

7A 1. a. 14. (c) THE
Pædo-Baptists Apology
FOR THE
Baptized Churches;

Shewing

The invalidity of the strongest grounds
for Infant Baptism out of the works of the
learned assertors of that tenent.

AND

That the Baptism of Repentance for the re-
mission of sins is a duty incumbent upon
all sinners who come orderly to the pro-
fession of Christianity.

ALSO

The Promise of the Spirit
Being the substance of a Sermon on 1 Cor. 12. 1.
To which is added

A P O S T - S C R I P T.

Out of the works of Dr. Jer. Taylor in defence
of imposition of hands as a never failing
Ministry.

By Tho. Grantham.

Mr. Perkins on Gal. 3. 27.

Baptism alone is no mark of Gods Child, but
Baptism joynd with Faith, for so must the
texts be considerd. All the Galations that be-
lieve are baptized into Christ.

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To the Reader.

Friend,

I Have a few things to say before
thou read this ensuing Apology, and
first,

The occasion of it is from the late
unkind usages which the Baptized
Churches have received from the Pæ-
do-Baptists, by violently dispersing
their Assemblies, by defacing and ta-
king away their meeting places, by
imprisoning their persons, seizing and
wasting their Estates, by injuring them
in their Trade by means of excommu-
nications, by Writs de Capiendo and
other penall proceedings both confi-
zing their Persons and exposing them
to great inconveniencies. And all
this only (as I conceive for their con-
scionable observance of the will of
God in Preaching the Gospel to sinners
for the obedience of faith, and for

To the Reader.

adhearing to that form of Doctrine once delivered to the Saints Heb. 6. 1, 2. In which Doctrine and sufferings being through the mercy of God a partaker with them, I thought I might lawfully write an Apology for them, or at least for the Truth professed by them. And that I might the more effectually do this I chose to speak to their adversaries by the learned Pens of their own Doctors.

2. My design in writing this Apology, is to abate (if it may be) that great enmity which hath appeared generally between the parties concerned; and more particularly that spirit of opposition and disrespect which too much appears in the more refined sort of the Pædo-Baptists, against such as labor to reform (or rather to restore) the Doctrine of baptism, to its first integrity and estimation among all that profess the name of our Lord Jesus Christ,

To the Reader.

Christ, under what Epethets or denotations soever. And me thinks the truth should prevail with all that do consider the authority and force thereof to be such that men are constrained (as it were) to speak for it though to the overthrow of their dearest errors, so that we may say their Rock is not as our Rock, our enemies being judges.

3. I have not injured the sense of my authours, and where I have added anything for explication of any word or passage, I have distinguished the same partly by a different Letter, and partly by this Character [] nor have I said much in the Apology, as indeed it was not necessary, considering the evidence of the word of God for us, and the Record which our opposers do bear in favour of our Cause; and beside they that will may see what may be further said in the case depending, if they please to peruse the Learned works of

To the Reader.

those of our way, viz. Denn his Answer to Dr. Featley, Tombs, his Antipædo-Baptist, Fisher his Christianismus Redivivus, and many others.

4. The second part intituled Of the Promise of the Spirit, I though fit to be annexed, because Acts 2. 38, 39. such as are Baptized with the Baptism of Repentance for Remission of sins, have the promise of the Spirit made to them, which being sought for in the way ordained of God, shall be received according to his will for he is faithfull to his promised.

Thy servant in Christ,

Tho. Grantham,

THE
Pædo Baptists Apologie

FOR
The Baptized Churches, &c.

THere is no point of the Christi-
an Faith, of greater impor-
tance in order to the compo-
sure of Divisions among such
as conscientiously profess the Name of
Christ, then the Doctrine of holy Bap-
tisme, in the Name of Jesus Christ for
the remission of sins; for
as many as have been Ga'. 3. 27.

Baptized into Christ Heb. 6. 2.
have put on Christ. And
where this foundation truth hath been
neglected or essentially corrupted,
there hath ensued great disorder in Re-
ligion, because the being of the Church
(as visible) is so concern'd therein,
that there can be no orderly proceed-

2 *The Pædo Baptists Apologie,*
ing in any Church Act, nor participa-
tion in any Church Priviledge, where
Sacred Baptisme is not Antecedent.

And though Reformation (or rather
the restoration) of this Truth be hard
to accomplish, yet must we not be
discouraged, but still pursue all law-
ful and probable wayes to effect it in
this, as well as in other cases. And the
way which I have chosen to help on
this needful work at this time is to
shew, that (notwithstanding the dis-
cord in point of practice, yet) there is
a very great concord in doctrine
touching the main questions which
concern this Heavenly Institution, be-
tween the Pædo-Baptists, and the
Baptized Churches. The questions are
these.

1. *What are the Qualifications requi-
red of all such as are to be baptiz'd.*

2. *What is the true Act or right Form to
be observed and done in this solemn rite of
Baptisme.*

Touching the first, the doctrine of
the Baptized Churches is well known,
namely,

namely, That Repentance toward God, and Faith towards our Lord Jesus Christ are prerequisites to the baptisme of every sinner. And to this agrees the holy Scripture with full consent, saying,

Repent and be baptiz-
zed every one of you. Act. 2. 38.

They were all baptiz-
ed. Mark 1. 5.

confessing their sins. Acts 8. 12.

When they beleived Phi-
lip preaching the things

concerning the Kingdome of God &c. They

were baptiz-
ed both men and women, many

of the Corinthians hearing, beleived and

were baptiz-
ed. And hence this holy

Ordinance is well called the Laver of

Regeneration; the Baptisme of repentance,

for the remission of sins. Now let us hear

the doctrine of the Pzdo-Baptists

touching this question.

1. The Church of England both in

her Articles and vulgar Catechism, des

livers her mind clearly to this purpose,

that such repentance whereby sin is for-

taken, and such Faith as by which the

promises of God are stedfastly be-

lieved.

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ceived, is required of persons (meaning all persons) which are to be baptized, and that in Baptism Faith is confirmed &c.

2. Mr. Perkins) a Learned Son of the same Church) upon these words. *Teach all Nations baptizing them.* saith, I explain the words thus. (mark, first of all 'it is said Teach them; that is 'make them my Disciples by calling 'them to believe, and to repent. Here 'we are to consider, the order which 'God observes in making with man 'the Covenant in Baptism, first of all 'he calls them by his word and commands them to believe and repent, 'then in the second place God makes 'his promise of mercy and forgiveness; 'and thirdly he seals his promise by 'Baptism — they that know not, nor 'consider this order which God used 'in Covenanting with them in Baptism, deal preposterously, overslipping the commandment of repenting and believing — this is the cause of 'of so much profaneness in the world.

we

we see what is done in Baptism, the Covenant of grace is solemniz'd between God and the Party baptized, and in this Covenant some things belong to God, some to the Party baptized, the actions of the Party baptized is a certain stipulation, or obligation, whereby he bindeth himself to give homage to the Father, Son, and holy Ghost. This homage standeth **I N F A I T H**, whereby all the promises of God are believ'd, and in **O B E D I E N C E** to all his commandements. The sign of this obligation, is that the Party baptized **W I L L I N G L Y** yeilds himself to be washed with water.

