

The first is the Witness we find hereof in their publick Confessions of Faith, viz.

I. In  
their  
Confessi-  
ons of  
Faith.  
P. Perin

**I**N their Ancient Confession of Faith bearing Date 1120. Article 13. They say we acknowledge no other Sacraments but Baptisme, and the Supper of the Lord, P. Perin 87.

And in Article 28. of another Confession. That God doth not only instruct us by his word, but has also Ordained certain Sacraments to be joyned with it as a means to unite us unto, and to make us partakers of his benefits, and that there are only two of them belonging in Common to all the Members of the Church under the New Testament, viz. Baptisme and the Supper of the Lord Morland. 1. B. Ch. 4. 67. And in another very Ancient Confession of Faith.

Article 7. We do believe that in the Sacrament of Baptisme, Water is the Visible and External Sign which represents unto us that (which by the Invisi-

ble virtue of God operating ) is within us, viz. The Renovation of the Spirit, and the mortification of our Members in Jesus Christ, by which also we are received into the holy Congregation of the People of God, there protesting and declaring openly our Faith and amendment of Life, P. Perin P. 89.

Vignier in his Ecclesiastical History, Vignier. They expressly declare to receive the Canon of the Old and New Testament, and to reject all Doctrines which have not their foundations in it, or are in any thing contrary unto it. Therefore the Traditions and Ceremonies of the Church of Rome they condemn and abominate; saying *He is a Den of Thieves*, and the Apocaltical Harlot, Usher P. 374.

And in their Ancient Confession, Article 11. We esteem for an abominable thing, and as Antichristian all Humane Inventions, as a trouble and prejudice to the liberty of the Spirit; and in their Ancient Catechisme you have these further Principles about Tradition and Humane Inventions, as you find them in P. Perin de Doct. de Vaud. Liv. 1. 168, 169. When Humane Traditions are observed for Gods Ordinances, then is he wor-

# Infants Baptisme disproved.

worshipped in vain, as the Prophet Isa affirmeth, Ch. 19. And our Saviour himself alledgeth, Mat. 15. And which is done when Grace is attributed to the External Ceremonies, and Persons enjoyned to partake of Sacraments without Faith and Truth.

But the Lord chargeth his to take heed of such false Prophets, to separate, avoid and withdraw from them, Mat. 16. 6. to the 13. Psal. 26. 5. 2 Cor. 6. 14. 2 Thes. Rev. 18. And ———

In their Ancient Treatise concerning Antichrist, writ 1120. They say that he attributes the Regeneration of the Holy Spirit unto the dead outward work Baptizing Children into that Faith, and teaching that thereby Baptisme and Regeneration must be had, grounding thereon in all his Christianity, which is against the Holy Spirit, P. Perin Lib. 3. 267.



The second is the Witness we find born hereto by several of their most eminent leading men.

2. By their leading Men.

The first we begin with is the famous Beringarius of Tarain in Anjou, one of their Barbes, as Morand.

1. Beringarius.

Who in the 11. Century did so eminently and learnedly oppose Transubstantiation, and other Popish Innovations, and for which he was persecuted above 30. years, by no less then five Popes, viz. Leo the IX. Nic. II. Alex. II. Greg. VII. and prosecuted by five desperate persecuters, viz. Guithund, Algerius, Fulbertus, Heldibrand, after Greg. VII. and Lunifrank Archbishop of Canterbury, and Sentenced in no less then four Councils, as the Magdiburgs tell us, viz. The 1st. Lateran, the Vercellans; the Thurens, and 2d. Lateran, as Cen. 11. P. 454, 456, 457.

Who



Who with his Witness against the real presence doth also testifie against the other of Baptizing of Children.

The *Magdiburg Cent.* 11. Ch. 5. P. 240. tell us, That Beringarius did at the time of Leo the IX. about the year 1049. publicly maintain his Heresie, which they set down to be denying Transubstantiation, and Baptisme to little ones, under five Heads, which Lannfranck Archbishop of Canterbury, his Book called *Scintillaris* answers large; and as to that of his denying Infants Baptisme, he answers by saying he doth thereby oppose the general Doctrin and Universal consent of the Church P. 243.

*Cassand.*

Cassander in his Epistle to the Duke of Cleve, saith, That Guitmund Bishop of Averse doth affirm, that with the real presence in the Eucharist, he did deny Baptisme to little ones, though not in the latter so publicly as the former, knowing (as he saith) that the Ears of the wise men would not brook that blasphemy.

In the *Bibliotheca Patrum*, Printed

*Durand.*

at Paris, P. 432. It is Recorded, That

*Epistle*

Durandus Bishop of Leodienses, heard

so H. 1.

that Henry I. King of France, had called

a Council to suppress the Heresies

*Bruno* Bishop of *Anjou*, and *Berrigarius* of *Tenrionenses* writes a large Epistle to him to this purpose; first to applaud his wisdom in the calling of that Council to suppress those pernicious Doctrines of the old Heresies now modernly revived, which had filled all Ears through France and Germany.

Then Secondly, mentions the same to be, first, the affirming the *Eucharist* to be not the real *Body*, but a Shadow and Figure rather of the Body of Christ; and Secondly, the denying, and as much as in them lay the destroying the Baptisme of Infants.

Then Thirdly, shews the necessity of the Councils severity against them, especially against the Bishop of *Bruno*, whose influence in his Capacity might be of so evil Consequence, and therefore adviseth, that they should not be suffered so much as to speak in the Council; and lastly, endeavours to confute the said opinions, viz. the first from several Authorities of the Ancients, as *Leo*, *Ambrose*, *Hillary*, *Cyril*, *Basil*; and the second concerning Infants Baptisme. From a single quotation out of *Augustin* against the *Donatists*, Lib. 4. which Epistle you have at large in the said *Sib. Par.*

Mr.

M. Clark

Mr. Clark in his *Martyrology*, tells us, That God raised up Beringarius, who boldly and faithfully Preached, and Witnessed to the Truth against the Romish Errors; whereupon the Gospellers were called Berringarians for about 100 years after.

*Math. Paris* saith, That Berringarius had drawn all France, Italy and England to his opinion, 1087.

D. Usher

Dr. Usher tells us in the Succession of the Church, P. 252. out of *Thuanus*, That Bruno Archbishop of Tryers did expel several of the Berringarian Sect, that had spread his Doctrine in several of those Belgick Countries, and that several of them upon Examination did say, That Baptisme did not profit Children to Salvation, as (saith he) the Author of the *Acts* of Bruno (found in the Lord Carews Library of Clapton) doth testify.

