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Infant's Baptism maintained :
A TRUE ACCOUNT
OF THE
DISPUTATION

Held at Ashford in Kent, July 27. 1649.

WITH

A Review of the Arguments used there.

AND

A Pathetical Exhortation to the Pastors to oppose the
growth of Anabaptism; together with a Consi-
deration of the good that maie bee
expected from Disputation.

*Proinde disputandi scilicet Ecclesie. S. H. W.
Perdet in concussione vocem, & nihil assequeris nisi viliem de blas-
phematione laudem. Tert. de Prae.*



L O N D O N.

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TO THE
CHRISTIAN READER.

Here was never anie intent this
Disputation following should
have appear'd in publick, but
that like *Jonas's* Gourd it should
have died as suddenly, as it
grew. The truth is, the disgraces that the Ad-
vertaries in private have loaded it withall have
rak't it out of those ashes in which it was de-
sign'd to bee smothered, and given life to it ones-
ly to vindicate it's innocencie from their inju-
ries; besides the importunities of manie friends
desiring Copies of it, not without much re-
sistance for a good while, proved the Midwives
to this hastie birth. It had nothing to boast of
but the sober and silent demeanour of the Con-
gregation while it lasted, (it being a thing scarce
credible, that so manie (som have guessted them
still
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Infant's Baptism Mainteined

Author unknown, 1650

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near three thousand) and so qualified, should attend with so much devotion without anie interruption for the space of six hours. The scandals that have since been cast upon it, were expected: The men which were our Adversaries and their driving was known before. It is no new thing with them to bespatter those Arguments with their tongue which they could not untie with their teeth. Thou hast here a true, though short, Relation of the most material things that passed, the Adversarie's Answers beeing rendred to his best advantage, and the Minister's Arguments as they were delivered without anie addition. Thou art onely desired to read them without prejudice, to let thy charity cover the weakness of them, not to suffer the cause to be wronged through the defects of those that had more zeal to maintain it than abilities, who would not have presumed to have entered the Lists where there was so great expectation, without better preparation, but that they feared the triumphings of the adversarie, and the unanswerable crime of deserting the Truth to be charged upon them; if they had not stood up to maintain it, especially when the not doing of it had startled the strong, offended the weak, and confirmed those in their error which were fallen before. Farewel. The

The Propositions agreed upon between M^r Fisher and the Ministers at the Communion-Table in the Church of Ashford in Kent, before the Disputation began, were as follow.

1.  That both Parties should protest publicly that they sought for veritie, not victory.
 2. That the Question to be disputed was *Pædo-baptism, viz. Whether the baptizing of little Children, born of believing Parents, practised by the Church of God, were lawfull?*
 3. That the Arguments used in the Disputation should be onely express Scriptures, or Arguments of necessarie consequence from them, all Authorities of Fathers and Churches laid aside; though the practice of the Church was pleaded for, yet would not be yielded to.
 4. That the form of the Disputation should be syllogistical, which M^r Fisher, after many Reasons alleged by the Ministers to enforce the same, at last yielded unto.
 5. That M^r Fisher should be Respondent, which (though there was little reason for, in regard hee invaded the practice of the Church, whereof the Ministers were defendants, and ought to have showed upon what grounds hee did it, the confuting of which would have tended more to the satisfaction of the Auditors, was by the Ministers yielded to the importunitie of M^r Fisher.
 6. That there should be no tumults, no interruption of the Disputants, that no provoking terms whereby offence might be justly given or taken should be used, that if anie such were, warning should be given and satisfaction made, or the disputation to break up, and the blame to lie upon that side which did transgress.
 7. That after the Disputation ended it might be lawfull for anie one of the Congregation, least first obtained of the Ministers, to ask Questions, and to propound his Arguments not being tied to anie syllogistical forms, and to receive satisfaction.
- It was also moved by the Ministers that two Moderators might be nominated, and also Clerks appointed for the writing

Infant's Baptism Maintained

Author unknown, 1650

ting down both of the Arguments and Answer, the originals to bee left in the hands of the Moderators, that for no misreports might bee raised concerning them, or, if anie were, the truth might bee made appear to anie that should desire satisfaction by reparing to them, which M. Fisher utterly refusing, the Ministers superseded from further urging of it.

After these Propositions were agreed upon M. Fisher moved to have libertie to make his Position: which after debate of the unnecessariness of it, the Question being already stated, and the terms known and understood by every one, was yielded to, so hee exceeded not a quarter of an hour, which was accepted by him.

The Sum of M. Fisher's Position.

Being come into the bodie of the Church, the Ministers entered into the desk, M. Fisher standing a little distance off upon one of the seats, leaning to a Pillar, and the multitude being silent hee made his Position: the heads whereof are these.

1. That hee spent not spend time about stating the Question, it being done before at the Communion Table.
2. That hee came thither to defend the unlawfulness of Children's Baptism, which an evil and adulterous generation did maintain against him.
3. That though hee had once been of that opinion, and a Minister of the Church, and received Orders from it, yet now hee was of another, and did renounce both the Church and her Orders.
4. That hee was a sinner and an ass, and the weakest of man to defend the doctrine of Jesus Christ, yet doubted not but to make it clear against every opposition.

An Answer was made to the first, that hee confirmed the Ministers reasons against his making of a Position, and therefore might have spared that waste of time. To the second, That hee transgressed the Propositions, in giving reviling and opposition terms, calling them a wicked and adulterous generation: To which hee replied, That his intent was not to fasten those words upon anie there present; that hee desired they might bee so taken, which was admitted. To the third, That it was no marvel that hee that had forsaken the Church should afterwards revile and despise her; and that

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God

God having suffered him to fall into so gross an error, as to deny and renounce his first Baptism, did in his just judgment suffer him to fall further and further: Heresie being like a precipice, where after a man hath begun his run hee cannot stalle till hee come to the bottom. To the fourth, that which hee said of himself out of a voluntarie humilitie, the Ministers did acknowledge out of the sense of their wants, and praised the Congregation, that (since they were not the men appointed for the Disputation, but onely undertook it that the truth might not bee wholly deserted, and the current of standers which was likely to rush in against it might bee somewhat interrupted by the reasonable interposing of themselves) they would not suffer anie defects of theirs to prejudice the cause, that it was the truth on their side did animate them to undertake it, which they were ready to evince by the Arguments following, leaving the success to God, to whom onely it belonged to convince the understanding.

The Sum of the Disputation held at Ashford in
KENT the 27th of Julie 1649.

NO man may forbid water to those that have received the holy Ghost, A.C. 10. 47.

But little children have the holie Ghost.

- The minor being denied, was proved: 1. By their Faith.
2. Holiness. 3. Those Eulogies given to them in Scriptures not inferior to those of the best Saints.