3. *Diodate* on the same Text, teaches that Baptism is a Sacrament of grace in remission and expiation of sins, and regeneration to a new life. And likewise for a token that they are bound on their side (meaning such as are baptized) to consecrate themselves to God, and to give themselves over to the conduct of his Spirit, and to

'CON

CONFESSE his name PER-
 PETUALLY. [Thus these three
 witnesses do concur with the truth
 and therein do hold a concord with the
 baptized Churches.] And one would
 think there should now be no place for
 such a conceit, as that Infants are fit
 subjects for the sacred ordinance of
 baptism, because wholly incapable of
 these qualifications. Now whereas di-
 vers things are pretended as grounds
 for Infant Baptism, we shall briefly re-
 count the particulars which are chiefly
 insisted on, and then show how the
 same are refuted or made void by
 some of the most learned Asserters of
 Pædo-baptism. The grounds pretend-
 ed are these.

1. The Covenant which God made
 with *Abraham* and his seed, *Gen. 17.*
 who were to be circumcised (to wit
 the males only) in their Infancy, this
 is thought to be a Type of baptism,
 and hence 'tis conceived that Infants
 ought to be baptized.

2. Christs permitting Infants to be
 brought

For the Baptized Churches. 7

brought to him, as persons to whom the Kingdome belongs.

3. They being tainted with original sin, must be cleansed from it, which is supposed to be done by baptism.

4. Because it is said except a man be born of water &c. he cannot enter into the kingdome of God. *John 3.*

5. Because Infants do not *ponere obicem*, and so are more fit for baptism than adult Persons, as 'tis thought.

6. Because without baptism Parents can not hope the salvation of dying Infants (as some think.)

7. The promise of the holy Ghost, *Acts 2. 39,* is thought to belong to Infants, and so they ought to be baptized because they are said to be holy.

8. Unless Infants be baptized 'tis thought God is worse to Infants in the Gospel, than in the Law.

9. Infants are a part of all Nations, and the command for baptizing is of extent to all Nations.

10. 'Tis thought the Apostles baptized Infants because they baptized whole

8. *The Redo Baptists Apologie,*

whole households, and 'tis said, it hath descended to this very age as a Tradition Apostolical.

To all which, Doct. Jer. Taylor (and others) in behalf of the baptized Churches, do give answer as followeth.

That this is a goodly Harangue, which upon strict examination will come to nothing; that it pretends fairly, and signifies little; that some of those allegations are false, some impertinent, and all the *Libert. proph.* rest insufficient. p. 228. to pag. 246. For the argument from circumcision, is invalid (or of no weight) upon infinite considerations; figures and types prove nothing, unless a commandment go along with them, or some express to signify such to be their purpose: for the deluge of waters and the ark of Noah were a figure of Baptism said *Pener*: and if therefore the Circumstances of one should be drawn to the other, we should make Baptism a Prodigie, rather

ther then a rite. The Pascall Lamb was
a Type of the Eucharist which suc-
ceeds the other as Baptism doth Cir-
cumcision, but because there was in
the mauducation of the Pascall Lamb,
no prescription of Sacramental drink,
shall we thence conclude that the
Eucharist is to be ministred but in
one kind? and even in the very in-
stance of this argument supposing a
correspondence of analogie between
Circumcision and
Baptism, *yet there *Which yet the
is no correspon- Baptists do not
dence of Identity: grant.
for although it were
granted: that both of them did
consign the Covenant of Faith, yet
there is nothing in Circumstance of
Childrens being Circumcised that so
concerns that Mystery; but that it
might very well be given to Children,
and yet Baptism to men of reason;
because Circumcision left a Character
in the flesh; which being imprinted
upon Infants did its work to them
when

when they came to age, and such a
 Character was necessary, because
 there was no word added to the sign;
 but baptism imprints nothing that
 remains on the body, and if it leaves
 a Character at all it is upon the soul
 to which also the word is added,
 which is as much a part of the Sacra-

* It is a saying
 of Augustin,
 De trahe ver-
 bum quid est
 aqua &c. Take
 away the word
 and what is wa-
 ter, nothing but
 water jyn the
 word to the Ele-
 ment and it is
 made a Sacra-
 ment. This con-
 sideration is very
 concluding as
 gainst Pædo Bap-
 tism, for so the
 Infant, the

ment as the sign it
 self is * for both wch
 reasons it is very re-
 quisite that the Per-
 sons baptized should
 be capable of rea-
 son, that they may
 be capable of both
 the word of the
 Sacrament and the
 impress made upon
 the Spirit. Since
 therefore the reason
 of this parity does
 wholly fail, there is
 nothing left to in-
 fer a necessity, of
 complying in this
 cir-

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circumstance of age, any more then in the other annexes of the Type; and the case is clear in the Bishops question to Ciprian, for why should not Infants be baptized just upon the eight day as well as Circumcised, if the correspondence of the rites be an argument, so infer one circumstance which is impertinent, and accidental to the mysteriousness of the rite, why should it not infer all [especially such a material thing as the time of baptism, for if the eight day be not determined, no man is able to assign the day of baptism, which being delayed till the tenth or twentieth day, may by the same reason be deferred till the Child have passed through its infancy, and become capable of erudition] and then also females must not be baptized because they were

word is as it were taken away from the Element, and consequently according to Aug. it can be no Sacrament to them at all.

not

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not circumcized, but it were more
 proper, if we would understand it a-
 right, to prosecute the analogie of the
 type to the antitype by way of letter
 and spirit, and signification, and as
 circumcision signifies baptism so also
 the adjuncts of circumcision shall sig-
 nifie something spiritual in the ad-
 herences of baptism. And therefore
 as Infants were circumcised, so spiri-
 tual Infants shall be baptiz'd, which
 (according to some) is spiritual cir-
 cumcision [which yet is better ex-
 pounded by St. Paul. *Pbil. 3.* Where
 he makes the spiritual circumcision to
 be the mind and spirit renewed, and
 the putting of the body of the sins of
 the flesh] for therefore babes had
 the ministry of the type to signifie
 that we must when we give our
 names to Christ, become *παιδιον εν
 πονηρια* Children in malice, [for
 unless you become like one of these
 little ones you cannot enter into the
 Kingdom of Heaven] said our blessed
 Saviour, and then the eye is made

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complete, and this seems to have been
the sense of the primitive Church,
for in the ages next to the Apostles,
they gave to all baptized persons
milk and hony to represent to them
their duty, that though in age and
understanding they were men, yet
they were babes in Christ, and Child-
ren in malice. But to infer the sense
of the Pælo Baptists, is so weak a
manner of arguing, that Augustin
whose device it was (and men use to
be in love with their own fancies) at
the most pretended it but as probable
[Lo here the newness of the argument,
from Infant circumcision, to Infant baptism.