But as to *Beringarius*, it is objected and said, That he did recant and revoke his opinion, as appears by the Recantation it self Recorded by *Gratian*.

Crispin.

To which I answer in the words of a learned Man exprest in *Crispins French History*, fol. 21. That if he did through frailty



frailty recant and deny the truth, it was no other then Peter did before him, who yet repented of that evil, and so did Beringarius too.

And write against his own Recantation, so violently extorted from him; for most conclude he lived some time after, and dyed in his former profession, a man of great worth and goodness, as his Epitaph by his Scholar Heldebert Bishop of Tryers discovers, mentioned by Malmfbury, P. 114.

*Vir vere sapiens & parte beatus ab omni,*

*Qui Caelos anima corpore ditat humum.*

*Post obitum vivam secum, secum requiescam,*

*Nec sciat melior fors mea sorte sua.*

He was a Man was blest on every part.

The Earth hath his Body the Heavens his Heart.

My wish shall be that at that my end,  
My Soul may rest with this my Friend.

The second eminent Witness we meet with amongst the *Waldenses*, was *P. Bruis* the famous *Peter Bruis* of *Tholouse*, another of their renowned *Barbes*, who publicly and most successfully Preached the Gospel in that City, and the Provinces round about it for about 20. years; who for his opposing the Doctrines of the Church of Rome, was apprehended, imprisoned, and burnt in the Fields of *St. Giles* near *Tholouse*, about the year 1136. whose Doctrines and Positions, for which he suffered, we have Recorded by the *Magdib. Cent.* 12. 843. and *L. Osiander Cent.* 12. 262. And amongst which we find these about Baptisme; First, That Infants are neither to be saved, nor to be baptized by the Faith of another, all being to be baptized, and expect to be saved by their own proper faith.

Secondly, That Baptisme without proper faith saves not.

These two Positions, saith *Osiander* (the *Lutheran*) have no Error in them, the *Papists* being rather to be condemned, who deny Infants to have proper faith.

Thirdly, That little Children that are under age, and without understanding,

ing, that are brought to Baptisme, are not saved thereby.

Fourthly, That those that are Baptized in their Infancy, after they are come to understanding, are to be Baptized again, and which is not to be esteemed Rebaptisation, but right Baptisme.

These two faith Oslander are Heretical & Anabaptistical. Cen. 12. 1. 3. p. 262.

All which, with his assertions about Transubstantiation, worshiping of Images, Purgatory, &c. are distinctly and at large answered, by Peter Clunienſes, whereof the Magdiburgs do give a particular account: And also you have the said Peter (writing to three Bishops in France about this time) saying, That neither Temples nor Altars are made by these People, neither are Crosses worshipped, but rather broken, and trodden underfoot; the Mass is esteemed an abomination, and that the benefits of the living did not profit the dead, &c. And that this Heresie of the Petro Brusians was received in the Gallia Norbonenses, complaining that the People were Rebaptized, the Churches, Altars and Crosses prophain'd, Flesh eaten in Lent. ysa upon Good Friday it self.

Peter  
Clunienſ.



This *Peter Bruis* was supposed to have written the Treatise of Antichrist, whereof you have some account in the History; and so eminent and worthy a Person; that for many years the *Waldenses* were called *Petro Brusians*.

The next we shall mention is the famous *Arnoldus*, or rather the *Arnoldeses*, there being three of that name.

*Pridieux* The first, viz. *Arnoldus* of *Brixia*, was in the second *Lateran Council* with *Peter Bruis* Censured for the Heresie of rejecting *Infants Baptisme*, Church-buildings, and the Adoration of the Cross. *Prid. Introduct. to Hyll. Latin Councils*, P. 23.

*Usher.* The said *Arnoldus* was in the year 1155. as saith *Usher* out of *Gertholus*, at Rome put to death, being first hang-ed, then his Body burnt, and his Ashes flung into Tyber, lest the People of Rome following his Doctrine, should adore him.

Another eminent Man of this name, (and one of the *Waldensian Barbes* also) whom *Eckbertus*, as *Usher* tells us, P. 292. calls the Arch-Catheri or Puritans was with two of his Associates, viz. *Marsilius* and *Theodoricus*, who with him

him managed a publick dispute at Cologne, against one Eckbertus, were burnt, Arnold, and Eight more of his Disciples at Cologne, August 2. 1163. And Theodoricus and Marsellyus afterwards at Bunnæ near Cologne. Eckbertus saith, That the Principal Argument they brought against Infants Baptisme, was Christs Commission, Mat. 28. 19. Mark 16. 15, 16.

We read also of another Arnold, who in the time of Honorius II. 1124 was burnt at Rome for witnessing against the Pride, Pomp, and Luxury of the Priests, as Prid. in his Introduction, and Baronius in his Anals 1124. Balan saith he was an English Man.

The Waldensian Sect were also called Arnoldists, as Bishop Usher and P. Perin tells us after their names.

Another eminent Person we meet Henric. with, witnessing to this great Truth. was one Henricus, a great Friend and Colleague of P. Bruis's, whose Doctrines and Positions are also recorded by the Magdiburge, under 11. Heads, the first whereof was denying Baptisme to Children. Cent. 12. 843, which Ber- Bernard. at large endeavours to answer, and confute, telling us, That Infants

are to be baptized upon the Faith of the Church.

The same Bernard in his Epistle to Heldefonsus, Earl of St. Giles, saith, The Henerici (for so they called his followers) did deny Holy days, Sacraments, Churches and Priests, complaining that the Children of Christians were excluded the Life of Christ, whilst they denyed them the Grace of Baptisme, and not suffered them to partake of Grace and Salvation thereby.

Cassand.

Cassander in his Epistle before his Book of Baptisme, saith, that Peter Bruis, and Henry his Disciple and Colleague, were great Propagators of the Error of denying Baptisme to little ones, affirming that it did only belong to the Adults.

Thirdly,



Thirdly, in the Witnesses born *By the*  
 not only by some particular *People*  
 men, but by the Body of *them-*  
 the people, as appeareth *selves*  
 by Decrees of Councils, de- *suffering*  
 cretal Epistles, and Edicts *for the*  
 given forth against them, *same,*  
 as well as the Testimony of  
 many learned Writers.

