

Infants Baptism Disproved.

The Second Part disproves Infants Baptism under this Head, viz.

That the Baptising of Infants is no Ordinance of Jesus Christ, which is made good in the seven following Chapters.

C H A P. I.

Wherein the Scriptures total silence about Infants Baptism is observed, with the necessity of Scripture-warranty to authorize every Ordinance, and that by the confession of Parties themselves.

IF Infants Baptism had been any Appointment or Ordinance of Jesus Christ, there would have been some Precept,

No Scripture for Baptising Infants.

Precept, Command, or Example in the Scripture to warrant the same; but in as much as the Scripture is so wholly silent therein, there being not one syllable to be found in all the New Testament about any such practice, it may well be concluded to be no Ordinance of Jesus Christ; for where the Scripture hath no tongue, we ought to have no ear according to that known Maxim, To practise any thing in the Worship of God, as an Ordinance of his, without an Institution, ought to be esteemed Will-worship and Idolatry.

The Parties themselves owning it. And that there is neither Precept or Example for any such thing as Infants Baptism in the Scripture, we have the ingenuous confession of Parties themselves, viz.

Magdib. The *Magdiburgenses*, in Cent. 1. L. 2. p. 496. do say, That concerning the baptising of the Adult, both Jews and Gentiles, we have sufficient proof from Acts 2. 8. 10. 16. chapters; but as to the baptising of Infants, they can meet with no Example in the Scriptures.

Luther. Luther in Pestill. saith, Young Children hear not, nor understand the Word of God, out of which Faith cometh, and therefore if the Commandment be followed,

Infants Baptism disproved.

59

followed, Children ought not to be baptized. And again;

In his Epistle of *Anabaptism*, saith, We cannot prove, by any place of Scripture, that Children do believe; neither do the Scriptures clearly, and plainly, with these or the like words, say, Baptize your Children, for they believe; wherefore we must needs yeeld to those that drive us to the Letter, because we find it no where written.

Erasmus in his Book of the Union of *Erasmus*. the Church, saith, It is no where expressed in the Apostolical Writings, that they baptized Children.

And again, upon Rom. 6. Baptizing of young Infants was not in use, saith he, in St. Paul's time. And again;

In his 4th Book, *De Ratione Concio*. saith, That they are not to be condemned that doubt whether Childrens Baptism was ordained by the Apostles.

Calvin, in his 4th Book of Institutes, Calvin. Chap. 16. confelleth, That it is no where expressly mentioned by the Evangelists, that any one Child was by the Apostles hands baptized.

Bucer upon Mat. saith, That Christ Bucer. no where commanded to baptize Infants.

Infants Baptism disproved.

Staphilus *Staphilus* in *Epitome* saith, That young Children should be baptized, is not expressed in the holy Scriptures.

Choelens. *Choelens*, *De Bapt. Parvulorum*, saith, That *Jesus* took a Child, and placed him in the midst of them; what Child was it? I think it was not a young or new-born Child, and that the same was not baptized.

For Infants were not in those dayes baptized, but such as being come to their full growth, confessed their sins.

Melanct. *Melancthon*, in his Treatise concerning the Doctrine of *Anabaptists*, writeth, That there is no plain Commandment in the holy Scriptures, that Children should be baptized.

Zwing. *Zwinglius*, In his Book of the Movers of Sedition, speaking of baptizing of Children, So it is, saith he, That there is no plain words of the Scripture, whereby the same is commanded.

These latter Quotations from the Germane Doctors, you have in an old Dutch Author, called, *A very plain and well-grounded Treatise concerning Baptisme.* Englished 1618.

Mr. Daniel Rogers, in his Treatise Mr. Rogers about Baptism, Part 29, confesseth himself to be unconvinced by demonstration of Scripture for it.

Mr. Baxter himself, that wrote that Book called, *Plain Scripture-proof for* Mr. Baxter. *Infants Church-Membership and Baptism*; yet in contradiction thereto, in the same Book, p. 3. confesseth, That *Infants Baptism is not plainly determined in the Scriptures.*

And again, in the *Defence of the Principles of Love*, in the Epistle, saith, That he having had more invitation to study the Point thoroughly, and to treat of it largely, than most that are offended herein, that they must give him leave to say, that he knoweth it to be a very difficult Point.

Dr. Taylor, *Lib. Proph.* p. 239, Dr. Taylor saith, It is against the perpetual Analogy of Christ's Doctrine to baptize Infants; for besides that, Christ never gave any Precept to baptize them; nor ever himself, nor his Apostles (that appears) did baptize any of them: All that either he or his Apostles said concerning it, requires such previous dispositions to Baptism, of which Infants are not capable, and those are Faith and Repen.

Repentance. And not to instance in those innumerable places that require Faith before Baptism, there needs no more but this one of our Blessed Saviour. He that believes, and is baptized, shall be saved; but he that believeth not, shall be condemned. Plainly thus, Faith and Baptism will bring a man to Heaven; but if he hath no Faith, Baptism shall do him no good; so that if Baptism be necessary, so is Faith much more, for the want of Faith damns absolutely; it is not said so of the want of Baptism.

The necessity of Scripture Authority to warrant every Ordinance.

Thus you have it acknowledged by Adversaries themselves, that there is neither Precept, President, or Example in Scripture for baptising of Infants.

And in the next place you have it further owned, That there is a necessity for Scripture-Authority to warrant every Ordinance and Practice in Divine Worship, viz.

Luther. Luther upon Gal. 1. 9. saith, There ought no other Doctrine to be delivered, or heard, in the Church, besides the pure Word of God, that is, the holy Scriptures; let other Teachers and Hearers, with their Doctrines, be accursed.

Calvin. Calvin, Lib 4. Inst. Cap. 8. Sermon 8. Let this be a firm Axiom, saith he, That

That nothing is to be accounted the Word and Will of God, to which place should be given in the Church, but that which is first contained in the Law and the Prophets, and after in the Apostolical Writings.

Basil, in his Sermon de Fide, saith, Basil. That it would be an Argument of Infidelity, and a most certain sign of pride, if any man should reject things written, and should introduce things not written.

Austin himself saith, Detrahe Verbum, quid est Aqua nisi Aqua? Take away the Word, what is the Water but plain Water? If the Word of Institution be wanting, what doth the Element of Water signifie?

Theophilact, Lib. 2. Paschal. It is, Theophilact saith he, the part of a Diabolical Spirit, to think any thing Divine, without the Authority of the holy Scriptures.

Tertul. Contra Hermog. I do adore, Tertul saith he, the fulness of the Scripture; Let Hermogines shew that it is written, if it be not written, Let him fear the way destined to those who add or detract.

And Mr. Ball, very excellently to Mr. Ball. to this purpose, in his Answer to the

New-England Elders, p. 38, 39. saying, We must for every Ordinance look to the Institution, and neither stretch it wider, nor draw it narrower than the Lord hath made it; for he is the Institutor of the Sacraments, according to his own good pleasure, and it is our parts to learn of him, both to whom, how, and for what end the Sacraments are to be administered, in all which we must affirm nothing but what God hath taught us, and as he hath taught us.

