

A CHARITABLE
P L E A
FOR THE
S P E E C H L E S S :
OR, THE
R I G H T
OF
BELIEVERS-INFANTS
TO

Baptism

VINDICATED:

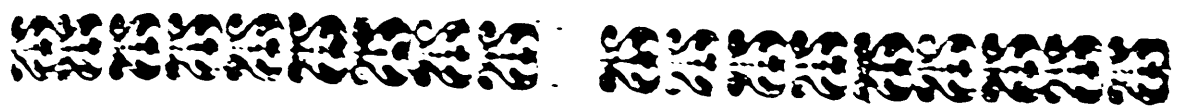
And the MODE of it by
Pouring or Sprinkling

JUSTIFIED.

By S A M U E L F I N L E Y,
Minister of the Gospel at Nottingham, in Pennsylvania.

Mark, x. 13. 14 and they brought young Children to him,
that he should touch them, and his Disciples rebuked those that
brought them: But when Jesus saw it, he was much displeas'd,
and said unto them, suffer the little Children to come unto
me, and forbid them not; for of such is the Kingdom of Heaven:

P H I L A D E L P H I A :
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T H E

P R E F A C E.

WHEN I first began the following small Treatise of Baptism, I did not design to detain the Reader with any prefatory Apology for my appearing in this Debate: But upon further Consideration I am sensible, that unless I can give some weighty Reason for my undertaking, I am expos'd to be cenjur'd as a Reviver of buried Controversies; which is the more censurable, as this is a Time when in Debates and Dissentions are so rampant and numerous. Hereupon I apprehend myself obliged (if I would at all justify my Procedure) to relate briefly how I was induc'd to it. And this obliges me to declare, that my Opponents were the Aggressors in this Controversy, which I presume they will not deny: Yea, 'tis two well known to be deny'd, that while they and we were jointly and amicably endeavouring to promote the main Cause of Religion, about which we were comfortably agreed, some

of the Ministers on that Side of the Question began to urge upon the People the Necessity of being plung'd, and that their being sprinkled in Infancy was not Baptism. Hereby several who were under solemn religious Impressions, and had been carelessly educated, were perswaded to join with our Opponents, renounc'd their Infant Baptism and were rebaptiz'd : Flush'd with Success, they were more confident of their Cause, which oblig'd us to make a Stand against them. On that Occasion I preach'd at several Places on the Subject in Debate, particularly at *Coburny* and *Cape-May*, in *West-Yersey*. At the latter of which, meeting with *Mr. Abel Morgan*, we agreed to debate the Matter publickly. (In which Debate he conducted himself with a becoming Gravity and Meekness of Temper : Nor was there any indecent warmth between us, nor any irregularity or tumult among the People. I did, it's true, propose the publick Dispute, and thought myself necessitated to such a Course, seeing he had been at the Place some Days before I went, and had earnestly perswaded the People to renounce their former Baptism and be dipt : He had gain'd

some

THE PREFACE.

v

some, and some others were in doubt. My regard for these People, and the Truth, could not suffer me, unconcernedly, to see them misled in such a Point; and I could think of no other more present Remedy than to let them hear what each Party could say on the Subject. On this Occasion I was prevail'd upon to resolve, that I would publish the Substance of the Controversy, with an Eye to the Establishment of those People in particular in the present Truth, seeing I could not be constantly present to watch over them; nor had they any other Minister to do it. I did not conceal my Resolution; but being for some considerable Time diverted from it by travelling to various Places, and being more and more weary of Disputation, I would willingly have left the Business to some other, and abler, Hand: But finding after a long time that it was still expected from me, I return'd my former Purpose and began to write. After I had well nigh finished the first Part, I imagin'd the Controversy was dying away, because, I being at some distance from the Scene of Action, heard of no stir about the Affair; and hereupon I laid aside thoughts of the Publication

cation of this Piece once more, and so it lay by me unfinished. But being very lately inform'd from divers Persons worthy of Credit, that my Opponents constructed my Silence into an Inability to justify the Cause I undertook, and so us'd it as a Medium to confirm their Argument; I constrain'd my self to finish it and send it abroad, lest the Truth should be run down thro' my neglect.-----This View of the Case satisfies my self as to the Necessity of this Publication: And I expect that in the Judgment of Impartial Readers it will justify me also from the aforesaid Accusation.

I know the Stile in which I have written cannot gratify Readers of a refin'd Taste, (if any such happen to look into it) nor did I design it should: I endeavour'd to keep in view those for whose Edification I wrote, that is, not the learn'd but the Common People. Accordingly I studied plainness, not nicety, a familiar, not an ornate Stile: And if any more elegant Modes of Expression occur'd, I chose rather to accommodate my self, if possible, to the meanest Reader, than for my own, or others Gratification, to use them. A comprehensive, elegant and emphatick Stile, (if I were even Master of such) would have render'd my Performance

mance useleſs to thoſe for whom it is deſign'd. Alſo many Words and Sentences that are really ſuperfluous to one who eaſily apprehends the Force and neceſſary Conſequence of an Argument, I nevertheleſs judg'd neceſſary for ſuch as cannot diſcover the Antecedent of a Relative, nor ſee the Concluſion by the Premiſes, unleſs it be expreſſly laid before them.

Wherever I remember'd that I uſed the Words of any Author, I diſtinguiſh'd them from my own by the uſual Marks of Quotations: And I think it juſtice to inform the Reader that thoſe Sentences ſo diſtinguiſh'd, without mention of any Author, are moſtly from *Mr. Syddenham*.

Before I conclude I muſt deſire of my Opponents, that if any of them be diſpos'd to remark upon this Piece, they would view my Arguments in their proper Light, and let them appear in their own Colours without Perverſion. I ſpeak thus, becauſe I have known many of them act a different Part, in arguing againſt ſomething we never ſaid, inſtead of answering our Arguments. For Inſtance, when we ſay that Believers Infants are federally Holy, they only diſpute againſt the Poſſibility of the Parents conveying ſaving
Grace

Grace to the Child ; and will industriously prove that a good Man may have a wicked Child : And thus content themselves as if they had refuted the Notion of federal Holiness, while they have spoken nothing at all about it ; but only about real Holiness. And many such Instances might I give.--- I cannot but observe, with deep regret, that many People are so stupid and slothful as never to search for Truth, nor seek to see with their own Eyes in Matters of Religion: They believe such and such Things, not because they are rationally convinc'd of their Truth, but because they have still been accusom'd to hear they were true : And such People will easily be periwaded that an Argument is refuted when it is only contradicted.

I would not have my Opponents think me so partial as to accuse only those of their Sentiments of such Sloth and Ignorance : No ; for I believe there are many such in every Denomination of Christians ; whom I would gladly stir up to act as Men.

Finally, I would desire my Opponents to consider, that tho' I am an Adversary to their distinguishing Tenet of Baptism, yet am I an Adversary to none of their Persons. And I can assure them, I do not contend against them in Wrath or Bitterness ; but retain the same Christian Regard for my Acquaintances among them as before.--- I conclude, praying that God would please to bless my honest, tho' weak, Attempt for the Service of his Truth.

I Need make no other Apology for this Appearance, but only to say, that Necessity is laid on me to defend a valuable Gospel Truth. I might, indeed, shew how it became Necessary for me, in particular to appear in this Debate ; but as this would require a pretty large Narrative, and yet be of no Significancy to the Merits of the Cause, I pass it by, and immediately enter upon the Controversy.

The main Points in Debate are first, *Whether the Infants of such as are Members of the visible Church, have a Right to the Ordinance of Baptism ?* And secondly, *Whether Baptism be rightly administered by pouring Water on the Person baptised ?* To both I answer affirmatively.

The Truth of the first Assertion will clearly follow, if I make these Things appear, *Viz.*

1st. *That the Infant-Seed of Church-Members were once, by Divine Appointment, taken into Covenant with their Parents, had the then*

Seal of it apply'd to them, and so were Members of the visible Church.

2d. *That God has never repeal'd this Appointment.* Now, if no more than these Assertions could be proven, the Argument would nevertheless be fully conclusive; for an Ordinance once enjoyn'd by God, must needs be in Force until it be repeal'd by his own Authority; and if he has once enjoyn'd that Children shall be incovenanted with their Parents, as abovesaid, and has never disanull'd the Injunction, it easily, and unavoidably follows, that it is yet in Force. But that I may still evince the Truth more fully, I propose to shew

3dly. *That God has renew'd and confirm'd the abovesaid Appointment under the New-Testament Dispensation.*

4thly. *That Infants are capable Subjects of Baptism.* And

5thly. *That Baptism succeeds in the Room of Circumcision.*

I return to the First of these, *Viz.*

That the Infant-Seed of Church-Members were once, by Divine Appointment, taken into Covenant with their Parents, had the then

*Seal of it apply'd to them, and so were Mem-
bers of the visible Church.*

Before I come directly to prove the Point, I will premise a few Things explanatory of the Terms I use, to prevent, if possible, any Perversion of their Meaning, as well as to obviate Objections. I premise,

1st. That there is a Being in Covenant savingly, and according to God's purpose of Election; in which respect only they who obtain eternal Life are in the Covenant. 2^d. There is also a Being in Covenant in the Sight of the visible Church; as is clear from *Deut. xxix. 10, 12, 13, 14.* and many other Places. Now, when I speak of Church Members, and their Seed as being all in the Covenant, I do not mean that they are all in it savingly, but only in the Sight of the visible Church: Or, (if the Words may seem more unexceptionable) they are in the Covenant in the same Manner as all the *Israelites*, old and young, were in it, in *Deut. xxix. 10, 11, &c.* Let our Opponents remember and observe this Distinction, and they will then find no Ground at all for their common Objection, viz. "*That if Believers and their Seed are all in Covenant, they will all be saved.*"

“*scilicet*.” I say they have no Ground at all for this Objection, unless they prove, that there is no such thing as being externally in Covenant; but this is impossible to do, as I am ready to make appear: Yea, it already appears from the abovesaid ninth of *Diss.* Agreeable to this twofold Way of being in Covenant, I premise

237. That there is a twofold Way of sealing the Covenant, and of being sealed, viz. *Internal* by the *Holy Spirit*, and *External* by the *Sacraments*; as is quite clear from *Eph.* i. 13. and *2 Cor.* i. 22. compar'd with *Rom.* iv. 11. The *Internal* Sealing is signifi'd and represented by the *external*. Now when I speak of Church Members and their Seed, as being all sealed, I do not mean the *Internal*, but only the *external* Seal. Let our Opponents also observe this, and then they will find no Ground at all for their other usual Argument, “*That if all the Seed of the Believers are sealed, they must all be saved.*” For tho’ this be true of the *Internal* Sealing, yet not of the *external*, of which I here speak. Sure it will not follow, that if a Person has the outward Sign, he must, of Course, have the Thing signifi'd thereby.

But our Antagonists, (at least some of them) that they may seem to have a Foundation for the above Objection, do flatly deny external Seals of the Covenant; and refuse to call the Sacraments, Seals, but only Ordinances. To which I reply

1st. They may as well deny, that there is any such Thing as a visible and external Administration of the Covenant, and then none can be visibly and externally in it, and consequently there can be no visible Church; but all this would be extremely absurd. Well then, since there is a visible Church, and some are visibly and externally in the Covenant, it follows that they must be externally sealed, otherwise they must say, that the Covenant is externally minister'd without external Seals; and they may as well say, that a Seal belongs not to a Covenant at all. But I query

2nd. Are the Influences of the Holy Spirit in sanctifying, confirming and assuring of God's Grace, signified and represented by the Sacraments? This must needs be allow'd: And what is this but the sealing of the Spirit? If then the Sacraments do signify and represent the internal Sealing, this proves

that they are the *external Seals*. They are visible Pledges of the Fulfilment of Covenant-Promises to Believers, whereby God assures them of the Benefits promis'd ; and this is no less than to be Seals of the Covenant. I grant the Sacraments are Ordinances ; but let it be noted, that they are Ordinances of such a Nature as abovesaid, that is, they are sealing Ordinances. But that Cavils may be prevented, Note, that it's not my Business to shew every thing intended and signifi'd by the Sacraments, its enough that I explain them so far as the present Argument requires. But if any apprehend not the Force of these Reasonings, I reply,

3rd. That *Circumcision* was an *external Seal* of the Covenant, *Rom. iv. 11.* will infallibly prove ; therefore there is such a Thing as an *external Sealing* of the Covenant, which was the Point to be proven. If they say, *Circumcision* was such a Seal to *Abraham* only, I answer, suppose it had been so, yet still it must be own'd, it was an *external Seal*. However I shall afterwards refute their Assertion.

Now if *Circumcision* was a *Seal of the Covenant*, and *Baptism* succeeds in the room of *Circumcision*

Circumcision, as I shall hereafter prove, then it will follow, that *Baptism* also is a *Seal of the Covenant*. If they say, that in respect of Infants it is only a Seal set to a Blank. I *Answer*, If Infants of Believers are visibly in the Covenant, it will easily follow, that the visible Seal of it belongs to them; and when I have proven that by Divine Appointment it belongs to them, I shall leave it to our Opponents to prove, that it is a Seal set to a Blank. I now come directly to the Proof of my first Assertion, viz. *That Children of Believers were once by Divine Appointment taken into Covenant with their Parents, &c.*

This is at once evident from the Covenant made with *Abraham* in *Gen. xvii. 7.* The Substance of which is, *That God will be his God, and the God of his Seed after him.* Now tho' this Divine Sentence be full and plain, yet our Faith is confirm'd by a beautiful Harmony of many Scriptures, all asserting the same Thing substantially. A few of which I shall here subjoin, *Deut. xxix. 10. 11, 12, &c. Ye stand all of you before the Lord your God, your Captains of your Tribes, your Officers, Elders, and all the Men of Israel, your little Ones, &c. that thou shouldst enter*

enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this Day, that he may establish thee to day for a People unto himself, and that he may be to thee a God. He who denies that Children were enter'd into this Covenant, may also deny this to be the Word of God. Again Deut. x. 15. The Lord had a Delight in thy Father, to love him, and to chose their Seed after them. Psa. cii. 28. The Children of thy Servants shall continue, and their Seed shall be established before thee. Prov. xi. 21. The Seed of the Righteous shall be delivered. Psa. ciii. 17. And his Righteousness unto Childrens Children. Isaiah lvi. 23. They are the Seed of the Blessed of the Lord, and their offspring with them. Isa. xlv. 3. I will pour my Spirit on thy Seed, and my Blessing on thine Offspring. Isa. lvi. 21. My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, with the Lord, from henceforth for ever. With Psa. xxxvii. 26. and lxix. 30. Deut. xxx. 6, 19. Exod. xx. 6. and many other Places. These are all so plain as to need no Commentary in respect

respect of the present Point; and do infallably prove that the Infant-Seed of Believers were orce, by Divine Appointment, taken into Covenant with their Parents. And who can be so hardy as to say, all these Scriptures are now repeal'd?

