

The Baptist History Series

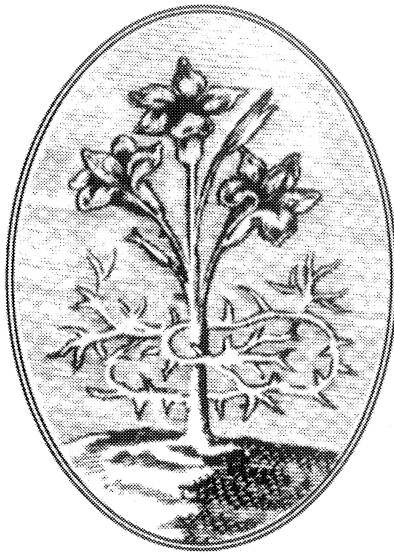
Number 18



The History of the English Baptists

Volume 3 of 4

Thomas Crosby

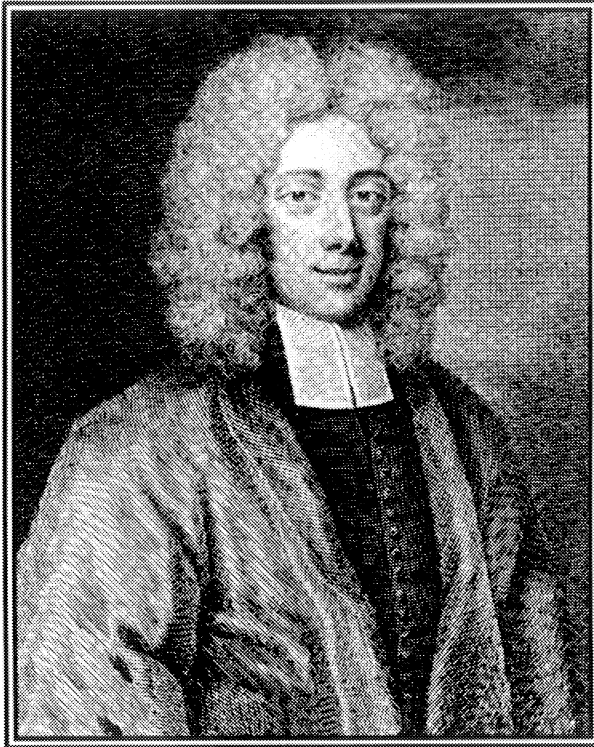


Sicut liliū inter spinas sic amica mea inter filias

On The Cover: We use the symbol of the “lily among the thorns” from Song of Solomon 2:2 to represent the Baptist History Series. The Latin, *Sicut liliū inter spinas sic amica mea inter filias*, translates, “As the lily among thorns, so is my love among the daughters.”

THE
HISTORY
OF THE
English Baptists

Vol. III



JOSEPH STENNETT

1663-1713

THE
HISTORY
OF THE
English Baptists,

FROM THE
REFORMATION
To the Beginning of the
Reign of King GEORGE I.

VOL. III.

CONTAINING
Their HISTORY from the End of the Reign of
King CHARLES II. to the End of the glorious
Reign of King WILLIAM III. of
immortal Memory.

By THO. CROSBY.

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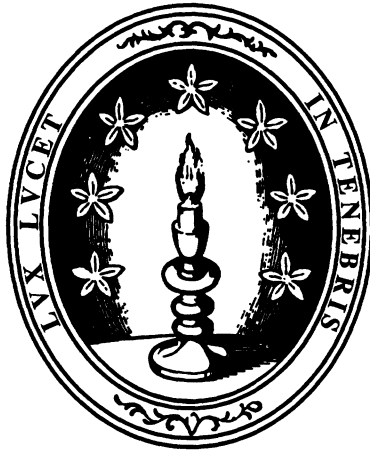
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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
— *Psalms 60:4*

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

ISBN #1-57978-903-X



TO THE
R E A D E R.



N Jan. 1738; was published in the Gentleman's Magazine, a letter from one who subscribed himself Marcus; endeavouring to prove dipping essential to Baptism. In April following, an answer thereto was published by another who subscribed himself J. L. He endeavoured to prove dipping not essential to Baptism. One part of the controversy turning upon a citation, taken by the first from me *, I thought it proper in the same way to reply, and accordingly in August ensuing wrote a letter to Mr. Urban, the supposed author, and directed the same to Mr. Cave the printer of the said Magazine. But no notice having yet been taken thereof, I shall oblige my readers therewith in this place.

Marcus having taken notice of the express testimony of Luther, shewing dipping to be the proper baptism, adds,
' † A late author from whom the last authority is taken, tells
' us from Bugenhagenius Pomeranus, That he was desired
' to be a witness of a baptism at Hamburgh in the year
' 1529; that when he saw the minister only sprinkle the
' infant, he was surprized: in a general assembly, there-
' fore, of all the ministers of the word, he did ask of a
' cer-

* Eng. Bapt. Vol. I. Pref. p. 22. † Gent. Mag. Vol. IX. p. 11.

To the R E A D E R.

“ certain minister, John Fritz, who was sometime minister of Lubec, how baptism was administered at Lubec, who piously and gravely replied, that they were baptized naked, after the same fashion as in Germany; but how this peculiar custom had crept into Hamburgh he was ignorant. At length they did agree, that the judgment of Luther, and the divines of Wittemberg should be demanded about the point; which being done, Luther did write back to Hamburgh, that this sprinkling was an abuse which they ought to remove. Thus plunging of infants was restored at Hamburgh.

J. L. in answer to this, says thus: * ‘ The story told of the learned John Bugenhagenius Pomeranus, I don’t see any foundation for. Your correspondent’s late author does not give us so much as the title of the German book to which he refers.

The reply I made to this, was in a letter to Mr. Urban as follows, viz.

Mr. Urban,

In the controversy between your ingenious correspondents, about the mode of Baptism, I find, that what is cited from me by the one, respecting the testimony of Bugenhagenius; the other can see no foundation for; because the title of the German book referred to, is not mentioned. And to corroborate his dimightedness, adds, † ‘ Nor do Adams or Seckendorf, so far as as he could see, say any thing of it, though one wrote his life, and the other says a great many things of him.’ Poor reasoning! Who ever wrote the life of a man, that contained even every material act thereof. And what difficulty could attend the search after a book, when the year in which it was published, is mentioned, though the title is not? It cannot be supposed that the author wrote many books in the same year.

This

* Ib. p. 113. † Gent. Mag. Vol. 9. p. 113.

To the R E A D E R.

This late author, says Mr. Lewis, (I should have said I. L. but since it is out, let it go, at most, it can be deemed but a mistake) || 'seems quite mistaken in saying Bugenhagenius 'succeeded Luther in the ministry at Wittemberg.' Adams says, 'suffectus est in locum Simonis Benkii, 'alias Henfii. It's not at all probable, that Bugenhagenius 'should neither have heard or seen, a minister sprinkle or 'pour water on the head or face of an infant wrapped in 'swaddling clothes. Nor does this late author's ingenious 'supposition, that he meant among protestants, mend 'the matter, as if the protestants of that time did no such 'thing. All that this proves is, the misfortune of our 'imagining, we are wiser or more knowing than any body 'else. This I think is enough to shew that it is a novel 'and groundless opinion, that dipping is of the essence of 'christian baptism.

*Thus the Rev. Mr. John Lewis of Margate, in his history of the English Anabaptists, as he styles them, after the recital of the mad rebellion of a frantick people in Germany, says, * 'This is sufficient to shew, that infant baptism had 'been the custom and practice of all the christian churches 'from the very beginning.' And I. L. has found enough to shew, That it is a novel and groundless opinion, that dipping is of the essence of christian baptism. Great discoveries! But to justify my own citation. I am not convinced of any mistake at all by I. L.'s, I had almost said Mr. Lewis's reasoning, they are so much alike. For according to Adams, if Bugenhagenius did succeed Henfius in Denmark, that is not a proof that he did not succeed Luther at Wittemberg, with whom he was a fellow in the ministry, as appears by the article Hofman, in Mr. Bayle's Crit. and Hist. Dict. And the learned Dr. Duveil expressly affirms, † that he was both a fellow and successor in the ministry of Luther at Wittemberg.*

Sup-

|| Ib. p. 114 * P. 37. † Exposit. Acts. p. 286

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Supposing then, not granting a mistake, how does the fact related appear not at all probable? They are according to Duveil, Bugenhagius's own words, and both Thuanus and Zanchy witnesses, that he was a very moderate, learned, and pious man, and consequently as much, if not more to be credited than J. L. who, though he has said nothing to the purpose, yet tells us, he has said enough to shew, that dipping, as an essence of christian baptism, is a novel and groundless opinion; which gives him a fair title to the sole property of the misfortune he mentions; inasmuch as I appealed to those who were wiser and more knowing than myself, telling them in my preface to the reader, vol. I. That I should hold myself obliged to them, who should be pleased to represent my mistakes, promising to amend them.

It does not belong to my province to enter the lists with gentlemen, who are pleased to controvert the mode or subject of baptism. I shall in the preface to my next volume, [i. e. the present vol.] shew, that both the principles and practice of the English Baptists are justified, even by the most learned of the pædobaptists themselves, and but just observe here, That both Scapula and Stephens, two as great masters of the Greek tongue as most we have, do tell us in their Lexicons, that βαπτίζω from βαπτω, signifies mergo, immergo, &c. And Mr. Leigh, in his Critica Sacra, says, the native and proper signification of the word, is to dip into the water, &c. And also says, some would have it signify washing; which sense Erasmus opposed, affirming, that it was not otherwise so, than by consequence, for the proper signification was such a dipping or plunging as dyers use for dying of cloth. The learned and pious Mr. Joseph Mede affirms, There was no such thing as sprinkling or rantism used in baptism, in the apostles days, nor many ages after. He had spoken more properly, if he had said, there was no rantism used in the apostle's days, but baptism; since he well knew, they are two distinct different acts.

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acts. It cannot be baptism at all, if it be only rantism immersion or dipping being the very thing, not an accident, but an essential, so absolutely necessary, that it cannot be the act or ordinance without it. Therefore dipping is essential to baptism.

Your humble servant,

THO. CROSBY.





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T H E
P R E F A C E.



HO' many of the *English Baptists*, men of great learning, prudence, and piety, have wrote so fully in vindication of *Believers* baptism, in opposition to that of *Infants*, and sufficiently justified, both from scripture and antiquity, their principles and practice; yet many, whom they cannot but acknowledge, and must esteem to be men of piety, and true christians, retain an aversion, not only to their practice, but also to their persons, and are too ready to ridicule both. But as the Rev. Mr. *David Rees*, very justly observes, ' The wider any people remove Inf. Bapt. no
' from *papal* errors, or any other inno- Institut. of
' vations crept into the christian church, Christ. Prof.
' and the nearer they approach to the
' standard of naked truth; by so much
' the more they expose themselves, to the
a ' *invidious*

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‘ *invidious* censures of their neighbours ;
 ‘ especially, whilst those neighbours un-
 ‘ happily continue fettered with the long
 ‘ received custom of their ancestors. The
 ‘ state of the *protestant* dissenters in gene-
 ‘ ral, says he, may exemplify the truth
 ‘ of this. And hence it comes to pass in
 ‘ particular, that tho’ we, who assert *a-*
 ‘ *dult baptism*, differ in nothing else ma-
 ‘ terial, from our *protestant* brethren, of
 ‘ other communities in this nation, ex-
 ‘ cepting in the point of *baptism* ; yet for
 ‘ our attempting, conscientiously to re-
 ‘ store this single ordinance to its original
 ‘ purity ; we have been, and it seems
 ‘ must continue to be, as a *sect every where*
 ‘ *spoken against*. This treatment, is some-
 ‘ what the more remarkable because
 ‘ it is so well known, that the principle
 ‘ whereupon we differ from others, is so
 ‘ evidently supported by scripture, that
 ‘ our very adversaries often confess it, and
 ‘ themselves are not able to produce any
 ‘ thing like the shape of a fair argument
 ‘ against it.’

