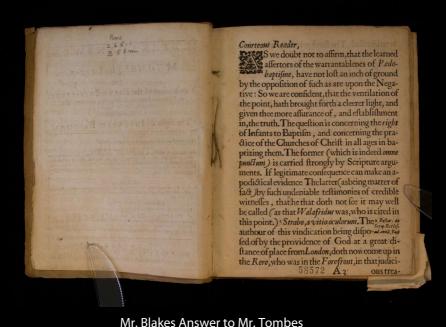


Thomas Blake, 1646
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Thomas Blake, 1646
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treatise called, The Birth-priviledge where thou shalt find the question forruly stated & set upon the right Basis, & so well fortified, that though there hath bin a dust raised, (by some who have a better faculty to raffle & intricate an argument than to winde it off) yet there is not the least wing of it routed. The Reverend Divine to whom this Answer is directed, did enter the lifts, principally against Mr. Marsball (for he that intends to value himself by his Antagonist, will challenge none but Cafar) and it is true, he came forthlike Achilles, but fights like Ajax, had he met with fuch milk-fop arguments, as had bin difflanda supercilio, or cotburno dissipanda, he had cleered the field, but now there remains to him no triumph, except like that of Caligula, which was for the gathering of cockleshels. Read (after others) this Answer, which needs no Ivy bush-Epiftle, it is finewy for argument, & in expression or language modest, and then make a faithfull report, to thy own judgment of the refult of all, and we doubt not of thy concurrence with

Thine in the Lord Iefus Christ, Edm. Calamy. Richard Vines.



FOR The Reverend and Learned, M. Fohn Tombes: B. of D.

CHAP. I.
The Preface by way of addresse to Mr. Tombes.

SIR.

R. He good providence of God hath fets me at a great distance in place from you, and you have given to the world large condence, that you are yet further removed in affection from me: Tour examine of Mr. Mathalls Sermon is come to my hands, in which how much of a brother, 4 come to my hands, in which how much of a brother, 4 come to my hands, in which how much of a brother, 4 come to my hands, in which how much of a brother, 4 come to my hands, in which how much of a brother, 4 come to my hands, in which how much of a brother, 4 come to my hands, in which how much of a brother was the come to my hands, in which how much of a brother, 4 come to my hands, in which how much of a brother was the series of the come to my hands, and the come to my hands a series of the come to my hands a

freind, so access a non nones, so more than a considerable from the freind, and more ferious thoughts to confider, which the have with the feather at mild offeron. Leantimed you me neighbour to Landon, the fine of full 16 Meneths, after that finall peics (which you rample for much paper) was published, it which trave what frequent excellants of everyfree when also exceed the finally you profifed your love to be to me as much as exceed to all which terms, Lapacide to your fully, whether you once even your month, to help me now [6] genfle an errow, and tolif many great mighales, into the which you tell the world that I am Jangeed, I sha have mid the it made alphares, how low I fland in your boughts yet fare I writer and it in indeed appears, how low I fland in your boughts yet fare I writer.

Mr. Blakes Answer to Mr. Tombes Thomas Blake, 1646

The Preface by way of adresse

not to be fet fo low, as to fland beneath your charity. You owe that Duty to your enemies straying beast, much more to your erring brother, especially feeing it is an errour (if an errour) from which your felfe is but of late delivered, and in which almost the whole world of Christians yet continues. And much more were you obliged, in that I was not wanting in the like office (with feverall others of our brethren in the Ministery in London) to have given you fatisfaction, when in a more modest way, you then did only profese some scruples, and earnestly seemed to desire it, which endeavour of ours, how it was by you recompensed, and how satisfying your present answers then were to severall arguments from the mouths of many disputants, I would appeale to the learned auditory then present, but that I know they are with you in like effecte, with any others whom your treatife mentions; when we faw our expectations frustrate, and our reasons with you of no force, we earnestly desired your reasons, on the contrary part; If infant baptisme be unlawfull, why unlawfull and as you had many If infant eagrifuse or ancourage, was announced and low be ap-dayes taken the place of a respondent. So some should now be ap-pointed to answer your objections, which motions notwest-left anding our importunity) you fill refused : Voon this you went about your exercitation (as you call it) presented to the Chayre man, whom you mention, which might in reason, have been first sendred to those that did desire it, but that it had been 100 great a condescension. Afterwards Nov. Marshall publishing his Sermon on that subject, you addresse your felfe to him, not somuch as once consulting, (as over I could learne) with any of your brethren, because (as you give the reason pag. 3.) he is a leading man, and (pag. 171) tho Antelignanus, or Enligne bearer in this thing In which chorce of yours (passing by all others, even when they offered their paines) how can you avoid shofe censures, which did freely passe upon you, from many mouths, and which I forbeare to mention, I leave to the fecrets of your owne breast, imparisally to be examined; whereas you complaine of neglect from them both (though I take upon me to Apologize for neither of their filence, they are fittell to returne answer for them felices, set) thus much I may fay, that Mr. Marshalls employment (well known in more then one Kingdome) may speake for him, I desire to know in what capacity you did expect his answer, as a private Minister it would not have given

to Mr. Tember

you fatisfaction, your adresse to him is under another notion. As a chaire man is could not be done, but as the act of the whole Committee, his place being only to make report of the refult of al their thoughts in which he hath only his lingle voice, neither could they do it without allent of the whole Allembly from whom they receive their commission ; nor could the Allembly (as I humbly conceive) give them any fuch power without the two Houses of Parliament. And in case they should order all papers (not only of diffenting brethren among themfelves but of all others to be answered. when would there be an end! I may perhaps have my fcruples in some other thing, and a thousand more besides me, if your papers were communicated to the Committee, when this bufineffe past their hands that was all in this way you could looke for ; as for the Chaire mans indevour , in a more private way to have given you fatisfaction, I my felfe am an eare wittnesse of it. As for your letter, being so farr concerned, and severall others for my Cake, I owe Co much to my felfe, to them, but especially to the truth, that I am resolved not to be wholly silent; so farr as I am ingaged, I (ball endeavour (God willing) to examine (though I cannot fo fingle out my part, but somewhat more will fall in with it leaving the rest of the taske to some more able hands, whom I hope, you will not so fare

CHAP. II. Sect. I.

Seven quares propounded to Mr. Tombes concerning the practice of antiquity about infant-baptifme.

Your Letter is divided by your fells, into foure parts, the first is concerning the article of individed by your fells, into four parts, the first is concerning a be right, into our the practice, are whether inform-inspirate copies, for many the practice, are whether inform-inspirate, and in the part to be a novelty. Kyour advertires to vindicate it from that charge, & after the ancient practice of it is concerning which let me mind you, that one halt gone before you, making like challenge of Mr. Ade Bad with your fells, and though you are amon of far nother describe; you manuage the fight, yor be that made the time affailt (Mr. Black-Wood in his flowne of Amirichiff, part 2, Neg. 23) who I suppose that received a statisfying and were

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Seven queres concerning the practice

which the reader may (if the please) peruse. Infant-haptifine freed from Antichrifinations pages, t. I intend not therefore all two agere, to do the time worker twice over, yet that I may feeke tome thing, as to a time, for to you also, give me lawe to propose some few quarre's, and to lay down some energed lober various.

1 Whether the authorities produced by Pado-baptifts for the antiquity of Infant-Baptifine, or yours for the novelty of it be of greater weight, or more to be credited; you have on your part Walafridus Strabe, and Ludovicus Vives, Strabe lived in the ninth century in the yeare 840, as you fay, in the yeare \$50, as Voffins fayes, one that marrs his own tale in telling, having affirmed that in the first times, the grace of Baptifme was wont only to be given to them who by integrity both of body and mind were already come to this that they could know and understand what profit is to be obtained in Baptilme, what is to be confelled, and believed, what lastly is to be observed of them that are horne againe in Christ; he instances in Anstine whose Baptisme (he fays) was delayed till the age 25, making that a time, when Infant-Baptime was not in use; when by your own confession in the Church the custome was grown to facred, that none durst oppose it. In the same worke, Derebus Ecclesiafticu he fayeth that women among the Iews were circumcifed, as by Alapide on Gen. 17 be is cited; in either of which testimonies he is worthy of equal credit, Vive lived in the 16 century, about 700 years after Strabo, a (ceptick in all (ciences, and finding fault with all persons, and things ; In literis politioribut doctior quam divinarum peritue, Saith Infephus vice-comes; yet if he had lived a 100 yeers before Auffine, S Austine 1 100 years before him, and if Austine had commented upon Vives, as Vives did upon Austine, then his authority had been urged with fome colour. One Tertullian, one Cyprian one Austin, one Ambrofe, one Hierom, though many 2 one more might be added, would weigh both these down, who with all their reading in antiquity, have no other authority, but their own, had you but one halfe of this advantage, you would foone have

a Whelie the negative argument which you with Mr. Buckers dear from he loces of ligant in Canwar Actionations, obtaining the Canal & Actions, (Afficus) he of equal weights with the universitif life, any plants, & Actions, (Afficus) he of equal weights with the universitif life, any plants are word, he as a present any one in that his pose mentioning any heightness lower then the Apollita times, or palling your centime of now dety upon 18, educinity being provided to 18, by the respect affections of their transfer except in the Apollita themselves, then hostorious unrunhs could one control to the Apollita themselves, then hostorious unrunhs could one control to the Apollita themselves, then hostorious unrunhs could one control to the Apollita themselves, then hostorious unrunhs could one control to the Apollita themselves, then hostorious unrunhs could one control to the Apollita themselves, then hostorious unrunhs could one control to the Apollita themselves, then hostorious unrunhs could not control to the Apollita themselves, the hostorious unrunhs could not control the Apollita themselves, the hostorious unrunhs could not control to the Apollita themselves, the hostorious unrunhs could not control to the Apollita themselves, the hostorious unrunhs could not control to the Apollita themselves, the hostorious unrunhs could not control to the Apollita themselves, the hostorious unrunhs could not control to the Apollita themselves, the hostorious unrunhs could not the Apollita themselves, the hostorious unrunhs could not the control to the hostorious control to the contr

of antiquity about infant-Baptisme.

every writer should speake of all subjects, but it is necessary that truth should have some defenders: innovations, and foregeries, should find some opposits in all ages.

3 Whereas you make so much use of the silence of Instin Martyr and Epiphanins, should not they rather passe with you for the simplest of Padobaptifts feeing they follw the fame ignis farant or foolish fire, which (you (av) pag. 94 hath led Padobaptifts into bogges, Epiphanius (more then once) makes Baptifine the facceffor of Circumcilion, duravis Circumcifio temporisuserviens donec maior circumcisso accessit, hoc est lavacrum regenerationis : Epi.contra Cerinthum, and againe Circumcifio carnalis inferest it ufque ad magnameireumeisseum, See Aretius in problem : loc. 80. Col. 455. allo his answer to the confire of Padobaptifts. Inflin Martyr makes curcumcifion a type of Bapisfme, as you may fee in the same author; when this principle runs in their heads, as ftrongly as you conceit pag. 130 it doth in mine, (namely that Baptisme succeeds Circumcision) how can they be kept off from the fame conclusions? And it is more then strange that Epiphanine his filence should serve for your purpose, when Gregory Nazianzen his contemporary (10 yeers according to the computation of some, 20 yeers according to the computation of others his fenior) is confessed by your felf (in the page immediately before) to command children to be haptifed, leaft they fooded mife of the common grace; & whereas you fpeakefomewhat fparingly, not that infantbaptifine was not known but that it was not univerfally known in the Greeke-(burch in Epiphanius his time, can you thinke that Epiphanius himselfe was ignorant of it? that he knew not what Gregory Nazianzen had wrote and ordered? It is to me an evident argument, that then it uni-verfaly past without dispute or opposition, seeing he that wrote so largley of Hareses, (a small errour in his dialect passing for an Harese) yet mention's not Pauobaptisme; had there been any dispute about it, we should have heard his cenfure, either of the adverfaries, or the maintainers of it.

4. When Terestina among other funcies, and difflet the halfel in haptring infants, and numerical perforas, giving his readons (finels as they be) that the delay were more positishe, whether it can be imagined, that he among others, would have hepefilmen, had he known or singleted it, so have been an innervitory but would have made use of the stargament in the first place and innervitory but would have made use of the stargament in the first place and innervitory but would have made use of the stargament in the first place and innervitory have been any three positions of prefer and the stargament of the stargament of

5 Whereas, you say pag. 11. the refolution of Cyprian with his Collegues

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is not folightly to be paffed over, fith the determination of this Councell, as far as I can by fearch find, is the very fpring head of Infant-Baptifme, I defire to know, what colour of truth you can put upon those words, seeing you find the practice of it more ancient in the latin Church then Cyprian, and may find, by an eafic tearch in that Epiftle of his, to Fidus, that Infant-Baptisme, was not in that Councell of Cyprian and his 66 Bishops, fo much as agitated, much leffe determined; it was never there put to the question, but of all, that were present, taken for granted; both the dispute and determination was concerning the Baptisme of an Infant before the

age of 8 dayes, which only Fidus questioned.