That the then Seal of the Covenant was apply'd to Infants is equally clear from *Gen. xvii. 10. Every Man Child among you shall be circumcis'd*; and this in *Ver. 11.* is call'd *the Token of the Covenant*; in *Rom. iv. 11. a Sign and Seal.* Now, since Parents and Children were included in the Covenant, and had the Seal of it apply'd to them, it easily follows, that both of them were Members of the visible Church. If any deny that the Children were Members, they must deny it of the Parents too; but this would be plain-false; therefore to must the other. Thus the first Assertion appears evidently true; the next Thing to be consider'd is,

Whether God has ever repeal'd the afore-said Appointment; or in other Words, whether he has *repeal'd Abraham's Covenant*? The *Anabaptists* affirm he has repeal'd it, and we deny. Since 'tis the Affirmant's Part to prove, I must first consider their Arguments.

They

They urge with much Confidence, to prove their Assertion, the Words of *John the Baptist* in *Mat.* iii. 8, 9 &c. address'd to the *Pharisees* and *Sadducees*; *Bring forth therefore Fruits meet for Repentance, and think not to say within yourselves, we have Abraham to our Father :-----For now the Ax is laid to the Root of the Tree : Every Tree therefore, which bringeth not forth good Fruit is hewn down and cast into the Fire.* Which the *Anabaptists* interpret, to signify a repeal of all Priviledges formerly granted to the Seed of Religious Parents. The Ax is laid to the Root of them, and Children are cut off from all Right to Church-Membership on their Parents Account. They must now bring forth the Fruits of Repentance before they be admitted to Baptism. In Opposition to which I argue thus, *viz.* Either the Infants of Believers are intended in these Scriptures or they are not: If they are intended, the Words will not only prove that they are cut off from Church Priviledges, but that they will all certainly be damn'd who die in Infancy; for Infants cannot, as the *Anabaptists* say, bring forth such Fruits. If then they be the Trees at the Root of which
the

the Ax is laid, the Text assures us, they will be cast into the Fire, which in *Ver.* 12 is call'd *unquenchable Fire*, and that is no less than Hell. Now I must charitably presume, until the Contrary be told me, that no Religious *Anabaptist* in the World would venture to assert, that all who die in Infancy are certainly damn'd; and yet they must either hold this, or else own that Infants are not intended in the before quoted Words; and if they are not intended, to what Purpose do they bring the Text, since it will make nothing for them, or against us, unless it speak of Infants?

They seek to evade this Argument by saying, that we have nothing to do with the everlasting State of Infants; but they may as well tell us that we have nothing to do with the meaning of *Mat.* iii. 9. nor yet with the Meaning and necessary Consequence of their Exposition of the Place; If they would have nothing to do with the State of Infants, let them not urge such an Exposition, as would certainly conclude their State eternally miserable: For this is to have much to do with them.

I presume what is said is enough to prove,
that,

that their Exposition is false : And 'tis further plain, if we observe, that *John* speaks to the *Pharisees*, who were grown Persons, & had degenerated from *Abraham's* Faith ; also, this was at the first Institution of the Ordinance ; and new Institutions require grown Persons to be the first Subjects of them. *Abraham* must first be circumcis'd before his Children had a Right to it. Even so here ; tho' the *Baptist* deny'd the Ordinance to grown wicked Persons, yet his Words don't shew, that he would not have baptis'd both religious Parents and their Seed : Yea there's nothing in his Words, but what any faithful Minister would say to one baptis'd either in Infancy, or at Age, upon Profession of his Faith, who had degenerated and would afterwards desire Admission to the Lord's Supper, and claim it as his Right. “ Do not think to
 “ say, that you have had Godly Parents, or
 “ that you have been baptis'd ; for notwithstanding that, you have no Right, for
 “ you have cut yourself off by your own
 “ actings. The Piety of Parents will not save their ungodly Posterity from Hell. In short, the Words only hold out, first, that no Person come to Years of Discretion has a
 Right

Right to sealing Ordinances, but only on Account of his own personal Qualifications. *Secondly*, That Persons, who have had a visible Right to Ordinances, may afterwards cut themselves off by their Degeneracy: So the Pharisees to whom the Baptist speaks, in their Infancy had a visible Right to the Ordinance of Circumcision, but afterwards render'd themselves unworthy of Baptism, by their own Wickedness, and they being then grown Persons, it was needless to plead their Birth-Priviledges which they had forfeited-----But surely the rejecting of grown wicked Persons is no Argument at all to prove, that the Infant Seed of Religious persons shall be rejected too, yea the Consequence is quite Rediculous!

Another Scripture in which the *Anabaptists* Triumph, as tho' it prov'd a Repeal of the Covenant made with *Abraham*, is *Heb.* viii. 7, 8, 9, &c. *For if the first Covenant had been Faultless, then should no Place have been found for the Second. For finding Fault with them, he saith,-----I will make a new Covenant, &c. not according to the Covenant which I made with their Fathers in the Day when I took them by the Hand to lead them out*
of

of the Land of Egypt——For this is the
Covenant I will make——I will put my Laws
into their Mind, and write them in their
Hearts: And will be to them a God, and they
shall be to me a People. And Ver. 12. I will
be merciful to their Unrighteousness, and their
Sins and their Iniquities will I remember no
more. In that he saith, a new Covenant, he
 hath made the First old. But how does
 this prove a repeal of Abraham's Covenant?
 The Promise that was confirm'd before of
 God in Christ, the Law which was Four
 Hundred and Thirty Years after, cannot be
 anul: Yea, 'tis plain that this is the same
 Covenant *Abraham* was under, *Gen. xvii. 7.*
I will be thy God, and the God of thy Seed.
 This Promise is comprehensive of all the
 Mercies mention'd in *Heb. viii.* For if he's
 their God, he will write his Laws in their
 Hearts, and they shall know him, and he
 will be merciful to their Unrighteousness, &c.
 In a Word, *Abraham's* Promise is so great
 that none can comprehend more. But that
 I may vindicate this Scripture effectually from
 their false Gloss, I will shew, that it is the
 same Covenant that *Moses* and *Israel* were
 under, in the Wilderness. To prove this
 I shall

I shall only advance two Places of Scripture, out of many that might be brought: The first is *Lev. xxvi. 40, 41, &c.* The Sum of the Place is, *That if they confess their Iniquity, and their uncircumcised Heart be humbled, God will remember his Covenant with their Ancesters, Abraham, Isaac, and Jacob, and he will not abhor nor destroy them, because he is the Lord their God.* Now here is a Gospel Promise of Pardon to humble Penitents, equal to thoe high Expressions, *I will be merciful to their Unrighteousness, &c.* And the Ground of this Promise is the same as of that in *Heb. viii. viz. Because he is the Lord their God.* The other Place I propose is, *Deut. xxx. 6. 11. 12. 13. 14.* where is a Promise of all Gospel Grace: *Ver. 6, And the Lord thy God will circumcise thy Heart, and the Heart of thy Seed, to love the Lord thy God, &c.* Which is quite equal to the Promise in *Heb. viii. 10. I will put my Laws into their Minds, and write them in their Hearts:* And in the 11, 12, 13, & 14. *Ver.* The Lord tells them, that this Commandment which he gives them is not far off, not in Heaven, nor beyond the Sea, but the Word is very nigh thee, even in thy Heart,
and

and in thy Mouth, that thou shouldest hear it and do it. In *Rom. x. 8.* the Apostle expressly calls this, *the Word of Faith*: And if the Word of Faith, then it is pure Gospel, and consequently a Declaration of the same new Covenant mention'd in *Heb. viii.* Now since the Covenant, which they say is repeal'd, is infallibly proven to be the same Covenant spoken of here, it will follow, that if *Abraham's* or *Israel's* Covenant be repeal'd, so is the Covenant in *Heb. viii.* but this is absurd, therefore the Glots our opponents put on this Scripture must be false. But they will say, How is it that he finds fault with the former, that he calls it *Old*, and makes another not according to it?

I *Ans.* It is common in Scripture to put the Sign for the Thing signifi'd, a part for the whole, and the like. So *Circumcision*, which was the Token or Sign of the Covenant, *Gen. xvii. 11.* in *ver. 10.* is call'd the *Covenant*. Even so here in *Heb. viii.* by the *New Covenant* we must understand, a *new Administration of the Covenant*, which obtains under the New-Testament. That this is the true Meaning of the Apostle appears from the general Scope of the Place, which is to shew,
that

that the *Mosaic* Ceremonies are abolish'd, by which the Covenant was administred, but not that the Covenant it self is abolish'd; his Proofs he brings from *Jer.* xxxi. where such a Change of Administration is prophesy'd off. Now our Opponents must either give up their Exposition, and agree to this Solution, or else assert that the Word of God is inconsistent with itself. There is no middle Way left, since I have proven the Covenants to be the same.

There's another Scripture which they sadly abuse to their purpose, viz. *Rom.* ix. 6, 7, 8. *They are not all Israel which are of Israel; neither because they are of the Seed of Abraham, are they Children, but in Isaac shall thy Seed be called,* that is, they which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise are counted for the Seed. But pray what force has their Argument from this Place? Or what do they seek to prove by their Distinctions of *Abraham's* fleshly and spiritual Seed, believing and natural? Would they prove that *Abraham's* fleshly Seed were not admitted to the Ordinances? This is plainly false, and contrary

to the whole History of the Old Testament. Or would they prove, that none of *Abraham's* fleshly Seed, were his spiritual Seed also? This is as plainly false; for *Isaac, Jacob, &c.* were his natural and spiritual Seed at the same time. Or would they prove, that only such as make a visible, credible Profession of Faith, are the spiritual Seed? Well, and does this Scripture prove all such to be truly gracious? This they will not pretend. Or will they say, we have no ground for a Judgment of Charity concerning the spiritual Seed, but only such a Profession as aforesaid? I *Ans.* 1st. Was this the method formerly used to judge of the right of *Abraham's* Seed to the initiating Seal of the Covenant? Or does this Scripture prove that it was? I trow not. For "all those to whom he was a natural
 " Father, were under the Administration of
 " the Covenant, and had the Seal of it ap-
 " ply'd to them; the Promise took in both;
 " as to outward Administration, until dege-
 " nery cut them off."

2^{dly}. I deny the Assertion, that we have no other ground of judging charitably who are the spiritual Seed, but only actual Profession: For we have the Promise of God

to believers and their Seed to judge by : And his Word is a good ground for a charitable Judgment of a Believer's Infant Seed, who cannot make a Profession. Since the Scripture owns such Infants, as well as actual Professors, so should we too. Now if none of the aforesaid Points can be proven from this Scripture, let the *Anabaptists* try how they can suit it at all to their Purpose.

It is plain that the Apostle does here distinguish those who were merely *Abraham's* natural Seed, and only under the outward Dispensation, from these who were elected, and had the inward Blessings of the Covenant ; but does not say, that these who were only his natural Seed, were not under the outward Administration of the Covenant. Yea the Contrary is plain from Ver. 4, 5. *For to them belong'd the Covenants, the giving of the Law, and Service of God.* So then, the Sum of the Place is, that tho' the Promise was made to *Abraham* and his Seed in general ; yet in the Administration of general Promises, there is a secret Distinction made, according to God's purpose of Election. And hence the Promise takes hold of some and not of others ; and these only are to be accounted the spiri-
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tual

tual Seed, and Children of the Promise, who have the real Blessings of the Covenant in their Hearts, and not others who have not, tho' they be under the outward Dispensation, and have a visible Right to the Promise: For such are not *Israel*, tho' they be of *Israel*. This is the plain Scope of the Place; and the Apostle's conclusion is, Therefore the Word of God has had its Effect, and his Promise is unalterably true, tho' he reject some who were under the outward Administration; for the Words are an Answer to an Objection propos'd in *Ver. 6.* first Clause.

But what a different Argument, and Conclusion have the *Anabaptists* from the Place; because some who were under the Dispensation of the Covenant, were only *Abraham's* natural seed, therefore none but such as are Spiritual Seed, and elected, should be under it; and then we must not only have a Judgment of Charity, but Infallibility, to determine who shall be under it, and who not.

Nor can their Argument from *Gal. 3. 16.* conclude against us. The Words are, *Now to Abraham and his Seed, were the Promises made: He saith not unto Seeds, as unto many, but of one, and to thy Seed, which is Christ*
Well

Well, this Promise is either made to Christ personally, or to Christ as Head of the visible Church. If it is made to Christ personal, then it will prove, that no Believer is counted for the seed but Christ alone ; and so Salvation is promis'd to none but himself ; and then it will not only exclude the Infants of Believers from the Promise, but Believers themselves ; not the Seed of *Abraham* only, but *Abraham himself* : And will exclude them not only from Ordinances, but from Heaven : For, if it be made only to Christ personal, 'tis plain, it can extend to none other. But what vast absurdities are these ? Therefore it must have been made to Christ Mystical, or as Head of the visible Church ; and then it will extend to all Believers in him, and also to their Seed, for they were never cast out of the Church, for ought that yet appears. And thus the Text contains a strong Argument for us. For that this is its true Meaning, not only appears from the above absurdities, that would follow the denying of it ; but also from *Ver. 4. Christ hath redeemed us from the Curse of the Law, &c. That the Blessing of Abraham might come on the Gentiles thro' Christ.* Now, *Abraham's Bless-*

ing was not only to himself personally, but also to his Seed: And this very Blessing is come on the Gentiles thro' Christ; therefore it must come on their Seed too, if not, then 'tis not *Abraham's Blessing*, "either in the Form or Fatness of it." Which to say, would not be to explain, but contradict the Scriptures.

Another Device, whereby our Opponents seek to prove a repeal, is this, *viz.* They assert that *Abraham's Covenant* was mixt, because the Land of *Canaan* was promis'd in it; and they say, Circumcision seal'd it as a mixt Covenant. I *Ans.* if it was mixt, then this Mixture was either in the Substance of it, or else in the Circumstances of Administration. If it was mixt in the Substance of it, then *Abraham's Covenant* was not Gospel; and if not, then he could not be the Father of Believers; he could neither be an Example of Faith to them, nor a proficent of their Priviledges. Yea, then it was sav'd it must have been by the Covenant of Works; but all this is absurd: Therefore his Covenant was not mixt in Substance. If it was mixt only as to external Types, and Circumstances of Administration, this will make

make nothing against us ; for we do not argue for the Continuance of the old Administration, but only for the Continuance of the Promise under a New-Testament Administration.

Again, If the Promise of a temporal *Canaan* makes it a mixt Covenant, then we also are under such a mixt Covenant: For *1 Tim. iv. 8.* Tells us, *That Galing's hath the Promise of this Life, and of that which is to come.* To the same Purpose our Lord speaks in *Mat. vi. 33.* Is not this as much mixt as *Abraham's* ?

Again, " If Circumcision seal'd it as a " mixt Covenant, then it seal'd the one " Part as well as the other," and consequently it seal'd God to be their God, as well as *Canaan* to be their Possession. But why do I spend time with these Things, while plain Scripture vindicates my Cause? for Circumcision was a Seal of the Righteousness of Faith, *Rom. iv. 11.* But the Righteousness of Faith is the peculiar Blessing of the New-Covenant, therefore Circumcision was a Seal of the New-Covenant. There's nothing more absurd, than to say it was a Seal of the Righteousness of Faith only to *Abraham,*

Abraham, but not to his Seed . For was not *Abraham* and his Seed under the same Covenant ? And had the publick Seal of the Covenant one design and meaning to *Abraham*, and another to all his pious Posterity ? Is there any shew of Scripture or Reason to support this ? It is to be said, that Circumcision could not be a Seal of the Righteousness of Faith to all, because many ungodly Persons had it apply'd to them. I Answer 1st. Many of *Abraham's* Seed had the Faith, and to them, at least, it must have been a Seal of Covenant Righteousness.