1. By their Faith, which was proved

1. By express Text of Scripture. Mat. 18. 6. Who ever shall offend anie of these little ones which believe in mee: his sin is greater than his: In the third Vers they are called *paidia*: from whence it being argued that they were children in age spoken of by our Saviour, by comparing with the second Vers, Hee called to him a little child: which Mr Fisher confessed to be one in respect of age; and by shewing the derivation of the word from *paidia*, which signifies to instruct, Mr Fisher confessed that at three or four years old manie began to be instructed even in principles of Religion; and that at that age they might bee baptized, But afterwards proof being offered

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Infant's Baptism Maintained

Author unknown, 1650

offered, that infants of a date old were as capable of Baptism, he would have recalled it, whereupon the Ministers proceeded to prove little children had faith by

2. Arguments of Consequence:

Children of the Jews had Faith,

Ergo Children of believing parents now.

The Antecedent was proved: Because God himself did witness it by setting to his Seal, which was Circumcision, called by the Apostle The Seal of the righteousness of Faith.

To this Mr *Fisher* answered, That Circumcision was a Seal of the righteousness of Faith to *Abraham* only, and not to his posterity: where being urged to shew anie place of Scripture which did import a change of the signification of the Seal, and being told withall that such a change must needs carrie along with it an intimation of the change of the Covenant, and so by consequence the same Covenant was not made with *Abraham's* seed that was made with himself, contrary to the evidence of many Scriptures, Mr *Fisher* was extremely founded, and multiplying words about other ends of Circumcision, was called back to answer punctually to his end, whether it were the Seal of the righteousness of Faith to *Abraham's* posterity or not; if not, to shew how, or where it ceased to be so, and make it appear by anie one Scripture, the Ministers engaging to become Anabaptists if hee did do it; hee answered nothing that carried anie sense or reason to the purpose, which after long debating made the Ministers pass over to further confirmation.

2. By their holiness:

There was no Argument taken from hence, because Mr *Fisher* granted, that if they had Faith, they must have holiness.

3. By those Eulogies given them in Scriptures not inferior to those of the best Saints.

Those who are invited to com to Christ, *Mat. 10. 14. Mat. 19. 14. Luk. 18. 16.* called *Agnes Ver. 15* Babes such as are new com from the womb, blessed by Christ, declared to have right to the Kingdom of Heaven, set forth for examples of innocence, not to be offended, guarded from heaven by Angels, &c have the holie Ghost.

But such are little children.

Here was further added that of the Apostle, *Know ye not that*

that the spirit of God is in you except you bee reprobates: and they dare not saie that little children are all reprobates.

To this Mr *Fisher* answered, That hee did not deny but little children might have the holie Ghost, and that those Texts of Scripture did seem to intimate as much; but that it could not be made appear that they had it to the making of them subjects of Baptism.

It was replied,

That the report of the Scripture concerning them, and the necessaries consequences of the former Arguments did make it more plainly appear to anie one, that would not deny Scripture and Reason, then the profession of anie particular person whom hee had admitted to Baptism, who perhaps might be an hypocrite, as *Simon Magus* could make it appear of himself, God's testimonie being to be preferred before man's.

Mr *Fisher's* answer was, That in Scripture children were indefinitely taken, but concerning this or that particular child, no proof could be made.

The Ministers demand of Mr *Fisher* was, Since the Argument was brought to this head, whether it it could be made appear, that if two or three little children were now presented to be baptized, they had the holie Ghost, hee would acknowledge them the subjects of Baptism? hee desired to hear the Argument, which was this;

Da. That which to doubt of, is Breach of Christian charitie, did sufficiently appear.

ri. But to doubt these little children have the holie Ghost, is a breach of Christian Charitie.

i. Ergo, That these little children have the holie Ghost did sufficiently appear.

The minor was proved:

To doubt that these little children are such as the Scripture in general hath declared them to be, and that they have right to the Kingdom of Heaven, &c. is a breach of Christian Charitie, whose rule is *Præsumere unumquemque bonum, nisi constet de malo*, the Apostle saying *1 Cor. 13. 3. 5.* It thinketh no evil: Charitie believeth all things, it hopeth all things, especially since it cannot appear that those have by anie actual sin bar'd themselves, or deserved to be exempted from the general

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Infant's Baptism Maintained

Author unknown, 1650

ral state of little children declared in the Scriptures.

Ergo, To doubt that they have the holie Ghost is a breach of Christian Charitie.

Here M^r Fisher was, for the satisfaction of the Auditorie, desired to answer plainly to these questions following:

1. How those men or women whom hee had baptized, did make it appear to him that they had Faith, & the holie Ghost?

Res. He answered, *By their profession.*

2. Whether their profession, since it is possible they might lie, could make it appear intallibly?

Res. He answered, *No.*

3. What judgement then hee could pass upon them to bee the Subjects of Baptism, as hee called them, whether anie other then that of Charitie?

Res. He answered, *That of Charitie.*

It was replied, Let him pass the same judgment upon these little Infants of whom in general the Scripture hath given to good a report, and against whom in particular no exception can be raised, and the controversie between us was at an end. To which M^r Fisher answered nothing in the least measure satisfactory, as the most judicious Auditors, being after enquired of, did affirm: So the Ministers proceeded to other Arguments.

That opinion which made the Covenant of the Gospel worse then that under the Law, contrarie to the Apostle *Heb. 8. 6.* is a wicked and fals opinion.

But the Opinion of the Anabaptists, which denieth Baptism to little Children, whereby a moiety of the Christian world is cut off at once from being members of the Church, maketh the Covenant of the Gospel worse then that under the Law.

Ergo, that Opinion is a wicked and fals Opinion.

The *Minor* was thus proved:

Under the Law, the seal of the Gospel-Covenant was by Gods appointment fit to little infants, *viz.* Circumcision, which was the seal of the righteousness of Faith, which is the Gospel-Covenant, and therefore is called by God an everlasting Covenant, and M^r Fisher confessed it to bee the seal of the Gospel-Covenant, and that even *Ismael* onely, becaus born in *Abraham*'s house had right to it, and received it.

Ergo,

Ergo, this opinion denying the Seal of the Gospel-Covenant, which the defenders acknowledge Baptism to be to little Infants, make the Covenant of the Gospel worse to the spiritual seed of *Abraham*, then it was to the carnal seed under the Law.

Again:

That Opinion which disroibeth the Comforts that the holie Ghost administred over the loss of our children by death, is a desperate and ungodlike opinion.

But such is the Opinion of the Anabaptists concerning little children.

Ergo, it is desperate and ungodlike.

The *minor* proved.

It despoile's the hope that the parents can have of the salvation of their children, for it make's them in no better condition then Turks and Pagans; so M^r Fisher himselfe protested: and when the Apostle saith, *Thes. 4. 13. I would not have you sorrow in those without hope:* the grieved parents might reply, What hope can wee have of our child who is in no better condition then the children of *Ismael*? what comfort can wee have from the Covenant made with, and the promises to our children, &c. Therefore why should wee not sorrow as those without hope?