*Concessions of
 the Pædo-bap-
 tists in favour
 of the Baptists.*

I shall therefore here give the reader a
 view of the several concessions, that have
 been made by the clergy of the church
 of *England*, and other *Pædobaptists*, to
 those who deny the rite of *infant-baptism*,
 and administer that ordinance only by
immersion.

How far the church of *England* agrees
 with us in this point, will be manifest
 from the Question thereupon, and the
 answer thereto, in her Catechism.

Q. What

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Q. What is required of persons to be baptized?

A. *Repentance*, whereby they forsake sin, and *faith*, whereby they stedfastly believe the promises of God made to them in that sacrament.

But before I come to particulars, permit me to observe; That there is nothing more readily, and more universally allowed by *protestants*, than that the holy scriptures are a *perfect rule* of the christian's *faith* and *practice*. By this weapon, they have often vanquished their *popish* adversaries, and therefore have greatly triumphed in it. But in disputes among themselves they have been either ashamed, or afraid to produce it; or else, have so unskillfully managed it, as to wound the very cause they designed to defend by it. If any weight may be given to the dignity of the Persons who have asserted this truth; not only reverend prelates, and eminent professors and pastors of the reformed churches, but Kings and noblemen also, have declared themselves to be of this judgment.

That excellent determination of king *James I.* says Dr. *Whitby*, is worthy to be had in perpetual remembrance, *viz.* ' His Majesty thinketh, that for concord there is no nearer way, than diligently to separate things *necessary* from the *unnecessary*, and to bestow all our labour that we may agree in the things *necessary*, and that in things *unnecessary*, there may be christian liberty allowed. Now his

The Scripture a perfect Rule of Faith and Practice.

Protest. Recon- cil. Preface.

K. James I. bis Testimony.

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‘ Majesty calls those things simply *necessary*, which the Word of God expressly commandeth, to be believed or done. N. B. Or which the ancient church did gather from the word of God, by necessary consequence: but those things which by the constitution of men, without the word of God, tho’ piously, and prudently introduced, his Majesty conceives, they may be changed, mollified, antiquated.’

K. Charles I. More plain and full to the purpose was
his Testimony. King Charles I. who in his conference

Certamen Religiosum, p. 119. Ragland castle anno 1646, says, ‘ That the *scripture* is the rule, by which all differences may be composed. It is the

‘ light, wherein we must walk; the food of our souls; an antidote that expelleth any infection; the only sword that kills the enemy; the only plaister that can cure our wounds; the only documents to attain to eternal life.’

Ibid. p. 116. Again, ‘ That the evidences which are in *scripture* cannot be manifested, but out of the same *scripture*.’

Lord Faulkland’s *Testimony.* The learned and judicious Lord Faulkland, in his reply to *White*’s answer to his

Dr. Whitby Prot. Recon. discourse of *infallibility*, speaks thus, ‘ I am confident, that all who receive the *scripture* for the only rule, and believe what is there plain to be only *necessary*, would (if they truly believed what they professed, and were not led aside, either by prejudice, or following the authority of some persons, either alive or dead, by

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‘ by them much esteemed) soon agree in
‘ as much as is *necessary*, and in concluding
‘ no necessity of agreeing in more, there
‘ being no doubt, but it would soon ap-
‘ pear plainly what is plain.’

The most reverend and learned Bishop *Bp. Taylor's*
Taylor says, ‘ *Christ* only is our Law-giver, *Testimony.*
‘ and what he said, was to last for ever.
‘ In all things which he said not, the *apostles*
‘ could not be lawgivers. They had no *Duct. Dubit.*
‘ such authority: and therefore whatso- *R. 12. § 9.*
‘ ever they ordered, by their own wis-
‘ dom, was to abide as long as the reason
‘ did abide, but still with the same liberty
‘ with which they appointed it; for of
‘ all men in the world, they would least
‘ put a snare upon the disciples, or tie
‘ fetters upon christian liberty. And *Prot. Recon.*
‘ oh, that in this case, says *Dr. Whitby*, *P. 214.*
‘ their successors would be pleased to imi-
‘ tate them.

The reverend and learned *Dr. Stilling-* *Dr. Stilling-*
fleet, in his *preface* to his *Fremicum*, among *fleet's Testi-*
many arguments, to exhort christians, to *mony*
pursue the things that make for peace,
useth this: ‘ The grand commission, the *Prot. Recon.*
‘ *apostles* were sent out with, was only to *P. 237.*
‘ teach what *Christ* had commanded them:
‘ not the least intimation of any power
‘ given them to *impose*, or require any
‘ thing, beyond what he himself had
‘ spoken to them, or they were directed
‘ to, by the immediate guidance of the
‘ spirit of God.’

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To the same purpose could I proceed, in citing a multitude from the reverend clergy; so likewise from the most eminent of the *dissenting* ministers. But I shall only add a few testimonies of some of our *modern* dissenting ministers, and begin with them, taken from their *sermons*, preached at *Salters-hall*, in the Year 1735, against *popery*.

Dr. Harris's
Testimony.
Sermon p. 31. Dr. *Harris* in a few words, but very full to the purpose, declares thus, ' We acknowledge nothing as an *authoritative* rule of faith, but the *scriptures*, the great charter of the christian church.'

Dr. Wright's
Testimony.
p. 38. Dr. *Wright* says, ' A church built upon unscriptural traditions, yea, upon anti-scriptural traditions is a building of men, raised by the help and instigation of the god of this world; a kingdom set up to overthrow the great design of the gospel, and in direct opposition to our saviour's declaration, that *his kingdom is not of this world.*' And again, ' For if it be our duty to stand fast to the things delivered by the *apostles*, and to hold to their epistles; then it is our duty to reject things that are evidently contrary to their epistles, and to doctrines, and precepts set down in their writings.'

Mr. Barker's
Testimony.
p. 7. 8. Mr. *Barker* expresses himself thus; ' Christianity is plain and simple, and no impure mixtures are to be made or allowed with it; no *Jewish* observances, no human inventions, no old or new traditions. To this singly, without addition

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‘ addition or alteration, should christians
 ‘ stick and adhere, keeping to the *truth*
 ‘ *as it is in Jesus*, and preserving the
 ‘ simplicity of the gospel; not mingling
 ‘ it with any thing, that is false and fo-
 ‘ reign to it; not concealing any part of
 ‘ it, or mixing any falshood with it, or
 ‘ wresting or perverting the true sense or
 ‘ meaning of it, to serve our own ends,
 ‘ the lusts of others, or any worldly pur-
 ‘ poses whatsoever.’

Mr. *Chandler* says; ‘ We have no full Mr. Chand-
 ler’s Testimony.
 ‘ and certain account of the doctrines P. 13.
 ‘ taught by *Christ*, and his *apostles*, but
 ‘ from the records of the *new testament*;
 ‘ and as these contain the whole revelati-
 ‘ on of the gospel, all that we are to be-
 ‘ lieve and practise as Christians, ’tis an
 ‘ undeniable consequence, that we can no
 ‘ otherwise demonstrate, our subjection
 ‘ and fidelity to *Christ*, as lord, and law-
 ‘ giver in his church, than by our care
 ‘ in acquainting ourselves with the sacred
 ‘ records of truth, and religiously adhe-
 ‘ ring to them, as the *only rule* and stan-
 ‘ dard of our *faith* and *worship*.’

Dr. *Hughes* very justly observes; ‘ That Dr. Hughes’s
 Testimony.
 ‘ in all our disquisitions about religion, P. 11.
 ‘ we are to consider the blessed God, as
 ‘ the *reſtor* of the world, who has an un-
 ‘ questionable right to prescribe laws to
 ‘ his rational creatures. These laws suf-
 ‘ ficiently notified we are bound to obey
 ‘ accordingly. God has revealed his
 ‘ mind to man in the sacred *ſcriptures*,
 ‘ thoſe ſtanding oracles of our holy reli-
 ‘ gion.

‘ gion. Whatever institutions we meet
 ‘ with there, as appointed by God, we
 ‘ are religiously to comply with ; what-
 ‘ ever else is appointed by others, if it
 ‘ have no *foundation* in the word of God,
 ‘ we are so far from being obliged to the
 ‘ practice of it, that in honour to God,
 ‘ we ought to protest against it, as a bold
 ‘ usurpation of the divine authority.’

Mr. Neal's
Testimony.

I cannot omit the testimony of the
 reverend Mr. Neale; tho' he has shewn
 himself no Friend to the *English Baptists*,
 by his *invidious* representation of them,
 in his late *History of the Puritans*. Yet
 when he speaks *truth* it ought not to be
 buried in oblivion; and therefore I shall
 join him with his brethren, as a witness

Berry-street
Sermons,
 p. 38.

in this behalf. For he says, ‘ By the
 ‘ sufficiency of the holy scriptures, we
 ‘ mean, that they contain all things *ne-*
 ‘ *cessary* to be *believed* and *practised*. The
 ‘ law of *Moses* was so compleat a directi-
 ‘ on of the *faith* and *obedience* of the
 ‘ *Jews*, that the addition of the *scribes*
 ‘ and *pharisees*, were both useleis and
 ‘ vain; and are condemned as such by

Mat. xv. 9

‘ our saviour. In like manner, the writings
 ‘ of the *new testament*, are a *perfect stan-*
 ‘ *dard* to us christians; for all things, that
 ‘ our blessed Lord heard of his father,
 ‘ he made known to his *apostles*, and the
 ‘ *apostles* made them known to the

Acts xx. 26,
 27.

‘ churches. *I take you to record, that I*
 ‘ *have not shunned to declare to you the*
 ‘ *whole counsel of God*; which counsel re-
 ‘ mains for our service, in the books of
 ‘ the

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‘ the *new testament*. And without all
‘ doubt, the curses denounced against
‘ those, who add to, or take from the
‘ prophecy of the book of the *revelati-*
‘ *ons*, were designed as an awful guard
‘ upon all the inspired writings. *If any*
‘ *man shall add to these things, God shall*
‘ *add to him the plagues that are written in*
‘ *this book: And if any man shall take*
‘ *away from the words of this prophecy,*
‘ *God shall take away his part out of the*
‘ *the book of life, and out of the holy city,*
‘ *and from the things that are written in*
‘ *this book.* Methinks, says he, such a
‘ solemn threatening should strike terror
‘ into the hearts of those, who pretend to
‘ supply the defects of *revelation*, by their
‘ *unwritten traditions.*’ Again, in the
practical remarks upon his discourse, he
says, ‘ Hence we may learn, that the re- p. 43.
‘ ligious of a christian should be his *bible*;
‘ because it contains the whole revealed
‘ will of God, and is a *perfect rule of faith*
‘ and *practice.* ’Tis also, says he, a more
‘ sure word of prophecy, or a more in-
‘ fallible guide, than the unwritten tra-
‘ ditions of men. Again, in judging of
‘ controversies among christians, says he,
‘ let us not be carried away by the au-
‘ thority of great names, or the numbers
‘ of them, that are on one side; but
‘ keep close to the *scriptures.* If our first
‘ reformers, had acquiesced in the au-
‘ thority of the church, we had been in
‘ *popish* darkness unto this day: but they
‘ searched the *scriptures*, and compared
‘ the

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‘ the received doctrines of the church
 ‘ with the word of God. Let us follow
 ‘ their example — *Councils*, and *fathers*,
 ‘ and *synods*, may be mistaken in their
 ‘ decrees, but the word of God is infal-
 ‘ lible; here we are safe, and no where
 ‘ else.’