The sixth Article of England, saith very fully to this Point, That the Holy Scriptures do contain all things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required by any man that it should be believed as an Article of Faith, or be thought requisite and necessary to Salvation.

The sixth Article of the Church of England, saith very fully to this Point, That the Holy Scriptures do contain all things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required by any man that it should be believed as an Article of Faith, or be thought requisite and necessary to Salvation.

We shall conclude this Chapter with that notable Observation that Bellarmine makes in the Case, upon the Anabaptists, calling for plain Scripture-proof for the Baptising of Infants, from them who so exactly require it from others, and will not in any other case admit the omission thereof; in his Book *De Bellarm. Bapt. Lib. 1. c. 8.* where he saith, That though

though the Argument of the Anabaptists, from defect of Command or Example, have great force against the Lutherans, forasmuch as they use that Principle every where, viz. That the Rite which is not in Scripture, having no Command or Example there, is to be rejected. Yet is it of no force against Catholics, who conclude that Apostolical Tradition is of no less Authority with us than the Scripture, for the Apostles speak with the same Spirit, with which they did write. But that this of baptizing of Infants is an Apostolical Tradition, we know whence we know the Apostolick Scripture to be the Apostolick Scripture, viz. from the Testimonies of the Antient Church.

The Objection that is usually brought under this Head is, That there is no express Command or Example for Womens receiving the Lord's Supper; yet who doubts of a good ground from consequential Scripture for their so doing.

In Answer whereto, you'll find there is both Example and Command for the Practice, viz. Answer

1. From Example, Acts 1. 14. where we read that Mary and other Women were gathered together, and

that these Women, together with the rest of the Disciples, were all together in one place, and continued steadfastly in the Apostl's Doctrine and Fellowship, and breaking of Bread and Prayers, Chap. 2. 42 44. it being expressly said, That all that believed were together.

2. It appears from *command*, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat*; the Greek word signifieth a Man or a Woman, the word is ἀνδρῶν; a word of the Common Gender, as appears 1 Tim. 2. 4; 5. *There is one Mediator betwixt God, and Man, and Woman*; there is the same word used Gal. 3. 28. *There is neither Male nor Female, but ye are all one in Christ*: Let but as good proof appear for Infants Baptism and it shall suffice.

CHAP. II.

Wherein by an Historical Account of Infants Baptism in its Rise and Establishment, viz. when, by whom, and to what ends instituted, it doth appear, that there was no authentick Practice thereof for 300, nor any humane Authority enjoying it till 400 years after Christ. Together with an account also of its growth, and how, and by what lying Authorities it was; with many superstitious Rites, founded upon Apostolical Tradition; with the impious and ridiculous fooleries added to it in every Age.

FROM the learned Authorities before given, we have gained thus much; That as there was no Precept in Scripture for the baptizing of Infants, so neither was there the least Practice to be found.

found thereof in the Apostl's dayes, as was so ingenuously before confessed by the *Magdiburgenses*, *Luther*, *Calvin*, *Erasmus*, *Rogers*, &c.

Secondly, That the approved Practice, and known Custom of the Primitive Church was to baptize the *Adult*, as all Ages acknowledge, and only they (at least) for the first Ages, as so fully attested by *Eusebius*, *Beatus Rhenanus*, *Lud. Vives*, *Bullinger*, *Heimio*, the *Neocæsarian Council*, &c.

Thirdly, That not only the Children of *Pagans* were as the *Catechumens*, to be instructed and taught in the Faith, in order to their Baptism; but the Children of the Christians also, as those famous Instances given from the Fourth Century, by *Field*, *Naucier*, *Daille*, *Grotius*, *Walafrid Strabo*, *Taylor*, and others.

Fourthly, The next thing we shall make appear is, that as there was no Scripture-Authority to inforce it, so there was no Humane-Authority to enjoin it till above 400 years after Christ, though to justify that injunction, Apostolical-Tradition, to supply the want of Scripture-Institution was pretended; whereof you have by the way this follow-

following account out of the three first Centuries.

CENT. I.

The first and most antient pretended Authority that hath been urged to prove Infants Baptism to be an Apostolical Tradition, is that of *Dionysius the Arcopagite*, Paul's Convert at Athens, who flourished, as is supposed, about the 70th year of this Century: Who (as the Story tells us) after his converse with Paul, was sent by Clement, Bishop of Rome, to preach the Gospel in the West with *Saturninus*, *Lucianus*, *Rusticus*, and others; and that his Lot was to go into France, where he Preach't, and wrought many Miracles, and was afterwards martyr'd at Paris; And that he wrote a multitude of Books, as enumerated by *Suidas* and others, and amongst them, that famous Piece, called his *Ecclesiastical Hierarchy*, which tells us of the several Orders and Dignities of the Clergy; Rites, Services, and Sacraments of the Church; and among them, acquaints us of the baptizing of Infants, which he tells us he received from his Predecessors.

fectors, as an Ancient Apostolical Tradition; with the additional Rites belonging thereto of *Consecration, Consecration, Confirmation, Chrisme, Exorcism*, which he affirms were all in use in the *Apostl's* time: As *Magdiburg*, Cent. 1. p. 625. which was, they tell us, also learnedly refuted by *Erasmus*, &c. especially by *Laurentius Valla*, who observeth, that none of either the Greek or Latin *Fathers*, or *Church-Historians* do so much as mention him; or any of his Works. Neither *Eusebius*, *Origen*, *Chrysostom*, *Epiphanius*, or *Gregory*. Nor that *Jerom*, who gave a Catalogue of all the eminent *Writers*, takes the least notice of him; and how ridiculous and contradictory his *lying Stories* are about Monckery and the Clergy, and all the Romish Ceremonies about Baptism, that had no footing in the World, for several Ages after, and that the Learned in his dayes supposed these Books fathered upon *Dionysius* in this Age, were done by one *Apollinaris*, several Ages after, as the *Magdib. Cent. 1. p. 616.*

CENT. II.

As a further proof of Infants Baptism, and the several Rites annexed thereto, we have more Authorities fathered upon, and pretended to be fetcht from this second Century, of which the *Magdiburg.* do give us the account, viz.

First, The Responses fathered upon *The second proof is from Just. Martyr's Responses* Justin Martyr, the 56 whereof, pro- pounds the different condition of those Children who die baptized and unbaptized, and in others, affirm that Gossips, Oyl, and Consignation, were then used in Baptism; which they renounce as spurious, upon many considerations, Cent. 2. p. 111.

Secondly, That of Pope Clements Third P. appointing Oyl in Baptism, and also Clement. that he in his fourth Decretal Epistle affirms, that after Baptism there should be Consignation, viz. a signing with the sign of the Cross, and Confirmation, viz. a laying on of hands for the seven-fold Spirit.

