

not only hard, but so hard, as he saith, he finds it.

Wherein if he hath not said more in a few words for the baptizing of Believers, and against that of Infants, then all his great book can answer: Let all the world judge; though he calls it in contradiction hereto, plain Scripture Proof for Infants Church-Membership and Baptisme.

CHAP. V.

Wherein the Baptisme of believers is proved to be the only Baptisme from the New-testament-dispensation, so differing from that of the old.

THE Old Testament Church, we find, was national, consisting of the Natural and Fleishly Seed of Abraham: Therefore were Infants by the Ordinance of Circumcision added thereto: Wherein they had a worldly Sanctuary, Carnal Ordinances, a Temporary Priesthood, and multitude of Ceremonies.

Fisckl from t new 2 stamen Dispen tion.

The

The New-testament-church was by Christs appointment to be a separated people out of the Nations consisting only of the Spiritual Seed of *Abraham*; and therefore believers upon profession of Faith by the Ordinance of Baptisme were added thereto, *Acts* 2. 31, *1 Cor.* 12. 13. Wherein as in the Spiritual house, the true Tabernacle, they partake of Spiritual Ordinances in Communion of Spiritual Members: And by an unchangeable Priesthood do offer Spiritual Sacrifices, and Worship God, as true Wroshippers in Spirit and Truth.

And therefore upon this change you have *John Baptist* discharging that Priviledge, (of *Abrahams* natural Seed) that admitted into the old Church, from any such Rite in the new, *Mat.* 3. 9, &c. telling them in expresse terms, That now in Gospel dayes they must not say within themselves, *That they have Abraham for their Father*, viz. That they are the Children of a godly Parent, No, that which might have served turn under *Moses*, will not a vail, nor must not be admitted now under Christ. Nothing now but *fruits* meet for Repentance give right to the

the Baptisme of Repentance; and nothing short of the Spirits birth can orderly admit to Water birth and Spiritual Ordinances. And the Genuine Reason Christ himself gave to that Doctor in Israel; (though yet, it seems, ignorant of the Mystery of the new birth, which only gives the right of admission into the New testament-church) *Because (saith he) that which is born of the flesh, is but flesh; Regeneration being not entailed to Generation.*

To which purpose therefore Dr. Owen Dr. Owen very excellently in his *Catechisme about Government*, p. 106. Our Lord Jesus Christ hath laid down (saith he) as an Everlasting Rule, that unless a man be born again, he cannot enter into the Kingdom of God, John 3. 3. Requiring Regeneration as an indispensable condition in a Member of his Church, a Subject of his Kingdom: for his Temple is now to be built of Living Stones, 1 Pet. 2. 5. Men Spiritually and savingly quickned from their death in sin, and by the Holy Ghost (whereof they are partakers) made a meet habitation for God, Eph. 2. 21. 22. 1 Cor. 3. 16. 2 Cor. 6. 16. Which receiving Vital supplies from Christ its Head,

Head increaseth in faith and holiness, edifying it self in love. Thus far the Doctor.

Under the Law, Ceremony, Shadow, Letter, and Carnal Seed suited to Carnal Ordinances : But when the substance and spirit was come, (under the Gospel) then only a spiritual Seed as most meet and suitable, must attend the spiritual Worship, and spiritual Ordinances.

Dr. Tayl. And herein doth Dr. Taylor very well accomodate this Truth, P. 242. *They (saith he) that baptize Children, make Baptisme 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 Shadows, to return to Bondage, to relinquish the mysteriousness, the substance and Spirituality of the Gospel, which Argument is of so much the more consideration; because under the Spiritual Covenant, or the Gospel of Grace, if the Mystery goes not before the Symbol; (which does, when the Symbols are consignations of Grace, as 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 Scrip-
ture.

CHAP. VI.

Wherein Believers Baptisme is confirmed to be the only true Baptisme, from the constitution of the Primitive Churches, who were formed not of Ignorant Babes, but of professing Men and Women, that upon Baptisme were joyned together to observe all the Ordinances of Christ, which is also further evidenced by the Dedications of the Epistles to the Churches, as well as Contents of the same.

THE Truth whereof appears not only from the Order directed unto in Christs Commission, which (as already observed) requires, that men be first taught in the Faith. 2. That then they be baptized into the Faith. And then thirdly, that they be edified or taught in the Faith, viz. in the place

6. From the constitution of the Primitive Churches

place of teaching, the Church, or School of Christ. (The contemning which Order, as Mr. *Baxter* saith, is to contemn all Rules of Order.)

Sect. 1. But also from the pattern and example, the Apostles gave in observation of the aforesaid direction in planting the New Testament Churches we read of. As first the Church of *Jerusalem*,

Jerusalem.

Acts 2. 41, 42. Then they that gladly received his word were baptized, and the same day there were added to them 3000. Souls. (The (them) that they were added to, appear to be the Baptized Disciples mentioned Acts. 1. 15, 21, 22.) And so they continued in the Apostles Doctrine, fellowship, breaking of Bread, and Prayers. Where you have the order fully observed; 1. Receiving or believing the Word. 2. Baptizing. 3. Church fellowship in Doctrine, breaking Bread, and Prayer.

And so in like manner you will find the self same order was observed in all the Churches: As,

Samaria. Secondly, The Church of *Samaria*.

Acts 8. 12. Where it is said, that when the Samaritans believed Philip Preaching the things concerning the Kingdom o. God, and the name of Jesus, they

They were baptized both Men and Women, (but not a Word of Children)

Thirdly, The Church at *Cesarea*. *Cesarea*.

Acts 10 47, 48. Where *Peter* upon *Cornelius* and his Companies believing and receiving the Holy Spirit) said, Can any man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized.

Fourthly, The Church of *Philippi*. *Philippi*.

Acts 16. 14. It is said, That *Lydia* worshipper of God heard us, whose heart was opened, that she attended unto the things that were spoken by Paul, and was baptized, and her household.

And Verse 32. They said unto the same, believe in the Lord Jesus Christ, and thou shalt be saved: And they spake unto him the Word of the Lord, and to them that were in his house. 33. And he was baptized, he and all his straightway. 4. Believing in God with all his house.

Where you have two Families baptized, but no Child mentioned in either, it only such, who were capable to hear the

Believers Baptisme proved.
the Word of the Lord, and to believe
the same.

Coloss.

Fifthly, The Church at *Coloss.*

Col. 2. 10, 11, 12. Where the Apo-
stle asserts, that that Church at *Coloss.*
was buried with Christ in Baptisme
wherein they were risen with him
through the faith of the operation of
God, who hath raised him from the
dead.

Which cannot be truly said of any but
professed believers.

Corinth.

Sixthly, Concerning the Church at
Corinth, it is said.

Acts 18. 18. And Crispus the chief
Ruler of the Synagogue believed on the
Lord with all his House, and that many
of the Corinthians, hearing, believed
and were baptized; and in *1 Cor.*

13. Paul tells the Church at *Corinth*
That they were not baptized in his name.
And in *1 Cor. 12. 13.* That by one
Spirit they were all baptized into one
Body, viz. That they were joyne
to the Church by baptisme; of whom
it is said, *1 Cor. 14. 2* That they keep
the Ordinances, as they were delivered
them.