**D**R. Usher out of the Fragments of *Dr. Usher*  
 the History of Aquitaine, written  
 by P. Pithao, P. 81, 82. tells us, That  
 in the time of Robert King of France,  
 that they of Aquitaine and Tholouse,  
 ( principal places of the Waldenses )  
 did deny Baptisme ( for so they called  
 denying Baptisme to little ones ) the Sign  
 of the Cross, the real presence in the  
 Eucharist, and other Rites of the Church,  
 and that many of them were Sentenced by  
 Council and burnt.

Dr. Usher also tells us out of Papir.  
 Masson in his French Annals, That

14. Citizens of Orleans in the Reign of King Robert, were convicted of the same Heresie, for denying baptismal Grace, and the real presence, and were all burnt alive, and that the names of three of the chief of them were Herbert, Lifios and Stephen.

Dr. Usher tells us, That in the time of the Emperour Henry II. 1017. many of this Sect were about Mediolanenses fined and banished as he tells us, Antonius in his History, 2. Tit. 15. Chap. 23. informeth.

And also out of Radulp. Ard Homil tells us, That in Germany, under the Reign of Henry IV. about 1054. several of this People, whom they called the Manchean Sect, (and the Reason of it you will understand afterwards) did inhabit the Countrey of Aganenses, who denyed Baptisme, and the Sacrament of the Altar.

P. Leo IX. Pope Leo the IX. in his Decretal Epistle to the Bishop of Aquitaine, (a Principal Place of their abode) about the year 1050. Commandeth, that Young Chilozen should be Baptized, because of Original sin.



Pope Gregory VII. decreed 1070  
That those young Children whose  
Parents are absent or unknown,  
should according to the Tradition of  
the Fathers be Baptized.

Bernard.

Bernard Abbot of Clairvaux, in the  
12. Century, in his 66. Sermon in  
Cantic. complained, That the Cathari  
did deride them, because they baptized  
Infants, and pray'd for the dead, and  
deferred Purgatory; and that the Soul as  
soon as it departed out of the Body, went  
to Salvation or Damnation.

Eckbert.

Eckbertus a great Dr. about the  
same time, in his Sermon against the  
Cathari, saith, That they say concerning  
the baptizing of Children, that through  
their incapacity it nothing profited them  
to Salvation, and that Baptisme ought  
to be deferred till they come to years of  
discretion, and that then only they ought  
to be baptized, when they can with their  
own mouths make a profession of Faith,  
and desire it, and which he largely endea-  
vours to confute in that Sermon; Bib.  
Pat. 2. Tom. fol. 99. 106.

Erbrardus another great Dr. of Erbrard  
this time, saith, That the Cathari do  
deny Baptisme to Children, because they  
want understanding; and therefore  
spends



spends his 6. Chapter to confute them ; the Title of which is, *Children which cannot speak ought to be Baptized* ; and concludes thus : *By this therefore we find that we ought to call little ones to faith by Baptisme.* Bib. Pat. Tom. 4. P. 1108.

*Ermen-  
gendus.*

*Ermengendus.* another great writer of this Age, in his Book *contra Waldenses*, proves Infants Baptisme (which he saith they deny) by two Scriptures, namely *Mat. 19. 14. Suffer little Children to come to me, &c.* And *1 Cor. 15. Baptized for the dead* ; whence he thus reasons. *If they of old baptized the Living for the Dead, for their Eternal Salvation, though they neither received it, nor were capable thereof ; how much more doth the faith of the Gossips avail for Spiritual Grace and Salvation, in the baptizing the persons of the little ones themselves* Bib. Pat. Tom. 4.

*Dr. Usher*

*Dr. Usher* in his foresaid Book of the Succession of the Church, P. 292. tells us out of *Decretal, Lib. 5. Tit. 6 c. 10.* That *Pope Alexander the III. in the Turonensis Synod, held 1163. touching the Albigenes, made the following Canon, viz.*

To damn that Heresie, that had so infected as a Canker, all those parts about Gascogne, requiring the Clergy of every sort to give their utmost diligence to detect and suppress it, and to require all upon penalty of Excommunication, not only to refuse harbouring of them, but to avoid all civil Communion and Converse with them; and if taken by any Catholick Princes, that they be Imprisoned, and their Goods and Estates confiscated.

And in as much as multitudes under pretence of sojourning together in one Mansion house, (which was very much the Custom of the Waldenses to do) do under that Colour carry on their Errors in such Cohabitations, that all such Conventicles should diligently be searched out, and if found, to be proceeded with by Canonical severity.

And farther the said Dr. Usher tells us out of Hovedens Annals, fol. 319. That the said Pope Alexander III. did in the year 1176. The better to extirpate the Albigenes, send a Cardinal and three Bishops, as Commissioned Inquisitors against them, under the names of the Cridentes, Lyonists, Patrinos, Bonhomies, or Manichees, (of the Reason of which



Inquisi-  
tors  
Creed.

which names you will understand after-  
wards) with a Creed to put to them, for  
the better discovering of them, in which  
these following are some of the Articles,  
viz. We believe we cannot be saved ex-  
cept we eat the body of Christ, and which  
is not so, except Consecrated in a Church  
by a Priest: We believe that none are  
saved, except they are baptized; and  
that Children are saved by Baptisme, and  
that Baptisme is to be performed by a  
Priest in the Church, Hovend. Annals  
319. 6.

In the same year Pope Alexander,  
calls another Gallican Council, to con-  
vince and condemn the Albigensian  
Heresie.

Alex. III  
his Canon  
in the Ga-  
lican  
Council.

In the Third Canon, whereof they  
say they do convince and judge them  
of Heresie for denying Baptisme to  
Children, or that they are to be saved  
thereby, urging Arguments from Christs  
dying for all, and from the Circumcising  
of Infants of old; for their baptizing, and  
affirming, that the Faith of the Gossips  
is sufficient to baptize upon, &c. which  
you have at large in the Book of Le-  
cretals.



Two years after, as saith *Mat. Paris*, *Mat. viz. 1178. Cardinal Chrysoginus*, is *Paris.* sent Inquisitor to suppress the Hereticks about Tholouse, that had evil Sentiments about the Sacraments, in which Inquisition many of them were persecuted, and amongst the rest Roger d' Bodres.