2^d. Tho' it was apply'd to such has had not the Thing signifi'd, yet still it continued to signify the same Thing. A Defect in the Subjects will not prove a Defect to be in the Ordinance. The *Antinomians* will own that sometimes they baptize graceless Protestants, tho' perhaps they know it not at the Time; and would they say, that the Design, and Signification of Baptism is then alter'd? surely No.

But the *Antinomian's* Covenant stands unmov'd by all these assaults, yet our Opponents have another Method; which is, to join *Abraham's* Covenant with the Law given on *Sinai*, and argue that it was a rigorous Covenant

Covenant of Works, and consequently is abolish'd. I have already shewn from *Lev.* xxvi. and *Deut.* xxx. compar'd with *Heb.* viii. that it was a pure Covenant of Grace. And I shall here add a few convictive Queries.

If the *Israelites* were under a Covenant of Works, and if the Law was given from *Sinai* with that Design, then I ask, where any of the *Israelites* under that Dispensation saved? They cannot but answer, Yes, And were they saved by Grace, or by Works? By Grace, no doubt. But is not this a Contradiction saved by Grace, under the Rigour of a Covenant of Works. To avoid this absurdity they run into a greater if possible. They say, the *Israelites* were under the Rigour of a Covenant of Works, and the Lenity of a Covenant of Grace, at the same Time. If so, then I argue with Mr. *Flavel*, thus “ They
 “ could neither be justify'd nor condemn'd
 “ in this Life. Justifi'd they could not be,
 “ for they were under the Curse of a broken
 “ Covenant of Works. Condemned they
 “ could not be, for they were under a Co-
 “ venant of Grace. But this is not all; in
 “ the World to come they could neither go
 “ to Heaven nor Hell. To Heaven they
 “ could

“ could not go, because not justifi'd. To
 “ He! they could not go, because not con-
 “ demn'd. But still it is more wonderfull
 “ to consider, that they must have been
 “ fully justifi'd, and fully condemn'd at the
 “ same Time. Fully justifi'd, * because
 “ under a Covenant of Grace. Fully con-
 “ demn'd, because under the Rigour of a
 “ a Covenant of Works.” Now all these are
 plain absurdities ; yet they natively follow
 from the abovesaid assertion of the *Anabap-*
tists; therefore the assertion it self must be
 absurd.

If they say, as Mr. Cary does, “ *That the*
 “ *godly were under a Covenant of Grace,*
 “ *and the Rep under a Covenant of Works.*”
 I then ask, Were godly and ungodly under
 two contrary Dispensations? Did they attend
 the same Ordinances or not? The same, no
 doubt; for who ever read in Scripture of
 more than one set of Ordinances for both
 Good and Bad? Well then, if the godly
 were under a Dispensation of Grace, so
 also must the ungodly have been.

If they mean, that none but the godly had
 the

* Let it be noted, That we are speaking of such as
 are suppos'd to have had the real Efficacy of the Covenant.

the real Blessings, and inward Efficacy of the Covenant, they only thereby shift the Question ; for we do not enquire now whether they all had the Blessings of the Covenant in their Hearts, but whether the Dispensation they were all under was a Dispensation of Grace. The *Anabaptists* will own, that many under the New-Testament Dispensation are Carnal ; but are they therefore under a Dispensation of the Covenant of Works ? Surely No. If they say, all carnal Persons are under the Curse of the Law : That is true. But there's great Difference between being under the Curse, and under the Administration of the Law, or Covenant of Works. Is the Covenant of Works administered to ungodly People now ? Or do the Ordinances they attend belong to that Covenant ? If not, then People may be carnal, and yet under a Dispensation of Grace ; and consequently the Foundation of their Objection aforesaid is entirely raz'd.

They urge what the Apostle says in Gal. iv. 24. *That the Law given on Mount Sinai, gendereth to bondage.* And Gal. v. 3. *That Circumcision obliged to the Performance of the whole Law.* 2 Cor. iii. 7, 9. where the Law

he woud'nt be consistent with himself ; for he tells us in *Gal. iii. 19.* *That the Law was added, but not set in Opposition, to the Promise ; and that it was ordain'd by Angels in the Hand of a Mediator :* But there is no Mediator in the Covenant of Works. In *Ver. 21.* *Is the Law, says he, against the Promise of God? God forbid.* But had the Law been given to be a Covenant of Works, it would have been directly against the Promise. *Ver. 24.* *The Law was our School-Master to bring us to Christ.* But had it been a Covenant of Works, it could not have led to Christ, but from him ; for then Righteousness would have been by the Law, *Ver. 21.* and not by Christ. Now can any imagine, that the Apostle contradicts all these in the next Chapter ? Surely no ! Or was Circumcision a Seal of the Covenant of Works ? And was it design'd to bind Men to the Law as such a Covenant ? If so, Why did *Paul* circumcise *Timothy* ? Did he bind *Timothy* under a Covenant of Works, while he labour'd to bring others from Dependance on it ? How inconsistent would this have been ? He tells us in *Gal. iii. 10.* *That they who are under the Law are under the Curse.* Now
if

he wou'dnt be consistent with himself; for he tells us in *Gal. iii. 19.* *That the Law was added, but not set in Opposition, to the Promise; and that it was crain'd by Angels in the Hand of a Mediator:* But there is no Mediator in the Covenant of Works. In *Ver. 21.* *Is the Law, says he, against the Promise? God forbid.* But had the Law been given to be a Covenant of Works, it would have been directly against the Promise. *Ver. 24.* *The Law was our School-Master to bring us to Christ.* But had it been a Covenant of Works, it could not have led to Christ, but from him; for then Righteousness would have been by the Law, *Ver. 21.* and not by Christ. Now can any imagine, that the Apostle contradicts all these in the next Chapter? Surely no! Or was Circumcision a Seal of the Covenant of Works? And was it design'd to bind Men to the Law as such a Covenant? If so, Why did *Paul* circumcise *Timothy*? Did he bind *Timothy* under a Covenant of Works, while he labour'd to bring others from Dependance on it? How inconsistent would this have been? He tells us in *Gal. iii. 10.* *That they who are under the Law are under the Curse.* Now

if Circumcision in its Nature, did bind to the Law as a Covenant of Works, then it bound them who were circumcised under the Curie; and can any think that *Timothy*, a converted Person, was bound under the Curie? And if not, then Circumcision, in its own nature did not bind to the Law as a covenant of Works, nor was a Seal of it. But it may be ask'd, what then does the Apostle mean by speaking so of Circumcision and the Law, *as gendering to bondage, and being a ministration of Death.* I answer in a Word with Mr. *Flavel*, " He speaks these Things of the Law, when considering it according to the corrupt use the Jews made of it, contrary to its original design. It was design'd to be subservient to the Gospel; but the Jews set it in Opposition thereto. The Apostle 1 Tim. i. 8. says, the Law is good if a Man use it lawfully. This plainly shows, that there was a lawful and unlawful use of it. Its lawful use was to be a School-master to bring us to Christ, and so to be subservient to the Promise. Therefore its unlawful use was, to seek Justification by it, and so to make it a Covenant of Works. Now according to this Notion of it,

“ it, the *Apostle* might well say, it was
 “ a ministration of Death, and gendred to
 “ bondage.” These Things fully clear the
 Point in Hand.

And now upon the whole, methinks I have
 abundant clearness to conclude, that God's
 gracious Appointment given to *Abraham* and
 to his Posterity, is not repeal'd. And seeing
 the Infants of Believers were once by divine
 Appointment, taken into Covenant with their
 Parents, and had the Seal of it apply'd to them,
 and were Members of the visible Church,
 and seeing this Appointment was never again
 repeal'd, it must follow, that they are yet in
 the Possession of the same Privileges. If God
 has not depriv'd them, Who dare? As for
 us, we dare not cast out the Infants of Believers
 among the unclean, untill God bid us do so;
 for we are sure no less Authority can repeal a
 Law, than that which does establish it.
 And now I do challenge all my Opponents
 in this Point, to prove the repeal of God's
 gracious Grant; or else let them for e-
 ver cease to cavil at us. I demand the text
 of Scripture that says, God will not now
 stand to the Charter given to *Abraham* and
 his Posterity. If they do not this, they do
 just

just nothing at all to the purpose. But how impossible is it to do this? The Cherubims of glory would refuse the task with abhorrence! What? to shew that God's everlasting Covenant is come to an End! That his Promise is void and of none effect! And that his Word fails forevermore! Has he lyed not only to *Abraham* but to *David* and other Prophets? Be astonished O ye Heavens at this, and be horribly afraid, be ye very desolate! Has Christ's Incarnation revok'd the gift of Infants Church-Membership, and depriv'd the Children of his People of all their Priviledges? Or is it no Priviledge to be within the Church? What advantage then has the Jew? And what profit is there of Circumcision? How can we answer MUCH EVERY WAY, if Church-Membership be no Priviledge? Or what evil could there be in Excommunication?-----But I must not insist here, having promised to shew, in the third place,

That God has actually renew'd and confirm'd the aforesaid Appointment, under the New-Testament Dispensation. This will give additional weight to the Argument, and overthrow the Foundations of all further Objections.

actions. Here I am got into a large field, where I have a variety of Arguments from Scripture; but for brevity's sake, I shall only make use of a few, and if need be, shall add more hereafter.

I have already incontestibly proven, that *Abraham's* Covenant was a pure Covenant of Grace, from *Lev. xxvi. Deut. xxx. Rom. iv. 11. and x. 8. Gal. iii. 14, 16, 19. 21. Eccl. and Heb. viii.* I may add *Gal. iii. 8.* where the Apostle asserts the Gospel was preached to *Abraham*, saying, *In thee shall all Nations be Blessed, Gen. xii. 13.* Now since it was a Covenant of Grace, it easily follows, that it is certainly confirm'd. And since the Infants of Church-Members were once in it, they are in it still; for the Blessing of *Abraham* comes on the *Gentiles* thro' Christ, and they are Heirs of the Promise made to him, *Gal. iii. 29.* But they are not Heirs of his Promise, if their Infant-Seed be rejected. What an absurd Exposition would it be of *Gal. iii. 14.*? The Blessing of *Abraham* is come on believing *Gentiles.* *Abraham's* Blessing was to himself, and his Seed; but it is come only on believing *Gentiles*, but not on their Seed. Now, what

shall the conclusion be? Why it can only be this: Therefore *Abraham's* Blessing is not come on the *Gentiles*, but only a Part of it. It comes curtail'd, one half of the Subject being lop'd off. But this is contradictory in Terms to the Scripture; therefore his Blessing is confirm'd to *Gentile* Believers and their Seed. Our Faith in this is further strengthened by a beautiful Harmony of Scriptures; some of which I shall here adduce, and set them in their proper Light.

The first I shall mention is that famous Place in *Acts* ii. 39. *For the Promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* In the foregoing Verse, the Apostle exhorts the Jews, who were convinc'd, and wanted Salvation, to repent and be baptiz'd. To encourage them hereto, he tells them of blessed Priviledges to which they shall be entitl'd upon their compliance. 1st. They shall have Remission of those Sins which were a Burden and Terror to them. 2^{dly}. The Gift of the Holy Ghost. 3^{dly}. Their Children shall be as aforesaid *Jer.* xxx. 20. The Promise is as extensive as ever it was. 'Tis to you and to your Children. Yea 'tis
more

more extensive ; for now the *Gentiles*, who as yet are afar off, shall be added to the Church. This is the Scope of the Place. See here Parents and Children join'd in the same Promise and Covenant. If Children were excluded there could not be more improper Words contriv'd whereby to exclude them ; for these Words expressly include them. If the Parents repent, they shall be baptized : And since their Children are in the same Promise, they shall be baptiz'd too. As they had the former initiating Seal of the Covenant, *viz.* Circumcision ; so shall they have the latter, *viz.* Baptism. Christs coming has not diminish'd their Priviledges, nor narrow'd the Door of the Church. God has said he would be the God of his People's Children. And here he shews, that he will never unsay it, but stand to it. He's of one Mind and who can change him ? Such Glorises as these are plain and unforc'd. And how comfortable would it be, if I might speak Truth without Opposition ? But it is not so ! The *Anabaptists* assault this Exposition, and would force the Words to admit another Sense. And first, they seek to confine the Promise here mentioned, as tho' it

were only of miraculous Gifts, which are spoken of in *Joel*, and quoted in this Chapter, *Ver*, 16. &c. To which I answer,

1st. The Promise in *Joel* ii. is of *spiritual Blessings*; for 'tis a Promise of the Spirit himself: And that promise is founded on this, that the Lord is their God; which is the very Substance of *Abraham's* Covenant, see *Joel* ii. 27. And further 'tis a Promise of Salvation, *Ver*. 32. *Whoever shall Call on the Name of the Lord shall be saved*. Now seeing the Promise is founded on their Interest in God, seeing it is a Promise of the Spirit, and consequently of all spiritual Blessings, and a Promise of Salvation too, it cannot be limited only to miraculous Gifts; for Salvation does not accompany them inseparably. Every true Believer has an Interest in God, but every one has not the Gifts of Miracles. Tho' miraculous Gifts are contain'd in *Joel's* Promise, yet it's plain, that all Gospel Grace is contain'd in it too. Whether therefore they look on this Promise as referring to that of *Joel* or not, it hurts not, but confirms our Argument. But

2^{dly}. To put all out of Question, *Peter* here tells them, *they shall receive Remission of Sins*

Sins ; and lets them know they have a Promise to encourage them, *For the Promise is to you and your Children.* What Promise ? Is it only of miraculous Gifts ? Alas !, might they say, What good will that do us ? We may have them, and yet be damn'd—That Plaister is not so broad as our Sore—We want Salvation—What must we do to be saved ?—Now since miraculous Gifts are not Remission of Sins, it follows, in spite of Error, that this is a New-Covenant Promise which *Peter* tells them of.

I may also just observe, That there are two *Greek* Words used to express the Influences of the Holy Spirit, viz. *Charismata* and *Doreas*. *Charismata* usually signifies the common or miraculous Gifts. *Doreas* the special Gift of the Spirit. Now the Words here are not, Ye shall receive the Gifts ; but *lepsiſte ten dorean*, ye shall receive the Gift of the Holy Ghost.

It only remains to manifest, that their infant Seed are comprehended in this Promise. And what can be clearer ? For is it not exprest in the same Manner as the Promise all along was ? Is it not the same as *Abraham's* Covenant ? Set them together

and behold their Agreement. *The Promise is to you and to your Children. I will be a God to thee, and to thy Seed after thee.* Gen. xvii. 7. Compare also herewith the Scriptures I have quoted to prove my first Assertion. 'Tis just old Testament Language *Peter* uses, which the *Jews*, who were used with it, could understand no otherwise than we do; for how can it be suppos'd that the *Jews* did at once become Antipedobaptists; and without one Objection resign'd their Children's Right, while no such thing is requir'd of them? Yea, while it is told them, that their Children are comprehended in the Promise as they us'd to be?