M^r Fisher replied, That for ought hee knew, the children of Turks and Pagans might bee all saved: And one replied, Perhaps hee thought the Devils might also; which was the end of the Argument. There being no other answer given, nor to bee expected.

Then one of the Ministers, being desired by the rest to put an end to the Disputation, spake as followeth:

That since it had been proved that little Infants had the holie Ghost, &c. (Here a recapitulation was made of the former Arguments) Therefore Baptism was not to be denied unto them. That if anie doubt were raised concerning particular Infants, the judgement of charitie would call it out, especially considering no other judgement could be passed upon those that were *adults*: And M^r Fisher had confessed that *Ismael*, who was that Carnal seed of *Abraham*, yet had right to the Seal of the Gospel-Covenant, Circumcision; and that the spiritual seed, and their children had under the Gospel

B 2 28

Infant's Baptism Maintained

Author unknown, 1650

as good right to the Seal hereof which is Baptism. It was further added for satisfaction to the Auditors, how children should have faith? It was answered in *Joanne, radice, manere, habita, acta* 1^o, not in *fructu, folia, vlti, acta* 2^o, that was, in a word, they had the habit and seed of it, not the exercise and fruit of it: and that their not declaring of it themselves could no more conclude against their faith, than against their reasonable soul. That the seed of faith sown after discovery of it self, when the season cometh: That the testimonie of Scripture concerning their faith, and the proofs taken from thence, were equivalent to the best testimonie and profession of anie man concerning his own faith. If it should bee further asked, How faith should bee bred in them? The answer was, by the holie Ghost, whose waies are inscrutable, who tie's not himself to means, work's where hee will, and how, *Quo magis, quod ubi, distior quod docet, haec Cyprian*. If they should further enquire, How faith could bee said to bee in them without their consent? the answer was as well as original sin, to which they never consented, and that Christ was more powerful to salvation then *Adam* to condemnation. It was further added, That there was no other waie revealed for the salvation of lile Infants, but by Justification, and that by faith: That waie of the presentment of the righteousness of Christ without faith, is a signment of the Anabaptists without ground and reason from Scripture, the Covenant of the Gospel being the righteousness of faith.

After an Exhortation to Humilitie, Sobriety, Charitie, the end of the Law, to take heed of errors, to keep their first faith, to consider diligently in their consciences what had been spoken, they were commended to the grace of God, and desired to depart.

Then one of Mr. Fisher's side, having placed himself on the highest of the Pulpit stairs, to be seen by all, craved the libertie granted by the Propositors, to ask Questions, and receive satisfaction, prokiding himself a stranger, and to com thither by accident, though both afterwards appeared contrarie.

Having obtained leave, hee asked one of the Ministers, by what Argument hee proved lile children to have faith?

The

The Ministers replied was that that were to begin that disputation again; hee had heard the Arguments, yet to give him satisfaction, hee said, Becau' they are justified, without which there is no salvation.

Q. Is there no justification but by faith?

R. No, and faith onely.

Q. What saie you to that Apostle, *Rom. 3. 24* justified freely by his grace?

R. Read on, you shall finde ver 25. *whom God hath set forth to bee a propitiation, through faith in his blood*. The righteousness of Christ freely given us is the material caus of our justification, faith the instrumental.

Q. There maie bee justification which is not by faith.

R. It is the grossest piece of Poperie to hold justification by works, and not by faith onely: and the greatest controverbie between them and Protestants.

Q. What need have Infants of being justified at all, since they have no original sin?

Minist. You fell into Poperie before, now into Pelagianism; I have not heard so much heretie delivered in so few words: Take heed how you vent your self in public hereafter, it becom's you to suspect your self, least God have given you over to the spirit of error.

Another out of the bodie of the Congregation replied, That that waie which the Ministers called heretie, they did worship the God of their Fathers.

The Ministers answered, they were sorrie to hear him profess himself a Papist and Pelagian, in saying hee did worship God that waie, and appealed to Mr. Fisher, praying him to declare his minde concerning those things, whether they were heretie or no, which the Ministers charged the Enquirer with.

Mr. Fisher said, Hee knew that whatsoever hee had said yet, hee did not hold those things.

The Ministers replied was, 1. That the Enquirer had professed himself a stranger, and therefore wondered how his minde should bee so well known to him. 2. That whatsoever his opinion was, the Question being, Whether his saying, that one maie bee justified without faith, and that children are not born in original sin, were heretie or no? they desired

B 3

Infant's Baptism Maintained

Author unknown, 1650

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desired him to answer positively to that, but received no answer, and after that none did propound anie more questions: So the Congregation was again dismissed.

But M^r Fisher hindered their departure by making an unreasonable motion, viz. that they would hear him preach, which required som time to debate; the Ministers opposing it, saying, That the end of their meeting was to dispute, that the disputation was now determined, that it was near seven of the clock, that the Disputation had lasted above six hours, and manie were wearied, and had far to go.

One of the Congregation replied, That hee hoped they would not hinder the preaching of the Word, or call anie time unreasonable for that. The Ministers answer, that they magnified preaching as much as anie, yet must needs tell them that the Apostle make's it inferior to charite, and that when charite was in danger to bee violated by it, it were but Christian prudence to omit it, that the Congregation consisted of two sorts of men and women, whose opinions were different; that there was danger of a manifest breach between them; that as they came together, and had behaved themselves quietly all the time, so they might bee permitted to depart; that the mischiefs which follow divisions, are easier prevented than healed, &c.

But M^r Fisher not hearkening to the reasons of the Ministers, it was at last referred to the Minister of the place being there present, and hee desired to declare, whether hee would give waite to M. Fisher's preachings; which hee refusing to do upon the reasons above-said, One of the Congregation began to utter som words tending to a commotion, viz. That hee had nothing to do with them, that they would do it without his leave, and the like. Whereupon the Ministers conjured M^r Fisher, whose interest they observed to bee so great in the people, by the bonds of charite, the candor and sobriety of a Christian, and ingenuitie of a Scholar, that hee would dissolve the Congregation, that they might part without professed hostilitie; that there would great disgrace light upon their meeting, besides dangers which they did fore-see, if hee did not; that if hee persevered in his motion, they did protest openly before the Congregation against it, and did charge upon him whatsoever inconvenience should follow. So being

being perswaded, hee went out of the Church with the Ministers, and the Congregation followed.

Then one of the Ministers spake to M^r Fisher, as followeth, That hee would seriously consider into what dangerous error hee was fallen, and not onely so, but was the cause of the fall of manie others, that hee would fallie remember what St. Aspin saith of *Atrius*, that his pains are multiplied in hell, as often as anie one departs into his heresie; that hee would consider what Arguments had been used, and how unsatisfactory his answers were; that hee would not resist the Spirit of God, but remember that though in this unieled and distracted Church, hee did not fear being called to anie account for his doctrines, yet hee must appear before the dreadfull judgement seat of Jesus Christ, who is the Patron of Pædobaptism; praying God to give him a right understanding, they took their leave and departed.