Dr. Watts,
 P. 45.

The reverend Dr. *Watts* in his *Miscel-
 laneous Thoughts*, thus expresses himself;
 ‘ If I were an *idolater*, and would build
 ‘ a temple for the *sun*, I should make the
 ‘ whole fabrick to consist of glass; the
 ‘ walls and roof of it should be all over
 ‘ transparent, and it should need no other
 ‘ windows. Thus I might every where
 ‘ behold the glory of the God that I
 ‘ worship, and feel his heat, and rejoice
 ‘ in his light, and partake of the vital
 ‘ influences of that illustrious star, in every
 ‘ part of his temple. But may not this
 ‘ happiness be obtained without forsaking
 ‘ the true GOD, or falling off to *ido-
 latry*?

‘ Surely, says he, the blessed ordi-
 ‘ nances of christianity, are thus contrived
 ‘ and designed. Such are *Baptism*, and
 ‘ the *Lord’s-supper*, preaching, praying,
 ‘ and psalmody. These institutions of
 ‘ worship are chosen and appointed with
 ‘ such divine wisdom, that they repre-
 ‘ sent to us, the glory of the several per-
 ‘ fections of our GOD in his works of
 ‘ nature and grace; and transmit the
 ‘ beams of his power and love, to enliven
 ‘ and to comfort our dark and drooping
 ‘ spirits

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‘ spirits — But to carry the similitude
‘ yet further :

‘ Suppose, says he, when I had finish-
‘ ed this heathen temple, and basked
‘ there with pleasure, under the rays of
‘ my bright idol, some fanciful and in-
‘ genious painter, should attempt to cover
‘ the building all round with his own or-
‘ naments: — how would this seclude
‘ the *sun's* best influences, and shut this
‘ idol deity out of his own temple? Nay,
‘ tho' the image of the *sun* should be
‘ drawn there *ten thousand* times over, in
‘ lines of gold, with a pretence to repre-
‘ sent him in all his wond'rous effects ;
‘ yet every line will forbid the entrance
‘ of a sun-beam, and the worshipper
‘ within, must dwell in twilight, or per-
‘ haps adore in darkness — Such, says
‘ he, are the *rites* and *ceremonies* of *hu-*
‘ *man* wisdom, when they are contrived
‘ as ornaments to divine worship. A
‘ sacred institution, mingled with the de-
‘ vices of men, is in truth nothing else,
‘ but glass darkened with the colours of
‘ a painter, laid thick upon it. — So
‘ far, as ornaments prevail above the
‘ simple ordinance, they prevent all the
‘ kind influences of his power and grace ;
‘ for he vouchsafes to transmit these, no
‘ other way, but thro' his own instituti-
‘ ons.’

O excellent instructors ! We will hear
them, tho' we dare not do after their
works, in the point of *baptism* ; and
cleave

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cleave to the holy *scriptures* only, as *our rule*, both of *faith* and *practice*.

Now in a strict and proper sence, a *rule* is a measure, whereby we try material things; in order to judge of some qualities, which are to be determined, to belong to those things, or to be wanting, according as they agree or disagree to their rule.

And so in a figurative sence, the *scripture* is a *rule*, or measure, whereby we are to try, or judge, of all those things, concerning which, God has revealed his mind and will to us: And we are bound to believe things true or false, worthy to be received, or to be rejected, just as they agree or disagree with the *scriptures*.

The *scripture* then, as a *Rule*, must be plain and intelligible; and indeed, it can be a *rule* no farther, than it is so. What is not to be understood can't be proposed as a *rule*, by a good and merciful God, who never requires *impossible* things.

And it must also be certain and decisive: for it is given us by God, who cannot lye, and whose words are all true in the utmost exactness. Therefore the *scripture* in its primitive simplicity, and in the condition wherein it was delivered by God, and in its present condition contains as much certainty, as is requisite to make it a *perfect rule*, being sufficient to determine all our doubts, and to decide all disputes.

The

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The famous Dr. *Tillotson*, archbishop of *Rule of Faith*,
Canterbury, says, ‘ *A rule of faith* is the P. 6.

‘ measure, according to which we judge,
‘ what matters we are to assent to, as re-
‘ vealed to us by God, and what not.
‘ And more particularly; the *rule* of
‘ christian *faith*, is the measure, according
‘ to which we are to judge, what we
‘ ought to assent to, as the doctrine re-
‘ vealed by *Christ* to the world, and what
‘ not.’

Now, that *Christ* has not revealed to *Infants Bap-*
us the practice of *Infant Baptism*; I shall *tism, not re-*
begin with the testimony of bishop *Burnet*, *vealed in Scrip-*
who in his *exposition* of the 27th article of *ture, owned by*
the church of *England*, says, ‘ There is *Bishop Burnet.*
‘ no express precept, or rule, given in the
‘ *New Testament*, for the *baptism* of in-
‘ *fants.*’

Again, Dr. *Barlow*, bishop of *Lincoln*, *Also by Dr.*
in his letter to Mr. *Tombes*, says, ‘ I be- *Barlow.*
‘ lieve and know, that there is neither
‘ precept nor example in *scripture* for *Pædo-*
‘ *baptism.*’

Dr. *Jeremy Taylor*, Bishop of *Down* and *Bishop Taylor,*
Connor goes farther, and says, ‘ It is against *Liberty of Pro-*
‘ the perpetual analogy of *Christ*’s doc- *phesy, p. 323-*
‘ trine to *baptize infants*. For besides,
‘ that *Christ* never gave any precept to
‘ *baptize infants*, nor ever *himself*, nor his
‘ *apostles*, that appears, did *baptize* any
‘ of them: all that either he or his
‘ *apostles* said concerning it, requires such
‘ previous dispositions to *baptism*, of
‘ which *infants* are not capable; and these
‘ are *faith* and *repentance.*’

Dr.

Dr. Wall. Dr. *Wall* begins the preface of his elaborate history of *Infant Baptism*, with this confession.

‘ Forasmuch as the commission given
 ‘ by our saviour to his disciples, in the
 ‘ time of his mortal life, to *baptize*, is
 Matt. xxviii. ‘ set down in such brief words, that there
 19. ‘ is no particular direction given, what
 ‘ they were to do in reference to the
 ‘ *children* of those that received the *faith*;
 ‘ and among all the persons that are re-
 ‘ corded, as *baptized* by the *apostles*, there
 ‘ is no express mention of any *infant*.’

Mr. Fuller, Mr. *Fuller* says; ‘ We do freely con-
Inf. Advoc. ‘ fess, that there is neither express *precept*,
 p. 71. ‘ nor *precedent*, in the *New Testament*, for
 ‘ the *baptizing* of *Infants*.’

To these testimonies, let me add one more, from that great champion for *Pædobaptism*, Mr. *Richard Baxter*. For he does not only acknowledge, the *silence* of the *scripture* in this matter, but forms it into an argument, thus; ‘ If there can
 ‘ be no *example* given in *scripture*, of any
 ‘ one that was *baptized*, without the pro-
 ‘ *fession* of a saving *faith*, nor any *precept*
 ‘ for so doing; then must not we *baptize*
 ‘ any without it. But the *antecedent* is
 ‘ true: therefore so is the *consequent*.’

Then he proceeds to prove this, by reviewing the *scripture* examples of *Baptism*: After which he thus concludes the argument.

‘ In a word, I know of no one word
 ‘ in *scripture*, that giveth us the least in-
 ‘ timation, that ever man was *baptized*,
 ‘ without

‘ without the *profession* of a saving *faith*,
 ‘ or that giveth the least encouragement,
 ‘ to *baptize* any upon another’s *faith*.’

It must be allowed, that notwithstanding the *concessions* of the aforementioned authors, yet they continued in the practice of *infants baptism*, and endeavoured to justify the same. *Infants Baptism attempted to be justified.*

For Mr. Fuller observes; ‘ That St. *John* saith, *Chap. xxi. 25.* And there are also many other things, which *Jesus* did, which are not written; amongst which; for ought appears to the contrary, the *baptizing* of these *infants*, [viz. that *Christ* took in his arms and blessed] might be one of them. By Mr. Fuller. *Inf. Advoc.* p. 150.

A pretty argument for *popish* superstition and idolatry! For what may not be thrust into the practice of the christian church, upon such a way of arguing?

To the like purpose Mr. Walker says, By Mr. Walker. *Mod. Plea,* p. 268.
 ‘ It doth not follow that our saviour gave
 ‘ no *precept*, for the *baptizing* of *infants*,
 ‘ because no such *precept* is, particularly
 ‘ (as our adversaries suppose) expressed
 ‘ in the *scripture*. For our saviour spake
 ‘ many things to his disciples, concerning
 ‘ the kingdom of God, both before his
 ‘ passion, and also after his resurrection,
 ‘ which are not written in the *scriptures*.
 ‘ And who can say, but that, among
 ‘ those many *unwritten* sayings of his,
 ‘ there might be an express precept for
 ‘ *infants baptism*?’

Seeing

By Tradition. Seeing *scripture* will not do, the next refuge for the justification of *infants baptism* is *tradition*. Therefore to this I shall subjoin the words of the afore-cited Dr. *Jeremy Taylor*.

Dr. Jer. Taylor's *Testimony against Tradition.*

‘ But *tradition*, says he, by all means, must supply the place of *scripture*. And there is pretended a *tradition* apostolical, that *infants* were *baptized*. But at this we are not much moved. For we who rely upon the *written* word of God, as sufficient to establish all true religion, do not value the allegation of *tradition*. And however the world goes, none of the *reformed* churches can pretend this argument against this opinion; because they who reject *tradition* when it is against them, must not pretend it at all for them. But if we should allow the *topick* to be good, yet how will it be verified? For so far as it can appear, it relies wholly upon the testimony of *Origen*: for from him *Austin* had it. Now a *tradition* apostolical, if it be not consigned with a fuller testimony than of *one* person, whom all after-ages have condemned of many errors, will obtain so little reputation amongst those, who know that things have upon greater authority, pretended to derive from the *apostles*, and yet *falsly*; that it will be a great argument, that he is credulous and weak, that shall be determined by so weak probation, in matters of so great concernment. And the truth of
‘ the

‘ the business is, as there was no com-
 ‘ mand of *scripture* to oblige *children* to
 ‘ the susception of it; so the necessity of
 ‘ *Pædobaptism*, was not determined in the
 ‘ church, ’till in the *eighth* age after
 ‘ *Christ*. But in the year 418, in the
 ‘ *Milevitan* council, a provincial of *Africa*,
 ‘ there was a *canon* made for *Pædobaptism*:
 ‘ never till then! I grant it was practised
 ‘ in *Africa* before that time: and they,
 ‘ or some of them, thought well of it.
 ‘ And tho’ that be no argument for us to
 ‘ think so; yet none of them did ever
 ‘ before pretend it to be *necessary*; none
 ‘ to have been a *precept* of the gospel.
 ‘ *St. Austin* was the first, that ever
 ‘ preached it to be absolutely *necessary*:
 ‘ and it was in his heat and anger against
 ‘ *Pelagius*; who had warm’d and chaf’d
 ‘ him so in that question, that it made
 ‘ him innovate in other doctrines, possi-
 ‘ bly of more concernment than this.
 ‘ And that altho’ this was practised anci-
 ‘ ently in *Africa*, yet, that it was with-
 ‘ out an opinion of *necessity*, and not often
 ‘ there, nor at all in other places; we
 ‘ have the testimony of a learned Pædo-
 ‘ baptist, *Ludovicus Vives*, who in his
 ‘ *annotatious* upon *St. Austin*, *De civit.*
 ‘ *Dei*, l. I. c. 27. affirms, *Neminem nisi*
 ‘ *adultum, antiquitus solere baptizari*.