6 Whereas to weaken Austins teltimony, which is fo full against you, you lay Austins works beeing greatly esteemed, as being the hammer of the Pelagians, the following refuters of Pelagianifme, Profper, Fulgentius, the Councells that did condemne is, as those of Carthage, Arles, Milevis, did reft altogether on Austins arguments, and often on his words, and Austine in time was accounted one of the fower doctors of the Church, esteemed like the fower Evangelifts, to that his opinion was the rule of the Churches Judgement, and the Schools determination, at to the great burt of Gods Church, Luther and others have been of late, I delire to know whether this high effeeme of Auftin, was in matters of Faith, or in matters of Facts whether, as he was accounted one of the foure Doctors of the Church, fo he was also accounted (as I may fay) the Recorder and annuall-keeper of it? whether as men refted on his words for what was tobe beleeved, fo also for what in former times had been observed? and whether this high esteeme of his were among the Hereticks and Sectaries, or among the Catholicks & Orthodoxe? whether Auftin in his own time, or in the ages following, had no adverfaries, none that envied his reputation? we are now upon matter of fact, and not of faith; what was done in his time and what had been before him is that alone. in which his authority is alleadged. In which, though some would have it upon ticket, because he said it, yet fure some would not have been wanting to have questioned it, when Austin urged the Churches practice of Baptizing infants from the Apostles time, as a profe of original fin; it concerned the Pelagians, his adverfaries, denying originall fiu, to examine it, which yet Auftin fayes (and you confesse) they never durst deny that custome, yet they were more like to have discovered the untruth of Austins affertions in that age, then you in this, at 1200 yeers further diftance, the world may well wonder at their timoroufnes, or your boldnes, their ignor rance or your intelligence. The more credit Auftin had, the more care he tooke (as it feemes) to preferve it. And wheras you paralell Auffins cafe

of antiquity about Infant-Baptisme.

and Luthers, I demand if Luther had vented the most große untruth that could be conceived, as that Images had bin in Churchs ever fince the Apofiles times, without contradiction or opposition, whether none would have beene found to this day to have contradicted it: Such a thing you put upon Anfin; That rule of his hee applyes to Infants Baptifme, That which the whole Church holds, and was not ordained by any Councells, but hath ever been held, that is rightly believed to bee by Apostolicall Ambority, de Baptif- contra Donat, lib. 4. chap. 24. and speaking of this subject of Infants Baptifine, let no man faith bee fug gest other dollrine, the Church ever hath bad this, over hath held it, this it hath received from the faith of our Predecessors, and in this, will to the end persevere de verbis Apostoli, Ser. 10. Farther he faith, The custome of the Church in the Baptisme of Infants is by no meanes to be despised, or to be accounted supersuous, nor yet allogether to be cred ted but that it is a tradition of the Apostles, Ad Volusianum Epist. 3. what may be thought of him, if Infant Baptisme were (as you pretend)

7. Whether those errours, by you reckened up, as your conjecturall grounds of Infants Baptisme, viz. The taking away of original some, the conferring of the grace of Regeneration, &c. may not with farre more probability be concluded to have beene the grounds [not of haltning but] of the delay of it? You know, that this Sacrament was effected the first planke after shipwracke, and that by application of the bloud of Christ, all finnes paft, originall and actuall, were done away by it: Who would not then put this off, as night o the houre of death as possible, to have all finne, ip/o fallo, by that water cleanfed, and the account to callly paft? This appeares to mee of greater probability then your conjecture, for

1. From the words of Tertullian, where hee speakes for the delay of Baptifme (as in Infants fo in unmarried persons) Quid festinat innocent etas ad remissionem peccatorum? Testul. lib. de bapt. cap. decimo octavo, Why should that invocent age make such haste to the remission of fins the thought (as it feemes) that it were more prudence, to ftay till a greater heape of finne was gathered, that fo at once all might be cleanfed, and therefore, for the same reason, he would not have unmarried persons baptised, but to stay

till there luft was extinguished. 2. Because that in those times, when Baptisme was put off by some till time of growth, yet (by your owne confession) in case of danger, they were Baptized, which makes it appeare, that they did not think Infants no subject of Baptisme, but had other reasons for the delay of it.

Mr. Blakes Answer to Mr. Tombes Thomas Blake, 1646

Four observations concerning the practice

3 In that upon death approaching, at what age foever, they haltened it, as you observe pag. 14 in Anjins Baptisme being young, and felling fick he defired, and his mether thought to have him Baptised, but upon his recovery, it

was algorish.

In that they did not use to Baptize, allows a they were of understand, I nothat they did not use to Baptize, allows a temperature, as superar in ing, and also comise prosition, said editors others, to that were your define obtained, to Baptize as divers others, to that were your define others than they did not the two and animovation.

All thick things considered (which out of articulty two have olderwed, and what in my floater teading that we and what in my floater teading thave gathered,) I observe in the little \$40.

Sett.II. Four observations concerning the practice of antiquity about the time of Bastilme.

That as nothing is directly preferibed in the feriptures for the time of Baptifine, in what yeere, moneth or day it ought to be observed, but according to the manner of the New Testament, in like circumstances, left without precise determination, so in any time of mens age, it was agreed to be lawfull: I do not reade of any man, in all this time, that can be named, that, in any time of a mans age, indged it unlawfull you tell us indeed of a canon of the fynod of Neocxlaria, in the yeere 350, that determins, that a woman with child may be Baptized, because the Baptisme reached not to the fruit of her wombe, If that Iyaod were carefull to avoid Baptilme of Infants in the wombe, it is strange that neither that synod, nor yet any other, did ordaine any canon, to forbid the Baptisme of them being borne, nor that any writer in that age should follow the sentence of that fynod, or so much as vouchfase a quotation of it, I vehemently suspect that canon, feeing I cannnot but suspect the affection of that antiquary (who raked it out of the alhes for you) not only to the Bapti me of infants, but to the ordinance of Baptisme it selfe, seeing (that not withstanding his learns ed worke De fatisfattione Christi) he is become a follower of that author (namely Fauftus Societs) whose opinion is, that the water of Baptilme hath no precept of Christ, or at least no perpetuall and universall precept, and on the words of the inftitution Matt. 28. 19, he hath his gloffe to avoid it; and though it should be granted, that Christs words are meant of Baptisine of water, yet that did belong (as he sayes) to the Churches first beginning, when rude people accustomed to ceremonies were brought to Christ,

of antiquity about the time of Baptifme.

Chill, where you may find that Objection, as an argument advan which Matter (Marchy), and Matter (Marchy), and Matter (Marchy) (the Viring only a diswimm, which this (as I temother) you tay you never read but in Matter Marghall, that there is no accomple in a dittle Scrippine of the Bargings of any that was been of Chiljitian Parents: So that this Synod motivithlanding, I willingly this feetible to that which you quote tear of Greinigh, that I or revisition in truly called the time better any the result of Greinigh, that I or revisition in truly called the time better and the state of Greinigh, that I or revisition in truly called the time better and the state of Greinigh, that I or revisition in the Continue of the Continue

a. No beginning lower then the Apolles times, can bee Gond of the pradic of Intan Bapting; any bac affirmed, that it began then, no one ever appeared (no not they that ware most concerns?) to contrastic it. This I observe not only becaule Intervertend of any, to the beaute Males. Bladewed and your fells (who do the feet) enough with Males. And Bad, as though he made on more confectored of were labring (ay out preach them.) have preduced more (and therefore I believe came) that deap the practice of the produced more (and therefore I believe came) that deap the practice.

5. They having generally (as hath brean faid) an over high opinion of the works it fails in haptime, to the away finne, what time foewer they thought most behoefful to have all palf finnes, original and astual cleaned, that time they thought mod opportune and fastuable for the administration of it; this opinion of the control of th

4. The time now fet by the oppofers of Infant Paptifine, to be a foon as they are able to give account of their faith, was not by them at allo-ferved, as may bee feen in that inflance of yours in Anjine; sallo in the words of Travillam who thought it of the, not notly to deef Eaptifine of Infants, rill years of discretion, but the Baptime of all unmarried perfons, till latt were extinguished, fo that your tenant my well paffe an innovation, when can shall inflicted warrant in antiquity; but those Church, and know that Anjants by Christi tellimony, are of the Church, Mar 1,0 showourd by him with a Church priviledge, (Namel, & &. Mar 1, e., compared J) and that Baptifine (not by analogy but inflitten) is all.

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figne and Seale of the Covenant, and infants (though you would deny it) to bee within Covenant, have justly concluded the time of infancy to bee most expedient, and accordingly practiced, as the lawfulnesse in antiquity was never questioned.

CHAP. III. Sect. I.

Master Tombes his complaints of his adversaries, justly layd to his own charge by way of retortion.

Y Our fecond part is concerning the prejudices against Antipedo Baprists, from their miscarriages. Where in your first entrance, you minde Mr. Marshall of an Order of the Arespagites, mentioned by Smellymnus, that in pleading causes before them, Prefaces should bee avoyded as tending to create prejudices in the Judges, and then you complaine of such practices in Mafter Marfhall, the Author of the Frontifpice to Doctor Featlies Booke, Master Edwards, the History of the Anabaptists, The Anabaptist Catechism, as also investives need in sermons every where to make Anabaptists odious, which (you fay) are but artifices, ferving only to prevent impartial discussing of things. but, I pray you tell me for my learning (for I know no more of this order, then that which I have from you, and the author that you cite) did those grave fevere ludges forbid these artifices in Oratours prefaces, and allow of them through the whole texture of their speeches, and in their closures, which you feeme to intimate, in that you tell Mr. Marfhall, that had his narration, to beget an odium, hatred, or prejudice, at least in his auditors, come after other arguments, it might have been more excufable, in which as you feeme not point blanke to vary from your own rule, fo you do not keepe constant to it; your beginning with Mr. Marshall is much like the close of only your close, but proceedings on are rough, like a lion; how feldome can I meete with any answer of yours to any words of mine without some bitter censure (such as is seldom: seene in moderate writers) by way of preface premifed? How deferving Mr. Marfault and others are of this cenfure of yoursI will not here contend; they are able to speake for themselves; only, I say, that you are the unfittest of men to passe it against themithere is not an adverfiry or freind of your adverfiries, that can escape your lath: Mr. Woodrocke cannot commend a treatife of Mr. Cookes, but a cenfure must passe on him for it; once will not serve, but assome as one is over, he must have a second wipe : yea the whole Assembly covertly for his sake pag. 79. and mentioning an interpretation of Mr. Cooker, against which St. and S. C. having printed a book called a plea for Infants Baptime the people with. How long is it (good Sir) fince your file was not afhamed to owne that name ? what stuffe was it, that the people in Worcester, Lempfter, and for fome time in Briffell had from your mouth? I have both feene you, with great diligence, frequent the Sermons of fuch men; what a little inquiry in London might have fatisfied you, that S.C. hath no people to feede in publike. If Doctor Featlies booke bee named, it must be with a double Epithite, feeble and passionare. I will make no comparisons in the former : but I dare fay you are no inferior to him in the latter; not doubting of Mr. Marshalls will, yet (you say) you fee that be wants some skill in praife-worthy; you have known fome well opinionated of their own skil, yet have wanted will to plead for its for my felfe I find no other dealing, though the least, yet I think I have the greatest load. Mr. Vines touching ence, but he must heare of it, and be schooled for it, pag. 78. Mr. Calamy cannot speake his thoughts (it may be at table or otherwise occasionally .) but hee must also in print be told of it, yea none may dare to speake for it under paine of your high displeasure, and therp it centure; falling upon Mr. Vines a second time for the same (supposed fault) pag, 104. you adde your &c. This brings to my thoughts a speech, that I once heard from the Dofor of the chaire in Oxford, upon an occasion (by many well remembred) boc eff (faid he) artificium lesusticum, nolunt nostros vocari dellas, nolunt nostros vocari claros, &c. they will not endure that any of our men, should Index expursatorius, dele dollum, dele infiguem, O.c. If there were not a jumping of good wits in A. R. and Bellarmines interpretation of I Cor. 7. 14. (which paffage cauled your anger fo much to fwell against Mr. Cook

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Sett. 11. The falvation of dying infants cannot be by any scripture grounds ascretch by those that confesse originall sinne and deny obeir right to Baptisme.

Mong those speechs, which you complaine, are brought in to worke A prejudice in the minds of hearers, fome words of mine pag. 33, are mentioned speakeing of three hornes in Mr. Marfiells fyllogiline (which you lay you do not feare) after the nameing of two of them, you adde thefe words, I find Mr. Blake stands much upon this in his birth-right priviledge par. 17 where he faith the Anabaptifts in this prefent age, well fee, that all, that sayne in this tenet, faile betweene those rockt, either to affirme that infants dye in their pollution, and perish in their birth-sinue, or else to deny this originall corruotion, or any birth-fin at all. This I delivered, not by way of preface, but in the most candide manner (as you especially might discerne) in an argumentive way to show the danger that necessarily follows this opinion; yet I have heard of it before, by one that will not deny originall-fin. but (to avoid this confequence) denyes that any are damned for it, whatfoever it may deferve, yet it never receives the wages of death. He will have all infants, Heathen and Christian faved, as having nothing in them to damne them, and fived by the application of Christs death, yet without any chang wrought in them; Infant-election he confesseth, Infant-change or conversion he wholly denyes. Mr. Blackw. storme of Anti, part. 2 pag.

Vicinities to Block and may be in the morther way of cheese. You by you grow make you feel that by you feel is the presentation to be four as here for the first that the property of the presentation to be for the presentation of the presentation

upon the grounds of Antipadobaptifts.

admiffion to Baptisme (though not without right of Baptisme) are faved they know not how to defend infants falvation, & deny this extent of the covenant unto them. This Papilts deny, as not kno wing how to avoid the fation faveable, when they are thus admitted, within the verge of Gods promife, That scripture therefore 1 Cor. 7. 14. in this controverse is till brought in by our Divines, as evidently holding out, a covenant-holinefle, and confequently falvation of infants ; let Chamier speake for all; he quotes Martyr, Beza, Aretius, Pifcator for this interpretation, and haveing refuted yours together with two other expositions, concludes, Sola illa remanet Calvini & omnium nostrorum ; There now remaines (faith be) only the exposition of Calvin, and of all our Divines, and entering upon the exposition of the text, he faith, Longa bec materiaeft, & a Papific vehimenter impagnata, here is a large bufuelfe vehicutely expected by the Papific. It were also to be large in reckoning up Papifis, that have opposed this expectition. Bellarmine is large in conductation of it; though he knowed not what to give for the meaning of it, yet this must not be the meaning A lapide upon the place hath these words, Hine Calvinus & Beza funm dezma de traduce justitia hauferunt docent que fidelium filies proprie effe fantles, et fine baptifmo falvari, quia boc ipfo, quo fidelium funt filli, cenfentur effe in ecclefia nati innta fadus devinum, Ero Deus tuns et seminis tui Gen. 17.7. quemadmodum inre civili cenfentur liberi, qui ex altero parente libero nafcuntur : bence Calvin & Beza have drawn their opinion of derivative belineffe, and teach that the children of beleevers are properly boly, and faved without Baptifme, because in that they are children of beleevers, they are accounted borne in the Church, according to that divine covenant, I will be thy God, and the God of thy feed, Gen, 17. 7. as in the civill law, children are accounted free borne, either of their parents being free, but they are deceived. And Estins upon the place, together with the Rhemilts, that Calvinills from beace hold, that Christian mens children are boly from their mothers wombe. How can you thinke to close with Papifts against us in the premites, and with us against them in the conclusion? Perhaps you may name some one, or two of our Protestant writers, that joyne with you in your interpretation, and we on the other hand can gratific you with Popilh writers, that forfake your exposition; Estins gives his reason against it, Salmeron closes with us (as you may fee) in Chamier, and gives the same interpretation with Calvin. In your prologue, you tell us of Musculus a writer (as you lay of good

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fecond rocke, the denyall of original finne. 2 What you say for your felte, to avoid the first, which is infants perish.