Also the same Pope *Alex. III.* *Alex. III* in the year 1179. In the general Late- his Ca- ran Council condemns the Waldensian or non in the Catharian Heresie; and in the 27. Ca- Lateran non *Anathematizeth* the Cathari, &c. Council: dwelling in Gascogne, Albi, and other Parts about Tholouse, and amongst the rest of their Heresies, for denying Baptisme to Children, and for their contempt of all the Sacraments, Decret.

*Favin* in his History of Navarre, *Favin.* P. 250. saith, That the Albegois do esteem the baptizing of Infants superstitious.

In the year 1181. *P. Lucius* held his *P Lucius* general Council at Verone in the time of his Ca- *Fred. I* wherein the Albigenian Sect non in the and Heresie were damned, and Anathema- Verone matized under the names of Cathari, Council. Patrini, Humiliati, poor people of Lyons, Arnoldists, for daring to Preach without Apostolical Approbation, or mission publickly or privately, and for teach- ing.

ing otherwise about the Eucharist, Baptisme, Confession, Marriage, and other Sacraments of the Church, then the Church of Rome Preacheth and observeth, Decret. Lib. 5. Tit. 6. de Heret. c. 11. 126. confirmed by Urban the III. 1185. Cœlestin. 3. 1192. In 3. 1200. as Favin Hist. P. 295.

P. Inno-  
cent III.  
his De-  
cretal  
Ep.

Pope Innocent the III. about the year 1199. writes his Decretal Epistle to the Bishop of Arles (the principal City in Provence) respecting the Albigenian Sect, to which Barronius in his Annals writes this Preamble; and which is also exprest by Spondanus in his Epitome, 981. 1199. viz. Amongst the Arlatenses were Hereticks, (saith he) who excluded Infants from Baptisme, counting them uneapable of that Heavenly Priviledge: Therefore did Innocent write this excellent Epistle to the Arch Bishop of Arles, to confute and confound them; which he recites at large (as it is also found both in Gratian, and the Book of the Decretals.

Wherein having given many Arguments to inforce the baptizing of Infants, he makes this Decree, viz. That since Baptisme is come in the room of Circumcision; therefore not alone.



alone the Elder, but also the young Children, which of themselves neither believe nor understand, shall be Baptized, and in their Baptisme Original sin shall be forgiven them.

And then after the Epistle, *Baronius* adds, This Innocent writ in a time of great Immensity concerning the Sacrament of Baptisme, which, saith he, the poor People of Lyons, those Albigenian Anabaptists did deny.

After this he sent a great number of Fryars in imitation of the Albigenian Barbes to go up and down those Countries to preach and dispute amongst them; *Dominicus, Benedict, and Francis* being in the Head of them. Then after them many Legates, and Inquisitors upon Inquisitors, after them a Crusado of Armed Men, which he supplied from time to time from all Parts, and continued a bloody War against them all his dayes; but yet could neither vanquish nor suppress them; who by the help of strong Allies, the Kings of England and Spain, Earl of Tholouse and Foix, were enabled in a defensive way to maintain the War against his mighty Armies that came against



Usher.

gainst them, a Hundred Thousand at a time; and by which means as Dr. Usher observes, P. 266. That as the persecution about Stephen by that dispersion, proved much for the furtherance of the Gospel in other Parts of the world; so was it here; for those that were not so fit for the war, went up and down with more freedom into most Parts of Europe.

Æneas, Silvas.

Insomuch that Æneas, Silvas, afterward Pope Pius the II. in his 16. Chap. confesseth in these words. *Nec ullis vel Romanorum, Pontificum Decretis, vel Christianarum armis deleri potuisse.* That neither the Decrees of Popes, nor Armies of Christians could extirpate.

Having produced to you so much Evidence to this Point, I conceive it not unseasonable before I proceed farther, to present to you what I meet with from Mr. Baxter upon it, who

Mr. Bax.

In his plain Scripture Proof, p. 157. is pleased to tell us, That for his part he cannot find in his small Reading, that any one Divine, or party of men, did certainly oppose or deny Infants Baptisme, for many Hundred years after Christ.

And

And again, p. 261. *That the World may now see what a Cause you put such a face upon, when you cannot bring the least proof so much as of one Man, (much less Societies, and least of all godly Societies) that did once oppose or deny Infants Baptisme from the Apostles dayes, till about Luthers time.*

And yet farther, p. 266. *I am fully satisfied, that you cannot shew me any Society (I think not one man) that ever opened their mouth against Baptisme of Infants till about 200. years ago, or thereabouts, which confirms me much that it is from the Apostles time, or else some one would have been found as an opposer of it.*

Though with what Evidence and Truth these confident assertions, and severe reflections are made, (in respect to what hath, and is farther to be said hereto) is recommended to his own, and the consideration of the impartial Reader.

And Mr. Cobbet in, P. 200. saith, *That the Doctrine of Pedobaptisme was never ex professo, opposed by any Orthodox Church or Christian in time of old as far as I can learn.*

Lastly

By their  
Disciples  
in several  
Coun-  
tries.

Lastly from the footsteps we find of this Truth in the several Countries and Places, where the Waldenses had heretofore Imprinted it, as appeareth by the following Instances.

I. Ger-  
many.

I. FROM what we find hereof in Germany, where ( by what you will find hereafter ) the *Waldenses* were so conversant, that their itinerant Ministers could Travel through the whole Empire, and lie every night at a friend's House. *Du Plessis* in his *Mystery of Iniquity*, P. 403. saith, *They are spread abroad in Germany and France, and that their footsteps are to be discerned throughout the course of History.*

*Du Plessis*

In which Countrey we find, yea and in most parts thereof, Multitudes of this persuasion down to the 16. Century; as may appear not only by the oppositions made against those persuasions, by the Popish Party, but by the



the Protestants also; witness not only the writings of *Baronius*, *Cassander*, *Eckius*, *Gresserus* in contradiction and enmity thereto; but the several Canons of the Council of *Trent*, and the Catechisme of Pope *Pius Quintus*, respecting that of Infantes Baptisme, printed and annexed with the same Decretals to be read in every Parish (by the Popish.)

But by the several disputations, writings, and opposition made by the Protestant party also; yea, and that from those that were called chief of the reformation, viz. by *Regius* at *Ausburg* about 1516. *Luther* in *Saxony* 1522. *Mellicarins* in *Thuringia* 1525. *Zwinglius* in *Zwitzerland* 1529. *Brentius* in *Swevia* 1530. *Calvin* at *Geneva* 1537. *Tunius* about *Limburg* and *Heidlbarg* 1570. and Multitude of *Anabaptists* in *Basil*, *Ulme*, *Ausburg*, against whom *Oecolompagus* disputed, 1527. 29. As *Clark* in his *Lives*, and their respective works manifest.