After the Ministers were retired, divers Gentlemen and others who had been present at the Disputation thanked the Ministers, expressed the satisfaction they had received, assured them that manie were confirmed by their means, and the resolution of the Ministers, who were auditors, was, that they would faithfully in their several Congregations declare their sense of it, and oppose the growth of Anabaptism in their respective Flocks, which hath been since don accordingly.

An Appendix to the Disputation, added for the fuller instruction of the Christian Reader, who desires to see established in his faith about the Baptism of Children.

There might innumerable Arguments be brought both from Scriptures & Reason for the confirming of the practice of the Church of God from the beginning (whose authority alone, it were of anie esteem with the adversaries thereof, were enough to have silenced these disputes, at least to have laid the itch, and quenched the heat of them) in baptizing the children of believing Parents, but as the haste of the Disputation did forbid the Ministers then to bee so thoroughly provided

Infant's Baptism Maintained

Author unknown, 1650

provided with them, modestly doth now to infer them here; Therefore the Christian Reader is desired to peruse *Calvin's* Institutions, *Ursin's* Catechism, and Dr *Featlie's* Book upon this subject, where hee shall bee thoroughly furnished. Besides that opinion of *Orid*, *Eti non proxi singula, multa jactant*, What ever it maie carrie of credit in other causes, ought to have but little in this, where were trueit not in multitude, nor measure by number; but substance and weight of Arguments are the foundation of our faith; the other are for pomp and victories, the oneley for satisfaction and veritie. Whosoever therefore thou art that d'sirest to bee grounded in the Truth, examine diligently and understand these three Arguments followings, which are but the same reviewed that were used in the Disputation, and thou shalt bee able, being confirmed thy self thorough the grace of God, to strengthen thy brethren, whose faith is every where assailed in these miserable daies, by the watchfulness and cunning insinuations of the adversarie: nor are these three commended unto thee, as if among *Davids* Worthies they were the first three, the composer of them arrogate's no such thing to them, thou shalt finde manie both better appointed, and more strongly armed, and which go forth in the strenght of those that fight the battels of the Lord among the Worthies of *Israel*, these were never intended but as a forlorne hope, yett till the adversarie shall have worited them, thou shalt not need to desire fresh supplies.

The first is taken from the universal practice of the Church of God, which the Adversaries would not hear of as Disputation. The grounds of it are expresse texts of Scripture, *Mat. 28. 20. Lo I am with you always to the end of the world.* *John 14. 16. The Comforter shall abide with you for ever.* *Ver. 17. The Spirit of truth.* *Ver. 26. Who shall teach you all things, and bring all things to your remembrance which I have told you.* *John 6. 13. Hee will lead you into all truth.* The Argument is this, To hold that Christ's promise is not true, is damnable blasphemie: But to hold that the universal Church hath erred in so necessarie a matter as Baptism, and that for so many hundred years, is to hold that Christ's promise is not true, his promise of being with his Church, of guiding it by his Spirit into all truth.

Ergo,

Ergo, To hold the universal Church hath so erred, is damnable blasphemie.

If the Anabaptists object, That the Church of Rome useth this Argument for her traditions: The answer is, That those traditions which shee plead for were neither universal, nor doctrinal, as this of Baptism, and therefore the exception against her was just, and those errors which shee defend's by that, were denied to bee of the universal Church: But the Anabaptists can never prove, that this practice hath not been universal, or dare not saie, that this matter is not doctrinal. And indeed they do not onely conclude the whole Church of God to have erred most fearfully in one of the most necessarie points of Religion, as if shee had been totally deserted by the Spirit of God; and Christ had not made good his promise: But if *Mr Fishers* Doctrine, which hee lately delivered (as a judicious Gentleman affirm'd who heard him) that all that did believe and were dip't should bee saved; but all that did believe and were not dip't should bee damned, bee true; they, as much as lie's in them, damn to the pit of hell all the Martyrs, Professors, Fathers, Believers for many hundreds of years together: Which onely Doctrine should make all men to abhor them, and not let their sottis intermeddle with their secret, whose rage is so fierce, whose wrath is so cruel. Christ shut's out onely unbelievers from heaven, *Whosoever believeth not shall bee damned.* This Doctrine shut's out believers, if they bee not dip't (i.e.) if they bee not Anabaptists; it cannot bee the ceremony they are so hot for, without the substance.

The second is this, Little children under the Law received the Seal of the Gospel-Covenant; for Circumcision was the Seal of the righteousness of Faith, which is the Gospel-Covenant. The Law saith, Do this and live: the Gospel, Onely believe in the Lord Jesus Christ; and therefore God call's it an everlasting Covenant; and the Apostle saith, The Law that came 430 years after could not disannul it, *Gal. 3. 17.* and hee saith expressly the Gospel was preached to *Abraham*, *Heb. xvi. 9.* say more, The carnal seed of *Abraham*, *Ismael* and *Esaue*, men branded for Reprobates in Scripture, yet because they were born in *Abraham's* house, received that Seal by God's appointment. Why then should not children un-

C

Infant's Baptism Maintained

Author unknown, 1650

der the Gospel receiv Baptism, which the Adversaries confess to be the Seal of the Gospel-Covenant. 1. These are the seed of Abraham, *semen fidei*, Gal. 3:7. So Zachary believing was made a son of Abraham: nay, the spiritual seed. 2. The promise is made to believers and their seed, *Act. 2:39*. 3. The Gospel is a better Covenant, *Heb. 8.6.* and it would be far worst if the children of believers under the Gospel should not be counted within the Covenant, nor have right to the Seal, nor be esteemed members of the visible Church as well as the Jews's children; nay, according to the Anabaptists, valued but as Turks and Pagans. If they object, Children cannot be taught, nor made to understand the Sacrament; no more could they at Circumcision. If further, that they shed tears at their Baptism, as unwilling to receive it: so they did at Circumcision. If they saie they were *semen carnis*, and had right by the promise: so those are *semen fidei*, and the promise is to them. If they saie the Seal is often voided by their infidelity afterwards, becaus manie baptized so young becom reprobates: so it was among the Jews, witness *Timoth. and Ephes.* and those of whom the Apostle saith, That they entered not in through unbelief. The Word of God is preached, so are the promises, so is Christ himself, so are the Sacraments, Baptism, and the Supper, which are God's Seal made over: Infidels, Apostates, Reprobates, so they prove afterwards, have received them.