‘ But besides, says the Doctor, that the
 ‘ *tradition* cannot be proved apostolical;
 ‘ we have very good evidence from anti-
 ‘ quity; that it was the opinion of the

b

‘ primitive

‘ primitive church, that *infants ought not to be baptized.*’

*Answer to
Ruffin, p. 86.*

To confirm what the Doctor so fully asserts; the testimony of two eminent *Pædobaptists*, as I find them quoted by the ingenious Mr. *Stennet*, may not be amiss in this place.

*The Testimony
of Suicerus
against it.*

The first is *Suicerus*; who tells us in plain terms, ‘ That in the *two* first ages, ‘ no person was *baptized* till he was instructed in the faith, and tinctured with ‘ the doctrine of *Christ*, and could testify ‘ his own faith; because of those words ‘ [of *Christ*] *He that believeth and is baptized.* Therefore, believing was first: and ‘ hence the order of the *catechumens* in the ‘ church: and it was a custom then constantly observed, to give the *catechumens* ‘ the *Eucharist* immediately after *baptism*: ‘ and therefore because the *Eucharist* was ‘ before given to the *adult* catechumens, ‘ as soon as they were washed with holy ‘ *baptism*, it was thought fit in like manner to give it to *infants*, after the introduction of *infant-baptism.*’

*And also of
Curcellæus.*

The like ingenious confession is made by *Curcellæus*; his words are these:

‘ *Pædobaptism* was not known in the ‘ world, the *two* first ages after *Christ*. ‘ In the *third* and *fourth* it was approved ‘ by a few. At length, in the *fifth* and ‘ following ages, it began to obtain in ‘ diverse places. And therefore we observe ‘ this *rite* indeed as an *ancient custom*, but ‘ not as an *apostolical tradition.*’

And

And in another place he tells us,
 ‘ That the custom of *baptizing infants*,
 ‘ did not begin before the *third* age after
 ‘ *Christ*; and that there appears not the
 ‘ least footstep of it, in the *two* first cen-
 ‘ *turies.*’

Much more to the same purpose might be produced both from the *antients* and the *moderns* of the *Pædobaptists*. But as my chief design is to shew the unreasonableness of the many *calumnies* and *reproaches*, which have been, and still are cast upon the *Baptists*; and also of the *sufferings* they have endured from governments, instigated by the malice and envy of wicked zealots, for no other reason, but because they deny *infant-baptism*, and only differ from their brethren in that one thing, which no wise nor worthy men make absolutely necessary to salvation; so I shall from the whole only infer;

I. If *infant-baptism* was never instituted, commanded, nor appointed of God; and if there be no *precedent*, as there is no *precept* in the *scripture*, that any *infant* was *baptized*; then *infants* ought not to be *baptized*.

II. If all that is *necessary* to *faith* and *practice*, is left upon record in the holy *scriptures*, that being a *complete* and *perfect* rule; then *infant-baptism* being acknowledged, not to be contained or found therein, is not of God.

But as some of the adversaries of the *Baptists* have vainly boasted, that they have *scripture* precepts, precedents, and

good consequences, on which they found their practice; I shall briefly consider some of their principal texts brought for this purpose; and shew, even from the *Pædobaptists* of the most eminent rank, that those scriptures are misapplied, and no way answer the end for which they are cited: and so consequently the less material ones must fall before them.

The first then I begin with, is *Matth.* Mr. John Turner's *scripture proof for infant baptism.* xxviii. 19. *Go ye therefore and teach all nations, baptising them in the name of the Father, Son, and Holy Ghost.* Which Mr Vind. of Inf. Bapt. p. 16. John Turner says, 'being given in general, and unlimited terms, and ordain'd by Almighty God, as one of the ordinary means of salvation, ought to be extended to all persons whatsoever, that are capable of admission into the covenant: *Infants* are capable of being admitted into the covenant: and then *infants* are also included in this precept or command.'

In answer to this let me cite Dr. *Whit-* Dr. Whitby. *by*, who in his *annotations* upon this text, says, '*Teach all nations, Μαθητεύειν*, is here to preach the gospel to all nations, and engage them to believe it, in order to their *profession* of that *faith* by *baptism*; as seems apparent,

1. From the parallel commission, *Mar.* xvi. 15. *Go preach the gospel to every creature, he that believeth and is baptized shall be saved.*

2. From the *scripture* notion of a *disciple*; that being still the same as a *believer*;

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‘ *liever* ; as in that question to the blind
 ‘ Man, *Will you also be his disciple ?* That
 ‘ is, will you believe he is a prophet sent
 ‘ from God ? And in the answer of the
 ‘ *Pharisees, We are the disciples of Moses.*

‘ If here it should be said, says the Doc-
 ‘ tor, that I yield too much to the *Anti-*
 ‘ *pædobaptists*, by saying, that to be *made*
 ‘ *disciples* here, is to be *taught to believe in*
 ‘ *Christ* ; I desire any one to tell me, how
 ‘ the apostles could *maðnseúew, make a dis-*
 ‘ *ciple*, of an *heathen*, or an unbelieving
 ‘ *Jew*, without being *maðnseúew, or teachers*
 ‘ of them : whether they were not sent
 ‘ to *preach* to those that could hear, and
 ‘ to *teach* them to whom they preached,
 ‘ that *Jesus* was the *Christ* ; and only to
 ‘ *baptize* them when they did *believe* this.

Dr. *Burnet*, bishop of *Sarum*, upon Exposit. on
 this head says, ‘ That by the first *teach-*the 39 Art.
 ‘ *ing, or making disciples*, that must go P. 300.

‘ before *baptism* ; is to be meant the con-
 ‘ vincing of the world, that *Jesus* is the
 ‘ *Christ*, the true *Messias* anointed of God,
 ‘ with a fulness of grace, and of the spi-
 ‘ rit without measure, and sent to be the
 ‘ favour and redeemer of the World ;
 ‘ and when they were brought to ac-
 ‘ knowledge this, then they were to *bap-*
 ‘ *tize* them, to initiate them to this reli-
 ‘ gion, by obliging them to renounce all
 ‘ idolatry and ungodliness, as well as all
 ‘ secular and carnal lust.

Mr. *Burkit* acknowledges the same ; for Mr. Burkit or
 the form of this commission, as recorded by *baptism*, p. 18.
St. Mark, doth also prove this to be the

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sense of it; *He that believeth and is baptized shall be saved.* ‘ A profession of actual faith, says Mr. *Burkit*, is necessarily required before *baptism* in all adult persons, that is, persons grown to riper years: who are the persons whom our Saviour meant, when he said, *He that believeth and is baptized shall be saved*; as most evidently appears by the following words: *He that believeth not shall be damned.* What, says he, must all that die in their infancy go to hell for an impossibility? The text only intends such, as by hearing the gospel preach’d, are capable of *actual faith*; such as enjoy the means of *faith*, and yet live and die in the neglect of *faith*, and contempt of *baptism*, shall certainly be damned. Says the apostle, *If any man will not work, let him not eat*; that is, such as are capable of working must work. But must children be starved because they cannot labour? Thus here: Children lye under a natural incapacity of *professing actual faith*; therefore the first text does not concern them any more than the latter.

J. Taylor,
Lib. of Proph.
 p. 323, 324.

And this interpretation of *Christ’s* commission for *baptizing*, confirms the argument formed upon it by Dr. *Jeremy Taylor*, in favour of the *Baptists*. ‘ Not to instance, faith he, in those innumerable places, that require *faith* before this sacrament; there needs no more but this one saying of our blessed Saviour, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.*
 ‘ Plainly

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‘ Plainly thus : *faith* and *baptism* in con-
 ‘ junction will bring a man to heaven, but
 ‘ if he have not *faith*, *baptism* shall do him
 ‘ no good. So that, if *baptism* be *necef-*
 ‘ *sary*, then so is *faith*, and much more :
 ‘ for want of *faith* damns absolutely ; it
 ‘ is not said so of the want of *baptism*.
 ‘ Now if this decretory sentence be to
 ‘ understood of persons of age ; and if
 ‘ children by such an answer (which in-
 ‘ deed is reasonable enough) be excused
 ‘ from the necessity of *faith*, the want
 ‘ of which regularly does damn : then
 ‘ it is *sottish* to say, the same incapaci-
 ‘ ty of reason and *faith* shall not excuse
 ‘ them from the actual susception of *bap-*
 ‘ *tism*, which is less necessary, and to
 ‘ which *faith* and many other acts are
 ‘ necessary predispositions, when it is rea-
 ‘ sonably and humanly received. The
 ‘ conclusion is, that *baptism* is also to be
 ‘ deferred till the time of *faith* ; and
 ‘ whether *infants* have *faith* or no, is a
 ‘ question to be disputed by persons that
 ‘ care not how much they say, nor how
 ‘ little they prove.’

Again : That *infants baptism* is founded Another scrip-
 on God’s word, some endeavour to prove ture proof of
 from *Acts* ii. 39. *Peter said unto them re-* Mr. Turner’s
pent and be baptized every one of you, in the for infants
name of Jesus Christ, for the remission of baptism.
sins, and ye shall receive the gift of the
Holy Ghost ; for the promise is to you, and
your children, and to all that are afar off,
even as many as the Lord our God shall call.

‘ In which words, says Mr. Turner, chil- Vind. of Inf.
 ‘ dren Bapt. p. 16.

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‘dren are fairly intimated, at least, to
 ‘be intituled, both to the promises of the
 ‘covenant, and to the sacrament that con-
 ‘firms it.

To this, we have an answer drawn up
 for us by the aforesaid Dr. *Jeremy Taylor*,
 which whether it were his own opinion
 or not, yet any one may easily discern the
 strength of his reasoning in it. ‘ It is
 ‘considerable, says he, that the discourse
 ‘of *St. Peter*, which is pretended for
 ‘the intituling *infants* to the promise
 ‘of the Holy Ghost, and by consequence
 ‘to *baptism*, which is supposed to be its
 ‘instrument and conveyance, is wholly a
 ‘fancy, and hath in it nothing of certainty,
 ‘or demonstration, and not much probabili-
 ‘ty. For besides, that the thing itself
 ‘is unreasonable, and the Holy Ghost
 ‘works by the heightening and improv-
 ‘ing our natural faculties, and there-
 ‘fore is a promise that so concerns them,
 ‘as they are reasonable creatures, and
 ‘may have a title to it, in proportion
 ‘to their nature, but no possession or
 ‘reception of it, till their faculties come
 ‘into act: besides this, I say, the words
 ‘mention’d in *St. Peter’s* sermon, which
 ‘are the only record of the promise, are
 ‘interpreted upon a weak mistake: *the*
 ‘*promise belongs to you, and to your children*;
 ‘therefore *infants* are actually receptive
 ‘of it in that *capacity*. That’s the argu-
 ‘ment. But the reason of it is not yet dis-
 ‘cover’d, nor ever will: For, [*to you and*
 ‘*your children*] is to you and your *poste-*
 ‘*rity*,

Ep. Taylor's
answer thereto,
Lib. of Proph.
 P. 314.

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‘ rity, to you and your *children*, when
 ‘ they are of the same capacity in which
 ‘ you are, effectually receptive of the
 ‘ promise. But he, that whenever the
 ‘ word [*children*] is used in scripture,
 ‘ shall by [*children*] understand *infants*,
 ‘ must needs believe, that in all *Israel*,
 ‘ there were no men, but all were *infants* :
 ‘ and if that had been true, it had been
 ‘ the greater wonder they should over-
 ‘ come the *Anakims*, and beat the king
 ‘ of *Moab*, and march so far, and dis-
 ‘ course so well ; for they were all called
 ‘ the *children of Israel*.