3 I shall bring my reasons (that while you hold their birth pollution) you cannot by any scripture grounds give us any hope of their falvation. for the first of these, you excute them,

If most of the Anabaptists (you say) bold univerfall grace, freewill, there may be as much faid of most of the Padot aprists, takeing in a great part of the Papists & almost al the Lutherans & Arminians But for those that would be thought most averse to Papists, Arminians, to fall away from us to them, to hold the worft in Popery and Arminianisme, is not that, I hope (as well as you love that party) that you will defend,

2 You fay if they deny originall fin, it is their dangerous error, but it is not confequent on their denging Pedobapisme. I confesse it is not confequent, if they will yeeld that (as they are children of wrath by nature) to they hopeleffely lie under wrath, without redemption. In the next place, you excuse them a toto. The late confession of Faith made in the name of seven Churches of them in London, Art. 4. 5, 21, 22, 23, 24, 26. will (you fay) abund. antly answer for them in this point of Pelagianisme. I doubt left that abundantly might rather have been spared, and that the community, of those of that opinion in London, will not be concluded by the fubfcription of those 15 persons; many witnesses will affirme, that such Doctrines are frequently broached in their congregations, which stand in full contradiction to feverall articles in that confession, which you mention. For the second you would winde your felte out of the danger of the other rocke of infants perifhing, and therefore you fay, May it not be faid, that fome or all infants are faved notwithstanding their birth-sinne by the grace of god eletting them, upon the grounds of Antipadobaptists.

putting them into Christ, uniting them to him by his spirit, forgiving them their birth-finne through Christs obedience, although they be not Bapticed. And fo it may be faid (if we will speake without booke) that some, or all the Heathens, as well infants, as those that are of yeares are faved) but from what ground of scripture is may be so taid, I would willingly learne; and indeed you have no more to fay, then bare prerogative, for the defence of your opinion, and leaving all scripture revelation, you run thither full for thelter, which is the third horne in Mr. Mar balls lyllogisme, which you avoid (as youfay) by running full upon it; you would be loth to to atext of feripture, that you can bring (which we have over and over) is that God will have mercy on whom he will have mercy, telling Mr. Marfiall, that it is bad to fay that god doth not fave pro bene placito, which no adverfary of yours will deny; But god is pleafed in his word, to make known the way of the dispensation of his mercy; otherwise, the vilest person against whom, in your ministerials way, you denounce gods judgements, may reply against you, that his hope of falvation is as good as the best, for god faves ex bene placito, and bath mercy on whom he will have mercy; and the best foule in a case of desertion, will take offall your application of comfort with the close of that scripture, And whom he will, he hardneth. Rom. 9, 18. And fo the Iewes, even in their rejection, for which the Apolile fpeakes fo largly, being cutt off by unbeleife, might have pleaded their hope of falvation, as well as in a believing condition. We must therefore, not looke to the feeret will of god, of which no reason can be given but his good pleasure; but into his revealed will, where he is pleafed to make known the dispensation of this will and good pleasure of his, and so we shall learne, not to carry our hopes beyond his promife; and thus you may ice, that while you deprive the infants of Christian parents, of all promites, you deprive them of all Scripture-hope of falvation. Where, as Mr. Markall notes it as an absurdity, that salvation by Christ is carried out of the Church, Where he hash made no promife, You answer by diffinction, that if Mr. Markall meane by the Church, the invifible Church of the clell then it follower not that if the infants of Indians be faved, falvation is carried without the Church, for they may be of the swifible Church of theclett, to I might tay (if I durft use the like boldneffe) that the frones of the freets may be faints in Heaven, for God is able of those stones to raise up children to Abraham. Matt. 3.9. But it Mr. Mariball (you lay) means it of the visible Church, you cannot fay no persons without the communion of the visible Church are soved; you give your reason; He that could call Abraham in Or of Chalder, Job in the land of Uz,

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and Rababis Iericho, may fave fome among if the Turks and Indians out of the vifible Church. I wonder how this fell from your pen, if God take men that are without, and bring them into the communion with the Church visible for falvation; then (with you) it follows that there is a hope of the falvation of those that live and dye without any such comunion; you might have given your opposites leave, to have made use of this, by way of objection, this was Abrahams and Rababs condition, they were taken into the visible Church for falvation, for Job (I know not what you know but I cannot tell in what age he lived, but I am fine he lived not out of all Churh communion, as appeares by the Church ordinance of facrifice to the true God, which he used. If his facrifices were not in the place appointed, yet this is not enough to dischurch him, and his children; You surther fay to Mr. Marfoall, Tou will not call Rome a true vifible Church, nor will you, I thinke, fay, that all are damied that are in Rome. You know the Homonymy that is in the word true, which I shall not now discusse, I only say, that I know no hope of falvation for any in the Church of Rome, further then in Gofpell covenant, (which ftill is with them though dimme and corrupt) they have a promife ; you fay Protestant Divines, as Morton de Ecclesia, and others against Bellarmine, understand that faying, Extra Ecclesiam non est falut, without the Church is no fatvation, of the Churchinvifible. And doe not our Divines (if you make any account of them) hold that the invisible Church is(in Gods ordinary difpensation) within the visible? as the wheater is in the floore, the pure come in the field, the veffels of honour in the house. That the visible Church is of extent more large then the invisible, and not the invisible more larg then the visible ? I am fure our greatest Divines understand the truth contained in that speech (whosfoever it is) of the Church visible. I meane first, of St. Luke, Alts 2. 47. The Lord added to the Church dayly, fuch as fould be faved in the Church, there is the Church visible. The next is St. Paul Epef. 2, 12. Ifraell was a visible Church, to whom pertained the promifes, and the covenant, Rom. 9. 4. and the Ephefians, while they were aliens from the common-wealth of Hrnel, and strangers to the covenant of promife, they were not (as you speake) put into Christ. and united to him by his spirit, and so faved, ex bene placito, but without Christ, baveing no hope, and without God in the world. And here let me mind you of an argument of Chemnitius in his common places. De Bapt. Infant. A Divine above Bellarmines Standing, Exera Ecclesiam non est Salus &c. out of the Courch there is no Calvation, where there is neither ministery of the Word, nor Sacraments. But the promise of salvation belongs to Infants ; thereforeit is necessary, that they be admitted into the Churches Society, which arguupon the grounds of Antipedobaptists.

ment of his, he does not doubt but will convince (as he fayes) ownes Sanos. And may I not speake to you in those words quoted by Vollins de herest Pelagii, pag. 592. ex scriptore Hypugnossicon, chainging only the epithite, which I will not put upon you, not descring it, Finge (Pelagiane) lecum ex officina dogmatic tui ubi alient a Christi gratia, vitam requiei & gloria possidere parvuli poffint : Devile (Antipædobaptilt) a place out of the fropp of thy invention where little ones, that are strangers to the grace or promise of mitted, but according to the Apostles words, all aliens and strangers from nant (which some of them confesse their reason without scripture bath found out)admitted in a congregationall way, yet they confesse men qualifyed though never admitted, having right, though never actually received into Church fellow thip may be faved : So we that goe the expresse Scripture way, to admitt men into Church communion (whether infants or those of years) by Baptisme, do freely acknowledge, that those, that have of falvation, though never baptized, and therefore we readily subscribe to this which you quote out of the Schoolemen, as corrupt as they were, yet they could fay the grace of God is not tyed to the Sacraments. But I suppose you cannot find any of the Schoolemen (whether corrupt or found) that would affirme, that the grace of God in any promise of the Gospell is granted, and all priviledge of the Sacraments and title to them denied. Thus having feen what you fay, it remaines, that in a word, or two I should make good, that no hope of infants falvation can be expected by them that confesse their original corruption, and deny them all title to the Church,

I Scripture leaves the infants of Heathen without hope of falvation." we find their defilement, shutting them out of Heaven : 1 Corin. 15.50 we find nothing there of their redemption, But al infants, Indian & Christian, with you in prefent (respective to any relation to God in covenant,) are in the fame condition, pag. 25. You professe your ignorance that God hath feed of beleevers (not actually believing) & the feed of Indians are both alike strangers to the covenant.

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2. Scripture leaves heathens of yeeres in an hopeleffe condition, as you acknowledge where you disclaime the opinion of Zwinglius, that Hereules, Arifides, Socrates, Numannd fuch like Heathens, are now in Heaven. But Hercules, &c. and fuch like Heathens are (according to your opinion) in equal hopes of falvation, with the infants of Christians, which I shall thus demonstrate. If the hopes of infants be above these Heathens for falvation, either it must be because of their innocency in themselves, or their interest in Christ-but infants in neither of these have any advantage above

1. Not by vertue of their innocency; their originall pollution alone, as well as with the addition of actuall finnes, debarres them of falvation; all that this comparative innocency (without interest in Christ) helps them, is ut mitius ardeast, that their paines in hell may not bee fo intolerable For any interest in Christ, they are both alike, both lying in negative, and neither in privative unbeliefe: These heathers never retused the offer of

Christ more than infants

2. All Aliens from the Church and ftrangers from the Covenant of promife, are without hope of falvation; this is the Apoliles argument, Epbef. 2, 12. to prove that the Ethefians once were in that hopeleffe condition, qua Aliens and ftrangers; and qua rale (you know) is omne; but infants (denied all interest in the Covenant, and right to Baptisme) are Aliens from the Church, and strangers from the Covenant of promise, and so without hope of falvation : and fo you fee, that avoyding one of these Rocks, you fuffer wracke upon the other. In your comming from this fecond peice, you fay to Mafter Marshall thus, I have entred your out-worker, now I will try the strength of your Walles. In which posture, a Souldier would tell you that you frand in a great deale of danger, unleffe, as you had entered them, fo you had been mafter of them, which (me thinkes) you should not have fuch a working fancy as once to imagine.

CHAP, IV.

The text Gala. 4. 29. vindicated, and the distinction of births as once applyed to Abrahams feed from thence afferted.

Our third part is concerning the arguments from scripture for Infant-baptifme, in which you determine, that Infant-baptifme cannot be deduced from boly Scripture, Where Mr. Marfball, having laid down feverall conclasions, in the examination of his first, you make some animadversions The text Gala. 4. 29. vindicated

upon him for that he placeth (as you fay) among the third fort of Abrahan a feed, Profetytes that were felfe Instituries, and carnall professors, which you soone passe over, and presently pag. 40. you fall upon me in these words, But it is yes stranger so me, that which Mr. Blake hath pag. 9, where he faith, that there yet remaines, in the bosome of the Churb, a distinction of the seed of Abraham borne after the flesh, and after the spirit. And that now by vertue of being borne after the flesh, some bave a Church interest. And applies that of Gal. 4. 29. even so it is now to children borne of believing parents after the flest, as having thereby title to Church interest; which passages (you say) are very große though he makes this the medium of his fourth argument. You might have seene that it is, at the best, but one branch of the medium in that argument; and if you had intended any ingenuous dealing, the whole of the argument might have been brought to light without such chopping and changing, as the reader will foone fee, if he compare your words and mine; My argument to prove a covenant-holinesse, derived from parents to children, which in this place you meane, is this, If there yet remaine in the before of the Church children borne after the flest, to that diffiction of births (as applied to Abrahams feed) fill bath place among beleeving Christians, & that which fully answers Circumcision of the slesh, remaineth among Christians, likewife then et must needs follow, that there is in the Church that priviledge of burth-boline fe fill continuing. And after a full confirmation of the confequence, the Assumption is delivered in these words. But there yet remaines in the besome of the Church of Christians, those, that have no other title or interest then by vertue of birth after the steft. This distintison of births, which they say is abrogated, is of the same force and use now, as it was when Abraham was alive, and that which is full paralell with Circumcifion of the fielh fill remaines: for proofe of the former branch in the Affumption, there prefently followes : The former, namely distinction of births, we have from St. Paul; But as then he that was borne after the flesh, perfocuted bim that was born after the spirit, even so it is now. Gal. 4. 20. How is there truth in this affertion of the Apoltle, that fo it is now, if this distinction of births be now abregated, and abolified? Which interpretation of that text, there touched upon, how groffe foever in your opinion, when yours and mine shall be both untwifted, the groffer peice (perhaps) may prove your own ; let us therefore heare your fine exceptions

I You lay, whereas the Apostle by being borne after the sless, meanes not infants borne of beloeving parents, but those that are under the covenant of mount Sinai, that is who sought right consense by the Law, and not by faith, Adr. Blake meaner, by being borne after the sless, birth by naturall generation of infants

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2 The mystery by way of Allegory.

3 The paralell by the Apostle observed.

The Hiltory we find, V 22, 23. out of the booke of Genefis, concerning which, I beleeve, you are not such an Origenist, but that you beleeve the letter of the feripture, That Abraham had indeed two fach fons; That there was an Ifmael, and an Haack; and that Ifmael was borne after the flesh.

and Ifaack by speciall promife.

The mystery or allegory we find V. 24. 25. 26. 27. 28. which, whether it were the full intent of the Holy Ghoff in Genesis, (to that Ifmael, and Hanck, were Typi destinati (as was the fcape Goate, the brazen ferpent and other types in the Law) purposely appointed of God for that end, to shaddow out these two contradistinct covenants, or whether they are spit fails. the Apostle drawing an allegory from thence, for illustration of a truth. as marriage bath not been supposed to have beene made for any type of our communion with Christ, but serves elegantly to illustrate it, I will not here diffrate; but in what fenfe foever thele types be taken, I observe in your interpretation, a threefold (you will be offended if 1 borrow your word, groffe) miftake.

I You make the Apolites paralell to looke at the allegory, and not at the history, when the text makes it plaine that the Apostle lookes at the history : Then and now are both adverbs of time, and relate to Hmaels jecres in person, not to the malignity of men of the covenant of workes,

against those of the covenant of grace.

2 You that out the literall fenfe of birth after the fleth, both from the history, and paralell, and bring an allegoricall sense in both, when the contrary in the text is evident; for though I must be a type of one under the government of workes, yet that Ifmael himfelfe was a Jultitiary, and that he fought righteoufnesse that way & persecuted Heark under any such notion. as a man for Gofpell righteonnelle, Scripture hath no one word, or fomuch as any colour.

The text Gala. 4. 29, vindicated.

2 You make birth of the flesh and birth of the spirit, two contradistine foccies of births, that both cannot be incident to one man no more thena man can bea brute beaft, or a brute beaft a bird, full as opposite as workes and grace are in the Apolile, Rom, 11, 6. If borne of the flesh, then not of promife; if of promife, then not of the flesh, when it is plaine, that here is its feverall parts, but a diffribution of a fubice according to its feverall they differ as Circumcilion of the flesh, and Circumcifion of the heart do differ : fome are Circumcifed in flesh only, and some both in flesh and heart, they differ as the Church visible and invisible do differ : fome men are members only of the one, and some men are members of both.