A third is that of Pope Hyginus his Fourth P. appointing of Gossips, or Sureties, both Hyginus in Baptism and Consecration; which Decree

Decree of Pope *Hyginus*, we have word for word out of *Gratian L. Osiander*, Cent. 2. Lib. 2. cap. 5. viz. *In Catechism, Baptism, and Confirmation, let there be a Gossip if necessity require.*

5th P.
Victor.

A fourth is that of Pope *Victor*, who is said to confine the Catholick celebration of Baptism to *Easter*, except some urgent necessity intervene; and that they should baptize in *Fonts* as well as *Rivers*.

6th P.
Pius.

A fifth is that of Pope *Pius* (who was much about *Juslin's* time) his Consecrating *Baptisterions*, or *Fonts* to baptize in.

But how *feigned* and *fabulous* these are, you have at large hereafter.

C E N T. III.

In this *Century* we have two other famous Testimonies, that are much lean'd upon by all sorts to prove *Infants Baptism* to be an Apostolical Tradition.

7. *Origen*

The first is that of *Origen*, who in his *Homelies* upon *Levit.* and the *Romans*, is said to affirm, That the baptizing of Infants was a Tradition of the Apostles, and according to the usage

usage of the Church, Century 3. p. 124.

The second is that of *Cyprian*, in an 8 *Cyprian* Epistle said to be writ to one *Fidus* a Priest, who herein is supposed to deliver it to be his, and the Opinion of 66 Bishops, that Children should be baptized at any time in opposition to *Fidus* his confining it to the eighth day, after the manner of Circumcision; both which Authorities you have at large examined afterwards.

Tertullian in this Century, gave several Arguments against *Infants Baptism*, whereof you have a particular account hereafter.

Many were the corruptions about Baptism, that in this Age were creeping in, as the confining Baptism ordinarily to be performed by a Bishop, *Mag.* Cent. 3. p. 123. Limiting the time to *Easter* and *Whitsontide* 129. altering the Form from *Dipping* to *Sprinkling*; and the place from *Rivers* and *Fountains*, to *Baptisteries*; with divers superstitious Rites, as p. 125, 126. Though they tell us with all, p. 125. That they do not find, by any Authentick Testimony, that any one person was actually baptized in this manner and form
this

The Corruptions about Baptism creeping in in this Age.

this Age, whereby it may be conjectured that their corruptions were more in the Notion than Practice, which though afterwards came all of them to be in use.

CENT. IV.

By the Decrees that pass'd in several Councils in this Age, viz. that of *Carthage, Neocæsaria, Laodicea*, &c. holding out the necessity of *Confession* and *Profession* before Baptism, already in the former History mentioned; As also by those famous Instances of so many of the eminent Persons of this *Century*, born of *Christian Parents*, that were not baptized till aged, before expressed; It doth manifestly appear, that *Infants Baptism* was neither esteemed an Apostolical Tradition, nor so much as in use the greatest part of this *Century*, either in the Latin or Greek Church.

In the latter end of the fourth Century, *Infants Baptism* practised.

It is true, towards the latter end of this *Century*, it is said, That in some parts of *Africa* they did baptize Children, as *Magdiburg*. Cent. 4. p. 415.

And that some of the Greek Church did begin to approve it also.

Greg. Naxianzen (who by *Perkins* is placed 380.) is said, in his fortieth Oration,

Oration, to admit Infants to be baptized in case of necessity, being in danger of death, that they may not miss, as he sayes, of the *common Grace*; but gives his Opinion of others, that they should stay longer that they might be instructed, and so their Minds and Bodies might be sanctified.

Jerom that by *Helvicius* is placed ten years after him 390, is said to incline to it also after *Origen* and *Cyprian*.

Many are the corruptions fetch'd from this and that former Age, and not a few of them fathered upon *Constantine* in his Baptism, which they say was done at *Rome*, in a Baptisterion, by *P. Silvester*, and administred with all the Romish Rites of Consecration, Consignation, Chrysm, Exorcism, Albes, Ringes, Donation, &c. how *Constantine* was first miraculously cured thereby of his *Leprosie*, and the great Donation he gave the See Apostolick, and the acknowledgment to their Universal Bishoprick; all held forth in an Edict, said to be writ with *Constantine's* own hand, and fairly kept in the *Vatican Library*, writ in Letters of Gold, as saith *Du Plessis*, in his *Mystery of Iniquity*; yet

Lying forgeries about the baptism of Constantine by the Papists.

yet all a notorious forgery and cheat, *Constantine* being Baptized at *Nicomedia*, and not at *Rome*, and not by *P. Silvester*, who was dead fifteen years before; neither had *Constantine* any such Leprosie, or miraculous Cure, nor gave any such Donation or Acknowledgment to the Romish See, as you have at large evidenced by the *Magdiburg. Cent. 4. p. 568.*

And concerning which *Osiander* saith, *Cent. 4. c. 38.* Which foolish and impudent Fable is by many Learned Men refuted, viz. *Marsilius, Paravinius, Laur. Valla, Cardinal Cusanus, and Aeneas Sylvius*, after *Pope Pius* the Second.

The working of the *Mystery of Iniquity*, did, as the *Magdiburgenses* tell us, strongly begin to act in many Particulars, viz. Not onely in the corrupting the Rites and true form of *Baptism*, but by those *superstitious and sumptuous Ceremonies* that were used in *Bapt. of the Dedication, Consecration, or Bapt. Churches.* viz. of Churches, viz. either such *Idol-Temples* that were given by the Emperors to Christian Service, or such new ones that were now erected, as *Cent. 4. p. 76, 497, 499, 520.*

The

The superstitious Collection and Exposure of the Reliques of Saints for *Reliques*. Adoration, p. 499.

The inclination to prohibit Marriage, as appeared by the Council of *Nice*, where it was only checkt by the famous *Paphnutius*, p. 1088.

The distinction in point of Sanctification, now made betwixt Lay-men and Clergy-men, the one reputed Spiritual, the other Carnal.

Priests Marriage.

Distinction betwixt Lay-men and Clergy began.

And it was in this Age, as appears by the Decrees of *P. Silvester, Julius*, and *Sericus*, that all Marriages must pass the Benediction of a Priest, and to be esteemed little less than Sacrilege to omit it; of which, in the former Centuries no mention is made, *Magl. Cent. 4. c. 6. p. 482.* — and for which they quote *Gigas* and *Luitprand*.

Priests appointed to Marry folks.

CENT. V.