The main Strength of our Opponents from this Scripture is this, they say the last Words of the Verse, viz. *as many as the Lord our God shall Call*, are a Limitation of the former; and to none are to be Subjects of Baptism but called ones. Infants cannot be called by the Word, therefore they are not here intend'd. This is the utmost Force of their Argument, which will appear to have no force at all, if it be proven that the last Words do not limit the former. That they do not will be evident, if such a

Gloss would be absurd. And that we may see the Absurdity of it, observe,

That when the Apostle speaks to the *Jews*, he speaks in the present Tense; but mentioning the *Gentiles*, who as yet were a People *afar off*, he speaks in the future Tense. The *Jews* were now under the Call, and he could not but speak to them in the present Tense. Accordingly he does not say, the *Promise shall be to you*, but the *Promise is to you*. He does not consider them as Persons to be called, but as Persons who are now under the Call, while he speaks. But when he speaks of those who were *afar off*, and not yet called, he uses the future Tense, as many as the Lord our God *shall call*. But if the *Anabaptists* Gloss be true, that the last Sentence is a Limitation of the *Vetie*, then the Words must just run thus: The *Promise shall be to you Jews* when God shall call you; and to your grown Children when God shall call them; and to all that are *afar off*, when the Lord our God shall call them. I say, 'tis impossible that the Words can bear any other Construction than this, if the last Words limit the former; for then the former must be explain'd

explain'd by the latter. But every one may see at first Sight how absurd the above Construction is, and how contrary to the Text where the present and future Times are both us'd. Yea what Strange faulting would it be, for even an ordinary Man to express himself thus about a common easy Matter? And can we once think that the Holy Ghost should thus tauter in expressing his Mind? Far be it from us. Or shall we make the Time present, and the Time to come one and the same? This also is absurd! Therefore 'tis absurd to assert that the last Clause limits the rest of the Verse; and consequently our Opponents Foundation here is raz'd. As for me, I shall ten Times sooner chuse to impute Absurdity and Nonsense to their Argument, than to the Holy Scriptures, since I must impute such Things to one of them.

Besides, the aforesaid *Limitation* does not only contradict the letter and gramatical Construction of the Words, but likewise the Apostle's *Design* in them, which was to encourage the *Jews* to embrace Christianity. Now, what sort of Encouragement was it to tell them, that their Children, who had

so long enjoy'd the Priviledge of Church Membership, were unchurch'd under the Gospel Dispensation, and cast out of the Covenant till they come to adult Age, and made Profession of their Faith? Could any thing be more discouraging to affectionate Parents, and to such especially who were so fond of their Church Priviledges as the *Jews*? And can we imagine that a Person who had the regular exercise of Reason, much less one inspir'd, wou'd propose that for an Encouragement to any which was both in itself and in their esteem a great Discouragement? It cannot be, and therefore the aforesaid gloss is certainly false.

Again, if no special Priviledges be design'd for the Children of Believers in this Text, I would ask, For what end are they join'd with their Parents in the Promise? Or what Reason can be given why they are mention'd at all? If the Apostle design'd to exclude them from all Part or Lot in this Matter, it was enough to have told the Parents that the Promise was to themselves, without speaking of their Children. Now, if no rational Account can be given why Children are mention'd in the Promise, or why men-
tion'd

tion'd at all, unless they have a Right to the Promise, then our Conclusion must stand. But the Antecedent is true, and so must the Consequent.

The *Asubaptists*, perhaps, will say as they have done, That the Reason why Children are mention'd, was to comfort their Parents, and give them hope of their Children's Salvation, if God should call them, notwithstanding that they had with'd the Blood of Christ might be requir'd of them. O surprising shift! Could the Parents doubt so much of their Children's Salvation as of their own, on that account? When they knew the Promise was to themselves, who had been the Betrayers and Murderers of Christ, and consented to his Death, how could they think their Children were in a worse Case, who had done neither? Let our Antagonists answer this, and then urge their above Reasons if they can.

They have now no shift left but only to say, these Children might be grown Boys and Girls. *Ans.* Who told them so? The Word here us'd is *Teknois*, " which signifies an Offspring tho' it were a Minute " old." Again, if they were Grown they must

must have stood for themselves : But these Children are join'd with their Parents, and plainly distinguish'd from such as were come to Years. The Apostle does not say, the Promise is to you, and shall be to your Children when they grow up and God shall call them ; nor will the Words bear such a Sense ; but he joins them together in the present Tense. *It is to you and to your Children.* Which, as it does not suit the Case of grown Persons, does plainly prove their Infant-Seed to be here meant. Now from all that is said, we may clearly see that the obvious natural Construction of the Word must be thus, *viz.* The Promise is to you, and is also to your Children ; not only so but to them who are afar off, whenever they shall be called ; and having embrac'd the Call, their Children too shall have a Right in the Promise as well as yours. For since it is the same Promise which is made to *Jews* and *Gentiles* both, it must be as extensive to the one as to the other : And since it includes the Infant Seed of the called *Jews*, it must also include the Children of called *Gentiles*. If any deny this Construction, they must shew, that believing *Jews*, and believing *Gentiles*

have

have not the same Promise, nor Priviledges alike ; but this is impossible, therefore our Construction must stand good. Yea, I can as soon turn Sceptick, and conclude that the Scripture has no certain meaning at all, as conclude that the Scripture, now under debate, can have a contrary Meaning to what I have assign'd. Upon the whole, if the Parents are to be baptiz'd because the Promise is to them, the Children also are to be baptiz'd ; for they have a Right in the Promise too. Thus has God confirm'd his former Appointment under the New-Testament Dispensation : And if there were no other Text but this it would be enough to our Purpose.

I have insisted long on these Words ; but lest my Work should be too Voluminous, I purpose greater Brevity hereafter, tho' I cannot be so brief as I would desire ; because the great Heaps of Rubbish cast on every controverted Text, require time and pains to shove them away.

I next advance that very clear, and unanswerable Place in *Rom. xi. 16. 17.* *For if the first Fruit be Holy, the Lump is also Holy: And if the Root be Holy, so are the Branches.*
And

And if some of the Branches were broken off, and thou being a wild Olive Tree, were grafted in amongst them ; and with them partakeſt of the Root and Fatneſs of the Olive Tree. The Apoſtle brings this as an Argument to prove, that the *Jews* ſhall again be brought into the Church with the Fulneſs of the *Gentiles*. For why ? The *Root* and *fiſt Fruit* were Holy, and ſo are the *Branches and Lump*. *Abraham* was the Root from whence the *Jews* ſprang, and the fiſt Fruits of the Nation to God. The Promiſes of the Covenant adminiſter'd by the Ordinances of God's Houſe, were the Fatneſs of which he partook, and which nourish'd his Soul as the Fatneſs of the Ground nourishes an Olive Tree. Now as the Branches that grow upon the Root do partake of the ſame Juice and Fatneſs of which the Root or Stock partakes, while they are united and not lopp'd off ; even ſo, *Abraham's* Poſterity enjoy'd the ſame Priviledges, Liberties, and immunities in the Church as himſelf did, until by their Degeneracy ſome of them were broken off. As the Dedication of the fiſt Fruits to God conſecrated the whole Lump, even ſo the Children of the Holy are Holy ; that

is,

is, they are to be look'd on as belonging to God, and must be dedicated to him. However, here is asserted,

1st. The federal Holiness of Believers Children. If the Root be holy so are the Branches. God has said it, and who dare to unsay it? The *Anabaptists* are still puzzled about this federal Holiness, and some cannot, others, perhaps, will not understand it, but ask us if the Parent can convey saving Grace to the Child; which is nothing but a meer shifting of the Question: For we speak not of inherent Holiness, or real gracious Habits, but of federal Holiness. Can they understand in what Sense all the *Jewish Nation* are called an Holy People, &c.? Was it because they were all truly gracious? No, but because they were all dedicated to God, were Members of his visible Church, and had his holy Ordinances administered to them. Now it is only such Holiness we assert all the Children of Believers to have.

2^{dly}. The Text asserts, that the believing *Gentiles* were made partakers of the same Priviledges that *Abraham* and his Seed partook of: *Thou being a wild olive Tree, wert grafted in among them, and with them partake*
takest

takest of the Root and Fatness of the Olive Tree. Some of the *Jews* were broken off by unbelief, and in their stead the believing *Gentiles* were grafted in. Some of the *Jews* embrac'd the Gospel, and so kept their Place in the Church, and the Believing *Gentiles* were grafted in among them. Here this one thing is plain beyond dispute, *viz.* That the same Priviledges from which the unbelieving *Jews* were broken off, the same were the believing *Gentiles* grafted into. In short, the grafting in is just answering to the breaking off. Now none could be broken off from true inherent Holiness, nor from Election, nor from the invisible Church; *for the Gifts and Calling of God are without Repentance.* Rom. xi. 29. *i. e.* he will not repent his having given them, nor take them afterwards away. The breaking off was visible, and so must the ingrafture be. The breaking off was from the visible Church, therefore into it was the grafting in. The breaking off reach'd Parents and Children, and so must the grafting in. The believing *Jews* were not broken off, and consequently were continued in the Possession of their former Priviledges, which extended also to their

their Infant Seed. The believing *Gentiles* partake of the Fatness of the same Olive Tree, and consequently their Children are not excluded: For if they were, we must read the Scripture backwards, and say, the believing *Gentiles* did not partake of the Root and Fatness of the same Olive Tree with the believing *Jews*; nor were grafted in among them. They partook not of the same Priviledges; nor was the grafting in answerable to the breaking off. Now these Positions are so contrary to Scripture, that proposing them is a sufficient Refutation of them; and yet they are the unavoidable Consequence of denying my present Argument from this Text: Therefore I cannot but firmly conclude, that the Charter granted to *Abraham* and his Seed, is confirm'd to Believers under the New-Testament-Dispensation, and to their Seed.

A third Scripture I advance for Proof of this Point, is 1 Cor. vii. 14. *For the unbelieving Husband is sanctify'd by the Wife; and the unbelieving Wife is sanctifi'd by the Husband; else were your Children unclean, but now are they Holy.* Here 'tis plain, that Holy and Unclean are set in Opposition to each

each other; and it conduces to the clearing of the Point to adjust the Meaning of these phrases. It will I presume be readily granted, that Unclean is the usual Scripture Character of those who die without the Pale of the visible Church; for this is plain from *Acts* x. 14. 15. and many other Places, in the Old Testament especially: And they that are Church-Members are called Holy; *Agios*. The same Word the Apostles use in their Epistles to the Churches. *Tois agiis*, to the *Saints*, or to the *Holy*. And these Words, now under Consideration, may with equal Propriety be translated thus, *else were your Children unclean, but now are they Saints*. The only Shift the *Anabaptists* have to escape the force of this Text, is to say, that by Holy is only meant *Legitimate*; that is, your Children are not *Bastards*.

But the Refutation of this is easy: For if this Exposition were true, it would necessarily follow,

1st. That the unbelieving Wife would be sanctify'd by the unbelieving Husband, as well as by the Believing; which is contrary to the genuine Construction of the Text,

and Scope of the Place, as I could easily manifest if it were necessary. And

2dly. It would follow, that the Children of all Unbelievers are *Bastards*: But this is false; for Marriage is no peculiar Privilege of the Church, but of Mankind in general.

Again,

3dly. It would follow, that the Apostle mistook the Question, which was not, whether the Children of a Believer and Unbeliever lawfully married were Bastards; but whether the Believer might lawfully dwell with an Unbeliever, as Husband and Wife.

[for, no doubt, it was frequently the Case that an Husband was converted and not his Wife; or the Wife and not her Husband]

The Apostle answers the Question affirmatively, and gives this Reason for it, that one of the Parents being a Believer, convey'd to the Children the Privilege of Church-Membership; *Else were your Children unclean but now are they Holy.* Besides I would ask, why the *Anabaptists* may not as well understand the Apostle to write to those in *Rome, Corinth, or Galatia, who were not Bastards,* as understand *Holy,* in this Text, to be only *Legitimate*; since the same Word is used here

here, as in those other Places? But upon the whole, 'tis plain from the Text, that the Infants of Believers have peculiar Privileges above others, which yet could not be said, if only Legitimacy were meant: Nor could it be said, if they were to be cast out of the Church among the unclean, and Baptism deny'd them.

The last Scripture I shall advance on this Head is *Mark* x. 13. 14. *And they brought young Children to him, that he should touch them, and his Disciples rebuked those that brought them: But when JESUS saw it, he was much displeas'd, and said unto them, suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.* And *Ver.* 16. *He took them up in his Arms, put his Hands upon them and bless'd them.* Now from the Words it appears, that these Children were Infants: They did not come but were brought: JESUS took them up in his Arms, as is usual and proper for Children. *Luke* calls them *Brephe*; which Word is apply'd to a Babe in the Womb, *Luke* i. 41. and is translated *Infants* in *Luke* xviii. 15. Again it appears, that their Parents were well affected towards

CHRIST ; for who but such as believed in him, would have expected a Blessing from him? And who else but their Parents would have been so tender of them, and so desirous of a Blessing on them? It is also observable what wrong Notions the Disciples then had of Childrens Priviledges : They forbid them to be brought to CHRIST, as the *Anabaptists* now do. Likely they concluded that Christ should be troubled with none but grown Persons, and that Infants were not capable of any sacred Ordinances. *But CHRIST was much displeas'd at his Disciples Conduct* : And that they might better know how to treat such Children afterwards, he charges them concerning this Thing both negatively and positively ; *Suffer little Children to come unto me and forbid them not.* And the Reason he gives is such as will hold good at this Day as well as that, in respect of all Children of Christian Parents as well as those ; *For of such is the Kingdom of Heaven.* Now whether we understand by the Kingdom of Heaven, the Kingdom of Grace, the Gospel Dispensation, or the Kingdom of Glory, it makes all one to our present Purpose : For visibly to belong to the Kingdom
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of Glory, is nothing more than to be a visible Member of the Kingdom of Grace. So then, our Lord's own Words do shew, that he would have Believers Infants to be received as Members of the visible Church.

The *Anabaptists* argue, that these Infants were only propos'd as Emblems of Humility, Meekness, &c. And so, *of such is the Kingdom of Heaven*, they say, is only meant those who are like them in Humility, &c. and none else shall inherit Glory; which they think is confirm'd from *Ver. 15. Whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.* To which I reply, if these Children were only propos'd as Emblems, How shall we account for CHRIST's displeasure at the Disciples for hindering them to be brought? His displeasure plainly proves, that their Ignorance was Criminal, that they should and might have better known what Privileges the Infants of Believers were entitled to: This they might have known from the Scriptures; yea and ought to have known. But can any, with his Wits about him, think or say, that they could, or should have known, that CHRIST design'd these Child-

for Emblems? And if they could not, how could they deserve so severe a Reprimand for doing what they could not know to be wrong? So then, if our Opponents will still maintain, that these Children were design'd for meer Emblems, they must also maintain that the Disciples were oblig'd to have known this; that they might have known it, and it was their Sin to be ignorant of it. But if this cannot be held, as it certainly cannot, then they must hold that CHRIST's Displeasure was groundless; for to be much displeas'd at their Ignorance of what was not their Duty to have known, was certainly unreasonable: But neither can this tremendous Thought be admitted! And if neither of these can be said, it follows certainly, that these Children were not design'd to be meer Emblems to grown Persons.