As a dogmaticall & justifying faith differ every one that hath a justifying faith, hath an Historicall or dogmaticall faith, but not on the contrary : many have such a faith, which never reach to the faith that justifies; it is here every one borne of promife, or as the Apostle speakes in the application of the history, is borne of the spirit, is also born of the slesh; but every born of the flesh, whether you take it in the most proper sense for one born of naturall parents (though a miracle was feen in his birth, yet) Abraham was his father after the flesh,, or in the sense more common in Scripture for the cut ward prærogatives that accompany fuch a birth : Paul was borne after the flesh, as appeares in his own words Phi. 3. 4. If any thinbeth that be hath whereof he may trust in the flesh, I more; and then presently inflances, as in his Circumcifion, to in his pedigree of the flocke of Ifrael, an Hebrew of the Hebrews, and yet Paul also was borne of the spirit. Christ himfelfe was born after the flesh, Rom. 9. 5. or more fully, 2 Cor. 5. 16. Wherefore bence forth know we no man after the flesh ; ye though we have known Christ after the flesh, that is for any of those outward priviledges, that this birth doth confer get now henceforth know We him no more : which infrances make it appeare, that these births are not contradiffinet the one to the other, as the fever all covenants of workes and grace, by you formuch in-

fifted upon, but one is a ftep to the other, 2 You fay, whereas he fayeth, that fuch are born in the bosome of the Church, the Apostle faith, they perfecute the Courch, and are cast out. The Apostle doth not fay, that they are c it out, but mentions a comad of calling them out, the argument then holds on the contrary, whether you looke into the allegory or history, they are in the Church, otherwise they could not be call out; Ifmael was in Abrahams family, and the Galatians, that defired to be under

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that the Church should suff-r perfecution of her own members.

3. We now he make fact, for some ford, bet been joynes with drawn arminish the mix, and against the Apolle, Sec Where I pray you, do I mainfach, and fagainst the Apolle, Sec Where I pray you. do I mainfach and facilities.
1 feets of a difficulties for those words are not mine; but young 1 feets of a difficultion of births, as applied to disabass feed fit it emaining in the Church, so I call antiented or them by the same of the test of A-fordson. Thus I do not fay to leave Mr. Chlephar the last fit is the decision of the same fact that the last fit is the same of the last fit is the last fit in the last fit in the last fit is the last fit in the last fit in the last fit is the last fit in the last fit in the last fit in the last fit is not gradient of the last fit in the last fi

A pilerar lie coronat of graci is made the region of longition of plant, by statistic pile lapace for particing officiants: the lower of Hange states to be been of Hange states to be the common of mortes, found give a child insected into the Charles of Cherity, This is Hopsole, will now half of it to life! Jinsake of brish after the lefth, and Circumstion in the fields, accordings tempture fixedees of it in the letter find a now will now that of the lefth, and continue to the continue of the latest find t

CHAP. V.

What that expression meanes, children are taken into covenant with their parents.

N year examination of Nr. Merkelli Second conclusion, after a great dedenome prime the mode to find out his mensing, when he skyes children are taken into covenant with their parents, whether he means to find our are taken into covenant with their parents, whether he means prilling any greate, or he privillage of natural unionsecure, one prilling parent prilling parents prilling and parents prilling parents prilling parents prilling and for the prilling and prilling and for the parents are the single standard parents and the parents are the parents are

taken into Covenant with their parents

me thinkes, my words lufficiently speake my meaning, thoughyou find the the like cloud upon them, as you did upon my former arguments: Is that but (at if I meant) when in expresse words, far from ambiguity, I declare my felfe? yea my words are yet more ful, in the place by you quoted, had you pleased, to have expressed them;my words are regeneration worker gratifay in applying those texts Gene. 17.7. All. 2.39. Mart. 19.14 yeuexpreffe your Celver as if you meant, the covenant, whereby fatuation is promised by Luriff, and to I do mean without any colour of contradiction, thefe two being fabord inat ¬ oppolite; the word& facraments are outward priviledges; & the they meant of faving graces? immediately and absolutely, do you meane? and every person there, was saved: Circumcision was a signe of this covenant; God was the God of all that were Circumcised; If to be their fleth were fived. That promife Att. 2. 39, is a promife belonging to all the Iewes, and their feed; if this infallibly conveighs falvation; then all the Iewes are faved. Most, that have opposed Padobaptisme, speake in that manner of the Iewes, as though all were damned, putting them out of any Mr. Blackewood, and A. R. his treatife of the vanity of Childifh-baptilme, you peake of that covenant, under which they were to be fo of grace, that it absolutely, immediately, and necessarily confers saving grace, on all that are under it : when, the truth is betwirt these extremes, and maintained by those, whom you oppose as adversaries. For the third Scripture Matt. 19. 14- of (neh is the kingdom of Heaven, did you never read, that the kingdome of Heaven might be taken from those that for the prefent are interested in it? Mass, 21.43, or if you should limit it to the kingdome of glory, that ip each only implyes a capacity of glory in Gods reason, to be admitted to a Church priviledge as by them, that presented them, was there defired : you further tay, Baptifme fealer only the promife of faving Grace, remission of fins &c. and therefore, if there be not a promise of faving prace to infants, in vaine are they baptived, the leale is put to a blanke as some nie to speake. That is a speech of those that mistake the feale, and the adequate subject of it according to Scriptures. The Sacraments are not (as the spirit is) priviledges and scales of the invisible, but of the visible

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What that expression meanes, Children are

Church; they feale our purchased possession, not absolutely, but conditionally. I have heard you affirme, that Bapisime is rightly administred to every professor of Christ, and if the feed were interested, then the feed of every proteffors, for a great part are not in the covenant of grace, in that accepyours is indeed Bellarmines lib . 1 cap. 14. De facra in genere, If Sacraments (faith he) were testimonies of grace, in particular conferred upon any then often times they would prove falle, when they are administred to one that faines bimfelfe to believe, and believes not; and fo confequently it were unlawfull to baptize any, lest we should cause God to beare witnesse to a lye : for we are sure of none. Whether they believe truly or whether they only faine themselves to believe. To this argument Amefine answers, that Sacraments are no evidences, compleat and abfolute, but upon condition to the beleeving; to which we may adde, of that answer of a good conscience, 1 Per. 3, 21, mentioned , Amefine doth adde they are understood with condition in respect of those that do not beleeve. Bellar, ener. Tom. 3. cap. 1. lib. 1. queft. 4. feet. 11. but pag. 16. (I (av) God promifes to be a God in covenant to bis, and their feed; which people in covenant have also a promise from him, of the spirit. And do not these outward priviledges (to which I fay a Christians birth-priviledge entitles) containe a promise of the spirit? The Oracles of God are the greatest of priviledges, & they containe large spirituall promises; and the visible Church, to whom these oracles are committed, hath these promises, and every visible Church member. If any object, why then are not all baptized infants as from Amelius, lo alfo out of your own words, par. 42 That fome promifer de suppose a condition : fuch is the promise of the spirit, as I there understand it, and you may see in Christs words John 7. 39. in the Apostles words Ephel. 1. 13. And indeed I never faw a learned man fo run himfelfe into a maze needlefly, as you in this discourse do; being at a stand, you say, whether Mr. Marshall meanes a covenant of grace, or outward ordinances, as though these two were opposite, and priviledge of ordinances were not of grace, or that faving grace could be had, in Gods ordinary way, without this priviledge. The priviledge of ordinances is a necessary step to faving grace. Christians and their feed, have the former certainely, the latter conditionally, and therefore the former may be called a covenant of faving grace, as the word is called, the word of falvation, a great falvation. And falvation is faid to be of the Iews. The priviledge of ordinances containes the termes of the covenant, which is to be diftinguished from the pofferfion

of the grace covenanted severy one that enters covenant, doth not reach the falvation or mercy covenanted : the entering into it is one thing, the keeping of it is another. I have heard you fay against Antinomians, that the covenant, of grace hath its condition, and I lay, every one that enters, doth not performe the condition; so that in conclusion, I now say, professors of faith conveigh to their feed an interest in that covenant, which is of ordinances, containing this covenant, which when they observe, and put in the condition required, then they obtains the mercy covenanted. Indas, Simon Magus, Alexander, Hymeneus, Philetus and those compared to the rocky ground, all entered the covenant, though, perhaps none of them attained falvation covenanted. The Sacramentall figne is fometimes, by a Metonymia figni, called the covenant Gen. 17. 10. fometimes by a Meto. nymia effects, the mercy covenanted is called the covenant. fo Iere. 31, 31, 35. But a covenant, properly, is the agreement betweene parties the earnest in a bargain, is not the covenant, neither is the fumme, which is given in pay, the covenant: fo in the covenant betwixt God and man, the covenant is the agreement between God and the professed beleever, upon the termes or conditions which God himfelfe tenders : into which all Ifraell entered, and to them therefore appertaine the covenants Rom. 9. 4. and into this all Christians enter. Whereas you say, that to our feed should be conferred visible Church priviledges, to be members of the visible Church, partakers of Baptisme, is but a dreame; the scripture nowhere explaining it fo, and being loade frod were true, there being many of the feed of belever's that neither de filts, in event nor, de jure, of right, have these wishle Church previousces to be members of the wishle Church, partakers of Bapissme &c. and if there were such a promise, God couldnot take away the candlesticke from the posterity of beleevers; Which be threatent Rev. 2. 5. This objection rifeth up against God himselfe, rather then any one of your adversaries. The covenant did once reach to the feed, in this fenfe that we explaine it; that was once scripture that God would be the God of beleevers, and of their feed. It was made to Abraham, continued to Ifaach Jacob and to David : yet he did remove the candlefticke from the ten tribs, that were interrested in this covenant, and many of the feed of Abraham himfelfe, at this day have neither Defallo, nor jure, any Church priviledges. To this I further answer in the words of Mr. Ball. In this coverant therefore the internall efficacy, and outward administration is to be distinguished, or some things are absolutely promised, or if upon condition so as God will make good the condition; others are conditionally promised, so as they take not effect, because the condition was not made good. In the fecond fenfe many things were primifed which never tooke effect, and yet God is faithfull and true because the condition was broken. Ball of the covenant pag. 162 162 Vantou man get Will

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What that expression meanes, children are

do I doubt, but your meaning is according to the Directory, which directs the Minister at Bapisme, to teach that the promise is made to beleevers, and their feed: which promise what it is, appeares by the words following, make this Baptilme to the infant a leate of adoption, remission of fint, regeneration, and eternal life, and of all other promifes of the covenant of grace. If you please to interpret (as I beleeve they will interpret themselves) the feale, a scale compleat, and full by the performance of the condition, in Baptisme required, and the promifes mentioned, to be the grace promifed, then all is fall and cleare in the Directory. You goe on in five feverall reasons, against Mr. May hall, as you conceive his meaning. That the covenant of faving grace expressed G en. 17.7. in these words (I will be thy God, and the God of thy seed) is made to believers, and their natural feed : Which being understood according to your meaning, that faving graces are converghed, and the mercy covenanted, by birth-priviledge, conferred, no man shall be more ready then I to joyne with you in your conclusion, though not in your premites, where large animadvertions might be made on feverall patlages, but yeelding the conclusion as by you it is fensed, I leave the premises to be examined by those that appeare as adverfiries; only, I cannot passe by one paffage of yours, in your fourth argument; Where you fay to Mr. Marfhall, he that fhall heare you preach, that the children of beleevers are in the covenant of grace, and that they, that are in the covenant of grace, cannot fall away, may be apt to conceive himselfe within the covenant of erace, without repentance and faith, and that he shall be faved without obedience, and folay a ground worke for Antinomianisme, and consequently Libertinisme. I know not how Mr. Marshall preaches, having feldome (though sometimes been his hearer, nor how you preach in this particular. I think, I may fay, I never heard this preached, neither do I remember, that I have read fuch expressions : I must confesse my selse one of those, that have, and yet God willing, may preach the contrary, though, with my best abilityes, I shall stand with you, for the perfeverance, and against the apostacy of men in a regenerate condition; what will you fay of those that remembered that God was their rocke, and the high God their redeemer; yet Were not steafast in his evenant, Pfalm, 78. 35. 37? These were a people within covenant. Neither doth this evacuate the arguments of Mr. Prim, or any others for perpetuity in grace, or julity Bertinshie Hyme-neus Deferior, as you object pag. 52. Men having entred the termes may apoltatize; though the person in grace is qualified with regenerating graces, is in a fare and stablished condition. If Bertius meane no more, Hymeneus was a defertor, when he made ship-wrack of the faith, 1 Time. I to. That faith which he loft, did denominate him a man in covenant

taken into Covenant with their parents.

though his loofing of it did discover, that his heart was never right to ticular, in passages by your selfe quoted; yet in your last argument, I am covenant of grace is a birth-right priviledge, then the children of beleevers, are chilaren of grace by nature; for that, which is a birth-right priviledge, is a priviledge by nature; and if, at Mr. Blake faith, pag. 6. of his booke, Christiarity is hareditary, that, at the child of a Noble-man is Noble, the child of a free-man is free, the child of a Turke is a Turke, of a lem a lem, the child of a Christian is a Christian shen Christians are born Christians not made Christian ans; and how are they then Children of Wrath by nature? which, whether they may not advantage Pelagians, and denyers of original fin, it concerns those that words, that Christianity is Harditary? those are no words of mine, but a supplement of yours, Mr. Marshall may not use a phrase of his own, ad faciendum populum, to please the people (as you conceive) but he must heare of it pag. 41. Why then do you take liberty, to joyne a phrase and put it upon me, for the very fame reason, in the tense that you understand it, and as in the whole feries of your discourse, you put it off to be understood? you know it will found as odious, and to me it is no other then odious; I would, you would forbeare such devises; I believe no such thing that parents conveigh to their children (asby birth-ptiviledge) a being in Christ-tesus: If you would understand by Christianity, the bare name or title of Christian, together with right to Church priviledges, then I shall owne the thing, but difclaime the expression; and then there are not only foure, but five termes, in that last argument of yours.

Corpus of grace, which is one terme in your lylloglines, (if put into a fyllogline-tomp) is taken, either for the admillion into the termes of the covenant, and Golpell conditions, or for the actual profetilion of the graces conditionally promised. Paramon 1 Ger. 7.14. teacheth to dilliouth inter false. & beneficial falcies.

Name (which is subtraction of yours) is either taken properly, for the quification of uttue, or mortagedy, and valgady for defent and off-fring. That the mercies, conditionally granted use one by any qualification of nature, is a portion, which in the very part our obligated. I distillated to to fay, that may by privilege of burth are admitted into constributing coverner with God, as interelled, in rightled to endiances, is no more then the text (I was upon) will warrant. I teves were incoverent with God, and Peter were levels by nature, and that I had no other maning by feverall rules there layd down (I tooling to be repeated) I declared at lage. You make Your inferences.

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28 What has Experient measure, and made Christians, our made Christians are being Christians, our made Christians are being Christians, our made Christians and the continue of the continue o

full way of regeneration, though me political of regenerating graces.