This was the Age wherein Infants Baptism did receive its Sanction by the Decrees of *Popes* and *Councils*, and as absolutely necessary was enjoined and imposed by *Anathemas*, never till then, concerning which, *Dr. Taylor* in his *Lib. o Prophecy*, p. 237, gives us a true,

Infants Baptism first enjoined in the Milan Council.

true, brief, & notable account, which you may please to receive in his own words; And the truth of the business is, (saith he) as there was no command of Scripture to oblige Children to the susception of it, so the necessity of Pædobaptism was not determined in the Church till the Canon that was made in the Milevitan Council, a Provincial in Africa, Never till then. I grant, saith he, it was practised in Africa before that time, and they, or some of them, thought well of it; and though that is no argument for us to think so, yet none of them did ever pretend it to be necessary, none to have been a Precept of the Gospel. St. Austin was the first that ever preach't it to be necessary, and it was in his heat and anger against Pelagius, who had so warmed and chafed him, that made him innovate herein.

Austin the first that ever preach't it necessary.



This Milevitan or Militan Council, was celebrated by 92 Bishops, Anselm the Pop's Legate, and Austin presiding in the fifth year of Arcadius, and first of Pope Innocentius, in the year 402, as Magdiburg. Cent. 5. p. 835.

The occasion of the Council, is expressed to be about the difference that had hapned betwixt Pelagius and Cælestius, Austin and others, respecting Original

ginal sin, baptizing of Children, &c.

The Constitutions and Decrees of the said Council are at large exprest by the *Magdiburg*. out of the Book of *Decretals*, and among other Canons, made in this Council, we find this, viz.

That it is Our Will, That all that affirm that Young Children receive everlasting Life, albeit they be not by the Sacrament of Grace or Baptism renewed; And that will not that young Children, which are new born from their Mothers Womb, shall be baptised to the taking away Original Sin.

The Canon of the Nicene Council about Infants Baptism.

That they be Anathematized.

Which with the rest of the Decrees was transmitted to Rome to Pope Innocentius for his Apostolick confirmation in their large Letters, p. 841.

Innocent the first ratifies it.

And which with a ready mind he performs accordingly by his *Decretal* Epistle, exprest at large p. 845.

Afterwards the fifth General Council at Carthage, in the year 416, did Decree to the same purpose in these words.

Ue

The Canon
of the 5th
Council of
Carthage.

We will, That whoever denies
that little Children by Baptism are
freed from Perdition, and eternally
saved,

That they be accursed.

Confirmed
by Pope
Innocent.

Which was also by *Austin*, and se-
venty Bishops in their Letter, trans-
mitted to the same Pope *Innocent* for
his further ratification, and according-
ly received the same in his Decretal
Epistle at large, p. 322, 325. Inscrib-
ing their Letters thus, The Fathers of
the Council to Innocent the Pope and
High Priest, styling him Most Holy
Father —

And that Pope *Innocentius* in these A-
frican Councils, was the first that ever
enjoynd the necessity of this practice is
further confirmed to us;

Wilfrid
Strabo.

By *Wilfrid Strabo*, as before, who
tells us, That Children were baptized
according to the Decree of the Council
of Carthage, for the taking away of
original sin, which aforesaid was not
practised.

Luther.

Luther saith, It was not determined
till Pope *Innocentius*.

Grotius.

And *Grotius* in his Annotations.
Mat.

Mat. 19. saith, *It was not enjoined till before that Council of Carthage.*

Which Canons of Pope *Innocentius* were afterwards confirmed by Pope *Zosimus* his Successor, and afterwards by Pope *Boniface* that succeeded *Zosimus*, as appears in *Cod. Can. cap. 110. Aff. cap. 77. & de Consecrat. distinct.*

The Opinions of the Doctors of this Age, in confirmation hereof, we find to be as followeth.

The Dott. of this Age approving Infants Baptism.

Chrysostome saith, That Infants ought to be baptized, as universally received by the Catholick Church to take away Original Sin.

Chrysost.

And again, that which the Holy Church throughout the World unanimously teacheth and practiseth about the baptizing of Children, ought not carelessly to be slighted, *Maga Cent. 5. p. 375.*

Austin was as a great Patron, to a great Defender of Infants Baptism, in his contests both against the Donatists, and the Pelagians, and the Cœlestians, whereof you have some Instances.

Austin.

In his Sermon, De Baptismo Parvulorum,

lorum, against the Pelagians, chap. 14. saith, *That Children should be baptized, because of Original Sin, and that without which they could never be regenerated or saved, Mag. Cent. 5. 377, 378, 379.*

And in his third Book of *Free-Will*, Cap. 23. saith, *Infants may be baptized by the Faith of another, and that the Faith of the Party that offers and dedicates the Child to Baptism, profits the Child therein, as the Church (he saith) wholsomly appoints: For if the Faith of the Widow profited to the raising of the dead Child, much more may the Faith of another profit the young Child, p. 516.*

And again, in his Fourth Book against the Donatists, Cap. 23. *Infants, saith he, are to be baptized, who can neither believe with their Hearts to Justification, nor confess with their Mouths to Salvation, p. 516.*

This Controversie he managed with much furious Zeal against the Pelagians in the *African Councils*; And so inordinate was he herein, that in his 23d Epist. to Boniface, he holds forth such a certainty of Regeneration by it, that he not onely puts Regeneration for Baptism,

Baptism, but also makes no Question of the Regeneration of Infants, though they that brought them, did not bring them with that Faith that they might be regenerated, but only to procure health to their Bodies; a custom, it seems, they had to bring persons to be baptized for Cure.

Baptism
to cure
Diseases.

Justifying thereby such a prophane Use thereof, as that of *Achanasius*, who baptized a Boy in sport, (playing the Bishop amongst his School-fellows) which was confirmed notwithstanding to be good Baptism by the Bishop of *Alexandria*.

A School-
boy bapti-
zed in
sport, con-
firmed by a
Bishop.

And again, in his 7th Tom. Lib. 1. c. 27. asserts to the same purpose, That all baptized Infants are Believers, and that the unbaptized are Unbelievers, saying, Who knows not that to Infants to believe, is to be baptized, not to believe is not to be baptized.

All the foolish ridiculous Ceremonies, called the *Romish Baptismal Rites*, before mentioned, were owned and practised by *Austin* and others in this Country, with this addition, viz.

That the Lord's Supper was given to the baptized Infants, as *Austin* in his 107 Epistle saith, where he holds a like

Lord's
Supper gi-
ven to In-
fants.

necessity of their receiving that Sacrament with that of Baptism from Job. 6. 53. wherein he was also so earnest, that he boldly saith, *in vain do we promise Infants Salvation without it.* Thus far *Austin.*

In the next place before we leave this Century, I think it will not be amiss to give some little account of this Pope *Innocentius* (our first confirmer and imposer of Infants Baptism) of whom it may truly be said that he was one that changed Times and Laws, and that sat himself in the Temple of God as God. As we find it recorded by the Magdiburg: Cen. 5. page. 1228. viz.

That he most strenuously laboured for the Universal Bishoprick and Supremacy over all Churches, as appears (say they) in all his Epistles designing to bring the Determination of all Principal Ecclesiastical Causes into that See, especially in his Epistle to Victorium and Decentium whereby say they it was manifest that the mystery of Iniquity 2 Thes. 2. did gradually get Ground and increase. Who was (say they) a great Establisher of humane Traditions, and who blasphemously attributed divine Honour to the Popedom, as appears in that Epistle to Victorium.