Seventhly, of the Church of *Rome*
is written.

Rom.

Rom. 6. 3. Know ye not that so many
us as were baptized into Jesus Christ,
ere baptized into his Death. Therefore
we are buried with him in Baptisme into
Death.

Eighthly, of the Church at Galatia. Galatia.

Gal. 3. 26, 27. For ye are all the
children of God by Faith in Christ Jesus.
or as many of you as have been baptized
into Christ, have put on Christ.

And lastly, of the Church at Ephesus Ephesus.
is Recorded.

Acts 9. 1, 2, 3. That Paul having
past through the upper Coasts, came to
Ephesus, and finding Disciples, said
unto them, Have you received the Spi-
rit since you believed; and they said,
No &c. And he said, unto what were you
baptized, &c.

By which Scriptures it manifestly ap-
peareth, that the New Testament
Churches were formed only of baptiz-
ed believers, wherein we neither find
one Ignorant Babe, nor one unbaptized
person a Member.

And that Infants have as little right
to be admitted into the Church, and e-
steemed Members thereof, or to partake
of the spiritual Ordinances therein, as
they have to that initiating Ordinance
Bap-

Baptisme. It may further appear, you do but consider, how incongruous it is to Reason and sense to imagine that little Children are any way concerned as Church-Members, either in the Dedications of the Epistles sent to the Churches, or in the Epistles themselves.

Sect. 2.

First, In the Dedications and Directions of the Epistles; as first, that to the Church of *Rome*, *Rom.* 1. 7. Directed to the beloved of God, called to be Saints, and whose Faith was spoken of through the whole world.

But can that be said of any Infant?

And secondly those Epistles to the *Corinthians*, are they not also directed to those that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ, our Lord and theirs enriched with all utterance and knowledge, &c.

But what Ignorant Babe could be concerned therein?

And thirdly, that Epistle written to the Church at *Ephesus*; Is it not to the Faithful in Christ, the chosen, adopted,

abounding in Wisdome and Prudence?

But what poor silly Babe could be instructed thereby?

And Fourthly, In the Letter directed to the Church at *Philippi*. Is it not all the Saints in Christs Jesus, who have had their fellowship in the Gospels from the first day till then? *Philip*.

I. But how can that be said of any Child.

And fifthly, those Epistles inscribed to the Church at *Thessalonica*, were they not to such as did abound in Love, Faith, Hope, Patience, that received the word in much affliction, and by the Holy Ghost, &c. *1 Thes. 1. Thes. 1. 3.*

But what Patience, Love, or Hope can be attributed to silly Children.

And lastly, those seven Epistles written to the *Asian* Churches, wherein several Graces are commended, and therein reproved and threatned, and every one that had an Ear commanded to hear what the Spirit said to these Churches.

But how could there be one Child concerned therein?

Church of England. 19th. Article, do acknowledge, that the Visible Church is a number of Christians by profession.

Dr. Owen Dr. Owen in his Catechisme about *New Testament Worship*, P. 89. tells us, That a Gospel-Church is a society of Persons called out of the World, or the Natural worldly state by the administration of the Word and Spirit unto the obedience of the Faith, or the Knowledge and Worship of God in Christ joyned together in an Holy band, or by special agreement, for the exercise of the communion of Saints in the due observation of all the Ordinances of the Gospel. Rom. 1. 5, 6. 1 Cor. 1. 2. 1 Cor. 15. Heb. 3. 1. James 1. 18. Rev. 20. 1 Pet. 2. 5. Eph. 2. 21, 22, 23. 2 Cor. 6. 16, 17.

And again in Page 106. As the Apostles in their Writings do ascribe unto the Churches, and the Members of them a Participation in this effectual Vocation, affirming, that they are Saints Called, Sanctified, Justified and Accepted with God in Christ; for which he again cites the foregoing Scriptures so many of the Duties which are required of them in that Relation and condition

There such, as none can perform to the
 Glory of God, their own benefit, and the
 edification of others, (the Ends of all
 Obedience) unless they are partakers of
 this effectual Calling, 1 Cor. 10. 16,
 17. 1 Cor. 12. 12. Ephes. 4. 16.

Mr. Baxter in his 10th. Argument to Mr. Bax.
 Mr. Blake, hath these words very sig-
 nificant to our purpose, viz. Paul call-
 eth all the baptized Church of Corinth
 justified: None that profess not a justifi-
 ed Faith, are called justified, therefore
 none such should be baptized. The
 Major is proved out of 1 Cor. 6. 11. Ye
 are Washed, ye are Sanctified, ye are
 Justified in the Name of the Lord Jesus,
 and by the Spirit of our God.

To which he adds, I confess it is sad,
 that good men should be so unfaithfull to
 the Truth, which is so pretious, and is
 not their own, and which they should do
 nothing against, but all they can for
 it.

Secondly, As Children are not con- 2. Nor in-
 cerned in the Dedications of the Epistles, the Epi-
 so neither are they as Church-Members stles
 in the Epistles themselves, as may ap- them-
 pear by a few instances, to which you selves.
 may abundantly add in your reading the
 Epistles.

The

1 Cor. 6.4

The first we shall mention is that
 1 Cor. 6.4. If then you have Judgment
 of things pertaining to this Life, set them
 to judge that are least esteemed in the
 Church. And that he meant least e-
 steemed for Wisdom and Judgment
 the fifth Verse explains.

But Infants of 8 or 10 dayes old can
 neither judge nor speak, therefore
 we must necessarily conclude, there
 were no such Members in the Church
 of Corinth.

2. Another you have in 1 Cor. 10.16, 17
 compared with 11.28, 29. The Cup of bles-
 sing which we bless is it not the Communion
 of the blood of Christ? And the bread which
 we break, is it not the Communion of the
 Body of Christ? For we being many are
 one Bread, and whosoever doth eat and
 drink unworthily, shall be guilty of the
 body and blood of the Lord, and eateth
 and drinketh Damnation to himself,
 not discerning the Lords body, &c. But
 poor Ignorant Babes without under-
 standing cannot possibly either examine
 themselves, or have the least discerning
 of the Lords body, whether consider-
 ed as Symbolically or Mystically repre-
 sented in that Ordinance.

There

Therefore were none such to be found in the Church at Corinth, nor in any other Gospel-church, as Dr. Owen saith very well.

Dr. Owen p. 103. *As God hath appointed Saints to be the seal and subject of all his Ordinances, having granted the right of them to them alone, 1 Tim. 3.*

Dr. Owen

15. Instructing them with the exercise of that Authority, which he puts forth in the Rule of his Disciples in this world:

He hath also appointed the most holy institution of his Supper to denote and express that Union and Communion, which the Members of each of these Churches have by his Ordinance among themselves, 1 Cor 10. 7. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread.

How consonant, (by the way) and agreeable both to Rule, and Reason, and Righteousness doth it appear to be, to admit men upon profession of Faith to both Ordinances, keeping thereby the right Subjects, as well as to the due Order.

D

But

Ther

Believers Baptisme proved.

But how Childishly ridiculous it was in those first inventors of Baptisme for 600. years, so well to observe the Order, [*viz.* first to baptize and then to communicate] and yet so miserably to miss it in the Subjects, applying the Spiritual Ordinances to Ignorant Babes.