The learned Dr. *Hammond* falls before Dr. Ham-
 this reasoning, and declares, he cannot ^{mond.}
 defend those that attempt to bring argu-
 ments in defence of *Pædobaptism* from
Peter's words, *The promise is to you and*
your children. ‘ If any, says he, have ^{Resol. to 6}
 ‘ made use of that very *inconcludent* argu-^{Quer. p. 256.}
 ‘ ment, I have nothing to say in defence
 ‘ of them ; I think that the word
 ‘ *children* there is really the *posterity* of
 ‘ the *Jews*, and not peculiarly their *in-*
 ‘ *fant children*.

Dr. *Whitby* puts a sense upon these Dr. Whitby.
 words, which carry them still farther from
 proving *infant baptism*. ‘ These words, ^{Annot. in}
 ‘ says he, will not prove a right of *infants* ^{loco.}
 ‘ to receive *baptism* ; the promise men-
 ‘ tioned here, being that only of the Holy
 ‘ Ghost, and to those persons, who by
 ‘ age were made capable of these extra-
 ‘ ordinary gifts.

Again :

More scripture
proof for in-
fant baptism.

Again: For the support of *infant baptism*, some have recourse to those texts, *Matth. xix. 13, 14, Mark x. 13, 14, Luke xviii. 15, 16*, all which places give us an account, that *little children* were brought to our Saviour, &c.

Fowler Wal-
her's Def. of
Inf. Bapt.
p. 20.

Thus Mr. *Fowler Walher*, to prove *infant baptism*, says, ' We are told that *Christ*, during his incarnation, welcom'd *children* to his arms, blessed them, and declared them subjects of his kingdom: which, I think, says he, is a sufficient indication of his mind, that they should be received into his church by *baptism*.

Dr. Whitby's
answer.

But Dr. *Whitby*, in his *annotations* on this text, grants, that *Christ* neither *baptized these children* himself, nor commanded his *apostles* to do it. For which *concession* he gives these two reasons, 1. ' That *Christian baptism* was not yet instituted. 2. That the *baptism* then used by *John* and *Christ's* disciples, was only the *baptism of repentance and faith* in the *Messiah*, which was to come: of both which *infants* were incapable.

Acts xix. 4.

Remark.

Now as these are very good reasons to induce any one to believe, that those *infants* were not *baptized*; so I think they are sufficient to overthrow any argument that can be drawn for the *baptizing of infants*, from this passage. For, 1. As the *Christian baptism* was not yet instituted, then certainly our Saviour, in his words and action upon this occasion, had no reference to *baptism*; nor could they be designed to teach the disciples concerning
a rite,

a rite, which was not yet instituted: so that all arguments drawn from thence for *baptizing infants*, extend the words and action of our Saviour beyond the first intention of them. And what can be more absurd, than to take direction about a *positive rite*, from any word or action that happen'd before the institution was in the world?

2. To say they were not admitted to the *baptism* then in use, because they were incapable of it, *repentance* and *faith* in the *Messiah* which was to come, saith the doctor, being required to the *baptism* used by *John*, and the disciples of our Saviour: This, I say, grants that no *children* were *baptized* in the time of our Saviour's life; and that they are as incapable of *Christ's baptism* as they were of *John's*. For *children* are as incapable of *repentance*, and *believing* that the *Messiah* is come as they were of *believing* he was to come; and yet both these are required of persons, in order to their receiving *Christ's baptism*.

And to say that these *children* were not *baptized* because they had already enter'd into covenant with God by *circumcision*, is to say no more of them than what might be said of all men, who had hitherto been *baptized* either by *John* or the disciples of our Saviour.

Very justly therefore does the learned Dr. Hammond say, ' If the inference [from this text] were, that all *infants* are, that is, ought to be *baptized*, upon this (and

Acts ii. 38.

viii. 37.

And answer is
the church
catechism.

Dr. Ham-

mond's Resol.

to 6 Queries,

p. 230.

‘ (and no other) ground, because *Christ*
 ‘ blessed them, I should acknowledge, the
 ‘ conclusion to be weakly built.’ And he
 grants, ‘ That little *children* may, and
 ‘ must be permitted to be brought by
 ‘ others to *Christ*, and being so brought,
 ‘ yet are said to come unto him. 2. His
 ‘ blessing them, by imposition of hands;
 ‘ and, 3. His affirming, that the king-
 ‘ dom of God, the church here, and
 ‘ heaven hereafter, are a conjunction of
 ‘ particulars, which come not home di-
 ‘ stinctly to *baptizing of infants*; because,
 ‘ it is not affirmed he did *baptize* them.’

Bishop Taylor,
 Lib. Proph.
 p. 310.

So that this gentleman confirms the
 argument given by the reverend Dr. *Je-*
remy Taylor; who says, ‘ From the action
 ‘ of *Christ’s blessing infants*, to infer that
 ‘ they are to be *baptized*, proves nothing
 ‘ so much, as that there is great want of
 ‘ better arguments. The conclusion would
 ‘ be with more probability derived thus;
 ‘ *Christ blessed children* and so *dismissed*
 ‘ them, but *baptized* them not; therefore
 ‘ *infants* are not to be *baptized*. But let
 ‘ this be as weak as its enemy; yet that
 ‘ *Christ* did not *baptize* them, is an argu-
 ‘ ment sufficient, that *Christ* hath other
 ‘ ways, of bringing them to heaven, than
 ‘ by *baptism*. He passed his act of grace
 ‘ upon them, by benediction and im-
 ‘ position of hands.

The Continuers
 of Pool’s An-
 notations.

The continuers of *Pool’s* annotations
 say, ‘ That a doubt may from this text
 ‘ arise in the reader’s mind, for what
 ‘ purpose the parents or nurses did bring
 ‘ these

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‘ these young children to *Christ*; it was
‘ not for *baptism*, for he *baptized* none
‘ himself.’

Again, ‘ That we must take heed, we
‘ do not found *infant-baptism*, upon the
‘ example of *Christ* in this text; for it is
‘ certain, that he did not *baptize these*
‘ *children*.’

Permit me then to observe, and it is *Remark*,
plain, that the *coming* unto *Christ*, spoken
of in the text, intends a *personal* approach,
not a *spiritual* coming, so as to love him,
fear him, believe in him, and become his
followers.

Now from childrens being brought into
his presence, and from what is said, of
the lawfulness of such a coming to him,
to infer, their capacity of coming to him
spiritually, and their right to *baptism* is a
very weak conclusion. Many that were
permitted to come into *Christ*'s presence
in the days of his flesh, were far enough
from being his disciples, or having any
right to the ordinances of the gospel
church. Many who believed not in him
were brought to him to be healed. Many
of the Scribes and Pharisees came to him
to mock him, and catch at his sayings;
therefore from a *bodily* coming to him,
to argue a *right* or capacity of a *spiritual*
coming, is most ridiculous.

Nor does it appear, from the relation
given of this matter by either of the
evangelists, that these children were
brought to *Christ*, upon any other account
than what many grown persons were,
viz.

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viz. that they might be *healed* of some *bodily distempers*. Nay, the words of St. *Luke* plainly intimate, it was for this end. For, says he, they brought to him *also*, infants, that he would touch them; where the term *also* intimates, that they were either brought with others, or upon the same account that others were; *viz. to be healed.*

For it is, as if he had said; As they brought men and women, afflicted with various distempers unto *Christ* to be cured; so they brought children *also*. And this interpretation is further signified, in that it is said, they brought them to him, that he would *touch them*. Now it was well known, that *Christ's* method of healing distempers, was by his *touching* the person, or their *touching* of him. Nor do we read that ever he convey'd *spiritual* benefits to persons by a *touch*; therefore it is evident, that it was not any *spiritual* privilege, but a *bodily cure*, for which they brought these children to him. Nor do the words of St. *Matthew* overthrow this interpretation, when he says, they were brought that he should *put his hands on them, and pray*; for he frequently took that method, in the performing of his miracles. When *Jairus* besought *Christ* to come and heal his daughter, he

Mark v. 22. says, *I pray thee come and lay thine hands on her, that she may be healed.*

Sometimes we read of this work, joined with his imposition of hands; as in the

Mark i. 41. cure of the Leper, and at the raising of the

the

the widow of *Nain's* son; and it is said, *Luke vii. 14.* that *Christ* lift up his eyes and prayed, *John xi. 41.* when he raised *Lazarus* from the dead. This being *Christ's* custom; it is very easy to understand their design, in bringing these *children* unto him, that he would lay his hands on them and pray; viz. that they might thereby receive the blessing of a miraculous cure.

That objection, That if these *children* were brought to *Christ* to be healed of any *bodily* distempers, then the disciples would not have hindered them, is of no force. For we find they were sometimes guilty of the same error, when *adult* per-Matt. xx. 31; sons sought to him for a cure. It is said, those that followed *Christ*, which chiefly were his disciples, rebuked the *two blind men*, because they should hold their peace. It is expressly said of the disciples, that they besought *Christ* to send the *woman* of *Samarita* away, when repeated application was made to him. *Christ* was sometimes so thronged with the multitude of men and women that came to him, that he with his disciples had not leisure to take their necessary refreshment, so that they might conclude, their master would be much pressed indeed, if they were allowed to bring their *sick* and *weak children* also. And the reason which our saviour gives, why he would have them suffer'd to come unto him, viz. *for of such is the kingdom of heaven*, does not in the least overthrow this interpretation, but rather justifies it. For by the kingdom of heaven,

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heaven, it is agreed on all hands, our favour either intends the state of glory, or the christian church.

Now since children for their innocence and humility resemble the blessed in heaven, who are free from all infirmities, or the saints who are interested in the kingdom of grace. Our favour may well be understood, as if he had said, there is no reason to think them below my notice, or so deprive them of receiving from me a cure of their infirmities: they have not brought their sickness and diseases upon themselves by their *actual* transgressions, as indeed many of the *adult* whom I have cured have done; and therefore they have a better title to my compassion to enjoy the blessing of a miraculous cure.

And that our favour does not intend by these words that little children should be members of the gospel church, but only such who resemble little children in innocence and humility, and a freedom from all prejudices, appears both by the the word *Τοις ὅμοις* here used, that is, such like, or those that resemble them; and also, by what the *evangelist* reports our favour to have added at the same time, as explicative of this saying, *Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein.* But if we waive all these advantages against the argument drawn from hence; there is another observation that will sufficiently overthrow it, *viz.*
That

Mark x. 14.

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That tho' it be plainly expressed here, that little children were brought to *Christ*, that he declared such might come unto him, and that he laid his hands upon them, and blessed them; yet there is not the least intimation, in any of the *evangelists*, that they were *baptized*. So particularly the learned Dr. *Whitby* upon this text grants, that *Christ* neither *baptized* these children himself, nor commanded his disciples to do it; and for this concession he gave those two very good reasons aforementioned.

When bloody *Bonner*, in his dispute with *Robert Smith* the *martyr*, brought this text to prove the necessity of *baptizing infants*; the *martyr* smartly returned this answer; Our saviour says, *suffer little children to come unto me*, and not unto water.

Having thus considered the *subjects* of *baptism*, I shall proceed to the *mode* of *baptizing*, and shew likewise from unquestionable concessions of the most considerable *Pædobaptists*, that it is by *Immersion* or *dipping of the whole body into the water*.

