from the common practise?* *Answ.*

You seem elswhere to deliver such rules that might in this thing (notwithstanding your opinion) hold you silent, Seeing you are not infalible in your dictates, and all errors of mens soules are not of the same size; Such persons (you say) may be borne withall, that trench not on the foundation. *Reply.*

2. Christ and his Apostles were not Schismatiques in keeping his passeover two dayes different from the received practice of the Jewish Church: God commanded, Num. 9. 3. that it should be kept on the 14. day of the first moneth in the appointed season, and the Jewish teachers and people put it off to the 16. day, as appeares, because the day Christ was crucified on, was the day after his Passeover, Mat. 20. 19, 20. compared with John 18. 28. But the day he was crucified on, was the day before the Passeover, as appeares John 18. 28. 19. 14. No more are we Schismatiques, keeping to the rule, though the generality of men practise otherwise.

What paines doe you take to hook in this example, that you and your followers may be parallel with Christ and his Disciples. *Reply.*

you might have done well to have studied it a little better, before you had vented your selfe in it, as a thing taken for granted, that there was two dayes difference between Christs Passeover and the Jewes. Many have spoke of one days difference, but none (that I have read or heard of) ever affirmed that there was two dayes distance between them. For your Reason, I marvaile that you do not see that it is without reason: The Passeover, you know, was by command to be in the evening, And the evening, with the Jewes, began the day; So that Christ kept his Passeover the day that he was crucified. To explaine it: the evening of Thursday did belong to Friday; or if you make the evening to belong to the day past, as we doe, then the Jewes did so likewise; and preparing for the Passeover, they eat it on the evening of that day on which they made preparation for it.

It were an endlesse businesse to enter here upon that dispute, whether Christ and his Apostles observed their Passeover, the same day as the Jewes, or whether there was one dayes difference between them. Many speak out of Antiquities of a custome that the Jewes had, when their feasts happened the next day to the Sabbath, to translate them to the Sabbath day; which is fathered on one Rabbi *Eliezer*: And that accordingly they did translate the feast of the Paschall Lambe this yeere of Christs death, to be observed on the day of the Sabbath. Now Christ (they say) conformed not to this custome, but while others kept their tradition, he observed the Law. So *Aretius*. He that pleases may read *Baronius in Appar. Anno 34.* and *Causabon* against him. The authority of those that have affirmed such a custome to have been held amongst the Jewes, together with the Scriptures by you mentioned (with the Comment that some have given of them) held me fast (I confesse) for some time in that opinion. *Unlesse with violence we will wrest Johns words, we must yeeld (saith Bucer) that the Jewes celebrated it the day after, &c.* But I have found those authoritics by learned Pens of late much weakned, and many testimonies alleadged that no such custome was in use in our Saviours time. And upon more full consideration, The thing it self to me seemes very improbable, that they had established such a canon or tradition, and that Christ dissented from it. 1. Christ tells his Disciples, *Ye know that after two dayes is the feast of the Passeover,*

speaking

speaking of a time well known ; which he had not said, had he observed it at a different time from the Iewes received custome.

2. Christ sends two Disciples in a publike way to prepare for it, to bespeak a great chamber, *that he might eat his Passeeover with his Disciples*, which implies one uniforme observation of the time, when householders let out roomes for all guests for the observation of it. Luk. 22. 8, 9, 10.

3. Judas was with Christ at his Passeeover, from whom the Priests and Pharisees had, what intelligence concerning Christ they pleased. But this transgression of their rule ( which they would never have borne ) was never objected among all that was laid to his charge.

4. If the Priest were according to the Law, either to kill or offer the Paschall Lamb ( as many learned contend ) then it could not be done on a day different from the generall observation of it. The Priests would never have gratified Christ and his Disciples in such an irregularitie and supposed factious practise. Others say, that this dayes difference was occasioned by the Jews, reckoning the day from the *passis* or appearance of the Moon, for which the Senate sate to heare witnesses, and all Jews were bound to follow their decree, upon testimony given ; and the Senate many times refusing to accept the testimony of undoubted witnesses, our Saviour, and the most pious Jews refused to follow it. But this is subject to the same difficulties as the former, and the reasons before alleadged doe all militate against it. Would Christ have said, *Ye know after two dayes, &c.* when the time was known only upon such doubtfull testimony ? And it is not like, that Christ and some private Jews would give sentence in matter of fact (as I may say) against the Senate, on witness heard, and testimony received. For that reason further given of such a difference, out of *Epiphanius*, that at this time there was a tumult and contention amongst the Iewes about the Passeeover, and so some Iewes kept it on the same day with our Saviour, and some, as *John* witnesses, the day after. This spoiles your paralel. So Christ did not differ from the received practise, or goe against the generality of the Iewes way : and yet this to me appears as unlike as the former, unlesse the difference happened after Christs comming to *Hierusalem* ; for two dayes before it he speaks as of a set and known time, as we have heard. For the Scriptures by you quoted, that *it was the preparation of the Passeeover, and that the Jewes went not into the Judgment Hall,*

that



that they might be clean to take the Passeover : That satisfies me, that the Passeover is taken either strictly for the Paschall Lambe, or more largely for the whole of all those sacrifices which at that feast of unleavened bread were to be offered. *Thou shalt sacrifice the Passeover unto the Lord thy God, of the flock, and of the heard;* when the Paschall Lambe was of the flock, and not of the heard. These are called by the name of Passeover, and for these they must be cleane, as for the Paschall Lambe. Here I find indeed exception taken at our English translation, and affirmed, that according to a severall punctation, and a severall supplying of something, that must be understood: The words may be expounded severall wayes, but I find no other translation reading them otherwise. And that passage in *Iosiahs Passeover*, me thinks, confirms it: The 3000 Lambs and Kids, and the 3000 Bullocks are all for Passeover-offerings; And the whole feast of seven dayes ( in which unleavened bread was to be eaten ) is called the Passeover. But were it yeilded that Christ and his Disciples observed the Passeover apart, you must either produce a set time for Baptisme out of Scripture, in such a yeere, moneth, day, as you doe for the Passeover, and hold you close to it ( as Christ did, when others vary from it ) otherwise you may be guilty of Schisme, when Christ and his Disciples are to be deservedly honoured for their obedience.

3. *With Luther I say, Potius quam, &c. Rather than any thing depart from the glory of God, let not only peace, but heaven and earth fall.*

The glory of God is too often pretended, when our own glory and name is sought, *Isa. 66. 5.* And I wish that your zeale for an opinion singular from your brethren, may provoke others to contend with like zeale for Truth, keeping the unity of the Spirit in the bond of Peace; that so, *To God only may be glory.*

FINIS.