But again, if they were meer Emblems, was CHRIST's Blessing emblematical too? Did he bless them in reality and in earnest, or not? In earnest no doubt: And if so, they could not be meer emblems: For what could be more absurd than to give a real Blessing, and administer an extraordinary Ordinance, *viz. Imposition of Hands*, to meer resemblances?

blances? These Considerations certainly prove their gloss to be false.

If they say, these Children, and only these, were to be so highly favoured, and not the Children of Believers in general, then all the above absurdities follow: For if only these, and none else, were to be so privileg'd, then the Disciples could not be blam'd for not knowing their Lord's Sovereign Purpose to these in particular.

If they say, the Lord knew these to be chosen to Glory; it is as little to the Purpose: For still it may be ask'd, how could the Disciples be blam'd for not knowing this? Indeed they might have known that Believers Children were Church-Members, and had a Right to such Ordinances as they were capable of; and consequently that such little Children should have been suffered, and not forbidden, to come to CHRIST: But they could not learn from Scripture what the *Anabaptists* suggest. Upon the whole we may safely understand the Words as if our Lord had said, "The Infants of such Parents as believe in me, such Infants, I say, are to be brought to me, and treat-
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“ ed as Members of the visible Church; for
 “ of fact is the Kingdom of Heaven.

But if all other Arguments fail our Antagonists, they will say, why here's nothing mention'd of Baptism, and why did not Christ baptize them?

I answer, CHRIST baptized none of any Age, *John* iv. 2. Besides the *Anabaptists* can't prove, that these Children were not baptized before by *John* the Baptist; which seems the more probable, in that CHRIST laid his Hands on them, which was an extraordinary Ordinance then in use, and always admitted after Baptism, *John* xiv. 5. 6. But I need not insist on these Things. I have, methinks, proven from this Text the Obligation of Children Church-Membership, in which it will easily follow that Baptism is their Right: Or else let the *Anabaptists* prove, that there are true Church Members who ought not to be baptized; let it is they cannot. Again, if we deny them I think a Right to the initiating Seal of the Covenant, we thereby cast them out of the Church, and count them unclear, contrary to *1 Cor.* 7. 14. Now, tho' the Name of Baptism is not found in these Texts,

yet we find what may be as satisfying and convincing to unbiass'd Minds, that are even moderately judicious. For my part, I cannot wish for clearer Evidence to convince me that Believers Infants have a Right to Baptism than the Scriptures quoted do afford; and many others might also be brought to the same Purpose.

But however clearly the Point be proven, our Opponents are bent upon it not to suffer little Children to be brought to Christ, but to withhold them: And among other Considerations whereby they seek to justify themselves, this is none of the least, viz. That Infants are not capable of this Ordinance, and consequently the Design of it is not answered by making them the Subjects of it. Now to what such Objections I propose to prove,

Firstly, *that Infants are capable Subjects of Baptism.* This I will evince from the Design and signification of Baptism; concerning which, I presume, we will readily agree; and therefore, until they profess their Disagreement, I will not take Pains to prove, but take it for granted, that Baptism signifies the solemn Dedication of the baptized Persons

sons

sons to God, and consequently their Obligation to live to him. The Water therein used, represents the Blood of Christ, whereby the Guilt of Sin is remov'd, and the Sinner justifi'd; and also the gracious Influences of the Holy Ghost, whereby the Soul is sanctifi'd. These are the peculiar Blessings of the Covenant of Grace, and of consequence the Covenant itself, with all its peculiar Blessings, is signifi'd by Baptism. If my Opponents deny any of these Particulars, I am ready to prove them; and would now, but because I think we are agreed in them, I judge it unnecessary.

Now, is there any thing signifi'd by Baptism of which an Infant is incapable? Is it incapable to be dedicated to God, and his Service? And if not, is it a Sin for Christians to devote their Offspring to him? Yea, is it not rather their reasonable Service, and a self evident Duty? Again, are Infants incapable of being justifi'd and sav'd by the Blood of CHRIST, and sanctifi'd by his Spirit? This cannot be said; *for of such is the Kingdom of Heaven.* Well, are they capable of every great Thing signifi'd by Baptism, and yet not capable of Baptism itself?

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What sort of Divinity is it to say, they are capable of the Thing signifi'd, but not of the Sign? Capable of the greater, but altogether incapable of the lesser? How absurd, irrational, and defenceless is the Position! Our Opponents are brought unavoidably to this, either to yield the present Argument, or e'se assert, that all who die in Infancy are either damn'd, or annihilated.

They say, if Children are capable and ought to be admitted to Baptism then ought they also to be admitted to the Sacrament of the Supper, which is absurd. To which I answer, there is not the same Reason for both Baptism and the Supper. The Scripture requires Self-examination in order to partake of the Lord's Supper: But it's nowhere required in order to Baptism. The one is an initiating, the other a confirming Seal of the Covenant: And so baptism is properly administred only to Infants, and the Sacrament of the Supper to Proficients. One who is entred into the School in order to learn, is look'd upon as one of the Scholars, as well as he who is in the highest Class. Now what uncouth reasoning would it be to say, if he be capable of being entered in
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the School at all, he must needs be capable of the most learned Exercises? Or would they say, he's none of the Scholars who is beginning to learn his Letters, unless he be able to understand Lectures of Philosophy? Surely no. Well, CHRIST's Church is his School, and the Members thereof are called his Disciples, or Scholars; but they are never all in the same Class, some are learning the most sublime Things, others are lower; some only beginning to learn, and some but enter'd in order to learn.

But I must hasten to my last Assertion, viz. *That Baptism succeeds in the Room of Circumcision.* This is evident from *Col. xii. 11. 12. In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of CHRIST: Buried with him in Baptism, &c.* For clearing the Scope of this Passage observe, that the Apostle is arguing against the judaizing Teachers, who divided and perplex'd the Christians every where, by insisting on the Bindingness of the *Mosaic* Ceremonies under the new-Testament Dispensation; and especially urged Circumcision with Denunciations of Damnation,

Act:

Acts xv. 1. In Opposition to whom the Apostle asserts, that we are compleat in CHRIST without these antiquated Ceremonies, which he calls *carnal Ordinances*, *Heb.* xi. 10. And being abolish'd, are now no better than *the Rudiments of this World*, *Col.* ii. 8. And forasmuch as they vehemently urged Circumcision, the Apostle mentions that in particular, and shews we are compleat without that also; because we have what every way answers the Design and Use of it. viz. *Baptism*, which he calls *the Circumcision of CHRIST*: It signifies to us every thing which Circumcision did to the *Jewish Church*. Was Circumcision an initiating Ordinance whereby Persons were received into the visible Church and distinguish'd from Infidels? So is *Baptism*, *Acts* ii. 41. They who were baptized are said to be added to the Christians, *i. e.* to the Church. Did the Blood of Circumcision point to the Blood of CHRIST, whereby the Guilt of Sin is remov'd? So does the *Water of Baptism*. Did Circumcision signify our natural Corruption, and the Necessity of Regeneration and Sanctification by the Spirit; or, in the Apostles Words, *the putting*

putting off the Body of the Sins of the Flesh? so does *Baptism*. Was Circumcision a Sign and Seal of the Covenant of Grace, as is before prov'd? well so must *Baptism* be; for it signifies to us our Communion in the Benefits of CHRIST's Death and Resurrection; *buried with him in Baptism*; wherein also you are risen with him thro' the Faith of the Operation of God. Well, since Baptism is of the same Use, and signifies the very same Things in Substance with Circumcision, what can be plainer than that it succeeds in the Room of Circumcision? The Apostle's conclusion is, therefore we are compleat in CHRIST, in respect of Ordinances, without Circumcision or any other *Mosaic Ceremony*. But this could not be truly said, unless Baptism succeeds Circumcision: For if it did not, the *judaizing Teachers* would have had ground for urging the Necessity of Circumcision, and could not have been easily refuted: They might readily shew that the Church was in a worse Condition than before, and her Priviledges abridg'd, if she has no initiating Ordinance, and but one external Seal of the Covenant. But we have wherewith to answer this, if we can shew, that we have
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what signifies the same Things to us, as Circumcision did, tho' not after the same Manner. If any think, we might be said to be compleat without any Ordinance coming in the Room of Circumcision, they may also with equal reason say, that we might be compleat without any Ordinance in the Room of the Passover ; and consequently without any Ordinances at all : But if it was necessary that we should have some Ordinance answering to the Passover, the same Reasons will shew the Necessity of having some Ordinance answering to Circumcision. In short, we must either say, the Apostle designs to shew that Baptism answers to Circumcision, and succeed it ; or else, that his Argument does not refute the *juduizing* Teachers : To say the last would be blasphemous, therefore the former is true.

To say that Baptism does not succeed Circumcision, because only the Maies were circumcis'd, is no better an Argument than if they should tell us that Baptism does not succeed Circumcision, because it answers the same Ends to more Subjects. And what can be more absurd ?

Now seeing Baptism comes in the Room
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of Circumcision, and seeing the Infants of Church-Members were circumcis'd, there cannot be a clearer Consequence than that they should also be baptiz'd : And from what is said, 'tis also plain, that Infants cannot be now more incapable of Baptism, than they were before of Circumcision, seeing it was of the same Use, and signifi'd the same Things as Baptism now does.

I would here draw to a Conclusion, but that there is yet one set of Objections, in which our Antagonists chiefly triumph, and which therefore must not wholly be pass'd over, *viz.* That we find *Faith* and *Repentance* always requir'd in order to *Baptism*, and those who were admitted to the *Ordinance* were oblig'd to profess the same, and *confess their Sins*. So in *Mat. iii. 6.* They were baptiz'd of him in Jordan, *confessing their Sins.* *Mat. xxviii. 19.* Teaching is set before *Baptizing.* *Mark xvi. 16.* He that believeth and is baptiz'd shall be saved. *Acts xvi. 15, 33, 34.* Lydia and the *Taylor* were baptiz'd upon believing and professing their Faith. *Acts ii. 38.* Peter requir'd *Repentance* of his Hearers in order to *Baptism.* *Acts viii. 37.* Philip would not baptize the Eunuch

Eunuch until he profess'd his *Faith*: Neither would I, tho' I am for Infant Baptism. But our Opponents from these Scriptures conclude, that seeing Infants are not capable of such Profession of *Faith*, confession of *Sin*, and *Repentance*, therefore they are by these Texts excluded from *Baptism*.

In Answer to which I observe, that our Opponents themselves must own,

1st. That these Scriptures which they so much urge, are address'd only to grown Persons, and not to Infants, who are incapable of being taught by preaching.

2^{dly}. That they were Address'd to such grown Persons as were not Christians before, but either *Jews* or *Pagans*.

3^{dly}. They must own there is a wide difference between gathering and forming a Church from among those who are ignorant of Christianity; and a Church already gather'd and form'd and instructed. For in proselyting *Jews* or *Pagans* to Christianity, they must of necessity be taught before they can either profess their Faith in the Doctrines of it, or be admitted to Baptism. But it will not follow, that none can be admitted to Baptism without teaching in a Church already

already constituted. For they must own,
 4^{thly}. That there is a Difference between
 the first Institution of an Ordinance, and the
 continued Administration of it afterwards;
 for Parents, or grown Persons, must first
 be the Subjects of a new Institution, and
 not Infants: But it will not follow, because
 Parents must first be the Subjects, therefore
 Children must not afterwards be admitted at
 all: Yea, such a Consequence is quite redi-
 culous! At the Institution of Circumcision,
Abraham must first be circumcis'd, and his
 Children afterwards. But how would this
 Argument conclude, *viz.* That because
Abraham was circumcis'd after he was come
 of Age, therefore all Infants were excluded:
 So it seems *Ishmael's* Posterity understood it,
 for History tells us, that they did not cir-
 cumcise their Children till the 13th Year of
 their Age, because *Ishmael* was of that Age at
 the first Institution of the Ordinance when
 he was circumcis'd. If our Opponents say,
 the Cases are not parallel, because *Abraham*
 had God's express order to circumcise his
 Infant-Seed. I *ans.* we have as good ground
 as he, for we have the very same Covenant,
 as I have already shewn.

But

But to proceed. I would desire our Opponents to consider again, for what purpose they advance the above quoted Scriptures, and what they can prove from them against us. Do these Texts prove a repeal of Infants Church Membership? If not, they prove nothing against us, nor for our Opponents. Further, do not all these Scriptures refer to grown Persons? And what then can they prove in respect of Children? Can our Antagonists charge us with baptizing un-gospeliz'd grown Persons without teaching, or Profession of Faith? No: And if not, why do they advance such Scriptures against us as will prove no more, but that Persons come to Years of Discretion should not be baptiz'd without Profession of *Faith* and *Repentance*, and an answerable Conversation? This is what we hold as firmly as they.

Further: That all the above Texts. requiring Profession of *Faith*, &c. in order to *Baptism*, do not exclude Infants, will appear from this Consideration, *viz.* That no other Way of Address was proper, whether Infants were included or not: And the Reason is obvious, *viz.* Because Infants were incapable of Teaching, and incapable of being

first enter'd into the Church ; and if so, then the Address must of Necessity have been made to grown Persons : And could any other kind of Address be proper to them ? The Parents must first believe, and be initiated, otherwise their Children could have no Right to Church-Membership : And since the Parents themselves were to be enter'd, it was necessary that they should first be taught and spoken to in the Strain of the aforesaid Scriptures. Now it is a plain Way of reasoning, that which would be the most proper Address, even the Infants were design'd to be included, cannot possibly prove them to be excluded ; but to require Profession of Faith from the Parents in order to Baptism, was the most proper, even tho' their Infants were design'd to be included : And therefore, to require Profession of Faith from Parents in order to Baptism, does not prove their Children to be excluded. I own this Argument may not seem plain to ordinary Readers, because it requires close Attention to apprehend it's Force ; but let it be examin'd by the strictest Reason and well understood, and it will appear self-evident. Nor can it be refuted unless it be

made

made appear, that another Kind of Address could more properly have been us'd, if Infants had been design'd to be included with their Parents : But if this cannot be made appear, as it certainly cannot, then it's as plain as NoonDay that our Opponents cannot get any Argument against us from all these Texts, on which they often make a plausible flourish before the common People!

I am for baptizing Infants ; yet were I to preach among the *Pagans*, I see not how I could avoid speaking to them in the Strain of the above quoted Scriptures ; for I must look on myself as preaching to the Adult and not to Infants. I would tell them, " *If you believe, you shall be baptized, and have the same Priviledges the Jews had, or any Christians have ; for ye are all one in Christ ; his Promise and Covenant are just what they were before. His Promise was not only to Abraham but also to his Seed ; of which Promise you shall be Heirs, if ye believe in Christ : For still the Promise is to you and your Children.*" Now tho' I insist on the Parents believing in order to their being baptiz'd, would any conclude that I exclude their Infants by such Doctrine,

when I tell them they shall have all the Priviledges other Christians have ? or that *Abraham* and his Posterity had ? And is not this the Doctrine the Apostles preach'd when gathering Christian Churches from among *Jews* and *Pagans* ? Well, since I can preach all the same Doctrines the Apostle's preach'd, perfectly consistent with my Principle of Infant Baptism, it must follow, that the same Doctrines, when urg'd by Apostle's, do not, cannot, prove them opposite to said Principle.