[As for the Catholics they hold it an
absurd thing to argue as the Protestants
do, from the Covenant made with
Abraham and his seed, Gen 17. 7. Thus they
speak. That promise concerns literally pecu-

Ex manu con-
trov: under the
probation of di-
vers of their
Doctors, Profes-
sors and Stud-
ents in Theolo-
gy. p. 372. is
377.

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culiar promotion, and worldly felicity, not
the remission of sins and everlasting Life,
neither can we be sons of Abraham by
carnal generation, or by our carnal Pa-
rents (we are not Jews but Gentiles) but
only by spiritual generation (to wit Bap-
tism) by which we are born to God, and
made the brothers of Christ the Sons of
Abraham, these (saith St. Paul) are the
sons of Abraham, not who are the Sons of
the flesh but of Faith Rom. 4. 12. 13.

Again they deride
S. N. the Argument drawn
Antid. from Infants being
circumcised in order
to their being baptized, calling it a
cunning argument by which it will follow
that Females are not to be baptized, &c.]

And as ill success will they have with
the other Arguments as with this
for from the action of Christs bles-
sing Infants to infer that they are to
be baptizd, proves nothing so much
as that there is a great
want of better arguments,

The

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The Conclusion would be with more probability derived thus; Christ blessed Children and so dismissed them, but baptized them not, therefore Infants are not to be baptized, but let this be as weak as it's enemy; yet that Christ did not baptize them, is an argument sufficient that Christ hath other wayes of bringing them to Heaven. He passed his act of Grace upon them by benediction and imposition of hands.

And therefore though neither Infants nor any man in *puris naturalibus* can attain to a supernatural end without the addition of some instrument or means of Gods appointing ordinarily, yet where God hath not appointed a rule nor an order, as in the case of Infants, we contend he hath not, this argument is invalid. And as we are sure that God hath not commanded Infants to be baptized, so we are sure God will do them no injustice, nor damn them for what they cannot help.

And

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And therefore let them be pressed
with all the inconveniences which are
consequent to Original sin, yet either
it will not be laid to their charge, so
as to be sufficient to condemn them;
or if it could, yet the mercy and ab-
solute goodness of God will secure
them, if he take them away before
they can glorifie him by a free obe-
dience. *Quid ergo festivat innocens
alis ad remissionem peccatorum?* Was
the question of Tertullian (lib. de
bapt.) he knew no such danger from
their Original guilt, as to drive them
to a laver of which in that age of in-
nocence they had no need, as he con-
ceived; and therefore there is no ne-
cessity of flying to the help of others,
for tongue, and heart, and faith, & pre-
dispositions to baptism; for what need
all this stir? as Infants without their
own consent, without any act of their
own. And without any exteriour so-
lemnity, contracted the guilt of A-
dams sin, and are lyable to all the
punishment which can with Justice
descend

descend upon his posterity who are personally innocent ; so Infants sha'l be restored without any solemnity or act of their own, or any other for them, by the second *Adam* by the redemption of Jesus Christ by his righteousness and mercies, applied either immediately, or how, or when he pleases to appoint } and to this agrees that saying of the Apostle as in *Adam* all dye, so in Christ shall all be made alive, and as by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous] And so Austins argument will come to nothing without any need of God-fathers, or the faith of any body else. And it is too narrow a conception of God Almighty, because he hath tyed us to the observation of Ceremonies of his own institution, that therefore he hath tyed himself to it. Many thousand ways there are by which God can bring any reasonable soul to himself ; but nothing is more unreasonable, then
' be

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because he hath tyed all men of years,
and discretion to this way, therefore
we of our own heads shall carry In-
fants to him that way without his di-
rection: the conceit is poor and
low, and the action consequent to it,
is too bold and ventrous, *mysterium*
meum mihi & filiis domus mea. Let him
do what he please. to Infants we must
not.

Only this is certain, that God hath
as great care of Infants as of others,
and because they have no capacity of
doing such acts, as may be in order to
acquiring salvation, God will by his
own immediate mercy bring them
thither, where he hath intended them;
but to say that therefore he will do it
by an external act and ministry, and
that confin'd to a particular, *viz.* This
rite & no other, is no good argument
unless God could not do it without such
means, or that he had said he would
not: and why cannot God as well do
his mercies to Infants now immedi-
ately, as he did before the Institution
either

either of Circumcision or Baptism?
[his query is worthy of serious consideration] however there is no danger that Infants should perish for want of this external Ministry, much less for prevaricating Christs precept, *nisi quis renatus fuerit &c.* For first the water and spirit in this place [according to some learned expositors] signify the same thing: and by water is ment the effect of the spirit cleansing and purifying the soul, as appears in its parralel place of Christs baptizing with the holy Ghost and Fire — (but to let pass this advantage and to suppose it to be ment of external Baptism [as that is the most likely sense] yet this no more infers a necessity of Infants Baptism, then the other words of Christ infer a necessity to give them the holy Communion, *nisi comeditis carnem filii domini, & biberitis sanguinem non introibitis in regnum calorum*; and yet we do not think these words sufficient Argument to communicate them; if men there-

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fore will do us justice, either let
 them give both Sacraments to Infants
 , as some Ages of the Church did, or
 , neither, for the wit of man
 , is not able to shew a disparity in the
 sanction, or in the evergie of its ex-
 pression; and therefore they were
 honest, that understood the obligati-
 on to be parrallel, and performed it
 accordingly, and yet because we say
 they were deceived in one instance,
 and yet the obligation (all the world
 cannot reasonably say but) is the
 same: they are as honest and as rea-
 sonable that do neither. And since
 the ancient Church did with an e-
 qual opinion of necessity give them
 Communion, and yet men now
 adays do not, why shall men be more
 burthened with a prejudice and name
 of obloquy for not giving the Infants
 one Sacrament, more then they are
 disliked for not affording them
 the other. If *Anabaptist* shall be a
 name of disgrace, why shall not some
 other name be invented for them
 that

• that deny to communicate Infants,
 • which shall be equally disgraceful, or
 • else both the Opinions signified by
 • such names, be accounted no dispa-
 • ragement, but receive their estimate
 • according to their truth ?