The other branch of your objection he answers, by diffinguishing of nature as before. And whereas you charge this as giving advantage to Pelarians, and denyers of Original fin, 1 do not take upon me to know all that Pelagius and his followers held, though I have read somewhat in them that have refuted them and have seene extracts of their errors; but I never read this once, that Christian parents conveigh to their posterity their own title, and as they propagate inward defilement by nature, fo also a right to outward ordinances by speciall priviledge. If you can make it appeare that this was not alone their opinion, but charged upon them as their herefy, then, as Arminius once faid, it might be a question whether Semi-Pelagiani/me were not good Christiani/me; fo I shall put a quere whether this peice of Pleni-Pelagianifms be not good Chriftianifme; and further I demand, whether Pelagianifme, had been good Diessity in the dayes of the Prophets; that my Divinity had been good Divinity, it is on all parts agreed. in your addresse to Mr. Alar hall, upon occasion of the like speech pag. 54. You say, you do very carnally imagine the Church of God to be like Civil corporations, as if perfons were admitted to it by birth; whereas in this, all is done by free eleltion of grace. For this very thing, our Protestant Divines are taken up by A Lapide the lefuit in 1 Cor. 7. 14. and even in the felfe fame words for fubitance. Ecclefia non eft civi-Bo Respublica, sed supernaturalis, & in ea nemo nascitur Christianus, sed bapifno, ni & olim Circumcifione, Genef. 17. Spiritualiter renafeitur quifque, & fit fantlut, non ceviliter, fedrealiter per fidem, them & charitatem anima infulam. You have sucked the spirituall meaning from the Iesuits, when Mr. Mar Ball holds to the carnall imaginations of Protestant reformers. It was thus amongst the lews: It is so in all civill kingdoms and corporations, in al religions. It is a priviled ze communicable, & in its own nature descendable, no scripture can be produced, to shew, that it should cease to be so in Churches, of Christians, It is the Apostles argument in like case, that, because it is among Tewes and Heathens, it is also among Christians, in respect of religious communion 1 Cor. 10. 17. 18, 19. 20, 21. Protestant writers produce many texts of scripture, where this birth-priviledge in their thoughts is evidently fet forth, yet Ieluits contradict it, and therefore it is a carnall imagination to conceit it. Mr. Mar fall (youfay) hath nothing but dictates : but you come in with your reaions. The Apostle knew not, that had God so by promise or other engagment bound himfeife, but he was free, as be faid to Mofes, after the promife made to Abraham, to have mercy on whom he would. Rom. 9. 15. If you meane any ingagement of God to confer faving graces or habituall qualifications on the naturall feed of beleevers, your words then carry reason with them; but this you might easily see, is neither my meaning, nor Mr. Marfhalls. I fay the fonne of a Noble-man is noble, the fonne of a freeman is free. I do not tay the fonne of a learned man is learned, nor the fonne of a regenerate man is regenerate. Your further adde, To conceive, that it is in gods Church as in other kingdoms, and after the laws of nations, is a seminary of dangerous superstitions and errors. If there were no paralell held betwixt the Church of God and other kingdoms after the law of nations, but fuch as are feminaries of inperfittion; how then hath the Church in feripture the name of a City, Family, Kingdom? fimilitudes ever carry fome refemblance, and if this were the alone ground, on which the birth-priviledge of Christians were bottomed, you had faid fomething; but being only an illustration, in your confire you are overlavifu; fimilitudes indeed may be over-freehed beyond their reach; and if you had laid down rules to declare where the fimilitude holds, and where it holds not, as I have done in the birth-priviledge, and made it appeare, that it holds not in that for which I produce it, you had faid formewhat to the purpose, read Mala, 1. 6, 8, 14, and tell me, whether there be any ground laid for dangerous superstitions.

CHAP. VI.

The text from Rom. 11. 16. vindicated, and a covenant-holinesse from thence afferted.

PAG. 62, you come to that text Row. 11. 16. In which after much tripped, more no obstore, they cleare Mr. Admission manipels, and an important more no deliver, they clear the Margiad manipels, and an important certain shall admit no fifth, but that which is a ving, nor any substant certain, shall the thing occurrent and promised be possibledly you preferrly delive with Mr. Manjood (for ought 1 can find) according to your shall admiss quith me, that right is have the state of the st

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The text from Rom. 11.16. vindicated, and

Ancestors, are roots of posterity, being made a boly branch, in reference to their ifue, they now become an holy roste; this (you fay) is not true for &cc. Here therefore the quiftion is, what the Apostle meanes by roose, Rom. 11. What faith that is, by which we are ingrafted in the rootes, and What the branches ne-You make Abraham the roote; the faith whereby we are ingrafted, to be only the faith that jultifyeth; and that which we receive from Abraham it better, then you have done, fermes to me, to be attended with the great'it of abfurdities, and to ftand in the most full contradiction against the Apostle, If the ingrasting be by a faving faith, only to derive faving graces perforally inherent as a fruit of election from Abraham, then it must needs be that we are cleck in Abraham, Abraham may jay without me you can do faith in the fon of Terah: this must necessarily follow, If Abrahambe the roote not only respective to a conditionall covenant, but to the graces under condition covenanted. It had been more fate with you, with Mr. when these confequences must follow. And as these absurdities tollow, so also flat contradiction against the Apostle with them.

1 There then can be no righting away undeffe (to ufe your own phrafe).

Teetim bit Hymenus Defertor may be obteineded, and his Appliacy of the
Saintaministant of there eval be no prefer defraction from the roote, as
you call it. But we fee, the Lewes are fallen, there is a prefer defraction, they are broken off, they are are call off. Row 11. 19, 20.

2 The fame full neffect that the fewes did partake of in this Olive (where Abraham is the rouse, whereby they did transfeered other will branches) we do partake of being grafted in for them. This is plaine Rem* 11.7, But they gid hereby partake of liberty of faving ordinances, Rem. 3.1. by being of that body, and not of graftious studies of the state of the state

5 By the famelish, from which skall fell, we fland in this relation of bolinedic, act is plane, Que, 11 2, 5, 6, 11 2, 6, 11 2, 1

That Abraham is so the roote, there is no other intermediate roote, Jushe Apolles resemblance (you say) Abraham is a holy roote, or at miss Abraham, Ifack, and lacob, in Whose names the covenant runs. No other man

a covenant holine (e from thence afferted

though a beleever, is the father of the faithfull but Abraham; I fack and Jacob mult then (it feemes) be cast out from among the number of men, for they are roots by your own confession. Yet no man but only Abraham is a roote, 2 You make no difference between a father, and the father of the faithfull. The former I confesse was proper to Abraham, as the leading man in the covenant, but not the latter, Adam alone was the father of all mankind, yet as you had another father, to also you are a father, and all those, to whom God hath given iffue; what make you of Jeffet I pray you, is not he expressly called a roote, 1/a, 11.1, what made Abraham, 1/aack and 1acob roots (as in nature fo holy roots) but the covenant? and was not the covepant made as well with David, as with Abraham, Ifaach, and Iacob? And as God is preffed with his covenant with them, so also with his covenant with David Pfal. 132.10.11.12. I, cannot reach this myffery, that Abraham can be a roote of all the branches in Ifrael, reaching down to the Apostles times, no intermediate roots intervening, no more then Adams can be a naturall roote of man-kind to this time, without intermediate fathers of our flesh deriving as from him; as Iacob, with Rachel & Leah, was a roote from whom Ifrael fprang, as branches of an Olive; to Indah & Tamar, Boaz and Rath were roots likewife; They built up the house of Ifracl. Ruth. 4, 11. 12. the House of Ifrael was this Olive-tree: these severall metaphors expressing the same thing, the building of the House, & bringing out the branches are one and the fame, All builders are rootes, thefe were builders, therefore rootes. Abraham may be called the builder, laying the first foundation, fo the roote from whence every branch was derived; yet every particular believer that had iffue, a builder, a roote; or elfe there were no force in that plea of the Pfalmift. O Lordtruly I am thy ferwant, I am thy ferwant and the same of thy handmaid. Pfal. 116, 15.

CHAP. VII.

The vext 1 Cor. 7. 14. vindicated and explained.

Self. 1. The Corinthians had their feruple concerning infants born of
one believing, and another unbelieving parent, whether they were to
be accounted uncleane or holy.

Pate, 69 You come, (you fin) to Me. Man failt principal builds, againft which, I marville you had not prepared from fronger batteries; and tecon iting Mr. Moteward in his thorner (as hef yes) of Antichriti, force, marvelle that you would go down for mot of your engines to the Romit Philitism: 1 is firange that they floudd lend them for their works with the Mr. Man from the Philitism 1 is firange that they floudd lend them for their own suincy. You agree with Mr. Man flad jim one price of the flate of the

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Here, in this fection of yours, the question is not one but many fold. 1 Whither the Corinthians had any feruple, or defired refolution from the Apostle, concerning the condition of their children borne of unbelowing parents? You bring for the negative the authority of Mr. Thomas Goodwin, in a fermon preached, not printed, where I was a hearer as well as you, and I dare affirme, that you do abuse him: He faid (as many will witnesse) that the Apostle in those words [Else were your children unclean, but now are they boly might be understood either as reasoning from a common received principle, that fuch children were holy, or elfe, answering a scruple of the Corinthians doubting least the iffue of these marriages were unclean, & not holy; and his hearers, at the first delivery, understanding him, that the Apostles words might beare both fenfes, leaving it indifferent, which fenfe they would take, when indeed they are inconfiftent. A foruple cannot be a common received principle; a brother(now with God, well known to you, as I had it from his own mouth) spake to him of it ; whereupon the next lecture Mr. Goodwin explained himselfe, and whether sense he inclined to I appeale to your felfe for wirnesse, who say in the words that presently follow that M. Thomas Goodwin feemed confident, that the occasion of their doubt was, a fcruple which they had concerning their iffue, gathered from Exra 9.8: 10, could it be both a fcruple & a common received principle? You proceed, and for the occasion of the doubt, though I deny it not, but the Covinthians might know that fall lize a 9, & 10, yet that the reading of it was the cause of their doubt, I see no evidence nor likely bood, though Mr. Blake pag. 12. takes it as granted, joyning with the relations (Ezra 95 10.) that refolution Play, 2, 12, 12, as the occasion of the doubt. I never tooke it for granted, that the Corinebiane feruple had its full rife from the reading of either of those scriptures, but I did, & still do, take it for a thing granted, that when they doubted, whether their married fociety as husband and wife, were lawful eo nomine, because one party was an infidel and unclean, that they had their scruple also concerning their children, whether they should be holy with the beloeving parent, who was within, or uncleane with the unbeloeving Who was without the Church. And the Apolile, in his answer speaking to to the case concerning children, soborne, as well as to that which concorned the parents, makes it plaine, that they put their doubt concerning The Text, 1 Cor. 7. 14. vindicated and explained.

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My reason why I take this for granted, is, because the Corinthians were rationall men; nay, the Apolite faith, Chap. 10. 15, they were wife men, able to judge in Caltomes, both Heathenish and Jewish. Now they knew, asit was with the Parent, fo ever it had been with the Child in Church relation. The Parents being in Covenant, the children could not be without; and the Parents being without, the children could not be within. Now in this case the Parents being divided, the one being without, the other within the verge of the Covenant, they mult needs be at a stand concerning the iffue; yea, thoughthe marriage were concluded lawfull, and to be continucd, yet the scruple concerning issue, still remained. And there being but one Text in all the Scripture, where their case is expressely set down and determined, yea determined against them, as well in respect of themselves for the continuance of their married fociety, as their iffue, it is more then strange that they should be wholly ignorant of it. They wrote by common confent, and that none should know this case so apposite to their purpose (and that of the Prophet, which seems so to illustrate it) may well be admired. But you fray not in the negative, to tell us barely where their feruple was not; but you proceed page 71. in the affirmative, and fay, In my apprehension, it is farre more likely, that the doubt wose from the Epistle he. wrote before to them, mentioned 1 Corin. 5. 9. Not to keep company with forvicators or idulators, which might occasion the question, whether they were then to continue with their unbeleeving yoke-fellowes. Here, I wish the reader to take notice whether of these he judges to be most likely. I. You know well, that many will not yeeld that Paul wrote any Epistle to the Corinthians before this, but as this carries the title of the first, so there was none before it; and this they do, to make it good, that no Scripture given by divine inspiration is lost; which would impeach, as they fear, both the providence of God, and the faithfulnesse of the Church to whom the Oracles of God were concredited. See the Preface to King James his works. And for anfiver so this place, Chryfostome tels you, that the Apostle refers not to another Epiftle, but to a former pallage in this Epiftle, Chap. 5. 2. But let it be granted, that he wrote another Epiftle, which he here mentions, yet the tenth verse seems to be his present further explanation, and no part of the contents of that Epiftle formerly written, and fo there is no roome left for your conjecture; and put the case further, that the ninth and tenth verses do both expresse the contents of that Epistle, yet why do you take both the ends, and leave out the middle? making their scruple to be their converse with husbands or wives fornicators or Idolaters, and not as well with covetous or extortioners? If this conjecture of yours hold, the Apostle thus

Mr. Blakes Answer to Mr. Tombes Thomas Blake, 1646 writes to the Corinthians: If anybrother hath a wife that is an Idolater Fornicator, a Drunkard, or Extortioner, let him not put her away. It must needs be that the Apostle takes in every part and peece of their scruple, and fo the question about Divorce, so much agitated, would have been determined. It is wonder, that B. Howfor, Bunney, and others (that fay Moles permiffion to put away wives was in case of Adultery only; the uncleanneffe or nakedneffe mentioned, Deut. 24. 1. is Adultery, and now no divorce lawfull) could not have hit upon this Text. If the Apoftles words had reached to Fornicators in this resolution of his, as well as to Idolaters. then the question whether Adultery did diffolve the marriage knot, would foone be fatisfied. Your acquaintance with Mafter Wheatly was I think too late, otherwife you might have faved him the pains of a retractation in this thing, which he ingenuously published. And I pray you speak, whether you do beleeve, that the Corinthians took it for a common received principle that if a man had an adulterous wife, that his children were legitimate and not bastards: so it must be, if your opinion passe for a reason.

Sccl. 2. The unbeleeving party is informentally faultified in the procreation of iffue the beleeving party dath faultifie.