And how much worse in the Protestant Reformers, that so lamentably miss it both in the due Order, and right Subjects also.

Which the Prelate and Presbyter do in admitting Children to Baptisme and Membership, but not to the Supper?

And the Independent more in point of Order in admitting them to Baptisme, but neither to Membership, nor the Supper.

A third observeable Passage we have in 1 Cor. 12 25, 26. Where the Apostle exhorts, That there be no Schisme in the body, but that the Members should have the same care one for another.

But how ridiculous would this be to be applied to a little Ignorant careless Infant.

A fourth considerable Instance may be fetcht from 1 Thes. 5. 2, 4. Where the Apostle saith, That they all know perfectly

Thomas Bush Sturminster
1810
13 the gift of Mrs Elliott Dec 8. 1891

1 Cor. 12.
25 26.

1 Thes. 5.
2, 4.

perfectly, that the Day of the Lord so cometh, as a Thief in the night. That he speaks of all is evident verse 4, 5. in these words. But ye, brethren are not in darkness, that that day should overtake you, as a Thief; Ye are all the Children of the Day, and of the Light, &c.

But little Children that have no understanding, are no such Children of the Light, as to know perfectly, or in part the coming of the Day of God; For they know nothing at all of it: therefore no such Infants were Members of the Church at Thessalonica.

And fifthly, another convincing Passage we have in Heb. 6. 11, 12. The Apostle thus exhorting; And we desire, that every one of you do shew the same diligence to the full assurance of hope to the end, that ye be not slothfull, but of them, who through Faith, and Patience inherit the Promises.

Heb. 6.
11, 12.

But little Children can shew no such diligence to the full assurance of hope to the end, neither can they shew such diligence in following of them, who through Faith and Patience did inherit the Promises: For they have no understanding in Earthly things;

Believers Baptisme proved.

How then can they understand Heavenly? *John 3. 12.* Therefore no such Babes were Church-members in the Church of the Hebrews.

And as a further proof against Infants Church-membership, we may add the Character Christ gives of his Disciples, viz.

3. From
the Cha-
racters
Christ
gives his
Disciples.

John 8. 31, 32. Then said Jesus to these Jews, which believed on him; If you continue in my Word, then are ye my Disciples indeed, and ye shall know the Truth, and the Truth shall make you free.

And *John 15. 8.* A new Commandment I give unto you, that you love one another, as I have loved you; That you also love one another: By this shall all men know that you are my Disciples. And again.

John 15. 1. Herein is my Father glorified, that you bear much Fruit; so shall you be my Disciples.

And again, *Luke 14. 27.* And whosoever doth not bear his Cross, and come after me cannot be my Disciple.

And Verse 33. So likewise, Whosoever he be of you, that forsaketh not

not all that he hath, cannot be my Disciple.

But how absurd would it be to apply any of these Characters to little Ignorant Infants?

And lastly, from that General Exhortation, that Christ gives to all his Disciples, *Mark 13. 37. Watch and Pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man, and what I say unto you, I say unto all, Watch.*

But how ridiculous would it be to include a little Babe herein?

Which Argument about Church-membership, we shall conclude with those full words of Dr. Owen to Dr. Owen much to the purpose, P. 107.

viz.
From all which it appears, who are the subject matter of these Churches of Christ, as also the means whereby they come to be so, namely, the Administration of the Spirit and Word of Christ. As also by the Gifts and Graces of the Spirit given to them, to make every one of them meet for, and useful in that place, which he holds in such Churches, as the Apostle discourseth at large

large, 1 Cor. 12. 15, 16, 17, to 27.
Col. 2. 9. Ephes. 4. 16. It being ma-
nifest (saith he) that no Ordinance
of Christ is appointed to be observed by
his Disciples; No Communication of
Gifts of the Holy Ghost is promised to
them; but with respect unto these Churches
of his Institution

CHAP.

I. CENTURY.

CHAP. VII.

Wherein there is an account of some eminent Witness, that hath been born to Believers Baptisme, in a brief History thereof; giving the Decrees of Councils, and the Opinions of the Learned, (throughout the Centuries) with the necessity of Instructing and Catechising not only the Children of Pagans, but of the Christians also in Order to it; with some remarkable Instances of the Children of Christians not Baptized till Aged, Collected out of several Authors, especially the famous Magdiburgensian History.

CENTURY I.

Not further to mention the Elders and Fathers of the first Century all of them so fully, (as you have heard) confirming and establishing this great Truth; as Mathew, Mark, and Luke

Ages wit- Luke, John, Paul, Peter, Barnabas,
nessing to Timothy, Titus, Jude, &c. many of
it. whose Authorities have been at large
 rehearsed; We shall proceed to give an
 Account here, of some Humane *Antho-*
rities also, which we produce not for
 any Proof; but by way of Illustration
 only, and because they may be of
 weight with some; and whereby it
 may be manifest, that not only Scrip-
 ture Authority, but even Antiquity it
 self, (which hath been so much boasted
 of) is altogether for Believers, and
 not so Infants Baptisme.

The *Magdiburgenses* in their excel-
 lent History, do tell us, that as to the
 business of Baptisme in the first Centu-
 ry they find to have been after this man-
 ner, viz.

The 1st. First as to the *Subjects of Baptisme,*
Subject of they tell us, that in this Age they find
Baptisme they Baptized only the Adult or Ages,
 whether Jews or Gentiles, whereof
 they say we have instances in the 2. 8.
 10. 16. 19. Chapters of the *Acts*; but
 as to the baptizing of Infants, they
 confess they read of no Example, *Cent.*
1. l. 2. 496.

The 2. Secondly, as to the Administrators
Admini- of Baptisme, they say they find other
strator. Ministers

Ministers of the Church besides the Apostles did baptize, which in after Ages came more especially to be fixed upon Bishops, though in Case of necessity, not only Lay-men, but Women also were admitted to administer that Ordinance.

Thirdly, As to the Place of Baptisme, they find it was as occasion offered, where Rivers and Fountains, and other conveniencies for baptizing were, and which was done as well privately, where only two Persons, Philip and the Eunuch, were as in a great Congregation, *Acts 2.* *The 3.
Place.*

Neither do they find that the Water was in this Age first Consecrated before baptisme, which with so much Ceremony was after enjoyned to be in Fonts and Baptisteries fixed in the Temples.

Fourthly, As to the Time *The 4.
Time.* when it was to be done. They say they find to be at any fit season, no certain Day or Feast being either by Christ or his Apostles, appropriated thereto, as after it was to Easter and Whitsen ide,

Fifthly, As to the Manner of Baptizing, It was by Dipping or Plunging *The 5.
Manner.*

ing in the Water into the Name of the Father, Son, and Holy Ghost, which was (they say) so agreeable not only to the sense of the Word, which signifies Immersion in Water, but to the Allegory of Death, Burial, and Resurrection, to which the Apostle so properly alludes, *Rom. 6. Col. 2.* As also to the many Places where it is used for the washing away of sin, as *1 Pet. 3. Heb. 2. 10 Eph. 5. Tit. 3.* and in the *22. Acts*, where they observe, that Ananias commands Paul to be Baptized, and to Wash away his sins, which said Custom of dipping the whole body in Water, was changed into sprinkling a little Water in the Face.