The reason of all these objections against *Peds-baptism* is this: They understand not the nature of Baptism, it is God's Seal, hee set's it, they that receive it are passive, in that hee appoint's it to be set to whomsoever hee hath made the promise, and with whom hee hath entered into Covenant: a seal of an estate made to Infants in their cradles is firm, so is God's: Now here must be a sealing on the other side, for both parties must seal in a Covenant, we seal when we believe, *Joh. 3. 33.* The Covenant is sealed on both sides when Faith com's. God may set to his seal as hee did to manie of the Jews, and the seal made void to them by their unbelief. The end of God's sealing it to such as hee forefaw would have no benefit of it, is the same with the making of his promises, and sending of his son, to let them know how hee would have received them, how sure his mercies should have been unto them, but they would not.

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The third Argument is this: Those that have the holie Ghost, that have Faith, the Anabaptists will not dinit but are the subjects of Baptism: But children have *fo*, as these justification declare's, without which there is no salvation. Hence it is that the Adversaries are put to their shifts to finde out a new waie for the salvation of Infants, dying in their minority, *viz.* The prefigment of the satisfaction of Christ without faith, otherwise they conclude they could not be saved; which invention of theirs detroies the Gospel-Covenant, which is the righteousness of Faith, and either damn's innumerable innocents, whose right to the Kingdom of Heaven our Saviour hath declared; or ground's their salvation upon a signment of their own brains, such as the Scriptures are wholly silent in, and the Churches of God never dreamed of. They allege two texts for their proof, *Rom. 5. 18.* As by the effect of one judgement came upon all to condemnation, so by the righteousness of one the free-gifts came upon all men unto justification of life. *Rom. 11. 7.* Election hath obtained it: of which two texts, the later is nothing for them, for it excludes not justification, for the Apostle saith plainly, *Rom. 8. 30.* Those whom hee predestinated hee justified: and though the Elect only shall be saved, yet justification goe's between. The former is directed against them, for it expressly mention's justification of life. So that the Anabaptists must either prove that justification is not to go before salvation, and so pull in pieces the Golden Chain, by taking out the Link, *Rom. 8. 30.* or else that justification is not by faith, and so detroie the Covenant of the Gospel still when they justly deserve the censure of damning all Infants dying, contrarie to evident testimonie of Scripture, and the sentence of our Saviour, That to them belongeth the Kingdom of Heaven. And whosoever shall consider the impertinencies of their proofs in a cause of so great consequence, shall have just cause to suspect all their other doctrines, and take heed hee how to take anie thing upon trust from these new matters.

But to prosecute this Argument, for the full satisfaction of the simple, but honest Reader. Since there is no waie to com to salvation but by justification, and no no justification but by faith: Why should it be doubted by anie, but little Infants which are ordain'd to salvation, are also by faith made

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Infant's Baptism Maintained

Author unknown, 1650

subjects of justification. Those souls which pleas God so well as they are to see him presently after their separation from the body, why should they not be capable of faith without which the Apostle saith, It is impossible to pleas God, *Heb. 11.6*. Is not the work of the spirit to infuse faith, and are not Souls which are all equal in their creation the subject of it? Hee work's indeed where hee will, and therefore all have it not, for the Spirit of God is not bound; but where hee will work it who can forbid him? *John* the Baptist had not been filled with the holie Ghost, had hee not had faith, *Luke 1.15*. The Scripture shew's us plainly in that one example what the soul of Infants is capable of, what the Spirit of God can work in that, it was the measure onely of his gifts, make's his example extraordinarie, the spirit and power of *Elisha* in which hee came: The testimonie of an Angel render's it undoubted concerning him. The testimonie of the Scriptures concerning other Infants are of equal autoritie, saying, They have right to the Kingdom of Heaven, and that they are called to com to Christ, and that Christ receiv'd them, and blessed them; compar'd with that of the Apostle, *2 Cor. 13.5*. *Jesus Christ is in you except you bee Reprobates?* The Argument is this,

They are not Reprobates.

Ergo, Christ is in them.

The difficultie in the understanding how Faith should be bred in them, and after what manner, is that which hath bred the doubts about their having it; but if wee had learned to believ the Scriptures, which by necessarie consequences confirm the thing, wee would leav the manner of doing it to him whose work it is, the Spirit of God, who is able to do it: wee do it in other articles of faith, and the resurrection of the body, and ask not how it can be don, becaus the Scriptures have deliver'd it; and this of the renovation of a soul is no lesa miracle. The objection that reason make's against it will easily be answered, it is don here for satisfaction to the Reader.

1. They object Infants have no knowledge of good or evil: *Ergo*, not Faith.
- Resp.* By the same reason they should be denied to have the facultie of understanding: the exercise of their facultie they

they have not: no more have they of their faith, not the act, but the habit, as was said before.

2. Their dislike at Baptism testified by their crying; if they had faith they would endure it with much patience. *Resp.* The same reason might bee brought against Circumcision: children, when they feel the pain, it is likely cried as much: besides wee must denie faith to be in the belt of God's children, if their sens under the Cross, and their complaining of it be an argument to conclude against it: against the weakness of faith it may, not against the being.

3. Why are they not after admitted to the Lord's Supper? *Resp.* Becaus the Apostle expressely require's of everie one that com's to examin himself, *1 Cor. 11.28*. If anie such thing were required of all that are to be baptized, they might lawfully be barred from that.

4. When they com to ripen years not one of millions gives testimonie of his faith without farther instruction.

Resp. Nor should hee of his reasonable soul, not so much as in speaking, if hee bee not taught.

5. They loie it again when they com to more years, els why are they taught the element of faith?

Resp. By the same reason they should lose the facultie of understanding also, becaus after they are set to learning: Learning is for the bringing forth into act, and perfecting of the degrees. Otherwise one that at 24 years of age, having received faith once, might give over learning more: for if this argument might hold, either they loie it, or why do they learn?

6. Habits incline more towards their proper actions, but children of Christians are not more inclined towards the actions of faith, then Infidels?

Resp. An Argument from comparison is subject to manie exceptions; *ceteris paribus* being to be proved before it can hold. If hee objects, or had considered that among children born of the same Christian Parents, under the same education, one give's a better specimen not onely in acts of piety, and religion, but against knowledge; hee would not have concluded to the denial of the habit of faith in one, more then of the facultie of understanding in the other. Wee must necessarily hold, 1. The habit of faith must be, before it can work, 2. That the Spirit of God infuse this habit. 3. That hee is not

Infant's Baptism Maintained

Author unknown, 1650

not bound to work it in all the children of Christian Parents, nor bound to work it in a sale of the children of Infidels. 4. Wherefore this habit is, it inclines to holie actions when there is opportunity, and the reason for beinging them forth. 5. This inclination is not equally like in all in whom the habits themselves are. *Sampson* and *David* are sufficient instances. *David* for exceeding in acts of pietie and Religion. 6. Instruction of the understanding in matter of faith in some sort, must go before anie act of faith can be discovered. Lastly, that no judgment of science can be passed till the acts themselves be seen and examined, for a *posterior* onely the discoverie of habits is made. These premised, the answer is, 1. That unless it could be certainly presumed what children have the habit, what have not; for the working of the Spirit is not known to us, hee is not bound, nor bound, there can be no conclusion made. 2. That in those children where there is less promtness to acts of faith then in others, we cannot argue *ad negationem habitus*, becaus they work not equally. Lastly by this cross Interrogatorie. Are those children of Infidels, with which the objecter make's his comparison, being called and instructed, inclined to acts of faith or not? If the former, it presupposeth they have the habit, and so the working in them, and those born of believing parents may be one. If the latter, the Argument is denied, for the children of Christians are more inclined.