Whereby it is evident they had a being in those parts before *Luthers* time; for it cannot rationally be supposed, that they should all of a sudden be so spread over so great a Territory

as

*Anabaptists* in all parts in Germany.

Infants Baptisme disproved;  
as the upper Germany; and therefore  
cannot be concluded to be other then  
the Remains and Offspring of those  
that the *Waldenses* had instructed in  
those times.

But in the next place we do not only  
2. *Hollan.* find them in the upper, but lower Ger-  
many, being spread all over the Low  
Countries.

*Cassander.* *Cassander* in his Epistle to the Duk  
reports of Cleve, tells us, That the *Anabap-*  
tists of the Belgick and lower Germany  
well of are followers of *Menno Simonis*, an-  
*Anabap-* since of *Theodoricus*, in both whom were  
tists. Tokens of a godly mind, and whose Dis-  
ples seem to err more out of ignorance then  
malice, and therefore, saith he, are more  
worthy an amendment, then persecution  
and perdition.

*Anab.* From the said *Menno* the *Anabap-*  
tists in *Holland* are called *Mennists* to  
this day.

*Menno.* *Cloppenburg* in his Epistle to his Gan-  
*Cloppenb.* greave, saith, The Troops of *Anabap-*  
tists that dwell in *Friezland*, although  
they trouble not the Common Wealth, yet  
they suffer not the pure reformed Church-  
es to be edified without daily con-  
flicts.

Beza



Beza in his Epistle to the Galla. Beza's  
belgick Churches at Embden, saith, honoura-  
Many of the Anabaptists are good bleTesi-  
men, Servants of God, Martyrs of mon) of  
Christ, and our most dear Brethren. Anabt.  
Hornbeck p 364.

Vossius in his Book de Baptismo, fol. The  
75. tells us, That the learned Zwin. learned  
erius in his Book de Baptismo, fol. 63. Zwinge-  
did maintain, that Children were uncapa- rius writ  
of Baptisme through unbelief and for Anab.  
bat it did only belong to the Adult.

He also tells us, That Erasmus of Erasmus  
rotterdam himself seemed not much to a favou-  
r from him, who would have all rer of A-  
arents either to baptize in Infancy, or nabapt.  
deser it till they were of years, provi-  
ed that they did carefully educate them  
the Doctrine of Faith, and train them  
in good Manners.

Therefore Bellermino saith of him, 3. Bohe-  
mia and  
that he was not only a friend to them, Morav.  
had sowed the Seeds of Anabap-  
sme.

In the next place we find, that as P.  
erius tells us, That the Waldenses of  
were dispersed, and their Doctrines  
ught in Bohemia, Moravia, and Au-  
; so there also till they were ex-  
lled by the Emperour about 50 years  
since



since were several Anabaptist Churches to be found.

*Scullet.*

*Sculletus* in his *Annals* upon 1528. tells us, That the Brethren in Bohemia and many godly Men in that time were Rebaptized, not that they did favour the many Errors charged upon the Anabaptists; but they saw not (they say) how otherwise to separate themselves from the pollutions of the world, not owning Rebaptisation, because they esteemed the former a meer nullity, and unlawfull.

*Anabab.*  
*a nick*  
*name.*

And farther tells us, That their *Matrology* mentions, That one of their sufferers in the year 1553. being asked whether he was Rebaptized, answered, That he knew no Anabaptist; for being once baptized, was as much as the Word God required.

*Dr. Hub-*  
*mer and*  
*Wife*  
*Mart:*

*Baltazar Huebmer* a Dr. in *Wal-*  
*shut*, a great preacher of this way in *Bohemia* and *Moravia*, whom *Osiander* calls a *Phanatick*, and gross *Anabaptist*, was taken Prisoner with his wife by the Emperours command, who with himself burnt at *Vienna* in *Austria* and his wife drowned, for Hereticks the year 1528.

But that which is most considerable in the Account we have to give of Bohemia, is what we meet with in the History of Behemia, writ by Commenius, p. 134. who giving an account of the distresses that befell them upon the defeat of Frederick by the Emperours Forces at Prague, tell us, That when the Enemy resolved to exercise their cruelty against us, they began the year after the victory with the Anabaptists in Moravia, who possessing about 45. Houses Colledges, (many Families dwelling together in them) having all things managed in partnership, in a publick, Stock in common, according to their Custom, lived peaceably under their own Discipline, troublesome or grievous to none, but beneficial to all by their Trades and Callings.

Comenius Hist. of the Anabapt. of Morav.

Lived in Colledges

They banished, saith he, these first in the year 1622. about Autumn, being forced to leave their Houses, Lands and Vineyards, though the time of Vintage was at hand, and carrying the weaker sort with them in some Hundreds of Carts, went in great Troops into the neighbouring Countries of Hungaria and Transilvania, where he saith they could find fit Seats for themselves, and whereby they

they avoided those evils that were after to be suffered by us that were left behind.

And that these were of the Stock that had been instructed by the *Waldenses* of old may appear by this Custom of living together in Houses or Colledges; which was

*Usher.*

their Custom, as Bishop *Usher* in the state of the Church tells us, p. 292. main

taining themselves by their *Manufac*

*Elares*. And living so together, not only for the benefit & comfort of their Soul

having the better opportunity for Religi

ous service, eying also that primitive pat

tern, *Act. 4*. But to free themselves mor

from observation and persecution

which flocking together from sever

parts might occasion.

In which way upon good informat

on I find they continue together in *Hun*

*garia*, *Transilvania*, *Poland*, and som

parts of *Germany* to this day.

Concerning whom a *Hungaria*

Scholar, that about 5. or 6. years since

came from those parts, and had lived a

mongst them, gave me within a few

dayes this particular account; That he

himself knew four Colledges of them in

those Parts, viz. two in the lower *Hun*

*gary*, one at a place called *Cosolna*, an

another at *Turkas Hida*, and in the

upper

4. *Hang.*



upper Hungary another famous Colledge in a place called *Saras Patack*, in which Town he himself lived, (as he told me) and knew the People very well, and that there were near 100. Families in that Colledge, who are reputed a very Holy, Harmless, Innocent People, and that they do support themselves by their Manufactures, brought into one Joynt-stock, Eat altogether in one great Hall, worship God together twice a day, each several Manufacture, being ranged together both as to their Work-Rooms, Lodgings, and Table in the common Hall, having publick Officers to manage all their Affairs, and Schools for their Children.