The 6.
Ceremony

Sixthly, As to the Ceremony, they tell us, the Parties Baptized did freely come and offer themselves, professing their Faith, though not in any formal way of Confession, which after was enjoined, and that without any Godfathers or Sureties, to confess or undertake for them, which after was required, both for the Adult, as for the Infant, neither were there any giving of Names in Baptizing, no Exorcismes, Chrysmes or Anointings, no Consecrations,

signations, Albes, Salt, Spittle, no
Gifes given or received, no Confirma-
tion or Bishoping, no giving of Beats,
Milk or Honey, all which were after
introduced and enjoyed, as you'll
hear *Magdib. Cen. 1. l. 2. c. 6. p. 496.*
497.

CENTURY II.

AS to Baptisme in the second
Century, they say, *Cen. 2. c.*
6. p. 109. That it doth not appear by
any approved Authors, that there was
any mutation or variation from the
former; and in Confirmation thereof,
Quote what *Justin Martyr*, saith in
his second Apology to *Anto. Pius the Martyr.*
Emperor. Which because it is so con-
siderable an Instance, I shall give it you
at large, as I find it in the Apology it
self in the words that *Mr. Baxter* himself
hath rendered it in his *Saints Rest, c. 8.*
Ser. 5 viz.

I will declare unto you how we offer up
our selves to God after that we are re-
newed through Christ. Those amongst
us that are instructed in the Faith, and
believe that which we teach them is
true,

true, being willing to live according to the same, we do admonish to fast and pray for the forgiveness of sins, and we also fast and pray with them; And when they are brought by us into the Water, and there as we were new born, are they also by new birth renewed; and then in calling upon God the Father, the Lord Jesus Christ, and the Holy Spirit, they are washed in Water. Then we bring the Person thus washed and instructed to the Brethren, (as they are called) where the Assemblies are, that we may pray both for ourselves and the new illuminated Person, that we may be found by true Doctrine, and by good Works worthy observers and keepers of the Commandments, and that we may attain Eternal Life and Salvation. Then Bread and Wine being brought to the chief Brother, (so they call the chief Minister) he taketh it and offereth Praise and Thanksgiving to the Father, by the Name of the Son and Holy Spirit: And so awhile he celebrateth Thanksgiving; after Prayers and Thanksgiving, the whole Assembly saith Amen.

Thanksgiving being ended by the President, (or chief Guide) and the consent of the whole People, the Deacons as

we call them, do give to every one present, part of the Bread and Wine, over which Thanks was given, and they also suffer them to bring it to the absent.

This Food we call the Eucharist; to which no man is admitted, but only he that believeth the truth of the Doctrine, being washed in the Laver of Regeneration for Remission of sins, and that so liveth as Christ hath taught. And this, saith Mr. Baxter, is you see no new way.

This *Iustin Martyr* is believed to have been converted to Christ within 30 years after the Apostle *John*, when it is credible also very many were living, who had been frequent Auditors of the Apostle, who was beheaded under *Vernus* the Emperor.

Now they that shall consider this description he makes of the Christian Baptisme, and the manner that Christians were admitted after it into the Churches of Christ in those days, can hardly, I presume, pick out any good warranty for Infants Church-membership, or Baptisme out of the same.

CENTURY III.

IN this Third Century, they say as to the Rites of Baptisme in the *Asiatick* Churches, they have no Testimony as to any Alteration; but concerning the *Affrican* Churches they give some account, and of the great corruptions creeping into the Church, respecting this Ordinance of Baptisme at least in Opinion, (though as to practice, they say they cannot give any particular Instance) both as to subject, time, manner and ceremonies, *Cent. 3. c. 6. 123, 124, 125.*

Tertull

They tell us, That *Tertullian* in his Book *de Baptismo*, opposeth himself (by several Arguments at large, to some that asserted Infants Baptisme, affirming, That the Adult were the only proper subjects of Baptisme; because, saith he, fasting confession of sins, prayer, profession, renouncing the Devil and his Works is required from the Baptized.

Mr. Bax.

Mr. *Baxter* is pleased to give us this farther account of Baptisme in this Age, in his *Saints Rest*, Part I. c. 8. Sect. 5. in these

these words, viz. That Tertullian, Origen, and Cyprian, who lived, saith he in the second and third Centuries, do all of them affirm, that in the Primitive times, none were baptized without an express covenanting, wherein they renounced the World, Flesh and Devil, and ingaged themselves to Christ, and promised to obey him.

And again he is pleased to tell us in his defence of the Principles of Love, P. 7. in these words. That he knew that in the days of Tertullian, Nazianzen and Austin, Men had liberty to be baptized, or to bring their Children, when, and at what age they pleased, and that none were forced to go against their Consciences therein. And that he knew not that our Rule or Religion is changed, or that we are grown any wiser or better than they.

Eusebius Lib. 6. Hist. Eccles. saith, Eusebius That Origen was appointed by Demetrius, to be at Alexandria a Catechist, that is, a Teacher of those that were Disciples and Scholars in the faith, which Office before his time after the Apostles Plautius and Clemens did execute, whose Disciples he saith were Plutarch, Cerenus, Heraclius and Heron; and that a Woman

man after she was Baptized with Water, was as a Martyr put to Death, and Baptized with fire for Christs sake; after Origen, Heracles; and after him D. onysius taught in the said School of Alexandria those that were to be instructed in the faith before Baptisme. And again in Lib. 7. Chap. 8. There was with us a Brother which believed, who being present amongst those that were to be Baptized. and heard how they were Questioned, and how they answered, came weeping to me, and desired of me to be cleansed, and washed by Christian Baptisme.

CENTURY IV.

IN this Age they tell us, That it was the Universal practice to Baptize the Adult upon profession of Faith, and for which they give us several Authorities out of the learned Fathers and Councils at that time, some whereof you have as followeth.

Athan.

Athanasius contra Arianos. Our Saviour, saith he, did not slightly command to Baptize. For first of all he said Teach, and then Baptize, that

true

True Faith might come by teaching, and Baptisme perfected by Faith.

Hillary Lib. 2. de Trinitate. The Hillary.

Lord hath commanded to baptize upon the Name of the Father, the Son, and the Holy Ghost, that is upon Confession of the beginners, the only begotten, and him that was given. And farther, the said Hillary prayeth thus to God, O living Lord preserve my Faith, and the Testimony of my Conscience; so that I may always keep what I have confessed in the Sacrament of my Regeneration, when I was Baptized in the Name of the Father, Son, and Holy Spirit, namely, that I may worship thee O God our Father, with thy Son, and stir up thy Holy Spirit in me, which proceedeth or goeth out from thee.

And again saith, That all the Eastern Churches did only Baptize the Adult.

Basil contra Eunomium Lib. 3. Must the faithfull be sealed with Baptisme, Faith must needs precede and go before. And in his Exhortation to Baptisme, saith, that none were to be baptized but the Catechumens, and those that were duly instructed in the faith.

Basil.

Gregory

Gregory Nazian. Gregory Nazianzen in his Third Oration, saith, That the Baptized used in the first place to confess their Sins, and to renounce the Devil and all his Works before many Witnesses. And again, That none were baptized of old, but they that did so confess their sins, and how dangerous it was headily, and without due preparation to partake thereof.