• Of which truth since we are now
 • taking account from pretences of
 • Scripture, it is considerable the dis-
 • course of St. Peter which is pretend-
 • ed for the intitling Infants to the
 • promise of the holy Ghost, and by
 • consequence to Baptism, which is sup-
 • posed to be its instrument of convey-
 • ance, 'tis wholly a fancy, and hath
 • nothing in it of certainty or demon-
 • stration and not much probability.
 • For besides that the thing it self is
 • unreasonable and the holy Ghost
 • works by the heighting and improve-
 • ing our natural faculties, and there-
 • fore is a promise that so concerns
 • them, as they are reasonable
 • Creatures, and may have a tittle to
 • it, in proportion to their nature, but
 • no possession or reception of it, till

their faculties come into act, besides
this, I say, the words mentioned in S. Pet
r's sermon (which are the only record
of the promise are interpreted upon
a wrong mistake; the promise belongs
to you and to your Children there-
fore Infants are actually receptive of
it in that capacity, that's the argu-
ment: but the reason of it is not
yet discovered nor never will [For
indeed it is without reason] To you and
your Children, is you and your po-
sterity, to you and your children
when they are of the same capacity in
which you are effectually receptive of
the promise. [Beside the promise of the
Spirit in this place is refer'd to the gifts
of the holy Ghost, and
Se Diod: ge. is therefore made to
in act 2. those who had already
received it in the quick

ning, or illuminating operation of it, and
is the portion of believers as such, and is
consequent to baptism. Acts 2 38, 39.
and is therefore wrongfully made an ar-
gument for the baptizing of Infants, who
(what

For t
(what ever
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neither need
capacity to
of the spirit
fore eviden
this promi
it belongs
at all)
And fo
that Infan
be said to
that they
[or accor
mus they
fants bor
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Christia
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Baptis
ism, &
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(what ever they may have of the graces of the spirit * yet) have neither need of, nor any capacity to use the gifts of the spirit and therefore evident it is that this promise of the Spirit belongs not to Infants at all. * a thing wholly unknown that they have any such receipt of the Spirit.

And for the Allegation of St. Paul, that Infants are holy if their Parents be faithful, it signifie nothing, but that they are holy by designation, —

[or according to Erasmus they (to wit Infants born of such Parents as the one being a

Erasmus. parrap.
1 Cor. 7.

Christian the other not) are holy legitimately; for the conversion of either wife or husband doth not dissolve the marriage which was made when both were in world. And however it is true, that Austin was a great stickler for Pado-Baptism, yet he denyes that any such thing can be deduced from the text in hand, his words are these. lib. 3. De pecc. mer. rem. if.

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It is to be held without doubling, what so ever that sanctification was, it was not of power to make Christians and remit sins. He might well say so, considering that the holiness of the child is derived from the sanctity of the unbeliever, as the word else being rightly refer'd doth evince, [1 Co. 7. 14.]

And as the promise appertains not (for ought appears) to Infants in that capacity and consistence, — yet Baptism is not the means of conveying the holy Ghost, for that which Peter sayes be baptized and ye shall receive the holy Ghost, signifies no more then this, first be baptized and then by imposition of the Apostles hands, (which was another mystery and rite) ye shall receive the promise of the Father and this is nothing but an insinuation of the rite of Confirmation, as to this sense expounded by divers antient Authors; and in ordinary Ministry, the effect of it is not bestowed upon any unbaptized persons, for it is in order next after baptism: and upon this ground Peters argument in the case

c c f

For the Baptized Churches. 25

of Cornelius was concluding enough,
a *majori adminis*, thus the holy Ghost
was bestowed upon him and his Family, which gift by ordinary ministry
was consequent to baptism, not as the
effect is to the cause, or to the proper
instrument, but as a consequent is
to an antecedent, in a chain of cir-
cles accidentally, and by positive inspi-
ration depending upon each other)
God by that miracle did give Testi-
mony that the persons of the men
were in great dispositions towards
Heaven, and therefore were to be
admitted to these rites which are the
ordinary inlets into the kingdome of
Heaven. But then from hence to ar-
gue that where ever there is a capaci-
ty of receiving the same grace, there
also the same sign is to be administred,
and from hence to infer *Pædo-Bap-*
tism, is an argument very fallacious
upon several grounds; first because
Baptism is not the sign of the holy
Ghost, but by another mystery it was
conveyed ordinarily, and extraordina-
rily,

narily, it was convey'd independ-
dently from any mystery, and so the
argument goes upon a wrong suppo-
sition. 2. If the supposition were
true, yet the proposition built upon it
is false, for they that are capable of
the same grace, are not alwayes ca-
pable of the same sign, for women
under the law of *Moses* a though they
were capable of the righteousness of
Faith, yet they were not capable of
the sign of Circumcision, for God
does not alwayes convey his graces
in the same manner, but to some me-
diately, to some immediately; and
there is no better instance in the
the World of it, then the gift of the
holy Ghost (which is the thing now
instanc'd in, in this contestation.)

And after all this least these argu-
ments should not ascertain their cause;
they fall on complaining against God,
and will not be content with God,
unless they may baptize their children
but take exceptions that God did
more for the children of the Jews.
But why so? because God made a Co-
venant

For the Baptized Churches. 27

‘ venant with their children actually
‘ as Infants, and concin’d it by circum-
‘ cision : we’ll so he did with our child-
‘ ren too in their proportion. He made
‘ a Covenant of spiritual promises on
‘ his part, and spiritual and real services
‘ on ours ; and this pertains to children
‘ when capable , but made with them
‘ as soon as they are alive, and yet not
‘ so as with the Jews bible, for as they
‘ rite consign’d them actually, so it was
‘ a national and temporal blessing and
‘ covenant, and a separation of them
‘ from the portion of the Nations, a
‘ marking them for a peculiar people,
‘ and therefore while they were in the
‘ Wilderness and separate from the
‘ commixture of all people they were
‘ not at all circumcised but as that rite
‘ did seal the righteousness of Faith,
‘ [Which whether it did any such thing to
‘ any / ve to Abraham only, is much doubt-
‘ ed] so by vertue of it’s aduerencie,
‘ and remanency in their flesh, it did
‘ that work when the children came to
‘ age, But in Christian Infants the

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case is otherwise, for the new Cove-
nant being establiſhed upon better
promiſes, is not only to be ter purpo-
ſes, but alſo in a diſtinct manner to be
underſtood, when their ſpirits are as
receptive of a ſpiri- ual act or impreſs
as the bodies of jewiſh children were
of the ſign of circumciſion then it is
to be conſign'd; but the buſineſs is
quickly at an end by ſaying that God
hath done no leſs for ours, then for
their children, for he will do the mer-
cies of a Father and Creator to them;
and he did no more to the other, but
he hath done more to ours, for he
hath made a Covenant with them and
built it upon promiſes of the great-
eſt concernment. — [And note

ſurther we have as much ground of comfort
concerning our dying Infants, as the faith-
ful had for the firſt two thousand years, dur-
ing all which time, the Covenant of grace
reached to Infants, though there was no ex-
ternal ceremony to conſign it to Infants.]