In *Transilvania* he saith he knows another, at a place called *Alvinex*. All 5. *Transilvania*. which, as he saith, are the remains of those that came out of *Moravia* and *Bohemia* about 50. years since. I understand that near *Heidelberg* in the *Palatinate*, there is another great Colledge, consisting of near 100. Families, and that in *Prussia* there are others of them also.

*Vossius* in his Book *de Baptismo*, P. 77. tells us, That the Ministers in *Transilvania*

*sylvania* do reject *Infants Baptisme*, and Baptize only upon profession; but he with all faith, That many of them are infected with *Socinianisme*; though this *Hungarian Gentleman* tells me, That the Colledges are very free from that infection.

6. *Poland* And farther, That this Truth was spread in *Poland* (where the *Waldenses* as you'll afterwards find had much to do) appears from what we find out of *John a Lasco*, the *Polonian* *Baptist*, in his Book *de Sacramentis*, where he tells, That the *Anabaptists* do refuse to Baptize their Children, because they neither do believe nor understand the *Spiritual Mystery* thereof, and say there is no ground from *Circumcising Children* under the Law, to Baptize them under the Gospel; because say they there is a Command for the one, and none for the other; and that God had other wayes to save the Children that dyed in their Infancy, then by such external Ceremonies: And that neither by *Circumcision* were Children to be saved of old; for then would the Females as well as the Males have been enjoyned the same, and that it was God's Covenant of Grace, and no outward Rit



or Ceremony that were to be leaned upon to effect the same, to all which as an Enemy to their perswasion, he largely replies in the said Book. He also in his *Theologia Muscovitica*, P. 157. tells us, That the Ministers of these fraternities in Poland, do for the most part live *single lives*, though under no publick vows or constraint, admitting Marriage to any that desire the same, and that they live very pious lives, as Dr. Usher, P. 363.

A farther and more particular account of the state of these Churches in all these parts, I doubt not shortly to give you, having lately written into Germany to a learned and very intelligent person, now (as I hear) writing a History of them.

And lastly in England it self, where several of the *Waldenses* (and their Disciples out of France, Germany and Holland had recourse, and) have left us some Prints of their footsteps, viz Rainard Lollard, a famous *Waldensian Barbe*, was an Evangelist sent into England, as P. Perin and Morland, P. 184. and whose Disciples were called *Lollards*, and imprisoned in that Towre in Pauls Church, known by the name of *Lollards*

Towre to this day, and which was a Sect so hated by the Popish Rulers both in Church and State, that they put a Clause into the Oaths of all Magistrates, especially Sheriffs and Parliament Men, utterly to exterpate and root them up, and which form of Oath continued till King *James's* time

In *Henry II.* Time, there were 30 of the *Waldensian* Sect taken at *Oxford* and marked with a Key in their Foreheads, and every one forbidden to relieve them, whereby they perished for want of Sussenance, as *Hollingshead* in his *Cron*, and Bishop *Usher* in his *Stat. of the Church*.

In *Henry VIII.* Time in the year 1528. Seven *Dutch* Anabaptists that came over with *Anne a Cleve*, were apprehended and imprisoned, of whom five bore the Faggot and recanted, and two of them, a Man and a Woman, were burnt in *Smithfield*. *Stow's Cron* 176.

And again in *Henry VIII.* Time 1535. Twenty Two Anabaptists were apprehended, and Ten of them put to Death, *Fox Aet. Mon. V. 2. P. 315*.



In Queen *Mary's* Time, about the Year 1557. we find Anabaptists Imprisoned, giving the following grounds against Infants Baptisme, viz. 1. Because Antiscriptural. 2. Because commanded by the Pope. 3. Because Christ commanded teaching to go before Baptisme, *Pox's Acts Mon.* V. 3. P. 606.

In Queen *Elizabeth's* time, in the Year 1575. A Congregation of Anabaptists were taken at their Meeting within *Allgate*, Twenty Seven of whom were Imprisoned, and of them Four recanted, Two were burnt in *Smithfield*, and the rest were banished, *Stow's Cron.* 676.

In the 16. Year of King *James* 1618. That excellent *Dutch* Piece called a very plain and well grounded Treatise concerning Baptisme, that with so much Authority both from Scripture and Antiquity, proves the Baptizing of Believers, and disproves that of Infants, was Printed in *English*.

Since when (especially in the last 30. or 40. years) many have been the Conferences that have past, and many the Treatises that have been written *Pro* and *Con* upon that Subject, and many have been the Sufferings both in

old and new *England*, that people of that perswasion have undergone, whereby so much Light hath broken forth therein, that not only very many learned men have been convinced thereof, but very many Congregations of Baptists have been, and are daily gathered in that good old way of the Lord, that hath so long lain under so much obloquy and reproach, and been buried under so much Antichristian Rubbish in the Nations.

*There are two material Objections that I conceive it will be necessary to obviate, viz. First, That Concerning the*

*The mis-carriages of the German of Infants.* *German Anabaptists. And Secondly Concerning some of the Waldensian Confessions, that seem to own the Baptizing*

*Anabapt.* To the first, What has been more frequent in these latter Times then to reflect some gross miscarriages of some that went under the name of Anabaptists in *Luthers* days, upon the whole profession ever since.

To which I would say these few things, That take it for granted that things were so as to matter of Fact, that many Anabaptists did prove so horribly wicked, as *Spanhemius*, *Sleiden*, *Osiander*



*Osiander* and others do report; yet how unreasonable and uncharitable would it be to render all the people either in those times or since to be such Persons also, and to judge an Error in the Principle from the Error in Conversation of some that have profest it; for by the same Rule may not the purest State of the Church both in the Old and New Testament be censured and judged, who had their *Chorists*, *Judasess*, and *Diatrophes* amongst them: But that others that owned that Principle were Men of another Spirit, both in that as well as former and latter times you have most ample and authentick Testimony from their greatest Enemies; witness that honourable Character that *Rainierius* the bloody Inquisitor gives of them in those days, P. 14. of those in France, *Cassander*, *Bellarmino*, and *Baronius*, P. 22. of those in Germany Mr. *Baxter* himself, one of their severest Enemies in these Nations, yet hath done himself and his opposites that Right as to witness to the Innocency of their conversation; which you may please to read in his own words, in his Book called *the Defence of the Prin. of Love*, P. 7 viz. That Anabaptists are Godly

Anabap-  
tists well  
reported  
of.