He therefore adviseth, That the Baptisme of Infants be defer'd till they could give an Account of their Faith, as Dr. Taylor, p 239.

Ambrose Ambrose saith in his Third Book de Sacramentis, c. 2. That the Baptized did not only make Confession of his Faith, but was to desire the same.

And in his Second Book de Spiritu Sancto. In our Sacrament, saith he, there are three Questions propounded, and three Confessions made, without which none can be washed.

Arnobius Arnobius in Pl. 146 Thou art not first (saith he) baptized, and then beginnest first to affect and embrace the faith but when thou art to be baptized, thou signifyest unto the Priest what thy desire is, and makest thy confession with thy mouth.

Jerom upon Matthew saith, The Lord commanded his Apostles, that they should first instruct and teach all Nations, and afterwards should baptize those that were instructed in the Mysteries of the Faith; for it cannot be, saith their sense, that the Body should receive that Sacrament of Baptisme, till the Soul have first received the true Faith.

Jerom saith, That in the Eastern Churches, the Soul were only Baptiz'd in his Epistle against the Errors of John of Jerusalem. And again in his Epistle to Pamachius saith, That they are to be admitted to Baptisme to whom it doth properly belong, viz. those only who have been instructed in the Faith.

Decrees of Councils.

In the 4th. Council of Carthage it was determined, That whosoever was to be baptized, should give in his Name, and that then after due Examinations and Preparations Baptisme was to be administered, Magd. Cent. 4. c. 6. 417.

C. Laodi. In the Council of *Laodicea* in their 46. Canon, it was determined, that the baptized should rehearse the Articles of the Creed, *Magd. Cent. 4. 418.*

C. Neo. In the 6. Canon of the Council of *Neocæsaria*, It is said, That Confession and free choise was necessary to Baptisme, *Mag Cent. 4. 616.*

Grotius. *Grotius* in his Annotations upon *Mat. 19.* saith. That the Canon of the Synod of *Neocæsaria*, held in the year 315. Determined, that a Woman with Child might be baptized, because the Baptisme reached not the fruit of the Womb; because in the Confession made in Baptisme each ones own free choise is shewed; from which Canon, saith he, *Calasmon* and *Zoncras* do infer, that an Infant cannot be baptized, because it hath no power to confess or choise the Divine Baptisme.

Dr. Tayl *Dr. Taylor* upon mentioning the Canon, p. 238. saith. It speaks Reason, and it intimates a practice, which was absolutely universal in the Church of interrogating the Catechemeni concerning the Articles of their Creed, which is one Argument, that either they did not admit Infants to Baptisme, or that they did pre-

varicate egregiously in asking questions of them, who themselves knew were not capable of giving answers.

And in farther assurance and confirmation of this great truth, you have most remarkable Instances of several of the Most eminent Persons of this Century, that were not baptized till aged, though the Offspring of believing Parents; viz. Basil, Gregory Nazianzen, Ambrose, Chrysostome, Jerom, Austin, Pectarius, Constantine, Theodosius, &c. and for proof whereof take the following Authorities.

Oslander Cent 4. l. 3. c. 42. 371. *Basil*
saith, That Basil the great Bish.op of
Casaria, the Son of Basil Bishop of Nisen, aged.
and his Wife Eumele, whose Grandfa-
ther was a Martyr, under the persecution
of Maximinus, was tenderly educated
Belike a second Timothy under his grations
Mother, became a learned man, and
great Preacher, and after Baptized in
Jordan by Maximinus the Bishop, as he
saith, is declared by Vincentius in specu-
lo; and for which Story he also quotes
Socrates, l. 4. c. 26. Sozom. l. 6. c. 34.
Magd. Cent, 4. c. 10. p. 939.

Gregory Nazian. Osiander Cent 4. l. 3. c. 43. p 380. Tells us, That Gregory Nazianzen was baptized the Son of Gregory Bishop of Nazianzen, after 20. by his wife Nonna, a very pious holy years old. Woman, and instructed this her Son as Hannah of old did Samuel, who in the 20th. Year of his age was baptized.

Constantine baptized aged. Hugo Grotius Anot. in Mat. 19. 14. saith, It was no small Evidence that Baptisme of Infants many hundred years was not ordinary in the Greek Church; because not only Constantine the great the Son of Helena, a zealous Christian was not baptized till aged: But also Gregory Nazianzen, who was the Son of a Christian Bishop, and brought up long by him was not baptized till he came to years; as is, saith he, related in his life.

Ambrose baptized after Bishop of Milan. Paulinus in vita Am'rosi, saith, That Ambrose, born of Christian Parents, his fathers name was Ambrose, and his Mothers Marcelina, remained instructed in the Faith unbaptized, till he was chosen Bishop of Milan, at which time he received Baptisme.

Hugo Grotius farther upon *Met.* 19. Chr. soft. tells us, That Chrysostome was born Baptized of Christian Parents, and educated by Miletius a Bishop, was not baptized till past 21. years; who adds farther, That many of the Greeks in every age unto this day, do keep the custom of deferring the Baptisme of little ones, till they could themselves make a Confession of their faith.

Erasmus in *Vita Hieronimi*, Testi Jerom fies, That Jerom, born in the City of Strydon of Christian Parents, and brought up in the Christian Religion, was baptized at Rome in the 30th. year of his age.

Walafridus Strabo, who lived about 840. in his Book *de Reb. Eccles* Cap. 26. saith, That in the first times the Grace of Baptisme was wont to be given to them only who were come to that integrity of mind and body, that they could know and understand what profit was to be gotten by Baptisme, what was to be confessed and believed, what was to be observed by them that were new born in Christ, and confirms it by Austin's own Confession of himself, continuing a Catichumenus, long afore baptized: But afterwards Christians

Austin Baptized about the 30th. year of his Age, under-

standing Original sin, and least their Children should perish without any means of Grace, had them, he saith, Baptized to the decree of the Council of Affrica, and then adds, how God-fathers and God-mothers were invented, and the superstitious and impious consequent of it, &c.

Nauclerus Generat. 14. An. 391. saith, Austin the Son of the virtuous Monica, being instructed in the faith, was baptized when he was about 30. years of age.

Vossius de Baptismo Pag. 106. saith, That Nectarius was made Bishop of Constantinople before he was baptized.

Theodo-
sius bapti-
zed aged.
Historia Tripartita Lib 1. affirmeth, That Theodosius the Emperor, born in Spain, his Parents being both Christians, was even from his youth instructed and educated in the faith, who falling sick at Thessalonica, was by Achalio baptized, and thereupon recovered of his sickness.

Monsieur Daille, the learned French man, a great searcher into Antiquity in his Book called the Use of the fathers saith, In ancient times they often deferred the Baptisme of Infants; as ap-
peared

Peareth by the History of Constantine the great, Constantinus, Theodosius, Valentinian, Gratian, and in St. Ambrose, and also by the Orations of Greg. Nazianzen, and St. Basil on this subject, and some of the Fathers have been of opinion, that it is fit it should be deferred; but whence is it, saith he, that the very mentioning hereof is scarce to be endured at this day, Lib. 2. P. 149.