— For the inſinuation of the pre-
cept of Baptizing all Nations, of which
children

children are a part, does as little advantage as any of the rest, because other parallel expressions of the Scripture do determine and expound themselves to a sense that includes not all persons absolutely, but of a capable condition as *adorate eam omnes gentes, & perfallita Deo omnes Nationes terra.* [And Nation shall rise against Nation, where Infants are excluded] and divers more. [But *Erasmus* hath well expounded this text, where he restrains *Eraz.* para on the baptizing to such as *Mat. h. 28.* are repentant of their former life.

As for the Conjecture concerning the Family of *Stephens*, at the best it is but a conjecture, and besides that it is not prov'd that there were children in the Family; yet if that were granted it follows not that they were baptized, because by [whole Families] in Scripture is meant all Persons of reason and age within the Familie; for it is said of the Ruler at *Capernaum*

30 The Pædo Baptists Apology

naum, that he believed and all his house.

Now you may also suppose that in his house were little babes, that is like enough, and you may suppose that they did believe too, before they could understand, but that's not so likely; and then the argument from baptizing Stephen's Family may be allowed just as probable: but this is unmanlike to build upon such flight and airy conjectures.

But tradition by all means must supply the place of Scripture, and there is pretended a Tradition apostolical that Infants were baptized; but at this we are not much moved, for we who rely upon the written word of God, as sufficient to establish all true Religion, do not value the allegations of Traditions; and however the World goes none of the reformed Churches can pretend this argument against this opinion, because they who reject Tradition when 'tis against them, must not pretend it at all for them. But if we should allow the

Topick

Topick to be good, yet how will it be verified? for so far as it can yet appear, it relies wholly upon the Testimony of *Origen*, for from him *Austin* had it. Now a Tradition apostolical if it be not confirm'd with a fuller testimony then of one person, whom all after ages have condemn'd of many errors, will obtain so little reputation among those that knew that thing, have upon greater authority pretended to derive from the Apostles, and yet say, that it will be a great argument that he is credulous and weak, that shall be determined by so weak probation, in matters of so great concernment. And the truth of the business is, as there was no command of Scripture to oblige children to the susception of it, so necessity of *Infants*-baptism was not determined in the Church till the eight age after Christ, but in the year 418. in the *Mileritan council* (a principle of *Africa*, there was a Canon made for *Pedo. Bapt.* never till then, I grant

' it was practis'd in *Africa* before that
 ' time, and they or some of them
 ' thought well of it, and though that
 ' be no Argument for us to think so,
 ' yet none of them did ever before,
 ' pretend it to be necessary, none to
 ' have been a precept of the Gospel,
 ' *St. Austin* was the first that ever
 ' preach'd it to be absolutely necessi-
 ' ry, and it was in his heat and anger
 ' against *Pelagius* who had warm'd and
 ' chafed him so in that question; that
 ' it made him innovate in other
 ' doctrines, possibly of greater con-
 ' cernment then these, And that although
 ' this was practic'd antiently in *Africa*
 ' yet that it was without an opinion
 ' of necessity, and not often there, nor
 ' at all in other places, we have the

Ludovicus
Vives.

' testimony of a learn-
 ' ed Pædo Baptist *Lu-*
 ' *dovicus Vives* who
 ' in his annotations
 ' upon *Augustin De Civit. Dei.* l. 1. c.
 ' 27. affirms. *Neminem nisi adultum*
 ' *antiquitus solere baptizari.* [And be-
 ' cause

caule ths Testimony is of great import
I will set down the very words of *Augu-
stine* and *Ludovicus Vives*, as I find them
in the English Edition of the said-book
of the City of God, cap. 26. Where *Au-
gastine* puts forth this question. What
is the reason then that we do spend so much
time in our exhortations, endeavouring to
animate those whom we have baptized,
either unto *Virginity*, or chaste widow-hood
or honest and honourable marriage; Now
upon these words [I chose whom we have
baptiz'd] *Vives* comments thus. Least
any man should mistake this place, un-
derstand that in times of old, no man was
brought unto baptism, but he was of suffi-
cient years, to know what that mystical
water meant, and to require his baptism,
and that sundry times. — I hear that in
some Cities of Italy they do for the most
part observe the antiert Custome as yet.
And it is to be observed that in the
Margent are two Notes, the 1. is that
this is the old manner of baptizing. The
2. That all this is left out in the Paris E-
dition, whence we may note how the
writings

34 *The Pædo Baptists Apologie,*
writings of the Antients are abused,
and how ingeniously it is confessed,
pædo-Baptism is not the old manner of
baptizing.

And here we will insert some other
testimonies from the learned Pædo-
Baptists, touching the Novelty of In-
fant baptism. The first
Fabian.

is out of *Robertus Fa-*
bianus his *Chron.* 4.
part in fol. 107. where he brings in
Augustine the Monk speaking thus to
the *Brittain Bishops*, *Since ye will not*
assent to my Hests generally assent ye to me
specially in three things, the first is that
ye keep Easter-day in due form and time
as it is ordained. The second, THAT
YE GIVE CHRISTENDOM
TO CHILDREN, &c. BUT
THEY WOULD NOT
THEREOF. This was about the
fifth Age after Christ whence its re-
markable that Infant baptism was then
opposed by the joynt consent of the
Brittain Bishps which were sent to the
Assembly to consult the affairs of Re-
ligion

ligion at that time. Our next testimony is from the Learned

Casuit *Hugo Grotius* *Hugo Grotius*

who tells us, To defer baptism till ripe years was in old time left at liberty, now the observation is otherwise.