The Character of Pope Innocent 1.

He set up the Universal Bishoprick

Gave Divine Honour to the Popedom.

It was he that made Confirmation a made Con-
Sacrament, and confined it only to the Bi- firm. a Sa-
shops to lay hands on Baptised Infants crament.

1230.

It was he also forbad Priests Marriages Forbad
1231. and Damned the Nunnes if they Marriage.

married; That also forbad Marriage to
any that by due Divorce put away their
Wives; that also instituted many of the
Jewish and Pagan Laws, as appears say
they in his Book de Pontiff.

And it was he that to witness his Su- Excom-
premacy did excommunicate the Empe- municated
rour Arcadius and the Empress Eu- the Emp.
dora and all his Ecclesiasticks that Arcadius,
had their hands in the Banishing of John &c.
Chrysostom 662. 663.

It was he that first appointed that the Ordained
Eucharist should be given to Young the Eu-
Children so soon as they were bapti- charist to
fied; a Custom that continued several Children
Hundred Years after after Bapt.

And as head of the Anti-Christian
race was the first sayth Socrates Lib. 7. Expelled
19. That expell'd the Novations from the Nova-
Rome that famous worthy Church and tians.
People. Concerning whom we shall
conclude with what the Magdiburgs
say in their Epistle to this 5. Cent. To
Ericus King of Sweden.

That it might then be understood that Rome that had heretofore Governed the world, was now made the very Seat of Antichrist. And again that the Spirit of Antichrist did then manifestly begin to spread it self by the Bishop of Rome lifting up himself in Supremacy above all other Bishops and Churches.

And this was that Innocent who was the first great Patron and Imposer of this Innovation: and was it not excellent Service think you, for Austin to play the Game into the hands of such a vile Wretch.

CENT. VI.

The Council of Gerunden in Spain held about 520. Ordained,

Gerunden
Canon.

That young Children from their Mothers womb be baptised.

The Council of Bracarense 572, and the Council of Vivense ordained the very same, *Vossius de Bapt.* 179.

Tee. Maris
Canon.

The Council of Marisconenses held 580. Ordained.

That the Baptism of Children should be at Easter except necessity hindred. *Magd. Cent.* 6. 613.

P. Greg.
Decretal.

Pope Greg. the Great, *Lib* 3. *Ep.* 4. *ad Boniface* - *dist.* 4. *de Consec.* Let all young

young Children be Baptised as they ought to be according to the Tradition of the Fathers.

Who gave Instruction to his Legat *Austin* to give Christendom to Children when he sent him into *Britain* which you may Read at large in the Book of Martyrs.

Justinian the Emperor, who reigned 530, Ordained, That Children should be admitted to Baptism, and y^e those that were come to their full growth shall be taught before they be baptised. Novel Institute. 444.

The Decree of the Emperor Justinian.

Justinus the Emperor who Reigned 570. Ordained, That it seemed him good, that when the Samaritans that desire the unspotted Baptism, that they for the space of two years together be Instructed in the Faith and the holy Scriptures and that upon their Repentance they be admitted thereto. But as concerning the Children which in regard of their years cannot Receive Divine Doctrine, they shall without delay be made worthy, or partakers of Baptism.

That Gossips were appointed to all that were Baptised, as saith *Paulus Diaconus*. Lib. 16 in *Justiniano*.

Infants Baptism disproved.

And that it was the Custom when the Children of Princes and Potentates were Baptised, that Bishops should be the Gossips. Magd. Cent. 6. 332.

Maxen-
tius.

Maxentius saith, that Children are not only adopted into a State of Sonship, but have the Remission of all Sin by Baptism. Cent. 6. p. 227.

All the forementioned Superstitions of the Romish Baptismal Rites were in use in this Age, with this addition.

Ricci-
low Cere-
monies.

That Lighted Tapers were to be put into the hands of the Baptised p. 332.

The Temples or Churches, Altars and Reliques in their Dedications were Christened by Sprinkling the Water of Conjurat[i]on upon them. p. 369.

The Un-
cleanness
and Mur-
ders found
in Mona-
stries.

In this Cent we meet with a dreadful piece of Infants Baptism viz. the Heads of 6000 Infants that had been murdered and buried in a Warren near a Monastery, as Testified by *Udalricus* to *P. Nicolas*, Cent. 6. p. 388.

CENT. 7.

Canon of
Toletan.

The Council of *Toletanus* instituted, That Infants without natural capacity should be baptised, and that none should deny Baptism to them at their peril.

The

Infants Baptism disproved.

129

The Council of Constance Ordained Canon of
the same. Mag. Cent. 7. p. 146. Const.

Isidorus saith, That if Children were Isidorus.
not baptized, and so thereby renewed, and
Original Sin washed away, they were in a
state of damnation. p. 98.

To the former ridiculous Ceremonies
now in use, were added, That the names
of Saints departed, or Relations, should be
given to the Baptized at their Baptism.

That none should be admitted to be
Gossips without rehearsing the Lords
Prayer and the Creed.

And that none of the Gossips might Gossips
marry together, because of the spiritual must not
Affinity and Relation they had contracted marry to-
at the Font. p. 147. gether.

At the Consecration and Dedication
of Temples, the names of some Angel or
Saint departed was to be given to them.

A Childe that died unbaptized this
Age, was taken up and Christened, and A dead
had his Fathers name given him. Magd. child chris-
cent. 7. p. stened.

CENT. 8.

Carolus Magnus declares, That Bap- Decree of
tism should be administred to Infants as the Emp.
well as to the Adult. Cent. 8. p. 219. Charles
the Great.

Daniel in his Epistle to Boniface con- Daniel
cludes, that Infants should be baptized.

P. 347.

G S

Bede

Bede also concludes for the baptizing of Infants. p. 218.

To all the former continued Superstitions there were added,

Superstitions rites 1. That the Administration be in the Latine tongue. p. 384.

2. That Salt be used in Baptism. Aponius, lib. 1. p. 349.

3. That the Hair of the Baptized be cut. p. 350.

4. That some Gift was to be given in Baptism, which was to be called *Decans*. p. 349.

5. That Temples should be consecrated in the name of the Trinity. p. 336.

Temples baptiz'd in the name of the Trinity.

Bells were posited in Temples in this Age. p. 342.

CENT. 9.

Sericius.

Sericius at large demonstrates, That according to the Custom of the Church little ignorant Babes should be baptized: for which he cites the Decrees of the African Council by Pope Innocent; another of Pope Leo's; and another of Pope Gregories at large. Cent. 9. p. 140, 141.

Gizelbert.

Gizelbert saith, That after Baptism neither Original nor Actual Sin Remaineth. Who also calleth Marriage a Sacrament. p. 171.

To the former filthy Customs this Age added, That in Exorcism the Head, Ears, and Nose should be salted and anointed before Baptism. p. 235.