Dr. Field on the Church, P. 729. Dr. Field, saith, That very many that were born of Christian Parents, besides thos that were converted from Paganisme, put off their Baptisme for a long time, insomuch that many were made Bishop before they were baptized.

Beatus Rhenanus in Anot. sup. Tert. B. Rhen. saith, That the old Custom was, that those that were come to their full growth, were baptized with the Bath of Regeneration, which Custom, saith he, was observed till the time of Charles the great, and Lodwick Emperours as by the Statutes by them established appeared, &c.

Mr. Den, besides the former Instances of the Children of Christian Parents not baptized till aged, adds, Pancratius,

Pontius, Nazarius, Tecla, Luigerus, and
 Erasma Tusca.

Dr. Tayl. Dr. Jerom Taylor in his *Lib. Proph.*
P. 239. affirms out of an Antiquity,
 That the Parents of Austin, Jerom, and
 Ambrose, although Christians did not
 baptize their Children till they were 30.
 years of Age, and that it will be very
 considerable, in the example, and of
 great efficacy for destroying the supposed
 necessity of derivation of Infants Bap-
 tisme from the Apostles.

Dr. B.
Letter.

Dr. B. late Dr. of the Chair, a per-
 son of great learning and eminency, hath
 these words in a Letter I have seen in
 Print. viz. *I do believe and know that*
there is neither Precept nor Example
in Scripture for Pedobaptisme, nor any
just evidence for it for above 200 years
after Christ, that Tertullian condemns
it as an unwarrantable Custom, and Na-
zianzen a good while after him dislikes
it too, sure I am that in the primitive
times they were Chatacumeni, then Illu-
minati or Baptizati; and that not on-
ly Pagans, and Children of Pagans con-
verted, but Children of Christian Pa-
rents.

The truth is, I do believe Pedobap-
 tisme, how, or by whom I know not, came
 into

into the world in the second Century, and in the third and fourth began to be practiced, though not generally, and defended as lawfull from the Text, grossly misunderstood, Jo. 3. 5, upon the like gross mistake of Jo. 6. 53. they did for many Centuries both in the Greek and Latin Church Communicate Infants, and give them the Lords Supper, and I do confess they might do both as well as either: But although they baptized some Infants, and thought it lawfull so to do; yet Austin was the first that ever said it was necessary; and farther saith.

I have read what my learned and worthy friends Dr Hamond, Mr. Baxter, and others say in defence of it, and I confess I wonder not a little, that men of such great parts should say so much to so little purpose; for I have not yet seen any thing like an Argument for it. Thus far Dr. B.

CENTURY V.

Believers Baptisme was asserted in this Age, and the grounds thereof by many of the learned writers, whereof you have the following Instances.

Chrysost.

Chrysostome saith, That the time of Grace or Conversion was the only fit time for Baptisme, which he saith, was the season the 3000. in the second Acts, and the 5000, afterwards were baptized, Acts 4.

And again, In Baptisme the Principal thing to be lookt a'ter, is the Spirit by which the Water is made effectual; for saith he, in the Apostles time the Baptisme of Water, and the Baptisme of the Spirit were different things, and done at different times, Magd. 5, Cent. 363.

And again, As Isaac was brought forth by the Word of Promise, so must we be born by the Word of God, which only makes Baptisme powerfull and effectual, 364.

Austin.

Austin himself in his Book de fide & bone oper. Cap. 6. saith, That none without due Examination both as to Doctrine and Conversation, ought to be admitted to Baptisme, Cent. 5 p, 654.

And again. That no ignorant or scandalous Person ought by any means without due Instruction and fruits of Repentance, to be admitted to Baptisme, 654, 655.

Austins Creed, and Chrysostomes Creed also were calculated for the Catechumeni,

chumeni, for their better instruction before Baptisme, p 655.

The names and qualities of several Adult persons that were baptized in this Age, are inserted p. 655.

CENTURY. VI.

IN this Age the Adult upon profession of faith were baptized.

Gregory Lib. 4 Cap. 26. saith, That Gregory a Sermon was used to be Preached to those that were to be baptized, and that the Poms of the Devil were used to be renounced before Baptisme; and that the hearts of believers are through Grace cleansed thereby.

Gregory, in Baptisme the Elect receive the gift of the the Spirit, whereby also their understandings are enlightened in the Scripture, and that by faith in Baptisme all sins are relaxed, Cent 6. 226, 227.

Cassiodorus calls Baptisme the Divine Cass. fountain, wherein the faithfull have the new Creature brought forth, Cent c. p. 226.

Olimpiodorus saith. Our Spiritual life is one and the same effected with our spiritual

tual death, for they who are born, are buried with Christ in Baptisme, p. 226.

CENTURY VII.

346. C. **T**He Bracarens Council in Spain decreed, That no Adult Person, but such who had been well instructed and Chatechised, and duly examined, should be baptized, Cent. 7. 146.

Con. The 6th Council of Constance ordained, That none should receive Baptisme without rehearsing the Creed, or Lords Prayer, 146.

Tol. The Council of Tolletanus, in the 5th. Chapter saith, That by being dipt into Water, we do as it were descend into Hell, and by rising up out of the Water, We do witness a Resurrection.

Paulinus Baptized in the River Trent in England, a great number both of men and women at noon day, Bead. l. 2. c. 16. Cent. 7. 145.

CENTURY VIII.

BEde saith, That men were first to be instructed into the knowledge of the Truth, then to be baptized as Christ hath taught

taught, because without faith it was impossible to please God, Cent. 8. p. 220.

And again, as the body is visibly cleansed by water, so the soul of the faithful is invisibly cleansed by Baptisme,

And again, only that kind of Baptisme where the Spirit of the Lord regenerates is effectual, 223. And again, if the Word or Water be wanting, it is no Baptisme, 218.

And again upon Jo. 3. All those that came to the Apostles to be baptized were instructed and taught concerning the Sacraments of Baptisme, then they received the holy administration thereof.

Haimo in Postilla upon Mat. 28. Go Haimo. and teach all Nations, Baptizing them, &c Fol. 278. In this place, saith he, is set down a Rule how to baptize, that is, that teaching should go before Baptisme; for he saith, Teach all Nations, and then he saith Baptise them; for he that is to be Baptized, must be first Instructed, that he first learn to believe that which in Baptisme he shall receive; for as faith without works is dead, so works when they are not of faith, are nothing worth.

CENTURY IX.

Rabonius.

Rabonius Cap. 4. saith, That the Catechisme which is the Doctrine of faith, must go before Baptisme, to the intent that he that is to be Baptized, may first learn the mysteries of faith. And farther, he saith, the Lord Christ anointed the Eyes of him that was born blind, with Clay made of Spittle, before he sent him to the Water of Shiloah, to signifie, that he that is to be Baptized, must first be instructed in the faith concerning the incarnation of Christ, when he doth believe, then he is to be admitted to Baptisme, to the intent that he may know what the Grace is which he receiveth in Baptisme, and whom he afterwards in duty ought, and is bound to serve.

Albinus.

Albinus saith, Three things are visible in Baptisme, viz. the Body, the Water, and the Administrator, and three things are invisibie, the Soul, Faith, and the Spirit of God, which being all joyned by the word, they are effectual in that Sacrament, Cent. 8. 225.