Plainly giving the case that Pædo-baptism is not the old way but a new observation. But here we will again give place to Doctor Taylor, who saith,

That besides that the tradition cannot be proved to be Apostolical,

we have very good evidence from antiquity that it was the opinion of

the primitive Church that INFANTS OUGHT

NOT TO BE BAPTIZED. *Arne 315.*

And this is clear in the *Con Neccas.* sixth Canon of the

Counsel of Neuresarea. The words have this sence. A

woman with child may *ἡ δὲ κυρῶσα ὅτι*

δεῖ φτίζεσθαι ὥστε ἴδεν ἄκοινα εἴη τικ-

τασά τῶ τικτομένα. διὰ τὸ ἐκάστῃ ἰδίῳ ἔ

πραίρεισιν ἔ ἐν τῇ ὁμολογίᾳ δείκνυται.

36 *The Pædo Baptists Apology,*
be baptiz:d when she please; for her bap-
tism concerns not the Child. The rea-
son of the connection of the parts of
that Cannon is in the following words.
Because every one in that confession is to
give a demonstration of his own choice and
election, meaning plainly, that if the
baptism of the mother did pass upon
the Child, it were not fit for a preg-
nant woman to receive baptism, be-
cause in that Sacrament, there being
a confession of faith which confession
supposes understanding, and free
choyce, it is not reasonable the child
should be consign'd with such a
mystery, since it cannot do any act of
choyce or understanding. The Can-
non speaks reason, and it intimates
a practice which was absolutely uni-
versal in the Church of interrogating
the catechumens concerning the Ar-
ticles of the Creed, which is one ar-
gument that either they did not ad-
mit Infants to baptism, or that they
did prevaricate egregiously, in ask-
ing questions of them, who them-
selves

‘selves knew were not capable of giving answer.

‘and to supply their incapacity by the answer of a Godfather, is but the same unreasonableness acted with a worse circumstance,

‘and there is no sensible account can be given of it, for that

‘which some imperfectly murmur concerning stipulations civil performed by tutors in the name of their pupils is an absolute vanity, for what if by positive constitutions of the *Romanes* such solemnities of Law are required in all stipulations, and by indulgence are permitted in the case of a notable benefit accruing to Minors. Must God be tyed, and Christian Religion transfact her misteries by proportion and compliance with the Law of the *Romanes*? I know God might if he would have appointed Godfathers to give answer in behalf of Children, and to be *Fide-jussors* for them, but we cannot

‘*Terul. lib. de Bap. cap. 18.*

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

‘not

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not find any authority or ground
 that he hath, and if he had, then it is
 to be supposed he would have given
 them comission to have transacted the
 solemnity with better circumstances,
 and given answers with more truth,
 and if the Godfathers answer in the
 Name of the Child [*I do believe*] it is
 notorious they speak false and ridi-
 culously: for the Infant is not cap-
 able of believing, and if he were, he
 were a'f' capable of
 dissenting, and how
 then do they know
 his mind And there-
 fore *Tertullian* gives
 advice that the bap ism of Infants
 should be deferred till they could
 give an account of their faith, and the
 same also is the
 * *Orat. to quest.* * counsel of * *Gregory*
 in *S. Baptis-* * bishop of *Nazians*
ma. * *zum*, although he
 allows them to
 hasten it in case of necessity, for
 though his reason taught him what
 was

Tertull. lib.
de baptis.
cap. 18.

* *Orat. to quest.*
 in *S. Baptis-*
ma.

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was fit, [Namely that none should be baptized till they were of understanding yet he was overborn with the practice and opinion of his Age. which began to bear too violently upon him, and yet in another place he makes mention of some to whom baptism was not administred διὰ νηπιότητα by reason of infancy.

To which if we add that the Parents of St. Austin, St. Jerome, and St. Ambrose, although they were Christian, yet did not baptize their Children before they were thirty years of age it will be very considerable in the example, and of great efficacy for destroying the supposed necessity or derivation from the Apostles [and for further evidence we may well alledge in this place, that of Theodosius the Emperor born in Spain his Parents being both Christians, and he from his youth educated in the Christian Faith, who falling sick at Thessalonica, was baptized and recovered of his sickness.

But

but however (Pædo-baptism) it is
 against the perpetual analogy of
 Christs Doctrine to baptize Infants,
 for besides that Christ never give any
 precept to baptize them, nor never
 himself nor his Apostles (that appears)
 did baptize any of them, all that either
 he or his Apostles said concerning
 baptism, requires such precious dis-
 positions to it, of which Infants are
 not capable, and these are faith and
 repentance, and not to instance in
 those innumerable places that require
 faith before baptism, there needs no
 more but this one saying, *he that be-
 lieveth and is baptized shall be saved; but
 he that believeth not
 shall be damned.*
 Mark 6.

*Perseverence in
 Faith must here
 be understood,
 with the Fruits
 of Faith a' so.*

Plainly thus, faith
 and baptism in con-
 junction will bring
 a Man to Heaven,
 but if he have not
 faith baptism shall
 do him no good. So
 that if baptism be necessary, then so

is faith, and much more; for want of Faith damns absolutely, it is not said so of the want of baptism.

Now if this decretory sence be to be understood of persons of age, and if Children by such an answer (which indeed is reasonable enough) be excused from the necessity of Faith, the want of which regularly does damn, then it is sottish to say the same incapacity of reason and Faith, shall not excuse them from the actual susception of baptism which as less necessary, and to which faith and many other acts are necessary predispositions when it is reasonably and humanely received. The conclusion is that baptism is also to be defer'd till the time of Faith, and whether Infants have faith or no, is a question to be disputed by persons that care not how much they say, nor how little they prove.

1. Personal and actual faith they have none, for they have no acts of understanding, and besides how can any man understand that they have, since

' since he never saw any sign of it,
 ' neither was he told so by any one
 ' that could tell.

' 2. Some say they have imputative
 ' Faith, but then so let the Sacrament
 ' be too, that is, if they have the Parents
 ' faith or the Churches, then so let
 ' baptism be imputed by derivation
 ' from them also. — For since faith is
 ' necessary to the susception of baptism
 ' (and they themselves confess it by
 ' striving to find out new kinds of faith
 ' to daub the matter up) such as the
 ' faith is, such must be the Sacrament,
 ' for there is no proportion between
 ' an actual Sacrament, and an imputa-
 ' tive faith, this being in immediate
 ' and necessary order to that, and
 ' whatsoever can be said to take off
 ' from the necessity of actual Faith, all
 ' that and much more may be said to
 ' excuse from the actual susception of
 ' baptism.

' 3. The first of these devices was
 ' that of *Luther* and his Scholars,
 the

the 2 of Calvin and his; And yet there is a third device which the Church of Rome teaches, and that is, that Infants have habitual faith, but who told them so? how can they prove it? what Revelation, or reason teaches such a thing? Are they by this habit so much as disposed to an actual belief without a new Master? can an Infant sent into a Mahometan Province be more confident for Christianity when he comes to be a Man, then if he had not been baptized, are there any acts precedent Concomitant, or consequent to this pretended habit? this strange invention, is absolutely without Art, without Scripture, Reason or Authority.