7. They object, Faith com's by Hearing; little children cannot hear, much less understand. Ergo, they have no Faith.

Resp. They might also conclude they have no facultie of understanding neither, for that com's by hearing. But Infants have an hearing, the Spirit open's their ears: hee must do it in *Abulie*, or for all their hearing they will never believe. Hee is not tied to means though we are, without the outward hearing of the Word: hee work's faith in little children. The manner of his working is miraculous, as is in the conversion of evrie soul, enough hath been said to that before; nor ought it to be objected, if miraculous, then not ordinarie for the work of the Spirit in the conversion of men is both.

The onelie scruple is, The making it appear concerning particular

particular children which are brought to be baptized, whether they have faith or no? For saie the Anabaptist's faith is an inseparable condition required in persons to be baptized; and wee know not the heart, nor the work of the Spirit.

Resp. Though enough hath been said to this in the Disputation, yet these two things are added for further satisfaction: 1. That true faith is not required in evrie one to be baptized, for then none but justified persons should be baptized, and those that are Apostates afterwards, must be said to fall totally and finally from grace. 2. That a charitable judgment concerning their having faith is sufficient to admit them to baptism, which judgment is as due to children of believing parents, as to anie of years that make profession: First, becaus the Scripture hath so amply declared the good will of Christ to them, which is *unumquod* to anie ones single profession of himself. Secondly, becaus we know nothing against anie particulars, whereby they should be excepted from such judgment. Wee shall onely present to the Christian Reader those horrid lines which this wretched error of the Anabaptists involv's men in, and so forbear to be further troublesome. It may be the sight will make manie tremble and forsake their tents, and not suffer them to be so frolicke about the hole of the Asps, or plaie with the Leviathan, and walk upon the ridge of those Alps whose precipices so fearful.

1. It make's them denie their first Faith with their Baptism for there is but one Faith, saith the Apostle, and one Baptism, *Ephes* 4. 5. 2. It make's them crucifie Christ again, for wee are baptized into Christ's death, and therefore but once, becaus Christ died but once. 3. It make's them count the Blood of the Covenant an unholie thing, for if it be hollie, what need they repute it? If unholie, how do they profane it. 4. It make's the Covenant of the Gospel worse then the Legal, this taking in all children into the visible Church; the Anabaptists excluding them, making them no better then Turks and Pagans. 5. It destroies all the comforts the afflicted Parents can have over their deceased Infants, the grounds of them being destroyed: Their right in the Covenant and promises of Christ. 6. It Unchristen's the whole Church of God for manie hundreds of years together, and calls

Infant's Baptism Maintained

Author unknown, 1650

call's in question the truth of Christ's promises, of being present with his Church to the end, and guiding it by his Spirit into all truth. Lastly, it doth the Devil's work in the shape of Angels of light, to make men renounce their Baptism; and it from *Nere's* hating the Christian Religion, the ancient Apologist of the Church did rightly gather the goodness of it; we may the validity of Infant's Baptism from the Devil's hatred of it: It hath ever been said of him, he will not make a bargain with any soul till it hath renounced its first bargain: we was made with Christ at Baptism: the Anabaptists are his Proctors, and do it to his hand. They will, peradventure, waite the fruit of some of these blows by denying their name and saying, They do not rebaptize, but baptize those that were not baptized before; whose baptism was null; but we should renounce our baptism too, if we should yield them that plea. Till they have proved it null by better Arguments than any ever urged yet by them, they shall be denied that evasion, and one would think they ought to be sure of their footing, and not walk upon slippery ground. (for no better are their proofs) where the fall is into hell. If thou art warned, thou wilt be armed against them, they will never encounter where they finde this preparation: If thou wilt not be warned, we have delivered our own souls.

Infant's Baptism is necessary and lawful.

A short Discourse concerning the means of opposing Hereticks, in Disputation and Preaching.

THAT Heresies must bee, the Apostle hath said, yet it make's no more for a Toleration of them, than that of our Saviour of offenses, saying, *They must needs com, but we bee to the man by whom they com.* The Apostle reckon's Heresies among the works of the flesh, *Idolatrie, witchcraft, &c.* Gal. 5. 20. which alone is argument sufficient against the patronage, and invitation of them, unless withall, licent should bee given to all other carnal sins, Why should the Church of God upon earth make much of those to whom the kingdom of Heaven shall bee that? Her Pale is not so front to keep them out, but her good will should not bee so great to them, as to welcom them

them in. Divines give their reasons of Gods suffering of Hereticks. 1. For the discovering of the sound, that gold and silver may bee known from haile and stubble; that by the devils lifting of us the good com: maie bee discerned from chaff; it is the Apostles reason, *1 Cor. 11. 19. That they which are approved might bee known.* 2. That truth maie bee difficult and fetcht out, as fire from the concussions of flint and steel. 3. That the truth might bee better loved, and more prize set upon it; we prize light the more by our knowledge of darkness, health by our tent of sickness; error is a fall to a Diamond; truth look's more lovely being compared with lie. 4. For the punishment of hypocrites, nominal Christians, curious mindes, such as have itching ears, and heape upon themselves teachers; dragging sheep fall into the wolv's clutches; such as will not keep the sheps of the flock, but go after the flocks of the companions, ever fall into most dangers. Lastly, to provoke the Pastors to diligence and watchfulness, to prove them whether they bee hirelings or not, such as will flee when the Wolf com's, or laie down their life for the sheep.

This last reason administers the matter of this ensuing Discourse, concerning the waies how Pastors should oppose the coming in of wolves, and drive them out being entered; what the Magistrate's dutie is in this case, it presume's not to set down.

There are two publick waies (for private are suffering, and prayers, and tears, &c.) which have been practis'd by Pastors, Disputing, Preaching: concerning both which this Discourse intends only a short surveil, leaving the proceedings in them to their judgments whom God hath made faithful.

Disputation hath ever been decryd by most judicious and grave men; *Tertullian* is bitter against it, *Perdes in contentione vocem, nihil consequeris, nisi vulum de blasphematione laudem.* Anothers, *Magni res est periculi, verum fidem quasi avellam otioso disputative discute.* And a modern Author whose learning and judgment live in the memories of manie, against this sentence on that, *Præsumit disputandi sceleris Ecclesie.* The Heathen said, *It was awicked custom to dispute about the gods, for shrewd things certain are oft call'd into Question.* Nor have they said this without reason, if we consider, 1. The Cause. 2. The design of

*De Prælo-
p. 20. Heret.
et ex. Ser. de
Moxipius.
St. Hieron.
Hier. 2. de nat.
Dion.*

Infant's Baptism Maintained

Author unknown, 1650

22 *Why Hereticks are not to be disputed withall.*
of Hereticks. 3. The common effects of Disputation with them.