Damascenus, *We are buried with the Damas-
Lord in Baptisme, as saith the Apostle,*
P 220

Rabonus again saith, *That the Adult Rabonus
were first to be instructed in the faith,
and duly examined before they were bap-
tized: and that as Noah and his fa-
mily were saved by Wood and Water, so
the faithful are saved by Baptisme, and
the Cross, Cent. 8. p. 144.*

Remigius saith in 22. *That faith is Remig.
the principal thing in Baptisme; for
without it, it is impossible to please God,*
P. 145.

Walafrid Strabo, who lived about Walafrid
840. in his Book de Reb. Eccles. Cap. Strabo.
26, saith, *That in the first times, the
Grace of Baptisme was wont to be given
to them only, who were come to that in-
tegrity of mind and body, that they could
know and understand what profit was to
be gotten by Baptisme, what is to be confest
and believed, what lastly is to be observed
by them that are new born in Christ; and
confirms it by Austins own confession of
himself, continuing a Chatachumenus
long before Baptisme. But afterwards un-
derstanding Original sin, and lest their
Children should perish without any means
of Grace, had them, he saith, baptized*
E 5 accor-

Believers Baptisme proved
according to the Councel of Affrica
&c.

CENTURY X.

Ansbere. **A**nsbertus saith, That the faithfull
are born not of blood, but of God,
viz. of the Word of God Preached, and
of the Baptisme of God duly administred,
by which Sacraments saith he, Gods Chil-
dren are begotten Cent. 10 p 186

Smarag. Smaragdo on Mat 28. First men are
to be taught in the faith, then after to be
baptized therein; for it is not enough that
the body is baptized, but that the Soul first
by faith receive the truth thereof, p. 187.

Theophi. Theophilaſt saith, Whoever are truly
baptized into Christ, have put on Christ,
p. 189.

CENTURY XI.

Anselme saith, That believers are
baptized into the death of Christ,
that believing his death, and conforming
thereto, may as dying with him, live also
with him, Cent. 11. p. 169.

Anselme. And again, The Baptisme of Christ is
the washing in water into the Word of
life, take away either water or Word, Bap-
tisme ceaseth, p. 116.

And

Believers Baptism e proved.

And again, *Whoever is bapeized, hath Heaven opened to him, and knows God is there above ready to receive him, which as by the Steps of a Ladder he must from his Baptisme ascend to him, for as Solomon saith, The way of life is above to the wise, p. 160, 170.*

Algerus saith, As Water extinguisheth, cleanseth and whiteth above other Liquors, so in Baptismal Water fleshly lusts are quenched, sin both Original and Actual washed away, and white Innocency thereby begotten; and so whilst the Image of the Heavenly father is reformed, the Sons of Adoption are begotten.

CENTURY XII.

Rupertus saith, *That they who do believe and make confession thereof, are to be Baptized, Cent. 12. p. 567.*

And again in his 4th Book of Divine Offices, Cap. 18. saith, *That in former times the Custom of the primitive Churches was, that they administred not the Sacrament of Regeneration, but only at the feast of Easter and Pentecost, and all the Children of the Church, which throughout the whole year through the Word were moved, when Easter came, gave up their*
names,

names, and were the following days till Pentecost instructed in the Rules of faith, rehearsing the same, and by their Baptisme, and dying thus with Christ, rose again with him.

Bohemius

Johannes Bohemius Lib. 2. de Gent. moribus. It was in times past, saith he, the Custom to administer Baptisme only to those that were instructed in the faith, and seven times in the week before Easter and Pentecost Catechised, but afterwards when it was thought and adjudged needful to Eternal life to be baptized. It was ordained, that new born Children should be baptized, and God-fathers were appointed, who should make Confession, and renounce the Devil on their behalf.

Rupertus

Rupertus again saith, That many who are baptized with Water, are not renewed in the Spirit of their minds, have not put off the old man, and his deeds, as if he was drowned in the Water, and the new man really put on, in his 3. Book upon the second of John.

And again, That the visible Baptisme of Water may confer, but that in which the virtue of Baptisme doth consist we cannot, p 598.

Lamb.

Peter Lumbard saith, That the Reason why Baptisme was instituted was, that

that the mind might be changed, that the man, who by sin was made old, by Grace might be renewed. And that Believers, who are baptized in faith, receive both the Sacrament and the thing; but they who have not faith, may receive the Sacrament, but not the thing intended in the Sacrament, p. 529.

Albertus Magnus saith, That the *Albert.*
Laver of Regeneration is not proper; but Magnus.
to the Illuminated and Called, who can draw virtue from the Death and Resurrection of Christ, Cent. 13. 413.

And again, That Baptisme is Christs Seal, wherewith he seals Believers, and that where Regeneration is, there the sanctifying power of the Spirit operates with the Water, 414.

And again, That Baptisme works to Salvation in those that are Regenerate, but not in those that are not Regenerate, p. 425.

Thomas Aquinas saith, That in Bap- *Th. Aquinas*
tisme God works inwardly, as he dispenseth outwardly, there is not only a consignation of the Soul, but the Body, because the whole man by Baptisme is dedicated to God, for by Baptisme we die to the life of sin, and begin to live a new life of Grace, d. 424.

And

And again, In Baptisme there is a fourfold purification, viz. by the Word, by the Spirit, by the Blood of Christ, and by baptismal Grace, viz. Repentance, Faith and Mortification fetcht from Christ's Death, p. 425.

Alexander, Bonaventure, Aegedius, and other learned men of this Age, spake also after the same manner in justification of Believers Baptisme.

CENTURY 14, 15, 16, 17.

THough the Magdiburgerian History reach no farther then the end of the 13th. Century, yet we do find, that both the Principal and Practice thereof, was owned by many of the learned downwards in the rest of the Centuries.

L. Vives. Ludovicus Vives saith, That they continued to baptize the Adult, even in Italy in his dayes, in his Comment upon August, l. 1. c. 26.

Bellarmin. And Bellarmine himself tells us in his Book de bon. Operib l. 2. c. 17. That amongst the Lutherans the Custom of Baptizing the Catichumens, and absolving the penitent at Easter is abolished.

ed, whereas amongst the Catholicks; (but especially in the City of Rome) there is no year wherein great multitudes are not baptized, whereby a relick and footstep of Truth may appear even in Rome it self

Grotius saith, That in every age many of the Greeks unto this day keep the Custom of deferring the Baptisme to little ones, till they could themselves make a Confession of their faith; and the Armenians are confest by Heylin in his Microcos. 573. to defer Baptisme of Children, till they be of grown years. Grotius. 509

Zwinglius in his Book of Articles, Zwingli. Arr. 18. In the old time saith the Children were openly instructed, who when they came to understanding, were called Catechumens, that is, such as are instructed in the Word of Salvation, and when they had imprinted the faith in their Hearts, and made confession thereof with their mouths, they were admitted to Baptisme, and this Custom, saith he, of teaching, I wish it were in use in our time.

Luther, In times past it was thus, saith he, that the Sacrament of Baptisme was administred to none, except it were to those that acknowledged and confessed their Luther.

their faith, & knew how to rehearse the same.