If our Opponents urge the Example of Christ, who was not baptized before the 30th Year of his Age, it will be a sufficient Answer to tell them, Christ was not baptized for the same Ends for which we are : And therefore every Circumstance of his Baptism was not design'd for our Imitation ; else we must be baptiz'd in our Thirtieth Year, which none contend for nor practice : Besides, Baptism was not a divine Institution when Christ was born ; why then should his not being baptiz'd before the Institution of Baptism, be urg'd against us now ? 'tis ridiculous ! I think it needless to spend more time in solving trivial Objections. My Opponents must own I have spoken to the Arguments

guments wherein their main Strength lies; and if they be overthrown, all other Objections fall of course.

I have avoided quoting the Testimonies of the primitive Fathers on purpose to stop their groundless Clamour, that we derive our practice of Infant-Baptism from Tradition: They may see their mistake, we derive it from Scripture, and are under no Necessity of having recourse to human Testimony for its defence: But tho' our Argument is fully defended without recourse to Antiquity, yet methinks the Testimony of credible Men concerning Matters of Fact, cannot but have weight with modest Persons: And such Testimony we have, that Infant Baptism was all along practis'd by the Church from the Beginning of Christianity, and was receiv'd from the Apostles. We have the Suffrage of no less a Man than *Ireneus*, whose Master *Polycarp* was the Apostle *John's* Disciple; who tells us, "*That the Church learn'd from the Apostles to baptize Children.*" And who would say the Apostle *John* did not rightly teach *Polycarp*? Or that *Polycarp* mislead *Ireneus*? Or would any say, the Church was destitute of true Baptism for many

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ny hundred Years ?----I have heard some of our Opponents assert, (tho' without Book) that Infant Baptism is a Relick of Popery, and a novel Practice ; but the primitive Fathers, who were before Popery in the Practice of it, prove the contrary : And methinks I have advanc'd as much from Scripture as proves it a Relict of Christianity, as old as the Apostles. If still my Opponents deny this, I challenge them to shew the Time, since the Apostles's Days, when Infant Baptism began ; if they cannot do this, their calling it Novel, is plainly a meer Clamour : For had it been begun since the Apostles, such a grand Inovation and Schism would certainly have been taken notice of, and the Histories of that Age wherein it began would have been full of it : We would have heard the ringleaders Names, as well as those of other Sectaries, and the Year when it happen'd would have been in our Chronological Tables : We would have had the Decisions of Councils against it, and might have read Volums of Disputes upon it. In short, it would have made as big a Noise in the World, as the Opinion of my Opponents made when it began, which was less than

three hundred Years ago : But let them now go to and ransack the Volumes of Antiquity, and see if they can give an Account from authentick History of our Beginning. If they cannot they are behind hand with us, for we can give them a pretty full and authentick Account of the Rise and Progress of their Party. Further, if they cannot shew any time since the Apostle's Days, wherein our practice of Infant Baptism began, it gives ground to conclude, that it did not begin since their Days, and consequently that it has been the constant Practice of the Church of Christ from the Beginning of Christianity. Or else let them give even probable Reasons how it could begin unnotic'd, and without any Noise or Bustle.

On the other Hand, I challenge my Antagonists to shew, from authentick History, any Society who deny'd the Lawfulness of Infant Baptism, until within these last three hundred Years; they may tell of particular Persons who made a Stir about it before, but not a Society. The first I read of who deny'd it, was one *Auxentius*, an *Arian*, in the fourth Century.

I would

I would, therefore, humbly desire the serious among my Opponents, seriously to consider, whether it has the Face of Probability, that CHRIST had no visible Church on Earth for more than a thousand Years; or that the greatest Number by far of serious Christians are still without the Pale of the visible Church to this Day: Both these they must assert for the sake of Consistency; for they believe Baptism to be a Badge of Christianity, and that none are baptiz'd but those of their Communion. Yet I cannot but believe, that all the Judicious and Pious among them will readily own, there are more gracious People without their Church than within it; at least there is Reason to hope so: And how strange would it seem to say, there are more saved out of the Church than in it. Let them but shew us how it consists with God's Promises to his People, that the Generality of the most eminent Christians, the wisest, most learned, most inquisitive, and most holy Divines, should be left to live and die out of the Church, after all possible Dilligence to discover the Truth in this Point: And let them say, whether the Body of such Christians
and

and Ministers, with the wise Reformers and courageous Martyrs, be not on our side of the Question. On the other Hand it is too well known, that the *Anabaptists* were the Dregs and Reproach of the Reformation in *Germany*, where they began, and in every Place where they then got Footing; tho' I must in Justice own many of them now to be of a better Character; against whose Persons, or Reputation, I design no Severity, but only against their distinguishing Principle; nay, so far am I from being bitter against them, that I can freely confess, I sincerely regard and highly value a Number of them who are of my Acquaintance, whom I look on as Persons of Piety and Worth, altho' mistaken in the present Point. I am glad of their Agreement with me in the great essentials of Religion, and earnestly desire they may see their mistake in these Things wherein we differ: Then might we walk together and join sweet Council in the Worship of our common Lord; this is a Thing desirable in itself, and therefore worthy to be sought for: May the Lord bring it to pass. I shall desire no more of them than to examine my Arguments by the strictest

strictest Reason, and weigh them in the Balance of the Sanctuary : There can no harm accrue to them by so doing, and possibly it may turn to good Account.----If I have us'd any Expressions that may seem too keen and severe, I would desire them to be overlook'd, and only the Argument attended to : I can assure them such Turns, proceed not from Bitterness of Spirit, but my natural Disposition in Disputation, and a Studiousness of setting the Argument in a strong Light. I appoligize thus, that my Opponents may not reject my Arguments, nor be prejudic'd against them becaule of some keen Reflections on their Principles.

But tho' I do not esteem the denying Baptism to Infants a damnable Error, nor the contrary a foundation Truth, yet I cannot but esteem it a Truth of such Importance as is worthy to be contended for : Yea when I consider it in Connexion with the Grounds on which it is asserted, I must say it is very great. Nor do I esteem the Malignity of the contrary Error to consist meerly in denying Baptism to Infants, but chiefly in denying the valuable Principle on which it is built. This is what greatens the
Error

Error of our Opponents: For they deny *Abraham's* Covenant to have been the Covenant of Grace; yea and deny that the Covenant of Grace was administered by Circumcision, or the other *Mosaic* Ceremonies, whereby they break the Harmony and Connexion between the Old and New-Testaments, and repeal a very great Part of the Old Testament which God has not repeal'd; and thereby diminish from his Word. They account believers Infants *common and unclean, as the Infants of Turks and Pagans*, tho' God accounts them holy: They deny that any Infants visibly belong to God, by casting them out of his Church, and denying them to have any Part in his Covenant, and so do consign them over to Satan; for if they visibly have no Part in the Covenant, then they visibly belong not unto God, and consequently they visibly belong to the Devil: For out of the Covenant there is no Salvation. Yea, "they lay dangerous Grounds to derogate from CHRIST himself, when he was an Infant." For tho' he was Head of the Church, yet according to their Principles they must have deny'd him Membership in it, until he was grown up: And what absurdity

furdity is greater than to deny the Master of the House a Right to be in it? They are, moreover, driven in defence of their Principles, to wrest many precious Scriptures, and put uncouth and unreasonable glosses upon them to suit their Judgment.

I might add things of like Nature, but since the Perusal of the foregoing Arguments may suggest them, I shall conclude the present Point, hoping what is said may suffice as to the Subjects of BAPTISM.

I now come to my second general Assertion, viz. *That Baptism is rightly administer'd by sprinkling or pouring Water on the Person baptiz'd.*

The Truth of this Assertion will, methinks, be evident, if I make the following Particulars appear, viz.

I. *That there is nothing in the Word of God contradictory to it: Or, in other Words, that the Anabaptists Arguments against it do not overthrow it.*

II. *That the Scriptures afford clearer Grounds to us in favour of it, than to our Opponents against it.*

III. *That*

III. That this Mode we contend for does fully answer the Ends of Baptism, and is most desirable and significant.

IV. That the Mode which our Opponents contend for is loaded with Inconveniencies and chargeable with Absurdities.

At best, I say, 'tis inconvenient, and as they state the Case *absurd*: For they insist, that this their Mode is absolutely and universally necessary and essential to the Ordinance: So that, according to them, none are baptiz'd but those who are *plung'd*, whereby they unchurch all the protestant World; and Christ has no visible Church on Earth, save only their very small Community. This is a very bold Stroke, and they can expect no less than to be told, that they are strongly oblig'd to prove it beyond any reasonable Exception, else they are justly chargeable with unchristian Uncharitableness and Schism too. Proceed we then to consider their Arguments for the Necessity of *dipping*, and see what convictive Evidence they carry in them.

The Sum of what they advance on this Head, is reducible to these three Topicks, *viz.*
 1. The

1. The *etimology of the Word Baptism.* 2. *Scripture Examples.* 3. *Scripture Allusions.*

I. The *Etymology* of the *Greek Word Baptizo.* This, they say, is deriv'd from *Bapto*, which always signifies to *dip* or *plunge*, and consequently *Baptizo* the Derivative must not recede from the Primitive in Signification. The whole of their Argument is just this, to *baptize* is to *dip* or *plunge*, and can signify no other Thing; therefore none can be said justly to be *baptiz'd* but those who are *dip'd*.

Now if we can prove that *baptizo* does any where signify to *pour* or *sprinkle*, then we raze the very Foundation of the *Anabaptist's* Argument: For what can be plainer? If *Baptizo* does at all signify to *pour* or *sprinkle*, then it does not only and always signify *dipping*, and consequently our Opponents can get no certain and infallible Argument from the Meaning of the Word.

Now seeing great Stress is laid hereon, and the Assertions of our Opponents are extremely confident about the Meaning of this Word, I shall allow myself to be the Larger on this Head; and do undertake to manifest that *Baptizo* signifies to *wash* in general, without
Limitation

Limitation to any particular Mode of washing, only as the Nature of the Thing spoken of requires.

This is confirm'd, first, by the Testimony of *Lexico-graphers*, and the greatest Masters of the *Greek Tongue*. *Schrievelius* in his Lexicon, translates *baptizo*, *lavo* as well as *tingo*; and *lavo* signifies to wash. *Hesychius*, *Stephanus*, *Scapula*, and *Budeus*, quoted by Mr. *Leigh* in his *Critica Sacra*, make evident by many Instances from *Greek* writers, that *Baptizing* imports no more than *Ablution* or *Washing*. *Suidas* is yet more full, who renders it by *mafaceo*, *lavo*, *abluo*, *purgo*, *mundo*; to make wet, to wash, to purge, to make clean. That very learn'd, and pious Divine Doctor *Owen*, does further alledge *Julius Pollux*, *Phavorinus*, and *Eustacbius*, who use the Word *baptizo* in the same Sense. The venerable Assembly of Divines at *Westminster*, who cannot be judg'd Ignorant of the *Greek Tongue*, and who were oblig'd by solemn Vow before God to declare sincerely their Judgments, do explain *Baptism* by *washing with Water*. I might advance many more Authorities, but the above are sufficient for the Meaning of a Word: And

what can my Opponents say to these? will they pretend that all the aforesaid Authors were either ignorant and knew not what they said; or unfaithful and would say any Thing? Or were the *Greeks* themselves more ignorant of their own Language than our Opponents are? I cannot believe they will assert any of these Things. But perhaps they will bring Instances of Authors who render *baptizo, immergo, intingo, submergo, obruo*; so *overwhelm, dip, or plung*: But all this will not serve their turn: They must shew that it never signifies any other thing but *dipping* or *plunging*; or that it never can signify to *wash*, by *pouring* or *sprinkling*: For if it can signify the latter, they must own, will they, will they, that *Baptizing* can be perform'd by *pouring* or *sprinkling* according to the original Notation of the Word, and consequently their Argument will be overthrown. Now 'tis too plain to need Proof that *sprinkling* or *pouring* are as really Modes of washing, and more common too, than *dipping* or *plunging*. And tho' some Authors use the Word for *dipping*, yet as Dr. Owen observes, " *In no Author does it ever signify to dip, but only in order to washing,*

"or as the means of *Washing*." So then *baptizo* signifies to *wet* or *wash*, or *cleanse* by *washing*, &c. And this will be more manifest if we consider,

Secondly, The Use of this Word in the New-Testament. The Holy Ghost often uses it therein, and we are sure never injudiciously.

Very remarkable to our Purpose is the Acceptation of this Word in *Mat. vii. 4.* *And when they come from the Market, except they wash, they eat not.* In the Greek, *can me baptizontai, except they be baptized.* Now can any imagine the Jews had no other Method of *washing* besides *plunging* themselves under the Water? Or did they *dip* all their Bodies in Water every time they came from Market, and every time they did eat? No, for the 3d *Ver.* tells us they wash'd only their Hands. It is here plain that *Baptizontai* in *Ver. 4*, is design'd to express the same, as *nipsontai* in *Ver. 3*, which last none denies to signify *washing*. It is also plain that these were *baptized* when only a Part of them, that is, their Hands were washed. This Observation is further confirm'd from *John xiii.* from 5 to 10. *Ver.* where we are

told of our *Lord's washing the Feet of his Disciples*: Peter not knowing the spiritual Design of it, thro' Modesty, refus'd his Master's offer. *JESUS* answered, *If I wash thee not, thou hast no part with me*: He calls washing his Feet, washing him; and tells him in *Ver. 10. It is sufficient: He that is washed needeth not, save only to wash his Feet*. As if he had said, "In such Washing as is only
 " Symbolical, and has a spiritual Meaning,
 " it is enough to wash only a Part of the
 " Body; since thereby the thing signified
 " is as well represented as by washing the
 " whole Body." And whatever is more
 " than enough is endless. He *NEEDETH NOT only to wash his Feet*. From all which I argue thus: If the *Jews* were *baptized* when only their Hands were washed, then to baptize a Part of the Body as we do, is true Scripture Baptism, according to the Meaning of the Word *baptize*: But the Antecedent is true, as *Mark vii. 3. 4.* proves, and so is the Consequent; for the Connexion is so plain as not to suffer a denial.

And if in mystical washing no more be necessary but only washing a Part of the Body, then it is not necessary to apply the
 mystical

mystical Water of *Baptism* save only to a Part : But the former is true, as *Jobn* xiii. 10. proves, and therefore the latter is also true.

I might argue further to confirm this Point, but what is said suffices to shew, how reasonless the Cavil of our Opponents is, that pouring a little Water on the Face is not baptizing the Person. Just as if pouring Water on the Face were not a pouring it on the Person.