To the former christening of Temples, they added the pouring out of Oil, and anointing with holy Chrism, singing Jacobs words, *This is no other than the House of God; how dreadful is this place!* according to the 24th Canon of *Aquensis*. Cent. 9. p. 229.

CENT. 10.

Smaragdus saith, That little Infants are to be baptized, because it is said, *Suffer little Children to come unto me, and forbid them not, &c.* Hence (saith he) the Holy Mother the Church doth beget the Innocent Infant into a holy and pure state by the grace of Baptism. Cent. 10. p. 188.

Zonaras saith, That the Infants as well as the Adult were to be baptized. P. 292.

To the former wicked Customs they now added,

1. That the Water of Baptism should on Easter-day be consecrated after this manner; viz. The Priests hand should be stretched over the Water, as Moses his hand was over the Sea. 2. That the

Wicked
Additions.

should

should blow upon it. 3. Hold a burning Taper over it, to answer the Type of the fiery Pillar. 4. That as they entered the Red-Sea by Night; so should Baptism be administered in the Evening. p. 239.

The Gossips were to put on white Garments as well as the Priests and the Baptized. p. 299.

And as a further addition to Church-Christening, the Bishop was before the Water was brought to him to strike the Earth, and then to pour down a great deal of Water, and then to name the Church.

And further; It was in this Age that Bells began also to be Christened, which from henceforward was most religiously observed.

Bells first
baptized
by P. John

Pope John the 14th was the first that baptized Bells, who christened the great Bell of the Church of Lateran, calling it John: which was done to drive away evil Spirits, and to prevent any ill accident that might happen by Lightning and Tempest. Magd. cent. 10. p. 295.

Vossius.

Vossius in his Book de Bapt. p. 158. tells us, That though the more prudent did call this Baptizing or Christning of Bells Consecration, yet that they had most of the Baptismal Rites and Ceremonies.

nies, both Godfathers and Godmothers, sprinkling, Anointing, giving of Names, and great Donations; and that the silly Women used to bring Presents of Coral, Linen, and other things; and that they had a Superstitious Conceit, that the sprinkling of that Baptismal Water procured Health to the Sick.

Vossius also informeth us in the said Book from good Authority, That from Austin till Bernard's time, seven or eight hundred years, the custom was to baptize naked both Men, Women, and Children, with the Reasons usually given by the Ancients for the same, viz. That they might therein be as in the state of Innocency; and be as naked in their second, as in their first birth; And as they expected to be in Heaven and therein no otherwise then Christ was upon the Cross, which you may read at large in page 31, 32, 33, 34, 35, 36. quoting these several Authorities to justify it, viz. Cyril Helv. Cat. Mystag. 11. Amphilochius in vita St. Basil, Chrysost. Tom. 6. c. 11. Elias Cretenses in Orat. 4. Naz. Zeno Varonenses, Anselm on Mat. 3. Ambros. Serm. 10. Bernard. Serm. 46. de Pauper. Greg. Mag. tom. 2. col. 269. Alcuin in divin. off. cap. 19. Chrys. ep. ad Innocent, &c.

The abominable custom to baptize naked for 7 or 800 years.

So, just was it was it with God to leave men that went a whoring after their own Inventions [forsaking the Word of God, to imbrace the Traditions of man] to such unseemly and unnatural practices.

Mr. Baxter
shame-
ful slander
fixt upon
the Ana-
baptists.

Yet is not Mr. *Baxter* ashamed to fix such an abominable slander upon the *Baptists* of this our Age of baptizing naked (which it seems was so long the real practice of the *Pedobaptists*) and about which he spends three whole pages in his *Scripture-proof*, viz. 136, 137, 138. to aggravate the heinousness of that their custom (which he is pleased to father upon them). And though I am perswaded he cannot but be convinced that the thing is most notoriously false, and brought forth by him rather out of prejudice (not to say malice) rather than any proof or good testimony he ever received thereof. Yet have I never heard that he hath done himself his injured neighbours, and the abused world that right, as to own his great weakness & sinful shortnes therein, in any of the many Editions of that Piece, which I humbly conceive as well deserved a Recantation as some other things he has judged worthy thereof.

CENT II.

Anselm asserts that Children should be Baptised, and gives these Reasons: *Anselm.*

1st. That the Devil by the faith of the Parent may be cast out of the Children in Baptism; as the Woman of Canaan in the 15. Mat. v. 21. had the Devil cast out of her Daughter. p. 171.

2ly. That they may thereby be freed from Original sin, and be rendred Saints and holy ones by Baptism as they are owned to be, 1 Cor. 7. p. 171.

3ly. That they may die to sin: for they that are Baptised into Christ are so, being Baptised into his Death; which he says is without exception: for whosoever is Baptised into Christ, is Baptised into his Death.

Meginhardus saith, if little Infants or weak ones be brought to Baptism, let them answer for them that bring them, and then let hands be laid upon them with holy Chrisme; and so let the Eucharist be Communicated to them. p. 168.

Ivo saith, that the Infants as well as the Adult are to be Baptised, because of the Faith of the Sacrament; p. 260.

The Latins in this age did Rebaptise the Greeks who disowned their Baptism.

p. 263. And the Greeks did excommunicate the Latines for renouncing theirs. p. 401.

To the former Superstitious Rites, they added, That Salt should be put into the mouth of the Baptized. p. 261.

And to the Christning of Churches, that Salt should also be mixed with the Water of Execration.

Waldenses
witness a-
gainst In-
fant Bapt.

The Waldenses did appear this Age to witness against the Romish Superstitions, and amongst the rest that of the Real Presence in the Eucharist, and Baptizing of Infants: which you have at large hereafter, with the opposition and persecution they met with for the same. They were called *Beringarians*, from *Beringarius* one of their chief Leaders.

CENT. 12.

Peter
Lombard.

Peter Lombard saith, That to the baptizing the Adult, their proper faith is required; but to the baptizing an Infant the faith of others sufficeth. Cent. 12. p. 418.

And again, Children are to be baptized, because they are thereby cleansed from original sin. p. 596.

Barnard.

Barnard saith, That without Baptism Children cannot be saved. p. 604.

And

And again, As Children of old were circumcised without or against their wills for their Salvation; so may they now be baptized. p. 599.

Peter Cluniacenses.

Peter Cluniacenses writing against Peter Bruis, one of the Waldensian Barbes who denied Infants Baptism, saith, Lib. 1. Ep. 2. They who are not baptized with Christs Baptism, cannot be Christians: And shall the Children of the Jews be saved with the Sacrament of Circumcision, and shall not the Children of Christians be saved with the Sacrament of Baptism? p. 599.

Heldigard saith, That as our little Heldigard Children that are not capable to feed themselves, have others to feed them to keep them from temporal death; So is it with them in Baptism, who being neither capable to believe or profess, have spiritual helps provided for them, that they may not want that spiritual food that may preserve them from eternal death. p. 602.