Men that differ from us in a Point so difficult, that many of the Papists and Prelatists have maintained, that it is not determined in Scripture, but dependeth upon the Tradition of the Church. And I know as good and sober men of that mind, as of theirs that are most against them, and that he once motioned Terms of Concord to the Anabaptists, and was in as hopefull a way for peace with them, as with most others. And in his late large Book called a Christian Directory, he is pleased to say P. 827. That Anabaptists may not only be admitted to Church Communion, but may be tollerated in their practice also. 1. Because they agree with us in all Points absolutely necessary to Communion, 2. That the Ancient Christians had liberty either to Baptize, or to let them stay till Age, as they thought best. And therefore Tertullian and Nazianzen speak against kist: And Augustine, and many Children of Christian Parents were baptized at Age, [and if so, what greater Argument against Apostolical Tradition.] And 3. That the Controversie is of so great difficulty, that is in all such Cases none that differ be tollerated, We may not live

live together in the world or Church  
but endlessly excommunicate or persecute  
one another.

But in the next place I think it will  
not be unnecessary, being upon this  
Point, to give you some account from  
the best *Authors* of the matter of fact it  
self, that has occasioned so much blun-  
der in the world; concerning which *The Ru-*  
you must understand there are two sticks  
things especially reflected upon, viz. *War.*  
First those many *insurrections* and di-  
sturbances that happened in *Isuria* and  
*Swevia* by times for the space of 22.  
years, viz. from 1502. to 1525 call-  
ed the Clowns or Rusticks War, where-  
in *Manzer* and several other Anabap-  
tists were concerned in *Luthers* time.

And the other, those horrible things  
that are spoken of to have been in the  
City of *Munster* in *Westphalia*, from the  
years 1532. to 1536. by *Jo. a Layden*,  
*Mathias*, *Gniperdoling*, &c.

As to that of the Clowns War, I find  
in *Baronius's Annals*, that in the year  
1502. there was a Conspiracy of Hus-  
bandmen against the Bishops and Ca-  
nons, which was called the *Rustick*  
*League*, which began from two Ru-  
sticks, of which Conspiracy the princi-

*Baronius*



pal Article was, That they should *shake* off every *Yoke*, and in imitation of the *Helvetians* should recover their *liberty*. Which beginnings saith *Osiander*, Cent. 16. P. 34. were the Preludium of that great *sedition* of the *Rusticks*, which was in its vigour, 1525.

*Gnodol.*

*Gnodolius* in his History of the *Rusticks* in *Germany* in the year 1525. *Lib.*

1. saith, That in *Swevia*, where they first began; they did openly signify that they were not *Gospellers*, nor did

Upon the  
account  
of Civil  
and Reli-  
gious Li-  
berty.

flow together for the *Gospels* sake, but because of *Exactions*. The first *Boares* that rose were against Count *Lypsins* to whom after an infinite number of *Rusticks* did joyn themselves, crying up *Gospel-Liberty* after, as well as *Civil*, in both which they were so oppressed by their *Lords* and *Bishops* (which *Spanhemius* himself, in his *Diatrobe Historia*, refers to *Luthers* Book of *Christian Liberty*, as the occasion taken by them.)

*Bish Jew*

*Bishop Jewel* in Defence of the *Apology* of the Church of *England*, Part 4. Chap. 1. Divis, 1. to *Harding* in his upbraiding the reformation, saying, What became of the Hundred Thousand *Boares* of *Germany*, consumed by

by the Sword of the Nobility for that  
their Sedition and Rebellion? answers  
him thus. The *Boares* of Germany, of  
whom you speak, for the greatest part,  
were *Adversaries* unto *Luther*, and  
understood no part of the Gospel, but  
conspired together, as they said against  
the cruelty and tyranny of their Lords,  
as they had done 22. years before in the  
Conspiracy called *Liga Sotularia*; the  
partners of which Conspiracy had for  
their word the *Vergin Mary*, and in  
honour of her were bound to say five *Papists as*  
*Ave Maries* every day, and touching *well as*  
those latter Rebels, *Luther* writ against *Prote-*  
them. It is true, *Munzer* was a busie *Stants in-*  
man in *Thuringia*, and stir'd up the *gaged in*  
People disposed to tumults by reason of *the Ru-*  
oppression *stick War*

*Oslander* gives us in the 16. Century  
P. 36, 37, &c. the Twelve Demands of *Oslander.*  
the Rusticks comprehending their *Ci-*  
*vil* and *Spiritual Liberties*, wherein  
people of all persuasions concerned  
themselves; which was no other then  
their Neighbours the *Switzers* had suc-  
cessively undertaken before them: And  
had *Geneva*, where they did the like,  
or any of the famous Men amongst the  
*Cantons* miscarryed in their attempt,  
they

they and their Religion too might have fallen under as much obloquy, as the chiefest of those people did in their defeat, which the Papasts you find nevertheless do reflect upon the whole Reformation, and that upon as good grounds as the Protestants have since reflected upon the Anabaptists, because there were some of their perswasion concerned in that attempt for freedom.

*The first  
rise of the  
trembles  
in Mun-  
ster.*

And as to the other at *Munster* in 1532. &c. It is manifest both by *Spanhamius* and *Osiander*, that the first stir in that City was about the Protestant Reformation, the Synod siding with Mr. *Rotomon*, and others of the Ministers against the Papists, and their Bishop and Canons that opposed them to Arms, and this before the coming in of *Jo. Mathias*, and *Jo. Becold* of *Leyden*: In the latter part of the Siege (as they say) monstrous wickedness and villany by horrid Pride, Tyranny, and Luxury in their Communities, was perpetrated by them,

*Good  
ground  
to question  
the Mun-  
ster Sto-  
ries.*

Though I must needs say as to the truth thereof there is good ground to doubt.