Mr. *Baxter* charges the practice of *dipping* in *Baptism*, as a breach of the sixth commandment; and forms his argument upon it thus: 'That which is a plain breach of the sixth commandment, *Thou shalt not kill*, is no ordinance of God, but a most heinous sin: But the ordinary practice of *baptizing* by *dipping* over head in cold water, as necessary, is

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‘ a plain breach of the *sixth* command-
 ‘ ment : Therefore it is no ordinance of
 ‘ God, but an heinous sin. And as Mr.
 ‘ *Craddock*, in his book of *Gospel Liberty*,
 ‘ shews ; the magistrate ought to restrain
 ‘ it, to save the lives of his subjects ;
 ‘ even according to their principles, that
 ‘ will yet allow the magistrate no power
 ‘ directly in matter of worship. That
 ‘ this is *flat murder*, and no better, being
 ‘ ordinarily and generally used, is unde-
 ‘ niable to any understanding man. For
 ‘ that which directly tendeth to over-
 ‘ throw mens lives, being wilfully used,
 ‘ is *plain murder*.’ And farther he adds,
 ‘ I know not what trick a covetous land-
 ‘ lord can find out, to get his tenants to
 ‘ die apace, that he may have new fines
 ‘ and herriots, likelier than to encourage
 ‘ such practices, that he may get them
 ‘ all to turn Anabaptists. I wish, says he,
 ‘ that this device be not it that counte-
 ‘ nanceth these men. And covetous phy-
 ‘ sicians, methinks, should not be much
 ‘ against them. *Catarrhs* and obstructi-
 ‘ ons, which are the two great fountains
 ‘ of most mortal diseases in man’s body,
 ‘ could scarce have a more notable means
 ‘ to produce them where they are not,
 ‘ or to increase them where they are.
 ‘ *Apoplexies*, *lethargies*, *palsies*, and all
 ‘ *comatous* diseases, would be promoted
 ‘ by it. So would *cephalalgies*, *hemicra-
 ‘ nies*, *phthises*, *debility* of the stomach,
 ‘ *crudities*, and almost all *fevers*, *dysente-
 ‘ ries*, *diarhæa’s*, *cholicks*, *iliack* passions,
 ‘ *convulsions*,

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‘ *convulsions, spasms, tremores, &c.* All
‘ *hepatic, splenetic, pulmoniac* persons, and
‘ *hypochondriacks*, would soon have enough
‘ of it.’

Strange quackifin ! as if hard words, impudence, and nonsense, delivered with a magisterial air, would carry every thing before them. He might have added, Thus, Gentlemen, you may easily by my bill perceive, that I infinitely surpass those empty pretending *quacks*, who confine their narrow talent to one distemper, whereas all diseases are alike to me, and I have a *hundred* several ways to extirpate them. But he concluded thus: ‘ In a word, says he, it is good for
‘ nothing, but to dispatch men out of the
‘ world, that are burdensome, and to
‘ ranken church-yards.’

No wonder, Mr. *Baxter* was so unwilling to be *dipt*. I have been informed that Mr. *Baxter* was for having all the *Baptists* *hanged*; and therefore shall add one passage more, and leave the reader to judge, what he would have done to the *Baptists*, had it been in his power. They *Plain Scrip.*
are his own words: ‘ If, says he, *Murder* *Prof.* p. 136.
‘ be a sin, then *dipping* ordinarily in cold
‘ water over head in *England*, is a sin.
‘ And if those that would make it Mens
‘ religion to *murder* themselves, and urge
‘ it on their consciences as their duty, are
‘ not to be *suffered* in a common-wealth,
‘ any more than *highway murderers*; then
‘ judge how these *Anabaptists*, that teach
‘ the necessity of such *dipping*, are to be
‘ suffered.’

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His next argument is to prove *dipping* a breach of the *seventh* commandment. *Thou shalt not commit adultery*. For thus he expresseth himself; ‘ My *seventh* argument, is also against another wickedness, in their manner of *baptizing*; which is their *dipping* persons *naked*, as is very usual with many of them, or next to naked, as is usual with the modestest, that I have heard of.’

Life, p. 2.

Mr. *Baxter* indeed acknowledges, that in his youth he was addicted to *lying*, and it plainly appears he had not left it when he wrote this chapter. The whole of which, besides *lies*, is so full of obscenity and immodesty, that it rather discovers the naughtiness of his own heart, than a confutation of what is intended thereby; and therefore I forbear to recite it.

But whether the water of *baptism* ought to be applied by *immersion*, or by that of *asperision*, or *effusion*, is, says the learned *Treat. of Bapt.* Dr. *Towerson*, ‘ a more material question, P. 54. ‘ than it is commonly deemed by us, who ‘ have been accustomed to *baptize* by a ‘ *bare effusion*, or *sprinkling* of water upon ‘ the party. For in things which depend ‘ for their force, upon the meer will and ‘ pleasure of him who instituted them, ‘ there ought no doubt, great regard to ‘ be had to the commands of him, who ‘ did so; as without which there is no ‘ reason to presume, we shall receive the ‘ benefit of that ceremony to which he ‘ hath been pleased to annex it. Now, ‘ what

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‘ what the command of *Christ* was in this
 ‘ particular cannot well be doubted of,
 ‘ by those who shall consider the first
 ‘ words of *Christ* concerning it, and the
 ‘ practice of those times ; whether in the
 ‘ *baptism* of *John*, or of our saviour. For
 ‘ the words of *Christ* are, that they should
 ‘ *baptize* or *dip* those whom they *made*
 ‘ *disciples* to him ; for so no doubt
 ‘ the word βαπτίζειν, properly signifies.
 ‘ And which is more, and not without
 ‘ its weight, that they should *baptize*
 ‘ them *into* the name of the father, and
 ‘ of the son, and of the holy ghost ;
 ‘ thereby intimating such a *washing*, as
 ‘ should receive the party *baptized*, *with-*
 ‘ *in* the very body of that water, which
 ‘ they were to *baptize* him with.’ And
 further, says he,

‘ If there could be any doubt, con- p. 55.
 ‘ cerning the signification of the words
 ‘ in themselves [in *Christ*’s commission]
 ‘ yet would that doubt be removed, by
 ‘ considering the *practice* of those times,
 ‘ whether in the *baptism* of *John*, or of
 ‘ our saviour. For such as was the *prac-*
 ‘ *tice* of those times in *baptizing*, such in
 ‘ reason are we to think, our saviour’s
 ‘ command to have been concerning it,
 ‘ especially when the words themselves
 ‘ incline that way ; there being not other-
 ‘ wise, any means, either for those, or
 ‘ future times, to discover his intention
 ‘ concerning it. Now what the *practice*
 ‘ of those times was, as to this particular,
 ‘ will need no other proof, than their

- ‘ resorting to *rivers*, and other such like
 ‘ receptacles of water for the performance
 ‘ of that ceremony, as that too, because
 Matt. iii. 5. ‘ there was *much water there*; for so the
 vi. 13. ‘ *scripture* doth not only affirm concerning
 John iii. 22, ‘ the *baptism* of *John*, but both intimate
 23. ‘ concerning that, which our saviour ad-
 ‘ ministrated in *Judea*. Because, making
 ‘ *John’s baptism*, and his, to be so far
 ‘ forth of the same sort, and expressly
 ‘ affirm concerning the *baptism* of the
 ‘ *Eunuch*, which is the *only christian bap-*
 ‘ *tism*, the *scripture* is any thing particular
 ‘ in the description of. The words of
 Acts viii. 38. ‘ St. *Luke* being, that both *Philip* and
 ‘ the *Eunuch* went down into a certain
 ‘ water, which they met with in their
 ‘ Journey, in order to the *baptizing* of
 ‘ the *latter*. For what need would there
 ‘ have been, either of the *Baptists* resort-
 ‘ ing to *great* confluxes of water, or of
 ‘ *Philip* and the *Eunuch’s* going down
 ‘ into this; were it not, that the *baptism*,
 ‘ both of the one or the other, was to be
 ‘ performed by an *immersion*? A very
 ‘ little water, as we know it doth with us,
 ‘ sufficing for an *effusion* or *sprinkling*.
 Dr. Tillotson. Dr. *Tillotson*, archbishop of *Canterbury*,
 iii. 1. p. 66. says thus, ‘ Antiently those who were *bap-*
 ‘ *tized*, put off their garments, which
 ‘ signified the *putting off the body of sin*,
 ‘ and were *immersed*, and *buried* in the
 ‘ water, to represent their *death to sin*;
 ‘ and then did rise up again *out of the*
 ‘ water, to signify their entrance upon a
 ‘ new life. And to these customs the
 ‘ *apostle*

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‘ *apostle alludes, when he says ; How shall
 ‘ we that are dead to sin live any longer
 ‘ therein ? Know ye not, that so many of
 ‘ us, as were baptized into Jesus Christ,
 ‘ were baptized into his death ? Therefore
 ‘ we are buried with him by baptism.’*

Dr. Cave tells us, ‘ That the party to Dr. Cave.
 ‘ be baptized was wholly immersed, or Prim. Christi.
 ‘ put under water, which was the almost 7 Edit. p. 204.
 ‘ constant and universal custom of those
 ‘ times, whereby they did more notably,
 ‘ and significantly express the three great
 ‘ ends, and effects of baptism. For, as
 ‘ in immersion, there are in a manner three
 ‘ several acts; the putting the person into
 ‘ the water, his abiding there for a little
 ‘ time, and his rising up again; so by
 ‘ these were represented Christ’s death,
 ‘ burial, and resurrection; and in con-
 ‘ formity thereunto, our dying unto sin,
 ‘ the destruction of its power, and our
 ‘ resurrection to a new course of life.’

Dr. Sharp, archbishop of York, in his Dr. Sharp.
sermon before Queen Mary, has these March 27.
 words: ‘ Whenever a person in antient 1692.
 ‘ times was baptized, he was not only to
 ‘ profess his faith in Christ’s death and re-
 ‘ surrection, but he was also to look upon
 ‘ himself as obliged, in correspondence
 ‘ therewith to mortify his former carnal
 ‘ affections, and so enter upon a new state
 ‘ of life; and the very form of baptism,
 ‘ did lively represent this obligation to
 ‘ them. For what did their being plunged
 ‘ under water signify but their under-
 ‘ taking, in imitation of Christ’s death
 ‘ and

‘ and burial, to forsake all their former
 ‘ evil courses, as their *ascending out of*
 ‘ *the water*, did their engagement to lead
 ‘ a holy spiritual life.’

Dr. Whitby
Annot. Matt.
 iii. 16.

Dr. *Whitby* observes, ‘ That it is said
 ‘ of our saviour himself, that *being bap-*
 ‘ *tized he came up straightway out of the*
 ‘ *water*. The observation of the *Greek*
 ‘ church is this; that he who ascended
 ‘ *out of the water*, must first *descend down*
 ‘ *into it*: *Baptism* therefore, is to be per-
 ‘ formed not by *sprinkling*, but by *wash-*
 ‘ *ing* the body; and, indeed, it can be
 ‘ only from ignorance of the *Jewish* rites
 ‘ in *baptism*, that this is questioned. For
 ‘ they, to the due performance of this
 ‘ rite, so superstitiously required the *im-*
 ‘ *mersion* of the whole body in the water,
 ‘ that if any dirt, hindered the water from
 ‘ coming to any part of it, the *baptism*
 ‘ was not right; and if one held the *bap-*
 ‘ *tized* by the arm, when he was let down
 ‘ into the water, another must after *dip*
 ‘ him, holding him by the other arm that
 ‘ was *washed* before, because his hand
 ‘ would not suffer the water to come to
 ‘ his whole body.’