Alexander the 3d, in his Decretals, L. 3. Tit. 40. c. 2. saith, They who have any doubt concerning their Baptism, may be baptized with these words, | If thou art baptized, I do not baptize thee; but if thou beest not, I do baptize thee in the Name of &c.

Alexand.

The

The former ridiculous Rites were this Age observed with this Addition.

Bernard saith, To the Dedication or right-Christning of Churches, there must be *Asperston, Inunction, Illumination, Benediction, & Nomination.* p. 861.

And that if the Temple should come to be polluted by the Priests committing Adultery in it, The sprinkling it afresh with Holy-Water cleanseth it again. *Alex. 3. L. 5. Decret.*

When Marriage prohibited.

The certain times wherein Marriages were prohibited was from *Septuagesima* to *Easter*, from *Rogation* to *Whitsontide*, from *Advent* to *Epiphany*: Which were done by the Edict of Pope *Clement*, as saith *Gigas.* p. 919.

Petro Brusians writ against Infants Baptism.

The Waldenses were in this Age great Witnesses to the baptizing of Believers, and as great opposers of Infants Baptism, called by the name of *Petro Brusians, Apostolici & Henerici*; and for which they were great Sufferers, as hereafter. p. 844, 845, 846.

CENT. 13.

Tho. Aquin.

Thomas Aquinas saith, Children are to be baptized not in their own proper faith, but in the faith of the Church. p. 419.

And

And again, That they may be freed from Original Sin and Condemnation.

P. 422.

Alexander saith, Baptism confers grace to little ones, not only purging them from Original Sin, but by the Merits of Christs Suffering, the faith of the Surety, but by the verue of the Sacrament.

P. 426.

Bonaventure saith, If Children dye Bonavent. that are baptized before they come to years of discretion, they so receive grace by the faith of another, that by Christs merit they shall be saved, which (he saith) is denied by certain cursed Hereticks.

P. 419.

Concurring hereto are several other Doctors of this Age, as Hugo, p. 544. Gulielmo, p. 419. Albert, and the Decree of the Neomansian Synod, 594. the Synod of Colonia, 938, 944. but let these already mentioned suffice.

Tho. Aquinas saith, Though a Priest be the proper Administrator of Baptism, yet, in case of necessity, not only a Deacon, but a Lay person, yea a Woman; nay, an Heretick or Pagan may baptise, so be it the true form of the Church be observed, and intend thereby what the Church intends. p. 419.

All

An Expo-
sition of
many of
their ridi-
culous
Customs.
Gulielm.

All the Abominable Rites before-mentioned, were in this Age observed with this following Exposition upon them:

Gulielm. saith, That the matter of the Sacrament of Confirmation is Oyl-Olive mixed with Balsom, and incorporated upon the fire, called Chrysm, and which can only be done by the hands of a Bishop. The form of which Sacrament, he saith, is this, viz. I sign thee with the sign of the Cross, & confirm thee with the Chrysm of Salvation in the name of the Father, Son and Holy Spirit. Amen. And which only a Bishop can administer. p. 417.

By Exorcism the Devil is blown away.
Hugo.

Albertus.

Albertus saith, By blowing in Ex-
ecration the power of the Devil is expel-
led; and being signed upon the breast and
forehead with the sign of the Cross, he is
driven not only from the heart, but more
visibly from the outward man. And that
the Salt is to be put into the mouth, the
better to endue with spiritual savour and
wisdom; And that the ears and nose is
to be anointed with spittle, that grace and
discretion from God may be conferred,
which becausethe spittle descends from the
Head that is thereby signified. And that
the

Infants Baptism disproved.

141

the Breast must be anointed to prepare the Heart for God; and the Shoulders anointed to be inabled to bear God's burden.

After Baptism the Neck must be anointed with Chrisme, that the mind may be better disposed for God and holy contemplation, which by Chrism is signified being made of shining Oile and healing sovereign Balsome. They must be endued with white Garments, to hold forth that Innocency which is received in Baptism; as well as the Glory which they are to partake of at the Resurrection. And a burning Taper put into the hand that the Word of God may be a light to his Feet.

Gulielmus saith, That as to the form of Baptism the Virgin Mary, is to be added to the Father, Son, and Holy Spirit, viz. I Baptize thee in the name of the Omnipotent, Father, Son, and Holy Spirit, and the blessed Virgin Mary, 419.

Ablasphemous addition.

Thom. saith there are seven Sacraments; viz. Baptism, Confirmation, Eucharist, Penance, Extream-Uction, Order, and Matrimony. Two whereof, viz. Baptism, and the Eucharist were instituted by Christ, and the other five by the Apostles, as Alexander. 406.

7 Sacraments.

Which

Which seven Sacraments were after confirmed by the Council of Trent, with *Anathema* to those who should deny them.

When and by whom Tyths first granted.
 Pope Gregory X. was the first in Anno 1271. granted Tythes to the Churches. Those that opposed and witnessed against Infants Baptism and other *Papish* Superstitions in this Age, were the *Albigenses*. and *Aumionenses*, *Magdeburg. Cent. 13. P. 554, &c.*

CENT. 14, 15, 16, 17.

That the Baptizing of Infants, with all the Rites and Ceremonies, still continued, especially in the *Romish* Church, we need not question, when we read the *Canons* of the Council of Trent, which was called on purpose as to establish their old Superstitions and Idolatries, so to suppress the Light and Truth that especially did shine in the Empire: In which Council, which ended 1564. we have the following

The Canons of the Council of Trent about Inf. Bapt.

In the 5th Session about Original Sin in the 4th Canon, It was Decreed, That they who shall deny Baptisme to young children

den

ozen from their Mothers Womb,
for the taking away Original Sin.

Let them be accursed. Of. 16 Cent.

c. 60, 380.

In the 7th Session about Baptism, in
the 13 Canon,

It was Decreed, That whosoever
puts not young baptised Childzen a-
mongst the faithful, oz saith they
must be re-baptised at the years of
discretion, oz that it is better to omit
their vaptism till then,

Let them be accursed.

And in the 14 Canon It was decreed,

That whosoever shall say, that bap-
tised Childzen, when they come to
Age, ought not to be enjoined to ra-
tifie the promise made in their name,
but to be left to their will if they re-
fuse, Not compelling them to Chri-
stian life, but denying them other
Ordinances,

Let them be accursed.

In the 3 Canons about Confirma-
tion, it was Decreed,

That whosoever said, It was an
idle Ceremony, not a Sacrament
properly, oz that it was formerly
used, that Childzen might give an
account of their saith. 2. That to
gibe

give vertue to Chrysome, was to wrong the Holy Spirit. 3. That every simple Priest is the ordinary Minister for confirmation and not the Bishop only.

Let them be accursed. Os. 16 Cent. pag. 417.

And as a standing Rule to justify themselves in their Determinations, they conclude and Decree,

A blasphemous Decree.