Second question here is, What is meant by fantlified, where it is fayd by A the Apostle that the unbeleeving Wife is sanstified by the husband, and the unbeleeving hulband is landlified by the wife. Having reckoned up fevenall meanings of fanchification, which all rejected, page 72. You fay, there remains only two fenses, the one of an instrumentall santtification, as Muster Goodwin cuts it, for the begetting a hely feed; The other of matrimoniall faultification, whereby the one is enjoyed as a chaft yoke-fellow by another withone fornication. For inftrumentall functification you fay, page 75. You know not of any before M. The. Goodwin, that hath fo expounded it; when in my knowledge you heard it over and over in the conference that London Divines had with you about it: and I pray what make you of those words of mine printed many moneths before Mafter Goodwin preached on that fubject. Birth priviledge, page 11. The unbeleeving, whether husband or wife, contributes nothing to this holine ffe; all that they do, is, that (being married to a belower) they are no impediment : they are fantified, they do not fantifie, The facilities power to the producing of the holinesse of the issue as made proper to the belowing party; the unbelower is sanctified, so that both together most, the unbeleeving is only passive and instrumentally sanctified, to the pro-

creation of a holy posterity, page 107. Against this (which you say, Master Marfhals words intimate, that he feems to imbrace) you bring your realons, 1. This could not have refolved the doubt, in case of those, who by age could not be functified to this end, or by reason of accident all inabilities for generation, they might depart each from other, not withflanding this reason: whereas the Apolities resolution is of all husbands and wives; the unbeleeving husband is funitified, that is, every unbeleeving hulband is fantlified. And is not this argument of yours of as great force against your own interpretation of a matrimoniall, as ours of an inftrumentall functification? Such may beget children by Covenant as well as legitimate. The fanctifying by the beleeving party here mencioned, respects the iffue, which (as it is plain in it self by the Apostles reason, elfe were your children unclean, but now are they holy, fo) you also confesse, in grounding a legitimation of issue upon it. This fanctifying (whether inftrumentall or matrimoniall) hath its influence upon the feed; such a brand lying on all the iffue, where there is iffue (be it baftardy or gentilifme) were enough to conclude against all such marriages, one principall end of marriage being posterity. 2. You say, if the Apolile, by being fantlified, meant instrumentally fantlified, to beget a holy feed, then the reason had been thm; you may live together, for you may beget a holy seed. And so their consciences should have been resolved of their present lawfull living together from a future event, which was uncertain; I know you cannot ignorantly, and therefore I fear you wilfully miltake : the meaning is, you may live together; for all the feed that you begat, are holy infallibly, and necesfarily holy, as the feed of infidels (neither parent believing) are necessarily and infallibly unclean; as certainly as a married man and woman (whether Christian or Heathen) do beget a legitimate ishie, a Noble man and woman do beget a noble iffue; fo fure a man or woman holy by Covenant of God. do beget iffue faderally holy; fo that here is a future certainty, and not contingency, and it is not possible to imagine a more full and derity of Chamier, asyou do, page 73. in a thing in which (among those that maintain a holineffe reall perfonall (as they call it) in the iffue to be here rent) I leave them to speak for themselves, confesting my self unable to anfiver this argument of yours from Chamier in their behalf; but five Chamier (who afferts this Covenant holinelle) was not founhappy a Logitian as to frame an argument for over-throw both of himfelf and his advertary against whom he there reasons. One reason of yours to make this good, that

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The Text, T Cor. 7. 14. vindicated and explained.

the Apostic argues from a thing not contingent is observable; therefore (you lay) he wieth the preserperfest tenfe ingrasse, hath been fundlified, year in probability be speaks of a fantisfication even when both were unbeleevers. for he faith is facus, twice in the preserver felt tenfe, and he mentions the unbe-Leving distinctly, but the believer without the expression of his or her faith under the title of hulband or wife. This is a reason borrowed from Scapleson. in which, it feems, you do not much confide, as indeed there is no cause Whence hath the unbeleeving married party this fanctifying, but from the beleeving yoke-fellow? This already was taken of birth-priviledge, page 11. 12. It is the wife of an unbeleeving husband, the husband of an unbeseeving wife, when the marriage is between a beloever and an unbeleever. 3. You say, when any person is said to be instrumentally sandtified for a purpofe, this faultification to afcribed to God, as Jer. 1. 5. 162. 13. 3. as felecting Tome from others to fuch an use; but here the Santification is common to all unbeleaving husbands in respect of their wives, and comes from that common relation not special designation. Here you beg the question, and reason flat against the Apostle. That fanctifying which the Apostle mentions, is a refult of the faith of the believing yoke-fellow, the unbeliever is twice faid to be fanctified, but not the beleever; the beleever doth fanctifie, if any fense can be made of the Apostles argument. 4. You say, according to this exposition, the words following could not be true, Elfe were you children unclean, but now they are holy for in this forme of reasoning, this Proposition is included. Their children could not be holy without that fanctification, for their children might be in Covenant and be regenerated, though their parents, by reason of their unbeliefe, had been neither of them suntified to the other, for the begetting of a holy feed. Understanding the Apolitic of infirmmentall fanctification, and of faderall holineffe, the propolition is most true, necessarily and universally true, as the issue of such a birth, they are faderally unclean and unholy; if afterwards by grace they are changed, this is no fruit of their birth, of which the question is in this place, but of the Gofpel work in their fouls. In your close of this dispute you adde. Now let this be granted (as of necessity it must) then the uncleannesse must be underflood of bastardy, and the holinesse of legitimation, (for no other holinesse followes necessarily to the children) in that their parents marriage is lawfull and they born of such parents; but legitimation, nor any other uncleannelle follower upon the denvine of it, but baltardy and therefore, who ever they be that interpret it of legitimation, they do it rightly, call them how you will. But this being denied (as of necessity it must, seeing nothing that you have faid carries fo much as any colour or appearance of reason) the uncleannesse

The Text, i Cor. 7.14. vindicated and explained.

cannot be understood of bastardy, nor the holinesse of legitimation. Another holincile necessarily followes from such marriages, where one or both parties are beleeving : Another uncleannesse necessarily followes from such marriages where neither are beleeving, which is holinefle and uncleanneffe faderall; therefore who over they be, that interpret it of Covenant holinelle or uncleannesse, interpret it rightly, and they that interpret it of legi-timation and bastardy, interpret it corruptly. And this is made a third question what is meant by holy and meeleane in those words of the Apostle [Elsewere your children uncleane, but now are they holy] And to confirme your owne interpretation, fo magifterially laid downe, you fay, we are to confider, 1. That the words [Elfe were, &c.] are not a refolution of another doubt, but an aroument to prove that which was faid last, as the particle int des howes; for the termes are argumentative, as much as quoniam tum, because then used, so I Gor 15.14. 29. Rom. 11. 6.to prove that which went before: You might have feen that thefe two are not inconfiftent, when one doubt necessarily flowes from another, and a resolution of the second serves to the clearing of both; as in this place it is manifest. When the Corinthians doubted of the lawfulnesse of their married society, the legitimation of their iffue, (which you fay, they never questioned) was a strange argument to fatisfic, and indeed had been altogether unfatisfying : for though children were legitimate, yet other reasons might be brought (or at least might be supposed to be of force) against the continuance of their marriage-fociety. Other reafons are brought, Dem. 7. 4. against such marriages. Such were separated in Expassime, yet no such thing as bastardy of allue ever mentioned. A fatisfying reason for the continuance of their marriage-fociety, we have, verlethe 16. fully removing those jealouses that might arife in their minds from the place quoted, Dent. 7. 4. 2. You fay it is low argument ab abfurdo, from an abfurdity, which would follow. Which you clear, in putting it into forme; If the unbeleeving hulband were not faultified by the wife, then were your children unclease; but they are not uncleane, but holy; Ergo, the unbeleeving hufband is faultified by the wife. Now the major of this Syllogisme is conditionall, and the sequell of it were not true, if this proposition were not true, All the children of those parents whereat appear to be a great deal better, if you would pleafe to put out the whole of your skill in disputation. I appeale to your felfe, whether the truth of that fequell, by you rightly laid down, do depend upon that proposition which you draw from thence. Is the Apostles major proposition of parents in generall, or of one parent believing? and another unbeleeving in parti-

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The Text, 1 Cor. 7. 14. vindiated and explained. cular? The truth of the Apostles sequell depends on this proposition, All the children of an imbeliever, are unclean, unlesse for generation, he or shee he savetissed by a believer. In proof of any proposition, whether Categoricall or Hypotheticall simple or conditionall, you must keep to the terms. whereas you that out unbeleeving, which is twice expressed, and beleeving which is twice necessarily implyed; this proposition, if you will oppose, shall defend : Now make up the proposition, as by the Apostle it is laid down, according to your interpretation; All the children of an unbeleever are buffards, except in generation, he or shee be santified by a believer; and this proposition, if you will defend, I shall oppose, and let that opinion, which chargeth an untruth on the Apostle, be shunned, and that which upholds the truth of the Apoftles argument be followed. You further fay, if the faultification be here meant of matrimoniall faultification, as I have proved it must, and the uncleannesse be means of federall uncleannesse, so as to exclude them out of the Covenant, whether of faving graces, or Church-priviledges, the proposition were most false: May not I retort this, if the uncleanneffe be meant of federall uncleanneffe, fo as to exclude them from Churchpriviledges, as Chamier faith, all Protestant Interpreters have proved, and the fanctification be meant (not of inftrumentall but) of matrimonial fanchification, fo as to legitimize them; The Apollles propolition were most falle, and therefore instrumentall fanctification, not matrimoniall, is is here understood. As much weight may well be laid on my interpretation (borrowed from the Protestants, opposed by the Jesuits.) as upon yours (borrowed from the Jefuits, and opposed by the Protestants,) unlesse wee could have here fomewhat towards a reason for your interpretation. Mixe a Protestant truth with a Popish errour, and the conclusion (which ever followes the worlt part of the premifes) will be erroneous. And therefore, whereas, in the close of your latine jear of Calvin and Chamier; you fay, Omnesse nation in parentibus, quorum alter non saulificatur in altero. funt extra fadu gratia? Nunquamne parentes fideles aut fornicames girnunt liberos intra sudne gratic futuros? ita oportet sune aut vidiculam hanc effe interpretationem. Are all borne of those parents, whereof one is not familified in the other, without the Covenant of grace? Do fornicating or unbeleeving parents never beges children that finall be within the Covenant of grace, or federally holy? Soit must be verily, or this interpretation stridicutom. I answer, Omnes natien parentibu infidelibus (quorum alter non fanchia ficatur in altero) fune extra fudus Dei. Parentes infideles nunquam gienunt li-

beros, ex seminis prerogativa, fanctos. Ista vocabula [fornicantes, futurum]

funt commenta sua, non occurruns in verbit Apoftoli, nee Calvini, nee Chami-

eri: Souvii (fornicantium proles) nullo avo funt futuri legitimi; non ergo fequitur infidelium liberos (ex natura foderis expertes) nunquam in futurum gratia Dei effe federatos; non eft itaque interpretatio Calvini vel Chamieti ridienleaving parents, and one of them not faultified in the other, are out of the Caholy. Those words [fornicating [that shall be] are your own device, they are not to be found in the words of the Apostle, nor yet of Calvin and Chamier: Baffards the feed of fornicators, Sall never be legitimate, it doth not therenant) (ball never be, therow the grace of God brought into Covenant : And therefore it is not the interpretation of Calvin or Chamier, but your gloffe upon it, which is ridiculous. Whereas you adde page 77. That it must be underflood of holine fle opposite to the uncleannesse mentioned, I willingly yeeld and do affume, the uncleannesse being not bastardy, but a state out of Covenant (which is alwayes the condition of the children of infidels) the holineffe can be no other but a Covenant holineffe. You proceed, as for Mr. Blake, quere page 11. Whether we will give the like interpretation of Gal. 2. 15, which is (laith he) every way paralell, and answers in either of the branches. Doth the Apostle here meane, we that are by birth legitimate, and not baffards of the Genilles. I may apply to him the Words of him in the Poet. Cernimus? an qui amant, ipfi sibi somnia fingunt? Do we see? or do they that love faine dreames to themselves? For I cannot tell how to interpret this one to be interpreted by the other, any otherwise, then as a conceit in a dreame, like as When the fancie from gold and a mountain compounds a golden mountime: Surely, reason was at a low ebbe, when all this Rhetorick in the fait page and this must come in, not only upon me (but Calvin and Chamier) to mak supply of it. If it be a love-dreame, I assure you, I am yet in ferve, I look for reasons : may not you as well judge your selfe afleepe, as me in a dream? Youknow who faid Quandoque boms dormit at Homerus, and fire, were you well awake, you would have been at paines, after all this noife, to have made fome diffimilitude appear between them. You go on. For his argument, which he drawes from the text, on Which his difcourse is builded, in that the Apostle contradistinguishert, Tewes by nature, and nant of grace, and have a birth-priviledge for baptifuse, it is a viddle to me. Is it the falhion, I pray you, for men in dreames to put riddles, feeing you

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icap fo fuddenly out of a dreame into a riddle? You might have done well, heap is madeing on or a streame into 2 studie? Tournigue nave done well, being fo broad awake, to have put my riddle or proposition (whatfoever you do call it) in mine ownelanguage, feeing you bring it in a diffined the call it.) Character, marked out with your marginall Comma's, as mine. My propofition on which I build my discourse, is, A people that enjoy Gods Ordinances, convey to their if we a priviledge to be reputed of a fociety that is boly, to be numbered among fe, not merlean, but holy perfons. The Reader may food See, that you have fcarce hit on a word of mine. Covenant of grace, as it is not in those words (that I remember) to be found in the Scripture, to think it cannot be found in that Treatife for Baptisme. Whatsoever I fpeak by way of inference, yet I have not the word in the conclusion drawn from the text, nor yet any preceof the confirmation of it, before I come to application. You go on to flow the meaning of the words of the Apostle in that place, as by way of Parenthesis, before you had begun: Which I delire you to compare with my explanation of the words, page 2. and fee whether they be not almost the same in terminis, which I shall not nowhere repeat. I well know, and have fufficiently declared, that the fubjed, which the Apostle is upon in the one place, is far different from that which he handles in the other; but this I shall maintain, that the Apostle Gal. 2. 15. takes the same thing for granted , which in 1 Corin. 7. 14, he doctrinally layes downe, and so, as to this purpose, the paralell is full. I never knew two Scriptores more paralell, that were not the fame. 1. The Apostie Gal. 2. 15. by nature meanes birth, or descent from Auceftors; using the word in the yulgar acception, as I have proved. So your felfe acknowledge. So in 1 Cor. 7. 14. That he speaks of birth or descent from Ancestors, speaking of children of a beleeving and unbeleeving parent, is undeniable. 2. Jewesby nature or birth, put in opposition to the finners of the Gentiles, can be no other Gal. 2. 15. but holy by birth. A holinefie of birth I Cor. 7. 14. (howing from a parent beleeving and in Covenant) is afferted likewife. 3. Sinners of the Gentiles Gal. 2. 15. must needs be uncleane by birth, and an uncleannelle in opposition to the Jewes holinelle is understood; so uncleannesse, 1 Corin. 7. 14. is birth uncleannesse there put (as you fay) in opposition to holinesse; one instance making good fome diffimilitude, would have been better then all thefe reproaches. You proceed page 78. Therefore when Mr. Blake faith, that he contends to have the feed of beleeving parents under the Goffel, to be under the first member of the division of the Text; It is a strange speech, that he foodld contend to prove this. The feed of beleeving Gentiles are Jewes by nature, borne to be circumcifed, and to keep Moles law. Your dealing inforceth

The Text, 1 Cor. 7. 14. vindicated and explained.