B^{ishop} Burnet,
Exposit. of the
 39 *Art.* p. 300

Bishop *Burnet* says thus; ‘ How well
 ‘ soever the *Jews* might have been ac-
 ‘ customed to this rite, and how proper
 ‘ a preparation soever, it might be to the
 ‘ manifestation of the *Messias*; yet the
 ‘ justification of *baptism*, as it is a foederal
 ‘ act of the christian religion, must be
 ‘ taken from the commission, that our
 ‘ saviour gave to his disciples; to go
 ‘ preach

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‘ preach and *make disciples* to him in all
 ‘ nations, for that is the strict signifi-
 ‘ cation of the word; *baptizing* them in
 ‘ the name of the father, and of the son,
 ‘ and of the holy ghost; *teaching them to*
 ‘ *observe all things, whatsoever I have com-*
 ‘ *manded you.* By the first teaching or
 ‘ *making* of disciples, that must go before
 ‘ *baptism*, says the bishop, is to be meant
 ‘ the convincing of the world, that *Jesus*
 ‘ is the *Christ*, &c. as cited *page 9.* And
 ‘ then they led them *into* the water, and
 ‘ with no other garments, but what might
 ‘ cover nature; they at first laid them
 ‘ down in the water, as a man is laid in
 ‘ a grave, and then they said these words,
 ‘ I *baptize*, or *wash* thee, in the name of
 ‘ the father, son, and holy ghost: then
 ‘ they raised them up again, and clean
 ‘ garments were put on them, from
 ‘ whence came the phrases, of being *bap-*
 ‘ *tized into Christ’s death*; of being *buried*
 ‘ *with him by baptism into death*; of *our*
 ‘ *being risen with Christ*, and of *our putting*
 ‘ *on the Lord Jesus Christ*; of *putting off*
 ‘ *the old man*, and *putting on the new.*
 ‘ After *baptism* was thus performed, the
 ‘ *baptized* person was to be further in-
 ‘ structed in all the specialties of the
 ‘ christian religion, and in all the rules of
 ‘ life, that *Christ* had prescribed.’

I must beg leave once more to cite Dr. Dr. Whitby.
Whitby on this head, because he speaks
 so full to the purpose: and do hope it
 will not be deemed superfluous. He says, *Prot. Recon.*
 ‘ That *baptism* in the apostles time, was 2 *Ed.* p. 264.
 ‘ administered

' administred by *dipping*, not by *sprink-*
 ' *ling* the *baptized* person : and therefore
 ' that *dipping* was the *institution* of our
 ' Lord, or his apostles, is extremely evi-
 ' dent. For thus this sacrament was ad-
 ' ministred to our blessed saviour, of
 ' whom it is said, *That straightway Jesus*
 ' *went up out of the water.* He came up;
 ' therefore he went down; behold an
 ' *immersion*, not an *asperision*, saith *Jeremias*
 ' Patriarch of *Constantinople* : and this *im-*
 ' *mersion*, was used to expresse the great
 ' mystery of *baptism*, viz. our being buried
 ' with *Christ*, as to the old man, and our
 ' resurrection with him to newness of life.
 ' So *St. Paul* plainly intimateth, saying,
 ' *How shall we that are dead to sin live*
 ' *any longer therein?* Now that *baptized*
 ' christians are dead to sin, he proveth
 ' from their being *buried* with *Christ* in
 ' *baptism*. Whence it is clear, that *bap-*
 ' *tism* then was so performed as to be an
 ' image of the *burial* and resurrection of
 ' our Lord, and therefore was administred
 ' by putting the *baptized* person under
 ' water, and causing him to rise up out
 ' of it.

Dr. Wall.

Dr. *Wall*, in his *Defence of Infant-bap-*
tism, grants, that the *baptisms* of *John*,
 and the *apostles* was performed by *immer-*

Def. of Inf.

Bapt. p. 131.

* Dr. Gale.

whom by way of
 contempt thro'
 his whole book
 he calls Mr.

Gale.

tion. His words are these: ' As to the
 ' manner of *baptism* then generally used,
 ' the texts produced by our author *,
 ' and by every one that speaks of these
 ' matters, are undeniable proofs, that the
 ' *baptized* person went ordinarily *into* the
 ' water,

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‘ water, and sometimes the *Baptist* too.
‘ We should not know by these accounts
‘ whether the whole body of the *baptized*
‘ was put *under* water, head and all; were
‘ it not for two later proofs, which seem
‘ to me to put it out of question. *One,*
‘ that *St. Paul* does *twice*, in an allusive
‘ way of speaking, call *baptism* a *burial* :
‘ which allusion is not so proper, if we
‘ conceive them to have gone into the
‘ water only up to the arm-pits, &c. as
‘ it is, if their whole body was *immersed*.
‘ The *other*, the custom of the Christians
‘ in the near succeeding times, which
‘ being more largely and particularly de-
‘ livered in books, is known to have been
‘ generally, or ordinarily, a *total immer-*
‘ *sion* of the naked body, and that (as
‘ this author observes, and I had shewn)
‘ *thrice* repeated.

In another place, the Doctor, to shew his zeal for the practice of *immersion* in *baptism*, offers very submissively some few things to the consideration of those of his brethren, who thought the coldness of our *climate* a good reason to change the antient practice of *dipping* into that of *sprinkling*. For thus he asserts, ‘ That *Def. of Inf.*
‘ our *climate* is no colder than it was, for *Bapt. p. 144.*
‘ those *thirteen* or *fourteen hundred* years,
‘ from the beginning of Christianity here,
‘ to *Queen Elizabeth’s* time; and not near
‘ so cold as *Muscovy* and some other
‘ countries, where they do still *dip* their
‘ children in *baptism*, and find no incon-
‘ venience in it. That the apparent
‘ reason

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‘ reason that alter’d the custom, was not
 ‘ the coldness of the *climate*, but the
 ‘ imitation of *Calvin*, and the church of
 ‘ *Geneva*, and some others thereabouts.

‘ That our reformers and compilers of
 ‘ the liturgy (even of the last edition of
 ‘ it) were of another mind; as appears
 ‘ both by the express orders of the ru-
 ‘ brick itself, and by the prayer used just
 ‘ before *baptism*, *sanctify this water*, &c.
 ‘ and grant that this child now to be *bap-*
 ‘ *tized* THEREIN, &c. (if they had meant,
 ‘ that *pouring* should have always, or
 ‘ most ordinarily have been used, they
 ‘ would have said THEREWITH. And
 ‘ by the definition given in the cate-
 ‘ chism of the outward visible sign in
 ‘ *baptism*; *water* WHEREIN *the person is*
 ‘ *baptized*. I know, that in one edition
 ‘ it was said is *dipped* or *sprinkled* with it.
 ‘ I know not the history of that edition;
 ‘ but as it is a late one, so it was not
 ‘ thought fit to be continued. The old
 ‘ edition had the prayer before said in
 ‘ these words, *baptized in this water*.

‘ That if it be the coldness of the air
 ‘ that is feared; a child brought in loose
 ‘ blankets, that may be presently put off
 ‘ and on, need be no longer naked, or
 ‘ very little longer, than at its ordinary
 ‘ dressing and undressing, not a quarter or
 ‘ sixth part of a minute.

‘ If the coldness of the water; there
 ‘ is no reason, from the nature of the
 ‘ thing, nor order or command of God,
 ‘ or man, that it should be used cold:
 ‘ but

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‘ but as the waters in which our saviour
 ‘ and the primitive christians in those hot
 ‘ countries, which the *scripture* mentions,
 ‘ were naturally warm by reason of the
 ‘ *climate*; so if ours be made warm, they
 ‘ will be liker to them. As the inward
 ‘ and main part of *baptism*, is God’s wash-
 ‘ ing and sanctifying the soul; so the
 ‘ outward symbol is the washing the body,
 ‘ which is as naturally done by warm wa-
 ‘ ter as cold; it may I suppose be used
 ‘ in such degree of warmth as the parents
 ‘ desire.

The Doctor goes on to shew the diffi-
 culties that lye in the way of restoring
 this lost primitive practice of *dipping* in
baptism: and thinks *Calvin* was the first
 who made a breach therein, by prescrib-
 ing *pouring* water on the infant; but lays
 the total profanation of it (by bringing it
 to *sprinkling*) at the door of the *Presby-*
terians here in *England*, when their reign
 began about the year 1644. This, he
 says, ‘ scandalized many people; and in-
 ‘ deed it was, and is really *scandalous*.’ And Def. of Inf. Bapt. p. 149.
 in another place, he calls them, ‘ the most
 ‘ *disorderly baptizers* of all.’ And that we Ib. p. 97.
 might not be mistaken of the persons he
 thus brands, he adds, ‘ Those, I mean,
 ‘ who affecting to use as little water as
 ‘ possible, do purposely throw no more
 ‘ than a *sprinkle* or *drop* of water on the
 ‘ face of a child. The *scripture*, says he,
 ‘ will never justify these, nor the ancient
 ‘ church, nor the *rubric* of the church of
 ‘ *England*.

I must

Remark.

I must observe here, that this learned Gentleman, when about to compliment the people called *Quakers*, with a short catalogue of their ancient friends, seems to be off his guard. For I mistake him much if he does not there fairly prove, that the *Valentinians**, which he thinks deserved a worse name than that of *Heretics*, were the first that changed the practice of *dipping* into *pouring*; so that *pouring* in *baptism*, which he seems to be so fond of, sprung from a very bad original. For after he has given a very strange account, from *Irenæus*, of the practice of some of them in their ways of *baptism*, he tells us, ‘ That some of them say, ‘ that it is needless to bring the person ‘ to the water at all. But making a mixture of oyl and water, they pour it on ‘ his head, using certain prophane words ‘ such like them before-mentioned: and ‘ they say that this is *redemption* [or *baptism*.’]

* *A sect that flourished about the year 140.*

Vol. II, p. 94.

Many more testimonies to this purpose might be produced, both foreign and domestic. But least some, who delight in numbers, should think these not sufficient, I shall, for their sakes, add the testimony of an *whole assembly of Divines*, who in their *annotations* on those words of the apostle, *buried with him by baptism*, deliver their opinion in these terms.

‘ In this phrase, say they, the apostle ‘ seemeth to allude to the ancient manner ‘ of *baptism*, which was to *dip* the parties ‘ *baptized*, and as it were to *bury* them ‘ under

‘ under the water for a while, and then to
 ‘ draw them out of it, and lift them up,
 ‘ to represent the *burial* of our old man,
 ‘ and our resurrection to newness of life.

I shall now conclude with the words of a *Mr. Joseph*
 reverend and learned gentleman, who, *Stennet*.

after he had been contemplating on these
 things, says, ‘ He cannot chuse but la- *Answer to*
 ‘ ment, that so many pious and learned *Ruffen, p. 194*
 ‘ men should find themselves so fettered
 ‘ by the tyranny of custom and tradition,
 ‘ that tho’ they cannot but aspire after
 ‘ the liberty of practising the ordinances
 ‘ of *Christ*, according to the primitive
 ‘ pattern, and now and then let go some
 ‘ ligths and wishes, to express the sense
 ‘ of their minds on this head, yet they
 ‘ seem to want that degree of resolution,
 ‘ and firmness of mind, which is neces-
 ‘ sary to attempt such a reformation.

‘ Too many are afraid of the conse-
 ‘ quences of altering old traditions, and
 ‘ seem rather disposed to tolerate abuses,
 ‘ than to redress them: not enough
 ‘ considering, that it is every man’s duty
 ‘ to reform his own practice, and to en-
 ‘ deavour to reform that of others, so
 ‘ far as he is capable in his station; that
 ‘ there can be no good excuse framed to
 ‘ palliate the violation of plain institutions;
 ‘ that the long or general practice of a
 ‘ custom that wants a foundation in the
 ‘ word of God, makes the reasons that
 ‘ are urged for a reformation so much
 ‘ the stronger; and that whatsoever names
 ‘ of *reproach* may be given to those, who
 ‘ have

‘ have the courage to stem the tide of
 ‘ vulgar errors and abuses, they act an
 ‘ honourable part, in espousing the cause
 ‘ of truth, which is the cause of God.
 ‘ *For those who honour him, he will honour.*’

*The Baptists
 misrepresented.*

Notwithstanding so much which has been said, and much more which might have been said in favour of the *English Baptists*; yet there is hardly any party, or denomination of Christians, that have been so basely misrepresented, and unkindly treated in the world as they. Wherever there has been any persecution, they, if any in those countries, have been sure to feel the hottest part of it. The books written against them, are not only very numerous, but commonly fill’d with foolish and scandalous stories, to render them *odious*: and the histories of this people, that are yet extant, are, for the most part, such as have been published by their greatest adversaries.