But we have yet a more full Argument from *Mark* 7. 4. *And many other things there be which they have received to hold, as the washing (in the Greek baptismons, that is the Baptisms) of Potts and Cups, brazen Vessels and Tables.* This last Word in the Original is *Clinoon*, which properly signifies *Beds*, and is so read in the *Margin. However tis plain first, that *Baptism* is here translated *washing* ; and 2dly, that these Washings or Baptisms, cannot be understood of dipping under Water only ; for every one knows that Tables are not wash'd by dipping them under Water, but by applying Water to them and pouring it on them : And for

Beds it is certain they must only have been sprinkled. Hence I argue,

If things are *baptised* by *pouring* or *sprinkling* Water on them, then to *baptize* does not only signify to *dip under Water*. But the Antecedent is true, therefore our Mode of *baptizing* by *effusion* or *sprinkling*, is truly and properly *Baptism*, according to the Import of the Word.

Another Scripture very full to our Purpose, is *Heb ix. 10.* where the Apostle, speaking of the *Levitical* Worship, says, *it consisted in Meats and Drinks, and divers Washings.* In the Original, *diapherous baptismois, diverse Baptisms.* The Apostle here plainly refers to all the Cerimonial Purifications and Cleanings without Limitation; and observes, they were of diverse Kinds, as *Water, Blood and Oil*; and also were diversly appli'd, *viz. By bathing, sprinkling, pouring, or putting on with the Fingers.* Yet its evident that *Sprinklings* were the most frequent and solemn. In allusion to which the *Blood of CHRIST* is call'd, *not the Blood of dipping, but sprinkling.*---And the Apostle in *Ver. 19* of this Chapter, calls some of these Baptisms *sprinklings,*

sprinklings, *sprinkled there with the Book and all the People.* Hence I argue,

If many or most of these *Baptisms*, of which the Apostles speak, were done by *sprinkling*, then *sprinkling* is true and proper *Baptism*, according to the genuine Signification of the Word. But the Antecedent is true. *ergo* &c.

It will not do to tell us that some of these *Baptisms* were *dippings*, and therefore to *baptize* only signifies to *dip*; as I heard one of my Opponents urge, and triumph in his Argument. Yet the Argument is no better than if he should tell us, some of those *Baptisms* were *dippings*, therefore none of them were *sprinklings*; than which nothing is more ridiculous.

I next advance three parallel Texts, in each of which the Word *baptize* signifies, not to *dip*, but to *sprinkle*, viz. *Mat. iii. 11. Mark i. 8. Luke iii. 16. He shall baptize you with the Holy Ghost, and with Fire.* Now if the Word *baptizo* must signify *dipping*, the Words may and ought to be render'd thus, *I dip you with Water---*but he shall *dip you with the Holy Ghost and with Fire*: Or, (as the particle *En*, may be render'd) *in the Holy*

Heiv Ghost and Fire. But such a Translation is shocking, and grates our Ears at first hearing: Nor is any such Expression us'd in Scripture as *dipping in* or *with* the Holy-Ghost. If we ask, what is it then to be *baptiz'd* with the Holy Ghost, and how perform'd? The Answer is ready, that the Scriptures every where exprets this by *pouring* forth his Influences on Persons, as *Acts* ii. 17. *Joel* ii. 28. The same Word that in *Acts* ii. 17. is render'd *pour out*, is us'd also in *Tit* iii. 5. and render'd *shed on*; in *Isaiab* xlv. 3. *I will pour my Spirit on thy Seed*; in *Ezek.* xxxvi. 25. 26. 'tis compar'd to *sprinkling clean Water*. But in no where is *baptizing* with the Holy Ghost expressed by *dipping*: Therefore the Word *baptize* in the aforesaid Scriptures, does not signify to *dip*, but to *pour* or *sprinkle*. I might add many more Instances, and particularly argue from *1. Cor.* x. 2. but what need is there? one Instance would be enough to our Purpose: For if *baptizo* can at all signify to *pour*, or *sprinkle*, then it follows unavoidably that *Baptism* can be performed by *pouring* or *sprinkling* according to the Signification of the Word. Upon the whole, I cannot
but

but assent to the learned Dr. Owen, " That
 " no honest Man who understands the *Greek*
 " Tongue, can deny that *baptizo* signifies to
 " wash: (yea to *pour* or *sprinkle*) as well as
 " to *dip*." And adds " That he was ready
 " to make it good."

I now come to the second Head of Arguments against our Mode, viz. *Scripture Examples*: In handling of which I shall be more brief. For however our Opponents triumph herein, I must say, and think to make it easily manifest, they have no solid reason for so doing. And

1st. They think it demonstrable that *John the Baptist* baptized by *immersion* or *plunging*, because we read of his baptizing in *Jordon*, *Mat. iii. 6*. And at *Enon*, because there was much Water there, *Job. iii. 23*. And what need had he of much Water, if he only poured a little on their Faces whom he baptized.

I answer, it is no Argument to prove the dipping Mode that *John* baptized in *Jordan* those that were there wrought upon by his Ministry. If he had preach'd in *Jerusalem* and afterwards gone out to a River or Pool to baptize his new Converts, there would
 have

have been some colour of probability that he plung'd them ; but the Case was otherwise, he preach'd at *Jordan* and took the nearest Water he had. We do not read that he baptized at *Jordan* because it contain'd much Water, but because it contain'd real Water, and was convenient for that present Time. Let our Opponents but review their present Argument, and they will find it to stand thus in Mood and Figure, *viz.* *John* baptiz'd in *Jordan*, therefore he baptized by plunging ; just as if none could baptize in *Jordan* but by dipping under its Water.

But what is this to *Enon*, where he *baptiz'd* for this Reason, *because there was much Water there*? *Ans.* If we can assign sufficient Reason for his so doing, without supposing him to do so for the sake of *plunging*, we shall then cut off our Opponents Arguments. In order hereto observe, that the Original is *budata polia*, that is, *many Waters*, a Place of Rivulets and Springs : There might be several small Streams, yet none of them deep enough to plunge one in : Nor can the Contrary be made appear. Our Opponents have only an Argument here of the same Sort as above, *John baptiz'd in Enon because* *ere*

was much Water, therefore he baptiz'd by dipping.

The Argument would be self-evident if it could be proven that none can baptize where there is much Water any other Way but by dipping under it. But until this difficult Point be proven, their Argument will not conclude.

It's plain enough, that *John* had need of a large Quantity of Water, tho' he had used only an Handful to every one, considering the great Multitudes he baptiz'd: For Jerusalem and all Judea, and all the Region round about Jordan, were baptized of him, Mat. iii. 5, 6. Besides it was needful to be where Water was plenty, that the Multitudes of People, who attended his Ministry, and also their Horses, might drink. Also that by using always fresh and running Water, he might cut off all occasion of offence from the ceremonious Jews, who would be apt to stumble at his using what they would count polluted Water, especially seeing that they had a Law made concerning a solemn Purification, which requir'd fresh running Water, Num. xix. 17, 18. And in such Things the Jews were very nice and scrupulous

lous. Besides it appears not, that the Wildernesses of *Judea* afforded Water sufficient for the aforetaid Purposes, when we consider how difficult it was to find Water after much digging; and how the Philistines envy'd Isaac of his Wells, Gen. xxvi, 14. 20. and other Places. And what need of this had Water been plenty? Or why should a Miracle have been wrought to preserve *Samson*? as *Jud.* xv. 18. 19. Or why should *Hagar* have been in such distress, if Water had been so easily got, as our Antagonists suppose? *Gen.* xxi. 14. Nor is it at all probable that *John* baptized by dipping, considering how immodest it would be, for both Males and Females, to strip off their Cloaths before such Crouds. Where had they Retirements to dress and undress? Or how should all have Changes of Raiment? In a Word, there is not one good Argument to prove, that *John* baptiz'd by dipping, but many against it.

Again, Our opponents urge the Example of *Christ*, *Mat.* iii, 16. when he was baptized he went up strait way out of the Water. And the *Eunuch*, *Acts* viii. 38. 39. He and *Philip* went down into the Water, and came up
out

out of the Water. The whole Force of their Argument depends on the small Propositions *into* and *out of*, which they suppose prove them to have been *dip'd*. But any one may see it is but a forced Consequence, even according to our Translation, and the Argument like those before, runs thus: They *went into* and *out of* the Water, therefore they were plunged under it: No doubt, because none can go *into* the Water unless they go under it, and cannot come *out* of the Water unless they have been to the Bottom: A clear Argument to condemn all the Protestant World upon, which cannot convince one that uses his Reason impartially. Our Opponents would be ashamed of such weak Arguments in any other Case. Every Body knows, that Water is usually in low Places, and if we go to it, we must go down. Yet, *they that go down to the Sea in Ships*, Psal. cvii. 23. are not supposed to go under Water. If any go a Step or two in shallow Water, for greater Convenience, they are properly said to go into it, tho' they be not dipt under it. *Philip came up out of the Water* as well as the *Eunuch*, was he therefore under it too? No: Yet if out of the Water signify

signify the same as *from* under it, we can then prove that *Philip* was *plunged* as well as the *Eunuch*. Further, the *Eunuch* is said to come up out of the *Water* himself; which as *Dr. Ridgely* observes, “ Denotes an Action
 “ perform’d with design, and the full exer-
 “ cise of his Understanding, which seems
 “ not so agreeable to the Case of one who
 “ is at the Bottom of the *Water*, and
 “ cannot well come up thence, unless by
 “ the Help of him who *baptized* him.”
 Moreover *Jerom* and *Eusebius*, who liv’d not three Hundred Years from that Time, assert, *the Place was only a Spring of Water where the Eunuch was baptiz’d*: And the diminutive Expression, *a certain Water*, seems to intimate so much.

Again it greatly lessens the Force of their Argument from these Examples, that we never read of any going *into*, or *out of the Water*, save only when they were in the Woods, or on the Road; then whoever would be baptiz’d must go where the *Water* was; and not having Vessels to take it up withal it was therefore convenient to go a little Way into the *Water*, that the *Baptizer* might more readily take it up with his
 Hand

Hand. If we did read of Persons usually going out of Houses or Cities away to a Water convenient for dipping, and of their being *put into it*, and *taken out of it*, of their putting off their Cloaths and putting them on, there would than be more probability that they were *baptiz'd by dipping*: But as Things are now related in Scripture, I cannot say there appears any probability at all that it was so.

This appears still the less probable, when we consider that the Apostles had not convenience every where to *plunge* all they *baptiz'd*. They preach'd wherever they came: Wherever they preach'd some were converted, and whoever were converted, upon Profession of their Faith, were immediately baptized. Now they were not always nigh to Rivers or Ponds, nor had they Fonts erected for this End, they must then either not baptize at all, or else must do it some other Way than by *plunging*, that is, by *pouring* or *sprinkling*.

What I have offer'd must be own'd, I think, to be rational, and does really invalidate my Opponents Argument. I have reason'd from our Translation of the *Greek Propositions*

positions so long, purely for the sake of such who know not the Original. But such as make any pretence to understand even a little of the *Greek* Tongue, may be convinced by a shorter Method, that is, by shewing the Acceptations of those Particles render'd *into* and *out of*. I find them in all to be three, viz. *ἀπό*, *ἐκ*, and *ἐκ*. The Proposition *ἀπό* is us'd in *Mat.* iii 16. *He went up straightway, ἀπό τοῦ βυδατος, out of the Water.* This, I am bold to say, ought to have been render'd, *from the Water*, and can appeal to all who understand the Language, that *ἀπό* strictly and properly signifies *from*, and not *not out of*. Nor do I, at present, remember one Place in all the Bible, besides this, where it is translated, *out of*, but commonly *of* or *from*. In *Mat.* i. 17. it is three Times in that one Verse render'd *from*. And *Mat.* viii. 1. *ἀπό τοῦ ὄρους, from the Mountain.* So in *Luke* xi. 50. *ἀπό καταβολῆς κόσμου, from the Foundation of the World*: And *ἀπό τῆς γενεᾶς ταύτης, of this Generation.* In *Ver.* 51, *ἀπό τοῦ ἁίματος, from the Blood of Abel.* I might bring a multitude more, but these are enough.

The proposition, *ἐκ*, is used in *Act.* 8, 39. *ἐκ τοῦ βυδατος, out of the water.* Now this
also

also admits different readings in *Mat.* 12, 42^d and *Luke* 11. 31. it is render'd *from*. The Queen of the South is said to come, *ek toom teratson tes gees, from* the uttermost parts of the Earth. *Mat.* 3. 17. and *Lo a voice; ek teen auranson, from heaven*. *John* 8. 23. *we are, ek teen kates, from beneath; I am, ek teen anes, from above*. I need add no more instances. I own this proposition, *ek, is; and must*, in many places, be render'd *out of*; but I have said enough to show, that it is not, and must not, always be so render'd. And this is enough to my present purpose. For seeing, that *ek*, can signify *from*, as well as *out of*, therefore it can signify *from the Water*, as well as *out of the Water*, in *Act.* 8. 39. for ought that has ever yet appear'd to the Contrary. And consequently our opponents cannot give infallible Evidence, that it must signify *out of* or *from under the Water*, in the controverted place.

The Proposition, *eis*, render'd *into*, will no better serve our opponents : In as much as, besides other Interpretations, it often signifies *to*, or *unto*, So in *Mat.* xvii. 27. *Left we should offend them, go thou, eis teen tbal-ossan, to the Sea*. Surely Peter was not then
G
ordered

ordered to plunge under the Water to catch a Fish with his Hook : He was only to go to the Sea-shore. *Mark ix. 2. He leadeth them up, eis gros kupselcon, into an high Mountain*: Not surely into the Heart of it. *John vii. 10. eis teen corteen, unto the Feast.* And what Proof can our Opponents at all give, why it may not be translated *unto* in the controverted Place ? Truly nothing that has the Face of an Argument. They take for granted that the *Eunuch* was *dipped*, and then *eis* must signify to the Bottom, and so they beg the Question instead of proving it. They will bring Instances where *eis* must signify *into*: And what then? we grant it often does. But they must consider that no less will serve the turn than to prove that it never can signify any other Thing, and especially in the disputed Place ; but this cannot be done : So then whether they argue from our English Translation, or from the Original, they are equally non-plush'd. Nor do I see what reasonable Plea they can contrive to justify their persisting in their present Way, since tis impossible, in my Judgment, either to manifest that *into* and *out of*, signify a Person to have been all under Water

ter, much less can they prove that *eis, ek, apo* signify nothing else.

But its time to come to their third Topic, *viz. Scripture Allusions*. Here they alledge *Rom. vi. 3. 4. 5.* and *Col. ii. 12.* where Believers are said *to be buried with CHRIST, in or by Baptism; and to be planted together in the likeness of his Death*. These Expressions they say allude to the *Mode of Baptism*: And suppose that *Baptism* should be so administered as natively to represent a Burial and Resurrection.

But why so? are the Sacraments *natural* Signs of the Things signified by them? or are they not only *arbitrary* Signs? Every one who understands them must and will readily own that they are only *arbitrary*, therefore I need not spend time to prove them to be so, until it be deny'd, which none that I know of ever did. Now then, if they are only *arbitrary* Signs, why must they bear such a natural Resemblance of the Things by them signifi'd. What imaginable shew of Reason is there to support such a Position?

But further, we are so said by *Baptism to be planted together in the Likeness of Christ's Death*.