to fet down my own words, as page 10, they are delivered. The feed of beleeving parents under the Goffel must be looks upon under one member of this division in the sext; the Apolites distinction is full and complete, either they must be accounted of the people of God, who are relatively and federally holy, as Were Tewes or else out of the number, and under the second head of unboty, and out of Covenant, as were finners of the Gentiles; a third cannot be affiguesh, the Apofiles distribution may not be challenged. If it be under the first head, that they are looked upon , we have What Wee contend for : If under the fecond head then the bestvie doom of Gentiles finners, aliens, is theirs. In which, it is, that infants of beleevers are by me put under the first member, not in all respects, but respective to the generall notion of relative and faderall holinesse. A fatisfying answer would have done better then a fallification; either to have affigued what member of the division-they must be under, or to have showed that the division is not full, so that they may be out of both. And what if I had faid that I do contend, that they are Jews by nature, that is, by birth and descent? It must not therefore necessarily follow that they were born to be circumcifed, and keep the Law : the name Jew or Circumcifion is not alwayesufed properly, but fometimes alkifively. Circumcilion made a man a debtor to the whole Law, Gal. 5, yet you cannot deny your felf to be of the Circumcifion, in the Apoftles language, unleffe you will exclude your felf from those that worthip God in spirit and intruth. Phil. 3. 3. A Jew outwardly and a Jew inwardly, is a Christian outwardly and a Christian inwardly, Rom.2.28,29. The Jewes fometimes were the only people of God, and all the people of God (by way of allufion to that state) are still so calted. But you fee (it feems) that this put off will not ferve your turn, and therfore you adde, but let it be granted, that they are called somers in the sense he would have it, that is, out of Covenant, as it is faid. Ephel. 2.12. the question is, in What fenfe the Gentiles were without the Covenant and the Jews in Grant this (as you know not which way to fhift to deny it)& then you fee in what cafe you leave infants of beleeving parents; even dogs unclean aliens from the Commor-Wealth of Afrael orithout God, without Chrift, De, That is the flate of the hope of a Christian infants salvatio then of the salvation of Nama, Hercules, that the Jewes had by Gods appointment the priviledge of Circumcifion and the Covenant made with Abraham did belong to them in special manner, and the Oracles were With them, Rom. 9.4.5. and the Covenant of faving grace was a

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mong them - and that the Gentiles were dogs, Se. Then it is as certain, three mants being out of Covenant, and wanting the priviledge of Baptiline, the Covenant of faving grace is far from them, and to their case is reckoned, not among lewes, but Gentiles. And fo (you fay) it may be granted that the fews had a birth-priviledge, though it is certain that their birth-privilede did not entitle them to the Covenant of grace. I defire to know of what use this birthpriviledge was unto them; it could be no priviledge, unlesse it interested them in, and entitled them to fome benefit. That it made them a people of nant owns them, and calls them his people, 2 Chron.7. 14. Ifa.1.3. Hof. 4. 6. and I know no other Covenant that is a priviledge, but the Covenant of grace: The Covenant of works, I believe, you fcarce account any priviledge to man fallen. And although the Covenant of grace admits of subdivision, according to the variety of difpensation, and severall degrees of light, in which it appeared; yet Scripture knowes no more then those two Covenants. My polition then is diametrically contrary; it is certain that the birthby vertue of this title the people of the God of Abraham, and did fit down with Abraham, Ifaac, and Jacob in Gods Kingdom: this their Circumcifion did feal, though it is confessed that all did not attain to the mercies of the Covenant, but fell thort by unbeliefe and disobedience. The Covenant made prefupposeth man called, it doth not promise that he shall be effectually wrought upon. Ball of the Covenant, page 154. The common priviledge of Circumcifion belonging to the fewer did (you fay) not arise from the Covenant of grace according to the substance of it but according to the administration that then was. This is as certain as the former, if this priviledg did not arise from the Covenant of grace, then those words of Almighty God, Gen. 17.10. This is my Covenant which you shall keep between me and you, and thy feed after three, every man child among you shall be circumcifed; are to be understood not with a gram, but rather with a bushell of Salt : it must be understood that it is a figue or feal of the Covenant, not in the fubliance of it, but fome appenhow I pray you, then finall we understand that of the Apostie, Rom. 4.11. And he received the figue of circumcifion a feat of the right confueffe of faith? Shall we fay with Bellurmine in I.t.c. 17. de facra. in genere, That this was a priviledge peculiar to Abraham, and appertaining to no other of his feed, which Chamier faies, De Sacra in genere, 1.2.c.10. That no Divine ever faid it before him, though Mr. Black wood with much confidence hath spoken it after him; and how is there any fuch thing as circumcifion of the heart, that muft

needs be from the Covenant of grace in the fubflance of it; it were in vaine You fay in your exercitation page 2. The Covenant made with Abraham is not a pure Golbel-Covenant, but mixt : If Mr. Mar hall or I had so delivered our felves, we had heard of it with a noife. Do you mean that there was any impurity in the Covenant as delivered to him, any ingredient to draw away. from the simplicity of Christ? This sure you will not fay, seeing the Apofile faies the Scripture preached the Gospel unto Abraham, Gal. 3.8. or do urgeth, De effettn Sacrad. 2.c. 17. So there is still to Christians in the Gospel-Covenant, godlinesse having promise of the life that now is, and of that which to to come, 1 Tim. 4.8.28 by Chamier is well observed against him, What procomcision did feal accidentally; but the Gospel-Covenant, which is the righthe fubftance of it. You have a promife of affiftance from God in your ministeriall work, Mat. 28.20. This promife your Baptisme (if baptized) confirms: God in Christ being your God by this figne of your dedication to him, is ingaged to keep you in your wayes, Pfal. 91.11. This being your way, are Yea and Amen in Christ, 2 (w.1. 20, and all promises are sealed by Baprisme in the name of Christ; the promise of the birth of the blesled feed was a figne, that Syria and Ifrael going to war against Jerufalem, in Ahar his dayes, should be destroyed, 1/a.7.14. This promite Ahaz his Circumciison (had he had faith to apply it) did feal; and all fuch like promifes that we have in generall (or if they were revealed to us in particular) our Baptiline doth feal : fo that the Covenant with Abraham, and with us, is the fame in fubstance, and it is the felf fame thing that the Jews Circumcision and Chris ftians Baptisme doth signisie and seal. This is the doctrine of Protestants opposed by Jesuits. Bellarmine faies, that, that which Culvin teacheth in this but to make the Law Gospel. De effectu Sacra, 1.2.c.17. You close with the Ichits, and with high diffaine frake of the doctrine of the Protestants, Mr. indeed acknowledge a mixture, though you would have that which is carnall, to be substantiall; and that which is spirituall, to be accidentall. You go on, nor was Circumcition a fruit of the faith of the parents, but of Gods ap-

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pointment, according to the differnation of his will. You had faid more truly, if you had faid that it was a fruit of the parents faith by Gods appointment, according to the differniation of his will; these are subordinate, which you make opposite. God made his Covenant with Abraham and his feed, to be their God, and he is the God of beleevers, Heb. 11,16. When this people ceased to believe, God ceased to be their God; and now it is vain that they are circumcifed; weby faith are graffed in for them, Rom. 11-20, and Baptilm now being the initiating figne in flead of Circumction, we are of right bapelied as they were circumcifed. You further fay that this was a privilence in rear time of the Churches minarity, Give me some Scripture, or colour of reason if you can (for yet we have none) that the fruition of promiles in such a latitude, asto reach not only to a mans felf, but his postericy (which David fo much admired, 2 Sam. 7. 19) should be accounted a piece of the Churches pædagogy, or that this is one fruit of our redemption by Christ to be cut thort in this promife, to have posterity formerly in Covenant now expunged. You go on, he that will prove that therefore our children have such a birthpriviledge, because the Jewes had, must make our case ar the Jewes, and so bring us ander the Ceremonial Law : It may do well to put this affertion of yours into a formall proposition: They that equal Christians with Jewes in priviledges, must make them equall in burdens; if Christians have as great mercies, they must have them in as obscure a way, with as dimlight, and with obligation to equal bodily exercise and charges: This proposition I adventure todeny, and if it hold not, your affertion falls. You go on, I shought necessiary to fay fo much, because Mr. Vines refers ut to Mr. Blakes Sermon, as a learned Treatife, and I beard it in like manner magni fied by Me, Calamy, and therefore bave thought it need ary to examine whether it bath any feeming firength in it. And how could that reference of Mr. Vines, or speech of Mr. Calamy, put this double necessity upon you, to fay so much as you have spoken? unlesse it be to perswade the world, that you do folus sapers, are alone awake, when all the world is in a dream, and fall afleep? It were well worth inquiry, whether ever man of wit or learning were in opinion against you in this point of Baptiline, feeling you do not only palle your centure very freely on those that you met within particular, but speak very homely of all in generall, as led by an ignit fairne in this matter page 94. But these thoughts of yours were reasonably well known and spoken of before you either wrote or published this letter, upon this approbation of theirs; You fay, you thought it necessary streamine what hath any faming firing hin my Sermon. If you had faid you had endeavoured to have picked out what appeared to have any feeming weaknessein it, and to render it to your Reader without its nerves or sienewes, you would more have been credited, if the firength of it be worthy of all your whoopes and jears; what would have been thought of it, if the weaknesse of it had come under examination? I hope I shall receive so much right by the name of Mr. Vines and Mr. Calamy, that the Reader will take the pains to fee with his own eyes what I have wrote, and then he will foon difcern your dealing. You take notice, you fay, of that speech of mine, page 11. Singular opinions put men upon fingular interpretations, which may as truly be verified of bimfelf (you fay) as of his adverfaries. Not fo truly: now you have made your felf my adverfary. Whether I or you be in the truth, it may be a controversie; but that your opinion is more singular, I think is without difpute: All those that will own those two Epithites together, which your Licencer hath bestowed on you, Presbyterian and Catapedobaptiff, I suppose may foon be numbred.

CHAP, VIII.

The Texts, Exod. 19 6. 1 Pet. 2. 9. both underfired and applied to the Church wifible, as professing themselves members of Christ, when the true members of Christ are only worthy of that become.

IN your eleventh Section, treating of the priviledges of beleevers under the Gospel, you tell Mr. Marshall, that in a Speech of his concerning these priviledges, he alludes to that place I Pet. 2.9. and pag. 103. of your Letter, you fay, Mr. Blake, pag. 8. urgeth this text to prove a birth-right priviledge of Christians, which argument of mine from that text, you have not patience to examine to the end, but in the midft of it you addresse your felf to me, as tho the Letter had been indorfed to us both, in these words. I define Mr. Elake to revise bis Treatise, and to examine whether this, and many other passings answer to Mr. Vines commendations of its concerning which (fo far as concerns M. Vines and others whom you mention) I defire you to tell me whether a Treatife may not juilly be commended unleffe every paffage in it be equally worthy of commendation. I, among others, have commended your Treatife of candals, and yet there are some paffages in it which would try a stronger wit then mine to excuse. And I believe by this time you wish that you had hearkedned to that excellently learned Dr. Wilmst, and godly friend of yours and mine (who, in dear love to you and the Church, did in his Letters perfwade to put your deleasur upon some things before you publisht it; for the commendation (which to you is such an eye-fore) I could have been contented it had been spared, being as little ambitious of these things as descrying. Yet (Reing you would wound, not only me, but feverall others, and the cause it felf, thorow my fides) I think I may without furpition of vain glory, tell you

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that others might be named, who have given it their approbation to name but one, your friend of the Affembly, (that in dear love to you, told you (a) you fay) that a Committee was choisen to give fatisfaction in point of Padaalfodelivered your Letter to Mt. Marfhall, when your reverend father in law of the Affembly had refused that office) as after it was in manufeript, he gave his approbation, and importuned the printing of it, so he hath fince spoken with a large respect as others of it. But these are but impertinencies, let me bethe ignoranteff (as you would make me) and your felf the most learned of men (as it feers you would be thought) this will not determine the controverile, or end the dispute. Learning is not alwayes the Advocate of truths the truth perhaps fuffers by my dulneffe, and errour hath advantage by your acutenesse; let me then, and not the cause suffer. Yet I cannot but say, that if I had not known you better, then in this work you appear, I should scarce have thought I had had to learned or ingenuous an advertarie. But now let us look into the Scriptures quoted by me in that argument of mine, tor a birth-priviledge, or Covenant holineffe of the feed of beleevers; in which the question is, whether those texts, Exad. 19.5, 6. Dent. 14.1, 2. 1/2.63.18,19. do hold forth any birth-priviled geto the Jewes, to be a holy people, or holy Nation (in opposition to the Gentiles, and whether that text of Exed 19.5,6 quoted by the Apostle 1 Pet.2.9.be by him applyed there to the visible company of Christians (called by the word and professing Christ) or whether it be applyed only to the invitible body of the elect and regenerate. For the argument, I would you had put it in my own words, as in the birth-priviledge they may be found, that to the firength or weaknesse might better have appeared; and thus it is there laied down, The grand birth-priviledge by the Jewes enjoyed, is to be an boly Nation, to have the whole body of their people (as distinguis)ed from others) accounted boly to the Lard. This was poculiarly their honour from age to age, from generation to generation, Exod. 19.6. Deut. 14.1.2 Ifa.63. 18. But this honour, to be a chosen generation, an boly Nation, a people peculi ar porases as high as were ever given the Jewes) is given to beleeving Christians, 1 Pet. 2.9. Christians therefore in this birth-priviledge equall the Nation of the Jewes. In the conference, we had in the prefence of fo many felect hearers, you cannot but remember that you denyed the major propolition in this (or a fyllogifme to this purpose) affirming that to be an holy Nation was no birth-priviledge of the Jewes, and in your exercitation, you fay, that Exed. 19. 5,6. God fpeaks of a priviledge flowing , not frombirth, but obedience, It is true, that that speech there is conditionally put, to minde that people to be in deed, what they were in name and title; but that they had the title politively, as a priviledge of birth, is evident in the texts quoted by me, together with this of Exact, 19 namely Dent. 14.1,2.1/a.62.18.19. (which you should not have concealed, to which may be added , Deut. 7.6.) when they were worthy of no fisch title more honoured with birth-titles then they are reproached with converfation rebellious. Now for the minor propolition, you answer by diffinction, and in your exercitation fay, The fenfe of t Per. 2.9. to gee which beloeve, as it is v.7. whom God bath called out of darkneff are aboly nation, whether Jewes ar Geniles, by firitually egeneration, as believers are salled a family or kindred, plest Pet. 2.10. wherefore in this family kindred, house people, are only beleavers, whom not carnal birth hus spirituall causeth to be reckoued in that number. This then is that which you maintain, that as a family or kindred, Eph. 3.15.houfhold of faith, Gal. 6.10. The house of God, 1 Tim. 3.15. A people, 1 Pet. 2.10. are to be taken; fo the words also an haly Nation, or. 1 Pet. 2 9 are to be taexcept the first, where Paul speaks not to the Ephesians in the second perfon (as Peter here to this people to whom he writes) but abstractly of a family named of God as his family, partly on earth, partly in heaven, which can be no other but the Church invilible; for, Gal. 6.10. where the Apollle exhorts, let us do good to all men , especially unto them who are of the foulhold of emphicit so behave the fell in the house of God, which is the Church of the living figned as Ephelus &c. The Ministers of God are visible Ministers of visible Churches, neither they nor their flock are invisible. You are instructed as Tinor the Temple are invitable Churches. This Church, which is here the house of God, is the ground and pillar of the truth, a ministeriall pillar to hold it