The foreign *Baptists* indeed have published some account of themselves, and their *martyrology* is a large book in *Folio*; but the *English* have done nothing of this nature. It were much to be wished, that some abler hand had undertaken it; for, I believe, that none who have gone under this name in the world have behaved themselves better, or can have more said to their reputation, and to recommend them to the love and esteem of their fellow Christians, than those who have lived in *England*. And further, I will venture to say, that none of the reformed churches
 in

in *England*, or elsewhere, have behaved themselves with more prudence, piety, and charity, than the *English Baptists*: and, to their immortal honour be it spoken, they have never been persecutors of others for conscience sake, though they themselves have been persecuted by every sect.

Before the reformation was established, all *Protestants* were, by *Roman Catholics*, branded with the name of *Anabaptists*; as appears by King *Henry VIII's* speech to his parliament, *Dec. 24, 1545*, and several of them in their examinations, and at their executions took care to clear themselves. 'Behold, says he, what love
Fox, vol. III.
' and charity is among you, when the one P. 571.
' calleth the other *Heretick*, and *Anabap-*
' *tist*, and he calleth him again *Papist*,
' *Hypocrite*, and *Pharisee*.'

After the reformation, all that dissented from the established church, had the same title bestowed upon them; and not one of the several sects, as I can find, escaped it.

Thus the *Brownists* complain, in their third petition to King *James I.* ' We
Apology,
' have been, say they, all manner of ways P. 80, 112.
' traduced, and divulged to be *Donatists*,
' *Anabaptists*, &c.'

The *male-contents*, that is, those who continued in the church, but disliked several things in it, and endeavoured to
Styrype, c.
have them reformed, complain of being xxviii. p. 293.
reproached with this name by their brethren; as appears by their petition at

d the

the beginning of Queen *Elizabeth's* reign.

The *Family of Love* were represented by King *James* himself, to be a vile sect among the *Anabaptists*; as they shew in their petition to that prince, and of which they endeavour to clear themselves.

Fuller, Cent.
17. p. 32.

‘Whereas, say they, there is published a book, written by your highness, as an instruction to your most noble son, of a people that are of a vile sect among the *Anabaptists*, called the *Family of Love*, who do hold and maintain many proud, uncharitable, unchristian, and most absurd opinions. — They, with humble hearts, do beseech your majesty to understand, that the people of the *Family of Love*, or of God, do utterly declaim and detest all the said absurd, and self-conceited opinions, and disobedient and erroneous sorts of the *Anabaptists*, and all other proud minded sects and heresies whatsoever.’

And further, To render the name of *Anabaptist* yet more odious, they have endeavoured to represent the greatest *Heretics*, and men who have been executed for the worst of crimes, to be of the sect of the *Anabaptists*.

Sir *Jervis Telvis*, lieutenant of the tower, who was executed on *Tower-hill* for poisoning Sir *Thomas Overbury* was represented to be an *Anabaptist*, as appears by his speech on the scaffold. In which, says he, ‘The Lord Chief Justice, upon the closing up of my speeches, at my arraignment, said I was an *Anabaptist*. I would to God I was as clear from all other sins, as

Truth brought
to light by time.
Part II. p. 89.

The P R E F A C E.

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‘ as from that ; for I always detested that
‘ condition.’

How much weak minds have been wrought upon by such representations, appears still among the *Pædobaptists*, who never gave themselves the trouble of enquiring into the truth of facts. And the more ignorant of them, are even frightened at the name, and will hardly esteem their neighbours, thus denominated, christians. And that time might not blot out such representations, Mr. *Neal* was pleased to stamp a mark of his favour thereon : but what credit he has gained, even among his *Pædobaptist* friends thereby, let the world judge.

But I shall cite the *Pædobaptists* themselves, to take off the edge of such mischievous, unchristian, and ill-natured representations ; believing, that a word or two from them will go much farther with such bigoted persons, than all we can say, tho’ never so full to the purpose, for our selves.

The first I shall mention is Mr. *William Walker* : who in the preface to his *Plea for Infant-baptism*, says thus ; ‘ Of all
‘ dissenters from the church of *England*,
‘ none seem to lye under stronger prejudices,
‘ than the *Anti-pædobaptists*, as
‘ having so seemingly fair pleas to make,
‘ both for themselves, and against their
‘ opponents ; and that both from *scripture*
‘ text, and ecclesiastical practice, as few
‘ of their fellow-dissenters can parallel.

d 2

‘ With

‘ With the more favour and kindness, in
 ‘ my thoughts, are their persons, precise-
 ‘ ly considered as such, to be treated :
 ‘ and with the more fairness and clearness
 ‘ ought those endeavours, which are un-
 ‘ dertaken for the removal of their pre-
 ‘ judices to be managed.’

Obed Wills, M. A. in the preface to his
Infant-baptism asserted, says, ‘ There are
 ‘ some very worthy persons, and eminent
 ‘ christians of that way [*Antipædobaptists*]
 ‘ whom I exceedingly honour for their
 ‘ gifts and graces, moderation and sweet-
 ‘ nefs of spirit, and liberality towards all
 ‘ christians.’

p. 146.

Again ; ‘ Tho’ I contend with what I
 ‘ conceive is an error in them, yet I can-
 ‘ not but love their persons ; for I know
 ‘ there are some of that persuasion, who
 ‘ for their eminency in grace, ought to
 ‘ be had in estimation by us.’ And fur-
 ‘ ther adds, ‘ ’Tis hard in disputes, both
 ‘ not to be provoked, and not to provoke ;
 ‘ nevertheless, I hope the godly, sober,
 ‘ and ingenious amongst them, will put
 ‘ the best construction upon all.’

Mr. *John Rogers* of *St. Thomas Apostles*
 in *London*, in his treatise of *Church-disci-
 pline*, having spoken of a small number of
Anabaptists in *Ireland*, as he calls them,
 who discovered a malicious spirit, and
 refused communion with other christians
 that differed from them ; yet speaking of
 those in *England*, says, ‘ They excel all
 ‘ others of that practice, that I ever met
 ‘ with

The *P R E F A C E*.

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‘ with. Many of that judgment here in
‘ *London*, and other places, may be set
‘ for eminent examples, both to them at
‘ *Dublin*, and us here, of sweetness, pa-
‘ tience, humility, obedience, self-denial,
‘ and love even to all saints; and, indeed,
‘ such in whom my soul much rejoices,
‘ and hath been much refreshed.’

And as to their practice of *dipping*, he
says, ‘ Indeed I dare not deny my judg-
‘ ment, to teach thus far for *dipping*,
‘ above the other forms of *sprinkling*, or
‘ *pouring*; that were it as orderly in our
‘ church, and used, and no offence to
‘ weak souls, I would sooner be induced
‘ to *dip* one, that was never before
‘ *baptized*, than to *sprinkle* one; for to
‘ me, it would be more significant, and
‘ full, and pregnant with former prac-
‘ tices.’

Mr. *Mark Needham*, in his *View of
England’s Interest*, published in 1659,
speaking of the *Anabaptists* in *England*,
as so stiled, and the injustice of charging
them with the crimes of those called so
in *Germany*, says, ‘ It is known, that many
‘ learned men, and others, have been,
‘ and are of the same judgment; who,
‘ touching other particulars, are as or-
‘ thodox as any.’ Besides, Mr. *Cawdry*
saith, ‘ the *scriptures* are not clear, that
‘ *infant-baptism* was an *apostolical prac-*
‘ *tice*.’

Bishop

Lib. 3. c. 13. Bishop *Moreton*, in his *Appeal* acknowledgeth, that there was an antient practice, for admitting infants to the sacrament of the Lord's-supper, as well as to *baptism*; and that it held *six hundred* years in the church, yet in later times, it was thought fit to be laid aside. ' Shall any presume
' then, says he, to fasten an *odium* upon a
' whole party, which abounds with pious
' men, truly *protestant* in other points,
' merely because some others think, as
' they do concerning *Pædobaptism*, do fly
' out into other notions? By this rule of
' proceeding, I will easily condemn, not
' *popery* itself, and *prelacy* only; but other
' professions of men, whom to avoid offence I will not now name; because
' there is no one party of them, but have
' their *transcendentals*. But this shall not
' therefore, be an argument against the
' whole parties themselves; among whom
' the most are men of sobriety and gravity,
' and such we must allow to be the constitution of the *baptized* party.'

Vol. IV.
p. 135.

Mr. *Richard Baxter*, with whose testimony I shall conclude this head, in his *works*, says; ' I confess to you, of the
' two evils, I think the church is more
' corrupted, for want of a solemn renewing of the *baptismal* covenant at age,
' and by turning *confirmations* into a ceremony, than by those *Anabaptists*, who
' call people to be rebaptized, as the
' *Africk* council did those, that had been
' *baptized* by hereticks. *Infants-baptism*
' is

The P R E F A C E.

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‘ is no such easy controversy, or article of
‘ faith, as that no one should be tolerated,
‘ that receiveth it not. The antient
‘ church, which we most reverence, left
‘ all men to their liberty, to be *baptized*
‘ only when they pleased; and compelled
‘ none, for themselves, or their children.
‘ *Tertullian* was for the delay till they
‘ understood. *Nazianzen* was for the
‘ staying some years. *Augustin* and others
‘ of the Fathers were *baptized* at age.’

And in his *Life and Times* he says; p. 14c.
‘ And for the *Anabaptists* themselves;
‘ tho’ I have written and said so much
‘ against them; as I found, that most of
‘ them were people of zeal in religion;
‘ so many of them were sober and godly
‘ people, and differed from others, but
‘ in the point of *Infant-baptism*, or at most
‘ in the point of predestination, and free-
‘ will, and perseverance, &c.’

Again, in his book upon *confirmation*
he says; ‘ Upon the review of my argu-
‘ ments, *viz.* with Mr. *Tombes*, upon the
‘ controversy about *Infant-baptism*, I find
‘ that I have used too many provoking
‘ words, for which I am heartily sorry,
‘ and desire pardon of God and him.’

And further, in his *Letter* to Mr. *Lamb*’s
wife; ‘ If, says he, Mr. *Lamb* look into
‘ my book for *Infant-baptism*, let him
‘ know, that I much repent of the harsh
‘ language in it, but not of the main
‘ matter.

Thus

The *P R E F A C E*.

Thus this good old gentleman, and disciple of *Christ*, lived to see his fault in speaking injuriously of the *Baptists*; and repented, and did not scruple to make a publick acknowledgment; an example worthy of imitation, and, therefore, I recommend it to the reverend Mr. *Neal*.



THE

“A HISTORY of the Baptists should be understood in its objects and aims; and cleared, in the beginning, of misapprehension and perversion. It is not the history of a nationality, a race, an organization, but of people, *traced by their vital principles and gospel practices*. The unity to be exhibited and demonstrated was not brought about by force, by coercion of pains and penalties, by repressive and punitive Acts of Conformity; but by the recognition and adoption of a common authoritative and completely divine standard... the WORD OF GOD.”

Dr. J. L. M. Curry (1825-1903)

President of Howard College,

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