1. Cause.

Among the causes may be reckoned, 1. *Amor sui*. A conceit of themselves, a fancied perfection and justice in them more than others. *Amor sui* triumphantis civitatem. *Diaboli*, faith St. Austin. Self-love first set up the devil's kingdom. This was the cause of that, the Schism of *Cathari*, *Dathan* and *Ahiram*, *Numb. 16*. All the Congregation is bold. This conceit makes them go apart, look upon themselves as sons of *Azech*, their brethren as Grasshoppers, thence commerce and societie with them, as with Publicans and sinners.

2. Dislike of their own places. The foot will bee the hand, or not of the bodie; *Corab* could not bee content with his place, but sought the Priests office. In that State, *Abiulon*'s ambition, O, that I were made a Judge, was the cause of his rebellion: so in the Church the desire of a change is the true cause of heresie and schism.

3. *Gloria secularis avarum*, a desire to bee som-bodie, *Julius*, *Theridius*, *Sannius Magnus* are instances of it. The aere of popularitie is the breath by which the heretick lives, vain-glorie the flattery by which haemounts. *Dicitur sic tibi*, to bee cried up by the people, to bee sought after as a new Mahab. Our Saviour faith of the Pharisees, They loved the praises of men. The Papists calumniated Luther with it, That hee affected his disciples should bee called *Lutherani*, but hee renounced it, *Non sic fatus, non sic, ut a meum nomen haureret. Assit ut mihi satisfactionem id faceret, accideret, ut filii Christi meo vultu nomine diceretur.*

4. Covetousness. St. Paul call's it, *The root of all evil*. All in the Church, all in the Common-weal grow's out of the root. *Achan's* Sacrilege, *Nabols's* murder, *Neemans's* Idolatry, *Julius's* Treason, *Demetrius's* persecution, *Demas's* Apostasie. Corrupt Doctrines from men of corrupt minde, which hold gold to bee godlinesse. 1 *Tim. 6. 5*. Such which loved the Gold of the Altar dearer than the Altar: And *Carban* more than conscience, *Nihil tam sanctum*, the Heathen said, but gold could expugne it. The love of the wages of *Balaam* St. Jude makes the character of false Teachers, cursed speakers.

2. Design.

The Design of the Heretick is to propagate his error, and as his grounds are wicked so are his manners in managing of them.

Why Hereticks are not to be disputed withall. 23

them. Hee pretend's veritie; but intend's onely victorie; hee gives out, That his desire is to bee satisfied by disputing, but seek's onely opportunities to spread his opinions among the vulgar, being resolved before hand never to bee convinced. His Disciples are for the most part simple and weak women, whose honest devotions hee hath won to himself by the cunning artifice of pretended pietie, voluntarie humilitie, zeal to Truth, long prayers; and being once gained are so carried on with the dream of affection, that no reason in the world can reclaim them. Hee hath woven himself so far into their credulitie, that all his sayings are received as oracles, and all others arguments valued at that price which hee set's upon them. In a word, hee is too bold to bee born down, too clamorous to bee silenced, too arrogant to bee convinced: His Trade must fail, if hee had a face could blush; or ingenuitie to confesse himself hurt, while his lungs will serve him in replice. *Terrillian* thus describes *Hermogenes*, *Loquacitatem facundiam exultantem, impudentiam constantiam disputandi &c.*

Hence it is that the effects of disputation have beene not onely frustrate but dangerous. The common sort are apt to think those have the victorie that speak last: and that their cause is never wrackt as long as one is left alive that can speak a word in that. And by how much error take's with our corrupt natures more than truth, by so much there is more danger of its spreading, where the roots are not plucked up. And for the most part Disputations, if not carefully proceeded in, raise more evil spirits of doubts than they can late: Heresie is by the Apostles said to fret like a canker; it is not the heat of a Disputation can correct: The tongue may heal any poisoned wound with licking of it, sooner than that which the heretick hath made. *Athanasius* his disputation with *Arius*, and *Austin's* with *Manicheus* are sufficient instances. Indeed it is not possible to expect any good fruit from those former grounds, or that hee which is possessed with self-love, and hunt's to greedily after glorie or gain, should bee persuaded to hearken to any reason which contradicts his principles, or to disclaim that wale which must advance his design.

What is the result of this Discourse, to forbid all Disputation? By no means, it is necessarie to stop the clamors of the adverter, who will cry out *victoria*, if his challenge bee not answered,

D 2

Infant's Baptism Maintained

Author unknown, 1650

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answered, and make our silence bee a confession of the truth on his side, if hee bee not stoutly encountered with. *St Austin*, who was in his time *Malleu hereticorum*, of whom it is said, *That his liver went so willingly not fast, as to a conference.* When *Reformation* the *Arsen* had bragged, That hee had worsted him in the dispute, and those believed it which desired it, yet gave not but from disputing, but was onely careful to let down his disputations in writing for the future, that the truth might appear vindicated from those false reports with which commonly it is blasted. A disputation orderly carried, soberly proceeded with, without heats, and dilttempered passions, not suffered to go out of its due bounds, nor to follow everie new fane that is taken up by the waie, will contribute much to the clewing of truth, the removing of doubts, the confirming of the strong, the recoverie of the lapses, and the convincing the Seducers. It is rare to manage one among an unskillfull multitude, where the Auditors take themselves no less engaged then their champions, and will bee readie disorderly to break the liels, which hath made so manie able Scholars averr from undertrinking it; but unless there bee sufficient caution against such exorbitancies, a better bee no disputation at all, it being impossible any thing should com of it, but blasphemie of the truth, stumbling to the weak, glorie to the adversaries, shame to the undertakers.

There is therefore a better waie for the Pastors of the Churches to oppose the reproach of hereticks at laile in their respective flocks, and that is by Preaching. To argue substantially against them, to convince them foundly, is the beil in the Pulpit, which is secured from those incursions to which disputations are subject. It is worth observation, That neither Transubstantiation, nor Consubstantiation have so much as appeared in these dates, wherein so manie old hereticks are revived, as well as new ones broached, and the reason is, becaus Ministers in their Sermons provided for the Sacrament have everie where oppagued them. The learned *Hosker* observeth, That in *Poland* so many *Arians* sprung up, becaus the Nicene faith was neglected there. Had we been careful to preach for the Baptism of Infants, it would certainly have hindered the propagation of Anabaptism, at least our flocks had been so well grounded as that they would not so easily have departed

ted from that. The Pastors are appointed by God for watchmen, their office is to see dangers, and to give warning. They are the dogs of the flock, such as the wolf would have silent; Wo bee to them if they bark not. *Nazianzen* was such an one, his mouth dreamed of him, that there had brought forth a white whelp, and such hee proved; the wolfish heretick durst not enter, but hee spied him, not staid but hee hunted him out. Wo bee to the Church whose faithful Pastors are gon. *St Paul* tel's those of *Ephesus*, *Act. 20. 29. I know that after my departure many grievous Wolves shall enter into the flock.*

The rest of this Discourse shall bee parennetical and so end. It concerns the advice of the Pastors to their flocks, that they would endeavour to preserve themselves from all infection of heretie, and in order therunto they commend unto them this serious exhortation.