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forth (alluding to the practife of those times, to hang their Lawes up for open veiw in tables upon pillars, as interpreters understand it) and such pilparts of Parlas you would have it, then a wifible Church is meant in that place of Pe-10 us, 1 Persisto, and yet remains, which prefently shall be examined, Having feen your exercitation, let me view your Letter; when I fay that the text is meant of the Church visible, and clear it, 1. By looking back to the words that precede : you lay you have looked back, and finde no fach thing there further confeiling it is true, there is mention of some who did reject Christ. v.7.8. But that when Peter faies, ye are a chosen generation, aroyall Priosiblesed ce it fould be meant of any other then true beleevers, who alone can offer frivimall facrifice acceptable to God through Jefus Chrift, is an interpretation with some as your disclaime, untelle you had youthfafed some kinde of reafon. You adde much more, that it floodlabe meant of all those Who do not profes feely with the unbeleeving Jewes reject Jefus Christ. For then it may be faid not enty of Simon Magns and other hypocrites , but also of all the Sulvaces in the World that never heard of Christ, that they are a chosen generation, Se. The least dram of Christian candor would have spared this inference; you might ealily have feen that my meaning is of those to whom Christ istendered. A Rone of flumbling lies in the way and not hid in the earth; they that flumble at the Word, they hear the Word, and fo do not your falvage Indians, and of such the text there speaks. I spake of privative, and not of meer negative unbelief, M. Blake (you fay) adder, which yet will more fully appear by comparing the Words of S Paul, Rom. 9.32.33. And after the caling of your spleen (as before hath been observed) you say To me the text he cites, Rom. 9.32.33 compared with 1 Pet. 2.9. it meant of all those who do not professedly with the unbeleeving Jewes reject Christ as an harp and harrow do confort to make musfiel. The texts that I would have compared are not Rom. 9.32,33, and,1 Per. 2.9. but Rom. 9.32,32, and 1 Per. 2.6,7,8. between which texts, the confort is gent, Rem. 9-33. 1 Pet. 2.6? and why do the late Annotations on those yer. in Pet. twice referre to Rom. 9.33, and on Rom. 9.33, to 1 Pet. 2.6? my mufick is the fame, as theirs, which you could not but eafily enough differin, but fo you had tolt your jeft, and Mr. Vines and I with others, had escaped a reproach, which feems to be one of your main deligns, as often as you flic out from M. Marib, upon me. As for my Proof from the context, that the words in Per. 2.9. we understood of choje heavers. (Now let me adde) who do not pre-

The Text, I Cor. 7. 14. vindicated and explained.

feffedly rejett Christ, The Apostle Peter in the former verses, namely 6.7, 8 (asis plain, by comparing the paralell text, Rom. 9.32, 33.) divides hearers into two forts. 1. Those that believe. 2. Those that be disobedient. To the former Christ is precious, they professe to have him in high esteem; to the larter he is a flumbling frome, a rock of offence : they go the way of works for falvation, and not of faith, Rom. 9. 32.33. Now the Apostles division is full, all those who reject not the Gospel, are with him in that place, beleevers, and confequently a royall generation, &c. Among which believers Simon Magus in Samaria was one, Alis 8, 13. Those hearers compared to the rocky ground, Luke 8, 13. The whole Church of Sardus, in which there was but a few names that had not defiled their garments, Rev. 3.4. And if any aske how Christ is to such beleevers precious, as is faid verse 7? Lanswer, Christisto them as precious as the Word, and this they receive with joy, Luke 8, 13. Salvation is to them precious, and through Christ they claime falvation, Mat. 7, 22. Luke 13, 26. And whereas you disclaime the interpretation that carries it to any other then true beleevers, who can offer fortuall facrifice acceptable to God, If you had my work in hand , we flouid hear of feverall diftinctions of truth, Metaphyacall, Logicall, Morall : and of the feverall degrees of truth. My answer is that I my felf understand in of true beleevers, the faith of each one among them being true in its kind; 2 dogmaticall faith is no falle faith, though a faith that fails short of faivation; and I understand it of fisch beleevers, whose duty is to offer spiritual! facrifice acceptable to God, among whom fome do offer it acceptably, not refling in a bare dogmaticall faith of opinion and profeilion, but reach to that faith which faves. To which the Apostle also exhorts by an argument drawn from the honorable titles there mentioned, which titles belong to all to whom the name Christian belongs: The name of Christian is of as much honour as all the titles there reckoned, and that name belongs to all that hear the word and make profession of it; and now I leave the Reader to judge whether you might not have kept your Harrowforyourowa Plough. Yo go on, But perhaps (you fay) we may fee more by looking forward, and then you repeat my words. Secondly, by looking forward to that Which follower in the Charafter, which the Apolle (before he ends his description) uddes, which in times past were not a people, but now are the people of God. A speech taken from the Prophet, to fee forth the cafe of the Geneiles, as it as allo by Saint Paul interpreted, Rom. 9. 26. But the Gentides thus called, and of no people made a people, have all a Covenant-ballouffe, and not alwayes in-bevent ballouffe. Add there you come in with with your observation upon them, Sure, the word Nation and people did fo ren in Mafter Blakes minde

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that he could think of making but a National Church like the Jewes, Whereas, if he had wrighed the words, vert. 10. of having obtained murcy, and confidered that both Rom. 9, 25, and 26, are means of the fame, of whom he faid, verf. 23, that they were the telfels of mercy, which he had afore prepared unto glory, he would have plainly precived the people and Nation to be meant of the invilible Church of the clost, and fo nothing in that text for the bolineffe of abeleeving Nation, as some speak, communicating a priviledge of the feals to the infants of that Nation. You speak this language as though it were your own mother tongue. I must confesse, that when ever I think of a discipled nation,I can no more keep my thoughts off from a national Church (though not in all refemblances like the Jewes) then I can keep mine eyes from wood when I look on trees; but I defire to know why in looking forward you first make a stand (after your usuall custome) before you come to the end of the argument. Secondly, why I must rest satisfied only with a jeere, without any thing at all towards an answer. It is true, that you firive to cait a tubbe or two in the way, but I never took it to be the work of an anfyerer to knitknots of his own, before he hath untied his advertaries. Take in a word or two my arguments. 1. The call in the Text mentioned, is a call of a people (whether from Judailme or Gentilisme) to Christianity. Now, fuch a call of a people, is a call into the Church visible. It is spoken of the whole body of the ten Tribes revolted, Hof. 1.10. Hof. 2.23. of the whole body of Gentile Nations, Deut. 32.21. These Jews and Gentiles (being thus made made a people) are a Church viible, and to are a chofen generation, a royall Priest-bood, an boly Nation, a peculiar people; that they should show forth the praises of him, who hath called them out of darknesse into his mar vellous light. Secondly, a people discipled to be baptized, are of no people of God made a people: their here mentioned were thus made a people; but when a people are brought to farre, as to a profettion of Christ (as I have heard from your own mouth, they are discipled to be baptized; thus Sardis was made a people; yet the most of them spiritually dead. Corinth was made a people, and many of them vile. The Churches of Galaria were made a people unto God, when yet Paul was afraid that they were ready atterly to apostatize. Howabsurd a conceit it is, to make all professing Christians, called from Judaisme or Gentilisme (whether you please) beleevers in your sense need not to be made appear, it futherently appears of it felf. Mafter Burrought on those words, I will fay to them which were not my people, thou are my people, Hol. 2. 23, hath these words, Were it that the Ordinances of God might be fee up in their purity among ft us in England, were Reformation perfelted, and the Source malked bumbly and peaceably as they Bould, the whole

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world will be convinced that these are indeed the people of the Lord, and that God is among ft them. and yet neither Mafter Burroughs (whom in this peece of the dispute you take to be your friend) nor your self (I suppose) do beleeve that the Church of England thus reformed by purity of Ordinances, would be any Church invilible, or a fociety of fuch beleevers alone, as from that text of Peter you characterize; Now for the rubbes you put formerly mentioned, whereas if he had weighed &c. I would you had from hence made up an argument. I can frame it only in this manner. The call in this place mentioned is such, that it is a mercy to attaine unto it; but the call of a people without God, without hope, into a visible Church to partake of faving Ordinances, is no merey; and therefore not the call in the text mentioned. Here I shall deny your minor proposition, beleeving it to be a special mercy to attain unto such a call as here I speak of in a visible way to enjoy Ordinances of falvation. Where you fay, that Rom. 9, 25, 26, are meant of the fame, of whom he faid verf. 23. See. I answer, though it were granted that those veries were meant of the same persons, yet they might be called veffels of glory, the denomination being a prastantieri parte, as we call it, a heap of corn, where yet there is a mixture of chaffe, and a corn field, where there is a mixture of tares and other weeds; and as the Apollie (writing to the Church of the Theffalonians) faith, knowing brethren your election of God and yet I suppose yee do not beleeve that each particular man was a vessell of glory, but I utterly deny that they are meant of the fame. The Apolitic speaking of election and rejection of particular persons, quotes a text (holding by way of analogy and proportion) which speaks of the election of a Nation; the text of the calling of a Nation out of Egypt, Hof. 11. 1. is applyed to the calling of one, even of Christ, from thence Matth. 2, 15. So the texts of the choyce of a Nation into Covenant, Hof. 2.23, Hof. 1.10. may by the Apostle be applied anto some one or few particular ones called

CHAP, IX.

There is no more expresse president in Scripture for womens receiving the Sacrament of the Lords Supper then for infant-bapti (me.

N your twelfth Section, examining what command or example, there is for Infant-baptisme, you meet with an objection, that there is no expresse example in Scripture for womens receiving of the Lords Supper, and there-

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Womens receiving the Lards Supper no more

fore if infants may be kept from Baprilme for want of a president, then women may be kept from the Lords Supper for the fame reason; and page 113. you fay to Milter Marshall, herein you, Mr. Vines and Mr. Blake, and generally others follow Zwinglius, whose conceit this was, if he were not the first inventor. It matters not who bath the honour of invention, fo that there be truth in it, though I know no more of Zwingliau conceit then I have from your words. Mafter Blake (you fay) expresses himself time. page 22. no particular prefident more then for this of Infants-baptifme, to that here the queltion is, whether there be any more expresse example for womens receiving that Sacrament, then there is for Baptiline of Infants in the Scripture. And here you are pleased to deale so liberally, as to give oddes, undertaking to bring not only expresse formall examples, but also an expresse command in formall termes, these are your words. I pray you sell me, is not that 1 Cor 11. 28: Denua Time it differ &, Let it man examine himself, and so let himeate of that bread, and drink of that cup, an expresse command, in formall termes, and doth not a reart comprehend both fexes ? If this be an expresse command in formall termes for womens receiving the Sacrament of the Lords Supper (which I believe no man but Mr. Blackwood had thought) then are we furnished with an expresse command, in termes as formall, and with an example to boote, of womens Circumcifion, and fo the difference between Circumcifion and Baptisme (so often layed in the dish of Padobapoists) here fals to the ground; yee on the Sabbath day Circumcife argume a man. John 7. 22. if as bour & a man on the Sabbath day receive Circumcifion, that the Law of Mofes should not be broken, Julia 7. 23. Here is Mofes his command, and the Jewes practice with Christs approbation in the fame comprehensive latitude; in regard of both fexes, as in Saint Paul for receiving of the Sacrament of the Lords Supper; and if arguments borrowed from Grammar-use of words be of that force, you see what you have proved, as ZiBjunt is taken in one Sacrament, in the fame fense it is to be taken in another; but in the Sacrament of Circumcilion it's limited to the male only, to which accords that Logick-rule, omne analogum stans per fe star pro famostori analogato, Therefore in the Sacrament of the Lords Supper, it is to be limited to males also : you come to examples, when he faith, 1 Con. 10. 17. We being many are one bread, and one body, for we are all partakers of that one bread, and are not women as well of the body as men? and if (o, here is an expresse example in formall termes for womens receiving the Lards Supper. You do nottell us what you mean by body in as members of Christian Churches, it is the body Ecclefiafticall that is there

proved by expresse Scripture then Infant-baptism.

meant, as might be demonstrated : many answers might be given to serve your turn, 1. Women may be of the body without the Sacrament, as they were of the dody of Ifrael, and called Circumcifion, being uncircumcifed 2. The word all (which fome times you can limit at pleafure) may be understood according to the first institution, where there were only men, or all of those that had wrote to him about this businesse of Idols, amongst which there is little probability that there were any women. 3. Take it at the best, the example is not expresse, but by consequence only. Is it faid that women, or any particular woman did communicate? You are put in an argumentative way, to make proof that all that are of the body partake of the bread; but women are of the body, Ergo, &c. But having a fourth answer, which, I am sure will give you satisfaction, that I will rest in. You remember your owne interpretation of those words brought in by Master Marshall. The whole house of Israel is circumcifed in the stelling The sense is not (you say) page 38. every person is either altually or virthally circumcifed, but all the bonfe of Ifrael is put for a great part, or the greater, or the most eminent, at it is frequently elfe-where, 1 Sam. 7.3. Acls 2. 36. ACts 13, 24. as the whole Church is faid to come together, when the most of them come together; and in the like manner the people of the Jewes may be called the Circumcifion, from the greater or more famous part, though the women be neither altually nor virtually circumcifed. If that place brought by Mr. Mar fall be no proof, no not fo much as by confequence that women were virtually circumcifed, much leffe is this a proof expresse, that they actually received the Lords Supper. Yea Mr. Marshals argument holds (women had all the benefit which males received in Circumcition) and yours fals, when you would make this text an expresse example for womens receiving the Lords Supper. Yet this was brought to your people in Gabriel-Fer-Church, as an example expresse and formall, and Mr. Vinerand my felt (neighbour City Ministers) made famous with a pulpit-quotation, as men denying it : mult not Scripture lenfe be now one, and then another, just as it will ferve your purpose? The like(you say) may be said of 1 Cor. 12.13, and I say it may receive the like answer, and if by body, any understand not the body mysticall but Ecclesiasticall in this last place, as seems to be the meaning, then here is an example for Infants Baptiline. You dare not deny them to be of the body myfficall, though you will not have them to be of the bedy Ecclesialticall, and thus I reason; They that are of this one body are baptized into this body; but Infants as well as women, are of this body, Ergo, &c. You bring a third example in formall termes for womens recesving of the Lords Supper, Atts 20.7. Where it is faid, when the Difciples

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