Bullinger in his house Book, 48. Sermon, upon these words, God hath not sent me to Baptize, but Preach the Gospel, saith, This must not slightly be understood, as if he were not sent to baptize at all, but that teaching should go before Baptisme, for the Lord commanded his Apostles both to Preach, and also to administer the Sacraments.

Erasmus paraphrasech, that upon those words in Mat, 28. When you have taught them the Word of God if they then believe you, and receive it, if they begin to repent themselves of their former life, and are ready and willing to embrace the Doctrine of the Gospel, then let them be baptized with Water in the Name of the Father Son and Holy Ghost, that they may be marked with his Mark, and written amongst the number of those which trust, that are through the merits of his death freed and washed from their sins, and received to be Children of God.

L. Vives. *Ludovicus Vives* in his Comment aforesaid, l. 1. c. 27. None, saith he, were baptized of old, but those that are of Age, who did not only understand what the Mystery of the Water meant, but desired the same, the perfect Image whereof
we

have yet in our Infants Baptisme; for
 ask of the Infant, wilt thou be bapti-
 d, for whom the sureties answer, I will.
 Melancton upon 1 Cor 11. In times
 st, saith he, those in the Church that
 Repented them, were baptized, and
 as instead of an Absolution, wherefore
 Repentance must not be separte from
 Baptisme; for Baptisme is a Sacramen-
 al sign of Repentance.

Beza upon 1 Cor. 7. 14. saith, That
 permit all Children to be Baptized,
 as unheard of in the primitive
 Church, whereas every one ought to be
 instructed in the Faith, before he were
 admitted to Baptisme.

Bucer in his Book entituled, The
 Ground, Work, and Cause, saith, That
 the Congregation of God, Confession
 sins is always first, the which in times
 first went before Baptisme; For commonly
 children were baptized when they came
 their understanding, and that in the
 beginning of the Church no man was
 Baptized, and received into the Con-
 gregation; but those that through
 hearing the Word, wholly gave over,
 and submitted themselves to Christ.

Chamier Tom. 4. l. 5. c. 15. Ser. 9. saith
 so seeth not that the Custom of the
 scrutiny

scrutiny of the Baptized, was not in the time, when scarce the 1000 Person was Baptized before he came to Age, and was diligently exercised in Catechisme.

Dr Ham Dr. Hamond in his Chat. Lib. 1.1 p. 23. saith, That all men were instructed in the Fundamentals of faith and only before they were permitted to be baptized.

Dr. Field Dr. Field on the Church, p. 729 saith, That very many that were born Christian Parents, besides those that were converted from Paganisme, put off their Baptisme for a long time, insomuch that many were made Bishops before they were baptized.

Ch. Cate. The Doctrine of the Church of England held forth in their publick Catechisme, gives Testimony to this Truth where it is asserted, That Repentance whereby we forsake sin, and faith whereby we steadfastly believe the promises are required in every one that is to be baptized, confessing also that Children can neither repent nor believe. Which though they would salve by saying they do both by their Sureties; upon which invention they lay the stress of the whole; for there be no warranty for Sureties in the Case, they have in these few words given

the Controversy. For they grant that
 Person which and Repentance are requisite to qua-
 re, and wise to Baptisme, and ingeniously ac-
 knowledge, that Children are not capa-
 ble of either; but that they do repent and
 believe by their sureties; which how Con-
 venient to Reason, Rule, and Righteons-
 ness, let all the upright judge; and con-
 cerning which Practice take the judg-
 ment of Dr. Taylor, Bishop of Downe, Dr. Tayl.
 232. of his Lib. of Pro.

I know, saith he, God might if he
 would have appointed God-fathers, to
 give answer in behalf of Children, and
 to be fiduciaries for them, but we cannot
 find any authority or ground that he hath,
 and if he had, that it is to be supposed he
 would have given them Commission to
 have transacted the solemnity with better
 circumstances, and given Answers
 with more truth; for the Question is
 of believing in the present, and if
 the God-fathers answer in the name of the
 Child, I do believe, it is notorious they
 speak false and ridiculous, for the Infant
 is not capable of believing, and if he were,
 he were also capable of dissenting; and
 how then do they know his mind; and there-
 fore

fore, said he, Tertullian and Gregory Nanzan gave advice, that the Baptisme of Infants should be deferred till they could give an account of their own faith.

How this invention of Gossips came in, and by what Pope it was instituted, and how they were required in the Baptisme of Bells and Churches, as well as Infants, you will hear farther in the other Historical Part. We shall now conclude this Chapter with the wonderfull Testimony given by Mr. Baxter, in his 20th. Argument to Mr. Blake in these words.

Mr. Bax. Here note (saith he) speaking the Eunuchs not being admitted Baptism, till he made a profession of Faith, first that Baptisme as received, the Seal of our Faith, (how much ever denied by Mr. Blake) as it is the Seal of Gods Promise; secondly, That the constant order is that Baptisme follow Faith; thirdly, That it is better then an impious prophanation it, if it go without Faith, that is first if the Party seek it without the pro-

ness of Faith, secondly if the Pastor administer is without the profession of Faith.

Thus you see by plentiful Evidence, that the Lord hath not left himself without witness hereto from men, and that in several Ages not only before, but since the Antichristian darkness took place; but that which is most to be admired and adored in this Providence is, that much of this blessed Testimony or Truth, hath proceeded from the pens of some of its chiefest Adversaries, whereby the Wisdom and Power of God hath much appeared, who cannot only put out of the mouths of Babes and Sucklings, but out of the very mouths of Enemies also, create and perfect his own praise. And make even their own Tongues to speak all upon themselves, for what is esteemed better Evidence and Testimony amongst men, then the confession of Parties themselves.

But it may be Objected, that how-
ever you improve many of these say-
ings of the Pedobaptists to justify your
way, and condemn theirs; yet they
have another meaning, which will well
enough reconcile such Principles to
their

Object.

their Practice of baptizing Infants, and whereby you will be found mistaken in the supposed advantage; for is it to be thought possible that such pious, wise and learned men, should so positively contradict themselves, as you seem to make them do?

Answ.

To which I answer, That whatever their meaning may be, yet their words and reasons appear substantial Arguments for the Baptists, and full and clear Evidence against themselves; for is not the Commission it self fully owned, the Order of it, and Practice upon it, *viz.* That Persons ought first to be taught in the faith, before they are to be baptized into the same, and that none in the Apostles times, and for some Ages after were otherwise baptized; and that it is ridiculous, yea prophane for any otherwise to practice, and that there was neither Precept nor Example for the baptizing of Infants, who as confess are so capable, either of themselves, or any for them to answer the great ends thereof: but owned to be a practice taken up, and enjoined several Ages after, as many of the forecited Pedobaptists, both Papists and Protestants, have

have confessed, and will more fully and particularly appear in the next part, And what is or can be said more by the Baptists themselves, in confirmation of their way and practice?

Thus we have dispatcht the first part and may it not now be recommended to the Conscience of the impartial unprejudiced Reader, whether this first assertion, [*viz That Believers Baptisme is only to be esteemed Christs Ordinance of Baptisme*] is not substantially made good, not only from clear and undeniable Scripture, and Reason: But from most pregnant Authorities of learned men, and most of them parties themselves.

End of the first Part.