That their Traditions should be observed *Pari Pietatis affectu*, with the same pious affection with the Holy Scriptures.

Charl. V. his Interim.

In that Instrument, called the *Interim*, That Decretal of *Charles the Fifth*, made till the Councils Canons could be perfected, it was determined,

That young Childzen by the faith and confession of the Sureties, should be Baptised.

And that all Ancient Ceremonies that pertained to the Sacrament of Baptisme, should be continued, as Exorcisme, Chrysme, &c. *Osiander p. 482.*

Among the many Antichristian oppressions the Princes of *Germany* exhibited to the Pope from their Convention of *Norimberg*, they complained of
that

that of baptizing Bells, wherein they say, *The Suffragans have invented, that no other but only themselves, may Baptize Bells for the Lay-people, Whereby the simple people, upon their affirmation, do believe, That such Bells so baptized, will drive away evil Spirits and Tempests: Whereupon a great number of God-fathers are appointed, especially such as are rich, which at the time of the baptizing holding the Rope where-withal the Bell is tyed, the Suffragan speaking before them, as is accustomed in the baptizing of young Children, they altogether do answer, and give the name to the Bell; the Bell having a new name put upon it, as is accustomed to be done to the Christians, after this they go to sumptuous Feasts, whereunto also the Gossips are bidden, that thereby they may give the greater reward to the Suffragans, their Chaplins and Ministers; whereby it happeneth oft-times, that even in a small Village an hundred Florins are consumed, in such Cristenings; which is not only superstitious, but contrary to Christian Religion, a seducing of the simple People, and meer Extortion. Wherefore such wicked unlawful things are to be abolished.* Fox's

Baptizing
of Bells
complained
of by the
Princes of
Germany

Standard
Baptized.

Acts and Monum. 990. Pius the Fifth
baptized the Duke of Alva's Standard,
and called it Margaret. Dr. Morison de
Depra, Bel. p. 24.

The German Protestants about Infants-
Baptism.

Luther
August.
Confess. 3.

The Lutherans in their *Augustan Con-*
fession made 1530. do declare,
That Baptism is necessary to Sal-
vation. That Gods Grace is confer-
red thereby. That Children ought
to be baptised, who by Baptism are
dedicated and received into the grace
and favour of God: condemning the
Anabaptists, who deny Baptism to
Children, and who affirm that Chil-
dren without Baptism may be saved,
Osiand. 16 Cent. p. 153.

In the *Smalkald Articles* 1536. the
Lutherans say,

In the
Smalkald
Articles.

Concerning Infants we teach, that
they are to be baptised; For inasmuch
as they do belong to the promised Re-
demption made by Jesus Christ, the
Church ought to baptize and to de-
clare the promise to them. *Osiand.*
Cent. 16. p. 278.

In the Conference betwixt the Calvinists and Lutherans at Mumpelgartens. 1529.

In the Conference at Mumpelgart.

It was agreed, that Baptisme came in the room of Circumcision, and that the Children of the Christians are to be Baptized. Osiand. Cent. 16. 1020.

Though about the Ground of Baptizing them they differed; The Lutherans affirming, that they had a proper and peculiar Faith to intitle them thereto. The Calvinists asserting they had none, but ought to be baptized by vertue of the Faith of the Parent in Covenant.

In the Book of Concord, 1580. by the Lutherans.

In the Book of Concord.

They agree that the Tenets of the Anabaptists are to be renounced; that say, Infants are not to be baptized, because they have no use of reason. Osiand. 16 Cent. p. 254.

The English Protestants about Infants Baptism.

In the Reformation begun in Edward the Sixth time, about 1549 the Form of Worship and Administration of the Sacraments, with all their Rites and Ceremonies, were held forth in the English Liturgy, as it was translated

In the English Liturgy.

out of the *Latin Mass-Book*, concerning which we have this account from Mr. Fox in his *Martyrology*, p. 1499.

That in the Rising in *Devonshire*, upon the translating the *Latin Mass-Book* into *English*, the King writes after this manner to quiet them, viz.

The *English Service* translated out of the *Latin Mass-Book*.

As for the Service in the *English Tongue*, perhaps it seemeth to you as New Service, when indeed it is no other but the Old; the self same words in *English* which were in *Latin*, saving a few things taken out, so fond, that it hath been a shame to have heard them in *English*; as all they can judg that list to repeat the truth: And if it was good in *Latin*, it remaineth good in *English*, for nothing is altered, but to speak with knowledg what was spoken with ignorance, &c.

Wherein the Time, Order, Manner and Ceremony of *Baptizing* of Infants is directed and enjoyned, with all the Rites appertaining thereto.

In the said *Service-Book* in the *Rubrick* before the *Catechism* it is said, That Children being baptized, have all things necessary for their Salvation, and be undoubtedly saved. And therefore after Baptism the Priest must say, We

yeeld

yeeld thee hearty thanks, that it hath pleased thee to regenerate this Infant with thy Holy Spirit. And the Child is afterwards to be instructed, when he comes to understanding, to say, *That therein he was made a Member of Christ, and a Child of God, and an Inheritor of the Kingdom of Heaven.* Just comparing length and breadth with Pope *Innocents* first Canons.

In the 27th. Article of the Church of England, it is said, That the Baptizing of young Children, is in any wise to be retained in the Church, as most agreeable to the Institution of Christ, made in *Q. Eliz.* time, 1562. 27. Article of the Church of England.

In the *Scotch Service-Book*, imposed in the begining of the late War, it is said, *That as oft as new Water is put into the Font, the Priest shall say, Sanctifie this Fountain of Baptism, Oh thou which art the Sanctifier of all things.* Scotch Service-Book.

The *Directory*, in the *Parliaments Directory* time, leaves out *Cossips*, and signing with the Sign of the Crois, changes the *Fons* into *Basons*. And the *Parliaments Ordinance May 2. 1648.* made it Imprisonment to affirm, *Infants Baptism unlawful*, and that such should

be Baptized again. Mr. *Marshal* informs us, out of *Phocius*, p. 3334. That some of the *Greek Churches* have Laws. That whatsoever baptized Person refused to bring their Children, and Wives too, to be baptized, should be *Anathematized*, and punished also.

The wicked Decree of Zurich.

At *Zurick*, as *Dr. Featly* tells us out of *Gassius*, p. 68. The Senate made an Act, That if any presumed to *Rebaptize* viz. to baptize any that had been baptized in their Infancy, That they should be drowned; and that at *Vienna*, many for Baptizing such were so tyed together in Chains, that they drew the other after him in the River, wherein they were all drowned.

And that at *Roplestein*, the Lords of that place Decreed, that such should be burnt with a hot Iron, and bear the base Brands of those Lords, in whose Lands they had so offended.

And p. 182. out of *Ponton Catalog*. through *Germany*, *Alsatia*, and *Sweden* many Thousands of this Sect, who defiled their first Baptisme by a second, were baptized the third time in their own Blood.