1. To endeavour to bee thoroughly instructed in the principles of Religion, to bee housewif with foundation, that everie winde of doctrine may not shake them. *Quia hoc & illud vincat quovis momento impellerit.*
2. To love the truth, and to let their affections bee ravished in embracing of it; they that love a thing will not easily bee drawn from that.
3. To take heed of itching ears, God in his just judgement suffer's such to fall. Learn to bee doers of that Word, not hearers onely. Temptation hardly prevails against the soul that is built upon the practice of Gods Commandments.
4. To beware of the converf and societie of seducers, not to think themselves strong enough to encounter with them; if they bee, yet to take heed of offending weak ones by their example. The Arguments of som hereticks have not prevailed so much to the perverting of the faith of manie, as the examples of som great ones, who onely for noveltie or curiositie have been present at their exercises.
5. Not to bee too rash to believe everie Spirit: Though it com in never so gorgeous pretences of pietie, humilitie, zeal, prayers, tears, &c. *In nomine Domini incipit omnis malum*, faith the old Proverb. False Prophets com in the name of the Lord, as well as true ones. How gloriously did *Isaiah* profess

Infant's Baptism Maintained

Author unknown, 1650

ses. Saint *Aspin* saith of Religion, That his life was like a Snake. *Alexander of Hales* writeth of *Benaventore*, that *Adam* did not sin in him, and yete of all the *Papists* none left more blasphemie behind him. The *Crocodile* weep's till hee hath got his preie.

6. To avoid a weak and querulous confidence, milking, finding fault, complaining of the taking offence at every thing where there is no cause, training at a gnat, giving over a companion of the flock for every rub, separating from the Congregation for a cerimonie, even those matters which they understand not, have made such to depart. And wheresoever his weakness is, there will bee rash censures, arrogant and bold speeches, and judgments, condemning both of persons and things.

7. To endeavour after the true temper of a son of the Church, which consists especially in these two qualifications, 1. Humilitie. 2. Charitie. Humilitie is a being lowly in your own eyes. Christ bid's you learn it of him. Nothing hath brought both heresie and schism so much as self-conceit; this make's men stand out in their opinions, obstinately defend them, untractable to any argument that shall be brought against them; resolved never to yield to any judgment, nor embrace any companion that hold's contrary to them; but true humilitie is ever conscious of her own weakness; submissive to the judgments of others sooner then it's owne; dare's not contend with any, much less her superiors, without strong and evident, and convincing reason for her assertion, and even then she prosecute's her cause with candor and docibleness, without arrogance and the spirit of contradiction: Charitie is the cognizance of a Christian, the propertie of it is to blow out the coals of contention, not kindle them; it is not apt to see things amiss: if it cannot but see them, shee will hide and cover them what shee may, especially the nakedness of her father, the shame of her mother; shee extenuate's faults in enemies, will not aggravate them in brethren: it is not a light matter shall work dislike in her, much less departure and divorce. Shee cover's a multitude of offenses, and will not upon trivial ones break forth into distemper and rage. Where is the Charitie of the times? where is the Cherub that covereth? certainly if this had been

been the temper of Christians, the breach had not been so great, nor the wound so grievous: it must bee a great and insufferable crime, and that evidently proved, must make charitie break the bonds of peace, and shee will not then depart by separation till shee despair's of redress, which was the Protestants case with the Church of Rome.

8. If doubts arise, go not to seducers, They pretend at least to bee seekers themselves, that is *dubius ad dubios, cæcus ad cæcos*, saith *Tertullian*, for the blinde to bee lead by the blinde. Gods advice is, *Ask the Priest*. *Haggai* 2. 12. if you cannot bee resolved to your content, bee content to stale till God shall reveal: exercise your selves the while in searching the Scriptures an *I Prætor*. Bee assured of this, humble ignorance in many questions debated in these daies is more acceptable with God then contentious curiositie. *In facili & aperto passis est salus*: the waye of salvation is plain to bee found in the book of God. Those liavelites which were lead up and down the wilderness so long, God had sworn should never enter into his rest.

9. Consider sadly in Heresie the sin, the punishment. The sin, St *Paul* placeth it among the works of the flesh, murder, idolatrie, witchcraft, drunkenness, &c. The least heresie cannot bee excused, the nature of it is to gather as it growes, it is to run down hill, the heretic that hath begun it, cannot stop when hee will: *Jerobam's* rent turned into idolatrie. The punishment is either Temporal; the Donatists of old, the Anabaptists of Germany are examples of God's judgments in that kinde: Spiritual; blindness of understanding, hardness of heart, seeing and not perceiving, hearing and not understanding: And last of all Eternal, shee worm that never dieth: the Apostle shut's heaven against it. St *Aspin* saith of *Arius*, that his pains are increased in hell as oft as any one, thorough his heresie, is seduced from the faith.

Last of all, to mourn for the calamities of the Church, the loss of souls, the scandal of Religion: Houses and Lands, Wives and Children, goods and liberties, when lost, consumed, destroyed, are lamented by us, should not Christ's Losses bee more dear? What comfort had it been to have had the Son of God walking with us in the midst of the flames? but heresies, blasphemies have made him depart, those

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Infant's Baptism Maintained

Author unknown, 1650

28. *Why Hereticks are not to be disputed withall.*

sins where suffered, are ever the fore-runners of the removal of his Candlestick. However let us mourn for our own sins, which have provoked God so much to wrath, as to laie open our sent, tread down our hedg, break down our tower, and expose his Vine to the spoil of every beast of the Forest; and in secret let our souls weep, and with fasting and prayer endeavour the casting out of every deaf and dumb devil.

Christian Reader, if thou best profited, give God the glorie and praise for those that desire thy preservation in the truth, which shall only lead thee unto everlasting life.

F I N I S.

The READER may here take notice of a Book newly Printed by *William Dugard* in *Suffolk-lane*, concerning this Argument of *Infant-Baptism*, in an Epistle of *Bilhop Davenant*, and a Poition of *Dr Ward*, set out by *Mr Bedford*, and entituled *Vindicie Gratie Sacramentalis, duabus Votatulis comprehensa*; 1st De Efficacia Sacramentorum in genere, 2nd De Efficacia Baptismi quantum ad Parvulos, &c.

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