First, Because the things are either *written* written by the malicious Papists, their *either by* Moral old Enemies, and who have said *invete-* as bad things of *Luther* and *Calvin* rate *Pa-* themselves, representing them no less *pists.* Monsters and Devils then these poor People, just as they used to deal with the *Waldenses* of old, whereof Dr. *Usher* gives us a large account in the State of the Church, or else by some of their most inveterate Enemies the Pro- *Or en-* testants, who were willing to take up *vions* and improve such reports, to blast not *Prote-* only the whole party of the Anabap- *stants.* tists, but their Principles also; against whom they so vehemently contended: And alas! how far good men may be transported by prejudice or malice in this kind, we need not go far for Instances: For if Mr. *Edwards* in his *Gangreane* be to be believed (which it may be other Nations do that have got it) what Monsters of Men hath he represented the Independents and Anabaptist to be: Or Mr. *Baxter* himself to be credited in that horrid Calumney of the Anabaptists, Baptizing naked in these Countries, mentioned P. 134. What unnatural Brutes would they be esteemed; by which we may guess, if matter

matter of fact cannot better be told amongst our selves at home, what may we expect of it abroad at such a distance.

Because  
of the  
Communi-  
ty of  
Goods  
that they  
always  
held.

And besides, there was secondly another thing by which people in all Ages took an occasion to mis-represent this people, which was found amongst them at *Munster*, and that was that Community of Goods, casting their Estates into one common Stock, which saith *Hornbeck* in his *Summa Contraversiarum*, P. 334. was the first thing that *Becaldus* and *Gerardus* endeavoured amongst them in the year 1533 and was the same thing that *Osiander* tells us *Munzerius* did in *Mulhausen* in *Thuringia* in the Rustick Tumults 1524. and no other then the *Waldenses* did so much practice of old in their Communities, and their Disciples do to this day both in *Poland*, *Hungaria*, *Transilvania*, and many parts in *Germany* living in Colledges in that very way, as you have heard, and will understand more thereof in the Historical part, and which Custom they observed partly out of conveniency, and partly out of Conscience, respecting the Example, *Acts* 4. 34. And from hence they took occasion to reproch the *Waldenses*



denfes of old, as though with their Stocks and Food they had their Women in common too, and from hence also I perswade my self much of this Clamour of the *Munster* business did arise.

But though if it should be taken for granted that some Anabaptists in *Germany* did turn Ranters, and were given up to such desperate Courses as reported of them, can that justly be reflected upon the Principle, and upon the Innocent in other parts of the world, that hate and abhor all such ways and courses.

The other Objection as to the *Waldensian* confession in favour for Infants Baptisme: It is very true that Mr. *Baxter*, Mr. *Marshall*, and others bear themselves high against those that assert the *Waldensians*, were against Infants Baptisme from two passages.

The first is in that confession that was presented to *Ladislaws* King of *Bohemia* 1508. by his Subjects. and afterwards presented to *Ferdinand* 1535. Wherein in the 12. Article they say that they teach, That Children are to be baptized unto Salvation, and to be consecrated to Christ according to his word suffer little Children, &c. In answer whereto we need to say nothing but

The other Objection concerning the *Waldensians* answer'd

The Confession to K *Ladislaws*, not by the *Waldensians*.



but what is contained in the very Title itself; saying that they were falsely called *Waldenses*, justifying themselves from that aspersion, being not of their Tenents, which you may take in their own words, *viz. Lo petit tropel de le Chrestians appella per false nom falsa ment pauvers O valdes.* *Osiander* tells us, That the professors there were a mixt People; some that only seperated from *Rome* in the business of the Cup, called the *Calextines*. The other the *Hussites* that went farther then they, and the *Thabarites* that were more thorough for *Reformation*, & more especially did comprehend those they called the *Brethren* or *Picards*, many of whom did oppose the Baptisme of Infants; but the other two, and the greatest part of the professors in that Nation did own it, as appears by this their profession, which doth not at all weaken our assertion, for I presume it will not be denyed, that all the 45. Colledges belonging to *Bohemia* and *Moravia*, containing many Thousands were of another perswasion, this being of so late a Date as the 16. Century.

The other is a passage in that piece called the *Spiritual Almanack*, owning, that they did Baptize their Children.

which

Three  
sorts of  
professors  
in *Bohe-  
mia*.

which was written, as supposed, by *George Moril* about 1530. one of the Ministers sent by the *Waldenses* of *Provence* to *Occolompadius*, *Bucer* and *Capito*, to advise with them, being at that time in a very declining Condition, and to that degree so, that very many of them could satisfie themselves with going to *Mass*, and other their *Antichristian Abominations* to save themselves. provided they kept their Hearts right with God: For which prevarication *Oecolampadius* in his Letter Dated 1530. and sent them back by *George Morel*, (recorded at large by *P. Perin*) sharply rebukes and condemns them, and for which they promised reformation, and to suite themselves according to the Documents they received from them, which for the most part since they have done, there being little or no difference between the *French* and *German* Protestants, especially those that own *Calvins* way, being most of them shrunk up, (more is the pity) into little more then a bare form; little of the old purity or power being to be found amongst them, which I conceive cannot at all weaken or enervate their old Confession, practice and witness, confirmed with so great

The *Waldenses* in *France* much declined from their *Pristine* purity.

great Authority, and for so many Ages together. Neither would I be thought to assert such a universal Harmony; but that 'tis possible there might be some difference amongst some of them, even in this particular as there were many differences betwixt the *Calvinists* and *Lutheraas*; but profess to you ingeniously amongst all my search, excepting these two passages of so late a date, I find none.

And I must confess I cannot think it reasonable, that any of them that lived up to their Principles could embrace such a thing; for they were so zealously exact, none more for the Letter of the Scriptures, founding all thereon, and rejecting whatever they found not contained therein, whereas this practise by Confession of all sides is not to be found in the Letter of scripture, and none more severe rejecters of Traditions and Popish Traditions also, whereof this is such a principal one. Thus have we gone through the *Waldensian* Story, and witness, evidencing a concurring Testimony to this great Truth from first to last.

By all which you see by plentiful Evidence, that Christ hath not been with-



out his witnesses in every Age, not only to defend and assert the true, but to impugn. and to reject (yea even to death it self) the false Baptisme. Insomuch that we are not left without good Testimony of a Series of succession, that by Gods Providence hath been kept a foot of this Great Ordinance of Believers Baptisme even since the first times.

*The succession of Believers Baptisme*

And in as much as the Ancient Britains, and the Waldenses have so large a share in this witness, we think it not inconvenient to joyn the History of the Antiquity and Purity of their Christianity hereto.

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F I N I S.

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