[But if there were such a thing as this habitual Faith, then either all Infants have it or some only if all why do they deny baptism to the Infants which are born of unbelievers? must the child bear the unbelief of the Parents? * if some

* For they do not only deny such Infants the Act, but the right to baptism because the children of unbelievers.

44 *The Pædo Baptists Apologe,*
only have it, how know they these from the
rest, sith when they come to years, there is
found a like barrenness of this grace till
mans be used to beget it? but thirdly
where doth the Scripture make an habitual
Faith that which intitles any person to bap-
tism? Surely according to these conceits
no man can ever tell to whom, or when to
dispence baptism.] But the men are to
be excused unless there were better
grounds, but for all these stratagems
the Argument now alleadged against
Infant baptism is demonstrable and
unanswerable,

To which also this consideration
may be added, that if baptism be ne-
cessary to the Salvation of Infants,
upon whom is the imposition laid?
To whom is the command given?
To Parents or to the Children, not to
the Children, for they are not capa-
ble of a Law; not to the parents, for
then God hath put the salvation of
innocent babes into the power of o-
thers, and Infants may then be damn'd
for their Parents carelessness or ma-
lice

lice. It follows that it is not necessary at all to be done to them, to whom it cannot be prescribed by a Law, and in whose behalf it cannot be reasonably intrusted to others with the appendant necessity, and if it be not necessary, it is certain it is not reasonable, and most certain it is no where in terms prescribed, and therefore it is to be presumed, that it ought to be understood and administered according as other precepts are with reference to the capacity of the subject, and the reasonableness of the thing.

For I consider that the baptizing of Infants does rush upon such inconveniences, which in other questions we avoid like Rocks which will appear if we discourse thus.

Either baptism produces spiritual effects, or it produces them not: If it produces not any, why is such contention about it? — But if (as without all peradventure all the Pado-baptists will say) Baptism does a work

upon the soul, producing spiritual be-
 nefits and advantages; These advan-
 tages are produced by the external
 work of the Sacrament alone, or by
 that as it is helped by the co-operat-
 ion and predispositions of the *suscip-*
ient.

If by the external work of the
 Sacrament alone, how does this differ
 from the *opus operatum* of the *Papists*,
 save that it is worse? For they say
 the Sacrament does not produce its
 effect, but in a *suscipient* disposed by
 all requisites and due preparatives of
 piety, faith, and repentance, though
 in a subject so disposed they say the
 Sacrament by its own vertus does it,
 but this opinion says it does it of it-
 self without the help, or so much as
 the coexistence of any condition but
 meer reception.

But if the Sacrament does not do
 its work alone, but *per modum recipi-*
entes according to the predispositions
 of the *suscipient*, then because Infants
 can neither hinder it, nor do any
 thing

‘ thing to further it, it does them no
‘ benefit at all. And if any man runs
‘ for succor to that, exploded *αποφύε-*
‘ *την*, that Infants have faith or any other
‘ inspired habit of I know not what
‘ how, we desire no more advantage in
‘ the world then that they are con-
‘ strain’d to an answer without *Reve-*
‘ *lation*, against reason, common sence
‘ and all experience in the world.

‘ The sum of the argument in short,
‘ is this though under another repre-
‘ sentment. Either baptism is a meer
‘ Ceremony or it imployes a duty on
‘ our part, if it be a Ceremony only,
‘ how does it sanctifie us or *make the*
‘ *comers thereunto perfect*? If it imployes
‘ a duty on our part how then can
‘ Children receive it who cannot do
‘ duty at all.

‘ And indeed this way of Ministrati-
‘ on makes baptism to be wholly an
‘ outward duty, a work of the Law, a
‘ carnal ordinance it makes us adhere
‘ to the Letter, without regard of the
‘ spirit, to be satisfied with the shadows,

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to return to bondage. To relinquish the misteriousnes, the substance and Spirituallity of the Gospel, which argument is of so much the more consequence, because under the spiritual Covenant, or the Gospel of grace, if the mystery goes not before the Symbol (which it does when the Symbols are seales and consignations of the grace, as it is said the Sacraments are) yet it always accompanies it, but never follows in order of time, and this is clear in the perpetual analogy of holy Scripture.

For Bap'time is never propounded mentioned or enjoyned as a means of remission of sins, or of eternall life, but something of duty choice or sanctity is joyned with it, in order production of the end so mentioned.

Rom. 6 3. *know you not that so many as are Baptis'd*

into Christ Jesus are Baptis'd into his death? There is the mystery and the Symbol together and declared to be perpetually

ally united ἅροις Βαπτισμῶν. All of us who were Baptised into one, were Baptised into the other, not only in the name of Christ, but into his death also; but the meaning of this, as it is explained in the following words of St. Paul, makes much for our purpose: for to be baptised into his death, signifies, to be buried with him in baptisme, that as Christ rose from the dead; we also should walk in newness of life, That's the full mystery of Baptisme; for being baptised into his death, or which is all one in the next words ἐν ὁμοιωσει τῆς θανάτου αὐτοῦ into the likeness of his death, cannot go alone; if we be so planted into Christ we shall be partakers of his resurrection, and that is not here instanced in precise reward but in exact duty for all this is nothing but Crucifixion of the old man, a destroying the body of sin, that we no longer serve sin.

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“ This indeed is truly to be bapti-
“ zed both in the Symbol and the
“ Mistry what is less then this, is but
“ the Symbol only, a meer Ceremony,
“ an *opus operatum*, a dead Letter, an
“ empty shadow, an instrument, with-
“ out an agent to manage; or force to
“ actuate it.

“ Plainer yet *whosoever are baptized*
“ *into Christ have put on Christ, have put*
“ *on the new Man.* But to put on the
“ new Man, is to be formed in Righteous-
“ ness, holiness, and truth. This whole
“ argument is the very words of St.
“ Paul. The major proposition is dog-
“ matically determined, Gal. 3. 27.
“ The minor in Ephes. 4. 24. The con-
“ clusion then is obvious. That they
“ who are not formed a new in Righte-
“ ousness, holyness and truth, they
“ who remaining in the present in inca-
“ pacities, cannot walk in newness of
“ life, they have not been baptized in-
“ to Christ, and then they have but
“ one member of the distinction
“ used by St. Peter, they have
“ has

that baptism which is a putting away the filth of the flesh [if yet an human instate may be so called] but they have not that baptism which is the answer of a good Conscience towards God, which is the only baptism which saveth us, and this is the case of Children and then the case is thus.