Death. Now he dy'd hanging on the Cross; must we therefore be fix'd on a Cross when baptiz'd, that so their may be a natural Resemblance? What Reason can be given why the one should be resembled, and not the other? Is not the one as much as the other signifi'd by it? And are not the Blood of Christ, and Influences of the Spirit of God, signified by Baptism? And is not the Blood call'd *the Blood of Sprinkling*, and these Influences express'd by *pouring* or *sprinkling*? Well, and why should not these be resembled in the *Mode* of *Baptism*, as well as the rest, seeing they are signifi'd by Baptism? And how can these be represented but by sprinkling, pouring or washing?

They say, the Apostle in the aforesaid Scriptures alludes to the Mode of Baptism then us'd. But how does this appear? It must first be proven that *dipping* was then used, before it be asserted that he alludes to it. How unreasonable is it to assert so confidently, that he alludes to a Practice which is not proven to have been in use then? It is indeed the easiest Way of arguing to take for granted what should be proven, to beg the Question in Debate, and so save the Labour of

of searching for, and advancing Reasons. They take for granted that *dipping* was the then *Mode*, and then imagine the Apostle alludes to it: But this will not do. However, if it were proven that he alludes to their *Mode*, yet it will not follow that he either used or approved it. If an allusion to a Practice will prove the Approbation and Use of it, then we can prove that the same Apostle both used and approv'd the *Olympick Games*, because he often alludes to them, particularly in 1 *Cor.* ix. 24. and *Heb.* xii. 1. 2. with many other Places: But as we are sure he neither used nor approved said Games, so we are sure that alluding to a Practice infers no Approbation of it.

But for my Part, I do not believe the Apostle alludes to the *Mode* of *dipping*, in the Expressions of *being buried and risen with Christ in Baptism*, any more than I believe that he alludes to some Custom of Christians being fastened to a Cross in Baptism by those other Expressions, of *being planted together in the Likeness of his Death*; for I can see no more Reason for believing the one than the other, and the one Practice is without Proof as much as the other. If it be ask'd

how I can any way account for the Apostle's using such figurative Expressions, if they be deny'd to allude to the Mode of Baptism? I answer, that Christ being the Covenant Head and Representative of his Elect, they are therefore said to do and suffer what he did and suffered in their stead, because represented by him, and have Communion in the Benefits of his Obedience and Sufferings: Therefore they are said, to *be crucified with Christ, to be dead with him, and buried, and risen with him, yea and to sit with him in heavenly Places.* By this Method we can Account for all these Expressions at once, without supposing any of them to allude to Customs which cannot be proven ever to have been at that Time. In a Word, the Apostle in *Rom. vi.* is using Motives to engage Christians to mortify Sin, and live Holy, and urges for one Motive their *baptismal Engagements.* He argues not from the Mode of Baptism, but from Baptism itself, which signified their Communion in the Benefits which accrue from his Life, Death, Burial and Resurrection: Therefore they should live agreeable to their so great Privileges, and be conformable to his Death,

who

who dy'd for Sin, that they might die to it.

I might say much more to clear the Scope of bat 1, *Rom.* vi. and *Col.* ii, 12. whereby it would still more and more fully appear that the Things *Signified* by *Baptism* are intended, and not the *Sign* or *Mode* of it: But if need be I may add more hereafter. In the mean Time I judge what is said, sufficient to overthrow my Opponents Argument from them: For on Supposition that the Apostle did allude to their *Made*, yet they cannot from that prove his Approbation of it: So that whether he alludes to it or not, they can get no Argument from his Words. Thus we see upon what sort of Grounds the *Anabaptists* exclude the Protestant Churches; and, methinks, now it's clear that there's nothing in God's Word contradictory to our *Made of Baptism*. All Objections being now removed I may be the more Brief in treating of the remaining Heads.

The second is, *That the Scriptures afford clearer Grounds to us in favour of our Mode of Baptism, than to our Opponents against it.*

1st. It seems to be prophesy'd of in *Isa.*

lii. 15. He

lii. 15. *He shall sprinkle many Nations.* There is no need to prove that this Text refers to Gospel-Times, it is so plain to any who consult the Context: Nor do I see one solid Reason that can be advanced against our referring it to the *Water of Baptism*, as well as to the Blood of Christ and Doctrine of the Gospel: For that Blood which is call'd the *Blood of Sprinkling* in *Heb. xii. 24.* is signifi'd by the Water of Baptism; and is Matter of Fact, that in these respects our Lord has *sprinkled many Nations.* This Prophecy seems evidently to have had it's Accomplishment in the Apostle's Execution of that Commission given in *Mat. xxviii. To go teach and baptize all Nations.* Now such a Prophecy, plainly verifi'd in its Fulfilment, is a clearer Argument for us than a supposed Allusion can be against us. Nor was the Prophecy only fulfill'd by the Apostles, but is by Ministers of Christ in every Age.

2d. The Scriptures give us Examples of several Persons who seem to have been baptized by *pouring* or *sprinkling*, more probably than by *dipping*, as the Three Thousand in *Act. ii. 41.* Who were baptized in one Day, yea in part of a Day; and for ought

ought that appears, only by twelve Men, who, in so short a Time, could not dip the one third Part of them. They went not out of the City to a River or Pool, neither of which were within it : Nor do we hear of putting off or on of their Cloaths, or of any the least Circumstance that can intimate their being dipping or plunged.

Again, *Cornelius* and his Company afford us a good Argument, *Act. 10. 47.* *Peter's* words are memorable, *Can any forbid Water that these should not be baptized?* He does not say, can any hinder to go to a Water? But, *can any forbid Water?* Which is an Intimation that Water was to be brought. Also all Circumstances concur to shew that *Saul* or *Paul* was not plunged, *Act. ix. 18. 19.* He received Sight, arose and was baptized, received Meat and was strengthened : All seems to have been done in the Place where *Ananias* found him, *viz. in the House of Judas of Damascus.* Again in *Acts xvi. 33.* The *Jaylor* and his House were baptized after Midnight : Nor have we any Reason to suppose they all went out of the City, nor yet out of the House, for Water to plunge in, but rather were there baptized, where they

they were converted, and that by *pouring or sprinkling*.

Now, seeing that going *into* or *out of* the Water does not infer *plunging*; and seeing none who were baptized in Cities or Houses are said to go *into* or *out of the Water*, but only such as were baptized in the Desarts, or when on the Road; and seeing we have more Instances of Baptisms where Persons are not said to go into or out of the Water, than our Opponents have on the Contrary, it follows, that even in Scripture Examples we out do them.

It's true, we are not expressly told, that these Persons were baptized by *pouring or sprinkling*, much less that they were dipt: But all concurring Circumstances shew, that the former is much more probable than the latter, which is all that my present Argument requires, and which is only to shew that we have clearer Grounds from Scripture for our *Mode* than our Opponents have for theirs. And if the Scriptures do speak less expressly of this Point, it is to teach us, that a peculiar Mode is not essential to the Ordinance, as our Opponents fondly imagine it to be: It is enough that it be done with
Water

Water to a proper Subject, in the Name of the *Father, Son and Holy Ghost*, by a lawful Minister of Christ. This is essential, and so plainly told, that he that runs may read. But as to the Quantity of Water, we are told no more of it than how much Bread and Wine shall be used in the other Sacrament.

But tho' Scripture says, not expressly that the aforesaid Instances of *Baptism* were by *pouring* or *sprinkling*; yet, besides the mentioned Circumstances, there are other Considerations that will prove they were so: For we can make it good,

Firstly, That our Mode fully answers the End of *Baptism*, and is most suitable and significant; and whatever is most suitable we are sure is ordered of God, who cannot do an unfit and improper Thing any more than an unjust Thing.

1st. *Baptism* signifies the *Dedication* of the baptized Person to God. And does not a little Water answer this End as well as an Ocean of it? God has appointed that it be signifi'd by Water: But where has he said, that it cannot be signifi'd without a large Quantity? Again, *Baptism* signifies the Souls Justification by Christ's Blood, and Sanctification by his

his Spirit : And are not these Benefits signifi'd sufficiently by *pouring* a little Water on the Person ? Are not the true Properties and Nature of Water to be found in a Handful, yea in a Drop of it, as well as in a River of it ? It is already proven that the Blood of Christ, and Influences of his Spirit, are express'd by *sprinkling* when they are apply'd : And hereby our *Mode* of *baptizing* by *pouring* or *sprinkling* is not obscurely pointed out to us ; For the Water of Baptism signifies *this Blood*, and *these Influences*. And cannot *sprinkling* represent *sprinkling* ? And cannot *pouring Water* signify the *pouring out of the Spirit's Influences* ? From all this it also appears that our *Mode* is most significant and most agreeable to the Nature and instructiveness of the Ordinance.

2d. That *Mode* is most suitable which can be practis'd without Danger of Health in any time of the Year, without immodesty or indecency to any Person, before any Company upon any Occasion, or in any Place where Conveniency requires ; and by which neither the Babe in the Cradle, nor the Decrepid, and aged Bed-rid Person can be hurt, nor any qualify'd Subject at all excluded from the Ordinance. But any may see that all
 this.

this is only true of our *Mode of Baptism*, by *sprinkling* or *pouring*, as shall be more fully shewn under the next Head: Therefore *sprinkling* or *pouring* is the most suitable *Mode of Baptism*; and consequently that God, who can do nothing but what is most suitable, has appointed and does approve this Mode. What is said will still be more evident when we shew,

Fourthly, That *the Mode which our Opponents contend for, is loaded with Inconvenience, and chargeable with Absurdities.* And

1st. They either *dip* Persons naked or not naked. If naked, tis evidently immodest, an incentive to Uncleaness, and a manifest Violation of the seventh Command. If not naked, then they chiefly baptize only the Cloaths, and do no more than soak the Body: For the Water of Baptism ought to be immediately and directly apply'd to the Body and not the Cloaths. Some of the Antients, who thought *dipping* necessary, were sensible of this, and *baptized* Persons naked. Or if the Person be baptized in a thin transparent Garment, both the above Consequences follow.

2dly. Either the Minister himself *dips* the whole Body, or only a Part of it ; and the Person to be *baptized* put the other Part in the Water himself. If the Minister *dips* only a Part, then the whole Body is not *baptized*, but only a Part of it. If they say the whole Body is *baptiz'd* in such a Case, then they must hold that it is lawful for a Person to *baptize* himself in Part ; and if in Part, why not wholly by the same Reason ? Whereas all know that the Minister only should *baptize*, and that the baptized Person should be quite passive, as being a Receiver of the Ordinance, and may not administer it to himself in any Measure. Now then, if the Minister only must *baptize*, and if *dipping* the whole Body under Water be the only *Mode* of *Baptism*, then the Minister must be able to lift up the Person to be *baptized*, and put him under Water, and take him up again. But every one knows this is impracticable for any common Man, and would exclude all weak Men from being lawful Ministers. And where have we a Race of Giants for this Thing ? If our Opponents say, *all this is not necessary, nor is it practis'd*

practis'd, *Ans.* If not, then they do not practice agreeable to their own Principle : For I see not how it is possible for them to free their Principle from the above Consequences.

3dly. Either they baptize Persons whenever they make a credible and satisfactory Profession of their Faith, and earnestly desire *Baptism*, or they do not. If they do not baptize such at their Desire, then they contradict their own Profession, seeing they declare, that *they who believe should be baptized*. They also contradict the Apostles Practice, who according to their Commission *baptized* those who believed immediately upon their credible Profession, as *Acts xxii. 16.* and *Acts x. 47.* and elsewhere : Therefore it is Disobedience to the Will of God to deny *Baptism* any Time to such as before described. Well, if they will baptize all such any where, and at any time of the Year, according to their own Mode, they would then evidently endanger the Life, if not altogether kill the Sick ; and endanger the Health and Life of such as are in Health. And so it is a manifest Violation of the 6th Command. It may often be, that an aged
Person

Person tenderly brought up, not used with cold Baths, and that has not been baptized before, is taken sick with a dangerous Disease, the Pleurisy, Flux, small Pox, &c. and is then brought to believe in Christ, and is convinc'd that he ought to be baptized, does profess his Faith, and desires to have the Ordinance administer'd to him; and with-all it may be in the coldest of the Winter. Must this Person be deny'd *Baptism*, or else be plung'd in a River or Pond? If *Baptism* is deny'd, God is disobey'd: If he be plung'd he will be kill'd, unless a Miracle be wrought for his Preservation; and to expect Miracles in ordinary Cases, and without the Faith of Miracles, is to tempt God and provoke him: If they say, he may be *dip't* in a warm Bath, I answer, the Case may be so as even that cannot be had; or, if it could, his Disease may be such as that a warm Bath would be as deadly as a cold one. But when did we hear that the Apostles *baptized* in warm Baths.

If they say, since it is *God's Will*, he will save us, however probable the Danger be, I answer, That is a meer Begging the Question:

on : For seeing it is in it's own Nature dangerous and destructive, thereby it appears not to be his Will ; for we cannot believe he appoints any outward Ordinance, which, according to the ordinary Courſe of Things, would be inconſiſtent with his Moral Precepts. Seeing he would have us to ſhun all Appearance of Evil, and pray that we be not *led into Temptation*, will he appoint an Ordinance that ſhall expole us to the Breach of the Sixth and Seventh Commandments? No, it will not believe with me : He who took away the burdentome Yoke of *Mojaiſic* Ceremonies, will he put a Burden and an heavy Yoak on the Necks of the Diſciples again ? Has he made the Obſervan of his ſacred *Supper* eaſier than that of the Paſſover ? And ſhall *Baptiſm* be attended with more Danger and Inconvenience than *Circumciſion* was ? No, No.

4. Seeing the Scriptures afford neither Precept, nor ſo much as one undoubted Example of *baptizing* by *plunging*, can it be thought leſs than an Abſurdity to make that *Mode* of Administration eſſential to the Ordinance, ſo as nothing elſe can be *Baptiſm* ?

The Reader may see how little they are favoured by the *Etymology* of the Word *Baptize*, by *Scripture Examples* or by *Scripture Anusions*, and so may judge how essential to *Baptism dipping* is.

5thly. And *Lastly*, It seems to me no small absurdity to exclude and unchristian all the other Protestant Churches on the Account of this *Mode*, for which so little to the Purpose can be said as after full search I find, at least the best search I am capable of making. To me it is plain, that making the Circumstances of Religion essential to it, is to pervert them and it. To impose any thing as a Term of Communion which Christ has not made so, and to unchristian and exclude from Communion serious Christians upon Account of such impos'd Circumstances, is Schismatical, Uncharitable, and down right Biggotry.---

Upon the whole, seeing there is nothing in Scripture contradictory to our *Mode* of *Baptism*: Seeing we have clearer Arguments from Scripture in favour of it, than our Opponents have against it or for their own: Seeing it answers all the Ends of *Baptism*,
and

and is most suitable and significant; and seeing the contrary Mode pleaded for by our Opponents is justly exceptionable, is cumber'd with many *Inconveniencies*, and chargeable with *Absurdities*; it must follow, that *Baptism is rightly administred by pouring Water on the Person baptized*: Which was the Thing to be proven.

F I N I S.