As Infants by the force of nature cannot put themselves into a supernaturall condition (and therefore say the Pædo baptists they need baptism to put them into it [as if the bare enemy of which only they are capable could put them into a supernaturall condition] so if they be baptized before the use of reason, before the works of the Spirit, before the operations of grace, before they can throw off the works of darkness, and live in righteousness and newness of life, they are never the nearer; from the pains of Hell they shall be saved by the mercy of God and their own

§ 2 The Pædo Baptists Apology,

innocence though they dye *in puris*
naturalibus, and baptism will carry
them no further for that baptism
that saves us, is not the only washing
with water, of which only Infants
are capable, but the answer of a good
Conscience towards God, of which
they are not capable till the use of
reason, till they know to chuse the
good and refuse the evil.

And from thence I consider a new
that all vows made by persons under
others names stipulations made by
minors are not valid till they by a
supervening act, after they are of suf-
ficient age do ratifie the same, why
then may not Infants as well make
the *vow de novo* as *de novo* ratifie that
which was made for them *ab antiquo*,
when they come to years of choyce?
If the Infant vow be invalid till the
manly confirmation, why were it not
as good they staid to make it till that
time, before which if they do make
it, it is to no purpose, this would be
considered.

And

And in conclusion our way is the surer way, for not to baptise Children till they can give an account of their faith is the most proportionable to an act of reason and humanity, and it can have no danger in it: for to say that Infants may be damn'd for want of baptism (a thing which is not in their power to acquire they being yet persons not capable of a Law) is to affirm that of God which we dare not say of any wise and good man. Certainly it is very much derogatory to Gods justice and a plain defiance to the infinite reputation of his goodness.

And therefore who ever will pertinaciously persist in this opinion of the pædo-baptists, and practise it accordingly they pollute the blood of the everlasting Testament. They dishonor and make a pageantry of the Sacrament. They Ineffectually represent a sepulture into the death of Christ, and please themselves in a sign without effect, making baptism like

54 *The Pædo Baptists Apology.*

like the Figtree full of Leaves but
no fruit, &c.

Thus far the *Anabaptists* may argue,
and men have disputed against them
with so much weakness and confi-
dence, that they have been encour-
aged in their error [*alias in the*
truth] more by accidentiall [*alias*
real] advantages we have given them
by our weak arguing, then by any
truth of their cause or excellency of
of their wit [*so the Dr. is pleased to*
say but the evidences of our side speak
otherwise] but the use I make of it
as to our present question (saith the
Dr.) is this, that since there is no
direct impiety in the opinion nor
any that is apparently consequent
to it, and they which so much pro-
bability, do or may pretend to true
perswasion they are with all means,
Christian, fair, and human, to be
redargued, or instructed, but if they
cannot be perswaded they must be
left to God, who knows every de-
gree of every mans understanding,

all

all his weaknes: and strength's
what impress each argument makes
upon his spirit, and how unresist-
able every reason is, and he alone
judges his innocency and sincerity:
And for the question, I think there is
so much to be pretended [*he might
say really urged*] against that which I
believe to be truth that there is much
more truth then evidence on our side
[*a strange saying of so wise a man as if
the truth in this case doth not wholly de-
pend upon evidence, sith its a positive
and no morall precept*] and therefore
we may be confident as for our own
particulars but not too forward
premtorily to prescribe to others
muchless damn, or kill or to perfec-
cute them that only in this particular
disagree. Thus far Doctor Taylor,
for our appollogie.

To whom to add any more wit-
nesses (though more might be
brought) would be superfluous. I
therefore proceed to the next ques-
tion, viz.

What

What is the due act, or outward form to be used in this solemn rite of holy baptism?

It may well be the admiration of every wise and good man how it should come into the mind of such as pretend to be followers of Christ that holy baptism should be performed by aspersion, or casting a few drops of Water upon the subject by the fingers of the administrator. The scriptures every where teaching us that the original form was by immersion in Rivers or places of much Water, *Mark 1. John 3.* Christ himself who surely would do nothing superfluous or in vain, was baptized in the River, by *John* the first baptist, who had his direction from Heaven, and his approbation from on high in that very action *Matt. 3.* and chuse who were under the immediate direction of the holy Spirit the leader into all truth, found it necessary for the administrator and subject to go both into the Water, for the due performance of this holy Ordinance

dinance. Add thereunto that the proper signification of the word *Baptizo* when used to express the action done in this service, is to dip or immerge the party in the Element as is confessed by the learned Pædo-baptists themselves as we shall see in the sequel.

And here we will still prefer the Church of *England* who teacheth us that the outward Sign or Form in baptism, is Water wherein the party baptized is dipped, &c. And though she add [or sprinkled with it] yet that her Conscience tel's her that is not the right way appeareth, in that she only assigns that by indulgence to such Infants as are in danger of death, &c,

The Church of *Rome* also confesseth by a learned Pen, that she changed dipping the party baptized over the head and Ears to a little sprinkling upon the Face.

Marq. of Worcester. Certain Relig.

Erasmus paraphrasing on the words, baptizing them, *Mat. 28.* saith thus, if they believe that which you teach them and begin to be repentant of their former Life, &c. Then dip them in Water, &c. *Walfridus Strabo de rebus Ecclesie* 26. tells us, that we must know at the first believers were baptized simply in Floods and Fountains.

The learned *Grotius* tells us in his judgement on Infant baptism, That the word *Baptizēv* signifies to dip over the head and ears.

To whom we will joyn *Tilerus* whose Testimony is in these

* *Secundum*
* *Fisher.*

words * Baptism is the first Sacrament of the new Testament instituted by Christ, in which with a most pat and ex. & analogy between the sign and the thing signified, those that are in Covenant are by the Minister washed in Water. The outward Rite in baptism is threefold immersion into the Water, abiding under the

the water, and resurrection out of the water, the form of baptism, to wit internal and essential, is no other then that analogical proportion, which the signs keep with the things signified thereby, for as the properties of the water in washing away the defilements of the body, do in a most suitable similitude, set forth the efficacy of Christs blood in blotting out of sins, so dipping into the Water doth in a most lively similitude set forth the mortification of the old man, and rising out of the water the virification of the new. — That same plunging into the water holds forth to us that horrible gulf of divine Justice in which Christ for our sins sake, which he took upon him, was for a while in a manner swallowed up. Abode under the water how little a while soever, denotes his descent into Hell, even the very deepest degree of lifelessness, while lying in the sealed and guarded sepulchre he was accounted as one truly dead, rising out of the water holds out to us a live